

**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

V O L U M E 18 • 2013

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INSTITUTE OF PREHISTORY
Poznań 2013
ISBN 83-86094-18-4
ISSN 1231-0344

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V O L U M E 18 • 2013

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Cover Design: Eugeniusz Skorwider

Linguistic consultation: Ryszard J. Reisner

Printed in Poland

Computer typeset by PSO Sp. z o.o. w Poznaniu

Printing: Zakłady Poligraficzne TMDRUK in Poznań



THIS VOLUME IS DEDICATED TO THE MEMORY OF

PROFESSOR ALEKSANDRA COFTA-BRONIEWSKA
(13 JANUARY 1926 – 12 MAY 2013)

AND

PROFESSOR MIKHAILO CHARNIAUSKI
(7 MARCH 1938 – 20 JANUARY 2013)

EDITORIAL COMMITTEE, 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).

Roman O. Lytvynenko

CENTRAL EUROPEAN PARALLELS TO THE DNIEPER – DON CENTRE OF BABYNO CULTURE

During the Early and Middle Bronze Age, steppe cattle-breeding cultures of the Northern Pontic mainland demonstrated very scarce ties with Europe to the west of the Carpathians. Apparently, these contacts were more visible only in the north-western part of the Northern Pontic Region [Dergachev 1986; 1999; Ivanova 2013; Savva 1992; Toshev 1986], well as those of the forest-steppe Polissya cultures of eastern Europe that displayed certain “corded-ware” and “epi-corded-ware” features, namely the Sub-Carpathian, Gorodok-Zdovbytsa (Mierzanowice), Strzyżów, Middle Dnieper, Balanovo, Fatyanovo, Middle Volga Abashevo and Volsko-Lbishchenskaya cultures [Artemenko 1967; 1987; Bader, Khalikov 1987; Vasiliev 1999; 2003; Yefimenko, Tretiakov 1961; Sveshnikov 1974; Krainov 1972; 1987; Machnik 1958; 1961; Bátorá 2006].

All the more significant, at first glance, are the recently identified parallels between the Dnieper–Don centre of Babyno Culture (DDBC) and central European early Bronze cultures / groups [Klochko, Kravets 1991; Klochko 2006; 2012; Cherniakov 1996; Bratchenko 2001; Lytvynenko 2001; 2006; 2007; 2009; 2011]. The point is that DDBC, together with two other Babyno cultures – the Dnieper-Prut Babyno Culture (DPBC) and the Volga-Don Babyno Culture (VDBC) – and a number of peripheral groups form the Babyno culture circle (area) (Fig. 1) [Lytvynenko 2009a; 2011b; Mymokhod 2013], which in turn, belongs to the post-Catacomb culture bloc of eastern Europe. This fact is very important, as the complex of central European parallels is not demonstrated by the most western of the Babyno cultures (DPBC) but by DDBC, the one that is far more distant from the provisional central European centre of cultural influence.

It is worthy of note that the DDBC archaeological complex clearly displays traces of several constituents: (a) genetic heritage of the preceding Catacomb world (primarily the Donets-Don Catacomb Culture); (b) external innovations; (c) a complex of internal innovations, which are a result of self-development [Lyt-

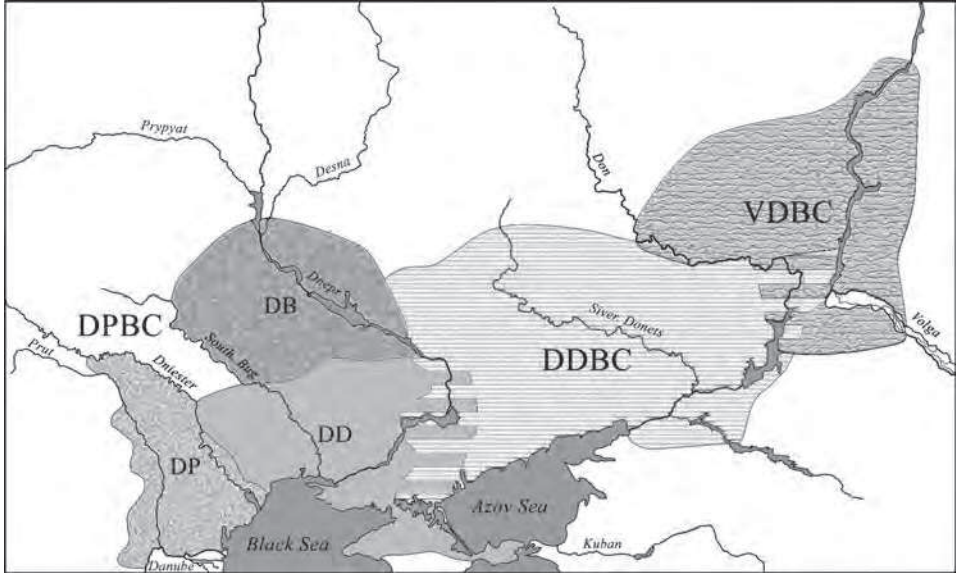


Fig. 1. Babyno cultural Circle: VDBC – Volga-Don Babyno culture; DDBC – Dnieper Don Babyno culture; DPBC – Dnieper-Prut Babyno culture (local variants: DB – Dnieper Bug; DD – Dnieper-Dniester; DP – Dniester-Prut)

vynenko 2011a]. This article will focus therefore on the second constituent of the Babyno culture complex, namely, the complex of external innovations. The external innovations include a part of the DDBC culture complex that cannot be linked to the local genetic source (i.e., the Catacomb cultures) and, at the same time have convincing similarities outside. Such external innovations include a peculiar set of decorations and garment details: bronze neck torcs, oculus-like – binocular pendants, spiral (spring) bracelets; necklaces of tin rolled tubules and spiral cylinders, drilled predators' fangs; bone / horn hook-cleat and ring buckles; stone bars with drilled holes at the edges (commonly interpreted as archers' protective plates). Another external innovation is the binary opposition principle in the burial rite (based on gender): fully opposite orientations and poses for men and women, with the relevant difference in the composition of burial implements. That sub-complex of the material culture and the burial rite (Fig. 2), although not typical for the steppe cattle-breeding cultures of the Pontic – Caspian Region and impossible to derive from the local source, has rather close similarities in the Epi-Corded Ware horizon of the Carpathian – Danube Region's cultures / groups, which chronologically mostly belong to Phases A1-A2 (after Reinecke) of the early Bronze Age.

