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www.vetmed.ucdavis.edu/CCAB/ISAZ.htm
Letter from the President

It has been a relatively quiet winter for ISAZ with few major new developments to report. On Feb 16 the Board agreed formally to invite Purdue University Press to begin the process of converting Anthrozoös to digital format so as to allow ISAZ members and other subscribers access to the journal online. Back issues of the journal are now in the process of being scanned and converted into Extensible Markup Language (XML); a simple, and very flexible text format originally designed to meet the challenges of large-scale electronic publishing. According the Press, this process will be complete by the end of July. Non-members will have online access only through libraries and institutions that purchase site licenses for the journal, and ISAZ members will have independent access via a “members only” site. Members will also have pre-print publication access to journal articles, while the conversion to XML makes it relatively simple for the Press to extract subject-related articles and reprint them as themed monographs.

As a possible taste of what is to come, the first such anthrozoology monograph on “Bestiality and Zoophilia: Sexual Relations with Animals” edited by Andrea Beetz and Anthony Podberscek is scheduled for publication in the near future. Members will receive a copy of this in addition to their usual four issues of Anthrozoös this year.

Meanwhile, the annual scientific conference and AGM in Niagara Falls is fast approaching. Kathy Gerbasi accepted the task of organizing this meeting at alarmingly short notice but seems to have put together an excellent program nonetheless. Please take the opportunity to thank her for her efforts in person, if you plan to attend. ISAZ is also grateful to Debbie Coultis and People Animals Nature, and the Humane Society of the United States, for their generous sponsorship of this year’s conference. Finally, because this is an election year, I also wish to extend special thanks to three other outgoing members of the ISAZ Board—Deborah Goodwin, Andrew Rowan and Lee Zasloff—for their long and distinguished service to the Society.

James Serpell
serpell@vet.upenn.edu

Editorial Note

It is my pleasure to take over the task of interim editor from Kathy Gerbasi who is busy organizing this year’s ISAZ conference. I teach anthropology at Western Illinois University in Macomb, IL where I developed and teach annually an Anthrozoology course. As an anthropologist and archaeologist, I am particularly interested in the many ways that culture affects our relationship with other species and their habitats. My current research in this area pertains to the human-avian bond. I am happy to continue this job if elected in the July election, and look forward to meeting and hearing from more of you at ISAZ meetings or through correspondence. Thank you to each of the scholars who contributed to my first issue.

Pat Anderson
PK-Anderson@wiu.edu
Official ISAZ Business

Annual General Meeting and ISAZ Board Elections 2005

The Annual General Meeting (business meeting) of ISAZ is held every year between April and November, usually at the annual conference. This year, the AGM will be held at the annual conference in Niagara Falls, NY, July 11-12. Please note that this is an election year. Ballots were e-mailed to members by Kathy Kruger on May 20, 2005. Please contact her at kkruger@vet.upenn.edu if you have not received your ballot and are not attending the Annual General Meeting. Otherwise you may vote at the AGM.

Current Officers and Members of the Board:

President: James Serpell
Secretary: Penny Bernstein
(Interim) Membership Secretary/Treasurer: Kathy Kruger
Journal Editor: Anthony Podberscek
(Interim) Newsletter Editor: Pat Anderson
IAHAIO Liaison: Dennis Turner (ex officio - non-voting, not elected)

Ordinary Members of the Board:

Stine Christiansen, Lynette Hart, Garry Marvin, Veronique Servais, Jo Swabe, Dennis Turner (ex officio) Steve Wickens, and Lee Zasloff

Co-opted members of the board:

Kathy Gerbasi and Marie Suthers-McCabe

Current Board members whose terms are ending:

Debbie Goodwin, Andrew Rowan, and Lee Zasloff

Candidates standing for election or re-election to the Board, either as Officers or Ordinary Members:

Officers:

President: James Serpell (USA)
Secretary: Penny Bernstein (USA)
Membership Secretary & Treasurer: Kathy Kruger (USA)
Journal Editor: Anthony Podberscek (UK)
Newsletter Editor: Pat Anderson (USA)

Ordinary Members of the Board:

Stine Christiansen (DK)
Lynette Hart (USA)
Garry Marvin (UK)
Veronique Servais (BE)
Marie Suthers-McCabe (USA)
Jo Swabe (NL)
Dennis Turner (ex officio) (CH)
Steve Wickens (UK)

Candidates nominated as Ordinary Members to fill THREE existing vacancies on the Board:

Dr. Erika Friedmann (nominated: Penny Bernstein & Anthony Podberscek)
Dr. Harold Herzog (nominated: James Serpell & Anthony Podberscek)
Dr. Francois Martin (nominated: Marie Suthers-McCabe & Kathy Gerbasi)
Dr. Stephen Zawistowski (nominated: James Serpell & Penny Bernstein)

The ISAZ Newsletter is currently published (electronically) twice a year, usually in April and November. The deadline for submission of material for the next issue is 15th October 2005.

Please send all copy and announcements in electronic format to interim editor, Dr. Pat Anderson
E-mail: PK-Anderson@wiu.edu
NOTICE OF PROPOSED CHANGE TO THE ISAZ BY-LAWS

A previous change in the ISAZ by-laws in 2001 created an unforeseen contradiction that needs to be amended. In accordance to the rules of the Society, this notice of a proposed additional change in the by-laws is being sent to the membership in advance of the July Annual General Meeting:

Current by-law:

Section 5. Term of Office. The President shall be eligible for re-election for a total period of not more than four successive years. Apart from the Editor of the corporation’s journal who shall be eligible for re-election indefinitely, all other officers and ordinary members of the board of directors shall be eligible for re-election for a total period of not more than six successive years. Officers may, however, be re-elected as ordinary members of the Board, and vice versa, but no person may serve on the Board for more than twelve successive years. Any member of the Board of Directors who has attended no board meetings for the three years preceding any AGM at which elections take place shall not be eligible for re-election to the board at the AGM.

