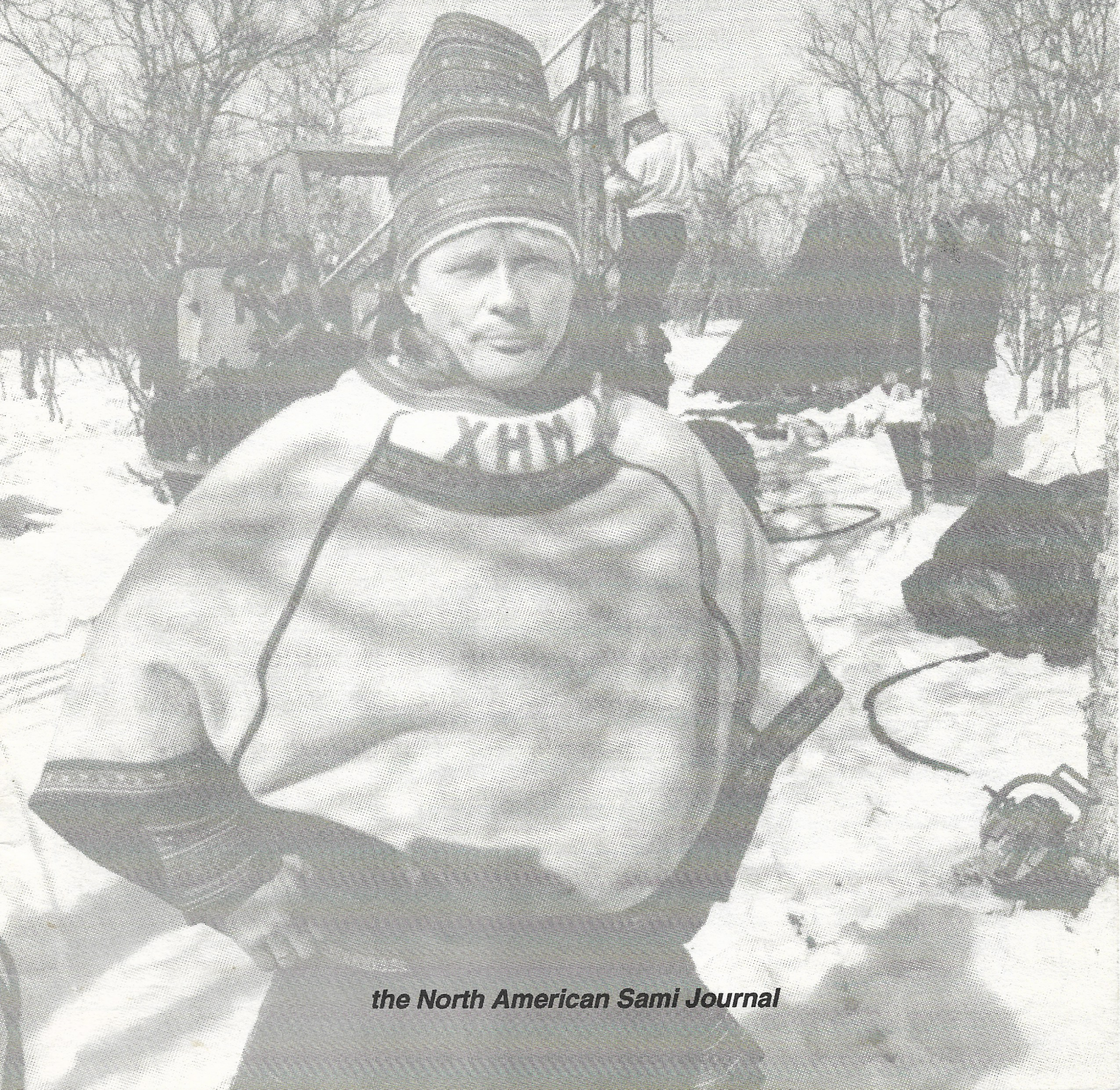


BAIKI

the Home That Lives in the Heart

Issue # 11

Summer Solstice 1994



the North American Sami Journal

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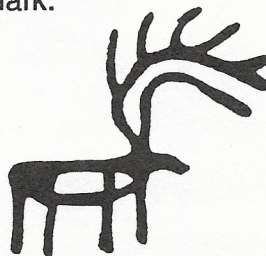
We are very grateful to the **American Indian Peacemaker Center** of Minneapolis for loaning us the tipi poles that made it possible to erect our lavvu at the Minnesota Zoo during the First North American Reindeer Festival and Siiddastallen March 11-13.

MAGAZINE ARTICLES

Three major international periodicals have recently featured *Baiki*, the Sami-American re-awakening and the First North American Siiddastallen and Reindeer Festival. They are *Min Áigi*, published in Karasjok, *Sápmelas*, published in Helsinki, Finland, and the *Sons of Norway Viking*, published in Minneapolis, Minnesota. We are very grateful for this kind of interest and publicity.

ON THE COVER

Torkel Rasmussen, staff photographer and journalist with *Min Áigi* (the Sami newspaper published in Karasjok, Norway) has photographed **Ole Henrik Magga**, President of the Samediggi (Norwegian Sami Parliament), at a drilling site in Finnmark where he has just presented a letter of protest to Ashton Mining Ltd. This photo ran on the front page of *Min Áigi* in May with bold headlines "Mannet ERET!" ("Go Away!") For more information, see this issue page 24: "Environmental Confrontation Brews in Finnmark."



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SAMI IDENTITY

ACCEPTING RESPONSIBILITY

"WE SAMI ARE CONVINCED THAT OUR CULTURE'S VITALITY IS DEPENDENT ON ITS ABILITY TO ADAPT ITSELF TO NEW CIRCUMSTANCES WITHOUT LOSING ITS SOUL."

This article first appeared as a speech delivered to the World Council of Indigenous Peoples in Quetzaltenango, Guatemala, December 1993. It is reprinted here by permission of the author.

Elina Helander, Ph.D.

illustrated by Kurt Seaberg

Sami society is being integrated into national non-Sami systems. At the same time we are working to intergrate our people and values into a Sami cultural sphere. We are building our own institutions and asserting our traditional rights. A few decades ago, many Sami believed that a choice had to be made between ethnic identity and a good standard of living. It was thought that the expression of ethnicity by means of clothing, language and values hindered the individual's efforts to achieve his or her goals. It has turned out that ethnic identity asserts itself despite modernization and pressure to assimilate.

The [indigenous] Sami population is estimated at somewhere between 60,000 to 100,000. 40,000 Sami live in Norway, 20,000 in Sweden, 6,400 in Finland and 2,000 in the Russian Federation. [Editor's note: It is estimated that there are at least 30,000 people with some Sami ancestry now residing in North America.]

In the Nordic countries, the Sami are recognized as indigenous people; in Russia the Sami count as a small nation. *Sámigiella* [the Sami language] is divided into nine dialects and approximately 60%-70% of the Sami people still speak their native tongue.

Today the Sami are found in all kinds of occupations. Traditionally the Sami have utilized their natural surroundings for hunting, fishing, reindeer husbandry, trapping, berry-picking and agriculture. Industry and cultural expression has developed differently in different parts of the Sami territory. Thus there is a great deal of cultural differentiation. This can be seen in differences in dress. But despite these differences, the Sami have succeeded in preserving a common understanding.

A partial list of cultural features that would identify an individual Sami would include: joiks, crafts, sagas, ecological knowledge, spirituality, clothing, language, herbs, tents, reindeer, boats, nature, the Sami colors, a special attitude about time, Sami industries, traditional concepts about law, origins, and Sami ethnopolitical bodies.



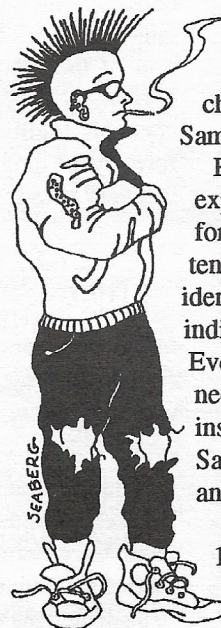
When you ask the individual Sami about his or her subjective identity, you will get many answers. If you ask an outsider: "Who is a Sami?", the answers you get will be just as varied. Inga Ravna Eira's poem describing Sami women expresses the multiplicity of the ethnic picture among the Sami: "*Anne claims she is a Sámi even talks the language but is married to a Norwegian. Sára claims she is a Sámi but she doesn't wear Sámi clothes. Márja also claims she is a Sámi but she doesn't talk proper Sámigiella*".

Anyone can have moments of doubt in the attempt to understand his or her own "Saminess." Some Sami individuals struggle with their personal identity, or try to recreate Sami identity for their personal needs. Where the majority is Sami, "Saminess" is still largely something quite natural and not a conscious issue. In other areas where people have been pressured to assimilate it is important to discuss and recreate Sami identity. In urban areas and other vulnerable environments, and in many families, Sami culture and identity is hard to pass along to future generations. As a result of assimilation, some Sami also accept the values of the non-Sami

dominant society without question as this gives them self confidence. And the rapid changes in modern society do not make things easier for the individual who may be forced to choose a non-Sami life-style based on non-Sami values for economic reasons.

Because of the suppression of Sami cultural expression and identity, the Sami have been forced to give ethnic identity a political content. The definition and transmission of Sami identity cannot be simply left as a task for individuals. The outside pressures are too great. Even within the Sami society there is a certain need for conformity. Ethnic organizations and institutions have taken over the definition of Sami identity, especially the Sami Council and the Nordic Sami Institute.

The Sami Council, which was formed in 1956, has worked as an umbrella organization for national political Sami organiza-



(Helander continued overleaf)

tions. Its work is also international. The Nordic Sami Institute is a cultural institution that has developed into a Sami research body. Research into Sami subjects has helped give status to Sami identity. Educational boards and mass media also help spread a sense of community. The cultural sector as it has been built up since the 1970's is becoming stronger and stronger when it comes to defining, developing and reshaping Sami culture.

"IT IS POSSIBLE THAT IN THE FUTURE THE CULTURAL SECTOR WILL HAVE THE GREATEST INFLUENCE ON SAMI IDENTITY."

There is a great need for distinguishing between "them" and "us." And when outsiders arrived with the rule book in their hand to declare Sami rights, the need arose to demonstrate solidarity. This is expressed in Nils-Aslak Valkeapää's poem published in 1976: *"You, my brother, you know, You, my sister, you understand. But when they ask where your house is, how can you say it is all this on the slopes of Skuolfedievvá we had our tent at the time of the spring migration we had our hut in çábbavuopmiu in mating season. Summer we spent on the Iddunjárga Peninsula and our reindeer are during winter in Dálvas area. You, my sister, you know. You, my brother, you understand."*

The establishment of Sami bodies and the development of the Sami culture has been made possible by society at large in the Nordic countries who have been gradually changing the view of "Saminess" since World War II. The Sami people have gained status in many fields, e.g. within the educational and cultural sector. This altered view of the Sami is partly the result of organizational work by the Sami. The recognition of the Sami people as indigenous People, the recognition of certain Sami rights, and the heightening of the status of Sami people has been dependant on the view of the non-Sami population. Sami identity is partly dependent on how well the Sami negotiate with non-Sami authorities.

At the Seventh Nordic Sami Conference in 1971, a cultural policy program was adopted that started with a declaration of Sami identity. At a later conference in Tromsø in 1980, the basis for Sami identity was established as follows:

1. We Sami are one People and national

boundaries will not hinder the community of our people.

2. We have our own history, our own traditions, our own culture and our own language. We have inherited from our parents economic rights and the right to land and water.

3. It is our unalienable right to protect and develop our industries and our communities in accordance with our own common conditions, and together we wish to protect our land, our natural resources and our national heritage for future generations.

In Finland a Sami Parliament was established in 1973, in Norway 1989 and in Sweden in 1993. In connection with this, "Sami" was identified on the basis of both subjective and objective criteria.

