BAIKI

THE INTERNATIONAL SÁMI JOURNAL

Issue #27 Winter Solstice 2006

colored pencil: Gladys Koski Holmes, "Reindeer Gift," 2004

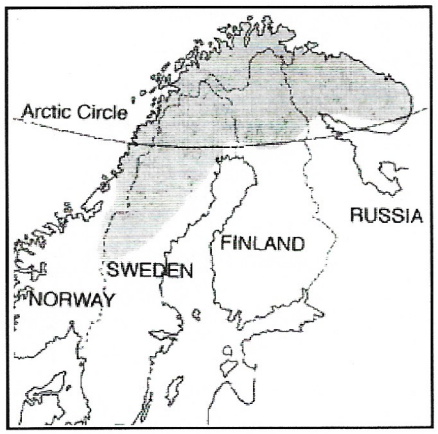
Taking Care of Our Relationships

• **Harald Gaski:** We Are the Caretakers of Mother Earth • **Anno Nakai:** Indigenous Values and Education • **Louise Bäckman:** The *Noaidi* and His Worldview • **Three Alaska Reindeer Project Family Reunions,** plus the Finnmark Act, Arctic Drum, the Swedish Bishop's Daughter and much much more.

BÁIKI: 15 YEARS OLD AND STILL GROWING

...E THE SÁMI AND WHAT IS BÁIKI?

THE *BÁIKI* LOGO ©



MAP OF THE SÁMI AREA TODAY

Source: *The Saami: People of the Sun and the Wind*
Ajtte Swedish Mountain and Saami Museum, Jokkmokk: 1993.

The "Sámi" [sah-mee] — also spelled "Saami" or "Sami" — are the Indigenous People of Norway, Sweden, Finland and the Russian Kola Peninsula. The Sámi area in the North is called "Sápmi" [sahp-mee], and in the South "Saemien Eatname" [sahmi-et-nahm]. The nine Sámi languages are related to Finnish, Samoyedic, Estonian, Hungarian, and Turkish. There are about 100,000 Sámi in the Nordic countries and half of them live in Norway. It is estimated that there are also about 30,000 people in North America with Sámi ancestry. Some are descended from the "Lapp" reindeer herders who came to Alaska and Canada in the late 1800s and early 1900s, and others are descended from Sámi immigrants who settled in the Midwest, the Upper Michigan Peninsula, the Pacific Northwest and parts of Canada, usually hiding their Sami identity.

Today the Sámi refer to their traditional spiritual belief system as "the Nature Religion," a reciprocal relationship with the Spirits of Nature. Sámi society has traditionally been organized into *siidas* — semi-nomadic extended families who hunted, fished, farmed and picked berries together according to Nature's subsistence cycles. This way of life is still a part of Sámi society whenever possible.

The history of Sápmi and Saemien Eatname parallels that of the world's other Indigenous Peoples during the period of colonization and genocide that began after contact with Europeans in the Middle Ages when the Sámi came to be called "Lapps," meaning "heathens." Lutheran missionaries tried to destroy the Nature Religion by burning the sacred Drums, outlawing the *yoik* [spiritual music] and having the *noiades* [shamans] killed who would not convert. The governments of Norway and Sweden removed Sámi children from their *siidas* and placed them in boarding schools where they were trained to think and act like Norwegians and Swedes. Conversion and assimilation set the stage for the takeover of Sámi lands by outsiders and facilitated the abuse of their natural resources.

"Báiki" [bah-h'kee] is the nomadic reindeer-herding society's word for the cultural identity that survives when the Sami move from one place to another. The name of the educational periodical that grew out of the search for Sámi connections in North America is *Báiki*. With its appearance in 1991 the Sámi presence in North America was finally acknowledged.

The *Báiki* logo was designed by faith fjeld, its founding editor and publisher, using pictographs from Sámi Drums. The reindeer symbolizes subsistence, the *lavvus* [Sámi tents] symbolize the extended families, the mountain behind them symbolizes spirituality, and the *njalla* [storage shed] symbolizes cultural nourishment for future generations.

Today the Sámi are incorporating new technologies into the revival of their languages, the *yoik,* and other traditional arts, and the Sami are in the forefront of the worldwide post-colonial renaissance of Indigenous voice and vision. Moreover, having their own parliaments in Norway, Sweden and Finland, the Sámi relationship with their former colonizers is improving as well.

IN THIS BÁIKI

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Please visit www.baiki.org.

BÁIKI EDITORIAL PAGE

BEARERS OF AN ANCIENT AND HONORABLE HISTORY:
THE NORTH AMERICAN SAMI ELDERS

"As I think about the legacy my father leaves behind, the word that keeps coming back to me is "relationship," which goes to the very heart of Indigenous consciousness. Throughout the world Indigenous people talk about the complex web of connections between people, animals, plants, rocks, trees — even the land itself. Our survival depends upon how we honor and respect those relationships."

— Kurt Seaberg

Many in the Sami-American community are familiar with my late father Albin Seaberg, with the portraits of Sami people he created over the years, with the interviews that were published in *Báiki* and *Árran,* and with his charming presence at many *siida* gatherings and other cultural events.

Few may know, however, just how deep his contributions were to the awakening of Indigenous consciousness through his interest in the Sami and his willingness to share that interest with others at a time when not that many people knew a whole lot about them.

It was in the 1950s when my father became interested in the Sami, referred to back then as "Lapplanders." He long suspected he wasn't entirely Swedish, that he might have something else in his blood that would explain his own decidedly un-Nordic features. His mother, whose family lived for generations in the far north of Sweden, had physical characteristics that pointed in that direction, such as her small stature, her round face and high cheekbones, her dark hair and eyes.

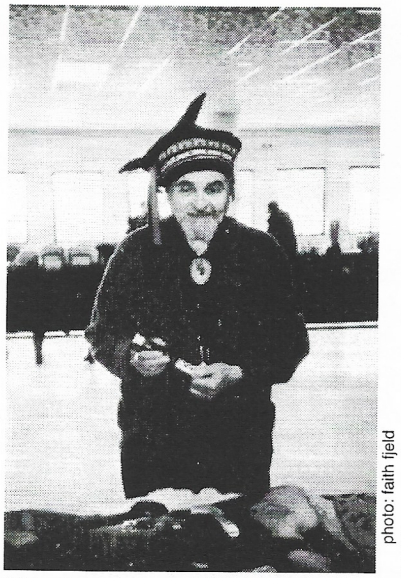


photo: faith fjeld

Albin Seaberg at a *Báiki* craft display in Minneapolis, 1994. He holds a Sami knife.

Albin began to collect books and read up on the Sami at this time, and through his investigations was inspired to produce portraits from the many images he was starting to accumulate — an obsession that stayed with him until the end of his life. I think what fascinated him about these people besides the fact that he might have been related to them, was that they were — like him — survivors. Despite living on the outer edges of modern western-European civilization, and despite repeated attempts by both church and state to wipe them out, these people held fast to their traditions — to their language, their customs and their resplendent manner of dress. Despite predictions of their imminent demise by scores of people who cared enough to write about them, they managed, over the centuries, to not only survive but to thrive.

In other words these were an Indigenous people who, long before such a thing came into vogue, were proud to be who they were. I believe my father knew this, for he made that clear in all the Sami portraits he drew. They stare out at you with pride and defiance in their eyes, as if to say: "This is who I am and I'm not going away, so deal with it!"

In the 1970s my father made the first of many trips with my mother to Sweden and other parts of Scandinavia and Finland. Initially these journeys were taken to reconnect with living relatives, mostly on my mother's side. Later on in the 1980s, after I discovered the town where his mother was born through my own genealogy research, they included trips to the far north. Although we've never been able to locate any living relatives on my father's side, I admire him for making the journey anyway. It became a spiritual pilgrimage, of sorts, to the land of his ancestors.

I admire him too for staying connected to the language. My Dad read and spoke Swedish fluently and continued to meet with a group of language enthusiasts in the Chicago area long after their Swedish instructor moved away.

How all of this affected me, as one of his sons growing up in his household in all of its light and shadow, is difficult to put into words. In so many ways I find myself following in his footsteps, even when I tried to resist. Certainly my calling to be a visual artist mirrors his own and the "Saami Spirit Calendars," grew directly out of the work he began long before me.

But there were other influences too, both subtle and profound, that I must credit him for. Whether inherited or absorbed just by living in his home, I see my father in my own work habits, my daily rhythms, even my artistic sensibilities — how I look at things having grown up in the midst of his world, a world richly adorned with art, music, books and lively conversation. Like me, my father cherished his solitude but he also loved being around people, his network of family and friends who he regarded as the true source of wealth.

Although I bristle sometimes when I recall some of his strong opinions about politics, history and culture, I remember him fondly now for the rare moments of humility and words of encouragement he gave me, for his good natured sense of humor and perseverance in the face of adversity. These qualities, when I put them into practice, have helped to carry me through my own moments of despair, when I felt the heavy weight of the world on my shoulders.

Like so many artists before him, my father was a complex and complicated man, a fact that often made him difficult to live with. Although I tried to distance myself from him for many years, our commonalties kept coming around to remind me how much I truly am like him. The example he set for me — his appreciation for good art, beauty and fine craftsmanship, his boundless curiosity and thirst for knowledge, his urge to travel, to gather new experiences and meet new people, his ever restless, creative mind, the discipline, dedication and energy he brought to his work,

(**KURT SEABERG** *continued on page 24*

SÁMI CONNECTIONS

FINNDIANS* YOU'RE NOT ALONE

Thanks for sending the Spring Equinox 2005 issue of *Báiki* and for keeping my subscription current. Is it a coincidence that my wife and I were just yesterday scanning Saami pictographs for possible use in graphic elements on my website? I think not.

A deep chord is always strummed in me when I connect with my Saami heritage (as one of those whose ancestors came over as *Swedes*, and intermarried with those known as *Cherokee*, hence my reference to myself as a "*Saamokee*").

I consider *Báiki*, both as a publication and as a concept, to be a vital link in that connection. Keep up the good work and please keep me on your subscription rolls!

Will Clipman, Tucson, AZ
<WilliamClipman@aol.com>
www.willclipman.com

**In the Midwest, folks with Ojibwe and Finnish heritage often call themselves "Finndians." Note: Will records with R.Carlos Nakai who has just received a Grammy Nomination for the Best New Age Album, "People of Peace," and a double nomination from the NAR Music Awards for Album of the Year and Best Native American Album.*

GOT REINDEER TALLOW?

With this being a New Year I will be starting a First People's Classifieds. I have a lot of things I wish to let go of, now that I fulfilled one New Year's resolution, which was to get all my storage of 20 years closer to me, which I have done. I could use ebay, but would rather try doing my own thing. I may set up a Paypal connection, though, to make it easier for people to pay on line (if payment is involved...like CD/DVD's... but I would like to see a barter system take place, especially for anything that may be used in ceremony. Or donations with maybe postage being the only cost.

If you wish to sign up and utilize this new groupsite message board let me know, I might be able to even announce items on my radio show, if the station manager thinks it's ok. Here is a good example. Thanks and Happy New Year! :

"Ah see um, this is a very special request from my surrogate Dad. He is asking for sources for deer, reindeer or elk tallow and some red ochre paint (unmixed) in powdered form. If anyone has a source for these please contact Ray Fryberg: (fryberg@msn.com>, or me: <robin.carneen@gmail.com>."

Robin Carneen, NAMAPAHH
First Peoples' Radio
Mt. Vernon, WA
<tetawin38@yahoo.com>
www.ksvr.org

Note: Robin gave "The Sami: Reindeer People of Alaska" exhibit GREAT publicity on her show when we were at the Nordic Heritage Museum in Seattle. Giitü, Robin! "NAMAPAHH" stands for Native American Media/Music Art Performance Activism Health History Humor. Check it out!

BÁIKI SUBSCRIBERS:

Please make a note of our new Alaska address since May, 2005:
1110 West 6th Ave. #108
Anchorage, AK 99501 USA
And when you move *please*, **PLEASE**, **please** send us your change of address. Thanks!

THANK YOU, TROLLHAUGEN YOIKERS!

