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The image of dog in Kazakh traditions and folk beliefs

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The dog, one of the first domesticated animals, played an important role in all epochs of history and found its place in every culture. Among the Kazakhs, the dog was considered one of the seven treasures, such as a faithful friend of man, a keeper of the house, a guard of four types of domestic animals, a shepherd and a hunter. In addition, the dog has become a part of social and cultural life and takes an important place in the traditions, beliefs, art and vocabulary of the Kazakh people. This study aims to define the origins of positive and negative attitudes towards dogs in Kazakh society and to identify their basic expressions in traditions and folk beliefs. In this article Kazakh traditions and folk beliefs are carefully considered, as well as a number of crafts in which superstitions and customs are associated with the concept of a dog.

The results of this study show that in Kazakh culture a dog is not only a pet, but also a cultural symbol and mythological figure. Therefore, dogs have both positive and negative meanings in the collective consciousness of Kazakh society, as well as practical, ritual and mythological significance.

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Introduction

The relationship between humans and animals had an extremely great impact on the development of peoples in the field of primitive gathering, hunting, animal husbandry and agriculture. Some animals, which were initially a source of prey and food, later were domesticated and used in various ways. These animals took a fundamental place in both the socio-cultural and economic life of societies. One of these animals is undoubtedly a dog.

The dog had an important place in human society throughout history and worked, lived, and performed various tasks for humans since its domestication. Dogs were always supposed to hunt and ward off enemies. There were also people who trained and fed dogs, and constantly bred new breeds of dogs (Pugnetti, 2012: 14). Dogs trained for specific tasks have been and still are used in various fields, such as art, farming, hunting, defense, war, sports, science and others.

Dogs that live in a vast geography and can adapt to any area and climate, are preserved and continue to exist as pets in almost every society. Every society has its narratives, beliefs, practices, and myths about dogs, although they vary along with the changes of periods and geography. Thus, the dog has an indispensable place in the socio-cultural life of the Kazakhs. To understand the dog perception of the Kazakhs, first we need to comprehensively study the common myths, epics, and tales of the Turkic communities, as well as the traditions and folk beliefs.

For example, it is possible to come across expressions about dogs in such work as the Epic of Creation, Kutadgu Bilig, and Dîvânu Lugâti't-Türk, which are the common heritage of all Turkic people. It would not be wrong to say that the expressions about dogs in these works affect the dog perception of Kazakhs, because the Kazakh people are descendants of the Turkic culture. In general, the mythopoetic thinking of the Kazakhs is based on the Turkic mythology. Therefore, some preIslamic traditions that still exist in daily practice of Kazakhs are very deeply rooted (Saikenova and Ibragimov, 2023).

The dog, which usually protects human properties in fairy tales, is given the task of protecting the lifeless body of men in the Epic of Creation. According to Altai and Siberian mythologies, God created man from clay and ascended to the skies to find souls for these lifeless bodies. He left his hairless dog to guard these human husks as he was worried that the devil would do something to them. But the devil knew the weak side of the dog. He had tricked the dog into giving it golden hairs and approached human husks. Thus, the devil took these husks, spat on them, and choked them all in filth. When God came back and saw what happened, he was very disconcerted and resurrected them by infusing spirit and turning their filthy outside into their insides. Thus, since that time dog fur has been despised and hated for being a gift from the devil (Ögel, 2014: 517).

Another example is the "Altai Creation Epic" collected by Radloff. Bahaeddin Ögel said that the epic compiled by Radloff is the most extensive and most accurate among the creation epics (actually myths) told in Central Asia and Siberia. According to this epic (myth), God created nine people from the nine roots of the nine branches of a tree, and he derived nine nations from them. He ordered these people to eat the fruits of the five branches of the tree on the side where the sun rises and not to touch the other four branches. He left a snake and

a dog as guards to prevent those who want to eat from the four forbidden branches (İnan, 2015: 15).

As we can see, one creation myth assigns the dog to protect the lifeless human husks made from mud and the other to protect the “tree of life”. The dog was despised and detested for helping the devil in exchange for hairs that would provide him with warmth. Similar motifs about dogs are also found in epics. The Altai epics tell of a sacred poplar tree which branches are adorned with golden leaves facing the Moon and branches facing the Sun with silver leaves. The Altai epics tell about a sacred poplar tree, the branches of which are decorated with golden leaves facing the Moon, and the branches facing the Sun with silver leaves. Different animals live on this tree: cuckoos that know the fate of people, two eagles that protect the Altai and guide the Bahadırs, and two dogs, Azar and Kazar watching the underground forces under the tree (Dilek, 2014: 175). Both myths and epics depict the dog as a guardian. This function of the dog, which goes back to mythical texts, is also an important quality in real life.

