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KÜÇÜK ASYA ANADOLU

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paradigma akademi

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SUNUŞ

Tarihten bu yana birçok kültür ve medeniyete beşiklik yapmış Anadolu, Asya ile Avrupa kavşağında olup ticaret yollarının kesiştiği bir konuma sahiptir. Bu özel konumu gereği birçok avantaja sahip olmasının yanında aynı zamanda büyük güçlerin çatışma ve nüfuz kazanma mücadelesine de sahne olmuştur. Roma dünyasında Yunanca kökenli "Anatolia", "doğu" anlamında kullanılmıştır. Minör Asya'nın da (Küçük Asya) da yine Karadeniz ve Akdeniz arasında kalan yarımadanın ismi olarak önce Yunan, akabinde Roma dil ve kültüründen türediğini söyleyebiliriz. Bu coğrafyada insan izlerini Cilalı Taş Devri'ne hatta daha eski dönemlere kadar götürebilmekteyiz.

Anadolu ve coğrafyasıyla ilgili şimdiye kadar çeşitli disiplinlerden birçok akademik çalışma yapılmıştır. Bu akademik birikime katkı sunmayı amaçlayan elinizdeki bu kitap, Anadolu'yu odaklayan veya bir yönüyle bu coğrafya ile ilişkili çalışmaları bir araya getirmeyi amaçlayan bir çabanın ürünüdür. Kitapta hakem kurulumuzun kabul ettiği; arkeoloji, tarih, sosyoloji, coğrafya, dil, edebiyat, sanat tarihi, folklor, turizm gibi çeşitli bilim dallarından 33 çalışmaya yer verebildik. Belirli bir tema/bölge çerçevesinde yayınladığımız editörlü kitaplar için, etik ve bilimsel teamüllerle uyumlu; belirli kuramsal altyapıya oturtulmuş, bilime katkı sunan özgün çalışmaları hakem ve editoryal kurullarımızda titiz bir şekilde seçiyoruz, yazıları ciddi bir editörlük sürecinden geçiriyoruz. Bundan sonraki kitap çalışmalarımızda da benzer standartları gözeteceğimizi belirtmek isteriz. Böylelikle nitelikli akademik ortama ve özgür bilimsel düşünceye katkı sunacağımızı düşünüyoruz.

Kitaba katkı sunan tüm yazarlarımıza, bize görüşleriyle yardımcı olan hakemlerimize ayrı ayrı teşekkür ediyoruz. Kitabın yayınlanmasını üstlenen Paradigma Akademi Yayınlarına da ayrıca teşekkür ediyoruz.

Mustafa Açа - Mehmet Ali Yolcu

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Şubat, 2022

A FORM OF TRADITIONAL TREATMENT GUIDED BY A FAMILY NARRATIVE: ALAZLAMA*

*Mustafa AÇA*** & *Mehmet Ali YOLCU****

Introduction

From the early stages of the identification and interpretation processes shaped by human experience, the supporting functions of fire, such as protection (security), heating and cooking, must have been realised along with its power to completely transform and destroy the structure of a physical entity. It is no coincidence that fire is at the centre of mythological and theological doomsday narratives. At first glance, the contrasts in beliefs and practices about fire, which not only help build civilizations with their supportive functions but also have the potential to destroy, can be perceived as a paradox. However, contrasting emotions, such as gratitude to and fear for fire, lead societies to a common acceptance: Respect![1]

It can be pointed out that the relations of Turks, one of the most significant communities of Inner Asia, with fire are also shaped by the same argument. There is no doubt that fire has become a vital tool in the harsh conditions of life on the steppe due to geography and climate. Turkish beliefs about fire can be encountered with the symbolic appearances of the systems of gratitude and fear in their rituals which extend to respect. Specific interpretations and beliefs about fire among the Turks are thought to date back to 3000 BC. (Çoruhlu, 2019: 104). Those persons of Turkish origin, who migrated to Asia Minor, transferred these beliefs to their new geographies.

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* Running the fire around someone's head.

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[1] For explanations on these opposite poles of fire in the beliefs of human societies, see (Tanyu, 1976: 286).

