



Sherwood Dog Training Club

AKC License Club

March 2021 Newsletter

The Sherwood Dog Training Club (SDTC) was formed in 2003, with official status as a non-profit corporation established in 2006. We also have Tax Exempt status with the IRS as a 501(c)4. We received our notice that we have become an AKC Licensed Club in August of 2008.

Sherwood Dog Training Club Officers and Trial Chairs

President: Danielle Silverstein

Vice President: Linda Ruedy

Secretary: Jill Faulmann

Treasurer: Jill Faulmann

Board: Robin Murphy

Board: Debbie Friedman

Newsletter: Darlene Brushwein

**Join Zoom Meeting
Wednesday, March 3, 2021
7:00pm**

<https://us02web.zoom.us/j/87315680482?pwd=RVJoa3l4ajVlSC9lN1lrUmRqZzVldz09>

Meeting ID: 873 1568 0482

Passcode: Woof

Jill Faulmann, Secretary, SDTC



For a complete Look at all AKC upcoming Agility,
Obedience, Rally and Tracking Events

Events: <https://webapps.akc.org/event-search/#/search>

Cancellations: <https://www.akc.org/sports/event-cancellations/>



Go to the [AKC Events Calendar](https://webapps.akc.org/event-search/#/search) for more information, to download
<https://webapps.akc.org/event-search/#/search>

Upcoming UKC Shows

Oregon:

4/17/21 - SHERWOOD - NORTHWEST OREGON DOG TRAINING CLUB - Cancelled
4/18/21 - SHERWOOD - NORTHWEST OREGON DOG TRAINING CLUB - Cancelled

4/30/21 - CORNELIUS - CANINE ACTION PACK
5/01/21 - CORNELIUS - CANINE ACTION PACK
5/02/21 - CORNELIUS - CANINE ACTION PACK

Washington:

3/20/21 - AUBURN - PUGET SOUND K-9s - Cancelled
3/21/21 - AUBURN - PUGET SOUND K-9s - Cancelled

6/12/21 - SPOKANE - LILAC CITY DOG TRAINING CLUB
6/13/21 - SPOKANE - LILAC CITY DOG TRAINING CLUB

Home | United Kennel Club (UKC)

United Kennel Club (UKC) is an international dog registry celebrating bonds, rewarding ability, and preserving the value of a pedigree.

www.ukcdogs.com



UKC class updates: Submitted by Susanne McClain

This is the fourth in a series of overviews of changes to classes being offered at UKC obedience events. The Master class is listed as an additional titling class. It *may* be offered at obedience events beginning January 1, 2021. It is required to be offered at obedience events effective July 1, 2021. This is just an edited overview of the class. Please go to the UKC website for a full and complete explanation of the class and how it is scored.

Master Exercise	Exercise Maximum Points
1. Seek Back	40 points
2. Positions with Recall	40 points
3. Send to a Cone and Return	40 points
4. Send Away with Dumbbell Retrieve	40 points
5. Handler Discrimination	40 points
Total Points	200

1. **Seek Back.**

The primary purpose of this exercise is to demonstrate the dog's ability to heel off leash and that the dog seeks and retrieve the dark glove and promptly return with the glove to the handler. Heeling will be done as in the Open Heel Off Leash exercise. The handler must carry the glove in their right hand. On the judge's order "Drop It" the handler will drop the glove while walking with the dog at heel without turning or attracting the dog's attention. Heeling will continue at least an additional 30 feet. The judge will call either a "halt" or "about turn and halt". When ordered by the judge the handler will give a command only (no signal) for the dog to seek and retrieve the glove. The dog must retrieve the glove and return to the handler and sit in front.

2. **Positions with Recall.**

The judge will choose one of following sequences to be used for each class. The same sequence must be used for each dog in the class and will be posted before the start of judging.

- A. Down – Sit – Stand – Down
- B. Stand – Down – Sit – Stand
- C. Down – Stand – Sit – Down
- D. Stand – Sit – Down – Stand
- E. Down – Sit - Down – Stand
- F. Stand – Down – Stand – Sit

The judge or steward will direct the dog and handler to the designated location. The dog will be sitting at heel with the handler. The judge will give the handler the first position for the dog to take and the handler will command and/or signal the dog to take that position. The judge will then then order "Leave Your Dog." The handler may give a command and/or signal instructing the dog to stay before walking forward approximately 30 feet before turning to face the dog, standing with their arms and hands hanging naturally. A steward will be waiting at the assigned position at the other side of the ring and will show the exhibitor the order the dog should change positions with written signs, drawings, or an electronic display board (tablet, flip cards, etc.) one at a time. The steward will change the sign about every 4 seconds after the dog assumes the correct position from the sequence chosen by the judge. The handler may use commands and/or signals and the dog must immediately respond with the appropriate action to each command and/or signal when given by the handler.

Once the sequence is finished the steward will back away from the handler and judge will order to “call your dog”.

3. Send Away to a Cone and Return.

Prior to the exercise a steward will place a cone or pylon in the centerline path of the ring and approximately 8 feet in from the end of the ring. The handler will stand at least 40 feet away from and face the cone with the dog sitting in heel position at a place designated by the judge. The judge will give the order “Send Your Dog,” and the handler will command and/or signal the dog to go forward toward the cone. The dog’s path can be clockwise or counterclockwise around the cone. The dog will go around the cone and return to the handler and sit in front.

4. Send Away with Dumbbell Retrieve.

This exercise requires the handler to provide two dumbbells of the same size and color. The handler will stand with the dog sitting in heel position at one end of the ring on an imaginary line running down the center of the ring. The steward will place one of the handlers’ dumbbells midway down the long side of the ring and approximately 10 feet from the ring barrier, and the other dumbbell directly across from the first dumbbell on the other side of the ring. There must be a minimum of 20 feet between the two dumbbells.

The judge will determine which dumbbell each dog will retrieve and does not have to be the same for each handler. When the judge orders “send your dog” the handler will command and/or signal the dog toward a spot approximately 3 to 4 feet away from the opposite end of the ring and as near as possible on the imaginary center line of the ring. The dog must be at least 15 feet from the dumbbells before being told to stop.