"THE INDIVIDUAL MUST IDENTIFY AS A SAMI AND HAVE A CONNECTION WITH THE SAMI LANGUAGE."

Thus the Sami language has become the official criterion for Sami identity. The Sami national anthem (the formal symbol of "Saminess," together with the flag), written long ago by Isak Saba, emphasizes the importance of language: *"Mighty lineage of the Sun's sons! No foe can repress you, simply take care of your fair language, and remember the exhortation of your ancient forefathers: Samiland for the Sami!"*

The fact that the language binds together an individual's subjective identity with the collective identity of the group. The Sami language gives the Sami a special perception of the world. Categories, ecological knowledge, values, jokes, mythological concepts traditional songs, etc. are given form by the language. One's own language is a very visible indication of identity.

"WE GET OUR LIVELIHOOD, STRENGTH AND SPIRITUALITY FROM NATURE."

The well-being of nature is extremely important to us. According to our traditions, the natural elements, earth, water, animals and plants are related to us. Now, however, the Sami surroundings are threatened by external factors. We also have started assimilating values that are foreign to us, which may result in further damage to our natural surroundings. How can we ignore the earth if she is our mother? Accord-

ing to the Sami environmental program, the Sami area is very sensitive and may easily be subject to wear and damage that would take hundreds of years to repair, if at all. We are subject to continual influences that change the patterns of our lives and our relationship to nature. Little by little other people have taken our land and our water from us. Their attitude to nature is impoverishing the environment in Sami country.

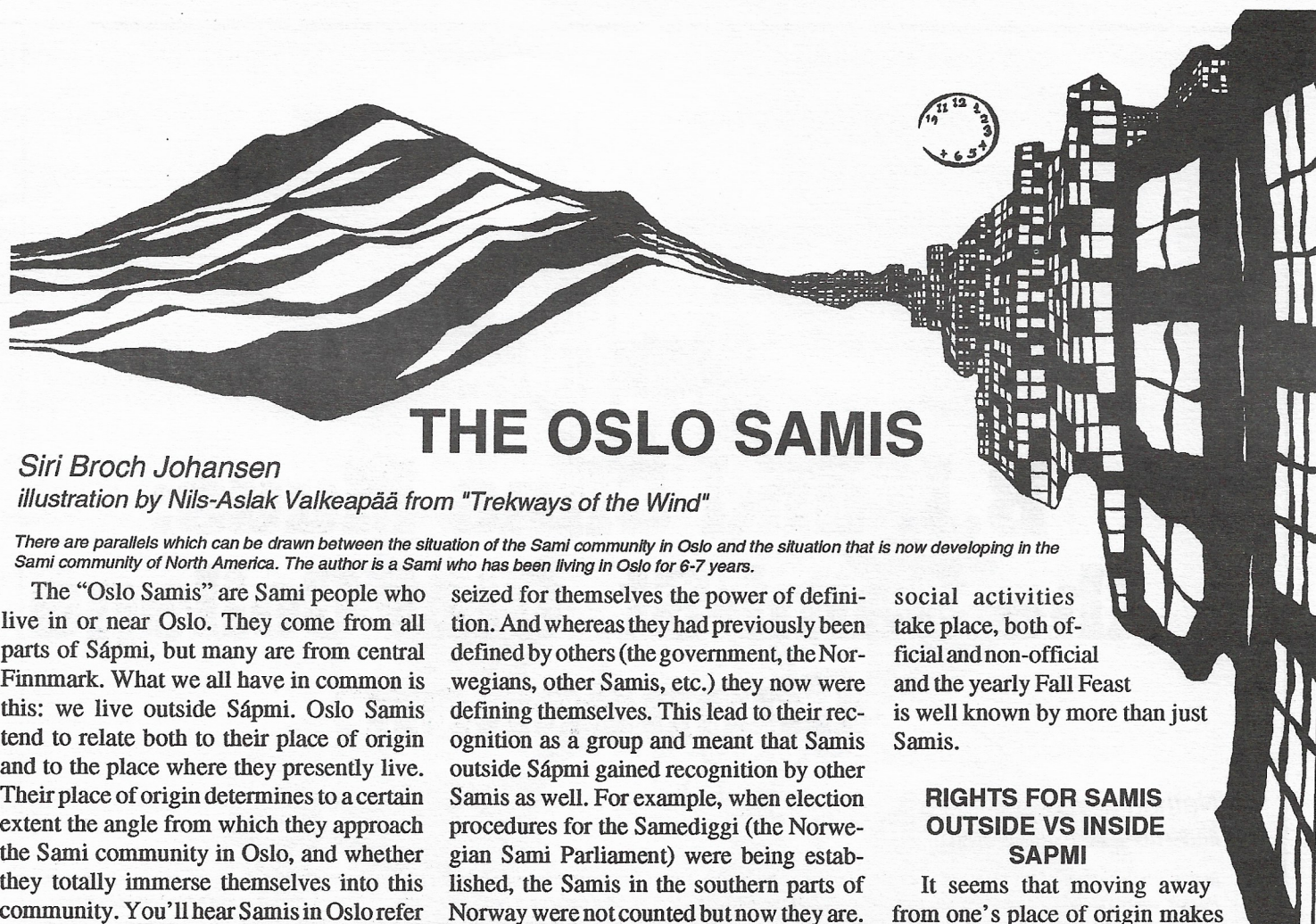
Sami people have a deep attachment to their own land areas. One of the main struggles we have is to get our lands back. When we get ownership over our own territory, then we can feel that our identity is safe and natural. Control of natural resources is of importance as well. When this is reached, then we can build up real self-determination and a real Sami identity.

The indigenous people of the world have been, and still are, subject to colonization, missionary activities, suppression, racism and assimilation. We are aware that Western mainstream society, with its power and philosophy, is continually weakening the basis of our existence and attacking our ethnic identity in various ways. We are still colonized in the sense that we as ethnic groups are controlled politically, economically and culturally by a territorially and culturally external power. This outside threat to our existence and culture is one significant reason for our sense of community. We also share a sense of community rising from the many similarities regarding our values and ways of life. The new factor in indigenous ethnicity is the special strength we gain from globalism, by sharing our experiences with each other and supporting each other internationally.

"THE SPIRITUALITY WE INHERITED FROM OUR FOREFATHERS INCLUDES ENVIRONMENTAL MORALITY AND A PLAN FOR THE FUTURE."

The core of Sami identity and that of other indigenous peoples, is that we do not merely have a right to our areas of land but we also have a responsibility for our own future and that of the earth. We indigenous Peoples must accept this responsibility.

Dr. Elina Helander is a Research Fellow and a leader of the indigenous women's movement. For many years she was director of the Nordic Sami Institute. She lives in Utsjoki, Finland and is a frequent contributor to Baiki.



THE OSLO SAMIS

Siri Broch Johansen

illustration by Nils-Aslak Valkeapää from "Trekways of the Wind"

There are parallels which can be drawn between the situation of the Sami community in Oslo and the situation that is now developing in the Sami community of North America. The author is a Sami who has been living in Oslo for 6-7 years.

The "Oslo Samis" are Sami people who live in or near Oslo. They come from all parts of Sápmi, but many are from central Finnmark. What we all have in common is this: we live outside Sápmi. Oslo Samis tend to relate both to their place of origin and to the place where they presently live. Their place of origin determines to a certain extent the angle from which they approach the Sami community in Oslo, and whether they totally immerse themselves into this community. You'll hear Samis in Oslo refer to, "when I'm moving back," "I'll move soon," "this is just for a few years," and so on. And a large number of Samis actually do go back north, some after more than twenty years in the city.

THE EXPRESSION "OSLO SAMI"

Until recently the Samis living in Oslo were not recognized as a group, but rather as individuals who had left "Samihood" or "taken some years off" in the big city to get an education or to work. They were rarely mentioned in the media and were not considered in political matters. The Sami organization that existed in Oslo worked with issues concerning Sami people at large, and barely touched Oslo Samis at all.

The expression "Oslo Sami" originated during the Alta-Kautokeino conflict [see *Baiki* Issue #5, pg. 4 ff] in which the Sami organization in Oslo took part. The organization itself created the expression whereby the Oslo Samis could finally define themselves as members of a special interest group. A common frame of reference was created and individuals could find a place within this "ethnic frame." Thus the Oslo Samis

seized for themselves the power of definition. And whereas they had previously been defined by others (the government, the Norwegians, other Samis, etc.) they now were defining themselves. This led to their recognition as a group and meant that Samis outside Sápmi gained recognition by other Samis as well. For example, when election procedures for the Samediggi (the Norwegian Sami Parliament) were being established, the Samis in the southern parts of Norway were not counted but now they are. The Oslo Samis became a group that could no longer be overlooked. Southern Norway became one of the thirteen areas from which Samis elect their representatives.

THE SAMI COMMUNITY IN OSLO

The Sami community in Oslo can be described as a loosely-organized network. It is impossible to say how many Samis are actually a part of, or in touch with, this network. [Note: The Sami population in Oslo is estimated at 5000.] The *Mátta-Norgga ja Oslo Sámiid Searvi* lists several hundred members. This organization is the oldest existing non-commercial organization for Samis in Norway. It is in the forefront of generating new ideas. Through its work, the searvi has been a spearhead in the struggle for Sami self-government. Many of our present politicians received their grass roots education in the Sámiid Searvi in Oslo. The president of the Samediggi, Ole Henrik Magga, is one of these.

The Searvi also arranges language courses, both for Samis who want to learn Sámiigiella and for Samis who are not literate in their mother tongue. A number of

social activities take place, both of official and non-official and the yearly Fall Feast is well known by more than just Samis.

RIGHTS FOR SAMIS OUTSIDE VS INSIDE SAPMI

It seems that moving away from one's place of origin makes people see things from a new perspective. When they return after years in the city, they can "read" their home society anew, and take part in community development from a fresh viewpoint. So the Sami community at large needs the Oslo Samis. The city we live in is a crucible where we ourselves are offering a tiny piece of gold to the pot.

When groups of indigenous people, visit Oslo they often express a wish to meet Samis. Our presence is convenient and we do our best to meet their wishes. Because of this, the Samis get the opportunity to meet representatives from other indigenous groups, an opportunity that would not exist if there was not a Sami network in Oslo. These casual contacts are of great importance in the exchange of information.

The Oslo Samis have the opportunity to take part in developing the Sami community. Sápmi needs our presence here, surrounded by non-Samis in a non-Sami world, to continuously show that Samis are alive and fighting. Everywhere.

Siri Broch Johansen is a specialist in multi-cultural pedagogics. She is moving back north to Sápmi to teach and study the Sami language.

B.J. and Oline Muus: the Sami-St. Olaf College Connection

Nathan Muus

illustrated by Kurt Seaberg

In this article Nathan Muus recounts some of his family's oral history, some of which was learned from his paternal grandfather Herman I. Muus, a Lutheran Pastor, who as a child, had known his grandfather B.J. Muus, the founder of St. Olaf College. Three of the author's grandparents are of mixed Sami heritage. The Muus family history has been published by Aktietrykkevrijet i Trondhjem as "Niels Muus AEt: Muus Slegten i Snåsa, 1642-1942," researched at the Sami Ethnology Center, University of Tromsø, Tromsø, Norway. The author wishes to thank Kathryn Ericson for statistical data recorded in "Jeopardy: The Muus vs Muus Case in Three Forums," Minnesota History, Winter 1987.

Two of the best-known South Sami immigrants to America were the Rev. Bernt Julius Muus and his wife Oline Christine Katherine Pind Muus. The name "Muus" translates from Norwegian via the Latin "mus" as "mouse," "martin" or "ermine" (pronounced "moose"). For more than 300 years, the Lutheran parish at Snåsa was frequently served by pastors from the Muus family. Snåsa, located at the northern end of Trondheimsfjord in the province of North Trondelag, on Snåsa Vatnet, is considered by some to be the cultural capital of South Sápmi.

