

PROTECTING THE HEAD OF THE DECEASED BY APOTROPAIC MEANS
(Gleanings from Prehistoric Period)*

GAREGIN TUMANYAN

Keywords: sepulchre, the head of the deceased, human, ritual items, funerary rite, apotropaic, metallic items.

Abstract

Since the Paleolithic, all the rituals comprising funerary rite were aimed at a single purpose – overcoming the death. The head of deceased was viewed as a valid replacement of the whole being. It was perceived as a container, where the vital energy was concentrated. Therefore, the head needed protection, which was provided by placing near the head ritual items made of flint, obsidian or metal, modelling the head in plaster, placing the head in a clay vessel or on a stone, etc. Headgear, besides esthetic purposes, had also a protective meaning. These protective measures were not yet ensuring the revival of the deceased, but allowed to hope that the soul will not get changed, and the identity of the person will be kept. This study demonstrates the variety of methods applied in Near East and Europe for protecting the head of deceased, highlighting this important aspect of spiritual life of our distant ancestors.

Introduction

Funerary rite is a social/community practice aimed at overcoming the death. Ensuring the ritual purity of both the soul and the body of the deceased was one of the main concerns of performers of this rite. During rituals (particularly, sacrifices), the head of the deceased was viewed as a complete replacement of the whole being. Human head is mentioned in the ritual texts of Hittites¹. In mythological thinking, in the context of unification of the nature and a human being, a human head was viewed as an equivalent to the sky². The immense sculptures of the heads of Aramazd-Zeus, Mihr-Apollo, Vahagn-Heracles

* Submitted as of 18. XII. 2025, reviewed on 20. XII. 2025, approved for publication on 20. III. 2026.

© Author/s, 2026. Available under Creative Commons Attribution 4.0 License.

¹ И в а н о в. 1974, 110.

² Т о п о р о в. 1988, 12.

and other gods (Fig. 1) are preserved till nowadays in the sanctuary of Nemrut Mountain in Commagene³. Apparently, ability to parturite was attributed to them: Athena was born from the head of Zeus. The head was considered as one of the containers of the soul⁴, where the main forces of the soul and the vital energy were concentrated. Therefore, a special protection was needed for it. Even hair was viewed as a carrier of the soul. Similarly, for ensuring the revival of the deceased, the main attention was paid to protecting his/her face to maintain the individual's personality and the purity of the soul⁵.

Based on comprehensive archaeological data from Near East and Europe, an attempt is made in this paper to demonstrate the perceived importance of protecting the head of a deceased for those performing the funerary ritual.

Burying the head

The customs of decapitation during dismemberment or burying separated skulls were originated in the Paleolithic Period, possibly in the Mousterian Phase⁶. Burials of heads were discovered in Aurignacian, Magdalenian, and Azilian layers of some archaeological sites in Europe⁷. In a Pre-Pottery Neolithic Period archaeological site – Çayönü (8th–7th millenniums BCE), a construction called “skull building” (Fig. 2) was uncovered, in the stone cells of which skeletons and skulls of 450 people were cumulated in groupings⁸. Under the floors of Jericho habitats of 7th millennium BCE, human skulls were found, with features thoroughly modelled in plaster and cowries inserted to replace the eyes⁹. Occasionally, head hair and moustaches were painted on the plaster masks¹⁰. Burials of skulls belonging to the same period were uncovered in Çatal Hüyük as well¹¹. The custom of burying the separated head of the deceased was continued in the monuments of Halaf culture – Yarim Tepe 2 and Tell Arpachiyah. Notably, the skulls buried in sepulchres of Tell Arpachiyah were placed in clayware¹². Burials of skulls dating back to the Late Chalcolithic Age have been discovered in Areni Cave (Armenia). Skulls of underage girl and boy were placed in unbaked clay vessels, and a skull of a young boy was found in a rock crevice.

³ S h r ш g j ш ъ. 1982, 219:

⁴ Л о с е в. 1957, 43.

⁵ Т о п о р о в. 1987, 279–281.

⁶ С м и р н о в. 1997, 176.

⁷ М о н г а й т. 1973, 177.

⁸ Ö z d o ğ a n. 2001, 13–15.

⁹ C r o u c h e r. 2012, 96–101, figs. 4.1a-b, 4.2.

¹⁰ M e l l a a r t. 1965, 42–44, ill. 21.

¹¹ M e l l a a r t. 1967, 65, 108, 204.

¹² М е р п е р т, М у н ч а е в. 1982, 40–42.

