

A SURVEY OF HEALTH ISSUES, HEALERS, AND HEALING IN SEVERAL TURKISH AND GERMAN FOLKTALES

FUNDA GÜLAY KADIOĞLU, MÜFIDE KUVVETLİ

ABSTRACT

Folktales, imaginative oral narratives passed through generations, feature extraordinary characters and events. They delve into fundamental aspects of human existence, addressing life, death, health, and illness with a touch of magic and fantasy. While not offering precise medical information, folktales creatively symbolize various health-related issues and remedies. These narratives encompass a wide array of health problems and treatments, including infertility, deformities, blindness, disabilities, prolonged slumber, skin injuries, pain, joint ailments, cannibalism, maladies stemming from sorrow, rebirth, poisonings, organ loss, anti-aging interventions, extreme weight loss, gigantism, dwarfism, love sickness, lethargy, and jealousy. Within folktales, health issues are often treated using folk medicine approaches. Healers range from religious figures like prophets and saints to those with mystical powers such as witches, fairies, and giants. Ordinary characters like doctors or female healers also contribute to treatments. Treatment methods in folktales are diverse, drawing from nature and magic. Common remedies include fruits, plants, water, magical objects, blood, animal materials, medicines, soil, prayers, and incantations. This study explores health-related themes in Turkish and German folktales, emphasizing diseases, treatment techniques, curative elements, and healers. By comparing these themes, we aim to reveal both commonalities and distinctions between these two cultural contexts.

Keywords: Turkish folktales, Grimms' tales, Health, Folk medicine, Healers and healing methods in tales.¹

INTRODUCTION

The folktales are imaginary oral narratives that have been passed down through generations and they are often characterized by extraordinary characters and events. The settings and timelines are often unspecified in the folktales, which allows for a sense of timelessness and universality in them. They frequently feature magical elements, fantastical creatures, and moral lessons or themes, making them

¹ Funda Gülay Kadioglu contributed to the study design, literature search, data interpretation, manuscript preparation and editing; Müfide Kuvvetli contributed to the literature research, data collection-interpretation, and manuscript preparation.

popular among the public (Rahmann 1962: 176; Boratav 1969: 75; Ewig 1990: 5; Seyitoğlu 1986: 149). The folktales and other traditional stories have a wide variety of themes and topics. Although they generally contain magical or fantastical factors, the folktales can also touch upon basic aspects of human existence such as life and death, health and disease, illness, and recovery (Ewig 1990: 7; Aras 1997: 42-44; Dağı 2013: 170-171). Health problems and their treatments in the folktales are often depicted in fantastical and metaphorical ways, reflecting the cultural beliefs and knowledge of the time when these stories were created. The folktales may not provide accurate medical information, they do address various health-related issues and remedies in creative and symbolic manners (Aras 1997: 42-44; Şimşek 1996: 207-208; Yeşil 2015: 204; Kuvvetli 2019: 36). Here are some common health problems and treatments found in the folktales: Infertility, body malformation, blindness, disability, fainting, long sleep, disruption of body integrity, dermatological wounds and injuries, pain, joint disease, stroke, cannibalism, diseases caused by sadness, death/rebirth, poisoning, organ loss and transplantation, cosmetic issues, extreme weight loss/fatigue, gigantism/dwarfism, love sickness, head and body lice, indolence, jealousy (Robert and Powell 1969: 49; Alptekin 2010: 7-18; Dağı 2013: 170-228; Kuvvetli 2019: 37-39). In the folktales, health problems and diseases are often treated using approaches similar to folk medicine, and a wide range of characters can serve as healers. These healers may include religious figures, such as prophets or saints, as well as individuals with magical or mystical abilities, like witches, fairies, and giants. Additionally, ordinary characters like doctors or woman healers may also play a role in providing treatments (Dağı 2013: 172-175; Kuvvetli 2019: 38). The treatment methods in the folktales are diverse and often include elements from nature and magic. Some common treatments mentioned in the folktales include fruits, plants, water, magical objects, blood, animal materials, medicine, soil, prayer, incantations (Alptekin 2010: 7-11; Dağı 2013: 176-192; Kuvvetli 2019: 38).

The aim of this study is to explore health-related themes in Turkish and German folktales, focusing on disease, treatment methods, curative elements, and healers.

TURKISH FOLKTALES

The database of Turkish folktales consists of the books written by five prominent Turkish compilers who played a significant role in the comprehensive documentation of folktales. These books are valuable for understanding Turkish folklore and cultural heritage. Here's a list of the books and their respective compilers:

Evvel Zaman İçinde - First published in 1957 by Eflatun Cem Güney (2005).

Zaman Zaman İçinde - First published in 1958 by Pertev Naili Boratav (2018).

Az Gittik Uz Gittik - First published in 1969 by Pertev Naili Boratav (2016).

Billur Köşk Masalları - First published in 1961 by Tahir Alangu (1990).

Keloğlan Masalları - First published in 1967 by Tahir Alangu (2017).

Türk Masalları - A compilation of all the folktales collected by Naki Tezel (2014).

Al'lı ile Fırfırı - Two volumes of books by Oğuz Tansel, first published in 1976 (2014).

GERMAN FOLKTALES

The collection of German folktales by the Brothers Grimm, titled “Kinder- und Hausmärchen” (Children’s and Household Folktales, first edition, 1812), is one of the most comprehensive and influential works in the field of folklore and folktale studies. Jacob Ludwig Grimm (1785-1863) and Wilhelm Carl Grimm (1786-1859), commonly referred to as the Brothers Grimm, were German scholars and philologists who made significant contributions to the study of Germanic mythology, folklore, and language. Their significant efforts to preserve the folktales in their authentic form and explore the cultural origins of the German people have left a lasting impact on the study of folklore and fairy folktales worldwide.

In this study, 206 Turkish folktales and 211 German folktales were examined in detail focusing on the themes of health, illness, treatment, therapeutic elements, and healers. We found health-related themes in 58 Turkish folktales and 46 German folktales.

COMMON HEALTH PROBLEMS IN TURKISH AND GERMAN FOLKTALES

1. Infertility

Infertility refers to the inability of a couple to conceive a child naturally. It may lead to social stigma, emotional stress, and strained relationships with family and community members. In various cultural narratives, infertility has been a common theme, often portrayed as a health problem or even a curse. In folklore, myths, and folktales from different cultures, there are often stories about couples struggling with infertility and seeking various remedies or undergoing trials to overcome this challenge (Aras 1997: 42-44; Şimşek 1996: 207-208; Şimşek 2008: 193-204).

