

Primitive and Aboriginal Dog Society

Dear members of the Russian Branch of Primitive Aboriginal Dogs Society!

We are happy to present the fifth April issue of R-PADS Newsletter.

We would like to introduce two R-PADS guests, expert cynologist B. I. Shiroky and Chariman of PADS Janice Koler Matznick, who is running research program on the New Guinea Singing Dog (NGSD).

Boris Ivanovich Shiroky have lived for a long time in Kamchatka and invested much time in studies on the Kamchatka Sled Dog. He wrote a draft of this unique aboriginal dog breed. The standard was approved by all major cynological clubs of Russia.

Janice has initiated and conducts a project on the investigation and preservation of the NGSD under conditions of captive breeding and in the wild.

Unfortunately, both breeds, just like many other aboriginal dogs, are currently at the verge of extinction

Sincerely yours,
secretary of the Russian Branch of PADS
Marina G. Kuzina

HISTORY OF DOG BREEDING IN SOUTHWESTERN ASIA

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Part II

L. P. Sabaneev (edition 1986) described two dog breeds discovered in 1877 in the Pamir Mountains by scientific expeditions of the Turkestan Society of Lovers of Nature. One of them is "Javzy (Asian longhair bird dog); a small male over three years old. Height at the shoulder is 18 inches, length from base of tail to tip of muzzle is 28 inches, tail is 10 inches (1 inch = 2.54 cm); coat color of body is dark coffee brown turning paler on fringes; nose is pale coffee brown; eyes are dingy green resembling color of French mustard; iris is brown. Body slightly bulky, but well proportioned and beautiful, emphasizing strength and endurance of the dog; tail is straight and slightly longer proportionally to the dog's size; ears are small, set like in European Setter; nose is small, pointed, as a result of which muzzle in lateral view looks wedge-shaped. Ears, tail and thighs have rather long furnishing of wavy hairs. Hair over entire body is short and rather thick, on the abdomen hair is longer than on other parts; perhaps the dog is well coated for a harsh climate. Generally, appearance of the dog strongly resembles Setter. If not for its sturdy body and peculiar wedge-shaped muzzle, the Javzy, would seem to be a true Setter, but in miniature. I would never expect to find a definitely cultured dog breed in such an inaccessible, remote mountains of Central Asia... The Javzy is great at making faces; like the Karateginka, he is a leaper and a player, but he has an independent and proud character; in a fight he is passionate and aggressive, attacks any enemy and would not give up until it injures it into bleeding... Generally, the strength and energy of them (Javzy) is remarkable, but due to their small size and habit to run by short leaps, like if the dog would jump from one rock on another, they are little use in local (near Tashkent) hunting in thick grass and thickets... Mountain hunters use their peculiar dogs along with falcons and hawks on beautiful partridges, ulars, quails, ducks and snipes; in mountains, they are very agile during search and have a strong pointing set..." L. P. Sabaneev makes a conclusion that the Javzy was a dog of very ancient origin out of some other unknown dogs, possibly out of Spanish dogs introduced in Southern India by Portuguese and from there, across India and Afghanistan, reaching Pamir Mountains, where they have changed and became adapted to mountain climate.

Another dog breed from Tajikistan is the Karateginka. The Karateginka was found in Karategin and Darvaz. This was a mountain Asian dog for hunting with birds of prey. It was also named the Asian Wirehaired Bird Pointer. The breed was described by only one specimen: "At a glance, Karateginka bitch is similar to the Javzy, but after close examination, it shows quite sharp differences in details, indicating that this is a different dog breed, although in this particular specimen, signs of the Javzy blood are noticeable. The Karateginka is bigger than the Javzy; height at the shoulder is 19 inches, length from base of tail to tip of muzzle is 29 inches; half tail is missing, because of the frost bite, therefore it is hard to judge about its length, but most likely it should be rather short. The body coat color is white with pale coffee brown spots on the head, ears and back; nose is coffee brown; eyes are dingy green resembling mustard, like in the Javzy and the pupil is brown. Hairs on entire body are not wavy, straight, like in goat, medium long, thick and rather stiff; it is wiry above eyes and on anterior part of the muzzle, which causes a peculiar look of the dog. It is particularly peculiar, because of the steep, domed forehead; stop like in the Setter, but the muzzle is tapering and ends with a small nose. Ears are small, pendulous and set correctly; there is furnishing on ears, tail and thighs. The body is light, proportional, with well developed muscles on thighs and shoulders, legs are lean and with small compact feet. Generally, the Karateginka is not as pretty as the Javzy, has a wilder look, especially because of his habit to keep the muzzle up... The Karateginka is surprisingly well coordinated and skillful at leaping on stone walls about 6 yards high; he runs like crazy on the



yard and is impossible to catch, if the dog does not want to be caught; Dogs of this breed are hardier than the Javzy and, because of this, are preferred by local hunters, although their scent is weaker than in the Javzy.”

A. Obruchev (1955) mentioned Kalmykian Spitz-like guard dog, which existed in the 19th Century in Northwestern China. M. G. Dmitrieva-Sulima (1911) wrote about sight hound-like Laika of Kazakhs, which existed in Akmolinsk Province, Central Kazakhstan, in 1900. All these breeds disappeared completely in early 20th Century. L. P. Sabaneev (1964) described the Khivan Tazy, a variety of the Tazy, which did not survive until present.

Descriptions of the way of life of people of Central Asia found in the literature of different times, contain information about another dog breed from Uzbekistan, which have never been known anywhere else. This is the Gurji. The Gurji was found in Surkhandarya and Bukhara Provinces. Although descriptions of the Gurji were put together in 1939, the dogs had disappeared by that time almost everywhere. Therefore, it would be correct to discuss them with dogs belonging to the previous time period. Here, we offer excerpts from articles containing interesting information; because the book where they had been published, is not accessible to the readers. In



Sherabad District, Surkhandarya Province, “very few hunters (five of them) have hunting dogs. Their dogs belong to two breeds, the Tazy and the Gurdji. Mixes of the two breeds also occur. Gurdji belonging to Kurbanbobo, Azan Kishlak, Istari Selsoviet, was 34 cm at the shoulder, 41 cm at the pelvis, length of body from tip of muzzle to tail base 19 cm, circumference of chest was 43 cm, and tail was 25 cm. Coat color was blackish... When fox run in a hole, this was time for the Gurji, which went into the hole and pulled the fox out.

The hunting style of the Gurji is interesting. Entering hole, the dog holds his head low protecting it from the fox's bites. The fox viciously bites the dog's back. At this moment the Gurji raises his head, grabs the fox by the throat and pulls it out of the hole. Sometimes this fight ends with bloody consequences for the Gurji...” (Sultanov, 1939).

“Body structure of the Gurji resembles a Dachshund; he differs from sight hound in smaller size and rather strong sense of smell. Gurjis are used, when a fox or a corsac escapes into hole. Gurji easily enters the hole and chases out or catches the fox by the throat and pulls it on the surface. Usually, both breeds are used during the hunt. Total number of Gurjis in possession of hunters of Guzara District, Bukhara Province, is eight” (Salikhbaev, 1939).

Descriptions of the Gurji made by different people, who saw them in different parts of Uzbekistan, allow us to conclude that this was a different breed, not a mix of the Tazy with the Dachshund and the Fox terrier.

The existence of aboriginal breeds has been always linked with fate of the people who created them. Changes of religion, migrations and disappearance of ethnic groups inevitably led to extinction or transformation of breeds of animals. This process has been going on for centuries and millennia and it is quite a regular part of social and biological evolution of humankind. In the contemporary time period, during the first half of 20th Century, the Javzy, the Karateginka, the Mahugo and the Gurji became completely extinct. There are some other dog breeds of Central Asia, Kazakhstan and Northwestern China, which are also extinct without leaving any evidences and descriptions. We can only surmise about their existence; because there were no human tribes living on our planet, which did without dogs and other domesticated animals (except Australia). All these breeds are gone forever and there were no drawings or even so much as photographs left, except some lines cited above containing information about them.

