

were predominant and the impressed or incised ornament was now more varied (Fig. 9). Graves were timber-roofed under a circular barrow. Villages and houses continued to be small. During this phase the Timber-grave people expanded into central Russia as far as the upper and middle Oka River.

*Phase C, or Yagodnoe* (after a cemetery near Kuibyshev). The pottery style continued, but changes appeared in the burial rites. So-called "barrow cemeteries" appeared, in which members of one kin-group were buried, covered by a flat mound (Fig. 10). Timber houses in graves were solidly built of oak beams and planks, and were not much smaller than those in which people lived. Red ochre, previously found in the graves, now disappeared. Habitation areas and houses were larger than in preceding phases. Because of its position following the Pokrovsk, the Yagodnoe Phase must be dated to the thirteenth and twelfth centuries B.C.

*Late Timber-grave Culture, about 1100 B.C. to the beginning of the Scythian era.*

This was a warlike period. Habitation sites are found on the highest river terraces with good protection from the water. Houses were large (Fig. 11). The pottery was very simple, decorated with rows of incisions and ridged ornament. Timber funerary houses and ochre graves almost disappear.

During this period the Timber-grave people expanded to the west, to the lower Dnieper and lower Dniester basins. All over the area between the Dniester and the Volga and beyond the Volga to the east, artifacts of Timber-grave character are distributed. They are known as the Sosnovaia Maza type after a famous hoard found in Sosnovaia Maza near Saratov (Fig. 12). Although not as many sites from the Late Timber-grave period have been excavated as from the Classical period, nevertheless, they suffice to illustrate a florescence of metallurgy and an expansion into the Ukraine.

The presence of a powerful, constantly expanding culture in South Russia at the end of the second and the beginning of the first millennium B.C. offers a solution to the problem of the movements of Kimmerians and Scythians. The archaeological finds in the area do not indicate the appearance of an entirely new culture from Asia in the eighth century B.C. Instead, there was a gradual persistence of culture from the Late Bronze Age to the Early Iron Age period in southern Russia. Who but the Timber-grave people could have ousted the Kimmerians from the Black Sea coast at the end of the eighth century B.C.?

## EXPEDITION NEWS

### TIKAL, GUATEMALA

The Expedition at Tikal which has been at work since the end of January will close its 1961 season in late May. Full-time members of the Expedition staff this year have been Alfred Kidder II, Edwin M. Shook, Aubrey Trik, and William R. Coe. Shorter visits to the site have been made by Dr. Rainey; Robert H. Dyson, who was anxious to compare excavation problems at Tikal with those at Hasanlu where he is field director; Linton Satterthwaite, who is continuing his study of the inscriptional material; and Richard E. Linington, who has recently been appointed Research Associate in Archaeological Techniques and who is here testing some of the new electronic methods.

Considerable progress has been made in the excavation of both temple structures and house mounds, but the most spectacular find of the season is that of an Early Classic tomb beneath Stela 31 in Structure 5D-33. The tomb had been cut in the natural bedrock, its walls plastered and painted. On the north wall there is an inscription which Mr. Shook has read as the Maya equivalent of March 18, A.D. 457, which he assumes is the date of the death of the person whose grave this is, while other inscriptions may deal with his life's history. This person is a beheaded adult, whose body had been heavily sprinkled with red cinnabar, tightly wrapped in a bundle, probably of textiles and skins, and bound with rope. The tomb is extraordinarily rich in furnishings: jades, obsidian flake-blades, an assortment of marine material, many pottery food dishes with food still remaining in them, a well-worn metate and mano, a large red pottery water jar, about a dozen finer vessels including one magnificently stuccoed bowl with painted decoration and several with finely engraved designs, an alabaster bowl bearing an encircling band of carved hieroglyphs with cinnabar rubbed into the delicate lines, and a beautiful mosaic of jade, shell, and iron hematite. There are also remains of very fine textiles, fruit seeds and other foods, and of some badly rotted organic material which suggests objects of wood, leather, animal skins. In the tomb also were the bodies of three other individuals, perhaps young slaves sacrificed to attend their master in the after-life.

### GORDION, TURKEY

The Gordion campaign of 1961 was officially launched on February 18th by the departure of Rodney Young for Turkey. Dr. Young spent the month of March in Ankara studying finds from grave mounds excavated in previous seasons, reporting with mixed joy and chagrin an addition to the short list of Phrygian inscriptions on a bowl of the "Midas" burial which had escaped notice previously. Excavations began about April 1st when Dr. Young was joined by Ellen Kohler, in charge of records and preservation, and by two advanced graduate students of the department, Charles K. Williams, as assistant architect, and Crawford H. Greenewalt, Jr., as an excavator. The excavation complement is also expected to include J. S. Last of Episkopi, Cyprus, as architect, and, in the summer, Professor Machteld J. Mellink of Bryn Mawr and a number of students from elsewhere.

