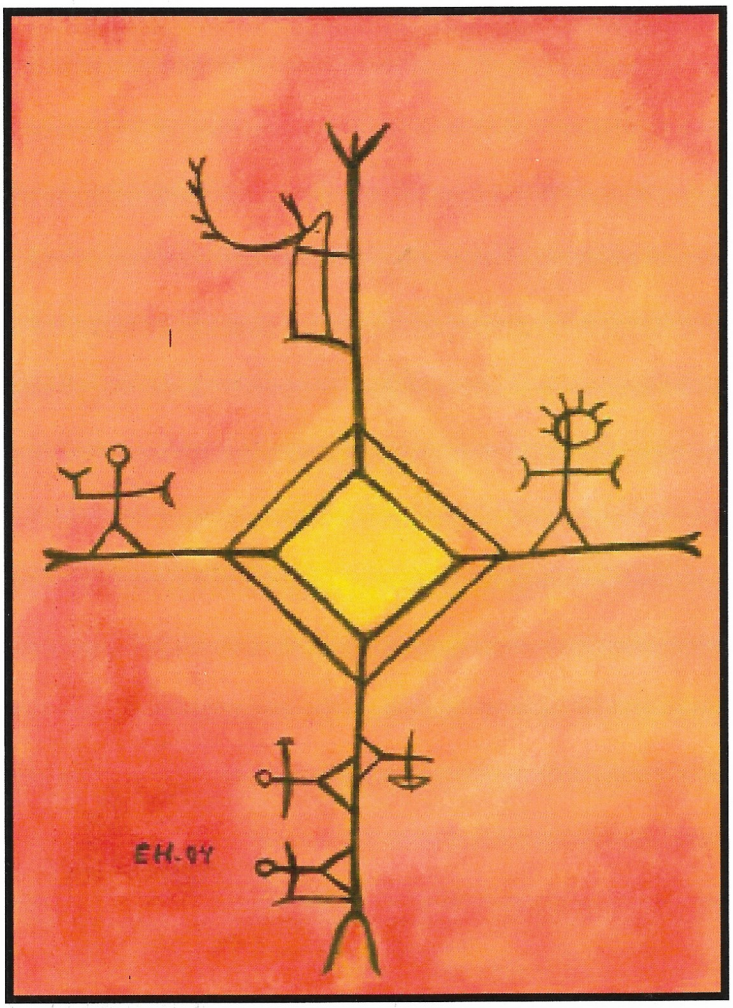
BAIKI

THE INTERNATIONAL SÁMI JOURNAL

Issue #29 Winter 2008



Elina Helander-Renvall,"Beaivvás," 2004

DECOLONIZING NATURE

• ***Elina Helander-Renvall:*** *Sami Traditional Ecological Knowledge and Climate Change Observations* • ***Tom Goldtooth:*** *In a Native Way* • ***Bård Berg:*** *Remapping Sápmi* • ***Ebba Olofsson:*** *Indigenous Spirituality Local and Global* • ***Petra Valentová:*** *Searching for a Sami Cookbook and much, much more*

IN THIS *BÁIKI*

Báiki: the International Sámi Journal
a project of the non-profit
Center for Environmental Economic Development (CEED)

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Thanks to Ruthanne Cecil, Birte Horn-Hansen and Elaine Rasmus.

WHO ARE THE SÁMI AND WHAT IS *BÁIKI*?

THE BÁIKI LOGO

MAP OF THE SÁMI AREA TODAY

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

The *Báiki* logo was designed by faith fjeld, *Báiki*'s founding editor and publisher, using pictographs from Sámi Drums. The reindeer symbolizes subsistence, the *lavvus* [Sámi dwellings] symbolize the extended family, the mountain behind symbolizes spirituality, and the *njalla* [storage shed] symbolizes traditional knowledge kept for future generations.

The "Sámi" [sah-mee] — also spelled "Saami" or "Sami" — are the Indigenous People of Norway, Sweden, Finland and the Russian Kola Peninsula. The Sámi area in the North is called "Sápmi" [sahp-mee], and in the South "Åarjel Saemieh" [war-yel sah-mee-eh]. The nine Sámi languages are related to the Samoyedic, Uralic and Altaic language groups. There are about 80,000 Sámi People living in the Nordic countries. It is estimated that there may also be at least 30,000 people living in North America who have Sámi ancestry. Some are the descendants of the reindeer herders who came to Alaska and Canada in the late 1800s and early 1900s, and some are the descendants of Sámi immigrants who settled in the Midwest, the Upper Michigan Peninsula, the Pacific Northwest and parts of Canada during the same period.

The Sámi refer to their spiritual belief system as "the Nature Religion." Sámi society has traditionally been organized into *siidas* or *samebys* — semi-nomadic extended families who hunt, fish, farm and harvest together according to Nature's subsistence cycles. This worldview and way of life is still a part of Sámi society wherever possible.

The history of Sápmi and Åarjel Saemieh parallels that of the world's other Indigenous Peoples. Colonization and genocide began in the Middle Ages after contact with European missionaries. Sami areas were divided by national borders. and Sámi children were removed from their families and placed in boarding schools where they were taught to think and act like the colonizers. Conversion by the church and assimilation by the state set the stage for the abuse of the Sami natural resources.

"Báiki" [bye-h'kee] is the nomadic reindeer-herding society's word for the cultural identity that survives when people move from one place to another. *Báiki: the International Sámi Journal* grew out of the search for Sámi connections world wide by people in North America. After its appearance in 1991 the Sámi presence in North America was finally acknowledged.

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

BÁIKI EDITORIAL PAGE

OUR SPIRITUAL RELATIONSHIP WITH NATURE

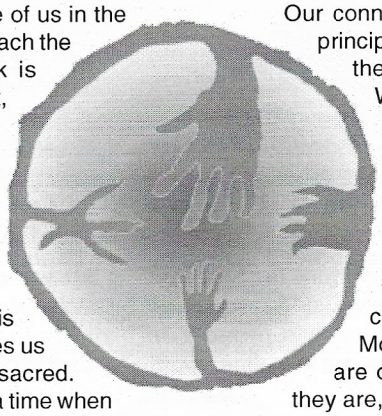
"Sami culture is a specialty, a way of surviving in the Arctic climate, a part of this environment. Our philosophy is based on living in such a way that we are constantly in harmony with Nature. We have to show respect for mountains and climate, thunder, wind, fog, sun and rain. With this philosophy of life, setting up lasting memorials to ourselves has been irrelevant."

— Nils-Aslak Valkeapää, *Greetings from Lapland*

In 2007 Báiki made two more of its nomadic migrations. Last spring we moved north from Anchorage to Nome and this fall we moved east from Nome to Fairbanks. These moves, and our previous ones in the Midwest and the West Coast, have been made in order to find out what happened to the Indigenous Sami People who came to North America. When we, their descendants, meet each other we soon discover that wherever we live, we have formed close relationships with the Native American, Alaska Native and First Nations communities. We share in our hearts a spiritual relationship with Nature. Some have been taught this by their Sami grandparents, but others have learned this from the traditional Native Elders and Indigenous leaders in North America. In this issue we begin a series of these teachings. The following editorial is by Tom Goldtooth (Mdewakanton Dakota / Dine), director of the Indigenous Environmental Network.

TOM GOLDTOOTH: IN THE NATIVE WAY

Spirituality plays a very important role in the work our Network does in environmental protection. It frames who we are. As Native people, we are the land and the land is us. Those of us in the environmental justice movement have started to teach the larger environmental movement that our work is spiritual and when we talk about the environment, we are talking about sacred elements. Air is a gift from the Creator. From the day that we take that first gasp it's the life giver and some day that breath of life is going to leave our body and thus complete its cycle. Water is a sacred element. We need water to sustain us and the water that flows through the veins of our Mother Earth connects all life throughout the world. Earth itself is also one of the sacred elements. The sun that gives us warmth and understanding is fire and fire is very sacred.



The prophecies of our various tribes talk about a time when technology and development will be so far out of balance that it may affect the future of our planet. The Six Nations in the eastern Great Lakes have prophecies that the trees will die from the top down and that's happening. Glaciers in the Andes are receding. Thinning ice in Alaska is affecting the subsistence culture of the Alaska Natives. Climate change and global warming are impacting our people.

Our Elders talk about the spiritual battle that's been going on. Industrialization has always wanted to control the land, control the people. Globalization places no value on people, no value on religious and spiritual principles, no value on the protection of the Commons. Spiritual values tie us to the importance of protecting the Mother Earth, the plants, and all animate and inanimate things. When we lose that understanding, industrial development and globalization can create a system of corporate ownership that places itself above the importance of plants, living things, and humans.

In Europe the crusades and the Inquisition did away with Earth-based religions. Industrialization further killed off the European tribes, their identity and their traditional forms of governance, replaced them with kingdoms and made the people peasants. They lost their connections to the land and who they were.

It's very important to carry on our traditions as Native Peoples so that our children know who they are and identify with the sacredness of our Mother Earth. Acculturation and assimilation, which are the products of colonization, have been very effective. As Native peoples, we're trying to hang on to our languages so we can practice our ceremonies and learn about our sacred areas. Western forms of development have gradually destroyed many of those sacred places. The Elders tell us that today we're a tribal society of givers living in a non-tribal society of takers. They say, "Go and do what you can to talk to people; try to educate them about these things."

As a practitioner of our traditional ways, I've been taught to put prayer first — to put the Sacred Pipe first. These teachings provide me with the discipline to put the Creator first in everything I do. When I put prayer aside for paperwork or politics I get into trouble. I was taught that we're given a mind and a heart and when we use the mind too much we get out of balance. In our traditional societies, the political leaders maintained a balance with the spiritual leaders of the village and the tribes had clan mothers.

Our connection to the sacredness of the female creative principle of Mother Earth means a lot. Mother Earth is the sacred creative principle that allows life to go on. We're taught to take care of the Mother Earth and to take care of our women in the same way that we take care of the Earth. When we lose that understanding, that's when we get into trouble as men. Men have big egos and can easily lead religions and societies into war. I believe that men must find out what their role is in the modern world. Women still carry the children, still have connections to the Earth and the powers of the Moon. But a lot of men — no matter what race — are out of balance and are searching to find out who they are, which brings us back to the work that we do with the environment. When I talk to white environmentalists about the importance of the spiritual aspects of their work, the women seem to have an understanding, but the men do not. Very often, the closest the non-Natives can come to an understanding about the sacredness of the Earth is the concept of "stewardship," which is good but still has ownership attached to it — but we can work with stewardship as a beginning.

Our prophecies say that the time will come when the younger brother and the younger sister who have come across the ocean will start to look towards the Native peoples for direction. In my younger years, I was very resistant to white people coming into our lands and into our ceremonies. My youth led me into Native activism—what we called "Red Power." I was one of the foot soldiers demanding the recognition of our treaty rights with my fists in the air demanding justice. I talked to my grandmother and she said, "You've got a lot of anger in you. What's wrong?" So I told her about the people being killed. She said, "You need to go into ceremony."

(**GOLDTOOTH** *continued on page 13*

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The NANA Logo on this page, and in color on our back cover, was designed by Hans Ragnar Mathisen (Keviselie). It expresses the theme of the International Festivals of Indigenous Culture that he organized in Tromsø, Norway. He has kindly given us permission to use it.