These epics and myths also contain different names for dogs that vary according to the dog’s age, breed, and gender. For example, in the Book of Dede Korkut, one can find different names for dogs such as *it*, *köpek*, *kelb* and *tazı*. The names *barak*, *enuk*, *it*, *kançık* and *taygan* are mentioned in Mahmud al-Kashgari’s work *Dîvânu Lugâti’t-Türk*. *Dîvânu Lugâti’t-Türk* provides information on the place and importance of the dog in Turkic culture, as well as on dog breeds, and gives various examples from proverbs. The words *it* and *köpek* are also found in the work of Yusuf Has Hacib “*Kutadgu Bilig*” (Argynbayev, 2016: 27-32).

Research method

This study employs multiple methodological approaches to understand the role played by the dog in Kazakh traditions and folk beliefs. The methodological framework is based on data from written sources.

First, we looked at written sources in libraries and electronic media and identified related works (abstracts, articles, books). The data from the literature review are examined, evaluated, and classified according to their subjects. The data are categorized under the titles: beliefs and practices, traditions, and folk meteorology.

These texts contain vital information about the representation of the dog in the minds of the Kazakhs and what meanings are attributed to the dog symbol. Data selection was done carefully to include those that are widely accepted and culturally significant. By interpreting the data obtained from written sources and supporting scientific studies, the perceptions of Kazakhs about dogs and the reasons for these perceptions were revealed.

The degree of research

Many local and foreign researchers also compiled data on the significance of dogs in Turkic culture. When studying literature in Turkey, it is seen that researchers working on this subject have different opinions about the significance of the dog in Turkish culture. Ahmet Caferoğlu, in his article titled “Dog Cult in Turkish Onomastics” (Caferoğlu 1961: 1-11), implies the existence of a “dog cult” among Turks and gives examples from various

Turkic tribes (Caferoğlu, 1961). Bahaeddin Ögel, in the first volume of his two-volume work titled “Turkish Mythology”, argued that the dog cult is unique to Mongols and Tibetans, and this cult does not exist in Turks (Ögel, 2014: 608-616). The part of Ögel’s work titled “Oğuz-Han’ın İt-Barak Akını” (Oghuz-Han’s Dog-Hound Raid) provides information on the “dog-headed people”. “Dog-headed people/nation” is also found in the works of A. İnan and F. Köprülü (İnan, 1998; Köprülü, 2011). One of the recent studies on the significance of dogs in Turkish culture is the Master’s thesis titled “Dog in Turkish Culture (Beliefs, Practices, and Narratives)” by Züleyha Türkeri Baltacı. After giving general information on the significance of the dog in social life, Baltacı touches upon the domestic and foreign studies on this subject. Baltacı also gives examples of various idioms and proverbs about dogs in historical Turkic languages and modern Turkic dialects. She also discusses the perceptions of the Abrahamic religions on dogs and highlights the role of the dog in Turkish epics, tales, legends, and folk tales. Her work is not limited to written sources, but also includes Anatolian folk beliefs and practices (Baltacı, 2015).

‘Turkish Mythology Dictionary’ by İbrahim Dilek contains various information about dog symbolism. In addition to the ‘*Köpek*’ entry, the other entries in the dictionary also contain important information from different Turkic tribes on the significance of the dog in Turkic culture and folklore (Dilek, 2021).

When we look at the words, idioms, proverbs, narratives, beliefs, and practices related to dogs in the mentioned works, we notice that most of them are the same or similar in Kazakhs and various Kazakh sources. According to some studies, we can determine the significance of the dog in the Kazakh language, literature, and social life. For example, the fourth chapter of the last volume of Serikbol Qondybay’s four-volume book ‘Arğyqazaq mifologiasy’, titled ‘*It pen qasqyrğa tağzym*’ is about dogs. This section describes in detail the mythical image of a dog and provides examples of the mythological origins of some idioms in the Kazakh language. Serikbol Qondybay argues that the dog-related practices in Kazakh traditions and beliefs are the remnants of ancient myths (Qondybay, 2004: 120-136). Saule Bektemirova’s work ‘Kinomorfizmderdiñ tanymdyq semantikasy’ compiled the dog-related words, terms, stereotypes, idioms, and proverbs in the Kazakh language and classified them according to their subjects and meanings. The study also includes examples of dog-related beliefs and proverbs of other Turkic tribes and Russians (Bektemirova, 2012). Another work that contains comprehensive information about a dog is the encyclopedia ‘Qazaqtyñ etnografialyq kategorialar, üğymdar men ataularynyñ дәstürlı jüiesı’. The ‘It’ (dog) entry first provides brief information about the dog and its domestication and then focuses on the place and function of the dog in Kazakh culture and life (Alimbay, 2012: 656-672).