Lower jaws of all these skulls were missing¹³. The custom of placing the head in a clay vessel was documented also in some burial grounds of Armenia – Garni, Lchashen 2, Artik, etc. This ritual survived during the later periods as well, including Armenia (in the sites of Artik, Shirakavan, Lori Berd, etc.). The memory of it could have been reflected in some damnation that express a desire of “burying somebody’s head” or “coating somebody’s head with mud”. Plastering the head with clay or preparing a (clay) mask carried a protective meaning. Presumably, ritual/post-mortem trepanation was also performed for the same purpose or obtaining amulets¹⁴. These were not yet ensuring the revival of the deceased, but allowed to hope that the soul will not get changed in the revived body and the identity of the person will be kept. Keeping the face from distortion was deemed important in the sense of maintaining the soul unaltered. The custom of burying only the head – separated from the body – was probably aimed at contributing to the revival of the deceased; an indirect evidence of this was placing the separated head into a basin, which is associated with the “dying-reviving” moon in the world of symbols¹⁵. In a number of archaeological sites of Chalcolithic, Early Bronze, and later ages (Aknalich, Mokhrablur of Nakhchavan, Jrvezh, Qeti, Artik, Khanlar, Stepanakert, “Dimats” district of Vanadzor city, Ghuruchay, etc.), the head of the deceased was placed on a stone¹⁶. Stones situated under the head were usually boulders or basalt-andesitic rocks. These are usually called “underhead stone” or “stone pillow”. In № 158 and № 230 catacombs of Artik cemetery, the head of the deceased was “incircled” with tuf stones¹⁷. Under the head of a deceased from burial № 1 discovered in the first construction horizon of Masisi–Blur, pieces of blue ore were placed¹⁸. In one of the Iron Age sepulchres of Haftavan Tepe, a slab was placed under the head of the buried young girl, and her headdress was found on that slab¹⁹. The custom of placing the head of the deceased on a stone was continued during the Hellenistic period and further – up to Early Medieval Age (Fig. 3)²⁰.

¹³ Areshyan et al. 2012, 125; Wilkinson et al. 2012, 26, fig. 5; Худявердяни др. 2017, 73–75, рис. 2, 3.

¹⁴ Медникова. 2004, 153; Murphy. 2003, 213.

¹⁵ Zehren. 2006, 91.

¹⁶ Թ ու լ շ ի շ ի. 1997, 252, Özterzi. 2011, 103–104, res. 27; Muradyan. 2014, 340, 354, fig. 3, 2; Гуммель. 1940, 106–109, фиг. 44.

¹⁷ Хачатрян. 1975, 146.

¹⁸ Արտշի. 1987, 5: The first construction horizon of the settlement of Masisi–Blur (Yengidja) was initially dated to no later than half of the 5th millennium BC; see Արտշի. 1986, 7:

¹⁹ Burney. 1972, 135–137, fig. 8, pl. 3a.

²⁰ Tumanyan. 2015, 111.

in the warrior riders sepulchre in Gusanagyugh. In sepulchre № 1 of Aragatsavan burial group, a “piece” of obsidian was found next to the lower jaw of the skeleton of a young boy³¹. In Shirakavan burial ground, fragments of obsidian were discovered in the burial chamber of № 10 barrow, and flakes of obsidian were found in the stone cells of № 27, 31, 105 sepulchres³².

Another custom – placing metallic items near the head of the deceased also has ancient roots, including in Armenia. In each of the Early Bronze Age sepulchres № 8 and № 10 of Ēlar, a bronze dagger was situated at the head of the deceased³³. In tumulus № 125 of Stepanakert, the skull of the deceased was placed on a stone, next to which a tip of a “copper” dart and a magnetite-made spherical mace were found³⁴. In the catacombs of Artik, metallic items were usually found near the skull of the skeleton. In particular, in the burial cell № 291, a bronze dagger was placed strictly in front of the face of the deceased³⁵. In sepulchre № 85 of Lori–Berd, a dagger with bronze blade was found next to the skull (at the neck) of the deceased³⁶. In sepulchre № 104 of Lchashen, a bronze dagger was placed next to the skull (in front of the face) of the deceased³⁷. An iron knife was placed near the head of the main deceased in sepulchre № 45 in Qeti, and a bronze awl was also found next to the skull³⁸. In № 12 sepulchre of Shirakavan, bronze arrowheads were situated near the head of the deceased; in № 27 sepulchre, three petiolate bronze arrowheads were placed in front of the face of the deceased, and two knives and a dagger were found near the face of the deceased in № 122 burial cell³⁹. A broken blade of an iron knife was situated at the facial part of one of the skulls belonging to the upper (Skythian type) burial of № 4 tomb of Aruch⁴⁰ (Fig. 4). In № 14 sepulchre of Sheytandagh, a dagger was placed in front of the face of the deceased, and a spear behind his head. In № 47 sepulchre of Akhtala, an iron spear was situated behind the skull of the deceased. In № 134 sepulchre of Mousieri, under the skull of the skeleton (Fig. 5), an iron spear was discovered, placed across the slab box⁴¹. In Udjan, in the cell (Fig. 6) of a burial mound dated to 5th–4th centuries BCE, a curved iron knife was placed near the top of the head of the deceased, buried via interment⁴². Probably, this ritual

³¹ Շ ա խ մ ն լ ր ա դ յ ա ն. 2022, 61–62:

³² Թ ն ռ ն ս յ ա ն և ա յ լ ք. 2002, 98–102:

³³ Խ ա ն զ ա դ յ ա ն. 1979, 38–40, 51, նկ. 47, 71:

³⁴ Г у м м е л ь. 1948, 20.

³⁵ Х а ч а т р я н. 1975, 141, 142, рис. 83.

³⁶ Դ Ե Վ Ե Ջ յ ա ն. 2022, 56–57, 270, 359, նկ. 67, աղ. 131, 2, 235, 5:

³⁷ Պ Ե Ն Ր Ն ս յ ա ն. 2018, 79, նկ. 6:

³⁸ П е т р о с я н. 1989, 78, таб. 63, 4.

