

**Christoph T. M. Krause –  
Rituals - Symbiosis between Dog and Man**



**Christoph T. M. Krause**

# **RITUALS**

**... Symbiosis between Dog and Man**

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**This book is dedicated to Tina, Mickey, Beauty und Roxy**



## **B. Introduction**



## **E. Introduction – 01. Preliminary Considerations**

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We believe that rituals are a profound part of being human; they are trailblazers for social structures and support for communities. Rituals provide codes of conduct and unified patterns that act as an example for us humans and encourage us to behave in accordance with them. This strengthens a sense of community in the group, the family and/or the tribe.

They exist in a state like Germany, even in a highly official sense. We only have to think of the culture of remembering our past. We remember and admonish each other on the day of the Holocaust, we remember the end of WWII and we rejoice about the German reunification. This awakens feelings in us and gives us a warning for the future.

Some rituals have been around for decades or even longer, some are quite recent, some seem obsessive and soulless, others produce grief and anger but also joy and happiness.

There are personal rituals but also community rituals put in place by superior units, such as the church, the state or a union like the EU.

Rituals can act as substitutes for actions, they release an individual from the responsibility on a larger scale, they take on superior requirements and make them tangible on a smaller scale, individually.

The most important thing is that the social unit, the group, the tribe, the society is strengthened. Every individual takes part in the responsibility of the whole, he or she becomes part of the whole in a visual way and as part of the ritual.

Rituals give attention in all directions. The sense of community offers a platform for mutuality, for togetherness. It creates a connection and a sense of belonging beyond any possible conflicts, differences or disagreements.

Let's think back to the start of humanity. Community within a group was often essential for hunting and therefore for survival. Without team spirit and a shared identity, these principles would have been impossible.

Rituals provide a sense of security. An individual is always weaker than a group and shared rituals offer more strength and courage than having to face the demands of everyday life alone.

Rituals were often seen as a core behaviour in mankind. Our dogs know rituals, too.

In general, most of the principles of rituals apply to dogs the same way, perhaps even more so. A dog lives in a "pack", just like its ancestor did. Even if this pack has included humans in a mixed pack for thousands of years.



Image. 02

What is interesting is that ritualisation includes two species at this point. Both of them need their very own rituals for survival in an archaic sense and both have built their community on this.

A dog or wolf needs community in its pack to survive, to hunt for food and to ensure strength and ability while hunting. With hunting being the foundation of survival, the pack requires organisation of the community, hierarchy and teamwork in order to successfully kill prey together.

The very first ritual between wolf (later dog) and man starts thousands of years ago. The man sits by a campfire and eats the prey he killed together with his fellow tribesmen (the females of this time stayed in the cave or later in village settlements. Whether this view of gender segregation actually and generally applies in this way remains questionable, to say the least).

The wolf comes to the campfire because it is curious but also because it could smell the food. It begs for some food, similarly to how our dog does that at the dining table today. The man looks into the eyes of the wolf and recognises himself in them, as the eyes of a wolf are very similar to those of man.

The decisive evolutionary moment happens right now: For no apparent logical reason and against all expectations, the man shares his prey with the wolf. The foundation of rituals between dog and man has been laid; the initial ritual has been born, we share our food voluntarily and without any external force. This is the very early first class (r)evolutionary act, a strong bond of community is created.

The “joint venture” of the past becomes an eternal bond. The wolf understands that by building a relationship with humans its search for food becomes a lot less problematic and even easier. It is safer for it to be close to humans, as they will ward off bears and other predators for it.

The wolf repays the favour, it starts to secure the living and hunting areas of the humans. It drives away predators and as a result, it can now better protect its own kind as well as the humans. In return, the human provides it with shelter, warmth by the campfire and of course, food.

All of this happens without pressure or an urgent need. From a human point of view, there is no “contract” or no predefined conditions, it just happens.

Which intelligent creature would fail to recognise and take advantage of this dream-like offer of cooperation (nowadays you would call it a win-win-situation)?! This joint venture has been going on for thousands of years, it is a special kind of success story; there is nothing like it on earth. Two very different but at the same time very similar species come together in a decades-old bond.

Our joint venture with the dog, the descendant of the wolf, is not just unique, it is the big bang of rituals. Two requirements of rituals of two different species connected over the course of thousands of years to form the strongest “ritual” in human and canine history, an almost symbiotic community.

Sometimes rituals are seen differently, negatively, but they don't have anything in common with rites, that often have rules and regulations. This view would be justified in some areas, but it is only justified to a limited extent in this context.

The focus of this book is on the kind of rituals that are created spontaneously and without any obligation or direction. Sometimes they develop playfully and en passant. You could even call them habits. Either way, they lead to a strong bond in the relationship between dog and man and they strengthen this.

### **From our own experience:**

*We had a very clever female dog who loved nothing more than rituals. We only had to utter the word "laundry" and she immediately made her way to the bedroom. She started in the first room and collected all the dirty laundry lying on the floor, for example, a pair of underpants. She continued on to the next room and put down the pants that were in her mouth.*

*She then grabbed the other pair of underpants which she found in this room together with the first pair. Bju (that was her name), proudly as a peacock followed us to the laundry basket on the other side of the house and dropped both pants there.*

*However, she didn't throw the clothes into the laundry basket; it seemed as though she thought that was our job.*

*What was already a mental achievement in itself, this process became a daily ritual. Sometimes it even happened without being prompted, almost by itself.*

*Another one of this bitch's rituals was when one of us come back from grocery shopping and rang the doorbell. Bju immediately came running to the door, sped to the car and waited to be given a part of the shopping (which was suitable for her). She then proudly carried this portion of the shop, let's say it was a piece of leek, in her mouth and handed it over to the home staying person who was waiting in the kitchen.*

Here it is very clear which purpose rituals can fulfil: They strengthen a sense of community, togetherness and "joint tasks". They forge a strong connection and are by no means compulsive. Most important of all, they are great fun for all those involved, even if the ritual is just about a treat before falling asleep,

**which works like this:**

*Just like at Christmas time, the bedroom door is closed and a treat is hidden somewhere in the room. Then, the door opens, just like when it is time for presents on Christmas Eve<sup>1</sup>, and the search for the treat starts.*

*First, all previously used hiding spots are checked, but she quickly gets closer and closer to the latest treat until it is eaten with great empathy.”*

This, as well as many similar rituals, make it clear to what extent memory, the process of exclusion and the sense of smell work together in dogs. Without this ritual we wouldn't be getting any night's rest. Period.

**Later in the book, we will ask other dog lovers** which rituals they observe with our biggest, best and oldest friend that we as humans have on this planet:



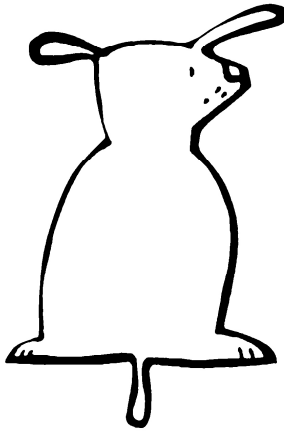
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<sup>1</sup> In Germany, we exchange presents on Christmas Eve, not on Christmas Day.

<sup>2</sup> Image no. 03. Illustration „Hund, Pippi, pinkeln“ [Dog, wee wee, peeing], Avagyan, Agnes. Switzerland, Kriens: free images Webshop. [www.live-karikaturen.ch](http://www.live-karikaturen.ch). 2020. CC BY-SA 4.0, Status: November 07<sup>th</sup>, 2020.

## Ritual<sup>1</sup>:

I am in a huff, I want something and I'm not getting it.



---

<sup>1</sup> Image a

## E. Introduction – 02. Rituals – A Distinction

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*„Rituals are more than just a sequence of symbols or symbolic actions. Rituals differ from compulsive acts, which consist of the repetition of same actions and serve the purpose of ‘assuring’ and confirming, essentially in that they provide a transition, a shift from one state to another state, that changes the people and/or the community or society.“<sup>1</sup>*

When it comes to dogs, we differentiate between different kinds of rituals:

### I. Regulation Rituals

**Regulation rituals** are behavioural patterns that a human teaches to a dog in order to train him or show him behaviour that conforms to human society and is familiar. This can occasionally become compulsive.

### II. Integration Rituals

**Integration rituals** cause behaviours that are created on their own, as they stem from a sense of belonging, a togetherness or a bond between owner and dog.

### III. Exploitation Rituals

**Exploitation rituals** have their very own set of rules. They are used to take advantage of the dog, to subdue him, they are used as a form of punishment and aggression towards third parties. In the worst case, they are used to abuse the dog as a sadistic victim.

#### ad I.

The first kind, **regulation rituals**, are a means to an end and are naturally needed and justified. They initially form the relationship between dog and man, they structure behavioural patterns and they are often present at the start of a puppy’s life and a new dog-/human-relationship. They can be exhausting for both parties, take a long time and have to be repeated constantly.

Dogs and humans alike tend to prefer structured behaviour where “everything must take place the exact same way every time”. That is an unusual fact, as the dog, the descendant of the wolf, used to be a wild animal that had to fight for survival every day. In the wild, there are new challenges every day, new situations in which it has to hunt for food to keep his pack alive.

---

<sup>1</sup> Uhl F.: Rituale und symbolisches Handeln. In: Gemeinschaftswerk der Evangelischen Publizistik (eds). Öffentlichkeitsarbeit für Non-Profit-Organisationen [Rituals and Symbolic Actions. In: Joint Publication of Protestant Journalism (eds). Public Outreach of Nonprofit-Organisations, p. 364. Springer Gabler Verlag, EU-D, Wiesbaden, 2004. Translation of quote by Angelika Hinchcliffe, UK.

How is it possible that the descendant of the wolf, namely the civilised and integrated dog, prefers rituals and the same processes? Did it learn to behave this way by watching humans, in order to have security and community?

## ad II.

The second kind, **integration rituals**, are behavioural patterns that develop on their own. It seems as though they are created when being playful and having fun. They don't appear to have a purpose, they are not intended to be regulatory and they are voluntary.

*Our female dog loves to play hide and seek in the forest, for example. She has a strong urge to keep the "pack" together, similar to a herding dog. She constantly has her eyes on every human that belongs to her. No one is allowed to stay behind or go a different way. She would not tolerate that at all! The reasons for this are an other story (or several other stories). Right now they are only of secondary importance, at least for the categorisation of her behaviour.*

*Roxy's behaviour has led to recurring hiding rituals:*

*One person from our "pack" waits for the perfect moment when Roxy is not looking; she is sniffing a blade of grass or is busying herself with another "reading activity".*

*If at this point, you manage to vanish behind a nearby tree that is thick enough to hide you completely, there is a 90% chance that she knows exactly where you've hidden.*

*She realises your hiding spot is a tree in the vicinity of the spot where she last saw you (logical reasoning, first point). However, she also knows that the tree has to be thick enough for you to hide behind it (logical reasoning, second point).*

*Then she is left with only a few trees to choose from. You can immediately see how she scans her environment, how she combines facts and attacks as fast as lightning (of course, only figuratively speaking).*

*When she „catches“ the person who was hiding she shows clear signs of joy (we would laugh). She jumps around like a young deer (she is 14!), she runs towards the person who was hiding, then spins around to carry on with the rest of us.*

This real example clearly shows the difference between regulation rituals and integration rituals. There is nothing regulatory about this, it is not needed. This is a game but it has a serious background.

A herding dog must act this way, packs have to be kept together. Sticking together is essential for survival, losing a part of the pack can be dangerous for the entire pack, unless a member is sick or weak, then they often get left behind.

Dogs are very similar to humans in this aspect, or at least it seems that way. The family or family unit, or let's think a step further, communities and tribes are to be protected and have to stick together. The difference is that humans will support the

sick and weak, as opposed to abandoning or excluding them. Hope for our species, but as we all know, it has been a long way!

Up until the seventies of the 20th century, homosexuals have been marginalised and sometimes even locked up. This has transformed into societal respect and legal equality today.

At this point, there are also smooth transitions between regulation and integration. Sometimes it is one thing before the other, sometimes both principles come together.

The game of hide and seek as described earlier can be used in a regulatory sense (with the help of an integrative component), in order to practice behavioural patterns and set the right direction. In the case of hide and seek “practising” could mean an insistence that the dog takes on the role of a guardian. Or it could serve the purpose of keeping it busy, giving him exercises to ensure his closeness with the group, to generate attention, to bind the dog, so that it won't stray or hunt.

So there are two different principles that correlate, that can complement each other but are yet fundamentally different.

It is the same for human communities. Humans need regulations (laws and guidelines) which have the effect of strengthening the community at the same time. This is because they protect every individual from others and they protect the community from disintegration and danger.

We are so similar in the end. Dog and man have many things in common, yet they are so different. This is the secret to success of a symbiotic community and friendship.

Yet there are still clear evolutionary differences which we have to understand and apply in order to do our best friend and ultimately ourselves justice.

### **ad III.**

Exploitation rituals are an unpleasant variation. Humans exploit dogs to abuse and torture them or to use them for other purposes that are harmful to the dog.

There is a cruel example of this in the Middle Ages:

„Dog carrying” was an equivalent to the death penalty. Delinquents had to carry a dog which served the purpose of offending their honour (see the article in [III.05, p. 104](#), „Dog Carrying” in the Middle Ages).

Or think of dog fights where dogs are stirred up against each other and tortured to death for entertainment (see the article in [III.02, p. 80](#), „Dog Fighting”).

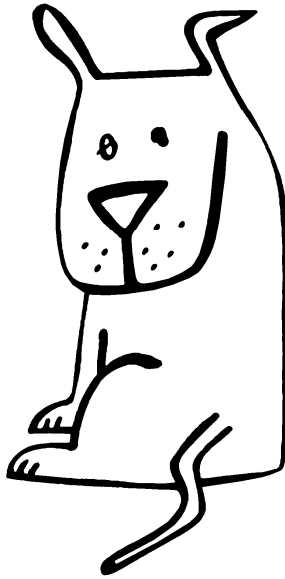
This shows how different rituals in a human context specifically affect dogs. How could it be any different. Since dogs and humans live together very closely there are many different contexts when the dog is affected by the strengths and weaknesses

of humans. The closer the bond to humans, the bigger the potential interactions or cross-links.

„Cling together, swing together!“ as a saying goes. The different rituals of humans are part of this symbiosis, for better and for worse.

## Ritual<sup>1</sup>:

I am so sweet  
and butter wouldn't melt in my mouth.



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<sup>1</sup> Image b

## E. Introduction – 03. Dogs in the Ancient World

Joshua J. Mark.

Dogs have been a part of the history of human beings since before the written word.

The ancient *temple*<sup>1</sup> of Gobekli-Tepe in **Turkey**, dated to at least 12,000 years BCE, has provided archaeologists with evidence of domesticated dogs in the Middle East corresponding to the earliest evidence of domestication, the Natufian **Grave**, (c. 12,000 BCE) discovered in Ein Mallaha, **Israel**, in which an old man was buried with a puppy.

In southern France, footprints of a young child walking beside a canine have been preserved in the earth of the **Chauvet Cave**, dating to 26,000 years ago and a 2008 CE study concluded that dogs were domesticated in **Europe** between 32,000-18,800 years ago with the oldest dog remains in the world found thus far dated to 31,700 years ago (Viegas 1) [Viegas 2019, p. 1, editors's addition]. This **Paleolithic** dog most resembled a Siberian Husky (Viegas 1) [Viegas 2019, p. 1, editor's addition].

The findings of the 2008 study are challenged by dog remains found in the Goyet Caves of Belgium which date to 36,500 years ago.

However old the first dog was, or how they came to be domesticated, they became friends to humans quite early in history and have remained so. In many cultures throughout the ancient world, dogs figured prominently and, largely, were regarded in much the same way that they are today. Dogs were seen as faithful companions, hunters, guardians, spirit-guides, and as a treasured part of the family.

[... Image omitted]

### Dogs in **Mesoptamia**

In the oldest story from the **Near East**, The Epic of **Gilgamesh** from ancient Mesopotamia (dated to 2150-1400 BCE), dogs appear in an elevated role as the companions of one of the most popular goddesses of the region; the goddess Innana (**Ishtar**) travels with seven prized hunting dogs in collar and leash. Although **Egypt** is credited with the invention of the dog collar, it most likely developed in **Sumer**.

It can be assumed the development of the dog collar was suggested shortly after dogs were domesticated which happened in Mesopotamia prior to Egypt. A golden pendant of a dog (clearly a Saluki) was found at the **Sumerian city of Uruk** dated to 3300 BCE and a **cylinder seal** from **Nineveh** (dated c. 3000 BCE) also features a Saluki. The dog pendant wears a wide collar; evidence of the dog collar in use at that time.

In the famous "**Descent of Innana**" (a story considered older than and not a part of Gilgamesh) in which the goddess goes down into the underworld, her husband, Dumuzi, keeps domesticated dogs as part of his royal retinue. Dogs featured prominently in the everyday life of the Mesopotamians. The historian Wolfram von Soden notes this, **writing**:

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<sup>1</sup> This and the following words (outside of square brackets and boldly in italics), are printed in red and bold letters in the original text version.

*'The dog (Sumerian name, ur-gi; Semitic name, Kalbu) was one of the earliest domestic animals and served primarily to protect herds and dwellings against enemies. Despite the fact that dogs roamed freely in the cities<sup>2</sup>, the dog in the ancient Orient was at all times generally bound to a single master and was cared for by him. Of course, the dog was also a carrion eater, and in the villages it provided the same service as hyenas and jackals. As far as we can tell, there were only two main breeds of dog: large greyhounds which were used primarily in hunting, and very strong dogs (on the order of Danes and mastiffs), which in the ancient Orient were more than a match for the generally smaller wolves and, for that reason, were especially suitable as herd dogs. The sources distinguish numerous sub-breeds, but we can only partially identify these. The dog was often the companion of gods of therapeutics. Although the expression 'vicious dog'<sup>3</sup> occurred, 'dog'<sup>4</sup> as a derogatory term was little used. (91)'* [Soden, from 1994, p. 91, editor's addition].

[... Image omitted]

Dogs are depicted in Mesopotamian art as hunters but also as companions. Dogs were kept in the home and were treated in much the same way by caring families as they are today. Inscriptions and inlaid plaques depict dogs waiting for their masters and, according to the historian Bertman, even listening to their master **play music**: 'The images on inlaid plaques, carved seal-stones, and sculpted reliefs transport us back...We watch a shepherd playing his flute as his dog sits and attentively listens' (294) [Bertmann 2003, p.294, editor's addition].

Dogs protected the home and amuletic images of canines - such as the one mentioned above from Uruk - were carried for personal protection. The famous **Nimrud** Dogs, clay figurines of canines found at the city of **Kalhu**, were buried under or beside the threshold of buildings for their protective power. Five other dog statuettes were recovered from the ruins of Nineveh and inscriptions relate how these figurines were imbued with the power of the dog to protect against danger.

Further, the 'gods of therapeutics' von Soden references above were the deities involved with health and healing and, most notably, the goddess **Gula** who was regularly depicted in the presence of her dog. Dog saliva was considered medicinal because it was noted that, when dogs licked their wounds, it promoted healing.

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<sup>2</sup> The original author highlighted this word in "red" and underlined it with a link.

<sup>3</sup> [The original author quoted this expression / sentence from a third source.]

<sup>4</sup> [The original author quoted this expression / sentence from a third source.]

