



Folk Veterinary and Husbandry Practices in Northern Cyprus

Kuzey Kıbrıs'ta Geleneksel Veteriner Hekimlik ve Hayvancılık Uygulamaları

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Abstract

This study aims to document the folkloric knowledge and practices related to veterinary medicine and animal husbandry in the Turkish Republic of Northern Cyprus (TRNC). From the past to the present, the TRNC economy has been based on agriculture and animal husbandry, with these fundamental sectors constituting a significant part of the island's cultural heritage. The study includes interviews with two shepherds: Kemal Derinok, born in Paphos-Dimi in 1928, and Adem Sadrazam, born in Tepebaşı in 1958. These interviews cover topics such as the diagnosis and treatment of animal diseases, animal husbandry techniques, animal products, and beliefs regarding animals. Although the TRNC economy faced difficulties during WWII, animal husbandry remained an important source of income and contributed to the war economy. This study is considered a valuable resource for understanding

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the island's social and economic structure, as well as its cultural interactions with the mainland. In the TRNC, folkloric veterinary practices and animal husbandry have been shaped by traditional beliefs and blended with non-scientific methods. This paper examines veterinary and animal husbandry traditions in the TRNC from a folkloric perspective and explores how this knowledge can be integrated with modern veterinary science and contemporary animal husbandry practices. Additionally, it highlights how the island's rich folkloric heritage can serve as a foundation for culturally sustainable development. In conclusion, this study provides a comprehensive analysis of the historical and cultural context of animal husbandry and veterinary practices in the TRNC, unveiling traditional knowledge and practices that have the potential to enhance the island's economic and cultural sustainability.

Keywords: *folkloric animal breeding, folkloric veterinary medicine, folkloric therapy*

Öz

Bu çalışma, Kuzey Kıbrıs Türk Cumhuriyeti'nde (KKTC) veteriner hekimliği ve hayvancılıkla ilgili folklorik bilgi ve uygulamaları belgelemeyi amaçlamaktadır. Geçmişten günümüze KKTC ekonomisi, tarım ve hayvancılığa dayalı olmuştur ve bu temel sektörler, adanın kültürel mirasının önemli bir bölümünü oluşturmaktadır. Çalışma, 1928'de Baf-Dimi'de doğan Kemal Derinok ve 1958'de Tepebaşı'nda doğan Adem Sadrazam adlı iki çobanla yapılan görüşmeleri içermektedir. Bu görüşmeler; hayvan hastalıklarının teşhisi ve tedavisi, hayvancılık teknikleri, hayvan ürünleri ve hayvanlara ilişkin inançlar gibi konuları kapsamaktadır. KKTC ekonomisi II. Dünya Savaşı sırasında zorluklarla karşılaşsa da hayvancılık, önemli bir gelir kaynağı olmaya devam etmiş ve savaş ekonomisine katkıda bulunmuştur. Bu çalışma, Ada'nın sosyal ve ekonomik yapısını ve ana kara karayla kültürel etkileşimlerini anlamak için değerli bir kaynak olarak kabul edilmektedir. KKTC'de folklorik veteriner hekimlik uygulamaları ve hayvancılık, geleneksel inançlar tarafından şekillendirilmiş ve bilimsel olmayan yöntemlerle harmanlanmıştır.

Makale, KKTC'deki veteriner hekimlik ve hayvancılık folkloruna bir bakış açısıyla inceliyor ve bu bilginin modern veteriner hekimlik ve çağdaş hayvancılık uygulamalarıyla nasıl bütünleştirilebileceğini araştırıyor. Ayrıca Ada'nın zengin folklorik mirasının kültürel olarak sürdürülebilir kalkınma için nasıl bir temel oluşturabileceğini vurguluyor.

Sonuç olarak, bu çalışma, KKTC'deki hayvancılık ve veteriner hekimlik uygulamalarının tarihsel ve kültürel bağlamının kapsamlı bir analizini sunarak Ada'nın ekonomik ve kültürel sürdürülebilirliğini artırma potansiyeline sahip geleneksel bilgi ve uygulamaları ortaya koyuyor.

Anahtar sözcükler: *folklorik hayvan yetiştiriciliği, folklorik veteriner hekimlik, folklorik terapi*

Introduction

Veterinary folklore is the animal treatment and breeding modalities beginning with domestication and continuing until scientific veterinary medicine, learned via trial and error and passed on over generations. In the historical process, folkloric medicine was shaped based on the beliefs, customs, and traditions of human beings who tried to explain nature with integrity. This form of treatment and cultivation continues in our present day in places where scientific veterinary medicine cannot reach (Dinçer, 1967: 3; 1976: 86; 1980: 238).

The profession of veterinary medicine also has cultural heritage and habits, and various beliefs developed by practitioners, in other words, folklore, which is defined as “*Veterinary Medicine Folklore*” (Dinçer, 1967: 86; 1980: 238; 1982: 124). Veterinary folklore topics include the diagnosis and treatment of animal diseases, animal breeding, animal products, animal signs, and names given to their coats. However, these definitions, far from scientific evaluations in our present day, also claim that supernatural events such as evil eye, magic, genie, and fairy can be the cause of diseases (Asil, 1989: 34; Şar, 1982: 269).

