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Preservation of Primitive
Aboriginal Dogs*

To preserve through education.....

From the Curator...

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

In this issue we publish two articles, one about the national breeds of Japan by Brad Anderson and one about the aboriginal Tazy of Kazakhstan by Rafael Balgin. Both articles teach us what not to do, when trying to preserve dogs of aboriginal origin.

Sincerely yours,

Vladimir Beregovoy
Curator of PADS, International

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The Nihon Ken

By Brad Anderson

www.NihonKen.org

Introduction

This article is meant to introduce the reader to the six native Japanese dog breeds (the Nihon Ken), their history, and their role in historic and modern day Japan. I will do my best to cite references for data provided, however much of the knowledge I have gained on the Nihon Ken has come from anecdotal stories and discussion with enthusiasts in Japan who have owned and/or worked their Nihon Ken for decades. Much of the information on the Nihon Ken is shared via stories and so is laced with myth, pride, and embellishment. In sharing this oral history of Japan’s national treasures, it is my hope to provide an accurate picture of these breeds as they exist today, in the context of how they existed in the past.

Six Native Breeds

The creation of the Nihon Ken Honzonkai (NIPPO) in 1928 lead to the standardization of the nihon ken and a separation of the breeds into three groups based on size: small, medium, and large.

The Shiba Inu and the Akita Inu make up the small-size and large-size breed categories, respectively. While the Hokkaido Ken, Kai Ken,

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Kishu Ken, and Shikoku Ken make up the medium-size category. The Shiba Inu and Akita Inu are by far the most recognizable of the six nihon ken breeds and represent the bulk of the nihon ken population both in Japan and outside of Japan.

While NIPPO is the primary preservation society for the nihon ken, most of the six native breeds have their own, and sometimes multiple, independent preservation societies. One of the goals of NIPPO was to standardize the nihon ken, and they used the Kishu Ken and Shikoku Ken as a basis for that standard. In some cases the independent breed preservation societies were created due to disagreements with the broad standardization NIPPO placed on the nihon ken.

The Japanese have gone a long way in the refinement of the six breeds, but still today the medium sized nihon ken are considered to be the most “primitive” of the six. The Shiba and Akita have gone through decades of selection based on looks while the other medium sized breeds have continued to be selected for their workability and hunting instincts in addition to their looks. Because of this, the medium sized breeds are said to be harder to control and live with as pets than the Shiba and the Akita. While the medium sized breeds are considered to retain many of their “primitive” qualities. The medium nihon ken can loosely be described as having two distinct types within each breed, the boar dog (shi shi inu) and deer dog (shika inu). The Kishu Ken, Kai Ken, and the

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Hokkaido Ken are sometimes still used for hunting, and therefore some breed representatives can be found that have been selected for their working ability.



Male Kai Ken, Raleigh, NC – Complements of Dr. Dave Roberts.

While the medium sized nihon ken may not be as popular, they still play an important role in the history of the Japanese dog. Further, as the NIPPO standard was created based on the Kishu Ken and Shikoku Ken, the influence of these medium dogs pervades all of the nihon ken.

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Brief History

Prior to the 1928 creation of the Nihon Ken Honzonkai (NIPPO), or the Japanese dog preservation society, the nihon ken were divided primarily by geography. Though cross-breeding with other native races did occur, the native nihon ken races were able to stay rather pure due to the isolated mountainous areas that they originated from. Even today these areas stay relatively closed off from the large cities that make up modern day Japan.

Due to this geographic isolation, hunting and agriculture played a particularly important role in the lives of the countrymen, and is the main context for the development of the nihon ken. All of the nihon ken were originally hunting dogs focusing on small game like rabbit or bird, or large game like bear, deer and wild boar. Not unlike many of the aboriginal spitz-type hunting breeds of Eastern Europe, and central Asia, the nihon ken played a very important role in the lives of the villagers of these small isolated mountain communities, and therefore were respected and loved by their owners.

One of the better known examples of the importance the nihon ken played in medieval Japan was that of the matagi, the professional hunters who sold meat and fur for a living. These professional hunters relied heavily on the strength and solid temperament of their beloved hunting breeds. They hunted boar, deer, mountain goat, and bear with their

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loyal nihon ken during winter and spring and left their nihon ken at home as pets while they worked in agriculture during the warmer months of the year. The hunting traditions of the matagi are still practiced today in the forests of the Tōhoku region.

It is said that the nihon ken protected the property of the villagers as well. Though none of the nihon ken have been bred to be or should be considered proper guard dogs. Despite this, some of the nihon ken can be surprisingly protective of their owner and are said to be willing to give their lives for the safety of their owner.

The creation of the Nihon Ken Honzonkai (NIPPO) was the initial step towards preserving the nihon ken which was later severely affected by World War II. Like many of the native dogs of the world, World War II was a sad time for the nihon ken and pushed some of the native breeds close to extinction. Since WWII, the Japanese have worked hard to recreate and preserve the nihon ken.

At the time of the creation of NIPPO the nihon ken was separated into the six native breeds we know of today, and later each breed was assigned the official title of tennen kinenbutsu (Protected Species). This title is reflective of the great pride the Japanese take in the preservation of their native dog breeds.

The nihon ken's connection with the aboriginal spitz-type breeds of Asia and Europe is not just one of

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historical similarity—genetic studies of different dog populations reveal a deeper connection.

In *Japanese Dogs*, Yuichi Tanabe, Professor Emeritus at Gifu University, writes...

Canine migration has accompanied human migration now for thousands of years. Research into the genetic composition of different dog populations tells us about dog lineages and migration routes and also gives us a glimpse into the lifestyles of the people who lived with the dogs. The greater the differences in the genetic composition of one dog population from another, the earlier the two can be assumed to have diverged.

In recent years, studies of the relationships between dog populations in Japan and East Asia have been conducted surveying the frequency of genes controlling blood protein polymorphisms [see chart below]. Research teams from Gifu University and Azabu University took blood samples of indigenous dogs in Japan and of dogs in various countries in East Asia such as Taiwan, Korea, Mongolia, and Indonesia, as well as of dogs in Europe—over five thousand dogs in all. Results published in 1991 and 1996 by Professor Yuichi Tanabe of Gifu University and his associates showed that the genetic composition of Japanese and Western breeds differed. They showed that Japanese breeds could be divided into several groups. These groups were as follows: the “A” group includes: the Hokkaido; the Ryukyu;

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the dogs native to the southern island of Iriomote; and the dogs native to the southern island of Yakushima. The “B” group includes: the San’in Shiba; the dogs native to Tsushima; the Jindo and Chejyudo dogs of Korea; and the native dogs of northern Sakhalin. The “C” group includes: the Akita; the Kai; the Shiba (except the San’in Shiba); the Kishu; the Mikawa; the Shikoku; and the Satsuma. The members of the A group received little genetic impact from later dogs, retaining the genetic composition of the early dogs of the Jomon period. The B group had the strongest genetic impact from the later dogs that were brought into central parts of Japan via the Korean Peninsula in the Yayoi and Kofun periods (300 B.C. – A.D. 650). The C group had received considerable impact from the later dogs, and undergone considerable hybridization.

The above results allowed us to induce the following about the origins of Japanese dogs and the history of their development. In the Jomon period the early dogs entered the Japanese archipelago from southern Asia via the Ryukyu Islands. These dogs eventually spread throughout Japan. Then, during the Yayoi and Kofun periods, later dogs were brought over via the Korean Peninsula, and crossbreeding occurred with the early dogs. The dogs that resulted can be assumed to be the ancestors of most of the Japanese breeds that exist today. However, the Hokkaido and the Ryukyu Islands (especially the

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southernmost of the islands), remote areas separated from other parts of the country by wide expanses of sea, hardly any hybridization with the later dogs occurred at this time. So the progenitors of the present-day indigenous dogs in these areas have retained the genetic composition of the early dog intact. Nevertheless, even though the genetic compositions of Hokkaido and Ryukyu dogs are very similar, the breeds also possess certain features that are very distinct.

This suggests the possibility that a group of dogs that originally had a common gene pool entered the Japanese archipelago via different routes, north and south, and that in the north another, very different group of dogs arrived later and contributed different sets of genes.