Proposed amendment:

Section 5. Term of Office. The President shall be eligible for re-election for a total period of not more than four successive years. Apart from the Editor of the corporation’s journal who shall be eligible for re-election indefinitely, all other officers and ordinary members of the board of directors shall be eligible for re-election for a total period of not more than six successive years. Officers may, however, be re-elected as ordinary members of the Board, and vice versa. Other than the journal Editor, whose tenure may be extended subject to the agreement of a majority of board members, no person may serve on the Board for more than twelve successive years. Any member of the Board of Directors who has attended no board meetings for the three years preceding any AGM at which elections take place shall not be eligible for re-election to the board at the AGM.

If you attend the AGM, you will be asked to vote on this amendment. Otherwise, no action need be taken.

James A. Serpell, PhD
President, ISAZ
serpell@vet.upenn.edu
There are plenty of stories of ghosts that haunt the Tower of London, but even the most superstitious visitors may feel reassured by manicured lawns, souvenir shops, and crowds that fill the place today. The site, according to one legend, was the grave of the Trojan leader Brutus, who had founded London.¹ Its central fortification, known as the “White Tower,” was built by William of Normandy shortly after his conquest of Britain in 1066. The Tower has housed many famous prisoners such as Sir Thomas More, Lady Jane Grey and Sir Walter Raleigh. It was the location of a great menagerie in medieval through Victorian times, and the Crown Jewels are still displayed there.

The Tower is imposing, and was yet far more so when, together with the Dome of St. Paul’s Cathedral, it dominated the London skyline. But, for all its physical grandeur and historical importance, the Tower has always been regarded with ambivalence. Since it was built following the last successful invasion, the Tower of London memorializes the defeat and initial subjugation of Britain. It is noteworthy that the Tower contains no monument memorializing William of Normandy. Had the Tower been built by Alfred the Great, or by the legendary King Arthur, the British would think of the Tower with far more pride. As it is, the Tower is associated, even in its official publications, more with persecution than with defense of the country. As a military fortification, it has only been used in civil wars.

The most famous, and most poetic, legend of the Tower is that of the ravens (Figures 1 and 2), cared for by the Yeoman Raven Master. They are allowed the run of the grounds, but the feathers on one wing are trimmed, which prevents them from flying away. The Tower is a monument to the English Middle Ages and Renaissance, but the ravens are a reminder of a Britain that is far older still. When their spontaneous cries echo dramatically against the stone walls, it can still also be a reminder of mortality.

One flyer entitled “A Guide to the Tower Ravens,” published in about 1997 and distributed free to tourists, announces on the cover, “For over 900 years these unique guardians have patrolled the Tower of London.” It also states:

For many centuries, ravens have guarded the Tower of London and, since they are said to hold the power of the Crown, it is believed that the Crown and the Tower will fall, if ever the ravens should leave. Fortunately, these respected residents, since the reign of King Charles II, have been protected by royal decree.²

And why did Charles II protect the ravens? The usual answer, as stated in one popular history of the Tower of London is as follows:

Charles (II) was looking through his telescopes one day, with Sir John Flamstead (the royal astronomer) by his side, when some ravens flew overhead and bespattered the telescopes. “These ravens must go!” he said. “But, Sire, it is very unlucky to kill a raven,” replied Flamstead, “If you do that the Tower will fall and you will lose your kingdom, having only just got it back!” Charles, being a pragmatist,

thought for a moment and said: “The Observatory must go to Greenwich and the ravens can stay in the Tower.”

This anecdote makes the Tower ravens into a compromise between science and superstition on the threshold of the modern age, perhaps a bit like the constitutional monarchy. The author, a lot more cautious than many others, concludes his account by admitting that he “cannot vouch for its accuracy.”

When I first visited the Tower, it did not even cross my mind to doubt the antiquity of the ravens. I have written many books on the ways in which animals in literature are used to express our secret hopes or fears. Stories of animals, no matter how magical, always have an internal sort of logic. But to understand a crazy story, you must sometimes ask crazy questions. Why, for example, should the fate of Britain be tied to a group of ravens instead of, say… a group of peacocks? Why, for that matter, did people worry that Britain might be about to fall? I wanted to learn more about just how the legend was started.

On first querying at the Tower where I might find a copy of the decree of Charles II, I was referred to the Tower’s official website, which simply repeated the familiar stories. Next, I searched in scholarly biographies of Charles II, but there was not any mention of the ravens. The ravens seemed to me no less magnificent than before, but I gradually became skeptical about their ancient origin.

I have tried to reconstruct the lore associated with the Tower Ravens by searching for the references to them which might be traced back to the nineteenth century or earlier in old books of history, ornithology, folklore, and, most especially, any early guides to the Tower that I could locate. I have looked in books from the Renaissance, as well as Web pages and databases from the twenty-first century; I have looked at graphics from the Middle Ages through the nineteenth century. I have also spent days at the Tower of London, talking with the Warders, who very graciously provided me with what records were at hand. I have been unable to find any references, either literary or visual, to the ravens in the Tower of London that predate the close of the nineteenth century.

Among those where one might most expect to find such references are the early histories and guidebooks written about the Tower such as The Tower of London by William Benham, published in 1906; The Tower of London by Ronald Sutherland Gower, published in 1902; Her Majesty’s Tower by William Hepworth Dixon, republished several times over the second half of the nineteenth century; and Authorized Guide to the Tower of London by W. J. Loftie, published in 1888. All of these books describe the appearance, history, and legends of the Tower in great detail, yet none of them even mentions the ravens in passing. The same is true of Harrison Ainsworth’s novel The Tower of London, first published in 1840, which, despite the author’s frequent use of artistic license, takes care to document the appearance and lore of the Tower with great thoroughness.