SAAMI CONNECTIONS

"Seeking My Roots"
woodblock print: Hans Ragnar Mathisen

INTERGENERATIONAL TRAUMA

Yesterday I received the new *Báiki* and read it from cover to cover. Liz Carlson's article about intergenerational trauma touched a chord within me. Like Liz, I am also of Swedish, Sami and German descent. I was an adult before my Swedish grandmother told me that her father was "a Black Swede from way up north in Lapland." If I had not subsequently heard Faith Fjeld give a presentation in Duluth about Samis, this statement from my grandmother would have had little significance.

I wonder how much this genetic heritage haunts our hearts and souls? Even though this is only a part of my ethnic heritage, it seems to run deep, affecting my choices and preferences in life — an undercurrent of longing for a closer connection to nature, to forests and to animals. I was always drawn to Native American cultures and to northern locales, and had recurring dreams about trying to get as far north as possible!

The knowledge of Sami ancestry has also enabled me to understand some of my relatives. Liz sheds light on the alcoholism of some of those relatives who may not have been aware of their Sami roots, but who didn't fit into the dominant culture either. Thank you so much for a wonderful publication that gives me some insight into who I am!

Barbara Eckels
Kalispell, Montana
<barb@guitarmusicman.com>

NICHOLAI'S FORTUNE

Thank you for another beautiful issue of *Báiki*. The article on intergenerational trauma has given me more to think about. My husband's parents were Jewish immigrants from the Ukraine, and Philip, my son, has had his bar mitzvah. I am happy to see this issue addressed in *Báiki*.

I read *Nikolai's Fortune* last summer. My mother remembers Solveig Torvik as a journalist at the *Seattle Post Intelligencer/Times*. I, too, cringe at my furniture and all of the "stuff" stashed in the attic. Since we came back from Tromsø, it is on my list to throw out as much stuff as I can. The stuff overwhelms me. My great-grandmother Eva Brita was widowed with two children in north Finland and managed to journey to the coast near Alta, where she eventually married my great-grandfather and had many more children. Reading *Nicholai's Fortune* helped me imagine how my great-grandmother's life might have been.

Jenet Sipress
Medford, Oregon
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TOUCHING THE HEARTS

I wish more folks who are not Saami would read *Báiki*. *Báiki* is the best! There is so much I want to absorb. I read one article and put it down until I've had time to sort out my thoughts before going on to the next. I was especially prompted to write after reading "Finding the Home Within Us."

Much of the hatred of other humans is fueled to distract and confuse so that those with greed on their minds can profit from the confusion; and the educational systems are not designed to help folks think. I wanted to be a teacher, but was not afforded that opportunity in Denver during pre-civil rights days. I do what little I can through my activism in the arts and I am consequently penalized financially for being multi-cultural. The true intellectuals who understand history are unfortunately not in positions where they can be widely heard and when they are, they are quickly knocked down. So they grow tired and write books which no one reads. Maybe you should suggest that your subscribers sponsor subscriptions as gifts of love to their friends.

Lucy Walker
Denver, Colorado
<flowbylynne@netzero.net>

Editor's note: *Lucy Walker is the president and executive director of Denver's EDEN Theatrical Workshop. This September marked the 45th anniversary of this multi-cultural group that "touches the heARTS," as their motto proclaims. Lucy and I met in Denver in 1967 when she was conducting fair housing workshops. We have been close friends ever since. I honor Lucy for her life of great beauty and for her stubborn refusal to give up!*
— faith fjeld

CLANS AND SIIDAS

It's interesting that from the very beginning *Báiki* had letters from many people interested to know more, find out about their Sami ancestry.

My own background is Scottish — likely Norse from way back because of the Viking invasions of the Hebrides. The Scots are in general extremely race conscious, first of all, I think, because of the clan system which emphasizes family inter-relationships, and secondly because of the hostility of the English which forced us to think of ourselves as being together against them.

It seems to me that the siida is something like the clan, the major difference being the hostility of the far north environment. Only a small number of people could be supported in a certain space and they needed a lot of territory around them to provide enough food to live on. This in itself would mean that they would feel the need to be part of a whole, and they didn't have to look very far to find a hostile race that was taking an interest in their land.

Ruth Tolmie MacKenzie
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<ruth@kentolmie.com>

SAAMI CONNECTIONS

"THE BOYS:" SAIVO AND ARVA

The summer of 2005 my husband Steven and I retired to our wilderness home in the Superior National Forest of northern Minnesota after many years of working in special education. We planned for this very important change in our life for a long time. We decided we wanted to spend our time exploring elements of our joint cultural backgrounds which are Sami, Métis and Swedish — with a major emphasis on the arts, woodworking and *duodji*.

These first few years have been spent honing our lifestyle into living simply and close to the seasonal rhythms of the woods. We heat and cook with woodstoves, carry all our water from the river and venture bravely to the outhouse in the winter. All much different from the luxuries of the big city.

Additionally, we have with us our good friends, Saivo and Arva — two male steers who came to us in their first year. We work with them daily, helping them to expand their behavior beyond their strong instinct to flee from anything unfamiliar, and to trust and find comfort in being close to people. All those years in special education are still being put to use.

"The boys," as we call them, have added such a pleasurable dimension to our life in the woods. They are fun, and good teachers for us as well. They love the snow and prefer to sleep in snowdrifts in the winter instead of in the barn. They compete with each other for attention and are very proud of their fully-grown antlers at the end of summer.

We are happy living in the woods. We walked into our new life and never looked back.

Susan Dahlstrom
Finland, Minnesota
<ssdahlstorm@starband.net>

THE SAMI FLAG

I love the Sami journal and know how hard you all are working to put it together and share your heritage. I first saw the Sami flag on my 2005 trip to Norway and I took a picture of it flying on a pole in reindeer country. It was June and we saw no reindeer, but we did stop where there were Sami sod huts. As a *Báiki* sponsor, I will be pleased to display the Sami flag. I am of Norwegian descent from Gran, Hadeland, Norway. Thanks again.

Doris Kornfeld
Williams, Iowa
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Editor's note: *Doris, thank you so much for your subscription renewal and sponsorship of eight* Báikis*! That is a record! We thank all of our subscribers and sponsors for their ongoing support down through the years.*

http://forces.si.edu/arctic

IPY ARCTIC GLOBAL WARMING WEBSITE

"The Arctic: A Friend Acting Strangely," a website from the Smithsonian National Museum of Natural History (NMNH), puts a human face on warming in the Arctic by exploring changes that have been observed and documented by scientists and polar residents alike.

The website is a nexus for information about the Arctic and includes compelling photography, scientific research findings, polar resident and community stories, a documentary video, and two interactive activities on climate and caribou.

The "Eyewitness to Change" section features stories of Arctic researchers, residents, and communities, and will be updated throughout the International Polar Year (IPY) 2007-2008. The "Education" section includes a set of standards-based science activities developed by NMNH for teachers, informal educators and families.The website incorporates content from the NMNH exhibition of the same name.

Some of the exhibition's graphic and multimedia components are now available for prospective display at other venues during IPY 2007-2008 and beyond, including customized packages for smaller venues.

Siobhan Starrs
National Museum of Natural History
Washington, DC
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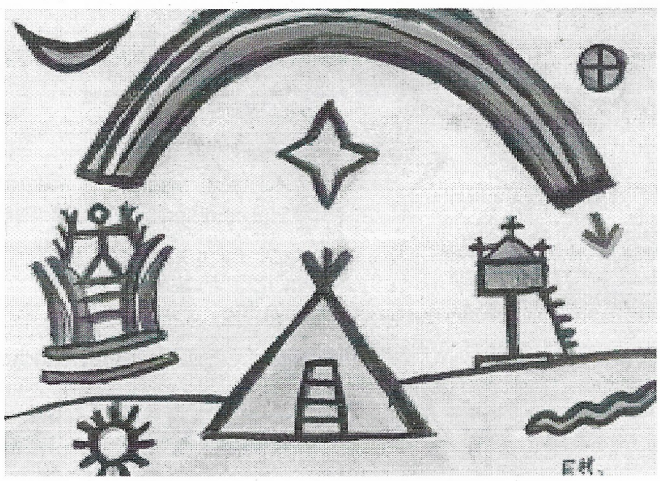
The purpose of "Sáami Connections" is to to provide our readers with a place to share their stories and comments and bring us news. We welcome your letters and reserve the right to edit them. email: <faithfjeld@alaska.net> .

SAMI TRADITIONAL ECOLOGICAL KNOWLEDGE



by Elina Helander-Renvall, Ph.D.

A SACRED REALITY

Sami ecological knowledge relates to the sacred and how it manifests itself through animals, plants and rocks. Everything in Nature is believed to be animate. Behind every animal, plant and rock there lies a sacred reality. Fish and animals will show themselves in dreams and tell us where they are willing to give themselves.

Humans are active within this sensuous sphere of many influences. The Sami feel a reciprocity with Nature. We share the land and all that belongs to it, and it sustains us. The well-being of humans, animals and lands is co-dependent. All things depend on all others. The world as we know it is characterized by this unified reality and the environment expresses both the sacred and the secular.

One of the most eminent manifestations of the sacredness of all life is the Sun. The Sun is placed at the center of the Sami Drum figures. For the Sami the four cardinal points of the Sun symbolize celestial beings and at the same time the Four Directions refer to earthly locations and human activities.

The Sami have an ecological knowledge that is rooted in their traditional way of life. This knowledge is derived from experience, long-term observation and the utilization of natural resources. This knowledge is best expressed and transmitted through the Sami language. At any given moment Sami traditional ecological knowledge (TEK) can put into practice any new information that is gleaned from changes in the weather and other natural phenomena. This knowledge system is similar to the traditional ecological knowledge of other Indigenous Arctic groups.

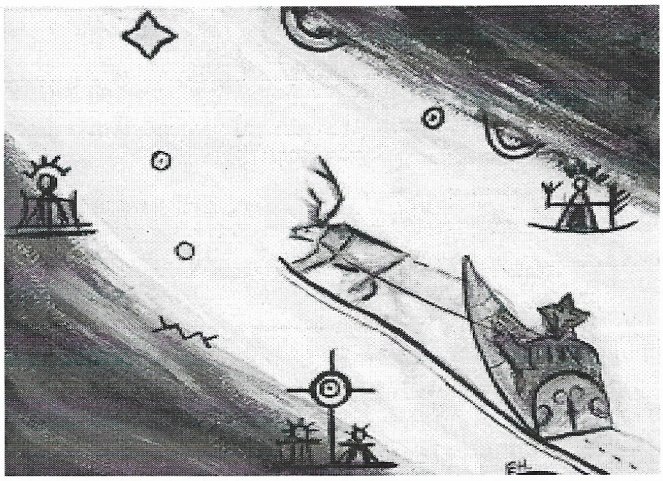
The Sami worldview influences their traditional ecological knowledge. In my home village of Kaldoaivi, Finland, one reindeer herder said that the only thing that keeps the Sami people in their villages is Nature. At the same time, the preservation of Nature depends on how the people relate to its resources. Knowledge about an individual's place in relation to his or her community and to the environment, and in fact to the entire universe, is embedded in Sami TEK.

In order to understand the knowledge of the Sami, one has to study it in the context of their daily activities such as reindeer herding, trapping and fishing — and furthermore it is important to consider their encounters with spirits. Such knowledge is traditionally expressed through stories, songs, and memorized experiences.