In Turkish folktales and folklore, the theme of infertility and its resolution through magical or supernatural means is quite common. We found that the problem of infertility is covered in the 13 Turkish folktales. In *Üç Elma* (Three Apples) (Güney 2005: 7-15), *İlik Sultan* (Marrow Sultan) (Boratav 2016: 186-196), *Sefa ile Cefa* (Two Bosom Friends) (Alangu 1990: 182-202), *Kara Yılan* (Black Snake) (Alangu 1990: 224-243) and *Ağlayan Nar ile Gülen Ayva* (Crying Pomegranate and Smiling Quince) (Alangu 1990: 44-70) the women become pregnant as a result of eating an apple giving by the dervish. In *Eşek Kafa* (Donkey Head) (Boratav 2016: 143-150), unlike the other folktales, a child was born with an apple given by the dervish, but it was the man who gave birth, not the woman. In the *Hamur Bebek* (Dough Child) (Güney 2005: 37-48), the couple who cannot have a child makes a baby out of dough and prays and waits for it to come to life. In the *Nohut Oğlan* (Chickpea Boy) (Boratav 2016: 272-276), the woman is sorting the chickpeas, praying wholeheartedly for him to be a chickpea son, and her prayer comes true. A baby boy is the size of a chickpea. In the folktales *Topal Dev* (Onelegged Ogre) (Tansel 2014: 162-177), *Dalyanoğlu* (Son of Dalyan) (Tansel 2014: 274-288) and *Mavi Gelin* (Blue Bride) (Tansel 2014: 289-303), the infertile couples spontaneously had a child without any treatment.

In these Turkish folktales, a childless couple's longing for offspring is a central theme. They may seek help from wise figures, such as dervishes who possess mystical powers. These characters might provide a magical item like an enchanted apple or another mystical object that can grant the couple's wish for a child. Another common trope in Turkish folktales is the power of prayer and divine intervention. The couple may pray earnestly and demonstrate their sincerity and devotion to a higher power, which can lead to a miraculous conception or the transformation of an inanimate object into a living child (Alptekin 2010: 12; Aras 1997: 42-44; Şimşek 2008: 193-204).

Infertility is also frequently encountered in German folktales. Seven of the German folktales we reviewed have infertility problems. In the *Juniper Tree* (Grimm 2016: 301-316), *Carnation* (Grimm 2016: 500-505) and *Little Donkey* (Grimm 2016: 864-868), healing occurs through prayer. *The Sleeping Beauty* (Grimm 2016: 336-340), *Ferdinand the Faithful and Ferdinand the Unfaithful* (Grimm 2016: 779-793), *Thumbling as Journeyman* (Grimm 2016: 261-268) and *Hans My Hedgehog* (Grimm 2016: 688-694) folktales, on the other hand, there is spontaneous treatment.

2. Body malformations

The folktale heroes and heroines might suffer from physical deformations or lose a limb because of punishment or being subjected to evil deeds. Some characters may be born with arm or leg deficiencies, such as missing limbs, which can be seen as a congenital anomaly. These can symbolize the consequences of one's actions or the challenges that the characters must overcome (Yeşil 2015: 201-210; Kuvvetli 2019: 37).

In the Turkish folktales, *Keçi Kız* (Goat Girl) (Tezel 2014: 100-108) and the *Kabak Donunda Kız* (Girl with Pumpkin Dress) (Tansel 2014: 153-161) the children were born with congenital structural anomalies. While the child looks like a goat in the Goat Girl, the child was born without hands and arms in the Girl with Pumpkin Dress. When the girl's pumpkin dress was thrown into the fire by her husband, the girl was healed. In *Hotlu Kız* (The Girl with a Boil on Her Head) (Tansel 2014: 213-225), the girl is born with a tumor on her forehead because of a curse, but she cannot recover and finally dies. In *Çifte Kambur* (Double Hump) (Tezel 2014: 272-277), the heroes were born with a hump; only one of them was healed by magic, and the other was punished with a double hump.

In German folktales, *One Eye, Two Eyes, Three Eyes* (Grimm 2016: 803-812), *Tom Thumb* (Grimm 2016: 261-268), *Hans my Hedgehog* (Grimm 2016: 688-694), *Six Servants* (Grimm 2016: 823-831), *Little Donkey* (Grimm 2016: 864-868), the child is born with an anomaly. In the Tom Thumb, the child is born prematurely and is very tiny. In the *Hans my Hedgehog* and the *Little Donkey* folktales, the children are born as a half animal half human creature. Hans's hedgehog shirt was thrown into the fire, and he transforms back into a human, breaking the curse. In the *Little Donkey*, the mother's efforts to cure him by throwing his shirt into the fire fail.

3. Blindness

One of the most common diseases in folktales is the blindness and it is often used to symbolize a character's loss of perspective, insight, or wisdom. Blind characters in the folktales are not always portrayed as helpless or lacking agency. Instead, their blindness may be associated with heightened intuition, spiritual insight, and a deep understanding of the world beyond the physical realm. On the other hand, the protagonist may go blind as a form of punishment or torture, reflecting the consequences of their actions or the injustice prevailing in society (Alptekin 2009: 18; Kuvvetli 2019: 37).

In the Turkish folktales, *Dünya Güzeli* (Miss the World) (Tansel 2014: 123-140), the sultan grows old, and his eyesight becomes blind. The folktales *Muradına Eremeyen Dilber* (Frustrated Belle) (Alangu 1990: 81-99), *Doğruluk* (Righteousness) (Tezel 2014: 442-454), *Seksen Göz* (Eighty Eyes) (Tezel 2014: 254-271) and *Bir Göze Bir Gül* (A Rose for an Eye) (Tezel 2014: 149-155), the eyes of the hero are gouged out and blinded to be punished. The treatment is carried out by applying soil to the blind eye or the lint of the casserole dipped in water. Another form of treatment is to put the eyes in place and pray.

In addition to these forms of treatment, there are also treatment methods with herbs, blood, animal products or by applying a special medicine to the eyes of fairy girls (Alptekin 2009: 18-26). According to Şimşek, who draws attention to the similarities between the current treatment methods and the treatment methods in the folktales, there is a similarity between the fact that people apply soil and mud to their wounds in hot springs to find a cure for some diseases, and the soil taken from the palace to heal the eyes of the sultan in the Miss the World folktale (Şimşek 1991: 21).

The theme of blindness is found in four of the German folktales. In two of these four folktales, blindness developed because of gouging the eyes as a result of punishment. In the *Two Travelers* (Grimm 2016: 673-687), the tailor lets the shoemaker gouge out his eyes so as not to starve. The treatment was carried out by the tailor, under the guidance of the crows, by applying the dew from the oak tree to the eye. In the *Cinderella* (Grimm 2016: 156-170), the princess's half-sisters have their eyes gouged out by pigeons and they become blind. In the *Rapunzel* (Grimm 2016: 87-92), the prince cannot find Rapunzel in the tower and throws himself down. The prince is blinded by thorns in his eyes. The healing happens thanks to Rapunzel's tears and the prince begins to see. In the *King's Son Who Feared Nothing* (Grimm 2016: 751-757), prince's eyes are gouged out by the giant. The blind prince washes his eyes in the stream and is healed by water.