In 1999, researchers led by Professor Naotaka Ishiguro of Obihiro University of Agriculture and Veterinary Medicine analyzed the mitochondrial D-loop DNA base sequences of ancient dog bones unearthed from a number of archaeological sites from Yayoi and Jomon periods. Their results showed that one DNA type was held in common from Hokkaido to eastern Japan, and another type was common to dogs from eastern Japan, central Japan, and western Japan. In 2001, researchers led by Professor J.H. Ha of Kyungpook National University and Professor Yuichi Tanabe of Gifu University conducted a comparative analysis of microsatellite DNA types

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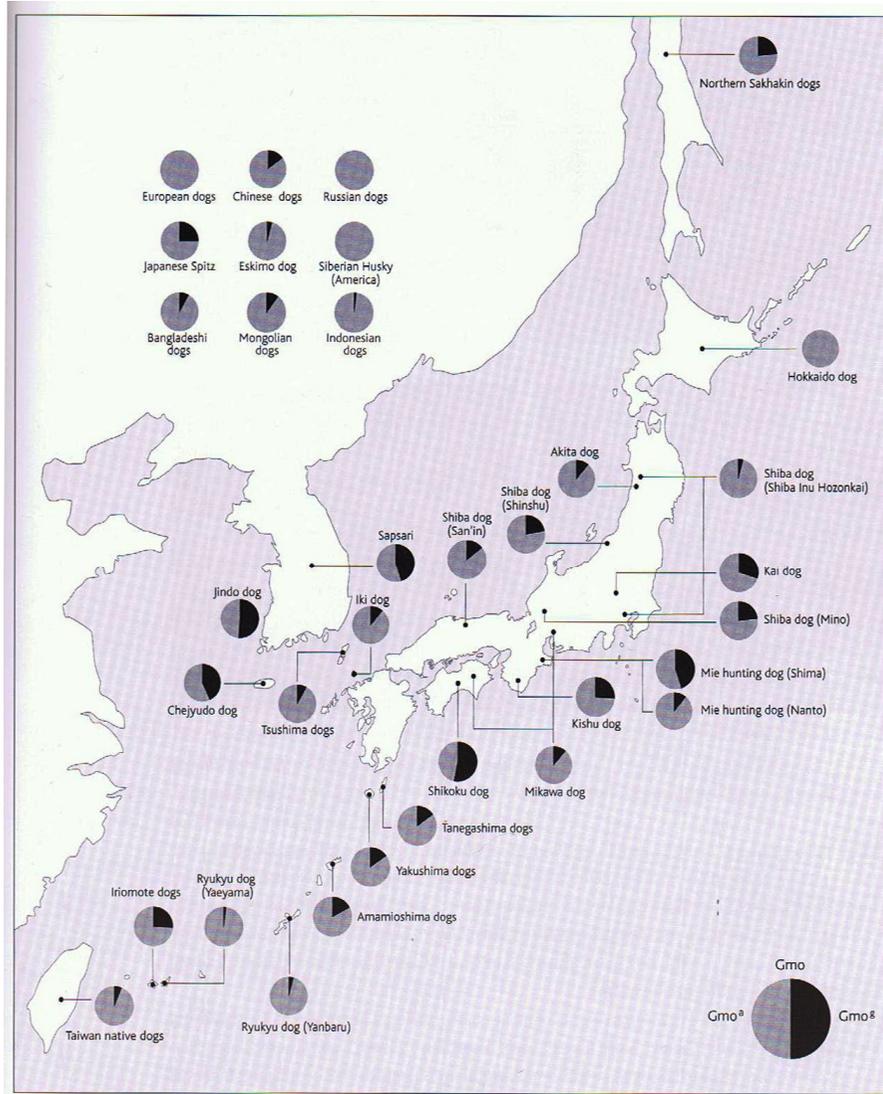
among Japanese dogs, Korean indigenous dogs, Chinese indigenous dogs, and Eskimo dogs. Results from this study showed that the DNA type of Japanese dogs is more complex than that of Korean indigenous dogs.

What these studies make clear is that the route taken to Japan by the ancestors of today's Japanese breeds was one that took many turns and incorporated many smaller trails.

While the nihon ken breeds of extreme northern Japan, and of the remote islands, have stayed relatively unchanged due to their geographic isolation, the majority of the nihon ken breeds were heavily influenced by the dogs that migrated in to Japan.

This helps to explain why each of the nihon ken breeds share similar recessive traits that lead to unique coat colors and types. For example, the "wolfish" look of the Shikoku Ken is also seen in Yushoku Kishu Ken (colored Kishu dog), and on occasions a Kai Ken, which is primarily a black-colored breed, will produce a solid white or cream colored offspring. Then there are the long coated Akita Inu, this recessive trait has been seen in most of the nihon ken too, not just the Akita.

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Distribution of dog breeds around Japan by alleles on the ganglioside-monoxygenase (Gmo). Image taken from Japanese Dogs, Michiko Chiba



Hokkaido.



Jindo (a breed from Korea).



Chejudo (another breed from Korea).



Dog native to northern Sakhalin.

A Hokkaido Ken (top left), Jindo (top right), Chejudo (bottom left), and another indigenous dog (bottom right). Note the morphological similarities. Image taken from Japanese Dogs, Michiko Chiba

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Male Cream Kai Ken Puppy – Photo Compliments of Shigeru Kato

However, even with the nihon ken breed's relative close connection with each other, there are still surprising differences in their looks and temperament. These differences, particularly the temperament differences, help to reveal just how well each breed had adapted to its specific environment in Japan and help to illustrate the breeds' usefulness across the varying terrain in the Japanese countryside they would have been working in.

Akita Inu

The Akita Inu (or Akita Ken) is the largest of the six native Japanese spitz type dogs, and the only breed in the 'large' category. The breed originated in

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the northernmost part of the island of Honshu from the hunting dogs of the matagi (subsistence hunters). The dogs of the matagi were similar in size to the other medium sized Japanese breeds, and were used to hunt big game such as deer and bear.



Red Akita Male - Ryuutensou kennel 1

During the Edo period, the local ruling Satake family promoted dog fighting as a way to entertain and increase morale among their soldiers. The matagi dogs were bred toward larger, stronger dogs to increase their fighting prowess. With the arrival of the Meiji period, the Tosa from Shikoku, the Karafuto and Hokkaido from Hokkaido, along with many large Western breeds were bred to the local fighting dogs. Mastiffs, German Shepherds, and Great Danes are some of the Western breeds were also bred from. The

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breed lost many of its Spitz characteristics such as prick ears, double coats, and curled tails and became known locally as the 'Shin Akita' or New Akita.



White Akita Male - Ryuutensou kennel

After dog fighting was outlawed at the end of the Meiji period the breed went into decline, but as the Taisho period began there were calls from breed fanciers and academics to preserve the breed. In 1918 the Natural Monument Preservation Law went into effect, and in 1931 the breed was declared a Living Natural Monument. During the harsh economic period Japan experienced during and immediately after World War II, owning dogs was seen as wasteful and unpatriotic. Most dogs other than German Shepherds

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(which were considered useful as military dogs) were rounded up and killed, and the large Akita was no exception. The dog's coats were used to provide clothing for the military, and many were eaten. It was through the noble efforts of a few that the breed did not go extinct. However, the breed's numbers were severely depleted, and many prime specimens of the breed were lost. It took many years and the efforts of many to bring the breed back from the brink of extinction.

During the war, some Akita were bred with German Shepherds in an effort to save them from slaughter. This and the breed's mixed heritage from its fighting days gave the Akita of the time a distinctly different look from the other Japanese breeds. After the war, US servicemen stationed in Japan became interested in the breed, and many took dogs back with them. These Akita became the foundation of the breed in the US and overseas. In Japan, however, a movement to return the Akita to its 'original' state started around this time. An extensive breeding program to select for preferred type began, leading to the creation of the modern Japanese Akita. In the United States, however, the larger, heavier boned Akita were preferred leading to two very different strains of this once single breed. Today in Japan the types have been split into two separate breeds, however, internationally, some kennel clubs still recognize them as one breed.

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Much of the Akita's fame can be attributed to the story of an Akita named Hachiko who for years waited daily at Shibuya station for his dead master's return. Hachiko's story has been told in at least two movies, one in Japanese and one in English. While the breed is well known in Japan, its numbers have declined due to its large size and the housing situation in the country.

The FCI Akita standard describes the breed as: "A large-sized dog, sturdily built, well balanced and with much substance; secondary sex characteristics strongly marked, with high nobility and dignity in modesty; constitution tough." The breed comes in three colors, aka (red), shiro (white), and tora (brindle). Like all the Nihon Ken, the Akita has a double coat made up of protective coarse outer guard hairs, and a fine thick undercoat that is shed seasonally. All colors except white must have urajiro (light cream or white markings or shading) on the sides of the muzzle, on the cheeks, the underside of the jaw, neck, chest, body and tail, and on the inside of the legs. Dogs range in size from 64-70 cm at the withers, and bitches from 58-64 cm.

Akita are intelligent, independent dogs, and they can make excellent companions for the individual prepared to give them the attention and exercise they require. They can be territorial, and make reasonable watch dogs, but are not by nature guard dogs or protection dogs.

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They are a rare breed even in their native country with yearly registrations of between 2,000 and 2,500 (all registries). The main breed registry is run by the Akita Inu Hozonkai.

Hokkaido Ken

The Hokkaido Ken is one of the six native Japanese spitz type dogs. A medium sized breed that originated on the northernmost island of Japan, Hokkaido, they are often referred to as Ainu Ken after the original indigenous people of Japan. The Ainu called their dogs 'seta' or 'shita' and used them to hunt bear and deer. The Hokkaido Ken is thought to have crossed over to Hokkaido with the Ainu as they were pushed north by the arrival of the Yayoi from the Korean peninsula.



