

Folk Physician Applications in Everyday Life in Turkey

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ABSTRACT

In this study, it can be easily applied for human in the various region of Turkey about 80 cures/medication are explained. A total of approximately 80 applications are described, including 5 for infant and child health, 10 for preventive medicine, 4 for pests. Numerous applications like bad breath, dental health, internal organ diseases, physiological and infectious diseases, hair loss or removal, burns, various health problems caused by nutritional deficiencies, accidental injuries, food and animal poisonings, ways of protection from poisonous animals etc. are described in the paper. View to diseases and patients of folk physicians are very different. They give priority to environment and public health with an ecological approach. We have been made the findings based on observations since 1983, from especially in Eastern Anatolia and Mediterranean regions. Most of materials used in folk medicine are from plant origin. Aromatherapy and essential oils, functional foods have an important place in folk medicine. It is indispensable for rural people as a necessity of daily life. Folk medicine which started with a search for a solutions to the health problems of pets, started to be applied to humans in time. Scientific infrastructure of it has been formed with the experiences of centuries. Most important source of inspiration is Prophet Medicine (Tıbb-ı Nebewi). It develops with the method of nomadism, animal husbandary and trial and error.

KEYWORDS: Folk Remedies, Folk Medicine, Healing, Aromatherapy, Functional Foods, Tıbb-ı Nebewi

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1. INTRODUCTION

Folk medicine is an ancient practice of Turkish culture and lifestyle. Nomadism is an indispensable part of animal husbandry and living in the countryside. Practitioners have gained public appreciation for their personal abilities, experiences and achievements, even if they are seen as inadequate in education or science. The first applications of the medicine are made on pets. These practices are mostly not arbitrary or experimental, they are an obligation brought by living conditions. The first

practices started with helping an animal with a poisoned or broken leg etc. Thus, the experience of the physician advances. For this reason, most of folk physicians consist of people who have a lot of experience on animals, that is, shepherds or animal producers (Öztürk and Özçelik, 1991).

It is very important for folk physicians to know plants and animals, especially their physiologies and anatomies. As well as the variety of plant, which part of plant should be collected in which season, how it should be collected and used in

treatment is based on traditional knowledge and deep experience from family (Özçelik and Moran, 2020).

Apprentice-master practice is very important in folk medicine. For this reason, herbalism and folk medicine have been a family profession and information transfer from ancestor to child and master to apprentice. Generally, their practices are carried out together with Ocaks, herbalists (Aktar or Attar in Turkish) and religious circles (Özçelik and Moran, 2020). Religious knowledge of folk physicians should be at a certain threshold level. Because the most important source of folk medicine is Tıbb-ı Nebevi (Özçelik and Moran, 2020). Every action is done with prayer. The medicine is not just a technical procedure (Özçelik et al., 2016). It is also an act of worship for physician and the patient. Folk physicians charge a small fee for their services to their patients. No commercial gain or great benefit is expected. The patient and her relatives feel a deep affection towards the folk physician because of this service (Öztürk and Özçelik, 1991).

Although hospitals were generally institutionalized under name of 'Şifahane' in the Ottoman period, these buildings have become history or museums in today. Because folk medicine has no legal status. Therefore, it does not have a corporate identity. The name 'Şifahane' is more sympathetic to people, and 'hospital' is also more repulsive (Özçelik, 1987).

Folk physicians have very different views on living things and patients (Sezik, 2015). He looks at an animal for the purpose of relieving its pain and solving its health problem, because it is alive (Özçelik, 2021). The main goal is to restore animal to its health. It does not take into account the economic return or the cost of this too much. The cost of treating an animal may cost more than the material value of a cat, dog, goat or sheep. These applications are high human values. If it has been in a major accident, or if it is seriously ill and has little chance of survival, then it is recommended to cut it or destroy it (Türkiye. The Ministry of Culture and Tourism, 2021).

Folk physicians envisage reducing diseases by giving importance to the environment and public health. It is a fact that we, as a country and as a world, are far away from these understandings today. Therefore, the number of diseases is increasing day by day. Islamic societies, especially Turks, who made important contributions to science and technology, could not show the same success in detecting diseases. Because there are few diseases in their own society. New diseases were transmitted from other societies, and it took time to understand of them. We should pay great attention to environmental health (Özçelik and Kündük, 2021).

Ecological cycle and material transfer can only be achieved with rural life. What can a persons living in city do skins and kitchen scraps of fruits they eats? If he lives in the village, these wastes are fodder for their animals, the problem is easily solved. For those living in the city, it is a garbage heap, pollution.

Folk medicine has an environmentalist, nature-friendly approach that protects living things. It does not stay focused on a specific health problem, region and person. For this reason, in the article, the stories of the emergence of folk remedies, the information obtained from the behavior of living things, especially pets, the healing aspects of plants and how drugs/compositions are prepared are considered important. To valerian (*Valeriana officinalis*) that the cat nibbles in eye disease, rubs its eyes into the sap of the plant and treats it (Özçelik et al, 2016). It should be known that mistletoe (*Viscum album*) spreads by birds, especially birds eat its fruits for cancer disease, while it helps to spread by sticking to its beak (Altıntaş, 2017; 2018; Ivanov et al., 2005).

While Turkish people have an important knowledge and experience in folk medicine practices, this culture started to disappear after the 1970s. The reason for this is thought to be migration to cities. Despite the large number of studies on ethnobotany in Turkey, there are hardly any studies on folk medicine and physician. Rather than knowing which plant is used for which disease, it is more important how application of the

preparation made for the related health problem is more important. Because the plant is a raw material, drug is a panacea product. Folk medicine is trying to survive under pressure of modern medicine (Özçelik, 1994). There seem to be 2 important reasons why it is gradually losing its importance in Turkey: migration from rural to urban and the lack of legal status of folk medicine. Since it is not legal, it could not be institutionalized (Özçelik, 1987; Duran, 1998).

The basis of modern medicine is folk medicine. In today, there are health problems named and treated by folk physicians in Turkey, but modern medicine is not accepted most of them. Culture of folk medicine in Türkiye is becoming a lost. Because it is not legal. It has no also institutional status in the country. After the 1970s, it also lost its importance due to migration from rural to urban. In the paper, some examples used in daily life in the country, applications, their regions and implementation, materials and application methods are talk. This paper may be a first about folk medicine in Turkey. In this article, some folk remedies used today and perspectives of folk physicians on modern medicine are explained.

In this article, some of the knowledge of Turkish culture in Eastern Anatolia and Lakes Region on folk medicine and its practices is presented. We hope that the study will be a starting point and a source of inspiration for future studies. It is also expected to shed light on the emergence of new patents and projects.

2. METHODS

Observations on practices of folk medicine have been made since 1983. Some of them have been tested by us. Tried applications are marked with sign * in the text. The source of the findings is mainly Eastern Anatolia and Mediterranean regions. Notes were taken during conversations with elders and practitioners. Antalya, Isparta, Konya,

Burdur, Çanakkale, Van, Bitlis, Ağrı, Kars, Iğdır, Elazığ, Mardin and Siirt are provinces where the most information is collected. The valuable plant samples used were pressed and dried according to the rules, identified by the author and taken under protection in the GUL Herbarium (Isparta). The material of the study is based on a large number of plant samples collected for the purpose from all over Turkey. Their collector and herbarium numbers, field records are given in Table 1. There are no records and herbarium samples of cultivated plants.

It is recommended to Grape (*Vitis vinifera*) leaves or to consume 'Filiz aş' abundantly (Filiz aş is an Anatolian food prepared by adding vine leaves to Bulgur vaccine. It is widely consumed by the people around the Taurus Mountains).

By classifying the findings, folk medicine's view of the realm of existence and living things, the materials used, the treatment methods, the preparation of the compositions, the names given to the diseases and the characteristics of the less-known diseases etc. information is explained and interpreted. The Latin names of plants were written exactly where it was first mentioned, and abbreviated to be easily understood in repetition. The scientific names of living species were determined by the author (Davis, 1965-1985).