Nature has never been unchanging, but until recently, Sami TEK has been based on a relatively stable weather system with only occasional changes in the climate, and up to now, Sami TEK has been applied to situations in which the Sami people have managed their own natural resources and controlled their own lives in areas where the biodiversity was abundant. This does not mean, however, that TEK cannot provide answers for the global changes that are now occurring. Indigenous Peoples have the capacity to monitor long-term changes in Nature and weather and in many cases, scientists and Indigenous groups pay attention to different things. This means that both approaches are needed to get a reliable picture.

The illustrations by Elina Helander-Renvall are from
Snowscapes, Dreamscapes: Snowchange Book on Community Voices of Change.

AND CLIMATE CHANGE OBSERVATIONS



It is now widely accepted that most of the warming observed over the last fifty years is due to human activity. Global climate change brings great threats to local Indigenous life and the effects of the climate change is especially severe in the Arctic areas. While the environmental problems of today cannot be confined to local or national levels, local monitoring of global environmental change is necessary because the local level is especially vulnerable. In this connection, TEK has a major role to play.

In research it is important to integrate many different approaches and disciplines because there should be no monopoly on truth and truth seeking. When we talk about global climate change we are also talking about people and their reactions and solutions to the change. Indigenous people like the Sami have had long-term experience in adaptation and their adaptation strategies are worth considering. The traditional knowledge of the Sami is based on the activities of everyday life within a community in which each person knows from experience what kind of knowledge to activate.

THE CHANGES CANNOT BE EASILY IDENTIFIED

It is difficult for ordinary people in their everyday lives to know if the changes they are now witnessing are from the concentration of greenhouse gases, from the natural variations in climate, from the airborne pollution in industrial areas, or from other causes such as the behavior of Indigenous groups themselves.

Some older Sami say that for as long as they remember, there have been variations in the weather. Sometimes the winters have been extremely cold and sometimes they have been very mild. Sometimes the rivers have been empty of fish and sometimes the fish have appeared in abundance. But many are now witnessing changes that are quite radical and from the Sami viewpoint it is important to focus on what is happening today. Many Sami still live from Nature and their identity and survival depends on what happens to it.

ARCTIC PEOPLE ARE WORRIED

When we talk about Arctic climate change and its impact on the circumpolar environment and its Indigenous Peoples, we have to take into consideration the global factors. These include economic growth, industrial pollution, and nuclear contamination. Because Indigenous environments are very vulnerable, every factor that has an impact on their way of life must be taken seriously. People in the villages are worried as they face the global changes. The concern among the Yup'ik and Inupiat fishermen, hunters and herders in Unalakleet, Alaska is the same as among the Sami fishermen, hunters and herders in Northern Finland. The combination and consequences of the negative factors are scary.

The Sami are used to combining different subsistence activities. These include berry picking, reindeer herding, fishing, hunting, trapping and producing handicrafts. As long as there is plenty of everything from Nature and there is the possibility to combine different subsistence activities, moderate variations in climate and resources are not especially harmful; the changes usually have different effects on different resources such as reindeer calving, berry crops and the number of fish.

(**HELANDER-RENVALL** *continued overleaf*)

But if the changes are sudden and accumulate rapidly, they have an impact on most or all of the local resources, and then problems show up immediately, and in many cases lead to situations in which Indigenous Arctic Peoples have difficulty maintaining their potential to survive as distinct groups on their lands.

THE SAMI CONCEPT OF "ENVIRONMENT"

The Sami concept of "environment" consists of four components: the natural environment, the cultural environment, the social environment, and the linguistic environment. These four components make up a whole, which must be viewed as a single entity, the "environmental component." If one of the four components is altered, there will be changes in the other components as well; weather patterns, clothing, social relationships, linguistic terminology, will all respond to the change. The biases of the western knowledge regime have led to global imbalance. There must be a balance of knowledge in relation to the environmental component.

Due to their ongoing relationship with Nature, the Sami and other Indigenous Peoples are making continuous observations that should be utilized in the overall monitoring of global change. Such observations and other TEK information must be incorporated into scientific databases. The aim should be to safeguard Nature for future generations according to the principles of sustainability. If we lose touch with TEK, we lose the knowledge that is essential for survival in a rapidly-changing world. We must study the different aspects of Arctic TEK, collect material about Indigenous adaptation strategies worldwide, and analyze the effects of climate change on we who are Indigenous Peoples. We must also be given more control of our traditional lands and natural resources.

CHANGES IN THE SNOW: *CUOÑU* AND *LUOTKU*

I will tell you about some of the climate change observations from the reindeer herders of Kaldoaivi. In our area snow covers the ground for at least six or seven months a year. Sami reindeer herders there make observations about three main aspects in relation to snow. They are:

— moving / migrating [*johtin / goastan*]
— tracking [*vuohttin*]
— grazing conditions [*guohtun*]

When the herders meet and speak with each other, one of the first things they discuss is *guohtun* — whether the reindeer will have access to forage. They also discuss the amount of snow and its quality. They use words that are thousands of years old, so Sami TEK has roots that are far back in time.

The Sami call snow with a hard layer *cuoñu*. Some reindeer herders claim that there is not as much snow today as there used to be and that when there is snow, *cuoñu* is absent. In earlier years there was always *cuoñu* during March and April and even in early May. *Cuoñu* is beneficial when you want to migrate or move to another location. Before the introduction of snowmobiles, *cuoñu* was extremely important.

Cuoñu is also beneficial for the reindeer if there is no food available due to a large amount of snow or if there is a hard layer of snow beneath the surface. When they are able to move easily on the surface of *cuoñu* the reindeer can graze from tree to tree. When there is *cuoñu* the reindeer can also move higher up in the mountains where they can observe their surroundings and see if predators such as wolverines are nearby. Then the reindeer can escape on *cuoñu*.

On the other hand, reindeer have trouble moving in the deep soft snow that is called *luotku* in the Sami language, and they can be attacked. In recent years the snow has often been *luotku* — loose and soft. But *luotku*, if it is not too thick or deep, is in some cases favorable for reindeer because then they have easy access to food. Too large an amount of *luotku* however, tires the reindeer out and they need more food for energy. It is when there is good *guohtun*— little snow and favorable food availability — that the reindeer are in good health.

The fate of reindeer calves also depends on the aspects of snow. When there is a lot of snow, the stronger reindeer dig such large holes in the snow that the weaker animals also have access to the lichen. In other cases when there is a lot of snow, there may be space for only one animal on a specific spot, and a calf and its mother might not get access to the food.

It used to start snowing in early October. Now, if and when it snows by then, it will rain after that and the snow will melt and it will be some time before real winter comes. In 2001 it didn't start snowing in Utsjoki until the middle of January. It had snowed before then but it soon melted in mild rainy weather. These kinds of changes in the fall create extremely dangerous conditions for reindeer — such as mold and ice on the ground.

Many Sami also say that in the mountains the snow is sometimes covered with a black powder, so airborne pollution has increased.

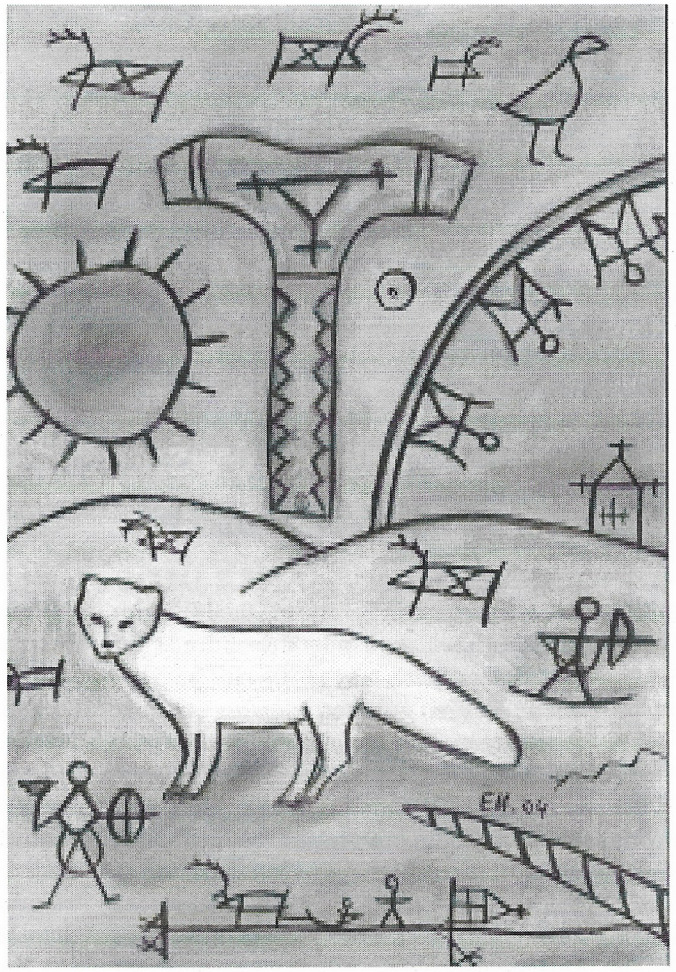
CHANGES IN THE WEATHER AND THE WIND

In my Utsjoki area many claim that the weather has become warmer, especially in the fall and early winter. There are many salmon rivers and lakes in my area. During recent years there has been little rain in September so the ground has not frozen properly. When the ground does not freeze in the fall and when there is little snow during the winter, there is very little melt water in the rivers and lakes in the early summer. Then, if there is little rain during June, the rivers are almost dry and the salmon cannot go upstream to spawn.

In recent years there have been heavy rains in July and the water level in the salmon rivers has risen to the point where it is impossible to fish. It is also difficult to catch fish with traditional fish traps or drift nets if the water level is too high or too low.

Some Sami herders and subsistence hunters claim that there are no strong prevailing winds anymore, that the wind shifts fast, and that during one day the wind can blow from almost every direction.

But there can be a balance between different kinds of weather, and the facts are that snow can shelter vegetation and animals can adapt themselves to variations in climate. In the fall winds dry the ground and when it snows on dry ground the lichen will not be covered with ice when winter comes. The wind also concentrates the snow in certain spots and clears other spots so that it is easy for the reindeer to find lichen. In the spots where there is too much snow, the reindeer do not have access to the ground and so the lichen are spared for later use — possibly for the following year.



Many claim it is not as cold during the winter. It used to be that from November to February there were very low temperatures. During recent years there have been no long periods of cold and it has become more difficult to forecast the weather. But there are certain benefits to the milder weather. When it is extremely cold the reindeer need more food and they have to work harder and can become weak due to the continuous digging of snow and moving through it.

There are also changes in the rain. July has been a dry month in Kaldoaivi, but in recent years July has been rainy, and it does not rain in September as it used to. If the rains come too late and the weather turns cold and snowy, it creates a hard icy cover on the ground, which is not good *guohtun* for the reindeer in the winter.

The ice conditions in the rivers have also changed. The lakes and rivers freeze up later in the winter and people have to be more careful when traveling across them. In our area the moose migrate from the north to the south in early November, but they are hindered from doing this if there is no ice on the rivers and lakes.

An overall increase of erosion is also being recorded. The riverbanks are eroding and the reindeer grazing lands as well.

OTHER OBSERVATIONS

Some people claim that the air is drier and the effects of the sun are stronger than before — that the light is hard on the eyes and the sun burns the skin. Many small lakes and ponds have dried up as have some marshy areas.