Red Male Hokkaido Ken – Photo provided by Shigeru Kato

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The Hokkaido are thought to carry more of the genes from the older type of dogs that arrived in Japan with the Jomon. Although they did interbreed with the dogs brought over by the Yayoi, due to their exodus across the sea to Hokkaido they were geographically isolated. Studies have shown they share DNA with the Ryukyu Ken of Okinawa which are also believed to carry more genes from the original Jomon dogs.

The Ainu passed on stories by word of mouth, and several legends featured dogs. In the legend of the birth of the Ainu people, a princess was washed ashore on a desolate beach. As she was crying over her plight a white dog appeared and brought her food. From that day on the dog lived with her, and one day a child was born between them. The child grew to be strong and powerful, and the forefather of the Ainu.



White Female Hokkaido Ken – Photo provided by Shigeru Kato

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The Hokkaido was declared a Living Natural Monument in 1937. Today there are two main breed registries, the Hokkaido Ken Hozonkai (Hokkaido Dog Preservation Society) and the Hokkaido Ken Kyokai (Hokkaido Dog Association). Almost no Hokkaido are registered outside of these two clubs.

The breed was originally made up of several bloodlines named after the areas they originated, with the most famous lines being the Chitose, Biratori, Atsuma, and Yuwamizawa. Today the Chitose line is most prevalent due to the quality of the line in the breed's early days. White, smaller sized dogs with small ears and wide foreheads were common in this line. In comparison the Atsuma line had a large number of brindle dogs, with more tapered muzzles.

The Hokkaido is renowned for its bravery. While very few are still used to hunt bear today, at breed shows hunting tests are conducted where the dogs are shown a live bear and scored on their movement, reaction, and hunting drive.

The Hokkaido Ken is a medium sized, strongly built dog. They have longer thicker coats than the other Japanese breeds, and also have wider chests, and smaller ears. Like all the Nihon Ken, they have a double coat made up of protective coarse outer guard hairs, and a fine thick undercoat that is shed seasonally. The breed comes in several colors: white, red, black, brindle, sesame, and grey. Many Hokkaido

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also have spotting on their tongues. The breed has prick ears, and curled or sickle type tails. Dogs are between 48.5-51.5cm, and bitches 45.5-48.5cm.



Red Female Hokkaido Ken – Photo provided by Shigeru Kato

The Hokkaido is a brave, energetic breed, capable of withstanding the cold temperatures of the Hokkaido winter. They have a life expectancy of around 15 years. The breed is extremely rare outside its native country. In Japan there is an estimated population of around 10,000-12,000, and yearly registrations of between 900-1000 (all registries). The breed has recently seen a rise in popularity in Japan due to a long running series of commercials featuring a white Hokkaido Ken called 'Otousan' (father).

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Kai Ken

The Kai Ken, also known as the Tora Inu (Tiger Dog), is one of the six native Japanese spitz type dogs. The breed's brindle coat distinguishes it from the other medium sized Nihon Ken. In size, the Kai is larger than the Shiba, but marginally smaller than the Shikoku, Kishu and Hokkaido, giving it a unique place among the Japanese breeds.



Male Chutora Kai Ken - Photo provided by Shigeru Kato

The Kai originated in the mountainous region of Kai (modern day Yamanashi) which gave the breed its name. Historical records tell of the famed brindle hunting dogs of the region – their hunting prowess was believed to be second to none. While traditionally used to hunt Kamoshika, a type of mountain antelope

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similar to a chamois, their versatility and athleticism allowed them to be used to hunt many types of game ranging from pheasant to bear. Today they are primarily used to hunt pheasant, wild boar, and deer.

As the Showa period began, efforts were made to classify and preserve the remaining Nihon Ken. Research teams scoured the country searching for and cataloguing the remaining pockets of native dogs. Thanks to the Yamanashi region's mountainous terrain and limited accessibility there were considerable numbers of quality specimens to be found.



Female Chutora Kai Ken - Photo provided by Brad Anderson

In 1931, Dasuke Adachi, a prosecutor in Kofu city, saw one of these brindle coated dogs and it made

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a strong impression on him. After some research he discovered that these dogs could be found in Ashiyasu village. He began efforts with other prominent citizens to locate and preserve this rare type of Nihon Ken. After much difficulty he was able to locate and return to Kofu city with two of the best available specimens. Hence, began the preservation of the Kai as a breed. In November of the same year the Kai Ken Aigokai was formed with Mr. Adachi as its chairman. At the first NIPPO show, the Kai drew much attention from the attendees, which helped lead to the classification of the Kai as a Natural Monument in 1933.

Kai numbers increased under national and prefectural government protection, with the prefectural government awarding tax breaks to owners of these national treasures. Thanks to this, the Kai emerged relatively unscathed from the period during and following World War II. While the other Japanese breeds faced harsh conditions, and extremely depleted numbers, the Kai was left mostly intact, with many of the dogs being kept at local government offices and police departments. The fact that after the war over half of the registered dogs in the Yamanashi prefecture were Kai Ken shows just how effective these measures were.

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Female Akatora Kai Ken - Photo provided by Brad Anderson

The FCI Kai standard describes the breed as: “A medium-sized dog, well balanced, sturdily built, muscles well developed. The dog has the characteristics of a dog living in mountainous districts of Japan. Limbs strong and hocks remarkably developed.” There are three recognized breed colors, all brindle: aka-tora (red), chu-tora (medium), and kuro-tora (black), with aka-tora being the rarest of the

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Male Kurotora Kai Ken - Photo provided by Brad Anderson

The Japanese Kennel Club (JKC), NIPPO, and Kai Ken Aigokai (KKA) offer differing standards for the breed, with the KKA having the largest variation in size and type. The KKA standard recognizes Kai between 40-50cm.

The Kai as a breed is intelligent, athletic, and alert, with a strong desire to hunt. Like most Nihon

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Ken, the Kai is an independent thinker. Many are very attached to their owners, and they can make excellent companions for the individual prepared to give them the attention and exercise they require. They can be territorial, and make reasonable watch dogs, but are not by nature guard dogs or protection dogs. They have shown the ability to be quick learners, with some active in Japan as search and rescue dogs. They are a rare breed even in their native country with an estimated population of around 12,000-14,000, and yearly registrations of between 900 and 1,100, (all registries combined). The main breed registry is run by the Kai Ken Aigokai.

Kishu Ken

The Kishu Ken is one of the six native Japanese spitz type dogs. The breed originated in the area known as Kishu (modern day Wakayama and Mie prefectures). Primarily a large game hunting dog, they have traditionally specialized in hunting wild boar and deer. While the Kishu originally included coat colors similar to the other Nihon Ken, due to genetics and breeder preference the vast majority of Kishu today are white.

Legend has it that the Kishu are descended from wolves. The story goes that a hunter took pity on an injured wolf he found by the side of the road. All he asked for in return was that the wolf one day give him one of its pups. The wolf kept its promise, and the pup

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grew to be a great boar hunter and the forefather of the Kishu. The Kishu is known as a fearless, relentless hunter, and today is still used to hunt deer and wild boar.



White Male Kishu Ken - Photo provided by Shigeru Kato

The Kishu has also been called the Taichi Ken and Kumano Ken, names taken from areas they originated, but the breed became known as the Kishu Ken after it was declared a Natural Monument. The Kishu has been treasured by the local hunters for hundreds of years. Local paintings from over 700 years ago depict these dogs hunting wild boar. The Kishu managed to survive the changes the country experienced during and after World War II, protected by the area's isolated mountainous terrain, and by the

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hunters who prized them for their hunting prowess. The Kishu was declared a Natural Monument in 1934.



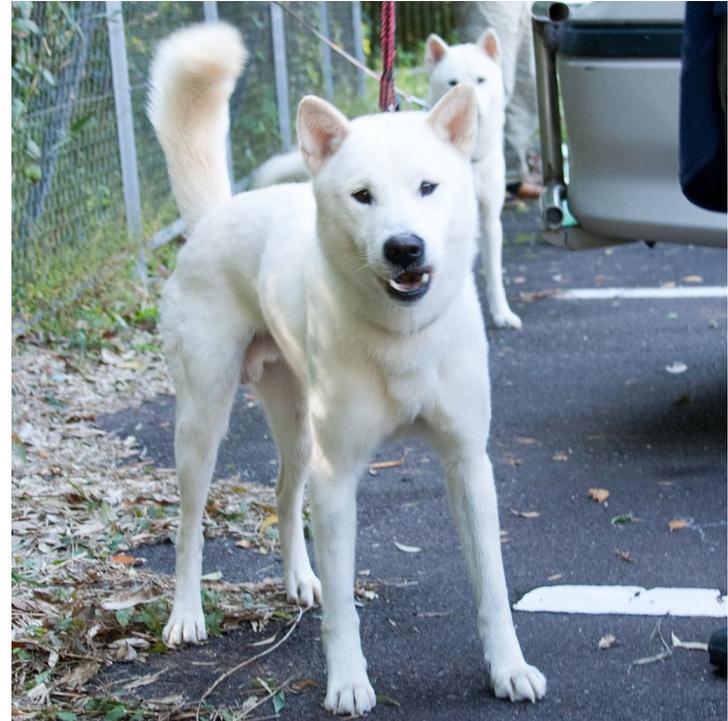
Female Colored Kishu Ken - Photo provided by Shigeru Kato

Originally the breed was comprised primarily of non-white dogs at a ratio of around 7:3. The trend toward white dogs started due to the popularity of the Ochiyama line of white Kishu. This line of white hunting Kishu was so impressive that it was bred from extensively. Due to the popularity of these white Kishu, and the nature of the white gene in the breed, today there are very few non-white Kishu left.