A noted cynologist of Uzbekistan, N. A. Markanov, who has been involved with dogs since the 1930's, mentioned the Karateginka and the Javzy referring to L. P. Sabaneev. He mentioned the Javzy, calling it a bird pointer or a sight hound, perhaps mistakenly. Besides, he also wrote about “Tashkent Setters”, which occurred in Uzbekistan in early 1930's, but degenerated at a later time. He wrote: “They were similar to the German Longhair Bird Pointing Dog and had a dull coat color like in the Irish Setter. These dogs were valued by hunters for their balanced temperament, ability to find lost and injured game and adapted to local climate conditions”. Because expeditions of Turkestan Society of Lovers of Nature in late 19th Century brought several Javzys and Karateginkas to Tashkent, it became possible that they could be used for development of the Tashkent Setter, but there was no other information about them. There is also a possibility that for the breeding of Karateginkas and Javzys in Pamir Mountains local longhair Taigans and similar dogs were used.

Among all diversity of aboriginal dogs of Southwest Asia and Kazakhstan, only sight hounds of Eastern group, the Tazy belonging to two major types, the Kazakh Tazy and the Turkmen Tazy and Kirghisian Taigan and sheep herding dogs. The latter one has different names, in Turkmenistan it is called Kopek and Kopeksi, but most

often Alabai; in Tajikistan it is called Dakhdarma; in Uzbekistan this dog is called Kopek and Kazakh-it; and in Kazakhstan it is called Tobet-it, Alapar-it and Arab-it. In the 1930's, based on Turkmenian and partly on Tajik dogs, the Central Asian Ovtsharka was developed and recognized as a purebred, which now is available beyond borders of the former Soviet Union. Besides, as a result of mixing with other breeds, there were several similar types of this dog, which also had their names, such as Duregei, Durek, Kain-Kaptal, Dubara etc.

Eastern Sight Hounds and Taigans are the oldest dog breeds used for exciting hunting on hares, foxes, saiga antelope and other game. The number of the Tazy in regions of their aboriginal origin is rapidly declining. Only a few dogs remain in Tajikistan and adjacent provinces in China. In early 1980's, in Turkmenistan, there were 80-100 dogs (Rustamov and Atamuradov, 1986) and only 10-20 Tazys remained in private possession of lovers of this breed. They are united in National Club of Falconers of Turkmenistan. In Kirghistan, about 50-100 dogs remain, which fit the Tazy breed standard, and about the same number or fewer still exists in Uzbekistan. They do not occur any more in Karakalpakia. By late 1980's, in Kazakhstan, there were 800-1000 Tazys, but by the present time, only 100-150 pure Tazys remain. The majority of their owners are members of Club of Purebred Hunting Dogs or its regional branches.

The other breed, the Kirghisian Taigan, is also an ancient sight hound breed related to the Afghan Sight Hound (the Bakhmul). The Taigan was common in large mountain regions of Southwest Asia, in Pamir and Tyan –Shan Mountains. By the present time, it does not exist in Tajikistan. In Kirghisistan, according to Almaz Kurmankulov, who is a Chairman of the National Society of Kirghisistan for Preservation of the Taigan, only 100 pure and mixed with the Tazy Taigans remain. About 100 Taigans and their mixes with the Tazy remain in Shymkent, Province, Jambyl Province and Almaty Province of Kazakhstan.



Sheep herding dogs belong to an ancient group of breeds of “chabans” (nomadic sheep herding people). It was used for guarding and escorting sheep flocks in vast areas ranging from Iran and Afghanistan to Mongolia. Now, it is threatened to become abandoned in the countries of their origins. Since 1991, in Turkmenistan, the work on the restoration of the Turkmenian type was started. The dog is called the Turkmenian (Asian) Wolf-killing Dog (“Volkkodav”). About 100 breeding quality dogs are registered. Breeding of similar dogs is well organized in Uzbekistan, Kirgisistan and Kazakhstan. It is different with the Kazakh type of such dogs. Until WWII, it was distinguished as a separate breed under name the Kirgisian Ovtsharka. Modern cynologists sporadically mention its existence, but for some reason, they assume that this is the same dog as the similar breed of Kirgisistan. They forget that in old Russia word Kazakh was not in use. Instead they were called Kirgiz, which were subdivided into “Kirghis-Kaisaks” (contemporary Kazakhs) and “Kara-Kirgiz” (contemporary Kirghiz). When the Soviet Union was created, since 1920 to 1925, there was only one Kirgizian Soviet Republic, which at a later time was divided into Kazakh Autonomous Republic and Kirghizian Autonomous Republic. When they referred to the description of the Kirghizian Ovtsharka, they overlooked that range of its distribution is “... in Kirghizian steppes east and southeast of Orsk” (Kalinin et al. 1992), which is Kazakhstan now. It is important to offer a detailed description of the Kirghizian Ovtsharka, because since 2000, in Kazakhstan, work on restoration of this type of dog as a special breed, the Kazakh Tobet, has began (Plakhov and Shelestova, 2000).

“The Kirghizian Ovtsharka is a large wolf-like dog with a powerful body complexion. It has a well pronounced guarding instinct. It is moderately aggressive, strongly attached to the master, adapted to conditions of continental climate, guarding sheep flocks, herding cattle and protecting the house of a Kirgisian herdsman and often used for hunting steppe wolves. Appearance of the breed: head is large with elongated muzzle and broad forehead, jaws are strong with a correct bite, eyes dark colored, ears small set up like in wolf. The neck is extraordinarily powerful, gradually transitioning into broad muscular chest and has a sharp curve. Legs are strong and feet are compact, shoulders are sloped with a well developed locomotion mechanism. Tails are carried low and with a hook like bent at the end. Coat is smooth with well developed undercoat. Coat color most often gray and white, height at shoulder is up to 80 cm” (Tkachenko, 1929; cited from Kalinin et al. 1992).

Formerly, this breed type was widely distributed in Kazakhstan. Thus, in 1961-1963, an Expedition led by Yu. N. Pilshchikov conducted a survey in southern part of Kazakhstan and examined 18,425 dogs of similar type (Kalinin et al. 1992). At present, dogs of the Kazakh type sporadically occur in Shimkent Province, Zhambyl Province and Kzyl-Orda Province. Their total number, including mixes, does not exceed 100 dogs with a trend to decline of the population. In Northeastern Kazakhstan and adjacent territories, in the 1940's – 1960's, there was the Mongolian Ovtsharka. During WWII, Mongolia supplied cattle to the Soviet Union as brotherly help. The final destination of the cattle drive was the Semipalatinsk meat processing plant. Here, in Semipalatinsk Province, Mongolian herdsman left their dogs and returned back to Mongolia using surface transportation. From here, these dogs spread in many regions of Kazakhstan. They were aggressive, large, and predominately black and tan dogs. Because there was no breeding program for these dogs, finally they merged with great many types of local sheep herding dogs.

Thus, unfortunately, the Central Asian region remains poorly investigated cynologically. Rock paintings occurring in many provinces of Kazakhsan indicate that by the third millennia B.C. there were hunting and sheep herding dogs of at least five different types: Spitz-like dogs, Dachshund-like dogs, Sight Hounds, Sheep Dogs and Hunting Dogs. Therefore, in Neolithic time, the rate of dog breed formation in Central Asia was comparable to other culturally advanced countries, such as Egypt, Messopotamia, China and India. Most likely, such a high level of development, including the dog breeding, remained for centuries, despite wars, migrations and economic and social disturbances. A major change took place as a result of Arabian conquest and spread of Islam, which became a major religion. Islam, with its negative attitude towards dogs as “unclean” animals led to reduction of dog breeding and allowing only breeds of practical importance, such as dogs protecting sheep from wolves, property guarding dogs and hunting dogs for pleasure. The division of people into agricultural settlements near oases and nomadic steppe populations impaired cultural exchange, including exchange of domesticated animals. Work with other dog breeds was not only terminated, but evidence about their use was also annihilated. As a result, by the beginning of the modern time period, except numerous eastern type sight hounds and sheep herding dogs, some breeds survived for some time in most remote and inaccessible regions, such as the Javzy and the Karateginka in the Tajikistan mountains, the Gurji in



Uzbekistan deserts, and among people less affected by Islam, the Laika in central Kazakhstan or Spitzes of Kalmyks in Eastern Turkestan. These breeds survived until late 19th-early 20th Centuries, but became extinct by present time. Drastic social changes caused by revolution, hunger of the 1930's, transition from nomadic to settled way of life, loss of traditions, reduction of lands available for hunting, decline of economic importance of hunting and biological factors, such as reduction of game populations, introduction and raise in popularity of imported dog breeds, new contagious diseases, high mortality of puppies in overpopulated regions, poison lures for extermination of wolves and other varmints and mixing with other breeds along with extermination of female puppies in litters led to extinction of rare breeds and considerable reduction of formerly numerous aboriginal dog breeds.