The country’s economy is based on agriculture and animal husbandry in Turkish Republic of Northern Cyprus (TRNC), although it has changed direction over time and its overall share has decreased. Since the first settlements of the Turks, people have lived in the areas that generally constitute the mountainous parts of the island, and the accumulation of nomadism as well as the pressure of geography have made animal husbandry the primary source of income (Atasoy, 2011: 56). Until 2009 when the Near East University Faculty of Veterinary Medicine was established, there was no veterinary faculty in the entire island and veterinarians received training and served outside the country.¹This has brought hardships in accessing veterinary services for a long time. However, despite this, livestock farming kept the entire island’s economy afloat for some time, and Cyprus, which suffered terrible poverty during the World War II (WWII), was able to make a profit by exporting animals and animal products to meet the needs of the war economy (Keser and Keser, 2013: 134).

Increasing interest in island cultures has also led to an increased awareness of understanding their historical development. It is necessary to establish interdisciplinary associations to better understand the development of island societies and their relations with mainland cultures (Anon., 2007: 1). The sea is an insurmountable barrier for plants, animals, and sometimes humans, which brings with it different geographical and ecological conditions. Islands are socio-geographic laboratories in terms of the dynamics of intra- and inter-community social relations. In previous studies on the Mediterranean islands, it was reported that the island communities developed in a very different way from the main societies on the mainland. However, some islands (e.g., Crete and Cyprus) interact intensively with the mainland. Island societies have developed characteristics that make them unique because island nature was shaped over time by natural and environmental factors as well as human influence (Pungetti, 2012: 53).

As a discipline, folklore has very few unique field modalities, and cultural anthropology modalities meet the methodological needs of folklore field researchers. Just as there is no single definition of folklore, there is no single way of folklore study, and diversity in

compilation modalities needs to be developed by using ethnography. The oral transmission used in these studies is one of the modalities and sources not only of folklore but also of history studies (Doğanay, 1982: 131; Goldstein, 1983: 1-3; Yıldırım and Şimşek, 2008: 39). The subject of the present study involved veterinary medicine folklore consisting of animal breeding, animal care, animal products, animal equipment, animal signs and equipment, diagnosis and treatment of animal diseases, beliefs about animals, proverbs and idioms in TRNC, which has a unique cultural heritage and important folkloric elements. In the study, the verbal inventory associated with veterinary medicine and animal husbandry was collected and brought to the literature, and by determining the ties of this inventory with societies that have lived throughout history, the traces of inter-civilizational science migration were uncovered, as well as the treatment modalities that have roots in the past and the use of these modalities in modern medicine. It was also aimed to investigate their contributions to practice form the basis for future studies, and record the knowledge of folkloric veterinary medicine in the TRNC. From this perspective, the article is a first in TRNC.

Material and methods

The material of the study consisted of oral interviews conducted with people who lived in TRNC and have spent their lives as shepherds. As the method, questions that were prepared by using information compilation forms for doctoral thesis studies and individual studies on veterinary folklore were used. To reach the sample, the researchers first talked to TRNC nationals who were studying/working at Near East University, Faculty of Veterinary Medicine, and asked whether there were people around them who practiced folkloric medicine on humans or animals, and as a result, two names were reached. Shepherd Kemal Derinok,² born in Paphos – Dimi in 1928 (Fig. 1), and Shepherd Adem Sadrazam³ (Fig. 2), who was born in Tepebaşı in 1958. By consulting the information of the shepherds, both of whom argued that they started this business “*from the day they were born*”, the basic topics of veterinary medicine folklore were covered along with their short life stories. The source of this information is stated by giving the first letters of the speaker’s name in parentheses at the end of the sentence or paragraph. For easier and more understandable reading, terms specific to the region and the subject are given in quotation marks and italics, and their meanings are explained in the Turkish Linguistic Society, Turkish Dictionary and the Etymological Dictionary of Turkish Cypriot Turkish in footnotes or parentheses.

The scope of the study was TRNC, and in line with field study methods, verbal and/or visual data were collected by using the “*Source Person Interview Technique*”, one of the qualitative study modalities in social sciences. The data associated with veterinary folklore were obtained with questions on “*breeding*”, “*care-feeding*”, “*breeding and birth*”, “*animal products*”, “*animal diseases*”, “*beliefs about animals*”, and “*proverbs and idioms about animals*”. During the field study, for the questions to be understood by the participants, an attempt was performed to explain them with the words used by the people in the region or with examples of existing practices (Goldstein, 1983: 1-3; Yıldırım and Şimşek, 2008: 39). The interviews were recorded with a video camera to be converted into text, and some

folkloric materials were photographed. All the data and the findings obtained from archives documentation centers and libraries were evaluated and transcribed using the content analysis method used in the folklore study.

