BAIKI

the Home That Lives in the Heart

Issue #12 Fall - Winter 1994 - 1995 *the North American Sami Journal*

FALL - WINTER 1994 - 95 SPONSORS

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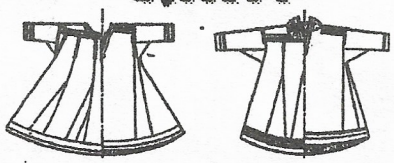
We offer sympathy to the family of **Mikkel Nilsen Pulk**, who passed away recently in Inuvik, NWT, Canada. His story, "Sami Herder," was told in *Báiki* Issue #10.

ON THE COVER

ELAINE RASMUS, Forest Grove, Oregon, presented *Báiki* with a beautiful four foot long tubular stocking cap knit with four needles in the traditiional Swedish *Dubbel Mössa* style: "I was going through my *Báikis* and thought that some of the designs would look great on a cap, so I started knitting, and I knit and I knit." Besides the images on the *Báiki* cover, there are petroglyph reindeer, snowflakes, deer tracks and traditional Sami patterns worked into the piece in Sami colors. Rasmus is a *rosemaling* painter and collector of trolls when she is not knitting caps.

GAKTI



Special thanks also to **weaver Desiree Koslin, New York, NY,** for her gift of an elegant hand-worked man's gakti and to **gakti artist Lorna Hanhy, Troutman, NC,** for her gift of a beautiful woman's summer-weight gakti with matching hat and belt.

RAD'NO

Weaver Mel Olsen, South Range, WI, has woven *Báiki* a rad'no to be used as a backdrop for cultural exhibits. An ancient tradition since the Stone Age, rad'nos are used for rugs, tents and tent walls by the Sea Sami of North Norway. The *Báiki* rad'no is eight feet long and forty inches wide with twelve inch fringe at each end. It is a subtle earthy loden green, "...not a normal rad'no color," says Olsen, who used it "to reflect the lichen tapestry on the land."

This issue was designed and produced by Faith Fjeld, editor and publisher with ❋D'Arcy Allison-Teasley ❋Cathryn Azora-Minda ❋Mark Iddings ❋Rudy Johnson ❋Martiga Lohn ❋Cary Mayo ❋Nathan Muus ❋Chris Orloski ❋Susan Salhus ❋Kurt Seaberg ❋Chris Sexton ❋Barbara Esko Tan.

BÁIKI

Issue #12 Fall - Winter 1994 - 95

IN THIS ISSUE

WE APOLOGIZE FOR THE DELAY IN PRODUCING THIS ISSUE OF *BÁIKI.*

Pekka Aikio is Director of the Nordic Sami Institute and President of the Finnish National Saami Parliament. He spent October 2 to 4 in Minneapolis under the auspices of the International Visitor Program of the U. S. Information Agency. He is a reindeer herder and a writer and researcher in the fields of reindeer herding and the environmental degradation of Arctic native Peoples. Often called "The Saami Renaissance Man," Aikio is active in promoting international cooperation on natural resources management, environmental research and cultural cooperation in the Arctic regions.

PEKKA AIKIO: A SAMI IS A SAMI

"YOU ARE THE ALMOST-LOST DESCENDANTS WHO NOW, THANK GOD, HAVE BEEN FOUND."

photo: Wayne Allison

Pekka Aikio with long-time friend Rudy Johnson, Duluth, Minnesota. Ojibwe bolo tie is welcoming gift from Rudy.

Nathan Muus

Nathan Muus: *We're doing an interview for Báiki.*
Pekka Aikio: Fine.
***Báiki*:** *Have the Sami in Sápmi heard of the American Samis?*
Aikio: Yes they have.
***B*:** *What do they think?*
A: It's quite interesting. They know that their relatives moved and they are very happy they've been found. And of course they are very curious to find out about them.
***B*:** *The Sami People are indigenous to the Nordic countries and the American Indian Peoples are indigenous to North America. Since indigenous people move around, are North American Samis "indigenous" too?*
A: It depends on how the word is defined. If you are the original People of North America, you have always lived here. In that sense the Sami are not indigenous to North America. The central issue is not whether you're indigenous here, but whether you belong to an indigenous People. You are the almost-lost descendants who now, thank God, have been found. You are Sami People even though you live in America. It's good that there are Sami people here!
***B*:** *So let's talk some more about Sami identity. Báiki is three years old and the Sami Association of North America is just getting started. It is difficult for some to trace their Sami ancestry when they are several generations removed. You have met members of the Midwest Sami-American community. Some of these people can say, "I'm Sami and I know where my relatives came from." Others can only say, "I think I might be Sami." What would you say to those in this "gray" area? Would you encourage them?*
A: Of course I would encourage them. I would say, "Use your common sense. If you feel that you are Sami, come and work with us, we welcome everyone." I would not promise any special knowledge to these people - no *noiade*, or shaman stuff. Certainly this exists and we need it sometimes, but what we need much more is ordinary everyday work where everyone brave enough to come and join us is accepted and welcome. I emphasize the significance of doing everyday work. It's important for Sami people to participate in the Sami community and to feel that they belong. Otherwise they lose their Sami identity.
***B*:** *You have just now come from a meeting with Jerry Buckanaga (Ojibwe), professor of Native American and Ojibwe cultural history at the University of Minnesota. Yesterday you met with Bill Means (Lakota), executive director, American Indian Opportunity*

[Aikio: continued overleaf]

[Aikio: continued from page 3]

Industrialization Center (OIC). What did you learn?

A: I learned about innovations in American Indian education from Jerry Buckanaga, and I learned that when it comes to economics and business, American Indian people can play the dominant society's game. Bill Means and I discussed the possibility of importing Sami reindeer products and handcrafts to the U.S. through Indian business corporations. We also discussed an exchange program between the Nordic Sami Institute and young Indian people from North America. We need new ways of thinking about education and economics so that we can work together as indigenous People.

B: That leads us to another question. I know that the Sami language is very important. What would you say to us about this?

A: It's a central issue. Almost half of the Sami have been forced to forget their language so now we have to accept everyone, even though they cannot speak *Sámigiella*. A Sami is a Sami with or without the language. And a language can be learned. I received a letter written in *Sámigiella* by a non-Sami. It was a very good letter and an encouraging example. [*Editor's note: Aikio refers to a letter written by Mark Iddings, Omaha, Nebraska, that was faxed to him via Báikli .*]

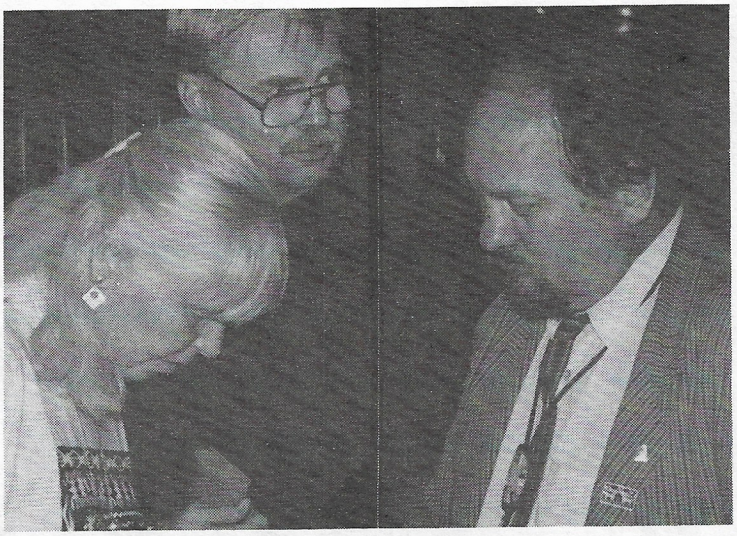


photo: Wayne Allison

B: Many American Sami do not have gakti [Sami clothing]. Some are thinking about making American gakti.

A: That would be interesting. People who know where their ancestors are from could start from there. My own people moved from Kautokeino, Norway to Sodankyla, Finland about one hundred years ago. They kept their own gakti when they moved. Based on your Sami tradition, see if you can create your new gakti here.

B: What about environmental issues? We have heard about the Chernobyl disaster. Has the situation there improved?

A: The rivers, the plants and the lichen are recovering, so the situation is improving somewhat. But Russia has many obsolete nuclear power plants that are more dangerous and much closer to us than Chernobyl. This is extremely serious. After a series of Russian nuclear bomb tests [on Novia Semlya] in the 1960's there was a much higher radiation level than after Chernobyl. The information was kept secret. I heard that the cancer rate increased in northeastern Finland where the Skolt and Eastern Sami People live but if you ask the doctors they deny any connection.

B: How about the reindeer meat industry? Does the market flunctuate?

A: The situation is very complex. In Finland, while meat production is low, the demand is great. People ask,"Why can't we get reindeer meat?" at the same time that businessmen say , "Reindeer meat is hard to sell." There is something very odd about this. The businessmen want to keep reindeer meat off the market because they are scared it will compete with beef. They lower the price paid to the herders and they enact new restrictions that regulate how we slaughter, handle meat, and sell it. Their laws refer to "hygiene," but research shows that meat produced in the snow and cold is much healthier than meat produced in a slaughterhouse.

B: Is it the same for herders in Norway and Sweden?

A: Although Norway and Sweden subsidize the herders, there still are problems, especially now, since these countries all may soon join the European Economic Union (the EU). [*Editor's note: Since this interview, Finland and Sweden have voted to join the EU, while Norway narrowly rejected membership.*]

B: What about the EU?

A: We Sami have always worked at the international level. We have the know-how. The European Economic Union is exactly that: economic. The Sami way of reindeer herding, fishing, hunting and recreation will be threatened economically. Multinational companies are already exploring for minerals in Norway and Finland. If more come in it will lead to the destruction of Sápmi. The assimilation of our people will accelerate. The Sami areas must be protected from economic exploitation by the EU, otherwise our people and our culture will not survive.

B: What about the amendment to the Finnish Constitution that was just adopted? Is this a step in the right direction?

A: At the constitutional level Finland now officially recognizes the Sami as indigenous people. There are many international agreements and provisions that concern indigenous Peoples. There is the United Nations Working Group on Indigenous Peoples and the ILO Convention on Indigenous Populations. A Declaration of the Rights of Indigenous Peoples has been drafted. Finland will now have to take all of this into account because this is part of international law.

B: Do Norway and Sweden also have similar constitutional amendments regarding the Sami?

A: It seems that Norway's policy now is to present their society as a model of how indigenous people should be recognized. Sweden does not intend to enact any such amendment. Somehow Sweden is always the last.

B: We've heard that in Sweden the Sami in the north can still herd reindeer and are recognized as Sami, while in the south the Sami have been phased out of reindeer herding against their will and supposedly assimilated into the dominant society. Do these two groups of Swedish Samis interact?

A: This has been a very big problem. Although we are all Sami people, we live in different countries. We established the Nordic Sami Council in 1956 so that the Sami from Norway, Sweden and Finland could cooperate on cultural issues. But for years reindeer herders were the only Swedish Sami represented in the Sami

[Aikio: continued on page 11]

Photo above: Cary Mayo, Georgetown, Minnesota and Dennis Halme, Minneapolis, with Pekka Aikio at the BÁIKI / SANA potluck supper at the Nathan Muus house.

THE CRISIS OF THE OCEANS: THE INDIGENOUS RESPONSE

Kurt Seaberg, Báiki

"People had begun to expand their identity beyond their jobs or careers to include their habitat."

Of all the profound mysteries of nature that humans bear witness to, none seems to fire our imagination like the annual mystery of migration - those awesome flocks of geese and swans that blacken the sky, great herds of caribou and reindeer that thunder across the tundra,

*[**Seaberg:** continued on page 10]*

DIAMOND MINING IN SÁPMI: TROUBLE STILL BREWS

Torkel Rasmussen, Min Áigi

"They offered to employ as many local workers as possible and promised that the money used in exploration would wind up in the local communities."