## Persian Dogs

Dogs were also associated with divinity by the ancient Persians. The **Avesta** (Zoroastrian scriptures) contains a section known as the “Vendidad” which goes to lengths in describing the beneficial aspects of the dog, how dogs should be treated, penalties for those who abuse dogs, and how such abuse – or, conversely, care – will affect one’s final destination in the afterlife. Dogs, in fact, were said to guard the bridge between the world of the living and that of the dead; how one treated a dog in one’s life affected one’s chances of attaining paradise.

After **death**, the soul crossed the **Chinvat Bridge** where it was judged. If the soul had lived a righteous life in accordance with the precepts of truth, it was rewarded with paradise in the House of Song; if it had wasted its life in pursuit of self-interest and evil, it was dropped into the hell of the House of Lies. How one had treated dogs was a significant consideration in where the soul would go and killing a dog guaranteed one a place in the House of Lies.

People were encouraged to care for dogs just as they would other human beings. An injured dog should be nursed back to health, a pregnant dog should be cared for as one’s own daughter and her puppies looked after for at least six months following birth; after which they should be given good homes. Dogs were provided with funerary rites on par with humans and also played an important part in human mortuary rituals; they were brought into the room [meant is: *funeral room*, editor’s addition] to view the newly deceased, presumably because of their ability to sense what humans could not, in order to certify that the person was [*actually*, editor’s addition] dead.

Persian dog breeds included the Saluki, the Sarabi Mastiff, the Alabai (Central Asian Sheepdog), Afghan, and Kurdish Mastiff. They were used in hunting, as guard dogs, and for herding sheep but were also kept as companions. A dog’s soul was thought to be constituted of one-third wild beast, one-third human, and one-third divine and so dogs were to be treated with proper respect and consideration. During daily meals, it was stipulated that one should always reserve three morsels of food for one’s dog to be given in gratitude for their company.

## The Dog in **India**

In ancient India the dog was also highly regarded. The Indian Pariah Dog, which still exists today, is considered by many to be the first truly domesticated dog in history and the oldest in the world (though this has been challenged). The great cultural epic **Mahabharata** (circa 400 BCE) significantly features a dog who may have been one of these Pariah Dogs.

The epic relates, toward the end, the tale of King Yudisthira, many years after the **Battle** of Kurukshetra, making a pilgrimage to his final resting place. On the way, he is accompanied by his family and his faithful dog. One by one his family members die along the path but his dog remains by his side. When at last Yudisthira reaches the gates of paradise he is welcomed for the good and noble life he has lived but the guardian at the gate tells him the dog is not allowed inside [*of paradise*, editor’s addition]. Yudisthira is shocked that so loyal and noble a creature as his dog would not be allowed into heaven and so chooses to remain with his dog on earth, or even go to hell, rather than enter into a place which would exclude the dog.

The guardian at the gate then tells Yudisthira that this was only a last test of his virtue and that, of course, the dog is welcome to enter also. In some versions of this tale, the dog is then revealed to be the god **Vishnu**, the preserver, who has been watching over Yudisthira all his life, thus linking the figure of the dog directly to the concept of the divine. This story was used as the plot in an episode called 'The Hunt' in the famous TV series *The Twilight Zone* in which a farmer resists the temptations of the devil in the afterlife by refusing to enter 'heaven' without his dog. In this episode, as in Mahabharata, dogs are more than welcome in the true paradise.

## Egypt & the Dog

The dog's connection with the gods and the dog's loyalty to human beings is further explored in other cultures. In ancient Egypt the dog was linked to the dog-jackal god, **Anubis**, who guided the soul of the deceased to the Hall of Truth where the soul would be judged by the great god **Osiris**. Domesticated dogs were buried with great ceremony in the temple of Anubis at Saqqara and the idea behind this seemed to be to help the deceased dogs pass on easily to the afterlife (known in Egypt as the Field of Reeds) where they could continue to enjoy their lives as they had on earth.

The best-known dog interred in this way is Abuwtiyuw who was honored with a grand **burial** in the **Old Kingdom** (c. 2613-2181 BCE) near the plateau of **Giza**. Abuwtiyuw was the dog of an unknown servant of the king, (whose identity is also unclear) whose limestone memorial slab was discovered in 1935 CE by Egyptologist George Reisner. The inscribed slab would have once been part of the owner's memorial chapel and relates how 'His Majesty ordered that he [the dog] be buried ceremonially, that he be given a coffin from the royal treasury, fine linen in great quantity, and incense' (Reisner, 8) [Reisner 2019, P.8, editor's addition].

***'DOGS WERE HIGHLY VALUED IN EGYPT AS PART OF THE FAMILY &, WHEN A DOG WOULD DIE, THE FAMILY, IF THEY COULD AFFORD TO, WOULD HAVE THE DOG MUMMIFIED.'***

Although Abuwtiyuw was especially honored, dogs, in general, were highly valued in Egypt as part of the family and, when a dog would die, the family, if they could afford to, would have the dog mummified with as much care as they would pay for a human member of the family.

Great grief was displayed over the death of a dog and the family would shave their eyebrows as a sign of this grief (as they also did with their cats). **Tomb** paintings of the **pharaoh** Rameses the Great depict him with his hunting dogs (presumably in the Field of Reeds) and dogs were often buried with their masters to provide this kind of companionship in the afterlife. The intimate relationship between dogs and their masters in Egypt is made clear through inscriptions which have been preserved:

***'We even know many ancient Egyptian<sup>5</sup> dog's names from leather collars as well as stelae and reliefs. They included names such as Brave One, Reliable, Good Herdsman, North-Wind, Antelope and even 'Useless'. Other***

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<sup>5</sup> The original author highlighted this word in "red" and underlined it with a link.

*names come from the dog's color, such as Blacky, while still other dogs were given numbers for names, such as 'the Fifth'. Many of the names seem to represent endearment, while others convey merely the dog's abilities or capabilities. However, even as in modern times, there could be negative connotations to dogs due to their nature as servants of man. Some texts include references to prisoners as 'the king's dog'<sup>6</sup>. (TourEgypt.com)' [Tour-Egypt.com 2019, editor's addition].*

The dog as a servant was most clearly represented through these collars which would have served to train and control the animals. The earliest evidence of the dog collar in Egypt is a **wall** painting dated c. 3500 BCE of a man walking his dog on a leash. The leash appears to be a simple affair of a rope or cloth tied to the collar. Egyptian dog collars were manufactured from a single piece of leather stitched and glued to form a ring which then was slipped over the dog's head.

From simple leather rings, the collar became more elaborate in design by the time of the **Middle Kingdom** (2040-1782 BCE) when they were ornamented with **copper** or **bronze** studs. In the New Kingdom (1570-1069 BCE) they were even more so with elaborate etching involved. This is most clearly seen in the dog collar from the tomb of Maiherpri, a noble under the reign of Thutmose IV (1400-1390 BCE) which is a leather band adorned with horses and lotus flowers and dyed a pale pink.

## Dogs in Ancient **Greece**

Clearly, the dog was an important part of Egyptian society and culture but the same was true of ancient Greece. The dog was companion, protector, and hunter for the Greeks and the spiked collar, so well-known today, was invented by the Greeks to protect the necks of their canine friends from wolves. Dogs appear in **Greek literature** early on in the figure of the three-headed dog Cerberus who guarded the gates of **Hades**.

In the visual arts, the dog is featured on ceramics such as the Caeretan black-figure hydria vase of Heracles and Cerberus from c. 530-520 BCE (presently in the Louvre Museum in **Paris**, France). In Greece, as in ancient **Sumeria**, the dog was associated with female deities in that both the goddesses **Artemis** and **Hecate** kept dogs (Artemis, hunting dogs while Hecate kept black Molossian dogs).

[... Image ommitted]

The philosophic school of Cynicism in ancient Greece takes its name from the **Greek** for 'dog'<sup>7</sup> and those who followed this school were called Kynikos (dog-like) in part because of their determination to follow a single path loyally without swerving.

The great Cynic philosopher Antisthenes taught in a locale known as Cynosarges (the place of the white dog) and this, perhaps, is another reason for their name.

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<sup>6</sup> [The original author quoted this expression / sentence from a third source.]

<sup>7</sup> [The original author quoted this expression / sentence from a third source.]

Dogs are also featured in **Plato's** famous dialogue of Republic. In Book II,376b, **Socrates** claims that the dog is a true philosopher because dogs 'distinguish the face of a friend and of an enemy only by the criterion of knowing and not knowing'<sup>8</sup> and concludes that dogs must be lovers of learning because they determine what they like and what they do not based upon knowledge of the truth. The dog has learned who is a friend and who is not and, based on that knowledge, responds appropriately; while human beings are often deceived as to who their true friends are.

Probably the most famous dog story from ancient Greece, however, is **Argos**, the loyal friend of King **Odysseus** of Ithaca from Book 17 of **Homer's Odyssey** (c. 800 BCE). Odysseus comes home after being away for 20 years and, thanks to help from the goddess **Athena**, is not recognized by the hostile suitors who are trying to win the hand of Odysseus's wife, Penelope. Argos, however, recognizes his master and rises up from where he has been faithfully waiting, wagging his tail in greeting. Odysseus, in disguise, cannot acknowledge the greeting for fear of giving away his true identity in front of the suitors and so ignores his old friend and Argos lays back down and dies.

In this story and in **Mahabharata**, the loyalty of the dog is depicted in the exact same way. Though separated by different cultures and hundreds of years, the dog is depicted as the loyal, devoted friend to his master, whether that master returns the devotion or not.

## Dogs in **Rome**

In ancient Rome, the dog was seen in much the same way as in Greece and the well-known **mosaic**, Cave Canem (Beware of Dog) shows how dogs were appreciated in Rome as guardians of the home just as they had been in earlier cultures and are still today. The great Latin poet **Virgil**, wrote, 'Never, with dogs on guard, need you fear for your stalls a midnight thief' (Georgics III, 404ff) and the writer Varro, in his work on living in the country, says that every family should have two types of dog, a hunting dog and a watchdog (De Re Rustica I.21). Dogs protected people not only from wild animals and thieves but also from supernatural threats.

The goddess Trivia (the **Roman** version of the Greek Hecate) was the Queen of Ghosts, haunted crossroads and graveyards, and was associated with witchcraft. She stole upon people silently to prey on them but dogs were always aware of her first; a dog who seemed to be barking at nothing was thought to be warning one against the approach of Trivia or some other disembodied spirit.

The Romans had many pets, from cats to apes, but favored the dog above all others. The dog is featured in mosaics, paintings, poetry and prose. The historian Lazenby writes:

***'There is a large series of both Greek and Roman reliefs showing men and women<sup>9</sup> with their canine companions. Gallic reliefs especially show a remarkably human touch in scenes depicting this household favorite with its owners. In these we see charming pictures***

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<sup>8</sup> [The original author quoted this expression / sentence from a third source.]

<sup>9</sup> The original author highlighted this word in "red" and underlined it with a link.

*of healthy, happy childhood: a boy reclining on a couch and giving his pet dog his plate to lick clean; again, a small girl, Graccha, who, the inscription tells us, lived only 1 year and 4 months, holds in her left hand a basket which contains three puppies, the mother of which looks up at them with much concern. (1)'* [Lazenby 2016, P. 1, editor's addition].

Dogs are mentioned in the **Roman law** code as guardians of the home and flocks. In one case which was recorded, a farmer brings a suit against his neighbor because the neighbor's dogs rescued the farmer's hogs from wolves and the neighbor then claimed ownership of the hogs. The complaint, which was settled in favor of the farmer, reads:

*'Wolves carried away some hogs from my shepherds; the tenant of an adjoining farm, having pursued the wolves with strong and powerful dogs, which he kept for the protection of his flocks, took the hogs away from the wolves, or the dogs compelled them to abandon them. When my shepherd claimed the hogs, the question arose whether they had become the property of him who recovered them or whether they were still mine, for they had been obtained by a certain kind of hunting (Nagle, 246).'* [Nagel 2019, P. 246, editor's addition].

Varro claimed that no farm should be without two dogs and they should be kept indoors during the day and let free to roam at night in order to prevent just such a possibility as the one discussed above. He also suggested that a white dog should be chosen over a black one so that one could distinguish between one's dog and a wolf in the darkness or the twilight of early morning.

[... Image omitted]

## The Dog in **China**

Ancient China had an interesting relationship with the dog. Dogs were the earliest animals domesticated in China (c. 12,000 BCE) along with pigs and were used in hunting and kept as companions. They were also used, very early on, as a food source and as sacrifices. Ancient **oracle bones** (which were the bones of animals or shells of turtles used to tell the future) mention dogs repeatedly as both good and bad omens depending upon how, in what condition, and under what circumstances, the dog was seen.

The blood of a dog was an important component in sealing oaths and swearing allegiances because dogs were thought to have been given to humans as a gift from heaven and so their blood was sacred. As a gift from the divine, they were honored but it was understood that they had been provided for a purpose: to help human beings survive by providing them with food and with blood for sacrifice.

Dogs were once killed and buried in front of a home, or before the city's gates, to ward off disease or bad luck. In time, straw dogs replaced actual dogs as the practice of sacrificing dogs became less popular. The disease or ill fortune which threatened the city or home was thought to be as easily deceived by the straw dog figure, thinking it was a guard dog, and would flee as from an actual dog. The practice of setting a statue or image of a dog in front of one's house may come from this custom of burying a straw dog in one's yard for protection against harm.

For personal protection, amulets in the form of dogs were worn. These were frequently made from jade (nephrite) and, during the period of the Liangzhu Culture (c. 3400-2250 BCE) jade dog-amulets were among the most skillfully carved. The image above *[omitted at this point, editor's addition]* is of a jade dog-amulet belonging to Mr. Alfred Correya which may well be the oldest piece of **dog sculpture** in the world completely intact. The condition of the piece suggests it was buried as a grave good and this is in keeping with ancient Chinese tradition since the dog was a protective animal and jade was associated with immortality. A jade dog in a grave would thus both protect and guide the soul in the afterlife.

## Dogs in Mesoamerica

The **Maya** had a similar relationship with dogs as the Chinese. Dogs were bred in pens as a food source, as guardians and pets, and for hunting, but were also associated with the gods. As dogs were noted as great swimmers, they were thought to conduct the souls of the dead across the watery expanse to the afterlife, the netherworld of **Xibalba**. Once the soul had arrived in the dark realm, the dog served as a guide to help the deceased through the challenges presented by the Lords of Xibalba and to reach paradise.

This has been inferred from excavations in the region which have uncovered graves in which dogs are buried with their masters and from inscriptions on temple walls. Similar inscriptions in the surviving Mayan Codices depict the dog as the bringer of fire to the people and, in the Quiche Maya holy book, the **Popol Vuh**, dogs are instrumental in the destruction of the ungrateful and unknowing race of humans which the gods first produced and then repented of.

The Aztecs and Tarascans shared this view of the dog, including the dog as a guide to the afterlife for the deceased. The Aztecs also had a story in their **mythology** regarding the destruction of an early race of human beings in which dogs are featured. In this tale, the gods drown the world in a great flood but a man and woman manage to survive by clinging to a log. Once the waters recede, they climb onto dry land and build a fire to dry themselves. The smoke from this fire annoys the great god **Tezcatlipoca** who tears off their heads and then sews the heads to the rear-ends of the man and woman and, in doing so, creates dogs.

According to this myth, dogs pre-date the present race of human beings and so should be treated with respect the way one would treat an elder. The Aztecs also buried dogs with their dead and their god of death, Xolotl, was imagined as a huge dog.

The Tarascans, like the Aztecs and Maya, kept dogs as pets, for hunting, and for food and also linked them with the gods and the afterlife. The souls of those who died without proper burial, such as those who drowned or were lost in battle or died alone

on a hunt, were found by spirit dogs who would ensure their safe passage to the afterlife.

In all three of these cultures (as, indeed, in the others mentioned above) the belief in **ghosts** was very real. A ghost could not only make trouble in one's daily life but could actually bring physical harm and even death. The Tarascan tale about the spirit dogs allayed the fear that, if one had not been able to properly bury a loved one, the deceased's ghost would return to trouble the living. The people would not have to fear because the dog would take care of the problem.

## **Celtic & Norse Dogs**

The dog was also associated with the afterlife, protection, and healing in Celtic and Norse cultures. The Celtic-Germanic goddess of healing and prosperity, Nehalennia, is frequently depicted in the company of a dog and dogs themselves are considered semi-divine (the Celtic goddess Turrean was transformed by the jealous fairy queen into the first Irish Wolfhound). As in other cultures, the dog was associated with protection after death and as a guiding presence [*into the afterlife*, editor's addition].

This was also true in the Scandinavian Norse culture where the dog Garm was thought to guard the afterlife of Hel, keeping the dead souls in and the living out. Dogs were associated with divinity through the goddess Frigg, **Odin's** consort, who is frequently depicted in a **chariot** pulled by dogs. Dogs were often buried with their masters as protectors and guides in the afterlife and dogs feasted at the feet of their warrior masters in the **great hall** of Valhalla after death. More dog remains have been found in excavated Norse burial sites than in any other culture.

## **Conclusion**

In ancient India, Mesopotamia, China, Mesoamerica and Egypt, the people had deep ties with their dogs and, as seen, this was also common in ancient Greece and Rome. Ancient Greeks thought of dogs as geniuses, as 'possessing a certain elevated spirit'<sup>10</sup>. Plato referred to the dog as a 'lover of learning'<sup>11</sup> and a 'beast worthy of wonder.'<sup>12</sup> The philosopher **Diogenes of Sinope** loved the simplicity of the dog's life and encouraged human beings to emulate it.

While other animals have undergone significant changes in the way they are perceived through history (the cat, most notably) the dog has remained a constant companion, friend, and protector and has been portrayed that way through the art and in the writings of many ancient cultures. The old claim that a dog is one's best friend is substantiated through the historical record but needs no proof for anyone in the modern day who is lucky enough to enjoy the company of a good dog.

Author's Note: This article is dedicated to Sophia the Dog, my own true philosopher.

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# I. Regulation Rituals

<b>I. Regulation Rituals</b> <b>01. The Power of Rituals</b>	Karin Immler
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Rituals provide structure, benchmarks and security. There are rituals for big and meaningful events in our lives, for baptism, for weddings, and also for funerals. Rituals structure the year and include festivities and ceremonies: Easter, Christmas, New Year's, Passover, Ramadan and Halloween to name a few.

Also, there are several small rituals in daily life that cause one person to hop to the mailbox barefoot in the morning to collect his newspaper, while another person's first action of the day is to push the button on his coffee machine still half asleep.

Think about how many of these rituals and customs are part of your life, of your daily routine or only specific situations. Some of them we adapted voluntarily and consciously, others were given or developed incidentally. There will always be new rituals that you have to get used to in your workplace, in your partner's family, in the sports club. And after a while, you won't even notice them, you have adopted a new normal.

***'A ritual (from Latin ritualis 'concerning the rite', ritual) is an action, usually formal and often ceremonial and celebratory with high usage of symbols, that takes places according to predetermined rules. It is often accompanied by certain word formulas and set gestures. It can be of religious or secular nature. Wikipedia keyword 'Ritual'. '***<sup>1</sup>

We don't think about rituals as they have almost become part of us. Dogs are very similar to us in this respect – they too are creatures of habit, which we can use to our advantage.

