

Research on beliefs about animals in Balıkesir folklore

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ABSTRACT

In the research, it was aimed to contribute to folklore research by identifying various beliefs about animals among the people in Balıkesir region. For this purpose, face-to-face interviews were conducted with 50 resource persons living in the region between January 1 and February 1, 2023, through the “information collection form” prepared for this purpose. The data obtained from the sources was evaluated with the “content analysis” technique. The study identified 144 folk beliefs about animals among the people. The findings obtained from the study were classified under six headings, namely, “beliefs about good luck and abundance”, “beliefs about bad luck”, “beliefs about the evil eye”, “religious beliefs”, “beliefs about illness and treatment”, and “other beliefs”. As a result, in this study carried out in the Balıkesir region, rich folkloric practices were identified, and when compared with the studies conducted in other regions, it was determined that they have both similarities and differences. Furthermore, it was found that people interact with animals in cultural and social settings and have integrated their beliefs into their everyday lives.

INTRODUCTION

The dictionary definition of belief is given as “the act of believing, the thing that is believed” (IDK, 2023). “Veterinary medicine folklore” refers to the distinctive practices, customs, and diverse beliefs that are specific to the veterinary medical profession (Salman, 1948; Dinçer, 1967; Dinçer, 1980; Doğanay, 1982; Boratav, 1994; Yüksel, 2021). Because of their nomadic culture, Turks have had close bonds with animals since the beginning of history, and they have always lived a life intermingled with animals due to their geography (Yeşildal, 2007). Over time, this background has led the Turkish people to develop a spiritual bond with animals, and they have incorporated into their everyday lives and folklore a variety of beliefs that have arisen from these close bonds (Yeşildal, 2007; Mollaibrahimoğlu, 2008). Animal-related beliefs and behaviors, which hold a significant place in folk beliefs, have also been studied within the scope of folklore research in veterinary medicine. Studies on folk beliefs in veterinary medicine have been authored in various regions of Türkiye (Örnek, 1966; Doğanay, 1982; Mollaibrahimoğlu, 2008; Özen and Yüksel, 2014; Küçükaslan and Uçar, 2016; Sinmez and Aslım, 2017; Yüksel and Özen, 2021). Nevertheless, the results of the literature review revealed that no relevant study had been conducted in the Balıkesir region.

Balıkesir’s favorable soil, climate, and location on the coast of the Marmara and Aegean seas have made it the home of numerous civilizations throughout history. Research revealed that the Balıkesir region was the site of the prehistoric settlement of Balkan immigrants, particularly towards the end of

the Chalcolithic period (Veli, 2003). During the Bronze Age, life in this area was influenced by the Trojan civilization (Sevgi, 1994). Balıkesir, earlier referred to as Mysia and Karesi, has been ruled by the Roman, Byzantine, Anatolian Seljuk, Karasid Dynasty, and Ottoman Empires (Kahyaoğlu, 2021). The purpose of the study was to determine the folk beliefs that the people in the Balıkesir region had about the animals, to assess these beliefs by tracing their origins, and to make a contribution to the field of folk science research.

MATERIALS and METHODS

The primary data sources for the study were in written and spoken form, collected from residents in the Balıkesir area. For written data, a “data collection form” with six questions total about knowledge and beliefs about animals from the Balıkesir region was prepared, in addition to questions about demographic data like “name-surname, year of birth, profession, name of the district, and village.” The oral data were recorded once the source individuals gave consent to it. The methodology of “informant interviews” has been employed as one of the qualitative research methods in the social sciences. In the selection of informants, factors like having been born in Balıkesir and its districts or having resided in the area were taken into consideration. At the end of the study, the sociodemographic details of the informants who either have beliefs or attest to their presence are provided. The data collected through face-to-face interviews with 50 informants in January and February 2023 was processed and analyzed individually using the content analysis method. In a qualitative sense, content analysis uncovers the cultural structure of the area under consideration as opposed

to making generalizations. The ethics committee's permission was obtained to conduct the study. The list of informants is provided at the end of the article.

The results of the study were categorized under several headings, namely, "Beliefs regarding good luck and abundance", "Beliefs regarding jinns," "Beliefs regarding the evil eye," "Religious beliefs," "Beliefs regarding illness and treatment," and "Other beliefs."

RESULTS

Table 1. Beliefs regarding good luck and abundance.

