

Grapes in Turkish Mythology and Reflections in Turkish Art

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Abstract—Mythology is the whole of the stories and dreams that mankind, who is all alone in the face of nature, grants meaning to name its creator and the reason for its existence. In this way, the gods, fairies, giants, heroes and their stories created by the communities living in ancient times are mythology. Throughout history, human beings trying to understand nature, by connecting to the supernatural forces, events he could not comprehend, he has searched for a way out. They also used the myths in describing supernatural powers and natural phenomena.

Turkish mythology is a living concept which takes its power from nature and continues its existence in every stage of Turkish cultural ecology. Different living groups and concepts in Turkish mythology have some social benefits and meanings. These groups, which exhibit vitality, consist of humans, animals and plants.

The plants that exist on earth have a very important place in the cycle of human beings and other living things, from birth to death. These plants have a very broad meaning in mythology, while others have been healing.

The aim of the study is to determine the effects of the herbs that are considered to be healing in Turkish mythology, their importance in terms of religious beliefs and rituals and their reflections in the works of art in order to immortalize their meanings. In this study, the grapes, which are common in all celestial religions, grown in Anatolia and have a place in mythology, were taken into consideration. For this purpose, a wide literature review has been done.

Keywords—*Turkish mythology; medicinal plants; belief; Turkish art; grapes.*

I. INTRODUCTION

These Plants have a symbolic meaning in mythology. When human observes nature, it is greatly influenced by the movement and appearance of plants. For this reason, people used their own experiences as a symbolic tool when transferring their experiences to future generations through myths. In fact, symbols related to plants are associated with everything in life.

For the definition of mythology, as the basic evaluation, the word origin can be descended: The

word and mythology, is composed of Greek, a kind of tale, mythos which means story, and the words in logos [6].

The first religious beliefs are connected with nature religions and animal cult. In the development of the Anatolian and Central Asian Turkish art, animal and plant symbolism provided a great infrastructure. The tree motif became the symbol of the soil and productivity after the agricultural order. The tree of life depends on beliefs about the creation of the universe [5].

Differentiates the socio-cultural sections revealing Turkish mythology as follows: The Collector-The Hunter Period: The earliest period of Turkish mythology has a mythological model of plant origin. The creation of the tree in the period when gathering, hunting and primitive garden agriculture prevail must be the oldest creation myth [8].

In mythology, plants are considered the most valuable gift that the gods give to human beings. Especially when the first man was created in the creation myths of the divine religions, the god has placed him in his heaven. The depiction of heaven here is similar in almost every culture. Mostly a paradise garden is mentioned. Each color is a paradise garden full of blossom flowers and lots of trees. This is an award given to sinless people. All plants are in human service. However, besides these, there is also a forbidden fruit symbolizing the will. This fruit has been forbidden to human beings who enjoy eating in the garden of heaven. The human beings are the ones who follow Satan's mind and taste the forbidden fruit (Traveler, 2017).

Plant mythos, according to some believers, poets, a creation of authors; according to some, it is interpreted as the reality itself. The myths are a little exaggerated. Scientists, who know that every information that is recorded or transmitted is important, sometimes make positive contributions to our lives based on this information.

History of medicinal plants is as old as human history. BC by the Sumerians and Assyrians. 5000-3000 dates, 250 different medicinal herbs used in that period are understood from sources. The Greeks, the Egyptians and the Hittites used these plants.

According to the information provided by the World Health Organization (WHO), there are around 20,000 medicinal plants in the world. However, some of them are not fully listed because they are used locally.

Therefore, this number is stated to be up to 75,000. In recent years, focusing on this issue regarding natural treatment methods has brought medical plants back to the agenda.

II. HERBAL PLANTS IN TURKISH MYTHOLOGY

Turks have been under the influence of many different religions or beliefs throughout history. The belief systems of the oldest Turkic societies in Central Asia consist of a cult of the ancestors, the cults of nature and the triumph of the gods. Of these, it can be said that the cult of ancestors is one of the oldest and oldest beliefs among the various Old Turkic groups [4].

Human beings are integrated with a belief in every period and some of the elements of nature have been included in the beliefs and expressed. On the other hand, it is possible to determine the integrity of root, stem, branches, shoots, leaves, flowers, fruits and seeds when the natural assets defined by the plant name are examined. It is seen that the fruit foods we know with the name of fruit are formed in the integrity of a fruit tree. These foods, which we know as fruit, have been considered important in Turkish ornament art with all forms of formation and have been formally included in ornamental organizations.

The existence of a large number of herbs is believed to exist in Turkish mythology, which is believed to protect living things from evil spirits, is cured or eaten when it is eaten, and away from pests. Human beings who cannot find hope in modern medicine have always looked for healing from these plants. It is a known fact that many of the drugs used in modern medicine are obtained from medicinal plants. However, these plants are not recognized sufficiently, the exact time of harvest is not known, and the dose to be used only on how much will be used in the husband-wife prescriptions, it is difficult to obtain the benefit expected from these plants.

In mythology, the beliefs that all beings on earth are created for human beings are still valid today. The exaltation of the plants, which were thought to be healing in ancient times, caused them to be used in the decoration of architectural structures. In this way, the benefits of these plants have been transmitted from generation to generation.