### ***Helpful Little Rituals,***<sup>2</sup>

that minimise the chaos in the hallway every morning because your dog is used to waiting quietly until every family member has got dressed, he has been put on a leash and heard the signal that permits him to walk through the door.

Or a small ritual that regulates when and in what way the dog is allowed to leave the car – instead of just tumbling out as soon as the door is opened. The custom that ensures that the daily predator feeding in a multi-dog household doesn't end in fights because every animal knows when it is their turn and which one is their feeding bowl. The well established front door routine that prevents the "beagle mud wrap" to land on the couch direttissima [sic!] after returning from a walk, only because you were a little bit too late. [...]

***Rituals spare us from making the same decisions over and over again.***<sup>3</sup>

***After taking off the leash, the dog waits for the approval of his master or mistress. It is this way because it is always this way.***<sup>4</sup>

<sup>1</sup> In the original this passage is shown in a separate window.

<sup>2</sup> In the original this passage is marked with orange in a different font as the headline.

<sup>3</sup> In the original this passage is marked with orange in a different font as the headline.

Well established rituals spare you and the dog from having to decide over and over again how a situation is to be handled. Moments of inattentiveness are no longer as significant. After all – if we take the example of the mud beagle – you yourself are wet too and are busy taking off your dripping clothes. It's so helpful to have 'good habits' that the dog obeys without having to think about them. If the beagle knows to wait on the doormat until he has been dried it saves you a lot of cleaning. Furthermore, this happens in an unexcited and peaceful manner.

Rituals provide support because they exist – without having to think about them. They are retrievable because one has acted in this exact way so many times, not in any other way.

### ***Announcement Effects.***<sup>5</sup>

The announcement effect of a ritual comes with many benefits. The uncertainty of what to expect is done away with! The dog knows exactly what is going to happen. When my little dog hears the words 'Mogli, fly!', he knows that I am about to lift him up and he can prepare for it in advance. These preset processes could be used for personal hygiene and for removing ticks for example, or ease the administration of eye drops and medication. Provided of course, that you have taken the trouble (or pleasure) to build this ritual in a positive way.

### ***Mastering Challenges.***<sup>6</sup>

Rituals have a special significance in situations that are scary or challenging in another way. In such a moment, it is a great convenience to be able to make use of a familiar behavioural routine, a fixed ceremony. It also causes us to feel better instantly.

Especially for dogs who feel insecure and scared, it is very helpful to refer to simple, small rituals in daily life. Preferably to those that are connected to particularly good feelings, rituals that have happened very often and in joyful circumstances. To stick with dog training: Rituals, that have been created through positive reinforcement.

In general, almost any exercise that you work through with your dog can become a ritual. The easier it is and the more joy it brings, the better it is to generalise and to refer to in challenging situations.

### ***Rituals by Accident?***<sup>7</sup>

Many of the rituals that structure the daily lives of our dogs happen unintentionally and incidentally. Pay attention to the rituals in your daily routine. What are your habits? For example, when waking up in the morning? Does your dog check if you are awake around the same time every day? Does the dog's nose randomly slip underneath your hand and poke you with ever-increasing insistence until you finally grumble something along the lines of, 'yeees, I am awake'. In response to that, your dog might jump onto the bed excitedly which brings an end to your night's rest?

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<sup>4</sup> In the original this passage is shown in a separate window.

<sup>5</sup> In the original this passage is marked with orange in a different font as the headline.

<sup>6</sup> In the original this passage is marked with orange in a different font as the headline.

<sup>7</sup> In the original this passage is marked with orange in a different font as the headline.

Or at the table: Is there a specific process that inevitably makes you soften up after an initial consistent attitude so that the dog receives a little piece of bread from the table? Even this can quickly become a ritual.

***Rituals as an End in Themselves?***<sup>8</sup>

***As Always in Life: It's okay to be Different.***<sup>9</sup>

All in all, I think rituals are meaningful and important to our dog. I recommend that you consciously create and establish them. There is one thing that rituals should not be – they should not be an end in themselves or even a paralysing compulsion that has to be adhered to at all times and under all circumstances. Just like when it comes to rituals in our own lives, it is worth to evaluate the rituals in our dog's life from time to time: Which rituals are actually (and still) reasonable and which ones should be eliminated from the repertoire. [...]

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<sup>8</sup> In the original this passage is marked with orange in a different font as the headline.

<sup>9</sup> In the original this passage is shown in a separate window.

## Ritual<sup>1</sup>:

I am tired of everything  
and am just going to sit here.



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<sup>1</sup> Image c

<b>I. Regulation Rituals</b> <b>02. Morning Routine with a Dog</b>	Maximilian Henn
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In this blog entry, we would like to focus on a morning routine involving a dog. The goal is to have a successful start to the day alone and together with the dog. We've gathered and tried out some tips, ideas and different time management strategies. We hope you enjoy reading them.

Our four-legged friends are the most popular pet in Germany. They too have several requirements that need to be accommodated for along with our own. A morning routine is a great shared start to the day for both the human and the animal but it is also often a challenge. Especially in winter, it is harder to get up early and to carry out your morning routine because it is dark and cold outside. For most dog owners, the summer sun is definitely a more pleasant sight in the morning. In this blog post, I've gathered a few tips for a successful start to the day for both the human and the dog as well as how a morning routine can be a valuable part of your day.

### **Morning Grouch or Early Riser.**

Many dogs have adjusted to the daily life of their owner. That means they get up around six, go for a short walk, have breakfast quickly and then it is time to head out to work. In reality, this causes the value of having a dog in your life to be lost. Most people wouldn't call this 'relaxing'. The dog will often be awake before the human. This is due to the natural biorhythm of animals who usually sleep several times during the day. The way dogs wake us up is often called 'waking with the eyes' since many dogs lie and wait until their owner wakes up and finally gives them attention.

Of course, there are also dogs that sleep much longer and stay in their dog bed after one has got up. However, especially young and very active dogs wake up early and are ready to start their day. It is best to 'agree' on a clear time to wake up with your four-legged companion. The dogs should also adhere to this on the weekend, of course. In this way, dog and owner can start the day together and always at the same time.

### **Time Management Strategies.**

A dog needs to have a similar routine every morning. A small walk in order to get rid of the energy that has accumulated overnight, breakfast and some attention. If every morning is the same both the dog and the human can prepare for it perfectly and that will save a lot of time in the morning. The first thing most dog owners do is take their dog out for a walk and this makes sense. Being active is generally very important for the physical and mental fitness of the dog. In addition, it is a chance for the human to wake up and mentally prepare for the rest of the day. If the dog is able to run next to you while you jog or ride a bike that is of course an excellent option. You can complete your exercise in the morning and the dog also gets to be active very early in the day.

[... Image omitted]

## **Morning Routine for the Dog and the Person.**

It is important to keep your own morning routine even though you share your routine with your dog. Having a glass of water right after getting up or before you head out for a walk can work wonders. Even though the dog just got its breakfast, it is time to have breakfast too. After your morning sport, we also recommend taking a cold shower as well as meditation exercises and affirmation or visualisation. Having your own morning routine is incredibly important for both the dog and the human to stay healthy and balanced throughout the day. Saving 20 minutes just for yourself is enough, in which your dog can rest. [...].

## **Adding Variety.**

You can add variety through hiding games, ball game or new paths to explore. A searching game in which the food has to be found by sniffing could be an alternative to 'regular' breakfast, for example. Commands and attention exercises could be used here as well in order to challenge the dog mentally and physically. Time-outs and rest periods are also important and irreplaceable for all the activity required.

## **Just Saying Goodbye.**

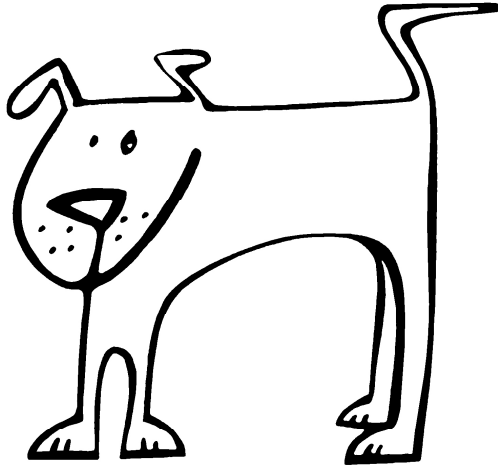
At some point in the morning, the time has come to say goodbye and leave the flat. Many dogs spend the majority of their day home alone. When leaving your home you have to remember one thing. Spending five minutes to say goodbye is not recommended. First of all, it makes you late which puts time constraints on you. Second, it is a lot harder for both the person and the dog to move on from the morning routine and spend time apart. Simply saying 'bye' is more than enough. The dog will be just as happy when you finally return.

## **Keeping Busy during the Day.**

Almost all dogs sleep for a large part of the day and that is why it is generally not a problem to leave your dog home alone for a few hours. A few activities during the day are essential nevertheless. Most dogs are provided with toys. Plenty of water and something to chew on are also recommended. Otherwise, some dogs will play with objects that are lying around and are not meant to be played with. Starting your day together with your dog and building a shared routine adds a lot of value to your daily life and adds to the happiness of both the dog and the human. [...]

## Ritual<sup>1</sup>:

I want you to finally walk with me right now!



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<sup>1</sup> Image d

<b>II. Regulation Rituals</b> <b>03. Who's Training Whom?</b>	Sabine Himmelberg
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### **In the Morning...**

In the morning my partner Peter usually takes care of the first feeding. The dog shouldn't get breakfast whenever it thinks it is time for it.

Peter uses an indoor rower<sup>1</sup> almost daily; the duration is not set - anything between half an hour and an hour is common. The rower is in the cellar, which lies on the way to the garden.

At the start, my dog Onno thought that Peter would interrupt his fitness programme if he just poked him. That didn't work on Peter and it was sometimes penalised, for example by gently pushing the dog away.

Depending on the weather, Onno will behave one of two ways while waiting:

If the weather allows it, he will sit in the garden under the sun, stiff like a porcelain dog doll. He is very familiar with the noises of the rower - when Peter has reached the last few meters, he switches hands, which announces the end of Peter's long exercise. That is when Onno slowly walks back to the house, sits down next to the indoor rower and he knows that he is about to receive food.

When the weather is bad he spends his time waiting right next to the indoor rower...

~

### **At Night...**

I usually go to bed at around midnight and make sure to get eight hours of sleep. I don't like getting woken up by my dog before that time, for any reason.

That is why, after he joined our family at the age of three, he had to adjust his biorhythm to mine.

Around 11:30 pm, I take the dog out for the last walk of the day.

In the beginning, my call to leave the house once more worked pretty well. However, in the winter he became resistant for a while and I had to take drastic measures - such as tipping over the dog bed with the dog inside, as he refused to get out of it that late. Understandably, this was uncomfortable for me, so I looked for some less drastic alternatives and I found one, which in my opinion, always works with any of our canine companions:

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<sup>1</sup> "An **indoor rower**, or **rowing machine**, is a machine used to simulate the action of **watercraft rowing** for the purpose of exercise or training for **rowing**. Indoor rowing has become established as a sport in its own right. The term "indoor rower" also refers to a participant in this sport." Source: Wikipedia, Keyword: Indoor Rower. Internet quoting. URL: [https://en.wikipedia.org/wiki/Indoor\\_rower](https://en.wikipedia.org/wiki/Indoor_rower). Status: November, 07<sup>th</sup>, 2020.

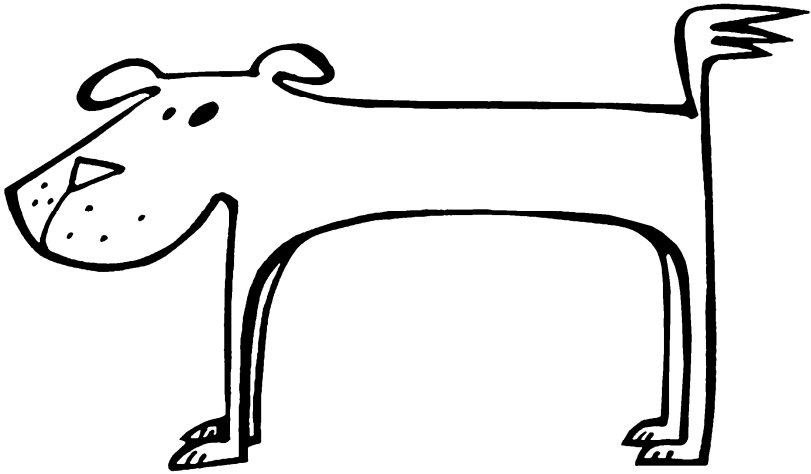
Just a small treat could immensely boost the motivation to get out of the dog bed. Ever since then, I reward him with treats during the walk and when we're finished and have arrived back at the front door.

Since this last walk in the night, the dog bed has remained in its 'horizontal position' and now it is enough of a sign for him to put on my shoes at night.

No matter how late it is: Onno will get up instantly and happily accompanies me on the last round of the day. [*At this point I wonder, who is training whom?*, editor's note.]

## Ritual<sup>1</sup>:

I'm just being stubborn!



---

<sup>1</sup> Image e

## I. Regulation Rituals

### 04. Desk Cookies + Swim Cookies

Physiotherapy Practice for  
Animals „Wasserfall“ Cologne:  
Owner Christiane Pouillon

Rituals from the perspective of a physiotherapist for animals.

#### Part 1: Desk Cookies

I would like to look at rituals from the viewpoint of a physiotherapist, instead of an owner.

In 2013 I opened my practice for physiotherapy on animals in Cologne. Ever since then I've been working with different kinds of dogs on a daily basis, no matter their breed, size, age, character and/or state of health.

In this field of work, it is essential to gain the dog's **trust**. However, we don't have hours, days, weeks or months to do that but just a few minutes, which decide the fate of our patient-therapist-relationship.

That is the reason why both I, as the therapist, as well as the dog have certain rituals that make it easier for us to interact. One prerequisite of successful therapy is that the dog experiences relaxation, just like humans would.

The first step to success is marked by many **rituals**.

I start by having a conversation while the dog is allowed to move around freely in the consulting room. The focus is not on the dog but on the conversation with the owner. Because we don't pay attention to the dog at this moment, it starts to feel more relaxed.

After the conversation, we move to a different room, the treatment room. In 99% of cases, dogs always get treated in the same room. They are familiar with the room and know what to expect.

The next ritual consists of placing the dog on a massage couch. It lies nice and soft on the gym mat and a towel.

In a few cases when the dog's trauma concerning 'memories of the treatment table' at the vet is too great, we carry out the treatment on the ground. Dogs show different rituals, some like to look at the door, others like to look at the wall, some sit down immediately, while others stand or even move around on the massage couch.

It is important that I adjust to the dog. I would like to gain its trust, not just do my work stoically. That would be counterproductive, as the dog's muscles can't relax.

Nevertheless, I am the one who decides which direction to take things, as the dog is only able to relax when it sees that I am the leader of the pack.

During the treatment, it is easy to see, which types of treatment the dog likes, which ones he submits to, even if it can get a bit painful at times. This balance between allowing and accepting a decision is very delicate, but in most cases, it leads to success.

At the end of treatment, another big ritual follows: I put the dog down from the massage couch and praise it enthusiastically, I even clap my hands carefully. The dog reacts by jumping joyfully and running around in the treatment room. It is very proud that it made it through treatment.

The crowning glory is a ritual called „Desk Cookies“:

Every dog always gets a treat. I reach in my desk drawer and present them with a homemade cookie. They are a bit sceptical at first but the second cookie already tastes really great to them and the third one tastes fantastic.

It is remarkable - and it helps to see how quickly rituals are made - how the dog makes its way directly to the desk at the second appointment after completing the treatment. It then sits in front of it, nudges me, looks at me with big eyes and demands its cookie.

Many dogs only come back to the practice after several months or even years. Yet they still remember the ritual process exactly. I always find it remarkable, especially since they often come to me in a lot of pain.



## **Part 2: Swim Cookies**

My personal hobby is swimming therapy. Before opening my practice I couldn't imagine how different dogs would behave in water and which rituals they would carry out.

Of course, there are some that are total water lovers, like Labradors, Golden Retrievers but also small Dachshunds<sup>1</sup>, who don't care as long as they are allowed to swim. Regardless of whether with or without a „Spieli“<sup>2</sup>, they are just happy to be in the water.

Some dogs are not used to swimming at all. Of course, every dog is born with a swimming reflex, but there are breeds, like bulldogs, that can't stay afloat due to their physical composition.

Other dogs are simply afraid when they're unable to feel the ground underneath their feet. This is something that we humans can relate to. The problem is that you can't explain to a dog that it is wearing a life vest and it can't sink. We have to try to reduce this panic that sometimes arises through the use of set rituals. Whenever I can I try to involve the owner in swimming therapy; it helps the dog a lot when his owner is standing by the end of the pool and encouraging him.

I always conduct the swimming introduction myself as I am the therapist. I do not have as strong an emotional bond with the dog as the owner has.

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<sup>1</sup> Aka „Badger Dog“, „Wiener Dog“ or „Sausage Dog“.

<sup>2</sup> German expression for a little toy for playing (children's language).

This is the initial ritual at the start of swimming therapy.

I continue with the next ritual, which is always the same as well:

I lead the dog into the water, about two to three meters in. Then I immediately bring it back to a spot where it can stand by himself. Throughout this process, I encourage it constantly with positive words. I repeat this two or three times. This ritual lets the dog know that it has to swim for a short amount of time and then it will promptly return to a spot where it is able to stand. Usually, this causes the dogs to relax.

Some dogs respond well to toys, they like to play fetch or swim after toys. Others are not interested in toys at all, they just swim laps in the pool with me. Some only swim to the exit face-first, so that I have to hold them in place.

Every dog presents its own swimming ritual that I, as the therapist, have to adjust to individually.

If you assume it is just about toys then you are wrong. There are certain toy rituals, which means that most dogs prefer a certain kind of toy.

One only likes tennis balls, another likes a 'squeaky'<sup>3</sup>, another dog prefers a swimming stuffed animal and others have to have the exact same rubber bone every time. It would be terrible if the specific toy was broken or not available. After all, it is a ritual, which becomes disrupted or uninteresting without the toy.

It is very important for this kind of therapy, that the dog is praised a lot. After swimming, my employees and I always reward the dogs with a „Swim Cookie!“

It is a similar ritual to the 'Desk Cookie', except that the cookie jar is brought out right after swimming.

In conclusion, I would like to say that it is possible to make life easier for the dogs and for ourselves with many different rituals, adjusted to each dog, even in such extraordinary situations as physiotherapy.

This is one of the many aspects that make my profession so interesting, versatile and eventful.

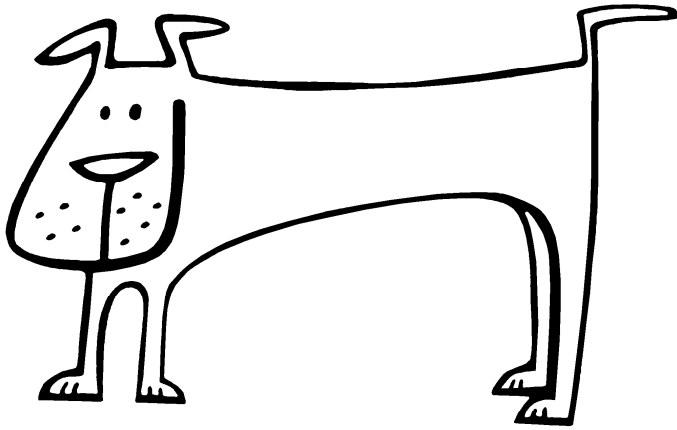
Thanks to all the dogs who trust me to take care of them and who give me the opportunity to help them!