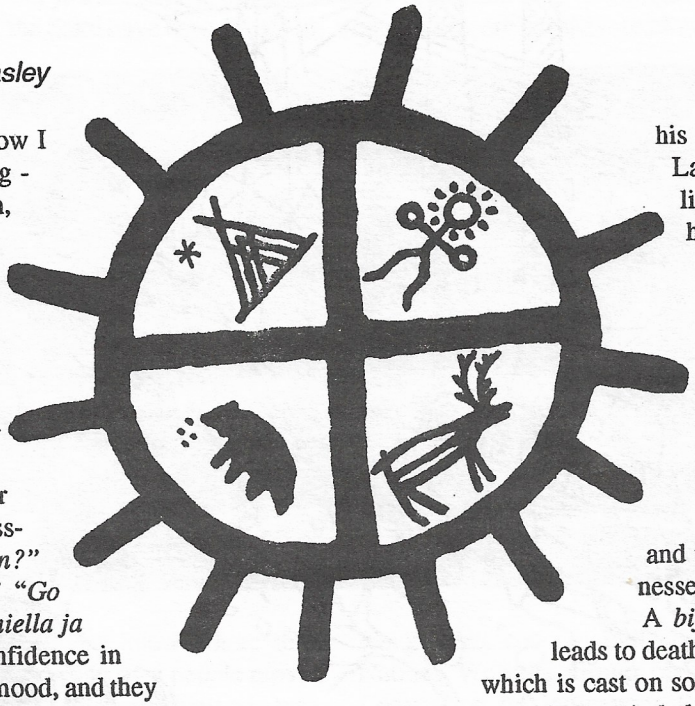
The summer issue of *Báiki* contained an article titled "Environmental Confrontation Brews in Finnmark" about the Rio Tinto Zinc mining company (RTZ). In this article I stated that RTZ had agreed to stop their mining activity

*[**Rasmussen:** continued on page 8]*

illustrated by Kurt Seaberg

SAMI MEDICAL CONCEPTS AND HEALING METHODS

Elina Helander Ph.D.
Illustrated by D'Arcy Allison-Teasley



When I look through my window I see a drugstore. Almost everything - the sun, the river, stones, aspen, birch, rowan, juniper, blueberry, lingonberry, lichen - can be used for some form of healing: Many of these trees and plants were used by my parents and other Sami elders.

People often gathered at my parents' place; some of them were healers. I once asked my mother why one of them, N.G., was successful. "*Maninbat ii livcce buoridan?*" my mother replied. "Why not?" "*Go osko dasa, de buorránii olbmos miella ja dearvvasmuvai.*" "They have confidence in him, which puts them in the right mood, and they get healed!"

Sami curers are still around. While perhaps not so powerful as those in the past, contemporary curers still have an understanding of the basic art of indigenous medicine.

YOU MUST KNOW HOW TO BE SICK

Many Sami believe that if you fear disease you will attract it, and if too much disease comes at one time, the multiple complications and increased stress can lead to death.

Sickness can be seen and heard. It travels the same roads and paths as people. Sickness can appear as a human being, (a woman clothed in black, for example). When this happens it is not a good sign.

The spirits of sickness can also appear as dirty clouds, animals or insects. They whistle, wheeze, bark and cough. These are not be seen by everyone, but, for example, a *noiadi* may see sickness as an insect just when it is leaving the body.

Death also takes on different shapes. Once a man saw two people standing on the opposite shore of a lake and he rowed over to get them. On coming close he saw that they looked sick and nasty and he felt like turning back. The people (who were actually spirits) introduced themselves as "*Varrapalto* disease" and "Sudden Death" and said they were on their way to Norway. After the man took them to his side of the lake, the spirits told him they would spare his life because he had helped them. Later he heard that almost everyone living along a certain Norwegian fjord had died.

VIOLATION OF SOCIAL NORMS

In order to heal someone, a Sami curer is greatly interested in the cause of the illness. The symptoms are signs of deeper underlying issues. While some illnesses are regarded as *dábálas davda* or natural and not fatal, the deities send other illnesses that lead to death.

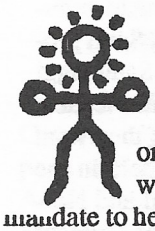
A *bijah davda* is a serious illness that leads to death if not cured. "*Bijah*" means a spell which is cast on someone. In many cases, this type of sickness comes from an imbalance that is caused by the sick person himself. Because health and sickness are closely linked to morality, sickness is often regarded as the result of the violation of social norms. A man may have stolen a couple of reindeer from someone who retaliates by making him sick. The best and perhaps only cure is to restore harmony. The man must give the reindeer back to the owner. Personal honor is therefore crucial with regard to both personal health and the well-being of the culture.

A group of sicknesses called "*bosta*" cause swellings and blisters and come from natural elements such as earth or water. It is important to know the origin of the *bosta* sickness - which soil it came from, for example - because the same soil is needed in the cure. If the skin breaks out in a rash, the soil that caused it is left on the spot for awhile. Then some of the soil is returned to the place it came from. Since the number three is sacred to the Sami, this procedure is repeated three times.

BIRDS ARE MESSENGERS

Sami people pay attention to the behavior of birds because they often serve as messengers between human beings and supernatural powers. Certain times of the year are more precarious than others. In the spring, when birds return from a mythical land the Sami call "*Bárbmu*," they may bring messages of sickness and death. During the spring, a person will often eat "*lodde-bihttá*" ("piece of bird")

bread to ward off misfortune in case they hear a cuckoo's song. The bad omens that the cuckoo may have carried back from *Bárbmu* then lose their influence.



THE TWO SOULS

When an illness is caused by strong spiritual forces, a *noaidi* is consulted. A *noiadi,* or Sami shaman, is a person who has received a spiritual mandate to heal and who is given the spiritual information to go with it. The Sami believe that every person has at least two souls, a body-soul and a free-soul. When a person is asleep or in a trance, the free-soul wanders. It can travel to *jápma-aimo* (the lower world) and be unable to return home. The person hallucinates or goes into a coma. Loss of the free-soul is serious and can lead to death. The *noaidi* who is consulted goes into a deep trance and is guided by his or her guardian and helping spirits. The free-soul of the sick person is found and retrieved. Sometimes the ancestors who live in the lower world will demand sacrifices for its release.

A certain kind of spirit sickness often accompanies a *noiadi*'s initiation. He or she will begin to act strangely, avoiding people, hearing and seeing spirits, becoming weak, etc. The spirits who are trying to convince a person to become a *noiadi* can endanger his or her life.

SAMI NAMES

In old times, it was customary among some Sami to connect names with sickness. The Christian names that were given people as a part of the sacrament of baptism were thought to make people ill, therefore a Sami naming ceremony was arranged after a child had been baptized in the church. Sometimes the spirits would tell the Sami name to a *noiadi* during a ceremony and sometimes the mother would be told the name in a dream. This Sami name "washed away" the Christian name. The child's Sami name was handed down in the family. In connection with the naming ceremony children would also receive a "*namma-guolli*" or guardian spirit.

DUOVLUN

Sami healers sometimes use a *duovlun* or procedure whereby an illness is transferred away by means of a concrete action or thought. The act takes away the disease. For example, a person can place a ring on the skin where there is a painful boil. A piece of burnt wood placed within the ring "presses out" or "burns out" the disease. When the wood is taken away so is the boil. Or a person with a certain number of warts will score a piece of wood the same number of times. The wood is then buried and the person asks that the warts disappear when the wood rots.

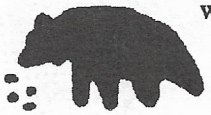
Massage is used to alleviate pains and aches, as is sucking, to rid the body of toxins.

SPELLS

Spells are often used as cures. There must be a strong belief in the command or desire that is uttered as the spell, for it is faith and conviction that gives results. Some spells are direct commands that order the sickness to leave. Other spells do not seem to contain any visible "logic" at all. As we will see, short stories are also used as spells.

ANIMALS

Animal parts are used in healing to build up a sick person's strength and resistance



when they are eaten or touched by him. Reindeer, beaver, frogs, and bears can all be used in healing. For example, if a person suffering from a toothache presses a bear's tooth against the spot, the power coming from the bear will heal the tooth.

HERBS

Many sicknesses can be cured with herbs. This includes itches, asthma, colds, rheumatism, heart disease, headaches, cancer, menstrual problems, gastric ulcer, and nervousness. It should be noted that not all people can tolerate every plant, and not all plants can heal every ailment. The berries of the lingonberry plant, for example, are not good for those suffering with rheumatism.

SOAHKI - BIRCH

Ashes, bark, twigs, leaves and buds all are used. Fresh leaves, rinsed first if possible, are used to dress wounds. The juice that drops from burning birch twigs is a medicine that treats the early stages of cancer. The juice that forms beneath birch bark in early summer not only tastes good but will enhance a person's health.

OLBMO-BORRAN-RÁSSI-BOSKA - ANGELICA

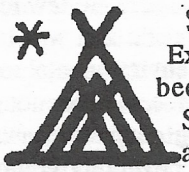
Angelica is a universal medicine. Fresh stalks are eaten as a snack and the dried root is sacred. Chewing the root prevents disease, and the stalk boiled in milk cures stomach problems.

REATKA - JUNIPER

The berries are the most useful part. They can be used to make a tea that cures stomach pains, asthma and lung disease. Boiled blue juniper berries prevent hair loss, and the hair can also be washed in a concoction of juniper twigs and water.

JOÑAT - LINGONBERRY

Tea made from lingonberry leaves is good for rheumatism, and fresh or frozen lingonberries can be used when there is too little stomach acid.



STORYTELLING

Extremely short stories have been used as spells. Storytelling in general has a healing effect. Stories teach people to respect their ancestors, to honor the Sun and the planets and to feel the unity of life. Stories teach the ways of the culture and help each person find his or her place in society. They teach the harmony and balance of the universe that maintains good health. They connect the elements of the upper and lower worlds. In addition, stories teach about the forces of chaos and what will happen if these forces are activated.

Stories are told within the family and when guests are around. Old Sami stories told privately by small groups of people can counteract the strong emotions that lead to accident and disease.

MENTAL ILLNESS

Curers heal not only physical illnesses, but mental ones as well. The cure takes place when the issues leading to imbalance are discussed in small circles of two or three people. Conclusions are based on the belief that the curer has the ability to comprehend the sick person's state of mind and see those things that are hidden from ordinary view.

Elina Helander lives in Ohcejohka, Finland and is a Research Fellow and former director of the Nordic Sami Institute. She is a leader of the international indigenous movement and a frequent contributor to Báiki.

[Rasmussen continued from page 5]

on Sami land until the issue of land and water rights is clarified between Sápmi and the Norwegian government. The man who stopped RTZ was Ole Henrik Magga, the President of the Sámediggi [the Norwegian Sami Parliament], when he personally delivered a protest note to RTZ at their Raitevarri drill site in the wilderness east of Kárásjohka [Karasjok] last May.

I spoke with RTZ officials at a press conference the day they met with President Magga. I learned that they also would be meeting with Pekka Aikio, the President of the Finnish Sami Parliament. RTZ assured him they would start no activity in the Sami areas of Finland either. We all had reason to believe that everything was fine.

But now, a half year later, the situation has changed. There are few reasons to be as optimistic as I was last spring. Indigenous environmental sovereignty rights don't seem to be enough to keep the mining companies away from Sami areas. Two other companies are about to explore in Sápmi.

One company, Australia's Ashton Mining Company, has received permission from Norway's "Bureau of Land Management," the *Statskog's Jorksalgskontor,* without even asking the Sámediggi. However, the other company, Monopros Ltd., a Canadian subsidiary of South African De Beers, did ask. They received the reply that De Beers isn't wanted in Sápmi and that it would be unwise for any company to begin exploration before Sami land and water rights are clarified.