³⁹ Թ ն ռ ն ս յ ա ն և ա յ լ ք. 2002, 99, 129:

⁴⁰ Թ ն լ մ ա ն յ ա ն. 2010թ, 116:

⁴¹ d e M o r g a n. 1889, 51–52, 59, 68–69, fig. 11, 18, 25.

⁴² Թ ն լ մ ա ն յ ա ն. 1993, 135:

had an apotropaic purpose as well, because, according to ancient beliefs, “evil spirits” avoided metals⁴³. In their everyday life, Armenians were putting a knife under the infant’s head to protect the infant from evil.

The same phenomenon is observed in territories neighboring with Armenia. At the southern coast of Black sea, in an Early Bronze Age sepulchre of the Ikiztepe archaeological site, a bronze spear was placed near the skull of the deceased buried via interment⁴⁴. A broken blade of an iron curved knife was situated in front of the face of the deceased in № 19 sepulchre of the burial ground of Caucasian Ulubaganal. In № 4 sepulchre of a riding warrior in the same burial ground, a Cimmerian–Scythian type arrowhead was vertically stuck in the floor – in front of the face of the deceased. And in № 6 burial, an iron axe was found behind the head of the buried man and a bunch of arrowheads near the head of the woman⁴⁵. Naturally, the head of the deceased was treated with a special attention during other ceremonies as well, for instance, when applying mineral stains to the corpse. Evidence of this was found in the Neolithic site of Çatal Hüyük, where a skeleton of around seventeen-year-old girl was found with red ochre applied all over her body and the skull treated with cinnabar as well⁴⁶.

The apotropaic meaning of headgear

Besides the apotropaic items mentioned above, a number of other items related to the head of the deceased were found in sepulchres, including various metallic headgear and masks (often made from precious metals). Impressive examples of such headgear are the golden helmet of Meskalamdug found in one of the sepulchres in Sumer, and the Urartian bronze helmet of king Argishti found in the Upper Routkha burial ground of North Caucasus⁴⁷. Examples of precious masks found in sepulchres are the golden mask of Tutankhamun, which covered not only the pharaoh’s head and face, but also his shoulders, and the golden mask discovered in one of the royal sepulchres of Mycenae, known to the scientific community as the *mask of Agamemnon*⁴⁸. Other items found in sepulchres include numerous headdressings, diadems and frontlets, which, in addition of serving as adornments, had sacred meaning as well. Chaplets, eyecups and lip guards were also among common findings, perhaps, serving as partial replacements of masks⁴⁹. Other frequent findings included bells, hairpins, earrings, and coins. The custom of putting coin in the mouth of the deceased penetrated into Armenia from

⁴³ Исраелян. 1993, 148–150.

⁴⁴ Bilgi. 2001, 95, fig. 9.

⁴⁵ Ковалевская. 1984, 35–37.

⁴⁶ Mellaart. 1967, p. 207.

⁴⁷ Woolley. 1934, 244, 292, 294; see also Salvini. 2012, 37.

⁴⁸ Carter. 1927, 83, 254, pl. 73; see also Gere. 2006, 76.

⁴⁹ Куфтин. 1941, 39–41.

the Greek world. There was a belief that the soul of the deceased needed money to pay to Charon. This belief, along with the numerous findings of coins placed in the mouth of the deceased, make evident the ritual meaning of money⁵⁰. Luxury items and things symbolizing the power, social status and wealth of the deceased and those who organized the burial, were found in sepulchres of different periods both in Armenian Highland and other territories. These burials are famous with their headdresses – made from precious metals. As expected, these items were found near the head of the deceased and carried apotropaic meaning⁵¹. Blue and colorful beads sewn to the headgear or decorating the hair played a role of amulet. It is noteworthy that “jewelry and blessed mascots often have common origin”⁵².

Conclusion

In summary, one of the main concerns of those carrying out the funerary rite was ensuring the ritual purity of the soul and body of the deceased. The head, as the container of the soul, was perceived to be in need of a special protection. The habit of burying only the head was probably aimed to assist to the revival of the deceased. Considerations of providing better protection underlay the behaviors of placing the head of the deceased on a stone “pillow” or putting ritual items near the head, including nucleuses and debris of flint and obsidian, as well as arms (daggers, arrowheads) made from these stones. Metallic items – spears, daggers, knives, arrowheads, etc., were also placed next to the head of the deceased. Headgear, besides aesthetic purposes, had also a destination of protecting from evil. All these ceremonies of funerary rite were aimed at a single main purpose – overcoming the death.

*Garegin Tumanyan – Doctor of Sciences in History, Senior Researcher at the Department of Early Archaeology of the Institute of Archaeology and Ethnography of NAS RA. Scientific interests: Bronze and Iron Age cultures of the Armenian Highland, funerary rites, Cimmerian archaeological culture, cultural relationships. Author of 5 books and 78 scientific articles.
ORCID: 0000-0002-6696-0093. gstumanyan@gmail.com*

⁵⁰ Тирацян. 1988, 108.

⁵¹ Израелян. 1993, 149; see also Թորոնթոնի անթրոպոլոգիա. 2002, 99, աղ. LXVII, 14:

⁵² Իւրաքանչեւ. 2021, 283:



Fig. 3. Early Medieval sepulchre N° 1 in Agarak: The head of the deceased is placed on a cobble (after Tumanyan 2015, tab. LII, 5).