The points to be considered in the preparation of the compositions, the side effects of the applications and the precautions to be taken, etc. attention has been drawn. Disease and material names were chosen from local names. In Discussion and Conclusion sections, the common features of folk remedies and medicine, how they emerged, and their comparison with modern medicine practices are given. Our previously published information is not included in this article (Öztürk and Özçelik, 1991; Özçelik, 1987; 1989; 1994; 2018; 2019; Özgökçe and Özçelik, 2005).

Table 1: Names of plants used in different languages and their using organs (Öztürk and Özçelik, 1991; Özçelik et al, 2016; Özçelik, 1987; 1994; 2018; 2019; Duran, 1998; Özgökçe and Özçelik, 2005; Korkmaz and Karakurt, 2015).

Latin Name	Turkish Name	English Name	Province where plant was collected; Collector/ Herbarium No.	Using Organs of the plant
<i>Allium cepa</i>	Mutfak soğanı	Onion	Cultured in all Turkey	Bulbs and leaves
<i>Allium sativum</i>	Sarımsak	Garlic	Cultured in all Turkey	Bulbs and leaves
<i>Abies cilicica</i> subsp. <i>isaurica</i>	İledin, Gökmar, Kökmar	Fire	Antalya: VANF Hb.: 1184; GUL Hb.: Özçelik 11606	Resin, mastic, tar and essential oil
<i>Artemisia absinthium</i>	Yavşan, Pelin	Lad's love	Antalya: VANF Hb.: 1190	Fresh stems, leaves and flowers
<i>Brassica oleracea</i> 'Botrytis'	Karnabahar	Cauliflower	Cultured in all Turkey	Leaves
<i>Brassica oleracea</i> 'Capitata'	Lahana, İlana	Cabbage	Cultured in all Turkey	Leaves
<i>Capparis spinosa</i> and <i>C. ovata</i>	Kebere, Gebere, Kapari	Caper	<i>C. spinosa</i> is cultured in only Burdur	Leaves, buds, flowers and seeds
<i>Capsicum annuum</i>	Acı biber	Bitter pepper	Cultured in all Turkey	Fruits and essential oil
<i>Cedrus libani</i>	Katran, Sedir	Cedar	Antalya: GUL Hb.: Özçelik 10685	Resin, tar and essential oil
<i>Ceratonia siliqua</i>	Keçiboynuzu	Carob	Antalya: VANF Hb.: 1188	Fruits and molasses
<i>Ceterach officinarum</i>	Altınotu	Rustyback, Miltwaste	Antalya: GUL Hb.: Özçelik 10170, 12135	Above ground parts
<i>Citrus limon</i>	Limon, Suluzırtlak	Lemon	Culture	Fruits and flowers
<i>Cinnamomum verum</i>	Darçın, Tarçın	Cinnamon	Culture	Bark of rhizomes
<i>Cyclotrichum organifolium</i>	Dedegül çayı, Kafaotu, Kafasüpürgesi	-	Isparta: Observed in the area	Flowers, leaves, young and fresh stems, essential oil
<i>Cucurbita pepo</i> var. <i>melopepo</i>	Kara kabak	Black squash	Cultured in all Turkey	Fruits and molasses
<i>Cupressus sempervirens</i>	Karaservi, Servi, Andız	Black cypress	Antalya: GUL Hb.: Cultured in Mediterranean and Aegean regions	Cones, leaves, young and fresh stems, essential oil from the wood
<i>Dryopteris filixmas</i>	Solucan eğreltisi	Male fern	Antalya: GUL Hb.: Özçelik 10191, 10949	All plant
<i>Echinacea purpurea</i>	Ekinezya	Echinacea	Exotic	Flowers

<i>Faba vulgaris</i>	Bakla	Broad bean	Cultured in all Turkey	Fruits and seeds
<i>Ficus carica</i> subsp. <i>domestica</i>		Fig	Antalya: VANF Hb.: 1179	Fruits, leaves and molasses
<i>Foeniculum vulgare</i>	Rezene, Rezdane, Arapsacı	Fennel	Antalya: VANF Hb.: 1178	Leaves, young and fresh stems, essential oil
<i>Gundelia tournefortii</i>	Kenger, Kangal	Thistle, Acanthus, Tumble thistle	Van: Observed in the area	Seeds and gum
<i>Herniaria</i> spp.	Kasıkotu	Rupturewort	Antalya: GUL Hb.: Özçelik 6962, 6720	Upperground parts
<i>Humulus lupulus</i>	Şerbetçiotu	Hops	Black Sea region (observed in the area)	Roots, leaves, flowers
<i>Hypericum</i> spp.	Kantaron, Binbirdelik otu, Koyunkıran		Antalya: GUL Hb.: Özçelik 12077, 10583	Leaves, flowers, young and fresh stems, essential oil or maseration
<i>Juniperus drupa</i>	Andız, Enek	Juniper	Antalya: Observed in the area	Cones, leaves, young and fresh stems, essential oil, molasses
<i>Juniperus excelsa</i>	Boylu ardıç, Kara ardıç	Juniper	Antalya: GUL Hb.: Özçelik 11347, 11751	Cones, leaves, young and fresh stems, essential oil and tar
<i>Juniperus communis</i>	Ardıç	Juniper	Isparta: GUL Hb.: Özçelik 8921	Cones, leaves, young and fresh stems, essential oil and tar
<i>Juniperus foetidissima</i>	Yağlı ardıç, Yağ ardıcı, Kokulu ardıç	Juniper	Antalya: GUL Hb.: Özçelik 11356	Cones, leaves, young and fresh stems, essential oil and tar
<i>Lavandula</i> spp.	Lavanta, Karabaşotu	Lavander	Isparta: Observed in the area	Flowers, leaves, young and fresh stems, essential oil
<i>Laurus nobilis</i>	Defne, Tehni, Tehnel	Laurel	Antalya: Observed in the area	Flowers, leaves, young and fresh stems, essential oil
<i>Lawsonia inermis</i>	Kına	Henna	Exotic	Leaves and their powder
<i>Liquidambar orientalis</i>	Sığla, Günlük	Sweetgum	Isparta: GUL Hb.: (M.Ç. 12)	Young and fresh stems, essential oil
<i>Melissa officinalis</i>	Oğulotu, Melisa	Balm, Beebalm	Antalya: GUL Hb.: Özçelik 12084, 12119	Flowers, leaves, young and fresh stems, essential oil
<i>Mentha</i> spp.	Nane, Yarpuz,	Peppermint	Antalya: Observed in the area	Flowers, leaves, young and fresh