Results

Animal diseases

The Cyprus Peace Operation conducted in 1974 had political and social consequences as well as impacts on livestock farming in Cyprus. Since animal visas were applied for animals until 1974, animals were not brought from outside, for this reason, there is no disease, and animal deaths occur because of hunger. When the doors were opened after 1974, some animal diseases came and some epidemics (brucella, etc.) started. Scabies is also encountered, although not very frequently, in which a mixture of sulfur and olive oil is applied to the lesion area. In the case of a disease called “*sunna*”, which is caused by hunger and neglect, and in which the animal’s lips resemble meatballs, people separate the cubs and try to cure it with smoke by burning incense or broom bushes. Itching occurs in the animal that eats the yellow flower “*sillina*” grass.⁴ In the disease called “*grass*” disease, the animal constantly turns and eventually dies (coenurosis?). People believe that this is caused by hunger. In the case of “*langara*”⁵, the sick animal screams and dies within an hour because of diarrhea. People use carob as a folk medicine to treat diarrhea, by roasting it over the fire, crushing it, and feeding it. People cannot do anything about mastitis and the animals die. However, they apply mud to the feverish breast to reduce the fever, and sometimes the breast may rupture. Parasites such as worms, ticks, lice, and fleas have existed for a long time. It is considered that the tick grabs the animal’s tail and then throws a fly into that area. Failure to notice this situation causes animals to die. People collect ticks and apply lime or diesel fuel to the wound (for flies). Sometimes cysts can also occur in the lungs. Although they used to explain the reason as the animal being dehydrated, people now say it occurs when they drink water from the “*golimba*” (RP-1).⁶

“*Yağır*”⁷ is seen on the head, neck, and back of goats and sheep with the following symptoms; the hair on the skin falls out, the skin becomes hard, and the cleft becomes split. It is treated by using olive oil or burnt engine oil. Donkeys and, less commonly, cows also have the same disease and treatment. In case of tooth loss, the feed is cut and they avoid acidic foods. Smallpox is also seen, the animals’ lips fall out, and they are washed with clean lye and applied with olive oil for treatment. A disease called “*white eye*” (cataract?) occurs in the eyes and is believed to be caused by seasonal dust or poisonous herbs, resulting in blindness. In the treatment, green leaves of the oak tree called “*shinia*” are chewed and spat into the animal’s eyes⁸ for 3-5 days in the morning on an empty stomach. In the disease “*Langara*”, “*gan bilmasi*”, and “*the animal’s blood has stopped*”, the animal screams excessively, stiffens, and cannot walk. Its ears or eyes are cut off and blood is taken, and 90% is saved. In case of abdominal swelling or snake bite, the area is punctured to draw blood and remove the poison. When a wasp stings, the stung area is pierced with “*biz*”⁹. There

may be a slightly orange-colored swelling because of what the animal eats or sleeps, the swelling becomes punctured and lubricated. There is always oil available at the shepherd's or dairy farm. In winter, animals' feet become stiff and they cannot walk. It is considered that inflammation accumulates in the body. The animal is kept in a warm place, oiled and wrapped, or the manure pile is "dug" and the animal is buried up to its neck and left for half an hour to an hour. The removed animal is taken to a warm place. If the swelling does not improve, the animal is slaughtered and roasted. Especially when the goat's nails grow long, they are cut carefully. If they bleed, the animal's manure is applied and sometimes they are burned/cauterized. Horn cuts are also cauterized. Shepherds bandage the fractures with cloth, "gavcar"¹⁰(Fig. 4), and rope. In tympania, the animal is immediately weaned from water and given to drink soapy water to prevent diarrhea. When the animal is poisoned or foams from its mouth, it is given oil to drink. The shepherd always has a pocket knife, "topuz"¹¹and oil with him, and he always keeps a cloth and gavcar in his dairy to wrap broken bones (RP-2).

Beliefs about animals

Although there is a belief in the "evil eye" throughout the TRNC, there are those who say that it is false by saying "If evil eyes come, let him come, we have no fear, he will bring joy.", and husbands from the same family throw away these amulets when they find them although their wives are making amulets for their animals. On the other hand, those who throw away the amulet believe that the owl brings bad news, and when they see an owl, they fire a rifle into the air (RP-1). Black color (gray cattle) is preferred in goats. With the saying "Should we feed a white goat like a sheep", shepherds express their preference by praising the goat and criticizing the sheep. The belief that "dark color cannot get sick" is dominant (RP-2).

Proverbs and idioms about animals

It is argued that the taste in Cyprus changed after 1974 because of immigrants, and this was also reflected in animal husbandry. Therefore, "Am I going to eat goat meat?" "Can't you find anything else and eat ox meat?" Today, the consumption rate of these meats has increased for the Turkish Cypriots who use the idiom. Because of their mischief, the goats were asked, "Can this goat be cured?" "Will this come?" is argued (RP-2).

Animal breeding

There were no market expenses and even 10 sheep could support a small family since families in Cyprus used to do agriculture and animal husbandry. During British rule and until 1974, a license such as a "destiban"¹² was obtained to work as a shepherd, and a badge was worn on the left arm (Fig. 5). Those who were shepherding without a license were fined 5 shillings by the destiban. In TRNC, a barn is called a "dairy". To be able to find the animals in case they are stolen, they are given names such as black-colored, kohlrabi, gayferengi (brown), ash-colored, and white-colored. Especially during the WWII, there was an economy that could only be performed from sheep's wool, and families could own goods from this business. In those times, veterinarians did not go to small cattle, they dealt with horse and cow diseases.

There are veterinarians among Turks and Greeks. Greeks study veterinary medicine in Greece and Turks study veterinary medicine in Turkey and return to Cyprus (RP-1).

The native sheep of Cyprus were Karaman sheep in the past, but later on, the government brought Damascus breed lambs, kids, sheep, or goats from Chios, Israel, and Egypt to support animal husbandry and distributed them to the producers. According to producers, animals from Israel are tastier and disease resistant than native animals. In Cyprus, cattle are used for plowing, and animal husbandry is always done together with agriculture (RP-1; RP-2).

