

## THE MEDICAL FOLKLORISTIC PARTS OF QUACKERIES AND DREAMS

Nubar Hekimova<sup>1</sup>

<sup>1</sup>PhD, Azerbaijan Sciences Academy, Institute of Folklore

---

### ABSTRACT

---

*Today dreams and its problems are learned not only in psychology, physiology, the nature, medicine, but also are studied by scientists – specialists in folklore, biochemists, ethnographers, etymologies. Because these processes are connected with the person and human physiology. Dream process is a process of settlement and a human body equilibration.*

**Keywords:** *Dream; Folk; Psychology; Physiology.*

---

From the time the human being settle down on the Earth the dreams, the folk medicine, beliefs and faithes of nations were important for him as the weather, the water, the fire and the land.

We think that our scientists of physiologists, psychologists and physicians will not be indifferent to this information in future.

Mostly (80-90%) dreaming happens during the waking time from the superficial dream period or during some minutes when it passes from that phase. During the dreaming the character of feelings and excitations depends on each individual kind of nervous system, its health degree and etc.

Now the problems of dream and dreaming either are investigated by the scientists working in the field of psychology, physiology, medicine or biochemistry, ethnography, etymology, folklore study and it can't remain beyond either.

That is why we can't agree with the thoughts said in the book translated into Azerbaijani "Human, anatomy, physiology, hygiene" by A. M. Tsuzmer and O. L. Petrishinam. In the book it is said: "In cerebral cortex which is in some dream braked cases some regions are awake. In this situation the man dreams different dreams, in the cortex the senses happen by the irritation which prevent the whole brake and he sees the images. The man covered with thickness in his dream can see the scorching desert. When it thunders one can dream the fighting and the explosion. Sometimes it seems to the man that he is strangled. The reason of such dreams are difficulties of breathing because of running over the thorax in the bed. Of course the people having the hard supper can see such dreams. Because when the activity of diaphragm gets reduced the ventilation of the lungs become weaker.

Mostly the reason of dreaming is the event which the person is usually busy. The man is waiting for news and it attracts his thought to himself. When he sleeps in the connection of this event the crust of other brain hemisphere is braked from the awake area. That is why the man dreams that he has got the news which he waits impatiently. When he awakes he gets a telegram. About such events the superstitious persons say: "My dream is true".

*Lokman Hekim Journal, 2012;2(2):1-3*

*Received: 17.02.2012; Accepted: 05.03.2012*

*Correspondence Author: Nubar Hekimova, Azerbaijan Sciences Academy, Institute of Folklor, Azerbaijan  
nubarhakimova@mail.ru*

Sometimes the person forgets the place of important thing and in his dream he sees its place. It is not difficult to understand the reason of such "true" dreams. During the day lots of nerve processes brake the relations in his brain when he hides the thing. During the dream the brake spreads to the cerebral crust. But may be the regions closed with the searching of the important thing are awake. Because the person is worried for the loss. Then the awakesness passes with the necessary ways without any barriers in the crust and the sleeping man sees the place of the thing in his dream.

The thoughts about "the true dreams" arise by this way. But the superstitious person tries to coordinate his dream: "There are many events which happen during the day". Thinking for a long time he finds the alike thing.

To believe "the truth of the dreams" weaken the volition of the person and even it may be a cause for the accident. Sometimes when the superstitious person sees "the bad thing" in his dream he says that "the bad thing will happen", he is afraid, his thoughts are in confusion. In this situation he can be easily burn, to fall or to hurt. Then such people say "My dream is true".

As in the investigations of A. M. Tsuzmer, O. L. Petrishina in the investigation of L. P. Latosh and I. G. Kramanova the dreaming is analysed approximately in identical aspect.<sup>1</sup> Unconditionally in modern days, in technique century to give an explanation to the dream, dreaming superficially, to connect it with divine forces, to brand the dreaming with superstition and volition weakness is simply illiteracy.

The thoughts about "the true dreams" have created so. The superstitious person believing his dreams tries to clear up his dreaming by this way: "During the day many events can happen". Thinking a lot one can find many alike things.

It is true that along the centuries there were many dream and dreaming motives in our oral folk literature as in all nations of the world. The origin reasons and results of dream complete each other logically in varied legends, mythology, tales and eposes created by the ancient wise men of our land. That is why it would be better to investigate it from the scientific-theoretical view of the day and not to coordinate the reasons of dream and dreaming to the coincidences, to wait for good or bad news due to that event, to find the hidden or lost thing with the help of dream and etc., to brand false thoughts such as "superstitious", "obscurantism" "ignorance", "the weakness of the volition".