The book “Halqy myqtynyñ salty myqty: etnografialyq syr-sühbat”, which includes the data compiled by Qasımhan Begmanov from the ethnographer Jağda Babalıqulı, includes superstitions, traditions, idioms and proverbs about dogs. The section titled ‘*It eki millionğa juyq üsti ajyrata alady*’ provides information on the hounds and shepherd dogs and the dog breeds of Kazakhs (Begmanov, 2010: 376-389). The section titled ‘*It jeti qazynanyñ bırı*’ of the work called ‘Tört tülıktıñ qasietı’, which deals with the animal-related beliefs and practices of Kazakh people, prepared by Ahmet

Toqtabay and Janna Seyitqulova, focuses on dogs. This section mentions dog-related myths, real events, folk beliefs, and archaeological findings (Toktabay and Seyitqulova, 2005: 162-171).

Analysis

Dogs had an important place in the life of Kazakhs, who lived a nomadic lifestyle from the end of the 19th century to the beginning of the 20th century, and who made their living from animal husbandry and hunting. Besides the word 'it', which means dog in Kazakh, according to the age, breed and gender of the dog, various names such as *'küşik, itaqai, itarşy, kanden, qanşyq, töbet, düregei, buralqy, abylanqy, baitöbet, syrattan, tazy, qumai and äleke'* (Keykin, 2000: 100) are also used.

Kazakhs specifically bred two breeds called 'tazy' (hound) and 'töbet'. 'Tazys' are used specifically for hunting since they have long legs and a thin waist, and they are light and fast. Even today, some people continue the old hunting tradition among the Kazakhs. With their 'tazys', they hunt animals such as rabbits and foxes, and two or three hounds can even defeat a wolf. 'Tazys' have short hair and thin skin, so they are not resistant to cold, they are fed in a warm place in winter. Töbet, on the other hand, is the keeper of the house and the stable, the helper of the shepherds, and the protector of the animals. Kazakh proverbs such as *'It (tazy) jüirigin tülki süimes, Jaqsy at janğa serik, jaqsy it malğa serik'* refer to these dog breeds. Researcher Saule Bektemirova argues that the Kazakh language contains a total of about seven hundred words grouped around the word iyt (dog), including nearly two hundred idioms, one hundred and fifty proverbs, two hundred and fifty phrases (similes), nearly fifty terms, and nearly ten words related to the sound of a dog (Bektemirova, 2012: 29).

The dog is a man's helper in hunting, his companion in travel, and the guard of his home. Kazakh sayings such as *'The dog is one of the seven treasures', 'He who kicks the dog kicks his food', and 'If you have respect for the owner, throw a bone to his dog'* also show the value that the people give to the dog.

Dog in Kazakh beliefs and practices. Beliefs about a dog howling and barking

The Kazakhs believe that the dog can foresee, even anticipate unprecedented disasters and evils. Thus, they make predictions based on the howl of the dog. When a dog howls looking at the sky, it is interpreted as a bad omen showing that its owner will die. In such cases, they say *'Let the bad omens be on it'*, and chase and beat the dog to death. They dig a deep hole and bury the dog there, and put seven stones on it. People spit on the grave and wish the bad omens to go away with the dog (Qaybaruly, 1998: 7).

The howling of a dog is a sign of evil (Ajigali, 2005: 48).

If the dog howls at night, you should say 'let the bad omens be on it' and turn the other side of the pillow to sleep (Qanarbaeva, 1999: 74).

It is a bad omen when a dog howls for a long time or makes painful noises out of the blue. They expel the dog from the yurt (village) because they believe that if the dog howls for a long time, there will be death, turmoil, misfortune, and natural disasters (earthquake, flood, avalanche, storm) in the yurt.

The dog's short howl is a good sign. Because it wishes good to its owner.

A dog sneezing is seen as a bad omen. Because its nose senses the death of animals in that house (Alimbay, 2012: 660).

Dog howling is a sign of bad luck or an omen for natural disaster (Kenjehmetuly, 1994: 60).

According to sources, Kazakhs believe that the howl of a dog is a harbinger of evil, bad luck, and death. They think that to prevent this disaster, the dog should be killed and buried in a deep pit.

Kyrgyz, Turkmen, Azerbaijani and Gagauz people have similar beliefs and practices. Kyrgyz people consider the neighing of horses, the howling of dogs, and the lowing of animals such as sheep, goats, and cows as signs of death. That's why they chase a howling dog to silence it, and even kill it as 'it deserves what it announces' (Diykanbayeva 2009: 220).

Turkmens see a constantly howling dog as a harbinger of disaster and kill it. Then, they shout 'on your head' three times (Eren 2010: 32).

If a dog barks constantly or frequently in front of the window or door of a house in the morning, Azerbaijanis interpret this as a sign that someone in the household will die soon. According to a common belief, if a dog barks bitterly at night and raises its head to the sky like a wolf, someone in that village or town will die in a short time (Eren 2010: 33).

Gagauz people always interpret a dog's howling as bad news, and if a dog howls frequently and continuously for several nights, they interpret it as death. As an avoidance measure, if a house dog starts howling, the owner throws a shoe and chases the dog, trying to shoo it away. Thus, he/she drives away bad luck from the house (Eren 2010: 33).