Category	Resource Persons	Category	Resource Persons
The stork brings blessings, and good luck	(KK.1, KK.19, KK.38)	The cat is auspicious, it increases energy and fertility	(KK.26)
It is believed that storks are lucky	(KK.27)	It is auspicious to feed bees	(KK.40)
The squirrel is auspicious and fertile	(KK.2, KK.3, KK.5, KK.16, KK.18, KK.19, KK.29, KK.31, KK.45)	Bees are fertile	(KK.36)
The ant brings abundance	(KK.2, KK.3, KK.15, KK.14, KK.21, KK.24, KK.25, KK.23, KK.27, KK.31, KK.34)	The lamb and the sheep are like angels	(KK.20, KK.36)
It will be fortunate if the ant gets into the home	(KK.39, KK.50)	The hummingbird hawk-moth brings good luck	(KK.37, KK.47)
The lamb is a blessing	(KK.4, KK.13, KK.22, KK.29)	The goat is an auspicious animal	(KK.40)
The sheep is a blessing	(KK.32, KK.33, KK.39, KK.40, KK.41, KK.42, KK.43, KK.48, KK.50)	When a sheep comes in, it makes the household wealthy	(KK.41)
The lamb is an auspicious, fertile, blessed, and lucky animal	(KK.9, KK.17, KK.20, KK.30, KK.32, KK.33, KK.40, KK.41, KK.42, KK.43, KK.48)	The weasel is a lucky animal	(KK.46)
The lamb and the goat are blessed animals	(KK.6)	On summer evenings, a swift approaching the house's chimney indicates good fortune	(KK.46)
The swallow is an auspicious and fertile animal	(KK.5, KK.9, KK.10, KK.12, KK.13, KK.19, KK.38)	The pigeon is a lucky animal	(KK.46)
You will find success if the snake runs away before you	(KK.11)	The cow is fertile	(KK.48)
The ladybug brings good luck, it is a lucky animal	(KK.15, KK.24, KK.25, KK.35)	The horseshoe represents luck	(KK.48)
The ladybug is a blessing	(KK.22)	Feeding a dog or cat at home is beneficial	(KK.48)
The ladybug brings good news	(KK.47)	When the ant comes inside the home, blessings will follow	(KK.49)
The elephant brings abundance, serenity, and luck	(KK.31)	The birth of a pied sheep is auspicious	(KK.49)
The camel is a blessed animal	(KK.19)		

Table 2. Beliefs regarding jinx.

Category	Resource Persons	Category	Resource Persons
A dog's howl is not lucky; rather, it's an unlucky sign	(KK.1, KK.14, KK.26, KK.28, KK.48)	The crow brings bad luck	(KK.4, KK.7, KK.10, KK.44, KK.49)
A dog's howl indicates that someone is about to pass away	(KK.3, KK.45, KK.35)	The crow is a disliked animal	(KK.15)
Feeding a dog at home is bad and regarded as filthy	(KK.37)	Crowing brings bad luck	(KK.37)
Killing weasels is not a good thing	(KK.16, KK.17)	The raven symbolizes evil omens	(KK.15)
Getting into trouble with a weasel brings bad luck; it is unlucky	(KK.5, KK.9, KK.11, KK.12, KK.13, KK.19, KK.20)	The raven is ominous	(KK.7, KK.44)
Dove flesh is regarded as ominous	(KK.13)	The pig is ominous	(KK.22)
For whoever kills the spider, bad fortune will follow	(KK.6)	Seeing a pig is not a good thing	(KK.30)
Shooting a deer brings bad luck	(KK.7, KK.17, KK.18, KK.21)	The pig is filthy	(KK.37)
The owl is ominous	(KK.4, KK.15, KK.24, KK.28, KK.29, KK.39)	Feeding a pig is not a good thing	(KK.45)
A dead body will exit a house if an owl sits on its chimney of it	(KK.9)	There will be stealing if there are too many mice	(KK.26)
If an owl sits on the chimney of a house, it is ominous	(KK.8, KK.46, KK.48)	A black cat crossing the street brings misfortune	(KK.26, KK.27, KK.31)
Seeing an owl is associated with death	(KK.23, KK.25, KK.34)	Things will not go well if a black cat is spotted on the road	(KK.33, KK.38, KK.47)
Seeing an owl means that things will go wrong	(KK.30)	The cat is a filthy animal	(KK.41)
The owl's crowing brings bad luck	(KK.8, KK.36)	The rabbit is ominous	(KK.38)
Seeing an owl brings death to the household	(KK.43)	Seeing a rabbit go by is thought to be unlucky	(KK.41)
When an owl stares directly into one's eyes, it's ominous	(KK.28, KK.32)		