9 Finally, there are the books of ornithology and folklore. Oliver Goldsmith’s enormously popular British and Foreign Birds (London: Smith Elder, 1838), first published in 1774 as part of his History of Animated Nature, also makes no mention of ravens in the Tower of London. R. Bosworth Smith’s Bird Life and Bird Lore (London: John Murray, 1906) gives the most comprehensive survey of raven lore prior to at least the latter twentieth century, yet it as well has nothing to say about the Tower. More recently, there is also no mention of the ravens in the Tower in The Oxford Dictionary of Superstitions, edited by Iona Archibald Opie and Moira Tatem (Oxford: Oxford UP, 1992), a highly scholarly reference book on superstitions, which cites only primary literature.

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It is completely inconceivable that these authors and others could have failed to notice the ravens if these had been present for centuries. After all, it is not everywhere that one sees huge black birds with trimmed wings running around and croaking loudly. If the ravens had been anything like those in the Tower today, they would have been begging for food, stealing baubles and occasionally pecking visitors. It is only through constant vigilance that the Yeoman Warders manage to keep the ravens safely in the Tower and more-or-less under control.

Had the ravens really represented the “power of the crown” since the reign of Charles II or earlier, one might have expected them to be included, along with the lion and unicorn, in royal crests. They certainly would have attracted a lot of attention from people trying to identify the rightful monarch or predict the fate of the British Empire.

The ravens were probably brought to the Tower only in about 1870 to 1890, they were never mentioned in print before the last decade of the nineteenth century. The legend that Britain will fall if the ravens leave the Tower was never mentioned in remote antiquity, nor even from the reign of Charles II, but first only around the end of World War II. On realizing this, I initially felt disappointed. Like most people, I had wanted to believe the institution of the Tower Ravens was very ancient.

I found a sort of solace in the realization that, even if the ravens do not represent an ancient tradition, their legend reflects some very archaic impulses. A modern legend is not necessarily less authentic than an ancient one.

Since ancient times, people have looked to birds to provide augurs of the future, especially in times of crisis. Modern people are, in this respect, not so different from people in the time of Homer and Hesiod. Crows and ravens are among the birds that most often served as avatars of destiny throughout the far North. A raven deity is a bringer of culture for Indians of the American Northwest coast and a creator of the world for many Siberian tribes. Ravens are also, as we shall see shortly, important in the religion of the Celtic and Norse peoples that settled Britain. Yeoman Warders tell visitors that nobody knows when the ravens first arrived at the Tower. What they really mean is that the ravens live in a world beyond time, the “once upon a time…” of fairy tales. No research, my own or that of anybody else, will change that, any more than research will change the sense of wonder surrounding King Arthur and his court. The ravens add a primeval radiance that the Tower otherwise—for all its being steeped in history, legend and ceremony—strangely seems to lack. Like everything else in the Tower, of course, they are heavily exploited by the tourist industry. But, perhaps because the ravens do not themselves worry about commerce, they are relatively immune against its power to trivialize or demean.

The tale that the ravens were established in the Tower of London during the reign of Charles II and that Britain will fall if they leave is far more than just another “urban legend.” It does not simply recount a story of isolated human beings, but is far greater in scope. The tale is about the destiny of a people, and, without speaking metaphorically, we can call it a “modern myth.”

To link the fate of a people intimately with a group of animals is a manifestation of what anthropologists call “totemism.” The idea of totemism was developed in the latter nineteenth century by anthropologists and folklorists in Britain. The term was used in many ways, just as it is today, but the most restrictive meaning was to refer to the mythic descent of a tribe from an animal such as the bear or eagle. In the early 1960s, however, anthropologist Claude Levi-Strauss contended that theorists had interpreted totemic myths too literally, thus creating an excessive differentiation between the thought processes of “primitive” and “civilized” peoples.

10 The first explicit mention of the legend that Britain will fall if the ravens leave the Tower is in a letter by M. Littledale entitled “The Tower of London Zoo” to the magazine Country Life (3 Feb., 130).

Levi-Strauss argued that totemism should refer, not to a system of belief or to a stage of human progress, but to a means of organizing human relationships by analogies with the natural world. In this sense, the concept of totemism can be applied to the ravens in the Tower of London. It is very difficult to know to what extent people really think that Britain will fall if the ravens leave the Tower. Not very many will admit to being so superstitious, but, otherwise, why do they keep the ravens in the Tower at all? Whether it is more a matter of belief or sentiment, the British describe themselves and the ravens as sharing a common fate. This seems “primitive,” which is no doubt part of the reason why people assume that the familiar prophesy about the Tower ravens must go back to archaic times. It would seem, however, that we in the contemporary world have not lost the capacity for creating myths.

Why do the British, at least some of them, identify with ravens rather than with some other animal—say, the eagle or the badger? Part of the reason is that the raven has strong associations with pre-Christian Britain. Ravens were closely linked with many Celtic deities worshipped in early Britain such as Lugh, Morrigan and, most especially, Bran. They were also associated with Odin or Woton, the Germanic god of battles. He had two ravens, Hugine (thought) and Munine (memory) perched on his shoulders, and they flew around the world to bring him news. Ravens were also associated with the Roman God Mithras, who was worshipped by the Romans. The Tower ravens may thus represent a link to their ancient heritage, long before the Tower of London was built.

The ravens in the Tower show a rare instance where the genesis of a myth may be documented. Contemporary people, for all their presumed rationality, are not really so different from our ancestors in archaic times.

On February 14, officials at Lincoln Park Zoo in Chicago announced that a thirty-five year old gorilla named Kumba was euthanized following a slow decline related to renal failure.\(^1\) The Chicago Tribune offered a short piece on the passing of this "shy and mostly quiet" animal, but did not report whether Kumba was given a "gorilla wake," as was done for Omega, a male gorilla who died at the Buffalo Zoo in January, and Babs, a female gorilla who died at the Brookfield Zoo in December.