Whatever happened, sheep herding dogs and Eastern Sight Hounds together with people survived droughts and starvation and attacks of wolves and villains. The dogs served their masters by successfully protecting sheep herds and hunting, sometimes risking and loosing their lives. They lived through disturbances and turmoil of the 20th Century, such as revolution, hunger and WWII. During one period, they even grew in popularity and numbers. However, recently, by the end of 20th Century at the threshold of new social changes, they found themselves abandoned by those people, whom they have been serving. Circumstances which caused the extinction of the Javzy and the Karateginka in 19th Century, now threaten the Tiagans, the Tazy and sheep herding dogs. Besides worse economic conditions and the loss of national traditions of keeping and breeding dogs, poor pedigree work and role of kennels are major dangers to aboriginal dog breeds of Southwestern Asia. Loss of any domesticated breed is not only impoverishment of gene pools of the planet Earth, but also a loss of biodiversity, because each breed is a live monument of the culture and civilization of people, who had created it. This is a monument of the result of work and life of dog breeders during millennia. We cannot afford to be indifferent, allowing to become extinct any breed of domesticated animal. Their preservation is important not only for protection of genetic diversity of the planet, but also for recreation and filling leisure time of peoples of Southwest Asia.

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THE NEW GUINEA SINGING DOG

Janice Koler-Matnzick

Introduction

The New Guinea Singing dog is a wild dog from the mountains of Papua New Guinea. They have been displayed in zoos since 1956. In North America, a few Singers are now being kept as house pets. However, New



One months old puppies of the New Guinea Singing Dog

Guinea Singing Dogs (Singers) are tamed wild animals and sharing your home with one requires special considerations beyond those needed for domesticated dogs.

Singer Origin

The origin of Singers is a mystery. They had to be transported to the island by humans, as even at lowest sea levels it was too far between neighboring islands for a small dog to swim, but no one knows where the ancestral Singers came from or exactly when they arrived. We know from the remains of non-native animals on islands of the West Pacific that people were transporting wild animals between the islands 20,000 years ago. The oldest dog fossil in Papua New Guinea (PNG) is a single tooth dated to about 5,500 years ago. A single tooth can not identify the type of dog it came from, although the tooth's size can provide some

indication of the dog's size. This tooth was within the size range for Singers, so we know there were Singer-size dogs in PNG at least 5,500 years ago. Dogs could have been present long before that, but they have just not yet been discovered. PNG is situated just below the equator, north of Australia. Scientific archaeological and

paleontological work has been sparse in the high mountains of this forbidding island, the second largest island in the world (only Greenland is larger). So there probably are many discoveries still to be made there.

Recent DNA studies have shown that Singers and dingoes are very closely related. They are more closely related to each other than either is to the Pacific Asian domestic dogs, past or present. It is not known which, the dingo or the Singer, was ancestral to the other, or if they were separately founded from the same ancestral population.

There was a land bridge between New Guinea and Australia until about 6,000 years ago. The dingo could have originated as a Singer and became larger and longer-legged in Australia as an adaptation to hunting larger prey in more open places. But it is also possible that the Singer originated as a larger dingo and adapted to the thick forests and steep mountains of New Guinea by becoming smaller and shorter legged. Dr. Susan Bulmer, an archaeozoologist who has worked extensively in New Guinea, has stated she believes that either the dingo and the Singer arrived at the same time from the same source some 10 – 20,000 years ago, or that the ancestral canid arrived first in New Guinea and then expanded into Australia.

In any case, today the two dingo varieties can be completely separated by size and skull shape. Singers average 20 – 30 pounds while Australian dingoes average 30 – 40 pounds, and Singer skulls are much broader across the cheeks in relation to skull length than dingo skulls.

In the only comparative study of canid blood enzymes that included Singers, the Singers had two enzymes that matched coyote and red fox, not domestic dogs, wolves or dingoes (the rest did match dog and wolf). Coyotes and foxes are older species than dogs, so the two enzymes Singers share with them may mean either the Singers evolved these enzyme types differences while in New Guinea, or, more likely, that they inherited them from an ancestor other than the ancestor of modern dogs.

In the Wild

Almost nothing is known about the wild Singers. The PNG Highland terrain is so difficult to navigate, and the interest in studying what most scientists have thought of as “just a feral domestic dog” so low, that until recently no one has wanted to go to the trouble and expense to study wild Singers. We do know from anecdotal reports by local natives that Singers have disappeared from areas where they were formerly known. The



One unique peculiarity of singers

natives often say something like: “Yes, a long time ago we used to hear the wild dogs singing on the mountain but we have not heard them for many years.” As late as 1976 there were scientific expedition reports of Singers in the Star Mountains, and in 1989 Dr. Tim Flannery took a picture of a black and tan wild Singer at a place called Dokfuma, also in the Star Mountains. There are probably still small remnant purebred populations throughout the island in the most remote mountains.

In 1996 Mr. Robert Bino made the only field observations about wild Singer habits that have been published. He did not observe any Singers directly, but used signs such as droppings, paw prints, urine marks, and prey remains to infer the Singer’s behaviors. He found that sleeping sites, often in depressions under the large buttress roots of trees or under rock outcroppings, were used infrequently, sometimes with long periods elapsing between uses. Bino hypothesized that the Singers are highly mobile and that they may forage alone, raising the possibility that one singer may use multiple refuges or sleeping sites within its home range. He also provided a list of possible prey species, including several species of rats, cuscus, wallabies, dwarf cassowaries and birds.

Dr. Tim Flannery is the world authority on the mammals of PNG. He spent 20 years exploring the Highlands and cataloging mammal species, discovering several previously unknown to science. In his book *Throwim Way Leg*, he mentions the Singers, which he considers feral domestic dogs related to the dogs of the islands to the west of PNG. We now know from DNA this is not so, but his published comments about the Singers remain some of the few by non-native authorities. He says that although he frequently heard their howls while in

the mountains, he actually glimpsed them only a few times in all those years. He calls them “almost preternaturally canny and shy.”

Village Singers

In the past, the Highland natives occasionally captured young wild Singer puppies and raised them in their villages to use as hunting dogs. The Singers, with their high prey drive and exceptionally acute senses of hearing and smell were useful for locating game in the dense forest. Like the Australian dingoes raised by Aborigines, some of the village-raised Singers probably returned to the wild at sexual maturity. Others may have stayed and produced puppies in or near the villages. About 3,000 years ago the natives acquired domestic dogs (which closely resemble African Basenjis) and they let their Singers cross breed with them in order to improve the offspring’s hunting ability. However, after the mid 1900's, the Highland people started keeping chickens, and unlike the domesticated dogs, the Singers could not be trained to leave the chickens alone. So they quit keeping the Singers. In the last few years numerous European dogs have been taken into the fast developing Highlands. Because many native people consider these imported purebred dogs, or their mixes, as status symbols, and because these imported dogs are often easier to train, they have become preferred over the indigenous dogs. As a result, like the Singers, the ancient aboriginal dogs may soon be extinct as a pure type.

History of the Captive Population

The first pair Singers came out of the PNG Highlands in 1956. Sir Edward Hallstrom, an official of the Taronga Zoo in Sydney, Australia, sponsored the search for them, and donated them to the zoo. Dr. Ellis Troughton examined this pair at the zoo and in 1957 he published a scientific paper declaring the Singer a species separate from domestic dogs and dingoes. He named them *Canis hallstromi* after Sir Edward. Offspring of this original PNG pair were distributed to zoos around the world, including the San Diego Zoological Park in San Diego, California, which received a pair in about 1959. The San Diego Zoo subsequently sent puppies to many zoos in the U.S.A. and Europe. Until 1987, all Singers in the USA were descended only from this original, presumably sibling pair.