	Filisgin			stems, essential oil
<i>Morus alba</i>	Akdut	Mulberry	Cultured in all Turkey	Leaves, fruits, and molasses
<i>Morus nigra</i>	Karadut	Black mulberry	Cultured in all Turkey	Fruits and leaves
<i>Myrtus communis</i> subsp. <i>communis</i>	Mersin, Murt	Myrtle	Antalya: A.Ü.E.F. Hb.: 7331	Fruits and leaves
<i>Nasturtium officinale</i>	Su teresi, Gerdeme	Watercress	Antalya: GUL Hb.: Özçelik 11842, 12003	Except for root, all plant
<i>Nigella sativa</i> , <i>Nigella damascena</i>	Çörekotu	Black Cumin	Cultured in all Turkey	Seeds
<i>Nerium oleander</i>	Ağu, Zakkum, Zıkkım	Oleander	Antalya: GUL (Özçelik 11927, 12103)	Leaves and rhizomes
<i>Orchis</i> , <i>Ophrys</i> and <i>Dactylorhiza</i> spp.	Salep	Orchid, Sahlep	Antalya: Observed in the area	Tubers
<i>Olea europea</i>	Zeytin	Olive	Antalya: VANF Hb.: 1191	Fruits, leaves and oil
<i>Origanum</i> spp.	Kekik, Mercanköşk	Oregano	Antalya: GUL Hb.: Özçelik 7351, 11562, 10507	Flowers, leaves, young and fresh stems, essential oil
<i>Paliurus spina-christii</i>	Karaçalı, Çaltıdikeni	Christ's-thorn	Antalya: GUL Hb.: Özçelik 11360	Stem and fruits
<i>Pinus</i> spp.	Çam	Pine	Antalya: GUL Hb.: Özçelik 10684, 10750; 10765, 10869	Cones, leaves, young and fresh stems, resin and essential oil
<i>Pistacia lentiscus</i>	Sakız ağacı, Mesteki, Damla sakızı	Mastic	Antalya: Observed in the area	Gum from the stems
<i>Pistacia khinjuk</i>	Bıttım	-	Antalya: Observed in the area	Fruits
<i>Pistacia terebinthus</i>	Çöğre, Menengiç, Çıtırık, Sakızlık	Chian turpentine	Antalya: GUL Hb.: Özçelik 10316, 10472, 10550	Fruits
<i>Plantago</i> spp.	Sinirotu, Sinirliot, Bağa yaprağı	Windle, Cart-track	Antalya: GUL Hb.: Özçelik 7183, 10413	Leaves
<i>Rhus coriaria</i>	Mavru, Sumak	Sumac	Antalya: A.Ü.E.F. Hb.: 7315	Fruits and seeds
<i>Rosa</i> spp.	Gül	Rose	Antalya: GUL Hb.: Özçelik 689, 659; 7119, 7812, 10429	Fruits and flowers
<i>Rosmarinus officinalis</i>	Biberiye, Kuşdili	Rosemary	Cultured in all Turkey	Flowers, leaves, young and fresh stems and oil.
<i>Rubus</i> spp.	Böğürtlen	Blackberry	Antalya: VANF Hb. 1181; GUL Hb.:	Fruits and leaves

			Özçelik 10439, 12126	
<i>Sambucus ebulus</i>	Mürver	Elderberry	Isparta: Cultured in Ispara	Fruits, leaves, young and fresh stems
<i>Sambucus nigra</i>	Kara mürver	Black elderberry	Cultured in all Turkey	Fruits, leaves, young and fresh stems
<i>Salvia fruticosa</i>	Adaçayı, Şalba, Eşekotu	Sage	Antalya: VANF Hb.: 1193 ?	Flowers, leaves, young and fresh stems, essential oil
<i>Salvia tomentosa</i>	Boz Şalba, Adaçayı	Sage	Isparta: GUL Hb.: (M.Ç. 251)	Flowers, leaves, young and fresh stems, essential oil
<i>Satureja thymbra</i>	Sivri kekik, Taş kekiği, Et kekiği	Thyme	Isparta: GUL Hb.: (M.Ç. 269)	Flowers, leaves, young and fresh stems, essential oil
<i>Solanum tuberosum</i>	Patates, Kumpir	Potato	Cultured in all Turkey	Tubers
<i>Syzygium aromaticum</i>	Karanfil	Clove	Cultured in Mediterranean and Aegean regions	Buds and essential oil
<i>Thymus, Satureja</i> spp.	Kekik, Zahter	Thyme	Isparta: Observed in the area	Flowers, leaves, young and fresh stems and essential oil
<i>Teucrium polium</i>	Oğlanotu	Poly germander	Isparta: Observed in the area	Upper ground parts
<i>Thymbra spicata</i>	Karakekik	Thyme	Isparta: GUL Hb.: Özçelik 8927, 8941	Upper ground parts
<i>Triticum aestivum</i>	Buğday, Zahir	Wheat	Antalya: GUL Hb.: Özçelik 11424	Seeds
<i>Tussilago farfara</i>	Öksürükotu	Coltsfoot	Antalya: Observed in the area	Flowers, stems and leaves
<i>Valeriana officinalis</i>	Kediotu	Valerian	Antalya: GUL Hb.: Özçelik 11214	Flowers, stems, leaves
<i>Vitis vinifera</i>	Üzüm, Tevek, Asma	Grape	Cultured in all Turkey	Fruits, young and fresh stems, leaves, molasses
<i>Viscum album</i>	Ökseotu, Güvelek, Burç, Purç Çekem	Mistletoe	Antalya: A.Ü.E.F.Hb.: 7384	Fruits and leaves
<i>Vitex agnus-castus</i>	Hayıt	-	Antalya: GUL Hb.: Özçelik 10488, 12107	Fruits and flowers

Abbreviations in Table 1: VANF Hb.: Van Yüzüncü Yıl University Herbarium, GUL Hb.: Süleyman Demirel University Herbarium; VANF Hb : Van, Yüzüncü Yıl University Herbarium, Van; A.Ü.E.F. Hb.: Atatürk University, Kâzım Karabekir Education Faculty Hb., Erzurum; Özçelik: Prof. Dr. Hasan Özçelik who is researcher and plant collector, MÇ: Metin Çetinkaya who was master student in Süleyman Demirel University.

3. RESULTS

3.1.1. Some compositions used in folk medicine and their preparations:

Snake oil: It is obtained by soaking tail part or old skin of snake' in olive oil and waiting for about 2 months. Some can get Snake oil by depositing a particular gland in the snake into oil. Generally, Turkey imports snake oil. It originates from Iran, Egypt, India.

Ant oil: It is obtained by placing ant eggs/larvae in olive oil or another liquid oil and keeping them for 2 months). It is done massage reqlently with lemon (*Citrus limon*) juice.

***Yakı:** Bitumen, Beeswax, Thyme oil, Bitter pepper oil are mixed and frozen by laying on a 30 x 30 cm cloth. Can be used repeatedly.

***Mouthwash hydrosols:** Mouthwash is done with aromatic oily waters (i.e. Rose (*Rosa damascena* etc.) water, Lavender (*Lavandula* spp.) water etc.

***Centaur (Hypericum spp.) oil:** St. John's Wort flowers are collected and added in quality olive oil. It is kept for 1 month in the sun or 3 months in the shade. It is a maceration oil. It is widely produced by housewives and small family companies in Isparta. It is known as an important wound-healing medical device. It is used by driving to skin or drinking.

***Distillation oil and its water (Hidrosols:** The material to be distilled is put into the distillation device. 3 times amount of water is added and boiled. The vaporized water carries the essential oil in the material. Steam pipes are passed through cold water to liquefy the steam. The condensed material is filled into a carboy, rested. Essential oil accumulates in the upper part. This oil is extra virgin oil. The oily water underneath is distilled again. The oil accumulated on it is taken into a glass container. The water below it is called sub-oil water. The materials vary slightly in pine and andaz structure. In pine, fresh cones and kindling are added to the leaves as material. Cupressu wood powder is distilled in rhododendron oil. Leaves, stems and cones are not added.

Rose oil was a very important medical material in the Ottoman period. Today, essential oils of many aromatic plants such as lavender oil, thyme oil, juniper oil, rosemary oil, cinnamon oil are produced by this method.

***Cold press oil:** The material is thrown into the cold pressed machine. Oil is extracted by squeezing with pressure. The temperature of the machine should be around 40-60 °C. It should not be operated at higher temperatures. Sesame oil, black cumin oil, hazelnut, walnut, olive and almond oil are extracted by this method.

***Salep:** *Orchis*, *Ophrys* or *Dactylorhiza* spp. whose tubers are made removed in the autumn in the Taurus Mountains, is washed, cleaned, stringed. Cooked in water and dried. When used, it is ground and cooked with milk to make salep drink.

***To drink in form of "tea":** Teas are prepared decoction (cold water poured over crumbled plant parts, heated by stirring frequently over low heat and filtered while hot); or as an infusion (boiling water is poured over crushed plant parts and left for about 10-15 minutes, infused and filtered).