The practice of holding wakes for deceased gorillas -- an opportunity for other gorillas to say goodbye and to mourn the death of a member of their social group -- has gone on for at least a decade. Donna Fernandes, now president of the Buffalo Zoo, was present ten years ago at the wake of a gorilla at the Franklin Park Zoo in Boston. She described the event, during which the longtime mate of a female gorilla who had died of cancer was allowed to say goodbye: "He was howling and banging his chest ... and he picked up a piece of her favorite food -- celery -- and put it in her hand and tried to get her to wake up. I was weeping, it was so emotional." The scene at Babs's December funeral was similarly moving. As CBS 2 reported it, family members "one by one ... filed into" the room where "Babs's body lay," approaching their "beloved leader" and "gently sniffig the body."

While the concept of a gorilla wake is relatively new and apparently newsworthy (each of these events was widely reported), human interest in the possibility of mourning in the animal kingdom dates back millennia. Both the second-century natural historian Aelian and the essayist Plutarch report that the ancient philosopher Cleanthes witnessed the following scene: One group of ants carried the body of a dead ant to the hill of another colony; other ants emerged, and an apparent conversation followed. The ants from the anthill disappeared below ground, reappearing with a grub -- an apparent ransom. The first group of ants then turned over the dead body and, as Aelian tells it, "the ants in the nest were glad to receive it, as though they were recovering a son or brother."

The fact that it was Cleanthes who supposedly witnessed this scene is important. The story is introduced as evidence in the Greco-Roman debate over the rationality and general status of animals vis-à-vis mankind. Cleanthes, a Stoic, categorically opposed any notion of animal rationality; animals were created solely for humankind's use, and no bond of kinship, such as that between human and god, exists. Any notion of justice, of right and wrong behavior toward one another, is based on that bond of kinship; thus, there is no such thing as "just" or "right" behavior in the animal kingdom. Yet Cleanthes himself commented on this "human" behavior among ants, and the story was used by Plutarch in an argument supporting the existence of justice and rationality in animals.

Judeo-Christian opinions, both ancient and contemporary, overlap with the Stoic position; the Genesis account of animal creation, at any rate, accords well with the Stoic view of animals as having been created for humankind's use. The majority of contemporary Americans ascribes to some version of this view. Nevertheless, we regularly attribute "human" behavior to animals, even inferring a religious context for "rituals" surrounding death and mourning, as media descriptions of gorilla wakes clearly show.

That said, religion seems to be where the rubber finally meets the road. The fourth-century Pythagorean scholar of religions Porphyry

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suggested that the Egyptians represented their gods zoomorphically to denote the close bonds of divinity shared by gods, humans, and animals alike. It was this very aspect of Egyptian religion that was most objectionable to Christians and other ancient sects. I suspect that many contemporary Christians are similarly uneasy with the inclusion of animals in the central aspects of religion: while a quasi-religious "gorilla wake" is charming, a funereal "gorilla mass" would probably not be so happily received.

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**Cat Mummification Project**

Richard Lobban and Emily Boisseau

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**Abstract**

Traditional research on ancient Egypt includes excavation, epigraphy, preservation, conservation, interpretation and exhibition. Recent research has turned to experimentation and application of ancient techniques including mummification. Research by Robert Brier produced a human mummy from a cadaver and Salima Ikram, William Clifford, and Matthew Wetherbee have mummified rabbits and ducks. This study recreates cat mummification by using the techniques and objectives of ancient cat mummification in the late Egyptian period.

**Historical Background and Religious Significance of Animal Mummification**

This project surveyed the literature on various animals mummified by Egyptians including ibises, monkeys, bulls, dogs, and cats. Certain religious sites tended to feature specific zoomorphic deities. In the case of cats, the deity was the goddess Bast or Bastet in the Egyptian Delta town of Tel Basta, especially in Greco-Roman times (331BCE-312AD). The ancient Egyptians followed a socio-religious of "humans living with nature." Museum visits investigated the practical technique of cat mummification. We examined x-rays of ancient cat mummies courtesy of the Boston Museum of Fine Arts. We prepared a photographic archive of selected animal mummies, taking specific note of bandaging styles, cat mummy sculpture, and wood, cartonage and stone cat coffins. Mummification preserved the entire musculature and bones of the animal to create the religious context and purpose for which cat mummification was conducted. This was a syncretic practice that merged Egyptian traditions with the foreigner's search for their own political and religious legitimacy.

**Practical Aspects**

After the above research was completed we began the phase of the project that involved practical cat mummification. Based upon existing known techniques we proceeded with a cat cadaver acquired from a local animal pound that was euthanized for health reasons not connected with this project. After the initial weight of the animal was determined, evisceration and removal of the brain proceeded. The surgical procedures were largely accomplished with an extremely sharp flake of obsidian that could easily cut through tissues. After each phase the weight was again recorded (Table 1). Also included was subsequent weight gain by bandaging and plaster sculpture of the head. A parallel photographic or videographic record was also kept.

Preservation was achieved with desiccating salt (road salt); no other preservation techniques were used. Currently, the cat has been kept without any other preservation for almost two years. Positioning of the limbs and body of the cat was aimed at reproducing the style as seen in published x-rays. The bandaging technique sought to duplicate the known bandaging styles for cat mummification including linen wrapping.
and the application of narrow bandages to create the geometric patterns of cat mummies (Figure 1).

Observations
In a parallel 15-month control study of desiccation by salting we used a steer heart, calf liver, and lamb muscle with bone. We observed the most rapid and complete weight loss with the liver and the least with the muscle and bone sample. These data are available on request.

Conclusions
We continue to analyze what was been learned from this experiment now stretching two years. We learned that salt alone is sufficient to stop all biotic decay as long as the eyes, brain and viscera are removed. We also learned how to reconstruct the bandaging technique, not reproduced for some two thousand years. We have presented public lectures on this topic.