When the dog reaches the spot, the handler must, without further instruction from the judge, give the dog a command to turn and sit. The dog must stop immediately, turn, and sit. Once the dog has been stopped and is sitting for approximately 3 seconds, the judge will tell the handler whether the dog is to retrieve the dumbbell on the right or the dumbbell on the left. The handler must immediately give a command and/or signal for the dog to retrieve the designated dumbbell.

5. Handler Discrimination.

Only dogs and handlers who have qualified in all other Master class exercises may compete in this section. The primary purpose of this exercise is to demonstrate the dog’s ability to find the handler’s scented article among other scented articles, to indicate the correct handler’s scented article, and return to the handler when released. Handlers may bring a toy into the ring with them for this exercise only to be used as a reward.

NOTE: This is a timed exercise. Maximum time allowed is 3 minutes.

This class will be judged in sections that will have up to 10 handlers per section. There must be a minimum of 8 boxes set out for this exercise if there are less than 10 handlers in the section. Handlers will bring one personal item such as keys, a shoe, a sock, a shirt, etc., to the prep area 15 minutes prior to the beginning of their section. The personal item cannot be a glove or undergarment, must be free of food, and must fit inside a cardboard box that is 12 inches by 9 inches by 3 inches. The personal item must fit inside the box without any parts of the item showing.

The working handler and dog will enter the ring and go immediately to the designated handler’s station and must stand facing forward for the duration of the search. Handlers must not look for their box prior to entering the ring or while preparing their dog to search. The handler must not move around in or step outside of this designated marked area at any time until the dog has returned to the handler and the exercise is finished.

The handler will remove the leash and send the dog within approximately 30 seconds from entering the handler's section. The judge will give the order to "send your dog". **Timing starts.** The handler will send the dog using a verbal command only. The handler can reach down and allow the dog to sniff their hand prior to sending the dog to search. Once the dog is sent, the handler must remain standing quietly and cannot move about within the designated area.

- The handler must not use any body language to direct the dog such as staring at or leaning toward the correct box.
- The handler must not direct the dog to the item, or speak to the dog, once the dog is searching
- The handler must not use additional commands and/or praise while the dog is searching.

If the dog is having trouble, the handler may recall the dog to the handler's station one time without penalty. If the handler recalls the dog the second time, a major fault will be assessed. The handler may not recall and resend the dog more than two times. Time will not stop when the handler recalls the dog. The dog must indicate it has found the handler's item by doing either a sit or down at the item before the handler may call "alert".

Timing will stop when the handler calls "Alert."

The dog must then remain at the correct box in a sit or down position for at least 3 consecutive seconds.

The judge's count shall start once the handler calls alert and the dog is in the correct position.

If the dog breaks position, the count will stop and start over again when the dog is back in one of the correct positions.

If the dog does not take a correct position within 10 seconds, it will be scored as a non-qualifying performance.

The judge shall count down, "three," "two," "one," "release."



DOG TRAINING SEMINAR

Obedience Seminar

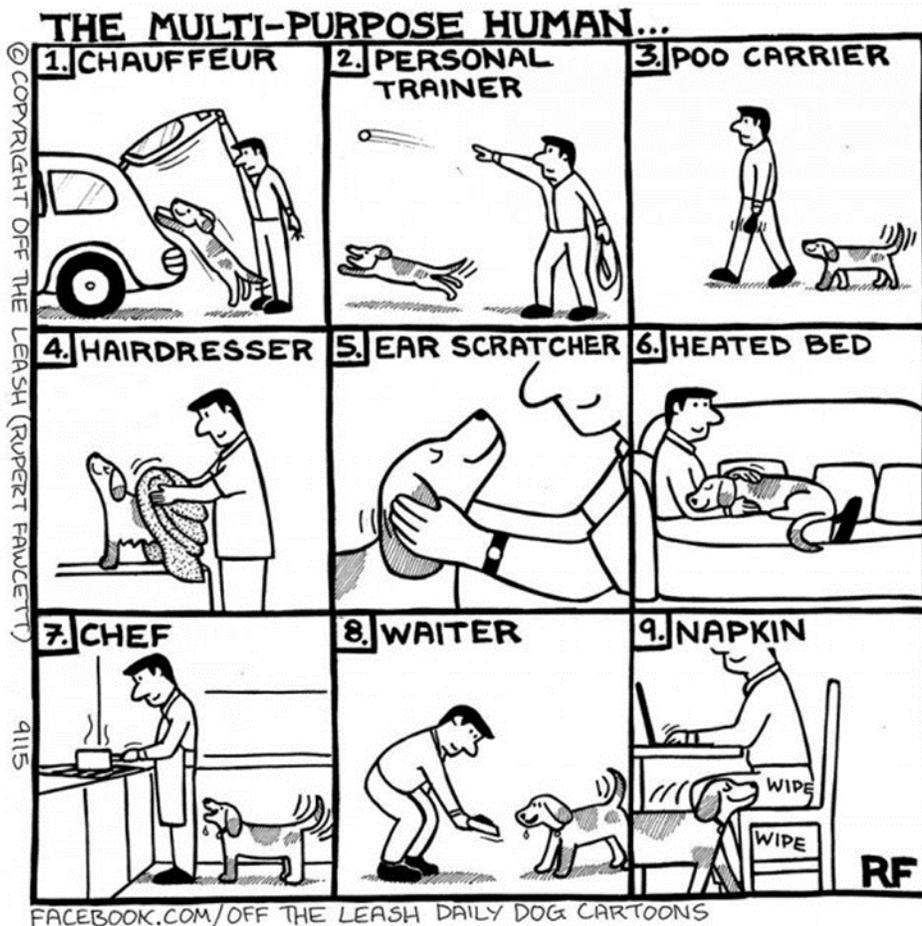
with Adele Yunck

Adele Yunck obedience seminar
re-scheduled for 2021.

Date to be determined.

Two-day seminar will be held at
Trainers to the Rescue
32400 SW Unger RD, Cornelius, OR 97113

Details will follow as soon as we have the date.

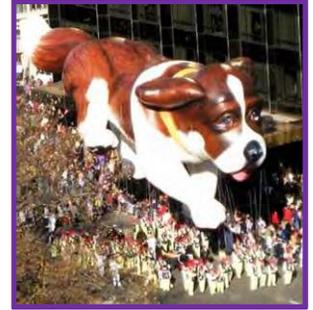




Below is the next in a series of Random Tidbits of information (from me) in regards to the AKC Obedience Regulations. Knowledge of the Regulations provides you the power for...

