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From the Publisher...

Dear members of PADS and readers of our Journal,

In this issue #44 of the Journal of PADS International, we present an article by Hammad Hassan about the aboriginal fighting dogs of Pakistan and India. Despite these dogs being among the most specialized for protection and fighting, they are also among the most ancient aboriginal type dogs and are little known to the dog loving public.

We also publish the first article of a new series by Elena Potseluyeva about the aboriginal sled dogs of Chukotka peninsula.

We thank our members for supporting us by paying membership dues. Again, we ask members of PADS, who want to change their personal details, to let us know, so that we may make the necessary corrections.

We also remind you that we need your financial support to cover our costs and ask all members to renew your subscriptions as soon as you can.

Sincerely yours,

Vladimir Beregovoy and Tatyana Desiatova

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Bully Kutta

Hammad Hassan

Pakistan

My name is Hammad Hassan and I live in Pakistan. I am a great enthusiast of the native breeds of Pakistan. I have always preferred native breed to the show variety. Pakistan is very lucky to host many native breeds. One such breed is the magnificent Bully Kutta, which has greatly inspired me with its beauty and character. The Bully Kutta is the most famous and best known breed of dog in rural Pakistan. Although we find it spread over the whole of Pakistan, the Punjab is most famous for breeding the Bully Kutta. The Bully Kutta is primarily used as a fighting dog in dog fighting tournaments, which are held regularly from October to March every year. However those dogs not considered worthy to compete at the highest levels are used as guard dogs and companion dogs. I have studied and kept them for more than 22 years. I have observed them in all regions of Pakistan but my area of emphasis remains the Punjab due to their popularity and numbers. I have been trying to promote this hidden breed to the world and have regularly contributed to different dog forums on the Internet since 1998. Since there are no recorded documents about the breed I want it to be properly recorded. Although Bully Kutta exists in large numbers, it faces a threat from breeders who are introducing western dog blood to increase its size and to improve its performance. This makes recording all the more important.

A native dog breed is a dog breed that is indigenous to a specific area of the world. For example, the Shiba Inu is native to Japan and the Bully Kutta is native to Pakistan. For the most part these native dog breeds were developed within a particular area for a specific purpose. The Shiba Inu of Japan was bred initially to flush out small game among the wild shrubs of

Japan. The Bully Kutta was bred to serve both as a guardian and a fighting dog

It is also extremely important to note that as the fancy breeds develop they become favored for their unique appearance and as such they tend to push out native breeds. As native breeds decline in popularity there is the potential for them to be pushed out altogether: therefore it is important that we recognize the value of native dog breeds and we continue to support our local breeds.

I have always admired the native dog breeds of our region. The originality and the beauty of these dogs outrun the modern fancy breeds. The native breeds of Pakistan include:

Bully Kutta, a mastiff type dog used for guarding and fighting and it has four variants,

Gulter is a large terrier developed out of the Old Hinks Bullterrier and it has two basic variants.

Tazi is a sight hound used for hunting rabbits and boar. It has two variants one feathered and the other one is smooth coated.

Gaddi is a shepherd dog and it has two variants, one commonly known as Afghani Gaddi and the other one as Bakarwal,

Khanda is a small dog almost 7 inches at the shoulder which is used as a watch dog

Unfortunately our native dog breeds have no documented and authentic history. It is only from references to a few lines said by some historian, biographer, poet or archaeologist that we know about the existence of our native breeds in our region as long as 3000 years ago. Pakistani native dog breeds are known from generation to generation through oral history, stories and poems. People remember the lines and pedigrees by heart which they keep transferring to the next generation. Few breeders and keepers of present times have started to work on Pakistani native breeds in a documented manner. In this article

I will focus on the Bully Kutta only. In subsequently articles more breeds will be covered.

History of the Bully Kutta

Two theories exist about the history of the Bully Kutta.

First theory. It is an ancient breed and its origin can be traced back 4000 years as the existence of dogs of a similar type has been revealed through archaeological remains of the Indus Valley civilization. They were further developed indigenously from the dogs of Central Asia such as the Sage Koochee and the Old Persian mastiff.