To expand the genetic diversity of the USA captive population, in 1987 the Sedgwick County Zoo, Kansas imported a female named Olga, born at the Kiel Institute for the Study of Domestic Animals in Kiel, Germany.



New Guinea Singing Dogs living in captivity

Olga’s ancestors were among five Singers that were brought back to Germany by a 1976 expedition of the Museum of Ethnography, State Museums, Germany, to the mountains of the western half of the island, known as Irian Jaya. These Singers came from a village population kept by the Eipo tribe. Today all Singers in the USA trace back to Olga on the female line. Olga produced several litters sired by a San Diego Zoo/Taronga line male named Dinkum. Today, some USA Singer pedigrees trace entirely back to this pair in the fourth or fifth generations, as they were the only pair reproducing for several years.

In 1994 Dr. I. Lehr Brisbin, Jr., brought the male Darkie from Canada to his Swamp Fox Sanctuary in New Ellington, South Carolina. Darkie was born in 1981 at the Baiyer River Sanctuary in the PNG

Highlands. His sire was a pure Taronga line male and his dam is listed as “wild caught,” making her the last wild Singer to be added to the captive population. No other information is available on this female, as the sanctuary was later closed due to a local inter-tribal conflict and all records lost. The other offspring this pair produced did not go on to reproduce, as they all died after the Taronga Zoo transferred them to a living museum in PNG in 1989.

The New Guinea Singing Dog Conservation Society (NGSDCS) was started in 1996, and works toward the study and conservation of both the wild and captive populations. They are currently trying to import a black and tan male from the Neumuenster Zoo in Germany. This male is the least related breeding Singer available in captivity and will be exchanged for a breeding female, to expand both the USA and European gene pools.

Pet Singers

Until the late 1980’s, all Singers were in zoos. Since then, zoos have in general discontinued keeping them. Many zoos in the U.S.A. placed Singers with exotic animal breeders. Most of these people have failed to keep

accurate records of ownership transfers and pedigree information, so their Singers are “undocumented.” Today there is a population of undocumented Singers in the U.S.A. that may exceed the number of pedigreed Singers, which in 2004 is about 100 specimens. The NGSDCS has established a registry for these undocumented Singers, so that pedigrees can be built up and breedings planned to preserve what diversity remains in the captive Singer gene pool. The NGSDCS member owned U.S.A. population is slowly expanding. No Singers have been successfully kept as companion pets in any country except the USA and Canada. Hopefully, once the new research indicating Singer uniqueness becomes more well known, zoos will become interested in helping to conserve them.

Physical Description

Captive male Singers generally range from 25 to 30 pounds, and are from 16 to 18 inches at the shoulders. Females are 20 – 25 pounds and 14 – 16 inches at the shoulder. Wild Singers would probably weigh less than the well-fed captive specimens. Singers resemble the Australian dingo, but are about one-third smaller, and have proportionately shorter legs and broader heads. One of the first things people notice about Singers is their physical grace and agility. They have very elastic joints and spine, and therefore move fluidly: more like a cat than a dog. They are adapted to being climbers and jumpers, not long distance trotters or runners. Singers are not as fast as the sight hounds but are much more agile.

Singers can also rotate their legs more than domestic dogs. This fox-like trait is another adaptation to maneuvering in thick vegetation and climbing steep rocky slopes. Singers can and often do climb trees with heavy bark, or that have branches that are accessible from the ground, but are not as accomplished at this as gray foxes.

The reports about wild Singers sighted and museum specimens all state that their coat color is brown, black with tan points, or black (perhaps the reporter did not notice the tan from a distance), all with white markings. Singers usually have white markings on the underside of the chin, the paws, the chest, and the tail tip. About one-third also have white on the muzzle, face, and neck. The three colors known in the captive population are brown, sable (brown with a heavy overlay of dark-tipped guard hairs), or black with tan on muzzle, legs, and vent. Only the brown color variety has been described in detail.

The brown coat can be pale brown (tan), ginger, or russet, always counter-shaded with lighter cream on the belly, the inner surfaces of legs, and the brush on the underside of the tail. The sides of the neck and a strip behind scapula are lighter golden. Black or very dark brown guard hairs are usually lightly scattered throughout the coat and concentrated on the backs of the ears and the upper surface of the tail above white tip. The muzzle is black in young specimens and turns completely gray by seven years of age.

Singer eye openings are almond shaped and angled upwards from the inner to outer corners. The eye rims are always dark-colored. The irises vary from dark amber to dark brown. The white sclera often shows in inner corner of the eyes, giving the Singer a "mischievous" expression.

The ears are cupped into a tulip petal shape and the inner surface is well furred. When at alert, the ears are held slightly forward of perpendicular, not straight up. The Singer tail should be long enough to reach the hock, and have a cream color brush on underside with the longest hairs reaching 5.5 – 6.0 cm. When the Singer is relaxed, insecure, or in searching phase of hunting, the tail is usually carried drooping down. When the singer is displaying confidence or alertness, their tail is carried above the level of the back, in a curve varying from a fish-hook shape to half circle.

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DOG SLEDDING WAY OF LIFE IN KAMCHATKA

B. I. Shiroky

President of Russian Club «Northern Dog»

Once upon the time, children played with a dog and tied him up to a post. Aha! People said he can pull, and they harnessed the dog to pull sleds.

This story is from Koryak people's myth.

Recently, there was a two-year celebration of the Kamchatka Sled Dog as a purebred. On February 26, 1992, Russian Cynological Federation recognized our local dog breed.

What is the origin of this dog? What is his modern state? Does he have any future? I hope answers to these questions are interesting to people of Kamchatka and especially to those, who consider the breed their own. Now, not every part of the country in has its own breed. How many breeds created by wise people's selection have vanished forever? Maybe someone, knowing more about the Kamchatka Dog, will take care of him and make a positive contribution to his future.

Let us take a look into the past going back about 10,000 years. Mammoths, hairy rhinoceros, muskoxen, and reindeer were scattered among tundra between frozen mountain ridges and plains. In the river valley, what now is called the Kamchatka River, there was a village of bison hunters. They already had Laika-like domesticated dogs. This was found by a noted archeologist, N. N. Dikov, in the sixth layer of ancient burials at the Ushkopvskaya Site. Thus, history of the Kamchatka Dog is at least 10,000 years old.



Three years old male of the Kamchatka Sled Dog; transferred from Voyampolka to Petropavlovsk-Kamchatsky. Height at shoulder 61 cm. Rating of conformation is "Excellent". A winner of prize at sled dog races "Beringia in 1993 and 1994. Photo by Victor Gumenyuk.

Most likely, the first dog was a partner of a human hunter and, at a later time, in V-VIII Centuries, or even earlier, it became used by settled people as a sled dog. At least, archeologists find sled runners and other parts of dog-pulled sleds in cultural layers of burials of that time.

For centuries, the dog was playing an important role in life of peoples of Kamchatka. The dog was the only animal available for hunting and pulling sleds and it determined the very possibility of life and dispersion of humans under conditions of that time. This is why Itelmens believed that dogs were participants in the creation of the world. Myths of Itelmens tell us that mountains and valleys were formed when the first ancestor Kutkh was riding in dog sleds. When a dog named "Kozei" of spirit Tuil shook off snow from his coat, an earthquake happened. This is what kind of dog belonged to ancestors of Itelmens.

Intuitive, but at the same time optimal people's selection allowed every ethnic group of Kamchatka to create its own breed (or breed type) of dog, which fit the best their practical and cultural needs. Naturally, their aboriginal breeds did not have names. They were called simply dogs (sobaka in Russian), but most often sobachki, which is a gentle form of sobaka. Development of Kamchatka is more obliged to dog, than any other region of Russia. However, sobachki went through many honors and hardships, particularly since the period of when Russia began exploration there. For example, many dogs died because of arduous work, when by order of Vitus Bering, Itelmens shipped equipment for his expedition from Bolsheretsk to Ust-Kamchatsk. Even small officials took away dogs from native people, despite their necessity for survival and the dogs often died because of arduous work and lacking of proper care. Whims of officials went so far that the dogs were harnessed to pull huge heated inside structures.