First and foremost, the focus is on the analogies found in the environment of the pre-Carpathian Epi-Corded-Ware cultural circle, identified by Machnik [1972], which practiced the production of wire decorations (made with the use of the wil-

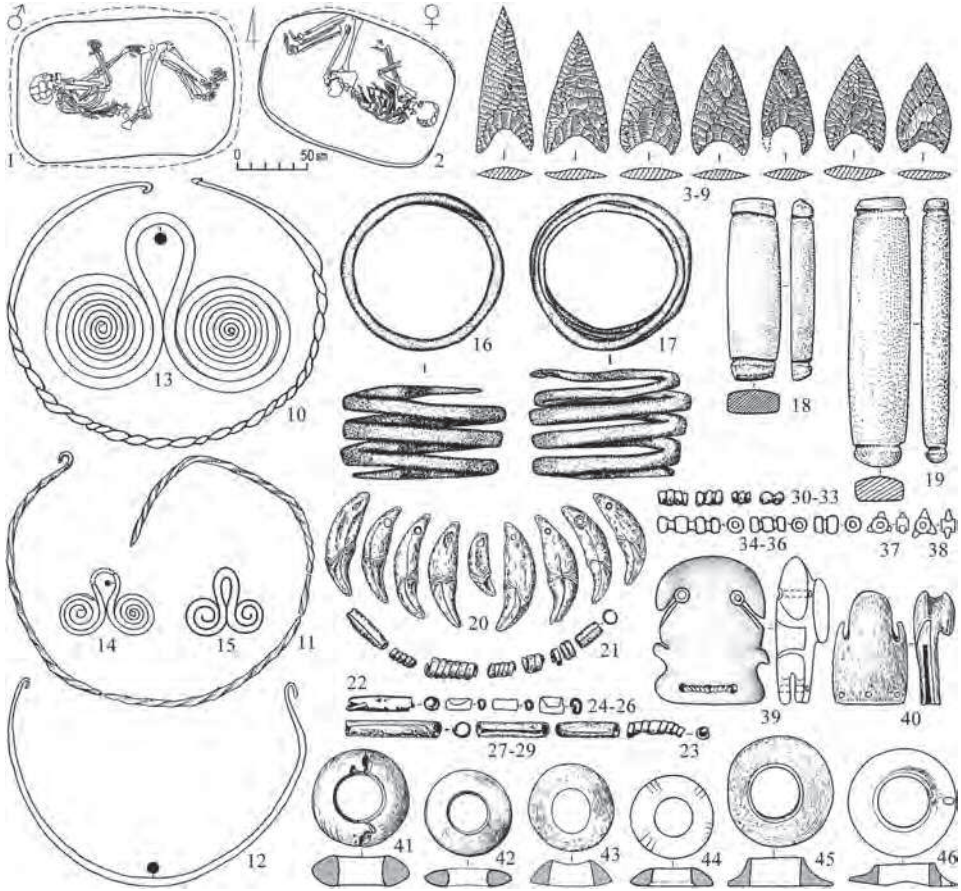


Fig. 2. Central European parallels in the burial rite and the material complex of DDBC: 1 – Rebrykovka-II 1/3 (no. of barrow / grave) 2 – Rebrykovka-II 1/5; 3-9 – Beyeva Mohyla grave 3; 10 – Hnarovske 1/6; 11 – Kerchyk, Gat-III 16/5; 12 – Vidrodzhennyya-II2/4; 13 – Shakhtarsk 8/2; 14 – Chykmari-II 1/4; 15, 27-29 – Novo-Pylypivka 2/4; 16-17 – Oleksandrivsky hoard; 18 – Novozaryivka 2/2; 19 – Pryvillya 11/13; 20 – Obilne 2/5; 21 – Kerchyk 17/9; 22-23 – Vetyutniv 2/1; 24-26, 37 – Novooleksandrivka-I 2/1; 30-33 – Andriyivka 1/1; 34-36 – Sokolove 5/11; 38 – Buzivka-XXII 1/6; 39 – Donetsk 4/19; 40 – Novolakedemonivka grave 10; 41 – Mykolayivka 1/8; 42 – Pryvillya 1/5; 43 – Petrovske 1/4; 44 – Spaske-IX 1/5; 45 – Pryvillya 7/4; 46 – Tsymlyansk 2/3

low-leaf technique) [Kadrow 2000], namely the Mierzanowice and Nitra cultures. Specifically, burial rites of all cultures of the pre-Carpathian cultural circle, like DDBC, involved the principle of opposition in the poses and orientations of the dead of different sexes, though in a version that was opposite to the one practiced in Babyno burials [Lutteropp 2009; Machnik 1972: 58-65, 88-92, 146, 152-154, 163-165; Müller-Karpe 1974, Fig. III/1: 248, 250; Stloukal 1985: 167]. Coinci-











Artifacts/ritual											♂ ♀*
Babyno (DDBC)											
Mierzanowicka											
Strzyżowska											
Nitra											
Únětice											
Unterwölbling											
Straubinger											
Singen											
Adlerberg											
Rhone/Wallis											
Ries											
Neckar											
Kisapostag											
Vatya											
Mures-Periam											

Fig. 3. Common elements of material culture and funeral ritual in cultures / groups of Central Europe and DDBC

* gender opposition in the burial rite

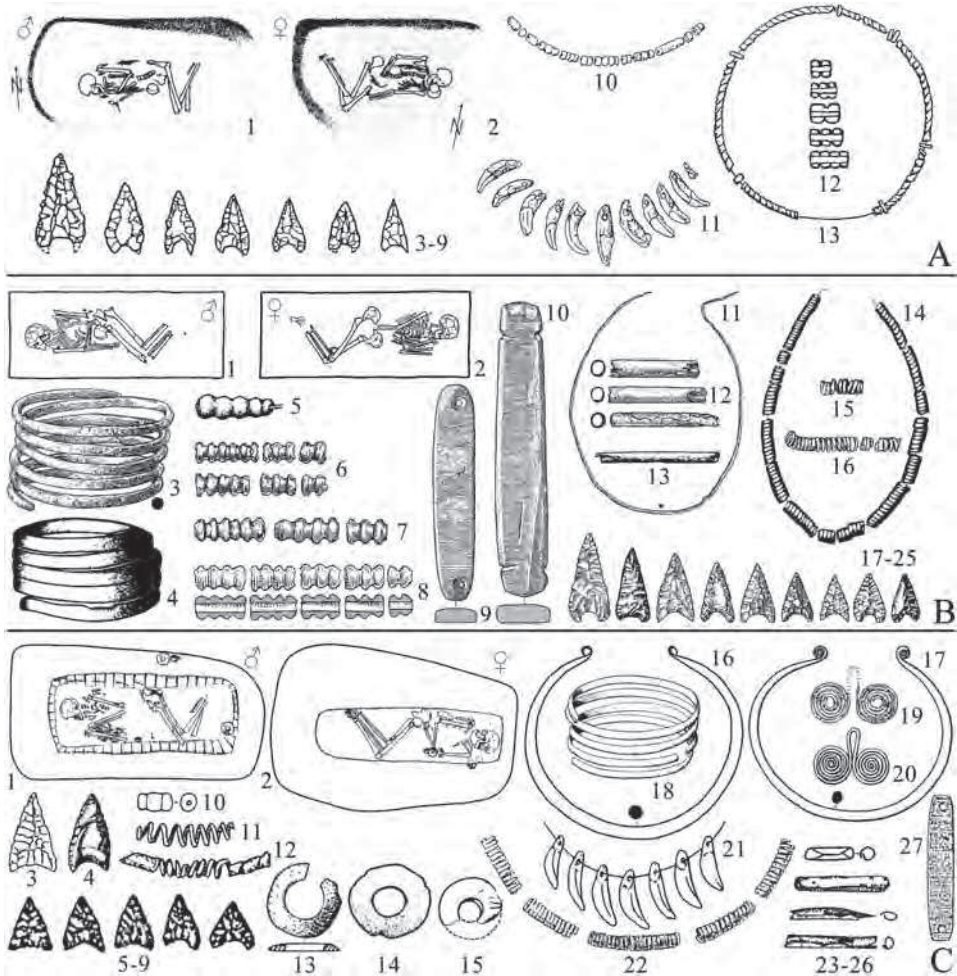


Fig. 4. Central European analogies of the funeral ritual and material complex of DDBC: A – Mierzanowice culture; B – Nitra culture; C – Únětice culture

dences at the level of material culture refer mainly, though not exclusively, to the set of decorations. The categories of items, common with DDBC, include (Fig. 3):