The Indus Valley civilization is one of the oldest civilizations in the world, dating back to (3300–1300 BC), and it flourished around the Indus River basin. Such ancient cities of the Indus Valley civilization as Harappa and Moenjo-Daro were some of the early urban settlements in the world, existing at the same time as the civilizations of ancient Egypt, Mesopotamia, and Crete. Many terracotta figures were excavated from these sites depicting Mastiff type dogs.



Dog figurine with a collar from Harappa.

Terra cotta figurine of a dog with a projecting collar. This type of collar is today often used on fighting dogs to protect their throats. (H2000-4968/2165-52, Mound E, Trench 54)

Some texts from ancient Mesopotamia mention imports received from the land of "Meluhha", widely considered a reference to the Indus Civilization. Among these imports, according to some interpretations, is a colored dog. A number of dog figurines have been found at Harappa and at other Indus sites. The collars found on dog figurines probably signify domestication, unlike the collars on the rhinoceros or the large feline figurines. Approximate dimensions (W x H(L) x D): 1.9 x 5.3 x 3.3 cm. (Photograph by Richard H. Meadow)

Sir John Hubert Marshall was the Director-General of the Archaeological Survey of India from 1902 to 1928. He was responsible for the excavation that led to the discovery of Harappa and Mohenjo-Daro. He was elected as the Fellow of the British Academy and knighted in 1914. This is what he writes in his book Mohenjo-Daro and the Indus Civilization.

animal may have been sacred, as in ancient Egypt. It should be noted also that it occurs on the early seals of Babylonia and Elam.

Rhinoceros.

The rhinoceros is usually roughly made and in every case is a child's handiwork. That this animal was well known is proved from the frequency with which it is represented, and it was, therefore, likely to have been found in the close vicinity of Mohenjo-daro, if not in other parts of ancient Sind and the Panjāb. In some of the models of this animal the wrinkled hide is realistically portrayed by hatching or by pitting. In some cases strips of clay were even placed around the withers and hindquarters of the animal to simulate the folds in its hide. The rhinoceros also appears on the seals (Nos. 341-7), where it is shown standing over a manger-like object. This suggests that the animal was kept in confinement and, if so, it must have been captured young. According to Lydekker,¹ it stands captivity well.²

Dog.

As would be expected, the dog is common, but all the figures but one are roughly modelled and evidently made by children. That this animal was a pet as well as a guard is proved by some of the figures being provided with collars. We have found a very mutilated figure of a dog with a collar, fastened by a cord to a post, which suggests that house animals were sometimes too fierce to be allowed at large.

Mastiff.

The one well-made exception is seen in Pl. XCVI, 17. The animal, which is cut from a piece of steatite, is unmistakable, and almost exactly resembles the English mastiff of to-day, whose place of origin is at present unknown.³ A very similar type of dog is used at the present day in Sind for worrying boar, the unfortunate quarry being tied to a post and bitten to death by three or four dogs. This is a very ancient practice; it seems to have been known in Elam also, but in that country the boar does not seem to have been tied up.⁴

Elephant.

Only two model elephants have been found, though the animal appears comparatively frequently on the seals (Nos. 362-76). And these two, both of which came from the DK Area, are in very poor condition. In Pl. XCVI, 10, however, the animal is unmistakable owing to its very rotund body. Unfortunately, the trunk and tusks are missing in both specimens.

Not only terracotta figurines have been found from the Indus Valley but also remains and bones belonging to Mastiff types were discovered, which were the subject of scientific studies by zoologists in the late 1930's in British India. Here are some extracts from the Encyclopedia of Indica:

The dog has the best reputation all over the world as the companion of man, and it is not surprising that this animal was domesticated before the establishment of the Indus cities. Footprints of dogs have been traced on many bricks, which must have been exposed for drying before they were burnt in the kilns. A number of terracotta representations have revealed the fact that of the two main classes of dog, one was akin to the pariah dog so common in the Indian villages, while the other was of the grey-hound type that probably found favour with the hunting and nomadic classes. There is also the mastiff almost like a bull-dog. Some bones from Harappa have been pronounced by Zoologists to be of the latter type, and Dr. B. Prasad's study of these has led him to the opinion that the origin of this type must be traced to the Indian wolf from its affinities. The pariah dog on the other hand has greater affinities with the Indian jackal. The breed of Indian dog must have been famous in the most ancient days, as Indian dogs are known to have been exported to Babylon.

curious voice of the laughing hyena. Aristotle also mentions the existence of huge Indian dogs but it is not clear whether they were smooth coated or hairy. Aristotle (384-322 B.C.) reports of huge Indian dogs that were characterized especially by uncontrollable ferocity. Aristotle suspected that these dogs were created from a cross between the tiger and the dog, a new legend that subsequently was borrowed uncritically by many authors. Megasthenes writes in 327 B.C. of Indian dogs with drop ears and colossal bones. They were well muscled, heavy, with huge heads and a wide muzzle. In *History of Fighting Dogs* I described Alexander the Great's encounter with Tibetan Dogs that fearlessly attacked a lion. The Greek geographer Strabon writes about Tibet in the time of the birth of Christ. Ebony was found there, and large, very brave dogs, which

has given a fair account of the large Indian mastiff, the same animal which the Assyrian kings employed in the chase of wild beasts; his small sheep and cattle may be even now seen in India, as in the little zebu; while his mention of a variety

accompanied by war dogs are documented historically. From numerous documents we can prove that dogs from the Tibetan highlands were among the most coveted war dogs in the time before the birth of Christ. Another problem we face in researching the Tibetan Dog is that practically no useful documents or art exist in Tibet itself, even among the nomadic tribes. The dogs found on this high plateau by individual travelers or later research expeditions, however, to a large extent agree in type and character with the illustrations documented in Persia and Assyria. We cannot prove with absolute certainty the provenance of the depicted dogs, but we can say that there is no doubt that they are dogs of

birds, which are even attended by little birds known as rhinoceros-birds, which feed on the ticks and other parasites that infest these beasts, and which serve as well to warn them of approaching danger; the great pachyderms fully understand the bird's warning, and doubtless appreciate

George Rawlinson's research work - The Five Great Monarchies of the Ancient Eastern World -also indicates the import of Indian dogs to Babylon.

The Babylonians were also from very early times famous for their breed of dogs. The tablet engraved in a former volume,² which gives a representation of a Babylonian hound, is probably of a high antiquity, not later than the period of the



Babylonian dog
from a gem.

Empire. Dogs are also not unfrequently represented on ancient Babylonian stones and cylinders.³ It would seem that, as in Assyria, there were two principal breeds, one somewhat clumsy and heavy, of a character not unlike that of our mastiff, the other of a much lighter make.

The former kind is probably the breed known as Indian,⁴ which was kept up by continual importations from the country whence it was originally derived.⁵

The presence of huge dogs is also reflected in Hindu mythology. In Ramanaya it is mentioned:

WHEN BHARAT left for Ayodhya, his maternal uncle gave him many presents, including some animals and a pair of dogs.

These dogs are described in the Ayodhya Kand as under:—

अन्तः पूरे निसंवृद्धान् व्याघ्रवीर्यं बलोपमान
दंष्ट्रा युक्तान्महाकायाग्निश्वो पायनं ददौ
(अयोध्याकाण्ड, रामायण.)

(Reared in the palace, had the strength of a tiger, big in size with prominent teeth. Such dogs were given).

Concluding that the Indian type of Mastiff (Bully Kutta) was developed from the Western Mastiff or that the Western Mastiff derived from the Eastern Mastiff type are two extreme theories. But the point here is that a Mastiff type of dog existed in this region since ancient times.