---

<sup>3</sup> A toy that squeaks when a dog bites it

## Ritual<sup>1</sup>:

I am stretching for you and what are you doing...?



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<sup>1</sup> Image f

## II. Regulation Rituals

### 05. A Therapy Dog is Building Bridges...

Elisabeth Giesen

My female dog Finja is a very special dog. The publisher calls her “a striking example of the interaction between regulation and integration rituals“, which eventually intersect in every dog’s behaviour.

At first, I didn’t know what he meant by that. It really is the case for Finja but at the same time, on the other hand, both areas are clearly separated in her behaviour.

But we should let her speak for herself:

***“My name is Finja and even though I can’t talk, I can communicate my thoughts in different ways.***

***I am a happy dog and I don’t need anything else. I have a companion that accepts me the way I am. I think you could also call that love. In my opinion, we make a good team. Even if my mistress doesn’t always agree with me.***

***I am not the kind of dog that people wish for, I am the dog and my mistress... (Finja pauses to think), my mistress has me. She sometimes asks me: „Why are you so rude to other dogs?“***

***Oh, but she already knows the answer, I’ll explain it again: I am me. My mistress knows and accepts that otherwise this wouldn’t work. I can’t help it, I am just different.***

***I only enjoy closeness for a short time, then I become myself again and I can be myself when I am with my mistress. If the other dumb dogs are slow-witted and don’t understand that, then they’ll get smacked. I am the way I am and I am happy.***

***But there are short moments, that don’t happen often and that don’t last long, when my mistress could be there for me?! That would be nice. I know that my mistress loves me and I love her! It works just the way it is, I can’t do anything else. I can’t wish for something that I don’t know, I am what I am and it is good that way. That is all I’m going to say, I’ve invested enough time!“***

Finja is a trained companion dog for sick and elderly people who live in a retirement home near me. As the owner, I practised the behaviour patterns she learned during training for half a year of training. But that was it. She was able to fulfil all the requirements very quickly.

In order to carry out her tasks, a dog like Finja must be able to approach people. The basic requirements include being open, curious and having fun while doing it.

At the same time, she needs to be very good at paying attention and watching out for specific sicknesses such as dementia. She even knows how to handle borderline behaviour of sick people carefully and doesn’t feel threatened by it.

Her work is full of rituals. During training, the focus was on teaching her the required technical processes of her work.

Let's start with the beginning of a typical workday:

We always arrive at the home together. There are a few residents sitting on a row of seats in the entrance hall and Finja goes to greet each one of them.

She already has her eyes on the elevator because she knows that her work will take place upstairs and she is just taking a detour to greet everyone.

Once we've arrived upstairs, her "people" are sitting in a semi-circle and are waiting for Finja. At this point, my dog is working like clockwork on completing her tasks in a highly professional manner. She carefully puts her paw on Mrs Meier's leg, she lets Mr Franke pet her head and after she has interacted with everybody, every person in the group gets a small spoon which they use to present Finja with a scoop of curd from a small bowl. Some use their fingers, some use the little spoon provided.

Finja loves these interactions, we continue on into the next round of the game that includes a little ball, which each person throws to her. After that, we move on to individual care in the bedroom of each resident.

During her training, she learned how to „stride into“ a bed, instead of jumping in. Ever since training, she does this by herself. She doesn't need any commands for these tasks, she carries out her work independently and fully focused.

In the bed, she has to lie down right by the edge, which is actually hard for her but she is a professional and manages to stay calm. She lets the resident pet her, sometimes she receives a small goodie.

Of course, the residents are ready and able to do this. They are chosen for it in advance. Everything runs peacefully and sensitively.

A simple "hippity hop" brings an end to the experience and she is allowed to get up.

Whenever Finja notices a new person in her group and realises that he or she is unsure or inexperienced she walks over to that person first, without me having to tell her. Finja works on her own.

Even when Finja has to go to her regular health checks at the vet, she does it professionally. She walks onto the scale without a command and she allows the vet to weigh her. She then also jumps onto the treatment table of her own accord and waits for the examination.

Finja does many things on her own and she does it well. Sometimes it seems to me as if she is bored by it all, especially because she can do it so well but she continues to carry out her job anyway.

As soon as Finja leaves her work situation she becomes a different dog. She does her own thing which has often annoyed me greatly as she sometimes strays and bullies other "special dog candidates".

To me, it seems as if she enjoys her freedom in those situations and thinks to herself, here I can simply be a dog; after all, I do a fantastic job at my work, which means that in my "private" life I can do my own thing. That is not always easy for me, as the owner.

In our private life, Finja has also developed **several** rituals:

I really like our morning ritual. I wake up in the morning and I walk into the kitchen to make coffee. Finja immediately sits down on the couch and waits for me. As I sit down next to her and drink coffee she allows me to cuddle her (which she usually doesn't like, she likes to be petted but cuddling is too much for her. However, in the morning it is okay). When my cup is empty and I put it down, it signals for her to leave the sofa. Cup empty, dog gone! That is not always easy for me. I wish we could cuddle more, but of course, I don't want to force her.

I am completely sure that she spends a lot of time thinking. That is fantastic for her job but for me, it is hard because her intelligence causes her to be very independent and autonomous. As a result, she rarely can or wants to meet my exceptions in our private life.

## **II. Integration Rituals**

## II. Integration Rituals

### 01. Two plus One – The „Double Tomb of Oberkassel“ and its Burial Gifts

Publisher Christoph T. M. Krause

There is evidence that rituals regarding domestic dogs have existed about 12-14,000 years ago<sup>1</sup>; in 1914 a double tomb was found in a little town called Oberkassel on the River Rhine in the West of Germany, which included a man and a woman, as well as numerous burial gifts.

The several animal bones were identified as belonging to different animal species at first, partly because the archaeological team didn't have enough opportunities and possibilities at the time.<sup>2 3</sup>

An important factor in the identification of the discovery was the right lower jaw and several other bones of a young dog.

It turned out that this was proof that dogs have played a big role in the life of humans very early on<sup>4</sup> in human history, however, we have suspected that for a long time. Some estimates go back 100-120,000 years.

Another tomb in Ain Mallaha in Palestine<sup>5</sup> hints at the time period of the double tomb of Oberkassel. More recent examples of such tombs are in Skateholm, Sweden<sup>6</sup> and other discoveries from the late ice age<sup>7</sup> around 14-10,000 BC<sup>8</sup>, for example in Russia<sup>9</sup>, Germany<sup>10</sup>, France<sup>11</sup> and the Near East<sup>12</sup> complete the evidence for these theories.

This evidence from the early days of mankind confirms the presumption (some believe there is no alternative to this) that there must have been rituals involving dogs in the early days of mankind.

At this point, the transition to burial rites are very smooth. We can only guess whether they were religious rites and rituals or just personal ones.

<sup>1</sup> Schmitz & Thissen 1996, p. 85-91, quoted from Henke, W., Schmitz, R. W. & Street, M. 2006: Die späteiszeitlichen Funde von Bonn-Oberkassel. [Discoveries of the Late Ice Age in Bonn-Oberkassel] In: Uelsberg, G. & Lötters, S. (eds.), *Roots / Wurzeln der Menschheit* [Roots of mankind], p. 243-255. Philip von Zabern, Mainz. Catalogue for the Exhibition "Roots / Wurzeln der Menschheit", Rheinisches Landesmuseum Bonn 8th July - 19th November 2006.

<sup>2</sup> „In the latter grave archaeologists were able to identify one of the earliest dog skeleton in recent times.“ Henke, W. / Schmitz, R.W. / Street, M., 2006, p. 243. Quote translated from German by Angelika Hinchcliffe, UK.

<sup>3</sup> „The reclassification of the dog remains in Oberkassel was carried out using the skeleton of a large modern German Shepherd mongrel.“ Henke, W. / Schmitz, R.W. & Street, M., 2006, p. 249. Quote translated from German by Angelika Hinchcliffe, UK.

<sup>4</sup> „... one of the oldest representative of his kind that we were able to date directly...“ Henke, W. / Schmitz, R.W. / Street, M., 2006, p. 250. Quote translated from German by Angelika Hinchcliffe, UK.

<sup>5</sup> Davis & Valla, 1978, p. 608-610, quoted from Henke, W. / Schmitz, R.W. & Street, M., 2006, p. 250.

<sup>6</sup> Larsson 1989, p. 211-223 / 1990, p. p. 153-160, quoted from Henke, W. / Schmitz, R.W. & Street, M., 2006, p. 250..

<sup>7</sup> Henke, W. / Schmitz, R.W. & Street, M., 2006, p. 250.

<sup>8</sup> Henke, W. / Schmitz, R.W. & Street, M., 2006, p.250.

<sup>9</sup> Sablin 2001, p. 53-55 / Sablin & Khlopachev 2002, p. 795-799, quoted from Henke, W. / Schmitz, R.W. & Street, M., 2006, p. 250.

<sup>10</sup> Staesche 1994, p. 101-126, quoted from Henke, W. / Schmitz, R.W. & Street, M., 2006, p. 250..

<sup>11</sup> Chaix 1995, p. 128, quoted from Henke, W. / Schmitz, R.W. & Street, M., 2006, p. 250.

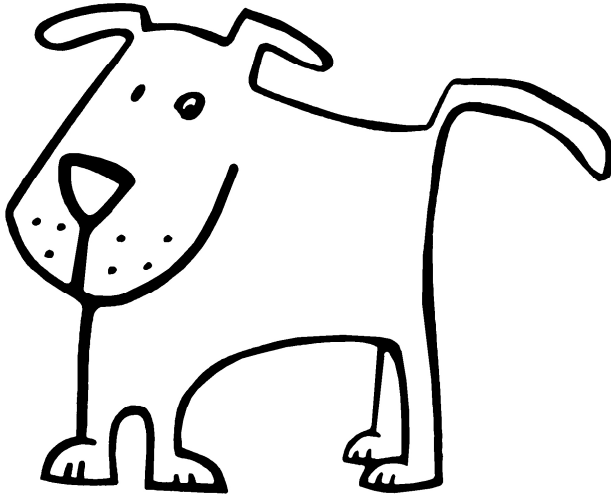
<sup>12</sup> Tchernov & Valla, 1997, p. 65-95, quoted from Henke, W. / Schmitz, R.W. & Street, M., 2006, p. 250.

When looking at this evidence in a sociocultural context it becomes clear how long dogs have been connected to humans. Even if we can't prove exactly what this connection looked like, the fact that they were buried together makes it seem as if the dog was more than just a tool or a "coworker" in the daily life of the early humans. The dog seemed to have the same standing as a family member or companion, since it was buried together with his owner.

Unfortunately, this is not possible today; being buried with our dog is not permitted in Germany, at least not legally. I would say that is definitely a step backwards.

## Ritual<sup>1</sup>:

I am just going to go right here on the path,  
you are going to clean it anyway!



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<sup>1</sup> Image g

<b>II. Integration Rituals</b> <b>02. Chicken + Liverwurst –</b> <b>The Power of Words</b>	Publisher Christoph T. M. Krause
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A nice example of a classic integrative ritual were my two girls that I brought home from Asia in 1990 and 1992, in a moment of madness but also in foresight of a completely new life.

Both female dogs were saved from starving on the streets. Instead, they were able to enjoy a full life, which for one of them lasted 17 years and for the other 14 years, a massive increase in the quality of life for both sides.

These instances led to me opening my own dog service company eight years later and not having to live without a dog ever since.

My two girls were called Tina and Mickey and they made a great team. They lived together for 13 years and never once fought. (To my sorrow) they always hunted together when they were younger: One of them tracked down rabbits, for example and the other one ambushed them. They were hardly ever successful, which was partly due to me stopping them from killing the rabbits.

One time, it was early in the morning and still dark outside, Mickey fell far back in a field. I kept calling for her, then I ran back to get her. There she came running towards me with a baby rabbit in her mouth. It was still alive and I yelled at Mickey: "Stop it!" At that moment, she dropped the baby on my feet as if to say: 'There you go, what is your problem? I did that for you!'

Another example of a well-rehearsed ritual was roasting chicken.

We received a burgeois corner bench from the previous owner of our flat. I detest corner benches, to me they were the epitome of old-fashioned furniture.

As it turned out our two girls - an acquaintance claimed, that all that was missing was for them to eat with a fork and a knife, then they could be considered humans - seized this burgeois corner bench for themselves. (I ask that owners of corner benches forgive my disrespect, there is more to the story and my opinion will change soon!).

Tina especially loved chicken. Even just the smell was so seductive that she forgot everything else around her.

Whenever Tina and Mickey knew there was going to be food soon, they sat down on the corner bench. They were always present, sitting on the bench waiting like "ladies" while we prepared chicken and they were able to smell the slowly rising aroma from the oven.

Anyone who has prepared roast chicken in the oven knows how long it takes. Both of them obediently sat and waited for an hour. But they would have never dared to take food from the table. That never happened, but we also never had to teach them that; they just didn't do that!

There was one situation when you could observe that really well and I have to say that I never thought it was possible.

Almost every morning we ate bread with liverwurst for breakfast (Tina's favourite meal of all time!), we prepared the bread in the kitchen, cutting it in small pieces and putting it on a breakfast board.

But one morning, one of us put the little board on the dining table after it had been prepared in the kitchen, in order to go back to the kitchen and get something else.



Image 04

Usually, the two of them would have never dared to take something from the table, like I said.

Tina thought it was time to eat and the fact that the board was put on the table meant she could start eating. Apparently feeding her one piece after the other took too long for her, so she helped herself by grabbing a piece of bread with her mouth. When we saw that, we exclaimed: "Oooooohh!".

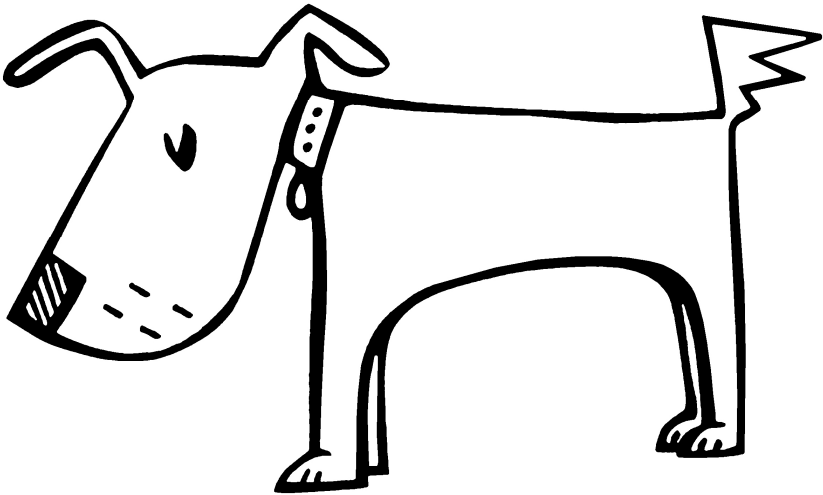
Tina instantly knew what that meant and "put" the piece of bread back on the board.

We were so stunned about this, we would have never guessed that a dog could do something so unexpected. Every other normal dog would have immediately devoured the food, we thought.

Of course, there was no punishment, we were so touched that we have never forgotten it, even after almost 20 years and we will never forget it.

## Ritual<sup>1</sup>:

What crazy things can I do now?



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<sup>1</sup> Image h

## **II. Integration Rituals**

Ute Peikert

### **03. Blind and Deaf - The Whole Day as a Ritual**

It is important for us that our buddy can safely and securely take part in our life, without us forgetting that he lives in his own world. Daily brushing is our morning ritual, it strengthens the bond between us. He enjoys the affection and at the same time, I can check if my buddy is doing okay. I pack my second breakfast for the office along with my buddy's meal that he will eat in the office. I give him his first medicine along with some cheese, he's looking forward to it every morning.

On the way to the office, we pass through a small park. Once we've arrived at the office, the first thing we do is have breakfast. After that, my four-legged friend gets to sleep and I start working. In the past, our dog was ready and alert as soon as the bells rang at noon when I finished work. He always woke up at the same time, right before the bells rang and he immediately wanted to get going and leave. Now that he is blind and deaf, he is not as punctual anymore.

After work, we go on a long walk through the meadows, which used to be the highlight of our day. Today, he just wants to go home, where sausages are waiting for him to nibble on.

After lunch, I like to powernap, a ritual we have been observing for almost 17 years. We used to lie down on the couch together, my dog usually laid on my stomach and legs. Due to safety reasons, he sleeps in his little dog bed next to the couch nowadays. I was worried that I would not be able to hear him trying to jump off the couch by himself when I was asleep; the risk of injury would be too high.

It's funny that he only falls asleep after I have laid down as well. He knows if I am asleep or not. When I wake up, he is awake as well. If I am not around and it is just my partner, our dog does not sleep.

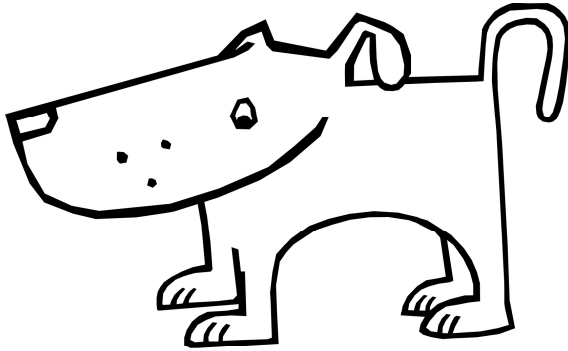
Our highlight of the day is looking for hidden treats in the park or the meadows. His super nose works hard as if there was no tomorrow, he is so excited for it. His instincts are even better than they used to be, he can find anything instantly. After that, the old grandpa takes a little nap and I do housework.

Sometimes he is ready and waiting for his dinner almost an hour before it is even prepared. He does not get any pity from us because of his handicaps, we treat him like a regular dog; we feel like that is what he expects from us.

He likes the taste of brushing his teeth and taking his evening pill, which makes up another ritual. After that, we go on a little walk through the garden and that is the end of his dog day.

## Ritual<sup>1</sup>:

I am making myself big in order for you to notice me.



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<sup>1</sup> Image i

<b>II. Integration Rituals</b> <b>04. Yesterday and in the Morning –</b> <b>One Thing Determines the Other</b>	Publisher Christoph T. M. Krause
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Our morning routine is always the same, a classic ritual.

I wake up, jump in the shower while our Roxy is still asleep in the dog bed in my husband's bedroom. After showering, I take my time preparing breakfast, while the door to the dog's sleeping spot is still closed.

Once the whole table is set with food, the last thing I do is fill up the water bowl with fresh water, since Roxy has become very thirsty overnight, just like I have.

Then I open the bedroom door, Roxy jumps up and runs into the living room to drink water. After that, I let her go into the front yard, which is there for this specific reason. She gets all her business done there, checks the surroundings of the house, which involves intense staring at the neighbouring streets (to catch sight of any rabbits, cats or other animals) and then she returns back into the house.

