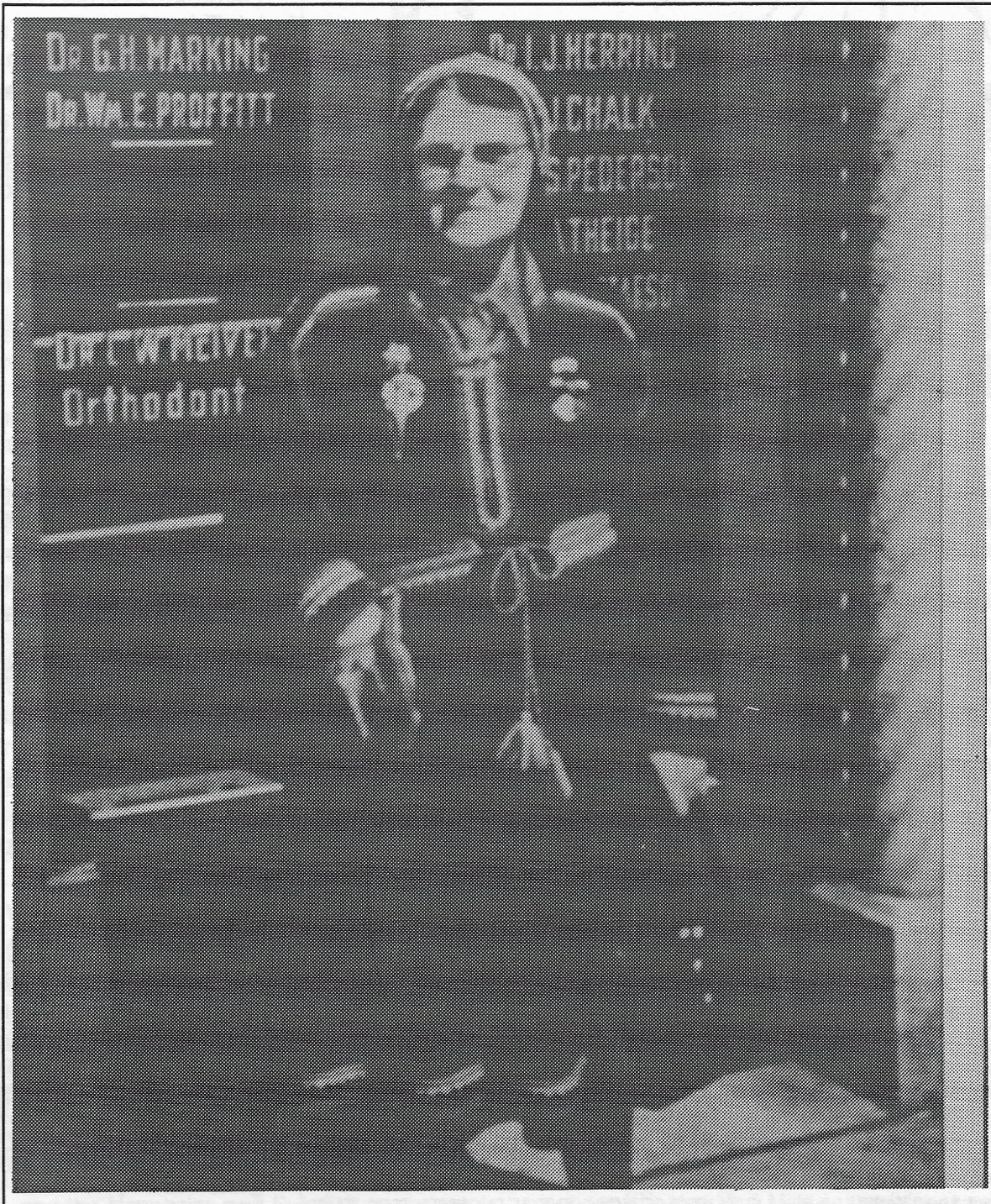


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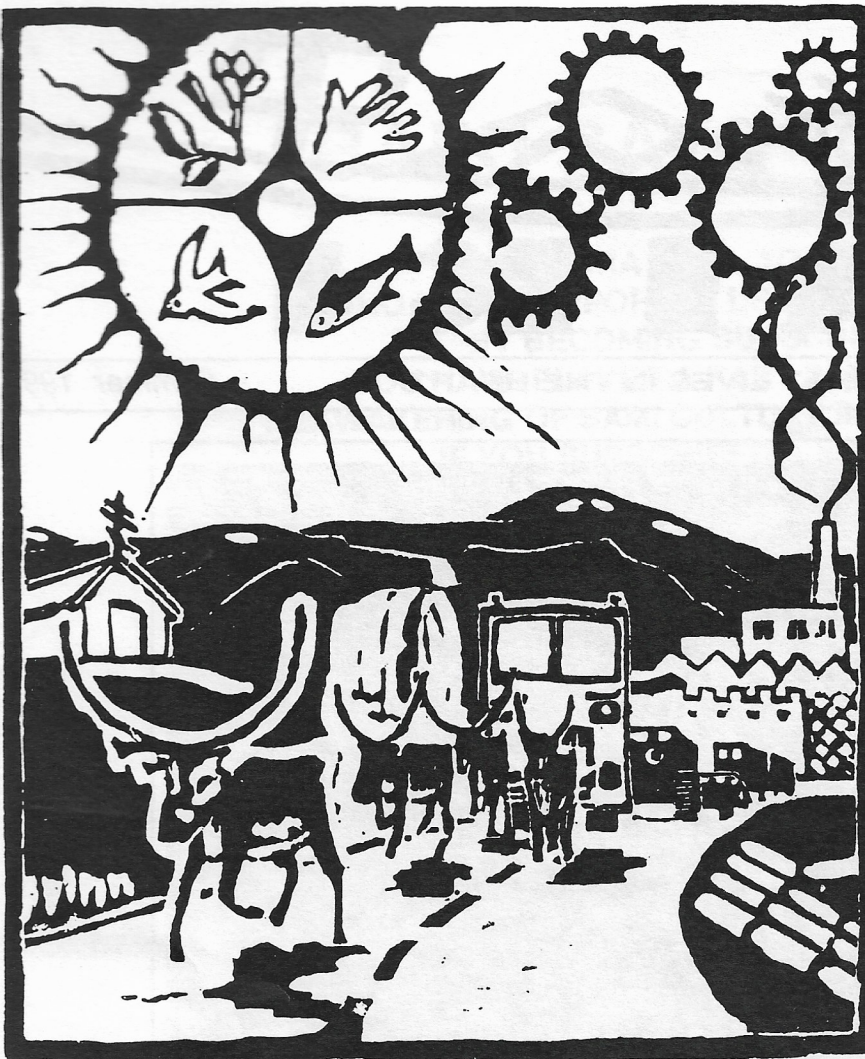
Issue 4

THE HOME THAT LIVES IN THE HEART

Summer 1992



the North American Journal of Sami Living



WOODCUT: Keveselle / Hans Ragnar Mathisen

What Happened To The Sami?

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We welcome correspondence and manuscripts in Sámegiella, Finnish, Norwegian, Swedish and Russian. Send to: Faith Fjeld, editor, Báiki, 2416 London Rd. #702, Duluth, MN 55812, USA. Tel: (218) 525-7609; Fax: (218) 728-6307.

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IT IS THE PURPOSE OF BAIKI: AN AMERICAN JOURNAL OF SAMI LIVING TO SERVE AS A MEDIUM OF EDUCATION AND COMMUNICATION BETWEEN SAMI PEOPLE FROM NORTH AMERICA AND SAMI PEOPLE WORLDWIDE. WE BELIEVE THAT OUR CULTURE HAS SURVIVED THE ATTEMPTS TO DESTROY IT AND THAT THE PUBLICATION OF SAMI ART, LITERATURE AND POETRY, AND THE PROMOTION OF SAMI MUSIC WILL HELP US TO REDEFINE OUR SAMI IDENTITY FOR OURSELVES AND FOR OTHERS. WE SEEK TO REAFFIRM OUR CULTURAL AWARENESS AS A SOURCE OF PRIDE IN WHO WE ARE AND WHERE WE ARE FROM. AS THE PEOPLE OF THE SUN WE BELIEVE THAT OUR INDIGENOUS ROOTS CONNECT US TO EACH OTHER AND TO THE EARTH.

BAIKI

A North American Journal of Sami Living

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Cover Photo: Hanna Matleena Sisakka Ruikka (1880-1976) was born in Kittila, Finland & emigrated to Calumet, Michigan in 1899. Photo was taken in 1950 in Minneapolis on Lake St. in front of her dentist, Dr. Albinson's, office in "Lapp garb" at his request. Her gakti, made by her sister-in-law in Kittila, Finland, is also worn by her daughter Ina Persens on page 3.

THE SAMI REAWAKENING

New York Mills and Sebeka, Minnesota

"IT COULD BE THAT MOST OF THESE FINNS HAVE SAMI BACKGROUND IF YOU GO BACK A FEW GENERATIONS."

In New York Mills, Minnesota, on June 4, 1992, twelve Finnish-Americans met together in the local library specifically because they were *saamalainens*, Finnish Americans of Sami background. The following day in the nearby Sebeka, Minnesota Community Hall, *saamalainens* again met together. Some had been at New York Mills the day before. Nearly fifty people of all ages came to this second meeting, and this time the group included a few of Norwegian and Swedish descent. The enthusiastic response to these two meetings reflects the Finnish-American, as well as the Scandinavian-American, fascination with ethnic heritage and genealogy.