The Muus' became an assimilated Norwegian-Sami family. They were farmers who were very involved in many aspects of community life. Because his mother had died while he was quite young, B.J. Muus was raised by his grandfather Rev. Jens Rynning, the father of the immigrant writer Ole Rynning. B.J. attended the University of Christiania and earned a degree in theology in 1858. In his own way he thus followed in the tradition of other well-educated Sami Lutheran clergymen, i.e. Anders Bakke, Anders Fjellner, and Lars Levi Laestadius.

The next year he met Oline at a Lutheran revivalist meeting, and they married shortly afterwards. Oline was also well educated; she enjoyed literature and art and was an accomplished pianist. The Muus couple considered going to South Africa and Zululand as missionaries, but decided instead on Minnesota, because Goodhue County had many immigrants from the same South Sami area. Upon arrival he was made responsible for all the Norwegian Lutheran churches in Minnesota. He travelled 6,900 miles the first year alone, primarily by ox cart and horse, but sometimes even on foot.

A year later they settled into the parsonage of Holden Lutheran Church near Kenyon, Minnesota



where B.J. became the parish pastor. Pastor Muus moved constantly throughout Minnesota and Wisconsin, founding and serving no less than twenty other Lutheran parishes and twelve parochial schools. Stories told by the descendants of other Norwegian-Sami immigrants who were members of Muus' parishes include recollections of being asked to loan him horses for travel, and for donations to help start St. Olaf's School, which he had begun in Holden in his parsonage in 1869. Pastor Muus was concerned that young women receive the same equal quality education as young men, a radical concept at the time.

In 1875 St. Olaf's School moved out of the Muus parsonage to Northfield, Minnesota where it became an academy of secondary education. Three years later, in 1878, St. Olaf's School moved into the Old Main Building, built to house the school, and in 1879 St. Olaf's School became St. Olaf College, an institution of higher learning that exists today as one of the major Lutheran liberal arts colleges in America.

Muus was also known as a leader of the "anti-Missourians," a group of Lutherans who were passionately opposed to the Missouri Synod which at the time justified the institution of slavery on biblical grounds. The anti-Missourian Lutheran Brotherhood organization later was of direct assistance in the establishment of St. Olaf College.

B.J. Muus was always passionate in his beliefs. One story recounts that he literally jumped out of a church window in disagreement, shattering glass, during a meeting of Lutheran leaders. While precise details are not known, this story is thought to be true. Home life in the parsonage was not



STUORRA-JOUNI AND STAALO

Mel Olsen

(above) "Stallo Chasing After Little Children," Anders N. Valkeapää, 1928.
Source: "Das Leben Der Lappen," Gustav Hagemann. Iserlohn: Sauerland Verlag, 1976.

(right) A shaman's Drum taken from Åsele, Sweden now in the National Museum Copenhagen. Source: "The Sami, Indigenous People of the Arctic," Odd Mathis Hætta. Karasjok: Davvi Girji o.s., 1993.

Sami folklore does not express aggression. It reflects a peaceful society and a tradition of balance with nature. Stuorra-Jouni ("Old John") is a Sami hero figure, youthful, clever and agile. He is dedicated to the survival of the Sami People. His role is that of defender against threats that arrive in the form of the dull-witted larger-than-life menace Staalo.

Staalo is strong and unpredictable, a Giant who is half human and potentially evil. Coming in various forms, Staalo does not fight fairly and causes many problems before he flees. By the Middle Ages, events outside of Sápmi brought Staalo in a variety of disguises. The nation-states developed imperial aspirations and natural resources were needed to support colonial efforts in North America. Moreover the German Reformation produced an ener-

getic army of Protestant missionary zealots. The lives of the indigenous Sami and of the indigenous Peoples of the Americas were changed forever.

King Gustav II engaged missionaries in an effort to regulate trade and "civilize" the Samis. To the Sami they became a form of *Staal*. As polytheists, the Samis easily accepted the Christians' god as another deity. They willingly participated in what were - for them - meaningless Christian rituals, but also continued to pray to their own traditional Spirits. But the state Lutheran church targetted the youth, demanding that they be educated in parochial schools. Sami families objected and kidnappings became common, but Sami "unpredictability" foiled the church's efforts. When a group of sixteen youths were taken to Uppsala to be educated in theology some escaped and the rest just drank and caroused.

In 1632 a school for the Sami was established at Lycksele and each family was ordered to send one son. Few complied, the kidnappings continued and the Sami developed new defenses. The elders agreed to attend church if the youth were left alone. The Crown then declared that all Samis had been converted in order that individual "heathens" could be legally punished.

By 1634 newly-discovered silver was being traded south from Sami areas that had been previously ignored. Sweden's Karl IX declared himself "King of the Sami" and aimed to expand Swedish influence as far north as the Arctic Coast. Trade with the Sami *siiddas* had been commonplace since Viking times, the sale of furs, amber, fish, feathers and cheese bringing the Sami households cloth, flour, salt, needles, liquor, tobacco and guns. But the Swedish Crown now needed silver as well as copper and iron. The State rapidly organized mining.

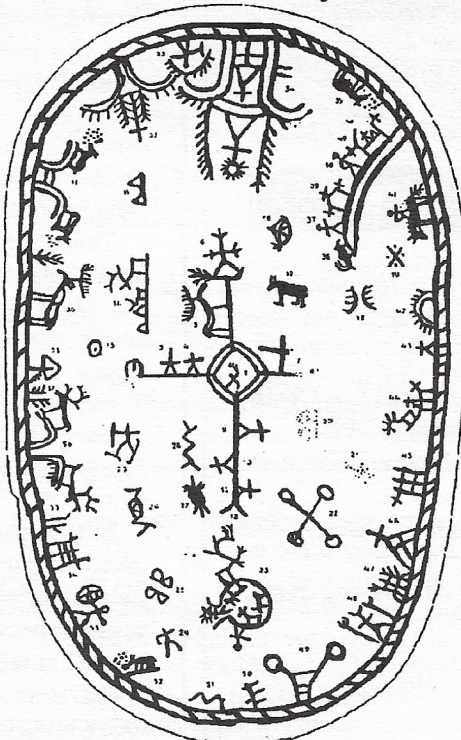
At first the Sami willingly worked as laborers and provided pack animals, but the work developed into a severe hardship for both men and reindeer. Punishment followed any resistance and for Sami families, relocation provided the only relief. Many moved into the mountains or toward the Norwegian coast. Trade thrived there as well, with a demand for wood, tar, metals and furs through the busy North Sea ports.

The Crown once again attempted to organize the Sami (now deemed "unpredictable" by the Swedes), establishing trade centers and ordering them to participate in

government trade fairs. Since most Sami did better on their own, the fairs did poorly and there were incidents of entire towns being deserted just before the Crown's annual event.

Norwegian farmers from the south were being encouraged to move north, with gifts of a mare, two goats and three barrels of corn offered as incentives. Few responded however because the land to the north was harsh and the Samis were generally feared.

Between 1680 and 1690 a new wave of persecution developed when Karl XI declared war on Sami sacred objects and out-



lawed the spiritual tradition that has come to be known as "shamanism." During this time continental Europe had begun to hear of the Sami and considered them to be the hemisphere's most exotic People. Sami Drums and *storjunker* (*) as well as Sami *gakti* (traditional clothing) were in vogue as collector's items. The war between Stallo and Stuurra-Jouni continued.

Just after 1700 Nicodemus Tessin the Younger, architect to England's King Charles XII, undertook the expansion and refurbishing of the royal properties. Upon hearing of a "Cabinet of Curiosities" being collected by the Duke of Tuscany through emissaries in France, Tessin acquired a Sami Drum and with it, a young Sami *noiade* (shaman) who had been kidnapped and ordered to explain its use. But the Drum was damaged and then disappeared and the youth became drunk and unmanageable.

More Drums were ordered and they spawned continuing interest and eventual mania. By 1728 the Danish Crown in Copenhagen had accumulated seventy-one Drums; all burned in an unexplained fire.

Royal agents continued to convince missionaries that the object of their feverish collection of sacred objects was "Christianization," but the objects were being used by the royal household to buy influence in fashionable European circles.

Today there are Sami sacred objects in museums all across Europe, the result of theft by the titled and influential. Meaningless when out of context, these stolen objects symbolize cultural holocaust, royal greed and an almost unsurmountable loss.

Perhaps the greatest long-term damage to the Sami culture has been this confiscation and destruction of sacred objects which are the elements of positive cultural identity. For the missionaries, the spiritual vacuum thus created provided their greatest opportunity but Christianity in Sápmi enjoyed limited success. Authorities feared the Sami magical powers and local pastors were hesitant to push conversion. And while state rules required that all Sami children be given Christian names, Sami names and other customs persisted in secret.

When, for example, in 1686 Nicolaus Platinus was sent by church officials to assess missionary progress among the Lule Sami, he reported that: "I began by asking about the Catechism...What they understood was quite little. I charged them with idolatry and witchcraft, intercourse with animals, incest, manslaughter, fornication, but saw no more reaction than from a log..."

And *Staal* appeared on yet another front. After years of being hunted with firearms and with ever-diminishing grazing space, wild reindeer had nearly been eliminated. What was once a flourishing hunting and gathering society gradually became pastoral. The child mortality rate was high among the nomads, who were clearly on the decline. Homesteading was encouraged but the nomadic Sami regarded the concept of land "ownership" as a betrayal of traditional ways. It became apparent with the declining health and even starvation of the Sami nomads, that the settled Sami fared better even though they faced the problem of sending their children to State schools to learn alien ways in a language not their own. Many state officials believed that the Sami would eventually be eliminated.

(Olsen continued overleaf)

Summer Solstice 1994

The contrast between the nomadic ("savage") and the settled ("civilized") Sami accelerated racism. In the dominant society a Sami nomad was commonly depicted as childlike, dirty, dishonest, drunk and racially inferior.

So Stallo besieged the Sami nation with many faces from many directions. Stuurra-Jouni won a few skirmishes but by the end of the nineteenth century the prognosis was not good. However between then and the Second World War, he began to regain his legs. The battle was not over. In defending the Sami People against Staalo, Stuurra-Jouni acquired new strategies learned from the Giant himself.

* *Storjunkare* is the term used in royal correspondence to refer to Sami "idols," wooden or stone embodiments of family or regional dieties and spirits. The term has many meanings and originally meant a small object directly connected to the community *sieidde* which was kept in the dwelling.

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prepared by Mel Olsen

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Mel Olsen is a weaver and professor of art and art history at the U. of Wisconsin, Superior. He is a regular contributor to Baiki.

luxurious for the Muus family. B.J. firmly believed that if one "denied the flesh" such extravagances as good heating or new shoes for the children, one somehow achieved spiritual growth. Apparently the parsonage had little furniture and the winter wind would seep through the walls. Offers from parishioners to improve these things were ignored. Nonetheless the parsonage was a center for frequent meetings in the immigrant community.

Oline wasn't happy that things were as they were, and she disliked the long periods of time when B.J. would be away on his never-ending journeys. Their marriage was very rocky as they raised their six children.

Oline, in addition to sewing, knitting and giving piano lessons, was an herbal healer who collected her own herbs. She also practiced blood letting in the Sami tradition, which is the cutting of arteries and veins in specific areas of the body to relieve pain or assist in the recovery from certain illnesses. Having learned her skills in Norway, she accepted gifts and donations for her services according to what her not-so-well-off fellow immigrants could offer.

Things finally came to a head when Oline received a family inheritance from Norway, which B.J. tried to control. In 1879 she won the legal right to manage her own inheritance, and divorce followed in 1883 (quite a social stigma in its day). At the time B.J. was a bishop in the Norwegian Lutheran Synod. For awhile Oline lived in Minneapolis and then moved to eastern South Dakota, taking some of her children with her. Here she did restaurant work.

In 1896 she moved to Fruithurst, Alabama and used her inheritance to run a hotel. She also tried unsuccessfully to start a vineyard there with a group of people. In her last years she became sick with severe rheumatism and she died in 1922 in relative poverty.