How many dogs paid with their lives for explorations in Arctic? In XIX Century, native dogs of Kamchatka were known as the best sled dogs of great endurance, strength, with fast and even trotting. Because of their fame as best sled dogs, many of them vanished in Arctic regions.

In 1934, sled dog teams were used for mail delivery between 100 communities, three collective farms and 30 Soviet farms. On January 1, 1934, total number of sled dogs in Kamchatka Province was 5,000.

Our «sobachkas» were used in WWII. They shipped loads, rescued wounded in battle fields, secured communication, searched for mines and destroyed tanks and, of course, they never came back home.

In late XIX Century, expert cynologists paid attention to northern dogs, including Kamchatka dogs. First Laika experts, Prince A. A. Shirinsky-Shikhmatov and M. Dmitrieva-Sulima, wrote that every ethnic group of people of the north has its own variety of Laika and they classified them by ethnographic principle. These and other researchers of that time distinguished at least three breeds of Laika belonging to peoples of Kamchatka: the Lamut (Tungus) Laika, the Koryak Laika, and specialized sled Laika. In 30th-40th of XX Century wildlife biologist and cynologists M.G. Volkov studied dogs of Kamchatka. He praised hunting and sled pulling qualities of these dogs very highly and proposed standards of the Lamut Laika, the Koryak's hunting Laika and the Kamchatka Sled Laika. However, voice of M.G. Volkov in defense of aboriginal breeds and their official recognition have never been heard. Central cynological organizations of that time were busy trying to unite several aboriginal breeds and create a few purebreds. This is how the Russo-European Laika, the West Siberian Laika, the Karelo-Finnish Laika and the East Siberian Laika emerged. In the process, dogs of Kamchatka were forgotten. There was an official opinion that in northeast of Russia, there are no local dog breeds. For some time, they were writing about northeastern sled dogs, including sled dogs of Kamchatka, but there were no officially accepted breed standard.

During recent 25 years, I observed declining of pure type of local dogs in all parts of Kamchatka. With increase of accessibility of most remote parts, traditional primitive methods of breeding of dogs became inefficient. Transformation of the country, not always wise, mechanization and loss of cultural traditions resulted in disappearance of typical aboriginal dogs and even in their complete extermination.

Cynological scientific and applied organization "Kinos" conducted survey of dogs in parts of Kamchatka with still surviving dog sledding. They found pockets of more or less pure type dogs with characteristics of aboriginal sled dog of Kamchatka. Materials of this survey became a basis for recognition of a breed the Kamchatak Sled Dog, preparation, and acceptance of the first standard of the breed as a necessary tool for well-grounded pedigree work.

Now, when the breed became genetically contaminated, we are trying to create a basis for preservation of best qualities

of aboriginal dogs and meet modern international requirements to a purebred dog. This work is conducted under auspices of "Kinos" and Russian Club "Northern Dog" as a part of general program: Restoration of Northern Dog Breeding of Russia".



Typical Kamchatka Sled Dogs. Lead dogs of team of Anatoly Paramzin of Ust-Kharyuzovo, Kamchatka, Russia. The gray lead dog on the picture is 16 years old. Photo by Victor Gumenyuk.

Yearly dog races, called "Beringia", were started in 1990 and became a very important means of public attention to aboriginal sled dogs (Director Mr. A. M. Pepphen). These races serve as trials of sled dogs for working qualities and evaluation of their conformation is being done at the same time. Because of "Beringia" dog races, people of Kamchatka became familiarized with the existing interest to sled dogs in North America and Western Europe. Now, they know about preserved and improved local breeds, such as the Alaskan Malamute, the Eskimo Dog, and the Greenland Dog. They also know that original material for development of most popular worldwide sled dog breed, the Siberian Husky, were dogs from Chukotka and Kamchatka.

Just like the sport of horse riding requires purebred horses, the sport of dog racing requires purebred dogs. Results of dog races, "Beringia", showed that the best conformation rated dogs by expert cynologists were the best sled racing dogs. However, sled dog races as sport contests can not solve problem of restoration of aboriginal

breed. My survey of conformation of Kamchatka dogs participants in the races showed decline of their conformation from one year to another. The Kamchatka Sled Dog can become a purebred only under conditions of systematic scientifically substantiated pedigree work.

Now, it is necessary to conduct evaluation of breeding stock dogs of remote, poorly accessible regions of Kamchatka, selecting the best breeding pairs and educating of local dog breeders. We need kennels and breeders, whose dogs actually are used for pulling sleds. The Kamchatka Sled Dog will become recognized and popular and, if he will be used for dog shows and dog races, at home and abroad.

Sled dog races, "Beringia", could do much for restoring the Kamchatka Sled Dog, if sled dogs teams are evaluated by the conformation and true type within each team. It would be important to distinguish dogs with best breeding potential, provide their owners with documents and encourage them with special diplomas, medals and prizes. It would be important to show the onlookers most typical representatives of Kamchatka Sled Dogs, compare them with Chukotka Sled Dogs and foreign sled dog breeds. Without such work, at dog races we will see increasingly degenerating dogs. In about two years, dog teams will be composed of mongrels. Some owners with money will keep foreign dogs. References to dog teams of foreign mushers, who do not care, if their dogs are purebred, are not convincing, because in their countries their sled dog breeds are saved, improved, and they are developing new ones. Now, when we are trying to preserve natural complexes and promote harmonious development of Kamchatka, restore traditional businesses based on ethnic cultures, the Kamchatka Sled Dog is a necessity. This dog is important as a part of applied culture and as a biological resource of the country as an ecologically perfect form of transportation and communication and as a sledding sport dog in popular sled dog races.

The Kamchatka Sled Dog needs preservation, improvement, and protection as a national treasure and unique gene pool. It would be hard to imagine a natural face of Kamchatka without this dog.



Male of the Kamchatka Sled Dog from Karag, Kamchatka, Russia.

INTRODUCTORY NOTES

To the temporary Standard of the Kamchatka Sled Laika

Since time of obtaining Kamchatka by Russia and until 30th of XX Century, explorers paid attention to this dog as a major domesticated animal of settled aboriginal people during their entire known history. Transition to purebred breeding of northern dogs has proven to be productive with hunting Laika breeds, but it has never been applied to dogs of extreme north and Russian Far East. With the increase of accessibility of major centers of distribution of sled dogs, primitive methods of breeding became inefficient. This resulted in degeneration of aboriginal dogs. Now, the state of aboriginal sled dogs became critical. Introducing scientifically substantiated methods of pure breeding became urgent. The Temporary Standard of Sled Dog of Kamchatka should become a tool for this kind of work.

The description of the Kamchatka Sled Laika is a result of 25 years of observations and work with determination by Laika expert, B. I Shirok. This became particularly important during recent years, when interest in the dog sledding sport has increased.

At present, we conduct systematic work on restoration of aboriginal northern dog breeds. For this purpose we created cynological scientific and applied institute "Kinus. We are introducing planned pedigree breeding of dogs and organize yearly sled dog races. In 1992, there will be the third races "Beringia" on

distance over 2,000 km.

On fifth of May, 1991, cynological survey of dogs in 22 communities of Kamchatka Province, including eight communities, where we collected personal communications, we found 692 sled dogs. We examined 340 of them. As a result, we found 200 dogs of typical Kamchatka sled dogs fitting the proposed standard of the breed. Of the 200 dogs, 151 dogs were measured and their conformation was described in details.

We tested dogs fitting our standard during races "Beringia-90" and "Beringia-91". The temporary standard intentionally includes a wide range of variation in size and measurements of body, which is important at the early stage of restoration of the breed and includes a large number of dogs in the breeding program.

In general, the Kamchatka Sled Dog is relatively simple, primitive (wolf-like) medium to large size dog. There are some typical males up to 70 cm at the shoulder. I should note that since old times, in Kamchatka, big and strong dogs were preferred. A sled dog team included only 4-6 dogs. Increase of number of dogs in a sled team during recent time is caused by degeneration of dogs, which became smaller.

Sturdy and lean body structure of sled dogs of Kamchatka secures their drafting ability for shipping heavy loads and for fast running. Possibly different ways of using of these dogs will lead to their diversion in the future into sturdy built dogs for traditional use for shipping heavy loads and light built dogs for dog races as sport.