The Ottertail County communities of New York Mills, Sebeka, and Manahga are often referred to as "The Finnish Triangle" because the area has a large Finnish-American population. Many of the Finnish immigrants who settled in The Triangle came from the northern part of Finland, the circumpolar Sami area. It is therefore reasonable to assume that descendants of these Finnish immigrants to Minnesota have Sami ancestry. Some at the meetings spoke of Sami relatives in Finland and there were others who felt that their physical characteristics and sense of affinity with Sami things indicated Sami roots. But the fact is that in places like New York Mills and Sebeka, "People have not cared to own up to having a 'Lapp' background," as someone remarked at the meeting.

There is a reason for this ignominy. For four hundred years the Sami People in Scandinavia have been undergoing an all-out attack on their cultural identity. Since the 1600's, official policies adopted by both the Church and the State slurred Sami identity in the minds of both Sami and non-Sami alike. The Lutheran Church called the Sami "witches" and "heathens" and the Norwegian and Swedish governments

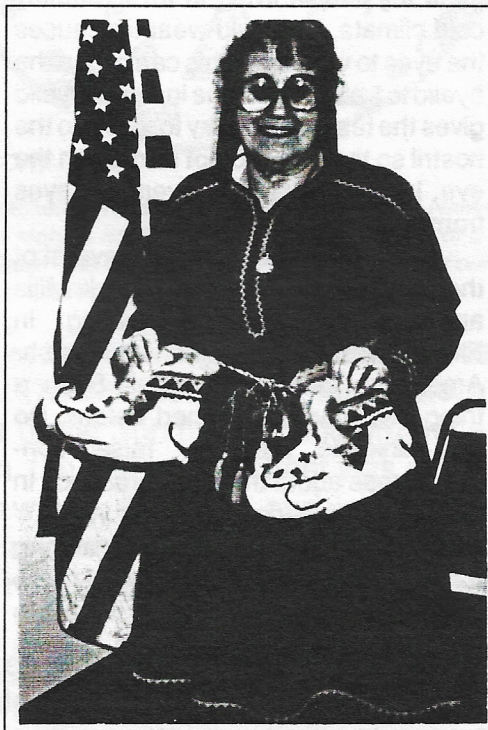
called them "primitive" and "uncivilized." The period of greatest Sami cultural trivialization and defamation is also the period of greatest emigration to America. Since *lappalainen* were the object of ridicule in their homeland, the transatlantic

crossing gave them a chance to acquire a new identity. The result has been that in Scandinavian-American immigrant communities, Sami heritage, when the subject comes up, has been treated either like an amusing joke or a closely-guarded family secret.

"Lapp," the commonly-used English word for "Sami," means "outcast" according to reliable sources, and the Sami people in Finland have also heard themselves referred to as "*räsypekka*" "rag people," the ones who wear poor and dirty clothes. These belittling epithets surely reflect the learned attitudes which the immigrants brought with them from Scandinavia to America.

New York Mills is in many ways typical of the numerous towns throughout the American Midwest where both Finnish and Scandinavian immigrants settled. The community-wide interest in genealogy indicates the importance of maintaining cultural identity. Here, in the 1990's, third generation descendants have begun to seek out and acknowledge their Sami roots as part of their own personal history.

In 1984 an ambitious 348-page book, *The New York Mills Centennial History* was published in conjunction with the celebration of the town's incorporation. It is filled with genealogies of local families, detailed accounts of early immigrant settlements in the area, and photographs gleaned from family trunks as well as public archives. Russ Parta was chairperson-editor of the Centennial Book Committee. He is also editor emeritus of The Parta Printing Company, which has been in his family for three generations. Parta was at the meeting of the New York Mills *saamalainens*, covering the that



Ina Persons of Minneapolis, June 4, 1992, at the meeting of Finnish-Americans with Sami ancestry, New York Mills, Minnesota. (See "Cover Photo, pg.2.)

PHOTO:BAIKI

(continued overleaf)
SUMMER 1992

(continued from page 3)

story for his *New York Mills Herald*. Parta, who calls himself "a third generation Finn," granted *Baiki* an interview:

Baiki: We've been looking through the centennial book that you edited. It says that the first Finns who settled in the New York Mills area came around 1874. Did any Finns pass through prior to this?

Parta: In 1871 the first one came. His family name was Autio. He had walked from Brainerd to New York Mills along the railroad tracks.

B: Do you know what area of Finland he was from?

P: No, but it seems that most of the people around here came from northern or north central Finland.

B: Kuusamo seems to be mentioned by many as their family's place of origin.

P: Yes, there are several families here from around Kuusamo.

B: Which is a Sami town.

P: Yes, a Sami town.

B: Before the meetings, had you ever heard any of the people in New York Mills speak about their Sami background?

P: No, I'd only heard one, but he was talking about someone else. He said, "That guy is a Laplander. He's not even a real person!" Something like that.

B: "Not even a real person?" Why do you think he said that?

P: I really don't know. That feeling seems to be more or less disappearing from the present generation.

B: We've noticed that in some cases there seems to be a connection between the acknowledgement of Sami roots and membership in the Apostolic Lutheran Church. Awhile back *Baiki* distributed a questionnaire about Sami ancestry and quite a few who responded said they were Apostolic Lutherans. Many of those who came to the New York Mills and Sebeka meetings were also Apostolic Lutherans. Do you think this church has helped to keep Sami identity alive?

P: One of their biggest congregations is in New York Mills, but as far as I know, the people never refer to being Sami. The Apostolic Lutheran Churches were started by Lars Levi Laestadius who was from northern Finland. These people were exposed to Laestadianism there. My grandfather's family was a

member of that church.

B: Do you think your family has some Sami background then?

P: My mother's family was from Kortesjarvi ["Rush Lake"] about 40 miles east of Vasa in Bosnia, an area they call "Southern North Country." My father's family came Karlsberg in the Torneo area, a part of northern Sweden that was populated by Finns. In fact he was born in a sauna. It's hard to say what we are, but my Uncle Bill had the inverted eyelid.

B: "Inverted eyelid"?

P: One of the tell-tale features of a Finn who has Sami background can be seen in the eyes. I remember one of the people at the meeting stated that his only claim to being Sami was that one of his relatives had the inverted eyelid. He had read about this in some periodical. The inverted eyelid has a practical purpose for people living in an extremely cold climate. The cold weather causes the eyes to water and this can cause the eyelid to freeze shut. The inverted eyelid gives the tears a pathway to follow to the nostril so that they do not remain on the eye. Inverted eyelids prevent the eyes from freezing.

B: Interesting. Russ, several of the people who were at New York Mills and Sebeka will be participating in Finnfest USA '92 in Duluth as Finnish-Americans of Sami descent. Such a thing has never happened before. Do you think the meetings raised consciousness about the Sami presence in the Finnish-American community?

P: Well, it did at least among those who were there and among those who read about it in the paper. I ran into someone who had been there. "How's the *saamalainen*?" I said. One fellow - I'm sure he has Sami background - was telling me that his family came from way up north in Norway, way up in Nordmark. I said that of course in that area they were all Lapps and Finns. I didn't dare tell him he had Sami background because he tries to pass himself off as a Norwegian, but I happen to know that both of his grandparents were Sami.

B: The reawakening of cultural identity is a slowly unfolding process. It doesn't happen overnight. We at *Baiki* think that our Sami heritage is more than just a name. We think that it is a way of life to be passed along to future generations for their survival. What about the

younger generation, the teenagers, in the Finnish-American community. Do ethnic roots mean anything to them?

P: I don't know. I haven't seen that they do. But I haven't seen that they don't, either. I suppose there isn't any reason for their cultural identity to expose itself yet.

B: Where do you think that this unfolding of Sami identity within Finnish and Scandinavian-Americans will lead?

P: I think it will be good in the long run. I can't see it doing any harm. It could be that most of these Finns have Sami background if you go back a few generations.

B: Thank you, Russ.

TWO LANGUAGES, ONE PEOPLE? ONE LANGUAGE, TWO PEOPLES? SAMI AND FINNISH

*Donna J. Palomaki and
Daniel H. Karvonen*

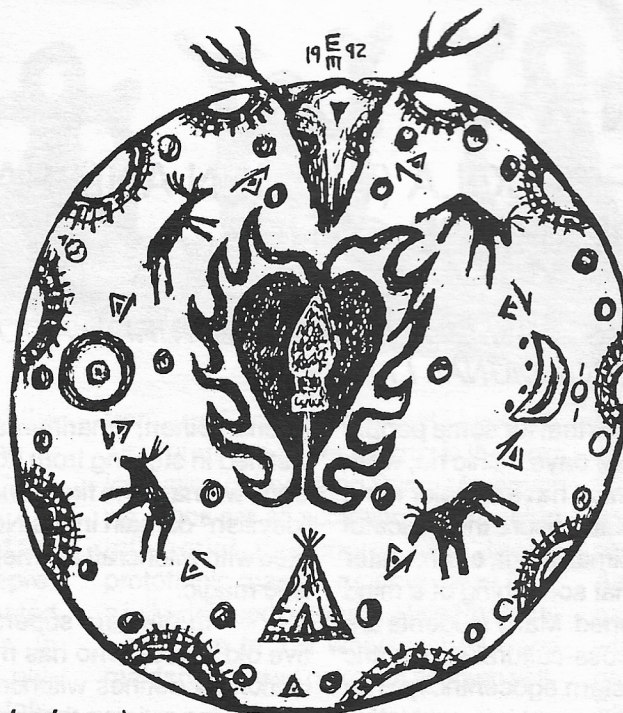
Various theories have been proposed to explain the origins of the Finns and the Sami and their languages. It is well known that the Finnish and Sami languages are quite closely related, but genetically the Finns and the Samis may not be as close.