B.J. returned to Norway in 1899 and died a year later following a stroke. He left a rich legacy to the immigrant community of Minnesota, albeit a controversial personal one. He played an influential role in shaping the early Norwegian Lutheran Church in America. It is recorded that he baptised 9,377, married 1,268 and buried 3,909 people.

Both B.J. and Oline merit a more complete study. Oral tradition tells us there was much shame in talking about one's Sami background, hence it was either seldom mentioned or totally denied. Many South Sami practiced their spiritual traditions in secret. Oline of course, had carried on the Sami woman's tradition of healing, even while embracing her new life as an immigrant in a new country.

Nathan Muus is a Minneapolis artist, writer, musician and is currently in a graduate program of second languages and cultures at the University of Minnesota. He is a founding member of the Sami Association of North America (SANA).



OUTSIDE OPINIONS



photo: faith fjeld / baiki

1994: "LAPP DEVILS MUST BE SILENCED"

Graffiti under a bridge, Kiruna, Sweden, May 1994.

1988: "Have you ever been to Lapland?" I asked one of them. "No. No one in Sweden likes the Lapps. No one cares about them." "Why?" "Because of the contamination." "What contamination?" "The radioactive cloud from Chernobyl. The one that rained over northern Scandinavia." They looked at me nonplussed. "We come from Stockholm. Nobody cares about the Lapps down there. The Lapps are drunks and troublemakers. They are unfriendly. They are like gypsies. The Swedish disown them. No one in their right mind would want to go there." "I'm on my way there now." Silence. "Why?" "Charity. Chernobyl disaster fund." "My advice is to buy a reindeer hatstand and come straight back." *Mark Wallington. "Destination Lapland: a Journey to the Far North" London: Arrow Books, 1988.*

1973: "In Scandinavia the vast majority of those of Lapp descent no longer speak Lappish or identify themselves as Samik, for the rise of ethnic consciousness and pan-Lappism came at a date too late in their history to prevent the assimilation of all but a few occupationally-distinctive hold-outs." *Nelson H.H. Graburn, B. Stephen Strong. "Circumpolar Peoples: an Anthropological Perspective." Goodyear Regional Anthropology Series, Pacific Palisades, CA: Goodyear Publishing Co. 1973.*

1918: "The Lapps are pathetic figures to foreigners. Though closely related to the Finns, they and their ancestors in their wanderings have never known any part of the world except the permanently frozen sub-soil and the tree-less wastes of the tundra. In consequence they are dwarfed in body and mind.

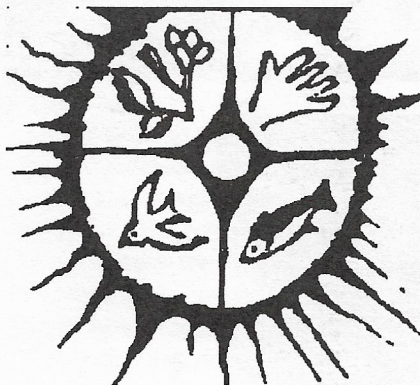
They average only four feet, seven inches in height. The faces, even of the young, are drawn and appear old and the whole frame often is undeveloped and misshapen. No shade of color in hair or eyes or even in complexion can be considered typical, there is so great variety. They are said to be the roundest headed people in Europe.

In Norway there are about 17,000, in Sweden 7,000, in Russia twice as many. They are steadily decreasing in number, the little civilization that has reached them not being altogether beneficial. Those in Russia are reckoned Eastern Orthodox and those in Scandinavia Protestant, but how far this secretive people have really abandoned pagan beliefs and practices is not known. The word Lapp is supposed to be Swedish and to mean enchanter, but others suggest that it is derived from the Finnish *lappa*, meaning lands end folk. Long regarded as sorcerers and necromancers, they appear in Norwegian tales as proficient in the black art." *The Races of Europe," Edwin A. Grosvenor, The National Geographic Magazine, vol. 34, no. 6, December 1918.*

1881: "The usual fate of nomads, who are too feeble to oppose successfully the sweeping tide of civilization, will be that of the Lapps. They are inevitably doomed to early extinction. Without religion, without science or art, without a single high or noble attribute, living merely for the day, and not looking beyond it, they cannot long continue to block the way for more able workers in this 'earthly beehive.' From the south and east the line of civilization is gradually but surely progressing, and farther north or west they cannot go without emptying into the Polar Sea. Silently and swiftly they must disappear and vanish forever from among the people of the earth, leaving no mark behind them to show where they have been." *Frank Vincent. "Norsk, Lapp and Finn." New York: Putnam's Sons, 1890.*

1776: "These worthless and destructive wandering Lapps are exactly what one wishes to rid this country of. Therefore it is proposed that both for the present and the future this sneaking pack be uprooted and deported from the country where they are residing without the slightest permission or right." *Letter from the Swedish County Governor of Nordland to the Royal Chamberlain in Copenhagen, 1776.*

Nathan Muus, Barbara Tan, and Faith Fjeld



hans ragnar mathisen

BAIKI / SANA* CULTURAL OUTREACH PROJECTS summer 1994

The following events are opportunities for *Baiki* readers and members of the new *Sami Association of North America (SANA) to meet and share information with others who also have an interest in Sami culture and those who might wish to form a local SANA group. There will be a Sami booth or table at each of these events as well as duoddji (crafts) demonstrations, a lavvu [Sami tent], joiking, etc. Stop by and meet the other members of the growing Sami community.

JUNE 15

IRONWORLD, CHISHOLM, MN
Scandinavian Midsummer Fest

JUNE 23-26

HJEMKOMST, FARGO, ND

JULY 10

IRONWORLD, CHISHOLM, MN
Scandinavian Days

JULY 16

IRONWORLD, CHISHOLM, MN
Finnish Festival

AUGUST 27

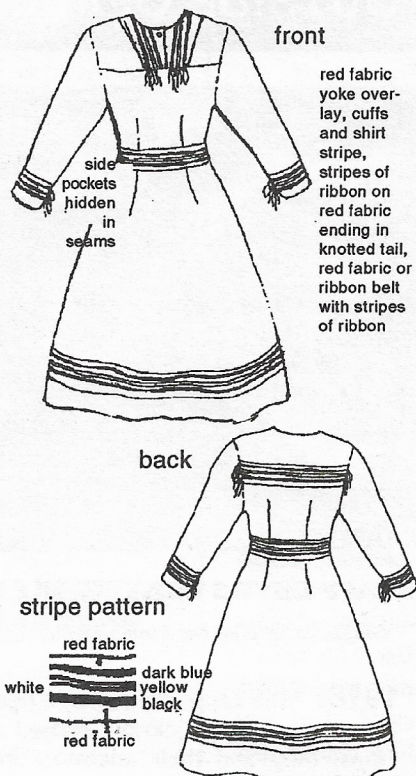
IRONWORLD, CHISHOLM, MN
Finnish Folk Day

OCTOBER 11-15

NORSK HØSTFEST, MINOT, ND

SEE YOU THERE!

AMERICAN GAKTI



Here is a gakti design Marlene Wisuri and I came up with. We went with a fitted A-line and denim fabric which could be regular indigo, washed, or stone-washed, as long as it is blue. Folds or darts at the waist form the body shaping. The button at the top of the yolk could be a deer antler bone or a brooch. The back has a double yoke with ribbon stripes. The belt can be anything - Sami, metal, readymade, self fabric, etc. For the trim colors we chose red, dark blue and white, the colors in the U.S. flag, red and white the colors in the Canadian flag. Red, yellow, black and white are the four Native American colors for the four races, of which each has indigenous People, and the four directions in which indigenous People are scattered. These colors are at the bottom because the indigenous people were here first and form the foundation. We chose ribbons for the stripes because they symbolize the ribbon shirts worn by the Native Americans for special occasions. The knotted ends are reminiscent of the buckskin fringes on American western clothing. Others may come up with a more suitable design or addition and modifications.

Gladys Koski Holmes
81232 Hwy 53
Angora, MN 55703

NO MORE TOOTHACHES

I am a member of the Sons of Norway. In their magazine [*Sons of Norway Viking*, April 1994] there were articles about the Sami (Lapp) people. I have been very interested in the lives and cultures of the Samis. My maternal grandparent came from Lyngen, Norway, which is east of Tromsø. On my maps I do not find it. My grandmother told me that in the summers the Sami brought their reindeer there to feed on the grasses. As a child she spent many hours playing with the young people and learning much of their language. When she was twelve years old she had terrible toothache. One of the older Sami men told her that he could cure it. He took her down to the fjord and told her she would never again have a toothache. He had a large knife, took a wet stone from the water, stroked the knife on the stone, spoke some words she did not understand, then placed the sides of the knife on both sides of her face. The toothache ceased and from that time on she never had another toothache; in later years her teeth decayed and disappeared into the gums leaving the tooth roots healed over in her jaws. I know this statement to be true. I lived with them many years here in Minnesota on their farm. She married Andeas Mikkelsen at Skjervoy, Norway on October 25, 1878. They immigrated to this country in 1880, embarking at Quebec. Her husband died in 1932 and she died in 1939. I am 89 years old. Yours in heritage.

Helmar Jones

Box 5
Pine River, MN 56474

SAMI-OJIBWAY CONNECTION

The 21st Annual Ojibway Art Expo opened at Augsburg College in Minneapolis on May 2 and ran through the month. It featured professional and student Anishanabe artists in contemporary and traditional mediums and styles. The show was coordinated by Bonnie Wallace, director of Augsburg's American Indian Support Program, and Kent Smith of Bemidji State U. Sculptor Alan Wodzinski (Stockbridge/Munsee tribe), one of the exhibiting artists, hopes to visit Sápmi this summer. His brother will be marrying a Sami woman from Finland.

Naima Nanu
5107 Baker Rd.
Minnetonka, MN 55411

SMALL EYES

We were thrilled to hear about *Baiki*. We have collected Scandinavian and Sami arts and crafts for years. We have canned reindeer meat in our pantry and a reindeer skin on our living room davenport. My husband's grandmother was a beautiful girl with darker hair, high cheek bones, small eyes and a pretty little nose. She came to America from Selbu, Norway. I remember as a child being told by my physical education teacher that I could not be Scandinavian because my eyes were too small! The April edition of *Sons of Norway Viking* really hit home here! Thank you for publishing this journal. We have so much to learn and to teach our children and grandchildren. We look forward to receiving each *Baiki*.

Owen and Bodil Bratwold
NW 213 Sunrise Dr.
Pullman, WA 99163

VESTERHEIM SAMI EXHIBIT

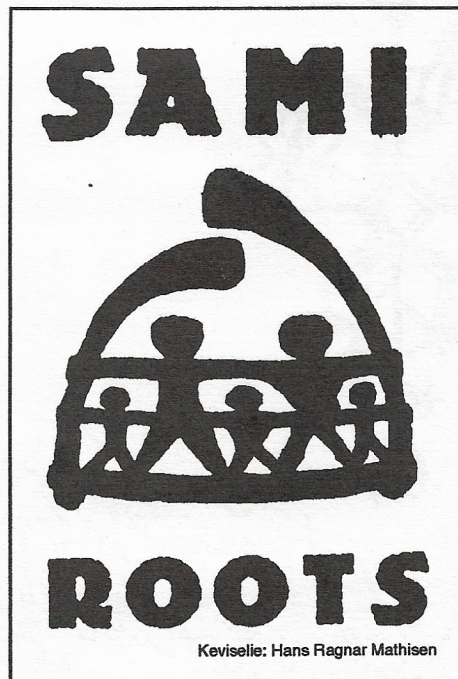
We have quite a number of objects related to Norwegian Sami culture and are thinking of mounting an exhibit on that topic. We are looking for people with a Norwegian Sami background who might have Sami objects. The purpose of the Sami exhibit is to learn about the culture. We would be interested in arranging for loans for six months to a year and we would be interested in building a collection here.