Beliefs about pregnancy and childbirth

The child is the cheer of the house and the continuation of the lineage. Kazakhs liken a house without children to a grave by saying '*balaly üi bazar, balasyz üi mazar*' (a house with a child is a fair, whereas a house without a child is a grave). It is important to have a child in Kazakh society, and some practices and avoidances are taken from the beginning of the pregnancy for the child to be born healthy. For example, it is forbidden for the pregnant woman to say go (get out) to the dog, as this will complicate the labor pains; knitting is also prohibited, if she does this, it is believed that the baby's umbilical cord will be wrapped around his/her neck during birth; she is not allowed to tie a bag, but she is allowed to open or untie closed ones; she is forbidden to eat camel meat, if she eats it, they believe that the pregnant woman will carry the child for 12 months, not 9 months (Alimqulov and Abdiramanov, 1994: 56).

The woman who has just given birth should not tell the dog to get out, otherwise her teeth will fall out (Kenjehmetuly, 1994: 14).

A new bride and a pregnant woman are forbidden to say get out to the dog (Alimbay, 2012: 661).

A woman who has just given birth should not say get out to the dog that enters the house. If she says so, it is believed that the woman's tooth will fall out and her strength will wither (Qaybaruly and Bopayuly, 1998, 19).

Kazakh people forbade pregnant women or women who have just given birth to mistreat a dog. It is believed that if the woman who has just given birth tells the dog to get out or behaves with it badly, the teeth of the woman will fall out. We can say that this belief stems from the fact that the dog is considered one of the seven treasures and is seen as a symbol of fertility. Many old traditions, beliefs, and practices have become obsolete or have changed due to globalization and urbanization. Therefore, the above-mentioned practices related to pregnancy and birth can now only be seen occasionally in rural areas.

Child's Life and Dog

The ancient Kazakhs considered the dog sacred. If a baby dies, they give a female dog a child to nurse, so that the next child could live, or if the child is sick and weak after the birth. The origin of the Kazakh name '*Itemgen*' is also related to this. Dog names were also given to children for the sake of the child's life. One of them is '*Barak*'. In Kazakh history, there were even khans and batyrs named *Itemgen* and *Barak*. In the past, it was not considered embarrassing or shameful to give people a dog-related name, because the dog was sacred for people. But, nowadays it is almost impossible to come across dog-related person names, because time has changed, and along with it, the traditions and society.

The name *Itemgen*, which means 'the one the dog sucks', indicates that a person is being sucked by a dog. It is very likely that *Alakuşık*, a clan name, was given to a descendant of a person who sucked the dog and was considered the dog's spiritual offspring. The researcher thinks that names such as *Januzaqov*, *Itbay*, *Itbas*, *Küşık*, and *Barak* are related to the concept of '*itjandy*' in Kazakh. The author thinks that such names were given to children to be '*itjandy*', that is, to be resilient and enduring (Januzaqov, 1971, 45).

Protection from evil eye and dog

The evil eye (*nazar*) is an ominous negative energy, believed to be found in certain people and to cause harm to people, homes, property, and even inanimate objects when viewed with envy or admiration. Sources indicate that the public resorted to some methods to heal young children affected by the evil eye. Some families take their children to *baksis* or *hodjas* and have them read, while some do the treatment they know. One of the most common procedures is dog-related. The evil eye and the dog are associated with each other. Kazakhs also say '*it tidi*' (the dog touched) instead of 'evil eye'. That's why, healing is also sought in dogs. When a child is affected by the evil eye, after washing and boiling the dog's skull, they [Kazakhs] wash the child with that water. They hide the boiled skull in a cloth to heal the children who will suffer from the evil eye in the future (Alimbay, 2012: 660).

In addition, they believe that if you cut off the ear of a dog whose owner has touched the child with his evil eye and smear the blood on the child, the child will be healed. They also believe that if you drip milk on the breast of a sick child and make the dog lick it, the disease will be transmitted by the dog's tongue... To heal the child with the evil eye, seven pieces of bread are thrown into the water in dog's trough, the water is separated and the bread is given to the dog. After straining the water, hot water is added and the child is washed with this water (Alimbay, 2012: 666).

Like the Kazakhs, other Turkic tribes also use certain practices to cure someone who has been touched by the evil eye or to prevent the evil eye. Some are associated with dogs. For example, in Turkey's Muğla province, lead is poured over the heads of people who have been touched by the evil eye, and then water filled with hot lead is given to a dog to drink. It is believed that this passes the evil eye to the dog. In Tal Afar, Iraqi Turkmens, to protect children from the evil eye, throw the new clothes they have sewn or bought to a dog before dressing the child (Baltacı, 2015: 146-147).