According to one theory, called "The Language Switch Hypothesis", the Sami were originally a Samoyed people who dropped their own language and adopted an early form of the Finnish language. Another theory, "The Language Contact Hypothesis," does not speculate about the origin of the Sami, but it does presuppose that they once spoke a different language and that modern Sami is a result of continuous contact between Sami and Finns over the centuries.

The theory most favored by Finnish linguist Mikko Korhonen, who has done much research on the Sami language, is "The Early Proto-Finnic Hypothesis." According to this theory, both languages can be traced to a single parent tongue, which was spoken around 1500-1000 BC. As recently as 400 BC, the people who are now the Finns and Sami were still one people. About that time, the proto-Sami migrated into present-day Finland, where they encoun-

(continued on page 9)

THE HEARTBEAT OF THE SAMI PEOPLE



Eldon Mollanen

Grey Eagle (Ken Jackson)

The group of Sami in Kautokeino, Norway were listening as my Native American stories were translated. I had just told a story of how life began with the beating of a drum which was Mother Earth's heart. The oldest Sami was visibly excited. "That's like one of our stories," he said through the translator. "Please hear OUR story:"

It was long, long ago, before things were as they are now. The Son of the Sun and the Daughter of the Sun had come to the Earth in the far north, where the Sami People were to live. The Daughter of the Sun returned to her Father and obtained reindeer, which she brought to the Earth on Sun beams. These special animals were to sustain the Sami People. The heart of a two-year-old female reindeer calf was buried in a sacred place. This was to provide an identity for the Sami people and a spiritual connection to the Earth where they lived. When the Sami People were established in the area visited by the Daughter of the Sun, they were strengthened and guided by that beat-

ing reindeer heart. When in the proper spiritual state, a Sami could put an ear to the ground and hear it. The heartbeat was echoed by Sami drumming and joiking. The shaman or noaid could obtain direction and guidance by beating a sacred drum and watching the movement of a reindeer bone marker. The Sami know that as long as some can hear the beating of the heart of the reindeer calf, and echo the sacred sound with drumming and joiking, there will be a Sami people. But if or when this beating rhythm of life is silenced, the Sami People will be no more. And some say that when the heart stops beating it will signal the end of the world.

Grey Eagle (Ken Jackson) teaches at the U. of Washington. His book, Raven Speaks, parallel texts in English & Samegiella, is being published by DAT. Translation is by Harald Gaski.

OUTSIDE IN:

RECONSIDERING POHJOLA (WOMEN AND SAMILAND) AS KALEVALA'S POLARIZED OTHER

Kaarina Kailo

THE SAMPO CAN BE SEEN AS A SYMBOL OF SELF-DETERMINATION, AS WELL AS WOMEN'S CREATIVE SELFHOOD, AND COMMUNAL LIVING.

Maija Oberg Hanf writes in *Baiki* that for some people it is chic to have indigenous roots these days. "Chic no, work yes," she responds, noting that "we must have a major mind shift from consumption to connection...to ensure the peaceful future of not only people, but all our animal, plant, earth, water and sky brothers and sisters." I find that something of a mind shift among the academics has happened. Many students are demanding a change of attitude to cross-cultural ecocentric teaching and learning away from Western egocentricity. The recent interest in alternative modes of thought has put Native Peoples' philosophy on the academic map and I am including material from Finnish and Sami women in my own courses on women's rituals and mythologies. It would be great to think that a new awareness of the world's burning priorities is bringing about long-needed changes in our attitudes toward the spiritual, technological and natural world.

I was born in Finland and grew up there. I did my B.A. at the University of Helsinki in languages and political science, then moved to Geneva, Switzerland to do a Master's in American literature and Russian. After I emigrated to Canada in 1982 I wrote my Ph.D. thesis in comparative literature. I now work as assistant professor at the Simone de Beauvoir Institute (Concordia University, Montreal). I have a grant to work on a research project called "Exclusion and Ecstasy - Women's Stories in a Cross-Atlantic Perspective" and in it I will reflect on the neglected tales of circumpolar Native and Sami women. Like many white women, I am probably projecting my desires for new images of women on Native Indian and Sami cultures because they differ from the mainstream Western "whore/madonna" stereotypes. I try to find material written by circumpolar women themselves.

Around 1985 I wrote and presented several papers on the Kalevala. In the Kalevala, Pohjola is polarized as the land of women, but it also condenses the idea of the Sami as the epitomized "Other." The patriarchal lens of past research is obvious among other things in the unexamined classic interpretation of Pohjola as the land of evil. The Sampo, the magic mill of unending bliss that Pohjola and Kalevala fight over, can be seen as the symbol of self-determination, as well as women's creative selfhood, and communal living. Yet Finnish readers are accustomed to interpreting Sampo as the promise of the South's (Kalevala's) prosperity, which the three heroes

[Väinämöinen, Ilmarinen and Lemminkäinen] are seemingly justified in stealing from Louhi, the Mistress of the North - the Sami woman who first conceived the idea. Louhi and her dark "devilish" domain in the North (Pohjola) is, of course, associated with witchcraft and negative rather than positive shamanistic magic.

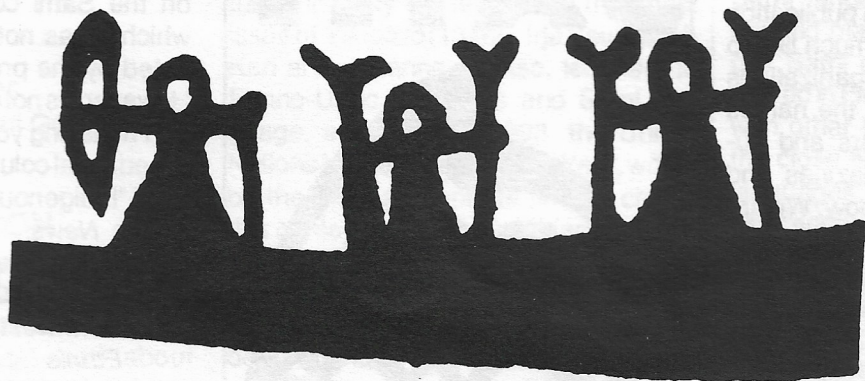
In Western superstitious lore, a witch is an unattractive old person who has made a compact with the devil. The dictionary defines witchcraft as "the Goddess-oriented, Nature-loving religion that pre-dates Judaism and Christianity," mentioning that "...between the 12th and 17th centuries perhaps as many as nine million persons, most of them women, were tortured and killed as witches with the approval of the Catholic and Protestant churches."

Louhi is, of course, the epic's "evil witch." Having reread the epic now, I am amazed that so many of us never questioned the simplistic way in which we have been conditioned to perceive this multi-faceted strong woman as an enemy. As a representative of early Sami societies, she commanded the words of origin, she was the Wise Woman with knowledge of the recipe for the Sampo that was to make everyone connected with it prosperous.

We could reread the Sampo as representation of the patriarchal dichotomy of Nature with its raw materials and secret ingredients that the South will exploit and transform through its technological know how. Because the male trinity [the three heroes] mistreats Louhi's daughters as mere commodities, she refuses to share the mill's riches. The male heroes put a spell on her and snatch it while she and her people sleep. She turns into an eagle and tries to get the Sampo back. In the end the Sampo is lost to all.

The treatment of Louhi as the Sami, native, "Other" is linked with the fate of Aino, "the mere sister of a Lapp" whose links with larger issues has not received much notice. Louhi, Aino's Sami relative, steals the luminaries as a natural response to the fact that the Sampo of her nation, their collective symbol of prosperity, has been stolen. The fate of Aino as the mistreated Sami virgin affects everyone.

Most scholars realize that Lönnrot compiled the Kalevala at a particular historical moment from a particular, nationalist-patriarchal viewpoint. We need to understand the extent to which the heroes or fathers of the nation go on



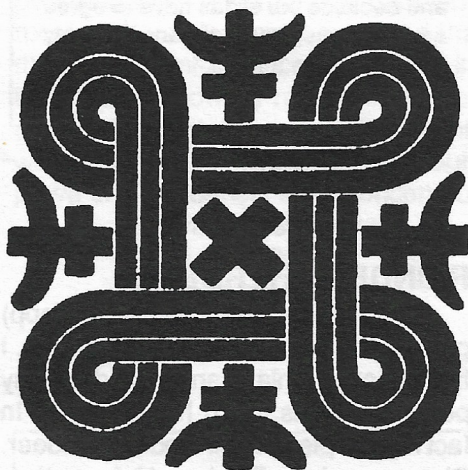
difficult quests, thereby "earning" the rights to the land and safeguarding its well-being by defeating a made-up "perfidious enemy."

The structure and style of the Kalevala is believed by many to represent the cosmic and magic-oriented early consciousness of the Finns. In the light of my readings of native philosophy, and attitudes towards folklore, ceremony and myth, it has become clear to me how much less the Kalevala is a reflection of "pre-Christian times" than of a 19th-century patriarchal fantasy. It foregrounds the history of the male shamans and heroes and views women and Sami as helpers of men, or as men's enemies in the margins.

There are interrelated subliminal female stories in between the male quests that we need to render visible. From a male perspective, Aino, for instance, is a marginal figure, appearing in the epic's first version as merely the nameless sister of a competing male Sami shaman, the object of exchange between Väinämöinen and Joukahainen, two competing shamans. From a woman's point of view, however, Aino is a central character and foreshadows issues as consequential as ecofeminism.

In terms of the patriarchal and colonial plot, Aino is then twice removed from having any share in the Sampo, her self-determination and self-definition. She is the sister of Joukahainen, the "slit-eyed Lapp;" hence she is a Sami herself. Yet Lönnrot has composed the story from various Karelian/Ingrian/Estonian variants - not

from any Sami sources that I know of. The reference to her kinship is the only indication of her being Sami. Moreover we Finns are all accustomed to seeing influential depictions of a blond protofinnic maiden running away from a fully-dressed patriarch, Väinämöinen. I now see in it a whitewashed Sami maiden, stripped naked of her own self-



defined past, heritage and potential - her Sampo - and a colonial patriarch in full gear chasing her back into the primal waters.

