
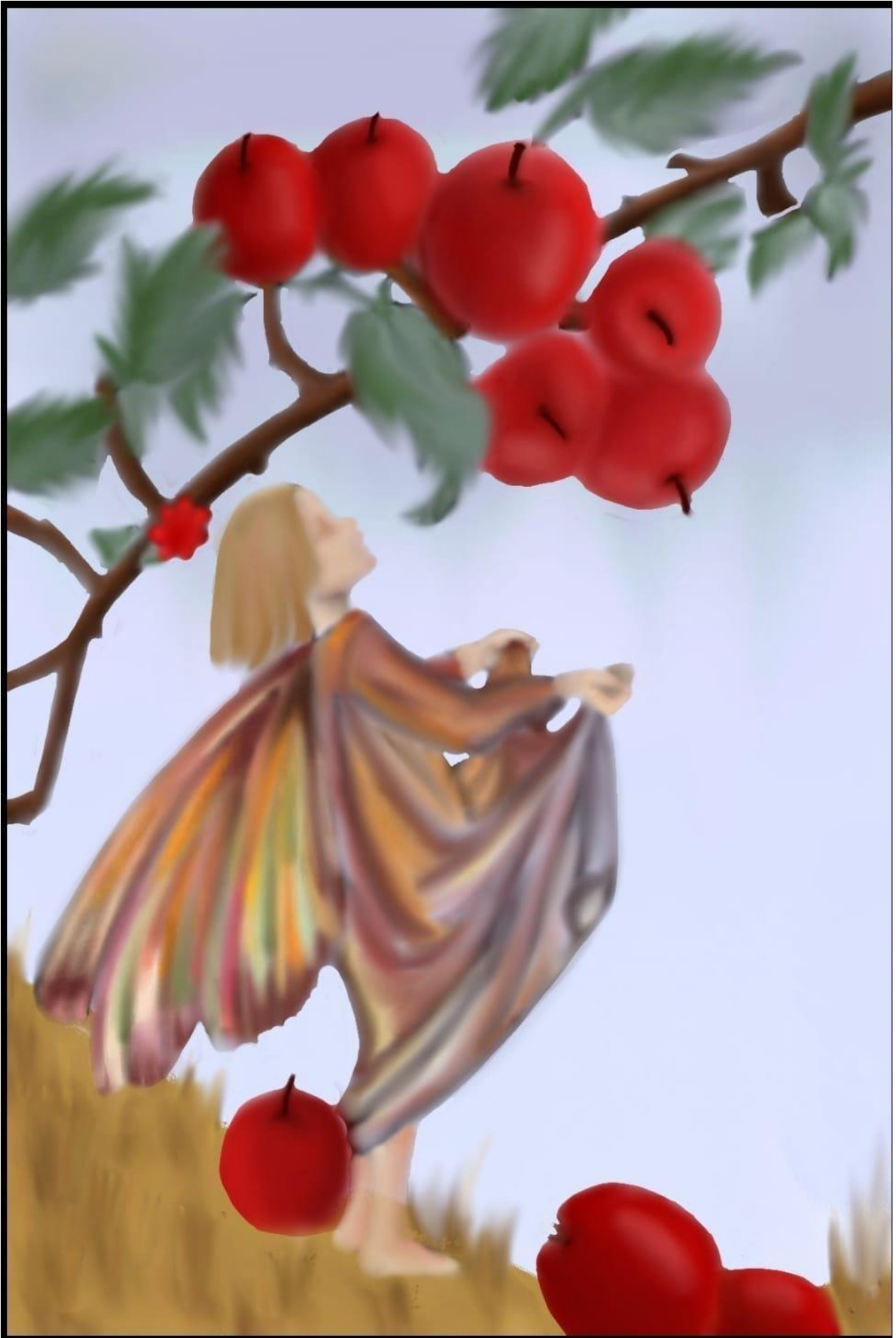




**E-dictionary of
common nature
myths from Greek
and Turkish
Mythology**





(Red) Apple In Turkish Mythology:

In Turkish mythology: For Turkish and especially Oghuz Turks, apple is an expression that symbolizes ideals or dreams that move away as one thinks, but becomes more attractive as they move away.

The Red Apple image, which is one of the important symbols of Turkic nationalism and Turkish expansionism, symbolizes a goal and purpose for the Turkish states. He expressed a place to be reached, a town to be conquered, sometimes the ideal of establishing a state, sometimes the ideal of world domination, and sometimes the ideal of Turkic unity.

Although it is not known exactly when, where and how the Red Apple image emerged, the common understanding is that it cost history and literature together with the Ottoman Empire, and that it was a symbol of the jihad carried out especially towards the Western countries during the Ottoman period. The Red Apple ideal was especially popularized among the Janissaries and was used to keep their determination to fight high; Ziya Gökalp combined this image with Turan Ülkü and gave it a new meaning.

As a feature of the Turkish state tradition, it is the idea that the existing Turkish state should rule by dominating other states and nations in the world. For the first time after oral literature, it was written in Oğuzname. In accordance with the Kut tradition, which is also mentioned in the Oghuz Epic and Gokturk Inscriptions, it was believed that the Turkish Khan was not only the Khan of the Turks, but also the Khan of the whole world, and the conquests were made in accordance with this principle. They believed that God had entrusted the domination of the world to the Turks. It is seen as a very active motif in the Hun, Göktürk and Seljuk state tradition. According to Oğuzhan, if the sky is the tent of the state, the sun is its flag. This idea included not only the thoughts of the Turks to run a state, but also the very old principles of the Turkish religion.