Saving Withdrawals from Your 200 Account

Today's Random Little Tidbit – Judging The **Giants.**



If you are considering judging obedience one very important factor is to be fair and consistent to all dogs that enter your ring. This is not only accomplished by having a thorough knowledge of the Obedience Regulations and enforcing every section, but the

pre-planning of your ring will have an impact on the performances of the different breeds of dogs you judge. **If you fail to set up your ring without considering all the different sizes of breeds, physically challenged handlers and their space needs, your judging will lack fairness and consistency.** When you are invited to judge at a trial or match, there is an important Chapter and Section to keep in mind, Chapter 2, Section 6.

Section 6. Judging of Classes and Different Breeds: "The same methods and standards will be used for judging and scoring the regular, preferred and optional titling classes and in judging and scoring the work of dogs of different breeds, including dogs listed with AKC Canine Partners."

The time to be aware of this regulation is BEFORE you set up your ring and plot out the heeling pattern and the areas needed for the different exercises.

Large breeds and physically challenged handlers (in wheelchairs, crutches, etc.) require a considerable amount of room to maneuver. If this is not factored in beforehand, then the dog's performance could be compromised. All breeds need be given ample space so they have the opportunity to work towards perfection. Also, heeling patterns should be smooth and not choppy. Choppy patterns (explained below) seem to be more of a hindrance to the larger breeds and physically challenged handlers. The next time you go to a match or trial, notice how the judge has set up their ring. Pay attention to how the space is used for the different exercises. Make note of the heeling pattern and how much space (or lack of) is used for all elements, including providing significant length for the Fast and Slow.

There is NO perfect way to set up a ring or a perfect heeling pattern, but some judges make better use of the ring space. When judging at an all-breed trial, you have to be ready for whatever breed may come into your ring -- be it a Chihuahua or an Irish Wolfhound. It is imperative that all breeds be given an equal chance to earn a perfect score if you wish to be a fair judge.

I have been in many obedience rings with my Saint Bernard's (earning 7 U.D.s & 2 U.D.X.s since 1969) so I have a good idea what a large breed requires in terms of space for a smooth performance. This experience of showing gave me a hands-on opportunity to observe all types of ring situations. Listed below are a few of my thoughts in regards to heeling patterns and ring planning for the individual exercises.

Heeling Patterns:

Heeling is in every AKC obedience class. You must give ALL handlers and dogs an EQUAL opportunity to do the principal features of heeling - the ability of the dog and handler working as a team. Teamwork is best performed when a heeling pattern is smooth. One way to accomplish this objective is to have only one heeling function per leg of the pattern. This provides ALL teams a chance for a smooth performance. As a judge, your orders are "Forward," "Halt," "Right turn," "Left turn," "About turn," "Slow," "Normal," and "Fast." The orders may be given in any sequence and can be repeated. When two heeling functions are on one leg of a pattern it becomes choppy and the teamwork starts to suffer. For example, a Fast, Normal, and Halt on one leg would be choppy. Picture an Irish Wolfhound doing this pattern smoothly compared to a toy breed.

Another example, heeling down the center of the ring and making a Right or Left turn and then Slow, using half the ring, before turning again. The choppy pattern will unfairly affect the performance of the larger breeds. Not to mention the Slow was not of significant length. There is just less room and time to respond if too much is going on during one leg of the heeling pattern. Remember, *you* are going to be judging these actions. The faults you observe MAY have been caused by YOU, by not giving thought to the heeling pattern. The small breeds will start to gain an advantage and you, as a judge, will find your goals of fairness and consistency going down the tubes. A pattern does not have to be long to achieve the smooth objective.

The "Forward" followed by a few steps and then a "Halt" is another example of unfairness to large breeds, plus it is also choppy. Picture the extremes. A Chihuahua and handler start to heel and the handler walks forward two or three steps and halts on the judge's order. This small breed has had a chance to get up and walk a fair distance before going into a sit. The next dog in the ring is an Irish Wolfhound. The handler starts to heel and walks two or three steps and halts on the judge's order. The Irish Wolfhound starts to move forward in heel position, and maybe just moved one-half or one body length, and now has to go into a sit. Did this breed have the same opportunity to have a smooth performance? The handler of the Irish Wolfhound had no choice but to stop on the judge's order or be penalized for delay in following a judge's order. The judge was consistent and stopped both dogs in the same spot, *but lacked good judgment* in setting up a heeling pattern that was fair to all breeds. Had the judge halted each dog further away from the Forward order, both breeds would have had an equal opportunity for a smooth performance.

Individual Exercises:

I will not go into detail on how to set up each exercise for the large breeds. Instead, I will cover two exercises, pointing out items you need to consider when planning your ring, as examples. As you set up for the different individual exercises ask yourself, "Is this exercise going to be fair to ALL breeds and handlers when they enter my ring?" Keep in mind the physically challenged handlers and their space requirements. Make a mental picture of an Irish Wolfhound being handled by a person in a wheelchair. With this in mind you should have no problem in setting up the ring that is fair to all who enter.

1. Figure Eight

When planning the area for the Figure Eight think about the ring barriers and, in Open, also consider the jumps. You want to provide ALL dogs the opportunity to go around the outside post and not have to concern themselves with the possibility of running into an object. Figure Eight posts that are in the corners of a ring or too close to a jump jeopardize the performance of the larger breeds. This type of set up is also too restrictive for the physically challenged handlers and their dogs. If you are judging indoors and using mats on slick floors use **three** mats (if mats are limited), if possible, for the Figure Eight. Large breeds should have mats under them at all times during the Figure Eight if that is the case for the smaller breeds.

2. Scent Discrimination

Give thought to where you are going to place the scent articles. You want to allow the largest breeds ample space to go briskly out to the articles and also be able to circle them. I have observed judges placing the scent articles close to the corner of the ring. Or too close to a ring barrier. This type set up will not allow the larger breeds the freedom of motion, and they will be at a disadvantage. Large breeds are aware of their size and do not like to get into tight spots. Also consider the possibility, if the articles are tight in the corner (or too close to the ring barrier) and a dog was to step on the correct article, it could flip outside the ring due to the close proximity. Another potential problem area is placing the scent articles too close to the jumps. Allow plenty of room for the dog to work without physical restrictions. These types of situations can be avoided with a little thought prior to the start of the class.