In certain areas where there used to be berries, the berries no longer exist. Berries such as marsh whortleberries have almost disappeared and the amount of cloudberries, lingonberries and other berries is much smaller now. The Sami in Utsjoki also claim that the birch trees are growing faster than before.

In many lakes, the fish population has gone into a decline. This is partly due to over harvesting but it is also due to unknown factors. In Rievssatjávri, the lake that is in Kaldoaivi, the perch have disappeared, but in the same lake the pike seem to have survived.

The number of bird species is smaller than before; crows and buzzards are almost nonexistent and in some areas the Arctic tern, long-tailed duck and osprey have disappeared. The number of insects has decreased and the mosquito populations have also declined.

RESOLVING THE GLOBAL CRISIS

There is no doubt in my mind that Indigenous TEK must play a major role in the effort to resolve the global crisis as well as in the sustainable development of modern economies. When combined with science, its value increases with regard to the monitoring of global climate change. Indigenous peoples are needed as equal partners in research and policy-making. The 1042-page *Arctic Climate Impact Assessment Report of 2004* makes use of Indigenous TEK and includes documentation by Indigenous experts. It is good to continue from there.

Traditional ecological knowledge has helped Indigenous Peoples survive and maintain their cultures for thousands of years. We need to empower the environment in which this knowledge is produced, practiced and transferred. Indigenous people have a vital role to play in interpreting and making use of their knowledge.

If we want to do something positive regarding the changes that are occurring now — and those that are predicted to come — there must be a radical change regarding ecological awareness in all humanity.

(**HELANDER-RENVALL** *continued on page 20*)

REMAPPING SÁPMI:

SÁMI COOPERATION AND CONNECTIVITY ACROSS NATIONAL BORDERS

Bård A. Berg is an associate professor at the University of Tromsø, Norway. He is chairman of the board of the Center for Sámi Studies at the university and is also chairing the University of the Arctic Indigenous Peoples Issues Committee.

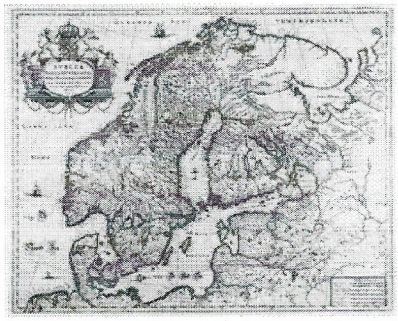
by Bård A. Berg, Ph.D.

In this article I will speak about the Sámi as one people living in four different countries, but as I am a Sámi living in Norway, most of my examples will be from Norway.

INTRODUCTION

Before 1751 there were no national borders separating the Sámi areas of Northern Norway, Lapland in Sweden and Finland, and the Kola Peninsula in Russia. Until the 15th century the Sámi were living from the land as hunters, fishermen and gatherers. Their main prey was the wild reindeer, which was hunted down and decimated to such a degree that it was about to become extinct. Because of this, the Sámi started to tame and earmark the reindeer. In other words they *privatized* what had earlier been a common resource. Instead of hunting the reindeer when they passed through their areas on seasonal migrations, the Sámi started to follow and lead their privately owned herds on long migrations, protecting them against predators. This happened at different times in different regions of northern Scandinavia, but most researchers agree that the reindeer was tamed in most regions around the year 1600. The reindeer herds were (and still are) moved back and forth hundreds of kilometers between the interior and the coast. In the summertime the reindeer typically stay in the coastal areas, in the wintertime in the interior.

In the 17th century Sweden and Denmark/Norway (which were then in union) disagreed strongly about which areas belonged to whom in the north. This map is based on one drawn in 1629 by a Swedish cartographer:



As we can see, the Swedes at this time considered the counties of Troms and Finnmark in Northern Norway to be Swedish. After the Great Nordic War (1709-1720) the Scandinavian countries agreed to divide the vast areas of the North between them for all time to come. After 20 years of investigations and negotiations, the border between Norway, then in union with Denmark and Sweden/Finland was finally drawn in 1751. In the Sámi Codicil, an amendment to the border treaty, the Sámi reindeer herders who had been moving with their herds back and forth between the regions that were now separated by the new national borders were given the right to continue with their traditional practices.

In 1826 the border between Norway and Russia was drawn, but this time there were no treaties to take care of traditional Sámi rights. In 1852 the border between Norway and Finland (which had been a part of Russia since 1809) was also closed to reindeer herding, and in 1888 the same thing happened with the border between Sweden and Finland. Since 1888 only Norway and Sweden have to some extent allowed Sámi reindeer herders to move their herds across their mutual borders.

Since 1751 the Sámi have been living in three or four different nation-states. The reindeer herders have to some extent been allowed to cross the borders, but in all other ways the Sámi have been considered as regular Norwegians, Swedes, Finns or

Russians. There have, however, been examples of severe discrimination, especially during the worst years of social Darwinism and Scandinavian nationalism from about 1850 until about 1950.

THE 100 YEARS OF NORWEGIANIZATION

In Norway, after 1850, all ethnic groups within the Norwegian borders were expected to speak only Norwegian, dress like Norwegians, and act like Norwegians. This was the official attitude of the authorities, and has later been called "The Policy of Norwegianization." Very much like what was happening to Indigenous children in North America, Sámi children were moved to boarding schools, where they were forbidden to speak their Native language. It became illegal to give the children Sámi names. In Finnmark, in order to buy land, people had to be Norwegian speakers and take a Norwegian family name. It was forbidden to "yoik" (the traditional Sámi chant) and of course all remnants of the old Sámi Nature Religion were banned.

In the 16th and 17th centuries traditional Sámi Drums were burned whenever the authorities laid their hands on them. During the witch hunt period in Europe some Sámi shamans were even accused of witchcraft and burned at the stake. The Norwegianization of the late 18th and early 19th centuries was usually presented as a matter of welfare — that the minorities should be given access to the "blessings of civilization" by being completely integrated into the Norwegian society.

After World War II the conditions for Sámi culture and traditional ways of living gradually improved. The victory of the allied nations over the fascist regimes of Germany, Italy and Japan made it difficult to continue suppressing the minorities within the different nation-states. The United Nations Declaration of Human Rights (1948) became an important tool for improving the conditions of Indigenous Peoples and other minorities, and was important even for the decolonization processes in the Third World — especially in Africa and Asia.

The Nordic Sámi Council was established in 1956, arguing that the Sámi were one people, living in the three Nordic (Scandinavian) countries. This was in the time of the cold war, so the Sámi living in Russia could not be involved in this. In Norway a governmental "Sámi Committee" was set up the same year. Three years later in its report, the Sámi Committee proposed a complete break with the old Norwegianization line, and laid down the principle that "*It is a human right of every child to have his or her initial education in his or her first language.*" The proposals from the Sámi Committee were unanimously accepted by the Norwegian Parliament in the early 1960s.

1970-2005: THE REMAPPING OF SÁPMI

During the 1960s, an increasing number of Sámi involved themselves in Sámi political issues. This was completely in line with the wave of political radicalism that was taking place all over the Western world. In 1968 the Association of Norwegian Sámi (the NSR) was established. The NSR was founded on political principles and goals that were quite radical for the time: "to put the case for Sámi rights to Norwegian authorities and the public." The NSR became the governing party of the Norwegian Sámi Parliament from its foundation in 1989 until this fall, 2007. Its aim and ambition has been to be a party for all Sámi people from the far left to the far right.

In order for such a party to prevent internal discord and splintering, many controversial questions obviously have to be played down. Equally as obvious, a strong "glue" is also needed to hold the party together in spite of all its built-in adversities. I have argued elsewhere that this glue is *ethno-nationalism*, the idea that all Sámi people, from the earliest times, have formed a community with a common language, history and culture. Focusing on an historical common interest of this kind involves seeking support for a dream or idea of the best possible future for those who are accepted as members of "the nation."

The fact that some Sámi politicians choose to use these kind of arguments for strategic and tactical reasons is of course perfectly legitimate, and as we shall see, this perspective should eventually lead to demands for political representation, and the right to land and water based on international law.

In 1971, the Nordic Sámi Council passed a cultural program that included the following famous phrase: "*We are Sami and want to be Sami, but without claiming to be either better or worse than other peoples in the world. We are one people and we have our own land, our own language, and our own cultural and social structures. We have seen the land we have lived on taken from us, destroyed, and plundered of resources, and we have been pushed out.*"

During the 1970s, the Sámi in Norway opposed a whole series of governmental plans that would affect the environment in the Sami areas — in particular the building of hydroelectric power plants. The most important issue was the damming of the Alta-Kautokeino river system. Sámi activists argued that without special constitutional provisions and an elected representative Sámi assembly, the Sámi would not survive as a people. The Sámi activists also made use of international developments in their campaigns, introducing the concept of *Indigenous Peoples* into Scandinavian politics.

In 1975 Sámi representatives took part in the founding of The World Council of Indigenous Peoples (WCIP). The fact that the Sámi were the Indigenous People of Norway, Sweden, Finland and the Kola Peninsula — and that this had implications in terms of international law — added a new dimension to the debate. Since then the WCIP has arranged a considerable number of international conferences on different Indigenous issues, and has in general been an important arena for Indigenous Peoples to share ideas and experiences with each other.

The development of Sámi political and cultural awareness during the 1970s and 1980s was without precedent in Sámi history.

(**BARD BERG** *continued overleaf)*

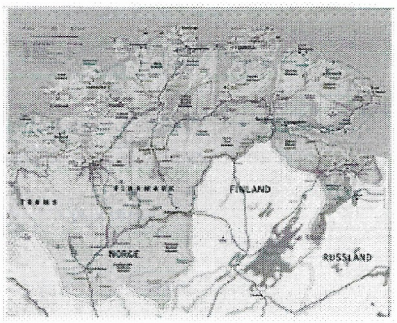
This awakening took place in different arenas: In the visual arts, in the media, in literature, in *duodji* (Sámi handicraft), in theatre and in music. In 1976 the Sámi Educational Council was established and some years later the first Sámi publishing company came into being. The result was an increase in the publication of Sámi textbooks and literature. Literature was slowly becoming available to the Sámi in their own language, a language very few had been able to write in the past.

In 1976, Sámi Radio was established in Karasjok as a separate department of the Norwegian Broadcasting Corporation. Today about 70 journalists are employed by Sámi Radio, now a major media company in Northern Norway producing a considerable amount of TV and radio programs. The national broadcasting corporations in Norway, Sweden and Finland cooperate in producing and televising a common, daily Sámi news program.

During the worst years of cultural and political repression the yoik was forbidden. Sámi artists now started to yoik again in both traditional and modernized forms. The yoik came to be recognized all over the world as a distinct Sámi musical expression. It was developed and refined by excellent artists like Mari Boine (see picture below) and Nils Aslak Valkepää and is as vital and important for Sámi culture today as ever before.

AN ENVIRONMENTAL ISSUE BECOMES ETHNO-POLITICAL

The political situation for the Sami changed dramatically during the 1980s, mainly as a consequence of the debate about the planned damming of the Alta-Kautokeino river system. The first plans had been put forward by the Norwegian government in 1970, suggesting the damming of large areas in interior Finnmark, including the important Sámi municipality of Masi.