One of the most important cults of the Turkish belief system after trees, mountains and water is fire. In some rituals, the source of fire, which we encounter with its purifying and sanctifying features, is shown as the sky which is considered to be the place of God. Hearth and fire, which are the symbols of family life, represent the sun at the centre of the universe and contain the female protective spirit which ensures the fortune and abundance of the house. For this reason, new brides or foreigners who came to the house offered a piece of oil to the burning fireplace of the house with the wish of good luck and prosperity. If hearth fire burns out, it means the loss of fortune and abundance and the end of family life. In fact, the concept of 'hearth' is very broad in Turkish dialects and is closely related to concepts such as home, family, height, and tribe (For instance, 'hearth' also means 'family'). One of the striking examples of the fire, hearth and family relationship was encountered among the Altai Turks. The fire burning in the Altai tent is seen as the starting point of the smallest unit necessary for culture, namely the new family and home. Fire is also respected both as a symbol of prosperity and the protector of people and tribal life (Lvova et al., 2013: 161-166).

In addition to the differences in geography or ecological conditions, other differences in the components that make up the cultures of communities have led to the emergence of different traditional forms of treatment for the treatment of diseases. These techniques are generally divided into two groups as natural folk medicine and religious-magical practices according to application tools and techniques (Yoder, 1984: 192). The place of fire in magical medicine practices goes back to ancient times. The Turks continued to develop fire-based magical treatments, sometimes by adding techniques left from the old owners of their new homeland in the geographies where they spread through migration[2]. Among the centres

[2] The cultural sources that inspired folk medicine practices, examples of which can be identified in Anatolia, include the following: a) the original elements brought from Central Asia, b) the elements from the ancient tribes of Anatolia, c) the elements that came with the temporary effects of belief systems such as Christianity and Mazdeism, d) the elements brought by the Islamic civilization with the acceptance of Islam, and e) the elements that emerged with the emergence of the modern national body (Bayat, 1992: 43).

operating for traditional treatment for centuries in Anatolia, there are also 'alazlama' centres[3].

An Ancient Treatment Ritual in the Axis of Narrative and Belief: Alazlama

Family narratives are among the important subject matters of family folklore studies. In the narratives that can be transmitted from generation to generation verbally by family members, while family origins, generations or adventures are mentioned, elements of beliefs and rituals seen in the social and cultural environment, of which the family is a member, are also often encountered. Even if family narratives are family-oriented in particular, they also contain clues for the society in general[4]. Thus, the origin story of the fire-themed ritual, which is the subject of this article, goes back to the older generations of a Turkish family in Anatolia. The story of Mustafa Açа, the first author of the article, is as follows:

> "When I was a kid, I heard an interesting story about my great-grandfather from my mother. When I listened to the same story over the years, I, as a researcher on beliefs and traditions, realized that the story was more than just a narrative of my family folklore. According to the story which contains fantastic elements like all other stories formed on the axis of beliefs, villagers and their family believed that my great-grandfather saw the spirits and communicated with them. They said that he was a 'holy person' person. One day, my grandfather, who went to the lake to give water to his horses, came out of the lake and saw beautiful fire girls playing games by the lake. These girls were actually human-looking spirits emerging from the depths of the lake. Upon seeing my grandfather, the fire girls dived into the water and disappeared since they were afraid that a person could have seen them. However, at the last moment, my grandfather caught one of these girls by the hair and prevented her from jumping into the lake. He wore a safety pin on her collar to bring the fire girl home with him and prevent her from escaping. My great grandfather knew that fire girls could not touch the needle, and that they would not be able to get their freedom unless they got help from other people. The fire girl worked in the service of my great grandfather for a long time and milked animals and baked bread. During this time, the fire girl tried to persuade my great-

[3] Some of the sources about centres related to "Alazlama", which are also called "Bakır basması" or "Isırgı" in some regions, are as follows: (Duvarcı, 1990; Kaya, 2001; Akman, 2007; Karaca, 2015; Acar, 2017; Yılmaz & Korkmaz, 2021).

[4] Regarding the place of family narratives in family folklore in particular and cultural studies in general, see (Açа, 2021).