Judging is more than just observing and scoring Fronts and Finishes. It requires a lot of thought and judgment *before the first dog enters the ring* and the first order is given. Judging the giants is just one aspect to keep in mind at your next assignment. Besides, the giants can be a welcome relief to your back when it comes to the examinations and measuring, if required! 🗿

AKC Blog Address: <https://akcobedrlyjudges.wordpress.com/about/> Sign up to receive updates.

John Cox, AKC obedience judge. dog-talk@comcast.net

Editor Note: I asked for dog in snow pictures. I got this cute guy!

**This is our new puppy, Gabriel
Breton Gate Good Omens
Enjoying the snow.**

Theresa Temple



**May the wind at your back
not be the result
of the corned beef and cabbage
you had for lunch.**



Happy St. Patrick's Day

Good Merry Morning Sunshine!



Thought I'd send you a note warning about scams.
I almost got caught in one through the regional Bulldog breed club.

I received an e-mail from what appeared to be the President of the Club asking me to purchase 8 Amazon gift cards for \$100 each so she could send one to each of the board members "who have been working very hard through the pandemic" and send them to her.

I responded that I couldn't afford that much having just replaced the rear wall on the kennel building. The next e-mail asked "How much can you afford?" The red flags started popping up. I responded "right now nothing but maybe in a few months".

The next one instructed me to send my credit card information with the promise that the reimbursement money would be sent to my credit card account.

WOW!! Red flags were popping up all over.

I called the President and she confirmed it was indeed a scam. She told me that the scammers are getting the information from the AKC website because it is public information. AND when you get one of these, it may have the correct name on it for the officer. BUT it won't have the correct e-mail address.

By the way, we never lost power during that ice storm. I am ducking as I say that!

Both Sin-der, Herbie, and I have all "aged out".

I still enjoy reading about what everyone else is doing.

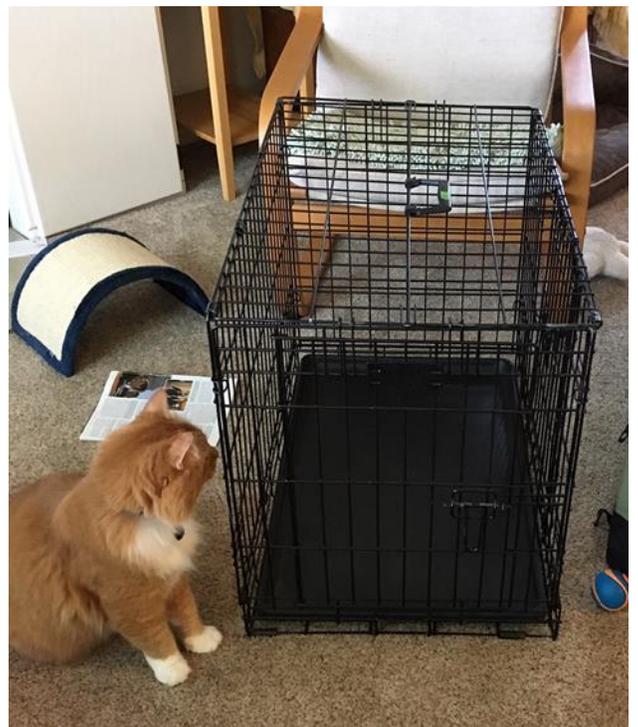
Cheers!
Kaler



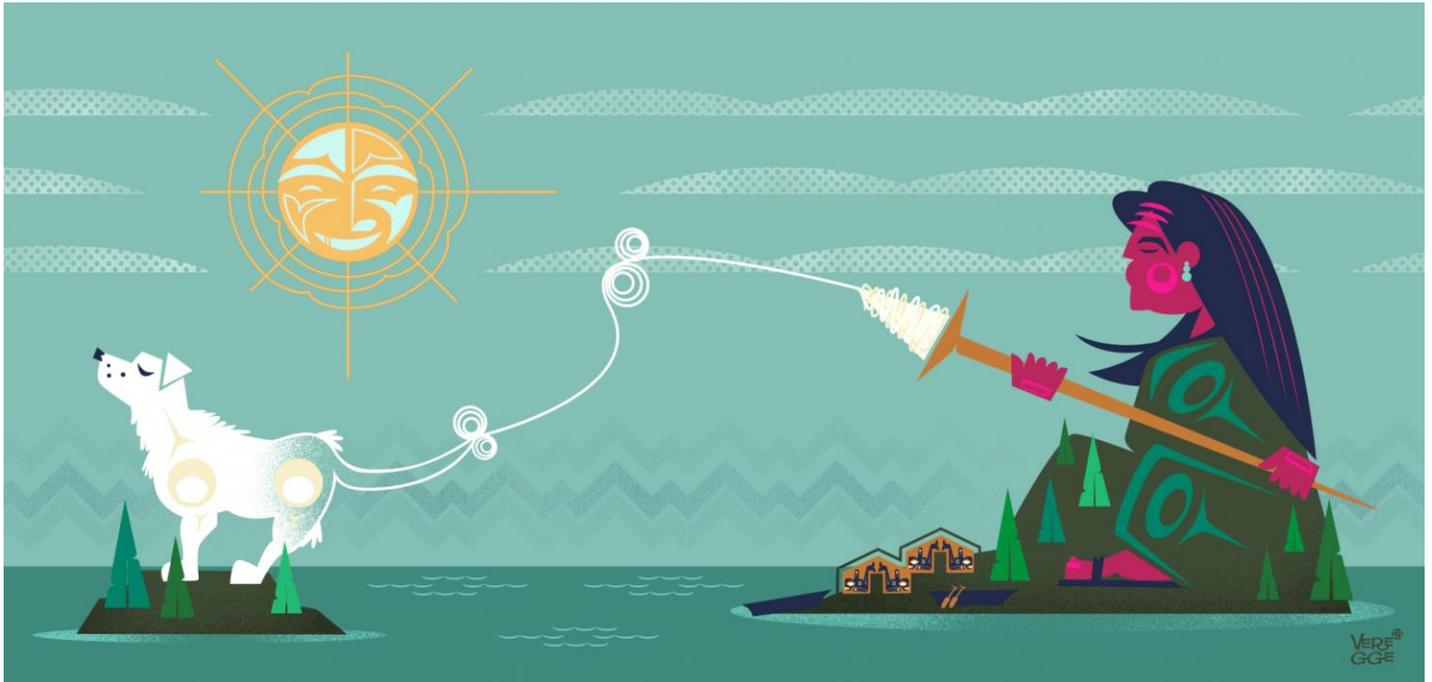
**FOR
SALE**



Noz 2 Noz Soft Crate.
N2 Series- 3 doors, collapsible
Gently used
36" L x 17.4" W x 26.5"H (\$87 at Chewy)
Asking \$55.00
Nancy Crandell / njcrandell@gmail.com



Midwest 2 Door - wire crate with sunshade
Medium Size
30" L X 21" W X 24" H
Asking \$30.00, very good condition
Nancy Crandall / njcrandell@gmail.com



Indigenous communities in the Pacific Northwest bred little, fluffy white dogs that provided for them, both materially and spiritually.