“Red” is a color that is generally considered precious in Turkish culture; “apple”, on the other hand, has a mystical side; It is a fruit that is seen as a source of abundance, fertility and healing. However, it is thought that the symbolization of the Red Apple is not based on the apple, but on the red ball describing the Sun and the Moon in the Ancient Turks. This ball adorned the top of the flags and tugs with the name of ‘muncuk’ and sometimes represented the sign of victory, sometimes the symbol of domination, and sometimes the place chosen for conquest.

The image of the Red Apple was born for the first time among the Central Asian Turks; In the Ergenekon Epic, it is considered to symbolize the ideal of getting out of Ergenekon and reclaiming the lost old homeland.[1] It is thought that the Oghuzs, who came from Turkistan to the east of the Caspian Sea, adopted the ideal of seizing the golden ball, namely the Red Apple, which was an expression of the dominance of the Khazar Khagan over the silk tent.

In Greek Mythology: Gaia (Mother Earth) presented an apple tree to Zeus and Hera on their wedding day as a symbol of their love.

The huntress Atalanta refused to marry unless the suitor could defeat her in a foot race. One suitor, Milanion, accomplished this by dropping three golden apples (gifts from Venus, the goddess of love) during the race. Atalanta stopped to pick them up, lost the race, and married Milanion.

Eris, the goddess of discord, became enraged because she was not invited to the wedding of a fellow god and goddess. She tossed the guests an apple with the inscription, "For the Fairest."

Three goddesses, Hera, Athena, and Aphrodite thought the apple was intended for them. To end the dispute, Paris, a mortal, was given the task of judging. The apple was awarded to Aphrodite. The other goddesses were furious and brought devastation on Paris and his family. According to legend, the clamor eventually led to the Trojan War.



Nursen Saadet 2017
98 / 501

The Deer:

In Turkish Mythology: The deer is considered as a sacred animal by the Turks. In stories, usually the female deer stands out which seems as a goddess.

It might appear as a divine spirit too.

According to the Chinese sources, after the Göktürk's leader went hunting with his army and one of his soldiers sacrificed a beautiful deer and this ended up with Göktürk's leader's lover's death, the deer was considered as a sacred animal by Turks. The Göktürk's leader punished the soldier -who killed the deer- and his family for killing his lover. A general belief mentions that after this incident, human victims were always given out of that family line.

However, the lack of this legend in Göktürk sources makes people think that the myth is invalid and it's kind of a reflection which shows Turks traditional habits directly.

According to the Mongolian sources, Genghis Khan's bloodline came into existence by a red deer, so the deer figure is considered as a sacred animal by the Mongols. As time passed, this myth reached to the other communities such as Turks

Last but not least; deer figure comes from Turkish culture as a sacred, creative, guiding creature. The propagation of Turks through large regions has led to the change and diversity of legends in different ways.

As time goes by, despite these myths have lost their authenticity, they succeeded surviving until today and take a vast part of our culture. At the present time, particularly in Turkey-based race traditions, it is still possible to see deer figure in many places as an embroidery or ornament.

In Greek Mythology: The deer is particularly associated with Artemis in her role as virginal huntress. Actaeon, after witnessing the nude figure of Artemis bathing in a pool, was transformed by Artemis into a stag that his own hounds tore to pieces.

Callimachus, in his archly knowledgeable "Hymn III to Artemis", mentions the deer that drew the chariot of Artemis: 'in golden armor and belt, you yoked a golden chariot, bridled deer in gold'.

One of the Labors of Heracles was to capture the Ceryneian Hind sacred to Artemis and deliver it briefly to his patron, then rededicate it to Artemis.

As a hind bearing antler was unknown in Greece, the story suggests a reindeer, which, unlike other deer, can be harnessed and whose females bear antlers. The myth relates to Hyperborea, a northern land that would be a natural habitat for reindeer. Heracles' son Telephus was exposed as an infant on the slopes of Tegea but nurtured by a doe.





The Fire:

In Turkish Mythology: According to ancient Turkic traditions and opinions fire is a sacred phenomenon, and can purify all things, even spirits or souls. The people obliged to respect the fire in family or in social life. They believed that there's a protector spirit (familiar spirit) living in fire. If he was angry, then he could be harmful to humans. Because of this disrespectful behavior, fire may be extinguished. Therefore, Turkic or Mongolian traditional, oral narratives told horrible stories of irreverence to fire. Great Law of Genghis Khan (Dead Law) had serious penalties, for anyone who shows disrespect to fire. The word "fire" is highly appreciated, and it is seen from the phrase "Ot-ana"; this word is equivalent to the word "Kudai"- God. The Goddess of Fire in Khakas language is called "Ot atan". According to the Kazakhs traditions; God of Fire "Ot ine – Ot ene", could supply with light and warmth. It was believed that it could protect the family from all evils, bring wealth and happiness. The Kazakhs also worshipped and appreciated it like their neighbors – the Turkish people. Fire worshipping had been handed down since ancient times. The fire is merciful god as one part of the sun on the earth. At the background of fire worshipping, lies sun worshipping. Ancient people understood the benefit of the sunlight and warmth and as a symbol of the sun they made a fire on the earth. The people who lived in northern parts of the planet valued the fire more than anybody else, as winter came here earlier and the weather was too cold. That's why they constantly kept the fire as a symbol of the sun to get warmer. Hence, they celebrated the fire holiday not in summer but in winter.