The FCI Kishu standard describes the breed as: “A medium-sized dog, well balanced and muscles well developed. The dog has pricked ears, and a curled or sickle tail. The conformation is strong, well boned

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and compact.” The Kishu once came in many color variations, including 'buchi' (spotted or pinto). Today however three colors are recognized: white, red, and sesame. Dogs stand at 49-55cm and bitches at 43-49cm. The breed has a slightly more muscled, heavy set appearance when compared to the other medium sized Japanese breeds. Like all the Nihon Ken, the Kishu has a double coat made up of coarse outer guard hairs, and thick fine under coat that is shed seasonally.



White Male Kishu Ken - Photo provided by Brad Anderson (thanks to Kondo-san)

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The Kishu is a powerful, athletic, and alert animal. Like most Nihon Ken they are independent thinkers, and have a very strong desire to hunt. A Kishu should be fearless, but not aggressive. They can be territorial and may make good watch dogs, but are not by nature guard dogs or protection dogs. The Kishu as a breed tends to be slightly more approachable by strangers than the other Japanese breeds. They are a rare breed even in their native country with an estimated population of around 10,000-13,000, and yearly registrations of between 700 and 900. The main breed registry is run by NIPPO.

Shikoku Ken

The Shikoku Ken is one of the six native Japanese spitz-type dogs. Native to the mountainous region of Kochi prefecture on the island of Shikoku, these athletic and agile dogs are accomplished big game hunters and are sometimes referred to as the Kochi Ken. The Shikoku Ken is prized for its tenacity in face of large game and their relative calm around the family. Originally known as the Tosa Ken, they were renamed so as not to be confused with the Tosa fighting dog.

In post World War I Japan, the relative prosperity of the country succumbed to economic hardship as the Showa period began in 1926. Once relatively common, luxuries such as dog ownership

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became increasingly uncommon. In 1937 NIPPO succeeded in having the Shikoku Ken declared a "Living Natural Monument" of Japan and a major reconstruction effort was undertaken.



Male Kurogoma Shikoku Ken - Photo provided by Brad Anderson

Out of the reconstruction effort, three distinct lines of the Shikoku were developed: the Awa, the Hongawa and the Hata, all named after the areas they originated from within Kochi prefecture. More recently the distinction between these lines has been blurred as remote areas where the dogs originated became easier to access and lines were cross bred. The

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modern Shikoku is thought to descend mainly from the Hongawa and Hata lines as the Awa line essentially disappeared as a result of the hardships caused by World War II and a lack of quality specimens due to cross breeding with outside dogs.



Female Goma Shikoku Ken - Photo provided by Brad Anderson

One of the foundation dogs of the Hata line was "Goma-gou," who was born in 1934. He obtained a Best in Show title in 1940. The principle elements of the Hata line included a generally heavier, stockier build and thicker, longer, and more profuse coats; skulls tended to be broader, ears tidier and smaller, and movement ponderous. Much of the Hongawa line is attributable to the foundation dog "Choushun-gou" who took Best in Show the following year and was

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also born in 1934. These dogs were characterized by light, flowing movement, long, strong limbs with excellent angulation, good ear set and correct eye color. Their outer coats were harsh and weatherproof, but their protective undercoats did not match the quality of the Hata line's. Hongawa Shikoku also tended to be slender and have a more elegant build. Ultimately it was the Hongawa Shikoku that was to have the most influence on the direction of the breed as we know it today. Two other notable Shikoku from the same period are "Kusu-gou" who took Best in Show in 1939, and "Kuma-gou". These four dogs formed much of the foundation for the modern day Shikoku.



Female Akagoma Shikoku Ken - Photo provided by Brad Anderson

The Shikoku standard, as written today, describes them as: "A medium-sized dog with well

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balanced and well developed clean cut muscles. It has pricked ears, and a curled or sickle tail. Conformation: strong, well-boned and compact." Dogs stand at 49-55cm and bitches at 43-49cm. There are four accepted coat colors in the standard: goma (sesame), aka (red), kuro (black), and shiro (white/cream). White is not desirable in the Shikoku and is penalized heavily in the conformation ring. For many years black was not popular with many breeders leading to the misconception that it is not desirable, however this is false. Many experienced Shikoku breeders in Japan will breed black Shikoku (especially males) to maintain darker colors and thicker coats in their blood lines. The black coloration was especially prevalent in the original Hongawa dogs. There are three types of goma (sesame): kuro-goma (more black than light colored hairs), aka-goma (red base with black hairs mixed in), and shiro-goma (white base with black hairs mixed in). Like all Nihon Ken, the Shikoku has a double coat made up of coarse outer guard hairs, and a thick fine undercoat that it sheds seasonally. All Shikoku should have "urajiro" markings which are markings of a white or cream color presented on the ventral portions of the body and legs, as well as on the cheeks and brow of the head.

The Shikoku is more eager to please its owner than some of the other Nihon Ken, but is still an independent thinker and often will not listen or ignore commands. Shikoku can be territorial and make

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reasonable watch dogs, but are not by nature guard dogs or protection dogs. The Shikoku Ken is one of the rarest of the Nihon Ken. Only a small number are known to exist outside of Japan. Some estimates put this number around 100 (as of 2010). Even in Japan the breed is very rare with yearly registrations at around 300-400. The number of Shikoku in Japan is estimated to be between 5000-7000. The main breed registry is run by the Nihon Ken Hozonkai (NIPPO).



Male Goma Shikoku Ken - Photo provided by Brad Anderson

Shiba Inu

The Shiba Ken (or Shiba Inu) is the smallest and most popular of the six native Japanese breeds. It is the only Nihon Ken that was not named after a geographical area. The reason for this is that in contrast to the other Nihon Ken, the Shiba is from a very large geographical area in central Japan. Like all

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the Nihon Ken, the Shiba was a hunting dog first and foremost, used to hunt small game and birds.



Male Red Shiba Inu - Photo provided by Lindsay Tompkins

There are differing theories as to how the breed received its name. One is that they were named because their red coats were similar in color to dried brushwood (shiba). Another is because the archaic reading for the kanji 'shiba' means small. The last theory is that they were named so because they were adept at weaving through brushwood when hunting.

It is said that the Nihon Ken has been present in Japan since the Jomon period. Unearthed shell mounds from the period have uncovered canine bones with approximately the same bone structure and size as the modern day Shiba. The fact that many of these

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dogs are believed to have been buried with their masters shows the close relationship the people of the time had with these dogs. Today there is a type of Shiba called the Jomon Shiba, which has been back bred to resemble the bone structure and type present in the early native dogs.



Male Red Shiba Inu - Photo provided by Lindsay Tompkins

The Shiba was declared a Living Natural Monument by the government of Japan in 1936. Today the Shiba is the most popular of the Nihon Ken, accounting for approximately 80 percent of dogs registered with NIPPO every year. The breed has also become popular overseas.

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The Shiba is the only small sized Nihon Ken. It has pricked ears, and a curled or sickle tail. Like all Nihon Ken, the Shiba has a double coat made up of coarse outer guard hairs, and fine thick undercoat which it sheds twice a year. It has a somewhat shorter coat when compared with the other Japanese breeds. There are three recognized coat colors: red, black, and sesame. White (or cream) Shiba are also born on occasion, but are non-standard. All Shiba should have "urajiro" markings which are markings of a white or cream color presented on the ventral portions of the body and legs, as well as on the cheeks and brow of the head. Dogs range in size from 38-41cm, and bitches from 37-40cm.

The Shiba is intelligent, and like all Nihon Ken, is a very independent thinker. They are an alert and energetic breed. Yearly registrations in their home country number from 50,000-60,000 (all registries combined). At present there is no estimate available for the total population. The main breed registry is run by NIPPO, but there are several smaller breed clubs, and a large number of Shiba are registered with the JKC.

Hunting

Nihon ken have been used in Japan for hunting small and large game for centuries. Today in Japan the Kishu Ken and the Hokkaido Ken are the native breeds most used for hunting. These dogs hunt large

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game like bear, boar, and deer. They are not traditional western catch dogs, they are baying dogs, and are admired for their natural ability to judge their game and keep them at bay for the hunter. This technique is called hoe-dome in Japanese, which translates to "Bark and Stop". The nihon ken is a silent hunter; they track their game using all their senses, silently. Once they have their game cornered, then they will become very vocal.