Carol A. Hasvold
Vesterheim Museum
502 West Water St.
Decorah, IA 52101

BALTO FAMILY

I have long been interested in connecting with my Balto relatives who went to Alaska to herd reindeer. My grandfather was John Balto, the youngest brother of Samuel and Anders Balto. Anders Balto had four daughters who were in the Poulsbo, WA area. I am looking for Anders' granddaughters. I would be very happy to hear from them, or from anyone who knows how I can reach them.

Berit Øyfrid Balto Hansen
9826 Sirma, Norway



BAIKI SAMBAND

Bygdelagenes Fellesraad welcomed *Baiki* delegates to its 78th Annual Convention held in Bloomington May 7. *Baiki* is the 31st lag in a national network of cultural organizations maintaining Old Country ties and traditions. The American lag organizations developed early this century to parallel cultural communities in Norway. Immigrants from Nordland, Trønderlag, Gudbrandsdal and 17 other Norwegian states joined homeland *flykerto* to maintain their common culture in America and to embrace new immigrants. Valdres, the oldest, celebrates its 95th anniversary this year. *Baiki*, representing the Sami in North America, was invited into membership. The convention included a day-long genealogical workshop and presentations by the Royal Norwegian Consul General, the Norwegian-American Historical Association and the Sons of Norway. *Baiki* represents the Sami culture from beyond Norway's borders and the *Bygdelagenes* Council accepts the Sami-Americans as members of a common Samband closely tied to the borderless north. *Baiki's* membership will access valuable genealogical resources as well as considerable social and political connections.

Mel Olsen
Rte. 3 Box 42
South Range, WI 54874

[Editor's note: Mel Olsen was the *Baiki* delegate and featured speaker at this convention. The other delegates had many questions about the Sami culture and a lively discussion followed Olsen's presentation.]

SAAMI SPIRIT

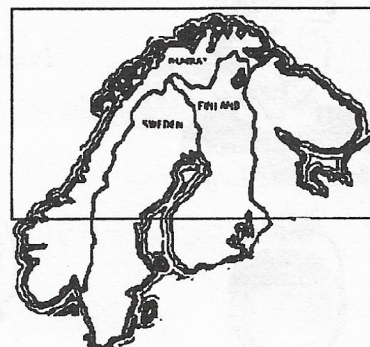
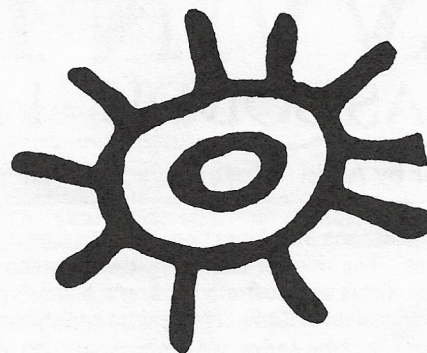


Following up on the Saami Spirit tee shirt images [*Baiki* # 10, p. 24] it is important to note that these are all deities from the shaman's Drum. Petroglyphs are generally different. The animals symbolized are all *saivo* - spiritually powerful. The bear serves Leib-Olmai, symbolizes nature cycles, and is the most powerful. The raven is a form that transports the *sieidde* Spirit as it leaves the stone to survey his realm. These and the reindeer are available for journeying and play a variety of shape-shifting roles. The four women insure the survival of Sami homes and families. In the womb of Mádderáhká [Great Grandmother] all unborn children develop. She has three daughters. One, Sáráhká, the universal midwife, receives each child to insure safe childbirth; Sáráhká lives under the hearth, the center of the home, and keeps the fire. Her sister, Juksáhká, changes a percentage of the girls in the womb to boys, and in the dwelling protects all children from accidents. Uksáhká lives under the door and protects the home from outside evil forces and misfortune. Leib-Olmai [Alder Man] is a forest Spirit who insures success in hunting, shuns women and governs bear ceremonialism. Biegg-Olmai represents wind, rain and snow and when all is favorable, receives an offering of a bundle of birch twigs - the "nest of the wind." He gave the Sami People the wind cord, knotted for limited control of the wind by earthlings. Veralden-Olmai [World's Man] is actually the god of fruitfulness, land, sea and livestock. He oversees good reindeer moss, thus good calves, butter, milk and cheese. He governs animal fertility including fish in plenty. There are many more deities and Spirits. The pantheon is complex. We are well cared for.

Knut
8605 E. Sage Rd.
Wentworth, WI 54874

[Editor's note: Our popular Saami Spirit tee shirt was designed by D'Arcy Allison-Teasley. See p. 18 for more information.]



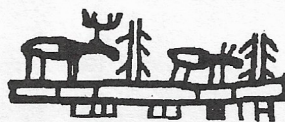


Sápmi (Samiland, *Sámeætnan*) covers northern Norway, Sweden, Finland and the Russian Kola Peninsula. Sápmi extends far south of the Arctic Circle. There are 60,000 - 100,000 Sami living in Sápmi today. This map includes many of the towns where Sami people live, but due to space limitations, certainly not all. Some of the towns are identified by their *Sámigiella* names, e.g., *Guovdageaidnu* (Kautokeino).

This map does not include the Valdres and Gudbrandsdalen Valleys of southern Norway where many Sami people live. Nor does the map include other southern Sami areas such as Oslo and Helsinki. A special enlarged map of the southern Sami area will be published in a future edition of *Baiki* because many Sami immigrants to North America came from the southern area.

The *lavvus* (Sami tents) represented are still in use today, not necessarily in the places indicated. The two small dotted areas in the lower left hand section of this map are the southernmost reindeer-herding districts.

This map may be helpful in finding your family. It is an evolving project. Do you know of a town that should be here and isn't?



Nathan Muys

DAVVIN 1

VUOSTTAŠ BODDU - LESSON 1

Translations by Áigin - Illustrations by Kimberley Oliver

This is the first in a series of lessons translated from the Norwegian version of Davvin, a Sámi language learning program. The original Davvin text was written by Inga Guttorm, Johan Jernsletten and Klaus Peter Nickel and illustrated by Merja Aletta Rantilla. "Davvin" means "of the north"—this is a northern dialect of Sámi. This is our English translation of the first Davvin book. While keeping the format of the series, we are adding some of our own illustrations and flavor which suit us English language speakers. We don't have any tapes yet to accompany the lessons, so please do your best in your OWN dialect of Sámi. Now for some fun!



Mon lean Máhtte.



Mon lean Inga.

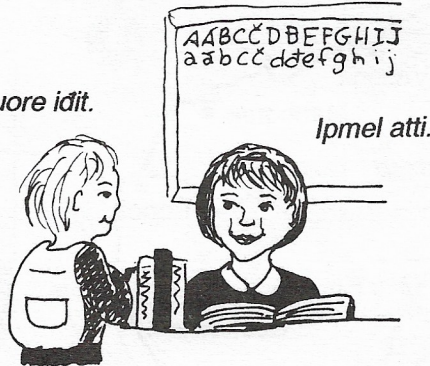


Mon lean Biret-Elle.



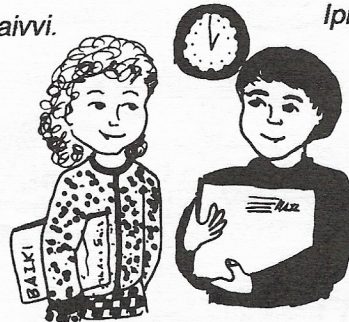
Mon lean Máret.

Buore idit.



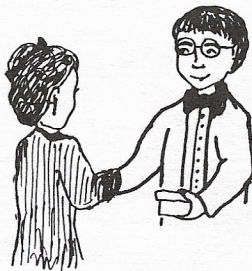
Ipmel atti.

Buore beaivvi.



Ipmel atti.

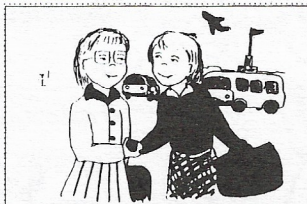
Buore eahket.



Ipmel atti.

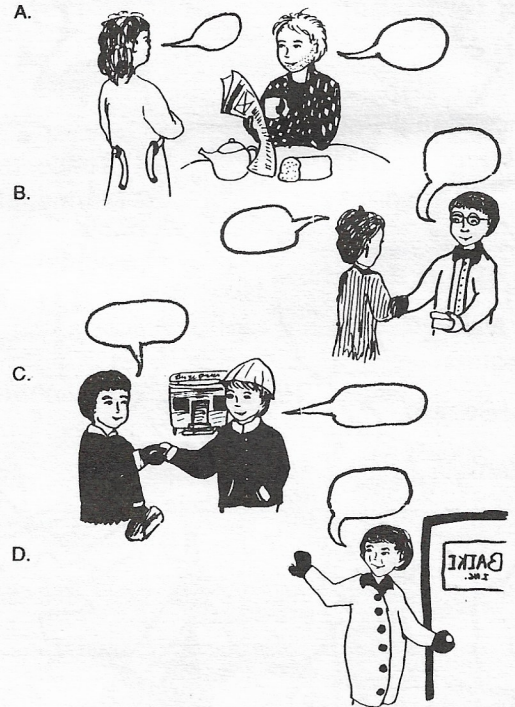
Máret: Buore beaivvi, Biret-Elle.
 Biret-Elle: Ipmel atti.
 Máret: Busse boahta.
 Biret-Elle: Biilla boahta. Mana dearvan.
 Máret: Báze dearvan.

Biret-Elle: De boahta Juvva.
 Juvva: Buore beaivvi. Bures.
 Biret-Elle: Bures bures.



Bargobihtat

- 1A Introduce yourselves to each other, for example:
 Mon lean (your name).
 1B Greet each other, for example: Buore beaivvi.
 Ipmel atti.
 1C How would these people introduce themselves?
 1. (Juvva) Mon lean Juvva.
 2. (Biret-Elle)
 3. (Máret)
 4. (Inga)
 1D Fill in the greetings:



- 1E Write a short sentence to tell what's happening in the picture:



A. Mana dearvan.



Čilgehusat

Sámi alphabet (northern dialect)

aábccddēfghijklmnoprsštuvzžAÁBC
ČĎĎEFGHIJKLMNOPRSŠTTUVZŽ

Letters and sounds

In Sámi there are some letters whose sounds have no direct equivalent to letters in English. And some letters in Sámi have a different sound than the same English letter.

á

This letter we'll call the "accented-a". Say it like that sound the doctor tells you to make when he asks to see your tongue—like the sound in *father*. You hear its sound in the Sámi word *dá*.

a

This letter we'll call "a". Same sound as above but shorter. You'll hear it in the Sámi word *attil*. *Á* is often a longer sound than *a*. Try it. Make the *á* sound longer than *a*:

<i>dá</i>	<i>mana</i>
<i>sánit</i>	<i>attil</i>
<i>báze</i>	<i>vuosttaš</i>

These two different sounds are written exactly the same, an *a* without an accent mark, when there's more than one syllable in the word. But we'll put the accented-*a* because it will help you learn the words and how to pronounce them.

o

This sound is absent from some American English dialects. It sounds like the Norwegian *å*. It's similar to the British or American East Coast sound in *got*. *Don* and *boddu* are two Sámi words with this sound.

u

You hear this sound in the words *bures*, *boddu*, and *busse*. It's similar to the sound in *zoo*, but the lips are pushed forward a little more and are more rounded.

c and **z**

These letters we'll call "tse" and "edz". We'll use slashes to show the phonetic spelling of sounds and words like this: /tse/ for *c* and /edz/ for *z*. But, keep in mind that this isn't the Sámi spelling. It's just to help with pronunciation. In English the sound for *c* is heard in *bats*, and the sound for *z* is heard in *ads*. You'll hear *c* and *z* in the Sámi words *gávccil* /gáfh-tsee/ and *báze* /bá-dze/.