Table 3. Beliefs regarding the evil eye

Category	Resource Persons	Category	Resource Persons
A dry animal head is hung at a cropland's entrance	(KK.4, KK.14, KK.40, KK.48, KK.49)	The "ant prayer" is hung on the door of houses against the evil eye	(KK.31)
Horseshoes are hung on the doors of houses	(KK.5, KK.8, KK.15, KK.17, KK.22, KK.25, KK.32, KK.34, KK.32, KK.50)	A cow's head is hung against the evil eye in a bee yard	(KK.37)
A horseshoe and a rabbit's foot are hung over the door at the entrance	(KK.46)	Animal heads are hung on the door against the evil eye	(KK.38, KK.50)
A camel is good for the evil eye; it is an auspicious animal	(KK.13)	Sap is taken from trees and fed to children to ward off the evil eye if they hear the rusty sound of a rooster	(KK.39)
Anyone who comes eye to eye with a black cat will get the evil eye	(KK.29)	The animal collar is adorned with bells and beads to keep off the evil eye	(KK.42)
An evil eye will come upon someone who comes eye to eye with an owl	(KK.31)	The evil eye will stay away if the turtle skin is dried and hung	(KK.48)

Table 4. Religious beliefs.

Category	Resource Persons	Category	Resource Persons
Alevis eat fox meat	(KK.44)	The lamb is an angel	(KK.16, KK.19)
Rabbit meat is forbidden for Alevis, they do not eat it	(KK.1, KK.3, KK.6, KK.9, KK.10, KK.13, KK.17, KK.18, KK.44)	Fox (çatal tilki) is forbidden	(KK.40)
Dove flesh is inedible; it is forbidden	(KK.13)	Owls allude to Allah	(KK.46)
Rabbit cannot be eaten	(KK.44)	Venison is forbidden	(KK.47)
Pork cannot be eaten	(KK.21)	Because the prophet rubbed the cat's back, they refer to it as prayed	(KK.49)
Pigs are forbidden; they are not loved	(KK.2, KK.4, KK.5, KK.11, KK.12, KK.14, KK.15, KK.16, KK.29, KK.30, KK.32, KK.35, KK.44, KK.50)	The ant is regarded as sacred	(KK.49)
The lamb is a blessed animal	(KK.6, KK.23, KK.24, KK.34, KK.43)	Camel meat breaks the spell	(KK.16)

Table 5. Beliefs regarding illness and treatment.

Category	Resource Persons	Category	Resource Persons
Alcoholics are given the foam from a camel's mouth to help them quit drinking	(KK.1, KK.6, KK.11, KK.12, KK.16, KK.18, KK.36)	Boiled badger flesh is beneficial for sheep with sulaz and foot-and-mouth diseases	(KK.38)
Goat's milk is beneficial for children	(KK.4)	Sour black mulberry is beneficial for rams	(KK.38)
Goat milk helps children with bronchitis	(KK.20, KK.46)	Shark meat is good for back pain	(KK.29)
The fat and fleece from the lamb's tail are wrapped around the bodies of children with bronchitis	(KK.5, KK.17, KK.22, KK.34, KK.43)	Spiny juniper is beneficial if it is mixed with salt and fed to animals	(KK.38)
The water that the lovebird sips is given to the child who is unable to speak	(KK.6, KK.25, KK.34)	Patients with bronchitis are fed raw, mashed village chicken flesh	(KK.38)
Pressing flesh on the skin helps to heal painful bruises	(KK.30)	Ticks and moths from horses can be removed with the help of olive oil	(KK.38)
The foam from the camel's mouth is beneficial for children who are unable to speak	(KK.1, KK.8, KK.9, KK.10, KK.14, KK.15, KK.45)	Olive oil causes sheep and goats to shed their hair, feathers, and internal parasites	(KK.50)
When the galyak ¹ is still warm, it is wrapped around the child who has bronchitis	(KK.15)	Animal spleen is good for anemia	(KK.26)
Lambskin is good for bronchitis	(KK.19)	The wounded area of the body is covered in tail fat	(KK.39)
Partridge meat is beneficial for children	(KK.21)	There will be suffering if the pig gets into the garden	(KK.40)
The tail fat of animals is medicinal	(KK.23)	Animal bone is beneficial against the human evil eye	(K.41)
The lamb's tail fat is tied around the waist to relieve low back pain	(KK.28)	At a push, the horse's right foot can be eaten	(KK.41)
Three stones in the head of brown meagre are beneficial for kidney stones	(KK.28)	Turtle blood is good for hemorrhoids	(KK.42)
Leeches are used medicinally	(KK.31)	Veal is applied to the region that was bruised during the fall	(KK.46)
Lamb tail fat is applied to the sore area	(KK.32)	When a scorpion stings, it is crushed and applied to the wound	(KK.48, KK.46)
Leech therapy is good for both humans and animals	(KK.35)	The newborn baby is fed with the milk from the animal that has just given birth	(KK.46)
Consuming a wolf heart would be beneficial for epilepsy patients	(KK.37)	Galyak is good for bronchitis	(KK.48)
When a person has bronchitis, animal skin is adhered to the body in a moist condition	(KK.38)	The frog is good for warts	(KK.48)