Male and Female Kishu Ken in San Diego, California – Compliments of Gen Murofushi

The hunting nihon ken should have a natural drive to bay and chase game, and a natural
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understanding (respect) of the dangers presented by the game they are pursuing. It's this natural understanding of the danger of their quarry that makes them such successful hunting companions and allows a hunter to work with a smaller group of which is the idealistic view a Japanese hunter, and the matagi, would strive for. Shigeru Kato, a good friend and fellow nihon ken admirer, who lives and hunts in Japan with his Kishu Ken and Shikoku Ken, writes on his blog...

There's a famous phrase about hunting with Nihon Ken in the old days.

一銃一狗 (いちじゅういっく) *ichijuu, ikku*
which means "one gun, one dog".

It's the goal, albeit a lofty one, for hunting with the Japanese Dog. One man, his gun, and his dog. To be able to pull it off requires immense skill on the part of both hunter and dog, especially dog.

The dog may find and hold prey by baying (barking), or catching (biting and holding). This is referred to as hoedome (baying) and kamidome (catching)[...].

When on the hunt, the nihon ken is let free and works on his/her own to track, flush, and bay their game. Flushing game and pushing through the undergrowth of the Japanese landscape is hard work – the terrain is strikingly steep, often wet, and thick with undergrowth and sharp bamboo. The dogs will flush their game out of the thicket and then bay it until their

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owner, their hunting companion, comes to dispatch the animal. It is this mutual work ethic that makes the loyalty and bond these dogs form with their owner so important. Both hunting partners, man and dog, rely on each other to take their prey.



Male Kai Ken, Raleigh, NC – Complements of Dr. Dave Roberts

It's important to understand that the hunting nihon ken, while they may show tremendous courage and tenacity toward their quarry, they should not be aggressive, as an aggressive dog is not useful to a hunter. A quarrelsome and aggressive dog, which is quick to over-react to stimuli or other hunting dogs, does not make a good hunting companion and is considered a liability to the hunter.

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Some of the best hunting nihon ken will show cautiousness toward their prey, almost appearing cowardice, but will give chase in pursuit of that same game in a split second time – ready to react at any moment. This is part of what makes the nihon ken such an impressive bay dog and allows them to hunt game much larger than themselves. They are courageous in the face of the dangers presented during hunting – never giving up – while being level-headed and smart about how they work their quarry. A hunting dog who does not respect the dangers presented during a hunt is likely to be injured, and an injured hunting dog does not make for a good hunting companion.

During the act of baying their game – charging in and barking, then retreating quickly, sometimes even giving a quick bite to the hindquarters (kami-dome) – the nihon ken may appear as though they get a wicked satisfaction out of this dance. Hunters will joke among themselves saying, with great pride, that their dogs are “sadistic”...

From Japanese Dogs, two hunters who hunt with Kishu Ken, Suzuki-san and Nagasawa-san, are quoted...

The kind of dog we want is one that's intelligent and crafty, slightly cunning, a dog that'll keep harrying boar persistently, even to the point of persecution. One that'll attack, then draw back, then attack again, getting the timing, and gradually

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squeeze the boar into a tighter and tighter corner. The sight of this makes us proud. Sometimes the dog will do it with a kind of wicked enjoyment so that even its owner will think it's taking things too far, and the other guys on the hunt will tease him and accuse him of having a sadistic brute of an animal.

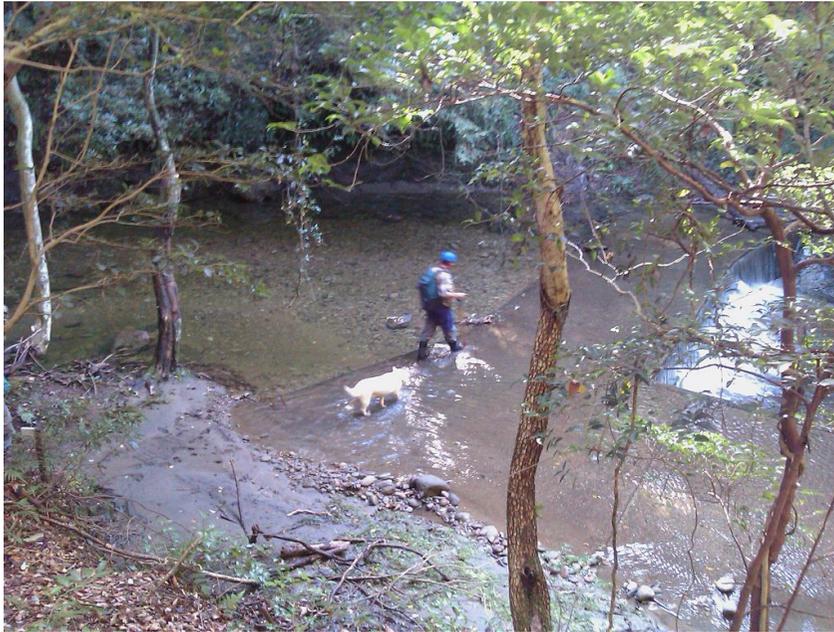


Kishu Ken, Chiba-Ken, Japan – Complements of Brad Anderson (Thanks to Kondo-san & Kato-san)

However, when not hunting, the nihon ken is expected to be clean, easy to care for, good with family, and quiet. With hunting season making up less than half the year, these dogs are just as much companions as they are hunting partners. During the off-season, hunters will continue to train their dogs on

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the weekends, taking them into the mountains to “practice” tracking game, but this is typically far less work for the dogs than what is expected during hunting season. These dogs need to be able to stay in good shape and ready to hunt when hunting season comes around even with little off-season work. They often take on the role of watchdog or family companion during the off-season when they aren’t being worked.



Kishu Ken, Chiba-Ken, Japan – Complements of Brad Anderson (Thanks to Kondo-san & Kato-san)



Kishu Ken, Chiba-Ken, Japan – Complements of Shigeru Kato



Kishu Ken, Chiba-Ken, Japan – Complements of Shigeru Kato

Discussion: Nihon Ken Today

Today the various nihon ken breeds have been through some refinement as the result of breed

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standards, dog shows, and kennel clubs. The Shiba Inu and Akita Inu being on one side, being the most extremely refined and the Hokkaido Ken and Kai Ken on the opposite side of the refinement spectrum. All of the breeds have evolved notably since the creation of NIPPO.

It is very rare to see a working Shiba Inu or Akita Inu nowadays. These breeds have evolved to make wonderful family companions with the qualities that would make them successful hunting dogs being traded for other qualities which make them wonderful pets.

My personal love is for the medium sized nihon ken, the working nihon ken. In my travels, I have had the opportunity to hunt with some of these wonderful dogs in Japan, and to meet hunters who have hunted with their nihon ken for longer than I have been alive. Nothing can give you a real appreciation for these dogs like watching them work.

While in Japan, thanks to my good friend, Shigeru Kato, I had the honor of hunting with a gentleman named Kondo-san alongside his Kishu Ken. Kondo-san has been hunting with his Kishu Ken for 40+ years and has seen the breed evolve due to pressures from NIPPO. He had many stories to tell us, but one in particular I found interesting, and I think it can be used as a representative example of the negative aspects of the strict refinement the breed has seen (via NIPPO). This story was regarding the feet of

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his Kishu Ken. At one point we came to a very steep ridge that was a bit wet and hard to climb. We were hunting with one of his female Kishu and she struggled to climb this steep, wet ridge. When she couldn't, she found another way around. Meanwhile, a female Kai Ken who was hunting along side of the Kishu had no problem climbing the same ridge.

When Kondo-san saw this he commented on how impressive it was that the Kai Ken was able to climb that ridge. He also took a minute to point out, rather disappointedly, that the Kishu Ken he owned many years ago, before they became so refined by NIPPO, could have climbed the steep ridge. He blamed it on the shape of the foot of the NIPPO dogs, as they call for a tight and round foot. He felt that the Kishu Ken he owned years back didn't have such a tight and round foot, it was wider and pointier, which allowed his Kishu to get better traction for climbing steep ridges like this one.

This is one small example of how the nihon ken has been changed, how they have been moved further from the skilled and purposeful hunting dogs they once were in favor of an aesthetically refined look. For better or worse, each breed has been subjected to this type of refinement. For example, the Shikoku Ken has been selected for an aggressive and quarrelsome attitude, which NIPPO judges tend to like. They consider it to be "strong character." The down side is that as a result, the breed can sometimes be hard to

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manage around other dogs, and therefore difficult to hunt. Another example is the Kai Ken which has been selected for a reduced prey drive and less bravery, which makes it hard to use for hunting boar.

However, even with these changes to the breeds, one could never argue they were made out of haste or lackadaisically. These changes have come about by years of strict selection by NIPPO members out of a love for these wonderful breeds and their historical and cultural importance. In short, these dogs are loved.