Norwegian environmental organizations and the local population in Alta protested strongly against these plans. Gradually the opposition came to include the defense of Sámi interests in the area. The issues were no longer only environmental; the Sami as an Indigenous People introduced a new dimension to the struggle against the planned damming.

Because of the substantial reindeer herding activity in the Alta-Kautokeino area, and the fact that the consequences of the dam on this activity had not been thoroughly investigated, the Alta-Kautokeino affair highlighted the lack of a Norwegian minority policy. Sámi activists used different methods to make their points of view known. In 1980 a group of Sámi activists went on hunger strike outside the Norwegian Parliament (see photo below) and a group of Sámi women visited the Pope in Rome, complaining about the Norway's policy towards its Indigenous people.

These events, as well as the mass demonstrations near the river bank in Alta, attracted a lot of international attention. But in spite of all the protests, the river system was eventually dammed, although the original plans were reduced considerably. But the demonstrations had forced the Norwegian government to admit that the constitutional position of the Sámi people in Norway was not sufficiently clear. As a consequence of this, a committee, the so-called Sámi Rights Commission, was appointed in 1980 to inquire into Sami rights to land and water in the county of Finnmark. The commission's work resulted, among other things, in a 1988 amendment to the Norwegian constitution that said: "*It is the responsibility of the authorities of the State to create conditions enabling the Sami People to preserve and develop its language, culture, and way of life.*"

It also resulted in the establishment of the Norwegian Sámi Parliament in 1989. The Finnish Sámi Parliament had already been established in the 1970s, and the Swedish Sámi Parliament was established in the early 1990s. The Sámi Rights Commission carried on with its work into the 1990s.

Since the Alta-Kautokeino affair, "the Sámi issue" in Norway has revolved around the rights of the Sámi population as an Indigenous People. In 1990 Norway ratified the ILO Convention (nr.169). This was an international agreement that established the principle that Indigenous Peoples should have ownership of the land which they traditionally occupy. Sweden and Finland still have not ratified the agreement nor have Canada and the United States.

The first Sámi Rights commission completed its work in 1997. The commission proposed that a new institution, the "Finnmark Property," should take over the ownership and responsibility of the 95 % of Finnmark that had been considered state property, and be governed by four representatives elected by the County Council of Finnmark and four representatives elected by the Sámi Parliament. The Norwegian Parliament approved this proposal in 2005 by passing the so-called "Finnmark Act," and in the summer of 2006 the Finnmark Property — with a Sámi as chairman— — took over the ownership and responsibility of 95 % of Finnmark.

In 2001 a new Sami Rights Commission was established with a new mandate. This was to look into the historical background and property regimes of the Sami areas south of Finnmark in the counties of Troms, Nordland, North and South Trondelag and Hedmark. No doubt there will be hot

discussions when the new commission presents its proposals.

THE PRESENT POLITICAL AND CULTURAL SITUATION

During the last 50 years, and in particular since 1970, Sámi culture has flourished, and Sámi music, literature and arts have become widely recognized. Education on all levels is greatly improved. At the same time, there has gradually been an increased political mobilization around different issues. Differences of opinion as to how these interests should be administered have led to the creation of several Sámi political organizations and elected Sámi assemblies.

In recent decades, an increasing number of Sámi institutions have been founded to administer and develop Sámi culture and community life. The role of the Sámi Parliaments in Norway, Sweden and Finland is growing more important as new responsibilities are transferred to them from central authorities. The objective of the parliaments is to administer Sámi interests in accordance with the official Sámi policies of the different governments.

The notion of a larger national community, "Sápmi," has gradually become a point of reference for all Sámi communities throughout the Nordic countries and Russia. (See map of Sápmi at the beginning of this article.)

Sápmi is claimed by some Sámi politicians to be *national* in the sense that it is founded on a common language, a shared history, and a culture shared across national borders. This is of course a political statement; some would call it a nationalistic statement. For a historian or a social scientist it would be easier to argue that the Sámi have traditionally spoken different languages or dialects — nine to be precise. Our history is different too, depending on where our ancestors used to live, and our cultural traits also differ considerably. But the fact remains that there is today a strong feeling among the Sámi of being one People.

What will happen to the Sámi People in the years to come? Some Sámi (although extremely few) are talking about Sápmi as a separate country in the future. Other Sámi advocate a Sámi region within the European Union; but most Sámi just want closer cooperation with each other in the future — for instance by making it easier to visit and be visited by the Sámi in Russia.

Most nation-states were established relatively late in history. Today the importance of the nation-state is being reduced throughout the world. This is of course part of the background for the theme of this issue of *Báiki*. Removing borders is an important aspect in the de-colonization of Nature.

Sámi cooperation across national borders is not a completely new phenomenon. In 1917, the first pan-Sámi meeting was held in Trondheim, Norway. In 1956 the Nordic Sámi Council was established, as mentioned before. Today the Sámi from Russia have also become members, and the name of the organization is simply "the Sámi Council" (*Sámiraðði*). All Sámi organizations have the right to be members of the *Sámiraðði*.

There are other important developments as well. The Sámi parliaments in Norway, Sweden and Finland each elect four representatives to meet and decide on matters of common interest. As mentioned there is a daily televised news broadcast in Norway, Sweden and Finland. Sámi people everywhere communicate via *Samenet* and on other virtual meeting places. At the Sámi University College in Kautokeino, Norway, students from all Sámi areas are taught different subjects in the North Sámi language. There are Sámi programs at the Universities of Tromsø (Norway), Umeå (Sweden) and Oulu (Finland). People living in Norway, Sweden and Finland have for a long time been able to travel freely across the national borders and there is no need for visas or even passports. Travelling to Russia is more complicated, but Sámi politicians are trying to make this easier for people living in the border areas.

The national borders that have separated the Sámi since 1751 are not removed, but the importance of these borders has been dramatically reduced during the last decades. The concept of Sápmi – a national community across several national borders — is a virtual and mental reality for the Sámi people today.

(**GOLDTOOTH** *continued from page 3)*

As the years went on, I started to see more non-Native people, basically white people, coming to our ceremonies looking for answers, and I struggled with that. It seemed to me they were continuing the same old practice of taking things away from us without giving anything back, and now it was our ceremonies and knowledge.

Then in the 1980s an uncle on the Dakota Reservation in Prairie Island, Minnesota asked me to help him run a Sweat. He had a dream that the four colors of man would be coming to his ceremonies. Sure enough, people started coming down from the Twin Cities on Friday nights, carloads of them, and there I was helping my uncle with all these people. I wouldn't have done it if he hadn't asked me. I had to work this out for myself because I couldn't take my anger into the Sweat Lodge and I started to learn about compassion.

I feel that people in Europe as well as in this country are searching. I've been to a Sweat Lodge in Germany run by a full-blood Cherokee man. I was sitting in the Sweat Lodge with Germans. They said they had lost their ways during the crusades and that the Sweat Lodge was all they had to help them make their way back to who they were. I saw they had respect and humility about these spiritual ways. They demonstrated compassion for each other, love, and faith in the Creator, so they had everything they needed to live and survive. I started to see that this spiritual understanding is to be shared with all people, regardless of race.

It is my prayer that when all humans go through this transformation, it will help them to re-identify their relationship to the sacredness of the Mother Earth. When this comes about, we will have peace for our future generations.

This article first appeared in Yes! *magazine, Winter 2002. The author has granted us permission to reprint it. To contact the Indigenous Environmental Network, call (218) 751-4967, write P.O. Box 485, Bemidji, MN, 56619, or visit www.ienearth.org*

Sami petroglyph: *Máderáhkká*, Earth Mother, the female Creator of Life.

BÁIKI'S 2007 PHOTO ALBUM

BETHEL, ALASKA: (above) **Berntina Venes** was surprised to find herself turning 80 years old this year. Helping her blow out candles at her birthday party is her great granddaughter **Bryn Garrison** and her granddaughter **Sydney Gray.**

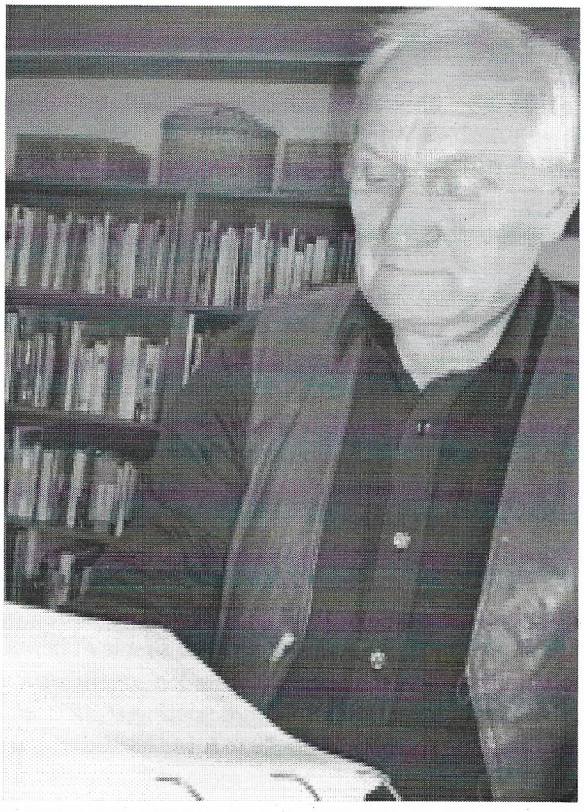
Bernie is one of the last remaining first generation Alaska-born Sami. As a young child she summered on her family's reindeer range in the Kuskokwim Mountains east of Bethel. Her mother was Ellen Marie Nilsdatter Sara, who accompanied her parents to Alaska from Kautokeino, Sápmi in 1898. Her father was Jens Anton Kvamme, an immigrant to Alaska from Alta, Norway. Bernie is the mother and grandmother of a large extended family in Alaska and elsewhere.

THOUSAND OAKS, CALIFORNIA: (below) Expert knifemaker **Eric Bergland** once again demonstrated his craft on the campus of California Lutheran University at the annual Scandinavian Festival's Sami Camp last April. His definitive article "Sami Knives: Useful Sharp and Beautiful" was published in *Báiki* Issue #18.

NOME, ALASKA: (above) Last summer **Sara Neubauer** visited Báiki's "Reindeer Bridge of Beringia" office in Nome. She is the director of vocational rehabilitation for Kawerak, Inc. and works with Yup'ik, Inupiaq, and St. Lawrence Island Yup'ik clients. Sara's Swedish-born great-grandfather spoke the Sámi language until he was forced to attend boarding school and learn Swedish. "It was great learning about my own heritage," she wrote in the Báiki Guest Book. "The next time I visit my relatives I will share all this information." She holds a map of Sápmi.