Fig. 4. Skythian burial of N° 4 tomb of Aruch, Armenia: A broken iron knife placed at the facial part of a separated skull (photograph by Dmitry Arakelyan).

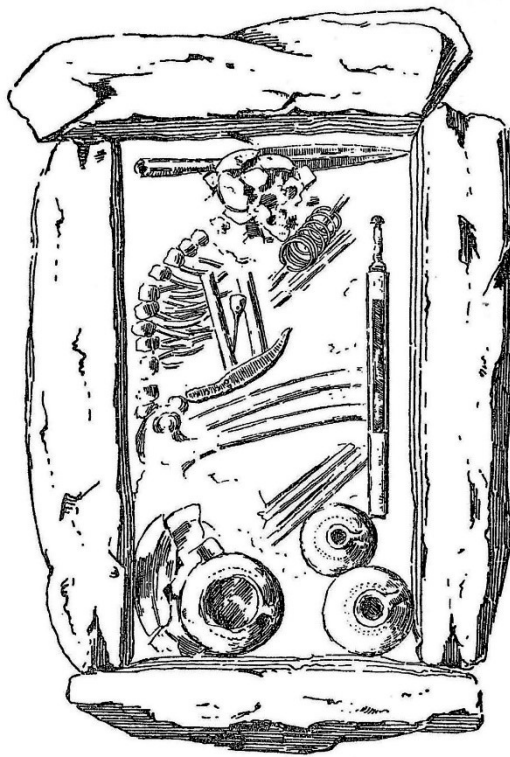


Fig. 5. Sepulchre № 134 of Mousieri: An iron spear is situated under the skull of the human skeleton, across the slab box (after de Morgan 1889, 68, fig. 25).



Fig. 6. The tomb of 5th–4th centuries BCE in Udjan, Armenia: A curve knife is placed at the top of the head of the deceased (after Tumanyan 1993, fig. 2).

REFERENCES

- Areshyan G. E., Gasparyan B. Z., Avetisyan P. S., Pinhasi R., Wilkinson K., Smith A., Hovsepian R., Zardaryan D. 2012, *The Chalcolithic of the Near East and South-eastern Europe: Discoveries and new Perspectives from the Cave Complex Areni-1, Armenia, Antiquity* (Winchester), 86, p. 115–130.
- Bilgi Ö. 2001, *Ikiztepe Excavations*, in *Istanbul University's Contributions to Archaeology in Turkey (1932–2000)*, Edited by O. Belli, Istanbul, FSF Matbaacilik & Reklam Hizmetleri, Ltd, p. 91–96.
- Burney C. 1972, *Excavations at Haftavān Tepe 1969: Second Preliminary Report*, Iran (London), 10, p. 127–142.
- Carter H. 1927, *The Tomb of Tut. Ankh. Amen, II*, London, Toronto, Melbourne and Sydney, Cassell and Company, Ltd, 305 p.
- Crawford J. M. 1898, *The Kalevala: The Epic Poem of Finland into English 2*, Cincinnati, The Robert Clarke Company, 744 p.
- Croucher K. 2012, *Death and Dying in the Neolithic Near East*, Oxford, Oxford University Press, XXII+372 p.
- de Morgan J. J. 1889, *Mission scientifique au Caucase; Études archéologiques & historiques*, T. 1, Paris, Ernest Leroux, 231 p.
- Dikshit S. K. 1955, *An Introduction to Archaeology*, Bombay, Calcutta, Asia Publishing House, 468 p.
- Gere C. 2006, *The Tomb of Agamemnon*, Cambridge, Massachusetts, Harvard University Press, 208 p.
- Lichter C. 2016, *Burial Customs of the Neolithic in Anatolia – An Overview*, in *Anatolian Metal 7. Anatolien und seine Nachbarn vor 10000 Jahren*, hrsg. Ü. Yalçın, Bochum, Blömeke Druck SRS GmbH, ss. 71–83.
- Mellaart J. 1965, *Earliest Civilizations of the Near East*, London, Thames and Hudson, 143 p.
- Mellaart J. 1967, *Çatal Hüyük: A Neolithic Town in Anatolia*, New York, McGraw–Hill Book Company, 232 p.
- Muradyan F. 2014, *Discovery of the first Chalcolithic Burial Mounds in the Republic of Armenia*, in *Stone Age of Armenia. A Guide–book to the Stone Age Archaeology in the Republic of Armenia*, Edited by B. Gasparyan, M. Arimura, Kanazawa, Kanazawa University Press, p. 339–364.
- Murphy E. M. 2003, *Trepanations and perforated crania from Iron Age South Siberia: An Exercise in Differential Diagnosis in Trepanation, History, Discovery, Theory*, Edited by R. Arnott, S. Finger, and C. U. M. Smith, Lisse, Swets&Zeitlinger, p. 209–221.
- Özdoğan M. 2001, *Southeast Anatolia Joint Project and Excavations at Çayönü*, in *Istanbul University's Contributions to Archaeology in Turkey (1932–2000)*, edited by O. Belli, Istanbul, FSF Matbaacilik & Reklam Hizmetleri, Ltd, p. 12–17.
- Özterzi S. 2011, *Anadolu'da Neolitik ve Kalkolitik dönemdeki mezar tiplerinin ve ölü gömme geleneklerinin sosyokültürel açıdan değerlendirilmesi*, Yüksek lisans tezi, Ankara, Ankara Üniversitesi, 162 s. [Özterzi S. 2011, *A sociocultural evaluation of burial types and traditions in Neolithic and Chalcolithic periods in Anatolia*, Master's thesis, Ankara, Ankara University, 162 p. (in Turkish)].