> grandfather to take the needle off her collar and allow her to return to the spirit world. My grandfather, who was unable to be indifferent to the girl's pleading, removed the pin and took the girl to the shore of the lake where he caught her. In the meantime, the girl prayed to my grandfather saying: "Let no woman in your family be sick after birth[5], let your wealth increase". The blue surface of the lake turned red as soon as the girl, who walked away from my grandfather, disappeared into the lake. According to my grandfather, the other fire girls killed the girl in the depths of the lake because she was captured by a human and worked in his service. The surface of the lake was red because of her blood flowing. After this occasion, 'alazlama' (running the fire around someone's head) became one of the supernatural abilities of my great-grandfather. He handed over this legacy to generations after him. In my childhood, I witnessed many times that my father, who is no longer alive, also made 'alazlama' to patients seeking healing."

We realized that similar stories continue to live in the oral culture in different regions of Anatolia[6]. The common motif of all such stories is that fire girls emerge from the water and bestow their healing skills on those whom they come into contact with. At the same time, the supernatural being, who is detached from her nature and taken to people, disappears when she returns. Presumably, the collective consciousness produces common stories about objects with mythological backgrounds.

Let us explain how the healing ceremony is held… The word 'alazlama' is used in the local dialects of Turkish and means 'passing an object

[5] According to one of the Turkish folk beliefs, which have a very rich repertoire, women who give birth are attacked by a female spirit called "fire girl/spirit" during the postpartum period. This demonic spirit can make the puerperant woman mentally and physically ill and even kill her. The same spirit can also attack the baby. In order to be protected from this aggressive spirit, which is thought to be dangerous, a companion is always kept next to the puerperant woman. Items such as knives and weapons, which are thought to keep the spirit away, are kept in the puerperal room. On the wall of the puerperal room, a man's jacket or hat and objects thought to be protective, such as the holy book (the Quran), are hung. A red ribbon is tied to the head of the puerperant woman. Red-coloured puerperant sherbet (sweetened fruit juice) is served to those who come to visit the puerperant woman. For detailed information about this belief seen in many peoples of Turkish origin, see: (İnan, 1998: 259-267; Ögel 1995; 514-515; Kalafat & Abdurrezzak, 2020).

[6] For similar stories, see (Çelik, 2018).

through the fire' and 'cleansing it over the fire'[7]. Boils on the face and body or wounds in the form of widespread lesions are called 'alazma'. In the folkloric context, the word 'alazlama' is used to mean the healing of a disease through a ritualistic healing session which contains magical elements. Patients with red and widespread lesions, which caused itching and fever on their bodies, used to come to visit Aça's father and ask him to make 'alazlama' to them. During the healing ceremony, which was held without a need for a special place, the healer father, who sat on the ground and covered the head of the patient with a red veil or scarf, used to run a bunch of dry straws, the end of which was burned, on the head and body of the patient. In the meantime, he used to mutter something inside but did not use to share what he said with anyone. He used to turn around the patient sitting on the ground and continue the ceremony for a while. Finally, he used to tap the patient's head and shoulder and end the session. According to Aça's mother, Hatice, thanks to her father, many people regained their health and got rid of the lesions that caused itching and fever on their bodies. When his father was not at home, one of his older brothers, Ali, who used to treat it as a joke, also used to make 'alazlama' to the patients who came home. It was a healing legacy that passed from his great-grandfather to his father and from him to his brother[8].

The girls playing games on the lake shore who are called fire girls in the above story; the released fire girl who says "Let no woman in your family be sick"; the colour of the wounds on the body which increase the patient's body temperature; the red veil which covers the patient's head during the ritual; and the fire of the burned straws reveal the semantic connections between the fire and the ritual, and the story inspired by the ritual.

The mythological origins of the fire used for spiritual purification, cleansing, and healing have given it holiness. In Turkish mythology, there

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[7] The word derives from the word "alaz". Some of the studies on the etymology of the word "alaz", which means "flame and fire", are as follows: (Tietze, 2016: 335; Gülensoy, 2007: 63-64; Özkan, 2003).