Second Theory. Quite a few critics believe it is a result of crossing local hunting dogs with Great Danes, German Pointers, English Mastiffs and Bulldogs, as well as other Western breeds brought to the region by British soldiers in the late 1800s. During Colonial times, some English Bullterrier and white English terrier blood was indeed introduced to some strains of the Bully Kutta. This was done primarily to create new breeds, such as the Gull Dong and the Gull Terr. I personally do not support this theory, as the presence of the Bully Kutta is only restricted to northern India whereas British cantonments were spread all over India. Even if we hold it to be true, then probably other countries which were under the influence of British colonial rule would have created the same type of Bully Kutta breed. However, recently many experiments have been made to improve the fighting

performance of the Bully Kutta but fortunately people are reverting back to the old strains of pure Bully Kutta. One can easily distinguish between the old strains and the westernised version.

The difference between the true Bully Kutta and the "westernized" version of the breed is both physical and temperamental in nature. Native Bully Kutta were mostly white-coated and more primitive in features, as well as quite taller and overall sharper than their "improved" and more trainable counterparts, which were somewhat stockier, had shorter necks and a greater variety of coat colours.

Interbreeding between both of these types is common. While a small number of true Bully Kutta bloodlines have supposedly been preserved, much of the breed's gene pool has been corrupted. For many Bully Kutta fans the Bully Kutta is considered to be the continuation of the original Persian Alaunt. But further research is required to establish whether this claim is valid or simply wishful thinking. Another theory points to the possibility of the Bully Kutta being derived from "Bohli ", an expression in the Punjabi language which is used to describe a "person or animal with large lips".

Regardless of the true ancestry of the breed, the Bully Kutta's popularity in its homeland remains reasonably strong, mostly due to much of the country's acceptance of dog-fighting tournaments as a way of life. To satisfy the ever growing demand for better and better fighting dogs, fanciers tried to create better and stronger fighting dogs. Such experiments resulted in the creation of such Bully Kutta types as the Aseel Bully, Puranay Bully (Ancient Bully), Nagi Bulldog and Boarhound. Nowadays, all of these breeds are being incorrectly considered as similar, especially in the West, where the Bully Kutta is slowly becoming popular. In recent years, these dogs have been assigned the misleading name of "South-Asian Mastiff", which conveniently does away with the individual

categorization of actual breeds and varieties found in the region, allowing the breeders of such animals to promote their stock in the West under a new exotic label, without having to worry about the actual ancestry of the dogs they import, breed and sell. A number of dogs found in Europe are said to contain no Bully Kutta blood at all and are rumoured to be crosses between German Mastiffs and English Mastiffs, with the resulting offspring being superficially similar to the great Pakistani breed in terms of physical appearance and are presented to unsuspecting buyers as the real thing. Fortunately, the true pure Bully Kutta can still be found in some areas of Pakistan, where it is regarded by many as a national treasure. Sadly, this great breed is still used today for what it was created centuries ago, which is the ever popular "sport" of dog-fighting and bear-baiting, although in modern times baiting duties are usually handled by specialized Bully Kutta crosses, such as the Pakistani Bullygullterr.

Types of Bully Kutta. Following are main types of Bully Kutta: -

- Puranay or Ancient Bully Kutta
- Aseel Bully Kutta
- Gull Dang / Bully Gultair
- Mastiff Type Bully Kutta
- Nagi Bully Kutta

Puranay or Ancient Bully Kutta

Description

The Bully Kutta is predominantly white in color, with black spots on the underskin. However, colors such as black, fawn, red and brindle with bicolors are also common. It has a colossal head with deep set eyes that seem hollow when looked at from a distance. The head has no prominent stop which distinguishes it from the modern Bully Kutta. The ears are

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small and set low. The top line is straight. The tail should be straight but a little curve is acceptable. The round feet are large with well-arched toes.

It has a very thick bone structure covered with thick skin that fits the structure yet is very loose and stretchable. The heavy dewlaps and thick skin under the neck distinguish it from other types. Another thing that I noticed is its gait, as it indeed walks with a lion's gait. But like all aboriginal breeds there is no specific standard or description of this breed that fits to all dogs within this category. This type breeds true to type.

Height and Weight

Males 28"-32" tall and 150-170 lbs in weight.

Females 26 "-30" tall and 120-140 lbs in weight.

Larger specimens exist.