Some definite steps in this branch are being studied in modern medicine, psychology, physiology sciences. Even in experimental form some comparisons were carried out and they are being continued. It is the exact truth that from the each distance the definite thought can be inspired to another man. Many life experiences about it are shown in A.A. Vasilyev's writing.<sup>2</sup>

We must note that many of these events which are reflected in these life experiences have in common with dream and dreaming described in our eposes and in different genres of our folklore. From this point of view the investigation carried out in the problem of distance hypnosis branch dream and dreaming on the base of epos materials are very interesting for the comparative investigation.

According to the modern notions the brain has particular biological movements. Everybody can read the private person's thought with the special sensitiveness just with the help of "these biological movements". If we analyse such kind of biological movements carefully then we can clearly see that the dreaming in our folk eposes have been described by this way. Ashugs can study others' thoughts easily in the special sensitivity condition, first of all lovers' thoughts from the definite distance. Indeed the opposite epos heroes are closed with some cases such as "to have a presentiment", "to be thoughtful", "to shiver", "to buzz ears" and so on.

As physiologists, physicians, psychologists our folklorists have also told their thoughts in their epos activity investigations. That is why, let's look through the thought by professor M.H. Tahmasib.<sup>3</sup> He writes: "In love eposes, almost in all, such as the heroic eposes "Kitabi-Dede Gorgud" and "Koroglu" the main subject of some parts, that is the plot consists of the description of struggle of hero in order to achieve his love".

It is known that each literary mode leans against the life truths. Here in the development stage of the organic world the human brain due to the phylogenetic stands in the high level. To reach such kind of development level, undoubtedly, the extreme maturity of human mentality is the production of growth process forming for million years. In order to find out the functional secrets some specialists such as physiologists, neuropathologists, psychiatrists, philosophers have investigated and studied for many years. During their activities each of the classic scientists have met some problems in psychological life which is the most difficult sphere of the medicine, in order to reveal the human brain secrets some identical or alike, interesting experiments have become difficult "the secluded thinking world".

There is a need to the analysis of dream and dreaming phenomena from the scientific view in Azerbaijani eposes. The poetical affirmations which are given from the different eposes in order to learn the psychological thoughts of our nation wise men have the important significance. From the given examples it is clearly seen that analysing either love or heroic eposes one must pay a special attention to the possessing of the high intuitive sense of the opposition.

In the epos poetry the dream, dreaming have their own place. But in the oral folk literature analysing the dream and dreaming from the poetical view one must take consideration their epos plot and the literary function in the composition in necessary form. To our mind the dream and dreaming show themselves as the psychological analysis form.

As we noted in Azerbaijan literary-study, as well in folklore-study the problems of psychological analysis haven't been studied systematically. Lately though in Azerbaijan literature-study these problems are investigated in the definite form, but in folklore-study the poetics of the epos is not paid attention due to the scientific-theoretical view. That is why some views must be noted. (4)

The thoughts about "the true dreams" arise by this way. But the superstitious person tries to coordinate his dream: "There are many events which happen during the day". Thinking for a long time he finds the alike thing.

To believe "the truth of the dreams" weaken the volition of the person and even it may be a cause for the accident. Sometimes when the superstitious person sees "the bad thing" in his dream he says that "the bad thing will happen", he is afraid, his thoughts are in confusion. In this situation he can be easily burn, to fall or to hurt himself. Then such people say "My dream turns into the truth".

By the way we thank to the famous psychologist, professor A. Alizade who gave us the well-wisher advice and real help when we investigate the scientific-theoretical analyses of the dream and dreaming.

I have collected many examples about dream and dreaming from Azerbaijanies of our and other republics which had been stood the test of our nation for many times. I'm sure that in order to investigate the belief-faith of our great wise men the presented explanation of these dreams and dreaming will remind from the scientific-theoretical point of view many things to psychologists, physiologists, etymologists, students, folklorists.

**Acknowledgement:** This paper is held as oral presentation at the VII. Lokman Hekim Days (11-14 May 2011) in Mersin.

#### REFERENCES

1. Dreaming, quackeries, belief and faith. Mursel Hekimov, Nubar Hekimova. "Maarif", Baku, 2002.
2. A.M.Tsuzmer, O.L. Petrishinam, "Human, anatomy, physiology, hygiene".
3. "Azerbaijan Folk Epos". Baku, 1983.
4. Mireli Seyidov. Azerbaijan sources of mythic thinking. Baku, Yazichi, 1983.