When long-lost relatives get together, Sami music can break the ice. Besides feasting on comfort food from old family recipes, and inhaling fresh mountain air from pine-scented trees, the 50 folks at the Sámi Family Reunion at Trollhaugen Lodge in the Washington Cascades got a chance to yoik, thanks to (above left to right) Nathan Muus (Oakland, CA), Roger Olsen (Liberty Lake, WA), and David Ander (Bellingham, WA), aka, "The Trollhaugen Yoikers."

All three are accomplished musicians. Nathan, who has recorded with Cherokee Rose and *Ableza*, is famous for yoiking at *siidastallens*. Roger, who has made many trips to Finland to study yoik, provided us with song sheets, and David, the Chad Mitchell Trio guitarist, turned down a gig just to be at Trollhaugen.

For more about the October 8, 2005 Sámi Family Reunion at Trollhaugen Lodge, see the centerfold in this issue.

OKTAVUOHTA (SAMI UNITY)

Thanks for sending the *Báiki*. It's a great newsletter which certainly is part of creating community whether from Europe or Alaska areas — uniting everyone. It is interesting about the mythological beliefs of the Samis.

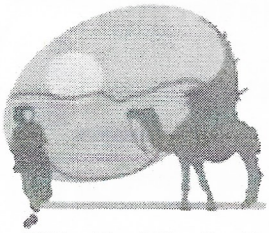
Find this ALL very interesting. Blessings,

Liv Hauge, Fredricksburg, VA
<kenlivhauge@cox.net>

Thanks for your continuing support and interest in our projects.

SÁMI CONNECTIONS

NOMADIC HERDERS' ASSOCIATION



W A M I P

We would like to invite *Báiki* and the various reindeer herders' associations to become members of WAMIP. WAMIP is a global alliance of nomadic peoples and communities practicing various forms of mobility as a way of life. It would be great if *Báiki* could put me in touch with the Arctic herders. I can invite them to become members of WAMIP and proceed from there.

You can find more information and read reports at: http://www.iucn.org/themes/ceesp/WAMIP/WAMIP.htm.

Thank you and warm regards,

Aghaghia Rahimzadeh
Tehran, Iran
<aghaghia@cenesta.org>

Greetings Aghaghia: We have emailed you contact information for Sápmi, Alaska and Canada. Thanks to Ruthanne Cecil, Arcata, CA, for this Sámi connection.

THE SIIDASTALLEN at FINNGRANDFEST ROCKED!

Dear *Báiki*,

I want to thank you from the bottom of my heart for the warm welcome I received at the Sami reunion at Finnfest (Marquette, Michigan) from Faith, Nathan, Anja, Ruthanne, Kurt, Arden, Tom and everybody else that I met there. I felt as if I had come home to meet family. I really enjoyed being with you people! I hope some day I will have the pleasure of seeing you all again. Keep up the good work.

Here's a couple of photos of my winter and summer activities: [above with Northern pike] ice fishing in the winter months; [below with cat Jake] my summer camp in the bush of Northern Ontario.I was building teepees (or *lavvus*) long before I became aware of my heritage.

Thank you so much and *kiitos*!

John Tuovinen
Swastika, Ontario

MEAT PRICES GO DOWN AND GAS PRICES GO UP

I thought you might be interested on what is going on in reindeer herding. I was born and raised in Muonio, a Sami community in northern Sweden. I have been a full time reindeer herder since 1983.

The last three years I have been working in Inuvik, NWT, Canada as a reindeer husbandry consultant at the Kunnek Corporation run by Inuit and Sami people. We moved a herd of 4000 reindeer to new grazing lands, built new fences and pens, and began the intense process of domesticating the wild reindeer.

The future of reindeer herding in Sápmi doesn't look good just now. The price of meat is going down and the price of gas is high.

I have just started a consulting business called Reindeernomad that promotes reindeer management as well as tourism. The company's services are directed towards Scandinavian and international reindeer husbandry markets.

Despite Reindeernomad's youth, we have gained unique insight and considerable experience from our international work with different cultures and ways of life.

Best regards,

Henrik Seva, Pajala, Sweden
<henrik.seva@reindeernomad.com>
www.reindeernomad.com

Thanks to Hannah Eklund, Pirkkala, Finland, and Lloyd Binder, Inuvik, NWT for making this Sámi connection.

HARALD GASKI

WE ARE THE CARETAKERS OF MOTHER EARTH:

THE FUTURE FOR THE INDIGENOUS PEOPLES' CULTURES

In September 2004, Harald Gaski was invited to give a speech at the UNESCO International Conference on Indigenous Peoples in Tromsø, Norway. The theme of the conference was "Knowledge in the Next Generation: Major Changes Regarding the Sustainability of Indigenous Cultures." The text of his speech has been edited into an essay and is printed here with his kind permission.

I begin with a poem of Nils-Aslak Valkeapää, the renowned Sami poet, multi-media artist and great spiritual leader who sadly left us too early in 2001 at the age of 58. He and I worked closely together over a long period of time. I dedicate this essay to his memory.

Gulat go eallima jienaid
joga sávvamis
biekka bossumis

Dat lea visot maid áigon dadjat
dat lea visot

Can you hear the sound of life
in the roaring of the creek
in the blowing of the wind

That is all I want to say
that is all

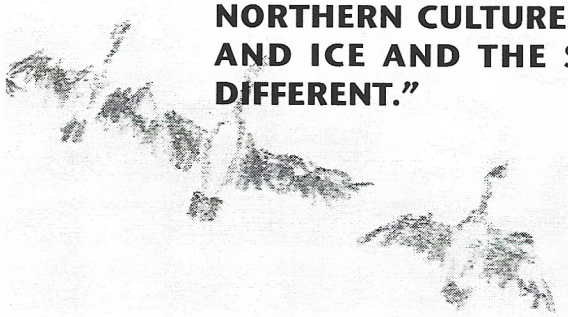
In the poem Valkeapää gets to the core of what characterizes Indigenous people and culture. We need to be aware of the connection between us and Nature — we are not above Mother Earth, we are part of Her. Her rejoicing will be our happiness, Her pain will be our sorrow. We need to listen carefully and learn. We need to sustain and develop our relationship to Nature, but not in a romantic or nostalgic way. As the caretakers of Mother Earth we, the Indigenous Peoples of the world, have to be good to Her in order to receive the bounty of Her gifts.

One Sami myth has it that when the Great Spirit created the people who were to become the ancestral mothers and fathers of the Sami, He knew the difficulties that awaited them. In order to give the people comfort in trying times, He placed the living, beating heart of a two-year-old female reindeer at the center of the Earth. Each time we feel our existence threatened, we can simply put our ears to the ground and listen for the heartbeat beneath. If the heart is still beating, our future is secure, and the problems we face will be solved. These heartbeats are connected to the yoik's rhythm and to the songs that are created to praise the contrast between Samiland's harsh tundras and Earth's soft, warm bosom. The heartbeats give the Sami people faith in the future and will continue to be renewed in pictures, stories, and songs.

It is this line of unbroken reliance and interdependence that signifies an obligation for us. As representatives of Indigenous Values we are in this world to watch over the way our kin is being treated. The human being is a creature along with other creatures in this world, therefore the beloved birds of Valkeapää's poetry may very well convey as important a message in their singing as a news broadcast does. If we ever forget to praise and respect traditional values and the wisdom of what our forebears have learnt, we are being led astray, and if we were to put our ear to the ground, we might not hear the heartbeats from below anymore.

I mentioned the birds and how Nils-Aslak Valkeapää always loved them. At this time of the year, the migratory birds leave our northern regions to trade the cold and dark winter for warmer and sunnier parts of the planet. That way they also remind the residents of the Arctic that the Sun will just temporarily withdraw so we fully can enjoy the cosmic magnitude of light and colors in the aurora borealis — the northern lights — in the long winter nights. The migratory birds are the intermediaries between northern cultures that have developed under snow and ice and southern latitudes where life is different. The fact that the birds thrive and like it both places but in different times is a reminder to us that customs and laws, traditions and life styles, differ from place to place.

"THE MIGRATORY BIRDS ARE THE INTERMEDIARIES BETWEEN NORTHERN CULTURES THAT HAVE DEVELOPED UNDER SNOW AND ICE AND THE SOUTHERN LATITUDES WHERE LIFE IS DIFFERENT."



This does not necessarily mean that one way is superior when compared to all the others — as the colonizers have assumed in trying to enforce their values on us. Indigenous Peoples have always honored our environment. The animals and the birds we have around us teach us a lot, and if we don't become conceited about our theoretical education and new innovations, we have much to learn from them.

I remember a wonderful story that I was gifted with in Botswana. We were a group of Sami and San (the Khoe Bushmen) who met at a hotel in Gaborone. The headwaiter seemed to have a hard time finding us a table in the restaurant, but as Indigenous People we were used to this kind of treatment. We knew that he hoped we'd find another place to eat, but we were in no hurry and we finally got a table. We ate and laughed and had a good time, as Indigenous People always do when we get together. In order to honor his Sami guests, one of the San Elders told us a story about Eland.

Eland (*Taurotragus Oryx*) is the world's largest antelope. The San believe that God is especially fond of him. God used to smuggle honey to Eland and they would talk and have fun together. But God's wife became jealous because he spent so much time away from home, and so one morning she had one of their sons spy on God when he left to meet with Eland. Eventually God's wife had their son shoot Eland.

As his life was ebbing away, but while he was still standing, tears appeared in the eyes of Eland, and when he finally fell, his right foreleg pointed up towards heaven as a token of the love he felt for God. Eland still is one of the most respected animals among the San and every time he's shot, and before he dies, tears appear in Eland's eyes. I was touched by the story, told in the beautiful click language of the San and translated into English by a bilingual representative of their people.

I could move around the world with such stories that express the way we are all interconnected. The stories are a strong reminder to us human beings about our place in the bigger system — not as superiors but as equals.

On the Atlantic coast of Nicaragua the neighbors of the Rama Indians call the Rama language *lenguaje de tigres* (tiger language) in an attempt to look down upon the people and their culture as not being human. But every Rama knows that the person who has a command of the language of Tigers, never has to fear them because Tiger will never attack one who speaks his tongue. In other words, what is treated with condescension by their mainstream neighbors actually is a benefit from the Indigenous Rama perspective.

In a similar way the old Sami respected the linguistic skills of the Bear so much that they believed these predators could understand human talk. Bear would take precautions if a Sami used the word "bear" when he said he was going out to hunt. So the hunter would use a circumlocution — a metaphorical name — for the animal in order for Bear not to understand that he was the hunted.

The thing that makes us humans different from the Bear — who is among the most clever — is the ability to understand metaphors. I find this to be a good illustration of the difference between human beings and other creatures. If the Bear was called "The Old Man in the Valley," or "The Moss-Clad One," he wouldn't have the faintest idea that people were talking about him and he would be unprepared for the Sami hunter. It became a sort of linguistic game among the Sami to come up with various metaphorical terms for "bear." Therefore the Sami still have a lot of names for the Bear.

Most Indigenous cultures are still basically oral, which is a thing to rejoice about. Reading is a wonderful but lonely thing compared to the shared collectiveness of storytelling by a person who knows how to use gestures and deal with his or her voice, or maybe just raise one eyebrow in order to include the listeners in the story. While today's mainstream societies only praise the written word, for some of our Native brothers and sisters that is not possible. They are denied the opportunity to write, which often stems from the fact that no orthography has been developed for their specific language.

(**GASKI** *continued overleaf*)

For others there is a lack of opportunity and support for using their own mother tongue in writing.

Currently there is international deliberation going on with regard to safeguarding the intellectual property rights of oral cultures, but a lot of this activity treats these cultures as being inferior to mainstream literate societies.

Moreover, "undeveloped" Indigenous Fourth World cultures never receive the same degree of attention and respect as the "developing" Third World nations do. This is very clearly demonstrated when we look at how Indigenous Fourth World art, music, literature, social issues and politics are treated in the international press and institutions of higher learning.

