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**Good to Eat, Good to Live with:
Nomads and Animals
in Northern Eurasia
and Africa**



Edited by

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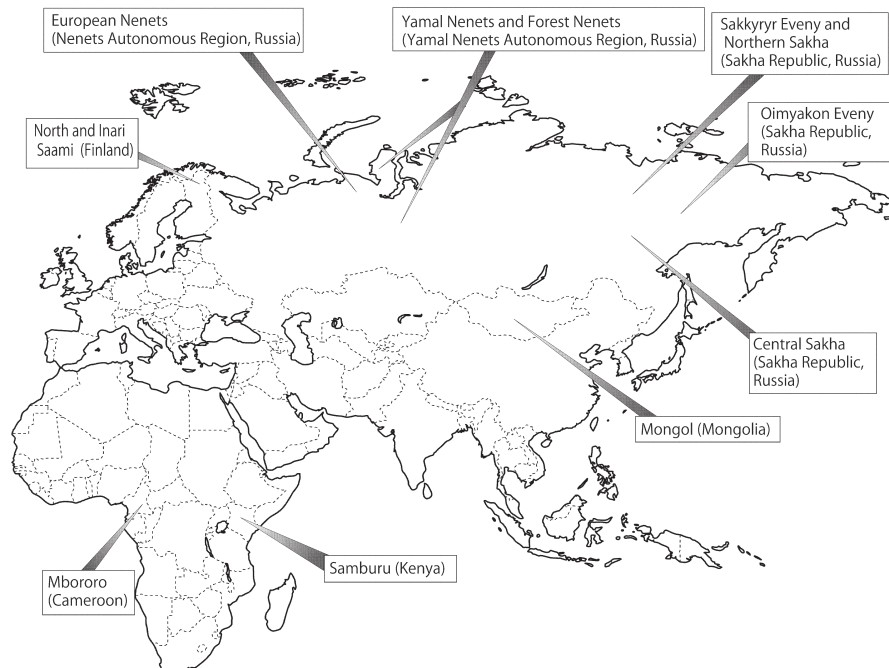
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GREETINGS FROM THE FIELD TO THE CONTRIBUTORS



Dear friends and colleagues.

Many greetings to you from Sakkyryr [Eveno-Bytantay district, Sakha Republic, East Siberia]. I congratulate you and all colleagues whom I don't know personally and everybody at your conference for the beginning of this interesting work on the study of such an interesting socio-economic topic among all peoples engaging in animal husbandry and leading a way of life and subsistence that is traditional for ancient ethnic groups. I think that questions of herding are still understudied and therefore bear a big scientific potential for researchers. Herding is an ancient profession with a big significance for the evolution of humans and forms an integral part of human cultural development. I think that all herding peoples are very close to each other in their practical work, and they can communicate on some questions of their profession almost without the help of dictionaries.

I wish all participants a productive work and broadening of scientific studies to all those places in the world where humans engage with the animal-world in one way or the other.

Particular greetings to all of those with whom I had the honour to meet.

I wish all of you a blessed life and creative success in your academic work.

Respectfully to all participants of this academic forum.

Innokentii Alexeevich Ammosov, May 13, 2009



Здравствуйте дорогие друзья-коллеги.

Привет вам из Саккырыра! Поздравляю вас и ваших коллег с которыми я не знаком и всех присутствующих в конференции с началом интересной работы по изучению такой интересной социально-экономической темы всех народов которые занимаются животноводством и ведут традиционный для древних этносов образ жизни и жизнеобеспечения.

Мне кажется вопросы пастушества в настоящее время мало изучены и представляют большой научный интерес для изучающих. Пастушество – древнейшая профессия которая имело большое значение для эволюции человека и как целостная часть развития человеческой культуры. Мне кажется все пастушеские народы по своей работе очень близки и по некоторым вопросам своей специальности они могут общаться почти без словоря. Желаю всем участникам продуктивной работы и расширения научных изысканий по всему миру где человек так или иначе общается с животным миром. Привет всем с кем я имел честь знакомится. Желаю вам всем жизненных благ и творческих успехов в вашей научной деятельности.

С уважением всем участникам научного форума, Иннокентий.

PREFACE



The social significance of animals has been at the heart of some of modern anthropology's most influential contributions, from the seminal works by Evans-Pritchard, Herskovits' *Cattle Complex in East Africa*, Rappaport's *Pigs for the Ancestors*, Itani's theory of the evolution of social structure, from a perspective combining primatology with anthropology, and recent interdisciplinary efforts such as Bekoff's four-volume *Encyclopedia of Human-Animal Relations*. Much of the ethnographic record in this direction was produced about nomadic pastoralist societies in different regions, while cross-regional analysis of social significance with theoretical integration was undertaken by fewer studies (Blench, 2001; Ellen & Fukui (eds.), 1996; Galaty & Johnson (eds.), 1990; Ingold, 1980).