Coat color includes all variations known among Laikas. In some areas, zonary coat colors without any spots predominate. Symmetric sable type coat colors are also typical. Typical zonary red and brown coat colors of all shades without black pigmen, are characteristic. Such dogs have brown lips, eye lids, nose and they have yellow eyes. Frequency of occurrence of such dogs increases from south to north.

Quality of coat of Kamchatka sled dogs is also variable. Mushers prefer heavily coated dogs, but they do not like long soft coat, because snow adheres to it during wet blizzards and it requires special care of the dog's feet, etc.

TEMPORARY STANDARD

The Kamchatka Sled Laika is a result of mixing of similar sub breeds of aboriginal dogs of Koryak-Kamchatka region preserved in centers of traditional dog sledding. Specific conditions of geographically isolated territory were conducive to formation of a peculiar northern dog with specific body structure, physiology and behavior. These dogs possess very primitive traits of the appearance, great adaptability to harsh climatic conditions, high ability to digest food, undemanding to life conditions and ability to continue arduous work for a long time. The major purpose of the dog is pulling sleds. The dog is used for shipping loads in traditional families and sport dog races.

General appearance. The Kamchatka Sled Dog is a Spitz-like dog of medium to large size of sturdy and lean body structure. Differences between sexes are well pronounced. Males are bigger and more massive.

Differences from standard are deficiencies or faults, depending on the degree, such as looseness, coarseness, or extremely lean body structure, or absence of differences between sexes.

Body size and format. Males are 56-68 cm and females are 54-64 cm at the shoulder. Males at least 60 cm high are preferred. Index of ranginess of males is 104-110 and females 106-112. Deviations from standard more than 2 cm or square body are deficiencies. Height at the shoulder 2 cm lower than standard is deficiency; dogs taller than standard are allowed, if they are not excessively loose, lean or coarse built.

Coat colors. Zonary gray, red and intermediate coat colors of various intensity from white to black; black and tan and with white patches also occurs. Nose, lips, and eye lids are black. There are red and brown zonary coat color dogs with yellow eyes, brown lips, eye lids and nose.

Deficiencies are ticking on head and legs, partial pigmentation of nose, lips, and eyelids, pale brown nose in light colored dogs. Faults include ticking on the body, absence of pigmentation on nose, lips, and eye lids, coffee brown, brindle, and similar coat colors.

Winter coat. Coarse, straight guard hairs and well developed, thick and soft woolly undercoat. Guard hairs are directed back well covering undercoat. Length of guard hairs on back is up to 8-10 cm. On neck, shoulders, withers and thighs hairs are longer, especially in males forming ruff and britches. Bases of ears and ears are covered with thick and sufficiently long hairs and well protected with hairs inside. On legs hairs are short, stiff, thick and on posterior side hairs slightly longer, but do not form feathering. On feet hairs are short, stiff and present between toes forming brush. Tail is evenly covered with straight hairs, on lower part of tail hairs may be longe, but without feathering.

Summer coat is considerably lighter. Deficiencies include absence of the ruff and britches, weak development of undercoat, long, soft and shaggy coat. Faults are curly hairs, plumage on tail and legs, too short hairs and absence of undercoat disqualifying the dog.

Skin, muscle, and bone. Skin is tough, sufficiently thick, pliant, without folds and loose under skin tissue. Muscles are well developed and tough. Skeleton is sturdy, well developed; it is more powerful in males than in females. Index of bone is 18-22.

Deficiencies or faults, depending on the degree, include thin skin, folds, loose under skin tissue, dewlap, loose body structure, weak muscles, and poor bone.

Head. Head size is proportional to the body, 2.5-2.7 height at shoulder, in shape of moderately extended wedge. Skull is broad, massive and slightly elongated. Forehead is flat. Stop is distinct, but not abrupt. Upper line of muzzle and upper line of forehead are parallel to each other. Muzzle is sufficiently massive, broad at the base, wedge shaped, but not snippy. Length of muzzle is 1-2 cm shorter than length of skull. Lips are close, muscular, not thin, and without looseness. Nose is sufficiently big.

Deficiencies: heavy, coarse, excessively massive, or too light head, convex forehead, prominent cheeks, or too prominent supraorbital bones, snippy muzzle, and loose lips.

Faults: too long or too heavy head, dish-face or roman nose, absence or too distinct stop.

Ears. Ears are prick, in shape of slightly elongated triangles, with rounded tips, relatively small, their base are positioned at level of eyes or slightly higher, set wide, and very mobile. Deficiencies are too far apart, soft, and big ears. Faults are big with rounded tips, very thick or very soft ears. Pendulous ears and semi prick ears disqualify the dog.

Eyes. Eyes are small, oval, oblique set, not too deep and not protruding, brown or yellow. Deficiencies: too big or too small eyes and too round eyes. Faults: round eyes, straight eyes (not oblique), protruding, loose eye lids, and different color eyes, white or blue eyes.

Teeth. Teeth are large, white, close fit to each other. Incisors are positioned in one line at the base, complete set of teeth. Deficiencies: worn out teeth in disagreement with age, broken teeth, if they do not impair determination of correctness of bite, absence of not more than two second premolars and yellow coating on teeth. Faults are too small or separated by spaces teeth, missing canine or incisor, third of fourth premolar and very deteriorated teeth enamel. Overshot or undershot and vice bite in dog under age of four years are disqualifying traits.

Neck. Neck is muscular, as long as head or slightly shorter, slightly oval in cross section. Set at 25-40 degrees to back. Deficiencies are too short, too long neck and dewlap. Faults are the same, but in greater degree.

Withers. Withers well developed in males, higher than the back line and moderate in females.

Back. Back is broad, straight, strong, and muscular. Deficiencies are soft, narrow, or slightly convex back. The same deviations in a greater degree are faults.

Loins. Loins are short, strong, muscular, straight, or slightly convex. Too long or too convex loins are deficiencies. The same deviations to a greater degree are faults.

Croup. Croup is muscular, horizontal, or slightly sloped. Too narrow or too sloped croup are deficiencies. The same deviations in a greater degree are faults.

Chest. Deep, broad, long, oval in cross section and reaching to elbows or slightly lower. Deficiencies are too narrow or chest not reaching to elbows. The same deviations in greater degree are faults.

Abdomen. Abdomen is moderately tucked up, transition from chest to abdomen is weakly pronounced. Deficiencies are too little tucked up abdomen or too low abdomen.

Forequarters. Forequarters are powerful, with lean muscles and well pronounced angles at joints. Angle of femur and scapula joint is 90-100 degrees. Legs are straight, vertical, almost parallel to each other. Metacarpus are broad and well developed. Pasterns are not long, and slightly sloped. Circumvention at tarsus is at least 9 cm. Length of legs from elbows down is about 1-3 cm longer than half of height at withers. Deficiencies are slightly curved legs, insignificant east-west feet, bow legs, slightly outward elbows, and too straight or too tilted tarsi. Faults are the same, but in a greater extent.

Hindquarters. Viewing from behind, legs are straight and parallel and positioned slightly wider than front legs. Angles at joints are well developed. Thighs are well muscled. Lower thighs are strong and muscular. Hocks are broad, flat, and lean. Metatarsus are massive and positioned almost vertical. Vertical projection from femoral joint down touches front surface of tarsus. Deficiencies include too narrow position of legs, too straight or excessively angled at joints legs, cowhocks or bowlegs, and tilted tarsi. The same deviations stronger pronounced are faults.

Feet. Feet are large, oval, with hard pads and compact toes. Dewclaws occur, which should be removed soon after birth of puppies. Soft, narrow and splay feet and feet with too long toes are deficiencies.

Tail. Tail is set up slightly lower than back line. It is reaching to hocks or about 1-3 cm shorter. Usually tail is kept down, but when dog is excited, his tail is sickle shape up. Docking tails is not recommended. Deficiencies are too high or too low set tail, too long or too short tail and curling tail. Straight, hook like or forming ring tail are faults.

Movement. Movement is free and well coordinated. Typical gait in harness is broad trot and gallop. When trotting, dog's withers and croup remain at the same level, front legs move along medial line.