The goat is called “davar” or “cebiç”, and also “oğlacık”, “geciçik”, “guzucuk” throughout Cyprus. When we say “herd” we mean sheep. Although goats are called “kid” until they are 6 months old, the female is called “çebiş(ç)” and the male is called “teke” after this age. Goats are named according to their ages. In the Kyrene region, a 3-4-month-old male kid is called “gokkorifi” when he reaches puberty and is very naughty. After the age of 1, names are given from Greek numbers, such as “fronya” at the age of 1, “gedi” at the age of 2, “bredi” at the age of 3. In general, goats cannot exceed the age of 4, but in the Cyprus breeding system, they live for a maximum of 8 years. Goats are named according to their face, hair color, change, and distribution of hair on the body, horns, and ears. In Cyprus, goats can sometimes be given names consisting of six-word noun phrases. “Guhalla” very short ears, “mida” short ears, cut ears, “mavrupsa guhalla” black-faced short ears, “malnura” very hairy (this type of goat is not very popular), “ruso bardalami mida” short ears with yellow spots, cool erect horn. “trulla”, “gazelle bonoz”, “garelle” like rotating horn. Sheep are called “yearling” until they are 2 years old, and are called ewes or rams after they are 2 years old. Those born before the new year are called “proma”, those born after the new year are called “epsima”, and the horned sheep are called “deratsuna”. Although sheep are given names such as “yellow-headed”, “gar-eyed”, “gar-faced”, and “yellow-faced”, depending on their facial shapes, Greek names can also be given. It is argued that people in Cyprus especially prefer Greek names (RP-2).

About the habits and temperaments of animals, “When a sheep gets angry, it puts its tail between its legs and goes and never comes back. If you shout at a goat, it comes back. Take the goat from here and take it to Nicosia. If it doesn't get used to it, it will run away. You can never tell a Capricorn and a Goat apart. The sheep returns only if it has lamb, but sometimes it does not. A goat is like a child, it gets used to the words you teach, and it recognizes its shepherd” (RP-2).

Care and feeding

The place where animals stay is called “dairy” in Cyprus. Goat dairy is different, it is performed from materials collected from the environment, and stones and wood collected from the forest are used. Small rooms, called “istinyay”, are made of stone, which can be covered in winter, and where only animals can enter. On the Meserya13 side, adobe is used, the ground is soil, it keeps the temperature constant, absorbs animal feces, and the soil is changed every two or three years. White soil, called “havara”¹⁴, which hardens when pressed, is preferred in Cyprus. In May, during harvest time,

Cypriots use the expression “*the dust has cleared*”. This is the period when the animals are taken out to pasture and spend the whole day outside. The shepherds are also with the animals; they do not go home. During this time, farmers “*cut dairy farms*” for milking from bushes,¹⁵ where they milk the animals by hand and make halloumi. Open fattening is practiced in Cyprus, and the grass eaten by the animals varies depending on the region. Rich producers give hay to their sheep, bean hay to their sheep, barley, and wheat to their oxen, and vetch is ground in stone mills to their donkeys. Today, vetch has replaced vetch. There are also clichés for sarcastic conversations among the villagers regarding feeding. “*They ate bitta goduk in our present day, we neither milked nor milked them*”. “*Bitta*”¹⁶ is the name given to the meal,¹⁷ it got this name because of the shape of the feed sacks. The harvest period is also called the green period. It is the green fodder period for donkeys, oxen, and mules in February, and for goats and sheep in March. May is the harvest time called “*ear period*”, the stems are called “*kalem*” (pen) and are given to animals as fodder (RP-2).

Reproduction and birth

Although ewe-ram separation was not performed until 1974, breeding rams have been separated since then, preventing random breeding. Rams are kept until they are 4 years old. Breeding rams are fed specially with barley. Females leave for mating when they are 6 months old and if the newborn lamb is unconscious, air is blown via its nose, and cold water is poured on it. In case of a difficult birth, the hands are lubricated and the baby is removed (RP-1).

Angoni means grandchild. “*I left Angoni*” means I left it for breeding. It is generally used for breeding until the age of 4. Males and females are not separated, they live mixed. Beautiful appearance, hair structure, and horn are important in breeding breeder selection. Yellow goats are not wanted. When choosing a breeder, the family of the goat is taken into consideration in terms of milk yield. Is there a twin or triplet birth? Criteria such as these are examined and 25 goats are matched as one goat. The animal should be long-waisted and showy. It is considered that he is more “*handsome*” when he is taller. Pregnant animals are rarely cared for, they are separated from other animals 15 days before birth, and some barley is given as additional feed. Since mating is known, it is also known when the animal will give birth. If she is not pregnant, a “*repeat*” is performed for about 2 months and 40 days. Symptoms showing that she is pregnant begin when she is “*pregnant*” (RP-2).

Animal products

The halloumi cheese, one of the original animal products of Cyprus, is produced as follows: “*We boiled the milk,*¹⁸ *poured the orufi on it, and waited for 40 days, the whey will be clean, wait for 40 days, if it is dirty, “orufi” will come out*” (RP-1). Halloumi cheese is made from goat’s milk, most often by mixing goat and sheep’s milk. The goat is known as a very clean animal, and as evidence of this, it is argued that it never sleeps on unclean ground, and for this reason, the best meat and milk are obtained from goats. Sheep and goat meat is separated and Cyprus pastrami¹⁹ is made. Black sheep wool is undesirable because it cannot find buyers in the market (RP-2).