Now we both go back to the bedroom, where my husband is sleeping. Our dog tries to wake him up by poking him with her nose and licking his hands. She does this however long it takes for him to open his eyes. Roxy then turns around, leaves the bedroom and lies down in the hall. The reason why she picks the hall is because she is able to watch everything from there, including me, she knows I am gonna go to the office to work for a bit and my husband will vanish into the bathroom.

Rituals are very important for Roxy, they give her security:

She initially came from the household of an older lady, that fostered Roxy for a few years because her previous family didn't want her anymore.

The lady became very sick and gave Roxy back to those people for a couple of days as she was in distress. However, this family didn't want Roxy at all (any more) and they just put her in the garden to get rid of her.

Now you have to know that my husband didn't want any more dogs. After the death of our previous dog, he always said that he would suffer too much if more dogs were to leave (die).

I then received a call from my old friend Ralf around three months after our previous dog had died. When we were on the phone, Ralf told me in tears that his aunt was seriously ill and would die soon. She didn't know what she should do with her dog. I promised that we would visit, but just to "see" the dog. This "seeing" turned into taking the dog home the very same day.

Roxy was 11 years old. We noticed very early on during our "test walk" on the day when we came to see her, that Roxy seemed depressed and apathetic. She was not interested in anything, she just walked beside us. At first, we didn't know if she would be the right kind of dog for us.

The problem was that in the years we provided intensive nursing care to our previous dog we weren't able to go on holiday. So after her death, we planned on travelling, as a way to distract ourselves and recover.

This holiday which was already booked was supposed to take place two weeks after Roxy moved in with us. We had some good friends who were ready to take care of her while we were gone, which meant that it wasn't a problem. But of course, we were worried that Roxy would get very confused if she would be placed with a different set of people once more. We thought about it together and decided that she would just have to endure it and we would too.

We both have an esoterically inclined chiropractor that gave us a well-meant piece of advice: "Tell Roxy that you are definitely going to pick her up again!" That is exactly what we did.

We don't know whether it helped or not but Roxy's reaction when we picked her up two weeks later said enough:

Overwhelming joy, lots of licking and jumping around made it clear that she must have had a suspicion that she would finally belong to us. After all, she had only been with us for two weeks then we had already left again; she must have thought she was forced to adjust to a different home yet again.

But Roxy must have guessed and understood that we would return and she would finally have a new family.

Ever since that day we got along, even though she was still slightly sceptical about my husband.

Roxy had felt from the very start that my husband didn't actually want any more dogs. That is the reason why she kept a special eye on him from the very first day. Or more accurately she watched his every step. Where is he going, what is he doing, maybe he'll run away after all?

She never fully got rid of this controlling behaviour but it's gotten less. Apparently she's thinking: 'Can I be sure? Trust is good but control is better!' I can relate to her, as I often think the same thing.

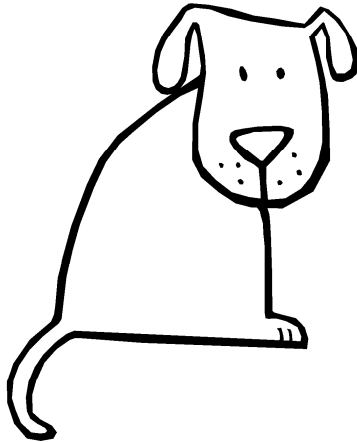
Rituals are always helpful in these scenarios. As a human being, I have learned to live with these ambivalent feelings, which I think are relatively normal to a certain non-pathological degree. I know that the causes of this come from my own past and today I can think about it rationally. In the end, daily rituals help me get over such "flashbacks", they structure my day but also my emotions.

We know what to expect every day and we don't have to worry about what kind of upsetting things could happen the next day.

This is where our relationship with dogs makes sense. The strong bond between our dog and us, which has existed genetically for thousands of years, is strengthened and confirmed. It connects us and shows us how similar we are in the end.

## Ritual<sup>1</sup>:

I am waiting for further treats!



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<sup>1</sup> Image j

<b>II. Integration Rituals</b> <b>05. Speech and Gestures –</b> <b>Understanding Complete Sentences</b>	Publisher Christoph T. M. Krause
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For a long time, people have been arguing about whether dogs can truly understand words and whole sentences or whether they only interpret the context of what is being said.

This is indeed both a scientific and an evolutionary question which no one has been able to answer yet.

I myself can only deduct this from 30 years of observation in everyday life, science or not.

I think of the many experiments where it was proven that chimpanzees could recognise themselves in a mirror. This is demonstrated by the researcher using chalk to draw a line on the monkey's forehead right before they take a look at themselves through a mirror (or a monitor with a live image).

The chimpanzees that look at themselves in the mirror usually recognise that the line they see on their forehead in the mirror truly is on their own forehead. Their reaction is usually trying to wipe the line off their forehead since they know it is them in the mirror. Human beings would behave similarly if they saw that there was something on their forehead that didn't belong there.

If the chimpanzees thought that they would see another member of their species in the mirror, instead of rubbing their own forehead, they would rub the surface of the mirror or monitor in order to get rid of the line.

Scientists considers this sensational occurrence as proof that chimpanzees possess intelligence as well as the ability to recognise themselves which also points to their intelligence.

So how about speech recognition in dogs? Are dogs able to understand the meaning of words and whole sentences?

We would have to be able to prove that dogs can understand an entire sentence in a way that they can carry out a spoken command directly and instantly.

I myself once had a very intelligent female dog. She liked being in water but just with her feet or maybe the underside of her stomach. Swimming was unthinkable, it was beneath her.

One day I was out and about with a large group of dogs in Cologne, Germany, at the banks of the River Rhine. All the dogs played in and around the water. It was a very hot summer and the dogs splashed and swam around in the water. Except for my dog Tina, she sat by the shore and watched all the others.

I called out to her: "At least step into the water with your feet!"

Tina immediately got up and put her paws in the water, just like I told her. Everyone in my group looked at me incredulously and exclaimed in unison that that had to be a coincidence, that it was not possible!

Over the next few years, Tina become 17 years old, this situation (and many others) happened repeatedly in different variants and every time Tina reacted the exact same way. She understood the meaning of what I said every time and carried out the command without wavering.

This memorial behaviour became key experiences for me.

Commands like the one I just described were sometimes accompanied by pointing with a finger or a different gesture. However, these only indicated the direction or were there to encourage her.

Therefore, you could of course argue that Tina only understood my commands because my finger-pointing or other gesture showed her the right way. But I tested this without finger-pointing or another gesture, just with words. Tina still understood everything, without exception.

The accentuation and the fact that my own dog has known me for long enough to know or guess what I could mean certainly play a role.

A famous German TV dog trainer, Martin Rütter, knows about a counter example and asks us dog owners: 'Talk to your dog in a positive, high voice and say: *'Come on, we'll go to the vet and put you down.'* He claims, and I am sure he is right, that many dogs would express joy, wag their tails and excitedly come along on the journey, no matter where it leads.

This example is certainly in favour of the thesis that dogs don't really understand the meaning of a sentence but only the the tendency of a person's tone of voice and their gestures.

However, there are even people that don't understand every word or misunderstand certain commands, perhaps because they sound different from the meaning of the content.

For the purpose of communicating with my dog in everyday life and addressing him now and again with instructions, the knowledge and, above all, the result that my dog understands what I mean is enough for me.

This result-based evaluation and approach is comparable to a story of one of my former classmates, who told me that his son has a special talent: He was able to solve mathematical calculations by knowing the solution but not how to get there. When his father asked how he did it, the son told his astounded father he was able to see the answer.

Different prestigious testing institutions that examined the son's abilities as well as his IQ confirmed his gift. He then started training to be an architect since the scientists had suggested this to him and he has been using his talent and was very successfully since then.

Is it not possible for dogs to have gifts like that, which we can't explain because we are unable to imagine them?

30 years of experience taught me what dogs of all kinds and breeds can and can't understand, which is just enough and as well, so that we can communicate with our dog in a brilliant and astounding way.

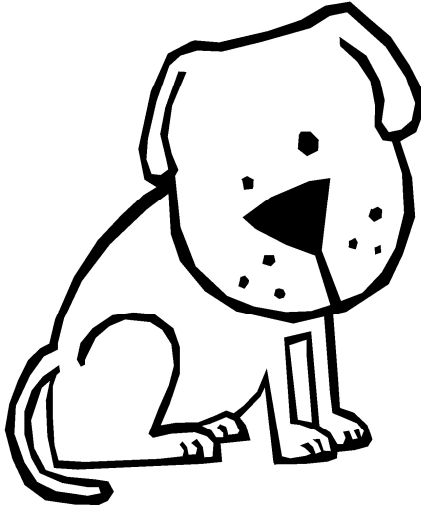
Daily speech rituals like the one I describe earlier undoubtedly form a strong bond between our different species; to me that is a great wonder of nature and evolution.

Does everything need to be proven scientifically? Yes and no, that is my opinion; it would be nice if there was a final, conclusive and scientific explanation or even proof for everything. But without it, we dog lovers sometimes know more than scientists do.

So let's rely on our experience and expertise without taking our eyes of science. Sometimes scientists gain insights that we as dog lovers have had for a long time.

## Ritual<sup>1</sup>:

I am also able to talk with my eyes!



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<sup>1</sup> Image k

## II. Integration Rituals

### 06. His Name was Lux

Werner Krause

When I was five years old, my family and I, which consists of my parents and my siblings, moved to a large estate in Saarland<sup>1</sup>. My father got a job there as a foreman for milking, we were glad to have found work again.

It was the time around Easter [*in the 1950s*, editor's note]; there were a lot of different animals on the estate, lots of cows that had to be milked, calves, bulls, pigs, chickens, geese, ducks. All of them were running around outside and we led them to the pasture. Even the pigs..., all of them were outside. Today, you could call it an organic farm!

In late autumn the shepherd moved to the estate with his flock of sheep. We provided him with a large barn where all of them slept at night, even the shepherd.

This shepherd had three dogs, two older ones and one young one, who was maybe about one year old. He asked my father if he wanted a dog to herd the animals. My father gladly accepted the offer as this young dog was already trained as a herding dog.

His name was Lux. Lux was grey and he didn't have a silky soft coat, but ragged hair. Nevertheless, I immediately fell in love with him. Still, my father was his owner.



Image 05

Since our cows spent their time out on the pasture whenever we weren't milking them they had to be brought into the barn when it was time for milking. My father would run out to the pasture, open the electric fence and he would just tell Lux: 'Go get 'em!' Then Lux ran all over the pasture causing the cows to jump up and trot to the exit of the electrical fence, as soon as they saw him, even if they were ruminating.

My father went ahead of the dog and opened the gates of the farm and the barn doors so that the cows could enter the barn. Our Lux walked behind the herd by himself, no matter how far away they had been. As a child, the kind of things this dog was capable of always amazed me.

His sleeping spot or resting spot was located in the hall. People walked past there frequently on their way to the kitchen or dining room, our apprentices, assistants and ourselves. He always stayed there, except when he detected the smell of pancakes from the kitchen, then he stood waiting in the kitchen for his first pancake; he was crazy for them!

We shared many wonderful years with Lux, then one day Lux complained about pain in his paws, he was limping and hobbling. He didn't want to go outside anymore to round up the cows.

<sup>1</sup> Saarland is a county in the West of Germany, next to the French border.

Another day, he complained about pain in his ears. My father didn't know what to do. But since a vet regularly visited the estate to check up on the other animals, my father asked him to examine Lux. Later, I concluded that the vet had had a lot of experience.

He said to my father: 'There is nothing wrong with the dog, he doesn't want to continue, he is lazy, it is all too much for him.' But my father didn't want to give up on Lux, so he thought of a plan:

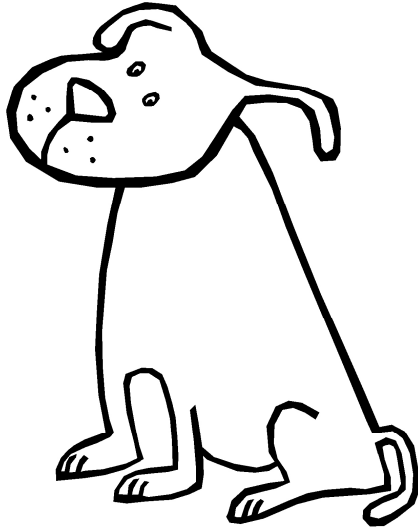
He got a young dog from the owner of the farm and wanted to train him up as a herding dog since Lux didn't want to or couldn't do it anymore.

However, as soon as this young dog arrived, Lux was so jealous that he stopped limping, he didn't have any pain in his ears anymore and he stood his ground, as you say. It was incredible!

Since my father didn't need two dogs, one was enough, he gave the young dog back. Lux was back to his previous self, he carried out his "job" as always and for many more years.

## Ritual<sup>1</sup>:

I am fed up with herding sheep!



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<sup>1</sup> Image 1

<b>II. Integration Rituals</b> <b>07. Smth of a German Shepherd</b>	Sigmund Treder (and Renate Treder in the background, but only here, not in real life)
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When you regularly take your dog to an exercise area you will meet the same dogs and their companions [*it should be the other way around*, editor's note] over and over again. After only a short time, communities of dogs and people are formed.

This 'pack formation' usually goes down like this: I sit or stand on the edge of a grassland. My dog is sniffing things in the surrounding area when suddenly another dog appears. They both look at each other for a moment and each one's tail starts wagging then the game of tag begins. They alternate being the hunter and the hunted. The owners watch this spectacle joyfully until the mandatory conversation begins.

***'Is yours a boy or a girl?'***

***'He's a male. How old is your dog? Mine is seven.'***

***'My dog is five. They're playing so well together!'***

***'My Rocky is a German Shepherd and something else,  
'Smth of' a German Shepherd, how about yours?'***

***'My dog is called Farah and she is a...'***

The trivial conversation carries on in this manner until it is time to move on.

Both dogs happily lead the way and the owners follow while casually talking about the weather and nature.

A third dog joins the party and is quickly accepted by Farah and Rocky. Another obligatory game of question and answer starts between the owners and before we know it we have become a group of three titled "dogs with attachments".

It is hard to believe but dogs know how to tell the time; at least my Rocky does. That is why we always go to the dog exercise area at the exact same time. As soon as we arrive Rocky joyfully runs towards Farah who is already running his way. The dogs play. I greet Farah's owner: 'Good morning'.

Farah and Rocky pause, gaze at the path curiously and start running - towards Duke. Duke is the 'third dog from yesterday'. Duke has met another pal on the way who also gets accepted into the pack. No matter if 'master' likes it or not. Now there are four of us. I won't mention the question and answer game again.

It goes on like this for a few days until there is a group of several dogs that meet up regularly. Oh, and there are also people. The odd thing about the group of people is that we only know the dogs' names for the most part. You don't say:

***'It's Mrs Muller or Mr Maier!'***

but instead:

***'Farah and Duke are coming!'***

Sometimes the owners form real friendships, too.



Image 06

from left to right: behind me is Duke, then Yenny, Kujaki, Farah, Rocky and Lucky.

Whether the human is the who one training the dog or whether it is the other way around is a matter of opinion. I think it goes hand in hand. Anyone who has had a dog from a young age knows the meaning of every gesture and every look that a dog makes.

That is also true vice versa. There is a daily rhythm that works for both parties. But to be completely honest - dogs are able to manipulate people so well that they neglect their own needs for the benefit of the dog.

Here's an example: I am busy - I have to write a letter or read a book, it doesn't matter. Rocky thinks that I need a distraction. He walks over to his basket containing lots of toys, grabs a ball and puts it down by my feet. I pretend as if I didn't see it. The ball moves closer to me by a push of the nose; I don't respond. He puts the ball in my lap. Alright, I take the ball and throw it. I continue reading. Rocky goes to get the ball and the game starts over.

We do this a few times until Rocky notices that I am hardly moving. So he forgets about the ball and goes to grab a thick rope that works brilliantly for playing tug of war. He puts the rope down in my lap.

I'm thinking:

***'Don't make a mistake, don't touch the rope!'***

Because if I do that, Rockel will grab the other end and pull on it until I get up from my chair.

So instead I continue reading and I can see from the corner of my eye that Rocky is watching me. From time to time, his nose pokes the rope and he releases a low whimper. At this point, I can forget about reading – there are two options:

I could yell:

***'NO, NOT NOW. GO SOMEWHERE ELSE!'***

But I can see his excited look when I put down the book and instead I choose to play tug of war until we are both lying on the carpet floor exhaustedly. Oh well - at least I had a choice and I picked the game of my own accord or did I?

Another example: We are in the dog exercise area. It is time to go home. So we walk towards the car. Rocky who usually leads the way while sniffing the ground subtly starts walking slower and slower until he's far behind. I keep walking, lost in thought until I notice that my Rockel is not running in front of me. I turn around and spot him sitting on the path a short distance away.

I call and he comes running - but without the ball that he adores and that he usually carries in his mouth.

***'Where is the ball, Rockel?'***

Rocky turns around and runs back. After a few meters, he stops and looks at me.

***'Go, look for the ball. We're ready to leave!'***

Rocky slowly continues walking. In order to speed the whole thing up, I follow him. Now Rocky runs faster. I stop, hoping that he will go and get the ball.

Rocky notices that I've stopped and so he slows down as well. So I go after him again, faster this time and Rocky is running again. After about five hundred meters we reach the fork in the road. He happily shows me the ball that he had placed there. Of course, he puts it slightly to the side of the road so that no one would find his favourite toy.

Now I understand his plan. When Rocky noticed that I wanted to head back to the car he wasn't ready to leave yet. So:

***'I need to quickly hide the ball without him noticing and walk behind him slowly until master realises that I am gone. Then he has to return and maybe we will go back to the field once more?!'***

This time, Rocky's plan didn't work out because we really had to go home. But at least he managed to delay going home a little bit!

Sometimes, when there is still a bit of time left, I do Rocky a favour and we return to the field for a little while longer. I think I can see something like a mischievous grin on his face in those moments...

Rocky was a creature of habit. He almost had autistic tendencies. Our daily schedule had to be followed strictly:

At 10.00 am: Go to the dog exercise area, then sleep.

At 3.30 pm: Feed him, then have 'dessert' (a chewstick, etc.).

05.00 pm: Go to the dog exercise area, another little 'snack' at home (paunches etc.), then rest for a bit.

08.00 pm: Small pieces of bread with liverwurst (works well for taking medicine with), then care for the people.

10.00 pm: The last walk but always the same path, then some bedtime treats (a small chewstick broken into three parts or three dog biscuits).

Then he lays down and sleeps until the next day.

Except when we had visitors over. He has to be there for that.

If anyone thinks that we trained our dog in this way they are wrong [*Believe me Sigi, you are the one who is wrong!*, friendly editor's note].

His digestive system has probably been 'programmed' to these exact times. We didn't have to check the time - Rocky showed us when it was time to go outside or to start the "bread and liverwurst rituals". Even if we prepared his food bowl for him at 2 pm, he only went to eat at 3:30 pm.

Changing the clocks in summer and winter was annoying. It always took three to four days for Rockel's [*Rocky's nickname was „Rockel“*, editor's note] internal clock to adjust. One could believe that we allowed our dog to bully us.

No, every dog owner has to adhere to some sort of schedule for feeding or taking the dog outside. Whether the owner decides on this schedule because it is the only possibility or the dog gets to decide it is all the same in the end [*very true*, Sigi, editor's note]. Either way, we have to adhere to the schedule.