Aino's Sampo has also been stolen on the level of her symbolic meaning as analyzed by male scholars. Instead of approaching her literally or even symbolically as a woman with her specific problems and desires, male critics often incorporate her as merely an aspect of Joukahainen or Väinämöinen. For example, Pekka Ervast writes in Kalevalan Avain: "Kalevala's Aino, that tangible proof of the developed matured sense of beauty

of the Finnish people, is looking for its equal in world literature." How do the Sami feel about a Lapp's sister being the finest of the Finns - is her story in fact a parable of the Sami's assimilation? When Aino the Sami maiden drowns, what happens to her individually prefigures what will happen later on a broader national level. At the end of the epic the Sampo is lost to all. A few fragments are washed ashore and the male representatives pick them up, creating Christianity out of them. Louhi has to settle for a bit of the broken lid. The bottom line is not whether the submerged traces of lost matriarchies lead back to material artifacts, the bottom line is that we need to resurrect myths that will help restore the world's lost balance.

The Kalevala tells the sad tale of today's world: how the promise of ecocentric wealth turns into ecocentric theft. How wellbeing for some results in welfare for others. In my present research focus on circumpolar women's stories I am hoping to raise awareness about race, sex, health and gender issues so that "the shift of the world pillar" might become a new constructive reality, I hope to generate new research areas and interest in the stories of circumpolar and native women. Chic no, work yes, exciting, important work.

Kaarina Kailo, a distinguished Kalevala scholar, is assistant professor at the Simone de Beauvoir Institute, Concordia University, Montreal. Her area of specialization is women's psychology, folklore, and fiction.

SAMI INTERNATIONAL OF MEXICO

We would like to order one complete set of your well known publication *Baiki*. We would also very much like to get in touch with all Sami organizations the world over. If you have the names and addresses of publishers and authors of Sami books, magazines and newspapers please let us know. We are looking forward to receiving *Baiki* for our library. Thank you so very much.

*E.Oskar, El Mundo Maya and Sami International
Apartado Postal Numero 92
Yajalon, Chiapas, Mexico, 29930*

TERM PAPER HELP

Thanks a million for sending me the copies of *Baiki*. I am planning to do a term paper on the Sami culture and I found them most interesting. I have had a hard time finding up to date books and articles on the subject; my anthropology professor wants to hear about the culture the way it exists today. *Baiki* is doing a wonderful job and I am looking forward to the next issue.

*Liv Prossegger
17765 Seventh Street East
Sonoma, CA 95476*

A SAMI CONNECTION

I understand you have a quarterly newsletter about Sami culture. I am very interested as I am first generation Norwegian American with some Sami heritage. Please start sending the newsletter. I am quite eager to receive *Baiki*.

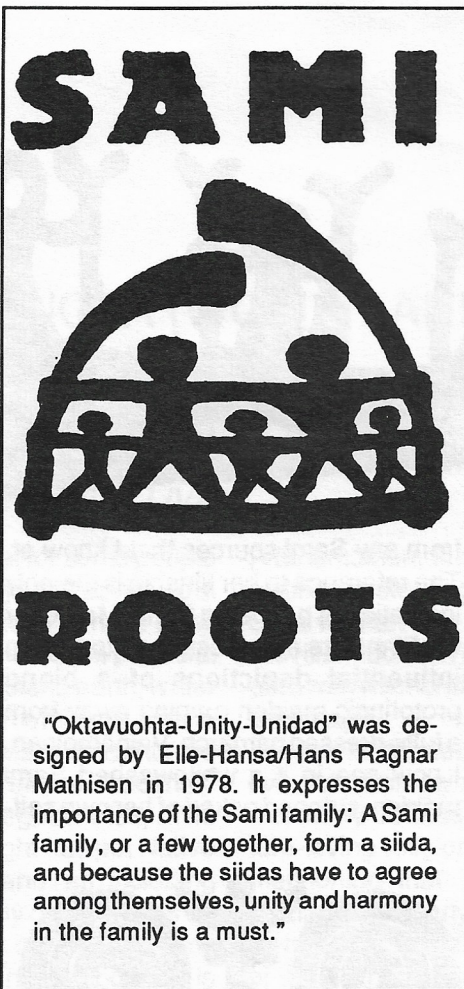
*Lisa Eicher
21 Williams Rd.
North Reading, MA 01864*

SÁMEGIELLA

How can I learn a bit of the Sami language? My cousin sent me a Sami newspaper from Norway a few years ago and I could see the language was not at all related to Norwegian.

*Henrik Hendrickson
Rt. 1, Box 21
Frost, MN 56033*

*Samegiella is a Finno-Ugric language, related to Finnish, not Norwegian. [See pg. 4.] It is being taught at the U. of Minn. [See *Baiki* issue #3, pg. 14.]*



"Oktavuohta-Unity-Unidad" was designed by Elle-Hansa/Hans Ragnar Mathisen in 1978. It expresses the importance of the Sami family: A Sami family, or a few together, form a siida, and because the siidas have to agree among themselves, unity and harmony in the family is a must."

REINDEER HERDERS

I am interested in the Sami (Lapp) people as I am descended from them. I have been to Finland and visited with my people. There is much history there. In fact my people are still tending reindeer. Please send me *Baiki* and information.

*Ebba Hedin
P.O. Box 96 6 Villa Vista Cir.
Cromwell, MN 55726*

UNUSUAL SAMI (?) NAME

I have a photo of my father when he was 16 dressed in "Lappland" furs on a visit to that region. We have been unable to trace the origin of our unusual name prior to 1785 when my great grandfather was born near Fauske, Norway. I am 81 years old.

*Theodore Evjenth
2108 Camino Los Cerros
Menlo Park, CA 94025*

INDIGENOUS CHIC

I found much of interest in your spring 1992 issue and plan to follow up on the Sami community in this area, which I was not aware of. I was fascinated by the profile of Eric Peltoniemi. However it is not clear to me what "joiking" is. I'm asking your permission to reprint the editorial column by Maija Oberg Hanf titled "Indigenous Chic" in the *Northwest Ethnic News*. I would of course give credit to your publication.

*Ramona Gault, editor
Northwest Ethnic News
Ethnic Heritage Council
3123 Eastlake Avenue East
Seattle, WA 98102*

*Joiking is traditional Sami chanting. In *Baiki* issue #5 there will be a feature article on the joik.*

SAMI EYES

My grandmother on my mother's side is from near Orrefors, and the verbal family history includes "Lapps." There are some persistent physical characteristics that also seem to suggest a Sami connection: high cheekbones and "oriental eyes" among them. A chronic irritating redness in the inner corners of my eyes sent me to an eye doctor. After a lengthy exam that gave no answers the doctor sent me out to the waiting room so he could "consult" with another ophthalmologist. He called me back in an explained that I had an extra crease or fold in the clear material that covers the whites of the eyes and he had never seen this condition in a "caucasian." He had read of it occurring in people of Mongolian descent. I told him that I could be a little "Lapp" and it was like a cloud lifted. So here I am with more questions than answers, subscribing to an intriguing newsletter and sending a subscription to my mother as well. Thank you!

*D'Arcy Allison-Teasley
667 200th Ave.
Somerset, WI 54025*

SAMI MUSIC

I am interested in your journal *Baiki*. I am 1/4 Finn-Lapp and feel Sami is my strongest influence. I have been drawn to the native American way of life and the more I discovered about Sami culture the reasons became very clear because

of the strong similarities. If you know of any importers of traditional Sami music I would really appreciate if you would let me know.

Debra Sund
5222 39th NE
Seattle, WA 98105

Please refer to our Sami Govat listings on page 15.

SHELDON JACKSON

Many thanks for your kindness in forwarding copies of *Baiki*. They make fascinating reading and have truly educational content. I had read about Sheldon Jackson's 3 year trek to bring reindeer from Alaska over to the Mackenzie Delta but was not aware of his activities before that. Congratulations for the many efforts that have established the high quality of this publication. Enclosed is a check for my subscription.,

Arthur Aufderheide
Dept. of Pathology and
Laboratory Medicine
University of Minnesota
10 University Dr.
Duluth, MN 55812-2487

CULTURAL SURVIVAL

We at Cultural Survival would like to congratulate you on your wonderful new publication. Welcome to the world of pro-indigenous publications! I especially enjoyed Maija Oberg Hanf's "Indigenous Chic." It is certainly true that a fundamental change in attitude is necessary in order to address the interlocking agendas of human/indigenous rights and the environment. We must confront our disconnection from each other and the environment.

We are addressing these issues through projects on five continents. We also publish the *Cultural Survival Quarterly* and the monthly *Action for Cultural Survival*, which document issues of indigenous concern worldwide. In addition we distribute the publications for the Minority Rights Group (MRG) and the International Work Group for Indigenous Affairs (IWGIA). We wish you continued growth in 1992 and beyond!

Eric Becker
Cultural Survival, Inc.
53-A Church Street
Cambridge, MA 02138

CENTER FOR SAMI STUDIES

It is suggested that a special Center for Sami Studies be established at the University of Helsinki. In the latest issue of *Yliopisto* (13/92), Irja Seurujärvi-Kari and Johanna Laakso, lecturers in Fenno-Ugric linguistics and Sami language, suggest that 1993, the United Nations Indigenous Peoples' Year, would be the most appropriate time to create this center. The only Sami faculty position at the University of Helsinki is a lectureship. Sami literature, history and religion are included as part of other departments.