č and **ž**

These letters are called "che" (like *chess*) and "edge". As you can see, there's a little "v" on top of the *c* and *z*. So, *č* and *ž* are phonetically spelled /ch/ and /dg/. Sounds like *church* and *judge*. *Čieža* sounds like /chee-edge-a/. *Čilgehusat* is pronounced like /chilgehoosat/.

d

This letter is called "the" (not with an *ee* sound but like the vowel sound in *chess*). To make this letter, put a small line through the top stroke of the *d*. We've got this sound in English, in the word *that*. So think of it like *dat*. *Idit* is a Sámi word with this same sound.

What is a verb?

In every language there are words which express *action*—they tell you that something is happening or being done. These words we call verbs. Some examples in English (for those just getting into grammar): My dog *barks*. I *am sitting* at the table. The sun *is bright*. In this lesson we'll learn two Sámi verbs, *lean* and *boahta*. As you'll learn later, there are different spellings of these words depending on who is speaking and who is being spoken to, but for now we'll learn *lean* and *boahta*.

Mon *lean* Ánne.
Billa *boahta*.

How does one greet in Sámi?

If someone says *buore bealvi* to you, you must answer *lpmel attil*. *lpmel attil* means "God gives" if we translate it directly. In the morning you say *buore idit* and in the evening *buore eahket*. And the person you say this to responds with *lpmel attil*. When you shake hands, you say *bures* to the one you're extending your hand to. This person will answer with *bures* or *bures bures*. People who know each other don't shake hands all the time. But they do if they haven't seen each other in a long time. When you are leaving your company, you say *báze dearvan*. This means "live well", and directly translated it means "stay in safety". The one who is staying says *mana dearvan*. It means "travel well" or "fare well".

Numbers 0–10

0 <i>nolla</i>	4 <i>njeallje</i>	8 <i>gávccil</i>
1 <i>okta</i>	5 <i>vihhta</i>	9 <i>ovccil</i>
2 <i>guokte</i>	6 <i>guhtha</i>	10 <i>logi</i>
3 <i>golbma</i>	7 <i>čieža</i>	

Sámi dialects

There are many dialects of Sámi language. Of course you can take pride in your own dialect, but it's important to remember that no one dialect is better or worse than another. Each is good in its own right. Many Sámi speak the northern dialect, so you will be understood in the Guovdageaidnu area if you learn the northern dialect. With a little adjustment and good ears you'll be able to learn the neighboring dialects as well. If you go far to the south or far to the east from Guovdageaidnu it might be difficult for you to understand what the Sámi are saying. The spelling systems can be different, for example they use the Cyrillic alphabet in eastern Sápmi, but it too can be learned.



Symbol for Máttaráhka.

Bargobihtat con'd

E.



1F Coming and going. Fill in with your own sentences. Follow the example.

A.



Dá *boahta* busse.
Báze *dearvan*.

B.



HINT:
← *Dat lea "girdi"*.

C.



D.



1G If there are several of you reading this together, then you can introduce yourselves to each other and then say good-bye.

Sánit

vuosttaš = first
boddu = lesson
buore bealvi = good day
lpmel attil = good day (in reply)
mon = I
lean = (I) am
billa = car
boahta = (it) comes
busse = bus
báze dearvan = good-bye (the one who is leaving says this)
mana dearvan = good-bye (the one who is staying says this)
dá = here
bures = hi/hello (said by the person who greets first - may extend hand if meeting for first time)
bures bures (or *bures*) = hi/hello (said in response to the greeting)
buore idit = good morning
buore eahket = good evening
sánit = words
čilgehusat = explanations
bargobihtat = exercises ("pieces of work")

Mana dearvan!

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BAIKI'S ANCESTOR



Faith Fjeld
translation from Samigiella by Mark Iddings

July 1 marks the 90th anniversary of the bi-monthly Sami-language newspaper *Sagai Muittalægje* ["Relater of the News"]. It was published from 1904 to 1911 by Anders Larsen and was one of the first newspapers in the Sami language. Excerpts from the first issue cover many topics:

The War: "The war between Japan and Russia continues. Telegrams that come from the front don't always tell the truth, however, it can be said that victory until now has been repeatedly on the side of Japan."

Home from Alaska: "The editor of this paper interviewed a widow on a ship who was originally from Kautokeino and had been in America 5 years. Her husband was one of the reindeer Samis that went to Alaska to teach the Eskimos how to care for reindeer. He was Isak Torense. He died and she wanted to return to her birthplace. She told about how the Eskimos eat everything, meat as well as raw fish. She learned to speak their language so that they could understand each other."

Russian Samis: "Samis live on the Kola Peninsula which belongs to Russia. In 1860 there were 2200 Samis with 3000 reindeer, but there are no more than 1600 Samis now. It's not that the Samis have moved away, they have died. Their goahttis [Sami huts] are built very poorly and the majority suffer from some kind of disease."

Immigration: "Over 30,000 people emigrated from Norway last year. The largest part went to America. At the beginning of June over 100 people emigrated in just one week. A Norwegian who has lived in America said that there is no place where you work as hard as America, and anyone who comes should be able to speak English."

Boarding Schools: "A new boarding school where [Sami] children receive food and care as well as education is being built in Njavidam in south Varjag. A member of Finnmark's Parliament [named Opdahl] suggested that the childrens' books which were in both Samigiella and Norwegian should no longer be printed or published. "The schoolbooks in southern Finnmark should only be in Norwegian so that the Samis can be norwegianized sooner," he said. We ask what do the Samis who voted for Opdahl think about him now?" [Editor's Note: Two years later in 1906, *Sagai Muittalægje* was responsible for the election of Isak Saba as the first Sami member of the Norwegian Parliament.]



"I have not planned to become something
and what I do is not a job
I am not collecting money or property
I am not saving my life for the future
I belong to the wind
but I live
and this seems to be the intention of life
today I live, here and now
and if that is too much
I won't be alive tomorrow
that is the way it is and so what"

Nils-Aslak Valkeapää, from "Trekways of the Wind"

TREKWAYS OF THE WIND

The long-awaited English translation of Nils-Aslak Valkeapää's first three books of poetry and drawings presents a vivid look into the mind and heart of Sapmi's first artist to gain international recognition. "Trekways of the Wind," translated by Lars Nordström, Ralph Salisbury and Harald Gaski, presents the images and poems previously published as "Ruoktu Vaimmus" to an English-reading population.

Nils-Aslak Valkeapää is a multi-media artist, as those who are familiar with his joiking performances and his prize-winning collection of photographs, poetry and music in "Beaivvi Áhčázan" know. I therefore feel it is inappropriate to take his words out of the context of visual images and sound. (He recently gained world-wide prominence through his participation in the opening ceremonies of the 1994 Winter Olympic Games.)

Clear, uncluttered statements offer praise of nature, social commentary, political protest, love of Sapmi, love of lovers, homage to the old gods, accounts of visits to native Peoples of Greenland and North America. Sometimes the words are printed on the drawings, sometimes the drawings lie in between sections of text, complementing and extending it. In the poems as in the drawings, one topic flows into

another. For example, yearning for the human beloved and praise of the beloved land of Sapmi flow and meld into one another so that at times they are one and the same, just as the flowing hem of the gakti can become a line of mountain. Or the faces of the southern European-derived culture become the blackness of a nightmare.

Nature - birds, hills, reindeer, people - populate the poems and the pictures. Some of the drawings are naturalistic; vivid depictions of reindeer and mountains, dancers and drummers. Some images are highly stylized, inspired by the images from the *noaidde's* Drum. The poems, appropriately enough, also range from naturalistic descriptions of the everyday world to references to the old gods and Spirits that the Drum figures represent.

The words should be joiked or sung. The middle section of the book contains the staves for music composed by Pehr Henrik Nordgren for baritone, cello and piano. For those who can look at notes on paper and hear music in their heads, this adds another dimension to the reader's pleasure. Those who have heard Valkeapää's joiking should add memories of that, too, as they read these words that celebrate Sami life and spirit.

reviewed by Donna Palomaki

For information on where to purchase this book, see "The Sami Marketplace" Insert in this issue.



MINNESOTA ZOO



BAIKI

left: Alyce Ruikka, New York Mills, MN; right: Anja Kitt, Toronto, Canada demonstrating band-weaving. Sami tee shirt from Batikworks in front of the official Siiddastallen model.



ROBA's Tom and Elli Scheib, Finland, MN, reindeer owners and breeders.



Charter "Baikers" Norma and Wayne Allison, Minneapolis, MN with daughter, artist / poet D'Arcy Allison-Teasley, Somerset, WI.



Two long-time famous "Baikers" Marvin Salo, Minneapolis, MN with Maija Oberg Hanf, Bayport, MN.



Ellen Binder at the Discovery Center with writer / musician Nathan Muus, Minneapolis, MN.

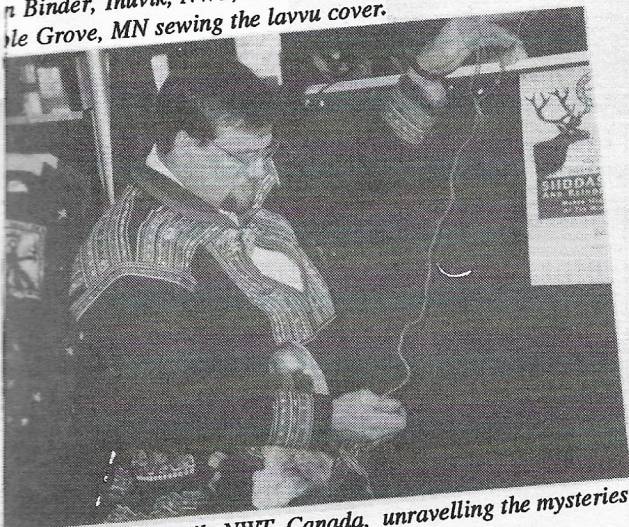
THE FIRST NORTH AMERICAN SIIDDASTALLAN AND REINDEER FESTIVAL

March 11-13, 1994 Minnesota Zoo, Apple Valley, Minnesota

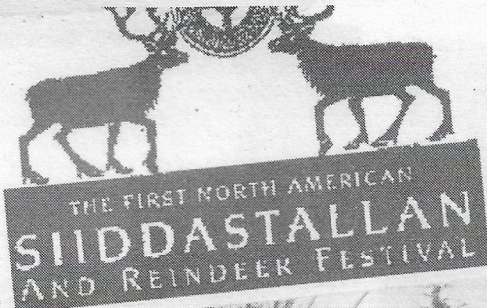
Photography: Wayne Allison, Norma Johnson, Cari Mayo, Nathan Muus, Susan



Lloyd Binder, Inuvik, NWT, Canada and Susan Gunness Myers, Apple Grove, MN sewing the lavvu cover.



Lloyd Binder, Inuvik, NWT, Canada, unravelling the mysteries of reindeer sinew.



left: The lavvu in its final stages of construction; right: Baiki's Rudy and Sally Johnson, Duluth, MN, part of the Reindeer Festival since its early days.



REINDEER OWNERS
AND BREEDERS
ASSOCIATION,
INCORPORATED

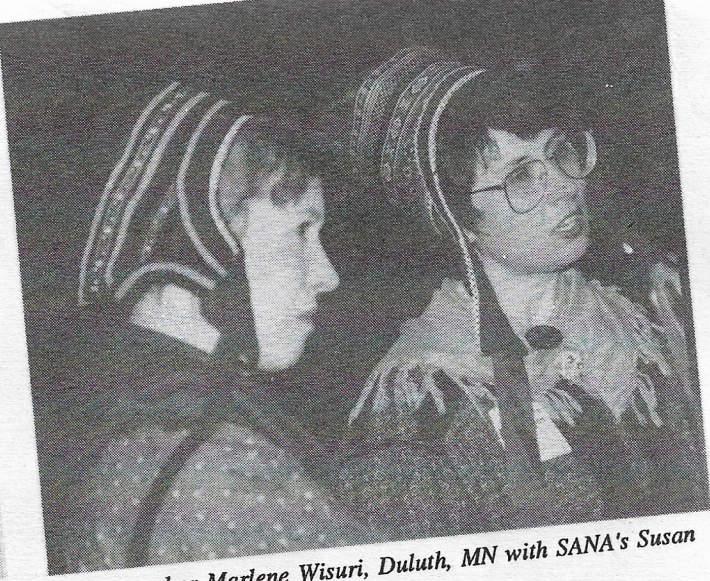


upper left: The cover fits! Joiker Lloyd Binder with artist Franz Albert Richter, Clarkfield, MN; upper right: at the Joik Mixer: Jouni Kittu, Helsinki, Finland, Sami Parliament member and editor of Sápmelaš with Marie Nystad, Plymouth, MN, exchange student from Karasjok, Norway.

