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# ***JOURNAL***



*of the International Society for  
Preservation of Primitive  
Aboriginal Dogs*

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## ***From the Publisher...***

### ***Dear members of PADS and readers of our Journal,***

The first issue of the PADS International Journal of 2015 is # 42, which includes two articles by participants in the Second International Conference held in Changzhi, China - Isik Guvener (USA) and Gautam Das (India).

Isik Guvener writes about Anatolian sheep dogs, emphasizing the different approach in Turkey and in the USA to rearing sheep dogs and putting them to work.

Gautam Das provides more information about the aboriginal dogs of his home country – Indogs. It is interesting that he mentions the similarity between Indogs and Tibetan Mastiffs in having one estrus per year, although both breeds are very different morphologically. Indogs and Tibetan Mastiffs do, of course, inhabit neighboring countries; whereas Siberian Laikas are distributed further to the north, but they too have one heat period per year. Having one estrus period per year is undoubtedly a common trait shared by many primitive aboriginal types of dogs.

Sincerely yours, *Vladimir Beregovoy and  
Tatyana Desiatova*

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## **American sheep farmers vs. rural Turkish children**

**Isik Guvener**

**USA**

### **Sedentary vs. Nomadic**

It is difficult to help sedentary American livestock farmers in regards to employing LGDs, because they are not raised within a pastoral culture that shaped and originally produced these dogs. LGDs are built for dynamic guarding. American farmers do not seem to be aware of this. LGDs are not sedentary consumer's dogs or at least they did not start this way, nor did they cooperate with humans when humans were sedentary farmers. Even the sedentary villagers in Anatolia are not fully sedentary as are the farmers located in Europe and America (Sedentary Farmer). In Anatolia, flocks graze and browse daily on the open land under the protection of a shepherd and his dogs. In some cases, flocks go to highlands during the summer months; this practice is partially a continuation of the nomadic life style. These dogs are expected to prove themselves every single day, not from show to show or from trail to trial. The Sedentary Farmer is free to apply his way of life on these dogs, but his expectations will not be properly met. Just as one should not expect a good wheat harvest in a rice field, one should not give *Koyçi* what it does not need, nor take away what it needs. A wet season is rustful season for wheat. Give the Anatolian wheat some cold and sunshine; it will thrive. Give it too much fertilizer; it will bear empty ears.

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## **Repairing**

In the US, ASDs are either treated as pets, displays, pedigrees or taken as sheep dogs with unrealistic expectations that they will be accomplished livestock guardians automatically because of their sales tag. When they do not perform according to the very specific needs of the Sedentary Farmer and the masters cannot figure out how to fit these dogs into the right environments, the dogs are considered failures; and need to be sterilized or to be “humanely” “put down”. For some reason no dogs are killed in the land of “the brave, the free, and the civilized”. The keyword here is “fitting” not “fixing”. Repairing is the mental sickness of the modern man originating from his obsession of control. LGDs are simply dogs to guard sheep/chicken/humans. They need to be treated as guard dogs and respected for their traits. If one needs to change those traits, then he needs to forget about these dogs. Not only is attempting to repair the sheep dogs akin to torturing them, but it is also a waste of time that bears tasteless fruits. Modern farmers do not care much to learn about the culture behind these dogs. The clubs that advertise these dogs are mainly responsible for their incorrect representation, but the members of the clubs are too busy with shows and colors of the dogs, as they themselves were introduced to these dogs incorrectly. They heard stories about these dogs but never observed, studied, and experienced them in their native lands. Additionally, the club culture is normally taken as a yardstick; American farmers are consuming farmers not producing ones. They are consumers because they consume the accumulated traits of the imported sheep dogs instead of preserving and adding on to the present inventory of traits. A great majority of influential ASD and other LGD people are found online, because they are not shepherds. They are part time sedentary farmers, full time exhibitionists, and/or backyard experts who excel at getting stimulated by electronic means. If they lived

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the real life of a shepherd, they'd live it simply. Local shepherds in Turkey get together in a tea house and talk about livestock and share their experiences with each other, but I do not know any real shepherds in Turkey who goes online and tells others what to do. One, including myself, may not be insusceptible from this criticism, but if one is at least aware of it, one can stop idealizing and rule making. Anatolians are not plants to be grown in pots but in fields.