Ramishvili A. 2004, A Threshing Board of the Middle Bronze Age from Georgia. – Journal of Georgian Archaeology (Tbilisi), № 1, p. 114–119.

Salvini M. 2012, Corpus dei testi urartei, vol. IV, Roma, CNR–Istituto SSCEVO, 323 p.

Tumanyan G. S. 2015, The Burials Discovered during Excavations of the Trench H12 at Agarak Archaeological Complex. – Aramazd: Armenian Journal of Near Eastern Studies (Yerevan), vol. 9/2, p. 110–121.

Wilkinson K. N., Gasparyan B., Pinhasi R., Avetisyan P., Hovsepian R., Zardaryan D., Areshyan G. E., Bar-Oz G. and Smith A. 2012, Areni-1 Cave, Armenia: A Chalcolithic–Early Bronze Age Settlement and Ritual Site in the Southern Caucasus. – Journal of Field Archaeology (Boston), V. 37, № 1, p. 20–33.

Woolley L. 1934, Ur excavations 2, The royal cemetery, Oxford, Oxford University Press, 604 p.

Zehren E. 2006, The Crescent and the Bull: A Survey of Archaeology in the Near East, Translated by J. Cleugh, New York, Hawthorn Books, INK, 388 p.

Արեշյան Գ. Ե. 1986, Մասիսի-բլուր (Ենգիջա) բնակավայրի պեղումները, ԵՊՀ հնագիտության գիտահետազոտական լաբորատորիայի գիտական հաշվետվությունը 1985 թ. հնագիտական արշավախմբերի աշխատանքների մասին, Երևան, էջ 1–18 [Areshyan G. E. 1986, Excavations of Masisi-Blur (Yengidja) Settlement, Scientific Report of the Scientific Research Laboratory of Archeology of the YSU on the Work of Archaeological Expeditions in 1985. Yerevan, p. 1–18 (in Armenian)]:

Արեշյան Գ. Ե. 1987, Մասիսի-բլուր բնակավայրի պեղումները, ԵՊՀ հնագիտության գիտահետազոտական լաբորատորիայի «Հայաստանի հնագիտական սկզբնաղբյուրները» պետությունատանի թեմայի 1986 թ. դաշտային հնագիտական աշխատանքների հաշվետվություն, Երևան, էջ 4–7, 75–80 [Areshyan G. E. 1987, Excavations of Masisi-Blur Settlement, Report on Archaeological Fieldwork Carried out in 1986 on the Theme "Archaeological Sources of Armenia" State-funded by the Scientific Research Laboratory of Archaeology of the YSU. Yerevan, p. 4–7, 75–80 (in Armenian)]:

Դեվեյան Ս. 2022, Լոռի բերդ III. ուշբրոնզեդարյան դամբարաններ, Երևան, Հնագիտության և ազգագրության ինստիտուտի հրատ., 392 էջ [Devejian S. 2022, Lori Berd III: Late Bronze Age Burials. Yerevan, Publishing House of the Institute of Archaeology and Ethnography, 392 p. (in Armenian)]:

Թորոսյան Ռ. Մ., Խնկիկյան Օ. Ս., Պետրոսյան Լ. Ա. 2002, Հին Շիրակական (1977–1981 թթ. պեղումների արդյունքները), Երևան, «Գիտություն», 259 էջ [Torosyan R. M., Xnkikyan O. S., Petrosyan L. A. 2002, Ancient Shirakavan (Results of the 1977–1981 Excavations), Yerevan, "Gitutyun", 259 p. (in Armenian)]:

Թումանյան Գ. Ս. 1993, Ուջանի դամբանաթումբը. – ՊԲՀ, № 1–2, էջ 133–146 [Tumanyan G. S. 1993, The Tomb at Udjan, HPH], № 1–2, p. 133–146 (in Armenian)]:

Թումանյան Գ. Ս. 1997, Աշտարակի հոջաբաղերի ուշբրոնզեդարյան դամբարանները. – ՊԲՀ, № 2, էջ 249–262 [Tumanyan G. S. 1997, Sepulchres of the Late Bronze Age in the Site Khodjabagher in Ashtarak. – HPH], № 2, p. 249–262 (in Armenian)]:

Թումանյան Գ. 2005, Արուճի դամբարանադաշտի ուշբրոնզեդարյան № 5 դամբարանը (թաղման ծեսը մեկնաբանելու փորձ). – ՊԲՀ, № 3, էջ 160–172 [Tumanyan G. 2005, Late Bronze Age Barrow № 5 in Aruch Cemetery, (an Attempt of Funeral Rites Interpretation). – HPH], № 3, p. 160–172 (in Armenian)]:

Թումանյան Գ. 2010ա, Նկատառումներ Հայաստանի ուշբրոնզեդարյան թաղումների գույքին առնչվող որոշ հարցերի վերաբերյալ. – ՊԲՀ, № 3, էջ 147–160 [Tumanyan G. 2010a, Remarks on some Issues Related to the Goods of Late Bronze Age Burials of Armenia. – HPh], № 3, p. 147–160 (in Armenian)]:

