

FOLK BELIEFS IN PARAPSYCHOLOGICAL TREATMENT

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Abstract--- *As the folk medicine is generally an integral part of the daily life and the life of people its practical significance investigation, the investigation of this extremely complex system as a whole performed with different rites is important. The investigation of profession of a quack doctor and its some content parts such as the profession of a bone-setter, dislocation of some parts in body ("sinigchilig") considering as a product of the initial stages of the development of social life in human history systematically comparative form with medicine of other Turkish and Eastern peoples attains the special importance in understanding of physician profession more easily which has the scientific-practical importance. The profession of a quack doctor formed in ancient times, as well as the profession of physician being the product of the after Islamic art period, no doubt, the role of rich materials collected during the scientific expeditions of folklore and ethnography is very valuable. The role of information about medicine saved in medieval manuscripts, as well as in works by our classical writers is very matchless, too. It is also noticed that the different elements being the base of folk medicine which is the leading content part of common Turkish material and spiritual value system, including the rites and witchcrafts, especially in further development levels of folk knowledge system to different folklore genres, the scientific investigations in Middle Ages, at the same time in the works by our classics have been thrown.*

Type of Paper--- *Review*

Keywords--- *science, tradational, medicine, treatment*

Introduction

In modern epoch as in other areas of science the highest growth is also observed in the medical field. However people giving special attention to folk medicine try to keep alive the profession of the quack doctor in folk memory. So the profession of the quack doctor being in the folk's physical and spiritual health guard has always done its historical mission with honor and it is being continued.

With the emergence of modern medicine the traditional medicine being famous in the world which fell behind for many times, hadn't been in earnest as a serious science, specially in rural areas, outlying districts it continued its life and has reached till nowadays. Only during the last fifty-sixty years when it was known that the modern medicine can't treat some diseases the traditional medicine has come up again and the traditional methods practiced for thousands of years have been addressed. Today as in many parts of the world some traditional medical centers started their activities and many diseases are treated with folk medicine adjoining the modern medicine.

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The examples of material and spiritual culture, traditions, ceremonies, games and entertainments, progressive skills in family matters of our nation created during its century-old history, including either the folk medicine based on the system of the rich empirical knowledge and skills, folk treatment methods and means have been found, they have been examined and enriched day by day till the present times. That is why Azerbaijan folk medicine with its historical roots cared on the traditions of the ancient eastern and antique world folk medicine has much in common with the past. (6, 209)

According to the thoughts of ethnographers, "the occurrence of diseases, animal, plant and mineral-based substances healing properties, as well as a number of practical methods of prophylaxis and treatment of diseases, hygiene habits, which consists of the sum of empirical data collected by the people on the folk medicine (72, 30; 73, 3) distinguished by means of the theoretical treatment based on the conditions, customs and traditions of our people, it has also been reflected in traditions, riddles, parables, tales, legends, myths and legends, as well as the invaluable manuscripts and speech of experts. (6, 209)

One can divide conditionally the doctors engaged in folk medicine into two parts:

1. The quackery with talent. There are people who are physicians or quackery doctors having the ancient history, their art is believed as their talent. This kind of profession is not transferred to others as in the way of inheritance or the master-student. The followings are included into that part: hanıkhchılıg, ebechilik or hebechilik (midwifery), sinigchilig (bone-setting), chopchuluk and etc.(many of them are the treatment methods in folk medicine)
2. The profession of quackery learned through the experience - folk doctors. There are some other professions of quackery that with the means of herbs, a variety of water, with a leech, blood or etc. those professions are studied with practice. The master-student relationship plays an important role in it. Some professions such as the bone-setting, cutting the navel-string, treatment with herbs or other methods, blood taking are included into this part.

However, the main point of combining both the profession of quackery is to treat any physical symptoms, symptoms of disease. As the diseases are different their treatment, healing methods are also different. Of course, the similarities, differences and many-sided inform us the richness of the profession of quackery. Despite the differences in terms of the richness of medicine and the treatment of the people with all abilities the profession of quackery is believed to get the strength and talent from God. That is why before starting to treat they read prayers, entreat God, tell some the special words. The profession of quackery is a trust, it is a submission to the divine power. If it was not so it would be impossible to treat many diseases unknown to the modern medicine by the ordinary people without any medical training. And from the dark periods of the history till the high development and technical century of the science the people wouldn't believe and apply to the profession of quackery.

One can often meet some words such as the dream, dreaming in epic, epic-lyric, lyric genres of oral literature of Azerbaijan nation, "hagg ashigi" (a mystic folk poet), "sheykh" (a respectable old man), "the man reading someone's thoughts" and some other titles especially in many love and heroism epics combining the epic-lyric, dynamic-dramatical elements in itself. In our rich folk literature the psychology of our people, psychological characters characterizing its mental culture very well have found its shiny expression. (2, 6-7).