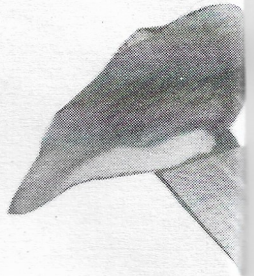




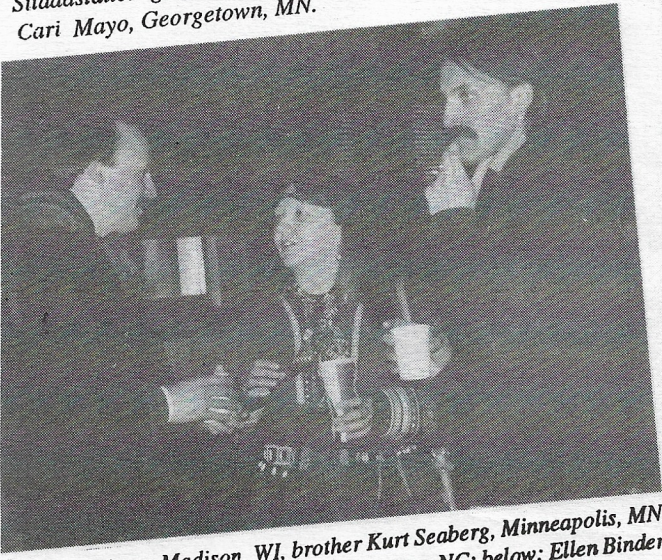
Siiddastallen greeters Elizabeth Lee, Stillwater, MN and Cari Mayo, Georgetown, MN.



Photographer Marlene Wisuri, Duluth, MN with SANA's Susan Gunness Myers, Maple Grove, MN.



left: Ellen Binder, In Norway and Finland



Eric Seaberg, Madison, WI, brother Kurt Seaberg, Minneapolis, MN, with "Sami sister" Lorna Hanhy, Troutman, NC; below: Ellen Binder.



Silversmith Brad Nelson, Knife River, MN, pinning one of his cherished Sami brooches on Lorna Hanhy.



left: One of North Am

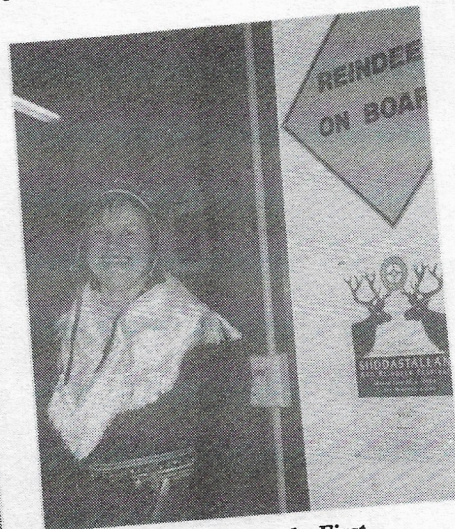
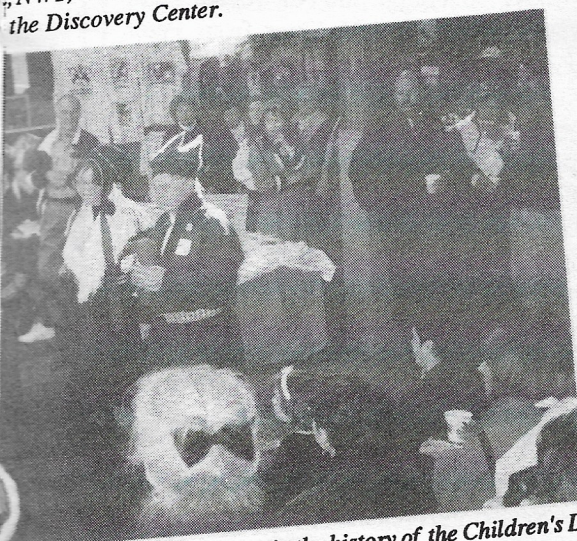


Marvin Salo with Anita Burbeck-Gould and her mother Bertha, Moorhead, MN.



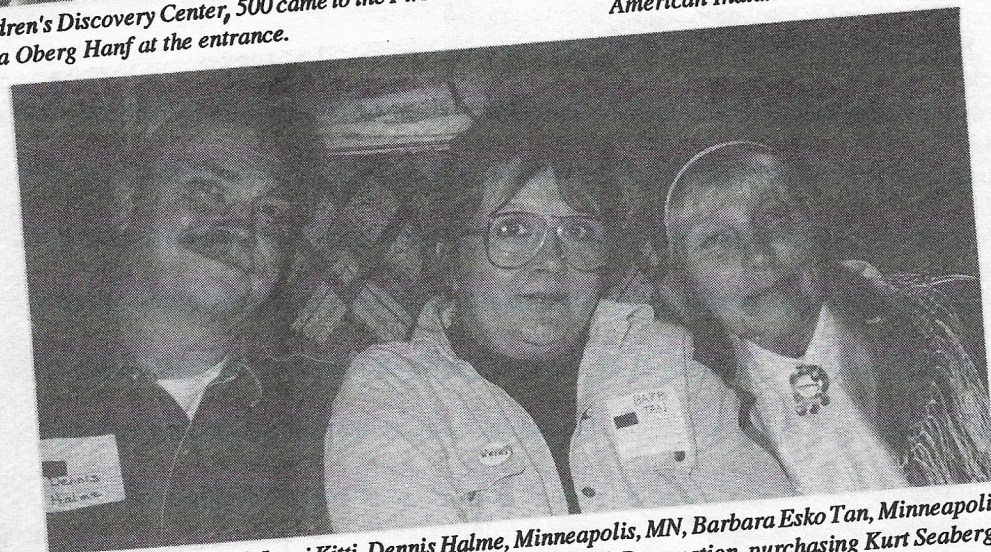


clockwise: Ken Guillaume, zoologist with a Zoo reindeer; Marvin Salo with Jauni Kitti, Dennis Halme, Minneapolis, MN, Barbara Esko Tan, Minneapolis, MN, Cari Mayo, Georgetown, MN; Kathie Foslien, Minneapolis, MN with storyteller Anne Dunne, White Earth Reservation, purchasing Kurt Seaberg's "Saami Spirit" calendars; urban forester Tony Teasley, Somerset, WI; silversmith Cindy Linda, New York Mills, MN and her beautiful Sami jewelry.



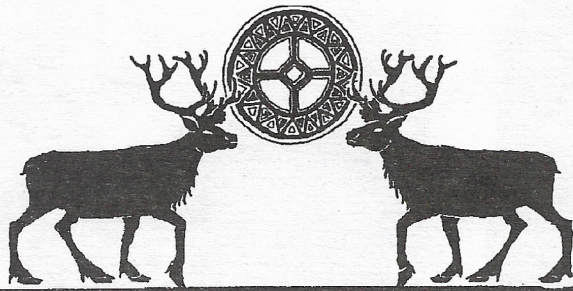
The lavvu goes up with tipi poles from the American Indian Peacemaker Center.

one of the most well-attended events in the history of the Children's Discovery Center, 500 came to the First American Siiddastallen and Reindeer Festival.



clockwise: Ken Guillaume, zoologist with a Zoo reindeer; Marvin Salo with Jauni Kitti, Dennis Halme, Minneapolis, MN, Barbara Esko Tan, Minneapolis, MN, Cari Mayo, Georgetown, MN; Kathie Foslien, Minneapolis, MN with storyteller Anne Dunne, White Earth Reservation, purchasing Kurt Seaberg's "Saami Spirit" calendars; urban forester Tony Teasley, Somerset, WI; silversmith Cindy Linda, New York Mills, MN and her beautiful Sami jewelry.





THE FIRST NORTH AMERICAN
SIIDDASTALLAN
AND REINDEER FESTIVAL

D'Arcy Allison-Teasley's logo for the Festival

The First North American Siiddastallan and Reindeer Festival at the Minnesota Zoo, March 11-13, 1994, grew out of the Sons of Norway Reindeer Festivals held in the past. It was sponsored jointly by *Baiki*, the Reindeer Owners and Breeders' Association (ROBA) and the Minnesota Zoo. Public relations efforts were made possible by a generous grant from the Finlandia Foundation, with additional financial support from the Sons of Norway. The event marked the beginning of a period of cultural growth for the Sami community in North America, fostering their connections to Sápmi and their relationship to reindeer husbandry. The Siiddastallan and Reindeer Festival culminated in the formation of the Sami Association of North America (SANA).

Pre-festival events included a trip (escorted by Marvin Salo) that took international visitors involved in reindeer breeding to the reindeer farm of Tom and Elli Scheib in Finland, Minnesota. During the same week, the sewing of a cover for the lavvu at the Zoo by Sami women from many countries, and a speaking tour by Maija Hanf and Lorna Hanhy to Minnesota's "Finnish Triangle," gave Sami people from many areas a chance to exchange information and get to know each other.

The crowded Friday evening "Joik Mixer" at Monténada's Mexican restaurant was followed by two days of Zoo activities. Participants came from Finland, Norway, Sweden, Canada and many parts of the United States. More than 500 people came to the Zoo to watch the cultural demonstrations, hear joiking, see the exhibits and buy Sami duoddji (crafts).

A feature article in *Sápmelaš*, the Finnish Sami-language magazine, called the event an historic occasion. And in his post-festival report, American reindeer owner and breeder Tom Scheib expressed the sentiments of many when he wrote, "Those of us from ROBA that attended the Siiddastallan and Reindeer Festival at the Minnesota Zoo had a wonderful time, gained valuable knowledge about Sami customs and traditions, and made many new friends. It was a wonderful experience for a reindeer owner!"

The next North American Siiddastallan and Reindeer Festival will again be held in Minneapolis in 1995. Watch for the announcement in the *Baiki* Fall Equinox Issue #12.

INTERNATIONAL PERSPECTIVES

ENVIRONMENTAL CONFRONTATION BREWS IN FINNMARK

Faith Fjeld

A major confrontation involving Sami land and water rights is taking place following an application by Ashton Mining Ltd., a subsidiary of Rio Tinto Zinc (RTZ), to explore for diamonds in Finnmark, a predominantly Sami area. The application was made to the Norwegian government rather than to the Samediggi [the Norwegian Sami Parliament]. The November 3, 1993 letter from Peter Gregory, manager of Ashton's Diamond Exploration Overseas, to Gaute Hendriksen, of the *Statskog's* Finnmark *Jorkealgskontor* in Vadsø [the "Bureau of Land Management"] expresses the rationale often used publicly by corporations trying to penetrate indigenous areas:

"We realise that the development of diamond deposits is subject to a number of factors including complete compliance with the relevant environmental laws and the regulations protecting the Lapish [sic] culture. In this regard I was glad to be able to demonstrate to you the way Ashton carries out its sampling and the high regard it has for protection of the environment. Our protection of the Lapish culture will be no less diligent."