IN THE VERY HEART OF SÁPMI

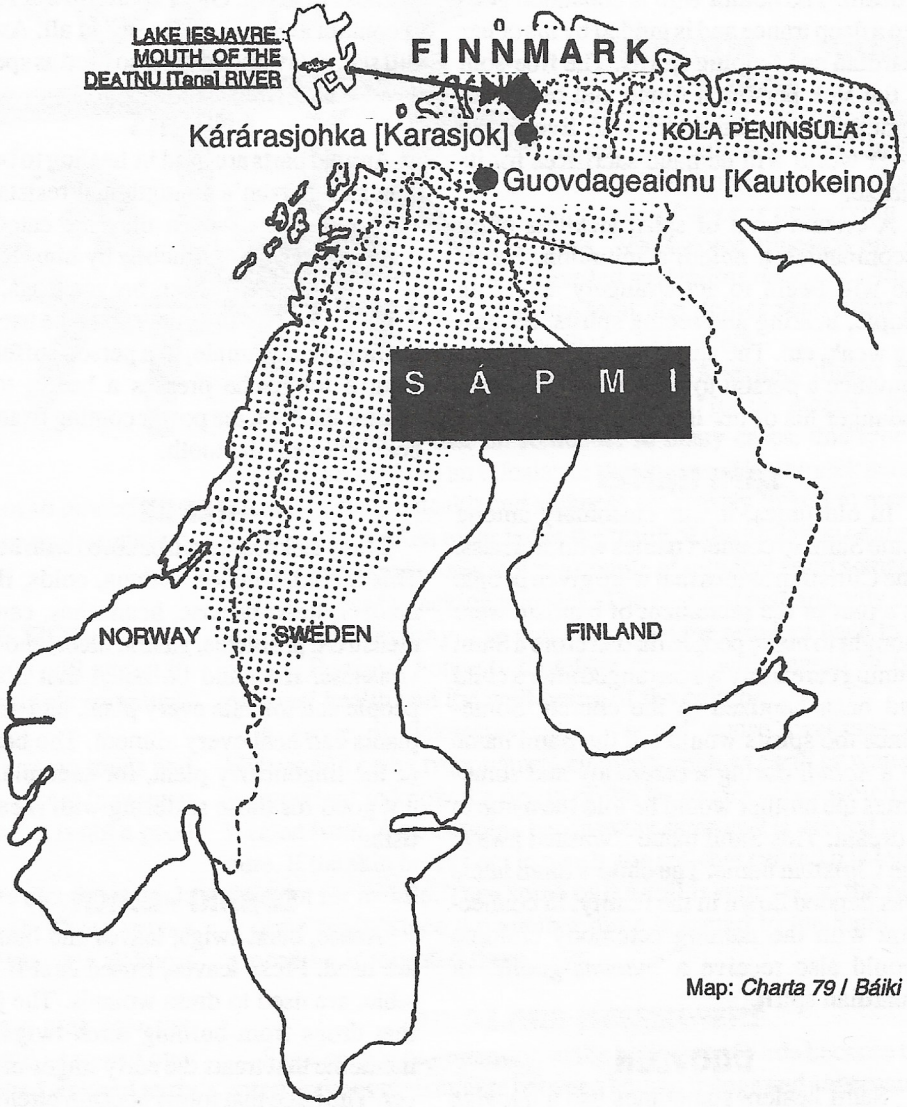
The area these companies are all interested in is called "The Baltic Shield." It runs across Norwegian Finnmark through northern Finland to the easternmost point of the Russian Kola Peninsula. A major discovery has been made in Finland just south of the Sami area and Ashton has not agreed to stay out of Sápmi. In fact, through *Malmikaivos,* a Finnish subsidiary, both Ashton and RTZ are exploring for diamonds in northern and eastern Finland. And there are fourteen places in the main Norwegian Sami area, Kárásjohka and Guovdageaidnu [Kautokeino] counties, where they will expand their operations - even in the very heart of Sápmi - on the banks of Lake Iesjavre from which the famous Deatnu [Tana] River flows! [*See map.*]

Applications are pending and the opinion of the Sámediggi doesn't seem to count. It will take a decision high up in the Norwegian courts. When interviewed, Ashton officials told me straight out that they don't consider Sami land claims a problem. Using the old trick of buying people off, they offered jobs to as many local workers as possible, and promised that most of the money used in exploration would end up in local communities.

"DON'T YOU NEED THE JOBS?"

So people ask, "Why are the Sami against mining? Don't you need the jobs?" President Magga's main argument - and the reason behind Sami protest - is that nobody asked the Sámediggi for permission. In short: Sami leaders want to control the mining if they want it to start. Public meetings held in the major Sami areas of Finland and Norway have raised the special issue of reindeer herding. Mining will absorb reindeer herding land, and supply roads into the wilderness will disturb the reindeer themselves.

In Kárásjohka, the local inhabitants are terrified that the Deatnu River, one of the world's biggest and best salmon



Map: *Charta 79 / Báiki*

[Rasmussen continued on page 22]

AILOHAŠ

VALKEAPÄÄ TO VISIT THE U.S.

The Nordic Center at Augsburg College will host the renowned poet, artist and musician Nils-Aslak Valkeapää, known to the Sami as "Ailohaš." He will be in the Midwest March 6 to 16 as part of the college's 1995 Visiting Writer Program.

Audiences around the world remember Valkeapää as the man who joiked the opening of the 1994 Lillehammer Winter Olympics. He is considered to be one of the foremost spokespersons of the Sami culture.

Highlight of Valkeapää's visit will be a multi-media presentation, "Trekways of the Wind: the Sami Experience," at 7:30 pm on March 9 at Foss Center, Augsburg College, 731 - 21st Avenue South, Minneapolis. The program will feature Sami music, art and photography. Admission to this event is free. During this event Valkeapää will award the Verdandi Prize for Young Writers to the winning entry in a high school competition sponsored by the Nordic Center. Entrants will submit a piece of creative writing based on a seminar about Valkeapää's work.

During the week he will meet members of the local Sami-American community who will hold a potluck supper in his honor to celebrate his visit.

Valkeapää's ten day stay will include workshops, informal discussions, classroom presentations and public appearances in the Twin Cities, as well as at Suomi College, Hancock, Michigan and North Park College, Chicago. The Augsburg Visiting Writer Program is supported by a grant from the Nordic Cultural Fund.

For more information call the Nordic Center, (612) 330-1340 or the *Báiki* office, (612) 722-3844.

NORTH AMERICAN SAMI YOUTH

SAMI PROGRAM AT CLV

Chris Sexton

One could travel the world over to hear languages such as Russian and Chinese, Spanish and French. Or simply visit the world of Concordia Language Villages [CLV] near Bemidji, Minnesota, where speakers of 10 different languages peacefully co-exist.

Each summer, thousands of young people, ages 8 to 18, from all over North America, stay for one, two or four weeks to be immersed in the culture and language of their choice. Upon arrival, villagers "go through customs," choose an ethnic name, exchange their currency, and sign up for activities.

For the past three years, *Sjölunden*, the Swedish Village, has focused more and more attention on Sami issues and activities, especially those involving a greater respect for the environment. Enthusiastic interest in Sami culture has also been shown by *Skogfjorden* and *Salolampi*, the Norwegian and Finnish Villages.

In August, 1994, *Sjölunden* and *Skogfjorden* held a "*Vinter Marknad*," based on the famous Jokkmokk Market held in Sweden every February. Villagers sewed parts of gakti, made block prints of Sami petroglyphs, joiked, tried on Sami hats and boots, looked at books and maps, and learned about the the consequences of the Chernobyl disaster. The *Marknad* closed with a slide presentation by Faith Fjeld with time for questions and comments.

But one Sami day per year isn't enough! Thus, a proposal is now in the works to create a Sami Village which would have two main functions: to act as an environmental education program for the Scandinavian and Russian Villages, and to inspire other villages to focus more attention on indigenous Peoples.

CLV's mission is "to prepare young people for responsible citizenship in a global society." Part of that responsibility is to recognize and respect the importance of native Peoples.

For more information, contact Chris Sexton via *Báiki* (612) 722-3844, or call CLV at 1-800-247-1044 (in MN), or 1-800-222-4750 elsewhere.

Chris Sexton is a Báiki staff artist and writer. As "Mats" he has worked at Sjölunden for three years.

Above: *"Marta" from Skogfjorden makes Sami flags at the CLV Marknad. Keviselie map "Sapmi: Land of Sami People Without Borders," and Marry Somby's book "Solen's Datter" are on table.*
Left: *Author "Mats" in Saami Spirit tee shirt plants forest memorial to reindeer victims of Chernobyl disaster.*

[Seaberg: continued from page 5]

countless birds - all heeding an irresistable strain of music that drives them south each autumn and north again each spring. Yet of all the migratory animals that exist on land and sea, none has bewildered scientists and left us ordinary folk more awe-struck than the salmon, who must travel thousands of miles across oceans to find the right opening that leads them deep into the continent, and overcome unbelievable obstacles, to reach the very same mountain stream bed where they were spawned several years before. Thousands fall victim to fishermen and other predators, are ground up in the turbines of hydroelectric dams or are battered on rocks below waterfalls. Yet by their sheer numbers and an awesome determination nature has assured that thousands more will reach their destination and give birth to a new generation of salmon.

A FRANKENSTEIN MONSTER

Lately, however, the once-mighty salmon have had to contend with man-made obstacles that have resulted in their steady decline. Overfishing, dams that block access to spawning grounds, poor logging practices that leave streams clogged with silt, rivers treated like sewers - all these have nearly eliminated them from the rivers of Europe and North America. The very salmon that have sustained the Sami and the American Indian Peoples for centuries hover on the brink of extinction.

Rather than address the reasons for this decline, the governments of the world try instead to outsmart Mother Nature by replacing natural processes with man-made ones. Today, most of the world's salmon are born in hatcheries, with plastic trays replacing stream beds, from which they are released into the ocean. A few years later, the hatchery-spawned fish, no longer wild and free and bonded to a place, return to the same hatchery to be duly slaughtered. Call it "ocean ranching."

Norway went a step further by pioneering "salmon farming." With this method the fish are never released into the ocean but spend their entire lives in pens, raised on grain like cattle, until they reach a marketable size. Fish farming is now a multi-million dollar industry in Norway, but it appears that another "modern Miracle" may be a Frankenstein monster in disguise. Farmed fish often escape their pens to mingle and interbreed with wild stocks, weakening the genetic strain. Norwegian farmed fish also carry a parasite that the wild salmon are vulnerable to. Entire rivers were recently dosed with chemicals to keep the disease from spreading. Nevertheless, as wild stocks decline, fish farming is gaining in popularity. Nearly every maritime country practices it - except Alaska, where it has been banned.

If this news weren't depressing enough, there's more. What's happening to the salmon is happening to countless other species that live under the waves. Cod, haddock, halibut, tuna, red snapper, shrimp, lobster - all have declined 50 to 80 percent in recent years. Whales, seals, dolphins and seabirds which depend on these fish are being decimated as well.

Modern technology which could be used to solve the crises of the oceans instead is being used to exploit and destroy what remains of life in the seas. Drag nets the size of city buses, plastic drift nets 50 miles long, 10-mile long trawl lines - even spotter planes and satellites - have harvested the ocean so "efficiently" that four of the world's major fisheries are commercially depleted and nine more are in serious decline. Canada has banned all commercial fishing off the Atlantic coast and the U.S. has recently done the same for the Grand Banks off the coast of new England, once the richest fishing ground in the world. Yet while these rich nations jealously guard their own fishing grounds, they continue to fish off the coasts of the poor Third and Fourth World nations, depriving local subsistence-fishing families of food. Much of the fish caught is processed into animal food for hogs - and, believe it or not - fish farms.

A SPIRITUAL CRISIS

Faced with this overwhelming crisis, what should be the indigenous response? Many have called for a worldwide moratorium on commercial fishing and the building of new hydro electric dams until the species recover. As individuals we can demand that our governments put an end to harmful practices such as drift-net fishing and clear-cut logging. We can boycott all products that are gathered or produced in an unsustainable fashion. But these are technical or political solutions to a problem that goes far deeper than this. It is my belief that the crises is a spiritual one, and hence can only be solved by a shift in <u>values</u>, not an improvement in technology. Indigenous people have never "managed" the natural world to fit an industrial framework of ceaseless production. Rather they have organized their lives to mimic the ebb and flow of nature - following the herds of migrating reindeer, waiting patiently for the returning salmon. Many rich and varied cultures of people grew up and revolved around these animals, offering models for us to live by today.

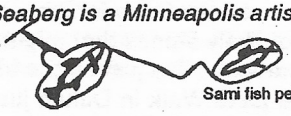
While most of us cannot go back to a nomadic "hunter-gatherer" life-style, we can participate in environmental restoration projects that bring us into a deeper relationship with our place. While researching this paper I came across an extraordinary story about a small community near Cape Mendicino in Northern California that set about the difficult task of restoring a nearly destroyed watershed that most people - including the authorities - had declared hopeless. With little or no help from the government, but armed with faith and a determination that rivaled the salmon they were trying to save, a bunch of local folks and an army of schoolchildren rolled up their shirt sleeves, donned hip-waders, hauled rakes and plastic buckets and began the slow but rewarding task of repairing devastated stream beds where the salmon had been wiped out years before. By directly involving themselves in the recovery of their place, these not-so-extraordinary people gained a new and deeper perception of home - one I would call "indigenous."

