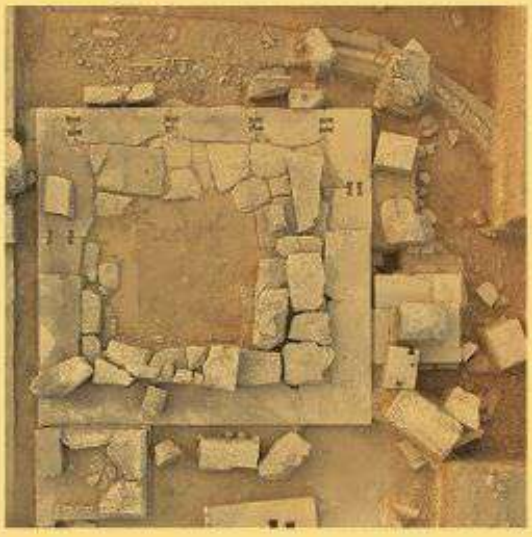
# A REFLECTION OF THE PAST AND A GLIMPSE TO THE FUTURE:

## RELIGION AND RITUAL IN ANATOLIAN ARCHAEOLOGY

Editor
UMUT PARLITI









KABALCI

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KABALCI YAYINCILIK
Arkeoloji Serisi

# A REFLECTION OF THE PAST AND A GLIMPSE TO THE FUTURE: RELIGION AND RITUAL IN ANATOLIAN ARCHAEOLOGY

Editor
**Dr. Umut Parlıtı**

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# PREFACE

Human beings have formed cultures with the ability to renew themselves by learning, which is a part of their life. Cultures have shaped religious practices and rituals that have their own rules. While the religious practices were transferred from the past to the future, they also provided the shaping of the rituals. In this context, it is not possible to separate the ritual practices that shape the religion phenomenon from geography, climate and cultural texture. Anthropology and archeology make use of the traces and records left behind by the peoples to illuminate the religion phenomenon and the rituals practiced. At this point, Anatolian geography offers incredibly abundant resources. Every researched geography, every excavated mound, castle, ancient city, etc., opens the door to many breakthroughs for us. The Anatolian geography, which is the bridge of the world's continents, has been the source of many studies in the scientific world, as it has incredible potential in terms of religion phenomenon and ritual practices.

This book is a reference source from the Paleolithic Age to the end of the Iron Age, and from the Hellenistic period to the Roman period, to which many experts in their fields contributed. In virtue of the contributions of the chapters, the structuring and development of the religion phenomenon and the development and change of rituals are revealed in the light of evidence. In accordance with the content of the book, the detailed writing of the original records that emerge from our own geography and within "Anatolian Culture" provides us with important information. The archeological and anthropological records we obtained from the book confirm that there has been significant changes in the socio-cultural structure of Anatolia throughout the ages.

We would like to thank all the authors who contributed to the book and referees who helped us in the editorial process. I hope you enjoy reading these elaborately written articles by distinguished authors who devote their precious time to science.

Dr. Umut PARLITI
Editor
March 2023

# INTRODUCTION: THE PHENOMENON OF RELIGION AND RITUALS

Sefa KÖSE*, Nilüfer PARLITI*

## Introduction

Before human beings settled down and started agriculture (250,000 - 11,600 BC), they started to perform certain rituals and even built religious structures where they could perform their rituals. This shows that humanity had an informational thinking and was able to use material culture at that time[1]. With the process of socialisation in the early years of humanity, the phenomenon of religion and rituals must have originated from the accumulation of knowledge and communication from the past to the future. Differences in religious phenomena and rituals for many reasons, such as the genetic bond of peoples, the bond of communication in the context of cultural coexistence, etc., must be mainly related to social needs or biological background[2].

There are processual and eclectic influences on the formation of the phenomenon of religion and the practice of rituals[3]. In the processual approach, there are deficiencies in the consideration of all aspects of past societies and in the inference of their archaeological data. The rejection of the meanings and symbols of past communities in this approach can be seen as a major deficiency[4]. However, it is also important to recognise that religious practices are social participations in which individuals come together. The first attempt to interpret the thoughts and behaviours that are a central part of sacred religions in conjunction with burial rites in ancient and modern societies was to objectify, classify and segregate rituals. It is

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1 Mithen, 2007: 22.

2 Binford, 1971: 11.

3 Schulting, 1994: 9.

4 Chapman, 2004: 3.