Male





Female







Aseel Bully Kutta

Description

This type of Bully Kutta is predominantly white in color with black or red patches. However other colors like red, black or brindle are also seen. There are black spots on the underskin. It has a large head which gives it a rectangular look. The almond shape eyes are not very deep set like the old type. The head has a slightly prominent stop with a blunt muzzle. The ears are small and set low. The top line is straight. The tail must be straight and set low. It has a very heavy bone structure with a more muscular body. The skin is not very loose when compared with the old type and they also have a lion gait. But like all aboriginal breeds there is no specific standard or description of this breed that fits to all dogs within this category. However this type breeds true to type.

Height and Weight

Males 29"-32" tall and 150-170 lbs in weight.

Females 26 "-29" tall and 120-140 lbs in weight.

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Gull Dang / Bully Gultair

This resulted in crossing the Pure Bully Kutta with the Gull Terr variety which was brought by the British to the subcontinent. Today this type of a Bully Kutta breeds true to type and is very famous all over Pakistan, where it is called the Gull Dang or Bully Gultair.

Description

Gull Dang is also a very large and intimidating dog. It has a huge head with a thick neck to support it. It lacks the dewlaps that are so obvious in the other types. It has almond shaped eyes that are more pronounced. It is predominantly white with black or brown patches. The top line is straight with a high set tail which should always be straight. It has the typical look of a bandog. It breeds true to type.

Height and Weight

Males 27"-29" tall and 110-140 lbs in weight.

Females 26 "-27" tall and 100-120 lbs in weight.

Bigger and heavier dogs also exist.

Temperament

Intelligent, sharp and resilient in dog fights. It is a very smart dog and can easily be trained. It is loyal and protective of its master.



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Masstiff Type Bully Kutta

This mastiff type of Bully Kutta is predominantly white in color with black or red patches. However other colors like black and fawn are also seen. It has a large head with a prominent stop and small muzzle. The head gives a square appearance with a blunt muzzle. The ears are small and set low. The top line is straight. The tail is generally straight however a slightly curved tail is also seen. It has a very heavy bone structure with a deep chest. The skin is not very loose but thick and more hairy as compared to the Aseel Bully and they also have a lion gait. But like all aboriginal breeds there is no specific standard or description of this breed that fits all dogs within this category. However this type breeds true to type.

Height and Weight

Males 29"-32" tall and 150-170 lbs in weight.

Females 26 "-29" tall and 120-140 lbs in weight.







Nagi Bully Kutta

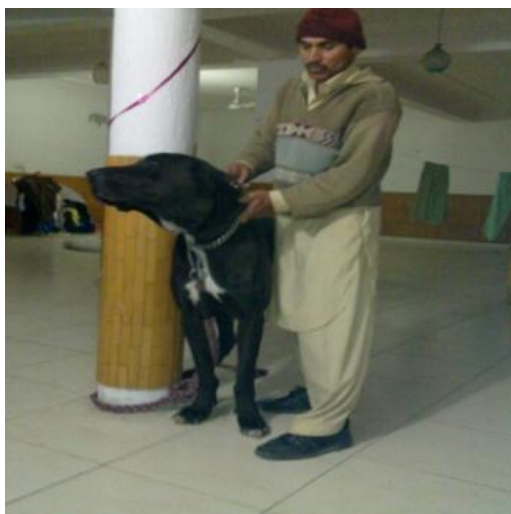
The Nagi Bully Kutta is basically a cross breed of Tazi Kutta (local hunting breed) and the Pure Bully Kutta. The Tazi Kutta is a giant dog breed similar to the Greyhound. It stands 30 inches tall when adult. These are excellent hunting companions. (This breed will be discussed in a separate article.) The Nagi Bully Kutta is best known for its strong bite.

Mixes

Then there are mixes of all sorts, both mixes of native breeds as well as of western breeds such as the Great Dane, Pit Bull, English Mastiff etc. These mixes are more common but they do not breed true to type and do not produce good performers; and that is why normally one side of the parents is

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kept pure. These dogs come in all colors and all types. They are more athletic and larger than the native types. Resemblance to the Bully Kutta depends on the amount of blood they have in their lines.