Discussion

Animals, which are cultural elements with the economy they bring, have become the main element of many idioms. As a result of their experiences with nature and the animals they interact with, humans have adopted animals with positive or negative characteristics. Concretizing human relations via animal characteristics expressed emotional conditions more strikingly, the message intended to be conveyed via the characteristics of animals became more effective, and the semantic fields of words were strengthened in terms of emotional value (Özavşar, 2019: 186). In TRNC, local people use animals and their characteristics as a means of allusion, praise, praise and even censure. An example of this would be the nickname *government* for those who have many animals. Even though the biology of an egg-laying animal is explained incorrectly with the words *Let my chicken be beautiful, if it does not give birth, it should not give birth*, can be cited as an example of highlighting the concept of beauty and cuteness and the concepts of love and aesthetics against the efficiency and profit-based nature of breeding. Beauty anxiety has also emerged in a reverse approach. The choice of black color in goats is because of the saying *We will feed the white livelihood like sheep*, praising the black goat and criticizing the sheep. As a reaction to the changing preferences as of 1974, *Should I eat goat meat? Can't you find anything else to eat instead of ox meat?* Also, one of the common sayings for sarcastic speeches *They ate bitta goduk today, we neither milked much* is argued as an indicator of wealth and profit. Nomadic culture, hunting, agriculture, and animal husbandry force people to live together with animals. This interaction resulted in the reflection of animal names as material in the language. Including animals in idioms and metaphors is an example of how proverbs and sayings are the summary of cultures. It can be argued that the connection between popular animal species and idioms with that culture and geography are clear examples encountered in the TRNC (Balaban and Güler, 2015: 299; Balaban and Seçkin, 2015: 274; Bildik, 2023: 161).

TRNC breeders, who know the temperament of animals as well as their descriptions, explain the reaction of an angry sheep, the way a goat learns its home and recognizes its shepherd, and mother-child relationships. These observations were also reflected in their animal choices, “*Can this goat be bred? Will it come?*” They emphasized the necessity of choosing docile animals. This is a marker that is also applied to other animal species in animal husbandry (Aşlım and Sinmez, 2017: 151). The fact that they were successful enough to train the goats in a strong and long relationship can be considered proof of this.

Unlike intensive breeding, naming animals not only makes it easier to find them in case they are stolen or lost but it can also be considered as one of the important examples of human-animal unity based on love. Sheep and goats are named according to their face, hair color, change and distribution of hair on the body, horns, ears, and age. The fact that this naming method is compatible with the examples in Anatolia can be considered as one of evidence that the cultivation culture comes from the same origin. (Kardaş, 2019: 36; Toygar, 1984: 123; Yüksel, 2012: 36). It was determined that these names are generally of Greek origin. The island of Cyprus was ruled by several Latin families during the Byzantine and Venetian periods. The Greeks, who constituted the majority in those times, were relegated to a lower

socioeconomic class on the island as the peasant class engaged in agricultural production. After the conquest of the Island by the Turks, especially Nicosia reached prosperity like the princely cities of the Ottoman Empire in the 17th and 19th centuries, the Greeks entered a period in which they gained the economic and political superiority of the Latins, and became stronger in the new order and became a group that continued the agriculture and animal husbandry of the Island (Erdoğdu, 2011: 1). After migrations and settlements, the Turks continued the livestock economy together and the Greeks and used Greek terms in their descriptions of animals, which can be considered as a natural process, and it can also be shown as evidence that the two communities lived in common and as friends for a period and the rising prosperity of the Greeks after the conquest of the Turks.

The names given in Anatolia are used differently in TRNC to describe sheep and goats and the products obtained from them. Although sheep are called cattle in Turkey, goats are called cattle in Cyprus. Çebiç is another name for goat. Herd although the term refers to all animals under the care of a person in Turkey, this term is used when talking about sheep in Cyprus. *Sucuk*, an important meat product, is called pastrami in Cyprus. Although the similarity in the nomenclatures shows the common origin with Anatolia, the differences can be considered as an example of the uniqueness of being an island community (Pungetti, 2012: 52; Yüksel, 2012: 36).

The economy created by small cattle is important for TRNC. Halloumi cheese is made from hand-milked goat milk (often by mixing goat and sheep milk) and has become a popular cheese outside the island as well. During the interviews, different information about sheep wool was obtained from studies on the economic history of Cyprus. When the studies in the literature on this subject were reviewed, it was reported that the island's economy suffered a disaster during WWII (Keser, 2011: 134; 2016: 261; Özsezer, 2015: 321). This is understandable as a result of war all over the world. However, during the interviews, Shepherd Kemal Derinok, born in 1928, argued that during the war there was an economy that could only survive on sheep wool and that this continued after the war. Families can own property from this business. As a result, it would not be wrong to say that this subject needs a deeper and international (British?) archival study.