Temperament. Temperament is well balanced, quiet and lively. Learning is quick and remains in dog's memory. Aggressiveness to humans is not typical.

ON THE PRESERVATION OF A CULTURAL HERITAGE

By Sarah de Monchy and Pieter Keijzer

Part III:

A Short History Of The Samoyed Dog As A Registered Breed

The breeding of the Samoyed in The Netherlands starts in 1924 with the import of the bitch Mooswa of Farningham and the male Ikon of Farningham. They were later registered in Holland as Farningham Ikon of Samoya who would become the founder of Dutch bloodlines. The name Samoya refers to the name of the first Samoyed kennel in Holland. In 1926 the first litter bred of these two is born. More imports followed, most of which came from the Farningham kennels. In 1932 the Dutch Samoyed Club was established. One year later, the name was changed into Polar Dog Club to shelter one Siberian husky as well, but in 1963 it was renamed with its former name. From then the club solely occupied itself with the Samoyed breed. During the 1930s the club flourished and breeding was done on a large scale – 24 different kennel names are counted during this period. Ikon's influence was firmly rooted in the Dutch population: from 1926 to 1936 he sired 21 litters producing 123 offspring.



Bertil, born in 1950, at the age of eight years

Up to World War II close contacts were maintained between Dutch breeders and the Kilburn Scott family. Mrs. Clara Kilburn Scott, and her daughters Joyce and Ivy, were all renowned judges and were invited over to the United States and the Continent several times for judging shows. The last time one of them judged in Holland was in 1939 when Joyce did the judging in the yearly held match of the Polar Dog Club.

The outbreak of World War II caused a rupture in the building up of the population. With 26 litters registered in 1936, breeding had reached its pinicle and diminished rapidly thereafter. It's true that in the 1940s, as well as after, almost every year multiple litters were bred, but in the 1950s, during post-war

reconstruction of The Netherlands, breeding nearly came to a standstill. On average, only one litter per year was born and in the years 1954 and 1956 three were no litters born. In those days of overall scarcity, people had to work very hard just to make a living and having a purebred dog was the last thing that mattered. As long as this economic climate lasted, it appeared to be problematic to find good homes for the few puppies bred and to find new homes for mature dogs when needed.

The Dutch share of the Farningham heritage owes a lot to the way Mr. Wim M. Clay dedicated himself to help to prevent its complete loss during this difficult time. By coincidence he got in touch with the breed in 1946 and subsequently getting more and more involved with the breed, became acquainted with breeders and judges who had been engaged with the breed from the early years. These people, knowing all about the Dutch breeding, passed him on to him their knowledge and asked him to become judge of the breed, which he did in 1955 and still is. Up until today he has kept the promise made to them to take care of this cynologic legacy. Rowing against the tide, he has never given up to stimulate and advocate the preservation of the Farningham type whenever and wherever he could.

As a judge and breed specialist, he has heavily contributed to the continuation in Dutch show rings of a climate vital to breeders committed to keeping the Farningham type in existence. With experience of almost 50 years actively judging, he is still welcoming to anyone who wants to be taught when trying to become judge of the breed.

Mr. Clay actually never bred a litter himself but was involved in different ways with several litters. Holding the position of chairman of the Polar Dog Club from 1956 to 1962, he went to great lengths stimulating and supporting the breeding of a couple of litters that turned out to be crucial for later years.

To augment the number of dogs left available for breeding, two female pups were imported in 1955 from Finland and a male pup was imported from England in 1957. All these imports appeared to be unsatisfactory when developing into adulthood, and time was running out for saving the Farningham heritage. The opportunity to try the option of inbreeding emerged when the retired Queen of Holland, Princess Wilhelmina, asked the Polar Dog

Club to provide a stud to sire a bitch she received as present when visiting Norway. This bitch, called Ibur Stella, was unrelated to the Dutch population and although big and of good type. Clay proposed the dog Bertil, and in September 1958 a litter of 4 bitches was born. The litter turned out to be so satisfactory that the same combination was made again, producing a second litter with 4 males and 3 females in June 1960. In 1961, Sunna van het Aardhuis - a bitch of the first litter - was subsequently mated with her father resulting in a litter of 4 males and 2 females in September 1961. With this deliberate inbreeding, the Farningham type was firmly rooted in their offspring. All together, a tiny but viable pool of breeding stock was recreated, through which this type could survive in Holland.

In the 1960s and very long after England was internationally seen as the 'El Dorado' of dog breeding. This is why the prominent breeding of that country, with its transformed breed type for the show ring, was perceived as leading throughout the world. In all countries where breeding was not yet heavily influenced by the English show trend, sooner or later a next generation of breeders started to follow this trend to an increasing extent, dominating the existing breeding practice and culture.

In Holland, too, a slowly growing amount of fanciers of the show type was found who - with the purpose in mind to alter their breeding in that direction - started to import dogs at the end of the 1960s and/or travelled with their bitches across the border to have them sired. Up to the 1990s they formed a steady, growing minority within the Dutch Samoyed Club. About half of the Samoyed population present today in the Netherlands, consists of their breeding products. Next to the two sides of the show dog fanciers and the working dog fanciers, a group came into being in the 1980s that was in between and mixed the show and the Farningham type.

Apart from the fraction of show type lovers, the overall breeding continued for two decades with hardly any further influx of imported genes. As the economy started to flourish in the second half of the 1960s the total population grew steadily with different breeding lines emerging from what had been saved. But as these lines were all very close related, an unintended high degree of inbreeding took place and problems not seen before started to surface in



Left: Ivy Kilburn Scott with Samoyeds in sledge, ca. 1920.
Right: Sjaak van den Ham racing with team bred by his wife, European championship contests of the World Sled dog Association, 1999.

the 1980s. Particularly now and then occurring hip dysplasia urged breeders of the Farningham type to breed outcrosses. They were and are faced with a difficult balancing act between maintaining genetic health and the risk of importing other inheritable diseases new to their breeding lines. They are also confronted with the issue how not to lose too much of the typical appearance, of which the wolfish head appears to be touched at first. In the search for healthy, inheriting studs with an appearance not deviating too much, contacts within the community of the European sledding sport appeared to be an important gateway. Dogs selected for siring were found in Germany and Switzerland where mushers in the pursuit of a sound working sled team had based their breeding in the 1970s and 1980s on imports from Holland, stemming from the Farningham bloodlines.

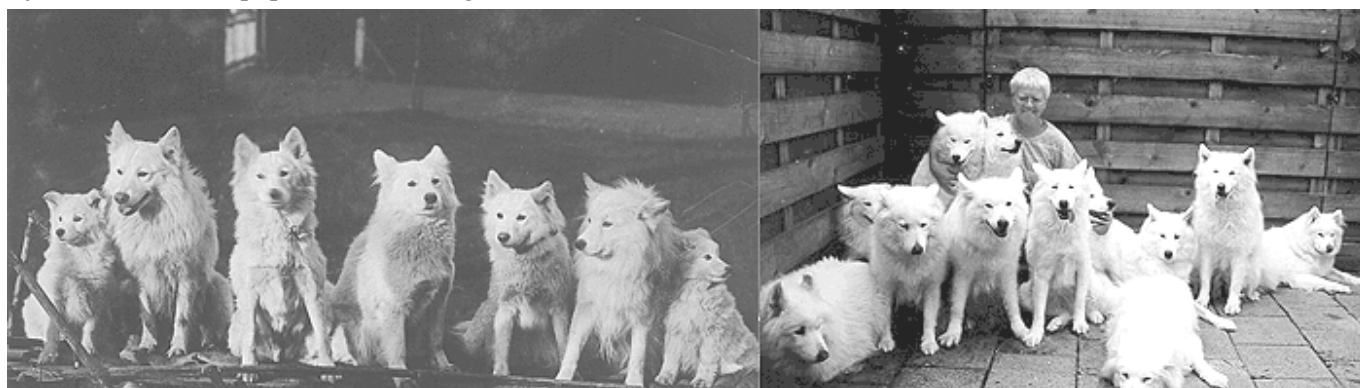
In other European countries, the appearance of the breed from the first decades has by now - at least in the show ring - totally vanished. Today, only in the Netherlands, it is still possible to present a dog of the pure working type to enough different judges to be able to earn the champion's title at all. Two decades ago, such a dog could still win international champion titles by attending shows in neighbouring countries. The fact that the Farningham type has held for such a long time a dominant position in Holland has possibly something to do with the popularity of the breed in the 1930s. Many people experienced a Samoyed during their childhood days and were left with precious memories. As adults attaining the position that can afford to buy a dog, they went searching for one with the familiar looks from their youth. This generation of dog owners is, by now, getting too old to keep a dog. Now the Farningham type is favoured by a new generation of owners who are simply attracted to a dog with natural looks or who want to compete in the sled dog sports with a purebred Samoyed.