### **Touching and Molding**

A pet owner claims that pups should be physically handled as much as possible from the time they were born until they go to their new owners. An online Great Pyrenees (GP) person claims “ LGDs should be put in a pasture at 7 weeks old, alone with stock, and not touched or handled much”. The GP person is partially right. Children play with the pups in the Turkish villages, but these children are not strangers to these dogs. The pet owner is partially right. Playing with children gives the dogs an idea of what human physical and mental contact is. Generally women or children prepare Yal. The same point here, from feeding perspective, is that the online livestock farmers do not have time to make Yal, but have time to be online. If dogs are not fed right, they cannot be expected to behave right. Women do not play or touch the dogs. It is a privilege for children. When the dogs are about two months old, one does not see children playing with them as frequently as they did before. Their parents will say “Do not play with the pup; you are going to spoil it. Do not touch the pup too much, it will not grow”. Parents are right; the pup should be playing and socializing with sheep essentially. After all, it is going live among them to protect them. Children can be and should be gradually replaced with sheep. Playing with sheep is considered harmful behavior and hyperactivity by some American farmers, because they compare the primitive Anatolian to overly

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domesticated and sexually deactivated GPs and American Anatolians. This is guarding related, which needs to be analyzed separately. Playing with sheep and receiving minor corrections by the shepherd, ewes, and does is part of the pups' training. When the pup is hard headed and too rough, it is placed with rams and bucks for a firmer correction. There is no idiotic "positive correction" here. Positive behavior receives a positive reaction and the negative one receives a negative reaction. The pup is physically punished by being dodged or even stepped on by rams and bucks. A reinforcing agent, be it a ram or a man, an adult male factor in this group of sheep, dogs, and the shepherd family is a requirement. The pup needs to learn to avoid livestock and man so that it will not be stepped on. The sheep dog candidate pup should be able to amble among sheep calmly and attentively. It should not be in their way. For example, you open a door in order to walk through; the dog is lying in front of you and looking at you. You should not be forced to change your way; the dog needs to get up and give way to you. The dog also needs to avoid cars. Imagine a dog is walking in the middle of a sheep flock. The sheep are scared for some reason and suddenly start a stampede. An ideal dog becomes one with the sheep and moves with the sheep and gets out of their way smoothly. It should be like one of the fish moving gracefully in a large school of fish. This kind of awareness and being synchronized with the flock is the gate to being gentle. Sheep dogs should be gentle and assertive at the same time and these qualities should be potentially present in the dog, but they will not grow and excel in the pot but only in the barn or in the field, with sheep and goats. Sheep dogs should be powerful, fierce and brave, and these qualities are innate, but they are sharpened as they enter conflict with other dogs and predators, which does not occur while they are in the barn. Some readers will not be pleased with my perspective of sheep dogs, but mine is simply a reflection of what takes place

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in rural Anatolia. One of the characteristics of *Koyçıs* is their not being “owner pleaser” dogs. Additionally, this text is not to please but to inform the reader.

These pups are eventually passed to the men: the shepherds. There is no standard time to take over this job. They can take over the pup whether it is one or three months old. They prefer to have the pups as young as one month old though. A six month old dog that has no prior livestock experience and that is not exposed to a man (not a metrosexual one) can be a potential problem for both parties. Shepherd families know that sheep dogs do not come in packages. Each pup has a different disposition which requires different correction measures. Pups may be sharp or soft; both can be utilized. Pups with chasing drive will not bond easily with sheep, but what is chasing and what is attacking are different traits and these too are mixed up frequently by Sedentary Farmers. Some pups claim a location instead of sheep; these are not ideal sheep dogs, yet they are perfect for sedentary farmers and it is not that hard to single out these pups if one takes some time for observation. Shepherds know that there are grades or various degrees of these qualities in a dog, instead of a simple “present or absent”. The best ideal sheep dog pup is the one that pledges itself to the sheep and this devotion to sheep takes the form of almost an obsession. Men continue the molding process. Men’s way of shaping is soft shaping, and it does not take the form of repairing. As these pups are never separated from sheep during this process, the rest and the major part of sheep dogs’ shaping come from men. Pups can be selected by women, especially by grandmothers, but usually the men select the pups, and although women can be part time shepherds to help their husbands, it is men who live with these dogs when the flocks move from one place to another in semi-sedentary pastoralism. In entirely nomadic pastoralist life, every member of the family interacts with *Koyçıs*, but there is always one