***Medical molasses:** Means condensation of the material by boiling. A special soil with a high clay content is also added to grape molasses. Carob molasses, andiz molasses, rosehip molasses, mulberry molasses, beet molasses are obtained only by boiling and condensing.

***Sweet dough** (Tatlı hamur in Turkish): Wheat flour is mixed with grape molasses. It is wrapped on crushed organ. After waiting for 1 hour, the dressing is removed.

***Filiz Aşı:** Fresh shoots of the vine are called sprouts. The fresh leaves on these fresh shoots are added to the bulgur paste while they are about to be cooked. Grain is a soup type food. It is easy to digest and has a high appetizing feature (Özçelik, 2021).

***Tarhana soups:** There are about 10 types of tarhana in Turkey. Their purpose, materials and preparation methods are different. Soups are foods that are easy to consume and digest for patients, children and the elderly. They have abundant spices, so it has a high antibiotic effect and appetizing feature (Özçelik, 2021). Soups are very important for babies, sick and elderly. They have nourishing, digesting, warming etc. It is indispensable for Turkish cuisine with its many features.

***Medicinal gums:** They are herbal origin like *Gundelia tournefortii*, *Pistacia lentiscus* var. *chia*, *Liquidambar orientalis*, *Pinus* and *Abies* spp., can also be chewed (Özçelik and Kündük, 2021).

***Salt treatment rooms:** Salt rooms were built for treatment purposes in Iğdır and Kars vilayets. Walls of the room are covered with salt stones at a height of about 1 m.

3.1.2. Some Folk Medicine Practices against Health Problems:

Against bad breath:

***For health and whiten teeth:** It is chew gums for medicinal purposes: As Mastic gum (*Pistacia lentiscus* var. *chia*), Sweetgum (*Liquidambar orientalis*), Kenger gum (*Gundelia tournefortii*), Pine gum (*Pinus* and *Abies* spp.) etc.). It is gargled with aromatic healing waters or by mixing salt and baking soda (carbonate).

It is gargle with the juice of Kari/Tirşik/Sorrel (*Rumex* spp.) rhizomes. Fresh leaves are added to salads, eaten raw or cooked (meal/stuffed).

***In toothache and inflammation:** Thyme oil is dripped onto cotton and placed on the sore spot. If there is no thyme oil, it can use Şalba (*Salvia tomentosa*, *Salvia fruticosa*, Peppermint oil (*Mentha* spp.), Juniper (*Juniperus drupa*, *J. excelsa*, *Juniperus foetidissima*) oil, Cinnamon (*Cinnamomum verum*) oils etc. Essential oils are also used for the same purpose. If the oil is put too much and it causes irritation, it can be diluted with olive oil. Thyme oil and cinnamon oil are strongly caustic.

Plain Turkish delight is shaped and adhered to the aching inflamed tooth. This app is done usually for bedtime.

A specialist lays patient on the knee with the aching tooth side up. Grape molasses is applied to the patient's face. Pieces of cotton are attached to molasses. Then cottons are fired and the face is heated. It is wait 3-5 min. Then face of patient can be washed with warm water. The toothache is gone. This process is called 'Donlama in Turkish'. Villagers and nomads in the Taurus Mountains commonly use this method.

To heal wounds:

***Against mouth sores:** The marmalade, syrup or molasses of the Rosehip (*Rosa canina* etc.) fruits are eaten. Molasses or syrup made from Black Mulberry (*Morus nigra*) and Blackberry (*Rubus* spp.) fruit is eaten. These products are foods rich in vitamin C.

Sodium bicarbonate (NaHCO_3), known as baking soda or baking soda, is mixed with salt or lemon juice in half and gargled, and teeth are brushed.

Thyme(*Thymus* and *Origanum* spp.), Rosemary (*Rosmarinus officinalis*), Lavender (*Lavandula* spp.), Rose (*Rosa* spp.), Pine (*Pinus* spp.), Juniper (*Juniperus* spp.) etc. It is often gargled with the oily juice of aromatic herbs.

***Against white spots(canker sore) on the gums:** A very small amount of Juniper or Thyme oil is dripped onto the wound or put on a cotton ball.

***Against cut wounds:** If the wound is deep, it is occasionally dressed with oxygenated water and St. John's Wort oil is applied.

To thicken the skin; Henna (*Lawsonia inermis*) is applied to the wound or Sumac/Mavru porridge (*Rhus coriaria*) is wrapped.

Windle, Cart-track (*Plantago* spp.) leaves are made into poultice and wrapped around the wound.

***Against visceral wounds:** The leaves of Windle, Cart-track (*Plantago major*, *P. lanceolata*, *P. media* etc.) plants are added little to the meals. These plants are bitter. It is common to be dried and used in powder form.

Centaury oil is drunk as much as one dessert spoon a day.

***Against lung diseases/wounds:** 2-3 drops of Andız/Black cypress (*Cupressus sempervirens*), Thyme (*Thymus*, *Origanum*, *Satureja* spp.) or Juniper (*Juniperus excelsa*, *J. foetidissima*) and mint (*Mentha* spp.) oils are added to a tablespoon of Black Cumin (*Nigella sativa*) oil. It is mixed and drunk with a teaspoon of full stomach. The application is continued for about a month.

Karakovan strained honey is driven to back of patient at intervals of 2-4 days, covered with paper, waited for one day, cleaned.

The patient is exposed to the mist of Juniper (*Juniperus foetidissima*, *J. excelsa*). Or by adding a few drops of Juniper oil to the respirator, the vapor is allowed to go to the lungs.

Teas of other aromatic herbs is prepared and drunk (like *Ceterach officinarum*, *Melissa officinalis*, *Cyclotrichum origanifolium*, *Echinacea purpurea* etc.).

Thyme or its essential oil is smelled in pulmonary tuberculosis. The vapor is drawn into the lungs. Tea and oily waters of aromatic plants are drunk abundantly. Quail eggs are consumed in abundance. It is known to be very beneficial for asthma. Patients are kept in salt rooms for about 3 hours in a day for 20 days.

Especially for asthma; The patient is kept in Damlatas cave of Alanya (Antalya) for about 20 days, for 3 hours in a day.

***Against visceral wounds:** The leaves of Sinirotu, Sinirliot (*Plantago major*, *P. lanceolata*, *P. media* etc.) plants are added little to the meals. These plants are bitter. It is common to be dried and used in powder form.

Centaury oil is drunk as much as one dessert spoon a day.

***To soften the chest:** Hollyhock (*Althea*, *Alcea* spp.) flowers are boiled with milk and drunk a cup a day.

***Cold, flu etc. against viral infections:** Some cotton is opened in the form of a ring, cologne is scattered on it. Then, ground black pepper is placed on the

cologne and wrapped around the patient's neck with the wet side. Although it burns for the first few minutes, it warms the neck and is known to prevent the progression of the disease.

Essential oils (such as Thyme, Juniper, Clove, Cinnamon, Salba, Rosemary, Laurel essential oils are dripped onto bread, sugar, honey or water and a few drops are drunk on a full stomach. The essential oils, especially thyme and juniper have high antiviral effects.

The patient is placed supine. A trophy is drawn on his back. Mug drawing process: put some cotton in the mug and ignite it, while it burns, it is pressed with its heat so that the open side is on the bare body. Almost it is waited about a minute. The cup is then withdrawn from the body. There is some swelling where it was pulled. This process is applied to several places. It is a common practice in the Lake District.

***Against constipation problem:** Fig fruits are kept in olive oil for 15-20 days and are eaten sparingly. In addition, figs, dates, apricot fruits are consumed in abundance.

Cauliflower (*Brassica oleracea* 'Botrytis') and Cabbage (*Brassica oleracea* 'Capitata') are eaten raw.

Drink honey syrup and plenty of water.

In addition, tannic foods such as Pomegranate (*Punica granatum*), Grapefruit, Kitchen onion should not be consumed.