Even with NIPPO's refinement of the breeds, today the nihon ken, especially the medium-sized breeds, maintain a surprising amount of agility, stamina, strength, and ruggedness. They excel at working venues like tracking, agility, and hiking. The Kai Ken and Kishu ken are used in Japan by the government as a tool for controlling problem monkey and raccoon populations as well as for Search and Rescue work.

For the active owner, who wants a medium-sized, robust, and rugged dog for hiking and camping, one that will alert them to the dangers of large predators like bear, or even a hunting companion, one of the medium sized nihon ken is a perfect choice.



Male and Female Shikoku Ken, Aspen, CO – A good example of NIPPO's refined type (left) and a less refined type (right) – Compliments of Brad Anderson

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Kia Ken, Taos, NM – Complements of Brad Anderson



Shikoku Ken and Kai Ken, Taos, NM – Complements of Brad Anderson

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This Article was a group effort; I would like to thank those who helped. Below is a list of contributors and the sections they wrote.

Thank you to Shigeru Kato, Dr. Dave Roberts, and Jennifer Anderson.

Akita Inu – Kato

Hokkaido Ken – Kato

Kai Ken – Anderson, Kato

Kishu Ken - Kato

Shikoku Ken – Dr. Roberts

Shiba Inu – Kato

*Translation by Shigeru Kato

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TAZY OF ALMATY PROVINCE, KAZAKHSTAN, PART II

Rafael Balgin
Almaty, Kazakhstan

Attitude of the Kazakh Tazy towards people, when not hunting

Tazys never show challenging aggression even towards unfamiliar people. The degree of their aggressiveness never goes beyond the principle: “I just let you know what I do not like”. Even when a stranger violates the normal limits of personal distance from the dog, it still avoids direct confrontation and aggravation of the situation.

If the dog is free to move and is not fenced impenetrably, one dog or several dogs stay at a distance from unfamiliar people. These aboriginal dogs are very happy when meeting their master. However, unlike other dogs, even after a long separation, they wag their tail for only a very short period. After the first outburst of emotional greeting, the dog is ready to play a little and after a while it walks away. Even when with the master the Tazy maintains a certain comfortable distance from him.

If the dog is fenced in or it is in some other situation that does not permit it to avoid an unfamiliar person, it does not resort to aggressive barking as

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much as other dogs do. Tazys try to use a warning howling bark or short unhappy growl.

A howling bark and unhappy growl is typical only of males, when they attempt to repel a stranger from the space of their pack. The space is usually a fenced yard, where a pair or more Tazys live. If the yard, or other fenced territory, is large enough, Tazys will increase their comfortable distance from people.

When a bitch is pregnant, the male Tazy may demonstrate his decisiveness towards a stranger. He may run up closer to the man, when he is leaving the yard, with a howling bark, shake his head and even touch his legs. However, he does not bite; he just demonstrates his function as a protector.

Females display similar behavior towards males, if they approach too close to young puppies. In such a case, a howling bark is added, with bared and clicking teeth near vital body parts, but there are no actual bites.

A display of uninhibited aggression by a healthy dog to an unfamiliar person is evidence that you are dealing with a crossbred. A display of uninhibited aggression (dashing towards a human to bite, snarling, growling and biting at legs) indicates the presence of an admixture of other breeds, even if the appearance seems almost like that of an immaculate Tazy.

Duregei Tazy [1] is an exception. Among hunting/pastoral Kazakh people this term is applied to

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the offspring of a Kazakh Tazy male and a Tobet [2] female. Such dogs, as well as their ancestral breeds, do not display uninhibited aggression towards humans. I should mention that in the Tobet respect for humans is based on the principle: “I respect those who treat me with politeness”. Mixing the two breeds results in a not bad behavioral variant.

Another, more archaic meaning of the term Duregei is a dog capable of fighting wolf alone in the steppe. This was the purpose of breeding such a dog out of Tazy and Tobet. However, the contemporary understanding of Duregei is a mix of Tazy with any other dog, a crossbred Kazakh Tazy.

Traditional Kazakh terms pertinent to the Tazy’s appearance and most commonly used commands

Both livestock owners and urban Kazakhs, when choosing a Tazy puppy, pay attention to physical qualities and coat color, following the advice of elders. The most attractive are white hounds (light cream) with pale red markings (a dark colored fringe on the ears is allowed), red with dark fringing, pale grizzle (*Kek-Tazy*), grizzle and black with grizzle [3]

Chobans sell piebald puppies cheap, not more than the cost of a sheep and they even give them away free as a sign of friendship. Piebald puppies are most often bartered for livestock and used as gifts – *yrym* [

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4]. In such case, the words *zhaksy yrym* mean a good gift.

It is not a big sacrifice to give away a piebald puppy with otherwise satisfactory appearance, because buyers pay the least attention to them anyway. However, such a gift helps to set up good relationships between the giver and the receiver. Despite the general preference for light colored and grizzle colors, piebald dogs, if bred, also produce for their owners quality puppies of different coat colors, not only piebald. In their passion and efficiency when hunting they do not differ from solid colored hounds.

Requirements in their physical appearance include:

- Even or slightly convex back.
- Feathering on the legs of adults is allowed, but it should be barely noticeable and only in winter.
- Feet should be compact, splayed feet or rachitic toes are not allowed. Compact feet suffer less from ice during hunting or exercising.
- Elbows directed outwards are allowed. It does not matter in working dogs, but the breed standard accepts only straight and not outwardly turned elbows.
- Standards of the appearance include *shayan-kuiryk* (scorpion-like tail) and *shashak-kulak*. (feathered ears) [5].
- Hounds smaller than the Kazakh steppe standard for males of 65-70 cm at the shoulder and

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females of 60-65 cm at shoulder are considered *Shi-Tazy* (small Tazy) [6]. Regardless of their coat color, they are considered as the result of inbreeding or of having Turkmen Tazy or Saluki among their ancestors.

Shi-Tazys (or *Shchi-Tazys*) are used mainly in thickets of *chiy* (*Achnaterum sp.*), from which they get their name. Tolai hares live mainly where *chiy* and other shrubby vegetation grows. It is hunted mainly with *Shi-Tazys*.

Shi-Tazys do not compare with dogs of the steppe type in size and speed and they are harder to use in hunts that require traveling long distances. These dogs are good for a semi-settled and settled way of life. Kazakhs retain this knowledge in memories from their nomadic ancestors [7].

As part of the past nomadic period of Kazakhs' life experience, there is a contemptuous meaning in the term "sart". A correspondent in the journal "Around the World", (Vokrug Sveta in Russian), in 1896 also wrote unflatteringly about sarts [8], describing them not as an ethnic group but rather as a professional consortium.

However, at the present time, this is no longer a negative attitude towards a settled way of life and towards whatever else is associated with it, such as agriculture, transhumance, manufacturing and building cities. Now, "sart" is rather a name applied to neighboring people of Central Asian countries, who

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have become settled since the early Middle Ages in a communal way of life rather than the tribal one of the Kazakhs.

Terms and expressions used when working with Tazys:

- *Ke-Ke* – an interjection used to turn the dog's attention and to keep it closer for the following action.
- *Aida-aida* (accent on the first vowel), followed by a double smack of the lips or whistle and *nu-ka aida! Aida-kettik!* – *Nu-ka* – let's go!
- *Ma-ma* – an interjection "na-na", when calling the dog to take something from the master's hands.

The Tazy is more than just a living tool for hunting without firearms

In the nomadic way of life in Kazakh nomadic auls (villages), Tazys lived as symbiotic animals, serving as an insurance in case of hard times. *Djut* [9] was always the worst threat in the Kazakh steppe. When the Kazakhs lost everything, they had to hunt. Livestock was a major part of the wealth and currency of most nomadic Kazakhs. In hungry years sighthounds and golden eagles fed the Kazakhs.

In the good times of the nomadic way of life, based on permanently increasing the number of livestock, hunting was rather an additional activity and a diversion than a necessity.

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Chiy (Achnatherum)

A noted Russian scientist A. I. Levshin, in his book “Description of the Kyrgyz-Kazakh or Kyrgyz-Kaisats tribes in the steppes”, published in Petersburg in 1832, wrote: “The way of life of the Kyrgyz [10] is a living picture of archaic times. The sight of a whole people herding livestock or rather living entirely for their livestock; whole villages or auls disappearing in the blink of an eye only to re-emerge somewhere else; the simplicity and closeness of their whole existence to nature has a lot of interest and pleasure for the eye of the romantic and poet” [11].

The organization of big roundup hunts was affordable only to khans and sultans. Taking into account that large numbers of sighthounds require

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good and regular feeding in addition to game, it is clear that keeping even 2-3 Tazys would be a rather burdensome business, requiring specialized care and knowledge. In addition, this would require time and some expense for the organization of training and at least small hunting trials. It would be safe to conclude that Tazys in Kazakh nomadic society were an attractive resource, but it was possible to survive without them. Therefore, Tazys were a systemic element of the supremacy of the important man over nature; natural competitive domination not tarnished by technological marvels. Tazys were an attractive means of hunting without guns, which provided a secure income in the form of fox pelts in addition to the main currency- herds of sheep and horses.