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person who the dog would obey under all circumstances. There are various levels of selection filters as one can see: man selects a pup; children play with the pup; women feed the pup; man takes over the pup, and integrates it into a flock of sheep. All these people are integrated into the life of the pup at different times with varying intensities and periods. Another level of shaping these dog, which can be somehow integrated into a graphic, is the level of dynamism of the people who raise these dogs, which are sedentary, nomadic, and in between. All life styles require different traits but only in fluctuating degrees, but the main contribution and the still valued qualities have always come from the nomadic life style and its requirements and so it should remain.

In general, pups are kept with sheep in the barns sometimes up to three months if it is in the winter. Only family can see, feed, and touch these puppies. Too much touching is considered not good. All these dogs can be touched and handled by their owners, but not like their American counterparts. Touching is necessary for connection and management but excessive touching/petting will keep the dogs away from sheep and later on they will miss having a human connection. If the dog is not touched in order to relax and assure the dog, but for self humanly satisfaction, it is excessive touching. One can see this automatic touching to the dogs in western cultures, which shepherds find obnoxious. So in a way, the GP woman is right, but one does not want a wild sheep dog that cannot be handled. It is expected that no one, other than the owner can touch the dog. If I can touch a shepherd's dog especially in the absence of the shepherd, it is a considered a junk dog to be sent to the west to be petted and "loved" and put down (such a spineless term, like neutering!). Shepherds genuinely do not like their dogs to be friendly with strangers or having them being touched by visitors. Their dog's behavior constitutes part of their pride.

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I know a woman in TX that never touched her GP x ASD crosses, and now she cannot have them handled by a veterinarian to even give them something as simple as their rabies vaccinations. For some reason things are too black and white in the USA. Rules are too mechanical; it is almost Germany! And it works in Germany, because they work on Alsatians not Anatolians. The lack of understanding is cultural, although American LGDs are genetically fine, there is no way that they can get close to the Turkish dogs work quality wise. What is black and white is that a dog is either raised for shows or for sheep. Putting the dogs with a few sheep does not make them sheep dogs. I can raise chickens with sheep and they are not sheep chickens, just as gold finches raised with canaries are not canary finches. We just need to be brutally honest with ourselves. I have an angry tone when I write about these issues, because I need to protect my mind and soul from those people who are experts at bastardizing our dogs; my way of life. By now it must be quite clear I am anti-show and I do not buy the claims "Our dogs are both for show and sheep guarding" Really? You are a model but you are excelled at heptathlon. Certainly! This statement can be sold to someone who knows nothing about these dogs that one would gladly buy this distorted version of the sheep dog psychology.

A breeder talks about what clubs tell her: A pup should not be sold before 8 weeks old. Wrong. A pup destined to be a sheep dog should be with the flock when it opens its eyes. It needs to inhale the sheep odor and register it right when it is born. There are several critical periods in the young pup's life that one who is serious about this business would not want to miss. The wheel has already been discovered in Anatolia, in the Middle East and Inner Asia, about these dogs. A pup that is over four weeks old is not good for me if I want it to be a flock guardian. The pup will be good for other purposes but not what I need it for. Whether the pup is going to be my companion or

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my goats' guard, I need it to be right there when structuring takes place. In this sense not being able to fly dogs under eight weeks old is a misjudgment; it based on memorized information not knowledge.

### **Which Woman**

It is worth noting that almost all the online LGD people are women. Any feminist reader will automatically label me as sexist because of the previous sentence. I do not mind, if she does not mind wasting her labels on me. I am already aware of the fact that humans are not unisex. This is not attacking women but a simple observation and a valid one. Almost all the ASD show people, "rescue" people, and ASD breeders are women. Why is that, when a very vast majority of sheep dog people in Turkey are men? Except for women breeders, the women in the above group need to pet dogs. I have no statistics on this, but I suspect, roughly 1/3 of all these women have no children. Approximately 33% of the time, these dogs becomes replacements for babies. Dogs and puppies never ever do or can replace babies in Turkey, at least at the moment. The 33% is a significant enough percentage to change the meaning of these dogs. These dogs, for the remaining 66%, is a form of a hobby, like stamp collecting. In some cases they are objects of exhibition, like a woman showing her diamond ring to other women, but not to men. Women are not ruining these dogs because they are women. They are ruining them because of their heavy and crushing presence in dog harvesting and displaying. As long as the ratio of men to women is less than half, these dogs are destined to be degraded and at some point they will not be recognizable when compared to their Turkish relatives.