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too abstract. But it does not conform to the beautifully modeled surfaces which we have come to associate with Achaemenian art. Yet at the same time it is too bold and simple in execution to belong to the Ziwiye group. It thus appears to fall somewhere between the earlier Assyrian and Ziwiye representations, but to be not yet fully classical Achaemenian. Perhaps the safest venture at the moment is that it is the product of a goldsmith working in western Iran sometime between these two periods, that is, between the seventh and the fifth centuries B.C.

## EXPEDITION NEWS

(Continued from page 22)

### SUMER AND THE INDUS VALLEY

Dr. Samuel Noah Kramer has just returned from an eight months' trip, the principal purpose of which was to investigate at first hand in Pakistan and India the archaeological and epigraphic material of the "Indus" civilization, in order to compare it with the relevant Sumerian remains, thus acquiring a deeper understanding of their interconnections and interrelations. That there was considerable commercial and cultural contact between Sumer and the Indus Valley is quite certain as some thirty "Indus" seals have actually been found in Sumer, and must have been brought there in some way from their land of origin; hundreds if not thousands more must still lie buried in the ruins. In searching the Sumerian literary texts for possible clues, Dr. Kramer came to the conclusion that Dilmun, the Sumerian "paradise" may turn out to be the land of the "Indus" valley civilization. He has now spent fruitful months visiting archaeological sites and museums searching for evidence to support this theory.

Prior to his visit to Pakistan and India, Dr. Kramer attended the meeting of the International Congress of Orientalists in Moscow and spent time in London, Jena, and Istanbul working on Sumerian literary texts. He visited Iran, both to see its famous archaeological sites and to lecture. While in India and Pakistan he gave numerous lectures on the interconnection of the Sumerian and "Indus" civilizations. He came home by way of Japan where he had been invited to give a series of talks under the auspices of the Near Eastern Society of Japan and the University of Kyoto.

## SUGGESTED READING

### EASTER EGGS AND EASTER BREAD

- OLYA DMYTRIIV, *Ukrainian Arts*. New York. 1952.  
 F. MARIAN MCNEILL, *The Silver Bough*, Vol. II, A Calendar of Scottish National Festivals, Candlemas to Harvest Home. Glasgow. 1959.  
 ALFRED L. SHOEMAKER, *Eastertide in Pennsylvania*, A Folk Cultural Study. Kutztown. 1960.  
 Schweizerisches Archiv für Volkskunde, Vol. 53. Basel. 1957. This is a special issue dealing with Easter Eggs and Easter Breads throughout Europe.

## THE AUTHORS



ROBBINS BURLING ("Boys of the Yellow Robe") has been associated with the University of Pennsylvania since 1957, where he is Assistant Professor of Anthropology. Dr. Burling obtained his Ph.D. degree from Harvard in 1958, the subject of his dissertation being *Garo Avuncular Authority and Cross-Cousin Marriage*. He spent the years 1954-1956 in the Garo Hills of Assam, India, as a Fellow of the Ford Foundation, doing a social anthropological study of the Garo. He has compiled a grammar of the Garo language which is now in press. In 1959-1960, he was Visiting Lecturer in Anthropology under the Fulbright Program at the University of Rangoon, Burma. It was during this time that he spent two months in Hopong with members of the Department of Anthropology of that university investigating the culture of the neighboring peoples.



MARIJA GIMBUTAS ("Timber-Graves in Southern Russia") is Research Fellow of Harvard University in the Archaeology of Europe, and for the year 1961-62 has been elected a Fellow of the Center for Advanced Studies in the Behavioral Sciences, Stanford, California. She has done graduate work in the archaeology, linguistics, and ethnology of Europe at the University of Vilnius, Lithuania and the University of Vienna, Austria, and at Eberhard-Karl University, Tübingen, Germany, from which she obtained her Ph.D. degree in 1946, as well as at Harvard. While her major scientific work at Harvard during the last ten years has been devoted to the prehistory of Eastern Europe, she is also interested in the prehistory of Siberia, and since 1956 has been working with the physical anthropologist, Dr. Janos Nemeskeri of Budapest, on culture change in Europe at the start of the second millennium B.C. as evidenced by the physical anthropological and archaeological data.



MARGARET L. ARNOTT ("Easter Eggs and Easter Bread") teaches English to International students at the University of Pennsylvania. She holds a Master's degree in Cultural Anthropology from the Kennedy School of Missions of the Hartford Seminary Foundation, Hartford, Connecticut, her thesis being entitled *Folk Customs Surrounding the Great Days of Easter in Greece*. For three years, 1946-1949, Miss Arnott taught English in the Boys School of Anatolia College, Thessaloniki, Greece, and later in 1953 returned to Greece to continue her study of religious folk customs. She holds a diploma from the University of Athens and has published in Greece, Switzerland, and the United States. Since 1957, she has worked on the Friedman Collection of Judaica for Houghton Library at Harvard University.