Before this, they lived on alienated parcels of land called "private property." Now they - like the salmon - inhabited watersheds: living ecosystems that encompassed mountains, forests, rivers and streams. Like indigenous people everywhere, they began to learn the things they needed to know in

order to live wisely in a particular place. As an added bonus, the salmon, as well as numerous other species that had vanished long before, began to return. But the important transformation - the spiritual recovery of a community - had already taken place. People had begun to expand their identity beyond their jobs and careers to include their habitat.

In ancient times the Sami used features of the lands they inhabited to describe themselves. They were Mountain Samis, Forest Samis, or Sea Samis. In this way they recognized that they were inseparably tied to the land. Perhaps one day, as we begin to re-inhabit our places, the names of cities, states and countries will become irrelevant, and our occupations and political affiliations will cease to matter to our sense of belonging. We will merely say, "I live on a gently rolling prairie through which the Mississippi river flows. Oak trees grow abundantly there," and all will be understood.

Kurt Seaberg is a Minneapolis artist and writer.



Sami fish petroglyph

[Alklo: continued from page 4]

Council.

B: One last question. Have many Sami people heard about Báiki?

A: Of course. Information about *Báiki* has been published in our magazines and newspapers, and Sami people read a lot. Everyone has heard about *Báiki.*

B: What do you think of the proposed bilingual Báiki?

A: It's a wonderful idea. It will improve our linguistic and cultural exchange. I welcome this project.

B: Thank you very much. We're happy that you came to visit.

A: I'm very happy to be here and meet you. You must come and visit us.

Nathan Muus is a member of the Báiki staff.

Nordic Sami Institute logo

AMERICAN GAKTI

Photos: Anita Burbeck-Gould

AMERICAN WARM WEATHER GAKTI

Bertha Burbeck (Moorhead, Minnesota) joins two other gakti designers from the state of Minnesota: Marlene Wisuri, Duluth and Gladys Koski Holmes, Angora. [See "Sami Roots," Issue #11.] ***Above,*** *Bertha models her summer Sami dress: She writes Báiki:*

"I just finished this costume after a full week of steady work! For a summer garment I cut a boat neck, because on hot summer days a person doesn't feel comfortable with fabric tight around the neck. I put the trim on all the pieces that needed it before assembling the dress. It would be difficult to do this after assembly. The belt is made from three-inch belt backing with red felt on top and white felt behind. Buttons are pewter and the trim is pearl beads. The basic pattern for the body of the garment is one piece for the front and one piece for the back plus two sleeves - very basic. I have the exact yardage of fabric needed and I also have cut a master pattern out of Pellon to fit American sizes 14-16-18. I used bright blue broadcloth for this dress and my daughter, Anita Burbeck-Gould, made one from a heavier linen blend. Her design fit closer to the neck and would be better for spring and fall when the weather is cooler. If this design is of interest I have all the pattern pieces, yardage, etc."

Bertha Burbeck
704 North 15th Street
Moorhead, MN 56560-2162
(218) 233-6766

THE JEWISH / SAMI CONNECTION

I am looking for any fellow Sami that have (or were said to have) Jewish lineage in their oral history from the northern area of Scandinavia or Sápmi, even if it was found to be false. There is a strong possibility that many Sami immigrants identified themselves as "Scandinavian Jews" rather than Sami. I would like to compile excerpts from these oral histories for a later *Báiki*. All information will be strictly confidential. Please mail your responses to:

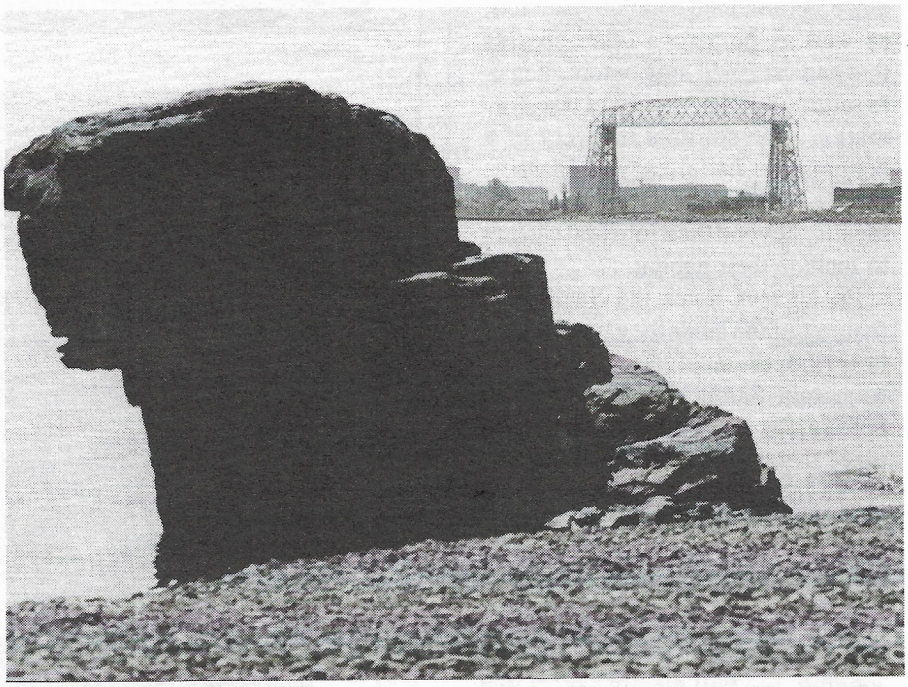
Christopher Pesklo
P.O. Box 13031
Minneapolis, MN 55414

SAMI EXPERIENCE

The wounds of the past were never dealt with, the losses were not grieved, and our identities were swept away in denial. I recently learned that I am part Sami. From some of the accounts I've read about in *Báiki*, my past is starting to come into clearer view. I'm learning to view my heritage with pride and see my family and my past in a new light. My past was shrouded in a cloud that I never understood before, a childhood mired in feelings of victimization, pain, self doubt and hopelessness. The only hope put forth was a fundamentalist form of Christianity, which was supposed to set us free with the hastened ending of the world. That was a pretty bleak outlook for a youth to live with. That was me. Through my involvement with the Sami Association (SANA), I am seeing with increased clarity that my heritage is rich. Learning about the Sami culture has shown me healthy relationship values, personal empowerment, importance of interdependence, sound environmental values and a simple yet comprehensive spiritual base. First, I believe that my growth and connection to others of Sami descent will strengthen me as a person. Second, from the understanding of my Sami roots, I believe I may have a unique connection to Native Americans and other indigenous Peoples that will facilitate our common growth. Third, I believe that each culture has an important contribution to make in healing the world around us.

John Hulkonen
4500 Park Glen Road
Minneapolis, MN 55416

LOOKING FOR A SIEIDDE STONE



Sieidde stones abound in Sápmi and the Sami look upon them as sacred. Such stones have an odd shape and a commanding presence. They don't seem to belong to the landscape. Just where do they come from and are there any such stones in America? Mel Olsen, a Sami-American who lives in Wisconsin, has written about sieidde in *Báiki* # 9. I was intrigued by his article and have been looking for such a stone here in northeastern Minnesota. If we have any residual consciousness left over from our Sami ancestors, we should be able to recognize such stones if we see them.

We know that sometimes a cliff or even a whole mountain could be a sieidde. On my mother's island there was a strange mountain just across the fjord that they called "*Lappeguden*," a Sami deity. And there was a protruding pillar near her home which they called "*prekestolen*," a "church altar," where the children loved to play church. The elders frowned upon the practice and once, when they were playing church, they heard a loud clap of thunder - rare in the far northern latitudes - which frightened them. They ran home and were told that it was a warning from Horagalles, the Sami Thunder Spirit.

I have been looking for a sieidde along the shores of Lake Superior. I have seen a number of likely stones that might qualify. One in particular lies just off the shoreline along the Lake Walk in Duluth just below the Rose Garden. This stone appears to be an outcropping of volcanic rock that juts out into Lake Superior at an angle and seems to point northeast, looking over the lake. Some people see the stone as a head with a mouth that seems to be smiling a wry smile and saying, "What have you done to my lake?" Children love to play on the rock and climb to the top where they sit and look out over the lake. It is also a favorite picnic spot and a good fishing place. I ask people why they choose to sit there and they tell me there is something special about it. One visitor told me he saw a group of five loons swim by the rock, and it is unusual to see five loons in a group. I can't report any miracles except for the miracles of nature. And my sieidde stone has the uncanny ability to turn into an ordinary stone - unless it is looked upon with proper respect and admiration.

Rudy Johnson
709 North 17th Ave. East
Duluth, MN 55812

THE SAMI - ST.OLAF COLLEGE CONNECTION

My grandfather worked rather closely with [B.J.] Muus until he returned to Norway. [See *Báiki* Issue #12, "B.J. and Oline Muus: the Sami-St.Olaf College Connection."] I do wish that [the author] would have shown precisely the Sami connection. Part of the Muus line has its origin in Denmark. The article suggests that Oline also had Sami roots. The Pind family, I believe, lived around Oslo.

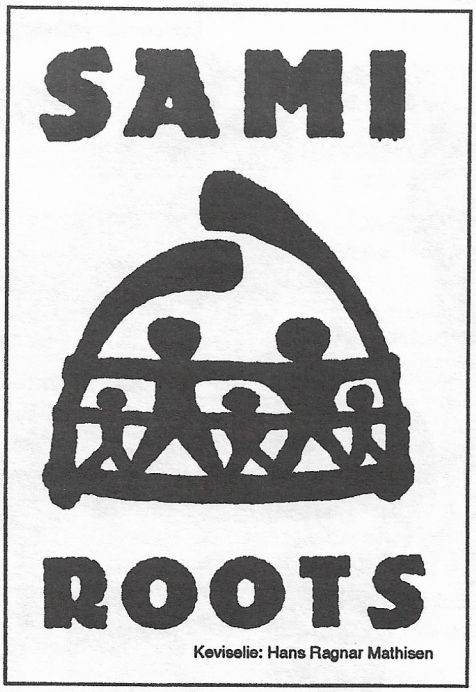
There are some factual errors. [B.J.] Muus travelled a lot, but hardly 6,900 miles in his first year. Muus was not made responsible for all the Norwegian Lutheran churches in Minnesota when he arrived, but he did later become president of the Minnesota District (Norwegian Synod). But there were other synods among the Norwegians. The usual date for the beginning of St. Olaf is 1874 not 1875 as [Muus] has it.

I do not believe Muus ever jumped out a window. But when the Norwegian Synod met to decide whether Muus could continue as a member, he quietly left the meeting, filled his pipe and sat down by the church wall and puffed away as they voted to oust him from the synod. This has been confirmed by Peer Stromme who covered this meeting as a journalist. [B.J.] Muus may have had his passions, but he also had dignity.

[Nathan] Muus is off base when he says that the Anti-Missourians opposed the Missouri Synod "which at the time justified the institution of slavery on biblical grounds." The Anti-Missourian Brotherhood was founded in the late 1880's and led to the formation of the United Lutheran Church in 1891. It is quite true that the slavery issue was a heated one during the 1860's. St. Olaf did not have any particular church affiliation when it was founded. It is true that the Anti-Missourian Brotherhood began to look to St.Olaf as "their" school. [They] opposed the Norwegian Synod, not the Missouri Synod.

If Muus had devoted his article to documenting the Sami connection in the Muus and the Pind families, we would have had an article of high merit. He might still do so. What we get is mainly assertions mixed with historical information that in places is not reliable.