There was a time when the Indigenous women of the Pacific Northwest's coastal regions paddled their canoes to small, rocky islands once a day or so to care for packs of small white-furred dogs. The dogs would greet them, yelping and pawing as they implored their keepers for food. The women, in turn, would pet the dogs and dispense a stew of fish and marine mammal bits—not scraps, but quality food. Once the dogs (most of them perhaps females, probably in heat) had eaten their fill, the women might linger awhile to sing to them and brush their long white fur. The dogs—and their fur—were the women's source of wealth, and the women kept watch to ensure that no village cur crept onto the islands to taint the breed.

Once or twice a year, the women arrived as usual with a supply of food, but also brought mussel-shell knives. The dogs knew the routine: settle down and relax so that the women could cut away their white tresses, shearing the dogs as closely as shearers do sheep.

Back in their village longhouses, the women transformed that fur into yarn, spinning it and mixing it with the wool of mountain goats and adding plant fibers and goose

down to make the thread strong and warm. They beat the yarn with white diatomaceous earth to deter insects and mildew. They dyed some of the yarn red with alder bark, tinted it a light yellow with lichen, and produced blue and black threads using minerals or huckleberries. The rest—an ivory-hued yarn—they set aside. Then the women set up their looms and began to weave, turning out twill-patterned blankets of various sizes, some with elaborate and colorful geometric designs, others with simple stripes. The dogs did more than provide fur. They were also part of village life: sometimes, a favorite wooly dog would keep a weaver company.

The finely woven blankets symbolized wealth, and also a connection to ancestors and the spirit world. They represented a person's generosity, too—great numbers of blankets were given away at potlatches, gift-giving ceremonial feasts. The blankets had other uses as well. Sometimes they wrapped together a couple in a marriage ceremony, or adorned a chief, while smaller ones might swaddle a newborn, or were worn as garments. People used blankets to negotiate the purchase of brides and slaves or to settle disputes. Blankets cloaked chiefs and other members of the nobility for burial. Proud owners stored their blankets in scented cedar boxes. Indigenous oral traditions attest to a robust weaving industry in some coastal nations—such as the Cowichan on British Columbia's Vancouver Island and the Squamish on British Columbia's southern coast—that endured for thousands of years.

Eighteenth-century European explorers wrote about seeing flocks of wool dogs and observing people robed in blankets partly woven from the canines' fur. The material remains, however, are scant. Many scientists doubted the existence of wool dogs and the fabric. If it had been such a large-scale enterprise, then where were the textiles? Or the dogs, or their bones? A researcher who, in the 1970s, studied more than 100 weavings made during a time when using dog hair was plausible could not find a trace.

But new avenues of research have merged to underscore the presence, and importance, of the dogs and their wool.

Over the years, scientists have employed new techniques to study coastal peoples' blankets in museum collections—and discovered some that *do* contain dog hair, although blankets woven entirely from our best friends' pelts have yet to be found. Just last year, archaeologists and experts on animal remains reexamined thousands of mammalian bones collected from archaeological sites along the west coasts of

Canada and the United States. Their analysis reveals that canids—wolves, coyotes, foxes, and dogs—were ubiquitous across the sites, making up nearly 10 percent of all mammalian bones. Further, domesticated dogs proved to be the most common type of canid.



This image of a Coast Salish weaver and a wool dog was captured by Canadian artist Paul Kane. Kane traveled from Ontario to British Columbia and Washington State in the 1840s, where he sketched and painted in numerous Indigenous communities, including this one in either Saanich or Songhees territory on Vancouver Island, British Columbia. Photo courtesy of the Royal Ontario Museum © ROM

“That was one of the problems,” says Iain McKechnie, a zooarchaeologist with the Hakai Institute* and University of Victoria in British Columbia, and the lead author of the new study. “Any doglike bones were put in a catch-all category: canid.” Until now, nobody had embarked on the time-consuming challenge of identifying such a large collection.

But McKechnie and his colleagues drilled even further into the data, far enough to find that in southern British Columbia, small-sized domestic dogs were particularly abundant. The weight of evidence points to one overwhelming probability: wool

dogs. They played an important role in the social and economic practices of Pacific Northwest peoples, and they're a testament to a remarkable accomplishment—using selective breeding to invent a wool dog. “It was likely unique in the world,” McKechnie says.

Indigenous peoples of the Pacific Northwest's coastal regions have a deep and rich history with dogs. Wool dogs have been elusive, but they were part of communities that lived in the areas around Puget Sound, Vancouver Island, and the BC Lower Mainland for thousands of years.

Elders from the Nuu-chah-nulth communities on Vancouver Island's west coast and Coast Salish elders on the island's east coast and the province's mainland have described the care of these unique canines. They've told stories of how women weavers groomed and tended the dogs; never fenced or restrained them, but kept them isolated on small islands so that they would not breed with the hunting dogs; and fed them special diets. For anyone who breeds dogs today, that kind of effort speaks to the importance of the animals.

McKechnie and his colleagues went to great effort to support what they long suspected. The team analyzed data on 175,000 mammalian bones collected at 210 sites from southern Oregon to southeast Alaska over the past five decades. Of those sites, 173 had canid bones, and nearly 54 percent were identified as dogs. Domestic dogs were obviously a significant animal. “They were part of these Indigenous communities for at least 5,000 years,” says McKechnie.