Write to: Suomalais-ugrilainen laitos, Fabianink.33, SF-00170 Helsinki, Finland, fax: 011-358-0-191-3329.

Kristiina Markkanen
1800 Stevens Ave. So. Apt. 27
Minneapolis, MN 55403

BAIKI IN SAPMI Greetings from Sapmi! Thank you for sending me *Baiki*, which was not only of great interest to me, but also appreciated by those Sami people whom I know here in Sweden - most of them pleasantly surprised that there are Sami-Americans who are interested in knowing more about their culture. Congratulations for initiating this wonderful project which will no doubt prove of great benefit to all concerned.

Richard Jones-Bamman
Gnejsvägen 29-101
907 40 Umeå, Sweden

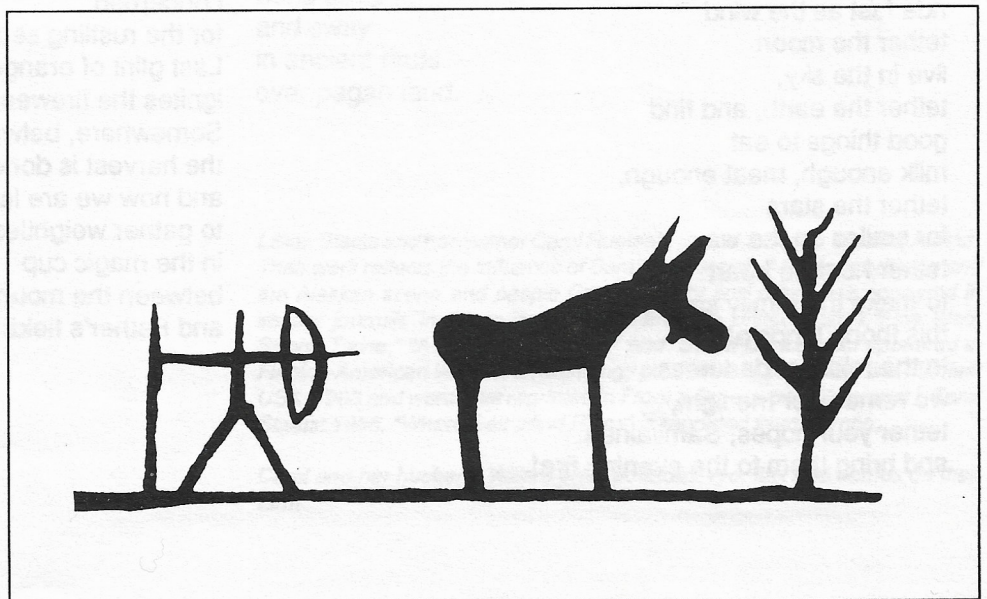
(continued from page 4)

tered an aboriginal population already living there. These unknown people mixed with the proto-Sami, adopting the Sami language and contributing their genetic material to create the present-day Sami population. The proto-Finns arrived in Finland later, after having mixed with other Baltic groups. This explains the close linguistic affinity between the languages, as well as explaining the differences in physical characteristics between the two peoples.

But it doesn't take a linguist to spot the similarities between Sami and Finnish. Structurally they are quite close. Both have an extensive case system, and both exhibit consonant gradation. Similarities are apparent in vocabulary as well. Words like day (*beaivi*, *paivä*), thank you (*giitu*, *kiitos*), lake (*javri*, *järvi*), bread (*laibi*, *leipa*), and the numbers one through six (*okta*, *yksi*), (*guokte*, *kaksi*), (*golbma*, *kolme*), (*njeallje*, *nelja*), (*vihtta*, *viisi*), (*guhtta*, *kuusi*). Although Sami has many loanwords from Norwegian, there is a distinction between loanwords and words that are derived from the same root, as is probably the case in the Sami-Finnish examples above.

For more information on the Sami language, consult Mikko Korhonen's *Johdatus lapin kielen historiaan*, published by the *Suomalaisen kirjallisuuden Seura*, Helsinki, 1981.

Donna Palomaki is lecturer in Finnish Studies and facilitator of the Davvin Sámeigiella Study Circle, University of Minnesota, Minneapolis. Dan Karvonen is a member of the Davvin Circle.



Lillian Staats

ANCESTORS

My schoolmates would always point to
Kings
or Queens, as their rightful kin,
and I would listen to long-winded
accounts
of this or that Lord, in battles
fought on fruitful ground, until all the
children
had spewed their family trees.
Then, the teacher called to me, "Who
were
your forefathers? Were they great and
noble souls?"
And silent, long, I sat, until my tongue
would say,
"The raven told me who they were,
they fought with frozen hands the bears
of tyranny,
with starving belly, on icy path.
They are the Real People, though some
call them small,
wrapped in skins of reindeer. Some
think of them
as nomad elves and trolls, if they have
no understanding.
I call them Samilainen, the people of my
Mother.

TETHER

Tether the reindeer
ride fast as the wind
tether the moon
live in the sky,
tether the earth, and find
good things to eat
milk enough, meat enough,
tether the stars
for smiles on the way,
tether heart to heart
to make the family strong,
this thong binds all
In the midst of darkness
we remember the light,
tether your hopes, Samilainen,
and bring them to the evening fire!



FATHER'S FIELD

Come walk with me,
thru rattle box and yarrow,
sparrow scolds us for our clumsy harvest,
swallow owns the dusk, he is not
concerned
for the rustling sea below
Last glint of orange burns willowtops
ignites the fireweed fluff adrift
Somewhere, between here and heaven,
the harvest is done
and now we are left
to gather weightless treasure
in the magic cup
between the mountain
and Father's field.

Carol Ruotsala Staats



MAGIC CUP

A GREENWOOD FLUTE

I carve
a greenwood flute,
an alder whistle, small.
It sings the sad, sweet wilderness
my song.

FINE WEB, STRONG TWINE

Spin, Spider, spin...spin a wide, fine web
to seine the amber hints of moonbeam
sifting through the haunted pines;
a net to dip
the starfire from the seas,
and fetch the shifting
shadows home.

Spin, Spider, spin...
spin a long, strong twine
to bind the jewelling light of birches,
frost-coral in the sea-blue sky;
a line to leash
the arc of raven flight,
to tether magic laughter
and a song.

WHERE SALT WIND RISES

I come from where the wind
sets all things dancing,
not cyclone dervish whirl,
nor channeled in the flow
of wind-honed stone forever.

I come from where sea wind
sets all things dancing,
and rises with the rising tide,
and ebbs, and sets
green birch kites flying.

My home is where salt wind
sets all things dancing,
and shadows, in the morning
fill with light, and sun,
bronze dancer,
pirouettes, and smiles.

STORM DANCE

The wind shrills
high hosannas
through the ice-tooth on the eaves,
and the tassellated spruce,
now black with cold,
bend deep
and sway
in ancient ritual
over pagan land.

Lillian Staats and her mother Carol Ruotsala Staats live near Wasilla, Alaska. Their work reflects the influence of Sami and Finnish-American heritage and the Alaskan scene and people. Carol's poetry and prose has appeared in literary journals in Argentina, Canada and the United States. "Fine Web, Strong Twine," "A Greenwood Flute," and "Storm Dance" first appeared in Finnish-American Writers, an anthology published as part of the first Finnfest USA, 1983 and were later reprinted in From a Greenwood Flute, part I, Carol Staats: 1986. "Where Salt Wind Rises" is reprinted from Sampo.....

Carol and her husband Willard grow potatoes, rye, flax and berries on their farm.

SHOW
YOUR SAMI MAGIC
BE A BÁIKER!



This Hanes 100% heavyweight cotton short sleeve Beefy-T comes with the Baiki logo and "The North American Journal of Sami Living" printed on it. The color is "ash," a grayish-white that goes with everything and won't show dirt! Please indicate size when ordering:

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2416 London Rd. #702
Duluth, MN
55812.



Mary Smith & Keith Ruona with Sami flag.



Lorna Hanhy on her farm.

LABORS OF LOVE

MARY SMITH: SAMI FLAG Mary Smith of Esko, Minnesota has become the "Betsy Ross of the Sami-Americans," probably the first person on this side of the Atlantic to make a large repique of the recently-adopted Sami flag. The way her companion Keith Ruona (who is Sami-American) tells it, "We saw the article on the Sami flag in *Baiki* and I sat down with a Magic Marker and colored in the black and white drawing according to the directions. Mary, who makes kites, took one look and said 'Oh, I should make one - we've got all the colors!' Since our living room is like a craft shop, she had what was needed to make the flag right there."

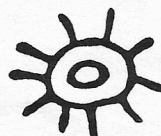
Mary describes what happened next: "Keith has a good math mind so he figured out the dimensions. I had some Rip-Stop nylon so I cut the four pieces, the top, stripes and bottom. For the circle I looked through my cupboards and found a Tupperware lid the right size. I appliqued the circle to the flag, and cut out the back. I love sewing, I love creating. It wasn't my design but I loved doing it. I may not even be from these Sami roots but while I worked I asked myself, 'was my Finnish father also Sami?' How do I know if my attachment to Sami things is real? I'm not sure, but when I am around Sami People and Sami things I have a feeling of belonging!"

Your Sami flag can be ordered from: Mary Smith, 216 Vork Road, Esko, MN 55733; (218) 879-2465.

LORNA HANHY: HANHINEVA GAKTI SAMI CLOTHING Lorna Hanhy of Troutman, North Carolina suddenly finds herself busy making gakti. She calls the clothing she is making "Hanhineva Gakti" - "Goose Marsh Sami Clothing". She quotes Maija Oberg Hanf calling the sudden interest in the wearing of gakti "part of the Sami soul passed from one generation to the next." "My father once told me, as I was quietly sitting and observing his carving, 'I just dig into the wood and find a face.' Dad went to the spirit world too early but his artistic genes passed into me, his *pukeutuminem tyttö*. I followed Dad everywhere. I feel his approving smile.