¹A flat, glossy kind of fur obtained from a newborn or stillborn lamb or kid (goat).

Table 6. Other beliefs.

Category	Resource Persons	Category	Resource Persons
Winter begins in a week or ten days if the animals from the dispersed plateau return to the village on their own	(KK.39)	When cats show the back of their heads, it means it's going to rain	(KK.37)
Dog howling is believed to be an allusion to the call to prayer	(KK.3, KK.21, KK.42)	Winter begins in a week or ten days if the animals from the plateau return to the village	(KK.39)
The wolf is an animal that is feared and considered a monster	(KK.45)	Seeing a slithering snake on your way to work indicates that things will go smoothly	(KK.39)
The wolf is a respected animal	(KK.18)	Winter will pass well if the animals lie scattered when they go to sleep; summer will pass smoothly if they remain together	(KK.39)
The wolf is a symbol of power; it is called a monster; people respect it and are also afraid of it	(KK.4, KK.5, KK.11, KK.14)	If one messes up with the weasel or the marten, it will ruin even the house's owner	(KK.46)
Turkmen do not eat rabbit meat	(KK.7)	The arrival of the Aegean-native Sülümançık Mediterranean house gecko will be accompanied by blessings	(KK.46)
Whoever spots the stork in the sky goes off on a journey	(KK.2, KK.12, KK.14)	If it flies, the hummingbird hawk-moth will welcome guests into your home	(KK.48)
Seeing a snake indicates that things will go smoothly	(KK.24)	The hummingbird hawk-moth is ungrateful	(KK.49)
It is not good to ruin a bird's nest; if one does, he will not have peace at home; grief will follow	(KK.28)	The cat is ungrateful	(KK.49)
If a person sees a snake on the road, his affairs will flow like water	(KK.33)	An animal sleeping in the shade develops illness in its lungs	(KK.50)

DISCUSSION

Upon a detailed examination of the study's findings, it is observed that for the belief related to animals in the Balıkesir region, sheep, lambs, goats, cows, horses, camels, elephants, storks, swifts, pigeons, swallows, cats, dogs, weasels, squirrels, ladybugs, bees, ants, geckos, and snakes are associated with good fortune and prosperity (Table 1). According to the findings of the study, the Balıkesir region has diverse beliefs about animals with rich elements (Table 1, Table 2, Table 3, Table 4, Table 5, Table 6). The finding that the stork and dove are auspicious, while the sheep and lamb are both blessed and auspicious, is consistent with the findings of previous research on beliefs in Anatolian folklore about animals (Olgunsoy, 2007; Yüksel, 2012; Küçükaslan and Uçar, 2016; Sinmez and Aslım, 2017; Yüksel and Özen, 2021).

A study conducted in a different region has also identified the belief that the pigeon brings luck and holiness because it protected the Prophet Muhammad (Danış et al., 2021). The findings of this study, which focuses on the Balıkesir region,

regarding the belief that the pigeon is a lucky animal, can also be attributed to the fact that it protected the Prophet.

Again, religious influences are known to play a role in why the pigeon, which is said to bring good luck and blessings, is so beloved in the Balıkesir region (Olgunsoy, 2007). Swallows are not killed in the Balıkesir region. The swallow is believed to be an auspicious and fertile animal (Table 1). The study suggests that religion has a role in the Balıkesir region's reverence for the swallow, who is believed to have saved the Prophet Muhammad (Olgunsoy, 2007). The fact that "horseshoes are hung on the doors of houses" to keep the evil eye away can be explained by the fact that this belief is prevalent across Anatolia (Gezgin, 2007). Although the cat is regarded as an auspicious and fertile animal, it is well known that the belief that a black cat crossing the road brings bad luck originates from the cat's ungratefulness as well as religious factors (Olgunsoy, 2007).