Conceivably, seeing the problem via simple ratios is too simplistic when I look back and see that my mother and grandmother are sheep dog persons. My grandmother was one

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of the people that I learned critical aspects of sheep dog keeping. I met several wise shepherd wives and they knew a lot about these dogs, but they all had their own children and the dogs and livestock were means to them, but not ends and not a hobby. So it is not simply women who destroy these dogs, but the kind of women and men who come from a culture that has no organic connection to pastoralism.

### **Stubbornness and Ignorance**

A while ago, I took a pair of puppies to a person somewhere in northern America. They were both shot before they were one year old. The claim was that they were vicious. I find the claim nonsense. The puppies were from my village. I have one of their siblings working as sheep dog for me, one of their brothers is currently working as a sheep dog for a shepherd, and another one is working for another shepherd. The northerner could not handle these dogs; messed them up and blamed them for her own failure, although I provided a clear bonding program and schedule for her. If you keep the dog in a truck and travel with it for months and then place it with sheep, the dog may kill them. If the sheep is not the dog's possession, the dog cannot relate to sheep and you at the same time; the dog also will not recognize that the sheep are your possessions as well. If you keep the pups apart from each other and do not let them settle their disputes in dog language, you simply delay the aggression. Let them act now and set the record straight so they can settle the matter in the present tense. Turkish city slickers along with Americans and Europeans are reinventing the wheel of "sheep dog science" now. They are modern! On the other hand, perhaps the American farmers are already in the process of designing a new version of a LGD. When all the dots are connected, the new design will be revealed. It will not be the so called "pure Anatolian/ Kangal/ Akbaş/ Kuvasz/ Caucasian/ Alabai", but it will be what works best with the current

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conditions of modern farmers and that is what matters, not what the clubs impose, enforce and indoctrinate.

### **Veneration with Thorns**

Several questions can be posed to one about why he prefers an Anatolian over other breeds in connection with why he needs it. If it is protection (what else it could and should be for?) and if we want to keep the dog as it is in rural Anatolia, things should revolve around traditional practices. All the roads should be crossing at Rome. "Çoban" means "the guard". Every single one of these dogs should prove to us that they are one of the *Çobans*. That is how the excellence can be kept high. If the dog is not kept for guarding purposes, which usually is the case both for the urban and the modern farmer, Anatolians in their newly planted land will doubtlessly degrade, regress and finally be transformed to a product of monoculture to be fixed with side products.

If we do not need them, Anatolians will become the collector's dogs. As long as they supply a demand, there will be functional future for them, because we will benefit from them. Whether the ASD is kept in a city or in the country, it should guard under changing conditions. Being guarded and being addicted, needed, and feeling helplessness should not be confused. If a dog is not self-reliant in terms of making decisions to make a move towards a threat on its own, if it needs a shelter to be protected from weather related factors, is not bold, and if it is an owner pleaser, this substance does not make a *Çoban Koyçl*. No shepherd in Turkey respects helpless dogs. The need to be a guard comes from another mental position which sits partially on possession and the natural urge to be a team member. Even when you are the master in your dealings with a dog, a mutual respect (not love; love is optional and excessive love is too much sweetener in the coffee, which kills the respect feature of the mutual link) should be present. If

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one describes his connection with the dog as “love” he is with the wrong breed of dog since “love” melts like sugar in warm water. You can be calm, sharp, gentle, consistent, understanding but cannot be simply and only warm, especially too warm, with the dog. On the other hand, if one is mean to the dog, the dog will divorce him from his ownership. Running alongside an Anatolian requires a combination of fine balances and perfect coordination. The bond needs a tangible connection, which is veneration.

Then again, one can simply buy perfume and get instant gratification. Nonetheless, if one is after the authentic, unspoiled Anatolian, he must not stray from the already drawn roadmap in Anatolia. The map drawn by the pastoralist leads one to the cleanest form of a dynamic sheep guarding dog. If you are getting a rose, enjoy it with its thorns. If it does not have thorns, it will not smell the same. You can trim the thorns, and alas, she will die prematurely.