***Against diarrhea:** Honey syrup is drunk. Solid foods (roasted or boiled potatoes, bulgur pilaf, pasta, etc.) are eaten. A small amount of ground coffee is taken. It would be even better if a few drops of lemon were squeezed on it.

***To shed pinworm** (*Enterobius vermicularis*), **Intestinal worm** (*Ascaris*): It is drunk 1-2 tablespoons of broth on an empty stomach. Then a handful of pumpkin seeds are chewed and swallowed. If black squash (*Cucurbita pepo* var. *meloepo*) cannot be found, the seeds of other zucchini are eaten by roasting them.

Against stomachache and intestinal worms: Gasoline (tapeworm-strip) lowers.

Drink about 0.5 glasses on an empty stomach. Kerosene is applied to the newspaper and the newspaper is wrapped around the body.

***In cases such as hair loss, baldness, ringworm, scabies:** Snake oil is applied to the relevant organ for feathering or hair removal.

The hair is massaged every day with the oil/oily water of aromatic plants (Rose, Lavender, Thyme, Rosemary etc.).

***To shed unwanted hair:** Ant oil is applied to the relevant area.

Broad bean (*Vicia faba*) juice is also depilatory. It is applied to the relevant area.

***To shine hair and prevent dandruff:** It is massaged with lemon (*Citrus limon*) juice. Centaury (*Hypericum* spp.) oil is applied.

***To remove black spots on skin:** It is done massaged frequently with lemon (*Citrus limon*) juice.

It is done massaged with carbonated water. The skin is filed with powdered almond (*Amygdalus communis*) or hazelnut (*Coryllus avellana*) shells. It is lubricated with strong oils such as Vaseline.

***Against Temre disease:** A fresh willow branch is warmed and pressed around the sick place. In meantime, prayer of the disease is read. This is done on Wednesdays. It is also known as 'Mayasil' among Turkish people. In modern medicine, the name of the disease is 'eczema'. One of the 7 types of yeast is 'temre'. It is called 'Demre' around Antalya.

***Against skin shedding:** Vaseline, olive oil, one of oily moisturizing creams is applied liberally to related organ. It is continued by rubbing 2 times a day for a few days to the application. If skin is shedding due to side effects of drugs used, physician advice is important.

***Against chemical burns:** Tahini or other name sesame oil is applied to the wound. If the wound is blistered or swollen, it is not be exploded.

***Cold, flu etc. against colds:** The pitch skin is wrapped around the back, kept wrapped for a day. Then the oil is applied

and slowly removed. Pitch skin is a type of moxibustion.

***To someone who is about to freeze from cold:** Their hands are immersed in warm water. It is heated slowly. Wet or frozen clothes are removed and woolen clothes are put on. It should not be rushed and treated with high heat. Nails are very sore.

***Against motion sickness:** A branch of Wormwood (*Artemisia absinthium*) is soaked in a glass of water. The passengers drink it almost 10 minutes before boarding the vehicle. Ayvadana/Civanperçemi (*Achillea* spp.) or Oğlanotu's (*Teucrium polium*) branches are soaked in a glass of water and passenger drinks the water. However, it is not preferred as much as Yavşan/Pelinotu (*Artemisia absinthium*). Some gasoline or diesel can be drunk. The problem is solved.

***Against goiter, neck swelling; thyroid gland diseases:** Watercress/Pond (*Nasturtium officinale*), which grows in clean water sources, is collected and eaten by wrapping in bread. Aquatic plants are rich in iodine. Other edible aquatic plants can also be consumed for same purpose. The specified diseases occur in deficiency of element iodine.

İlancik disease: It is type of rheumatism: Knee pain, there is soil on İbradı city (Antalya). The soil is wrapped in string.

Against breast pain: Cabbage or grape leaves are placed against the breast pain.

3.1.3. General health advices:

Weakness-feeling of burnout, lack of attention or when pain increases:

This is popularly known as the 'rag disease ie. Paçavra in Turkish'. A clean place ie. soil is dug in size of a person's fit. Its surface is covered with Mürver (*Sambucus ebulus*) branches. The patient is placed to pit without clothes, face down and able to breathe. It is covered with freshly cut Mürver's (*Sambucus ebulus*) branches. It is covered by throwing some soil. The patient is kept for a day in the area. This process is known by nomads and is widely practiced. Black elderberry/Kara Mürver (*Sambucus nigra*

is very planted in home gardens. It is expected to smell and prevent diseases. Rich foods in also Ca, Mg, Na, K, I etc. can be consumed. Head (preferably the head of small meat eaten pets) and trotter meal is recommended for those who do not have cardiovascular disease and those who are at a young age. Carob (*Ceratonia siliqua*) or its molasses, Andız (*Juniperus drupa*) molasses, Grape (*Vitis vinifera*) molasses, Mulberry (*Morus alba*) molasses etc. foods should be consumed in abundance. Chian turpentine (*Pistacia terebinthus*, *P. khinjuk*) fruits should be crushed in a mortar, wrapped in phyllo bread and eaten. It is an invigorating paste. The shoots of the pine tree are collected in April-May. It is also boiled with water by adding fresh cones. The cooled juice is placed in a jug or a gourd (*Lagenaria siceraria*). Drinking is needed. While this practice is common among Toros villagers, Dinar, Sandıklı (Afyonkarahisar); On the Keçiborlu (Isparta) side, it is placed in wooden containers called 'glasses' or 'bottles' made by carving pine logs. Thus, it is stored and transported.

***Against the problem of forgetfulness:**

Preferably, oil of sweetgum trees or the gum flowing out is added to the Karakovan strained honey and made into a paste. A tablespoon of this mixture is eaten every morning on an empty stomach. Or a few pieces of dried daily gum are eaten on a full stomach. Mastic (*Pistacia lentiscus*) gum can also be used for the same purpose.

To protect brain health: Raisins, dried Mulberry (*Morus alba*) fruit, bread, honey and grape (*Vitis vinifera*) molasses are eaten in abundance and plenty of water is drunk. Foods rich in B vitamins are consumed.

Walking in the rose garden, lavender (*Lavandula angustifolia*) field, etc. in the early morning, spending time in the garden or standing close to the boiler while aromatic plants are distilled and benefiting from the escaping steam, drinking the oily waters.

Boiled brains of small cattle (sheep, goats) are eaten.

***To increase appetite:** Foods such as pickles, vinegar, Filiz aşı, raw Onion,

Garlic and raw meatballs rich in spices can also be consumed.

Against getting fish in the throat while eating fish: Bread is chewed in mouth, turned into a big bite and swallowed. When swallowing, fish bone gets stuck in bite.

***Against anemia:** The spleens of sheep, goats and small cattle are cooked in embers and fed to the patient. And also Carob (*Ceratonia siliquastrum*), Grape (*Vitis vinifera*) molasses, Mulberry (*Morus alba*) molasses.

The patient is given to drink from the water in which the blacksmith cools the embers of metal. Care should be taken to ensure that it is hygienic.

Against waist slip/lumbar hernia: After folk physicians determine slipped part by hand, they apply a cream to the related area and apply a firm massage to slipped nerve. The discomfort for this procedure should not be more than 6 months after onset. For those who know the business, the risk of the application is very low, and the application is not difficult.

A table mechanism is made of wood and the patient is securely tied from his feet. The patient is dangled down in a controlled and safe manner. Meanwhile, the slipped nerve is restored by stretching.

***Against bone pain:** Trout (*Salmo trutta*) skin or itself is wrapped on the aching bone. If the fish is not found, its oil is applied. There may be trout bred in ponds, but preference is natural trout.

The trout application is also used to fix fractures and when the bone needs to be broken and re-wrapped. For skeletal health of the patient should increase consumption of eggs, milk, yoghurt, salep and fish. Thin bones of chicken, bone broth and cartilage structures of small cattle should be taken as food.