4. Disability

In many folktales, characters can be born with a disability or has a disability in the future. Disabilities can be used as metaphors for overcoming challenges and adversity. The heroes' journey to overcome their disability can symbolize the struggles faced by individuals who are considered "different" (Zascavage 2014: 157-161).

In Turkish folktales, mute disability has been determined in two folktales. In the *Balıkçı* (Fisherman) (Tansel 2014: 141-152) the sultan's daughter does not have the ability to speak congenitally. When the fisherman asks her riddles, the girl is surprised and begins to speak. In the *Balıkçı Güzeli* (Fisherman's Beauty)

(Boratav 2016: 197-201), the fisherman becomes unable to speak because of his wife's disdain for him, and then he starts talking with the shock of his wife's hanging sentence. In the German folktales, disability is found in the *Raven* (Grimm 2016: 606-612), in which the princess cannot walk from birth. However, she regains her health by magic.

5. Fainting

In folktales, the hero faints for a short time, either by magic or by an external blow. Fainting can represent emotional or psychological overwhelm. The hero might faint as a response to overwhelming stress, fear, or emotional turmoil. This can serve to explore the character's internal struggles and resilience. Fainting can be a mechanism for characters to access hidden knowledge, visions, or insights. During the period of unconsciousness, the hero might experience dreams or receive guidance from supernatural beings that provide essential information for the progression of the story (Alptekin 2010: 14; Dağı 2013: 163-164, 221; Kuvvetli 2019: 37).

In the Turkish folktales *İlik Sultan* (Marrow Sultan) (Boratav 2016: 186-196) and *Helvacı Güzeli* (Beauty of Halva) (Alangu 1990: 26-43) there is a fainting caused by infatuation and the heroes remains unconscious until they meet the princes they fell in love with. In addition, there is another fainting case encountered in *Helvacı Güzeli* and *Avcıoğlu* (Son of The Hunter) (Tansel 2014: 227-242), which occurs after a physical trauma. In the *Helvacı Güzeli* the hero beats the muezzin in the bath, knocking him out. The muezzin is awakened by the bather with water and thus recovery occurs. In the *Avcıoğlu*, the hero knocks out Kırk Uğur by torturing him in the printing machine, but the treatment does not happen. In the *Sihirli Çeşme* (Magic Fountain) (Tezel 2014: 436-441) the witch stuns the young girl with water and a cure occurs when the girl wakes up spontaneously. In the *Ali Cengiz Oyunu* (Ali Cengiz the Sharper) (Alangu 1990: 203-210), the young man is stunned and faints at what he sees, without any intervention. The girl in the dervish's house treats the young man by smelling spirits and rubbing his hands and feet.

Short-term fainting was detected in two of German folktales. In the *Snow White* (Grimm 2016: 357-371), the princess fainted due to the belt tightening her waist, and she was cured when the belt was removed by the dwarves. In the *Loyal Johannes* (Grimm 2016: 36-46) the queen fainted spontaneously. Thereupon, Loyal Johannes managed to wake the queen by sucking three drops of blood from the queen's breast.

6. Long sleep

In many folktales, characters may fall into a deep, prolonged sleep due to a magical curse or spell. This curse is often cast by a wicked witch, sorcerer, or some other supernatural being. Falling asleep under the influence of a drug, potion, or enchanted object is another reason for long sleeps in folktales. Long sleep can also symbolize a state of emotional withdrawal or separation from the world. This interpretation is often seen in stories where a character goes into a deep sleep as a response to loss, grief, or emotional distress. (Dağı 2013: 220; Kuvvetli 2019: 94).

In the Turkish folktales *Yeraltı Dünyasının Kartalları* (Eagles of Underworld Realms) (Boratav 2016: 96-102) and *İhtiyar Kuş* (Old Bird) (Tezel 2014: 234-240), the wicked King of Scabies and Köse fall into a 40-day mangle sleep, so the hero can easily overcome difficulties. In the *Sihirli Yüzük* (Magic Ring) (Tezel 2014: 241-248) the prince puts the women he wants to marry to sleep with the ring in his hand. In the folktale of *Muradına Eremeyen Dilber* (Unsatisfied Belle) (Alangu 1990: 81-99), the prince takes a medicine to find the woman he will marry and falls asleep for 40 days. When the time is up, he wakes up with the help of the woman waiting for him. In the *Seksen Göz* (Tezel 2014: 254-271), Lala puts the people of the palace to sleep with sleeping pills to get rid of Uğur. Healing is achieved by giving sobering medicine to the sleepers by Uğur. In the *Kırk Haramiler* (Forty Thieves) (Tezel 2014: 421-435), the harami Tahir sprinkles the dead soil on the palace to take revenge and the people of the palace fall into a long sleep. In the *Kırk Kardeşler* (Forty Brothers) (Tezel 2014: 23-44), the giant makes the forty brothers drink flower water and put them to sleep. In the *İğci Baba* (Old Spindle Seller) (Alangu 1990: 158-170), İğci Baba's hair broke causing him to fall into a long sleep. In the *Muradına Eremeyen Dilber* (Alangu 1990: 81-99), when the magic bracelet on her arm was removed, the girl fell into a long sleep and then woke up when the bracelet was stuck on her arm. In the *Al'lı ile Fırfırı* (Al'lı and Fırfırı) (Tansel 2014: 29-41), Al'lı, to take revenge from Fırfırı, took the sleeping essences of the palace people and put them in a jar and caused the people of the palace to fall into a deep sleep. With the release of the sleeping essences in the jar, the people of the palace were sobered. In the *Topal Dev* (Tansel 2014: 163-177), when Hançeroğlu's magic dagger is unsheathed, Hançeroğlu falls into a long sleep and wakes up only when the dagger is placed in its sheath.

Long sleeps that occur with medicine or magic are also seen in German folktales. In the *Singing, Hopping, Jumping Lark* (Grimm 2016: 562-569), *The Peasant's Wise Daughter* (Grimm 2016: 613-617) and *Robber Bridegroom* (Grimm 2016: 279-283) folktales the drugs are used for long sleep. In the *Sleeping Beauty* folktale (Grimm 2016: 336-340), the princess fell into a deep sleep of 100 years and woke up spontaneously when a spindle pricked her hand because of the realization of the curse. In two folktales, drowning was found as a disease theme. In the *Three Little Men in The Wood* (Grimm 2016: 93-99), the girl drowns when she is thrown into the brook by her stepmother, but she is cured with water and the girl is saved by turning into a duck. In the *Three Snake-Leaves* (Grimm 2016: 117-121), the poor man is thrown into the sea by his wife and the captain and drowned. Healing is carried out with three snake-leaves by the faithful servant.

7. Wounds and injuries

Another health problem encountered in fairy folktales is the wounds and injuries. Sword wounds and battle injuries may symbolize bravery, sacrifice, and the hero's willingness to face danger to protect others or achieve their goals. The magical injuries often represent curses or hexes placed upon characters by evil forces. These injuries can serve as a visual representation of the character's suffering and the challenges they must overcome to break the curse. Also, the hero may be injured by being mistreated to be punished (Dağı 2013: 220; Kuvvetli 2019: 94).