Թումանյան Գ. 2010բ, Արուճի № 4 դամբանաբլուրը, Խալդյան զորությամբ ... Հողվածների ժողովածու նվիրված Բորիս Պիոտրովսկու 100–ամյակին, Ավետիսյան Պ., Պետրոսյան Ա. (խմբ.), Երևան, «Գիտություն», էջ 109–131 [Tumanyan G. 2010b, The Tombe № 4 of Arouch, Trough Haldi's Power, Studies in Honour of the 100th Anniversary of the Birth of Boris Piotrovsky, Avetisyan P., Petrosyan A. (eds). Yerevan, “Gitutyun”, p. 109–131 (in Armenian)]:

Իսրայելյան Ա. 2021, Հայ կանանց զարդերի գործառույթները (XVIII–XX դդ.). – «Լրաբեր հասարակական գիտությունների», № 2, էջ 266–290 [Israelyan A. 2021, The Functions of Armenian Female Adornments (18th–20th centuries CE). – “Herald of Social Sciences”, № 2, p. 266–290 (in Armenian)]:

Խանզադյան Է. 1979, Էլար–Դարանի, Երևան, ՀՍՍՀ ԳԱ հրատ., 191 էջ [Khanzadyan E. 1979, Ēlar–Darani. Yerevan, Publishing House of the Academy of Sciences of the Armenian SSR, 191 p. (in Armenian)]:

Հարությունյան Ա. 1975, Անեծքի և օրհնանքի ժանրը հայ բանահյուսության մեջ, Երևան, ՀՍՍՀ ԳԱ հրատ., 270 էջ [Harutyunyan S. 1975, The Genre of Curses and Blessings in Armenian Folklore. Yerevan, Publishing House of Academy of Sciences of Armenian SSR, 270 p. (in Armenian)]:

Շախմուրադյան Մ. Ս. 2022, «Անապատի օդապարուկների» կառուցվածքը, ձևերը, թվագրությունը և գործառույթը: «Հնագիտություն» մասնագիտությամբ պատմական գիտությունների թեկնածուի գիտական աստիճանի հայցման ատենախոսություն, Երևան, ՀՀ ԳԱԱ հնագիտության և ազգագրության ինստիտուտ, 130 էջ [Shakhmuradyan M. S. 2022, The “Desert kites”: Structure, Forms, Dating and Function. Dissertation for the Degree of Candidate of Historical Sciences in the Specialty “Archeology”. Yerevan, Institute of Archeology and Ethnography of the NAS RA, 2022, 130 p. (in Armenian)]:

Պետրոսյան Լ. Ա. 2018, Լճաշենի դամբանադաշտը I, Երևան, ՀԱԻ հրատ., 416 էջ [Petrosyan L. A. 2018, Necropolis of Lchashen I. Yerevan, IAE Publishing House, 416 p. (in Armenian)]:

Սրուանձտեանց Գ. 1876, Մանանայ, Կ. Պոլիս, Տպագրութիւն Ե. Մ. Տնտեսան, 456 էջ [Srwandztiants G. 1876, Manana. K. Polis, Printing House of E. M. Tntesean, 456 p. (in Armenian)]:

Տիրացյան Գ. 1982, Նեմրութ, Հայկական սովետական հանրագիտարան, հ. 8, խմբ. Արզումանյան և այլք, Երևան, ՀՍՍՀ ԳԱ հրատ., էջ 219 [Tiratsyan G. 1982, Nemrut, in Armenian Soviet Encyclopedia, V. 8, Edited by M. Arzumanyan et al. Yerevan, Publishing House of Academy of Sciences of Armenian SSR, p. 219) (in Armenian)]:

Алëкшин В. А. 1995, Мустьерские погребения Западной Европы. – Археологические вести (С.-Петербург), № 4, с. 188–216 [Alekhshin V. A. 1995, Mousterian burials of Western Europe. – Archaeological News (St. Petersburg), № 4, p. 188–216 (in Russian)].

Гуммель Я. И. 1940, Археологические очерки: сборник статей. Баку, изд. АзФАН, 166 с. [Hummel Ya. I. 1940, Archaeological Essays: a Collection of Articles. Baku, AzBAS Publishing House, 166 p. (in Russian)].

Гуммель Я. И. 1948, Некоторые памятники раннебронзовой эпохи Азербайджана. – Краткие сообщения Института истории материальной культуры (Москва–Ленинград), вып. XX, с. 15–28 [Hummel Ya. I. 1948, Some Monuments of the Early Bronze Age of Azerbaijan, Brief Reports of the Institute of the History of Material Culture (Moscow–Leningrad), V. 20, p. 15–28 (in Russian)].

Иванов В. В. 1974, Опыт истолкования древнеиндийских ритуальных и мифологических терминов, образованных от *aśva* – “конь” (жертвоприношение коня и дерево *aśvattha* в древней Индии). – Проблемы истории языков и культуры народов Индии, ред. Г. Зограф, В. Топоров. Москва, «Наука», с. 75–138 [Ivanov V. V. 1974, The Experience of Interpreting Ancient Indian Ritual and Mythological terms Derived from *Aśva* - "Horse" (the Sacrifice of a Horse and *Aśvattha* Tree in Ancient India), in Problems of the History of Languages and Culture of the Peoples of India, Edited by G. Zograf and V. Toporov. Moscow, “Nauka”, p. 75–138 (in Russian)].

