Both Çatalhöyük and Göbekli Tepe are culturally important, as is the sacredness and the extent of archaeological remains. Both reveal a plethora of symbolic data. Not only are the location in the area currently believed to be the land of many vital forces, they are in proximity to Mesopotamia and Egypt. These two cultures were academically verified as the ‘first civilisations’, yet the notion of symbolic continuation could present the possibility that Anatolia was an original, potent cultural influence on the two. In recent years, ‘civilisation’ is opening its’ worldwide to encompass more hermeneutic avenues of discussion. In order to reveal the spirituality of ancient Anatolians through early mythographic writings and rituals, the rigid categorisations of disciplines and perspectives had to be rejected. A more encompassing, empathetic model is applied in order to understand the transmission of symbolism through time in the eyes of the people who kept them alive. Through the interdisciplinary study, a combination of methods and perspectives can be utilised for the quest for prehistory in myth memory. This speculative study wishes to express the impact mythographic work can have on prehistoric archaeological data, and does so by seeking, and identifying, symbolic continues and imploring requirement for further enquire into the topic.

Methodology

Unfortunately, there is no unified discipline for mythography, meaning no robust definition nor approach. This ensured an interdisciplinary methodological approach, touching into the realm of anthropomorphism, archaeology, biology, history, linguistics, philosophy, and sociology.

Furthermore, the prior discourse has a Eurocentric position, and an emphasis on social evolution. A lot of theories are reductionist and limited in their totality, but many offer notions of great importance.

Many scholars advocate for the creative and complex, long-lasting and deeply embedded unifying and defining, vital and vastly varied, mechanisms that myth provides to peoples. They are the archetypal memory manifestation of social, ecological, biological requirements. Theoretical. They can be used to express social conventions or cultural histories, albeit fantastically and warped through time.

They adapt and evolve with people, transgress epochs of time as evidenced by the Ancestral Greece and in contemporary culture. Arguably, spirituality and its’ symbols could be ingrained genetically, down to a degree. Undeniably, myth has a profound impact on cultures and people, and is more insightful and important to our knowledge acquisition of the past than initially believed.

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Symbolism in Myth-Memory?

The connection between human and beast is shown in the symbolism at the sites. This is displayed through artefacts and architectural elements. Göbekli Tepe has an immense wealth of cultural and historical knowledge. Çatalhöyük has predominantly bull (horns), leopard and bears (claws and teeth) and vultures (skulls, primarily featured with headless humans). Artworks feature heavily on early civilisations, identified within Egypt. Crete, the cultures under the umbrella term of Mesopotamia and contemporary India.

The indication of mask usage, strong connection to nature represented by symbolism and rituals connected so strongly with the symbolic architecture all indicate a culture influenced heavily by spirituality, possibly through the mediation of a shaman. Indications of shamanism are also found within the architecture, indicating the complexity of these peoples and the planning of their urban centres. Shamanism is often associated with hunter-gathering cultures, and creates a structural framework for what seems a mercantilesumer and Egypt.

There have been hints of deities and the use of symbolism and ritual. It is possible that Çatalhöyük is a megalithic manifestation of astronomical knowledge. There is a curious connection to the constellation Taurus, who is said to have been the origin of a meteor shower the time of Göbekli Tepe’s construction. The architecture of Çatalhöyük is reminiscent of a cave system. This closely relates to tales of the Underworld, yet the volcano imagery invites queries concerning the relationship between these people and cultures. This is further enhanced by the heavy use of obelisk, particularly in ritual use.

Is this also evident within myth-memory?

Bibliography