In Turkish folktales, *Sihirli Çeşme* (Magic Fountain) (Tansel 2014: 436-441) and *Sedef Bacı* (Sister Sedef) (Güney 2005: 16-27) the wounds appeared on the princess's body as a skin disease. These painful wounds were healed with water. In Magic Fountain, the pain was relieved by covering princess's body with gold. But the wounds could not be healed. Afterwards, treatment with water was successful. In two Turkish folktales, wounds occur because of beating and being thrown from a high place. In the *Yeşil Kuş* (Green Bird) (Tezel 2014: 187-193), the bruises and wounds on the body of the woman who was beaten by her husband cannot heal and the woman turns into a bird by magic. In the *Ahu Melek* (Ahu Angel) (Boratav 2018: 160-169), Ahu Melek is injured both by being beaten and thrown from a high place. Healed by drinking cooked rice water with doctor's advice. In the *Keloğlan ile Kırk Haramiler* (Keloğlan and Forty Thieves) (Alangu 2017: 76-89), Keloğlan exposes the forty thieves by means of a game, causing their bodies to get injured due to thorns and brambles. Keloğlan prepares an ointment composed of lime, hot pepper, and strong vinegar for the thieves. When he applies this ointment to their backs, it burns their bodies. The thieves are only healed with the help of a bath attendant and water. In the folktale *Dalyanoğlu* (Son of Dalyan) (Tansel 2014: 275-288), a boil that couldn't be treated appeared on the chest of the Sultan, but Dalyanoğlu healed it with the blood of Shahmaran. There are sword injuries in two Turkish folktales, *Mehmed Eşkya* (Mehmed the Bandit) (Boratav 2016: 178-185) and *Kırk Haramiler* (The Forty Thieves) (Tezel 2014: 421-435). The heroes of these tales get wounded with swords and then go to the hospital for treatment, eventually recovering.

In the case of Keloğlan, his baldness is portrayed as a cosmetic concern or a form of disease in Turkish folktales. Tahir Alangu in his study *Keloğlan Tales*, (2017: 207), stated that freshly peeled animal skin is the most widely used treatment tool in the treatment of skin diseases among the people. In the *Keloğlan Hiç Alıyor* (Keloğlan Takes Nothing) (Alangu 2017: 70-75), Keloğlan's mother put a cow tripe on his head. However, this treatment doesn't succeed, showcasing the fantastical nature of folktales where not all attempts at cures are effective.

In eight German folktales, we found different forms of wounds and injuries. In the *Goose Shepherd* (Grimm 2016: 570-581), the queen cuts off her finger to give her daughter strength and drips a few drops of blood onto a magic handkerchief. The cut wound on his finger healed spontaneously. A similar injury is also observed in the tale *Seven Ravens* (Grimm 2016: 184-187). The sister, to rescue her brothers, cut off her little finger instead of using the key to the glass castle's door. Healing occurred spontaneously.

There are injuries caused by beatings in two of the German folktales. In the *King of the Golden Mountain* (Grimm 2016: 598-605), the merchant's son gets injured as he is beaten and subjected to torture by the demons. Initially, the wounds do not heal, and the boy dies. However, he is revived by the princess with the Water of Life. A similar situation is encountered in the tale *Fearless Prince* (Grimm 2016: 751-757). In this tale, the prince is battered and injured by giants while trying to rescue the princess. The wounds are treated with the Water of Life by the princess.

In the folktale *Brother and Sister* (Grimm 2016: 71-86), the brother, who has been transformed into a deer, injures his leg while fleeing from hunters. The sister cleans the wound with water and applies healing herbs to treat it. In the *Tailor in Heaven* (Grimm 2016: 242-244), the tailor's feet have become swollen and injured from walking too much. Healing did not occur, but he was provided with a cane to make walking more comfortable. In the *Hans My Hedgehog* (Grimm 2016: 688-694), Hans got rid of the hedgehog's skin, and wounds formed on his body. The wounds were healed by applying the medicinal ointment prepared by the physician to the body.

8 *Cannibalism (wendigo psychosis)*

Wendigo psychosis is considered as an endemic psychiatric disorder associated with culture. It manifests through compulsive, strong attacks of cannibalistic behaviors. Its occurrence is rare in the present time. The treatment of the psychosis in the past was based on folk beliefs, as well as homicide (Kolan and *et al.* 2009: 214). The motif of cannibalism or "eating human flesh/anthropophagy" in folktales is a powerful symbol often used to represent evil, violence, and moral corruption. It serves as a stark and visceral image that highlights the darkest aspects of human nature. This theme can be found across various cultures and folktales, each with its own variations and interpretations (Sarı 2007: 229-249). This theme is generally associated with giants, stepmothers, and stepsisters. Yolcu (2009: 319-331) has stated that the motif of "eating human flesh" is a clear symbol of the expression of the feeling of violence in folktales.

In seven Turkish folktales, include *Cazı Kızı Masalı* (Witch Girl) (Boratav 2016: 103-104), *Sitti Nusret* (Sitti Nusret) (Boratav 2018: 179-190), *İğci Baba* (The Old Spindle Seller) (Alangu 1990: 158-170), *Ali Cengiz Oyunu* (Ali Cengiz Game) (Alangu 1990: 203-210), *İhtiyar Kuş* (Old Bird) (Tezel 2014: 234-240), *Alabalık Masalı* (Folktale of Trout) (Tezel 2014: 289-292), *Al'lı ile Fırfırı* (Al'lı and Fırfırı) (Tansel 2014: 29-42) findings related to the cannibalism have been identified. Among them, only in the tale *İğci Baba*, the old man who consumed human flesh was cured. Having become accustomed to the meals prepared by the little girl with vegetables and animal meat, İğci Baba gave up eating human flesh.

Cannibalism is encountered in two German fairy tales: *Hansel and Gretel* (Grimm 2016: 104-116) and *The Robber Bridegroom* (Grimm 2016: 279-283). In the first tale, the person who eats human flesh is a malicious old woman that tricks siblings Hansel and Gretel into a gingerbread house and traps them. This witch cunningly catches the children and thinks of cooking and eating them. The cannibal in the second tale is the robber fiancée of the miller's daughter. This man deceives young women and invites them to his home, then kills them, dismembers them, and eats their flesh. In both tales, the heroes manage to escape from the clutches of the old woman and the robber who eat human flesh, with their wit and intelligence.

9. *Anti-aging interventions*

Delaying aging is one of the most extensively studied topics by contemporary scientists and the cosmetics industry. The desire for rejuvenation is encountered in Turkish folktales. In *Dünya Güzeli* (The Miss World) (Tansel 2014: 123) after taking a bath with mare's milk, the prince is rejuvenated by the Miss World.