Second, the fire has a feature of getting rid of bad. People think that it can protect from evil and clear up from the sins. According to it, when people moved to a new place, they made a fire there and made the people and the cattle pass between two fires. This custom of getting rid of bad is called "alas". During this process people used to say: "Alas, alas, keep us from every evil; fire-fire, get us cleaned from everything bad," they got rid of the bad from the sick man's bed and the pram of a baby with the fire smoke. At the beginning of the new year, 22nd of March, people made fire and divided into separate groups according to their ages, passed between two fires with sticks in their hands. They sang songs in chorus. "Alas, alas, keep us from every evil" and cleaned the surroundings with fire. It was done for cleaning from different kinds of evil. There was also a custom to make a fire in the middle and dance, entertain around it. Third, the fire has a feature of clearing. The Kazakhs, the Kyrgyz worshipped fire and considered it a safeguard against evil. According to the animistic beliefs a mortal body is scared of fire, and the fire is afraid of candle.

ALAZ KHAN; THE GOD OF FIRE

Alaz is the god of fire in Turkic mythology. Also known as Alas-Batyr or sometimes Alaz Khan. He is an important deity in folk beliefs and son of Kayra. Alaz Khan is depicted as an old man with a torch in his hand. He lives in Uluğ Od (means "Great Fire"). His dress is flames. Alaz Khan has all power of fire. If he becomes angry, he makes and causes fires on the earth. All of the hearths and stoves are in the command of Alaz Khan. He sends spirits to all hearths. Every fire or hearth has an İye (protector spirit or deity). The Turkic concept of the god seems to associate him both to the destructive and the purifier powers of fire.

In Greek Mythology: Fire has a prominent place in several Greek myths and is associated with several notable characters in Greek mythology, most famously with Prometheus, who stole fire from the Olympian gods. It had a practical, symbolic, and even elemental significance to the Greek mind. In practical terms, it was both extremely dangerous and extremely useful, if properly managed, for warmth and for crafts like metalworking and related technological advancement. Symbolically, it often had a connotation of intelligence and also of destruction as well as, thanks to the useful properties just mentioned, life. Elementally, it was conceived as a basic force of nature and one of the four elements of nature—earth, water, air, and fire. These various connotations should be borne in mind when considering the significance of fire in the myths.

ZENBA SUBASI 9/8



Fish:

In Turkish Mythology: The fish is an interesting animal because of its living standards which is freshwater and salty waters. The fish firstly lived in ground and they developed to the current state we know now.

Because of this, the fish are interesting animals. The real owner of sea are fishes and because of this the sea is always dreamt of and the fish has a special place in it. Another meaning of fish is its abundance. Fish has a lot of enemy and they lack in defence so they lay many eggs because their eggs are fought over and eaten by other fish kinds. The reason of its abundance symbol is laying many eggs and the reason of its unity symbol is they go on as groups. The fish can give punishments and blessings because of their abundance. This means that fish is given godlike speciality. In some legends people turn into fishes too.

The reason of fish being a myth is it being a symbol of abundance, welfare, eternal life, saving and its holiness.

There is a myth of an army eating some fish before going to fight and they being dead before going to the fronts. The reason of the soldier being dead is connected to the holiness of the fish and its godlike prosperities. We can see fish symbol on Islamic Age of the Turks and the hit on the literature as well. The woman who set herself aflame for the love of Allah and getting turned into a fish, the people who didn't help Hızır getting turned into a fish.

Conclusion is the fish has a special role in many literatures and many religions with its holiness. The property that fish has always benefits humans in a way.

In Greek Mythology: In Greek mythology the Ichthyes were two large Syrian river fish who rescued Aphrodite and Eros as they fled the monstrous giant Typhoeus.



Olive:

In Turkish Mythology: Anatolia is the homeland of olives which has become the symbol of peace and fertility throughout the history of humanity. So much so that olives are seen in almost every stage of Anatolian culture. It is possible to see olives and olive trees in manis, poems, folk songs, embroidery, ornaments, wood carvings, architecture, coins and tombstones. Because olive is a symbol of prosperity and abundance. The olive, which is accepted as a symbol of fertility in Turkish culture, has shown a rich diversity in hand weaving, embroidery, stone and metal work, and ceramic samples in Anatolia. Because in Turkish culture, olive is the symbol of the tree of life. It means wisdom and eternity. Olive's core symbolizes fertility and life. Turkish culture met olive in Anatolia with the 1071 Malazgirt victory. Although dishes made with olive oil have been mentioned before, there is no solid evidence. However, olive has been an important part of Turkish culture and has been instrumental in its spread to the world.

In Greek Mythology:

OLIVE TREE: Athena on the other hand a “Goddess of wisdom and justice” gave them the olive tree and with it its many beneficial properties. Poseidon who probably foresaw the outcome was outraged and challenged Athena but Zeus intervened ordering the formation of a divine tribunal of Olympian deities. Cecrops the mythical king sided with the Goddess and on accepting her gifts, Athena became the patron deity of the Athenians who in her honour named the new city after her. Displeased by the outcome the God of seas tried to set fire to the tree using a thunderbolt. To his dismay he realised the next morning that the tree had re-grown. Local legend has it that after all these centuries the original olive tree still stands at this ancient sacred site.