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# **The Indian Native Dog (INDog)**

**Gautam Das**

## **India**

The Indian Native Dog (Abbreviation: INDog) is an ancient, autochthonous (landrace) type of dog that is found all over India and Bangladesh. It was featured some years ago on National Geographic Channel's film, "Search for the First Dog," which was aired in the USA on March 11th, 16th and 18th, 2003, along with the other related ancient types such as the Canaan Dog of Israel and the feral Dingo of Australia.



This is the original autochthonous breed of the country, found free-living as a commensal of man all over the Indian sub-continent (comprising political India, Pakistan, Bangladesh and Nepal) in hamlets, villages, towns, cities and even in megapolises. Where not mixed with blood of European pet dogs or other breeds and types, it is remarkably uniform in

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morphology all across the entire country, barring the totally desert region. This aboriginal primitive type had received no recognition of any kind ever, whether from the dog show fancy and its registering authorities, or from scientists of biology or zoo-anthropology.



The type represents one of the few remaining examples of mankind's original domestic dog and its physical features are the same as those of the dogs whose fossil remains have been



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found in various parts of the world, from very early remains in Israel and China to later ones such as those found in the volcanic lava at Pompeii, near Naples in Italy. Physically similar dogs are some modern breeds now found scattered around the Mediterranean, which are believed to have been taken to those places in ancient times by Phoenician traders and settlers. These breeds share an appearance generally similar to the African Basenji, and include the Pharaoh Hound of Malta, the Cirneco dell' Etna of Sicily, the Podengo of Portugal and southern Spain, and the Ibizan Hound of the islands of Ibiza, Formentera, Mallorca and Minorca, and of the coastal districts of Catalonia, which all appear to have been bred from the same basic stock. The Sicilian breed is believed to be descended from the ancient 'canes sagaces.' All these Mediterranean dogs are used for hunting rabbits, hares and even larger game.



In India these were originally the hunting partners and companion animals of the aboriginal peoples of India, whose fossil remains date back to Neolithic (Late Stone Age) and early Chalcolithic (Copper Age) times. They are still found

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with the aboriginal communities who live in forested areas. (A note written in 1901 by a British general is attached). They have also been referred to as ‘Santhal Hound’ in parts of India which are inhabited by one of India’s proto-Australoid aboriginal communities, the Santhal people of eastern India, who as with other aboriginal communities used these dogs for hunting in the age-old pattern of ancient mankind. This has significance in that it was these proto-Australoid aboriginals of India and their kin who were the types of human who had spread into South-east Asia and then further into Australia, taking these dogs with them.



All over the rest of India they are also found, living as human commensals that live wherever man lives, in villages, towns and even large cities, scavenging for whatever edible can be found. In cities and towns where modern European breeds of dogs have arrived as pets, these dogs have often become mongrels, but most of them still carry a large percentage of the blood of the original dogs of India. Nevertheless the original

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type is still found in the millions in villages throughout India, and are completely uniform in appearance and thus instantly recognizable. Although some are kept as household pets in the European manner, the majority are free-living, ownerless dogs who establish their own 'territories' within a human neighbourhood, and are known to the human residents of the locality. They are not at all aggressive to humans, and are, in fact, very keen to get human affection. They become very loving with those humans who show them recognition and affection.

Since these dogs have never been selectively bred, their appearance, physical features and mental characteristics are created by the process of natural selection alone. In addition, they have lost none of the natural intelligence of the natural dog, and are thus capable of reasoning just like wild wolves, jackals and foxes. Being very intelligent, they are easy to train, but being independent thinkers, they are not very biddable (unlike German Shepherds, Labrador Retrievers and Border Collies, for example), and do not like dull, repetitive 'obedience' exercises. They are extremely agile and better climbers than most developed European breeds, and have a fondness for climbing on to high places, such as the tops of brick walls, raised platforms, and the like.