Mierzanowice culture (Fig. 4: A) – necklaces of copper-bronze spiral rolled tubes (German Spiralröllchen aus Bronze/Kupferdraht), tin shells (Bronzeblechhülle), faience beads and segmented cylinders (Segmentierte zylindrische Perle aus glasartiger Masse), drilled canine fangs – *Canidae* (Durchlochte Wolfszähne) flint dart heads with a groove at the base (Flächenretuschierte Silexspitze mit kontraver Basis) [Kadrow, Machnik 1997: Fig. 23, 3, 5, 20-28; 32; 34; 68]

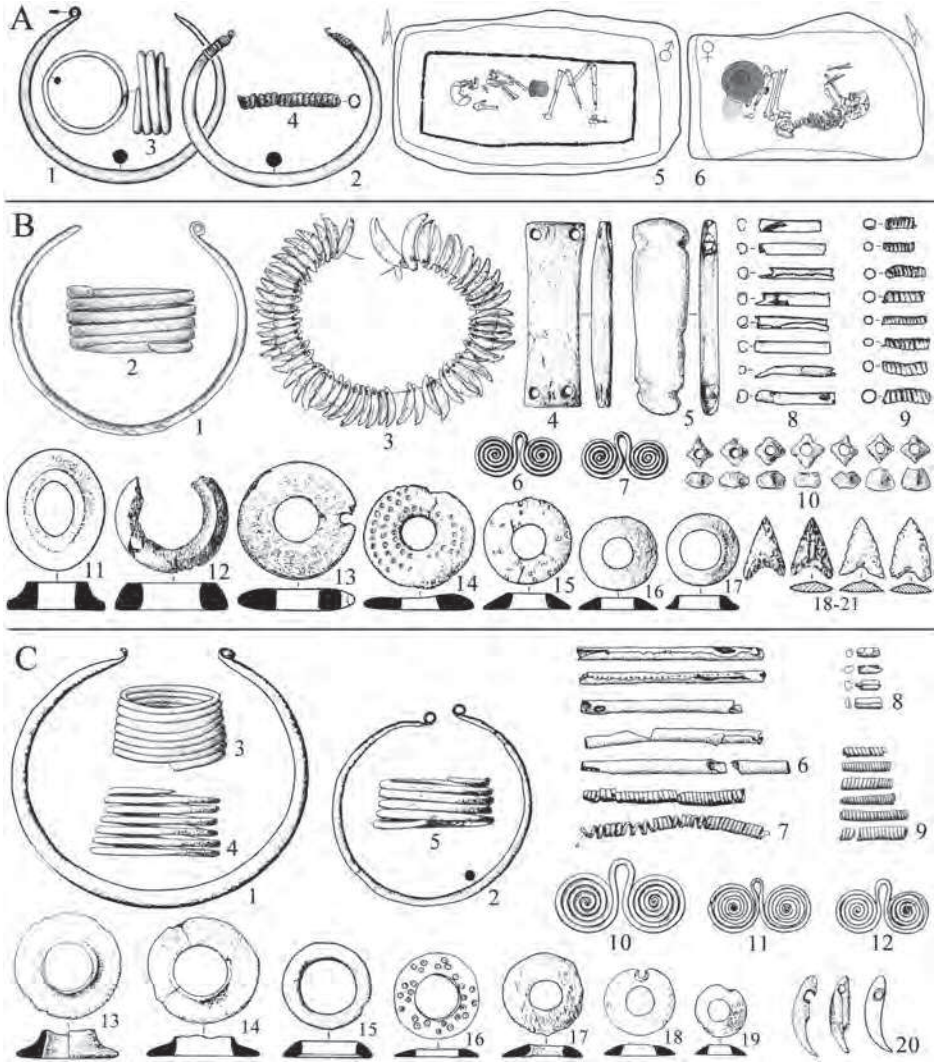


Fig. 5. Central European analogies of the funeral ritual and material complex of DDBC: A – Gata-Wieselburg cultural group; B – Unterwölbling cultural group; C – Straubing cultural group

Nitra culture / group (Fig. 4: B) – copper–bronze neck torcs with loops (Ösenhalsring) spiral protective bracelets (Armspirale) stone plates with transverse grooves (a rarer kind of archers’ protective plates, compared to drilled ones – English: Bracer, German: Armschutzplatten, Polish: płytką łuczniczą, Slovak: nátepní ploténka) [Sangmeister 1974; Fokkens, Achterkamp, Kuijpers 2008] necklaces of bronze spiral cylinders, tin rolled beads, faience beads and segmented cylinders; arrow-heads with a grooved base [Müller-Karpe 1974; Ondráček 1985].