***Against diabetes:** It is drink a tablespoon of its oily juice every day from myrtle (*Myrtus communis*), Thyme (*Thymbra spicata*, *Thymus*, *Origanum*, *Satureja* spp.), Rosemary/Birdwood (*Rosmarinus officinalis*), Olive (*Olea europeae*) etc. It is eaten from sour fruits.

Consumption of sweet and carbohydrate foods is made reduced.

To normalize blood pressure drop: Bread rolled up with roasting is eaten. In Taurus villagers, every house has ready-made roasted sheep/goat. Movement of patient is made increased.

Against cardiovascular diseases and to normalize high blood pressure: Fig (*Ficus carica*) fruits are deposited in olive(*Olea europea*) oil, and after 15-20 days, they are eaten a little. It is drink garlic buttermilk, Lemon or Grapefruit is eaten. The movement is reduced and the rest phase is passed. One tablespoon of the extract prepared from a mixture of Garlic, Lemon and honey is drunk on an empty stomach a day.

Against gynecological diseases: Grapefruit (*Citrus paradisi*) and Olive (*Olea europea*) oil are eaten together. Natural Salep (*Orchis*, *Ophrys* and *Dactylorhiza* spp.) is been drink to the patient. Grape (*Vitis vinifera*) leaves are added to foods.

***Against joint rheumatism:** Cimcim arı (*Vespula vulgaris*) is placed on the knee joint and it is expected to sting. It is a less poisonous bee. Not to be confused with Kızıl arı/ Eşek arısı (*Vespa crabro germana*). Other bees can also be used. However, bees should be used with care as they are poisonous.

The flour of Barley (*Hordeum vulgare*) or Burçak (*Lathyrus sativus*) seeds and pine (*Pinus* spp.) resin are boiled in milk and wrapped in warm form.

Trout (*Salmo trutta*) cream (a mixture of Trout oil, Thyme (*Thymus*, *Satureja* and *Origanum* spp.) and Mint (*Mentha* spp.) oil, Hot Pepper (*Piper annuum*) oil, Black Pepper (*Piper nigrum*) and Nettle (*Urtica* spp.) seed powder) is made into a paste and applied to the addition.

***Against inguinal hernia:** A crotch strap is used. Every day, the relevant area is rubbed and lubricated with Kantaron (*Hypericum* spp.) oil or black cumin (*Nigella sativa*) oil. Instead of eating a lot, it should be eaten in small, short periods. Carrying or lifting heavy loads should be

avoided. It is eaten little, for short periods of time instead of eating a lot.

Against nail ingrown or rusty metal cuts: Thyme oil is applied to wound against formation of tetanus (*Clostridium tetani* bacterium). Thyme (*Thymus*, *Origanum*, *Satureja* spp.) oils are a little difficult to use, but they are very effective. Juniper (*Juniperus excelsa* and *J. foetidissima*) oil or iodine in tincture, spirit water/diesel oil can be applied to the wound. Other materials that can act as antibiotics can also be used.

Against heel spur in foot: On side of Isparta, especially in Barla, a mixture of oil is prepared for heel spurs. This oil is applied to the sick area at certain time intervals and rubbed. Its composition is unknown. However, in the analysis, it was understood that there were 4 different oils. Çam/Pine (*Pinus* spp.) maceration oil, the other Kantaron (*Hypericum* spp.) oil. The third component is estimated to be Çörekotu (seeds of *Nigella sativa*) oil. 4 component in it is unknown.

***Against foot fungus:** Henna (*Lawsonia inermis*) is applied to the infected foot. Cooking soda (*Sodium bicarbonate*) is sprinkled into the socks. Likewise, salt can be sprinkled on the patient's socks. Rock salt, himalayan salt should be preferred. It can also be sprinkled by mixing it with cooking soda. Tıbbi sülük/Medical leech can be applied/or hijama can be done. The feet are held to the heat source or pressed against the heat-resistant hot bricks for a long time.

***Against Foot/Ankle sprains:** When walking on slippery ground, horse etc. injury/broken bone or sprain may occur while descending or jumping from a height. The trout skin or the sheep's tail skin is wrapped over the problematic organ. It wraps the sprained foot with oily side of the skin. The dressing is kept for a few days. Sprained foot is wrapped around oily side of sheep tail skin. This wrap is kept for a few days.

***Against mane:** Mane (Yel in Turkish), which is stated as health problems such as pain in the arm, ache and slowing of finger movements, is seen in elderly people. Mane bracelets have been produced against this ailment. The mane

bracelet, which we think is made of copper and bronze, is in form of an open ring. A mane bracelet is constantly attached to wrist. It is a very old practice of Antalya natives. It has sunk into oblivion today.

Against skin cancer: Genuine oily rose water and willow tree ash are mixed and applied to the skin. The application is continued several times in long few days.

***Against poisonous animal bites / sting: Bee, Insect, Spider, Scorpion etc.:** In bee, insect and scorpion stings, different doses of Ammonia (NH₃) are preferred (10, 25 or 40 %) according to the toxicity level of the animal. 40% dose should be used in scorpion stings.

If ammonia is not found, milk curd (Keş in Turkish) or clay soil mud is applied to the wound and bandaged.

Blue color should be preferred in the exterior paint of the buildings as a scorpion repellent. A large number of scorpion stings and people falling down from earthen houses while sleeping are encountered in the Southeastern and Eastern Anatolian region.) Especially the Erciş (Van) side and the earthen houses are at the forefront of this event.

To shed fly larvae: It is a common problem in faces of people who work or sleep in open fields. Flies infest and infect eye area and inject their eggs. After a certain time, eye area swells and becomes lumpy. It itches. A hot horseshoe or a large metal is held to eyes. After a certain period of time, fly larvae begin to shed and maggots begin to appear.

To avoid enemy pursuit: In order to respond to someone who is following us, who wants to disturb to us, a rotten egg is hidden in an unexpected place. Person you don't want is disturbed by its smell and has to change his way.

Let's explain other everyday practices with a few examples:

***If sound of someone speaking is being little and not enoughout:** Warm lemonade is prepared and drunk. Or Lemon (*Citrus limon*) is squeezed into olive

oil and given to the person concerned. The vocal cords are made to normal.

***If he has fallen, lost his balance, his finger is dislocated or swollen:** Swollen finger is rubbed with oily cream and do place, then it is wrapped with a bandage to prevent it from coming out again..

***For those who have stomach pain:** 'Sade yağ (higher oil content, handcrafted butter) is spread on bread and eaten'. If there is a real black beehive highland/flower honey stored for a cure, a tablespoon is eaten.

***For those who have water in their stomach:** Preferably, an unused Olive (*Olea europea*) oil soap is wrapped around the abdomen of the person concerned. The soap is kept wrapped for a day. The soap absorbs water over time. This water is separate from drinking water. It makes noise while walking. It does not decrease with dehydration.

***Against indigestion:** Cutlet is made on embers (preferably oak embers) and served to the person concerned. The ash cleanses the stomach and the discomfort goes made away. Sadeyağ (higher oil content, handcrafted butter or flower/highland honey (Karakovan honey) is spread on bread and eaten. Seed tea of fennel (*Foeniculum vulgare*) is drunk abundantly.

***Against umbilical drop:** Belly drop is known as 'stomach sagging; Mide Sarkması in Turkish' in modern medicine. It is not seen as a disease. It is an inconvenience that occurs mostly in those who jump from a high place. The patient is laid on his back, that is, face up. Sliding organs are gradually replaced to the place by massage. This process takes about 3-5 dk. takes. Suddenly pain of patient goes away.

***Against to bend and sinking of ribs bones:** This discomfortis common in people who lift heavy weights or carry load on their lap. The patient is placed on an empty stomach and face up. Bone ends are slowly straightened with massage, stinging is eliminated. After a very short time, the pain goes away.