We were happy with Rocky's time management because his 'internal clock' was quite exact and we were able to organise our daily routine around it very well.

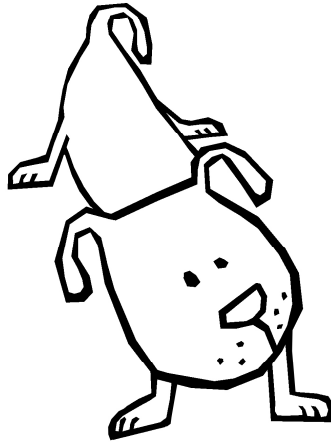
Rocky knew the way to the dog exercise area perfectly. How dare we drive past the driveway of our house in order to go shopping or take a different route to run errands! It was not really all that bad but you could clearly see Rocky getting anxious in the car. It was hard for him to comprehend that there were other roads apart from the way home and the way to the dog exercise area.

Whenever we drove for very long distances to visit relatives or friends for a few days he realised when we were on the motorway that it would take a bit longer for us to arrive so he went to sleep.

On the way back the same 'game' took place. The difference was that Rocky would wake up about 30 kilometres from our house and instantly knew that we were going home.

## Ritual<sup>1</sup>:

Yippee, once again I managed to get a treat!



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<sup>1</sup> Image m



## **III. Exploitation Rituals**

**This section includes descriptions of violence and abuse against dogs which could disturb sensitive readers!**

<b>III. Exploitation Rituals</b> <b>01. Introduction</b>	Publisher Christoph T. M. Krause
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This area of exploitation is the worst...

As a lover of dogs, you get to enjoy so many emotional and beautiful moments with your dog.

For years I have had a hard time dealing with bad news about dogs' fates. I would prefer to stop listening or to run far away. But that is quite cowardly and "convenient". Neither does it help the victims.

The symbiosis between dog and man has been a strong bond for thousands of years and it has endured many terrible things that man has done to the dog.

Maybe these published articles will raise awareness about the exploitation of dogs and cause some people to change their attitude about their actions?

Exploitation is reprehensible whenever someone gets harmed. At first, the human is harmed by him or herself and its own kind. The dog is a symbiotic friend and counterpart, but he is also his tool.

The rituals of exploitation are rituals caused by the evil in human beings. It is just as much part of us as the good that we get to experience frequently.

In the symbiosis between dog and man, perhaps especially here, the light and the shadow, especially those of the human being, become visible. A reminder for us to recognise the good in us and live accordingly?

### III. Exploitation Rituals

## 02. Dog fighting

Wikipedia.  
Text in written in US-English.  
Edited by editor Christoph T. M. Krause

**Dog fighting** is a type of blood sport generally defined as two or more game dogs against one another in a ring or a pit for the entertainment of the spectators or the gratification of the dogfighters, who are sometimes referred to as dogmen.

In rural areas, fights are often staged in barns or outdoor pits; in urban areas, fights may occur in garages, basements, warehouses, abandoned buildings, back alleys, neighborhood playgrounds, or in the streets. Dog fights usually last until one dog is declared a winner, which occurs when one dog fails to scratch, one dog dies, or one dog jumps out of the pit. Sometimes dog fights end without declaring a winner; for instance, the dog's owner may call the fight.

Dog fighting generates revenue from [stud fees](#), admission fees and [gambling](#).

Most countries have banned dog fighting, but it is still legal in some countries like Japan, parts of Russia, and [Albania](#).

### European History [...]

Blood sports in general can be traced back to the Roman Empire. In 13 BC, for instance, the ancient Roman circus slew 600 African beasts. Dog fighting, more specifically, can also be traced to ancient Roman times.

[...] In 43 AD, for example, dogs fought alongside the Romans and the British in the Roman Conquest of Britain. In this war, the Romans used a breed that originated from Greece called Molossus; the Britons used broad-mouth Mastiffs, which were thought to descend from the Molossus bloodline and which also originated from Greece. Though the British were outnumbered and ultimately lost this war, the Romans were so impressed with the English Mastiffs that they began to import these dogs for use in the Colosseum, as well as for use in times of war. While spectators watched, the imported English Mastiffs were pitted against animals such as wild elephants, lions, bears, bulls, and gladiators.

Later, the Romans bred and exported fighting dogs to Spain, France and other parts of Europe until eventually these dogs made their way back to England. Though bull and bear baiting were popular throughout the Middle Ages up to the 19th century in Germany, France, Spain, Portugal, and the Netherlands, the British pitted dogs against bulls and bears on a scale like no other.

In 12th century England during the feudal era, the landed aristocracy, who held direct military control in decentralized feudal systems and thus owned the animals necessary for waging war, introduced bull and bear baiting to the rest of the British population. In later years, bull and bear baiting became a popular source of entertainment for the British royalty. For instance, Queen Elizabeth I, who reigned from 1558–1603, was an avid follower of bull and bear baiting; she bred Mastiffs for baiting and would entertain foreign guests with a fight whenever they visited England. [...]

Animal fights were temporarily suspended in England when Oliver Cromwell seized power, but were reinstated again after the Restoration. Dog fighting, bear and bull baiting were officially outlawed in England by the "Humane Act" of 1835. The official ban on all fights, however, actually served to promote dog fighting in England. Since

a small amount of space was required for the pit where a dog fight took place, as compared to the ring needed for bull or bear baiting, authorities had a difficult time enforcing the ban on dog fighting. [...]

### **Animal Welfare and Rights**

Animal advocates consider dog fighting to be one of the most serious forms of animal abuse, not only for the violence that the dogs endure during and after the fights, but because of the suffering they often endure in training, which ultimately can lead to death. [...]

**In 20<sup>th</sup> and 21<sup>st</sup> century, dog fighting was more and more becoming an illegal activity in most parts of the world.**

#### **North Africa, Morocco**

Some breeds of dog previously imported from France on the black market are now illegal. However, dog fighting as an activity has not been specifically banned.

#### **Asia, China**

Dog fighting is allowed under Chinese law, although gambling remains illegal.

#### **Asian, Philippines**

Dog fighting is illegal in the Philippines, with those involved being convicted under animal cruelty laws.

#### **Asia, India**

Dog fighting is extremely common, and it can be found in some parts of Eastern, Western, Northern and Southern India. The practice is illegal as defined by Indian law. Dog fighting rings are becoming increasingly popular and have grown into a pastime for India's rich.

#### **South Africa**

Dog fighting has been declared illegal in the Republic of South Africa. However, it is still very popular in the underground world, with dog fighting being a highly syndicated and organized crime.

The NSPCA (National Council of SPCAs) is the largest animal welfare organization in Africa, and has been the organization that has conducted the most raids and busts, of which the most recent was in 2013, where 18 people were arrested, and 14 dogs were involved. Dog fighting is practiced throughout the country, in the townships area where gangs and drugs are mostly associated with dog fighting.

Dog fighting has been well documented in South Africa, particularly in the Western Cape region of Stellenbosch. The "Stellenbosch Animal Welfare Society" (AWS) frequently responds to complaints of nighttime dog fighting in the town of Cloetesville in which hundreds of dogs fight. Young children may be used to transport fighting dogs to avoid arrest of the owners.

## **Asia, Afghanistan**

Previously banned by the Taliban during their rule, dog fighting has made a resurgence throughout Afghanistan as a common winter weekend pastime, especially in Kabul, where the fights are public and often policed to maintain safety to the spectators. Dogs are not fought to the death, but to submission. Top dogs are worth as much as a new car.

## **Asia, Japan**

According to historical documents, Hōjō Takatoki, the 14th shikken (*shōgun's* regent) of the Kamakura shogunate was known to be obsessed with dog fighting, to the point where he allowed his samurai to pay taxes with dogs. During this period, dog fighting was known as *inuawase* (犬合わせ). Dog fighting was considered a way for the samurai to retain their aggressive edge during peaceful times.

Several *daimyōs* (feudal lords), such as Chōsokabe Motochika and Yamauchi Yōdō, both from Tosa Province (present-day Kōchi Prefecture), were known to encourage dog fighting. Dog fighting was also popular in Akita Prefecture, which is the origin of the Akita breed.

Dog fighting evolved in Kōchi to a form that is called *tōken* (闘犬). Under modern rules, dogs fight in a fenced ring until one of the dogs barks, yelps, or loses the will to fight. Owners are allowed to throw in the towel, and matches are stopped if a doctor judges that it is too dangerous.

Draws usually occur when both dogs will not fight or both dogs fight until the time limit. There are various other rules, including one that specifies that a dog will lose if it attempts to copulate. Champion dogs are called *yokozuna*, as in Sumo.

Dog fighting is not banned at a nationwide level, but the prefectures of Tokyo, Kanagawa, Fukui, Ishikawa, Toyama and Hokkaidō all ban the practice.

Currently, most fighting dogs in Japan are of the Tosa breed which is native to Kōchi.

## **Asia, Pakistan**

Even though it has recently been banned by law, it is still being practiced in rural Pakistan, especially in provinces such as Punjab, Azad Kashmir, Sindh and Khyber Pakhtoonkhwa.

Now Karachi, Sindh [*a county*, editor's addition] is the most popular city about pit bull fighting with the proper rules. There can apparently be as much as millions of rupees at stake for the owners of winning dogs, so different breeds have carefully been bred and selected specifically for the purpose, such as the Bully Kutta.

## **Ozeania, Australia**

Dog fighting and the possession of any fighting equipment designed for dog fighting is illegal in all Australian states and territories.

The illegal nature of dog fighting in Australia means that injured dogs rarely get veterinary treatment, placing the dog's health and welfare at even greater risk.

'Restricted Breed Dogs' cannot be imported into Australia. These include the Dogo Argentino, the Tosa, the Fila Brasileiro, the Perro de Presa Canario and the American Pit Bull Terrier.

Of these, the American Pit Bull Terrier and the Perro de Presa Canario are the only breeds currently known to exist in Australia and there are strict regulations on keeping these breeds, including a prohibition on transferring ownership.

### **Ozeania, New Zealand**

In accordance with the "Animal Welfare Act" 1999, dog fighting is illegal within New Zealand. Breeding, training or owning dogs for fighting is also illegal. [...]

### **Europe, EU, Ireland**

Dog fighting has been illegal in Ireland for over 150 years, although the sport is still popular in underground circles.

### **Europe, United Kingdom**

Dog fighting remains illegal under U.K. law. Despite periodic dog fight prosecutions, however, illegal canine pit battles continued after the "Cruelty to Animals Act" 1835 of England and Wales.

The "Protection of Animals Act" 1911 was specific in outlawing 'the fighting or baiting of animals'; however, the sport remains popular in underground circles, particularly among the gypsy<sup>1</sup> and traveller communities.

Sporting journals of the 18th and 19th centuries depict the Black Country<sup>2</sup> and London as the primary English dog fight centers of the period.

On 13 February 2019, The BBC News released an exposé on global dog fighting with strong UK links. The investigation started in June 2016, run by "Hidden-in-Sight for the League Against Cruel Sports" and latterly with the BBC. The exposé centred on a dog fighting group, out of Bulgaria, who had been shipping fighting dogs around the world to over 20 countries. This exposé was the final piece of the "Project BLOODLINE campaign" that was set up to raise awareness of this cruel sport, the current weak sentencing options in the UK and show how animal crime links closely to existing policing priorities.

### **Europe / Asia, Russia**

Although animal cruelty laws exist in Russia, dog fighting is widely practiced. Laws prohibiting dog fights have been passed in certain places like Moscow by order of that city's mayor.

In much of Russia, dog fights are legally held generally using Caucasian Shepherd Dogs, Georgian shepherds and Central Asian Shepherd Dogs. Temperament tests, which are a common and relatively mild form of dog fighting used for breeding purposes, are fairly commonplace.

Most dog fights are traditional contests used to test the stamina and ability of working dogs used to protect livestock.

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<sup>1</sup> Today, this expression is said to be politically incorrect and is mostly being exchanged to "Roma" and / or "Sinti".

<sup>2</sup> This is an area north and west of Birmingham, UK (West Midlands).

Unlike fights with pit bulls and other fighting breeds, a veterinarian is always on hand, the contests are never to the death, and serious injuries are very rare. Most fights are over in minutes when it is clear which dog is superior. At the end of three rounds, the contest is declared a draw.

### **North America, Canada**

Dog fighting has been illegal in Canada since 1892; however, the current law requires police to catch individuals during the unlawful act, which is often difficult.

### **North America, USA**

Dog fighting is a felony in all 50 U.S. states, as well as the District of Columbia, Puerto Rico, and the U.S. Virgin Islands. In most of the United States, a spectator at a dog fight can be charged with a felony while some areas only consider it a misdemeanor offense.

In addition, the federal U.S. "Animal Welfare Act" makes it unlawful for any person to knowingly sell, buy, possess, train, transport, deliver, or receive any dog for purposes of having the dog participate in an animal fighting venture.

The act also makes it unlawful for any person to knowingly use the mail service of the United States Postal Service or any instrumentality of interstate commerce for commercial speech for purposes of advertising a dog for use in an animal fighting venture, promoting or in any other manner furthering an animal fighting venture, except as performed outside the limits of the States of the United States.

In the second largest dog fighting raid in U.S. history in August 2013, the United States District Court for the Middle District of Alabama handed down the longest prison term ever handed down in a federal dog fighting case: eight years.

According to a "Michigan State University College of Law" study published in 2005, in the United States, dog fighting was once completely legal and was sanctioned and promoted during the Colonial period through the Victorian and well into the 20th century. In the second half of the 19th century, dog fighting started to be criminalized in the United States.

There is a US \$5,000 reward for reporting dog fighting to the "Humane Society of the United States". From the "HSUS": How to spot signs of dog fighting in your community: An inordinate number of pit bull-type dogs being kept in one location, especially multiple dogs who are chained and seem unsocialized;

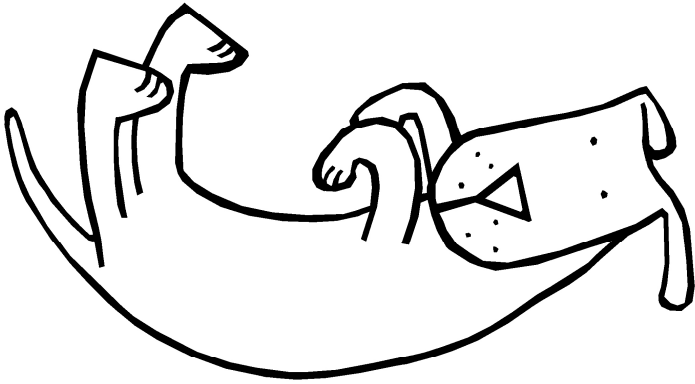
Dogs with scars on their faces, front legs, and stifle area (hind end and thighs); Dog fighting training equipment such as 'breaking sticks' or 'break sticks' used to pry apart the jaws of dogs locked in battle which are a foot long, flat on one side, and appear to be sharpened;

tires or 'spring poles' (usually a large spring with rope attached to either end) hanging from tree limbs; or unusual foot traffic coming and going from a location at odd hours.

CNN in 2007 estimated that in the United States more than 100,000 people are engaged in dog fighting on a non-professional basis and roughly 40,000 individuals are involved as professionals in the sport of dog fighting as a commercial activity. Top fights are said to have purses of \$100,000 or more.

## Ritual<sup>1</sup>:

I am giving up, then it is over quickly.



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<sup>1</sup> Image n

### III. Exploitation Rituals

#### 03. Dogs in Warfare

Wikipedia.  
This text is written in US-English.

**Dogs in warfare** have a very long history starting in ancient times. From being trained in combat, to their use as scouts, sentries, and trackers, their uses have been varied and some continue to exist in modern military usage.

## History

War dogs were used by the Egyptians, Greeks, Persians, Sarmatians, Baganda, Alans, Slavs, Britons and Romans.

Among the Greeks and Romans, dogs served most often as sentries or patrols, though they were sometimes taken into battle.<sup>[3]</sup> The earliest use of war dogs in a battle recorded in classical sources was by Alyattes of Lydia against the Cimmerians around 600 BC. The Lydian dogs killed some invaders and routed others.<sup>[4]</sup>

During the Late Antiquity, Attila the Hun used molosser [sic!] dogs in his campaigns.<sup>[1]</sup>

Gifts of war dog breeding stock between European royalty were seen as suitable tokens for exchange throughout the Middle Ages. Other civilizations used armored dogs to defend caravans or attack enemies.

In the Far East, Vietnamese Emperor Lê Lợi raised a pack of 100 hounds, tended and trained by Nguyễn Xí, whose skills were impressive enough to promote him to the commander of a shock troop regiment.<sup>[5]</sup>

Later on, Frederick the Great of Prussia used dogs as messengers during the Seven Years' War with Russia. Napoleon also used dogs during his campaigns. Dogs were used until 1770 to guard naval installations in France.

The first official use of dogs for military purposes in the U.S. was during the "Seminoles Wars".<sup>[1]</sup> Hounds were used in the American Civil War to protect, send messages, and guard prisoners.<sup>[6]</sup> General Grant recounts how packs of Southern bloodhounds were destroyed by Union troops wherever found due to them being trained to hunt men.<sup>[7]</sup>

Dogs were also used as mascots in American WWI propaganda and recruiting posters.<sup>[8]</sup>

## Timeline

Dogs have been used in warfare by many civilizations. As warfare has progressed, their purposes have changed greatly.<sup>[9]</sup>

**Mid-seventh century BC:** In the war waged by the Ephesians against Magnesia on the Maeander, their horsemen were each accompanied by a war dog and a spear-bearing attendant. Dogs were released first and broke the enemy ranks, followed by an assault of spears, then a cavalry charge.<sup>[10]</sup> An epitaph records the burial of a Magnesian horseman named *Hippaemon* with his dog *Lethargos*, his horse, and his spearman.<sup>[11]</sup>

**525 BC:** At the Battle of Pelusium, Cambyses II used a psychological tactic against the Egyptians, arraying dogs and other animals in the front line to effectively take advantage of the Egyptian religious reverence for animals.<sup>[12]</sup>

**490 BC:** At the Battle of Marathon, a dog followed his hoplite master into battle against the Persians and was memorialized in a mural.<sup>[13]</sup>

**480 BC:** Xerxes I of Persia was accompanied by vast packs of Indian hounds when he invaded Greece. They may have served in the military and were possibly being used for sport or hunting, but their purpose is unrecorded.<sup>[14]</sup>

**281 BC:** Lysimachus was slain during the Battle of Corupedium and his body was discovered preserved on the battlefield and guarded vigilantly by his faithful dog.<sup>[15]</sup>

**231 BC:** Roman consul Marcus Pomponius Matho led the Roman legions through the inland of Sardinia. The inhabitants led guerrilla warfare, against the invaders, used 'dogs from Italy' to hunt out the natives who tried to hide in the caves.<sup>[16]</sup>

**120 BC:** Bituito, king of the Arverni, attacked a small force of Romans led by the consul Fabius, using *just* the dogs he had in his army.<sup>[17]</sup>

**1500s:** Mastiffs and other large breeds were used extensively by Spanish conquistadors against Native Americans.<sup>[18]</sup>

**1914–18:** Dogs were used by international forces to deliver vital messages. About a million dogs were killed in action.<sup>[19]</sup> "Sergeant Stubby", a Bull Terrier or Boston Terrier,<sup>[2][20]</sup> has been called the most decorated war dog of World War I, and the only dog to be nominated for rank and then promoted to sergeant through combat.<sup>[21]</sup> Recognized in connection with an exhibition at the Smithsonian Institution.<sup>[21][22][23]</sup> Among many other exploits, he's said to have captured a German spy.<sup>[21]</sup> He also became mascot at Georgetown University. Rags was another notable World War I dog.