Bibliography


Clifford, W. and Wetherbee, M. Making a Duck Mummy. *KMT* 15(2): 64.66.


Figure 1. Authors with completed cat mummy

Table 1. Loss of Fluid Weight in the Cat Mummification Project

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<tr>
<th>Date</th>
<th>Cat Weight</th>
<th>Notes</th>
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<tr>
<td>16 August 2003</td>
<td>6.5-7 lbs</td>
<td>Estimated weight at animal pound; Freshly euthanized female cat, 19.5 inches, tail + 9 in. Accurately weighed</td>
</tr>
<tr>
<td>21 September 2003</td>
<td>3.09 kgs.</td>
<td>Eyes, brain and viscera removed, body buried in salt.</td>
</tr>
<tr>
<td>21 September 2003</td>
<td>2.50 kgs.</td>
<td>Eyes, brain and viscera removed, body buried in salt.</td>
</tr>
<tr>
<td>13 October 2003</td>
<td>Not weighed</td>
<td>1,423 grams of fluid released and measured.</td>
</tr>
<tr>
<td>21 November 2003</td>
<td>2.20 kgs</td>
<td>More dehydration and Evaporation. Another 158 grams of fluid was measured.</td>
</tr>
<tr>
<td>2 June 2004</td>
<td>1.8 kgs</td>
<td>Very dry, rigidly stiff</td>
</tr>
</tbody>
</table>

Note: The salt that was used was a mixture of Sodium Chloride, Calcium Chloride, Magnesium Chloride and Potassium Chloride. It is worth noting that the last month often featured below freezing weather and relatively high humidity. Clearly the cat was much desiccated but in the pelvic area of greater body mass and flexed hind legs the tissues were still slightly pliable and a bit pink. Elsewhere the tissues were dark brown and stiff. The cat has stayed in Lobban’s office at room temperature ever since.
Robotic Pets and Children:  
A Developmental Study
Gail F. Melson, Alan M. Beck, Peter Kahn, and Batya Friedman (University of Washington)

All data has now been collected for our study of children across three age groups (7-8, 10-11, 13-14 years) as they separately interact with a live specially trained dog and with a robotic dog (Sony's AIBO). The analysis is now underway and international presentations of the data are scheduled. Children aged 7-9 yrs. (n=24), 10-12 yrs. (n=24), and 13-15 yrs. (n=21), half boys, participated. After a 5-min. play session with AIBO, each child completed a 20-min. interview, with AIBO present and “on.” The same play session and interview was conducted with “Canis,” an Australian Shepherd. As part of the interview, each child was asked whether or not the target dog possessed biological properties, social companionship, and moral standing. Most dog type comparisons were significant. For 23 of 25 questions, fewer children affirmed AIBO’s (as compared to Canis’) biology, psychology, companionship, or moral standing. However, more children endorsed punishing Canis (80%) than AIBO (51%) for breaking something expensive. Children unanimously affirmed Canis’ biology, at least 70% of children affirmed all mental state and companionship questions about Canis, and at least 80% stated it was “not OK” to cause Canis harm (5 questions). However, over 50% of children also affirmed AIBO’s mental states (4 of 6 questions), companionship (5 of 6 questions) and moral standing (6 of 7 questions).

In summary, while children sharply distinguish living and robotic dogs, most children attribute psychological, companionship and moral standing (but not biology) to a robot dog, even after a brief exposure. Preliminary data were presented at the Tenth International Conference on Human-Animal Interactions, Glasgow, Scotland, October 8, 2004.

Robotic Pets and the Elderly
Nancy Edwards and Alan M. Beck

We have completed the data collection of our study of the longer-term impact of a robotic dog (Sony's AIBO) on older adults in residential settings. The goal is to investigate the psychological effects of robotic pets in the lives of the elderly. The journals, surveys and interviews indicate that the AIBO is viewed much like a family pet by most participants. The robot dogs elicted behaviors from the participants commonly associated with companionship such as sharing thoughts and feelings. The scores were evaluated between the Baseline/Pre-test data, Baseline/Post-test data and the Pre-test/Post test data. Positive changes were noted in majority of GDS questions showing a positive change in depressive symptoms. The life satisfaction scores indicated a positive change in 6 of the 10 items. This study supports the hypothesis that older adults attribute animal characteristics to robotic pets, thus creating some of the same benefits experienced through the use of live pets. Preliminary data was presented at the Tenth International Conference on Human-Animal Interactions, Glasgow, Scotland, October 8, 2004.
The Effects of the Cary Home Horse Program on Troubled Youth
Laurene Ammend and Alan M. Beck

It is believed that teaching the use and care of livestock and farm work will help to improve the behavior and grades of troubled youth. Ten weeks of observation of boys from Cary Home for Children where conducted as part of “The Horse Program” which allows young males, (9-18 yrs.) to work with farm animals at the farm at the Museum at Prophets Town. Data was collected using report cards, behavior reports from Cary Home and self-evaluation by the boys before and after their experience. Analysis is underway but it appears that the program positively improves young men’s motivation for better behavior.

The Effects of Regular Visitation to Dog Parks on Human and Canine Behavior and Health
Christa Paxson and Alan M. Beck

Interaction between humans, nature, and animals has been shown to enrich our lives; Harmony, Florida has taken this concept to the next step by forming an experimental town. Harmony has dog parks, human parks, dark-sky lighting, inter-neighborhood electric cart access, bans on motor boats, and several thousand acres of nature preserves. To study the health impact of dog parks on both dogs and their owners, two groups were studied: a group that use the dog park at least 3-days a week and a control group consisting of human-dog pairs who use the park 1-day or less a week. Subjects walking their dog were asked to participate in a survey and basic biomass measurements will be taken weekly for seven weeks. Dog parks are used and encourage exercise for both dogs and their owners.