Lloyd Hustvedt
The Norwegian-American Historical Association
St. Olaf College
Northfield, MN 55057



Keviselie: Hans Ragnar Mathisen

Editor's note: *The Ham Muus article in this issue of* Báiki, *pages 20 and 21, verifies the Muus family's Sami connection. The author is the great grandson of B.J. Muus.*

Nathan Muus replies: *The statistics on B.J. Muus' travel are taken from Kathryn Ericson, "Muus vs Muus,"* Minnesota History, *1987. In this article Ericson also states that B.J. Muus was made responsible for all the Norwegian Lutheran churches in Minnesota when he arrived.*

I stand by my family's anecdote that B.J. Muus once jumped from a church window in disgust. My article clearly states that this family story is thought to be true. The incident did not take place at the meeting in which B.J. was ousted from the Synod.

With regard to the founding of St. Olaf College, according to the 1925 college history written by I.F.Grose, St. Olaf did not open until January 8, 1975. However, temporary quarters were acquired in Northfield on December 17, 1874, when the deal was consummated.

The Missouri Synod Lutheran Church did indeed justify slavery on biblical grounds and in the 1860's the Norwegian Lutheran Synod, of which B.J. Muus was a member, refused to take a stand against this position. B.J. was a leader of the faction that wanted the Norwegian Synod to oppose slavery. This faction was not organized as "Anti-Missourian" until the 1880's, as you state, and the challenge came from within the Norwegian Synod itself.

Part of the Muus family does have origins in Denmark. However, the Snåsa branch is a mixed Sami-Norwegian family. The Muus-Slegten i Snaasa, 1642 to 1942 *contains evidence of the Sami presence based on stories, Sami first and last names and photos.*

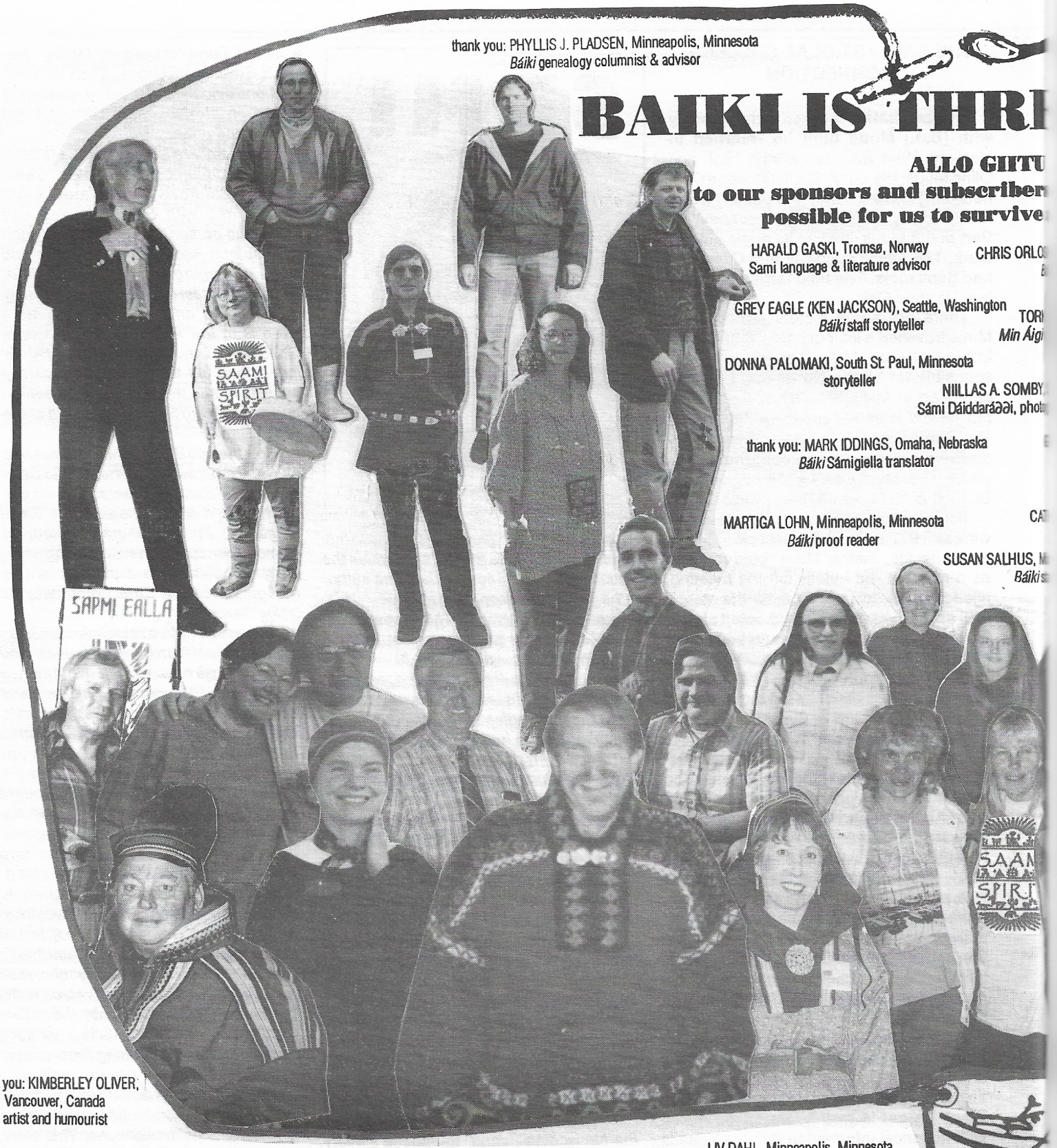
The Sami are a tribal People related to other Circumpolar Peoples. Down through history the Sami have intermarried with Scandinavians and Finns and personal family records such as "Lapland Ancestry" by Rudolph and Solveig Arneng Johnson of Duluth, Minnesota attest to this fact. Sami identity is not based on blood quantum, as it often is in the American Indian world. Government and church records usually ignore and fail to record Sami identity especially with the non-nomadic settled and assimilated Sami living south of the Arctic Circle.

How then do Sami identify themselves as Sami? According to the Nordic Sami Council, a Sami is a person 1) whose mother or father speaks the Sami language, 2) whose grandmother or grandfather spoke the Sami language, or 3) who lives in a Sami way and is recognized by the Sami community as being Sami.

Because of the assimilation policies of the national Nordic governments and in the process of immigration to America during the 19th century, many Sami preferred not to be identified as such. Cultural affiliation took on other forms and this included association with various Lutheran movements.

Regarding Oline Pind, she is thought by our family to be Sami based on the following evidence. First, she openly practised herbal medicine and bloodletting - non-standard, non-accepted procedures with regard to Western medicine. Both are traditional skills of Sami women. Second, in her photographs she "looked Sami." She married into a Sami family of mixed heritage that was deeply involved in the Lutheran Church. The fact that Oline Pind grew up near Oslo is in itself not a reliable indication of being Sami or non-Sami.

The Báiki *article is the first recounting by a Muus family member of the difficult divorce and its implications. This story, and what might be called "related gossip," has circulated for years. It is interesting to note that despite being the founder of St. Olaf, B.J. Muus has had no building on campus named after him.*



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Báiki staff reindeer

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Báiki necklace of carved bone, glass beads & ceramic amulets:
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SAMI ORAL TRADITION:

A TREASURE OF KNOWLEDGE FOR HUMAN SURVIVAL

Kerttu Vuolab

This paper was delivered September 23, 1992 during Vähemmistökielisten Kirjallisuusfestivaalit, *the Festival of Lesser-used Languages and Literature, in Luxembourg. It is reprinted with the kind permission of the author.*

Not long ago I went to a supermarket with my mother. While we stood in line she told me a story:

> *Once upon a time there were two birds, a raven and a Siberian chickadee. The two of them brought a horse and a sledge into the forest in order to take some firewood home. As they began packing the sledge, the raven said, "We must lay these logs on the bottom: LOGS BOTTOM, LOGS BOTTOM, LOGS BOTTOM!"*
>
> *But the chickadee disagreed. "No, the twigs must be placed on the bottom: TWIGS INSTEAD, TWIGS INSTEAD, TWIGS INSTEAD!"*
>
> *The raven gave up and they packed the sledge as the chickadee had ordered - twigs on the bottom and logs on the top.*
>
> *Ohe way home the sledge tipped over. The raven got angry and reminded the chickadee, "I said 'LOGS BOTTOM,' but you didn't agree. You said 'TWIGS INSTEAD.' Next time you must remember 'LOGS BOTTOM' and your load will stay put until you get home!"*

The cashier seemed surprised that anyone would tell such a story in the middle of a supermarket on an ordinary day. But Mother's stories were as natural as a priest with a Bible. She taught us all kinds of things this way ever since I was born.

We start to learn our mother tongue before we are born. Our mother tongue is the chain that binds us to our history. It is our duty to transfer our mother tongue to the next generation, for in this way we guarantee that life will continue. Each ring must be strong for if one ring is not, the whole chain will be weak.

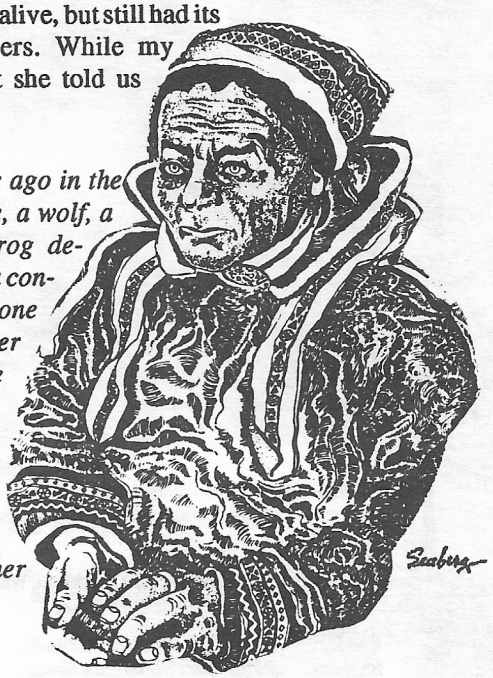
Language is a storehouse that contains information, recipes, and prescriptions on how to survive. My mother tongue is *Sámigiella* - the Sami language. It is a rich language that describes nature and the weather beautifully and accurately. It contains almost 200 words for snow. Each word explains the snow's condition: "Can I ski on it?" " What temperature is it?" " Can I walk on it without sinking?" " Is the snowfall going to change?" " In what direction will it blow?" Perscriptions for survival.

When a language dies, wisdom disappears and today, survival knowledge is needed more than ever. We are running out of oxygen. Pollution and the disappearance of jungles is changing the weather. The conditions of life are becoming worse and worse.

All over the world indigenous people have passed their survival knowledge on to the next generation through oral tradition: telling stories, singing songs (or joiking in our case), reading poems, playing with words, chatting and by telling jokes to each other. Oral history emphasizes love, peace and life. Every mother talks to her child with love, hoping that life will continue in that child. You don't have to read many pages of written history to realize that it emphasizes money, war and death.

Before books written in *Sámigiella* were published, it was often thought that we *Sámit* we had no literature. We had instead a very rich oral tradition. I had no books when I was a child, but I had stories, poems, jokes, fairy tales, myths, joiks, and legends. These were my books and my theater as well. My library was my family, my home and nature. And my grandfather and my mother would tell us stories from morning to night. Events that happened in the barn while we were milking cows, as we were walking up the hill to pick cloudberries, or during the slaughtering of reindeer, were my literature. One day my grandfather came home with a reindeer that was no longer alive, but still had its skin and its antlers. While my mother skinned it she told us this story:

> *A long time ago in the forest a mouse, a wolf, a bear and a frog decided to have a contest. The first one to kill a reindeer would win. The mouse, the wolf and the bear all had bows and arrows. But the frog only had her tongue.*



Drawing: Albin Seaberg

The mouse was the first one to shoot. It was too near the ground and the arrow flew no higher than the reindeer's nails. So the mouse didn't kill the reindeer. My mother was skinning the reindeer's legs and showed us that there between the nails was a gland: "The Arrow of the Mouse." The wolf shot at the reindeer as it ran away. The arrow hit the back of the reindeer, but it still didn't die. My mother separated the place where the muscles made a knot: "The Arrow of the Wolf." Next my mother skinned the head and she showed us that there is a friend in the forehead: "The Arrow of the Bear."

The frog was sitting down and asked "Can I try to kill the reindeer?" The others burst into laughter: "Why you don't even have a bow and arrow!" The frog sat there and suddenly her tongue flew out of her mouth and the reindeer was dead! My mother cut the reindeer heart in two pieces and showed us that right in the middle is a little knot of tendons: "The Arrow of the Frog."