**1941–45:** The Soviet Union deployed dogs strapped with explosives against invading German tanks, with limited success.

1943–1945: The United States Marine Corps [USMC, editor's addition] used dogs, donated by their American owners, in the Pacific theater to help take islands back from Japanese occupying forces. During this period, the Doberman Pinscher became the official dog of the USMC; however, all breeds of dogs were eligible to train to be 'war dogs of the Pacific'. Of the 549 dogs that returned from the war, only four could not be returned to civilian life. Many of the dogs went home with their handlers from the war.<sup>[24]</sup> "Chips" was the most decorated war dog during World War II.

**1966–73:** About 5,000 US war dogs served in the Vietnam War (the US Army did not retain records prior to 1968); about 10,000 US servicemen served as dog handlers during the war, and the K9 units are estimated to have saved over 10,000 human lives; 232 military working dogs<sup>[25]</sup> and 295<sup>[26]</sup> US servicemen working as dog handlers were killed in action during the war. An estimated 200 Vietnam War dogs survived the war to be assigned to other US bases outside the US. The remaining canines were euthanized or left behind.<sup>[27][28]</sup>

**2011:** United States Navy SEALs used a Belgian Malinois military working dog named "Cairo" in "Operation Neptune Spear", in which Osama bin Laden was killed.<sup>[29][30]</sup>

**2019:** United States 1st SFOD-D<sup>1</sup> operators used a male Belgian Malinois named Conan during the Barisha raid.

**2020:** According to Democratic senator Richard Blumenthal, US military working dogs should be US breed instead of European. American breeders are said to become a necessity in the near term, Blumenthal said, solely due to increase in demand for the dogs.<sup>[31]</sup>

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<sup>1</sup> Special Forces Operational Detachment-Delta (Airborne).

## Roles

[...]

Dogs have been used for many different purposes. Different breeds were used for different tasks, but always met the demands of the handlers. Many roles for dogs in war are obsolete and no longer practiced, but the concept of the war dog still remains alive and well in modern warfare.

## Fighting

[...]

In ancient times, dogs, often large mastiff- or molosser-type [sic!] breeds, would be strapped with armor or spiked collars and sent into battle to attack the enemy. This strategy was used by various civilizations, such as the Romans and the Greeks. While not as common as in previous centuries, modern militaries continue to employ dogs in an attack role. SOCOM<sup>2</sup> forces of the US military still use dogs in raids for apprehending fleeing enemies or prisoners, or for searching areas too difficult or dangerous for human soldiers (such as crawl spaces).<sup>[32]</sup>

Another program attempted during World War II was suggested by a Swiss citizen living in Santa Fe, New Mexico. William A. Prestre proposed using large dogs to kill Japanese soldiers. He convinced the military to lease an entire island in the Mississippi to house the training facilities. There, the army hoped to train as many as two million dogs. The idea was to begin island invasions with landing craft releasing thousands of dogs against the Japanese defenders, then followed up by troops as the Japanese defenders scattered in confusion. One of the biggest problems encountered was getting Japanese soldiers with whom to train the dogs, because few Japanese soldiers were being captured. Eventually, Japanese-American soldiers volunteered for the training. Another large problem was with the dogs; either they were too docile, did not properly respond to their beach-crossing training, or were terrified by shellfire. After millions of dollars were spent with inconclusive results, the program was abandoned.<sup>[33]</sup>

The Soviet Union used dogs for antitank purposes beginning in the 1930s. Earlier antitank dogs were fitted with tilt-rod mines and trained to run beneath enemy tanks, which would detonate the mines automatically. However, the dogs were trained with stationary Russian tanks and very seldom ran under the moving tanks; instead, they were shot as they ran beside the moving tanks. When both Russian and German tanks were present, the dogs would preferentially run towards the familiar Russian tanks.

[...]

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<sup>2</sup> Special Operation Command.

## Logistics and Communication

About the time World War I broke out, many European communities used dogs to pull small carts for milk deliveries and similar purposes.<sup>[34]</sup> Several European armies adapted the process for military use.<sup>[35]</sup>

In August 1914, the Belgian Army used dogs to pull their Maxim guns on wheeled carriages and supplies or reportedly even wounded in their carts.<sup>[36]</sup> Two dogs of the sturdy and docile “Martin Belge” breed were used to pull each machine gun or ammunition cart. Already in common civilian use and cheap to buy and feed, the dogs proved hardier and more suitable for military use under fire than packhorses.<sup>[37]</sup>

The dogs were officially withdrawn from military use in December 1916, although several months were needed before horse-drawn carts and motor vehicles had fully replaced them.<sup>[38]</sup>

The French had 250 dogs at the start of World War I. The Dutch army copied the idea and had hundreds of dogs trained and ready by the end of World War I (the Netherlands remained neutral). The Soviet Red Army also used dogs to drag wounded men to aid stations during World War II.<sup>[39]</sup> The dogs were well-suited to transporting loads over snow and through craters.

Dogs were often used to carry messages in battle. They were turned loose to move silently to a second handler. This required a dog that was very loyal to *two* masters, otherwise the dog would not deliver the message on time or at all. Some messenger dogs also performed other communication jobs, such as pulling telephone lines from one location to another.

A 2-kilogram (4-pound) Yorkshire terrier named “Smoky” was used to run a telegraph wire through a 10-to-20-centimetre-diameter (4-to-8-inch), 21-metre-long [sic!] (70-foot) pipe to ensure communication without moving troops into the line of fire.

## Mascots

Dogs were often used as unit mascots for military units. The dog in question might be an officer's dog, an animal that the unit chose to adopt, or one of their canines employed in another role as a working dog. Some naval dogs such as “Sinbad” and “Judy” were themselves enlisted service members. Some units also chose to employ a particular breed of dog as their standard mascot, with new dogs replacing the old when it died or was retired. The presence of a mascot was designed to lift morale, and many were used to this effect in the trenches of World War I. An example of this would be “Sergeant Stubby” for the US Army.<sup>[40]</sup>

## Medical Research

In World War II, dogs took on a new role in medical experimentation, as the primary animals chosen for medical research.<sup>[41]</sup> The animal experimentation allowed doctors to test new medicines without risking human lives, though these practices came under more scrutiny after the war. The United States' government responded by proclaiming these dogs as heroes.

The Cold War sparked a heated debate over the ethics of animal experimentation in the U.S., particularly aimed at how canines were treated in World War II.<sup>[41]</sup> In 1966, major reforms came to this field with the adoption of the “Laboratory Animal Welfare Act”.<sup>[42]</sup>

## Detection and Tracking

Many dogs were used to locate mines. They did not prove to be very effective under combat conditions. Marine mine detecting dogs were trained using bare electric wires beneath the ground surface.<sup>[43]</sup> The wires shocked the dogs, teaching them that danger lurked under the soil.

Once the dog's focus was properly directed, dummy mines were planted and the dogs were trained to signal their presence. While the dogs effectively found the mines, the task proved so stressful for the dogs they were only able to work between 20 and 30 minutes at a time. The mine-detecting war dogs anticipated random shocks from the heretofore friendly earth, making them extremely nervous. The useful service life of the dogs was not long. Experiments with laboratory rats show that this trend can be very extreme; in some tests. [sic!] rats even huddled in the corner to the point of starvation to avoid electric shock.

Dogs have historically also been used in many cases to track fugitives and enemy troops, overlapping partly into the duties of a scout dog, but use their olfactory skill in tracking a scent, rather than warning a handler at the initial presentation of a scent.

## Scouts

Some dogs are trained to silently locate booby traps and concealed enemies such as snipers. The dogs' keen senses of smell and hearing would make them far more effective at detecting these dangers than humans.

The best scout dogs are described as having a disposition intermediate to docile tracking dogs and aggressive attack dogs.<sup>[44]</sup> Scouting dogs are able to identify the opposing threat within 1,000 yards<sup>3</sup> of area. This method of scouting is more efficient compared to human senses.<sup>[45]</sup>

Scout dogs were used in World War II, Korea, and Vietnam by the United States to detect ambushes, weapon caches, or enemy fighters hiding under water, with only reed breathing straws showing above the waterline. The US operated a number of scout-dog platoons (assigned on a handler-and-dog team basis to individual patrols) and had a dedicated dog-training school in Fort Benning, Georgia.<sup>[44]</sup>

## Sentries

One of the earliest military-related uses, sentry dogs were used to defend camps or other priority areas at night and sometimes during the day. They would bark or growl to alert guards of a stranger's presence. During the Cold War, the American military used sentry dog teams outside of nuclear weapons storage areas. A test program was conducted in Vietnam to test sentry dogs, launched two days after a successful Vietcong attack on Da Nang Air Base (July 1, 1965). Forty dog teams were deployed to Vietnam for a four-month test period, with teams placed on the perimeter in front of machine gun towers / bunkers. The detection of intruders resulted in a rapid deployment of reinforcements. The test was successful, so the handlers returned to the US while the dogs were reassigned to new handlers. The Air Force immediately started to ship dog teams to all the bases in Vietnam and Thailand.

The buildup of American forces in Vietnam created large dog sections at USAF<sup>4</sup> Southeast Asia (SEA) bases; 467 dogs were eventually assigned to Bien Hoa, Binh

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<sup>3</sup> Equals 91,44 meters.

<sup>4</sup> United States Airforce.

Thuy, Cam Ranh Bay, Da Nang, Nha Trang, Tuy Hoa, Phù Cát, Phan Rang, Tan Son Nhut, and Pleiku Air Bases. Within a year of deployment, attacks on several bases had been stopped when the enemy forces were detected by dog teams. Captured Vietcong told of the fear and respect that they had for the dogs.

The Vietcong even placed a bounty on lives of handlers and dogs. The success of sentry dogs was determined by the lack of successful penetrations of bases in Vietnam and Thailand. "The United States War Dogs Association" estimated that war dogs saved over 10,000 U.S. lives in Vietnam.<sup>[46]</sup> Sentry Dogs were also used by the Army, Navy, and Marines to protect the perimeter of a large bases

## **Modern Uses**

Contemporary dogs in military roles are also often referred to as police dogs, or in the United States and United Kingdom as a military working dog (MWD), or "K-9". Their roles are nearly as varied as those of their ancient relatives, though they tend to be more rarely used in front-line formations. As of 2011, 600 U.S. MWDs were actively participating in the conflicts in Iraq and Afghanistan.<sup>[47]</sup>

Traditionally, the most common breed for these police-type operations has been the German Shepherd; in recent years, a shift has been made to smaller dogs with keener senses of smell for detection work, and more resilient breeds such as the "Belgian Malinois" and "Dutch Shepherd" for patrolling and law enforcement. All MWDs in use today are paired with a single individual after their training. This person is called a handler. While a handler usually does not stay with one dog for the length of either's career, usually a handler stays partnered with a dog for at least a year, and sometimes much longer.

The latest canine tactical vests are outfitted with cameras and durable microphones that allow dogs to relay audio and visual information to their handlers.

In the 1970s, the US Air Force used over 1,600 dogs worldwide. Today, personnel cutbacks have reduced USAF dog teams to around 530, stationed throughout the world. Many dogs that operate in these roles are trained at Lackland Air Force Base, the only United States facility that currently trains dogs for military use.<sup>[48]</sup>

Change has also come in legislation for the benefit of the canines. Prior to 2000, older war dogs were required to be euthanized. The new law permits adoption of retired military dogs.<sup>[48]</sup> One notable case of which was "Lex", a working dog whose handler was killed in Iraq.

Numerous memorials are dedicated to war dogs, including at "March Field Air Museum" in Riverside, California,<sup>[49]</sup> the "Infantry School" at Fort Benning, Georgia,<sup>[49]</sup> at the Naval Facility, Guam, with replicas at the University of "Tennessee College of Veterinary Medicine" in Knoxville,<sup>[50]</sup> the "Alfred M. Gray Marine Corps Research Center" in Quantico, Virginia,<sup>[51]</sup> and the "Alabama War Dogs Memorial" at the "USS Alabama Battleship Memorial Park" in Mobile, Alabama.<sup>[52]</sup>

## **Law Enforcement**

As a partner in everyday military police work, dogs have proven versatile and loyal officers. They can chase suspects, track them if they are hidden, and guard them when they are caught. They are trained to respond viciously if their handler is attacked, and otherwise not to react at all unless they are commanded to do so by their handler. Many police dogs are also trained in detection, as well.

## Drug and Explosives Detection

Both MWDs and their civilian counterparts provide service in drug detection, sniffing out a broad range of psychoactive substances despite efforts at concealment. Provided they have been trained to detect it, MWDs can smell small traces of nearly any substance, even if it is in a sealed container. Dogs trained in drug detection are normally used at ports of embarkation such as airports, checkpoints, and other places where security and a need for anticontraband measures exist.

MWDs can also be trained to detect explosives. As with narcotics, trained MWDs can detect minuscule amounts of a wide range of explosives, making them useful for searching entry points, patrolling within secure installations, and at checkpoints. These dogs are capable of achieving over a 98% success rate in bomb detection.<sup>[53]</sup>

## Intimidation

The use of MWDs on prisoners by the United States during recent wars in Afghanistan and Iraq has been controversial.

**Iraq War:** The United States has used dogs to intimidate prisoners in Iraqi prisons.<sup>[54]</sup> In court testimony following the revelations of Abu Ghraib prisoner abuse, it was stated that Colonel Thomas M. Pappas approved the use of dogs for interrogations. Private Ivan L. Frederick testified that interrogators were authorized to use dogs and that a civilian contract interrogator left him lists of the cells he wanted dog handlers to visit. 'They were allowed to use them to ... intimidate inmates', Frederick stated. Two soldiers, Sergeant Santos A. Cardona and Sergeant Michael J. Smith, were then charged with maltreatment of detainees, for allegedly encouraging and permitting unmuzzled working dogs to threaten and attack them. Prosecutors have focused on an incident caught in published photographs, when the two men allegedly cornered a naked detainee and allowed the dogs to bite him on each thigh as he cowered in fear.<sup>[55]</sup>

**Guantanamo Bay:** The use of dogs to intimidate prisoners in Iraq is believed to have been learned from practices at "Guantanamo Bay Naval Base".<sup>[55]</sup> The use of dogs on prisoners by regular U.S. forces in "Guantanamo Bay Naval Base" was prohibited by Donald Rumsfeld in April 2003. A few months later, revelations of abuses at Abu Ghraib prison were aired, including use of dogs to terrify naked prisoners; Rumsfeld then issued a further order prohibiting their use by the regular U.S. forces in Iraq.<sup>[56]</sup>

## Retirement

Traditionally, as in World War II, US MWDs were returned home after the war, to their former owners or new adopted ones. The Vietnam War was different in that US war dogs were designated as expendable equipment and were either euthanized or turned over to an allied army prior to the US departure from South Vietnam.<sup>[57]</sup>

Due to lobbying efforts by veteran dog handlers from the Vietnam War, Congress approved a bill allowing veteran US MWDs to be adopted after their military service. In 2000, President Bill Clinton signed a law that allowed these dogs to be adopted,<sup>[58]</sup> making the Vietnam War the only American war in which US war dogs never came home.<sup>[28][59]</sup>

## Other Roles

Military working dogs continue to serve as sentries, trackers, search and rescue, scouts, and mascots. Retired MWDs are often adopted as pets or therapy dogs.

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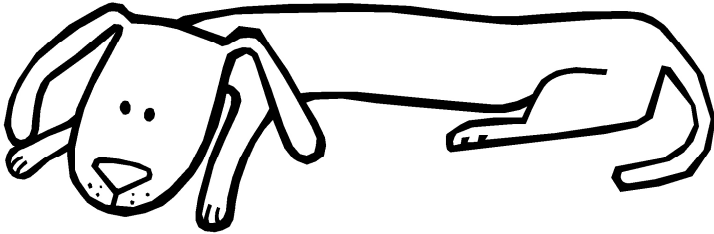
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## Ritual<sup>1</sup>:

I am crawling under tanks,  
there I won't hear the falling bombs!



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<sup>1</sup> Image o

<b>III. Exploitation Rituals</b> <b>04. Sexual Violence</b>	Publisher Christoph T. M. Krause
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This section is an unappealing part of rituals.

For many years, we have been shocked about reports of sexual violence against children. “Normal“ people consider this kind of crime to be incomprehensible and the topic is just as unbearable when it comes to dogs (as well as all other animals of course). Let me strongly assure you that I won’t present any voyeuristic details here.

Contrary to expectations, the legal setting on the subject of “sexual violence“ is similarly intolerable. Since issues with violence against children are often similar to sexual violence against dogs, we will start with the topic of children at this point:

Sexual violence against children is currently called “sexual abuse“, which implies that the positive opposite of the expression “abuse“ is “use“. Since children have their own human right it is forbidden to use or abuse them. Today you would only use the term violence. This paradigm shift (in Germany) will also become a law in the future following an expected amendment to the law (as of 2020).

Even if it does not look like violence at first, sexual abuse in the “old“ sense has always been violence because it is exercised from a position of superior strength and power over the weaker party:

**“Violence**

**1. Behaviour involving physical force intended to hurt, damage, or kill someone or something. [...]**

**1.1. Law [:, editor’s edition] The unlawful exercise of physical force or intimidation by the exhibition of such force. [...]**

**2. Strength of emotion or of a destructive natural force.”<sup>1</sup>**

Now let’s move on to dogs (and other animals in general):

In the Federal Republic of Germany, violence against dogs is forbidden in the Animal Protection Act but sexual relations with animals are not forbidden:

***“The following shall be punished by imprisonment for up to three years or by a fine***

- 1. whoever kills a vertebrae animal without a sensible reason or***
- 2. a) out of crudeness causes significant pain or suffering or***
- 2. b) prolonged or recurring significant pain or suffering to a vertebrae animal.“<sup>2</sup>***

<sup>1</sup> « Definition of Violenze ». Oxford University Press. Lexico.com. Internet quoting. URL : <https://lexico.com/definition/violence>. Status: Dec. 26<sup>th</sup>, 2020.

<sup>2</sup> German Federal Ministry of Justice and Consumer Protection, translated by Angelika Hinchcliffe, UK.

The previous § 175 b (fornication with animals) was deleted on June, 25<sup>th</sup>, 1969:

**“§ 175b**

*The unnatural fornication which is carried out by a human with an animal is punishable by imprisonment; the loss of civil rights can also follow.”<sup>3</sup>*

This deletion in 1969 leaves us with a dilemma. It is illegal to distribute images of sex with animals but the act itself is not illegal.

Just as zoophilia<sup>4</sup> (previously sodomy) is not a crime and people can feel free to exercise sexual violence against animals, in this case dogs, without any kind of legal recourse.

Should such an act become known, the owner of the dog victim is only left with the moral support of friends, family and therapists. Legally, this terrible act remains unpunished.

It seems as though users of sexual violence have free rein; animals can't talk and tell us about this act. Therefore, perpetrators feel safe and within their right, otherwise they would not freely speak about this taboo subject on the internet or even publish, exchange and sell pictures and videos despite the ban.