Beliefs about seeing a dog in a dream

The dream is a motif frequently encountered in folk literature. In epics, folk tales, legends, and fairy tales heroes receive news from the future in dreams. Although the dream motif is frequently encountered in Kazakh literature, it also has an important role in daily life. Kazakhs believe that it is necessary to interpret the dream for good, regardless of whether the things they see in the dream are good or bad. The person who interprets the dream should not say bad things. There is a belief among the Kazakhs that a dream should never be told to people who do not love you and who have enmity with you. Because they believe that if people who don't love that person interpret even a good dream as bad, evil will happen to that person (Ajigali, 2005: 148). Since every person dreams, every nation has its interpretation of the symbolism of dreams. Among the Kazakhs, seeing a dog in a dream is interpreted in the following ways:

Dog: enemy, affliction by the evil eye, being prone to sin;

Binding a dog: to rejoice first, then to be sad;

A dog chasing you: sickness;

Dog bite: getting sick with the evil eye;

Dog bite or claw: getting hurt by your enemy;

Killing a dog: defeating your enemies;

Beating a dog to death: getting rid of an enemy or recovering from illness;

A puppy: a child (Oljataev, 2007: 67);

If you see a dog in a dream: you will find a sincere friend;

If you see a running dog: you will look for a new place to settle;

Black dog: enemy;

White dog: a good omen, fortune;

Seeing a four-eyed or white-breasted dog in a dream means "infidels and enemies". It is imperative to seek ways of protection (Alimbay, 2012: 661).

If a dog bites a person in a dream, that person will suffer from evil in real life (Babalar Sözi, 2013: 14).

According to the dream interpretations of the Kazakh people, if a dog is chasing or biting in your dream, it is a sign of great danger (Bektemirova, 2012: 58).

According to the researchers, the dog seen in a dream is generally interpreted as an enemy, illness, slander, or bad luck, and the beating and killing of that dog in that dream mean the elimination of the said negativities. Also, seeing a puppy in a dream is a harbinger of childbirth, and seeing a white dog is interpreted as a good sign or a sincere friend. Dream is a phenomenon that existed and will continue to exist throughout human history.

Dreams have played an important role in human life throughout history and have an important place in the culture of Turkic people both before and after Islam. Turkic people also attached great importance to the interpretation of dreams. Even though websites and various applications do it now, which used to be done by fortune tellers, the comments do not change much. Therefore, the meaning attached to seeing a dog in a dream will remain the same.

Dog in Kazakh Traditions. Itaiagyna salu (Putting in Trough)

Itaiaq: a container used to feed the dogs. “*Itaiaq boldy*” (became a trough): became useless; “*Itaiaqtan sary su ıskızdı*” (made him/her drink yellow water from the trough): tortured, snored (Bolganbaev, 1999: 284). *Itaiaq* has a significant place in Kazakh folklore. Kazakhs believe that they will lose their sustenance if they kick a dog or dog’s trough.

According to Kazakh tradition, close relatives of the newly married son invite the bride and groom to dinner to show their house and let the bride get to know them better. In the past, the elder women of the house, who invited them to dinner, used to give the bride jewelry such as rings, bracelets, and earrings and say “*itaiagynıa sal*” (put it in the *trough*). When a new bride comes to a village, the elder women say her to *put it in the trough*, and give her things like rings, bracelets, silver, etc. What they call *itaiyiq* is a bowl in which the bride washes her child right after birth and in which silver, rings, and bracelets are stored (Kenjeahmetuly, 1994: 22). Forty days after the birth, the ‘*qyrqynan ıyǵaru*’ (surviving the forty) ceremony is performed. When the child survives the first forty days after the birth, they put items such as silver rings and silver bracelets in a bowl and wash the baby in it by pouring forty spoons of water. After the ceremony, the women attending the ceremony share the jewelry in the bowl (Nusipoqasuly, 2014: 9). Silver and jewelry given by the elders to the newly married couple to *put it in the trough* is a kind of financial aid. It is a preparation and contribution to another ceremony that will be held approximately one year later.

The word ‘*itaiaq*’ is formed by the combination of the words “*it*” and “*aiaq*”. One of the meanings of the word ‘*aiaq*’ in Kazakh is a bowl carved out of wood to put food. Therefore, *itaiaq* is the bowl used to feed the dog. We consider that large containers made of wood for washing clothes are also called ‘*aiaq*’, so *itaiaq* also means the container where the dog is washed. When the elder says ‘*itaiagynıa sal*’ it means “put it in the bowl where you wash the dog”. In other words, a newborn child who has not yet survived the first forty days is called ‘*it*’ (dog). For example, the originating meaning of the words ‘*çocuk* (child)’ and ‘*küçük* (small)’ (little child) in Turkish is not as positive as it is today. The word ‘*çocuk*’ means ‘*piglet*’ whereas the word “*küçük*” means “*puppy*” (Karadoğran, 2003). Kazakhs call a puppy ‘*küşik*’ even today. Kazakh researcher Serikbol Qondibay also says that the newborn will be in the form of a dog until he/she survives his/her first forty days: “According to Kazakh belief, a newborn child is considered ‘*not yet born*’ until he/she survives the first forty days; that is, he is – not yet born – dead, but is ‘*officially*’ born after the forty days have passed. During these forty days, they do not show the child to strangers (they protect him/her from the evil eye). After a child turned forty days old, some rituals (surviving the forty, *it köilek*)’ are performed and the child is presented to the world by giving a gift to ‘the dog that guards the door of the

world of the dead'. (Or a baby under the age of forty days is considered 'dog-shaped', after forty days he/she "sheds his/her dog form" and replaces it with a human form) (Qondybay, 2004: 136).