I know best my own field — literature — where Fourth World issues are hardly ever mentioned in literary journals and literary criticism in spite of the ever-growing wealth of Native American, Aboriginal, Maori, Inuit, Sami and other Indigenous literature. We are even ignored by the field of "post-colonial studies." Perhaps this is because most Fourth World Indigenous Peoples are still colonized and in most cases still fighting to achieve self-determination and sovereignty.

Future generations must master both their own Fourth World languages and the languages of their mainstream societies because we need them both. We Sami have lived in close relationship with our neighbors throughout history and we have learned that surroundings can be viewed and understood in different ways. Mastering both ways has become a strength by itself. While the official Scandinavian view on bilingualism has been negative until recent decades, the Sami have always known better. Our cultural history has told us that it is a benefit to master several world views simultaneously.

This is particularly true for Samisubsistence that consists of small scale farming, sea and lake fishing, berry picking and hunting during the cycles of the year. Moreover, Sami subsistence skills are transferable and useful in other contexts.

Perhaps today's academics, artists and journalists will be tomorrow's architects in the construction of new globalized Indigenous communities which will preserve their own values and traditions while working within the mainstream societies in a common effort to learn from each other and teach one another how to insure our survival.

In opposition to this is the awareness that the boundary between a Western course of action and that taken by Indigenous Peoples is being blurred in the world of international politics because political interactions are becoming more and more identical. Soon there will be only one way to speak in the international arena if a person wants to be heard and understood.

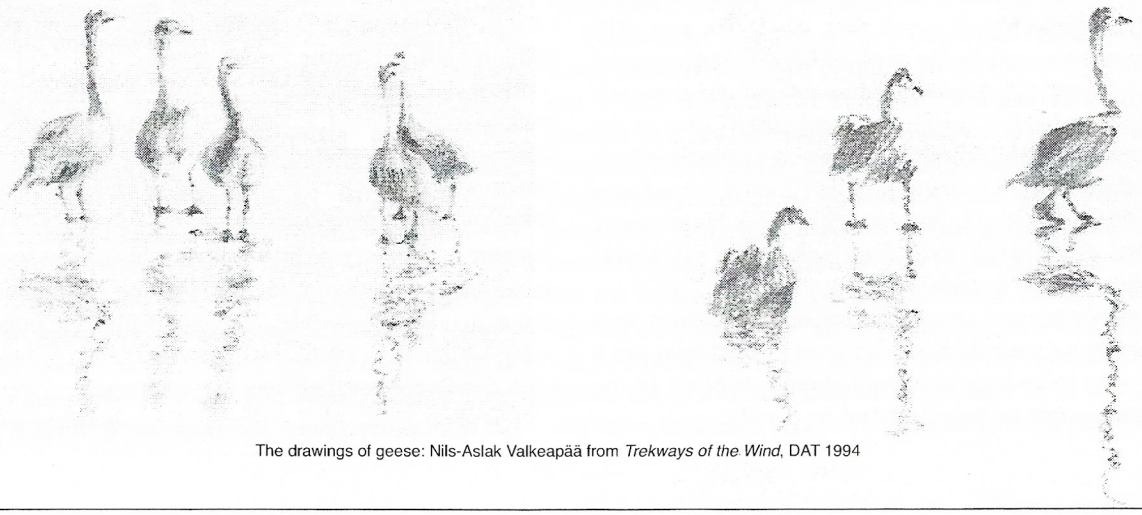
Therefore the representatives of the Indigenous world who are expected to act as intermediaries between different worldviews need to have sophisticated communication skills. The destiny of the Indigenous Peoples to a large degree depends on how well Western society understands us. And the very survival of Western society is more and more dependent on its gaining a new understanding of our Indigenous voices.

The discourse of politics is becoming increasingly tainted. It is necessary to turn to the wisdom of the Indigenous Peoples in order to rediscover the answers to crucial questions regarding our existence on earth. In order to make new and innovating interpretations of what it means to be Indigenous today we must rediscover the Tribal Voice that resonates in our traditions.

Even though we want to derive knowledge from our traditions — to know the past in order to be able to create a secure future — we still, nevertheless, don't know what lies ahead. We have a history, we've had a yesterday, we are still around, we have a today, but no one knows about the future, who we will be tomorrow.

In Nils-Aslak Valkeapää's words:

Tomorrow is a new day
other animals.....
.....I converse with the fire
tomorrow
it too will have another language
new migration routes for tomorrow's
reindeer,
the stones will have different
traditions
an alien time within time.
alien



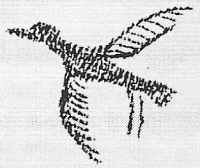
The drawings of geese: Nils-Aslak Valkeapää from *Trekways of the Wind*, DAT 1994

A lot depends on ourselves. Where we previously could hide away from the outside world in order to keep our own values and traditions alive, the situation today is totally different. If we go into hiding we will be forgotten. The only means to survive in today's media-dominated society is to be noticed and recognized. The ones without voice are being neglected and consigned to oblivion. We must make noise in order to be heard, we are obliged to talk a language that will be understood, we have to act according to protocol in order to be taken seriously.

But we must never forget where we came from, who we are, who we represent, and what we want to be. We are Indigenous Peoples who share a common belief that there is indeed a living and beating heart at the center of the Earth ensuring the continued existence for all our peoples.

Harald Gaski is Associate Professor of Sami Literature, University of Tromsø, Norway. He is the author of numerous books on the Sami culture, the editor of *In the Shadow of the Midnight Sun: Contemporary Sami Prose and Poetry*, Davvi Girji: 1996; and *Sami Culture in a New Era: The Norwegian Sami Experience*, Davvi Girji: 1997.

The Nils-Aslak Valkeapää poem on page 6 is from *Trekways of the Wind*, DAT: 1994. The poem on page 8 is from *The Sun My Father*, DAT: 1997. Both are translated by Harald Gaski, Lars Nordström and Ralph Salisbury. They are printed here with the publisher's permission.



INDIGENOUS VALUES

HARMONY WITH NATURE

A SPIRITUAL FOUNDATION

RELATIVE PERCEPTION OF TIME

GROUP HARMONY & COOPERATION

FAMILY GENEROSITY & SHARING

EXTENDED FAMILY PARENTING

RESPECT FOR ELDERS & CHILDREN

SILENCE & PATIENCE

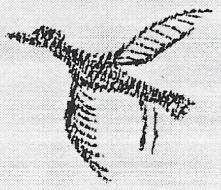
PRESERVATION OF LANGUAGE

CONNECTION TO CULTURE & ANCESTRAL KNOWLEDGE

— *Loren and Anno Nakai*

INDIGENOUS VALUES AND EDUCATION

ANNO NAKAI, M.A.



From the time in the cradle, children are encouraged to be alert and patient, exploring the world around them through the senses of sight and sound. The ability to be quiet and learn through observation is reinforced in early Indigenous parenting, with children always being close to their parents. Listening to the songs and stories of their parents, children raised in this manner also have the advantage of being carried upright where they can see their family members working. Learning the values of silence and patience, children are prepared to take on tasks at an early age by imitating the actions that they have carefully observed.

— Loren and Anno Nakai

The education of Saami children is firmly embedded in a lifestyle that is guided by the same values as other Indigenous cultures around the world. The Saami have traditionally raised their children in a *lavvu* (a Saami tent), with the babies starting life in a *gietka* (a Saami cradle). That is to say that Saami children who are raised in a *lavvu* grow up in a circle, around a fire, in direct contact and connection with Nature. Saami children who are brought up in this way learn the value of group harmony and cooperation at an early age, as all of the life around them depends on the careful participation in the interconnectedness and interdependence of their world.

Living and working in small extended family units, or *siidat,* Saami children further have the opportunity to learn the values of cooperation and harmony with Nature as they observe their family members engaged in the delicate art of maintaining traditional subsistence skills and lifestyles. The value of hard work is the central message in the education of Saami children who are taught that the well being and survival of the group — and the environment that sustains their *siida* — depends on the ability of the group to work together. Even young children learn that they have a value and a place, and that their survival in Nature is part of the chain that includes even the smallest of helpers.

The spiritual connection between Nature and the Saami way of life begins even before birth, when life is conceived among the rhythms of Indigenous songs, laughter, and the language of the *siida*. This connection is further strengthened by extended family parenting, through which children are taught respect for their elders and are gifted with the songs, stories and traditions that carry the knowledge of their ancestors. The *yoik* is one such tradition that connects Saami people beyond the boundaries of space and time, and communicates directly with the wisdom of our ancestors. Knowledge of the Saami calendar and the seasons of Nature is another tradition that carries with it an intimate understanding of our place in the environment. It is only through the continued practice of education based on Saami values that our children will be able to develop the skills of silence, patience, and observation in order to perceive the constant changes to the global environment that would keep this calendar on track.

photo: Sáami woman with *gietka*, Ellisif Wessel, 1903, Etnografisk Museum Universiteit i Oslo.

As with other Indigenous cultures, the Saami have been faced with the challenges of colonization. Significant changes have been forced upon our ways of life. The most extreme among these was the removal of Saami children from their families and *siidat* to be placed in government boarding schools. With the separation of Saami children from their grandparents, parents, and elders came challenges to Indigenous parenting and education. Life in the boarding schools no longer flowed around the circle, and the intimate events of Nature were no longer anticpated and celebrated. Saami ways and languages were devalued or forbidden, and children were raised in painful separation and fear.

In her novel *Katja*, Ellen Marie Vars, relays the experience of boarding schools:

"Her body ached all the time, too, but it was the homesickness that hurt the most. The mere thought of Grandmother brought tears to her eyes, even in the classroom. But Grandmother was far away. "If I only knew the way home, I'd run away now!" Katja often thought during class time.

"The first snow fell, but it didn't cheer Katja up. Back home, this was always a big event. Grandmother used to wake her up early with a secretive whisper, "Look out the window, little helper!" And Katja would run to the window before she was fully awake. Her sleepiness vanished as she saw the pure white snow. It was always so nice! Afterwards, she would cozy up to Grandmother again. But here, at the boarding school, there was no one who cared about Grandma or the new snow."

For the Saami of North America, the effects of colonization were accompanied by the challenges of relocation and migration far beyond the boundaries of the traditional Saami homelands. With this came the loss of connection to our oral tradition and language, along with the loss of essential Saami ways of life and subsistence skills. Yet, even with these losses, it does seem that the central values and qualities that define us as Indigenous people have remained intact. Like the heartbeat that our Ancestors placed in the Center of the Earth, it is good to be reminded that we carry their spirit and values wherever we go, and that these things still guide us.

Even if we are no longer reindeer herders and do not raise our children in a *lavvu* (which we certainly can if we choose to), it is important that we mend the separations that have been forced upon us. It is a simple thing to teach our children respect and appreciation for the interconnectedness of all things. In order to do this, we need the support of a *siida* — of an extended family group — that will reinforce our Indigenous values and ways of being.

And so, I would say, that it is time for us to listen to the teaching of our elders, and to make every effort to raise our children in a manner consistent with our Indigenous heritage and beliefs. Each of our nations was created for a particular purpose or plan. If we, as descendants of the Saami people, are to live up to our purpose as travelers, seers, and caretakers of this Earth, then it is essential that we raise our children with the knowledge and experience of traditional Saami values. We ask our Ancestors to help us.

Gittu...Eanni Eannázan.

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woodcut: Hans Ragnar Mathisen
Boares noaidi / Gammel noaidi / Old Shaman, 1981

LOUISE BÄCKMAN:
THE *NOAIDI* AND HIS WORLD VIEW
A STUDY OF SAAMI SHAMANISM FROM AN HISTORICAL POINT OF VIEW

There is no doubt that, like other humans, the Saami of olden times searched for answers to the eternal and fundamental questions of life: where do we come from, why are we here, and where are we going? The *noaidi*, or Saami shaman, was thought to be able to answer these questions, being uniquely chosen by powers from another reality to act upon behalf of his people as a mediator between the human world and that of the spirits. This article will consider the changing status of the *noaidi* during a certain period of history.

The mythical truths in which the Saami believed and the worldview they embraced were partly characterized by the *noaidi* ["noy-dee"] and his experiences. The *noaidi* acted within cultures that provided each person with the same frame of reference. All were brought up in the same religious tradition and interpreted their group experiences in a traditional way and at the same time in accordance with their own personal experiences.