In *Menekşe Yaprağından İncinen Kızım* (My Daughter Hurt by The Violet Leaf) (Boratav 2018: 145-147) an old mother rejuvenates her daughter's finger through milk and various medicines. Şimşek (1991: 20-22) stated that milk is considered a remedy for many diseases today, and various types of milk are used in the cosmetic field. In the same tale, the old woman is completely rejuvenated by fairies through magic for healing the Fairy Sultan's son.

In German folktales, there is an occurrence of rejuvenation through fire and water related to Saint Peter. In *The Old Man Made Young Again* (Grimm 2016: 874-876), the apostle Peter rejuvenates an old man through prayer.

10. Death and resurrection

This theme is frequently used in folktales. Death and rebirth are important themes portrayed with fantastical and symbolic elements. They often used as a part of character development, salvation, or transformation. These themes deepen the meaning of the folktale by symbolizing the hero's journey to overcome challenges, discover their inner potential, and undergo a process of change.

The resurrection case was found in one Turkish folktale. In *İhtiyar Kuş* (Old Bird) (Tezel 2014: 234-240), the hero dies, but the old bird reassembles his bones and revives him twice by licking the bones.

Death and resurrection are frequent motifs in Grimm Tales. In *Juniper Tree* (Grimm 2016: 301-316) a stepmother kills her child, but he is brought back to life through a miraculous juniper tree, surrounded by the healing properties of the tree. *Loyal Johannes* (Grimm 2016: 36-46) features Johannes being resurrected with the blood of the king's sons. In the *Three Snake Leaves* (Grimm 2016: 117-121) one sees a husband resurrecting his dead queen with three snake leaf plants. In the folktale of *Two Brothers* (Grimm 2016: 412-438), the younger brother, who slays a dragon but is beheaded, is resurrected through the application of a magic herb. In the folktale *King of the Golden Mountain* (Grimm 2016: 598-605), the key to resurrection lies in the "ab-ı hayat" or the water of life, emphasizing the mythical and life-giving properties of water. In the folktale *Forget It Brother* (Grimm 2016: 517-529) showcases St. Peter's prayer and intervention leading to healing and the resurrection of the deceased by rejoining their bones.

These tales illustrate various methods of achieving resurrection, encompassing magical beings, plants, divine intervention, and the symbolic use of water. The motif of death and rebirth often reflects themes of transformation, renewal, and the triumph of life over death, which are prevalent in folklore and mythology.

11. Extreme weight loss and physical weakness

It has been observed that in two Turkish tales, the heroes experience such extreme weakness that it leads to illness. In *Sefa ile Cefa* (Two Bosom Friends) (Alangu 1990: 182-202) Cefa experiences physical weakness due to hunger and neglect. However, he can regain his health through proper care and nourishment, symbolized by the consumption of soup. In *Dünya Güzeli* (Miss the World) (Tansel 2014: 123-140) the sultan, weakened by bathing in black mare's milk, cannot recover and eventually succumbs to his illness.

In the Grimms' Brothers corpus, eight fairy folktales describe symptoms of this health issue as being "so sick that one falls into bed, feeling weak". In the

Water of Life (Grimm 2016: 629-635) the sultan becomes so ill that he is bedridden but is ultimately healed by the water of life brought by his young son. In the *Three Little Birds* (Grimm 2016: 623-628) the queen's imprisonment without food and water causes her to become weak and ill. She is treated with water of life once the truth is revealed. In the *Black Toad* (Grimm 2016: 667-668) the child's extreme sadness after his frog is killed leads to weakness and inability to recover. In *Two Travelers* (Grimm 2016: 673-687) the tailor falls ill from hunger and is cured by receiving bread from the shoemaker. In the *Six Butlers* (Grimm 2016: 823-831) a character's emotional distress from not being allowed to see his beloved princess results in seven years of illness. He recovers once he gains permission. In the *Phoenix* (Grimm 2016: 927-934) the king's daughter falls seriously ill and is healed with a magic apple.

These examples illustrate how illness and its effects on characters' physical and emotional states are often used as plot devices in folktales. The themes of suffering, recovery, and healing are interwoven into the narratives to convey lessons, explore emotions, and showcase the power of magical or symbolic elements in resolving challenges (Kuvvetli 2019: 111).

12. Giantism and dwarfism

When considered medically, because of excess or deficiency of growth hormone from an endocrinological perspective, individuals with this problem develop hormonal disorders, popularly called gigantism or dwarfism (Gökdemir and Güzel 2018: 19-20). However, the conditions of gigantism and dwarfism are often depicted in folklore because of fantastical circumstances, without necessarily delving into medical explanations like hormonal disorders. Both gigantism and dwarfism are used in folktales to create unique characters, explore themes of physical difference, and convey moral lessons.

In the Turkish folktales *Yeraltı Dünyasının Kartalları* (Eagles of the Underworld Realms) (Boratav 2016: 96-102), *Zümrüdü Anka Kuşu* (Phoenix) (Alangu 1990: 118-157), *Ağlayan Nar ile Gülen Ayva* (Crying Pomegranate and Laughing Quince) (Alangu 1990: 44-70), *İhtiyar Kuş* (Old Bird) (Tezel 2014: 234-240), *Keloğlan Yedi Kat Yerin Altında* (Keloğlan Seven Floors Under Ground) (Tezel 2014: 509-516), *Topal Dev* (The Onelegged Ogre) (Tansel 2014: 162-177) and *Kırk Kardeşler* (Forty Brothers) (Tezel 2014: 23-44), characters often encounter giants during their adventures (Arıcı 2004: 159-169). It is worth noting that dwarfism is not very common in the Turkish fairy tale realm, while giants are plentiful.

Dwarfism is one of the most frequently treated topics in Grimm folktales. Among the folktales German, in six tales, *Three Little Men in The Wood* (Grimm 2016: 93-99), *The Gnome* (Grimm 2016: 592-597), *The King of the Golden Mountain* (Grimm 2016: 598-605), *Snow White* (Grimm 2016: 357-371), *Tom Thumb* (Grimm 2016: 261-267) dwarfism phenomenon was encountered. Interestingly, treatment for dwarfism is specifically addressed in the folktale *Young Giant* (Grimm 2016: 582-591). In this tale, a child born as small as a finger is raised by a giant, and the giant's milk enabled the child to heal with the effect of growth hormone.

HEALTH PROBLEMS IN TURKISH FOLKTALES

According to this study findings, the health problems of pain, joint stiffness, stress-related health problems, lice infestation, indolence, love sickness, jealousy (Othello syndrome), tissue loss/regeneration were found only in Turkish folktales.

1. Pain

Pain appears both as a symptom accompanying other health issues in folktales and as a direct ailment itself. While pain is a common occurrence in many folktales, it appears as a central issue in only a limited number of tales (Dağı 2013: 220). Among Turkish folktales, only two of them directly address pain as a theme (Kuvvetli 2019: 94).