The scientists found that the second most common type of canid was the wolf, although wolf bones were found at only 19 of the sites—perhaps because the Indigenous people in this area believed it was spiritually dangerous to kill a wolf, says McKechnie. Coyote and fox bones were even rarer. But prior to the 18th century, wolves probably kept out coyotes, and foxes may have been restricted to the eastern Cascade Range.

Susan Crockford, a coauthor of the new study, first began to tease apart the canid bone collections in the 1990s. Because dogs descended from wolves, the two share many skeletal similarities, though dogs are typically smaller. Domestication adds other differences. In general, domesticated animals retain more juvenile features—as seen in dogs' shorter snouts and narrower skulls. Using these and other differences, Crockford revealed that many canid bones were those of domesticated dogs. Further,

she found that these could be easily separated into two sizes: large and small, reflecting what the Indigenous peoples and early European explorers had reported. The coastal peoples had a large dog for hunting and a smaller one that they bred specifically for its long, white spinnable fur.

The new study supports Crockford's findings and further shows that these small dogs outnumbered the larger ones—especially on the south coast of British Columbia and in Washington State's Puget Sound. Coastal peoples had developed the wool dog as a separate breed.



Wool dogs were rarely included in the first photos taken of Indigenous peoples in the late 1800s. Photo courtesy of the Chilliwack Museum and Archives, 1963.015.025

The first Europeans to visit the region seemed intrigued by the numerous little white dogs. In May 1792, Captain George Vancouver noticed the dogs and weavings—he'd not encountered such an industry elsewhere in North America. He wrote about the animals, struck by these dogs that resembled large Pomeranians. "They were all shorn as close to the skin as sheep are in England; and so compact were their fleeces, that large portions could be lifted up by a corner without causing any separation." Indeed, he noted the dogs' "very fine long hair [was] capable of being spun into yarn." And the captain quickly put two and two together. "This gave me reason to

believe their woolen clothing might in part be composed of this [dog] material mixed with a finer kind of wool from some other animal ...”

Sylvia Olsen, a historian and wool worker on Vancouver Island, has studied a few of the remaining samples of dog hair and goat wool blankets. She’s also sheared and made yarn from her own dog, a mutt. Like others who’ve worked with dog hair, Olsen says that the yarn “doesn’t bind like sheep’s wool; it lacks the nubs and hooklike fibers.” The coastal weavers mixed their dog hair with the wool of mountain goats, another highly prized commodity that was difficult to harvest, Olsen says, and would have been acquired through trading or by making long journeys to mountain goat territory far from Vancouver Island.

“They were making blankets up to 10 to 20 feet [three to six meters] long and very heavy, because of the many materials, including diatomaceous earth in them,” Olsen says. That was a lot of fur.



Imagine a fine September day in 1828. Coast Salish people from Cowichan on eastern Vancouver Island are traveling down the Fraser River on mainland British Columbia, paddling a flotilla of 160 canoes, returning from a fall fishing trip. A formidable armada from a distance, perhaps, but the cedar-trunk carved boats are full of mothers, fathers, children—and dogs. The dogs are shorn; their remaining white fur just stubble. About half a dozen dogs are tucked in each canoe, making up a flock of nearly 1,000 dogs on this trip across the sea. It is likely a merry voyage, as the people sing and the dogs yip and yodel. European explorers noted that the wool dogs did not bark, but howled.

Perhaps the women brought with them baskets filled with dog fur to trade with other Indigenous communities for mountain goat fur. Some researchers think that it was the love of mountain goat fur that led to the woolly dog breed. Hunting the goats, which live in precipitous, Rocky Mountains on the mainland, was dangerous and time consuming, and not necessarily feasible if in another nation’s territory. Even collecting goat fur in the spring as the animals sloughed off their winter coats required lengthy journeys. Maybe that’s why some enterprising women hit on the idea of breeding dogs for their similarly colored hair, suggested Oxford University archaeologist Rick Schulting in 1994. If they were to keep their breed pure, they

knew they had to devise a way to keep their female wooly dogs from mating with the village or (later) European dogs—*islands* provided a perfect solution.

But at Hudson's Bay Company trading posts, an insidious economic threat awaited the dogs and weavers: stacks of inexpensive, manufactured woolen blankets. They could be easily purchased for sea otter skins, and in general, the company and Indigenous communities engaged in a brisk trade.

Despite the wool dogs' abundance in the early 18th century, they were almost extinct by 1858, anthropologists say; the blankets, too, were increasingly scarce. It was far easier to acquire a ready-made woolen Hudson's Bay blanket than to go to all the trouble of caring for dogs, bargaining for mountain goat fur or traveling to distant mountains to search for it, cleaning and spinning the fur into yarn, and then producing the weavings. The wooly dogs disappeared, too, as the women ceased isolating them and they interbred with village and European dogs.

As the wool dogs disappeared, so too did the prime evidence for the Pacific Northwest peoples' invention. Because the dogs as a distinct breed no longer exist, scientists cannot easily trace their evolution. They do know that the earliest dogs in the Americas were a lineage of now-extinct Arctic dogs. They were probably used for hunting, hauling supplies, and guarding camps—not unlike some breeds today—and traveled with their human companions from Eurasia some 10,000 years or more ago.

It's likely some type of dog traveled with human migrants into western North America from Siberia and other parts of Asia and did not go extinct. At some point, over 10,000 years ago, people and their dogs settled the Pacific Northwest coastal regions. Scientists don't know when people began selectively breeding the wool dogs, or what type of dog they used. But they likely started their wool dog breed by working with a spitz-like dog—dogs that have thick, dense fur; pointed ears and muzzles; and fluffy tails that curl up and over their rears. A spitz actually describes several such breeds today, including the Samoyed, American Eskimo dog, Shiba Inu, and chow chow—all of which descend from ancient breeds that evolved in Arctic regions and fit early European explorers' descriptions of the wool dog.



To breed wool dogs, people probably began with spitz-like dogs, such as Samoyed, American Eskimo dog, Shiba Inu, and Pomeranian. Photos by Farlap/Alamy Stock Photo (Samoyed and American Eskimo dog), Barbara von Hoffmann/Alamy Stock Photo (Shiba Inu), Olena Afanasova/Alamy Stock Photo (Pomeranian)

In academic retrospect, it makes sense that Indigenous peoples zeroed in on animal breeding early on. Coastal communities cultivated plants and practiced mariculture. They built clam gardens and managed salmon fisheries. “These were not subsistence cultures,” says McKechnie. “The people were thriving, and they had ample free time to develop arts and add cultural material to their lives. Some of that time they invested in dog husbandry.” The only other domesticated species in North America prior to the arrival of Europeans was the turkey, *Meleagris gallopavo*, bred by Indigenous peoples in central Mexico about 800 BCE. The Indigenous peoples in the Pacific Northwest did not breed dogs to eat, McKechnie says.