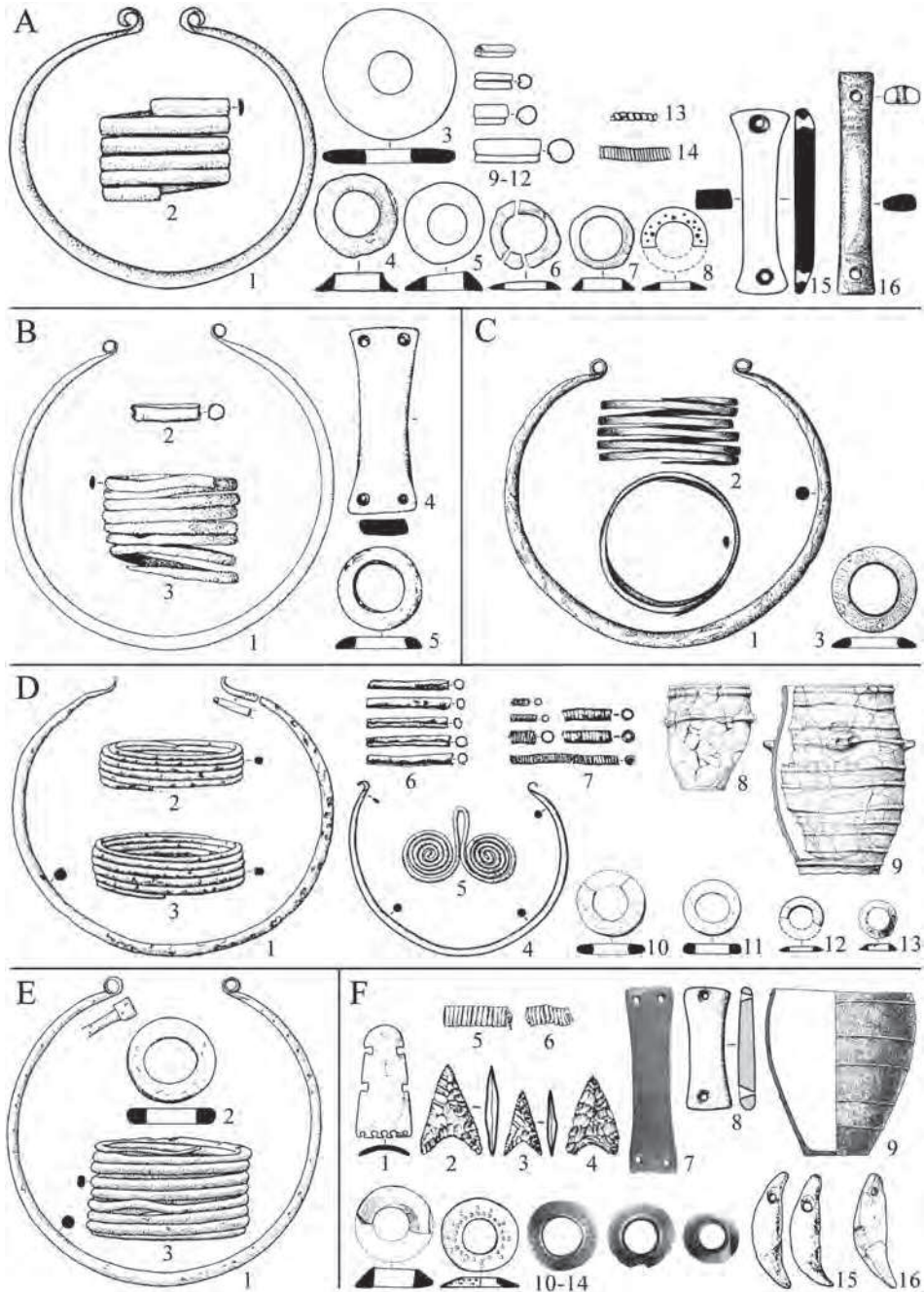


Fig. 6. Central European analogies of funeral ritual and material complex of DDBC: A – Adlerberg cultural group; B – Ries cultural group; C – Neckar cultural group; D – Rhone / Wallis culture / group; E – Singen cultural group; F – Polada culture

Further west and north-west, in the basins of the Vistula and Oder, the Upper Danube, the Upper and Middle Rein, as well as the neighbouring areas of the Alps (Bohemia, Moravia, southern Bayer, Middle Germany, Gessen, Lower Austria, Switzerland and Northern Italy) there are a number of more or less similar culture groups of the early Bronze Age, which chronologically occupy the common European epi-corded-ware horizon (periods A1 – A2, after Reinecke): *Únětice* (*Únětice Kultur*), *Gáta-Wieselburg*, *Unterwölblinger* (*Unterwölblinger Gruppe*), *Straubinger* (*Straubinger Gruppe*), *Singen* (*Singen Gruppe*), *Adlerberg* (*Adlerberg Gruppe*), *Ries* (*Ries Gruppe*), *Neckar* (*Neckar Gruppe*), *Rhone/ Wallis* (*Rhone/ Wallis Kultur/Gruppe*) and *Polada*. A complex of common features also makes these groups culturally similar to DDBC. Almost all demonstrate the principle of gender-based orientation in the burial rites of men and women, though somewhat different from the Babyno version [Bartelheim 1998, Tab. 1: 176; Müller-Karpe 1974, Fig. III/1: 256, 257, 260; Nagy 2013: 90]. The list of similarities between the Babyno material complex (DDBC) and those groups / cultures is rather remarkable (Fig. 3):

Únětice culture (Fig. 4: C) – copper – bronze neck torcs, spiral protective bracelets, binocular pendants; necklaces made of metal spiral cylinders, tin rolled beads, faience beads and segmented cylinders, drilled canine fangs; bone rings (*Knochenscheibe*) flint arrow-heads with a grooved base; archer's protective plates [Bartelheim 1998, Tab. 1: 56-57, 63, 74-79; TAB. 2: Plate 45, R1; 46, S6.1; 47, U1, 5, 7, 10; V1; Matuschik 1996: 23; Müller-Karpe 1974, Fig. III/1: 250, 252-255; Fig. III/3: Plate 525, A; Fig. III/4: Plate 300, A, G]

Gáta-Wieselburg culture (Fig. 5: A) – copper-bronze neck torcs, spiral protective bracelets, binocular pendants; necklaces of metal spiral cylinders, drilled fangs [Honti, Kiss 2013: 750; Müller-Karpe 1974, Fig. III/1: 248; Nagy 2013: 90-92, 101-102, 103-104, Plate 1; 14; 24, 1-2; 29, 3-4; 30, 6]

Unterwölblinger group (Fig. 5: B) – copper-bronze neck torcs, spiral protective bracelets, binocular pendants; necklaces of metal spiral cylinders, drilled canine fangs, tin rolled beads, faience beads (in particular, with four protruding parts) bone rings; archers' stone protective plates and fling arrows with a grooved base [Bertemes 1989: Plate 27, 1-2, 8-13, 24-25, 28; Koschik 1981: 112-115; Plate 49, 5; 60; 61, 7; Lißner 2004: 5, Tab. 3-6; Matuschik 1996: 23; Müller-Karpe 1974, Fig. III/3: Plate 528-529; Neugebauer C., Neugebauer J.-W. 1997: Tab. 1; Ruckdeschel 1978: 194]

Straubinger group (Fig. 5: C) – copper-bronze neck torcs, spiral protective bracelets, binocular pendants; necklaces of metal spiral cylinders, drilled canine fangs, tin rolled beads, bone rings of several types; archers' plates [Hundt 1958; Lißner 2004: 3, TAB. 2-6, Plate 2-3; Matuschik 1996: 23; Müller-Karpe 1974, Fig. III/3: Plate 530-533; Ruckdeschel 1978: 192-196, Fig. 17:1-7, 20]

Adlerberg group (Fig. 6: A) – copper-bronze neck torcs, necklaces of tin rolled beads, spiral cylinders and drilled fangs, bone rigs, archers' plates [Gebers 1978;