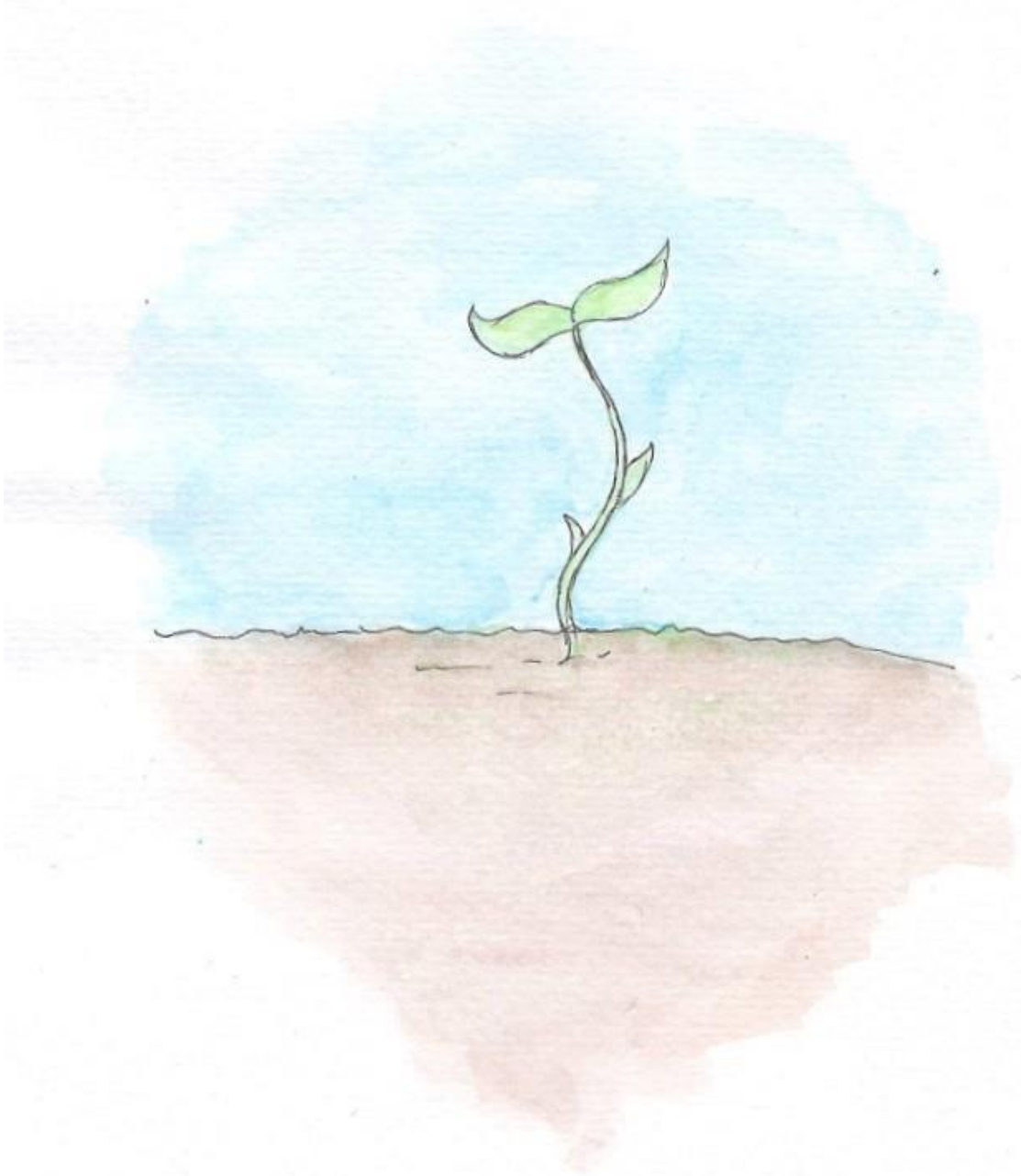
Snake:

In Turkish Mythology: Snake of the ancient gods is the owner of the powers of life.

Symbolically in snake definition, spirit-emotion, love-hate, spirit-matter, life-death, well-evil, the opposing forces, like

luck-misfortune, are shown together. It is not possible to find another creature on earth that makes as much contradictory sense as serpents. In Anatolia, the snake is sacred, therefore the snake is at the same time feared and honored. While snake accepted as "god" and worshipped, on the other hand, "the primary culprit of man's expelled from heaven" is considered "the devil." Snakes in folktales, is the guardian and protector of treasures. In Khöshöö Tsaidam Monuments which was made by Kültigin and Uygur Bilge Kağan Monument, dragon makes wardership . In ancient Turks, snakes or the dragon with ears is the keeper of the tree of life. In some Turkmen tribes, it is believed that the holy rod has become a snake. The Bektaşiler believed that when they came to earth for the second time, the evil ones could resemble snakes. Snake is the guardian of the hearth and home in Kipçak Turks (Pasayeva and Pasayev.) The word "snake" is etymologically from the word "lung" in Chinese, It has been moved to Turkish. it's called "Lu Year" as a provision for the snake in old Turkish. To express that creature in art history, also luu, dragon, nek, mar, büke, soğulcan, evran(universe) and more numerous names are used. Both the snake and its giant shape, dragon (or dragon) is a very common symbol form in ancient mythology. "Yel Buke" is the oldest statement ever spoken for the dragon in ancient Turks. In Ottoman resources, the word "universe" is defined as a big snake. The dragon is a pattern for the Turks, which came from China in ancient times. The Huns have named their capital "Dragon City" (Lung-ch'eng). Among the ancient Turks, the serpent is the symbol of abundance, health and happiness. There is a double snake symbol at the doors of health care organizations. In Anatolia, Seljuklu hospitals are examples of this. It is the meaning of disease, evil and punishment. Evil comes from the underworld, and the snake lives underground. The serpent has also a symbolic representation of power and protection. Serpent's poisonous speciality provides to get honour with fear. In Turkish stories, snakes are often respectful, patient, hospitable, friendly to mankind. Serpent is a compassionate, merciful and wise creature. When it is necessary sacrifices itself for human beings' sake - as in the legend of the Sahmeran - The serpent is seen as an important motif in various works of art; symbolizing strength, immortality and the creation of the world.