Although looking after the family of the goat in terms of milk yield, tracing multiple births, and pairing 25 goats with one goat can be considered as a rational evaluation in breeding selection, the animal's beautiful appearance, long-waisted structure, flashy, *handsome* appearance, hair structure, and horn shape are a sign of the romantic perception of the breeders. visible. Although sheep and ram separation were not performed until 1974, the separation of breeding rams after that date and the prevention of random breeding can be considered as one of the proofs that scientific breeding principles came to the island (i.e. Cyprus) over time. The emergence of some animal diseases and epidemics in the same period can be considered a sign that the quarantine practice was broken. In Cyprus, where animal husbandry is done together with agriculture, the use of cattle for plowing and pulling cars coincides with the animal husbandry structure in Anatolian geography (Sinmez, 2011: 121; Yüksel, 2012: 51).

If the newborn lamb is unconscious, blowing air through its nose, pouring cold water, lubricating the hands in case of a difficult birth, and removing the baby are also known practices in Anatolia. The sulfur and olive oil mixture used in the treatment of scabies is one of the herbal and mineral drugs known throughout history. Treatment by burning incense and bushes is another method that has continued from past to present in rational treatment examples (Ak, 2017: 397; Alan Çavuş et al., 2021: 162; Sinmez, 2011: 111; Sinmez and Yaşar, 2016: 2; Yüksel, 2012: 43).

Believing that the disease described with the symptoms of coenurosis is caused by hunger can be considered a mistake from the past. There are many studies in the literature conducted on the use of carob in the treatment of diarrhea in humans (Demirci Kayıran, 2019: 194; Guenaoui et al., 2019: 1; Gübbük et al., 2016: 212; Yıldırım and Kargioğlu, 2015: 15). Its use in the treatment of diarrhea in Turkey also appears in foreign literature (Dahmani et al., 2023: 4). However, a study was detected in the literature review regarding its use in animals (Beynen, 2020: 1). This example, which was detected in TRNC, may pave the way for a new study on the treatment of animal diarrhea.

Collecting parasites such as worms, ticks, lice and fleas manually and using lime or diesel fuel to the wound are also seen in the TRNC as folkloric treatment elements (Kardaş, 2019: 98; Sinmez, 2011: 64; Yüksel, 2012: 73). It can be argued that the information they gave regarding the formation of hydatid cysts (drinking from puddles) is a rational determination. It overlaps with Anatolian folkloric animal treatment, from the name given to the *yagir* disease seen on the neck and back, to its treatment by using olive oil or burnt engine oil (Alan Çavuş et al., 2021: 161; Yerlikaya, 2002: 133).

Washing with clean lye and using olive oil is a common treatment protocol for the treatment of the disease, which they call smallpox, and whose symptoms are detected with rashes on the lips (Yüksel, 2012: 88). Chewing and spitting the green leaves of the oak tree, which is used in the treatment of the disease called whitening of the eyes (cataract?) and resulting in blindness, is also a folkloric treatment element. Different uses of oak appear (Alan et al., 2021: 162; Sinmez, 2011: 10; Yüksel, 2012: 78). These findings may suggest that there are examples of Anatolian folkloric animal therapy in the TRNC and that it is a result of the island's community's deep cultural relations with Turkey.

Although *langara* is seen as spleen disease (anthrax?) in dictionaries, it does not seem possible to reach this conclusion from what the breeders say. This result can be considered as a common name given to different diseases by mixing peracute form anthrax. The treatment performed by taking blood according to the treatment principles developed based on the Four Humours Theory²⁰ shows that this theory is still valid in the disease defined as *langara*, *blood loss*, or *the animal's blood stopped*. The emergence of the theory in human medicine and its popularity can be considered as evidence that the dominance of the thesis continues without passing via a rational filter (Erk, 1967: 28; Moe et al., 2014: 9). Horn cuts and abscess treatment, as well as the practice of drilling and draining the area, which is one of the oldest surgical modalities in history and starts with imitation, as well as cauterization,

which is encountered in veterinary books, are indications that it is still active in folkloric veterinary practices (Erk, 1967: 116; Moe et al., 2014: 4; Yerlikaya, 2002: 133; Yiğit and Yaşar, 2013: 31; Yiğit et al., 2015: 94). Using fertilizer to goats when they bleed during nail cutting, sometimes cauterizing them, and the use of feces as a treatment tool from the past are still seen (Alan et al., 2021: 161; Erk, 1967: 14; Moe et al, 2014: 2; Yerlikaya, 2002: 134; Yiğit and Yaşar, 2013: 31; Yiğit et al., 2015: 31). fixing the fractures with cloth and a flat piece of wood, giving the animal to drink soapy water to prevent diarrhea (Alan et al., 2021: 162; Kardaş, 2019: 67; Sinmez, 2011: 109; Yüksel, 2012: 131), giving the animal to drink oil when it is poisoned or there is foaming at the mouth are practices that are seen in Anatolian folkloric treatment practices, which can be considered as examples that strengthen the analogy the researcher established on the similarity.

The belief in the evil eye, having amulets, the belief that owls bring bad news, the idea that *dark color does not cause illness*, not wanting a yellow goat, and black sheep's wool not finding buyers in the market can be considered a reflection of an irrational considered that has maintained its dominance over society for centuries (Erk, 1967: 205; Moe et al., 2014: 7; Yerlikaya, 2002: 137; Yüksel and Özen, 2021: 93).