The ancient Turks thought that the evil eye could affect both live and inanimate beings, so they used a horse's head on scarecrows or stakes in yards to protect their vineyards and gardens

from the evil eye (Çıbla, 2004). It has been discovered that the practice of hanging dry animal heads at croplands' entrances in the Balıkesir region as a means of protection from the evil eye is also used in other regions (Dinçer, 1967; Araz, 1991; Arslan, 1998; Yerlikaya, 2002; Kurum, 2008; Mollaibrahimoglu, 2008; Sinmez, 2011; Özen and Yüksel, 2014; Küçükaslan and Uçar, 2016; Sinmez and Aslım, 2017). The Alevi-Bektashi tradition is primarily responsible for the manifestation of ominousness associated with rabbits in the Balıkesir region and our country as a whole. The results of the research support this theory (Selçuk, 2008; Üçer, 2005; Boratav, 1984; Küçükaslan and Uçar, 2016).

The view that dove flesh is considered ominous and forbidden is dominant in the region (Table 2). Another study in the region determined that the dove is important to the locals. One of the reasons for not killing the dove was that it used to be a human, a bird beloved by Allah, and was close to humans (Olgunsoy, 2007).

The study determined that the belief that the owl brings bad luck and evokes death stems from religious beliefs (Table 2, Table 4). The fact that the owl is regarded as an ominous bird associated with death has also been established in a previous doctoral dissertation study, as well as in other studies (Yüksel, 2012; Küçükaslan and Uçar, 2016; Sinmez and Aslım, 2017). Although the owl is generally regarded as ominous in religious culture, studies have revealed that it is both auspicious and ominous in Turkish culture (Kaman, 2015; Olgunsoy, 2007; Köse, 2019). Furthermore, it was discovered that the participants' expression "Owls allude to Allah" was very similar to the expression "They say it is ominous for an owl, but it always says the name of Allah, so it cannot be ominous" as mentioned in a doctoral dissertation study conducted in the same region earlier. Despite the association between owls and death and ominousness, the data collected in the Balıkesir region indicates that owls have a positive reputation (Olgunsoy 2007). Moreover, it is possible to believe that Allah sees the owl as having a place.

Although the study findings state that eating venison is prohibited in a religious understanding, the Directorate of Religious Affairs has declared that, by Islamic law, there are provisions that allow it (Din İşleri Yüksek Kurulu, 2024a, 2024b). It could lead us to believe that this is just a local superstition with no connection to religion.

The study suggests that in terms of illnesses and treatments, alcoholics should be given camel's mouth foam to help them quit drinking (Table 5), and that children who are unable to speak can benefit from camel's mouth foam because camels are said to have a protective charm against the evil eye. In a previous survey in the Balıkesir region, the informants stated in their responses to a question regarding camels that the devil can be disguised as anything other than a camel or sacrificial sheep (Olgunsoy, 2007). There is a very large collection of folklore regarding the camel, which is particularly important, especially in the Aegean region (Seyirci, 1987).

Research has revealed that there is scientific support for the claim that goat's milk can help children with bronchitis

(Table 5). According to certain studies, goat's milk can help treat eczema, asthma, digestive issues, and some allergy symptoms. Children who drink goat's milk also tend to be heavier, and taller and have better skeletal systems and blood serum content values (such as calcium and vitamin A) than children who drink cow's milk (Coşkun and Öndül, 2004; Demirhan and Şahinler, 2022). We can say that this belief expressed by local people is not only considered a folkloric practice but also has a scientific basis.

The information provided in this study, which was carried out in the Balıkesir region, also indicates to us that camels are highly valued by the local population (Table 1, Table 3). Religious themes provide an explanation for the belief that "it is not good to ruin a bird's nest; if one does, he will not have peace at home; grief will follow," which is featured in the "other beliefs" section. It is well known that touching a bird's nest or young is undesirable in Islam. It's well known that Turks have an intense love for birds of all kinds, including pigeons, storks, and swallows. In fact, during the Ottoman Empire, people were believed to have committed sins if they hurt these animals or disturbed their nests; it was also illegal to take bird eggs or young, and violators faced severe punishments (Sarıcık, 2001).