Books etc

Hot off the Presses

In Press:


David C. Anderson’s Bibliographic Column

This column supplements items cited in Humans & Other Species, the quarterly journal of resources, which was sold to the American Veterinary Medical Association. The AVMA is in the process of converting the issues to a web resource.

Contact Anderson, owner of Rocky Dell Resources, the information services business for animal issues, at 340 Killdeer Court, Lincoln, CA 95648-2474 USA; phone 916-408-0110; email: rockydell@digitalpath.net

Books


$59.95: ISBN 1591471451


$35.00 ISBN 0300 103 395

Behm, Leslie M. Human-animal bond, animal therapy, and service animals. (MLA BibKit ; #10). [Chicago : Medical Library Association], c2004. 43 p.


$15.00 (print version, non-MLA member): available from the Association, 65 East Wacker Place, Suite 1900, Chicago IL 60601-7298; 312.419.9094; fax 312.419.8950; email: info@mlahg.org; $16.00 (pdf version, non-MLA member) incl s&h; $10.00 (pdf version MLA member) incl s&h; available from the MLANet online store website: www.mlanet.org/order/


$349.95: ISBN 0313327459 (set)


Originally published as: Oline, le dauphin du miracle (Oline, miracle dolphin).

Text in French.

On dolphin-assisted therapy in the Red Sea.

EUR 5.50: ISBN 2-266-10388-1


$16.00: ISBN 0970519427 (pbk.); order from the website www.alleycat.org


Contents: Defining terrorism – Introducing the Animal Liberation Front – Animal Liberation Front

ISAZ Newsletter

No. 29, June 2005

$22.00: ISBN 159056054X softcover; available from the website http://lanternbooks.com

Britton, Sheila; Collins, Dan (editors).


Burleson, Janet.


Butler, Kris.


Combes, Cl; Guittion, Ch.


Text in French.


Cormier, Loretta A.


Ethnozoology of the Guaja Indians in Maranhao, Brazil.


Csanyi, Vilmos.


$25.00: ISBN 0865476861

Dibsie, Patricia.


Dizard, Jan E.


Table of contents website: www.loc.gov/catdir/toc/ly036/2002010179.html

Eaton, Yvonne M; Fauble, Mandy A.
$49.95 plus $5.00 s&h: available by mail from Safe Harbor Behavioral Health, Development Department, 1330 W 26th St, Erie, PA 16508 USA; 814-459-9300

Gathmann, Peter; Leimer, Gabriela (editors).
Heilpädagogisches Voltigieren bei Anorexia Nervosa ; eine Studie über die Wirksamkeit von Reittherapie auf das Körperbild und spezifische Personlichkeits-merkmale bei anorexia nervosa [Remedial educational vaulting with anorexia nervosa patients; a study on the impact of therapeutic riding on body image and specific personality traits]: unter mitarbeit von [with contributions by] Ruth Bric [et al.] ...

Text in German.
EURO 31.80; $ 22.30; $37.95: ISBN 3-631-51898-6

Grandin, Temple; Johnson, Catherine.
$25.00: ISBN 0743247698

Hauser, Marc D.

McLaren, Deborah.

Merz-Perez, Linda; Heide, Kathleen M.

Miller, Lila; Zawistowski, Stephen (editors).
$79.99: ISBN 0813824486


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Entre l’humain et l’animal : de la zootherapie a la telepathie [Between people and animals : from animal-assisted therapy to telepathy] (Collection psychologie). Outremont, Quebec : Quebecor, c2004. 276 p. : ill. ; 23 cm.
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SCAN 27.95: ISBN 2764007493
Patterson, Charles.
$20.00: ISBN 1930051999 (pbk).

Porcher, Jocelyne.
Text in French.
EUR 23.00: ISBN 2-84444-311-7 (Educagri)
EUR 23.00: ISBN 1-7380-1165-9 (INRA)

Porcher, Jocelyne.
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EUR 24.00: ISBN 2-13-053214-4

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Text in French. On the French animal slaughter trade.
EUR 13.00: ISBN 2-87678-828-4

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French. EUR 19.00: ISBN 2-02-063876-2

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$15.95; $CAN 19.50: ISBN 0865715122

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Correspondence to Courtney, Principal, Slade Centre at the Donkey Sanctuary, Sidmouth, Devon EX10 ONU, UK
Journal Articles

Abbink, Jon.
Correspondence to Abbink, African Studies Centre, POB 9555, 2300 RB Leiden, The Netherlands; email: abrink@fsw.leidenuniv.nl

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Correspondence to Tisdell, School of Economics, University of Queensland, Qld 4072, Australia; email: ctisdell@economics.uq.edu.au

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Correspondence to Gagnon, Nursing Faculty, Laval University, Bureau 4106, Pavillon Paul-Comtois, Quebec, PQ G1K 7P4, Canada; email: johanne.gagnon@fsi.ulaval.ca

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Correspondence to Bourne, Georgia College and State University, Modern Foreign Languages, 105 Smith House, 231 W Hancock St, Milledgeville GA 31061 USA; email: louis.bourne@gesu.edu

Boxall, Jackie; Heath, Sarah; Bate, Simon; Brautigam, John.
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Text in German. Abstract also in English and French. English translation of title: The Steinfurt method of using therapy support dogs: animal supported therapy and training.

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Lewis is a pediatric speech-language therapist working as an independent consultant in Santa Fe, New Mexico; email: NancyLewisSLP@aol.com

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Parslow, Centre for Mental Health Research, Australian National University, Canberra, ACT 0200, Australia; email: ruth.parslow@anu.edu.au

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Should we add “xeno” to “transplantation”? 
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Interparental conflict and youth maladjustment: the buffering effects of pets. *Stress, Trauma, and Crisis*, 7(3) 2004 Jul-Sep:151-68.
Correspondence to Strand, Department of Comparative Medicine, College of Veterinary Medicine, University of Tennessee, 2407 River Dr, Room 205, Knoxville TN 37996-4543 USA; email: strand@utk.edu

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Single Issues of Journals


Contributions presented to the forum are not peer-reviewed.