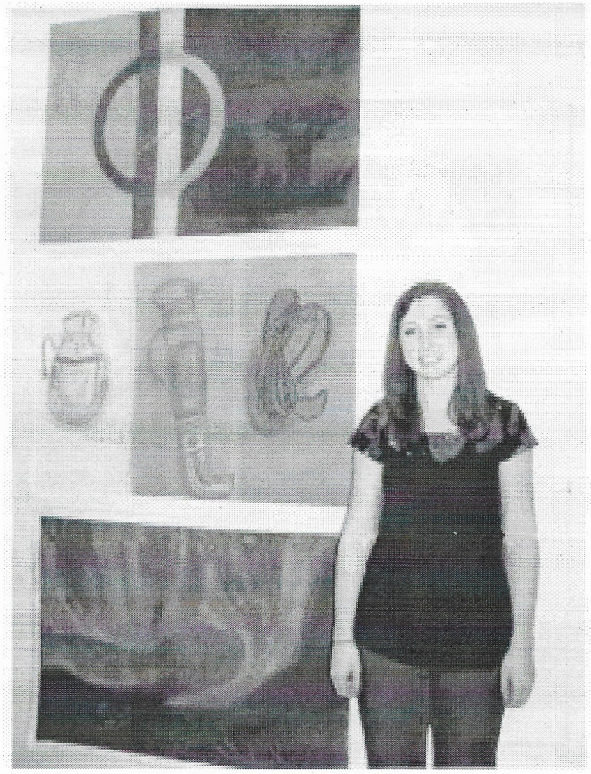
OAKLAND, CALIFORNIA: (below, l-r) *Báiki* archivist **Nathan Muus** and **Bård Berg** examine some of the Reindeer Project documents in the Báiki library. Bård's dissertation was about the historical development of Sami reindeer herding in Norway. This past year he was a Fulbright scholar at the University of Washington - Seattle, doing research about Sami immigration into the Pacific Northwest and Alaska.

BÁIKI'S 2007 PHOTO ALBUM



FAIRBANKS, ALASKA: (above) **Sean Topkok**, Alaska Native Knowledge Network, holds a pair of *skaller* (Sami winter ski boots) made by his grandmother Gussie Topkok, probably in the 1940s. She, like many Alaska Natives, learned from the Sami how to make these boots and they often added their own styles of embroidery to them. This pair is made of sealskin instead of reindeer. *Skaller* are cherished reminders of the time when skiis were used in reindeer herding operations in Alaska before they were replaced by snowmobiles. Sean and his wife speak Inupiaq, Norwegian and English with their three young sons.

FAIRBANKS, ALASKA: (below) **Jan Henry Keskitalo,** governor of the University of the Arctic and department head of Saami University College, recently visited the Saami Báiki Office in Alaska. Here, thanks to the family information researched and organized by Ruthanne Cecil, he found previously unknown information about his grandfather Isak Johansen Hætta's life in Alaska as a reindeer herder, .



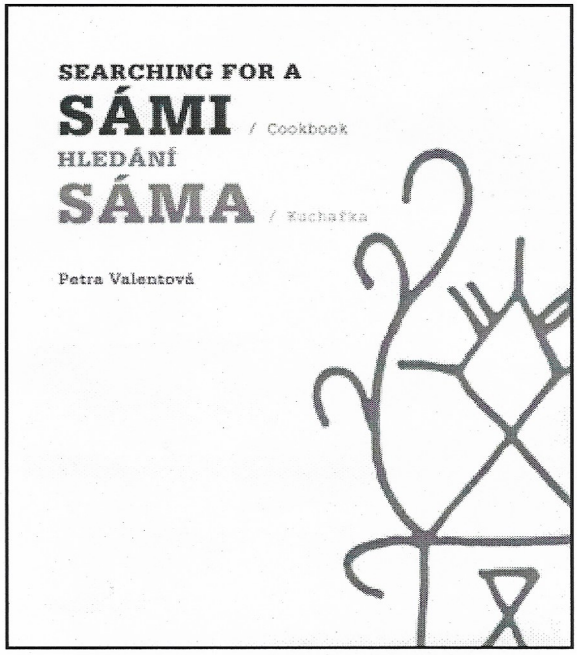
LOS ANGELES, CALIFORNIA: (above) **Amanda Clark** is the granddaughter of Earl and Norma Hanson of Poulsbo, Washington and the great grandaughter of Mikkel Anderson. Amanda's great-great-grandparents were Anders Mikkelsen Bæhr and Anna Olsdatter Turis, Sami herders who came to Alaska from Kautokeino in 1898 to teach reindeer husbandry. Amanda is photographed at her senior project exhibit at Occidental College in Los Angeles. Her work expresses her relationship to her Sami roots and examines images indicative of Sami culture across time.

The four pastel mixed-media images include a traditionally-dressed doll intended for tourists, a triptych of *duodji* (seen in color on the back cover of this issue), a modification of the Sami flag, and a rendition of the aurora borealis. Sami texts and ancient petroglyphs are integrated into each piece.

(**AMANDA CLARK** *continued on page 20)*

NOME, ALASKA: (below) **Beda Slwooko**, St.Lawrence Island Yup'ik Elder, remembers hearing her grandparents talking about the Nils Persen Sara family who introduced reindeer and reindeer husbandry to St. Lawrence Island. She said that they loved "the Laplanders," who they named the "Sutkas." This photo was taken last summer at the XYZ Senior Center in Nome. One noon at lunch she quietly sang a chorus of the Norwegian folk song *Kjerringa med staven* ["Old Woman with a Staff"]. She said that her grandparents had learned this song from "the Laplanders."

AND NOW, FOR SOMETHING COMPLETELY DIFFERENT:



***Searching for a Sámi / Cookbook.* Petra Valentová, with photographs by Petra Valentová and Federica Paoletti. Translation by Linda Kropácková. Prague, Czech Republic: Jitro, 2007. 77 pages.**

— by Kristina Alda, Prague Daily Monitor

Searching for the elusive perfect mate in a big city can be a quixotic quest, especially in the hands of Petra Valentová, a Czech artist who lives and works in New York City.

What do we look for when we look for a date? What sorts of negotiations are we prepared to make? How do we search, and why? In an effort to answer these questions, Valentová invited a dozen men on dates and asked each of them to provide her with a recipe that somehow reflected his heritage. The result is *Searching for a Sámi / Cookbook* released in Czech and English last month by Jitro. Title notwithstanding, the book is as much a personal and sociological study as a collection of recipes.

The project's genesis dates back to 2003 when Valentová went to New York as a Fulbright scholar. Single and living alone, she soon found out that many of her 30-and-over female friends were in the same boat. "I had never experienced that before," she recalled via email from Finland where she is preparing an installation of her work, "this sort of fatal feeling that you're constantly surrounded by people but unable to connect with them." Finding a partner, she says, began to feel almost impossible.

Around the same time, Valentová, whose art often revolves around the themes of identity, memory and her own personal history, began to take special interest in the Sámi, a people indigenous to Scandinavia and parts of Russia with whom she became obsessed during an ice-fishing expedition to Finland.

She found out that there are about 30,000 people of Sámi ancestry living in North America. How many of them were in New York? How could she track them down?

"Using simple logic, I decided to fuse the process of searching for a man with that of searching for a Sámi," Valentová writes in the introduction to her book. "The Sámi and the man of my dreams became an object of desire."

Valentová posted a notice on a popular classified advertising site, specifically seeking a man of Sámi descent. Unsurprisingly, perhaps, she got plenty of responses from men who didn't know anything about the Sámi. (Sample responses: "emotionally available;" "avid gym-goer;" "not Sámi — but from Norway;" "normal guy who likes to have fun.")

She met with twelve of them. From each man she requested a recipe, sometimes directly, sometimes circuitously so as to reveal as little about her project as possible — something that reflected his background or heritage. "I wanted them to share something with me," she wrote. "I wanted to know what they liked."

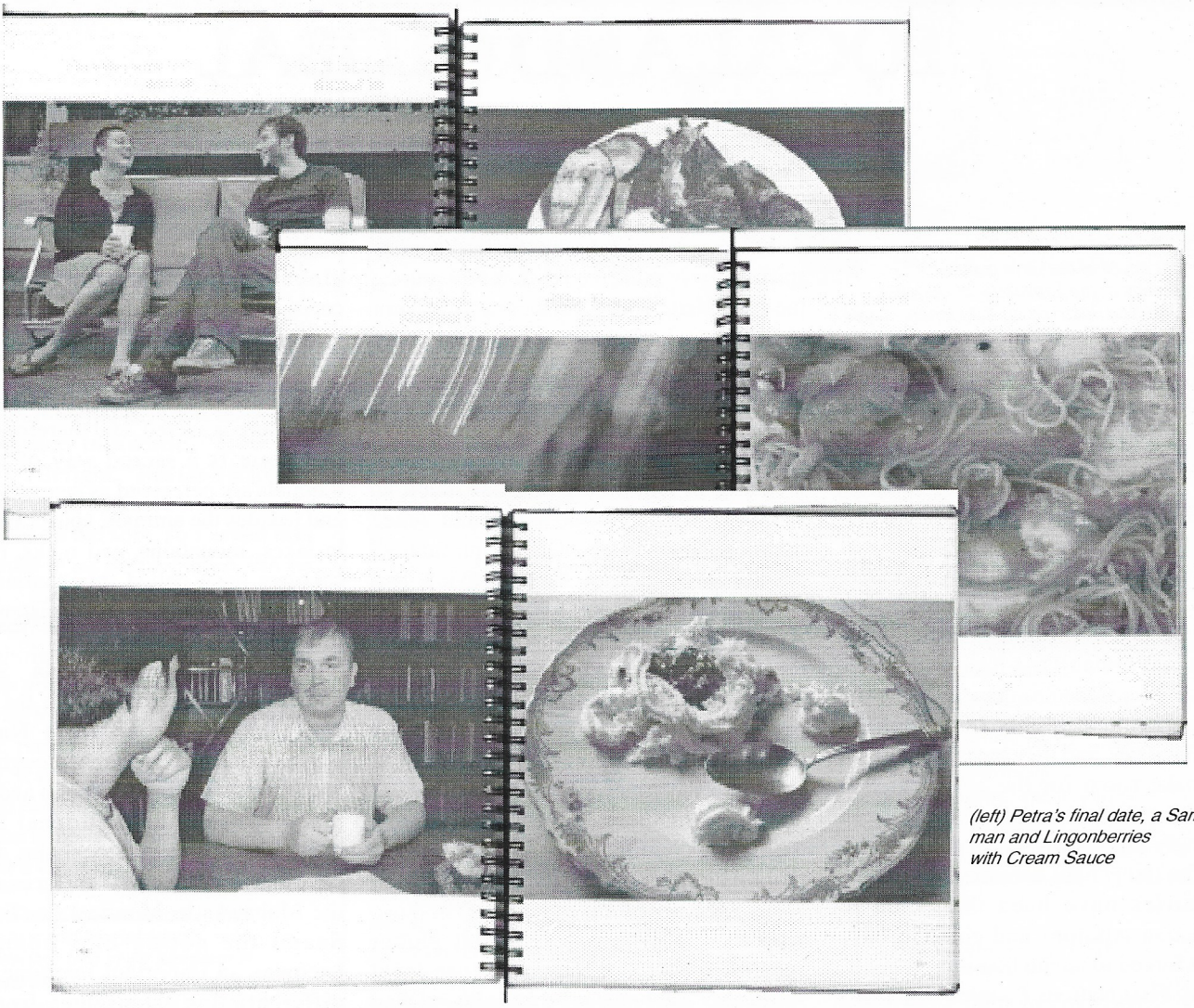
She decided to use recipes, she said in the interview, because they are universal — part of everyone's experience. "It's something even my grandmothers could use," she said. "I realized that food is the center of families and meetings. When you go on a date, you usually end up in a restaurant or in a bar." Thus her meeting with each man came to be represented by a single dish, cooked by Valentová and her friends, according to the recipe provided.