The irony is that although the Samoyed is not a sled dog by origin, the use for this goal - today in the sled dog sports - seems to once again play a vital role in the preservation of the breed outside its home country. People that want to be successful in this sport are in need of a physically well-functioning dog. As it turns out, the selection process that comes along with a breeding program for dogs fit for this sport, automatically generates a certain degree of "backbreeding" to the aboriginal type. The hunting instinct of these dogs is clearly fully intact,

as well as the tendency to use a penetrating high-pitched barking when calling or inciting action. Whether this applies to the preservation of all typical mental capabilities of the breed raises a big question mark, as the sport practice is not comparable to the original working practice of herding. To find these answers, it's obvious we should consult the experts on this matter. Fortunately this is now possible again but, just like a century ago, it is still very complicated for someone in the Western world, not knowing the Russian language, to make contact with Nenets people, so any help would be most welcome.

On cynology and preservation of cultural heritage

Presumably Holland is today the only country where still a few kennels are to be found continuously and consistently breeding in accordance with the views held by the Kilburn Scott's. Who, in the times the registered breeding started from imports out of Siberia, chose on their turn to aim for breeding to the aboriginal type. It is also the only country, where still a small flock of judges exists, acquainted with an appearance of the breed which in the rest of the world has sunken into obscurity or, more often, is totally unknown. Although pressed into a minority position they stick to the views of the early days of Dutch cynology that the appearance of a breed is something of cultural significance and for that reason worth preserving for the future. Dogs like the portrayed Na-Njarka stem from a population resulting from this tradition.



**Left: group of first generation breeding of imports + offspring. England, ca. 1905.
Right: Alie Bartol with 4 generations of her breeding. Holland, 1998.**

Not just a part of the cultural heritage of registered dog breeding has so been preserved. As these dogs of registered breeding belong to the cultural heritage of North West Siberia and especially to the culture of the Nenets people. This explains the amazing fact that a dog born in the Netherlands in 1996 out of ancestors imported about one hundred years ago shows such a remarkable resemblance to Noho, the aboriginal Samoyed that Vladimir Beregovoy bought in 1962 from a Nenets family on the Yamal peninsula. It also explains the amazement among a delegation of Nenets invited over to Holland in October 2001 to attend an intensive eight days conference program arranged by Arctic Peoples Alert, a Dutch organisation supporting indigenous peoples in Arctic and Sub-Arctic regions. Part of the program was a discussion meeting open to public on which R-PADS member Mrs. Bartol managed to show them pictures of Samoyed dogs she breeds. Seeing these pictures caused a stir among the elderly people of the delegation. They confirmed recognizing the dogs as being the same as theirs, but then switched from Russian to their own language talking excitedly to each other. What they were saying had to remain unknown, as the Nenets language went beyond the capabilities of the Russian language student acting as translator.

The very possibility that these Nenets could find dogs in Holland with the looks of the breed that is now vanishing in their home country, has been enabled by the formation of internationally organized cynology, a phenomenon that emerged during the second part of the 19th century. First limited to a very thin, top layer of society, it started as a hobby of people sharing a great interest in dog breeds. These people were accustomed to travelling abroad, maintaining international contacts as an aspect of their way of life. So, it is not surprisingly coincidental that the first kennel clubs were founded in different countries at about the same time and opinions held did not differ much. Dog breeds were seen as a cultural heritage of the past. So, in 1890 the Dutch Kennel Club, Cynophilia, was established with the objective to preserve and to improve dog breeds.

From the start, the event of the year for all kennel clubs became the organization of annual dog shows. The purpose was to display the looks of fine specimens of all kinds of breeds, and rare breeds were of special interest. The next step was to compete for which dog was best looking. Testing and proofing of working capacities was done in a different setting. For instance, in field trials held by hunting clubs who preferred to restrict these occasions to a highly exclusive circle of people. On the other hand, shows were open to the public, attracting bigger and bigger crowds of dog fanciers, coming from all layers of society, through the years.

This phenomenon has grown into a world-wide institute covering all kinds of dog breeds with standards, societies, breed-specific clubs, registration of pedigrees, stud books, judges, a show industry, etc., etc. On the one hand it has meant that when a breed got officially recognized, it was subsequently saved from vanishing, caused either by extinction, or dissolution beyond the point of distinction due to mixing with other breeds. On the other hand it developed in such a way that official cynology now undermines the preservation of many breeds. In the course of time, exhibitions developed into everything dominating the show business, having a dynamic all of its own. And it was here that its second goal - to improve breeds – was twisted and exaggerated to an extent that it made cynology going off the rails.

Unfortunately, the history of the Samoyed breed illustrates very clearly how these dynamics work and the disastrous influence competing at shows can have on the exterior of a breed. When dogs were judged in the show ring, the relation to the working practice faded further and further into the background. Everything was revolving around the word ‘beauty’. What was understood as beauty reflected the taste of the day, and the opinions held on beauty in the country concerned.

At the same time qualifications received at shows were going to matter more and more, particularly to breeders. This mechanism was boosted by the strong competition element intrinsic to shows. Because of this element, the earning of personal honor and glory in the show ring became the focus point of attention for many breeders and owners. Besides, reaching the status of breeder of champions brought along very tempting financial aspects like a prominent position on the puppy market and a high fee for the services of a stud.

All together, it stimulated kennels to slant their breeding programs towards the creation of an ever more beautiful appearance, following fashionable trends defining what to pursue and so augmenting their chances to win at shows.

This all results into a situation that is exactly opposed to the kind of situation enabling the preservation of a breed for the future. As every experienced breeder will tell, to keep on breeding outstanding dogs, generation after generation, is the most difficult thing to accomplish. To be able to do so, one is dependent on the breeding by others. It also requires a steady flow of information accessible to everyone interested, an open exchange of information, uninhibited recording of problems arising, and a working together. What matters ultimately, is the overall quality and size of the population. And that is a shared responsibility of everybody involved: breeders, judges and owners.

Unfortunately, these conditions are incompatible with a highly competitive environment.

So the second goal formulated at the on set of organised cynology – to improve recognized breeds – became a euphemism for to change and appears to be at odds with the first goal: to preserve dog breeds for the future as a cultural heritage of the past.

However, the Dutch history of the Samoyed shows the other side of the coin. It proves that organized cynology does have the potential to preserve a breed. To reinforce this potential, the relation with working practice needs to be restored in a well-defined and correct way.

What Japan recently did - reclaiming the Akita Inu as a part of their culture and national pride - sets an example. They redefined the breed standard causing a split into two different breeds – the Akita Ina and the Great Japanese dog. Worldwide, dogs were allocated to either of the breeds depending on how much they deviated from the standard drawn up by Japan.

Today’s FCI standard of the Samoyed mentions “Utilization: sledge- and companion dog.” If Nenets people would step forward to approach the FCI claiming the aboriginal Samoyed as their cultural heritage, an official split in the Aboriginal Samoyed as working dog and the (transformed) Samoyed as companion dog could possibly be brought about. The building up of a registered population of Aboriginal Samoyeds would automatically imply the opening of breeding registers. And that would provide the opportunity to unite all dogs of aboriginal type – those outside Siberia of registered breeding and those unregistered still alive in their home country – into one worldwide population large enough to be truly viable, creating a chance for both to be preserved.

I’m fully aware of the fact that to the Nenets the preservation of the canine part of their cultural heritage will not be on top of their list of priorities. This Arctic people has far more serious problems to deal with. However, with combined forces we might succeed.

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