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Introduction

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The relationship between humans and dogs has garnered significant attention within archaeological research around the world. To date, no single piece of evidence has convinced scholars the world over of the precise origins of the domestic dog. While considerable debate over the timing, mechanisms, and motivations of dog domestication persist among anthropologists and researchers across disciplines, we know that dogs have been living in close proximity to humans for thousands of years in most habitable parts of the planet. Domestic dogs have accompanied humans in life (and sometimes death), and evidence of this relationship is widely distributed in the archaeological record. The dog's ubiquity makes them an ideal subject for cross-cultural studies of human-animal relationships around the globe and over a broad time scale.

As a result, numerous works have explored the human-dog relationship through time presented from a range of perspectives. Major contributions from archaeologists such as Stanley J. Olsen, Juliet Clutton-Brock, Susan J. Crockett, and Darcy Morey, among many others, have been instrumental in forming our understanding of the origins of domestic dogs, as well as how these origins may further contextualize the bonds humans and dogs have shared beyond initial domestication. Books written for a more popular audience, such as the works of Barbara King and Mark Derr, have aided in forming a greater picture of the universality of the human-dog bond while also drawing attention to the deep time histories of these relationships. Researchers in the fields of cognitive science, ethology, and anthrozoology are also beginning to expand

our understanding of the sociobiological aspects of human-dog codevelopment (e.g., Miklósi 2014). Although this body of research explores a diverse set of topics relating to the human-canine connection, many of these works deal primarily with questions involving the domestication process and its immediate consequences. While studying the details and complexities of domestication is instrumental in understanding how past peoples cooperated with and altered their environments, this volume begins later in the dog-human story to investigate the diverse expressions this relationship has taken as result of the dog's inclusion in human groups. Our format follows in the research tradition of previous edited volumes, such as those compiled by James Serpell (1995), Susan Crockford (2000), Lynn Snyder and Elizabeth Moore (2006), and Robert Losey, Robert Wishart, and Jan Peter Luarens Looovers (2018). These investigations into domestic dogs' lived experiences have proven to be intellectually productive avenues for better understanding humanity in the past.

This volume adds to these discussions by exploring the multiplicity of human-canine relationships in a variety of cultures to investigate the many ways dogs have been conceptualized by their human counterparts in terms of both their practical and symbolic value. Contributing authors explore several universal questions about the human-canine past: How do dogs contribute to human communities, and what does this relationship tell us about the practical and ideological organization of different cultures? How and why do human groups maintain personal relationships with individual dogs or with dog communities? How might dogs, as nonhuman social actors, influence or be influenced by cultural change? The goal of this volume is to emphasize the interrelation of these themes across a range of communities worldwide.

Since the varied beginnings of the human-canine connection, dogs have served many functions, from practical, economic purposes (as hunting aids, guards, transport animals, food, or raw materials) to more complex social ones (as pets, spiritual helpers, objects of ritual or religious significance, or symbols of wealth) (Morey 2006, 2010; Russell 2012; Serpell 1995; Snyder and Moore 2006; Stahl 2016). These functions hold significance that speak to the dog's perceived place within human social worlds. The ways dogs are both used and understood within a given community, *their roles*, are conditioned by what that community values, so our relationships with dogs are often expressions of those values (Gillhus 2006). Contributing authors explore the many ways human needs and wants shape a dog's purpose and standing within different cultures.

The dog's ability to hunt with humans, for example, has been argued to be

a vital connection that tethered the two species, human and dog, together. In Chapter 2, Angela Perri provides an overview of dogs used for hunting in the past and how the development of this relationship may be understood as the advent of animal biotechnology. Perri also discusses key elements at archaeological sites that can aid in the documentation of hunting dogs within the archaeological record. The ways dogs have been utilized as a hunting adaptation in the past, Perri argues, are manifestations of human needs and thus speak to human behavior, preference, and necessity.

While Perri presents a broad overview of dogs as hunting tools, Victoria Monagle and Emily Lena Jones investigate how nonexclusive categories in which precontact southwestern peoples placed dogs can be understood from an Indigenous framework. In Chapter 3, Monagle and Jones incorporate osteological data with the ethnohistoric record to interpret the life histories of canids found at an Ancestral Puebloan site located in Mancos Canyon, Colorado. Their work illustrates how the dog was not just a caloric or ritual resource for the people living in this place but a multifaceted, integral community member in the Ancestral Puebloan cultural landscape. Similar findings are presented by Edouard Masson-MacLean, Ellen McManus-Fry, and Kate Britton in Chapter 4. Their investigations at the precontact site of Nunalleq in coastal Alaska reveal the varied tasks and perceived meaningfulness of dogs living alongside Arctic peoples. Excellent preservation has given the authors a unique opportunity to analyze not only the physical remains of dogs but also associated organic materials that represent dog-keeping practices. The inclusion of these data with a textured ethnohistoric record allows the authors to better explore the many ways dogs served their community, including their roles in hunting, transport, protection, and meat, fur, and other raw materials, all vital for surviving the Arctic environment.

Several authors seek to further illuminate the human-canine connection as a complex social relationship by exploring the care and maintenance of dogs by humans. In Chapter 5 Amanda Burt and Larisa R. G. DeSantis employ the latest in dental microwear methodology to study dog teeth and investigate access to food resources. Their work better contextualizes domestic dogs' scavenging behavior by distinguishing between dogs as provisioned consumers and non-provisioned scavengers to explore dog maintenance practiced by precontact people of the North American Midwest and Northwest Plains. Their research shows that dogs are fed in varying ways between and within communities.

Understanding past relationships between humans and dogs helps us not

only recognize the dog's economic, social, and symbolic value within their communities but also provides insight into how humans conceptualized their own place within these systems. Chapter 6 explores the changing roles of dogs with the advent of settled farming communities in the Near East. Nerissa Russell's analysis of dog remains from Çatalhöyük suggests that during the Neolithic period dogs no longer played a major role as hunting and herding companions but instead were utilized as sentries and garbage processors to better suit the needs of village life.

Categories in which animals are placed within the human social structure are molded on principles of human interactions, meaning human social categories may be extended to the animal world (Gilhus 2006; Russell 2012; Walker 2008). As such, for some cultures dogs also functioned as important nonhuman social actors beyond just the practical or religious. Building off these themes, several contributors frame human-dog relationships within culturally specific ontologies to consider how the needs of human and dog communities may affect or be affected by cultural change. In Chapter 7 Brandi Bethke explores this theme through a study of the changing relationship between the dog and Blackfoot people in the North American plains following the introduction of the horse into the region. Focusing on the key differences between dogs and horses, her work explores how the use and value of dogs was reimagined within equestrian Blackfoot culture as the horse fostered new ways of thinking about domesticated animals.

Peter W. Stahl explores how the use of dogs as hunting aides helped to create a critical bond between foreign dogs and Indigenous people living in northeastern South America. In Chapter 8, he explains that it was this bond that allowed the dog's incorporation into the community in ways that were markedly different than other exotic domesticates or captives. Chapter 9 authors Loukas Kounoulos and Melanie Fillios also present research on introduced species, focusing on the dingo's long and complex relationship with Indigenous Australians over the past 4,000 years. This chapter critically examines the use of ethnography and early colonial written records to better understand the often variable pre-contact human-dingo relationship, questioning the recent suggestion that dingoes, acting as hunting companions, may have changed the gendered division of labor in Aboriginal societies.

In addition to serving the practical needs of humans, dogs may also exemplify their caregivers' beliefs and practices. For example, dogs have factored into the spiritual beliefs of many cultures across the world. In Chapter 10, Victoria