In the Turkish folktale *Kara Yılan* (The Black Snake) (Alangu 1990: 224-243), a woman is pregnant with a snake and experiences the pain of childbirth. The birth is conducted with a bowl of milk. In the folktale *Alaca Bulaca* (Alaca Bulaca) (Tansel 2014:109-122) a man suffering from a severe headache has his skull opened, and a frog is removed from inside, then treated by a sorcerer.

2. Joint stiffness

Joint stiffness is a medical condition that typically manifests itself with symptoms such as pain, stiffness, swelling, and limited mobility in the joint area. It can occur in one or more joints and can have different causes. One of these causes is trauma. Treatment can involve various methods such as medication, physical therapy, exercises, or surgery (Özden and *et al.* 2020: 76).

In the Turkish folktale *Keloğlan ile Padişah* (Keloğlan and the Sultan) (Alangu 2017: 95-109), Keloğlan tied up the vizier and kept him in a cage overnight, which resulted in the vizier becoming unable to move his joints. The palace servants then treated the vizier by massaging his joints to restore his mobility. Joint stiffness as a plot element in this folktale is an example of how health problems can be woven into folk narratives. The use of rubbing to treat the vizier's joints adds a touch of magical or folk remedy element, which is a common feature in many traditional folktales where characters use natural or supernatural means to heal ailments (Kuvvetli 2019: 97).

3. Stress-related health problems

When there is an imbalance between an individual's ability to cope with a stressful event and his/her psychological resilience, psychological trauma may emerge. Psychological trauma can lead to mental avoidance of traumatic stressors, shaping the person's subjective experiences and behaviors. The individual may exhibit evolutionary behavioral responses such as fleeing, fighting, submitting, or freezing. These responses also have a physical aspect. The concept referred to as somatoform dissociation points to "medically unexplained" physical symptoms (Şar 2018: 1).

In the Turkish folktale *Billur Köşk* (Crystal Palace) (Alangu 1990: 7-25), the pale-faced princess, who had been kept underground for a long time, regains her health through the sea-air. In the folktale *Üç Elma* (Three Apples) (Güney 2005: 7-15), the ailing emperor's vitality is restored through a forest bath. In both tales, the remedy for the stress-related health problems is achieved through water and fresh air.

4. Lice infestation

Lice infestation affects many of people around the world, particularly children. Although it is commonly considered because of poor hygiene condition, it may be a problem in every social status (Özsürekcı and Kara 2018: 38). In one Turkish folktale, a sign of pediculosis (lice infestation) has been identified. In the tale *Keloğlan ile Padişah* (Keloğlan and the Sultan) (Alangu 2017: 95-109). Keloğlan's mother had lice, and an attempt was made to treat her with hot water. However, because the water was too hot, the mother couldn't be treated and died. The attempt at treatment using hot water adds a layer of realism and folkloric touch to the narrative. The unfortunate outcome, where Keloğlan's mother is unable to be treated due to the water being too hot, contributes to the dramatic elements of the story.

5. Indolence (procrastination disease)

Procrastination -the needless delay of things one intends to do- is a phenomenon that has accompanied humankind at least since the times of and has intensively attracted researchers' interest. The understanding of procrastination within the motivational and volitional psychology perspective is that procrastination incorporates a failure in motivation or/and volition, leading to the intention-action gap (Klingsieck 2013: 34). This disease was encountered in the one Turkish folktale *Üşengeç* (Indolent) (Boratav 2016: 151-158). Üşengeç recovered when he married the sultan's daughter.

6. Love sickness

This motif, also known as "Karasevda" is a symbol that is predominantly found in Turkish folktales. It depicts a character falling in love and subsequently experiencing physical and emotional symptoms, including illness, weakness, loss of speech, and the inability to function normally. The concept of "Karasevda" symbolizes the profound impact of love on an individual's well-being. According to Dzaja (2008: 66-69), what was once described as love sickness in ancient manuscripts is now attributed to conditions such as somatoform disorder or bipolar disorder.

In the Turkish folktales such as *İlik Sultan* (Marrow Sultan) (Boratav 2016: 186-196), *Gelincik Günü* (Poppy Day) (Güney 2005: 29-36), *Billur Köşk* (Crystal Palace) (Alangu 1990: 7-25), *Sefa ile Cefa* (Two Bosom Friends) (Alangu 1990: 182-202), *Limon Kız* (The Lemon Girl) (Tezel 2014: 362-373), *Hotlu Kız* (The Girl with a Boil on Her Head) (Tansel 2014: 213-225) and *Sihirli Yüzük* (Magic Ring) (Tezel 2014: 241-248), the hero, due to illness, turns yellow and withers, becoming so weak that he cannot speak. Only in the folktale of the Magic Ring the infatuated person dies when he cannot reach the person he loves, and the treatment fails. In other folktales, the sick person is cured when reunited with their loved one.

7. Jealousy (Othello Syndrome)

Another condition stemming from personality traits is pathological jealousy, often referred to as Othello Syndrome, which can result in both physical and emotional consequences (Famuyiwa and Ekpo 1983: 207-8). In the Turkish folktale *Saka Güzeli* (The Water Carrier Boy) (Alangu 1990: 211-223), the sultan's daughter's jealousy leads to her falling ill and becoming lethargic. The resolution

of her ailment upon learning of the vizier's daughter's death underscores the intricate and sometimes harmful nature of jealousy.

8. *Tissue loss and tissue regeneration*

One of the health themes detected in Turkish folktales is tissue loss and its treatment is realized by replacing the missing piece. This theme reflects a broader pattern found in mythology and folklore where characters face challenges or undergo transformations that involve physical or symbolic loss and subsequent restoration. The concept of tissue loss and its restoration can be understood as a metaphor for healing, recovery, and the restoration of wholeness (Kuvvetli 2019: 94).

In the folktales *Zümrüdü Anka Kuşu* (Phoenix) (Alangu 1990: 118-157), *Keloğlan Yedi Kat Yerin Altında* (Keloğlan Seven Layers of Underground) (Tezel 2014: 509-516), *Karanlık Dünya* (Dark World) (Tansel 2014: 313-330) and *Yeraltı Dünyasının Kartalları* (Eagles of Underworld Realms) (Boratav 2016: 96-102), the hero stays underground and consents to travel on the back of a bird (phoenix or eagle) to go to his own world. The bird asks the hero for meat for the power to fly, but the hero, who cannot find meat, breaks off a piece of his leg and gives it to the bird. Realizing the truth when they arrive, the bird puts the pieces back in place and combines them with its saliva to perform the treatment.

HEALTH PROBLEMS IN GERMAN FOLKTALES

The following two themes were found only in German folktales: *poisoning* and *organ loss/organ transplantation*.