A *noaidi* was able to renew Saami mythology, but he did not change the fundamental structure of the belief system or the religious ideas. When one looks at the pictures on the ceremonial drums that the *noaidis* made and used in their search for spiritual help, one can see that they were able to mold religious traditions in a personal way. They preserved and effectively transmitted traditional myths and were also able to renew them as well as create new ones.

Additionally, the Saami were involved in an historical process in the course of which their culture encountered other worldviews, through which the *noaidi* gained new perspectives. He was then able to conceptualize new things and incorporate them into his own speculations. This process of cultural change is still going on.

THE SOURCES OF INFORMATION

Those who have provided our sources on the *noaidis*, especially the clergymen and missionaries of the 17th to 18th centuries, were all men. Consequently the available information about the Saami shaman is written from a male perspective, meaning that according to the authors, the male culture was the norm. The authors were looking at what Saami men believed in and observed how they acted in ceremonial situations. Inherent to this perspective was the assumption that women followed the behavior of men.

The information the writers received did not come directly from the Saami themselves. Much of it was obtained from people living adjacent to the Saami. These people had prejudices against the "otherness" of the Saami that rendered them terrifying in the eyes of their neighboring societies.

The actions of the *noaidis* were regarded as *trolldom,* which means "sorcery" or "wizardry," a phenomenon with which the non-Saami northerners were quite familiar. For example, the northerners believed in *hamnskifte*, "shape shifting," a skill that the *noaidi* also practiced but in more powerful ways. Thus they were known among the northerners as " first class wizards." They belonged to the powers of chaos that threatened the social order of the non-Saami societies.

We also learn from accounts of the Saami that "Saaminess" was defined by outsiders, and that they were referred to as "giants," "dwarves," and "elves" — all beings from supernatural worlds. The "we" and "the others" in these stories are only too recognizable. The two groups lived side by side and seem sometimes to have cooperated, but the mental universes of the Saami and the northerners remained apart.

ENCOUNTERING OTHER RELIGIONS

Over the course of history the Saami in Scandinavia encountered at least four different systems of religious belief, each of which affected their traditional religion. Generally they seem to have tolerated new gods and even incorporated those new gods into their Saami pantheon. However, the rituals surrounding the Saami spirits did not change. When needed, new rituals were created, but always in accordance with cultural traditions.

The external religious influences encountered by the Saami were the Scandinavian religion before Viking times, the Viking religion, Roman Catholicism and the Lutheran Church.

In spite of these sometimes revolutionary influences from the outside world there were elements in the Saami belief system that prevailed and they still live today. These include:

1. The spirit of a place or animal manifested in a stone, a cliff or a fell. These are called *sieid'di* and are regarded as sacred.

2. Animal ceremonialism that is connected with the *sieid'di* and has been maintained in the Bear Ceremonies of modern times.

3. Shamanism, or the knowledge of the *noaidi* — called*noeitetemmie* in the language of the southern Saami and *noaidivuohta* in the northern Saami languages.

The other rules of the Saami society were determined by the clans which were usually referred to as *sii'dat*, a word from the language of the northern Saami.

THE *NOAIDI*

According to historians, the Saami shaman was a man who, in his teens, had been called by the spirits to be a *noaidi* and introduced to his future spirit helpers.

To the closest neighbors of the Saami in the north, *noaidi* were sorcerers who possessed skills that were believed to originate from the devil. But for the Saami, the *noaidi* was a religious specialist who fulfilled many cultural duties. He was the mediator between humans and the divine, the diagnostician and healer of illness, the prophet and foreteller of the future, and the leader of sacrifices and ceremonies.

The *noaidi* might be called a therapist. His most important task was to stabilize his people in times of stress, to bear the burdens to which the community was subjected and thus protect it from chaos.

He was both a tradition bearer and an agent of renewal, sometimes acting as a "cultural guide," meaning that the *noaidi* encouraged people to behave in a Saami manner. He also was the preserver of traditional mythology and stories while creating new myths and transmitting this knowledge to the younger generations.

In some regions a *noaidi* was consulted when a name was needed for a new-born child because this was of great importance. By receiving a traditional name, the newborn infant would enter into Saami society since its name would be taken from the kinship network to which it belonged.

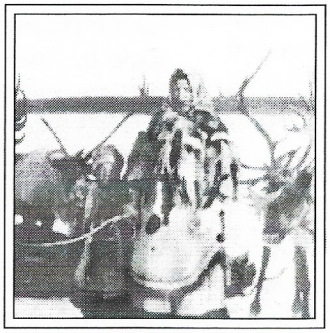
After contact with other religious belief systems, we might ask whether

(**LOUISE BÄCKMAN** *continued on page 18*)

THREE ALASKA REINDEER PROJECT FAMILY REUNIONS

KLEMETSEN FAMILY REUNION, KAUTOKEINO, NORWAY OCTOBER 29, 2005: Above: Seventy-eight descendants of Ellen Marie Mortenssdatter and Nils Persen Sara came to the reunion in Sápmi. Here are twenty-two of them. There were too many relatives to include in one photo. Many of the Alaska Klemetsens settled in Unalakleet and married into Inupiaq families.

SAMI FAMILY REUNION, TROLLHAUGEN LODGE, WASHINGTON STATE. OCTOBER 8, 2005: Above (l-r): the daughters of Berntina (Kvamme) Venes, one of Ellen's daughters: June McAtee, Margie Brown, Dede Steele, Bernie's great-granddaughter Brin McAtee, and her granddaughter Correy McAtee. Above right (l-r) the son and daughters of Ellen's daughter Anna (Spein) Twitchell: Esther Larson, Timothy Twitchell, Becky Twitchell, Lois Stover, Rachel Justiss and Eunice Pacheco. Fifty family members and friends attended the Sami Family Reunion at Trollhaugen Lodge.



AKIAK, ALASKA 1920: Ellen Sara, the mother of Berntina and Anna with her daughter Maria at one of the annual reindeer fairs.

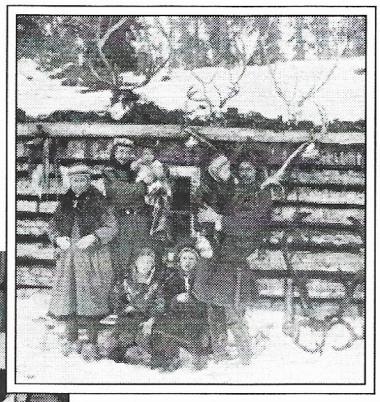
THE SAMI REINDEER PEOPLE OF ALASKA

In 1892, the U.S. government decided to import a few hundred reindeer from the Russian Chukotka Peninsula as a possible source of food and clothing during a time of famine in western Alaska. In 1894 a group of 13 Sámi herders from Lapland were brought to Alaska to teach the Alaska Natives how to work with the reindeer. In 1898, 137 more herders and their families were brought over. This was known as the Reindeer Project. Working together, the Reindeer Project herders from Alaska and Lapland produced 600,000 reindeer by the 1920s. The reindeer not only provided food and clothing where it was needed, but they also hauled supplies during the gold rush and carried mail. More than half of the Sámi herders stayed in Alaska. When their children grew up, many married into Native Inupiaq and Yup'ik families and lost touch with their families back home. The Sami continued to herd reindeer into the 1930s until the U.S. government passed the Reindeer Act that made it illegal for non-Alaska Natives to own reindeer. Until now, this chapter of Alaska history has been ignored.

In 2004, a traveling exhibit featuring photographs from the Reindeer Project began to draw attention to the contributions of the Sami herders to Alaska history. As the story unfolds, Alaska Sami genealogies are being filled in and family reunions are bringing long-lost relatives back

"I had the feeling I was coming home. There was a sense of bonding right away. They were all concerned about what happened to the ones who left for Alaska. When they saw the photos, they said it looked like the herders had a good life."

— Marita Snodgrass, the daughter of Klemet Sara, describing the Sara and Klemetsen Alaska Sami family reunions.



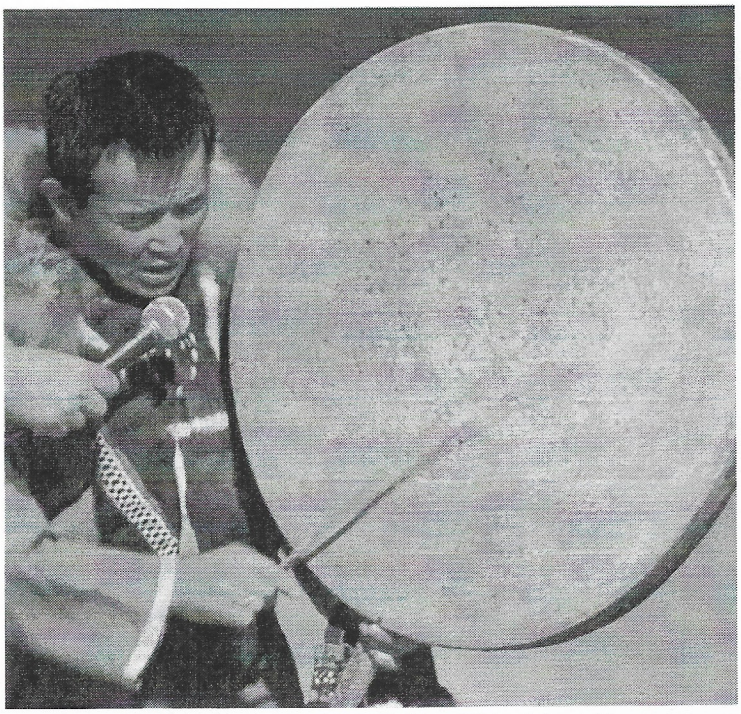
KISERALUK RIVER, ALASKA, THE INGER MARIE MORTENSSDATTER AND NILS PERSEN SARA FAMILY, 1906: (l-r): wife Inger Marie Mortenssdatter Sara, their daughter Ellen holding her baby Maria Spein, and Marie's husband Nils Persen Sara holding their baby Berit; kneeling in front (l-r) are their sons Klemet and Morten. Inger Marie was the daughter of Morten Klemetsen. This family introduced reindeer and reindeer husbandry to the Yup'ik people of St. Lawrence Island before they settled in western Alaska. All the people in the photos on these two pages are related to each other through this family.

KLEMETSEN FAMILY REUNION, KAUTOKEINO, NORWAY OCTOBER 29, 2005: Above: Brita Inga Klemetsen is looking at family photos from Alaska. Brita Inga attended the Sami Family Reunion in Poulsbo, Washington in1998.

SAMEDIGGI OPENING CEREMONY, KARASJOK, NORWAY OCTOBER 19, 2005: Johan Mikkel Sara, the new Vice President of the *Samediggi,* stands with his Yup'ik-Sami cousins Elaine Brown (l) and her mother Marita (Sara) Snodgrass (r) from Anchorage, AK. They received official invitations. Their cousin Ellen Inga Hætta (far right) is the director of the Norwegian Reindeer Husbandry Administration Alta, Norway. Aili Keskitalo, the new President of the *Samediggi,* is a descendant of the Alaska Sami Tornensis family.

SARA FAMILY REUNION, LAHPOLUOPPAL, NORWAY, OCTOBER 30, 2005: (l-r) Mikkel Aslak Logje, Marita Snodgrass, Kirsten Suzanne Logje and Mikkel M.M. Logje, who is Klemet Sara's cousin, look at photos taken of the Sara family in Alaska in the early 1900s that Marita brought along.

together. The first Reindeer Project family reunion was held in June, 1998 in Poulsbo, Washington. [See Báiki *Issue #19, 1999.] Three more family reunions were held in October, 2005 in conjunction with the opening of "The Sami: Reindeer People of Alaska" exhibit at the Nordic Heritage Museum in Seattle, and the opening ceremony of the Fifth* Samediggi *(Norwegian Sami Parliament). Photos from these three reunions are shown on these pages. Additional reunions are being planned. [See page 26]*



Slava Kemlil, spiritual leader from Sakha (Yakutia), at Snowchange 2005. Photo by Laurent Dick.

Arctic Drum

The North is in danger. A conference this fall, called Snowchange, sounded an alarm...