In Greek Mythology: Echidna, (Greek: "Snake") monster of Greek mythology, half woman, half serpent. Her parents were either the sea deities Phorcys and Ceto (according to Hesiod's Theogony) or Tartarus and Gaia (in the account of the mythographer Apollodorus). In Hesiod, Tartarus and Gaia are the parents of E chidna's husband, Typhon. Among Echidna's progeny by the 100-headed Typhon, were Ladon (the dragon who protected the Golden Apples of the Hesperides), another dragon who protected the Golden Fleece, themselves Hydra, the goatlike Chimera, and the infernal hounds Orthus and Cerberus. The Sphinx and the Nemean lion, both sired by Orthus, were also among her offspring.



Soil:

In Turkish Mythology: According to a belief in Kastamonu (Northwest Anatolia), the soil is a clean substance because it's shaken seven times a night for getting cleaned from all of its dirt and filth. This belief is suitable for Muslim's dry ablution, using dirt or sand instead of clean water but only when do not have water.

Soil also has negative meanings; it belongs to "below" against "above" in the sky. Decay is returning to soil becoming one with it. The ground gets kicked with the foot; means as insulting, humiliation, slavery.

It represents death and mourning in women's gestures, and in the laments that they make after death, they act as they're sprinkling soil to their bodies; it goes the same for "soil to your head", "the bottom falls out for your world!" idioms. Iron is mentioned in the meaning of "earth" and as the raw material of a human, which man was created, in Ay-Ata, Azrael and Cosmogony.

In Greek Mythology: The practice in ancient Greece of describing legendary heroes and men of ancient lineage as "earthborn" greatly strengthened the doctrine of autochthony. In Thebes, the race of Spartoi were believed to have sprung from a field sown with dragons' teeth.

The Phrygian Corybantes had been forced out of the hill-side like trees by Rhea, the great mother, and hence were called δειδροφουεῖς.

It is clear from the Ancient Greek play Prometheus Bound, commonly attributed to Aeschylus, that primitive men were supposed to have at first lived like animals in caves and woods, till by the help of the gods and heroes they were raised to a stage of civilization.



ZEHRA SUBASI
918

The Bird:

In Turkish Mythology: The bird motif has an important place in Turkish mythology. Especially the eagle. The animal that represents the sun and power is still a widely used motif by Turkish people, though the usage has been more for sayings and culture, instead of religion in modern times. Some of the regional dances of Turkey such as Horon (known as Yalli in Azerbaijan) have embedded the eagle figure-like posture that primarily shows themes of bravery into the mix. Eagle, the icon that is considered to be the icons of khagans, spirit and justice. In the culture of Sakha (Yakut), the eagle is portrayed on top of the Ulukayın (Tree of Earth). It's either as the symbol of Tengri (sky god) or in the ceremony of sacrifice where a kam chants and summons the spirits he knows. It's described as the son of Kayra, a bird with copper talons, whose right and left wings cover the sun and moon respectfully.

All of the 24 Turkish tribes that are the ancestors of the people living in Anatolia right now have all based their origins on a bird motif, which was also used as their symbol. Out of all the bird descriptions on the rugs, the eagle is one of the most repeated ones since the 14th century.

The eagle also represents the fairness of those who rule, which is called Kut in Turkish. The Turks in old times really prioritized fairness in ruling, going as far to strangle the khagans who didn't rule with justice and tranquility. The connection between fair ruling and the eagle motif makes more sense when you look into the fact that the eagle is the son of Kayra, the god who planted the tree of life, whose roles are the highest in authority except from the deity of the sky (Gök Tengri). So it makes sense to why it is one of the most important things at the time, considering that the khagans justified their right to the throne to the gods.

In Greek Mythology: There are also numerous instances of birds in mythology that serve symbolic purposes. More specifically, individual species have their own symbolism. She is also shown wearing the aegis, a snake-trimmed cape adorned with the face of the Gorgon Medusa. She may either bring good or bad luck.



Sun:

In Turkish Mythology: The Sun, often together with the Moon, is recognized as the oldest known cult. The Sun, together with the Moon, is one of the celestial bodies orbiting the Golden Mountain, which was designed as the center of the earth.

Since the sun is the main source of life, it was perceived as feminine. As stated in ancient sources, it is the Sun that brings forth the Moon, because it illuminates it with its rays. As the Moon does, the Sun also intervenes to the human world, often with the Moon. The purpose of this is to bring the empire's founders and heroes to life. The deep rooted belief in the Sun and the Moon, developed by Turkish communities in a unique way, has led to the formation of a rich cultural tradition, namely mythology.