"I see myself in a past life working in the beautiful north in a *lavvu* sewing gakti, belts, boots, bone jewelry My "Sami-style" artwork has always been a meditation for me. Now after searching and finding *Baiki*, along with the many wonderfully-spirited women in the magical north woods, I am constructing and offering colorful blue-printed cotton, red felt-trimmed, ethnic gakti! Working on them brings a peaceful inner feeling of 'I have done this before: I know you, gakti!' I am at last connecting with my peaceful tribe! *Kiitos!* I am so thankful for my Sami, Finnish-American heritage for I am doing what I love best" Father, I feel you smiling!"

Hanhineva Gakti can be ordered from: Lorna Hanhy, Rt.1 Box 111, Troutman, NC 28166 ; (704) 528-9786.



EDITORIAL EXCHANGE:

FROM BANANA BREAD TO MOSQUITOS *Faith Fjeld*

From now on *Baiki* will be produced in a cabin nestled among pine and birch trees in Minnesota's north woods a few miles up the road from the shores of Lake Superior. This new woodland setting contrasts sharply with the city apartment, two floors above a busy San Francisco street, that has been *Baiki's* home for the first year of its life. *Baiki* - and my sense of Sami identity - began to take form in the heart of San Francisco in an area that is still lovingly called "The Neighborhood" by its longtime residents. Moving from there was not easy; I had been part of The Neighborhood for almost twenty years.

The Neighborhood was a narrow corridor of Victorian houses, jazz clubs and small shops with flats above them that stretched for a distance of four blocks along Fillmore Street, from Bush north to Clay. When I arrived there in 1973 to take a flat above the Goodwill with my two teenage sons, the area was serving as a buffer zone between the poor and the rich. To the south of Bush "the Fillmo," a working-class black neighborhood, was being systematically destroyed in a process we all called "urban removal." To the north of Clay "Pacific Heights," an upper class white neighborhood, was calling this systematic destruction "urban renewal." There I was, in the early seventies, just up the street from the wrecking ball, just down the street from those who had the power to aim it.

I didn't know it at the time, but The Neighborhood was to be my first taste of *siida* life in that we lived simply and happily as a sort of extended family, hardly needing anything we couldn't provide for each other. Rents were cheap back then, making the area an economical haven for single parents, low-income families and the elderly. Goods and services exchanged hands without the need for lots of money. Artists, writers and craftspeople, grateful for The Neighborhood spirit, filled the huge run-down Victorians and storefronts, using them as both living and working spaces. In the daytime, the sidewalks were alive with people of all ages and races doing all kinds of things, dragging their chairs out into the sun to take a break and shoot the breeze. The nights were filled with the sound of jazz. Five clubs featuring live music graced The Neighborhood, giving us all a taste of the blues. You could catch a few sets and still run home from time to time to check on your kids.

I became known as "The Banana Bread Lady." From January 1976 to my departure in April of this year, I arose each morning at six to bake a pan of banana bread for The Chestnut Cafe, a hangout for the bohemians and the blue collar workers of The Neighborhood. Down through the years, banana bread money from The Chestnut kept food on the table, first for me and my sons as we struggled to survive on my subsistence income as an artist, and later when I entered graduate school, my sons grown, my art put on hold. "What will we do without our daily banana bread fix?" I was asked by The Chestnut regulars as I packed up my things to leave.

Two neighborhood jobs, both within a block of my apartment, financed my studies at S.F.State. A year of washing and folding clothes at The Washpalace Laundromat gave way to four years of selling tools and housewares at Fillmore Hardware. "You have a job here anytime you want to come back," my boss Phil Dean told me as I set my face towards Minnesota. "We'll miss you at the hardware store and we'll sure miss your banana bread!" And I will miss The Neighborhood. And so the nightly sound of jazz has been replaced

by the morning joik of birds. I believe that it is here in the heart of the woods, close to Nature and the spirits, that the Sami path - the *madii* - waits to be uncovered. *Baiki*, the Sami home that lives in my heart, has left the city for the country.

THE MOMENT *Maija Oberg Hanf*

My brother Bill inspired this editorial when he said, "You miss your life if you are not living in the moment." I thought right away that this is a Sami idea, or, more broadly, an indigenous way to look at the world. And how does this relate to what is going on today?

I think it relates in this way. Living, as most indigenous people do, in a subsistent, close relation to Nature is a very dangerous situation. This generates a great deal of fear that can stimulate one's action or paralyze one's response. Indigenous people do not react out of fear. They do not have the luxury of reacting to situations, creating quick fixes that throw off the balance, because if they do, they destroy themselves. They ride it out and wait for the calm. And in the calm, a harmonious response is made. For indigenous people, the focus is on the big picture, connecting to deeper rhythms, taking actions that benefit not just one, but all.

Living in the moment has been systematically eliminated from the dominant military industrial culture because it is counterproductive. Living in the moment means that when you start a project you do it until it is finished. And if it takes one hour or one day it makes no difference. You are done when the project is finished. Now that sounds simple and many of us live like that when we are on vacation. But when we get back on the job, where productivity fueled by greed dictates our lives, we abandon the moment and live in a land ruled by the times, dates and places in our Daytimers. We lose ourselves, we lose the connection and we no longer respond, have no time to respond, we just react. And when we react we can not see the big picture, we no longer know what is good for ourselves and thus do not know what is good for all.

At this moment we are living in fear, never feeling the calm. No wonder there is so much stress in the work place today, so many unhappy people at their jobs. No wonder we have not found the solutions to many of our pressing problems - we are reacting in fear. We have not taken the time to be in the calm and look underneath.

Why not? you ask. Because when we look underneath we are faced with problems that have no quick fix, problems that affect the entire planet. The fact is that the resources of the planet are limited. The fact is that overpopulation is becoming a pressing problem in so-called underdeveloped countries. The fact is that in our greed we have exploited people and resources for our gain. The fact is that in making our profits we have created poverty, leaving the land and the people worse off than when we started. The fact is that we have created a lot of pain, pain we do not want to face.

Like children we say, "I didn't do it. It's not my problem. It's happening over there. It's not about me." But it is. It is about us abandoning the moment and losing the connection. It is about us living our lives by a schedule that deadens our ability to respond in the now. It is about the never-ending hunger for the bigger and better. It is about denying the unhappiness and pain when we have it all. It is about us having the audacity to whine like babies when the Third World starts to find ways to get their piece of the pie.

There is a way to change. First we must feel the pain. And then we must wait for the calm, take time to see underneath, to see the big picture. You will know how to respond. You will know what action will create balance and harmony. Not just for one but for all.

SAMI CONNECTIONS



People from all over the country have been sending *Baiki* letters and information which we greatly appreciate. We are overwhelmed by the positive response and would like to help you find a way to make your own Sami connections. Up to this point having a subscription to *Baiki* has been the only means of showing your colors. Well all that is changing because a new organization is forming to encourage Samis to gather and share with each other. The group's name is **SIIDA**. The first **SIIDA** is being formed by **Alyce Ruikka** in New York Mills, MN. After hearing **Faith Fjeld** deliver an impassioned speech about emerging Sami identity in the U.S., Alyce, a real mover and shaker, said "Let's organize and start a group so more people can learn about the Sami." Great idea! This group will be related to *Baiki*. We don't exactly know how yet, but the details will be worked out at a business meeting at **FinnFest**. If you are interested in forming a **SIIDA** write to **Alyce Ruikka**, Rte. 3, Box 128, New York Mills, MN, 56567.

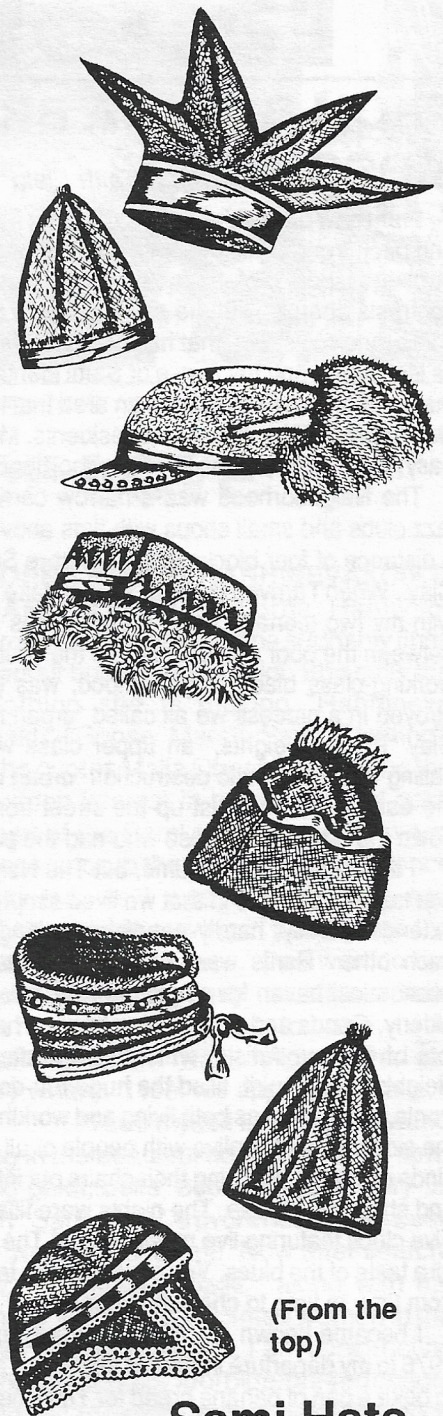
Allu Gaup of Norway will be an artist in residence at the **Headland Center for Arts In San Francisco**. While in the U.S. he will travel to Minnesota at the invitation of the **Center for Scandinavian Studies, Augsburg College**. This

all came about as a part of one of those wonderful Sami connections. It happened something like this. *Baiki* editor **Faith Fjeld**, formerly of San Francisco, moved to Duluth. During a dinner at a Mongolian restaurant in Minneapolis she mentioned Ailu's residency to **Donna Palomaki**, Finnish language and literature professor, U. of Minnesota. Donna was thrilled and enthusiastically volunteered to find a Scandinavian program that would invite Ailu to the Twin Cities for a lecture. Donna called **Frankie Schakelford**, Norwegian language and literature professor and Chair of Scandinavian Studies at Augsburg College, who thought the idea was wonderful. Frankie called Ailu to make plans but he was not at home. Frankie made a quick trip to Norway for a conference and stopped at the **Academic Book Store In Oslo** to order some books. She asked the secretary if she would call Ailu's number hoping to reach him and confirm some dates. As the secretary looked up at Frankie, she said, "You don't need to call, that's him coming in the door." Spookie stuff, hey. Well that is the way it works in Samiland. Ailu will be in San Francisco after August 15 and in Minnesota early in the fall. More details in the next issue.