Dogs were so important to people on the coast that the canines were sometimes buried in association with humans—a practice not extended to other animals. The anthropologist William Elmendorf, who studied linguistics of the Coast Salish peoples, noted in his studies, which began in the 1930s, that especially valued dogs were typically wrapped in blankets prior to being buried. More recently, Washington State University graduate student Matthew Marino analyzed numerous such burials and concluded that some dogs operated as persons in the Coast Salish world, a conclusion that echoes Indigenous elders. Chief Janice George, who resurrected the art of weaving in the Squamish Nation has written about this special relationship. “You should think about blankets as merged objects,” she wrote in the opening paragraph of *Salish Blankets: Robes of Protection and Transformation, Symbols of Wealth*. “They are alive because they exist in the spirit world. They are the animal. They are part of the hunter; they are part of the weaver; they are part of the wearer.” Coast Salish and Nuu-chah-nulth narratives are also rich with stories involving dogs—describing dog-human marriages, supernatural sexual relations and conception, and the passage of names and wealth from people to their dogs. One such narrative tells of a female dog and male human mating; their offspring become a new human community after a flood. And a Nuu-chah-nulth narrative explains the origin of the Broken Group Islands in Barkley Sound (off the southwest coast of Vancouver Island), says Denis St. Claire, an independent archaeologist, coauthor of the new study, and representative of the Tseshaht, a Nuu-chah-nulth nation. According to this supernatural tale, a chief’s daughter gives birth to four curly, white-haired dogs, leading her people to abandon her. The four puppies transform into four strong young men who avenge the spurning of their mother when they spy their kin’s canoes approaching—they wash their long hair in the sea, creating whitecaps that cause all the canoes to capsize. “All the peoples’ boxes and goods were left floating in the sea; they turned into the Broken Group Islands,” says St. Claire. “The dogs were not just cute and cuddly, they play a major role in spiritual beliefs.”

It’s fitting that in 2019, St. Claire and his colleagues completed the excavation of a wool dog skeleton dated to 800 years ago on Keith Island (Kakmakimilh), one of the islands in the Broken Group, in the territory of the Tseshaht Nation.

Wool dogs were valued for more than their fur. They figure prominently in narratives, including the origin story of the Broken Group Islands, territory of the Tseshaht, a Nuu-chah-nulth nation on Vancouver Island. Video by Keith Holmes

As persons and ancestors, dogs were entitled to a better life than other animals. And since wool dogs provided wealth via their fur, they were accordingly well fed and treated kindly. The dog bones that Marino examined showed little damage, although some puppies may have been sacrificed to accompany the burial of a child; one adult dog had a healed broken vertebra, indicating it had been cared for long enough to recover from an injury. The wool dogs, in particular, ate well. According to another new paper by McKechnie and led by University of Victoria graduate student Dylan Hillis, dogs from sites in the Tseshaht Nation territory dating to 2,900 to 300 years ago were fed a rich mixture of salmon, herring, anchovies, and marine mammals—a diet likely similar to that of their human companions. The researchers teased out this information by analyzing chemicals in the dogs’ bones.

Christyann Darwent, a zooarchaeologist at the University of California, Davis, who studies animal remains, including those of sled dogs in the Arctic, says the existence of such a unique breed says a lot about the people. “These dogs weren’t simply scavenging for scraps at the margins of a village; they were being cared for,” Darwent says. To create such a dog, she says, “takes effort, a surplus of food—and a love of dogs.” In the broader story of dog domestication, Carly Ameen, a zooarchaeologist at the University of Exeter in England who has studied the Inuit peoples’ sled dogs, points out that the new research focuses on a different part of the narrative about humans and dogs: what happens after dogs’ initial domestication.

“Studying domestic dogs in the Americas is interesting because—unlike in Eurasia—we don’t have the [puzzle] of figuring out their actual domestication,” she says. In Eurasia, the long-standing riddle facing archaeologists is determining when and where dogs were first domesticated. Instead, the dogs that arrived in the Americas with humans were already dogs. The new research “explores ... how they’ve evolved and adapted alongside their human companions to fit into a wide range of roles,” Ameen says.



In his 1994 study, Schulting had identified one blanket as having dog fur. Pieces of a blanket donated to British Columbia’s Simon Fraser University in 1978 provided the clue. The blanket had wrapped an infant laid to rest sometime between 1770 and 1860 and was found in Yale, British Columbia, along the Fraser River. The tightly woven fabric features a diamond twill pattern, and though stained, it was probably originally white, off-white, or brown. Schulting tested the stable isotopes in the

fibers and found they contained a high percentage of protein derived from primarily eating marine animals—likely salmon. It “would be a strange mountain goat indeed” that lived on such a diet, he noted in his study. The fabric had to be from the elusive Salish wool dog.

It was, however, a dog named Mutton who cleared the way for definitively identifying wool dog fur.

Sometime before 1858, Mutton, a woolly dog, had found himself a new keeper, George Gibbs, a 19th-century ethnographer with the Pacific Railroad Survey and the Northwest Boundary Survey. Gibbs studied the customs and languages of peoples in the Pacific Northwest, and in his notes on the Nisqually language, he recorded the name of the dog wool blankets as *Ko-matl'-ked*. Mutton likely came from a Coast Salish village in British Columbia. Gibbs named the dog for his love of chasing sheep. Not too much is known about Mutton in life, though apparently goats also attracted him. In 1859, Mutton ate the head off a mountain goat skin that was in Gibbs’s care, bringing a colleague to near tears. Naturalist C. B. R. Kennerly had meant to send the skin as a specimen to the Smithsonian Institution in Washington, DC. “[Gibbs] sent it to me yesterday & when I opened the bag & saw the injury I could almost have cried,” Kennerly wrote in a letter. And more ominously, he added, “Mutton was sheared a short time ago, & as soon as his hair grows out we will make a specimen of him.” Which they did, at some point. In death, Mutton has shared the very essence of himself—his pelt—likely the only known wool dog hide to exist.