Contents: Welcome, Bonnie V Beaver – Understanding issues and solutions for unowned, free-roaming cat populations, Margaret R Slater (Department of Veterinary Anatomy & Public Health, College of Veterinary Medicine, Texas A&M University, College Station TX 77843-4458, USA) – Humane strategies for controlling feral cat populations, Julie K Levy (Department of Small Animal Clinical Sciences, College of Veterinary Medicine, University of Florida, Gainesville FL 32610, USA) and P Cynda Crawford – Analyzing approaches to feral cat management: one size does not fit all, Michael K Stokkopf (Environmental Medicine Consortium, College of Veterinary Medicine, North Carolina State University, Raleigh NC 27606, USA) and Felicia B Nutter – Professional, ethical, and legal dilemmas of trap-neuter-release, Paul L Barrows (Active Environments Inc, 7651 Santos Rd, Lompoc CA 93436, USA) – Trap-neuter-release programs: the reality and the impacts, Linda Winter (Director, Cats Indoors! Campaign, American Bird Conservancy, 1834 Jefferson Place NW, Washington DC 20036, USA) – The welfare of feral cats and wildlife, David A Jessup (Marine Wildlife Veterinary Care and Research Center, 1451 Shaffer Rd, Santa Cruz CA 95060, USA).


Contents: Introduction, Debbie Coultis (People, Animals, Nature, Inc., 1820 Princeton Circle, Naperville IL 60565 USA; email: coultis@umich.edu; website: www.pan-inc.org) – The animal cause and its greater traditions, Chien-hui Li (Refugee Legal Centre, 153-157 Commercial Rd, London E12 D4, England; fax +44 (0)20 7780 3201; email: cl219@cam.ac.uk) – ‘There’s not enough room to swing a dead cat’ and ‘There’s no sense in flogging a dead horse:’ Language usage and perceptions of nonhuman animals, Tracey Smith-Harris (Department of Anthropology and Sociology, University College of Cape Breton, POB 5300 Sydney, NS B1P 2L2, Canada; email: tracey_smith@uacb.ca) – The role of animals in education, Wendy Lowe Siegel (Southeastern Louisiana University, University Station, Hammond LA 70402, USA; email: wsiegel@selu.edu) – Attitudes about death among Japanese youth, Miyoko Matoba (Direct correspondence in Japanese to Matoba, a doctoral candidate, Graduate School of Medical Science, Kitasato University, Japan; email: milkyhouse@k4.dion.ne.jp), Debbie Coultis (Direct correspondence in English to Coultis; see above for address) -- The bushmeat trade : personal reflections within a context of human animal interactions, Elissa Dresden (email: emdresden@yahoo.com) – Goffman, pets, and people: an analysis of humans and their companion animals, Lisa Sarmicanic (Doctoral
student, Sociology Department, University of Nevada, Las Vegas, 4505 Maryland Parkway, Las Vegas, NV 89154, USA; email: Getdaref@earthlink.net or sarmica@unlv.nevada.edu).


Websites

AAT in Canadian Correctional Facilities
www.csc-scc.gc.ca/text/prgrm/fsw/pet/pet_e.shtml

The Chicken: Its biological, social, cultural and industrial history from Neolithic middens to McNuggets; Conference site home page.
This conference was held May 17-19, 2002, at Yale University, by the Program in Agrarian Studies.
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www.raven9.freeserve.co.uk/dolphin-dome/ddd-objects.htm

Dissertations and Theses

Van Horn, Laura May.
Special Announcements

Bustad Companion Animal Veterinarian of the Year Award

Congratulations to Dr. H. Marie Suthers-McCabe on being the 2005 recipient of the Bustad Companion Animal Veterinarian of the Year Award, one of veterinary medicine's highest honors. The award was named for the late Dr. Leo K. Bustad, former President of the Delta Society, Dean of the Washington State University College of Veterinary Medicine, and a pioneer in recognizing the importance of the human-animal bond. The award is sponsored by the American Veterinary Medical Association, Delta Society, and Hill's Pet Nutrition, Inc. The Bustad Award recognizes the outstanding work of veterinarians in protecting and promoting the human-animal bond. Dr. Suthers-McCabe will be presented the award at the American Veterinary Medical Association conference on July 16, 2005 in Minneapolis.

Call for Papers

Special Issue of the Journal of Social and Ecological Boundaries:

Human-Animal Connections: Impacts on Society and the Biosphere
Deadline: September 1, 2006.

The Journal of Social and Ecological Boundaries provides a forum for interdisciplinary examinations of the impacts of boundaries, borders, and demarcations of time and space. To this end, the journal especially encourages collaborative work whose approach inspires reflection on and a challenge to the conventional boundaries between academic disciplines. A project of the College of Arts and Sciences at Texas A&M International University in Laredo, JSEB aims to highlight the connections between arts and sciences in the context of discussions about the boundaries, real or imagined, geographical or geological (or both), between places, cultures, and disciplines. For its fourth issue, JSEB requests submissions pertaining to human-animal social interactions and concerns relating to the humane treatment of other species. Along these lines, this edition of JSEB seeks to provide a forum for the discussion of a number of issues of importance across disciplines in the social and behavioral sciences, humanities and biological sciences. Those interested in submitting are encouraged to send a title and abstract in advance.