In Greek Mythology: Helios was one of the Titans, son of Hyperion and Theia and brother of Eos (the Dawn) and Selene (the Moon). The personification of the Sun, he was portrayed as driving a four-horse chariot across the sky on a daily basis. Helios was married to Perse, but he had quite a few extramarital affairs, and a number of children; these include the Charites, Phaethon, Circe, Aetes, Pasiphae, Heliadae, and Heliades. At a later time, Helios was conflated with Apollo; to the Romans, he was known as Sol. Helios, the Greek god of the sun, was the only son of the Titans Hyperion ("The High One") and Theia ("divine"; sometimes also called Euryphaessa, the "wide-shining"). The couple had two daughters as well: "rich-tressed" Selene and "rosy-armed" Eos, who represent, respectively and appropriately, the Moon and the Dawn.



Tree:

In Turkish Mythology: Tree was considered sacred among Turkish people as we understand from Turkish mythology. The regeneration of the tree from season to season, being rooted in underground and reaching its knots to the sky was the symbol of infinity. Tree of Life or Saint Tree ;which is one of the tree mythologies, is the symbol of God. Thus this holy tree connects all three floors of the world: the sky, the earth and the underground. There is a belief that the first man was created under the tree with nine knots. The tree of Life connects people with each other and with nature. It is believed that it rises to the skies beyond the eye and reaches the realm of heaven in the heavens. In Turkish mythology, the Tree of Life is the symbol of God's divine features on earth and is the way to attain God. This is because this tree is special and unique. Symbolizing immortality and being a shelter is one of the most important features. These qualities are also the attributes of the Great Sky God. Therefore in Turkish mythology it is considered a sin to chop a tree because that it is representing God. The Tree of Life cult is found especially in the Altai, Hakas and Tuva epics.

In Greek Mythology: As in many myths and popular folk traditions around the world, plants, rivers, lakes and other elements of the natural world are viewed as animate beings. They may be personified in the form of deities, as in the case of river gods, or believed to be inhabited by spirits such as nymphs, naiads and dryads and hamadryads – the latter two being specifically linked to trees.

ALMOND TREE

The almond tree, which has existed in Greece since the antiquity, is the first deciduous tree to flower, usually in February or even January if the weather is mild; it has thus been particularly associated with the rebirth of nature and undying hope, giving rise to myths linked to its early bloom.



Moon:

In Turkish Mythology: there are numerous myths about lunar characters and occurrences. Even today the tales of *Ay Dede* which are told to kids actually originate from Turkish mythology.

Ay Dede or *Ay Ata*, according to the mythology, he is the moon god and has been living in the sixth floor of the sky with his wife *Gün Ana*, she was also the goddess of the sun. While *Gün Ana* is a symbol of warmth and hotness, *Ay Dede* is the symbol of cold. According to this belief *Ay Dede* was the first grandfather and *Gün Ana* was the first grandmother of humanity. In Turkish historian *Aybek-üd Devadasi's* "the myth of moon father", which is one of the origins of the Turks, there is a motif of descent in the cave. According to this story, *Ay Ata*, the first ancestor of the Turks, appears in a cave. From ancient times, the humans were believed that they had secret lunar powers and as a matter of course this reflected in mythology and legends.

Furthermore, the shapes formed by the moon day and night have been tried by people for diverse reasons. For instance, the three phases of the moon were symbolic. It was believed that the moon represents a growing young child, who is pure and modest.

The moon personified a mature good-natured mother or father. At "Ai Karty" (old moon) the moon aged, became wise. But at the same time quarrelsome and malicious. Before its death, the moon reigned over a totally dark night. The forces of life and death met during these nights. After the meeting they separated, only to meet again after a defined period. When the old moon died, a new one was born and so on, *ad infinitum*.

The Turks trusted the magic influence of the Moon. The celebrations of malicious spirits occurred mostly at night. The rituals and trances of witches and demons were always timed according to the phases of the moon. In Turkish culture at night, illnesses got worse and caused more deaths. To please the Moon God, those born during a full moon were given names as such: *Aysulu*, *Aytulu*, *Aynur*, *Ayzerek* and *Aynaz* which some of them are still used today.

In Greek Mythology: The Moon, known as *Selene* in Greek mythology, is our anti sun, shining bright through the darkness when the sun has retreated, giving our planet and all who inhabit it new possibilities and potential. The lunar cycle allows *Selene* to visit the earth during 8 phases every month. A natural deity, a credible, almost tactile goddess, *Selene* was revered by our ancestors in a similar way as the Sun was worshiped and respected. Greek mythology places her as the daughter of the Titans *Hyperion* and *Theia*, being the sister of the Sun God, *Helios*, and *Eos*, the Goddess of Dawn. The origin of the name *Selene* is derived from the Greek word '*Selas*' meaning light. She has been perennially present and affects the sea as she commands the tide with her magnetic pull. In Greek Mythology, *Selene* is said to have shone her magnificent silver light down from her ethereal chariot that was carried by two snow white horses, as she transverses the heavens at night.



Water:

In Turkish Mythology: Many sources of water flowing into seas and lakes, or quenching the thirst of humans and animals, are often associated with an evliya's fountain, which they are called by the same name. The same is true for thermal resources and water accumulating in caves. Since thermal resources also have healing properties, their sacred character is exalted even more. The dragon is the guardian of water resources in fairy tales; The people's need for water is at his disposal, and in order to get water from him, a human sacrifice (usually a virgin) must be brought to him.

Legends and beliefs about water resources in Anatolian transfers:

The source of the Euphrates around Erzurum is Dumlu. According to the legend, this source takes its name from an evliya who came from Khorasan to settle here when the region belonged to the infidels. Evliya realizes that the Dumlu water source is not "earthly" but "heavenly". The source is believed to come from heaven. The legend is also found in EvliyaÇelebi's travel notes. The miraculous formation of many lakes from a single source is explained in the Bingöl "Thousand Lakes" legend.