***For his head have split:** Chicken eggs are cooked immediately with plain oil and wrapped on wound.

***For stay alert and awake for long periods of time:** It is recommended to drink brewed tea or coffee and set off. This is very important for long travelers.

***For those who want to sleep but can't:** Lavender water or Rosewater is dripped onto the pillow. As he smells it, he relaxes and sleeps. If he eats also some yogurt or drinks ayran, he will be able to relax and sleep.

***For those who get dust/pebbles in their eyes:** The salt water is taken into the mouth, the inside of the eyelids are licked by the tongue and the foreign bodies are removed. The pain ceases. Over time, the redness of the eye will also go away. Olive oil is applied to the eyes. This practice is common in Sivas villages. Practitioners are mostly elderly women. This is also very seen in during threshing or who get dust/small pebbles in their eyes on a stormy day.

***For those who pinch their hands on door, to crush and bruises in organ:** Sweet dough (a mixture of grape (*Vitis vinifera*) molasses and wheat flour) is rolled up. Ice can be put.

3.2. For Child and Baby Care:

***For baby to be healthy:** Clay mud is wrapped under the baby (hip down) and kept for 1 day. This procedure is preferably done week the baby is born. It is applied once. It is an old custom widely practiced in Konya. The baby is washed every day or every other day (1 in 2 days) with lukewarm water with a little salt. This application is made to prevent the baby from getting sick. His sweat doesn't stink when he grows up.

***Millet vaccine/ meal or its cook:** Millet seeds (*Panicum miliaceum*, *P. bicolor*) called 'Akdari' in Turkish are hand-milled and a vaccine is prepared from this material. Its meal can also be prepared. It is fed to babies and those who have digestive difficulties. This food is very easy to digest. These plants, which are produced a lot by villagers of Taurus, are now about to disappear.

***Andız molasses and its halva as an empowering:** Babies are fed copious amounts of Andız halva. Andız molasses can be given to children as well as being fed Andız Halva. While Akseki, İbradı, Gündoğmuş (Antalya) side call the related food 'Andız molasses', the people of Manavgat call it 'Anek molasses'. The mountain villagers of Manavgat call *Juniperus drupacea* trees 'Enek'. It has been produced and consumed by Taurus villagers since ancient times as a food that strengthens and increases body resistance against diseases. Especially during War of Independence, it became an indispensable food because of hunger.

***Against baby has gas in tummy:** Tea of seeds of fennel (*Foeniculum vulgare*) or coltsfoot (*Tussilago farfara*) is made drunk to himself or his mother.

***Against baby's ear pain:** A few drops of the mother's or another woman's milk are placed in the baby's aching ear.

***To increase the insufficient breast milk for your baby:** Honey, etc. sweets are served.

Hayıt (*Vitex agnus-castus*) seeds are made eaten to the mother in small amounts every day on a full stomach.

***To prevent snake infestation on baby:** Snakes are very fond of the smell of milk. Since the baby is also sucking milk, snakes come to smell of baby. For this reason, mothers who take their babies to field set up the baby's swing to a high tree for this reason. For example, they do not set up swings near streams and water source (there are a lot of snakes and flies there). It is sprayed diesel around swing or, wood, hair, horns etc. fired previously. These operations disturb snakes by throwing them.

One of reasons why nomad tents are made of hair and there is constant fire in their hearths is snakes, insect, bees etc. and it's for repelling insects. Traditional houses on sides of Akseki, İbradı (Antalya) and Bozkır, Hadim, Taşkent (Konya) are buttoned. Buttoned houses; It is made of stone wall. 15 x 10 thick beams made of cedar wood are extended horizontally at approximately 50 cm intervals. Helmets called 'button' are placed between them, made of cross-like juniper (*Juniperus*

excelsa and *J. foetidissima*) woods. Cedar wood is preferred for floor covering and intermediate partitions. The reason of this; it is the removal of insects such as snakes and scorpions from the environment with smell of cedar and juniper.

For Sherbeting ('Şerbetleme' in Turkish): Snake (*Vipera* spp.), scorpion (*Leiurus*, *Androctonus* spp.) etc. It is an action against poisonous animals. A hop (*Humulus lupulus*) is used. A prayer is made by stating the identity of person who is asked to be protected. This person is called 'şerbetli'. Even if person with syrup spends a long time in poisonous animals, he does not suffer any harm. It is an old application.

4. DISCUSSION

Many drugs are included in this article. Most of them are experienced by the author. The reliability of this information is high. It is clear that the success rate will be high if applied to the treatment.

Folk medicine is generally known and practiced in rural areas in Turkey. There are no or insufficient modern health facilities there. The demand for folk medicine is low in settlements with modern health facilities (Özçelik and Kündük, 2021). Folk medicine practices are not scientific and experimental, they emerge and are applied out of necessity.

Folk medicine is generally aimed at first aid and preventive medicine. It is applied and developed on pets rather than humans. If necessary, it is also applied to humans. It is a first aid effort to secure the patient until they reach a health institution. For this reason, people residing in cities cannot give up folk medicine in their daily lives. All options are tried until we deliver patient to a health institution. That is why folk doctors are recommended to take a first aid course from modern medicine. Thus, it can be ensured that folk physicians know and apply modern health services to a minimum. Village teachers, imams or headmen are priority people who should be taken to the first aid course (Özçelik and Kündük, 2021; Altıntaş, 2017; 2018).

The technical terms used by folk medicine, its treatment methods, its view of patients, diseases and even environmental health are very different from modern medicine. Every practice that solves a health problem is folk medicine, a cure/healing for the patient's problem. Diet, Medicinal/aromaterial herbal waters (hydrosols), Aromatherapy, Salt, Hirudotherapy, Cupping and Acupuncture treatments, Immunotherapy come at first. The last 4 treatment methods were accepted by TR. Ministry of Health and can be applied by modern physicians in modern hospitals (Altıntaş, 2018; Ivanov et al., 2005; Özçelik, 1989; 1994; 2019; Duran, 1998; Davis, 1965-1985). The practice is not very common as it has been launched in recent years. Homeopathy has been on agenda of modern medicine in last 10 years and has been legalized. Clinical trials are carried out on folk medicine practices such as cupping and phytotherapy. It is expected that these practices will be legalized in near future. The knowledge and practices of services provided under the name of 'First Aid' in modern medicine are largely inspired by folk medicine. There are so many similarities between. Because environment of patient receiving first aid is similar to living conditions of a worker who lives in countryside, works as a shepherd or works in a construction, even if we live in a city.

Powders obtained by drying plants and essential oils or their mixtures obtained by distillation, ointments, poultices, plant extracts are common materials of folk medicine. Majority of the material used is herbal and in form of food (Altıntaş, 2018; Ivanov et al., 2005; Özçelik, 1989; 1994; 2019; Duran, 1998; Davis, 1965-1985). The phrase 'Let the food be your medicine' draws attention to functional foods. According to Hippocrates; it means 'medical science, herb/plant science' (Altıntaş, 2018).

With the development and spread of modern medicine, as well as migration from rural to urban, the knowledge and experience of folk medicine began to be forgotten. Folk medicine practices have largely disappeared in megacities. There are important reasons for this: Not any of legal nature of folk medicine and its lack of control.

According to conditions of time in Ottoman period, there was no disease that was not treated in the hospitals. Many patients from Europe, especially psychiatric patients, would come and return after treatment. Music and sound were very important in treatment. A variety of music was played, the holy Qur'an was sung, and sound of water, nightingale etc. bird sounds were listened to, according to type of psychological diseases in hospitals. Today, these applications are abandoned (Türkiye. The Ministry of Culture and Tourism, 2021; 2021; Altıntaş, 2018).

