Abstracts

Teuvo Laitila

Talking to the tiger. Perspectives on human beings and animals dwelling-in-the-world in the Russian Far East

Since E. B. Tylor’s Primitive Culture (1871), the term animism has been used to indicate the anthropomorphisation of animals, plants and natural events. Later studies, from ca A. I. Hallowell’s "Ojibwa Ontology, Behavior and World View" (1960) onwards, have expanded the term denoting human–other-than-human relations as interactions not predominated by any particular actor. Eduardo Viveiros de Castro and others have called this perspectivism.

The article discusses the Hallowell–Viveiros de Castro sort of view in the light of stories on human–tiger relations from the Russian Far East. Instead of perspectivism, the author has used the term 'dwelling-in-the-world', because he thinks that it covers all aspects (acting, emotions, thinking, etc.) better than perspectivism, which he finds to confine too much to seeing or perceiving. This term has been modified from that of Heidegger’s pace Tim Ingold.

The article focuses on human–tiger division of space, conflicts related to it, and the ways of handling or negotiating them. The author concludes that these issues are managed, often successfully, by supposing that all partners know how they should behave when encountering another person in space, or how to act upon the personhood 'required' in that situation. This knowledge is called, among other things, the law of taiga, and implicates that partners acknowledge both each other’s personhood and the fact that they live and act in worlds which overlap and affect each other. In other words, persons
Laura Hollsten

**Consumed and loved to death. Wild and tame parrots in the early modern Atlantic world**

The article studies European, mainly French, descriptions of Caribbean parrots in the sixteenth and seventeenth centuries. By studying the natural and cultural history of parrots in the early modern period, it argues that the difference between the categories of wild and tame was an important distinction with regard to the use and value of parrots as items of consumption. The study also provides the opportunity to consider how the voice of the parrot can be heard in the accounts. The position of the parrot in the borderland between nature and culture makes it complicated to distinguish between the two categories. On the one hand, the parrot was expected to represent the wild tropical nature in the colonies but, on the other hand, it was seen as an amusing pet which adapted itself to the wishes and demands of humans by imitating their language. The “natural wildness” of the parrot is mentioned on several occasions as a non-wanted trait. The taming of parrots was aimed at making the parrots forget their wildness by removing them from their habitat and their fellow creatures, both geographically and symbolically, in order to be socialised into the human sphere. The gap between humans and animals is considerably narrower in descriptions of companion birds than in those depicting parrots in the wild. The traits that made parrots attractive to humans – their tasty meat, their spectacular beauty, and their ability to imitate human speech – constituted a winning combination in the early modern consumer society. The parrots themselves, however, come across as losers in the European colonisation of the Caribbean and the ensuing Columbian Exchange and Ecological Imperialism.

Andrea Petitt

**Cowboy masculinities in human-animal relations on a cattle ranch**

The cowboy has come to be a symbol of the ultimate masculine, and his image is often used to describe the archetype of heterosexual macho masculinity. Nevertheless, this paper shows that contemporary cowboys on a working cattle ranch in western Canada display and value alternative cowboy masculinities characterised by responsibility, calm-
ness, technical finesse, and sensitivity. This paper problematises human-animal relations between cowboys, horses and cows that meet on a daily basis on a working cattle ranch. The focus is on how masculinities play a part in the interaction between cowboy and horse/cow in everyday life on the ranch and how animals are used to construct or display different masculinities. Participant observation of a cowboy crew, as well as interviews, were used to collect empirical data for the study. Drawing on posthumanist understandings of embodied experience, non-binary human-animal relations and multiple masculinities, this paper underlines an expansion of non-binary analytical frameworks. The paper concludes that while the same species can offer a range of relations leading to the possibility of displaying different masculinities, different categories of animals are instrumental in different ways in the construction of alternative and additional masculinities among the cowboys.

Ane Møller Gabrielsen

"Dangerous dogs" as discursive constructions: The disciplining of Norwegian dogs and dog owners

During the last decades, several countries have introduced legislative measures to deal with dogs that are perceived as dangerous. Norway is no exception, and today, six breeds are banned on account of being dangerous. However, the answers to the questions of what a dangerous dog is and how society can best handle dogs like these, are not self-evident. At the beginning of the 20th century, mongrels were considered dangerous dogs, running wild and causing mischief. In 1930, the police dogs – German Shepherds and Doberman Pinschers – entered the legislative field as dangerous dogs in a law proposal. In 1991, the Fighting Dog Act banned four breeds defined as “fighting dogs” – a ban that was continued and expanded through the Norwegian Dog Act of 2003 and Regulation of Dogs in 2004. This article uses Carol Bacchi’s “what's the problem represented to be”-method for policy analysis, in combination with governmentality theory on Norwegian legislative documents, to explore the different types of dangerous dogs and the solutions prescribed. By exploring how the understandings of and measures against dangerous dogs have changed, this article argues that these changing views of danger have also influenced ways of controlling and disciplining Norwegian dogs and dog owners in general.
Sofie Strandén-Backa & Andreas Backa

The ladybug as a key symbol: A cultural semiotic analysis of the symbol of the Swedish People’s Party

This article is a cultural semiotic analysis of the symbol of the Swedish People’s Party in Finland, the ladybug. The authors dwell upon why the ladybug seems to have so positive connotations and what makes it useable as a symbol of a political party. This symbol is studied as a part of a system of signs, from a cultural semiotic viewpoint, in order to show how meaning is made, and how the party – as well as everything else Swedish in Finland – is represented. Using semiotics, the authors make visible the cultural associations of the ladybug – patterns which they believe are largely unconscious. The numerous positive connotations of the ladybug from folk beliefs hint at a code connecting these pre-modern beliefs to a plethora of contemporary areas of usage. The results of the analysis are viewed in the light of Sherry Ortner’s term ‘key symbols’, and utilised to deepen the discussion about implications that the use of the ladybug has for Swedish in Finland. The authors believe that the ways in which the sign ‘ladybug’ is being used affects the ways that Swedish in Finland is represented, lived and perceived.

Liisa Kaski

Human and Non-Human Animals in Early Greek Thought

The worldview of antiquity is traditionally seen as being anthropocentric. However, there exists a philosophical tradition that calls for just treatment of non-human animals, seeing the fates of humans and other animals as interlinked. This article traces this continuum of thought spanning from archaic poetry, mythology and religious ritual to Late Antiquity. Particular attention is given to the work of two philosophers, Plutarch and Empedocles. The second half of the article concentrates on the collective traditions that may have informed the work of these philosophers. Animal figures and metaphors occur frequently in archaic poetry, and close relationship between gods and animals is a recurring theme in mythology. It is also noted that the Greek word for “animal” – ζῷον – is semantically wide and covers not only animals but also humans and gods.

Finally, the article looks at two religious rituals in which the animal metaphor deepens towards metamorphosis. A conclusion is drawn that the idea of mimesis, which formed the foundation of ancient Greek education and was used particularly in rituals, both required and developed the ability to identify with the other, and that the echoes of this deep communion can be found in the thinking of Empedocles and Plutarch.