

Dogs in the North. Stories of Cooperation and Co-Domestication
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Anthropologists Robert J. Losey, Robert P. Wishart and Jan Peter Laurens Looovers have edited this newest volume of the Routledge Series *Arctic Worlds*. Initiated by the finding that ‘the master narrative for domestication has ignored the North’ (p. 2), the thirteen contributions from the disciplines of anthropology, archaeology, biology, cultural history and geography focus on historically developed relations between humans and dogs in regions around the North Pole. The volume is an outcome of the European Research Council Advanced Grant for *Arctic Domestication: Emplacing Human-Animal Relationships in the Circumpolar North (Arctic Domus)*.

The first contribution, ‘Domestication and the embodied human-dog relationship. Archaeological Perspectives from Siberia’, by Tatiana Nomokonova Losey, Lacey Fleming, Katherine Latham and Lesley Harrington deals with the archaeological study of dog domestication as social practices and uses examples from studies in Siberia. Based on archaeological materials and perspectives, the authors examine themes such as emotional bonds with dogs, shared working lives between humans and dogs as well as dog diets from the Holocene on. The chapter contributes to an understanding of domestication as ongoing reciprocal interactions between humans and different other-than-humans, which have always involved more than two species. Paleobiologist Suvir Viranta and archaeologist Kristiina Mannermaa provide a review of the ‘Prehistory of dogs in Fennoscandia’, which thoroughly unfolds the roles of dogs from hunter-gatherer communities in the Stone Age up to contemporary cultural contexts in Scandinavia and Finland, in which types and roles of prehistorical dogs persist.

‘Dogs, reindeer and humans in Siberia. Threefold synergetic in the northern landscape’ by ethnologist Vladimir Davydov and geographer Konstantin Klovov aims to bring together the mostly separated domains of research concerning human-dog and human-reindeer relations ‘to discuss their mutual involvement in the process of northern landscape appropriation’ (p. 45). Travelling back the road of research on transport solutions, the authors discuss practices of landscape appropriation, which have taken place through

humans' collaboration either with dogs or reindeer as well as with dogs and reindeer in 'synergetic' mobilities. Another perspective on shared mobilities is provided by Lisa Strecker in her ethnographic contribution, which recounts the transformative history of relationships between humans and sled dogs in Kamchatka. Strecker points out that keeping sled dogs in this area is largely originated in the need of a transport system in order to use the regional abundance of salmon as a basis for livelihood and economy. Salmon became the basic food for both, humans and dogs and therefore the agent that linked humans and dogs together in a relationship of interdependence in mobility and transport to provide both of them with their staple food. Contemporarily, humans and sled dogs in Kamchatka are connected to each other in mobilities within sportive sled dog races and touristic entertainment.

Anthropologist Myrdene Anderson positions 'Dogs in Saapmi' in a network with humans, wolves and reindeer and outlines shifting formations between these agents. As summarised in her text's subtitle, her dense and entertaining analysis follows relations of *competition*, *collaboration* and *cooperation* to a *now* where reindeer have become more husbanded than hunted, and this in cooperation with dogs as partners, which have evolved from wolves as competitors. Drawing on his long-term anthropological work in Sámi communities, Nuccio Mazzullo's contribution focuses on three versions of a common Sámi legend in which a dog enters into a marriage with a Skolt Sámi woman. His contribution "A dog will come and knock on your door, but remember to treat him as a human": The legend of the dog in Sámi tradition' examines this legend as an example of Sámi narrative culture. Mazzullo outlines the meanings of dogs as autonomous working partners and persons to humans – especially in practices of hunting and herding reindeer in the cultural contexts of Sámi communities.

Anthropologists Kirsten Hastrup ('Dogs among others: Inughuit companions in Northwest Greenland') and Alexander Oehler ('Hunters in their own right. Perspectival sharing in Soiot hunters and their dogs') examine human-dog relations from the perspective of hunting as a collaborative practice between humans and dogs. Hastrup's text is a harmonic composition of her own fieldwork experiences and those of early 20th-century explorers of the Greenlandic Avanersuaq. Drawing on Donna Haraway's concept of companion species and taking Anna Tsing's understanding of assemblages into consideration, Hastrup stresses that relations between humans and (sled) dogs are embedded in wider assemblages of sentient beings, landscapes and materialities. Grounded on lively and thick descriptions of his multispecies ethnographic fieldwork in the shared life-worlds of Oka-Soiot and dogs in South Central Siberia, Oehler interprets their collaborative practices in the hunts as

'perspectival sharing'. Referring to Tim Ingold's thoughts on assemblages, he summarises: 'By drawing on another's embodied sensory advantages, an assemblage of inter-species perspectives became interactive' (p. 41).