[8] While focusing on the cleansing and healing properties of fire, Abdulkadir İnan (1998: 264) states in a few sentences that similar applications date back to the archaic periods. There is no other information or study on the subject. In addition, the transfer of healing to the next members of the family is frequently encountered in Turkish folk culture. Regarding the transfer and representation of healing to the next generations, see (Çeribaş, 2021).

are mythical stories about the first human being formed from a tree and the combination of four elements (air, water, earth and fire)[9]. In a similar way, myths about the fact that fire-associated lightning breaks out of divine origin and expels evil spirits are interesting and striking. Many fire-related rituals have also been observed because of the sacred origin of fire. For example, such practices as jumping over fire before entering house or tent; passing some objects around the fire; lighting a fire above the place where the deceased is washed; lighting a fire in front of the house of groom's father in traditional weddings; and the bride's prostration against the fire reveal the functions of fire in relation to purification and protection from the influence of evil spirits. We can, therefore, point out that these practices in Anatolia originate from Shamanism. Various forms of 'alazlama' were encountered in ethnographic studies, which do not go back to ancient times, in Southern Siberia, where traces of shamanism are widely seen. Whereas Alekseyev (2013: 90-91) mentions that the shamans among the Kumandins take the fire spirit with them in rituals and believe that shamans who are attacked by the spirits without fire, which is the strongest of all, will face a terrible fate, Potapov (2012: 153-154) mentions that the ritual of purification by fire by burning juniper branches, which was common among the Altaians and the Yakuts until the beginning of the 20th century, was called "alas" among the Altaians and the Yakuts. A contemporary example of 'alazlama' in Central Asia has been seen among the Uzbeks. In this example, practiced by Uzbek shamans of modern times, old rags tied to an iron rod are burned and are run over the patient's head by saying "Alas, alas, get away from all evil". (Bayat: 2006: 126).

There are findings in Turkish beliefs related to a female soul who lives in fire. The Mother Fire appears as a mythological character in various narratives and prayer texts. For example, the spirit of fire is sanctified in prayers recited in the shamanic rituals of Turkish tribes living in Siberia:

> "Thirty-toothed fire mother, forty-toothed mother-in-law, you work and strive for us during the day, protect us from evil spirits in dark nights. You are with those who come, and you are behind those who leave! … Old year goes, new year comes. I have also come to wet your dried mouth with holy water." (İnan, 1986: 68).

[9] For similar stories, see (Sakaoğlu & Duymaz, 2002).

The association of this mythological character with femininity refers to a strong bond between fire and femininity. In connection with the sanctity of fire, there are strong taboos about fire in Anatolia. To exemplify, there are taboos about not contaminating fire (spitting, urinating, etc.), not putting objects such as iron into the fire, and not extinguishing it by pouring water on it.

Although Turks were converted to Islam in a long historical process from the tenth century onwards, they preserve their old belief which are the remnants of Shamanism. In Turkish tradition, natural assets, such as fire, water, trees and mountains, have become cult due to the Shamanist tradition. Various rituals and practices are still kept alive around these natural assets. Wishing cloths are hung on large and lonely trees; beliefs of respect for water still exist; and animal sacrifices are offered to the peaks of the mountains. There are similar rituals for fire. Fire is still used for the treatment of physical and mental illnesses in folk medicine practices in Anatolia. During the Hıdırellez and Nevruz holidays, people jump over the fires they burn in order to get rid of sickness and evil spirits. In short, the fire "continues to heal" in Anatolia.

Conclusion

The practice called 'alazlama' is likely to have a history of Shamanism. There are references to this in many sources. Fire has been sanctified because it is an instrument of transition to civilization in more general cultural basins. Many religious traditions have also attributed spiritual purifying and curative properties to fire. Along with its benefits, its frightening qualities were also effective in terms of marking fire as a cult phenomenon.

In Anatolia, where modern medicine is primarily preferred for the treatment of diseases, traditional treatment methods, which are included in the concept defined as 'alternative medicine' in the literature, are still used today. It can be pointed out that the 'alazlama' ritual remains popular, especially in regions and communities where traditional life dynamics are followed. This popularity is closely related to the fact that beliefs about fire are still lived in the relevant regions.