The idea for this volume was, therefore, to bring together scholars of pastoralism to focus on the significance that animals have for individuals, societies, and cultures, comparing the situation in the circumpolar North to that of other pastoralist areas. The editors decided to start the process by inviting selected scholars from Japan and Finland to a seminar on the topic organized by the Center for Northeast Asian Studies (CNEAS), Tohoku University, and the Arctic Centre, University of Lapland. The title of the seminar, which was held from May 15 to 18, 2009, in Sendai, Japan was "The Social Significance of Animals in Nomadic Pastoral Societies of the Arctic, Asia, and Africa."

Both the seminar and this book are the outcome of a collaboration between two anthropologists of Siberia and Russian North: Florian Stammler, a visiting associate professor at CNEAS, Tohoku University, in Sendai, Japan from January to July 2009, and Hiroki Takakura, Associate Professor at CNEAS. Presentations by eight researchers each from Finland and Japan formed the basis for discussions during the seminar with 24 participants in total.

The main purpose of the seminar was to compare pastoralism in its contemporary practice in the Arctic, Africa and Central Asia to explore theoretical implications beyond regions. When Takakura and Stammler started fieldwork in Siberia just after the collapse of the Soviet regime, they realized how little was known about the diversity of livelihoods among Arctic pastoralists and how rich the history of African and Central Asian pastoralist studies in ethnography, methodology, and theory was in comparison. Almost two decades of Siberian and northern anthropological field studies are now producing fruitful ethnographical descriptions and advancing novel theories that have placed the North on the map of significant regions for the discipline. While the regional orientation is comparative, this volume, nonetheless, has a strong focus on the North. Indeed, to our knowledge, this is the first volume where scholars of the North take the lead in anthropological analysis in this field and invite other scholars to contribute cases and analysis for general theory building.

One region in East Siberia figures particularly strongly in this volume and presents a useful regional bridge between northern and southern pastoralism. The inte-

grated economy in the area surrounding Sakkyryr (Eveno-Bytantay district, Sakha Republic, East Siberia) unites the use of “southern” animals, such as the horse and the cattle, to the typical northern reindeer pastoralism.

Discussions during the seminar built fruitful academic dialogues between “south” and “north” in studies of pastoralism. While the conceptual axis for the comparison was predominantly the anthropological analysis of human-animal relations, we also include interdisciplinary approaches, such as sociology, biology, and art and science, in order to develop a holistic understanding of social and cultural significance.

The publications that resulted from this cross-regional dialogue incorporate insights from the seminar discussions, where we realized how the topic of the social significance of animals in human-animal relations is focused yet broad enough to provide a useful framework for understanding various aspects of the lives of pastoralists and their neighbors both in historical and contemporary settings.

We adopted a thorough internal peer-review policy on the “single blind” principle; each paper was evaluated by two reviewers, whose identities were unknown to the authors. All papers in this publication, therefore, have been revised at least once. The editors appreciate the effort that the reviewers and authors made to create a volume of great value. We hope that this publication will contribute to further development of the study of this topic and to further international academic dialogues.

We express our profound appreciation for the financial support given by the Japan Society for Promotion of Science and the Academy of Finland. We would also like to thank Dr. Shin-ichiro Ogura, Associate Professor of the Field Science Center, Tohoku University, for the organizing the cultural program “Introduction to the Local Species of Japanese Cattle.” Dr. Mutsumi Yamaguchi (Postdoctoral Researcher, CNEAS), Itoe Kaneshiro (Ph.D. candidate, CNEAS), Wakako Shimokakimoto, and Aya Suzuki (both administrative staff members, CNEAS) devoted their energies to the logistics and various arrangements necessary for the seminar and to the preparation of this publication. Without their help this book would not have been so well integrated. We sincerely appreciate their efforts.

Lastly, we wish to express our heartfelt thanks to our friends, the pastoralists in Siberia, Africa, and Mongolia. They show us their generosity and patience when they host us in the field. We always learn from their experience and from their thoughts that are relevant not only to our research but also in our personal lives. Finally, we would like to express our deep gratitude to our common friend, Innocenti Ammosov, a researcher of animal husbandry (Ph.D.) and an administrator of Sakkyryr (Batagay-Alyta) in the Sakha Republic of Russia, who shares our dedication to the study of nomadic livelihoods and whose special greeting to our conference is printed in this volume.

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