Some places you will be able to meet some *Baiki* staffers and learn more about **SIIDA**: **FinnFest '92 USA**, July 22-26, Duluth, MN; **Nordic Fest**, July 24-26, Decorah, IA; **Swedish Days**, Aug 8, Scandia, MN; **Finn Creek Open Air Museum**, August 29-30, New York Mills, MN; **Norsk Hostfest** October 16-17, Minot N.D.

We would love to come to your Scandinavian Festival. Send information to:

Malja Oberg
340 South 4th St.
Bayport, MN
55003.



(From the top)

Sami Hats

Men's Hats:

◊Norway ◊central Sweden
◊north Sweden & FinnishSapmi
◊Russian Kola Peninsula
◊southern Sweden

Women's Hats:

◊Russian Kola Peninsula
◊central Sweden ◊northern Sweden

SAMI-AMERICAN PROFILES:



PHOTO: BAIKI

Marvin Salo and painting by Ruth Parker Johnson.

MARVIN SALO

**WE SAMI ARE ALL FOLLOWERS
OF NATURE,
IN FACT, WE ARE NATURE
ITSELF.**

Marvin Salo is a Sami-American precision craftsman of birch bark snowshoes and baskets, a master builder of wooden skis cured with pine tar, tallow and bear grease. In 1980, he travelled with a group of Finnish-Americans from northern Minnesota to the Smithsonian Institution in Washington D.C. to demonstrate Finnish and Sami crafts. There he left behind, as a gift to the museum, a pair of unique and authentic antler-tipped ski poles. This was a very Sami thing to do.

Marvin is a native of Embarrass, Minnesota. He grew up in a Finnish log house where his Mother joiked to the food and drying meat hung from the rafters. His skills with wood and leather were learned from his Uncle Alex Majava, who has been honored in the following story. It is called "The Path".

The Path

He played with the chips and shavings Uncle created, shaping the thin strips of wood into tiny snowshoes, or skis, or into a variety of imaginary items that would be useful to a boy of eight years old.

He looked up from his play to find Uncle Alex's eyes looking at him in a way that made him feel warm and happy. The hunter's eyes resting on him were set in a good Finnish-Sami face, with its powerful cheekbones, square jaws muscled by much chewing of dried venison and a neck bunched with muscles that clearly meant power that other men must respect.

"Do you merely play, nephew?" Uncle Alex asked in Finnish.

"Yes, Uncle. It is a fine day for play." Uncle blew a cloud of blue smoke into the air, snorting through his nose.

"You are too big to waste your time in play. You should prepare yourself for manhood."

He laughed at his uncle and said, "I will not be a man for many years and I will prepare later."

The warmth went out of his eyes and Uncle said, "Nay, you must begin learning now, for there is too much to leave for later. You must do each job when you are old enough to do it; otherwise you will be backward and will not learn to do anything well."

He was puzzled by Uncle's seriousness and asked, "What should I be doing, Uncle?"

"Come, I will show you how to shape the wood I shall use to make a snowshoe."

Working with the drawknife, Uncle Alex took thin strips of wood from a slender length of birch. "You must pay attention to the wood," Uncle instructed, moving the knife in short, gentle movements that slowly put character into the strip of wood. "Now you try."

Taking the drawknife in his hands, he moved it toward him and found it took all his strength to make a satisfactory cut.

"Make a good clean shaving. Do not jerk the knife."

"I try, Uncle."

"Thin the wood here and there," his Uncle instructed, marking the places with his finger.

As he worked, sweat popped out on his forehead and he wiped a hurried hand across his eyes.

"I will finish it, nephew," Uncle said, taking the drawknife and working gently on the wood. Watching the work that looked so easy, he had a sudden yearning to be just a bit older, or stronger, so he could handle the drawknife as easily as Uncle.

Alex looked up and found him staring at the hands using the knife.

"Does this interest you?"

"Yes, Uncle."

Uncle continued working for several minutes, then slapped the drawknife onto his workbench, turned, knelt and said,

"I have decided I will teach you the crafts I learned as a boy in Finland. You will work beside me and you will learn the things I know, and when you are grown, your snowshoes and skis and baskets will be as good as mine. You will learn to trap and to live in the wilderness and I will teach all the things to you so that you will be honorable when I am old and unable to continue."

"Will it take me long to learn, Uncle?"

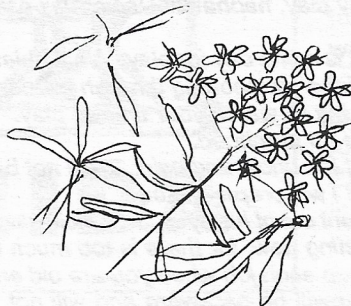
"It will take you all of your life and even that may not be enough, but you must pay attention to everything and remember it."

(continued on page 18)

Sami Recipes

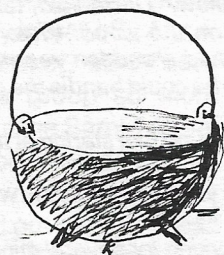
Solveig Arneng Johnson

Traditional Sami food preparation is very simple in comparison with the more elaborate cuisines of Finland, Norway and Sweden. The healthy outdoor life of nomads who live a large part of the year in tents makes complicated cooking, with spices and sauces, impractical and unnecessary. Stew or soup made from reindeer meat and potatoes, served with slices of hearty home-made bread, is about as elaborate as real Sami cooking gets.



LABRADOR TEA known in Samiland as Porsanger Pors

The Sami make a highly nutritious tea from the steeped leaves of this plant [*L.groelandicum*], which has a high vitamine C content. We had thought that it grew only in Samiland and were pleased to find it growing in northern Minnesota and Canada. Indian people also make tea from this plant. It grows as a common shrub in bogs, is about two feet high and has aromatic white flowers that are five-petaled and star shaped. Tea is made from the green leaves which are soft and leather-like with rolled edges. (The leaves are orange brown in color when mature.) Simmer the leaves in water for about twenty minutes to make a tasty and healthy tea.



SAMI BEEF known in Samiland as Same Biff

This simple and popular dish is usually made from reindeer meat, but it can also be made from venison or beef. The meat should be frozen so that it can be sliced very thinly with a sharp knife. It is then braised or stir-fried very lightly in butter with a little sprinkle of freshly-ground black pepper. If venison is used it might be a good idea to substitute bacon drippings for butter to take away the gamey taste. Sami Beef makes a delicious and simple dinner treat.



THE REINDEER OF FINLAND... MINNESOTA, THAT IS

Faith Fjeld



Tom Scheib, a 6' 1" bearded, Pennsylvania-born German-American ex-Marine what could be called a Sami-like nature. He came by this "Sami nature" the old-fashioned way: he earned it. He raises reindeer. Johan Turi (another reindeer raiser) may have anticipated folks like Scheib 80 years ago when he wrote, "Now such was the Sami nature that they began to long for the wild reindeerww. They began to catch them and watch over them."

Tom Scheib and his wife Elli Sundholm, a Finnish-American from Lake Worth, Florida, live near Finland, Minnesota on a farm which they have named "Meidän Maa: " 'Our country,' in Finnish," explains Elli. Their large old Finnish log farmhouse is filled with hand-hewn chests and cozy sofas strewn with hand-made quilts. Colorful Arabia Christmas plates bearing scenes of Sami reindeer life grace the walls alongside watercolors of the Minnesota woods. Rusty farm implements and antique kitchen utensils found around the grounds by the two Scheib children hang from the rafters. Here is a comfortable sanctuary for both people and animals, a place where one feels immediately welcome. "Meidän Maa is our little spot on earth," says Tom.

Scheib began to "long for the wild reindeer" while he was with NATO in the northern part of Norway near Narvik.



Above: Elli and Tom Scheib at Iron World, Scandinavian Day, July 11, 1992. Left: Tom Scheib and friend at Meidän Maa.

PHOTO: BAIKI

Returning to Minnesota from the Marine Corps, he began to look for reindeer in the U.S. "We searched and searched," Scheib says. "We were original thinkers because at that time you couldn't buy reindeer in the lower '48. We looked for two years and finally found a guy named Gordon Sherman in Alberta, Canada who had gotten reindeer from Tuktoyuktak, a Canadian grazing reserve way up north around MacKenzie Bay." Gordon's reindeer were descendants of the first Chukchi reindeer brought to Alaska from Siberia in 1890. [See *Baiki*, Issue 3, "The Sami in America," Spring 1992, pg. 3ff.] So in 1986, the Scheibs travelled to Canada and bought three of these reindeer, a male and two females, for \$2000.00 each. After receiving the necessary government permits they began the long trek home.