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Historical and Climatic Prerequisites of the Appearance of the Population of Sled Dogs of the Shoreline of the Chukotka Peninsula

Elena Potselueva

Russia

I thank archivist and collector of archive data on the Karaev family Vitaly Yastremsky (Toko), whose stories contain much of interesting material about life in the north.

In general, the climate of Chukotka is damp, cold and with abundance of fogs. Bering wrote: “The climate is difficult and unbearable”. The peninsula is located on the -10° C isotherm, entirely in the permafrost zone.

The determining factors of the temperature regime of the Chukotka Peninsula are not the winter frosts but rather the low temperatures during the entire year, because morning temperatures in June are only $5-6^{\circ}$ C and in the evening it can be -1 to -2° C. Moreover, the total number of days with temperatures below freezing is considerable – 279 days.

The number of foggy days is 107 days per year (29.4%) and there are 94 days with blizzards (25.8%). Clear days, when the sky is less than 50% overcast, number 36 per year (9.8%) and days with cloud covering 8/10 of the sky number 155 per year (42.6%).

Strong winds make work and movement in Chukotka difficult. The number of days with strong winds (7 points on the Beaufort scale) is 114 (32.3%) per year (A. Kaltan, “Account of a survey of the Chukotka Peninsula, 1930-1931, for the Border Protection Headquarters, Far East).



Climate and Way of Life of the Shoreline

Since times immemorial, Chukotka was not merely populated by primeval hunters; it served also as a land bridge for people from America. Dry land across the Bering Straits opened up several times. Peoples came and went, but the strongest and most skillful of them remained on the shores of the Arctic and Pacific oceans, where they found unlimited food resources, thanks to hunting marine mammals.

Half of the dugout earth huts of the people, who lived on these shores in the first half of the first millennium AD, were built out of whale bones. The abundance of these large mammals in relation to the people and subsequently their sled dogs is confirmed by the fact that the land between the huts was completely covered with the scapular bones of whales. With the availability of this basic source of food, the worsening climate could not force the people to leave such as plentiful land. People had to improve their homes and hunting tools and found the only possible way of transportation, by using sled dogs.

Eskimo tribes of Asia, America and Greenland, when they dispersed from the common region of their origin into the modern area of their distribution, brought with them their paleo-arctic culture and their dogs, which help the Arctic people in their life along the shores of the Arctic seas. The smallest of those seashore sled dogs is the sled dog of Chukotka. The answer to the question ‘why?’ lies in the climatic conditions of the region. Here winter is 9 months long and the remaining 3 months are not really summer. Most of this time is either spring or fall, and only 2-3 weeks can be considered as summer. Breeding under such conditions is difficult.

In the early 20th century, settlements of 2-3 families were scattered all over the shore line of the Chukotka Peninsula, from Cross Gulf to Ion. This permitted a traveler with dog sleds to stop overnight in the comfort of a home environment and risk less of a long journey under harsh winter conditions. The traditional hospitality of the Chukchi and Eskimo people also facilitated travel in winter time. The host felt obliged to feed the guest and his dogs. This allowed the traveler not to carry too many supplies. The reindeer herding Chukchi also used products obtained by hunting marine animals. These included skins for clothing, the famous rolled walrus meat (“kopalkhen”) and seal fat used as lamp oil and for heating inside the home. The shore people obtained deer skins for clothing and for comfort inside the home, fresh deer meat, which was considered a delicacy, and other necessities. The reindeer herding Chukchi rarely came to the shore for trading, because reindeer cannot find food there. Therefore, the functions of shipping freight were laid on dogs. Nordensheld, during his expedition in 1878-1879 in “Vega”, wrote that the shore line Chukchi travel in dog sleds. In days free of fishing, they travel along the shore for bartering. Deer herding was done without using reindeer herding dogs and there were no