The top of the world is a drum, made of reindeer skin, of caribou hide. The arctic circle is a band of sinew circling it, pulling taut the deerskin, making sound resonate. Arctic peoples, nations, are painted on the drum surface, forming a circumference. Canada and Nunavut, Greenland, Iceland, Sapmi. Sweden, Norway, and Finland. The native nations of Alaska. The Russian nations of Kola and Karelia, Sakha, Chukotka, and Kamchatka. Other small nations, first nations, too many to name.

The paints are made of natural dyes. An image of the sun is painted in the center, giving warmth, like a campfire. The nations circle around this campfire. Listen to the drum, to the message of the arctic peoples, from the top of the world...
We came from these nations, to the Snowchange Conference, end of September. We came, to the crisp air of Anchorage, to birches yellowed by early fall, before snowdust on Chugach peaks turned the city's mountain circle white.

SNOWCHANGE 2005

The inspiration for "Arctic Drum" was Snowchange, an international workshop on Indigenous observations of global warming that took place in Anchorage, Alaska September 27 - 30, 2005. The conference was organized by Snowchange Finland under the guidance of Tero Mustonen (Karelia), and many other circumpolar organizations including the Alaska Native Science Commission. There were 150 participants — most of them Indigenous people from the Arctic Circle. The five from Sápmi included Olav Mathis Eira and Stefan Mikaelsson from the Saami Council, yoiker Pentti Nikodemus and his photographer wife Riitta Lehvonen who are subsistence reindeer herders from Finland, and Andrei Julin, a subsistence reindeer herder from the Kola Peninsula. The North American Saami community was represented by Faith Fjeld, the Saami Báiki Office in Alaska, and Ruthanne Cecil, the Center for Environmental Economic Development, Arcata, California. Ruthanne's poetic description of the event is published on these pages.

We gathered, first evening, in our coats of many colors, for native foods. For prayers by Athabaskan hosts, welcomes to Ancestral lands. For songs and dances of Yu'pik and Haida peoples, for the beat of skin drums.

Bright reds, blues and yellows of Saami clothing, the reds and blacks of Haida regalia, sang to the browns and tans of deerskin coats, to the color-wild cacophony of western dress. It was a unity of color and song, calling up purple days, blue snows, aurora-painted skies. Northern winter, beauty and light.

We gathered, for opening messages, words of wisdom, of urgency... Languages, filled with words for snow, for ice, for the color, size, age, and gender of reindeer, for the color of night and day, the variations of arctic light, words for beauty and closeness to land. We listened...

Fall continues too long. Winter hesitates, spring and summer come too early. New species, never seen before, arrive. We listened.

For three days, traditional ways — of drum and song, of dance and dress, of poem and prayer — interspersed with speeches, words, messages from the north. The beat of reindeer skin drums, the yoik of the Saami, the poem songs of Finnish and Karelian elders. The powerful song of Slava Kemlil, reindeer herder of Russia's Sakha, evoking a forest of bird, bear, and deer — breathing, seeking, hunting, warning, fleeing — alive, present. In the room. The raven's call.

We were the circumference, the whole circle of the north. Like the caribou and reindeer, big and little cousins, from two hemispheres. The same genus and species, joined long ago by a falling ocean, separated long ago by a rising ocean. Big and little cousins, separated by sea, like our immigrant ancestors, caught in different worlds, different legacies of descendents. Over time, cycles of the earth have brought the pattern before—
—the melt of ice, the rise of water, the fall of land—
—the freeze of ice, the fall of water, the rise of land—
Before. But never so quickly. Never before so quickly... The earth seems faster now.

Modern times, industrial era, the speeded-up process. A heating cycle has quickened, caused by machines, rapid additions of too many heating gases, trapped in our earth's blanket. A brief 150 years, since the onset of industry.

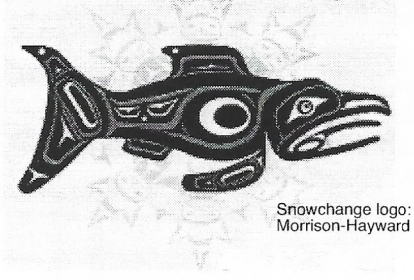
Quickly, too, the sensitive earth responds, a body in a warm blanket, absorbing heat from the sun. Heat, that once reflected back, now stays. The glaciers and the permafrost are melting, breaking up, the seasons are changing, the snow patterns, the migration patterns of the animals, the hunting and fishing patterns of subsistence peoples. Our peoples.

The ice, less safe to walk on. Hunting has changed. Fishing too. The animals, the snow.

The raven's warning. The circling of the bear. The patterns of the nomadics, human and animal, bird and fish. The migrators, the tracks in the snow. The footprints of the Porcupine caribou, heading yearly to calve. The herd, making tracks, to the Arctic National Wildlife Refuge. The refuge, now threatened. The migration of the salmon, upstream, threatened by warming water, by dams, by silt, by mining. The bird migrations, thousands of birds, thousands of miles, giving birth safely in the arctic summer, joining the latitudes, the longitudes, in a web of life, of hope.

Circling the bear. Circling the earth. We are all in the circle. The raven's warning. The drum and song. The circle around the campfire. The raven's call.

—Ruthanne Cecil, Arcata, October 2005



Snowchange logo: Albert Morrison-Hayward (Haisla Nation)

that changed the *noaidi's* traditional status in society. The economy of the Saami took different directions as history progressed. Some groups moved from a subsistence economy based on hunting, trapping and fishing to one based on reindeer breeding. Instead of having the hunter's mobility of following game, the Saami switched to reindeer nomadism and followed a herd. This economic shift meant that the collective economy of the hunter changed into the individualized economy of the herder. However, the *sii'da* system still regulated work to a certain degree.

During this period the role of the *noaidi* also changed, as did some elements of the Saami religion. However the *sieid'di* remained intact as did the animal ceremonies and the belief in a multiple cosmos.

And even if the *noaidi* lost his status as the religious leader, he did not lose his other skills.

THE PRE-VIKING PERIOD

Archaeological finds — especially grave offerings — show that the Saami and the northerners had trade relations. Linguists have also found loan words of Germanic origin in the Saami language. This means that the two groups must have been in contact. Obviously the Saami and the northerners understood each other.

Some historians maintain that their 17th and 18th century sources on the Saami describe the religious system as being reflective of the Bronze Age religion of the Scandinavians. No historians of today would wholly support this opinion. However, some current students of Nordic religion are inclined towards the idea of a common origin for the religious beliefs of the Scandinavians and the Saami, including the Finns.

Whatever the case, during the pre-Viking period the *noaidi* clearly acted in their traditional roles as the sole religious leaders and specialists of the Saami.

THE VIKING PERIOD

The time of the Vikings, 800 AD to 1000 AD, is of great interest. The Vikings were traders (and sometimes robbers) and they extended their trade routes throughout the Saami territory. Vikings certainly met the *noaidi* in person. In the *Icelandic Sagas* written in the 12th and 13th centuries there are many tales about the Saami and their supernatural skills.

From that time on the *noaidi* was called a *trollkarl* (a sorcerer), and the ceremonial drum he used was called a *trolltrumma* (a sorcerer's drum). In Norwegian the drum was know as a *runebomme* (a drum with magic signs).

The *noaidi* still held the position of religious leader in Saami society during the Viking era. The *Icelandic Sagas* describe the frustration of the usually bold Vikings when confronted with the power and supernatural skills of the *noaidi*.

It can be assumed that the Scandinavians took advantage of the *noaidi*'s skills for their own purposes and that the *noaidi* were eager to show off their supernatural powers, even using their powers as a weapon. For example, the *noaidi* possessed the power with which to create storms and other atmospheric disturbances — and also the power to allay them.

In the Norwegian *Kristin réttr* of 1120 AD (*Guides for Christians*) the Scandinavians were forbidden to consult a *noaidi*. This ban indicates that the Scandinavians had a long tradition of making use of Saami "sorcery."

During the Viking period the Saami were still primarily hunters. Some, at least those living in the coastal areas of northern Norway, were also small-scale cattle breeders just like the Norsemen of the time. Sometimes hunting was combined with the domestication of small herds of reindeer to be used as transport animals, and some hunters also milked the reindeer cows.

Ottar, a Nordic chieftain and wealthy land owner, writes that he owned 600 tame reindeer. Saami herders most likely tended Ottar's reindeer. He also describes four of his reindeer being used as decoy animals by the Saami hunters.

By participating in and observing the practices of the neighboring Scandinavians, the *noaidi* was introduced to another belief system. This is true especially in the regions where the Saami and the Scandinavians practiced varying forms of close cooperation. The *noiaidi's* own mythological speculations were thus broadened and he accepted, at least in part, some designations of Nordic origin for the Saami spirits.

The Saami thunder spirit, for instance, bears many names referring to different activities, but one of this spirit's names among the southern Saami is *Hora-galles*. The word *galles* or *gaelle* is the Nordic *kall*, meaning man or old man. *Thorr/Tor* is the name of the Scandinavian thunder god. According to linguists, this Nordic name for the thunder god was accepted by the Saami early in the 11th century when they adopted *Hora-galles* as the name for an already existing Saami spirit. But the traditional characteristics of the Saami spirit was not changed.

There are other names of Nordic extraction for gods in Saami mythology. *Vearalden Olma* (the Man of the World) and *Radien/Rararet* (the Ruler) are both names for "God." Perhaps by using Nordic names the Saami wanted to be better understood when attempting to explain the Saami worldview to outsiders.

ROMAN CATHOLICISM

At the end of the 12th century a new factor, Christianity, began to threaten the authority of the *noaidi*. Roman Catholic missionaries tried to convince the Saami that they, not the *noaidi*, were the bearers of divine truth and the *noaidi* began to lose power as the sole carrier of religious knowledge.

By the beginning of the 13th century, Catholic monks were meeting Saami people, initially in their market places. These were usually the locations where churches were built, first along the Norwegian coast to serve non-Saami populations. In the middle of the 13th century a church was built in Tromsø to serve both non-Saami and Saami.

The Catholic monks also worked as missionaries, meeting people in domestic settings where they sold indulgences to the Saami and taught them about another religion.

In some regions the encounters between the Saami and the Catholic monks left a lasting mark on Saami mythology as well as on Saami life as a whole. According to 18th century sources, Saami ideas of what happens after death were clearly influenced by the dogma of purgatory and the dichotomy of heaven and hell, which teach that there is one realm for those who obey God and another for the disobedient. In the traditional Saami belief system there was only one universal realm for those who died, unless the death was caused by violence. Then the victim went to another destination.

The Catholics also introduced the concepts of sin, retribution and redemption and these influenced some of the Saami myths. The *noaidi* was no longer the only one who was able to answer the fundamental questions of life and death.

THE LUTHERAN CHURCH

The fourth religious system which the Saami encountered and had to deal with was the Lutheran Church. Contact started in the first half of the 16th century. During this time the Swedish authorities began to regard the Saami as "heathens" and Lutheran churches were built at traditional Saami meeting places.

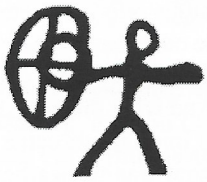
Unlike the Christian priests, ministers and missionaries, the *noaidi* was not a"preacher." He acted when he was needed by his community. With the arrival of the foreign clergy who openly conducted their own religious services, the *noaidi* was outmaneuvered as the one responsible for the spiritual well-being of the Saami society. Thus the importance of the traditional role of the *noaidi* began to decline.

In the first half of the 17th century, Lutheran missionary activity increased. Saami people were forced to stay near the churches for weeks so that they could be instructed in the Lutheran religion.

In contrast to the earlier outside religions, the Lutheran Church had a political agenda as well. The Saami were faced not only with a religious decision. Pressure to assimilate into the nation-states started with Lutheran conversion. Becoming a Lutheran equaled assimilation.

It soon was required that all Saami children be baptized. The children then received Christian names which identified them as members of a congregation and citizens of the state under the rule of a king. But many children were still given a Saami name and a cultural identity by the *noaidi* first. Thus many Saami possessed two identities. The first identity, often kept secret, located a person within a specific Saami clan circle. The second was used as the official identity by the state.