Using materials in the construction of sheepfolds called *mandıra* or *istinyay*, such as stones, wood, adobe, and white soil called *havara*, obtained from the environment, can be given as an example of the praiseworthy system preferred as an environmentally friendly approach in our present day and recommended in ecological production, which was used for hundreds of years, in the ecological destruction we are experiencing. As an alternative, it can be offered to industrial societies (Çukur and Saner, 2005: 40).

Yüksel (2012: 17), argued that folkloric treatments can also be an important source of the great knowledge accumulated with the development of modern medicine and new drugs and modalities in the field of study and that the accumulation of thousands of years should be evaluated. Cyprus, with its island community characteristics and cultural background, joins this right fight. Also, the data in veterinary folklore studies do not only conclude the history of medicine. The island's economy and social structure can also be evaluated in terms of the values it has produced from the transition to the present day.

It can be argued that animal breeding in Cyprus, passed down from father to son among generations, was able to establish a strong structure with its modalities and traditions over the centuries. Although this way of earning is a necessity, the statement *it is a job/profession done with great love* is something observed during the interviews. As a result, it is possible to argue that the similarities of TRNC with Anatolia arise from mainland-island relations, and the differences arise from additions and subtractions shaped by the characteristics and cultural background of TRNC.



Figure 1. Shepherd Kemal Derinok



Figure 2. Shepherd Çoban Âdem Sadrazam



Figure 3. Shearing scissors



Figure 4. Gavcar



Figure 5. Shepherd's badge and horseshoes

Endnotes

- 1 <https://veterinary.neu.edu.tr/> This fact is not only valid for veterinary services; human physicians also had to receive their education in a country other than the Island. The life and work of Dr. Hafız Cemal LOKMANHEKİM, one such figure, are particularly important in this context. Dr. Lokmanhekim not only served Cyprus as a physician but also made great efforts to enlighten the people of the Island. Among his contributions, his work in agricultural education is also noteworthy. For more detailed information, see: Fedai, H (2001). Dr. Hafız Cemal Lokmanhekim, Anı-Yaşantı, Dr. Hafız Cemal Lokmanhekim ve eşi Sabiha Lokmanhekim Sağlık Vakfı Yayını, İstanbul. Turan, M., Yınacı Yarıbaşı, K. (2001) Ömrünü Halk Hekimliğine Adanmış Aydın Bir Tıbbiyeli Portresi Dr. Hafız Cemal, KEBİKEÇ İnsan Bilimleri İçin Kaynak Araştırmaları Dergisi, Dosya: Tıp Tarihi ve Folklorik Tıp, 6(12), pp. 91-112. Fedai, H (1995). Kıbrıs'ta halk hekimliği üzerine bazı tespitler, III. Milletlerarası Türk Halk Edebiyatı ve Folkloru Kongresi Bildirileri, pp. 290–291, Kültür Bakanlığı Yayınları, Ankara.
- 2 **Kemal Derinok:** Resource Person – 1 (RP-1). Shepherding is the family profession of Kemal Derinok, who went to school for 3-4 days. He had sheep because his father did not want goats. He started working with 50 sheep, and over time increased his herd to 150 sheep. In 1942, he received a license for 120 animals from the headman to be a shepherd. His father advised/taught Kemal to name the animals based on their descriptions so that he could find them in case they were stolen. In the days of hand shearing, he could shear 40 sheep a day (Fig. 3), and he could detect pregnancies starting from two months. He had no superstitions, he says about the evil eye, “*If the evil eye comes, good luck comes*”. He says that his wife, Dilber DERİNOK, had amulets made for animals, but he threw them away when he found them. He also says “*These are just words*” about having an amulet, but he believes that owls bring bad news. When he sees an owl, he fires a rifle into the air.
- 3 **Adem Sadrazam:** Resource Person – 2 (RP-2). He was born in 1958 in the village of Tepebaşı, in a family of Yoruk origin. He defined animal husbandry as a family profession. The family once had an average of 1000 goats, ranging from native Cypriot breeds to Maltese. He also said that he was born among goats and still loves them very much. He explains this with a memory he had with his father; “*I couldn't choose a goat, and my father would say, “Son, you want my hen to be beautiful, if she doesn't give birth, let it go” ... “I don't want to slaughter and eat the animal I love, or even sell it.”* Sadrazam says that the number of animals increased after 1974. The nickname of the father, Rasim SADRAZAM, was “*Government*” because he owned so many animals. Two years ago (2014), he felt sad and left animal husbandry because he found the animals demoralized and weak. His older brother, Cengiz SADRAZAM, is the only person known for training goats in Cyprus. According to Sadrazam, *galliga* (blacksmith) came to Cyprus with the Armenians who immigrated from Turkey in the 1920s.
- 4 Sillina/sellinyes/sellena: Celery. Greek sellena (plural)/selleno(technical) Greek. selino ‘celery’. Old Greek. Selinone (Kabataş, 2009: 497).
- 5 Langara: Extreme thirst and shivering. Greek vlangara (vlanca+-ara) spliniki apoplksia, spleen disease, dazed, stunned (Kabataş, 2009: 397).
- 6 Golimba/Golimbo, puddle, pond, pond. Greek golimba/golimpos mikri limni/small lake. Old Greek. colimvos cf. lake (Kabataş, 2009: 284).
- 7 Wounds caused by saddles and saddles on the backs of pack and mount animals, and faded and greasy parts of clothing because of wear and tear. A wound on the back of animals such as horses, mules and donkeys caused by the impact of saddles, saddles and loads. In the 14th century Anatolian Turkish texts, the wound on the back of animals means an animal with a wounded back. In Anatolian dialects, *yağır* is employed to mean the wound caused by a saddle and saddle on the back of mounts and pack animals, the wound on the legs and hips of those who ride horses for a long time, and baldness. In Turkic languages, *yagır* in Azerbaijani, *yagır* in Turkmen, *jör* in Kyrgyz, *javir* in Kazakh, *javir* in Kara Kalpak, Nog. ET, *yagır*, *yagır* (Kabataş, 2009: 580). The place between the musters of the horse and the wound caused by the saddle (Anon: <https://sozluk.gov.tr/>).
- 8 Shinya/shingya: ‘a type of resinous tree (*Pistacia lentiscus*) resembling a strawberry’. Greek *shinnia* ‘shinos/gum tree’. Old Greek *shinos* (Kabataş, 2009: 533).
- 9 Biz: ‘a pointed tool employed to drill holes (Çamlıca/Kufez)’. It is not employed in Anatolian dialects. In Turkic languages, Azerbaijan ‘a tool with a sharp tip and employed for piercing’, Turkmen ‘the tool employed by shoemakers to pierce leather’, Bar, bis, Koy, biz, Uzb. Bigiz. In the Oghuz group, it is a rule that inner voice /g/s are dropped. Comp. *bizlengic* (Kabataş, 2009: 113).
- 10 Gavcar: An early-drying, herbaceous plant (*Ferula communis*), a type of plant from whose very light and fibrous stems bottle stoppers are made. In 16th century Anatolian Turkish texts, *kavcar* means an object that can be ignited with a spark. *Kavcar*, juniper tree bark, millet bark in Anatolian dialects (Antalya); it is employed to mean ‘long, bone-handled 30-40 cm pocket knife’. It is understood that the root of the word *kavcar*, which is also known as devil's grass in Cyprus, was given this name because of the meaning of the word *kavcar*, ready to burn, dried. In the Dîvân, kaw was recorded as a flammable object. Kashgarli mentions two actions that are understood to be derivatives of a common root, meaning *kawçı-* to attack and *kawçı-* to anger. It can be considered that these actions are derivatives of the word *kaw*. It can be argued that the word is derived from the form *kaw+(t)ç+t-kawçı-kawçı*. There is a strong possibility that the meanings of actions will expand through abstraction and it is clear that the Turkish verb *kavr-* (*kagur-*) is also a derivative of the same root: *kag*, *kag+-(i)r- kagur- kavur*. The example of