The response by Samediggi President Ole Henrik Magga clearly expresses Sami opposition to RTZ's presence in Finnmark. President Magga's letter dated April 28, 1994, which he hand-delivered to the Ashton drilling site, states:

"On behalf of the Sami People of Norway, I request that all activity and exploration of the ground in the Kárásjohka area aimed at discovering mineral deposits be immediately suspended. The Sami people and the Samediggi have not given any permission for this undertaking under the democratic process. To our understanding of international law, this is illegal. Permission has not been obtained to engage in activities which will affect the Sami way of life in the area, such as reindeer husbandry and other local Sami concerns. I ask for a stop to this as soon as possible, that all equipment be removed from the area and that [Ashton Mining] clean up after itself."

According to a May 30 fax sent to *Baiki* by Torkel Rasmussen of *Min Áigi*, RTZ has promised to stop all activities until the issue of Sami land and water rights is clarified between Sápmi and the Norwegian government. This raises the question as to exactly how much power the Samediggi and the Sami people have with regard to their own environmental sovereignty. It is therefore a continuation of the struggle that began 25 years ago in Alta.

With Carol Kowalski, Norwegian translation and Torkel Rasmussen, background information.

NORTH AMERICAN SAMIS PARTICIPATE IN SÁMIRÁÐÐI MEETING

Susan Gunness Myers



Kiruna, Sweden, May 7, 1994: left to right: Faith Fjeld, Lloyd Binder, Susan Gunness Myers and Ellen Binder after the meeting of the Sámiráðði.

"Historic" is the term that was used to describe North American Samis being welcomed as brothers and sisters for the first time at the Sámiráðði this spring. Three representatives from the newly-formed Sami Association of North America (SANA) were invited to address the Sámiráðði during its two-day meeting in Kiruna, Sweden, May 6 and 7.

Faith Fjeld, *Baiki* publisher and editor from Minneapolis, Minnesota, Lloyd Binder, SANA Canada, from Inuvik, Northwest Territories, and Susan Gunness Myers, SANA USA, also from Minneapolis, outlined the history of the Sami reawakening in North America that was begun by *Baiki*, and proposed possible cooperative projects.

A press conference and radio and newspaper interviews with the three North American participants generated much interest throughout Sápmi as to the existence of Samis in North America who are interested in reconnecting with their roots after all these years. The possibility of 30,000 Sami descendants in North America was an amazing figure for them to consider. Amazement was also expressed over how "Sami" these descendants look.

SANA has been granted observer status to develop the organization's cultural goals, which the Sámiráðði has asked to be presented at the November meeting in Russia. SANA has

been invited to attend all meetings of the Sámiráðði with the possibility of full membership status at some point in the future. The Sámiráðði and SANA will also explore projects of mutual benefit to Sami people globally such as publishing *Baiki* as the official English-language international Sámiráðði magazine.

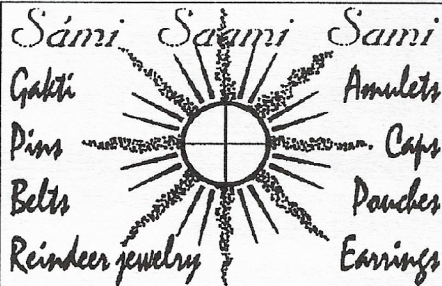
Sami identity was the topic of much - often emotional - discussion during the two-day meeting. This is an issue that must be clarified for Sami-Americans as well. SANA members plan to work closely with the Sámiráðði to determine membership criteria and to develop bylaws and a meeting process that reflect the Sami culture.

The Sámiráðði is a cooperative international organization of the Sami of Norway, Sweden, Finland and Russia. It was formed in 1956 to: 1. promote the interests of Sami as individuals and as a nation, 2. consolidate the feeling of affinity among Sami, and 3. attain recognition for Sami people as a nation and to maintain the economic, social and culture rights of the Sami in the legislatures of the four countries and in agreements among these countries and the bodies that represent the Sami nation.

The Sámiráðði has status as a non-governmental organization in the United Nations.

BAIKERS exchange

One issue space costs \$20.00 for 1 column inch, \$40.00 for 2 column inches. 10% discount for a one-year four issue contract. Send your check or money order payable to "Baiki" along with camera-ready copy to: **BAIKERS EXCHANGE, 3548 14th Ave. So. Minneapolis, MN 55407.**



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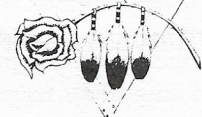
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CHEROKEE ROSE



A CD by Cherokee Rose, a talented young singer of Black / Cherokee heritage from Nashville, Tennessee, has just been released. The title is 'Tracks South' and it chronicles her travels through southern American Cherokee territories. She sings and writes her tunes from a country folk perspective. The new CD features Nathan Muus playing flute on several 'tracks.'

'Tracks South' can be ordered by mail from: Cherokee Rose, 2225 Minneapolis Ave. Minneapolis, MN 55406. US\$14. (USA), US\$17. (Europe), shipping and mailing included.

Saami Cards

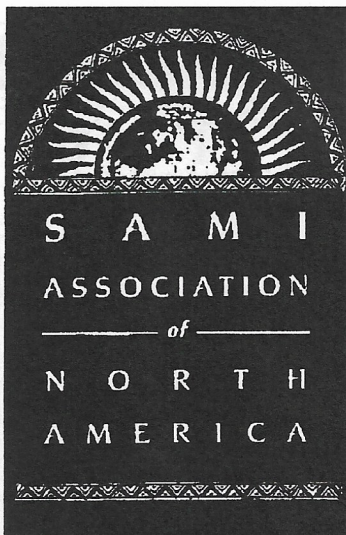


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SANA MEMBERSHIP FORM

Membership includes a one year subscription to *Baiki: the International Sami Culture and Art Magazine*. If you are already a subscriber, you will be credited for one more year.

I would like to join the Sami Association of North America (SANA) as:

_____ individual, one year \$30.

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_____ student / senior, one year \$25.

Name: _____

Address: _____

City: _____ State: _____

Zip: _____ Country: _____

_____ I am of Sami heritage. My family name(s) are:

_____ I feel I am of Sami heritage and am trying to trace my family roots.

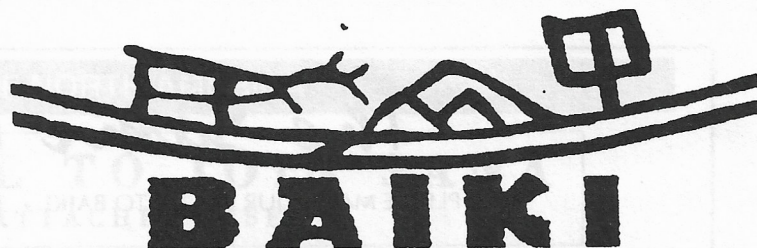
_____ I am interested in the Sami culture.

Send membership form and check (made out to "BAIKI") to:

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Minneapolis, MN 55407

For further information:

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The Sami Marketplace

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"Saami Reindeer & Gold in Alaska"	\$10.95 <i>(Remarkable story of two reindeer-breeding Saami groups of Norway emigrating to Alaska frontier during gold rush)</i>		
"Trekways of the Wind"	\$24.95 <i>(Works by Nils-Aslak Valkeapää in poetry, drawings and even musical scores; beautiful gift book)</i>		
TAPES & Cds		QUANTITY	UNIT PRICE
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"Beaivi, Áhčážan" (The Sun, My Father)	\$12.95 \$18.95 <i>(Innovative electronic music and joik by Nils-Aslak Valkeapää & Esa Kotilainen...variations on a single tune...Part 2 varied)</i>		
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NOW IS THE TIME TO JOIN SANA

TO JOIN SANA, SEE ATTACHED INSERT

WHAT IS SANA?

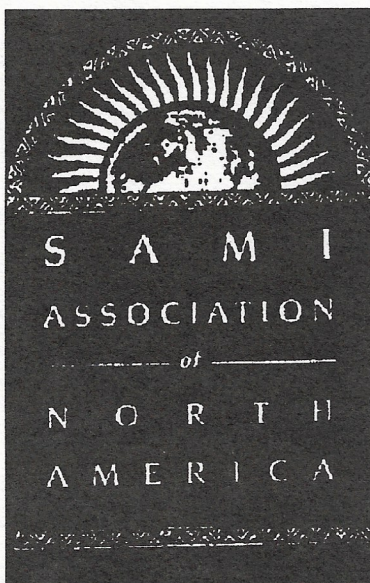
On Sunday, April 10, 1994, the Sami Association of North America (SANA) was formed at an all day meeting in Minneapolis, Minnesota. The meeting was co-facilitated by Susan Gunness Myers and Nathan Muus, both of Minneapolis, MN. The meeting grew out of a planning session lead by Lloyd Binder of Inuvik, NWT, Canada, which took place at the First North American Siiddastallan and Reindeer Festival in Minneapolis on March 12 [see page 20 ff]. Acting Board of Directors includes D'Arcy Allison-Teasley, Lloyd Binder, Dennis Halme, Nathan Muus, Susan Gunness Myers, Mick Reed and Kurt Seaberg with Faith Fjeld as ex-officio member. Forthcoming annual meetings will take place in conjunction with the North American Siiddastallan and Reindeer Festival.

SANA was created to foster an understanding of the Sami people and the Sami culture and to create a strong

Sami presence in North America. *Baiki* will function as the official publication for SANA and membership includes a *Baiki* subscription. Those who are already *Baiki* subscribers will be given subscription credit for an additional year. SANA will further the cultural outreach work begun by *Baiki*.

The goals of the organization are to explore ways for Sami people in North America and Sápmi to work together in the areas of art exhibits, cultural performances, educational exchanges, research projects, indigenous issues and electronic communications. SANA has been granted observer status by the Sámiráđđi [Sami Council], the governing body of the Sami People in Sápmi [see page 25]. The Sámiráđđi and SANA are working out a program for further cooperation in projects of mutual benefit to Sami people globally.

Membership information can be found in the attached insert.



Proposed SANA logo: D'Arcy Allison-Teasley.

WHO ARE THE SAMI PEOPLE?

The Sami ("Lapp") People are an ethnic minority indigenous to Norway, Sweden, Finland and the Russian Kola Peninsula. They are founding members of the World Council of Indigenous People (WCIP). According to the Nordic Sami Institute more than 82,000 Sami live in the Nordic countries, 50,000-52,000 in Norway, 20,000 in Sweden, 5,000-7,000 in Finland and 3,000 in Russia. We now estimate that at least 30,000 Sami also reside in North America. They are the descendants of Sami people who emigrated to the United States and Canada as Norwegians, Swedes, Finns and Russians due to cultural persecution and the closing of the borders in their homelands. This story has been completely left out of immigration history and the descendants of these immigrants are now seeking to reconnect with their culture in a meaningful way.

WHAT IS BAIKI?

Baiki is the international Sami quarterly magazine that has grown out of the North American search for Sami identity. "Baiki" ["bah-hee-kee"] is the nomadic reindeer-herding society's word for cultural survival. It means "the home that lives in the heart" as one travels from place to place. The success of *Baiki* is a sign of growing interest in contemporary Sami culture. *Baiki* now serves as the major source of information and communication in North America for anyone interested in the Sami culture. It is read by members of the academic community as well as those who are seeking their Sami roots.

From now on, the back page of *Baiki* will be devoted to information about the newly-formed Sami Association of North America [SANA]. This month we publish information which explains both the organization and the culture it represents. The special insert attached to this issue offers *Baiki* readers the opportunity to become charter members of this historic organization.

BAIKI / SANA

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tel: (612) 722-3844 - fax: (612) 722-0040.

or

Susan Gunness Myers, SANA USA: tel: (612) 424-0882, fax: (612) 424-0929
INTERNET ADDRESS: smyers@nh.cc.mn.us

or

Lloyd Binder, SANA Canada: tel: (403) 979-7102, fax: (403) 979-7321
INTERNET ADDRESS: lbindr@inukshuk.gov.nt.ca



Britta Marakatt Labba, "Stallo's World Championship," 1989. Textile Embroidery. Sweden.
From "Arts from the Arctic."

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