Исраелян А. Р. 1993, Колокольчики и бубенцы в армянских народных верованиях. – ИФЖ, № 1–2, с. 147–156 [Israelyan A. R. 1993, Bells and Harebells in Armenian Folk Beliefs. – ИФЖ, № 1–2, p. 147–156 (in Russian)].

Ковалевская В. Б. 1984, Кавказ и аланы. Века и народы. Москва, «Наука», 192 с. [Kovalevskaya V. B. 1984, Caucasus and Alans. Centuries and Nations. Moscow, “Nauka”, 192 p. (in Russian)].

Куфтин Б. А. 1941, Археологические раскопки в Триалети, I. Тбилиси, изд. АН Гр. ССР, 491 с. [Kuftin B. A. 1941, Archaeological Excavations in Trialeti, V. 1. Tbilisi, Publishing House of Academy of Sciences of Georgian SSR, 491 p. (in Russian)].

Лосев А. Ф. 1957, Античная мифология в ее историческом развитии. Москва, «Учпедгиз», 620 с. [Losev A. F. 1957, Ancient Mythology in its Historical Development. Moscow, “Uchpedgiz”, 620 p. (in Russian)].

Медникова М. Б. 2004, Трепанации в древнем мире и культ головы. Москва, «Алетейа», 208 с. [Mednikova M. B. 2004, Trepanation in the Ancient World and the Cult of the Head. Moscow, “Aleteya”, 208 p. (in Russian)].

Мерперт Н. Я., Мунчаев Р. М. 1982, Погребальный обряд племен халавской культуры. – Археология Старого и Нового света, ред. В. И. Гуляев. Москва, «Наука», с. 28–49 [Merpert N. Ya., Munchaev R. M. 1982, Funeral rite of the Tribes of Halav Culture. – Archaeology of the Old and New World, Edited by V. I. Gulyaev. Moscow, “Nauka”, p. 28–49 (in Russian)].

Монгайт А. Л. 1973, Археология Западной Европы. Каменный век. Москва, «Наука», 356 с. [Mongait A. L. 1973 Archaeology of Western Europe. The Stone Age. Moscow, “Nauka”, 356 p. (in Russian)].

Петросян Л. А. 1989, Раскопки памятников Кети и Воскеаска (III–I тыс. до н. э.). Ереван, изд. АН Арм. ССР, 180 с. [Petrosyan L. A. 1989, Excavations of the Monuments of Keti and Voskehask (III–I millennia BC). Yerevan, Publishing House of Academy of Sciences of Armenian SSR, 180 p. (in Russian)].

Симонян А. 1988, Обсидиан и кремьен как атрибуты погребального обряда. – Вопросы изучения армянской народной культуры (Культура и язык), VIII Конференция молодых ученых, Тезисы докладов, ред. З. В. Харатян, Г. Л. Петросян.

Երևան, Институт археологии и этнографии, с. 79–81 [Simonyan H. 1988, Obsidian and Flint as Attributes of Funerary Rites. – Issues of Studying Armenian Folk Culture (Culture and Language), 8th Conference of Young Scientists, Abstracts of Reports, Edited by. Z. V. Kharatyan and H. L. Petrosyan. Yerevan, Institute of Archaeology and Ethnography, p. 79–81 (in Russian)].

Смирнов Ю. А. 1997, Лабиринт: морфология преднамеренного погребения. Москва, «Восточная литература», 279 с. [Smirnov Yu. A. 1997, Labyrinth: The Morphology of Deliberate Burial. Moscow, “Vostochnaya Literatura”, 279 p. (in Russian)].

Тирацян Г. А. 1988, Культура древней Армении. VI в. до н. э. – III в. н. э. (по археологическим данным). Ереван, изд. АН Арм. ССР, 206 с. [Tiratsyan G. A. 1988, Culture of Ancient Armenia: 6th century BC – 3rd century AD (Based on Archaeological data). Yerevan, Publishing House of Academy of Sciences of Armenian SSR, 206 p. (in Russian)].

Топоров В. Н. 1987, Тезисы к предыстории «портрета» как особого класса текстов. – Исследования по структуре текста, ред. Т. В. Цивьян. Москва, «Наука», с. 278–288 [Toporov V. N. 1987, Theses to the Prehistory of “Portrait” as a Special Class of Texts. – In Research on the Structure of the Text, Edited by T. V. Tsiv’yan. Moscow, “Nauka”, p. 278–288 (in Russian)].

Топоров В. Н. 1988, О ритуале. Введение в проблематику. – Архаический ритуал в фольклорных и раннелитературных памятниках, ред. Е. С. Новик. Москва, «Наука», с. 7–60 [Toporov V. N. 1988, On the Ritual. Introduction to the Agenda. – In Archaic Ritual in Folklore and Early Literary Monuments, Edited by E. S. Novik. Moscow, “Nauka”, p. 7–60 (in Russian)].

Хачатрян Т. С. 1975, Древняя культура Ширака (III–I тыс. до н. э.). Ереван, изд. Ереванского университета, 278 с. [Khachatryan T. S. 1975, Ancient Culture of Shirak (III–I millennia BC). Yerevan, Yerevan University Press, 278 p. (in Russian)].