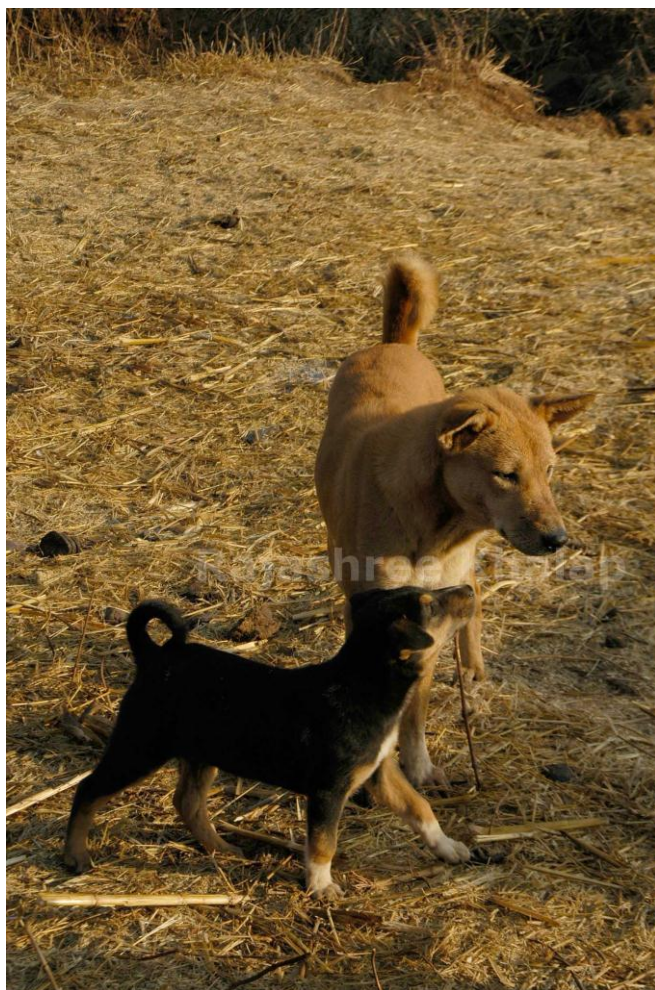
All unmixed IN Dogs, including those living for many generations as ownerless 'street dogs' surviving on scavenging and handouts by neighbourhood humans, retain the innate instincts of hunting in the ancient manner. This is a character trait which has not atrophied as yet through disuse. Given the opportunity, the instinct springs back to life, with or without human ownership or human leadership.



They breed only once a year, after the summer when the temperatures are dropping and the days begin to shorten, with the peak breeding season being in end-September to early October in the Northern Hemisphere. Puppies are born in the first half of winter, when the weather is cool and dry in most of

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India. (The timing of the breeding season is the same as that of the Himalayan Sheepdog/Tibetan Mastiff type of the Himalaya Mountains and of adjoining Tibet, even though there is no morphological commonality between this pastoral livestock protection type and the INDog).





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The Indian Native Dog (INDog) has not been recognized by any kennel club, such as the Kennel Club of India, or by the Federation Cynologique International (FCI), even though similarly ancient or 'primitive' dogs have been recognized. As far as numbers are concerned, the INDog probably has the largest numbers of any ancient type still present. It has been recognized by the Primitive and Aboriginal Dog Society (PADS), a world-wide grouping of enthusiasts which is based in the USA (Honorary Secretary, Ms Janice Koler-Matznick; e-mail: [jkoler@iname.com](mailto:jkoler@iname.com) and [jkoler@ccountry.com](mailto:jkoler@ccountry.com)). Efforts are under way to have it recognized by the American Rare Breeds Association (ARBA).



The Indian Native Dog (INDog) deserves special recognition as a gene-pool of value in the preservation of mankind's first domestic animal in its original form, 'undeveloped' by humans in any direction in order to concentrate genes of a particular type through selective breeding either gradual or tightly controlled, for either

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morphological (eg, the Chinese Chow Chow) or physical-cum-temperament characteristics such as the Saluki, the working Border Collie, or the pastoral livestock-guarding landrace breeds. It has therefore retained both its ancient physical form, and also has not lost any of its mental faculties through selective breeding, which concentrates some attributes while simultaneously and perhaps as a result losing some others. It is a dog type with a vast gene-pool which can be used to counter many of the ills of over-tight selective breeding and inbreeding depression in many modern breeds. It also deserves to be seen as a pet and companion animal with no hereditary health defects and the most disease resistant, hardy and ‘easy-keeping’ breed of dog, with the lowest maintenance requirements other than love, companionship and outdoor exercise; a very worthy companion for a healthy human life-style.

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