In this study, only grapes were selected from many herbal medicinal plants and their benefits and their reflections on artistic works were discussed. In this selection, the fruits which were considered to be healing were taken in the known celestial religions.

III. COMMON PLANTS ACCEPTED IN SEMAVI RELIGIONS

Before the Turks accepted Islam, they remained under the influence of two great cultures, China and Iran, throughout their history in Central Asia. Indirectly, India was influenced by Jewish and Christian culture. The Turks maintained their core culture in Central Asia, but were fed with a certain degree of impact. Various Turkish groups, which began to accept Islam in masses in the 10th century, especially the Oghuz Turks, became involved in the culture of this new and

completely different religion. Only the Turks adopted Islamic culture as influenced by the culture of Iran and China, which were mixed with their own culture.

Once people begin to take control of the plants, a whole new process begins. Plants that are of vital value are considered more valuable. The values attributed to these plants were also reflected in the myths. The life grass and the tree of life, which are frequently encountered in the mythos, is an indication that man sees plants close to the immortals. In mythology, it is seen that communication between people and celestial beings is achieved through the sacred trees.

It is possible to see the life tree motifs in many examples. Ottoman palace art has focused on naturalistic and stylized plant motifs. The tree motif in the Ottoman Bank emblem; symbolizes root-taking, strength, strength, trust. Another symbol of fertility is the spike motif. Ziraat Bank's logo on the spike motif emphasized its aim to support agriculture and agricultural activities.

There are 5 common fruits in common celestial religions. These; Olives, Figs, Date, Grapes and pomegranate.

IV. VINE (GRAPE) AND ARTISTIC REFLECTIONS IN TURKISH MYTHOLOGY

The vine has a long history and a wealth of form, dating back millions of years. It has been proven in many parts of the world during the same period. The oldest examples found are; about 140 million years old herba and leaf fossils are very well preserved seeds. Kernels dating back to the time when the first human life began to be prehistoric shows that human beings quickly recognize the plant. The grape seeds found near the Lake of Sweden and in the Egyptian pyramids show a great resemblance to the nuclei of the cultivated species.

Wild plants; the consumption of fruits as fresh or dry. It is estimated to be cultured after 6000. Research shows that the core residues are found as aggregation residues as a result of alcoholic beverages [1].

When the history of the vine is examined in Anatolia, it is seen that the registered information started with the civilization in Anatolia. Although the history of wine is older, the beginning of the wine culture is thought to be in the time of the Hittites. Hittites in the Museum of Anatolian Civilizations. The wine jug made of 3000 g gold and a wine glass with feet is the oldest found wine container. BC in Kültepe The drinking pots of Koçbaşı, dating from 1750, were used in the wine presentation in the sacred ceremonies [9].

Most of the remains from the Hittites, vine, grape and wine are depicted [2]. It was discovered during the excavations at Kültepe Kaniş; A bunch of grape-shaped ceremonial pots from 1945-1835 is one of them. The top of the body is decorated with grapes resembling grape grains and has a long basket handle. Located in Karahöyük and BC. The grape-shaped oil lamp which was thought to have remained from the

1750s is currently exhibited in the Konya Museum [3] (Fig. 1).

The most important work from the Kingdom of Tuvana (1200-742 BC) in Aydinkent (İvriz) Village, 4 km south of Ereğli, Konya is the İvriz Rock Relief belonging to King Warpalavas (Figure 2). M. O. It was commissioned by King Warpalawas in the 8th century. Tarhundas is the god of blessings and peace. The Hittite hieroglyphic writing on the back of the figures in the relief; Avas I am the judge and hero of the King of Tuwana Warpalavas. I'm a prince at the palace, Let Tarhundas give them abundance and abundance UK (Akurgal, 1995) (Fig. 2).



Fig. 1. Vine leaves and grapes on a mosque wall dating from the Ottoman period.



Fig. 2. Konya, Ereğli Aydinkent (İvriz) - İvriz Rock Relief.

The importance of vines and grapes in Anatolian culture is also seen in many historical remains. The oldest mosque in Anatolia, the Great Mosque of Diyarbakir was created in 639 by Muslim Arabs by turning the Martoma Church in the center of the city into a mosque. The vine leaves and grape bunches used in the decorations of the mosque are remarkable.

The vine tree and grape bunch, which are mostly used as an ornamentation example in the Ottoman period, are valuable for the ancient cultures living in Anatolia. It is also the fruit, the fruit of which is an export product with its vinegar. The important sacred matter of the Christian faith is an important

consumption item for the Turkish Orthodox Christians in the integrity of the Ottoman State, while for the religious believers, perhaps the Prophet. In order to remind Muhammad of the prohibition which he called haram be, he took his place as china and pencil which is the element of decoration in religious architecture spaces.

Grape vine trees, which are frequently encountered in the tile and miniature painting arts, and hovering around the cypress tree, should probably be the symbolic expression of the great benefit. In the tiles of the tomb of Eyup Sultan, the similar decoration explains this expression in several panels at the burial site [7].

V. RESULT

As a result, all living things, animals, plants and people in nature are the products of a balance. They give life to each other in the common living space. Sometimes there are mistakes and this balance is broken. That's when the husband nature throws through everything with a wipe and establishes its order again. People have witnessed the movements of nature from very ancient times. The mythos is the best reflectors of this.

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