In the book, Valentová illustrates each date with a pair of photographs printed on facing pages. The first is of herself and the potential partner; the second shows the meal that resulted from the meeting, each food photo depicting a different stage of consumption. The photos are introduced by the man's email response to Valentová's ad and the recipe he provided.

While some of the meals look mouth-watering (it's a motley collection, ranging from potato salad to *sauerbraten* to pan-seared wild bass), others seem downright unappetizing. In some photos the dish has been reduced to the leftover scraps that remained smeared on the plate when the dinner was over.

The aim is to reflect Valentová's different perception of each man. "Our culture has made food into a fetish — a celebrity. We're always seeing touched-up photographs of food in glossy magazines. I wanted to depict the food a little bit like sex in a very primitive and real way," she said. "You cook the food, eat it, and then there are leftovers. For me, food serves as a parallel to a relationship. It's not always ideal and beautiful. It's organic and complicated."

BÁIKI COOKBOOK REVIEW



(left) Petra's final date, a Sami man and Lingonberries with Cream Sauce

The first section of the book — the recipe part — ends with her final date, where she meets her ideal partner as stipulated by her conditions: a man of Sámi descent. Appropriately he provided Valentová with a dessert recipe, Lingonberries with Cream Sauce.

Judging from the delicate presentation of cream and berries in the appealingly-lit photograph, he must have made a pretty good impression. But while Valentová found "her Sámi," he wasn't "her man." "Just because we set certain criteria doesn't necessarily mean that this is what we want," she noted.

But rather than marking a dead end, Valentová's Sámi, and the stories and experiences he shared with her, served as a launching pad for a new quest: seeking knowledge about the Sámi as a People.

The second part of her book picks up on this theme, with an extensive section on the history of the Sámi, and concludes with a fictitious journey from New York City to Alaska. There seems little doubt that for Valentová, this will turn into another starting point.

Editor's note: *When asked the name of the Sámi man, Petra replied: "He was in many ways a typical Sámi. He just waited for me to appear and meet him — and when I was looking for him again he had disappeared completely."*

jitro

INDIGENOUS SPIRITUALITY: LOCAL AND GLOBAL

by Ebba Olofsson, Ph.D.

In her doctoral thesis in cultural anthropology at the University of Uppsala, Ebba Olofsson, focused on the identity issues of Indigenous persons of mixed parentage. Using the story-telling, or "life narrative" approach, she interviewed individuals in Sweden who have one Saami parent and one Swedish parent, and in Canada individuals who have one Aboriginal (Inuit or Indian) parent and one Euro-Canadian parent.

The Indigenous Peoples in Sweden and Canada have a similar history of colonization, and in both countries there is tension between the Indigenous Peoples and the dominant society. The Inuit and Indian First Nations Peoples in Canada and the Saami in Sweden exist in modern and highly industrialized nation-states, and they have been forced to make room for the colonizers. In addition, their cultures have been strongly influenced by the colonizers.

The Indigenous communities in both countries have been subjected to Christian missions and children have been forced to attend boarding schools. Many First Nations Peoples in Canada no longer speak their native languages; and instead, English and French have become their "mother tongues."

The same holds true for the Saami who speak Swedish instead of Saami. Still, there are significant differences between the Indigenous Peoples and their majority populations, differences that have not been stamped out by assimilation politics or by living in the same country for centuries — not even by having children together. Individuals with mixed parentage often reinforce their Indigenous identities by seeking out cultural islands in the midst of mainstream society in order to practice their Indigenous identities in that space.

In my research I found that Indigenous spirituality is perceived differently among the First Nations in Canada and the Saami in Scandinavia. I also saw that spirituality is practiced on two different levels — on the local community level and on the global level. I choose to define "local spirituality" as all those activities that have a spiritual meaning in small communities, such as hunting, healing with herbs and other traditional knowledge. "Global spirituality" has for its inspiration the worldview and ceremonial traditions of various Native American groups in North America — especially the Plains Indians.

Some Inuit and other First Nations people find it more important to only keep to the traditional ways of their local community, while others blend both local and global traditions. Those that do not have their own community or who belong to more than one community — such as the Métis (peoples of mixed heritage) or those who live in cities — feel that global spirituality is more important than local spirituality and find it to be more liberal than the local group.

Practices vary from one place to another, even from one individual to another. However, there are some main themes that reoccur both locally and globally. These are a holistic worldview and a respect for oneself and for others. The central concept lies in the importance of a life in balance and being close to Nature.

Native spirituality at the local level is comprised of storytelling and subsistence traditions such as hunting and berry picking. For the Cree of Quebec hunting has always had a spiritual meaning, while in other First Nations communities hunting has recently become spiritual again as a result of the influence of the global Indigenous spiritual community. In some communities, local traditions are intertwined with such global traditions as powwows, and ceremonies such as the Sweat Lodge.

There is no distinction between the sacred and the secular in the Indigenous worldview — as there is in Christianity. All Nature is sacred, and therefore to be in Nature is a sacred way of being. Animals are perceived as having spirits, and besides the animals, spirits also live in lakes, mountains, and rocks. (Some scholars have called this "animism.") The Saami worldview is consistent with this belief system.

In Sweden, the urban Saami community does not exist in the same sense as the urban First Nations communities in Canada. Although there are Saami living in Stockholm and other places outside the traditional Saami areas, the Saami in Stockholm do not have their own "section" as, for example, the Mohawks in Montreal do. For the Saami the notion of a homeland becomes an important instrument for differentiating themselves from the Swedes, and their belonging to Sápmi reinforces their Saami identity — as does reindeer herding.

The Saami in general, including those who live in Stockholm, are like many First Nations Peoples who come from northern communities in Canada. They do not feel comfortable speaking about spiritual matters. However, there are Saami men and women with healing powers today, and Saami who sense the presence of spirits, and there is a spiritual side to reindeer herding. This is how "Susanne," a young woman who has a Swedish mother and a Saami father, explained the Saami attitude toward spirituality, using the example of her father when he was in the mountains with his reindeer:

"I believe that the Saami are more open to the spiritual, to the hidden, to the supernatural. That's the way I feel, the way I've been brought up. It's so natural. Like Dad — in the spring he spent a lot of time in the reindeer camp up in the mountains. Then he would call us once in awhile, 'How are things?' 'All right.' 'But isn't it lonely up there?' 'Oh, no, there was someone lying here on the sofa, so I asked him if I should make some coffee, but he didn't answer and then he disappeared.' Just like that!

"This is the perspective that we grew up with. It's like this when you live close to Nature. It's natural for us to take part in the spiritual side of Nature. It is only when you get older that you realize that it's not evident to everyone to believe in things like that. But that's the way it is, you see."

Ebba Olofsson works in the Culture and Mental Health Research Unit at Sir Mortimer B. Davis Jewish General Hospital in Montreal. This article is an excerpt from her Ph.D. thesis in cultural anthropology, "In Search of a Fulfilling Identity in a Modern World: Narratives of Indigenous Identities in Canada and Sweden." 2004). It has been published by the Department of Cultural Anthropology and Ethnology, Uppsala University, Sweden, as part of the DICA Series (Dissertations in Cultural Anthropology). It is printed here with the permission of the DICA editor, Hugh Beach.

BURNING HEAT

— Nils-Aslak Valkeapää

Burning heat
in sand smoke
Sámis and Blackfeet Indians

For two years there has been a drought

In the tent lávvu we adorn ourselves
Indians and guests from Sápmi
belts
pearls
silk
fringes
Sámi shoes
Sámi gaktis
feathers

In this burning heat
we watched
each other
labor with equal effort

We dressed for a celebration

The dust rose
as it sometimes does
in a calf branding corral
They were beating Indian drums
boldly
Gáktis and feathers
jewelry
yoikers
and the drum beating

All night the wind grew
the sand whirled
in darkness the thunder rumbled

During lightning flashes
I saw
horses young Indians astride

At night the heart beat the heart beat
the drum beat the drum beat
an Indian yoiked Blackfeet Indians yoiked
the black prairie sand
nebulously spread out in the night
warm dark night
the mind flips through images memories
from a life one did not know one had lived
Yoik on the prairie sand
Yoik in our tundra's embrace
noaidi drum

Do not hide any more
Come here warm prairie wind
the burning yoik of the blood
Come here warm prairie wind
with soft fingers
find my desire

And in the night drums beat
hearts beat
find a way to regions unknown

Come here warm prairie wind
soft embrace
grasp it
search my desire
squeeze it
the restless burning wind of the blood
in the warm dark prairie night
hot wind
hot blood
on the sand

the heart beats
hearts beat
drums beat
yoiking in the night
the warm prairie wind
hot blood

This poem and drawing by Nils-Aslak Valkeapää are from *Trekways of the Wind*, translated by Harald Gaski, Lars Nordström and Ralph Salisbury, published by DAT in 1994. It is reprinted here with the kind permission of the publishers.

(**HELANDER-RENVALL** *continued from page 9)*

Through modern information technology we can observe what is happening in distant places as well as what is going on around us. We must monitor the global man-made changes and resist when the changes cause damage to Nature and people. People everywhere must reclaim their connection to the Earth by awakening the sensibility that allows them to feel the sacred reality of Nature.

Elina Helander-Renvall, Ph.D. is a Sami reindeer owner from Utsjoki, Finland. She works as a senior scientist at the Arctic Centre, University of Lapland. She has written extensively on Sámi spirituality and healing and is a frequent contributor to Báiki. *She is the author of* Silde:Sami Mythic Texts and Stories *which has been translated into many languages. In 2004 she co-edited with Tero Mustonen* Snowscapes, Dreamscapes: Snowchange Book on Community Voices of Change *dealing with the ramifications of global warming in the Arctic.*

(**AMANDA CLARK** *continued from page 15)*

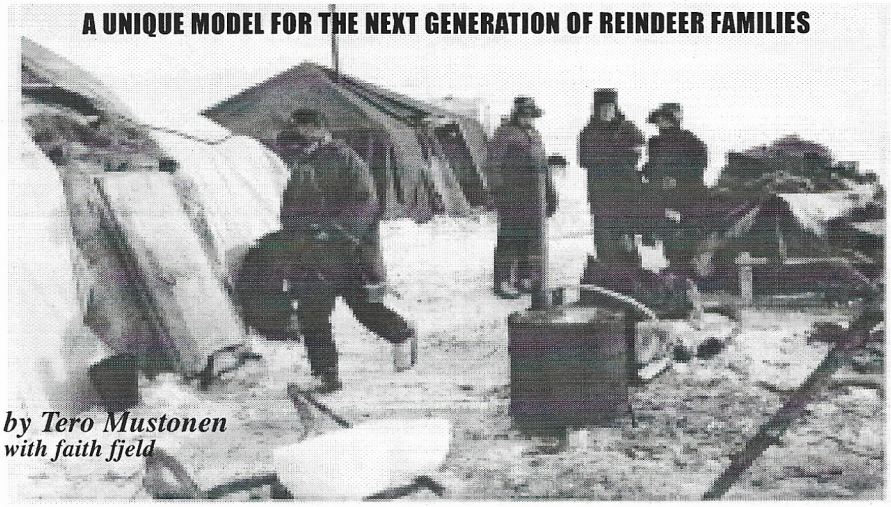
Here is an excerpt from Amanda Clark's artist's statement:

"The Sami people are the indigenous inhabitants of Norway. During the 20th century they underwent a struggle similar to that of the Native Americans. The Norwegian government attempted to assimilate the Sami into mainstream society and wipe out their culture. A mass movement began in the 1970s to gain cultural autonomy. This movement culminated in the establishment of the Sámi parliament in the mid 1980s. With the establishment of the parliament, conditions improved; however, many problems still remain. For the last century, claiming one's Saminess was taboo, only now are the next generation of Sami not ashamed to admit to their culture.