Erica Hill ('The archaeology of human-dog relations in Northwest Alaska') and Patricia McCormack ('An ethnohistory of dogs in the Mackenzie Basin') unfold stories about the shared historical every day lives of humans and dogs. Based on vivid descriptions of archaeological materials and data, Erica Hill points out various and ambivalent relations between humans and dogs in prehistoric Eskimo cultures in Northwest Alaska, on the Islands in the Bering Sea and on the coast of Chukotka. She explains how dogs supported mobility and transport, received names, how some dogs or dog parts had a special, even ritual meaning and furthermore functioned as a source of food. McCormack starts her lively ethnographic text at Fort Chipewyan, in the research context of her dissertation. Using ethnographic materials, archaeological data and historical descriptions, she composes a 'multispecies ethnohistory' of the arrival of Aboriginal Canadians and dogs in the eastern region of the Western Subarctic before the increase in fur trade that changed the power relations in these shared everyday lives, resulting in an 'often unhappy chapter in the North for both dogs and people' (p. 106).

Anthropologists Robert P. Wishart and Francis Lévesque focus on chapters of Canadian history viewed from the perspective of human relations with dogs. In his article 'The police and dogs during the early patrol years in the Western Canadian Subarctic. An inter-species colonial cooperation?', Wishart positions dogs as 'historical partners' to policemen in the period of the 'opening' of the Canadian North-West in the late 19th and early 20th century. Based on policemen's ego-documents, the author examines the roles of dogs in everyday work practices and raises questions about the difficulties of grasping historical other-than-human agents from the perspectives of human policemen and anthropologists. Lévesque discusses the so-called 'dog slaughters' in four locations in Nunavik and Qikiqtaaluk based on testimonies from Inuit and archival materials. Following Haraway's assumption that 'understanding dogs requires raising questions of histories, politics and ethics' (p. 174), the author critically discusses Canadian colonialism as a conditional frame for the killings of Inuit dogs in the 1960s.

Jan Peter Laurens Looovers examines the cultural contexts of the saying 'hard times are coming', which is used by Gwich'in elders in northern Canada and often followed by the phrase 'the elders have said that you need to be prepared' (p. 199). Starting from the background and uses of the expression, Looovers points out complex practices of keeping, breeding and training dogs

as strategies to cope with the threatening aspects of living in a remote area (such as power failures and insufficient stock).

Robert P. Wishart begins the volume with introductory thoughts on the relations between humans and canines, which, in different spaces and times and maybe somehow influenced by one another, have led to various relations between humans and dogs. Wishart points out that such relations have been of specific significance in the North. In the conclusion, the editors further outline the story of domestication as a scientific concept as well as practices between humans and other-than-humans. With the focus on dogs as the other-than-humans, this volume once again concentrates on a species that has been among the most prominent ones in previous cultural scientific research beyond the human. So far, most of the scientific attention regarding dogs has focused on their role as pets. This volume, however, introduces perspectives on dogs in assemblages of humans, dogs and others, where dogs have agency as companions in a broader sense: as collaborators in hunting, logistics, landscape appropriation, and providing and securing the very basics of existence. Each contribution provides well-grounded and detailed insights into different shared life-worlds between humans, dogs and others. Overall, the reviewed volume is a wonderful composition of perspectives on historical and contemporary cultural contexts in northern spaces designed by multispecies agents. It conveys the message of the animal turn that humans are embedded in networks with many and different other-than-human agents. Furthermore, it reflects upon posthumanist critiques of the perpetuation of species boundaries in research after the animal turn as well as the difficulties of grasping more-than-human worlds even though research focuses sometimes must be narrowed down to a limited selection of other-than-human agents.

AUTHOR

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