The fact that a three-wheeled walker made for children who are just learning to stand up and walk is called '*itarba*', and the naughty children are called '*ittuñ balasy*' (child of a dog), supports the idea that Kazakhs used to call their children 'it' (dog) to protect them from the evil.

Itköilek / Itjeide

Itköilek is the shirt with its seams on the outside, and which is put on a newborn (Aspandiyarov et al., 1959: 272). *Itköilek* is dressed on the day the child is born and kept on him/her until he/she survives the first forty days. After a child has survived forty days, *itköilek* is changed into usual clothes. Then they put various candies, roasted wheat, or corn in the *itköilek* and tie it around a dog's neck. The children chase and catch the dog and take the *itköilek* from its neck and eat the candies. Then this cloth is given to someone childless so that she can have a child too. *Itköilek* is not thrown away and if it is not given to anyone, it is kept safe at home.

There are also some beliefs about this outfit. *Itköilek* is sewn wide so that the newborn will have a good future and abundant sustenance. It is believed that if a childless woman takes someone else's child's *itköilek*, she will also have a child. They believe that *itköilek* protects both the child and his/her father from disasters and brings good luck. Kazakhs are a nation that led a nomadic lifestyle. Until the middle of the 19th century, they constantly struggled and fought against their enemies. In the past, those who went to war used to carry their child's *itköilek* with them. They believed that the angels who protect their children would also protect them and that the *itköilek* would bring luck and fortune (Qaybaruly and Bopayuly, 1998: 17).

It yryldatar (Making The Dogs Growl)

Transition periods have a decisive role in the life of the Turkic peoples. There are many traditional ceremonies performed at birth, marriage, and death. Kazakhs also attach great importance to these transition periods. One of the biggest dreams of a family is to marry their children and have a proper wedding ceremony. Families who plan to marry off their son or daughter go through many stages before the wedding, such as asking the girl's family for permission to get married, the engagement ceremony, presenting gifts, and so on.

Presenting gifts has a special place in the Kazakh marriage tradition. Kazakhs call it '*käde*'. *Käde* is a gift for commemoration. There is also a proverb in Kazakh that says: '*qalyñsyz qyz bolsa da, kädesiz küyeu bolmaidy*' (there can be a girl without a kalym, but no bridegroom without "*käde*"). This proverb shows the importance and indispensability of presenting gifts. When the future groom comes to the girl's house, some traditions are observed. After these customs are observed by her aunt, mother-in-law and sister-in-law, gifts should be presented to them by the groom.

One such tradition is the 'it yryldatar' (making the dogs growl). When the groom gets off his horse and attempts to enter the house, the dogs will not allow him to enter the house. That

is, as soon as the children hear the groom's arrival, they take their dogs with them and wait in front of the house. In order to enter a room, the groom must present gifts or give money to the children. The name of this tradition is '*it yryldatar*' (Aqbay, 2013: 203).

Based on the myths and epics of the Turkic world, it is possible to say that the origin of this tradition goes back to mythical narratives. Thus, the hero seeks his wife from the other world, that is 'from the other side of the sea' in Turkic myths. This motif is also clearly seen in some tales and epics. The dog is the guardian of the other world, the underworld, the world of the dead (beyond thatы, the first man/creation). Therefore, when groom comes to the bride's house (the hero who will enter that world) it is necessary to buy the right of way from the dogs waiting in front of the door. Thus, the tradition '*it yryldatar*' can also be interpreted as a variation of this myth in daily life.

Dog in Kazakh Folk Meteorology

Human life is intertwined with nature. In ancient times, when science and technology had not yet developed, people understood the language of nature just as well, if not better. That is, because people who are engaged in agriculture and animal husbandry need to know how the seasons will pass. Those who will make a long journey need to know how the weather will be. In this way, they were able to harvest their crops on time, without rain or cold, they could cut enough grass to feed their animals, depending on whether the winter would be short or long. When they set off, they were able to complete their journey without encountering any difficulties. To predict the weather, they carefully followed the changes in nature and looked at what movements the animals showed before the weather changed. Long-term observations and experiences have given rise to folk meteorology. Kazakhs, who led a nomadic lifestyle and engaged in animal husbandry for centuries, also developed a folk meteorology. They made weather forecasts by observing the dog's behavior. Weather phenomena demonstrated by the behavior of dogs in Kazakh folk meteorology are:

If a dog is lying on the floor or lying for a long time without getting up, this indicates that the weather will soon warm up;

If a dog sleeps long, this indicates that the weather will get worse;

If a dog lies on the ground and rolls over, it indicates that it will rain in summer and there will be a storm in winter;

An untimely, repetitive howl of a dog is a sign of evil or a harbinger of a natural disaster (Keykin, 2000: 169).