Caves and rocks from which springs come out are also revered as cult places, like the "married" rock near Biga. The same is the case in the Şıp-ŞıpDede cave, which is also the name of aevliya's tomb and has no meaning other than the sound imitation of the drops of water dripping from the cave walls. Soumela Kaya Monastery, located in the Zigana Mountains of the Pontus Mountain range, is also counted in the group of tombs that have the character of healing and gratitude.

In another type of legend, it is told how a water source was formed by extracting water from the barren soil with the miracle of a Evliya. In these legends, the place where the Evliya's tomb is located and the water source bear the same name. In many such stories, it is told that the water source was miraculously formed upon the prayer of the Evliya suffering from water shortage. Such is the case in the legend of Çoban Dede in the Erzurum region: a Evliya is a shepherd whose flock is thirsty; he prays to God to quench the thirst of his animals by sacrificing his life. Another mountain Evliya, Munzur Baba, is the hero of a similar legend. Based on other springs and fountains, It is accepted that such water resources were formed as proof of the unearthly power of a Evliya, even without a shortage. Stories told about drinking water sources contain crudely funny situations. Anecdotes about the idiots and local insane are told that they get their sickly moods from the "fountain of madness" from which they drank.

The formation of thermal springs is also explained by miraculous events. The healing feature of the Haymana hot springs (in the Ankara region) is described in a legend as follows: A girl who was abandoned in the desert knocks her heels on the ground and miraculously heals her wounds thanks to the gushing water. This legend is probably a concoction from the very common theme of "abandoned and distressed child" resulting in the birth of the holy spring of Zamzam water in Mecca; The name "Cimcima" of the hero in the Haymana legend is probably derived from Zamzam. Cimcime and his encounter and conversation with more or less legendary people (Isa, AşıkKerem etc.) has been a topic in Eastern Literature since Farid-al-Din 'Attar (12th century).

In a similar legend found in Bursa, it is told that the water source came out of a cave that was a shelter for a blond girl's dairy cow (Amme). One day, the cow becomes invisible and the hot water from the cave swallows the girl and thus the thermal springs in Kaynarca are formed. Other thermal springs in the same city and elsewhere also have "keepers" or "masters" to whom visitors follow certain rituals and dignity.

As in the example of Ferhat and Şirin in a last group of legends made up of stories about water resources, the hero has to open a channel in the rocky mountains with a difficult task and take the water from the water source to the city where his lover is. In addition to the positioning of Ferhat's legend in Anatolia, some other interpretations, for example, under the name of Bahrat and Atik, refer to the vicinity of Iskenderun as the place where the event took place. The water of life is a miraculous source of water that provides immortality and supernatural longevity to the drinker. Legends about this water are connected to the periods of Alexander the Great and Hızır. According to Turkish belief based on folk narratives, Hızır's immortality stems from drinking this water of life.

Some Turkish legends tell that some other people and creatures also drank from this water of eternal youth and thus attained immortality or a long life; for example, Köroğlu, his horse Kır-At and one of his close friends. Since this friend drank only half of the water bowl filled with miraculous water, his upper body rejuvenated and lived 250 years.

Literary works on where the water of life is found point to the land of shadows. There are three legends on this subject in Turkish-Anatolian folk narratives.

According to the first legend documented in EvliyaÇelebi's (17th century) Travelogue, this water source is located in the Bingöl Mountains in Eastern Anatolia; While a hunter is trying to clean a bird, he has just shot with water, he discovers how the bird comes to life again when it comes into contact with the water, and the water source is replaced by the "Thousand Lakes".

In a legend about Köroğlu, a hunter finds the water source by a similar coincidence. According to a second legend based on a different interpretation of the Köroğlu story, it is said that three bubbles of foam from the fountain of youth can be recovered in the water of the Şat river, where the Euphrates and Tigris flow into each other. In a third Turkish-Caucasian legend, it is said that the miracle water source is in the Elbrus Mountains.

In Greek Mythology: Water is one of the four classical elements in ancient Greek philosophy and science. It is considered to be both cold and wet according to Plato, it is associated with the icosahedron. It is associated with the qualities of emotion and intuition.



Wind:

In Turkish Mythology: Wind symbolised in Turkish folklore a mischievous, sometimes violent character. In some myths and legends, the Wind was represented by a wild horse. Even today, Turkish people in Anatolia describe thoughtless people or horses as being “born of the wind”. Because of his restless spirit / aetiy, the Wind could not get along with Earth, Water and sometimes the Fire God. When angry, in the winter he sent down snowstorms and in the summer hurricanes, bringing misfortune. Some illness-bearing spirits or daemons appeared as winds and struck people. Western and northern winds were considered ominous in Turkish opinion. In January and February there were some very windy days and these months were called “Jil Aiy (Yel Ayı)”, months of wind. Yel (the wind) was perceived as a stroke from the other world. The ancient Turkic community esteemed the Yel Ata (wind god) and in his honour constructed a temple and visited this temple before a military campaign and made sacrifices when asking for a victory.

Wind also brings diseases. Therefore, the ‘possession of wind’, a skill to control weather, was one of the characteristics of strong Kams (shamans) and other sacred persons. One of the main movements of a Kam (shaman) during ceremonies was spinning around on one’s feet. Blowing a light wind was considered an appeal to the supernatural spirits. This movement symbolically represented a whirlwind. People trusted the Yel Ata (Wind God), a force of nature that gave them energy. Such a whirlwind could steal the Kut (natural and spiritual energy power) of a human.