It took 600 years for most Saami to accept the new Christian God as the only god. One reason for this was that Christianity was a personal decision. Each individual had to consider the consequences of abandoning the traditional Saami spirits and powers.



pictograph: *noaidi*

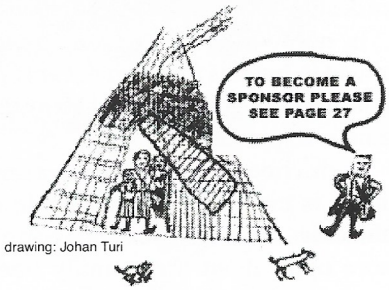
Louise Bäckman, Ph.D., is former Professor of the History of Religion, Stockholm University. As a Saami, she has studied and written about the origins of shamanism among the peoples of the North and analyzed the religious history of her own people from the Saami point of view. She is an Honorary Life Member of the International Association for the History of Religion.

BÁIKI HONORS

CHRIS PESKLO
Minneapolis, MN

Where would we be without Chris Pesklo and his Northern *Lavvus*? They've been part of every Sami Camp since 1995 including *four* at Finngrandfest this summer. They have been featured attractions at *six* "Sami: Reindeer People of Alaska" exhibits so far. And who would think he'd get an order from Sápmi for a pink and lavendar one.

THANKS TO THE SPONSORS OF THIS ISSUE:



drawing: Johan Turi

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thanks for providing *lavvu* poles for our exhibit at the Nordic Heritage Center

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thanks for the incredible *gakti* collection

and thanks ERIC CARLSON KRISA FREDRICKSON, JOHN GREINER and MARILYN JACKSON for your help in maintaining the Báiki archives and office in Oakland.

a Genealogy Column by Donna Matson

OUR GATEWAY ANCESTORS

THE SWEDISH BISHOP'S DAUGHTER

From the emails I've received, I see that many of our readers have fascinating genealogical questions and mysteries, but they request anonymity. Unfortunately this makes it impossible for me to write about them without divulging details that would reveal their identities because the area in which we are dealing is so small, population-wise.

In my last column I found a way around it, but this time I'm not able to, so instead I'm going to look at why this issue is so prevalent.

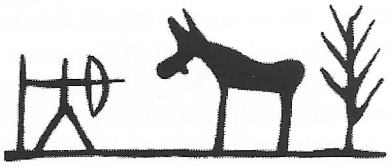
I subscribe to genealogy magazines and it is clear to me that people of ethnicities other than Scandinavian are more open about their family lines. Imagine people from England writing in and saying, "I want to know more about my ancestors who lived near Stonehenge and were probably Druids, but could you please not publish anything that might connect me to them?"

I respect our readers' privacy and will do all I can to preserve it. However, I wonder if the higher propensity to secrecy holds a clue to Saami and Nordic genealogy.

Every family has their quota of skeletons lurking in their closets. But the very fact that so many people living in North America with Saami ancestry made it to adulthood without knowing about it speaks to a very specific issue. Their ancestors emigrated here with the goal of obscuring their Saami ("Lapp") roots so they could make a fresh start without being looked down upon.

Given the historical oppression of the Swedish, Norwegian, Finnish and Russian governments toward the Saami, is it any wonder that people from those countries who had even a drop of Saami blood in them welcomed the opportunity to move to the New World and identify themselves as "just plain" Swedes, Norwegians, Finns and Russians?

What's sadder yet is that in the Nordic countries there was so much intermixing of the indigenous Saami and the Nordic peoples for centuries, that people with the same genetic mix could be correctly classified as either "Scandinavian" or "Saami."



pictograph: the hunter

Within my own family I see that people fell into one of these two categories by virtue of their choice of lifestyle and religion. There were reindeer-herding Saami families who followed their herds and were nomadic. But if they married into fishing Saami families who lived in fixed dwelling places, they were identified as Finns.

Then, at the same time, people within this family who still followed the ancient shamanistic Nature religion were deemed "heathen," while other family members who converted to Christianity were categorized as Lutherans. And what this translated into at the time most immigrants came to North America was that Saami/heathen equals bad, and Swedish-, Finnish- or Norwegian-Lutheran equals good.

No wonder when my own great-grandparents came to America they said they were Finnish. It took me 13 years of research and a trip to Finland for me to learn that we weren't "just plain" Finnish, we also had Saami ancestry.

Which brings me to the Swedish bishop's daughter. One of my Finnish great-grandmothers who came from the Swedish/Finnish border — who shall remain anonymous in the spirit of this column on secrecy — claimed that her mother was the daughter of a Swedish bishop who fell in love with their Finnish manservant. Their union was frowned upon, so the couple hopped across the border to Finland and lived happily ever after.

When I heard this story as a teenager from one of my great-aunts, it sounded romantic and completely plausible.

But a few years later, after writing to the *kirkkoherranvirasto* (the church record-keeper) of the village, I got a shocking letter. My great-grandmother's mother was not the daughter of a Swedish bishop. She was the daughter of sailor from Oulu who had a Swedish name. Her mother had five children without benefit of a husband. Eeek! "Illegitimacy!"

Years later my aunt gave a coffee party for ladies of Finnish descent at her home in northern Minnesota. She almost choked on the cookies when one of the women repeated the Swedish bishop story almost word for word, and her ancestor had also come from northern Finland.

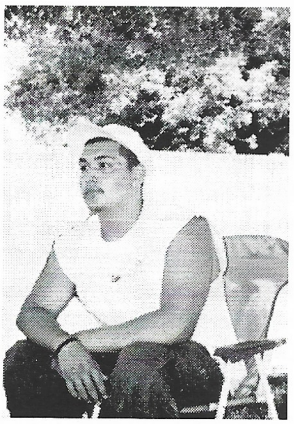
What I found out later was that, yes, there were "illegitimate" births in Finland as there were in communities everywhere, and some clergymen recorded children of Saami descent as "illegitimate" if the parents followed the Nature religion. In both cases there was Saami ancestry.

What is the worst skeleton to pop out of your closet? Do you have an "illegitimate" ancestor? Or do you have a Saami ancestor? Or, heaven forbid, both? Many of our ancestors who emigrated from Sápmi thought they had something to hide, not realizing that many of their new neighbors tended to lump all Nordic people together. But can you imagine people from Sicily coming to America and telling people they're "just Italian?"

We're just scratching the surface of genealogical research into Saami ancestry. The population of the Nordic countries has been so small that we are probably all related. There should be no secrets — just shared history. Please email me at:

<dmvortex@yahoo.com>
or <dmvortex@hotmail.com>

BRANDON WALLACE HUMPHREY (1988 - 2005)



Brandon Humphrey, grandson of Ojibwe poet / storyteller Anne Dunn, died October 21, 2005 near Cass Lake, Minnesota of a gunshot wound. Anne shares with us this poem to Brandon.

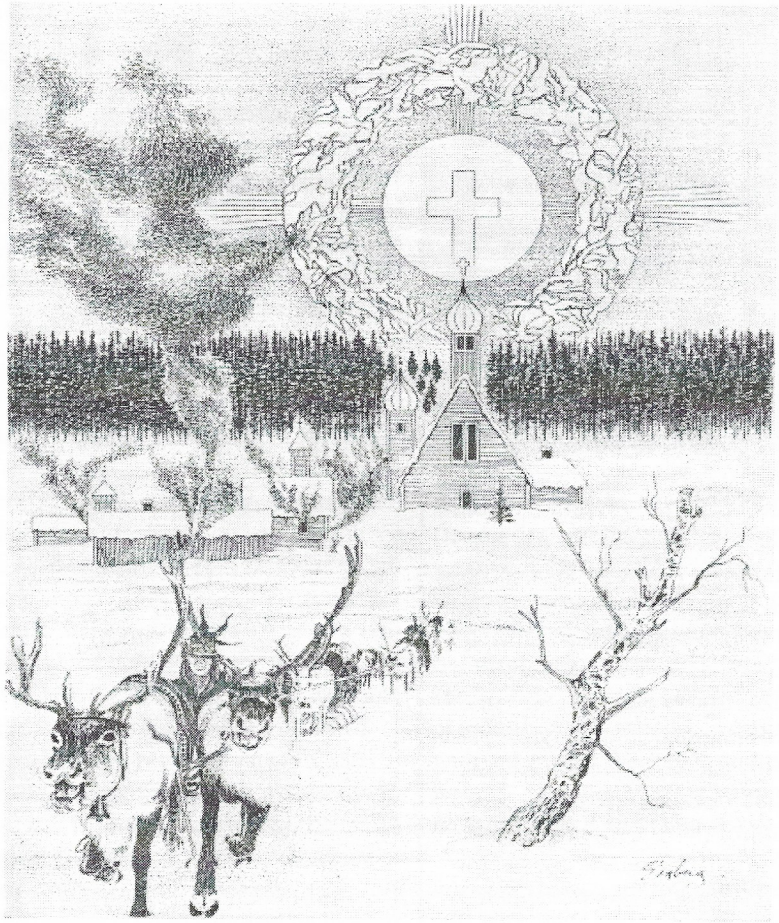
PRAYER IS ALL I HAVE NOW

If prayer is a song
That comes from the heart,
Then I've been singing
All day. All night.
Prayer is all I have now.
My mind is lost
In a drifting fog.
Memories rush to and fro.
I try to keep them
But they hurry away.
Replaced by others,
All so sweet and precious.
I kiss a paper page
Because you touched it
Long ago and a song
Rises to my lips with words
I cannot articulate.
They float about me like butterflies,
Fall around me like flowers.
I swim in the song.
Prayer is all I have now.

Anne, a long-time friend of the North American Sami community, is collecting leaves that grew during the last year of Brandon's life. If you would like your leaf to join the other leaves in *Brandon's Book of Memories*, please send it to:

ANNE DUNN, P.O. BOX 721
CASS LAKE, MN 56633 USA

ALBIN GERT SEABERG (1916 - 2005)



drawing: Albin Seaberg

Eric Seaberg writes: My father, Albin Gert Seaberg, died on December 5th in Highland Park, Illinois at the age of 89. He spent his final months in the home he built for his wife June and our family of five. His funeral was December 10th.

Albin was born in Minneapolis to Carl Albin and Gerda Vilhelmina Andersson who came to America in 1913 from Malmberget in Swedish Lapland. When he was eleven, his parents died and he was adopted by Gustav and Charlotte Seaberg, another Swedish immigrant couple who were their friends.

During the Depression Albin put himself through the University of Minnesota. He also received extensive training as an artist through a WPA-run community arts program.

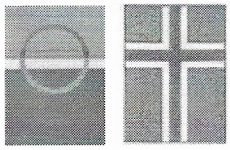
He served in World War II as an officer in the ArmyAir Force in India and Burma.

Albin went on to have a successful career as an editor, commercial artist, and advertising managerDuring his life he also created hundreds of drawings and paintings that mirrored his life in the Upper Midwest, his travels overseas, and his Saami and Swedish heritage.

An interesting experience marked the end of my Father's life. In the front of our house there is a large birch tree that has been dead for several years. We never cut it down because my Father always loved the way it looked and he couldn't bear to part with it. Two days before his funeral, my sisters Lisa and Marita, my brother Kurt and I were sitting by the fireplace at home when we heard a loud crash. The birch tree had broken at the base and fallen over.

Editor's note: Albin's birch tree is in the drawing above. It illustrated his poem "A Winter's Tale of the Far North," in Báiki *Issue #9, 1993.*

UPDATES FROM SÁPMI



NORWAY

THE SAMEDIGGI AND THE FINNMARK ACT

by Johan Mikkel Sara

An historic working relationship has been established between Norway and the Saami People.

The Saami right to preserve and develop their languages and culture was officially recognized by Norway in the 1960s. In 1978, however, Saami land and water rights became an issue when the *Storting* (the Norwegian Parliament) voted to dam the Alta-Kautokeino river in Finnmark, the Norwegian area of Sápmi, and build a hydroelectric power plant there. This lead to widespread protests by the Saami and other environmental activists. The resistance to the damming of the river and the building of the power plant served as a catalyst for the development of Saami rights in Norway.