Such an advantage in the hands of some individuals can trigger a pathological desire to have such dogs in others. Tazys must always have been a constant object of envy and tribal necessity. The presence of such dogs permitted a profit to be made from the pelts of foxes, polecats, badgers and headwear such as *barik – malakhai* [13].

Theft of Tazys

The possibility of losing Kazakh Tazys to thieves is quite real for any owner of this kind of dog. This breed has become popular again on the recent wave of nationalistic sentiment and people’s needs for a status symbol. If in the past the Tazy was important

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as a means of support during hungry times, today it serves the following:

- 1) Increasing commercial interest of breeders;
- 2) Interest of hunters with a passion for this breed;
- 3) Chobans interested in hunting without firearms;
- 4) Status symbol and recreational sport for rich urban dwellers;
- 5) Esthetic element inside the homes of sighthound lovers;
- 6) Status symbol which rich Kazakhs want to have on their country properties.

It is noteworthy that despite the high popularity of the breed, very few Kazakhs are prepared to pay money for adult Tazys or puppies. When asking for a puppy as a gift, the man hints at the prospects of future cooperation or he ends the negotiations by saying: “We will get even; I am not the last man...” In such case, a refusal without a substantive reason, such as the puppies having been spoken for, and a lack of understanding for the wishes of the asker to possess such a dog, but who does not have a dog but would like one, might give offense. As all Kazakhs are in one way or another either relatives or good friends, such a case would become overgrown with gossip and misinterpretation. Among Kazakhs to sell puppies is good fortune. To do so the puppy

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should be “golden” in all its qualities, such as appearance, excellence of its parents, unrelated remote ancestors and high hunting efficiency of the parents and relatives of this strain.

Good hunting and good looking Tazy are of great interest to dog thieves, who are motivated by the following:

- 1) Need for new blood without paying for the sire;
- 2) Desire to have a good looking dog, because of its attractive body structure and traditional characteristics, driven by vanity and for breeding;
- 3) Need for the quickest socialization with the other dogs that the thief already has;
- 4) Need to have a top quality dog (*Kumai Tazy*) of maximal size, eagerness to hunt and training for work;
- 5) Confidence that the thief will never be caught.

There are five strategies for stealing Tazys, if the dogs have a free exit from the fenced plot of the owner or if the plot is not fenced at all.

Meat lure

Using this strategy the thief regularly feeds the dog with a nice cut of meat in some hidden place out of the owner’s sight, such as behind the gates or at the village dumpsite. Or, the thief rides on horseback near

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the livestock owner's camp, consisting of one or two buildings with corrals and barns, and feeds raw meat to the dog he likes. Usually this happens in the early morning. This is how the Tazy, which is naturally mistrustful with strangers, becomes accustomed to the thief and even displays some affection towards him. If the owner notices that his dog is not hungry in the morning and this happens more than once, he may draw the conclusion that his dog is being fed before being stolen.

Using the mating reflex

This strategy consists of using a piece of cloth soaked with the blood and secretion of a female on heat. The male follows it, is led out of sight, caught with loop and loaded on the horse or in the car. This is a very old and well proven method.

Accidental contact

If the dog lives inside or is still a puppy, it is easy to make contact. If it is running unsupervised, a breed fancier or village children simply lead the dog far away, where it is easily stolen. A Tazy that is easily approachable and unattended is often picked up as a homeless dog.

Mastery

Aggressive and mistrustful dogs are stolen by the experienced thief. If he manages to come close

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enough and grab the dog with his hands or in a loop, the dog may resist. The thief will then throttle it a couple of times so the dog would realize his strength and determination. He quickly leads the dog away and locks it up in the car or loads it on horseback.

Social lure

Tazy are attracted by other dogs of the same breed. Although the Tazy is mistrustful and avoids unfamiliar people, it is very friendly to other individuals of their kind. Even if a dog lives far away at the livestock camp alone for a long time, it can easily be accustomed to the company of another dog after a few days. A man leading a Tazy on the leash can easily attract the attention of another Tazy running loose and with some experience he can catch it with a loop.

Both the Tazy and the Tobet have been specialized for centuries as tools of the chase according to their respective purposes. Therefore these dogs are esteemed but they always remain tools.

In the Kazakh language the dog is not an animate object. If a human is *kim* (who), the dog is *ne* (what). This is the deep basis of the attitude of humans towards the surroundings. Despite the fact that in other languages the word dog is an animate object, people always keep a contemptuous attitude towards dogs. Thus, in the Russian language there are derogatory expressions: "like a dog", "a dog's life", "bitch", "son

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of a bitch”, etc. Such expressions although applied to a living thing encourage a contemptuous attitude towards dogs. In the Kazakh language Tazy is *ne*, despite its elite status for an inanimate being.



Sarts

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Malakhai



Barik

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Keeping the Tazy the natural way

The Tazy is an organic part of the natural environment of livestock pastoral camps [15]. Besides the poor food from the owners, at the camp the Tazy has the opportunity to hunt to supplement its diet, which also preserves its hunting abilities. Free from the confines of life at the pastoral camp, Tazys eat marmots, badgers, hares and anything else they can catch with their teeth. In such conditions the Tazy has its natural freedom and not the boredom from living in kennels.

However, under such semi-Spartan conditions, it is difficult to look after the dogs properly, because the main attention and energy of the master is devoted to the livestock; and the Tazy remains only an addition to the main business of keeping livestock. If the number of Tazys in such a setting is 3 or more dogs, they establish their own social pecking order. They live free from artificial stress and maintain their own hierarchy. There is a place for older, bold and capable individuals and for puppies. *Kumaj* Tazys are selected from such social groups of dogs and they are used for subsequent breeding with individuals of similar status of other owners.

Change of prices of Tazys

Despite the broad popularization of the breed and the declared need to preserve it, the Tazy does not command the price that a good looking and efficient

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Tazy did in the past. If in past centuries a Tazy could be traded for 47 horses, then in modern time any mare or even an old gelding would be priced higher than the best looking and most capable Tazy. Everything comes down to the availability of resources and the practicality of modern Kazakhs. From time immemorial Kazakhs have always required a lot of meat, which is the essence of their diet.



Fazenda a cabin built away from the city

So, in modern conditions, when the Tazy is no longer a subject of prestige and a necessity in hungry times, both adult dogs and puppies lose their value as compared with a pile of meat obtained even from an

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old gelding. Selling horse meat, beef and lamb brings a good profit, because of the demand in the cities.

Therefore, the contemporary Kazakh economy, compared with the nomadic economy of the past, is rather indifferent to such a source of income as the breeding of sighthounds. Keeping dogs just for obtaining pelts to manufacture *barik* and *malakhai* does not make sense. At present it is easier and cheaper to build a small farm for breeding foxes and other fur bearing animals or simply to buy ready-made hats, which are in good supply, and the markets of cities and towns are flooded with them.

The actual price of a two-month-old puppy is the same as that of a young lamb or ram, from \$50 to \$200, depending on the appearance, coat color and age. Despite the emergence of a network of dealers, transporting a Tazy to Russia and further afield to the countries of Eastern and Western Europe (which is cheaper than by officially controlled transportation to Western Europe as air cargo directly) does not produce a significant profit. It has more the status of a hobby. Prices of \$500-800 at the pet market or on the Internet rarely suit well-to-do urbanites interested in buying a Tazy.

Among rural Kazakhs, selling puppies for money occurs only very rarely. Usually puppies are bartered for some favor or service. Puppies are traded for good friendship in the future or for solving some problems, as well as for permission to go as a guest to

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their breeder at his remote pastoral agricultural compound as to a close relative. At the same time it is not traditional to get a puppy completely as a gift, without giving something in exchange then or in the future. There is a superstition that such a puppy will not survive for long, if the promise is not fulfilled.

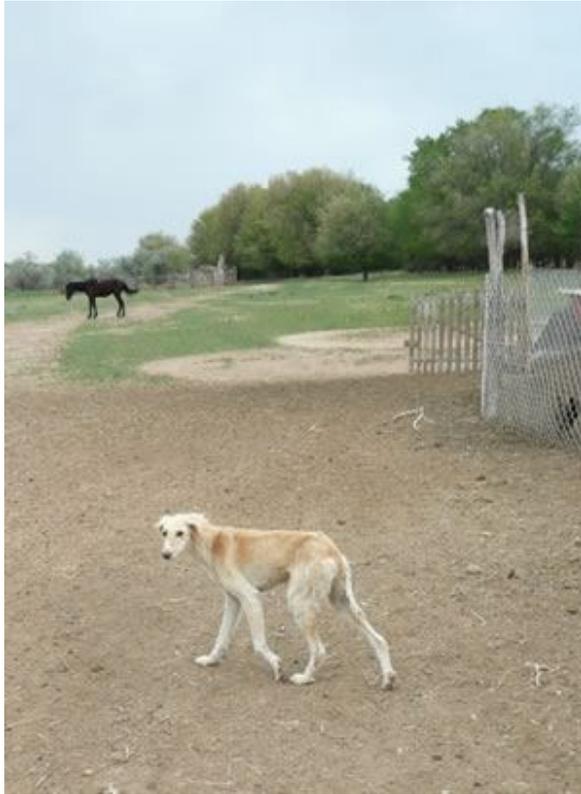


Tazy

As was said above, at the present time, taking into account all the sympathy and antipathy towards the breed and dogs in general, the Tazy is still a very good gift to well-to-do people (who have a business in the city and a livestock complex in the steppe) or a flattering gift to someone who is striving to have one.