They usually speak about the movement and habits of the world expressed in epic, lyrical, epic, lyrical works try to influence the heart of the listeners. The description of the dreaming cases, their explanation with poetical words are just convincing from the psychological aspect of epic-lyric epos heros by the master ashugs. That is why there are enough rich material in the various genres of folk literature, particularly in eposes, fairy tales, ashug poem forms. (2, 7). One can easily tell the same words about psychokinesis. This phenomenon means to influence a thing without physical interaction which was founded by Juna Datiashvili (5, 189) and Uri Geller (6), in Turkic shamanism this action had been reflected in the stone “yada” (“jada”), thus in Azerbaijan it was reflected in some beliefs such as “to cause the barley to creep” by some augurs, soothsayers (Shahverdiyev, Baku, 2011, pp. 86-87).

Some beliefs spread widely among the public belong to the process of parapsychological treatment used in folk medicine indirectly and such kind of "phenomenon" are admitted as an affirmation and evidence of a folk doctor, shaman who has a magic strength. In the process of treating the role of patient's belief to the “doctor” is known to everybody.

Reincarnation, it means the body changing of the soul, if we say exactly, the training (8, 108) which is the very great belief object in Buddhism and Hinduism, it means entering a newborn child's body after the death of a man, to return to the life again and that is why except Tuva and Khoten Turks, this training hasn't been spread widely in the belief system of Turkic nations. (9; 6, 398-399). However, the belief of evil spirits entering the human body causes to the different diseases, first of all mental illnesses has spread very widely and this belief is closely connected with parapsychological treatment methods of Turkic nations. This time the ability called “Spiritism” has special a role and place in parapsychology.

The belief in Turkic belief system in parapsychology some mythical creatures such as “eye” (iye),(hal anasi) (mother of case), “abaasi” belonged to the “ghostly practices” and characterized as “energetical virus”, after the religion Islam called “cin” (“ghost”) takes the important place, those beliefs also take the important place in parapsychological treatment. The mythical creatures “abaasi” must be specially mentioned.

As we have already mentioned, “abaasi” takes the wide place in yakuts' religious beliefs and is believed that it is a common name of the evil spirits living under the earth. “According to the religious-mythological beliefs these spirits usually come out in order to harm the people. They are one legged, one-eyed and ugly creatures. All harmful and disgusting-looking plants and animals are the product of these creatures ... (10, 16).

From the numerous collected materials it is known that “Shamans usually glorify Erli in their applauses and enchantments as an old man with an athletic body structure. His eyes and eyebrows are smoke-black, his long beard divided into two parts ends in his knee. His mustaches resembling molar teeth are spiral and stretch till the end of his ear. The horns resemble the roots of the tree. Hairs are curling. According to a version he lives in a palace built with black mud, but due to the other two versions, he lives in the palace with the black iron fence. This palace is situated in the banks of the river Toybadım. Erlik sometimes walks in a black boat without oars, sometimes on the mythical beast called “kelke” (buffalo calf), but sometimes he walks on the bald bull”(11, 53; 7, 85).

According to the ancient Turkish beliefs as there are black shamans helping the evil spirits, there are also white shamans rendering harmless with the help of well-wisher spirits, saving the people from the plagues and diseases, they usually use the special witchcraft reducing the influence of the evil prays. The materials collected in Azerbaijan prove

the usage of those witchcrafts in some diseases with parapsychological methods. For example, women in Shirvan usually told the following witchcraft when curing the patient from the chill and putting the jug on the back of the patient:

“Emun-demun bu olsun,

Akhir gemin bu olsun”. (12, 30)

(Translation: Let it be your last grief...)

It is interesting that the word “em” in this witchcraft not used in our language today and in the root of the word “emchi” \ “emsi” (doctor) is being used. Kashgarli Mahmud had explained this word as “illness”, “disease”. (14, 38).

Levi-Stros analyzing the activity of shamans’ during the birth period in his book called “Structural anthropology” he had an interesting conclusion. The scientist tells that there is a force promoting the formation of the fetus and calls it “Mu” and then he mentions that the power rules the spirit of the woman who gives birth, it means to the gut - “purba”, and says that to return the stolen gut is the main problem of the shaman who comes to help the woman. It provides the expansion of the uterus to reduce the pain, but it does not interfere physically to a woman's genitals. In order to carry out this work it directs the well-wisher spirits. This study endeavors to implement the good spirits. The shaman achieves it with his reading witchcrafts. According to Levi-Strossun’s opinion it nothing more than a psychological manipulation. (15, 1-2)

Levi-Strauss confirms that shaman’s interference gives the positive effect. That is the main issue. To get the nice psychological effect or to believe the “miracle” with the help of the forces of the other world when restoring the “hypnosis” case of a patient is everybody’s own problem. According to the Turkish belief in the root of the problem there is not only psychological but also the parapsychological factor.