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accidental dog matings during trading encounters. The shore line sled dog population remained pure until the mid-20th century, because of the absence of other type dogs. Only sled dogs from the Kolyma River and the Anadyr River penetrated into this region. However, taking into account the castration of sled dogs, there was no mass mixing, as happened in regions further to the south. In the late 19th to early 20th centuries “all-round dogs” for keeping inside began appearing. For example, Tikhonenko saw at Cape Chaplin a mix of “a poor Japanese dachshund”, which must have arrived there from a Japanese ship. However, in general, this kind of mating was infrequent; the sled dog population was protected by the harsh climate. Only well adapted dogs could survive here. Gradually, Eskimo and settled Chukchi people began building homes out of driftwood, walrus bones and deer skins and in the 19th century they constructed the yaranga, as it is known. In 1779, Siberian governor Chicherin reported to Ekaterina the II: “Settled Chukchi, living near the sea, do not have reindeer; they ride in sleds pulled by dogs. They make yurts, dug in the earth, out of wood, which they collect on the beach.”

The yaranga of the nomadic and settled Chukchi had generally a similar structure, but its proportions varied. Shore line Chukchi rarely took the yaranga apart and moved it. Therefore, it was wider in diameter, especially in the inner part of the home. Often its size was like a large room and particularly its outer colder part, which Russian travelers compared with the covered yard of northern Russian houses. Here, people stored food and equipment and dogs were allowed inside in blizzards. Food was also prepared here and guests were received. It was a place for sleeping and, according to travelers, puppies were kept there for “entertaining the children”. The dogs were trained to behave well when inside and to go out to relieve themselves when they needed.





Whales and Corsets

From the middle of the 19th century, the hunting of marine mammals declined. A. Kaltan offers the following numbers in his account.

«Now (1905) only about	25	whales
Ten years ago	40	whales
Twenty years ago	60	whales
Fifty year ago	200	whales

Starvation was coming to the shores.... Women's fashion for corsets was to blame. From the middle of the 19th century, 250 whaler ships killed up to 3000 whales in the Okhotsk and Barents seas. These whales were taken out of populations migrating during the spring/fall period near the shores of the Chukotka Peninsula. After Alaska was sold to the USA, pressure on Chukotka resources became a mass predatory activity. For example, in 1885, from the Chukotka shores, 35 foreign ships took 120, 000 pounds of walrus tusks. Walrus was hunted with firearms and up to 70% of injured walruses were lost. Some populations of walruses and seals coming to

breed here for hundreds of years were completely exterminated. This resulted in the starvation of the local people. In the past Chukchi and Eskimo people adapted to the worsening climate and solved transportation problem with durable sled dogs, but they could not withstand the disappearance of their food resource. Villagers of the Bering Straits suffered less, but north of the Severny Cape (now Schmidt Cape) the number of yarangas rapidly declined.

In the late 19th to early 20th centuries, Chukotka sled dogs acquired a new purpose. With the introduction of the internal combustion engine, small ships were able to maneuver against the wind and ice sheets. As a result, a new wave of traders came to Chukotka. According to the records of Nome, in 1910 42 ships traveled to Chukotka. The list of the most abundant items used in the trade were pelts of polar fox, lakhtak, seal, walrus tusks, whale bone and skins of polar bear. Sled dogs also were taken for transportation and later on as breeders of the future Siberian Husky. Shoreline Chukchi and reindeer breeding Chukchi also used sled dogs for journeys along the shores. Sverdrup describes the method of husbandry, when the major yarangas were left in the village, while the young people traveled with the herd, using light tents for sleeping. Sled dog teams during the winter time would run to the shore several times for trading different necessary merchandise and foodstuffs. The demand for sled dogs increased, but their breeding did not. The climatic difficulties were further complicated by winter starvation. Sled dogs from the Kolyma River and the Anadyr River were born. Even in the 1930s, according to descriptions of Tikhonenko, each year hundreds of dogs were born in Chukotka. This tells us not only about the high demand for dogs, but also about the high mortality among dogs poorly adapted to the local climate, as happened with the dog team from the Enissey River belonging to Amundsen. Amundsen lost all his dogs in one trip and he

wrote that the journey was not worth such a price. In the next year the remaining two dogs of Sverdrup's team, running on sea ice, quickly injured their pads, which they had damaged in the winter of the previous year. This shows how the dogs of Chukotka live. Sverdrup also described how during his journey he could not take off to travel along the eastern shore, because the wind was so strong that the dogs could not stay on their legs. During the 1870 km and 68 days of travel, on 25 days it was totally impossible to move.