If the dog rolls in summer, the weather will get worse;

If you give food to the dog and the dog takes the meat and bones from the trough without eating it and buries it somewhere else, there will be hunger that year (Qanarbaeva, 1999: 75).

The howling of a dog is a sign of bad luck or natural disaster; If the dog rolls on the ground, it will rain (Kenjeahmetuly, 2003: 60).

If the dog barks non-stop, runs around, and does not stand still, it indicates an earthquake;

If the dog sheds hair on its back, the winter will be good, if it sheds its hair on its chest, the winter will be bad (Alimbay, 2012: 660-661).

Folk meteorology or weather forecasting is the result of many years of observation and experience. These sages, handed down from generation to generation, enabled people to take precautions according to the weather conditions in a period when science and technology did not develop. These weather forecasts, which are of great importance, especially for those dealing with agriculture and animal husbandry, show that people could read and understand nature. Kazakhs, who lived in harmony with nature, also put forward their own unique examples of weather prediction based on the behavior of the creatures around them.

Results

- The dog, the friend of man, the keeper of his home and property has a complementary place in the life, culture, folklore and literature of almost all Turkic peoples.
- The dog symbol appears in the myths of Turkic tribes (especially in the myths of Creation), in their epics (Altaic epics) and in important books (Kutadgu Bilig, Dîvânu Lugâti't-Türk, and the Book of Dede Korkut) that are a common cultural value.
- The preparation of Master's and Doctoral theses on the dog symbol proves the importance of this animal in the culture and folklore of the Turkic peoples.
- One should not underestimate the place occupied by elements associated with the dog symbol in Kazakh vocabulary, idioms, proverbs, traditions, beliefs and practices.
- The Kazakh people consider the dog to be one of the seven treasures and derived idioms, comparisons and proverbs from the positive and negative behavior of dogs; used the shape of teeth, soles and tails as motifs in such products as carpets, rugs and bags; and created various beliefs and practices related to various characteristics of the dogs such as endurance and fertility.
- The elements associated with the dog symbol still retain their existence and vitality in the Kazakh language, culture and folklore.

Conclusion

The dog has been used in various fields, especially hunting and animal husbandry, and continues to be used today. This type of animal spread all over the world and was of great importance in the mythologies, narratives, beliefs and practices of all nations and their social life. The dog has a special place in the social and cultural life of Kazakhs. In Kazakh narratives, the importance of the dog as a shepherd, guard, and protector is frequently emphasized. Especially in mythical narratives, the dog is treated as a protector and helper, and his dedication to the owner is commendable.

This study not only reveals the positive and negative perceptions of dogs by people in general and by Kazakh society in particular, but also reveals the religious and intellectual roots of these beliefs.

Dog symbolism is also frequently encountered in Kazakh traditions. Traditions such as *'itköilek'*, *'itaiğyna salu'*, and *'it yryldatar'* are all associated with the dog. It is also noteworthy that these traditions are usually related to children. Many beliefs and practices have emerged that relate to dog's stamina, endurance and fertility. We see that some are related to ensuring

the child's life and preventing evil spirits from harming him, and the dog is used in traditional healing. Various predictions are based on animal behavior and its howling. However, it is possible to see that there are some negative perceptions about the dog. The dog is believed to see evil forces and warn its owner and is called the «guardian of the threshold». However, the dog usually has a negative image in Kazakh proverbs. In proverbs, the dog represents the negative aspects and characteristics of man. People's negative habits and behaviors are described through the example of the dog, while the wrongor negative behavior of people is described as wild, especially 'dog-like'. We believe that these perceptions have emerged due to mythical narratives, the dog's physical characteristics, behaviors, moods, and sounds.

The dog that was deceived by Satan in the creation myths, now appears next to Satan and as a guardian at the gates of the underworld in many mythological texts. We see that the dog is depicted as the guardian of hell in many archaic proverbs and idioms that still exist in our language today, such as 'the place where the dog dies', 'to be food of birds and dogs'.

A dog's behavior, such as howling for a long time or barking by turning its head towards someone's house is generally interpreted as a bad sign. This interpretation is based on the belief that dogs can see approaching danger or invisible evil entities that haunt people. Usually, seeing a dog in a dream is interpreted as something negative. In dreams, dogs are generally associated with the enemy or bad fate.

Dogs have been associated with various transitional periods of life. Several beliefs and customs related to dogs have been developed in the context of birth, craving, puerperium, turning forty, and even non-living children. The dog is also included in traditional healing methods.