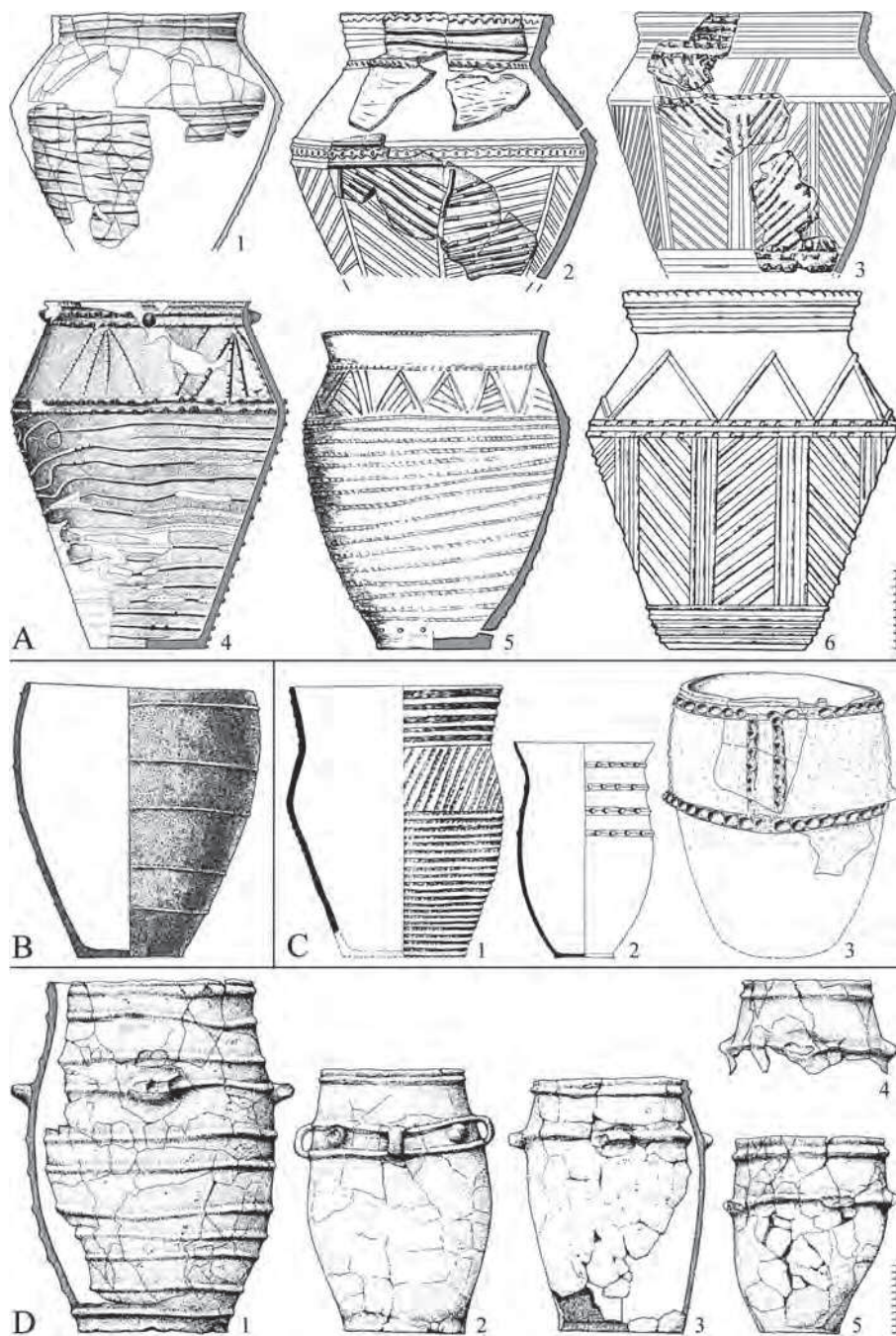


Fig. 7. Ceramics with Mnogovalikovaya (multi-cordoned) décor: A – DDBC; B – Polada culture; C – Adlerberg group; D – Rhone/Wallis culture

Lißner 2004: 2-3, TAB. 2-6, Plate 1; Müller-Karpe 1974, Fig. III/3: Plate 534; Ruckdeschel 1978: 194-195]

Ries group (Fig. 6: B) – copper-bronze neck torcs, spiral protective bracelets, tin rolled beads, bone rings, archers' plates [Lißner 2004: 3-4, TAB. 2-6, Plate 5]

Neckar group (Fig. 6: C) – copper-bronze neck torcs, spiral protective bracelets, bone rings [Lißner 2004: 4, TAB. 2-6, Plate 6]

Rhone culture (Wallis group) – copper-bronze neck torcs; spiral cylinders, hooked buckles; tin rolled beads; bone rings (Fig. 6: D) [Hafner, Suter 2003: 327, 328-329, Fig. 2-5; Müller-Karpe 1974, Fig. III/1: 262; Ruckdeschel 1978: 194]

Singen group (Fig. 6: E) – copper-bronze neck torcs, spiral protective bracelets, binocular pendants; spiral cylinders, tin rolled beads, bone rings [Lißner 2004: 3, Tab. 2-6, Plate 4]

Polada culture (Fig. 6: F) – bronze binocular pendants, necklaces of spiral cylinders and drilled fangs, bone rings and hooked buckles, flint grooved arrow-heads and archers' protective plates [Barich 1971: Fig. 13, 3, 6, 7, 11, 13, 17, 18; 14, 16; 15, 11-12; 19, 3-5; Bartelheim 1998, Tab. 1: 79; Fasani 1984: 498, Fig. 16; 501, Fig. 1-2; 502, Fig. 9:12; 516, Fig. 2.12; 1988: Fig. 5:11-35; 6, 17-18, 21; Grigoriev 2002: 390; Marzatico, Tecchiati 2001: Fig. 1:22, 23, 29; Matuschik 1996: 20, Fig. 11; Perini 1971: 65, Fig. 32, 2.12; 33, 1; Ruckdeschel 1978: 194].

It is worthy of note that, some of the above groups of that time (Adlerberg, Wallis / Rhone, Polada, Straubing *et al.*) developed a fashion for decorating ceramics with smooth and carved rolls, sometimes whole compositions thereof (Fig. 7) [Gebbers 1978: Plate 19, 20; 57, 20-29; 59, 17-19, 24, 63, 14; 64, 17-20, 24-26; 66, 4-5, 9-11; Grigoriev 2002: 390, Fig. 148, 15, 29; Hafner, Suter 2003: Fig. 11, D; Hundt 1958: Plate 20-47]. This circumstance is an additional proof in support of certain epoch-wide parallelism in the genesis of DDBC and Early Bronze Age central European cultural groups.

Also worthy of note is the fact that DDBC is not the only culture that finds clear parallels among the early Bronze Upper Danube cultures and groups, but also among the Middle and Lower Danuber cultures. As an example, one can refer to the Middle Bronze Age cultures / groups of Hungary and Serbia, as well as the early Bronze Age of Romania:

Kisapostag group (Fig. 8: A) – copper-bronze spiral bracelets, binocular pendants, necklaces of metal tin rolled beads, spiral cylinders and dripped fangs [Machnik 1978: 23; Müller-Karpe 1974, Fig. III/1: 247; Fig. III/3: Plate 521; Melis 2013: 3-4, Fig. 5; 8; Szathmári 1983]

Vatya culture (periods I, II) (Fig. 8: B) – copper-bronze spiral bracelets, binocular pendants, tin rolled beads and spiral cylinders faience necklace with protrusions, archers' stone plates [Bona 1975: 51, Plate 16, 19, 21, 26; Müller-Karpe 1974, Fig. III/1: S. 247-248, Plate 527; Szathmári 1996; 76, 78-80, Fig. 3:4-8, 18-21; 5, 5-10, 38-43, 52-63; 6, 1, 3; 2002: Fig. 2:12-13; 4, 2-5].