In 1989, the *Storting* passed the Saami Act which established the *Samediggi* (the Norwegian Saami Parliament) as the representative body for Saami people living in Norway. It set up a separate Saami voting system with elections held every fourth year.

Seven years later the *Storting* began to work on legislation relating to the management of land and water in Finnmark. By 2003 a final proposal was drafted without consulting the *Samediggi* in advance as required by international law. They called it the Finnmark Act.

The *Samediggi* had expected the Finnmark Act to recognize and respect the Saami people's rights in Finnmark. Instead, the *Storting* had drafted a bill that would have deprived the Saami of the right to manage their own natural resources. As a result,the *Samediggi* rejected the Finnmark Act in May, 2003.

While the *Storting* asserted that the Finnmark Act satisfied Norway's commitments to the Saami under international law, a committee from the International Labor Organization ascertained that the proposal did not. The ILO is the United Nations agency that oversees international social justice and human rights.

It is interesting to note that Norway had been the first country to ratify ILO Convention 169 in 1991 which protects the rights of Indigenous tribal peoples such as the Saami in independent countries such as Norway. ILO No. 169 states that the Peoples concerned must be consulted through their representative institutions whenever consideration is being given to legislative or administrative measures that may affect them directly.

During the following summer the *Storting* and the *Samediggi* held four meetings about the Finnmark Act. The meetings also included the non-Indigenous residents of Finnmark. In the light of this development it became clear that the parties were closing in on something that could form the basis for a political compromise between the *Samediggi* and Norway.

In May, 2005 the *Samediggi* accepted a revised Finnmark Act proposal, and saw the new version as an important step in the safeguarding and recognition of Saami rights to land and natural resources in Norway. The Act was adopted by the *Storting* and this marked an historic shift.

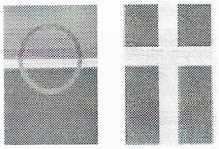
The basic tenet of the Finnmark Act is that the management of land and natural resources in Finnmark must focus on maintaining Saami culture, reindeer husbandry, economic activity and community life. This recognition of Saami rights should have an effect on the Saami in other areas of Sápmi, and on Indigenous Peoples in other countries.

The Finnmark Act establishes an autonomous board of directors to oversee natural resources in Finnmark. The *Samediggi* is to appoint half of the board members who will have the deciding vote in matters concerning use of the areas that are under collective Saami ownership. In other areas of Finnmark the board members appointed by Finnmark County will have the deciding vote.

And if provisions run counter to international law, ILO Convention No. 169 will take precedence over the Finnmark Act. This is a major step forward in the implementation of Norway's original commitment to ILO Convention No. 169 since it states that particular attention shall be paid to the situation of nomadic peoples in order to guarantee the effective protection of their rights of ownership and possession.

For the Saami people the Finnmark Act represents a confluence of our past, present and future. It is based on acknowledging the need for reconciliation between the State and the Saami with a view to past injustices. It also reflects the need to ensure that the Saami's multi-faceted culture and lifestyle will continue to exist.

Johan Mikkel Sara, Oslo, Norway, is the newly elected Vice President of the Samediggi. *He is a frequent contributor to* Báiki.



SWEDEN

VICTORY FOR THE HERDERS

by Stefan Mikaelsson

On January 20, 2006, the Saami villages of Ran, Umbyn and Vapsten won a great victory in the Swedish court at Umeå. The verdict came after a long series of lawsuits that 120 local land owners had initiated against Saami reindeer villages, starting in the 1980s. The land owners had claimed that the Saami People don't have the right to let their reindeer graze in the forests during the wintertime.

The victory for the Saami villages produced tears of joy. "I was set on continuing to fight," a young Saami woman said on national television, while tears ran from her eyes. "We are so used to discrimination, prejudice and racism, always having to fight for our survival. Now I'm so happy."

The Saami villages won the case by claiming their ancestral right to the land. The decision came after Sami reindeer herders experienced a series of lawsuits by Swedish land owners over winter grazing rights. Traditional villages in Vasterbotten and Harjedalen Counties were brought into court only to lose the judgment and made to pay huge legal costs.

UPDATES FROM SÁPMI

The *Sametinget* (the Swedish Sami Parliament) and the *Sámiráđđi* (the Saami Council) both sent protest letters to the Swedish Prime Minister, urging him to correct these violations. Even when the Swedish government proposed to increase the authority of the *Sametinget*, our decision was to reject the proposal since it did not give us enough strength. We are in a desperate struggle over land rights issues, and if we are not part of the solution then we are part of the problem.

We feel that Sweden has not taken us seriously. Ongoing court cases have severely effected the Saami reindeer herders. The rate of suicide among the youth has increased, and the pressure has caused much stress and tension. Some people have already given up reindeer husbandry.

The Swedish courts usually decide in favor of the Swedish landowners, farmers, and hunters who make up the voters in Swedish parliamentary elections.

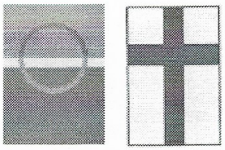
The Saamis in Sweden have had a long history of struggle against the takeover of their lands and the Swedish government has publicly stated that they will not include the Saami themselves in any long lasting full-scale solution. Moreover, the Swedish Minister of Agriculture, Ann-Kristin Nykvist, has publicly admitted that she didn't fulfill her promise to get Sweden to ratify ILO Convention No. 169 during her term of office.

What is not shown in the Swedish press and in the courts is the feeling many Saami people have of being abandoned by the Swedish people. This has resulted in decisions that are fatal to the traditional subsistence lifestyle of the Saami herders.

What is needed is respect for the legal rights of the Saami by Sweden. Not one single Swedish Prime Minister has yet visited the *Sametinget* during any of its sessions. And the broken promise of the Minister of Agriculture Ann-Kristin Nykvist to get Sweden to ratify ILO Convention No.169 was a severe blow to us as well.

We hope this victory will lead to positive effects for all those Saami villages who have lost in the Swedish courts, and for those cases still ongoing. It is time for the land rights of the Saami in one of the world's richest countries to be taken seriously by its national government.

Stefan Mikaelsson, Harads, Sweden, is Vice Chairperson of the Sametinget *and Chairperson of the* Sameraðði, *Swedish section.*



FINLAND

FINNISH LOGGERS SUSPEND LAPLAND OPERATION

by Outi Maria Paadar, Sámiráđđi.

On November 14, 2005, the UN Human Rights Committee (UNHR) ordered Finland to stop logging activities in Nellim area in Inari which is one of the Sámi reindeer herding areas. The reason is that the current and escalating activities have violated the rights of the Sámi people.

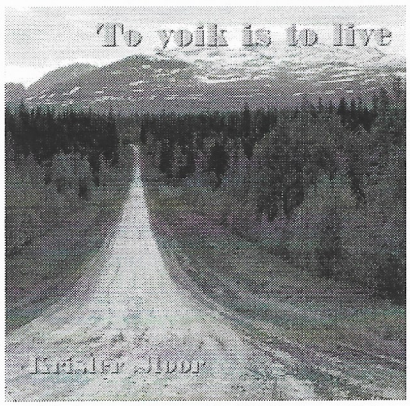
Aleksander Kobelev, Sámiráđđi president, said that the Sámiráđđi is extremely grateful for the support of the UNHR. "This gives us hope that there is a change in the attitude and policy of the Finnish government towards the Sámi people," he said. "We celebrate the progress made by the Sámi reindeer herders in the Inari district and look forward to profound changes in Finland's Sámi policy."

The dispute relates to a long-standing complaint about land rights by the Sami who make up a significant portion of the reindeer herders. The state-owned lands where reindeer graze are vital for preserving their culture and their herds.

The state logging company Metsahallitus has said it would decide on any resumption of logging only after the government puts its case before the United Nations.

A YOIK CD

THE ART OF REMEMBERING



Krister Stoor. *To Yoik is to Live.* Independently produced. 2005

What is a yoik? This is one of the most commonly asked questions at our Sami Camps at cultural festivals. Krister Stoor answers this question in this new CD: "It is said that the yoik confirms a person's identity. The yoik is not a song and is not a story. It is rather a large part of a much larger wholeness, a large realm in which we humans are tied together with other humans, with nature, and with animals. To yoik is a way to remember old ways. We yoik, therefore we remember, therefore we are."

Should anyone want answers to other questions about Sami traditional music and culture, this CD has arrived just in time. Krister Stoor has been an international ambassador of Sami culture for many years.

He is a professor of Sami Studies at the University of Umeå, Sweden. Last May, he toured the Scandinavian Studies departments of ten North American universities, including the University of California (Berkeley) and the University of Minnesota (Minneapolis). This CD is essentially the story he told on his tour, his interpretation in music and in lecture of what yoik is.

Far from being too academic, Krister gently walks us through a cultural landscape where all listeners are welcome. His music breaks down borders. And he explains in simple yet eloquent English "what is a yoik." He evokes a respect and an admiration

(**A YOIK CD** *continued on page 24)*

(**KURT SEABERG** *continued from page 3)*

balanced against the need he saw to relax, enjoy life and spend time with the people he loved — these are some of the ways our lives intersected, my father and I, and for which I now feel a great sense of kinship and pride.

As I think about the legacy my father leaves behind, the word that keeps coming back to me is "relationship," which for me goes to the very heart of Indigenous consciousness. Throughout the world Indigenous people talk about the complex web of connections between people, animals, plants, rocks, trees — even the land itself — which has led them to believe that everything under the sun is related to everything else, and that our survival depends upon how we honor and respect those relationships. Albin, through his work, explored those relationships, and in these explorations he came to believe that the key to understanding oneself is through understanding the connections, through learning about one's history and roots.

For above all my father understood, and I know this because I heard him say it, that ultimately what really matters in life — matters more than power, property, possessions, status, or even one's own personal accomplishments — are the ties that bind us to family, friends, neighbors and beyond to that intimate web of kinship that transcends even death.

I feel grateful that the universe allowed me to see him one last time, to talk to him, sit by his bedside and look in his eyes. I told him something then that for a long time has been difficult for me to say as a man raised in a culture that discourages us from open displays of affection: "I love you." Grinning a broad, toothless smile, he looked up at me and said, "That's wonderful."

Thanks for all the gifts you gave to me in this lifetime, Dad, and I'll see you on the other side.

— With love from your son, Kurt.

Editor's note: *In 1971 Albin Seaberg wrote and illustrated a book published by Institution Magazine* called Menu Design, Merchandising and Marketing. *It is still considered a classic in the industry today and three more editions have been printed.*

GLADYS KOSKI HOLMES (1932 - 2005)

Gladys Koski Holmes at Ironworld, Chisholm, MN
photo: Marlene Wisuri

Among my first recollections of Gladys Koski Holmes was seeing her seated in the lunch room at the University of Wisconsin-Superior bent over her journal, busily writing. She had come there at the age of 41 to work on a graduate degree in art when the youngest of her five children was 10 years old. Her journal went everywhere with her. In it, I imagine (for I never was privy to the writing), she recorded her reactions to what was going on around her and what was happening in a more private and personal place.

During the more than twenty years I shared a friendship with Gladys, she accomplished much. She worked in a large studio on the family farm near Angora in Northern Minnesota. There she produced paintings, drawings, and collages that drew heavily on her experiences of rural life, her immigrant Finnish-Sami heritage, and her connectedness to the natural world and the man-altered landscapes of the Mesabi Iron Range.

Her work was exhibited widely, including a retrospective in the Viola Hart Endowment Exhibition Series at the Duluth Art Institute, the 10th Annual Contemporary Finnish-American Art Exhibit at Finlandia University in Hancock, Michigan, and the NANA International Festival of Indigenous Culture in Tromsø, Norway. Her work was part of the very first Sami-American art exhibit in Superior, Wisconsin, 1997, and in 2002 she received the George Morrison Art Award from the Arrowhead Regional Art Council for her achievements.

Gladys was also a poet who was published in such works as *Uncommon Light*, an anthology that won a Northern Minnesota Book Award in 2004. Her most recent publication was a charming children's book called *Thunder and Lighting — Ukkonen ja Salama*, about a pair of unusual kittens (see review next page).