In the above we noted that when the shamans came to treat the patients throwing rods in their hands they told the fortunes and tried to treat the patients. In other words, in order to treat the disease obtaining the information from the future the optimum variant was searched. This method accepted as one method of parapsychological treatments was used widely in Turk folk medicine.

There is valuable information about ancient Turks who told the fortune burning fire in the book “Kitab al-ajab val-garaib” by Masudi, as well as in the cosmography of Ahmed bin Hamdan bin Shabiba al-Harrantli. From the information it can be clear that there was a definite day of the great rulers of Turks, the great fire was stoked for them that day. The sacrifices (victims) were given to that fire and a lot of prayers were recited. The tongues of the flames went into the sky. If the colour of the flame was green, it meant the abundant rainfall and rich product, if it was whitish, it meant deficiency, if it was red, it meant a war, if it was yellow, it meant disease and epidemic, if it was black it meant the death of the king or his long travel. (7, 45-46)

By the way, it should be noted that the shamans believed that the fire could drive away the evil spirits and used it for that purpose. In general, a fire was looked through as a protection and cleaning system in beliefs of the ancient Turks. The beliefs about fire took an important place in daily life of many Turkic nations. During Novruz (“The new day”) holidays to jump over the fire and to tell the words “agirligim-ugurlugum oda” (Let all my griefs burn in the fire) are the most beautiful examples of the above interpretation.

According to V.K. Magnitsky’s writings the Chuvash Turks believed that the fire also had the power to protect

them from various diseases. They used it as a means of getting rid of a variety of human and animal diseases. The ancient Turks believed only the “live fire”, that is not obtained by means other fire and flare, they thought that the fire got from the natural way – with the help of rubbing- it had a great power. That is why they usually used the “live fire” in order to cure disease in people and animals. In order to do it they usually they put out all fires and torches in the village, then the oak stump was brought in the middle of the desert, began to rub it up with other trees till smoked and at last the “live fire” would be got. Then the fire was immediately stoked, eggs were put to boil on it and the burning fire was taken to all houses in the village. Then two big fires were burnt and all population of the village and the cattle were passed between those fires in order to be away from diseases (16, 136; 17; 18, 208-213).

The similar beliefs have also widespread in Azerbaijan. According to the writings of ethnographer Guliyeva “the fire was used to protect the family, as well as the house from the evil spirits. That is why the last Thursday the branches of the trees were burnt and the rooms were smoke” (19, 345). The investigator writes that “on the wedding day the bride is usually accompanied by two burning candles, she is rotated three times around the fire and she was charged with the fire to be protected by evil spirits. The newborn child’s shirt was taken to the fire and then it was put on the baby. According to ancient beliefs it was strictly forbidden to give a fire at night, otherwise it could be a blessing. During ancient times the people gathered to build a house for a young family, they provide the new family with all necessary needs, except the fire. But the young men had to find a steel stone to make fire themselves. It was a sign of winning the happiness of the people by themselves and a necessary condition for the strength of the family. So when the new Moont appeared they threw away the ashes of the fire to the secret place. No one passed over the fire place. The cinder of the fire was not mixed with sharp objects. Since that time some members of the older generation believe that “the owner of the fire” can bring misfortunes, troubles to the men, especially they believe that it can punish the comfort of the house” (19, 345).

A similar belief shows itself in the relation to the water: “During the first Tuesday one must come to the spring early morning and say the following words:

Agirligim, ugurlugum suya,

Azarim-bezarim suya”.

(Let all my load, grief, illness go to the water)

Then they wash hands and faces, throw and splash the water on each other. They usually make the ill men to jump over the water... “I swear with the water that, I shall not be evil doer”. (20, 54).

In Azerbaijani folklore, as well as in written literature there is some information which is considered more prejudice, their essence can only be understood by the approach of the principles of parapsychology science. Commenting on the scientific basis of such a phenomena miracles the philosopher, physiologist, psychologist, medicine scientists made their statments in two ways. So some of them approach to the secret of phenomena in a strict position. They give the belief to miracles as the intellectual darkness, ignorance, backwardness in science. This line still continues among some scientists. We think that if there are conflicting opinions among the investigations of the scientists then it is necessary to study the phenomena scientifically. The modern physiologists, psychologists, naturalists, physicians, scientists examined and continue the mystery of phenomena in the world of mass media. (2, 5).

As folk medicine is directly related with the ceremonial folklore and ethnography of our people, as it combines the harmonious unity, in other words, as folk medicine is a part of a number of public ceremonies, for example, is a part of the ceremony on the birth, its investigation means to study the ceremonial folklore and ethnography. So to investigate the ethnographic features and directions in folklore texts the folk medicine takes the important source role in investigating of the mutual relation between folklore and ethnography.

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