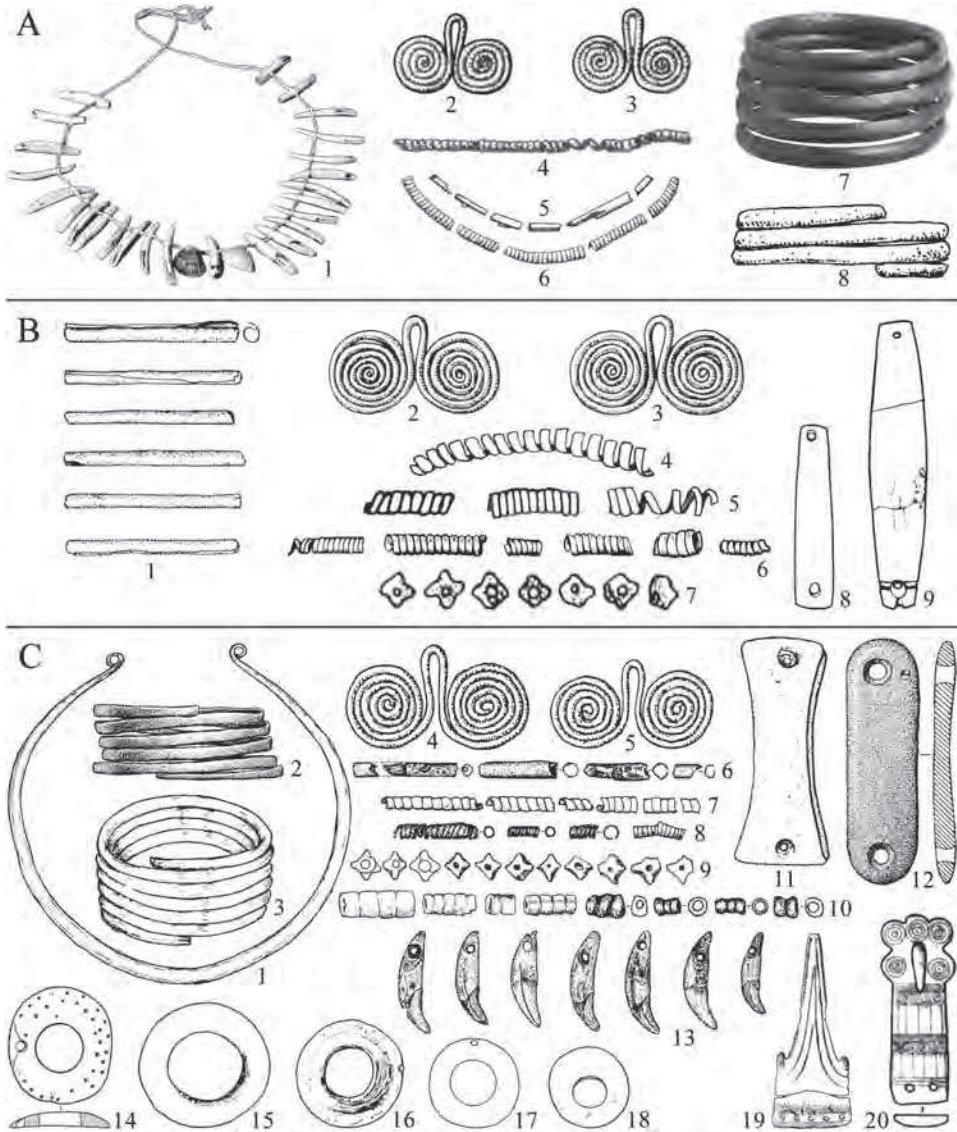


Fig. 8. Central-eastern European (Middle Danube) analogies of funeral ritual and material complex of DDBC: A – Kisapostag cultural group; B – Vatya culture; C – Mures / Periam (Szőreg) culture

Mures (Maros, Maris) culture or Szőreg group of Periam (Perjámos) culture – gender opposition in male and female inhumations, copper-bronze neck torcs, spiral bracelets, binocular pendants, tin rolled beads and spiral cylinders, faience



Fig. 9. Cultures / groups of the Central, South-Eastern and Southern Europe bearing common features of the material culture and the funeral rite: 1 – Rhone / Wallis; 2 – Singen; 3 – Adlerberg; 4 – Neckar; 5 – Ries; 6 – Straubing; 7 – Unterwölblinger; 8 – Únětice; 9 – Nitra; 10 – Mierzanowice; 11 – Strzyżów; 12 – Kisapostag; 13 – Vatya; 14 – Mures / Periam (Szóreg) 15 – Babyno (DDBC)

necklace of faience segmented cylinders and beads with four protrusions, as well as drilled canine fangs, bone rings, archers' plates (Fig. 8: C) [Bratchenko 2001: 47; Bende, Lörinczi 2002: Fig. 6:5; 8, 5; Bona 1975: 85-86, 102, Plate 85, 87, 116, 120, 122, 123; Girić 1971; Matuschik 1996: 23; Müller-Karpe 1974, Fig. III/1: 251; Fig. III/3: Plate 520, F; Ostojuhevo 1994: catalogue, No. 24; Stefanović 2006: 201-212; Szabó Gábor 1997: Fig. 7; 8; 9, 12-19; 10, 34-38, 45-48; 11].

Monteoru culture (phases IC₃-Ia) – bronze neck torcs, necklaces of tin rolled beads and spiral cylinders, drilled fangs, an axe and an adze of the Kostroma type, bone rings, flint arrow-heads with a grooved base (Fig. 9) [Savva 1992: 159-169, Fig. 63; Motzoi-Chicideanu 1995: 235, Fig. 11, 5, 8].

Obviously, the very complicated task of clarifying the chronological correlation of DDBC periodisation stages and relevant phases of the above cultures and groups is a matter of further research, as those cultures and groups are not absolutely synchronous but, most probably, demonstrate partial co-existence.

Of particular note is that the identified parallels in the material complexes of the compared cultural areas of, on the one hand, central and south-eastern Europe,

and, on the other hand, of eastern Europe, are numerous and repetitive in their occurrence enough to suggest a general common conditionality and not an accident of this phenomenon. Naturally, when making such ambitious conclusions one should provide substantial proof that some kinds of decorations, particularly the neck torcs, wristband-like spiral bracelets, oculus-like pendants, tin rolled beads, spiral cylinders and alike, are used correctly in chronological assumptions. There is an opinion that such categories of objects may not be used for constructing sophisticated chronological schemes, as they, allegedly, demonstrate a vast time range of practical usage that spans throughout the Eneolith – Bronze period. At a glance, one can accept this reasoning, as for the majority of the above artefacts it takes little effort to demonstrate their practically uninterrupted chronological sequence from the Copper Age till the end of the Bronze Age. However, the point is that in order to construct such a sequence one would have to artificially collect the material from various sites of Europe, the Caucasus and even Western Asia. Moreover, it will become evident that none of the local regions of Western Eurasia (the Balkans, the Carpathian basin, the Danube Region, the Northern Pontic Region, the Don-Volga-Urals Region, the Caucasus, Anatolia, the Middle east, etc.), which sometimes demonstrated uninterrupted cultural heritage throughout the entire Paleo-Metal Age, will be able to demonstrate permanent usage of the above elements of decorative sets.