When we were children, oral tradition explained nature and life. Through stories we learned to know animals, birds, fishes, flowers, trees, insects, sunshine, rain, wind, snow, rivers, lakes and the ocean. Listening to these stories we came to know that we belong to nature.

People have asked me, "Why bother to write in *Sámigiella*? So few can read your books." But my duty is to make sure that my ring in the chain of *Sámigiella* is strong. I cannot afford to lose my mother tongue. It is a treasure of knowledge for human survival.

Kerttu Vuolab lives in Outakoski, Finland. She is one of Sápmi's foremost artists and writers.

SAMI ARTS

SEATTLE, WA: "PEOPLE OF THE SUN AND THE WIND" AND "HANDICRAFT OF THE REINDEER PEOPLE"

***Above:** Southern Sami Woman with cradleboard from "The People of the Sun and the Wind." (detail)*

From October 5 through December 31 Seattle's Nordic Heritage Museum served as the first North American location for an excellent joint exhibition that focuses on the history and the handicrafts of the Sami People. Director Marianne Forssblad is to be congratulated on this major *tour de force.* "The People of the Sun and the Wind" was produced by *Ajtte*, the Swedish Mountain and Sami Museum in Jokkmokk. The colorful installation depicts Sami occupations, traditions and thoughts. The handicraft exhibit was produced by *De Samiske Samlin*, Kárásjohkka, Sápmi. The collection features clothing, knives, baskets and tin jewelry. The exhibit is scheduled to be at the University of Alaska, Fairbanks, from January 28 to April 2.

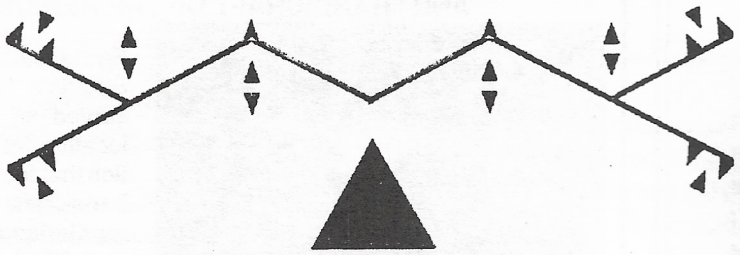
ST. PAUL, MN: "MINNESOTA THROUGH ARTISTS' EYES" GLADYS KOSKI-HOLMES

Gladys Koski-Holmes: "Mending the Earth," acrylic, 1992-93. (detail)

The work of painter Gladys Koski-Holmes, Angora, Minnesota, is being featured at the Minnesota Historical Society. This is the first in a series called "Counterpoints," small one-person exhibits by four contemporary Minnesota artists. "Growing up in this remote rural area where there was no exposure to art in school left me with a burning hunger for visual expression," says Koski-Holmes. "At the age of 41, when the youngest of our five children was 10 years old, I defied the unwritten code of the Iron Range - of what mothers are supposed to do and be - and returned to college." Koski-Holmes' vibrant work includes "Mending the Earth," (see left), a portrait of a woman who is "angel, goddess and Iron Range earth mother all in one." For the artist, the peaceful figure personifies "...the efforts of Range communities to preserve and renew their land." The exhibit will run through March 18, 1995 at the Minnesota Historical Society (level three), 345 Kellogg Blvd. West, St. Paul, MN.

VERDDEVUOHTA

MÁVSSOLAS SÁMI ÁSAHUS



Edmund Gronmø

Dát lea hui áigeguovdii, ahte dat čálus ilbmá otná nummira Báikkis, danne go Amerihka ja Eurohpa sámit leat lihkostuvvan gávdnat geainnut meara rastá boares fuolkevuhtii ja oađđa ustitvuhtii, mas verddevuohta sáhttá fas riegádit dego dolin.

Verddevuođasystemas leat guokte beallálačča, goappašagain leas ávki systemii. Dat lei huksejuvvon ustitvuođa, ja muhtonlágan sosiálalaš ortnega ala. Ovdalis áigge lei goappašagaid birgejupmi verddevuohđa duohken. Go goappašagaid eallin leu nu čatnon verddevuhyii de lei dat hui divrras, dan galgai árvvus atnit ja dikšut. Ii verddevuohta leat dušše boazodoalli ja fásta ássi gaskkas, dat sáhttá maid leahket márkanássi ja boaittobealássi gaskka. muhto dás mun áigon váldit ovdan boažodoalli ja fásta ássi gaskavuođaid.

Verddevuohta vuolgá dološ fuolkevuoda systemas. Dolin, sulli 1700, dalle go buot sámit ledje bivdi álbmot, ovdal go muhtumat álge dápmat gottid ja muhtumat fas bargat eatnamiin, lei fuolkevuohta dalá servodagaid dahje siidaid sosiála ja birgen oktavuođaid vuođđu.

Son gii giđđat čuovvolii gottiid mearragáddái, sus bázii viellja sis-eatnamii, ja dat dáluássi viellja bijai iežas dábmon bohccuid dan johttivielja mielde ja válddii vára su dálvedávviriin dassá go son fas čakčat bođii ruovttoluotta.

Mearragáttis lei johttiviellja ferten fanasveahki oažžut ja su neida lei naitalan ovtta mearragátte ássi bártniin ja dohko son guđii iežas geassedávviriid. Son lei maid váldán mearraverdded gehčču bohccuid.

Dál ledje johttivieljas verddet ja fuolkkit sihke mearragáttis ja sis-eatnamis. Nie sulli lei álgu ovtta mávšolaš oktasašvuhtii ealáhusrájáid badjel mii otne lea belohahkii nohkan.

Dat oktavuohta lei mearraverddii ávkin dan láhkai ahte dál son fitnii valjis bierggu, duljiid ja veahki geasset dálubargguin ja guollebivdduin. Ja boazoverdde fas diđi ahte sus ledje veahkit sihke siseatnamis ja mearragáttis ja ahte jus bohccuiguin manai hejot muhtu jagi de son sáhtii eallenláibbi viežža verddiid ealáhusain. Son lei dego dáhkiduvvon guovtti sajis, sullasaš dáhkádus lei verddevuohta maid daid fásta ássi verddiide, muhto dattege ii nu buorre go boazoverddii.

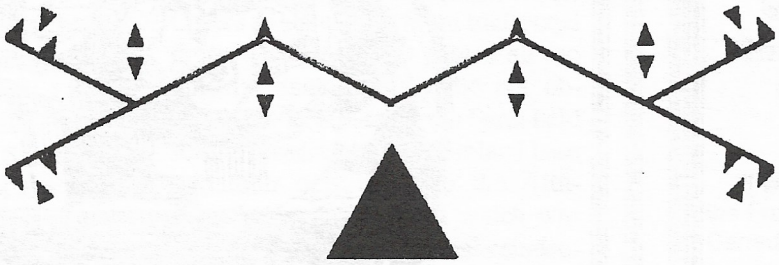
Verddevuohta čanai sápmelaccaid eambbo oktii sihke kultuvrralaš ja olmmošlaš dásis. Dat nannii čearddalaš ieš dovddu, dáža ii bastán nu bahát biđget ja báidnit sámi servodaga. Verddevuohta lei maid giellagáhtten doaibma, erenoamážit mearragáttis. Vaikke dál sámigiella lea viehka rašši riddoguovlluin, de jáhkán mun ahte dáruiduhttin livčči vel garraseabbot čuohčan dohko jus dát oktavuođat eai livčče lean. Das lei maid dat doaibma ahte áddejupmi ja dohkkeheapme nuppi birgejupmái lei olu buoret go otne. Riidut ja gáđašvuohta eai lean nu ollu go dál.

Ovdalis áigges lei maid dábálaš ahte fásta ássiin lei boazoamearka, mearka seamma go verddevuohta manai árbin bulvvas bulvii. Ahte mearka seaillui muitalii ahte dat lei luohttámuš sudno gaskka. Hui dávjá lei maid ahte ristváhnemat ledje verddebeale olbmot ja ahte mánát navdejuvvojedje gáibmin muhtumii. Dat nannii vel eambbo verdde ja fuolkevuođa dovddu.

Mii dat lea sivvan go verddevuohta lea rievdan ja belohahkii nohkan otne? Dasa leat mánga siva, ja dadajat buot vulget das ahte mii leat oađđa materialistálaš máilmmis eallemin ja ahte mii ieža leat mielde daid oktavuođaid goarideamen.

VERDDEVUOHTA

THE SAMI SURVIVAL SYSTEM



Edmund Gronmø

This article appears in this issue of Báiki because American and European Sámit have succeeded in finding paths across the sea to old kinships and new friendships, where verddevuohta might reawaken. Roughly translated, "verddevuohta" means cooperation and interdependence between two parties to assure the survival of both in case one comes upon hard times.

The verddevuohta system involves two people in a mutually beneficial relationship. It is built on friendship, honesty and a common social understanding. In earlier times, the survival of the participants was linked to verddevuohta and since their very lives depended on the system it was highly valued and carefully maintained. Verddevuohta relationships took place between reindeer-herding nomads and settled non nomads and also between persons living in town and persons living in the country.

It grew out of the Sami kinship system that began around 1700, a time when all Samis were fishermen and hunters and had not yet started to tame and herd reindeer or work the land. The Sami kinship system became the foundation of extended family communities known as "siidas."

I will describe a verddevuohta relationship: In the spring, a herder who follows the reindeer to the sea has a brother who stays inland at home. They are verddes, long time friends through thick and thin. The verdde who stays at home has the herder verdde take his reindeer along with the others while he takes care of the nomad brother's winter supplies until he returns in the fall.

The herder has verddes on the coast as well. His daughter is married to someone who lives there and who has a boat he can use.

Verddevuohta is good for the verdde on the coast because he receives reindeer meat and pelts and help in the summer with farm work and fishing. And the reindeer herder knows he has help in two places, both inland and on the coast. If it goes poorly one year with his herd, he still receives his daily bread from the verddevuohtta. So that is how a verddvuohta survival relationship begins and grows into a way of life. While the system also works for the non-nomadic Sami, it works best for the nomadic reindeer Sami.

Verddevuohta binds Sami people together at both the cultural and the personal level. In the past it has strengthened our tribal consciousness so that the dominant Norwegian society has not effected our culture so badly. The system has also protected our language. Today, although the use of Sámigiella is still weak in the coastal areas, I believe that Norwegianization and the use of the Norwegian language would have taken hold there even more strongly without verddevuohta.

Verddevuohta seems to be disappearing today. Why is this happening? There are many reasons. We can say that it comes from living in a materialistic world and that we ourselves contribute to the neglect of the verddevuohta relationships.

We can also say that Sami society has partially embraced the philosophy of progress on which the Western world is built and that money and competition now motivates people. We can say that today's individual is only interested in himself or herself and is not interested in how a neighbor is getting along. Verddevuohta doesn't fit this

[Gronmø continued on page 24.]

Translated from Sámigiella into English by Mark Iddings.
Edited by Faith Fjeld.

Solemn Declaration

World Council of Indigenous Peoples

We, the Indigenous Peoples of the world,
united in this corner of
our Mother the Earth,
in a great assembly of men of wisdom
declare to all nations:

We glory in our proud past:
when the earth was our nurturing mother,
when the night sky formed our common roof,
when Sun and Moon were our parents,
when all were brothers and sisters,
when our great civilizations
grew under the Sun,
when our chiefs and elders
were great leaders,
when justice ruled the Law
and its execution.

Then other people arrived:
thirsting for blood, for gold,
for land and its wealth,
carrying the cross and the sword,
one in each hand,
without knowing or waiting
to learn the ways of our worlds,
they considered us
to be lower than the animals,
they stole our lands from us
and took our lands,
they made slaves of the Sons of the Sun.

However, they have never
been able to eliminate us,
nor to erase the memories of what we were,
because we are
the culture of the earth and the sky,
we are the ancient descent
and we are the millions,
and although our whole universe
may be ravaged,
our People will live on for longer
than even the kingdom of death.

Now, we come from
the four corners of the earth,
we protest before the concert of nations that:
We are the Indigenous Peoples,
we are a People with a consciousness
of culture and race,
on the edge of each country's borders and
marginal to each country's citizenship.