1. *Poisoning*

Instances of poisoning are evident in two German folktales. In the folktale *Snow White* (Grimm 2016: 357-371), the princess falls victim poisoning through a poisoned comb and a poisoned apple. Her condition is cured with the help of the dwarves and the prince's horse. In the tale *The Riddle* (Grimm 2016: 902), the poisoning occurs through a poisoned sherbet prepared by the witch. While no one directly consumes the poisoned sherbet directly, its effects indirectly lead to harm. The prince's horse is poisoned and dies from the spilled syrup. Consequently, the innkeeper's use of the poisoned horse in cooking food results in the loss of lives for those who consume it. These instances of poisoning serve as plot elements that create tension and drive the narrative forward. They also demonstrate the darker and more dangerous aspects of folktales, where characters must navigate hazardous situations and find solutions to overcome the harm caused by poisoned substances.

2. *Organ loss and organ transplantation*

The theme of organ loss is recurrent in certain folktales, where characters grapple with significant challenges stemming from the removal of body parts. It has been noted that one of the health-related elements encountered in Grimm's folktales is the concept of organ loss. This condition, defined as organ loss, appears in a total of seven folktales. In the folktale *Roland* (Grimm 2016: 384-388), the stepmother inadvertently severs her own daughter's head, and recovery proves futile. A similar health state is depicted in the folktale *Two Brothers* (Grimm 2016: 412-438), where the younger brother's head is severed by the palace military.

In this condition, categorized as organ loss, treatment is administered by a rabbit using an herb, resulting in the child's recovery.

In the *Cinderella* (Grimm 2016: 156-170), her stepsisters cut off parts of their feet to fit into the shoes, and Cinderella's recovery is spontaneous, possibly through the magical nature of the story. In the *Two Travelers* (Grimm 2016: 673-687), the tailor willingly allows his eyes to be gouged out to avoid starving. The treatment involving the dew from the oak tree underscores the magical and mystical elements present in many folktales. In the *Three Physicians* (Grimm 2016: 737-740), physicians have certain skills. He can remove the hand, eye and heart from his organs and put them back in. Physicians treated themselves with transplantation and xenotransplantation methods because of the loss of their organs as a result of an accident. This folktale presents a unique situation where physicians can remove and reattach organs, showcasing a form of advanced medical knowledge in the narrative. In the *Girl Without Hands* (Grimm 2016:219-226), the loss of the girl's hand due to a pact with the devil leads to various attempts at healing, including the use of an artificial hand and finally a successful recovery through prayer.

HEALERS AND HEALING METHODS IN TURKISH AND GERMAN FOLKTALES

In Turkish folktales, healers can take various forms, including religious figures like dervishes, mythical beings like fairies and giants, or even wizards and physicians. The objects used for healing by these characters vary depending on the ailment. For instance, the apple brought by the dervish is a fundamental healing object, particularly in cases of infertility. Another important healing element is soil, which has been used as a remedy for conditions such as eye ailments or painful wounds on the skin. In folktales, substances like milk, water, and bodily fluids such as blood and saliva are considered valuable healing objects. They are sometimes used by healers to rejuvenate or alleviate the hero's suffering (Şimşek 1991: 20-22).

One significant element often encountered in folktales is the concept of the *water of life* (ab-ı hayat). The life-giving, revitalizing, constructive, and vivifying properties of water have manifested themselves in belief systems worldwide, giving rise to the legend of the "water of life" that bestows immortality. Both Turkish and German fairy tales contain instances of characters finding healing or resurrection through the "water of life".

In Turkish folktales, the sacred blood of the queen of serpents, Shahmaran, is presented as a healing substance that can revive the dead, emphasizing the reverence for these mythical creatures.

The healing power of nature is also evident in folktales, where characters suffering from health issues can be treated with items like a bird's feather, some fruit from a tree, a plant's leaf, or a mineral. Hypnosis, now a therapeutic method, is even found in the tale of the *Magic Ring* (Tezel 2014: 241-248), where a prince uses a magical ring to temporarily put potential brides to sleep in order to gather knowledge.

In two Turkish folktales, characters wounded by swords receive treatment in hospitals (Boratav 2016: 178-185; Tezel 2014: 421-435).

Rebirth is a recurring theme in German folktales, and traces of the belief in the return of Jesus Christ, accepted as coming back to the world, can be seen. In addition to depictions of illness, German Grimms' *Folk Tales* also contain stories offering advice on becoming a healer. In the *Godfather* (Grimm 2016: 286-288), Azrael teaches a child how to use magical water to cure illnesses. In *Godfather Death* (Grimm 2016: 291-295), Azrael imparts knowledge of healing methods using an herb. *Doctor Know-all* (Grimm 2016: 636-638) narrates the steps required to become a doctor. In the folktale *Spirit in the Bottle* (Grimm 2016: 639-643), a demon teaches a child how to heal patients using a magical cloth. *The Three Army-Surgeons* (Grimm 2016: 737-740) describes the adventures of three surgeons, especially in the field of organ transplantation.

While many healers in German folktales are religious figures, *The Godfather Death*, *Brother Lustig* (Grimm 2016: 517-529), *The Three Little Birds* (Grimm 2016: 623-628), *Doctor Know-all*, *Hans the Hedgehog* (Grimm 2016: 688-694), and *The Three Army-Surgeons* depict healing performed by physicians. *Doctor Know-all* even suggests that anyone who desires and meets certain conditions can become a doctor.

The findings of this study, which explored the theme of health and illness in Turkish and German folktales, show that certain diseases and treatment methods can be similar even in two different cultures. However, some health issues differ between cultures. For instance, Turkish folktales do not feature dwarfism or poisoning, while German tales do not include "love sickness" or "jealousy". Grimm's folk tales frequently feature religious figures like God, the Virgin Mary, Azrael, Saint Peter, and the Devil, whereas Turkish fairy tales lack such religious figures, aside from the dervish.

CONCLUSION

It is important to acknowledge that folktales and folklore are reflective of their time and culture and may not necessarily offer real-world medical solutions to health problems. Magical or spontaneous remedies for diseases often serve as reflections of society's beliefs, hopes, and cultural norms. Folktales frequently employ physical ailments as narrative devices to elicit empathy, explore themes related to overcoming obstacles, and impart valuable life lessons on accepting differences among individuals. They can also function as metaphors for the emotional or psychological challenges faced by characters. Folktales showcase the diversity of human experiences by featuring characters with a wide range of physical appearances, encouraging readers or listeners to look beyond superficial differences.

In today's globalized world, marked by increased human mobility between countries, it is becoming increasingly essential to familiarize ourselves with various nations, cultures, and traditions. Starting from this premise, comparing Turkish folktales with the tales of different countries across the world, particularly those related to the theme of health, can yield significant insights and knowledge.