For instance, even such relatively simple to make and unpretentious-looking jewellery as tin and spiral cylinders are also not permanently present chronologically at a certain territory throughout a number of periods. In the Northern Pontic Region and the adjacent steppe areas, such cylinders were commonly present only in the Late Steppe Eneolith and Late Yamnaya monuments [Bratchenko 2001: Plate I: 42]. Such decorations are already not typical for the early Catacomb and Middle Catacomb monuments [Bratchenko 2001: Plate I: 43-45; Plate II: Fig. 74; 104, B, C]. A new state of usage of the above types of jewellery can be traced only from the Late catacomb period and not everywhere, as they are found only in some areas [Dergachev 1996: 106; Syniuk 1996: 118, 131-132, Fig. 35, 5; 41, 57; Toshev 1991: 96, Fig. 5:3-4; Feschenko 1992: 95, Fig. 2:4]. On most of the territory of left-bank Ukraine, tin and spiral cylinders are absolutely absent in the Catacomb culture jewellery sets; they only occur in that territory at the end of the Middle Bronze Age, more specifically, with the early stage of DDBC monuments. After a rather short period of usage, they disappear again and never re-occur in the late-stage Babyno complexes and the subsequent Srubnaya cultures. Somewhat similar (though with its own peculiar features) cycles of usage of the above jewellery can be observed in the regions further to the west and to the east of the Babyno cultural area. These facts need to be taken into account and demand a more balanced, sophisticated attitude to the evaluation of chronological potential of even relatively simple and undemonstrative categories of items that are routinely classed among the so-called background types.

Second, there is another, more significant argument that supports the correctness and relevance of our assumption of the typological – chronological parallels between DDBC and archaeological entities of Central Europe. It is the fact that the central European cultural groups, included in the comparison, demonstrate the whole series of clear and sustainable similarities (up to 7-10 points), not only individual analogues, often together with characteristic features of the burial rites (gender-based binary opposition, burial constructions represented by wooded frames).

As mentioned above, given a systemic and complex approach, these common elements of the ritual and material culture can no longer be seen as the “background”, but as diagnostic features, a certain “fashion” of the epoch that proliferated in the early Bronze Age throughout the significant territories of Europe, not only its western part alone, but also, partially, to the eastern part. For never before or after this chronological period that corresponds with phases A1b – A2a (after Reinecke), central European cultural groups demonstrated so many common features [compare: Lißner 2004: 5-6]. Moreover, never again in other periods of the Bronze Age the eastern European cultures demonstrated so clear parallels with the central and eastern European, as can be observed in the case of the Babyno culture circle, primarily the DDBC. Hence, these are not individual accidental coincidences, but a sustainable systemic parallelism in the development of the compared central and eastern European cultural entities, which was possible only if they co-existed within the same epoch.

Third, the above chronological comparisons may not be devaluated by the fact that a certain proportion of western parallels, identified in the DDBC material complex, are not represented in large numbers, but only by individual finds in graves: metal torcs (4 finds), oculus-like pendants (3 finds), tin rolled beads (8 finds), spiral cylinders (3 finds), spiral bracelets (a hoard, 1 find) and archers’ stone plates (6 finds). In this case, the small numbers do not reduce the quality and the essence of the phenomenon. Of particular significance is the fact that a similar situation can be observed among the central European close / related groups of the early Bronze Age, synchronous to the Babyno, in which the same categories of the material culture are represented in different numbers and with different frequency. Meanwhile, the frequency of the occurrence of specific categories of artefacts is not directly connected to their status as determining (diagnostic) markers [Lißner 2004: 5, 6]. In this case, importance lies in the fact that all of the above items (with the exception of bronze cylinders) are absolutely unknown in the material complexes of Eneolithic, Yamnaya and Catacomb monuments of the Northern Pontic Region; therefore, they could not be inherited by bearers of the Babyno culture from the preceding local cultural environment.

In order to prove this author’s conclusions about the involvement of the Central European (Carpathian – Danube) impulse in the formation of DDBC is correct, one needs to refer to the absolute chronology data. A series of ^{14}C dates identifies the time of the existence of the Babyno Culture Circle within the range of 2200-1700 BC

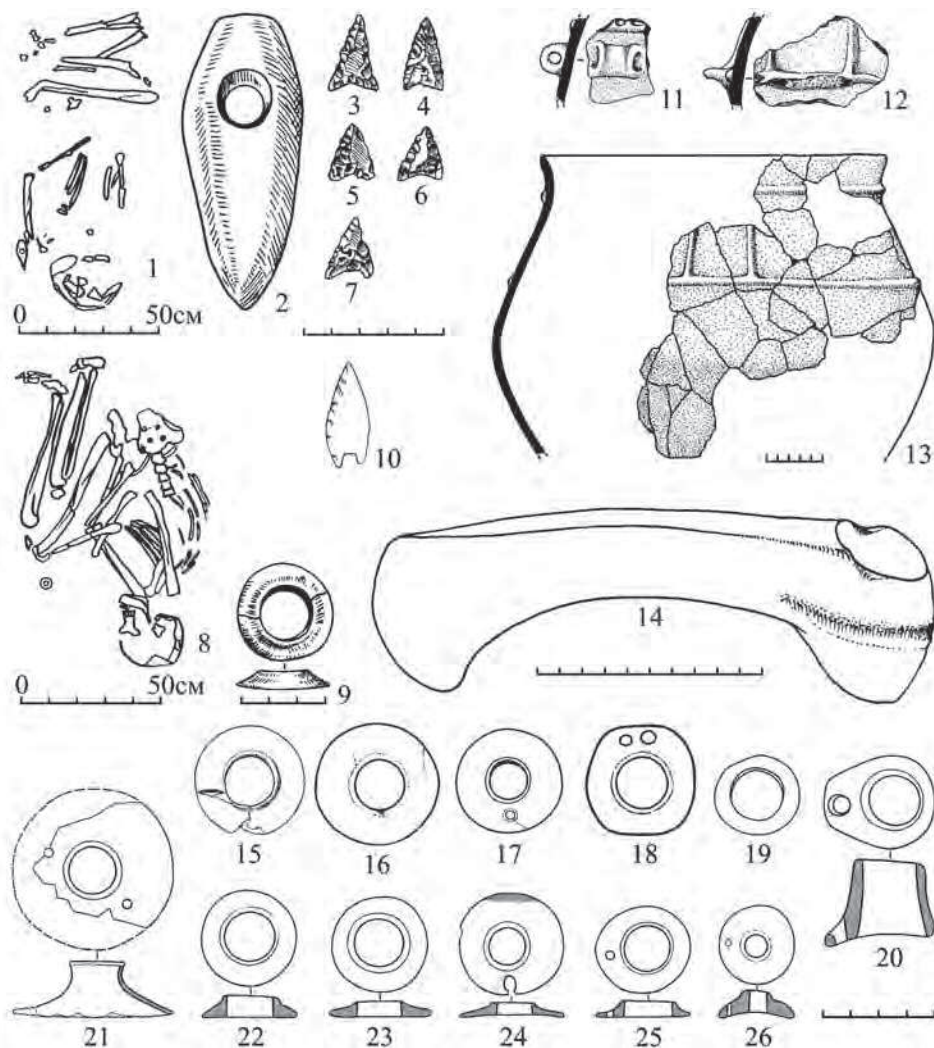


Fig. 10. Romanian analogies of burial inventory of DDBC: 1-7, 8-9 – Girceni 2/4; 11-13 – Măgura Dudaşului; 10, 18 – Baldovineşti, burial 3, 12; 14 – Mircin; 15-17 – Brailiţa, burial 158, 86, 145; 20, 24 – Sărata-Monteoru; 21-23, 25-26 – Kindeşti

cal. [Lytvynenko 2009a: 14-15; Mymokhod 2010: 34-43; 2011: 38-45]. Hence, the Babyno Culture Circle is synchronous with certain phases of the above central European early Bronze Age cultures / groups, which existed within the periods A1-A2 of Reinecke's scheme. It should be noted that the early DDBC horizon – which is the one marked with Carpathian – Danube features – dates back to the range of about 2200-2000 BC cal. and should correspond with the central European period A1a of