"We had never loaded reindeer into a horse trailer before," says Scheib. "These were range reindeer and they were tough and wild!" We had to stop in Sweetgrass, Montana, the official international livestock crossing point, and then we headed south to Shelby, where we gassed up and gave the reindeer water. After that we turned east on Highway 2. Nineteen miles down the road, near Devon, we hit a pothole going 70 miles per hour. The trailer tailgate flew open, and the reindeer tumbled out. They rolled around on the road for a minute, got up and took off running. I watched \$6000.00 disappearing into a coulee in 95-degree heat!"

So, the Scheibs laugh, the chase was on: "The whole town turned out. We got to know everyone for fifty miles around - it was the most exciting thing that had happened there in years. All day long, kids on four-wheelers and cowboys on horses chased the reindeer while a rancher in a plane served as spotter from above. They ran us ragged - one with a broken pelvis, another with serious leg injuries! First we tried to head them into a corral but they escaped right through the barbed wire fence. We tried to chase them down in the wheat fields but they outlasted the horses who couldn't take the midsummer Montana heat. People brought us food and drink and the radio station came out to cover the story.

"Finally," Tom laughs, "at two am the next morning, we got them. Reindeer love water and they had been going from one pond to another, wherever there was water. They wound up in a large coulee and people formed a circle around them, herding them back out if they swam to shore. Five men - cowboys with lassoes - took a low-sided Jon boat out into the water and one by one, lassoeed the reindeer and brought them back. If that guy didn't have an airplane, they'd still be running around Montana! I gained respect for reindeer that day and I never lost it! A horse would have died!

"The vet came there to the coulee at two am to treat their injuries. We rested a day, loaded up the reindeer, wiring the truck shut this time, and drove straight home to Finland without stopping for anything but gas. It sure was comical!" "You weren't laughing at the time," Elli adds.

The three reindeer with Siberian roots were given Finnish names. One of the females was called "Savu" because she disappeared that day like "smoke;" the other was called "Turri" because she ran like the "wind." The bull, called "Eli," grew fat and died of a heart attack a few years later.

Today they are eight reindeer at Meidän Maa, including three babies. You can see two or three of them at summer

(continued overleaf)

(Salo, continued from page 15.)
"I will try hard."

Nodding, Alex took the birch strip in his hands and felt its smoothness. And the boy followed him faithfully for the next ten years, learning, remembering, trying and succeeding, trying and failing. And time changed the world so rapidly that the old ways were forgotten in a generation. And a new generation was born and became curious about the things the grandfathers knew from childhood. The crafts of Alex Majava became interesting to the children and the grandchildren of the boy who learned them.

And so the skills of Alex Majava were taught to his nephew Marvin Salo, who, in turn, has passed them on to his own children and grandchildren and to many others as well. The Sami circle is complete.

Today Marvin Salo lives with his wife Carolyn Lauseng in a modern Minneapolis subdivision. Outside, newly-planted maples grace the carefully-tended front lawn of their pleasant split-level brick home. Inside, Sami art and Sami magic transform this home into an extension of Sapmi, a place where one can sit and learn about Sami things.

Marvin is convinced that Carolyn, a Norwegian-American, may be Sami herself. "She has small feet, small features and we feel very comfortable together," he says. Marvin enjoys discussing the telltale characteristics shared by reawakening Sami-Americans. "The more Sami people I get to know, the more I realize we are all very passionate," he says. "and where we come from has created a type of interacting with each other that is not based on competition. In the old days Sami people lived together in a lavvu, wore the same Sami type of clothing, ate Sami food, and lived in a Sami environment. But today clothes, for example, create competition. When we all wore gakti, we looked the same - in that attire there was no competition.

"We share and give away what we have because this is basic to our Sami nature. Our ancestors were brought up this way. We have learned not to disturb things, so we are by nature laid-back, calm and serene. That way we could live with the reindeer, who are very sensitive to their surroundings, without riling them up. We Sami are all followers of Nature, in fact we are Nature itself. As a People we learned to intertwine with Nature for our survival and you can't change this. It's in our genes. "There are

many things from the ancient knowledge that I use today," Marvin says. "I was taught to do these things by my Uncle Alex. I was interested in my Sami-Finnish background, so I learned them."

Now Marvin Salo, like his Uncle before him, teaches others. He is a constant presence at Scandinavian and Finnish festivals where he demonstrates the construction of snowshoes and skis and birchbark baskets. Sometimes he gives out beautifully-woven birch bark rings that come with a Sami message: "This ring cannot be bought or sold. This ring can only be received as a token of love or friendship. This ring symbolizes that your world and mine are entwined with each other and become the circle of life."

"The Pact" is an excerpt from "Shadows of Suomi Finland" by Marvin Salo and Hugh Bishop, published by the Range Printing Company, Virginia, Minnesota. Permission to print this portion was granted Baiki by Marvin Salo.

(Scheib, continued from page 17)

ethnic festivals, mall openings and Christmas holiday parades, accompanied by Elli in her Finnish outfit, and Tom in a Sami tunic she made for him. "Norwegians, Swedes and Finns come out of the woodwork," Tom says, "People will come up and tell us they are part Sami. In fact living with the reindeer has brought us real close to the Sami."

Christmas is their biggest commercial season. "We work five weeks straight around Christmas," Elli says, "sometimes with four jobs in one day. Pulling Santa Claus is a favorite because reindeer love to pull! They put their heads down and it's like 'Here we go!' But once we were in a Christmas parade in Duluth and this woman runs toward us screaming, 'Look at that - they have a wild animal on a leash!'"

Travelling with reindeer can be interesting. The Scheibs say that people crowd around the trailer when they stop at a gas station, climbing up to peek through the slats. Motorists, passing the Scheib caravan on the highway, are surprised to see antlers protruding from the horse trailer. They have been reported to the police. "We were pulled over for transporting deer," Tom recalls. "the State Trooper took one look, picked up his mike, and shouted: 'They're reindeer! You know, like in Santa Claus!'

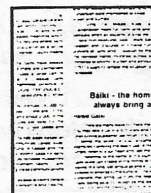
They don't know what to do with you."

The reindeer are fed commercial horse feed as well as alfalfa and hay. "It's impossible to raise reindeer like in Lapland or in Canada. They can't forage and there's no herding."

Tom Scheib is an organizer of the Reindeer Owners and Breeders Association, Inc. (ROBA). The association tries to learn from each other how to care for the animals in a domestic setting. ROBA is chartered as a non-profit corporation in the State of Wisconsin, but its eighteen members come from such diverse locations as East Syracuse, New York and Fairbanks, Alaska. The purpose of ROBA is to promote the well-being of reindeer and raise public awareness regarding them. Tom says: "If we want to use the reindeer for everything as the Sami do, reindeer can't continue to be regarded as exotic animals; they need to be put in the mainstream of agricultural livestock, even though we don't sell them as meat. We work to keep them out of game farms and places where they are forced to stand around and be petted."

Finding qualified breeders is one of ROBA's goals. "So," says Tom, "if you want to own a reindeer, ROBA can put you in contact with one." Write to Tom Scheib 155 County Road 6, Finland, MN 55603. Or call: (218) 353-7772.

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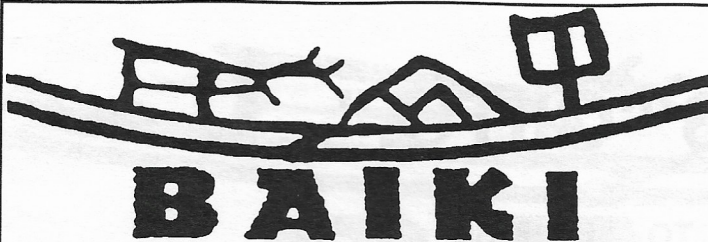
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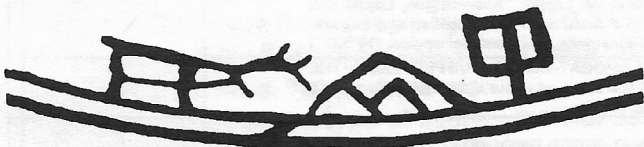
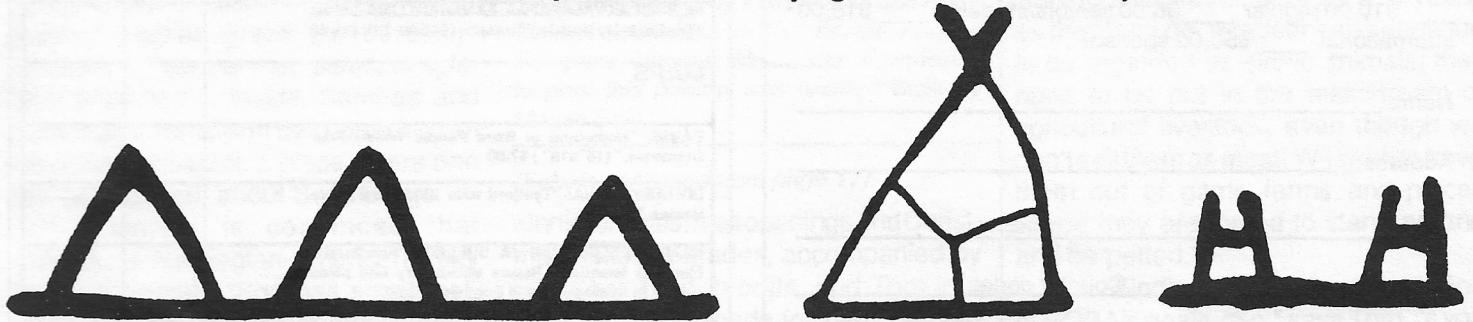
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