The pelt of a wool dog named Mutton was cataloged in 1859 but remained in a drawer in the Smithsonian National Museum of Natural History until 2004. Photo courtesy of the Smithsonian National Museum of Natural History

Mutton's pelage, however, tucked in a drawer at the Smithsonian, was only found in 2002, after historian Candace Wellman in Bellingham, Washington began digging into the historical record. Elaine Humphrey, a scanning electron microscope specialist at the University of Victoria, matched fibers from Coast Salish blankets to fibers from Mutton's pelt. In 2011, another study at the Smithsonian of 11 blankets—woven before 1862—revealed that seven contained wool dog fibers. And in 2016, Coast Salish spinning researcher Liz Hammond-Kaarremaa began a fellowship at the University of Washington's Burke Museum to study woven blankets. Peering closely at a small tear in the fabric of a blanket, she could see individual threads that she identified as sinew, likely from a deer or elk, and cedar fibers, but also wool that looked a lot like the woolly dog hair she had seen at the Smithsonian on an earlier research trip. Humphrey's subsequent microscopic analysis supported Hammond-Kaarremaa's hunch: the blanket did indeed contain wool dog fur. As Hammond-Kaarremaa said at the time, the find "confirms and validates First Nations oral history."

There is no doubt wool dogs underpinned a robust weaving industry on the coast, an activity noted in archaeological digs. For instance, excavations in the 1970s at the Makah village of Ozette on the westernmost point of today's Olympic Peninsula in Washington State, uncovered wooden looms, spinning whorls, combs, and beaters, as well as miniature looms for training children. A landslide—probably caused by an earthquake on January 26, 1700—had destroyed the village and buried several cedar longhouses beneath a three-meter wall of mud.



A wool blanket at the University of Washington's Burke Museum was examined under a scanning electron microscope, revealing that dog fur was part of the weave. Photos courtesy of the Burke Museum

The disaster preserved numerous belongings of the people—kin to the Nuu-chah-nulth—including one blanket containing dog fur that was largely intact, as it was stored in a cedar wood box. They were very productive weavers. “They built 25-foot [7.5-meter] longhouses of cedar,” says Dale Croes, an archaeologist at Washington State University, who helped on the excavation. “They could easily fit three to four looms inside. We calculated they could have easily had nine weavers per household. It was an absolute industry.”

The discoveries are paying off for the Coast Salish people. Once again, women are picking up the ancient craft, albeit without the fibers of dog wool, and galleries and museums have held exhibitions of their weavings. The art of weaving is “the heartbeat of our nation,” wrote Squamish elder Joy Joseph-McCullough or Siyaltenaat (her ancestral name) in *Salish Blankets: Robes of Protection and Transformation, Symbols of Wealth*. It’s fine to have it beating again—even without the wool dogs’ assistance.

The Hakai Institute and Hakai Magazine are both part of the Tula Foundation.

The magazine is [editorially independent](#) of the institute and foundation.

Editor’s note: Sometimes we run across articles that are just so interesting. Hope you enjoyed this one.



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SUZANNE CLOTHIER

Relationship Centered Training™

Connection and control go hand in hand

If you're hanging on to your dog's body, it's because you've lost his mind!

Control is not always about connection, but connection is what makes control possible. Connection is about two minds working together. If the connection is not there between you and your dog, you will be unable to direct him, help him or really train him.

Connection can come and go. It takes time and practice to create a steady state of connection. Typically – and especially for adolescents! – the connection changes in quality sometimes minute by minute. Your dog may be nicely tuned in to you, but you become distracted by your cell phone or a text or your own thoughts, and you tune your dog out. Or you may be very aware of your dog but he's forgotten about you because he saw a squirrel or smelled something wonderful.

Learning to stay connected is an important goal when working with any dog, particularly adolescents or dogs with behavior problems. Think of it as a balancing act that requires constant adjustment and awareness. It's a lot like driving in traffic! You need to keep assessing and altering your responses based on what's happening around you in order to prevent an accident. When driving on a very quiet road with few or no other cars around, you can relax and be less vigilant --- but you still have to practice good driving.

Sometimes, we get careless because we don't feel the need for deeply attentive driving. The same is true for you and your dog. Even in quiet settings, practice quality connection. It will pay off in big ways when things get more interesting or in more challenging situations.

One clue that the connection may need work is dependence on equipment. If you need equipment to maintain control of your dog, understand you're hanging on to your dog's body because you've lost his mind! Sometimes equipment is necessary, because the connection and the dog's skills (or yours) are not strong enough for that moment's challenges. That's okay! Just recognize that training is a process, and keep aiming for the highest quality connection you can have in any moment.

When you make staying connected the goal of being with your dog in any situation, training equipment becomes secondary, a way to keep the dog safe, a way to send signals in addition to your verbal and non-verbal signals.

Many dogs are well connected to their owners, right until something more interesting shows up! While this may be understandable, it can cause problems if you don't work to resolve this. Your dog needs to understand what I call "Even though..." training.

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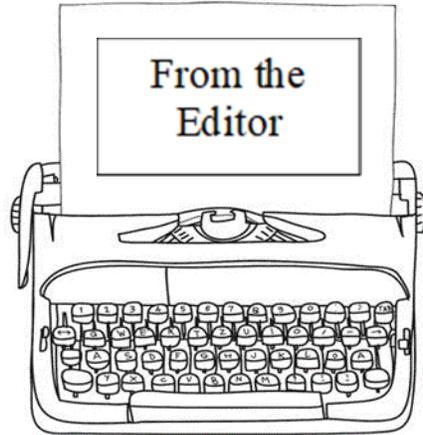
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Becca earned her AKC Rally Novice title under the AKC virtual program!

Since we didn't get any ribbons or picture with the judges, here is her just looking beautiful in the snow.

Debbie Friedman



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- **Training programs and classes offered by members will be posted w a link to a website for members only [possibly under a column specifically designated for that purpose].**
- **Advertising of puppies/litters will not be accepted**

We are looking for articles from our membership.

- Do you have a brag or accomplishment?
- Have you written an article that the membership could benefit from?
- Know of an upcoming event? Example: Obedience trial, Scent trial, Specialty, Health clinic..... etc.



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