kagrul- (*kagurul-* *kag+-ur-*) roasting given by Kaşgarlı supports this. In Kyrgyz, *kak* means dried, sand, and in Altay language, *kak* means sand. Based on these, it can be considered that the word *kavcar* is derived from the form (*kag*) *kaw+(i)ç kum*, “*yanacak eski*”, *kawıç +i+-r*; *kavcır*, *kavcar* (Kabataş, 2009: 265).

- 11 Topuz (Mace): A stick that has a small ball-shaped tip employed by shepherds. Top + -(u)z suffix that derives nouns from nouns. A pointed stick is called *bizlengic* in Cyprus (Kabataş, 2009: 555).
- 12 Destiban: Countryside watchman, ranger.
- 13 It is the largest plain of the island, in the inner part of Cyprus and is approximately 1000 km². Kanlıdere and Çakıllı Dere streams flow from here. Since it is dry, more grain is produced.
- 14 *Havara*: ‘humus soil, calcareous, clay soil’. *Havara* is employed in Anatolian dialects to mean ‘a kind of soft, white, chalky building stone’. Ar. *hawara*. In Greek, it is employed as a Turkish loan in the form *kavara* (Kabataş, 2009: 321).
- 15 The process of making dairy.
- 16 *Bidda/bitta*: thin bread, pita. Greek *bitta*. Push. pita Wool. pita, flat dough. Lat. *picta*. *Biddaga/bittaga/bittafa*: flat. Greek *bittaga* see *bidda* (Kabataş, 2009: 108).
- 17 The definition was employed by Adem Sadrazam. However, it must be known that the definitions of meal cake and pulp feed are often employed incorrectly in the livestock industry. *Bagasse* is feed made from all kinds of oilseeds and plants whose oil has been extracted. Pulp is the feed made after the water of the plant is removed.
- 18 *Orofi/Oro*: Halloumi juice. Greek *orofi* ‘*noros tirogala/serum, whey*. If halloumi is to be made, the curd is removed from the molds, placed on a tray and rested in cold water. After the cheeses are taken, they are thrown into the boiling orofin one by one (Kabataş, 2009: 450).
- 19 The animal product known as sausage in Turkey is called “*pastrami*” in Cyprus.
- 20 The theory of Hippocrates based on four bodily elements that make up the human body and to which diseases are associated. The causes of diseases are *yellow bile*, *black bile*, *blood and mucus* in the human body and explain it according to the incompatibility in the composition of these four. The cause of the disease is the contamination of these four fluids in the body, and in the treatment, the dirty fluids are evacuated by bloodletting or enema. This idea lasted until the 19th century.

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