She traveled to Sápmi to reconnect with her heritage, do research, and find inspiration there for her work. She also actively participated in Sami-American activities — most recently the Three Grandmothers Gathering at Mesabi Park in Northern Minnesota last summer, and the Sami Camp at FinnGrandFest2005 in Marquette, Michigan.

Gladys had a delightful sense of fun and a quiet strength that radiated her depth of purpose and the joy of creating. As she shared with her friends and family her delight in living, she also shared in her dying. She reached out to the very end with the love and the wisdom of an Elder. "We must die in order to make room for the young who come after us," she told me.

We will continue to enjoy the legacy of Gladys' art and writing far into the future, but we will very much miss this friend who was so important to our Sami-American community.

— Marlene Wisuri

(**A YOIK CD** *continued from page 23)*

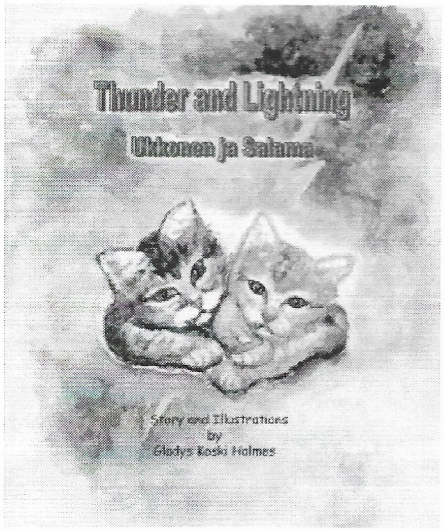
for traditional Sami culture.

Most of the yoiks are traditional and sung without accompaniment, but a few are accompanied by his "Triomoivi," with modern bass and guitar. You can hear samples on his website www.triomoivi.se.

—Nathan Muus

CHILDREN'S BOOKS IN ENGLISH (AND FINNISH)

GNOMES CAN FIX THINGS



Gladys Koski Holmes.*Thunder and Lightning / Ukkonen ja Salama*, trans. Eila Ivonen. Angora, Minnesota: Tamarack Press, 2005, 28 pages. Illustrations by Gladys Koski Holmes.

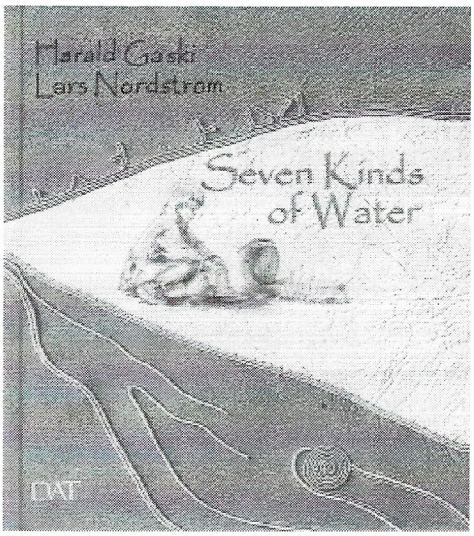
This story was inspired by the visit of the late Gladys Koski Holmes to the home of her relatives in Ikkeläjärvi, Finland. It features two kittens named Thunder and Lightning, whose front legs run forwards and whose back legs run backwards. They live with a wise old woman (whose sweat shirt says "Ikkeläjärvi)," and a wise old man (whose floor-length beard forms the belt that holds up his pants). The illustrations give us comfy images of the corner fireplace and the braided rugs of the couple's traditional Finnish farm.

And then there's the dark, mysterious grove of spruce trees where the gnomes live and where they fix things...

Thunder and Lightning was published during the last year of the author's life. A Swedish and English edition, translated by Aina Wiklund for her Swedish classes, may soon be available as well.

drawing: Gladys Koski Holmes

ALL WATER IS NOT THE SAME



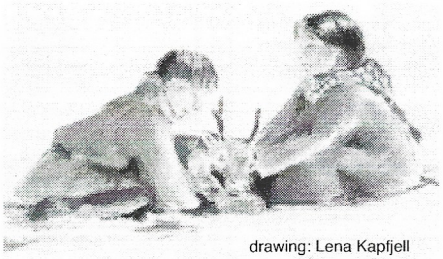
Harald Gaski and Lars Nordström. *Seven Kinds of Water.* Guovdageaidnu/ Kautokeino: DAT, 2004, 79 pages. Illustrations by Lena Kappfjell. Winner of the Sami Council's 2002 Literature Award. English translation by the authors.

The fish have disappeared from a fjord in northern Norway. Nobody understands why, but the grown-ups have become concerned. Worry seeps into their talk. The children become aware of it too, and one evening Pavva hears his father sing a strange yoik about seven kinds of water.

Later, when Pavva asks his grandfather want the yoik means, his grandfather relates a myth about the Sun's Daughter. Pavva does not fully understand the answer he is given, but he decides to make the sad Daughter of the Sun happy again. To succeed, Pavva knows he must collect seven kinds of water. But what are they?

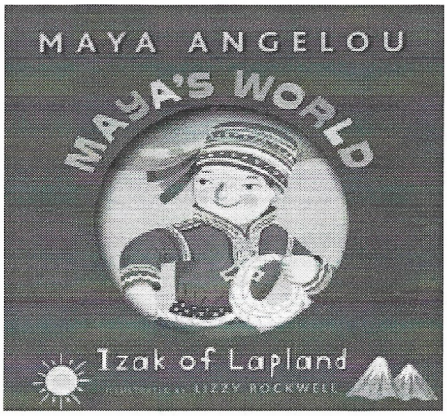
Pavva's'attempt to carry out his mission is filled with dramatic and exciting events illustrated with charming Lena Kapfjell drawings.

Seven Kinds of Water is a wonderful take-along-read-aloud book that will fit nicely into grandma's purse.



drawing: Lena Kapfjell

FOR LAPTIME TRAVELERS



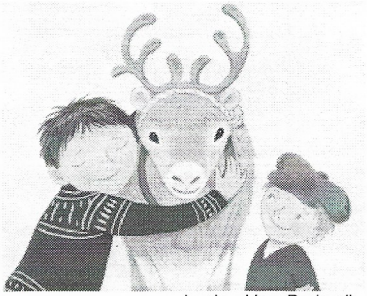
Maya Angelou. *Izak of Lapland.* New York: Random House, 2004, 12 pages. Illustrations by Lizzy Rockwell.

"When I was a little girl,
I looked around at my world.
It was small, so was I.
Then my world began to grow
With each child I came to know.
Now I try,
Now I dare
To make a new friend
Everywhere."
— Maya Angelou

This little book is part of poet Maya Angelou's series for Random House called "Maya's World." She takes young "laptime travelers" on journeys to visit kids who live in places like Italy, France, Hawaii — and Lapland.

Izak of Lapland is about a Sami boy named Izak Utsi who goes to school in the winter and lives in the mountains with his family and their herd of reindeer in the summer. There Izak takes care of his own reindeer Totti, and teaches herding skills to his five year-old brother Yaaupti, who is almost old enough to have his own reindeer too.

Lizzy Rockwell's colorful illustrations create a cheerful mood and each book comes with a paper doll of Izak to cut out and stand up somewhere.



drawing: Lizzy Rockwell

SÁMI EVENTS AND EXHIBITS

NORDIC SPIRIT SYMPOSIUM AND SAMI DUODJI EXHIBIT

FEBRUARY 17-18, 2006
CALIFORNIA LUTHERAN UNIVERSITY
THOUSAND OAKS, CALIFORNIA

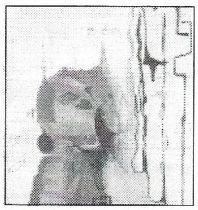
The Scandinavian American Cultural and Historical Foundation (SACHF) is hosting two major events. The symposium will explore leading developments in the Nordic countries. The list of distinguished presenters includes **JOHAN MIKKEL SARA**, Vice President of the *Samediggi*, speaking on the Finnmark Act and the unique relationship that has been established between Norway and Sápmi.

The exhibit, **"INTRODUCTION TO SAMI DUODJI,"** will feature traditional Sami handicrafts from the Nathan Muus / Saami Báiki Collection. For more information visit www.baiki.org or www.asfla.org.

Admission is $50, with single day option and early registration discounts, students free.

"IN THE SHADOW OF THE MIDNIGHT SUN" SAMI AND INUIT ART 2000 - 2005

JANUARY 14 TO MAY 7, 2006
ART GALLERY OF HAMILTON, ONTARIO



This is an exhibit of the contemporary work of Sami artists from Norway, Sweden and Finland, and Inuit artists from Canada. The title is taken from Harald Gaski's book. For more information visit www.artgalleryofhamilton.

Per Enoksson (Sami), Umeå, Sweden:
"Queen Hotel," 2002, oil, acrylic and marker on canvas

ARCTIC WINTER GAMES 2006 TEAM SAMI

MARCH 5 - 11, 2006
KENAI BOROUGH, ALASKA

Forty athletes from Sápmi will be participating. To be part of the **SAMI CHEERING SECTION**, contact the Báiki office in Anchorage, (907) 277-4373, or email <faithfjeld@alaska.net>. For more information visit www.awg2006.org.

ALFRED NILIMA FAMILY REUNION

JULY 4, 2006
KOTZEBUE, ALASKA

This gathering of the Alaska descendants of Sami herder Alfred Nilima will also include his descendants from Alta, Norway. For more information please contact Teress Sheldon <tfsheldon@hotmail.com>.

FINNFEST 2006

JULY 26 - 30
ASTORIA, OREGON / NASELLE, WASHINGTON

Finns went west in the 1800s and Finns go west again this year complete with a **SAMI CAMP**, shuttle service and maybe some reindeer. For more information call 1-888-374-FINN or visit www.finnfest2006.org.

ALASKA REINDEER PROJECT FAMILY REUNION

EASTER WEEK 2008
KAUTOKEINO, NORWAY

Plans are being made for a celebration of the families who came from Norway to Alaska with the Reindeer Project in 1894 and 1898. The Easter week event will take place in March, 2008. If you are a relative and want to receive information as events develop, please e-mail <faithfjeld@alaska.net>, or send a postcard or letter to The Báiki Office in Alaska,1110 West 6th Ave. #108, Anchorage, AK 99501 USA, tel: (907) 277-4373.

SÁMIT: ALASKA BOAZOÁLBMOT
THE SAMI
REINDEER PEOPLE OF ALASKA

Traveling exhibits honoring the Sami reindeer herding families who came to Alaska from Norway in 1894 and 1898.

Nome River,AK, near Nome, 1905: herder Ellen Sara and her brothers Morten (l) and Klemet (r); Ellen is holding her baby sister Berit. *Photo: B.B. Dobbs, from the Nathan Muus collection for Saami Báiki.*

McGRATH MUSEUM, McGRATH, ALASKA
MARCH 1 TO APRIL 29, 2006
IÑÑAIGVIK INFORMATION AND EDUCATION CENTER, KOTZEBUE, ALASKA
JUNE 5 TO AUGUST 30, 2006
PRATT MUSEUM, HOMER, ALASKA
AUGUST 26 TO SEPTEMBER 30, 2006
SHELDON MUSEUM, HAINES, ALASKA
OCTOBER 14 TO NOVEMBER 30, 2006

HOW CAN I ORDER THE BOOKS & CD?

Maya Angelou, Izak of Lapland
Visit christianbook.com for prices and shipping information.

Harald Gaski / Lars Nordström, Seven Kinds of Water
Send a check or money order for $15.00 made out to:
Lars Nordström, PO Box 672, Beavercreek OR, 97004

Gladys Koski Holmes, Thunder and Lightning
Send a check or money order for $20.00 made out to:
Chris Holmes, 8120 Highway 53, Angora, MN, 55703

Krister Stoor CD, "To Yoik is to Live"
E-mail <kristina.hellman@samiska.umu.se>
for prices and shipping information.

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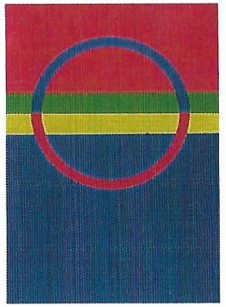

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