In pictures taken in the 20th century, one can see sled dogs of Chukotka of a rather uniform type. Undoubtedly they belonged to people who cared about planned breeding of dogs. One can also see very diverse dogs, as a consequence of unplanned breeding and epidemics among dogs. Epidemics wiped out human populations as well as the dogs. The first veterinary clinic in Chukotka appeared in 1929. Tikhonenko described well the condition of the population in his book "Chukotka Sled Dog" (in Russian): "During 7 years of work on the Chukotka Peninsula, I surveyed 651 dog breeding facilities of the Chukchi and Eskimo people and examined 7,000 dogs; and I became convinced that dog breeding is haphazard over the entire Chukotka Peninsula. The absence or pure breeds of dogs can be attributed to the incorrect and random running of the husbandry". Further he comments that dogs which were unsuitable for local conditions arrived from the Anadyr and the Kolyma Rivers and that "the similar type of the best Eskimo type dogs of northeastern Siberia (Chukotka) can produce a stable type with outstanding strength, endurance and running speed." This was proven in full during his work with kennels of two bases, Chukotka Base at Lavrentia Bay and Chaunsky Base at the Shelagsky Cape.



Dogs and the Soviets

The 1930s were a breaking point in life in Chukotka. Previously, the Soviet authorities only visited Chukotka, but now they began settling there. First, this affected the life of the shore line peoples. Yet in the account of P. Ivanov, 1925-1926, the Revolutionary Committee of the Chukotka region, the Eskimo and Chukchi of the shoreline region were named “Americanophiles”. These people were interested in merchandise brought from America and in the summer time worked on American ships; and many of them visited or lived in America and spoke English well. In Dezhnev Cape and its surroundings, there were numerous trading posts and the largest settlement called Uelen with 35 yarangas and four wooden houses was there. The agreement with the American company Swainson about exclusive trading rights in Chukotka along with “Dalgostorg”, which supplied goods from Kamchatka, was a mistake. Poor knowledge of the needs of the local people resulted in higher prices of goods from “Dalgostorg” than American goods and prices paid for skins barely covered the cost of ammunition.

There was an urgent need to attract the shoreline people to take the side of the Soviet authorities. Major discrepancies were associated exactly with sled dogs. The organization of the authorities of the settlements should meet the requirements of “committees” and “cells” with their endless meetings and many journeys by a considerable number of people. In Chukotka,

traditionally, journeys were secured by staying overnight and free meals and free food for the dogs. The organization of dining restaurants for people was contrary to the customs of the Chukchi people: why should they pay money for the meal and food for the dogs? Ivanov wrote in his account: “If here, in a red yaranga, if an indigenous man could not find meal and warmth, he would rather go to his tribesmen, who would feed his dogs and tell him in the morning: natives travel to you on their own and your needs. We feed them and their dogs. We do not have meat and we will starve soon”. Ivanow suggests: “the guest red yaranga should have 1) clean and spacious room; 2) hot tea, bread, and sugar free of charge; 3) food for the dogs, also free; 4) a person on duty, who would talk with the visitors about politics, trade, the Soviet government, the national politics of the Communist Party, etc., etc.”

In general, the chief of the Chukotka Base, who said that sled dogs in Chukotka were not needed, because soon they would be replaced with motorized sleds, was soon declared a public enemy and before the local population of dogs began to decline it remained in good shape for several decades. On the shores of the Chukotka Peninsula, from the Krest Gulf to Aion there were 800 yarangas and both Eskimos and Chukchi kept dogs, which had been described in the standard of Siberian Husky as “capable of running over long distances”. This was dictated by the economic needs of Chukotka in the late 19th to early 20th centuries.



Primitive Aboriginal Dogs Society

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