Худавердян А. Ю., Гаспарян Б. З., Пинхаси Р., Канаян А. С., Ованесян Н. А. 2017, Комплексное исследование антропологических материалов позднего энеолита из пещеры Арени 1. – Вестник археологии, антропологии и этнографии (Тюмень), № 2, с. 72–93 [Khudaverdyan A. Yu., Gasparyan B. Z., Pinhasi R., Kanayan A. S., Hovanesyan N. A. 2017, A Comprehensive Study of Anthropological Materials of the Late Eneolithic from the Areni 1 Cave. – Bulletin of Archaeology, Anthropology and Ethnography (Tyumen), № 2, p. 72–93 (in Russian)].

ՆՆՋԵՅՅԱԼԻ ԳԼԽԻ ՊԱՇՏՊԱՆՈՒԹՅՈՒՆԸ
ՉԱՐԽԱՓԱՆ ՄԻՋՈՑՆԵՐՈՎ
(Ավանդաներ նախապատմական ժամանակաշրջանից)

ԳԱՐԵԳԻՆ ԹՈՒՄԱՆՅԱՆ

Ա մ փ ո փ ու մ

Բանալի բառեր՝ դամբարան, ննջեցյալի գլուխը, մարդ, ծխական առարկաներ, թաղման ծես, չարխափան, մեղադրական առարկաներ:

Հին քարի դարից սկսած՝ թաղման ծեսը կազմող բոլոր ծիսակարգերը նպատակաուղղված էին մեկ նպատակի՝ մահը հաղթահարելուն: Ննջեցյալի գլուխը դիտարկվում էր որպես տվյալ էակին լիարժեք փոխարինող, ընկալվում էր որպես զետեղարան, որտեղ կենտրոնացած էր կենսական էներգիան: Հետևաբար գլուխը պաշտպանության կարիք ուներ, որն ապահովվում էր գլխի մոտ կայծքարից, վանակատից կամ մետաղից պատրաստված ծիսական առարկաներ տեղադրելով, գլուխը կավով ծեփելով, այն կավանոթի մեջ կամ քարի վրա դնելով և այլն: Գլխանոցը, բացի գեղագիտական նպատակներից, ուներ նաև պաշտպանիչ նշանակություն: Այս պաշտպանական միջոցառումները դեռևս չէին ապահովում հանգուցյալի վերածնունդը, սակայն թույլ էին տալիս հուսալ, որ վերածնված մարմնում հոգին փոփոխության չի ենթարկվի և անձի էությունը կպահպանվի: Այս ուսումնասիրությունը ցույց է տալիս Մերձավոր Արևելքում և Եվրոպայում հանգուցյալի գլուխը պաշտպանելու համար կիրառվող մեթոդների բազմազանությունը՝ ընդգծելով մեր հեռավոր նախնիների հոգևոր կյանքի այս կարևոր կողմը:

Գարեգին Թումանյան – պ. գ. դ., ՀՀ ԳԱԱ հնագիտության և ազգագրության ինստիտուտի վաղ հնագիտության բաժնի ավագ գիտաշխատող: Գիտական հետաքրքրությունները՝ Հայկական լեռնաշխարհի բրոնզ-երկաթեդարյան հնագիտական մշակույթներ, թաղման ծես, կիմերական հնագիտական մշակույթ, մշակութային փոխառնչություններ: Հեղինակ է 5 գրքի և 78 հոդվածի: ORCID: 0000-0002-6696-0093. gstumanyan@gmail.com

ЗАЩИТА ГОЛОВЫ УСОПШЕГО АПОТРОПЕЙЧЕСКИМИ СРЕДСТВАМИ (очерки доисторического периода)

ГАРЕГИН ТУМАНЯН

Резюме

Ключевые слова: погребение, голова усопшего, человек, ритуальные предметы, погребальный обряд, апотропейческий, металлические предметы.

Начиная с палеолита, все ритуалы, составляющие погребальный обряд, были направлены на достижение одной цели – преодоление смерти. В ритуальной практике голова рассматривалась как полноценный заменитель данного существа. Считалось, что она является неким вместилищем, в котором сконцентрирована жизненная энергия, она воспринималась как резервуар для последней. Поэтому голова нуждалась в защите, чему способствовало размещение ритуальных предметов из кремня, обсидиана или металла рядом с головой, обмазывание головы глиной, помещение ее в глиняный горшок или установление на камень и т. д. Головной убор, кроме эстетических целей, имел также

апотропеическое значение. Эти защитные меры не обеспечивали возрождения покойного, но вселяли надежду, что в возрожденном теле душа не подвергнется изменениям, идентичность личности будет сохранена. Настоящее исследование явствует о разнообразии методов, применяемых на Ближнем Востоке и в Европе для защиты головы усопшего, подчеркивая этот важный аспект духовной жизни наших далеких предков.

Гарегин Туманян – д. и. н., старший научный сотрудник отдела ранней археологии Института археологии и этнографии НАН РА. Научные интересы: археологические культуры Армянского нагорья эпохи бронзы и железа, погребальные обряды, киммерийская археологическая культура, культурные взаимосвязи. Автор 5 книг и 78 статей. ORCID: 0000-0002-6696-0093. gstumanyan@gmail.com