The wolf, believed to be sacred by the Turks, is known to symbolize enlightenment, valor, power, and the state (Çoruhlu, 2011; Yurdakul, 2023). In addition, the wolf is also seen as a symbol of descent and reproduction in the old Turkish belief system (Çoruhlu, 2019). The wolf is known to have represented the might of the Turks throughout history and to have always been a powerful animal. The wolf embodies the core characteristics of the Turkish people, being a powerful and venturesome animal (Sarı, 2017; Altun 2019). The phrase "strong like a wolf" further attests to the strength of wolves (Altun 2019). Therefore, the conclusion that "*the wolf is a symbol of power*" as found in this study is not coincidental. Several studies have suggested that people view wolves as symbols of power, as the examples above have demonstrated, and this study shows that this belief is valid among the people in the analyzed region.

CONCLUSION

Consequently, this study found that the Balıkesir region's medicine is rooted in folklore beliefs about animals, has great potential, and is significant to the local population because animals are a part of human existence from birth to death. This study is also thought to be useful for guiding broader studies in the future.

DECLARATIONS

Ethics Approval

This research was approved by The Ethics Committee of the Ankara University. (AÜEK, Ref No: 160, Tarih: 07/11/2022)

Conflict of Interest

Author declare that there are no conflicts of interest for this study.

Consent for Publication

Not applicable

Author contribution

Idea, concept and design: NY

Data collection and analysis: NY

Drafting of the manuscript: NY

Critical review:NY

Data Availability

The data is available from the corresponding author on reasonable request.

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Resource Persons

KK.1. Kayhan Kuzu, born in 1983-ship captain.

KK. 2-Türker Ayhan, born in 1979-manager.

KK.3. Barış Baykara, born in 1979-architect.

KK4. Cihat Yedikardeşler, born in 1971-farmer.

KK.5-Ayça Nadasbaş, born in 1990-manager.

KK.6-Osman Doğru, born in 1950-chauffeur jobs.

KK.7-Baykal Doğan, born in 1974-official manager.

KK.8-Leyla Kılıç, born in 1984-civil servant.

KK.9-Murat Ersoy, born in 1985-manager.

KK.10-Yiğit Çobankuşu, born in 1988-manager.

KK.11-Eren Ocaktürk, born in 1987-basketball player.

KK.12-Onur Canbaz, born in 1989-firefighter.

KK.13-Cenk Yoldaş, born in 1979-manager.

KK.14-Mürvet Yenikardeş, born in 1947-housewife.

KK.15-Kamile Dokuyucu, born in 1975-manager.

KK.16-Rahmi Akkuzu, born in 1977-butcher.

KK.17-Özden Dokuyucu, born in 1971-worker.

KK.18-Bekir Yılmaz, born in 1935-soldier.

KK.19-İbrahim Emir, born in 1973-driver.

KK.20-Arda Topsakal, born in 2004-carpenter.

KK.21-Ziyet Yılmaz, born in 1974-worker.

KK.22-Gürcan Ersoy, born in 1979-manager.

KK.23-Serkan Ocaktürk, born in 1985-driver.

KK.24-Ali Sarıbaş, born in 1992-business man.

KK.25-Mert Kolaşinli, born in 1983-banker.

KK.26-Funda Can, born in 1979-manager.

KK.27-Hatice Yağmur, born in 1981-manager.

KK.28-Ferah Sağdıç, born in 1974-manager.

KK.29-Hande Kocabıyık, born in 1988-manager.

KK.30-Fulden Varol, born in 1995-food engineer.

KK.31-Seda Nadasbaş, born in 1983-teacher.

KK.32-Menşure Sarıkız, born in 1959-nurse.

KK.33-Süleyman Özdemir, born in 1989-worker.

KK.34-Cüneyt Nadasbaş, born in 1979-teacher.

KK.35-Burcu Muştı, born in 1956-financier.

KK.36-İsmet Topsakal, born in 1951-driver.

KK.37-Medine Yalazı, born in 1967-hauswife.

KK.38-Şaziye Aşık, born in 1979-farmer.

KK.39-Hayrettin Aykut, born in 1963-farmer.

KK.40-Mehmet Yalazı, born in 1969-chef.

KK.41-Hafız Mustafa Aykurt, born in 1933-teacher.

KK.42-Kadir Karaaslan, born in 1957-driver.

KK.43-Arzu Topsakal, born in 1974-accountant.

KK.44-Bora Ceylan, born in 1979-pharmacist.

KK.45-Hakkı Evran, born in 1972-teacher.

KK.46-Behiye Topsakal, born in 1957-hauswife.

KK.47-Meral Çakır, born in 1987-hauswife.

KK.48-Ayşe Yalazık, born in 1946-hauswife.

KK.49-Emine Bayram, born in 1977-hauswife.

KK.50-İlker Topsakal, born in 1979-soldier.