At this point, we have the obligation as authors to provide sources for our theses and claims. We would like to avoid this so as not to support the perpetrators involuntarily through republication. However, relevant third-party sources are publicly accessible to everyone.

Covering this frightening topic shows that there are counterproductive or criminal rituals that stem from the dark side of the human soul. They are celebrated by thousands of people in online forums.

We should be fighting for this practice to be banned in its entirety. There is no need to discuss this.

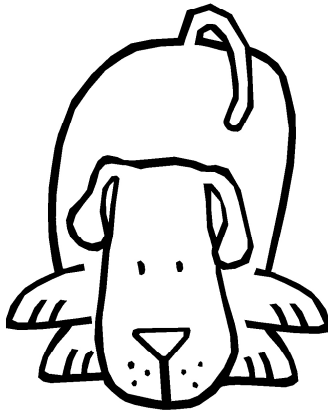
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<sup>3</sup> German Federal Ministry of Justice and Consumer Protection, translated by Angelika Hinchcliffe, UK.

<sup>4</sup> Zoophilia (from Ancient Greek ζῷον zōon, English animal, creature' and -philia) refers to a sexual or romantic attraction to animals. Zoophilia can include sexual acts but also preferences that benefit the sexual satisfaction of the human only secondarily, sometimes unconsciously. The term was first used in 1896 by Viennese psychiatrist Richard von Krafft-Ebing in his book *Psychopathia sexualis*. The equivalent colloquial expression is sodomy. Since the revised version of the DSM-III (1987), zoophilia is listed among the unspecified paraphilia (sexual deviations of the social norm). According to ICD-10 (F65.8), zoophilia is a disordered sexual preference. However, more recent studies paint a more differentiated picture [...]. Source: Internet quoting. 2020. URL: <https://de.wikipedia.org/wiki/Zoophilien>. Wikipedia, Keyword Zoophilia, Status: July, 2nd, 2020. Translated by Angelika Hinchcliffe, UK.

## Ritual<sup>1</sup>:

I am feeling so ashamed!



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<sup>1</sup> Image p

## **A Special Kind of Punishment.**

In the Middle Ages, we see several traces of violence, torture and draconian punishment which makes it no surprise that dog carrying is part of that.

Dog carrying was a form of punishment that seems funny or ridiculous to us today.

This punishment only served the shameful disparagement of mostly “noble“ people,

***“The nobility was once understood to be only the counts and the next rulers after them (ordo patricius (hereditary nobility) the Romans); Günther calls them free or freemen.”<sup>2</sup>***

these were people of “sublime disposition“ (nobility). In the Middle Ages there was a society of different standings, which essentially consisted of three groups:

1. The clergy, responsible for people’s souls, today you would call this pastoral care; of course, the clergy also had a role in the political governance.
2. The nobility, consisting of lower and high nobility. This group did not only include the

***“lower, but also those of excellent standing.”<sup>3</sup>***,

to which the knights were subordinate as a military force and were responsible for national defence and conquest crusades.

3. Farmers and free citizens, which made up the majority of the people and were responsible for work, namely production and agriculture.

An important feature of the “noble people“ was that they had the right to hunt which people in lower standings were denied. The right to hunt was a social code of honour.

Even the Romans and Greeks only used forms of social disparagement (like dog carrying) on noble people as those of other social classes were not “worthy“ of being humiliated.

So dog carrying was mostly used for “noble“ people:

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<sup>1</sup> Quoted after Demel, Theophil Joseph, all quotes translated by Angelika Hinchcliffe, UK.

<sup>2</sup> Ibid., p. 716, line 44-47.

<sup>3</sup> Ibid., p. 715, line 49-50

***“the nobleman is required to carry a dog, the knight a chair, the farmer a plough wheel from one district to the next.”<sup>4</sup>***

The reasons for the punishment of dog carrying were mostly:

***“Disturbance of peace, fire, robbery”<sup>5</sup>***, even if someone dared ***“to be hostile to the country”<sup>6</sup>***, public riots and raids.

During an attack Gerhard, Lord of Querfurt

***“attacked Decan Heinrich of Magdeburg, a pious man and the light of his church, on the royal road, threw him on the ground together with his helpers and robbed him of his eyes ...”<sup>7</sup>***

Duke Eberhard

***“gathered a small group of people, occupied a town called Ebmerum, set it on fire and killed all residents, no matter their age or gender....”<sup>8</sup>***

Others disturbed

***“the country through sword and fire, through public turmoil, or by robbery, in the king’s absence, to make enemies with the country. Before one had to pay the sacrilege with one’s blood, if he was a freeman he had to carry a dog on his shoulders to the next neighbouring district; if he was not, he ought to carry a chair. The Palatine Count, who was famous as well, did not get rid of this disgrace and carried the barking being on his shoulders in front of the crowd. Ten other counts who had committed the same crime stood by and bent their noble necks under the dogs.”<sup>9</sup>***

They ***“provoked civil wars”*** and ***“devastated everything through robbery and fire”<sup>10</sup>***. Others made insults to ruling counts.

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<sup>4</sup> Ibid., p. 714, 49-52

<sup>5</sup> Ibid., p. 714, 46-47, quoted after “Günther, ein alter Dichter Deutschlands [Günther, an old poet from Germany] (in the 5th book Ligur., in which he also describes Barbarossa’s acts).”

<sup>6</sup> Ibid., p. 714, line 64, quoted after “Günther, ein alter Dichter Deutschlands [Günther, an old poet from Germany] (in the 5th book Ligur., in which he also describes Barbarossa’s acts).”

<sup>7</sup> Ibid., p. 714, line 92-95, quoted after „Arnold, Abt von Lübeck [Arnold, abbot of Lübeck], in his chronicle of slaves (Book VII. chapt. 2)

<sup>8</sup> Ibid., p. 713, line 06-09.

<sup>9</sup> Ibid., p. 714, line 62-72, quoted after “Günther, ein alter Dichter Deutschlands [Günther, an old poet from Germany] (in the 5th book Ligur., in which he also describes Barbarossa’s acts).”

<sup>10</sup> Ibid., p. 715, line 36.

They were “**disloyal, shameful people**“<sup>11</sup>, who committed „**felonies**“<sup>12</sup>, all in all, they were the ones who turned against the ruling feudal order and disrupted it, uttered objection and were considered disloyal.

The punishment of dog carrying came with other (additional) punishments, i.e. for the above-mentioned robbery

**“One thousand marks of silver for atonement ... to leave one hundred marks of silver from one’s fiefdom for the larger church, to take the vow of vassalage with other nobles and to endure the military punishment with nine other fighters, which consisted of everyone having to carry a doggy from the place of the committed wrongdoing to the gate of the large church.”**<sup>13</sup>

## The Process of Dog Carrying.

Not only were normal dogs used but also “**mangily dogs**“<sup>14</sup> that would “**defile**“<sup>15</sup> the carrier, this was especially disgraceful. In addition, “**their beards would be shaved**“<sup>16</sup> (which was considered an incredible dishonour) or the delinquent was “**expelled from the country**“<sup>17</sup>. As a result, one became a kind of outcast and was dependent on “asylum” in neighbouring principalities.

The bending of the neck under the dog, before picking it up was also considered a disgrace.

The delinquent usually had to carry the dog from one district to the next “about 1000 steps“, which was approximately one “**German mile**“<sup>18</sup> (7,553 meters)

**“from the place of the committed wrongdoing to the gate of the large church...”**<sup>19</sup>

or else:

**“all leaders of the soldiers, that had assisted him would be given the insulting punishment of carrying dogs to the royal city of Magdeburg.”**<sup>20</sup>

or:

**The neglect of the duty... of guarding the court or empire of the count and of protecting and defending the count“**<sup>21</sup>

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<sup>11</sup> Ibid., p. 716, line 39

<sup>12</sup> Ibid., p. 716, line 57.

<sup>13</sup> Ibid. p. 714, line 96-97+715, line 01-05, quoted after „Arnold, Abt von Lübeck [Arnold, abbot of Lübeck], in his chronicle of slaves (Book VII. chapt. 2).

<sup>14</sup> Ibid., p. 714, line 28-29+715, line 20.

<sup>15</sup> Ibid., p. 714, line 29.

<sup>16</sup> Ibid., p. 714, line 30.

<sup>17</sup> Ibid., p. 714, line 30-31

<sup>18</sup> Ibid., p. 714, line 55+715, line 23.

<sup>19</sup> Ibid., p. 715, line 04-05.

<sup>20</sup> Ibid., p. 713, line 11-14.

was punished. A fine (i.e. 200 talents) and death were also alternatives for punishment, as well as additional and accompanying punishments, where dog carrying right before the death sentence should cause additional "**humiliation**"<sup>22</sup> to the person in an insidious manner.

The goal was to produce "**disgrace, shame and dishonour**"<sup>23</sup> to let the delinquent know how severely he had violated the principles and tasks of this society. Dog carrying was also a military punishment which in special cases was used to command additional and new wars for the count.

Instead of dogs, knights "only" had to carry the saddle, this form of humiliation turned the person to be punished into someone literally "**dropped**" from knighthood (and the saddle of his horse), he was now "**on foot**"<sup>24</sup>, without honour.

Farmers should use their ploughs as much as possible instead of causing disturbances. That is why they were made to carry a plough wheel, it was seen as "**a sign of laziness, cowardice and wickedness**"<sup>25</sup>. Farmers now belonged to the "**common folk**"<sup>26</sup>.

## Where did this Punishment Come from?

Dog carrying was an old punishment, it was already used in the times of "**the Franks, the Swabians, the Saxons and Bohemians**"<sup>27</sup>. Stemming from old tradition "**through custom and habit**"<sup>28</sup>, without ever being written down, it became law after a while.

"**An old habit [...] turned into law**"<sup>29</sup>, even before the time of Otto the Great. Friedrich [*seemingly Rothbart, called Barbarossa, editor's note*] adapted it again after it had been forgotten for some time.

In 1829, people already wondered if this punishment came from abroad? Maybe "from the Greeks through the Scythians to Bohemia and then to the Germans?" The Greeks had similar versions of dog carrying that were used for atonement and cleansing, the "turning of the dog" was not a punishment in Greece, it was more of an admonition due to "defilement".

## Effects and Consequences

The purpose of the criminal proceedings was to convey to the delinquent "**that he should keep quiet in the future instead of joining the hype**"<sup>30</sup>. In any case, the punishment "**made a deep impression on all German counts**"<sup>31</sup>.

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<sup>21</sup> Ibid., p. 716, line 24-27.

<sup>22</sup> Ibid., p. 714, line 48

<sup>23</sup> Ibid., p. 715, line 29-32.

<sup>24</sup> Ibid., p. 716, line 72-73.

<sup>25</sup> Ibid., p. 716, line 63.

<sup>26</sup> Ibid., p. 716, line 66-67.

<sup>27</sup> Ibid., p. 715, line 08-09.

<sup>28</sup> Ibid., p. 715, line 11.

<sup>29</sup> Ibid., p. 715, line 12-13, quoted after Otto v. Freysingen.

<sup>30</sup> Ibid., p. 714, line 56-58.

<sup>31</sup> Ibid., p. 713, line 01 of the footnote after line 14.

Contrary to our expectations nowadays, the dog was seen as a symbol and pattern of loyalty. If this was violated, the dog also had to suffer the punishment of the people indirectly.

If we, as modern people and dog lovers, imagine this kind of exploitation ritual, what does this procedure mean for the dog involved?

Of course, the dog didn't calmly remain on the neck of the delinquent, it was probably tied to his limbs or sedated.

What kind of fear it must have endured about what was happening to it? A dog that was not tied up and/or sedated would kick and try to free itself! What's more, an adult dog weighs a significant amount. Not even a strong man would be able to tame a dog that is defending itself and kicking. What must these delinquents have felt when they had such a heavy "lump" on their necks?

However, in the end, you have to note that the dog was not chosen as a means for punishment because it was seen as "lowly", unclean or worthless.

The opposite is true:

***"just as the dog is a symbol of loyalty to his master, in the same way, the noble person who commits a breach of fiefdom should be presented to the people as a disloyal and bad person towards his count and benefactor through the carrying of the symbol of loyalty, the dog, on his shoulders."***<sup>32</sup>

In this way, the dog is just the means to an end and is indirectly truly appreciated. If one looks at this whole situation with the dog in mind you will still inevitably arrive at the conclusion that dog carrying is an exploiting of the dog.

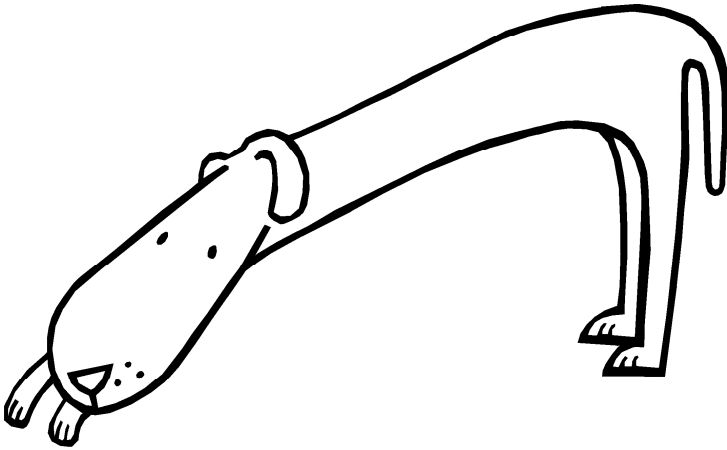
In the end, we are unable to imagine what this does to all the people involved and if we try, the initial laughter about this practice which would seem silly to us today, would stop abruptly.

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<sup>32</sup> Ibid., p. 716, line 11-17.

## Ritual<sup>1</sup>:

I am making myself round, which will help you with your punishment.



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<sup>1</sup> Image q

<b>III. Exploitation Rituals</b> <b>06. Dog Spinning in Bulgaria</b>	Publisher Christoph T. M. Krause
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From 1860 onwards and until it was banned in 2006, a brutal ritual, apparently stemming from pagan times, was carried out in Bulgarian villages. The horrifying procedure took place from 1860 onwards, annually in March, which was the start of the fasting period.

The residents drove their dogs to a river or other body of water near the villages. Ropes were tied around their dogs' bodies which were then attached to a rope hanging across the river. The dogs hung like a sack on a hook.

The terrified animals were then moved in a twisting motion through the use of ropes that lead down to "operators" stationed on the ground. They did this until the ropes, the dogs were attached to, couldn't be twisted any further. The rotational movement created a strong tension, similar to a spring.

This tension was released like a tension spring as soon as the operators let go of the ropes causing the dogs to turn back into their starting position at an incredible speed.

The dogs usually became unconscious due to this rapid movement, as the tension of the twisted ropes exerted a lot of pressure on the dogs' chests. Furthermore, the speed of rebounding ropes and the resulting whirl contributed to the dogs falling unconscious.

Mostly, the dogs were set free when they sprung back to their original position and fell into ice-cold water. The shock of the cold water woke them up if they were lucky. They were then able to swim back to the shore, being scared to death.

Some animals already died in the water because they weren't able to wake up in time or suffered a heart attack due to the shock of the cold water.

This barbaric procedure was supposed to protect the villages from evil spirits and the dogs from rabies.

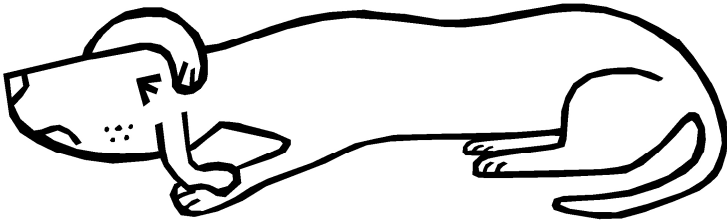
As if it was progress, this ritual was introduced in the 19th century to alleviate an earlier even worse form of torture in which dogs were beaten and whipped until the evil spirit of rabies left their bodies.

Despite the ban imposed by the Bulgarian government in 2006, the law was broken in 2011 and the ritual was practised once more in a village. The mayor argued that the dogs wouldn't mind the ritual, they would only get wet for 10-15 seconds which wouldn't harm them...

Thanks to worldwide protests and pressure from animal protection organisation all of the world, rational people were able to bring an end to these acts.

## Ritual<sup>1</sup>:

I am feeling dizzy, I am playing dead!



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<sup>1</sup> Image r



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<b>IV. Sources and Conclusion</b>	
<b>03. Image Sources</b>	
<b>Place of Image</b>	<b>Kind of Image</b>
Cover Design.	<p>a. Template: Publisher Tredition.</p> <p>b. Image <b>01</b> “Man with His Dog”. Photo from Private Photo Collection Of Editor Krause, Christoph T. M. EU-D, Cologne. Circa 2000.</p> <p>c. Technical Formatting: Boyce, Tami. USA, Charleston, SC. 2020.</p>
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II.02. Chicken and Liverwurst.	Image <b>04</b> , p. 58. Photograph of „Tina“ + „Mickey“. Editor’s private photo collection. Krause, Christoph T. M. EU-D, Cologne. Circa 1999.
II.06. His Name was Lux.	Image <b>05</b> , p. 70. Photography by Krause, Werner and Dog “Lux“. Private Photo Collection of Co-Author Krause, Werner. EU-D, Saarland, Überherrn, Linsler Hof. Circa Midth of 1950s.
II.07. Smth of a German Shepherd.	Image <b>06</b> , p. 74. Photography by Treder, Sigmund and Dogs. Co-Author Treder, Sigmund’s private photo collection. EU-D, Berlin, Pichelswerder, Dog Walking Area. Circa 2010s.
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<b>IV. Conclusion</b> <b>04. Epilogue</b>	Publisher Christoph T. M. Krause
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We've looked at a range of rituals from different origins together. One thing became very clear throughout this:

Rituals are an important part of all of our lives and our community. Dogs are in no way inferior to humans in terms of ritualisation. Oftentimes the "mutual" training of each other doesn't work without rituals or only works poorly.

But rituals are also proof of the intelligence needed and required for the idea and realisation of those rituals in a society with multifunctional and complex demands and challenges. This is needed on both "sides". A society that values guiding principles and habituation to the same degree as empathy and compassion so that a regulated but also enriching and fulfilling cooperation is possible.

Rituals act as the common fuel for a functional coexistence which is so important in the interaction of quite different but at the same time similar species such as dog and man.

The development of a deep bond and love is not comprehensible without rituals. We should use them and appreciate them because they give us the biggest gift of a symbiosis between dog and man:

Friendship and love while spending life together.

For many people nowadays, this shared life also ends in a ritual "afterwards", a ritual of farewell and homage to our friend. Some people bury their friend, others cremate him, others scatter his ashes where they used to walk together.

Let's use the rituals that have become so familiar to us in order to experience every day what a gift the dog is willing to give us every minute of our shared existence, and let's honour its memory, if it ever has to leave, until the end of the time that we still have.

**IV. Conclusion**  
**05. How Dog Came to Man...**

## **How Dog came to Man...**

When the great spirit had created everything,  
he decided to separate the world  
of humans and animals.

He gathered all animals  
on a large plain and  
drew a line on the ground.

He commanded the humans  
to stand on one side,  
but he commanded the animals  
to stand on the other side.

The line split apart and became  
a large impassible chasm.

But at the very last moment,  
the dog jumped over the chasm and  
stood next to the human.

A Native American Saying