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A Tazy puppy makes not only a Royal gift in every sense but it is also a way to make friends.



Tazy

With all the bad taste attributed to selling puppies in Kazakh society, exchange and gifting is often motivated by the desire to obtain a purebred hound for the improvement of the breeding stock. Outright trade in puppies is considered in bad taste,

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because in Kazakh society the Tazy is considered a national legacy.

However, despite this, the breed is living in not the best time of its history. There are many dangers threatening the Kazakh Tazy not only as a breed, but also as a part of the national heritage. The Kazakh Tazy, as well as the truly Kazakh drink - koumis (sour milk from fermented mare's milk) can leave its native country and Kazakhstan will lose its right to be the patent owner [16].

A paradox arises here in which the absence of a commercial incentive in favor of traditional ethical standards threatens the gradual dissipation of the Kazakh Tazy gene pool. In other countries, which have the relevant commercial organization and are free from ethical traditions associated with this breed, the trend is towards the increase of the necessary population for launching the process for registering the breed with the FCI and acquiring as a result the international patent.

The result of the breed being patented in another country will be the decline of interest in the breed in Kazakhstan. It is true that dogs of the choban camps and dog show strains will remain. However, a breed registered somewhere beyond the boundaries of the breed, separated from its natural landscape, will no longer be the Kazakh Tazy, even if it keeps the same name.

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Comments and references

[1] *Duregei* – 1. Mixed breed dog; 2. Impure, mixed. R. G. Syzdykova, and K. Sh. Khusain editors. *Kazakh-Russian Dictionary*. 2002, ISBN 9965-441-62-6. p. 222.

[2] *Tobet* – 1. Dog male; wolf male. 2. Dog. R. G. Syzdykova and K. Sh. Khusain editors.. *Kazakh-Russian Dictionary*.2002. Daik Press, ISBN 9965-441-62-6b, p. 828.

[3] *Kak* - I 1) Sky, 2. Heavenly power, creator. II. 1. Blue, light blue, dove-blue, bluish gray. 2. Gray, grizzle. 3. Green, unripe. 4. Blue color. 5. III. Belt made out of raw leather to tie up *kerege*. R. G. Syzdykova and K. Sh. Khusain editors.. *Kazakh-Russian Dictionary*.2002. Daik Press, ISBN 9965-441-62-6b, p. 390.

[4] *Yrym* – 1. Belief, superstition. 2. For good luck. 3. Sign, prediction. R. G. Syzdykova and K. Sh. Khusain editors. *Kazakh-Russian Dictionary*.2002. Daik Press, ISBN 9965-441-62-6b, p.992.

[5] *Shayan-Kyiryk* (scorpion –like tail): *shayan* – 1. Scorpion. 2. crab (*kyiryk*) – 1. Tail, tail hairs, feathers in the tail of a bird. 2. Tail of fat-tailed sheep. 3. Butt, buttocks. 4. End, margin. II. *Shashak-kulak* (hairy ear): *shashak* – 1. Fringe, tassels. 2. Fuzzy upper part of plant, inflorescence. *Kulak* – 1. Ear. 2. Hub of a string musical instrument, 3. Handle of a bowl, handle of a bucket. 4. Kock of gun. R. G. Syzdykova and K. Sh. Khusain editors. *Kazakh-*

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Russian Dictionary.2002. Daik Press, ISBN 9965-441-62-6b, pages 946, 541, 945 and 543.

[6] *Shi-Tazy* (small Tazy): *shi* (*shchi* – *chiy* (desert needle grass, *Achnaterum sp.*), . Perennial plant with narrow leaves, forming thick tussocks. Heads with a single flower. In Kazakhstan *Achnaterum splendens*). Winter forage plant. M. S. Gilyarov et all. “Biological encyclopedic dictionary” in Russian. 1986. Moscow.

[7] *Sart*. 1. This is how Kazakhs called merchants, mainly Uzbeks, in the past. 2. clanking, banging, clicking sound. R. G. Syzdykova and K. Sh. Khusain editors. *Kazakh-Russian Dictionary*.2002. Daik Press, ISBN 9965-441-62-6b, pages 946, 541, 945 and 702.

[8] “Strictly speaking, all sarts are commercial people; one can stop anyone of them, if he is on the horseback, and buy his horse. No matter how much he loves the horse, he will sell it, if the price is good... He will sell not only his horse, but also his coat with his wife and children... He is not attached to anyone or anything. It is impossible to have a friend among them; he will betray you at the first occasion. Even their feelings of kinship are developed in a peculiar way: they live each for his own good, not trusting their thoughts to anyone. They move quietly from one place to another, never regretting the old, to them it does not matter where they live: there is no patriotism, love of the home country; he will cheat on another sart

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without pity, as well as on a Russian. Generally, sarts are very unpleasant and repulsive people. Because of that there are many Russians living in Turkestan, willingly or not, became remarkably similar to sarts in the sense of honesty. The difference is only in religion and the position they occupy. In Turkestan it is impossible to trust a sart or a Russian; many can confirm this based on their bitter experience. Such are the merchants of Fergana Province.” *“The Osh merchant in his own home”*, *Around the World, 1896, No. 3, pp. 38-40*, in Russian.

[9] *Djut* – mass mortality of livestock from the shortage of forage and starvation caused by the icy crust covering snow on the ground. R. G. Syzdykova and K. Sh. Khusain editors. *Kazakh-Russian Dictionary*. 2002. Daik Press, ISBN 9965-441-62-6b, p. 320.

[10] Kyrgyz or Kyrgyz-Kaisak means here Kazakh. A. I. Levshin (1797-1879), author of the first in world literature fundamental work on the geography, history and ethnography of the Kazakh steppes wrote: “In the beginning of historical description of the Kyrgyz-Kaisak, I should first say that in Europe they are given a foreign name, which they never use for naming themselves and neither do their neighbors.” Levshin adds: “Kyrgyz is the name of a people known not by their links with the Kyrgyz-Kaisak, but rather by their ancient animosity towards them. They are known as Kara (black) Kyrgyz,

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mountain Kyrgyz and Burut. The word “kaisak” or “kasak” is a modified word for “kazak”; according to eastern writers, this is a very old term, going far back beyond the birth of Christ. I will not discuss it at length, whether this is justified or not, but the name “kazak” was given to many branches of Russian ethnicity during the Middle Ages but it belongs to the Kyrgyz-Kaisak hordes since the beginning of their existence ; and until the present time they do not call themselves Kazaks (plural). Persians, Bukhars. Khivans and other peoples of Asia know of them by the same name.”

The Chinese soften the first sound “k” and say “Hasaks”. Until the beginning of the 18th century Kyrgyz-Kaisaks were not known, but they were named Kazaks, Kazak Horde. Referring to this, A. I. Levshin, in “History of the Russian State” Volume IX, comment 646, pointed out: “The Horde of Kyrgyz-Kaisaks in Nogai is usually called Kazak.. The same can be seen in ancient chronicles”. A. I. Levshin. *Description of Kyrgyz-Kazak, or Kyrgyz-Kaisak, Horde in the Steppes* (Edited by Academician M. K. Kozybaev), Almaty, Sanat, 2009. ISBN 9965-664-84-6. P. 135, in Russian.

[11]. Levshin. *Description of Kyrgyz-Kazak, or Kyrgyz-Kaisak, Horde in the Steppes* (Edited by Academician M. K. Kozybaev), Almaty, Sanat, 2009. ISBN 9965-664-84-6, Pages. 294-295.

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[12] Barik (barki also known as burki) – Head garment. R. G. Syzdykova and K. Sh. Khusain editors. *Kazakh-Russian Dictionary*.2002. Daik Press, ISBN 9965-441-62-6b, page 163.

[13] Malakhai – fur hat for men. R. G. Syzdykova and K. Sh. Khusain editors. *Kazakh-Russian Dictionary*.2002. Daik Press, ISBN 9965-441-62-6b, page 586.

[14] Kymai – 1. Vulture. 2. Sighthound, from which no animal can escape. R. G. Syzdykova and K. Sh. Khusain editors. *Kazakh-Russian Dictionary*.2002. Daik Press, ISBN 9965-441-62-6b, page 546. .

[15] *Fazenda* (hacienda) the word appeared in the 1980s in the languages of the post- Soviet period republics, an agricultural complex in the steppe or far in the mountains away from cities and villages.

[16] “Koumis: without right to a patent?” Newspaper Kazakhstan Pravda”, June 23, 2011. (<http://www.kazpravda.kz/c/1308774838>)

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