The fact that Kazakhs continue to keep their idioms and proverbs, traditions, beliefs, and practices about dogs from generation to generation and keep them alive today is the most important factor that reveals the place and importance of the dog in socio-cultural life. It is indisputable proof that the dog has an important place in the life of Kazakhs. This is easy to notice when studying the sources on this topic. The fact that the dog is one of the seven treasures among Kazakhs also supports our view. The durability of some beliefs and practices regarding dogs shows that the dog maintains its place and importance in our culture today. The Central Bank of Kazakhstan's printing of collectible coins for dog breeds such as 'tazy' and "tobet" and the circulation of banknote with pictures of these two dog breeds are concrete examples that reveal the importance of the dog in Kazakh culture.

The dog has an important place in the socio-cultural life of not only the Kazakhs but also other Turkic peoples. Some beliefs and practices of Kyrgyz, Turkmen, Azerbaijani and Gagauz people regarding dogs have the same origin and are similar to each other. This similarity shows the importance of the dog in the cultural and social life of the Turkic peoples. To gain a better understanding of the place of dogs in Kazakh and Turkish culture and belief systems, it is necessary to study myths, cults, traditions, and customs as a whole. This requires comprehensive and in-depth field research on this issue. First, it is necessary to translate research from other languages into Turkish and study traditional beliefs and practices in Turkish dialects.

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Қазақ халқының салт-дәстүрі мен наным-сеніміндегі ит бейнесі

Аннотация. Адамзат баласының алғаш қолға үйреткен жануарларының бірі болып есептелетін ит тарихтың кез келген дәуірінде маңызды рөлге ие болып, өмірдің қай саласында болмасын адамға пайдасын тигізгендіктен, әрбір мәдениетте өз орнын тауып отырған. Қазақтар үшін жеті қазынаның бірі саналған ит адамның айнымас адал досы, шаңырақ пен қора-қопсының күзетшісі, мал-жан мен төрт түліктің қорғаны, шопандар мен аңшылардың жәрдемшісі болған. Тек бұл ғана емес, әлеуметтік-мәдени тұрмыстың бір бөлшегіне айналған иттің қазақ халқының салт-дәстүрлерінде, наным-сенімдерінде, өнері мен сөздік қорында елеулі орны бар. Зерттеудің басты мәселесі – қазақ қоғамындағы ит туралы оң және теріс көзқарастардың шығу тегін зерттеп, олардың салт-дәстүрлер мен халықтық наным-сенімдердегі негізгі көріністерін анықтау. Бұл мақала иттің қазақтардың әлеуметтік-мәдени тұрмысындағы, салт-дәстүрлері мен наным-сенімдеріндегі алар орны мен маңызына және мәніне тоқтала отырып, қазақтардың итті қалай қабылдағанын анықтауды көздейді. Көзделген мақсатқа жету үшін қазақтың салт-дәстүрлерінен бастап, қазақ халық сенімдері, қолөнершілік сынды бірқатар салалардағы итке қатысты ырымдар, наным-сенімдер мен амалдар қамтылып, жіті қарастырылған. Осы зерттеудің нәтижелері көрсеткендей, қазақ мәдениетінде ит тек үй жануары ғана емес, сонымен бірге мәдени символ және мифологиялық образ болып табылады. Күнделікті өмірдегі практикалық рөлімен, салт-дәстүрлік және мифологиялық мағыналарымен қатар, ит бейнесі қазақ қоғамының ұжымдық санасында жағымды да, жағымсыз да мағынаға ие.

Кілт сөздер: қазақтар, фольклор, әдебиет, ит, мәдениет, халық сенімдері, әлеуметтік-мәдени тұрмыс, салт-дәстүр.

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Образ собаки в казахских традициях и народных поверьях

Аннотация. Собака, которая считается одним из первых животных, одомашненных человеком, играла важную роль во все эпохи истории и в каждой культуре, потому что приносила пользу во

всех сферах жизнедеятельности человека. У казахов собака считалась одним из семи сокровищ, непоколебимым верным другом человека, хранителем дома, сторожем домашних животных, помощником пастухов и охотников. Образ собаки занимает важное место в традициях, верованиях, искусстве и в словарном фонде казахского народа. Цель статьи – изучить истоки положительного и отрицательного отношения к собакам в казахском обществе и определить их основные проявления в традициях и народных верованиях. Для достижения указанной цели рассмотрены многие факты казахских народных традиций, верований, предметы материальной культуры, в которых суеверия и обычаи связаны с образом собаки. Внимание также обращается на значимость собаки в социокультурной жизни казахов.

Результаты данного исследования показывают, что в казахской традиционной культуре собака является не только домашним животным, но и культурным символом и мифологическим образом. Помимо своей практической роли в повседневной жизни человека, в образе собаки запечатлены также ритуальные и мифологические значения, имеющие как положительные, так и отрицательные смыслы в коллективном сознании казахского народа в ее историческом прошлом и настоящем.

Ключевые слова: казахи, фольклор, литература, собака, культура, народные поверья, социокультурная жизнь, традиция.

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