And rising up after centuries of oppression,
evoking the memory
of our indigenous martyrs,
and in homage to
the counsel of our wise elders:

We vow to control again our own destiny
and recover our complete humanity
and pride in being
Indigenous peoples.

Drawing:
Nils-Aslak Valkeapää

WHEN ALL WERE BROTHERS AND SISTERS

Ham Muus

"Muus from Snåsa? Muuses from Snåsa?" The questions were alive with the recognition of my name and the place where my ancestors came from. Did this vibrant and colorfully dressed young Sami man [Nils-Aslak Valkeapää] actually connect with me after a casual introduction? I could hardly believe that possible here - halfway around the world - at Port Alberni, British Columbia. The introduction caused a flurry of interest among the Sami delegates...but I'm ahead of myself.

Let me try to set the stage for what became for me a magical moment, a spiritual affirmation, a bonding with indigenous people that uncovered my own Sami connection.

In the fall of 1975 I was asked by Dr. Loren Halvorson, professor of Church and Society at Luther Theological Seminary, if I would be open to an invitation from the Lutheran World Federation Peace and Justice Office to participate as an observer at two international conferences: one on World Development and Internationalization of Mission in Zurich, Switzerland, and the second, the historic first gathering of the World Council of Indigenous Peoples (WCIP) at Port Alberni, British Columbia. I felt honored to be invited.

Prior to my leaving, I was asked by Native American leaders in Minneapolis if I would represent some of their concerns at the Zurich conference. I was given extensive documentation that identified the abuse and detention of Sarah Bad Heart Bull, the heroic Lakota mother who challenged illegal U.S. government actions surrounding the death of her son Wesley, (the catalyst of the standoff between the U.S. government and the American Indian Movement at Wounded Knee, South Dakota). For two days I met with the staff of Amnesty International in London unfolding the case of Sarah Bad Heart Bull.

After spending the following week at the conference in Zurich, I went on to Copenhagen to meet with Dr. Nils Kleven, the Danish University advocate who initiated the International Working Group for Indigenous Affairs (IWGIA). Dr. Kleven and Jorgen Lissner of the Lutheran World Federation had been instrumental in arranging for two observers at the first WCIP meeting. I was designated as one of those persons.

So there I was, in Port Alberni,

somewhat exhausted from unfamiliar global travel, seated at the breakfast table with a group of people dressed in traditional clothing of which I was completely ignorant.

Yes, indeed I was related to the Muuses from Snåsa, north of *Trondheimsfjord*. No, I had never been to Norway. Yes, I should visit. No, I did not know anything about my own Sami background, about Sami people in general, nor had I heard of the Nordic Sami Council. Nor was I aware that a year earlier, Sami people from across northern Norway, Sweden, Finland - and even Russia - gathered in Snåsa for a council meeting specifically to plan for this historic event involving indigenous people from all around the globe.

That was my introduction, over breakfast, to the incredible delegation from Samiland who literally electrified the WCIP. I remember Nils-Aslak Valkeapää, the gifted Sami artist and poet, as one of the leaders of the delegation. "You look like my cousin," I told him!

Sami concerns regarding human rights and civil justice were eloquently stated by a variety of spokespersons.

There were indigenous delegations large and small from dozens of global communities: Indian nations across North America (Mohawk, Lakota, Pauite, Blackfoot, Ojibwe, Cree, Hopi, Iroquois); Indian People from Ecuador, Columbia, Chiapas; Inuit from Alaska, Greenland and northern Canada; Maori from New Zealand; Aboriginals from Australia; and Sami from their northern homeland. It was an incredible gathering. Simultaneous translation in seven languages, firsthand reports of the systematic genocide of people and the invasion of their land base, workshops given over to documentation of specific governmental and institutional abuse, and through it all, a building of common ground, mutuality and old fashioned friendship.

Every evening throughout the week was given over to celebration and story telling. A potlatch was held, South American drums were heard, traditional native dances were featured. Stories centered on the Earth and Her care, on myths of Creation and renewal, on respect for elders and the yet unborn - on the sacred circles of life. The themes were strangely familiar.

The evening with the Samis was especially dramatic. Nils-Aslak Valkeapää (Ailohaš) was brilliant. There were Sami drums. Joiking was taught to all. Hans Ragnar Mathisen (Elle Hansa) thrilled us with his descriptive stories. Others explained the Sami traditional dress. The long night passed all too quickly. Such festivity did not obscure the deep passion the Sami held for the preservation of their land base and their opposition to the Alta-Kautokeino dam project which was threatening their traditional reindeer territories. In fact, the delegation from Sápmi served as a major contributor in the formation of the WCIP.

Under the skilled leadership of George Manuel (Assiniboine) and Sam Deloria (Lakota), a Solemn Declaration of the Indigenous People of the World was adopted during the closing ceremonies. Each delegation rose to one by one, affirm their commitment to the principles of the Solemn Declaration. [*See left.*] It was a moving culmination to an event laced with emotional and eloquent pleas for justice, peace and freedom.

My consciousness of the interrelatedness of all indigenous Peoples had been marvelously expanded. My ignorance of my own Sami connectedness had been uncovered and my spiritual center had been embraced by generous Sami kinfolk.

Pastor Muus is the founder of the Plymouth Youth Center, Minneapolis and Wilderness Canoe Base, Grand Marais, Minnesota. He is a lifetime walk-along friend in solidarity with the Midwest American Indian community.

[Editor's note: Anja Kitti, a Lule Sami from Inari, Finland was a member of the Sami delegation to Port Alberni. Now living in Toronto, Canada, she is an active participant in North American Sami events.]

WCIP:

"The joik revealed and manifested the connection that exists between all indigenous Peoples."

"I was fortunate to participate in the first meeting of the WCIP in Canada in 1975. It was a great moment, to see and to feel that we had sisters and brothers in every part of the world too. It strengthened our struggle and it boosted our self esteem as an indigenous People.

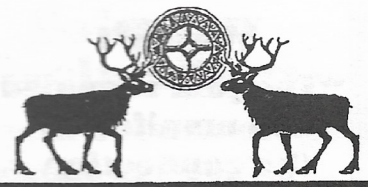
"There is one special incident that has impressed itself on my memory. It was the very first day and all the indigenous people from different parts of the world were learning to know each other. We, the Samis, came from all over Scandinavia, most of us with blond hair and fair complexions. We noticed there were people who were trying to avoid us, as if they were afraid, and we could not figure out why.

"An evening came when it was our turn to tell about ourselves and our Sami culture. Nils-Aslak Valkeapaä was in our group and he went on stage to joik. Something happened! The joik revealed and manifested the connection that exists between all indigenous Peoples. Those who had been avoiding us the previous evening came closer to us and we to them."

Edel Haetta Eriksen

[Editor's note: The above quotation is from Edel Haetta Eriksen's opening statement to "From Generation to Generation - from People to People," a conference held in September 1993 in Guovdageaidnu [Kautokeino, Norway]. Eriksen is one of the driving forces in Sami cultural life. She was Director of the Sami Educational Council from 1976 to 1986 and has been awarded the Order of St. Olav. The quotation is reprinted from Rapport fra konferansen og kulturmønstringa i Kautokeino.]

[Rasmussen continued from page 8]



2ND NORTH AMERICAN
SIIDDASTALLAN
REINDEER FESTIVAL

February 24, 25, 26, 1995
New York Mills, Minnesota

Live reindeer, Sami kota (tent), band weaving, hide preparation, bone carving, photo exhibits, videos, joiking. Friday Feb. 24: focus will be on children's projects and education. Saturday Feb. 25: Sami crafts will be on display and for sale in the Cultural Center. Sunday Feb. 26: there will be a "Laskiainen" with Scandinavian and Finnish music. For housing information and booth space call (218) 385-3339.

Sponsored by the New York Mills Regional Cultural Center in cooperation with BÁIKI, ROBA and SANA.

areas, will be polluted. We are also afraid of losing land we need for hunting, fishing and picking berries.

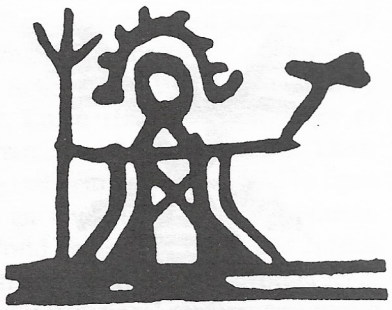
Mining isn't new to Sápmi. The first mines were opened in the South Sami area of Røros [Norway] in the 16th century and today there is mining on the Swedish side in Jiellevarri [Gallivari], Giron [Kiruna] and Girkonjarga. Mining has not been good for Sápmi. It has meant pollution, loss of land and the immigration of other people. It has also meant the loss of Sami unity as well as cultural and linguistic assimilation.

NOT ONLY DIAMONDS

The company that started this "Diamond Rush," isn't interested only in diamonds. When President Magga stopped RTZ at Raitevarri, they were looking for gold and copper; their search for diamonds in Finnmark was almost complete. And although Dorothy Harris of RTZ's London office assured me they weren't also looking for uranium, *Bellona*, the Norwegian environmental group, has found out from the Norwegian Geological Service that there is uranium exactly where RTZ was drilling.

And the latest news is that Ashton has found diamonds in northern Sweden through a subsidiary they don't want to identify in an area they don't want to name.

Torkel Rasmussen lives in Kárásjohka and is a regular contributor to Báiki.



Traditional Sami Drum pictograph: Tiermes the Thunder Spirit.

BAIKI LAG

Mel Olsen

JUNE STEVNE TO FEATURE SAMI GENEALOGY

[Some of our readers may not know about the "bydelags." Báiki *asked Marilyn Somdahl, president of the* Bygdelagenes Fellesråd, *to define the term. A* "bygd," *or"parish," is a rural area in Norway that shares the same customs and language. A* "lag" *is a Norwegian - American cultural heritage group that shares an interest in the same bygd. Somdahl calls the work of the bydelags "a gift to the future."]*

The 1994 Annual Stevne of Nordlandslaget extended an invitation to the Báiki Lag to join them in Superior, Wisconsin June 9 and 10, 1995 at the Days Inn adjacent to Barkers Island. A "stevne" is a conference or "get-together."

ASSISTANCE IN GENEALOGY

The 1995 Annual Stevne will be dedicated to genealogy. Parish records from Nordland, Troms and Finnmark will be available on Microfilm. The sessions on genealogy will commence June 8 when Microreaders will be made available at the Superior Public Library. Tentative plans include joint *Báiki* - Nordlandslaget participation in social events as well as genealogical sessions.

ALL ARE INVITED

A block of motel space will be tentatively held. Flights to the Duluth International Airport can be met. Please let us know if you would like to participate. We also need your program ideas and requests. The spring issue of *Báiki* will contain additional information. Drop a card soon. Write: Mel Olsen, 1800 Grand Ave. Superior, WI 54880.

BAIKI

NEEDS YOUR HELP

We are growing by leaps and bounds. Our volunteers need equipment and materials with which to meet the increasing needs of the Sami community. We'll pick them up, or you drop them off at 3548 14th Ave. South, Minneapolis, MN, 55407.

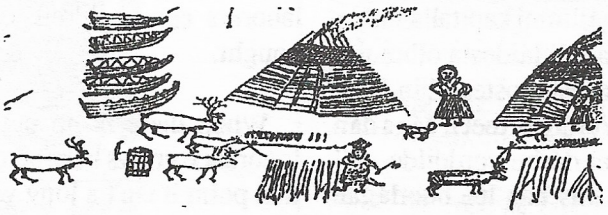
CAN YOU DONATE:

1. A Macintosh computer of any age to team up with our elderly Classic II.
2. Ordinary & Pendaflex file folders & frames for our bulging Sami archives.
3. Paper & envelopes of any quantity to help us answer your letters.
4. Shelving, filing cabinets & drawers to organize our mess.
5. Blank tapes, video cassettes, & a tape recorder.
6. A good office chair or two.

PLEASE CALL:
(612) 722-3844

SAMI GENEALOGY

Edited by Phyllis J. Pladsen



WHERE WE'RE FROM

2. Census records

This column continues the discussion, begun in Báiki #9, about the "paper trail" left by our ancestors. One of the best places to find information about our emigrant ancestors is the census. Almost every country has periodically taken some sort of census of their inhabitants; if your ancestors emigrated to a country other than the U.S. check that country for its census records.