Materials used during 'alazlama' *(courtesy of Mustafa Aça)*





Scenes from making 'alazlama' to the patient *(courtesy of Mustafa Aça)*



Jumping over the Nevruz fire (*courtesy of Mehmet Ali Yolcu)*

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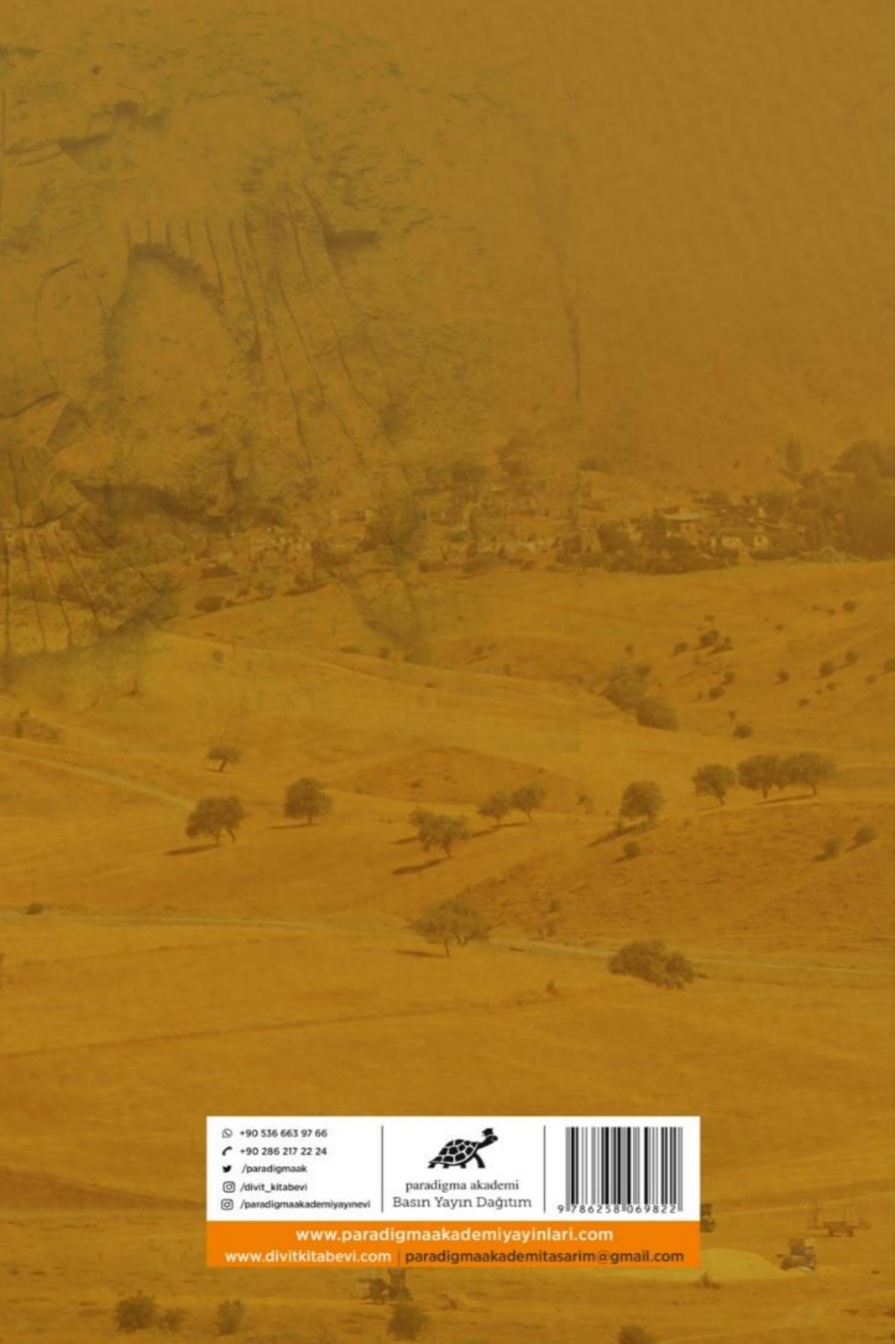
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