Regions, biodiversity (Davis, 1965-1985; Özçelik, 2018; 2019; Karabulut, 1994), cultures and personal abilities are important sources of wealth in folk medicine. As in every occupational group, there can be wrong and even malicious practices that have no scientific explanation in folk medicine. On the other hand, some folk medicine practices that were thought to be wrong turned out to be correct over time. It's like cooking an egg in oil when its head was cut open as a result of an accident and wrapping it in a wound without cooling it. This practice is very strange and even ridiculed in modern medicine. It is newly understood that yolk of egg is a blood coagulant, wound healing, and anti-infective with warmth. White of egg is pure protein. The injured cell dies with loss of protein. From this point of view, it is a very meaningful practice to cook an egg on an open wound and wrap it while it is hot. Modern science accepts useful knowledge wherever it comes from. Medicine should not be allowed to be monopolized by downplaying deep experience here.

General features of folk medicine practices are as follows:

Folk remedies and medicine practices have begun to lose their importance due to the accelerated rural-urban migration of Turkish people after 1970s. Although it has a legal and institutional structure in some countries, it is a disappearing culture in Turkey. Folk physicians' perspective on diseases and patients is very different from modern medicine: They give priority to environmental and public health with an ecological approach. Thus, diseases are reduced. Most of them are in form of food and mush. Most of materials

used in folk medicine are of herbal origin. Aromatherapy and essential oils play an important role in application of functional foods. Almost all of emergence of folk remedies have a bitter story. Antidote (Panzehir in Turkish), Herbal Cheese (Otlupeynir in Turkish), Mesir Paste, heart relaxing Ephedrine syrup etc. (Özçelik, 1989; 1994).

It is application of traditional treatment knowledge by competent people. It has a historical background in many countries. Such as Uighur medicine, Chinese medicine, Turkmen medicine. Folk remedies and medicine are generally aimed at solving daily or short-term health problems. It is generally short-term and is intended for preventive medicine. The medicines are prepared from easy and simple ingredients; applied with little effort. It prefers natural resources. Plants/animals, stones/mines, soils, chemicals, healing waters, aromatic oily oils, functional foods, porridges, etc. are used. Folk physicians are experienced people. A significant number of them are elderly and experienced women. They do not prepare and apply medicine/cure/healing by relying on the knowledge of the book. The materials are collected from the same place, usually in the same season, by the same people who know the business well, or are obtained from reliable addresses.

The most important inspiration source of folk medicine is Tıbb-ı Nabawi (Karabulut, 1994; Erdem, 2021). This is followed by nomadism, animal husbandry and trial and error methods. Basis of modern medicine is folk medicine. No matter how advanced modern medicine is, folk medicine cannot be abandoned. Because it is aimed at solving health problems with daily and simple applications. In nowadays, there are health problems that are named and treated by folk physicians in Türkiye, but not accepted by modern medicine. We hope that health institutions and organizations will not ignore folk medicine knowledge and practices that have survived to the present day with many painful experiences, on the contrary, will take it seriously and make it legal and put it at service of humanity.

The first trials are experienced on pets. Manual dexterity is very important. Instead of medicine, names 'Derman/Healing' are used. Derman/Healing is prepared for the current health problem and the individual. The application is not generalized. Disease and cure names are from the local language, they are Turkish in Turkey. It is not Latin or a scientific language (Basur, Mayasıl= Hemorrhoids; Şeker hastalığı= Diabete; Bunama= MS, Thin disease = Tuberculosis /Cancer; Menhus disease= Cirrhosis; Dolama, Çıban, İstira, Aydaş, Colitis, Alzheimer's). Medications have few or no side effects. It is due to the fact that poisonous and narcotic herbs or materials are not used as much as possible and the preparations are diluted by using them as mixtures.

The Anatolian peninsula has been the cradle of many civilizations until today; Many physicians were trained in these civilizations. These physicians have developed many treatment methods. They have cultured and bred many livings for medicinal purposes. Folk medicine practices are being developed and practiced in Far East countries (India, Pakistan, China etc.), Russia and Africa. Traditional/ancient medicine was developed especially by palace physicians during Ottoman period and spread to Anatolia. It ruled until collapse of Ottoman Empire. In Republican era, Turkey was introduced to modern medicine. However, there are some inconsistencies between modern medicine and the Turkish people's view of subject. Because new generation does not know old, they accept modern medicine and do not take old practices seriously. The elderly and those living in countryside find some applications of modern medicine strange. In the relevant segment. It is questioned whether the main purpose of modern medicine is to serve humanity, to trade, or to enslave people by using medicine as a weapon. Folk physicians; that modern medicine is founded on poison, drugs and surgery, and that these 3 substances are not suitable for the living structure; They state that they only look at living thing as a material entity and that they find spirituality strange. Because in geographies where folk medicine is dominantly applied, average human lifespan is longer and health problems are

less. In this respect, folk medicine practices are an alternative to modern medicine with its purpose, view of patients and diseases, treatment methods and materials used. However, due to the current situation, it is not possible to talk about a sector called "folk medicine", a widespread practice in Turkey. Because there is no such infrastructure, organized people and institutional facilities. The knowledge and experiences of experienced people are also forgotten day by day. The desired situation is; is to bring this ancestral culture, which is about to disappear, to the modern health sector.

Folk medicine and modern medicine practices in Turkey are a historical sequence. They are complementary, not alternatives to each other. Important figures in the field of folk medicine were trained from Turks and other nations who lived in Anatolia. This culture was institutionalized and introduced into education during the Seljuk and Ottoman periods. For this reason, there were those who called it 'ancient medicine, traditional medicine, complementary medicine'. However, naming of 'alternative medicine' is incorrect. Medicine has no alternative, it can be an alternative to method/material.

Vegetables are related to lower risks for development of health problems. Okra (*Abelmoschus esculentus*) seeds were sown in experimental and has long been used as a regular vegetable and a source of dietary medicine to cure several serious diseases (Singh et al., 2021). In the world, every year almost ten million are lost due to hunger and undernutrition. Multitudes of people are impinged on by "hidden hunger," a lack of essential vitamins and minerals, which is known as micronutrient deficiencies. Over 30% of world's population – are anemic with about 1 billion suffering from iron deficiency anemia. Among numerous factors, both nutritional (such as vitamin and mineral deficiencies) and non-nutritional contribute to onset of anemia. Iron deficiency continues to be the primary reason for cause of iron deficiency anemia (John and Sharma, 2020). In a folkloric study of Eastern Anatolia region of Turkey, It has been reported that plants used for medicinal purposes are mostly used for hemorrhoids

(15 taxa), stomach pain (6 taxa) shortness of breath (5 taxa) rheumatism (5 taxa), asthma (4 taxa), diabetes (3 taxa), and other illnesses. The continued use of medicinal plants in the treatment of diseases can be attributed to richness of natural flora or the maintenance of traditions (Kadioğlu et al., 2021). There are many researches in Turkey about medicinal plants and their usings (Korkmaz et al., 2016; Gurhan & Ezer, 2004; Polat et al., 2011).

5. CONCLUSION

Many studies have been carried out on the use of medicinal plants in Turkey and in the world, the organs used and local names of plants. These studies have been a source of inspiration for the development of modern medicine. However, in addition to the ethnobotanical studies, the issue of drug preparation from plants has been rarely discussed. This work is different from the others in every aspect. Because more information is given about drug production and treatment.

Folk medicine and medicine, which was dominant in the world until the collapse of the Ottoman state and is still practiced in many countries today, declined in contrast to the development of modern medicine. However, the commercial concerns of modern medicine and the weakness in the level of satisfaction of the patients bring folk medicine to the agenda again. The fact that folk medicine is not legal and institutionalized in Turkey is the biggest obstacle to its development. As a solution, it is seen as bringing the knowledge and experience in folk medicine to modern medicine by supporting it with clinical trials. These procedures should be done in the near future. Because folk medicine practices are being forgotten day by day. In the next century, folk medicine practices will probably be history and forgotten. Although modern medicine has developed, it cannot reach people living in rural areas. It is also a necessity to continue the folk medicine for preventive medicine and first aid in rural areas.

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