Beginning in 1790, a census has been taken of the U.S. population every 10 years. The most useful for our purposes - looking for emigrants who came toward the end of the 19th century - are the 1880, 1900, 1910 and 1920 censuses. All but a few schedules of the 1890 census were destroyed in a fire; censuses taken after 1920 are not yet available for use by the public. These censuses are indexed, at least partially, making it easier to find the people we're looking for. The 1880 census index covers only those families with children age 10 and under; the 1910 census is indexed for only 21 states; the 1900 and 1920 censuses are completely indexed.

The 1900 census was the best ever taken; it contains more information on each individual than any other. Here is some of the information given for each person: name, address, relationship to head of the household, sex, month and year of birth, age at last birthday, marital status, if married number of years married, number of children born to this marriage, number of children living, places of birth of each individual and of the parents of each individual, citizenship status of those over 21, if foreign-born, year of immigration and number of years in the U.S., occupation and whether the person could read, write or speak English.

The census is arranged by state or territory and then by country. You must know which state your ancestors lived in during the census year in order to use the census. If you aren't certain, you may have to check the census for more than one state. Because there is an index, this is not difficult to do.

The card index for the 1900 census (and 1880, 1910 and 1920) is called the "Soundex." It is so named because names are indexed according to how they sound, rather than how they are spelled. Thus, even if a name is badly misspelled - and they often are! - it is possible to find it in the Soundex. Each name is given a three-digit code; the number is a phonetic sound for the name. You search for the name using this code.

The Soundex card contains some of the information from the census, plus the volume number, enumeration district number, page and line numbers from the original census. It is very important to record this information, for it is what enables you to find the family in the census.

The Soundex and all censuses have been microfilmed and are available in a variety of places. The Mormon Church [LDS] has copies for all the states. These are available from the LDS Family History Library in Salt Lake City, Utah, and at many of the local LDS Family History Libraries across the country. Many state historical and / or genealogical societies have the films for their states. Members of your local genealogical society will be glad to help you find the information you need.

Remember, the censuses are handwritten, so often they can be difficult to read. Not everyone - even back then - learned the Palmer Method! Often the pages are damaged or the ink has faded. The census-taker recorded the information in his book as he went from house to house, or farm to farm. Thus you can also learn who your ancestors' neighbors were. At times this can be important information. If you are having difficulty tracing a family, the neighbors may provide a clue, because often the immigrants settled near others from their home village or town. The neighbors were often cousins or other relatives that you may know little about.

There are many uses for the information you find in the census. Be sure to study each entry carefully so you don't miss anything important. If possible, make a photocopy of the page.

Once you have found your family in the 1900 census, you can also find them in earlier or later censuses and learn more about their lives. Even though those other censuses are not indexed, once you know where your people lived in 1900, you can look for them in the same place in another census. Of course, families often moved, so they weren't always living in the same community 10 years earlier or later. But that is another problem!

Phyllis J. Pladsen teaches classes on genealogy at the American Swedish Institute in Minneapolis and is co-author, with Joseph C. Huber, of "The Swedish Genealogical Dictionary."

[Gronmø continued from page 18]

Sámi servodat lea maid váldán oasi dan ahtanuššanfilosofii man ala oarjemáilmmi kapitalisma lea huksejuvvon, dál lea ruhta ja gilva mii láidesta olbmuid. Otná olmmoš lea šaddan hui "dušše iešberošteaddjin," son ii beroš movt siidaguoibmi birge. Verddeortnet ii čága dán ođđa eallinvuohkái ja iige mis leat dárbu verddiide, mii han sáhttit bálkáhit reaŋggaid ja mis han lea buotlágan mášiinnat ja eará veahkkeneavvut.

Go ii leat šat duođalaš dárbu nubbái de ealáhusaid ja olbmuid gaskii šaddá amasvuohta ja diehtemeahttunvuohta, ja das ii leat guhkki gáđašvuhtii, čeavláivuhtii ja riiduidde.

Árbevirolaš ealáhusat leat vásihan viiddis nuppástuakksaid, tehknihkalaš neavuvid nugo may skotherat, biillat, traktorat, telefuvdnat j.n.v. leat dagahan ahte olmmoš lea gáidan eambbo ja eambbo eret ealáhusaid vuođus. Mášiinnat gal leat beastán olbmo lossa rumašlaš barggus muhto dat lead maid dolvon olbmuid dákkár eahpehumana dillái ahte das ii leat beroštupmi olmmošlaš oktavuođaid dikšut.

Lotnolasealáhusat leat nohkan go eallinvuogit leat rievdan ja eará gilvaleaddji ealáhusat árbevirolaš luonddugeavaheapmái leat riegádan, nugo mat turisma, ruvkebárggut j.n.v. Dat ja dat ahte eatnamat leat gáržon ja olbmot laskan dagahit riiduid ealáhusaid gaskii.

Fásta ássiid boazomearka lei okta mearka ahte verddevuohta lei heakkas, otne lea fásta ássiid mearkavuoigatvuohta lága veagal eret váldon. Boazodoalloláhka leas nuppiin sániin bilidan ovtta oasi sámi kultuvrra árbbis mii dološ rájes lea doallan sámi álbmoga čoahkis. Ii dat leat dušše verddeortnega bilideamen muhto maiddái sámi fuolkevuođa dovddu, Norgga lága ja norgelaččaid fuolkevuohđa áddejupmi ii mana guhkkeleabbui go vilbeale ja oarpmeale dássái.

Dat ahte otná boažosápmelaččat leat maid šaddan seamma fásta ássit go dálonat dagaha ahte ovdalis verddiid doibmii ii leat šat atnu.

Odne lea gal soapmásiid gaskkas ain muhtonlágan verddevuohta, muhto dat lea garra geahččalemiid siste. Mun balan ahte dat dološ árbevirolaš verddeortnet oalát nohká ja dat mii vel báhcá lea gáržžeduvvon fuolkevuođa dovdu.

new life-style nor is there any need for verddes, since laborers can be hired and machinery and tools can be bought.

When there is no need for others, estrangement and ignorance grows between people and their traditions. From that point it isn't a long way to jealousy, pride and strife.

Today traditional Sami occupations are going through changes. Technical equipment - snowmobiles, automobiles, tractors, telephones, etc. - cause people to become more and more distant form their cultural foundations. While machines save man from hard physical work, inhuman situations are created where there is no loner any interest in taking care of human relationships.

Our traditional Sami community-based economy ends when life-styles change and occupations that compete with traditional land use come in, such as tourism, mining, etc. The land is depleted while producing conflict between two ways of life.

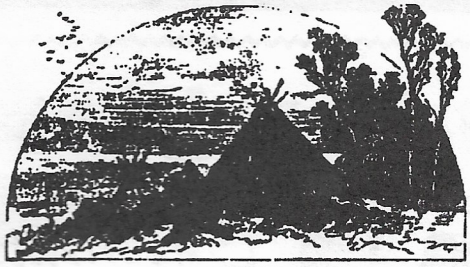
The right of reindeer Sami who are no longer nomads to register their reindeer marks has always been an indicator that verddevuohta is alive. But today that right has been taken away by the Reindeer Husbandry Law. This has threatened a tradition that has united the Sami people for a very long time. It has disrupted the verdde structure and the feeling of the extended-family kinship while to Norwegians, kinship goes no farther than the level of cousins. Thus the non-nomadic reindeer Samis become the same settled people as the ordinary farmers and landowners, with no need for the verdde relationships of before.

While verddevuohta still exists today, the tradition is under great duress. I feel that this ancient structure will disappear completely. All that will remain will be an oppressed longing for the extended family.

Edmund Gronmø is affiliated with NRK Sámi Radio in Kárásajohka [Karasjok, Norway].

Mark Iddings lives and works in Omaha, Nebraska.

BÁIKI OUTREACH



SAMI VILLAGE '94

AT NORSK HØSTFEST

The Sami Village was a popular attraction at the Norsk Høstfest [Norwegian Fall Festival] in Minot, North Dakota, October 11-15, 1994. Sponsored jointly by *Báiki*, the Reindeer Owners and Breeders Association (ROBA), and the Sami Association of North America (SANA), the Sami Village was located in Copenhagen Hall. Vendors sold Sami crafts, reindeer meat sandwiches, tee shirts, Sami jewelry, Sami-inspired clothing, Sami calendars, petroglyph rock carvings and Sami books, cassettes and CD's. The focal point of the Village was a kota (curved-pole Sami tent) built by Charlie Mayo of Georgetown, Minnesota. It quickly became known as "The Dakota Kota." The Dakota Kota and the Sami Village earned a blue ribbon from the Høstfest committee.

Participants in the Sami Village '94 at Høstfest (left to right): **Front row:** *Susan Gunness Myers, Maple Grove, MN, SANA president; Cari Mayo, Georgetown, MN, cultural exhibit; Sher Elkin, Ottertail, MN, batik artist.* **Middle row:** *Lloyd Binder, Inuvik, NWT, Canada, joiker; Elli Sundholm Scheib, Finland, MN, Reindeer Owners and Breeders (ROBA); Barbara Esko Tan, Minneapolis,* Báiki *staff and Sami Marketplace; Nathan Muus, Minneapolis, MN,* Báiki *staff, rock carvings, reindeer tee shirts; Anja Kitti, Toronto, ONT, Canada, cultural exhibit; Faith Fjeld, Minneapolis, MN,* Báiki *editor, holding blue ribbon; Elizabeth Lee, Stillwater, MN, cultural exhibit; Cindy Linda, New York Mills, MN, silversmith;* **Back row:** *Kurt Seaberg, Minneapolis, MN,* Báiki *staff, Saami Spirit calendar, Sami art; Tom Scheib, Finland, MN, ROBA.* **Not shown:** *Inge and Lars Hallgren, Lakeland, FL, importers of Sami* duoddji*; Charlie Mayo, Georgetown, MN, designer and builder of the "Dakota Kota;" Chris Sexton, Minneapolis, MN,* Báiki *staff, designer of the "Sami Village" banner.*

We invite you to join

the

Sámi Association of North America

What have we been doing?

Making history has kept us quite busy.

The Sámi Association of North America is growing. Founded in July, we already have established ties between Sámi throughout North America and Sámi in Sápmi.

We have been granted three observer seats on the Saami Council. This is historic. It is the first time an indigenous people has recognized descendents separated by distance into the political life of the people. This relationship allows us to attend the Council meetings and bring current news to our members. It also allows us to create educational materials for schools, organizations, and SANA members. Further, we are finding ways for North American Sámi people to help those in Sápmi.

SAMI ASSOCIATION OF NORTH AMERICA

We have big plans!

In this Holiday season we are giving thanks for our amazing progress and making plans for the exciting years ahead. Look for an announcement in January about the Second Annual Siidastallan (Reindeer Festival)
So much is in the works ...

We are seeking underwriting for our educational programs and for our continued growth. We are also working on ways to encourage travel between the U.S. and Sápmi. We are assisting the Sámi in their economic development efforts. In short, SANA is very busy and has great plans.

We invite you to join us on our path of discovery.

Membership in SANA includes complimentary copies of Baiki as they are published, a one-year SANA newsletter subscription, discounts on Sámi goods as they become available through SANA, discounts on admission to SANA events, and valuable cultural information about the Sámi people.

The Sámi Association of North America
PO Box 18715, Minneapolis, MN 55418 USA
612-424-0882 / 612-424-0929 fax
Internet: smyers@nh.cc.mn.us
America Online: PHILOBIB

Please mail this form (or a copy) to us along with your check made payable to SANA.

Name: _____

Address: _____

_____ Country/Postal Code: _____

Voice Phone: _____ Fax Phone: _____

E-Mail Address: _____

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

____ individual, 1 year US $30.00
____ family, 1 year US $40.00
____ student/senior, 1 year US $25.00

( ) I would like to volunteer with SANA.

This information is required for membership:

____ I am of Sámi heritage. My family name(s) are:

____ I feel I am of Sámi heritage and am trying to trace my family roots.

____ I am interested in Sámi culture.

We thank you and welcome you to our SANA Siida!

Drawing: "MY "SAMI" SELF LEARNING TO ICE-SKATE," Kimberley Oliver, Vancouver, British Columbia.

BAIKI
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