REFERENCES

- Alangu, Tahir. *Billur Köşk* [Crystal Palace]. İstanbul: Afa Publishing, 1990.
- Alangu, Tahir. *Keloğlan Masalları* [Keloğlan Tales]. İstanbul: Yapı Kredi Publishing, 2017.
- Alptekin, Ali B. *Türk Masal ve Halk Hikâyelerinde Görmeyen Gözüün Tedavi Edilmesi Motifi Üzerine* [On the Pattern of Treating the Unseeing Eye in Turkish Fairy Tales and Folk Stories]. *Milli Folklor*, 2009; 21 (81): 18-26.
- Alptekin, Ali B. *Türk Halk Hikâyelerinde Halk Hekimliği* [Public Medicine in Turkish Folktales]. *Milli Folklor*, 2010; 22(86): 5-19.
- Aras, Enver. *Elâzığ Masallarında Dua ve Halk Hekimliği* [Prayer and Folk Medicine in Elâzığ Tales]. *Mili Folklor*, 1997; 36: 42-44.
- Arıcı, Ali Fuat. *Tür Özellikleri ve Tarihlerine Göre Türk ve Dünya Masalları* [Turkish and World Fairy Tales According to Their Genre Characteristics and Dates]. *Atatürk Üniversitesi Türkiyat Araştırmaları Enstitüsü Dergisi*, 2004; 26(11): 159-169.
- Boratav, Pertev Naili. *100 Soruda Türk Halk Edebiyatı* [Turkish Folk Literature in 100 Questions]. İstanbul: Gerçek Publishing, 1969.
- Boratav, Pertev Naili. *Az Gittik Uz Gittik* [We Went Little, We Went Far]. Ankara: İmge Publishing, 2016.
- Boratav, Pertev Naili. *Zaman Zaman İçinde* [From Time to Time]. Ankara: İmge Publishing, 2018.
- Dağ, Fahri. *Türk Halk Anlatılarında Halk Hekimliği Üzerine Bir Araştırma* [A Research about Turkish Folk Narratives of Folk Medicine]. Unpublished PhD Thesis. Balıkesir University, 2013.
- Dzja, Nancy. Lovesickness: The Most Common Form of Heart Disease. *The University of Western Ontario Medical Journal*, 2008; 78(1): 66-69.
- Ewig, Ursula. Masal Araştırması ve Masal Derlemesi Üzerine [Folktale, Folktale Research and Folktale Review] *Milli Folklor*, 1990; 6: 1-9.
- Famuyiwa, Oluwole and Ekpo, Michale. The Othello Syndrome. *J Natl Med Assoc.* 1983; 75(2): 207-9.
- Gökdemir, Gül Şahika and Güzel, Cihat. *Büyüme Hormonu* [Growth Hormone]. *Çocuklarda ve Ergenlerde Büyüme* [Growth in Children and Adolescents] Edited by YK. Haspolat and *et al.*, Ankara 2018, Orient Publishing: 11-22.
- Grimm, Jacop Ludwig and Grimm, Wilhelm Carl. *Die Märchen der Brüder Grimm* (Tranl. by Kamuran Şipal). İstanbul: Yapı Kredi Publishing, 2016.
- Güney, Eflatun Cem. *Evvel Zaman İçinde* [Once Upon a Time]. İstanbul: Nehir Publishing, 2005.
- Klingsieck, Katrine. Procrastination, *European Psychologist*, 2013; 18(1): 24-34.
- Kolan, Michalina, Leis, Kamil Baska, Aleksandra et al. Wendigo Psychosis. *Current Problems of Psychiatry*, 2019; 20(3): 213-216.
- Kuvvetli, Müfide. *Türk ve Alman Masallarında Sağlık Teması* [The Health Themes in Turkish and German Folk Folktales]. Unpublished Master Thesis. Cukurova University, 2019.
- Özden, Erdem, Öztürk, Kahraman, Demir, Bilal Birkan and *et al.* Outcomes of Post-traumatic Stiff Elbow Arthrolysis. *Journal of Academic Research in Medicine*, 2020; 10(1):75-81.
- Özsürekcı, Yasemin and Kara, Ateş. Bit Enfestasyonları [Infestations of Lices]. *Klinik Tıp Pediatri Dergisi*, 2016; 10(3): 38-43.
- Rahmann, Rudolf. Folktales and Folk Life, *Philippine Sociological Review*, 1962; 10(3/4): 176-81.

- Robert, Marthe, and Wyley, L. Powell. The Grimm Brothers, *Yale French Studies*, 1969; 43; 44-56.
- Sarı, Ahmet. Türk ve Alman Masallarında İnsan Yiyicilik [Antropophagy]/Man-Eating in the Turkish and German Tales]. *A.Ü.Türkiyat Araştırmaları Enstitüsü Dergisi*, 2007; 35: 229-249.
- Seyitođlu, Bilge. *Masal* [Folktale], Türk Dili ve Edebiyatı Ansiklopedisi [Turkish Language and Literature Encyclopedia], Dergâh Publication, İstanbul 1986, vol. 6: 149-153.
- Şar, Vedat. *Travmatik Stres ve Bedensel Hastalıklar. Günümüzde Psikosomatik Tıp*. [Traumatic Stress and Physical Illness in Psychosomatic Medicine] Edited by V. Şar. Ankara: Türkiye Klinikleri Publishing; 2018: 1-5.
- Şimşek, Esmâ. Masalların İnsan Eğitimi Bakımından Önemi [The Importance of Fairy Tales in terms of Human Education]. *Erciyes Aylık Fikir Sanat Dergisi*, 1991; 14 (166): 20-22.
- Şimşek, Esmâ. Türk Folklor ve Halk Edebiyatında Elma [Apple in Turkish Folklore and Folk Literature]. *Türk Dünyası Araştırmaları*, 1996; 105: 203-216.
- Şimşek, Esmâ. Ölümsüzlük İlacı Elma [Apple, the Medicine for Immortality]. *Turkish Studies: International Periodical for the Languages, Literature and History of Turkish or Turkic*, 2008; 3(5): 193-204.
- Tansel, Ođuz. *Al'lı ile Fırfırı*. Ankara: Elips Publishing, 2014.
- Tezel, Naki. *Türk Masalları* [Turkish Folktales]. İstanbul: Bilge Kültür Sanat Publishing, 2014.
- Yeşil, Yılmaz. Türk Halk Hekimliğinde Elma [Apple in Turkish Folk Medicine]. *21. Yüzyılda Eğitim ve Toplum*, 2015; 4(11): 201-210.
- Yolcu, Mehmet Ali. *Türk Masallarında İnsan Eti Yeme, Totemizm, Ölüml ve Yeniden Doğma. İđdiş, Sünnet, Bedene Şiddet* [Eating Human Flesh, Totemism, Death and Rebirth in Turkish Fairy Tale in Castration, Circumcision, Violence to the Body] Edited by EG Naskali, A. Koç; İstanbul: Bayrak Publishing, 2009.
- Zascavage, Victoria. Disability, Difference, and Determination in Grimm's Fairy Tales. *International Journal of Humanities and Social Science*, 2014; 4(11): 157-164.