In Greek Mythology: In ancient Greek religion and myth, the Anemoi (Greek: ἄνεμοι, "Winds") were wind gods who were each ascribed a cardinal direction from which their respective winds came and were each associated with various seasons and weather conditions. They were the progeny of Eos and Astraeus.



Mursen Sadet SÖRGÜ
9B - 501

Wolf:

In Turkish Mythology: The guiding, blessed wolf is the common symbol of all Turkish and Mongolian tribes. Some Turkish and Mongolian tribes believe that their lineage is derived from this blessed being. Most of the time, one branch of the lineage comes from Gökkurt and the other from Gökgeyik. The wolves who lead and manage the wolf packs are also called Gökkurt. The words Kaskır and Börü also mean wolf in different dialects and accents. Bozkurt represents the sky. The fallow deer is the symbol of the earth. The Gök Türk sky (blue) flags have a picture of a wolfhead. It represents warfare, the spirit of war, freedom, speed and nature. When something happens to the Turkish nation, when a threat comes in, it emerges and guides. Poles with golden wolf heads are erected in front of the tents. The Martial Spirit (God) takes on the appearance of a wolf. A sixth-century stone monument shows a child suckling milk from a wolf. Erenler and saints sometimes disguise themselves as wolves. It is also called "Son of Sky" in the steppe. In folk culture, it is believed that carrying a Gray Wolf tooth in a pocket will protect it from the evil eye. In the Yakut texts he is referred to as Bosko. For Kyrgyz, seeing a wolf while walking in the steppe brings good luck. Seeing a wolf in a dream has also good meanings in Turkic mythology. To protect the pregnant woman from the evil eye, a wolf tooth or skin is placed under her pillow. It was considered a blessing for the wolf to dive into the flock of sheep or enter the barn. According to Bashkirs the wolf fell in front of their ancestors and showed the way. For this reason, they were called Bashkirs, which means with a wolf on their head. The half-circle strategy called the crescent tactic (or Turan/Turkish tactic) and the strategy of closing the circle by revealing the enemy was seen by the wolves and applied for the first time by the Turks.

The story about the Epic of Descent is actually the creation epic of Kao-ch'e. It is included in the Book of Vey and the History of the Northern Dynasties from the Chinese chronicles. In this epic, the role of a male wolf is played. Hiung-nu's bride had two beautiful daughters. They have decided to God. He built a high tower over the land and begged God to use his daughters as wives. He took it and left it in the tower. An old wolf has settled in the cave of the tower. One of the girls thought the wolf was God. He descended from the tower facing his sister. The wolf's wife gave birth to her child.

There is also the Ergenekon legend, where the Turkic people were released from a four-century-long "prison" that became the Ergenekon valley. The grey wolf leads them to safety. Another legend provides that a great Turkish emperor had two daughters of exceptional beauty that was so unearthly that the emperor, fearing for their safety, ordered to build a tall and strong tower in a faraway place, where he locked his daughters. The emperor loved his daughters so he begged the gods to find a solution. Hearing his prayers, one of the gods descended to Earth, taking a form of a grey wolf. He married one of the daughters and had with her nine children. These children, with time, went to marry and have their own children, thus, the spirit of the grey wolf was spread among the many descendants. That is why Turkish people are considered as descendants of wolves, thus, honourable, courageous and strong.

The story known as the Bozkurt Epic is actually the creation epic of Aşina. It is included in the Book of Chou, the History of the Northern Dynasties and the Book of Sui from the Chinese chronicles. The female wolf plays a role in these epic.

Whole village is destroyed by Chinese army. Only a 10-year-old boy survives in this massacre. The soldiers cut off his feet and leave him in a swampy place. There, a she-wolf feeds the boy meat and child lives. The neighboring country wants to have him killed by sending him again. People who want to sell. West of Wolf Khoja. flees to North Mountain (Northwest of 'Khocho' in Sui Book) On the mountain there is a plain with four fronts to inform and develop with Grasslands inside a cave. The wolf will enter the cave and give birth to a boy on it in male appearance. They will marry their girlfriends and get their wives pregnant. After that, he will have a pedigree. one here is Aşina. children, sons and grandchildren multiply. After a few generations, they come out of the cave. They then become blacksmiths for the Dwarves.

In Greek Mythology: The wolf plays an important role in Greek religions. But his/her role varies enormously. The wolf is often related to the Greek gods Zeus, Apollo, Artemis. Another Greek god is Apollo Lykaios, "Apollo Wolf", or "Apollo Lord of the Wolves" (see below). It has been speculated that Apollo's original, pre-anthropomorphic form, was that of a wolf, though this is highly speculative: many Greco-Roman anthropomorphic deities might have had non-human predecessors, but we generally lack sufficient evidence to make such assumptions.

Students who draw pictures and search and write words:

Zeynep, Ersin, Güzan, Zülal, Cemile, Emir, Yosun, Selin, Elif, Eda, Yağmur, Nazlı, Yunus Emre, Aslı, Zehra

Panagiotis, Christos

Students who turn the study into an e-dictionary:

Göksel, Yusuf

Teachers guiding the studies:

Ioanna Koudouni, Pelin Yıldız, Tuğba Özcan, Costas Constantinou

THANKS FOR READING, THE END...