Fig. 11. A. Epi-Corded-Ware entities of Western Podolia and Carpathians: 1, 8 – Kutianka (Iserna); 2 – Horodenka; 3 – Lypa; 4 – Velykyi Boratyn; 4a – Torchyn; 5 – Stadnyky; 6 – Pochapy; 7 – Ozlyiv; 9 – Rusyliv; 12, 16 – Surmychi-III; 13 – Tarakaniv; 14 – Lahodiv; 15 – Zoziv-II; 17 – Svytaziv; 18 – Zvenyhorod; 19-22 – Palykorovy; 23,24 – Pereverdov; B. Strzyżowska culture.

Reinecke's modified scheme, or the end of the early Hellas period (EH-III). The late phases of Babyno are generally synchronous with the eastern European period A2b, or the beginning of the Middle Hellas period (MH-I). It is particularly important that the central European (Carpathian – Danube) sub-complex can be observed only at the early stage of DDBC (period I). That sub-complex serves as a certain marker, which, taken together with other indicators, reliably proves the end of the Catacomb culture age and the beginning of a new, post-Catacomb one. At the beginning of period II (phase II-A), the central European sub-complex disappears completely and, subsequently, practically never re-appears in DDBC's material culture and the burial rite. This circumstance can be explained by the fact that the western epi-corded-ware impulse that occurred at the stage of DDBC's cultural genesis was a short and single splash. The absence of further nourishment caused that impulse to fade and lose its features in the late DDBC's visual image.

Hence, external innovations in DDBC have rather convincing similarities in the environment of early Bronze cultures of central Europe and, possibly, of south-eastern Europe (Fig. 10). Then there is a logical question: how all those elements of the central European "fashion" reached the south of eastern Europe (the Northern Pontic Region) and were included in the DDBC's material complex and burial rite? Searching for an answer to that question, one should take into account that the central European sub-complex, identified within DDBC, is surprisingly practically absent in the western areas between the Carpathians and the Dnieper, i.e., the intermediary territories through which the impulse from the Carpathians and the Danube should have logically passed on its way to the Azov-Dnieper-Don Region, where the DDBC had been formed. Hence, Epi-Corded-Ware entities of Western Podolia and Volhynia (the Gorodok Zdovbytsya Mierzanowice culture, the Pochapy type, the Podolia group of pre-Carpathian culture and Strzyżów culture) demonstrate, to a different degree, individual elements (but never the entire set) of the central European sub-complex (Fig. 11): gender opposition in the burial rite, bronze torcs, binocular pendants, tin rolled beads; bone or shell buckle rings, segmented faience necklaces, flint arrow-heads with a grooved base [Sveshnikov 1974: 61, 66-67, 71-79, 111, 114, 127-128, 133-134, 137, 139, Fig. 15, 14-15; 23, 6, 8; 38, 3; 40, 1; 49, 2-12, 35, 36, 40; 1993: Fig. 3: IV; 4, 15, 24; Bargieł, Libera 2005: 198-200, Fig. 4, 4-7; 6, 6-12; 7, 2; Gedl 1985: 80-81, Plate XVII, 6, 8].

Also It is worthy of note that, the central European sub-complex in question was absolutely unrepresented in DPBC, which is territorially farther west, i.e., closer to the above Epi-Corded-Ware cultures of the Podolia and Volhynia and, therefore, to the presumed Carpathian-Danube source of its origin. This fact makes us look for some other way of penetration of the central European impulse from to the Azov-Dnieper-Don source of the DDBC cultural genesis, than the direct west-east vector from the Upper Carpathians. Possibly, the ambiguity of the situation is caused by the relative weakness and uneven archaeological investigation of the right-bank Ukrainian forest-steppe and Polissya.

It is worthy of note that, the central European Late Corded-Ware – Epi-Corded-Ware eastward splash had, most probably, not one, but at least two directions. First of them, farther north, went across the eastern European forest belt towards the North-East-East: approximately from the Northern Pre-Carpathian area to the Upper Volga Region, farther on to the Middle Volga and, possibly, even farther to the Pre-Urals.

Probably, that impulse left its traces in the funeral ritual (the gender opposition) and the material complex (bronze oculus-like pendants, jewellery made in the willow-leaf technique, etc.) of the cultures listed at the beginning of this article – the Balanovo, Fatyanovo, Middle Volga Abashevo and Volsk-Lbishcheno. The second direction, farther south, was most clearly represented by DDBC. Meanwhile, it had a rather different set of central European borrowings, which included items unknown in the eastern European forest cultures: bronze torcs, spiral bracelets, tin and spiral cylinders, bone buckles and archers' stone plates. Instead, unlike the Epi-Corded-Ware groups of the eastern European forest zone, the DDBC jewellery sets did not contain any wire objects made in the willow leaf technique, well-known in cultures of the Pre-Carpathian Epi-Corded-Ware culture circle [Kadrow 2000]. Possibly, this difference can be explained by the fact that both Epi-Corded-Ware impulses (the farther-north – forest and the farther-south – forest-steppe / steppe ones) had somewhat different primary epi-centres. Which exactly and where exactly in the Carpathian-Danube Region those primary epi-centres were located, remains a matter of further investigation. However, the “Epi-Corded-Ware” nature of those influences on eastern Europe causes practically no doubt.

In this connection, it is worth noting that the most recent studies have proved that the Babyno culture's anthropological type had been formed “on the basis of the population of eastern Corded-Ware cultures with the involvement of groups whose origin was connected with the territories of the Northern Caucasus and the Trans-Caucasus” [Kazarnitskiy 2013: 76]. The involvement of the Caucasian cultural phenomenon as the second external component of the Babyno cultural genesis has been also clearly fixed in the archaeological material [Lytvynenko 2007; 2009; 2011; 2012], however, that is a topic for a separate study.

Translated by Inna Pidluska

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Moreover, we are pleased to inform that *B-PS* volumes currently out of print (1, 2, 3, 4 and 8) are available online at the Adam Mickiewicz University Repository (AMUR): repozytorium.amu.edu.pl

This publication is part of the National Science Centre research project, grant no. 2011/01/M/HS3/02142, in the context of publishing and related funding from Adam Mickiewicz University, Poznań.

ISBN 83-86094-18-4

ISSN 1231-0344