Submissions should be electronic, sent as an e-mail attachment in either OpenOffice.org format (.sxw) or Microsoft Word format (.doc), to the guest editor, Judith Warner, at jwarner@tamiu.edu or the managing editor, Dan Mott, at jseb@tamiu.edu or dmott@tamiu.edu. Style should conform to APA guidelines.
Meetings of Distinction

14th Annual ISAZ Conference
Exploring Human-Animal Relations
Niagra Falls, New York, USA
July 11-12, 2005

The ISAZ Annual conference will meet on July 11-12, 2005 at Niagra Falls, New York, USA. Scheduled keynote speakers are Ádám Miklósi (Dog-human relationships), Irene Pepperberg (Cognitive and communicative studies on Grey parrots), Clif Flynn (Connections between animal abuse and family violence), and David Wolfson (Legal status of animals). Session topics include sociological theory, methods and animal cruelty, history and cultural studies, AAT/HAB/Measures, canines, attitudes/culture, and animal welfare. ISAZ conference registration must be pre-paid since the conference center requires a count prior to the event. On-site registration will not be available. Registration forms and a tentative schedule of presentations are available now on the ISAZ website: http://www.vetmed.ucdavis.edu/CCAB/ISAZ.htm
If you have questions, please contact Kathy Gerbasi, the conference organizer, at kcgerbasiphd@earthlink.net.

Animal Behavior Society
Annual Meeting
August 6-10, 2005
Snowbird, Utah

The 2005 Animal Behavior Society Annual Meeting will be held at Snowbird Ski and Summer Resort in the mountains of eastern Utah, 45 minutes outside of Salt Lake City. Craig Packer will deliver the Keynote Lecture on the application of behavior ecology to study disease transmission in the Serengeti and to understand human-animal conflict throughout Tanzania. A symposium in honor of Donald Griffin will include talks on cognition by James Gould, Ben & Lynette Hart, Bernd Heinrich, Irene Pepperberg, Gordon Burghardt, Colin Allen, Roger Fouts, Marc Bekoff, Jim Simmons, and Ron Larkin. For further information go to: http://www.animalbehavior.org/Conference/

XXIX Hungarian Ethological Society
Budapest, Hungary
August 20—27

In 2005 the Hungarian Ethological Society has the privilege to organise the XXIX INTERNATIONAL ETHOLOGICAL CONFERENCE (IEC) in Budapest (Hungary). The conference will be held at the famous Eötvös University situated at the Danube riverbank near the city centre between 20th and 27th of August. The IEC has a long tradition to attract ethologists, comparative psychologist, behavioural ecologists and other scientists from all over the world to present their latest results. IEC is organised every second year (the last conference was in Brazil), and the last European Conference took place in Tübingen (Germany) where the number of
participants was over 600. Given the continuously growing interest in behavioral research we expect an even larger turn out this time, especially because Budapest is a very attractive city. If you are interested please visit our website at: http://www.behav.org/IEC or contact: Dr. Ádám Miklósi, Dept of Ethology Univ. of Eötvös, Budapest Pazmany P. s. 1/c, H-1117 Hungary Tel: 00 36 1 381 21 79 Fax: 00 36 1 381 21 80 Deadline for offering workshops: 15th Feb 2005/Deadline for abstracts: 1st April 2005

Nature in Legend and Story's Third Biannual Conference
TEACHING AND TELLING NATURE'S STORY: STORYTELLING IN ENVIRONMENTAL EDUCATION
Friday-Saturday, August 5-6, 2005 Springfield, Illinois

Nature in Legend and Story's Third Biannual Conference will meet Friday-Saturday, August 5-6, 2005 in Springfield, Illinois. Keynote speaker is award-winning mystery writer and investigative journalist Jessica Speart who will present: "Bringing Conservation Issues to Life." Also featured are various storytelling workshops and panel discussions. For further information go to: http://www.h-net.org/~nilas/confreg2005.htm. Or contact NILAS President Cathy Mosley: storytlr@deathstar.org.

Round Table: Condición animal y cultura
Congreso de Filosofía Morelia, Mich., México, November 14-18th, 2005

Contact: Ana Cristina Ramírez
Facultad de Filosofía, UMSNH, Edif. C-4, CU, CP 58030, tel. (52) 443 3223500 ext. 4148. Morelia, México. anacrb@umich.mx.

The round table discussion "Condición animal y cultura"/"Animal condition and culture" will be held at the Simposium Philosophy of Culture II at the next Philosophy Congress (Morelia, México, November 14-18th 2005). These are the pre-registered participants (translated titles): Beatriz Vanda "Human responsibility in animal suffering", Felipe Monroy "Animal Rights Paradoxes", León Morales "Animal culture and semiotics", Arturo Argueta "Etnozoology of Purhépecha people", Francisco Javier Martinez "Human-Animal Duality", Ana Cristina Ramírez "Anthrozoology in Herder".

CALL FOR CONFERENCE PAPERS/ROUNDTABLE PROPOSALS
Circles of Compassion: Human-Animal Relationships, Welfare & Wellbeing
December 1 & 2, 2005
Rydges Capricorn Resort, Yeppoon, Queensland
Closing date for submissions: July 15, 2005
All submissions will be peer reviewed

This conference aims to bring together academics, service providers, frontline workers and other interested parties to share information on links between human directed abuse and animal directed abuse. We are particularly interested in submissions which deal with the following areas: Links between interpersonal violence (including domestic violence and child abuse) and harm to animals; Childhood attitudes to, and treatment of, animals and implications for adult behaviour; Links between relationships with animals and human health and well being (e.g., Humane Education & Animal Assisted Therapy); Policy implications and practice regarding the above Academic and community-based researchers, activists, service providers and frontline workers in human and/or animal welfare areas are invited to submit an abstract for either a 20 minute conference paper or proposals for roundtable discussions. Detailed registration information will be available in August 2005. At this stage please contact Dr Nik Taylor with either abstract for paper presentation (up to 300 words; electronic format only) or suggestion for roundtable discussion topic and/or details of panel members. Dr Nik Taylor, Email: n.taylor@cqu.edu.au School of Psychology & Sociology, Central Queensland University Rockhampton, Australia