"For the past several years, investigating the Sami people has been my academic interest. I have built up a store of information. The drawings represent my own stream of consciousness on all that I have learned to this point. The images and texts are evocative of my personal visual connotation of the culture. My heritage is Norwegian and specifically the Sami people. My motivation is my connection to them."

NOMADIC SCHOOLING

A UNIQUE MODEL FOR THE NEXT GENERATION OF REINDEER FAMILIES



by Tero Mustonen
with faith fjeld

In 2002 the Chukchi community of Nutendli established the Nutendli Nomadic School for the reindeer families living there, so that the children of the herders would not have to leave their village in the winter to attend school. Since then they can study Russian curriculum in their reindeer base camp while they participate in ceremonies, round ups and other community activities. Nutendli is located in the northeast corner of the Russian Republic of Sakha-Yakutia, Siberia.

In 2005 Nutendli began a joint school project with the Saami Language Immersion School in Inari, Finland. The idea of the joint school project, called the Inari – Nutendli Project, grew out of the partnership between Snowchange and Nutendli. Snowchange representatives from Finland visited Nutendli in the spring of 2005 and 2006. They lived and worked in the camps of Chukchi nomads along the icy Kolyma River and stayed in *yarangas* — often at temperatures as low as minus 50 degrees Celsius. One of their missions was to instigate the project.

In the fall of 2006 the Saami students in Inari began to interview their grandparents and record oral history and traditional ecological knowledge. They also began to document changes in the weather and various aspects of nomadic reindeer herding, and photograph snow conditions, reindeer round ups, weather events and other activities in the Inari area. The information was translated into English and Russian.

This spring, 2007, a delegation from Snowchange returned to Nutendli (*see photo above*). They took part in the reindeer round up, visited the reindeer camps along the river, met with the school children and exchanged information. Cultural evenings with food, singing and dancing also took place.

This fall, the Saami and the Chukchi met again at the Snowchange 2007 Conference held in the Evenki homeland that is also located in Sakha-Yakutia. In keeping with the conference theme, "Traditions of the North," a full day was devoted to discussing education, language and culture, the Inari – Nutendli Project and nomadic schooling. This could be seen as the beginning of the revitalization of Indigenous education in the Arctic.

Regular contact will now be maintained between Snowchange, the Saami and the Chukchi. There are problems to overcome that have to do with issues that are always present in the Arctic. These are language barriers, the lack of adequate funding and the abuse of alcohol. The nomadic way of life in both the Saami and the Chukchi areas is also under constant threat from outside forces.

Nevertheless the Inari – Nutendli Project is a unique approach to grass roots education so that the next generation will be able to maintain their herding traditions. It is hoped that this project will inspire other Arctic reindeer communities. For more information contact:

<tero.mustonen@snowchange.org>

VERNON BELLECOURT (1932 - 2007)

ON A SPIRIT-DRIVEN JOURNEY

The soul of visionary Ojibwe warrior and friend Vernon Bellecourt has departed on sweet grass winds. His passing brings sadness to countless hearts in near and far distant places. The ring of his passionate voice echoes with urgent messages crying out for justice, for the end to racial and cultural discrimination, for an honoring of American Indian treaty obligations, for the salvation of our Mother Earth, for compassion and peace-making within and between all nations.

He stands with his brother Clyde and other founders of the American Indian Movement (AIM) as a figure of almost mythic proportions. His distinctive journey will be remembered for generations. His clarion call for the righting of historic wrongs, for exercising human decency, for tempered fairness in education and the marketplace, and for responsible implementation of Native self-determination all caught the attention of sleepy politicians and entrenched bureaucrats. His provocative language was often misunderstood, distorted, taken out of context. He frequently disturbed and disrupted the status quo. This is the way it is when there is truth telling and the messenger is thoughtful, challenging, prophetic.

With certainty, Vernon Bellecourt was a Gift of the Great Spirit. I came to know him almost four decades ago. His brother Clyde Bellecourt, Dennis Banks, and others shared the initial strategic activity and directions of the American Indian Movement. Vernon added to that mix. I was a Lutheran pastor doing community outreach on the restless streets of a rapidly changing city. During the historic Wounded Knee trials in St. Paul (1976), our Minneapolis home became a "safe house" where Vernon and colleagues frequently met — out of the scrutiny of hostile authorities. We helped to enlist and organize a cadre of supportive church folks who provided hospitality, shelter and financial resources during those difficult days. Indian people from across the country who gathered for the trials were warmly received.

Vernon was instrumental in challenging non-Native people to come to grips with existing ethnic stereotypes. Together we worked in offering a tangible spiritual

(**BELLECOURT** *continued on page 24)*

MEL OLSEN (1938 - 2007)

THE PASSING OF A SAMI BROTHER

Mel Olsen passed away on October 23 after a long struggle with cancer. Mel taught art and art history at the University of Wisconsin-Superior for more than 38 years. He was also in the forefront of the North American Sami movement and from its beginning in 1991, he was a frequent contributor to *Báiki.* Later he was a founding editor of *Árran: the Newsletter of the North American Sami Siida.* He was also an artist, researcher, weaver, and writer.

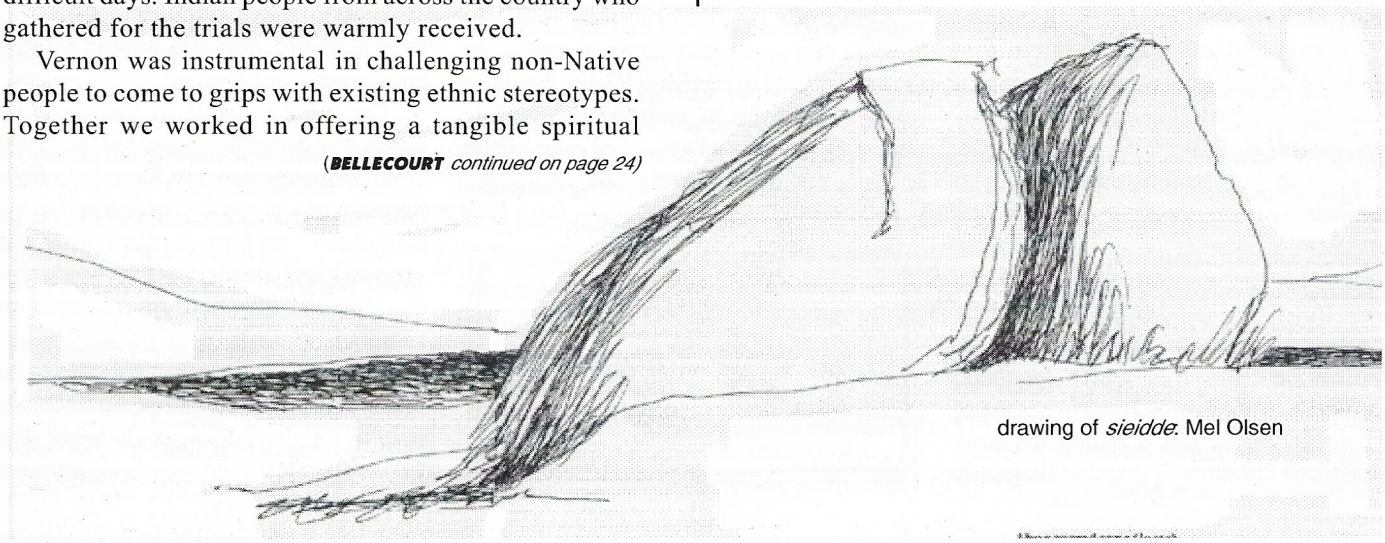
He was one of my mentors. His personal gifts included a woolen *rad'no* that he wove for *Báiki* to be used as a backdrop for our cultural exhibits. He described its loden green color as representing "the lichen tapestry on the land." The large Sami flag pennant that he sewed in the Sami colors, and also gave to us, flew over so many *lavvus* at so many Sami Camps that it finally fell apart — but the *rad'no* is still with us.

I remember Mel as a shy, handsome, many-sided man with a wry sense of humor who lived in a beautiful rustic country house full of art, books, music and warm hospitality. He lived life to the fullest. His wide range of interests included exotic birds, the *Lappmarklag* (which he founded), Turkish textiles, the Copper Country Finns, Scottish deerhounds, country and western music, and his Norwegian Sami Moi-I-Rana heritage.

Mel was a prolific writer. *Báiki* readers may recall his beautifully-illustrated series on the Bear Hunt, his articles on the Sami Drum, *Sieidde*, the Coastal Sami, the Northern Lights, and his definitive three-part monograph on the travels and observations of the Swedish botanist Karl Linnaeus, among others.

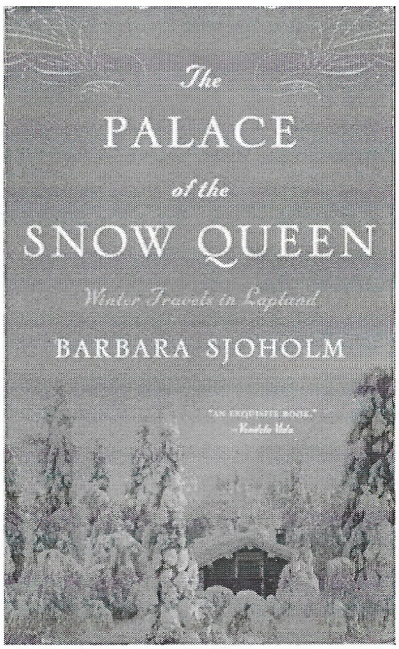
There were many times when he and I argued about semantics and then made up — a test of true friendship. He once called me his Sami sister, and Mel was my Sami brother — a leader in the North American Sami reawakening who will truly be missed.

— faith fjeld



drawing of *sieidde*: Mel Olsen

BÁIKI BOOK REVIEWS



***The Palace of the Snow Queen: Winter Travels in Lapland.* Barbara Sjoholm. Emeryville, CA: Shoemaker & Hoard, 2007, 317 pages.**

"I thought of the Sami way of inhabiting Sápmi, which was not to see Nature as something else, something outside of oneself, but as a living consciousness."

Barbara Sjoholm uses the Icehotel in Jukkasjärvi, Sweden and Hans Christian Andersen's *The Snow Queen* as reappearing motifs in *The Palace of the Snow Queen*, a fascinating memoir of her frosty winter excursions to Sápmi.

The author's growing understanding of the special relationship the Sami enjoy with ice and snow stems from her willingness to expose herself to the kinds of frigid adventures that await the winter tourist to Lapland. Her readers are given a chance to participate vicariously in situations that they might not want to experience in person. They can lie unclothed under reindeer furs on a chilly night in the Icehotel pondering the need to go outdoors to the toilet; they can freeze outside on blocks of ice at 13 degrees below zero to watch *Macbeth* performed in northern *Sámigiella*; they can witness the author's hilarious and disastrous attempts at dogsledding, and her growing hatred of the dogs, while relaxing at home — comfortable and warm in their favorite armchairs.

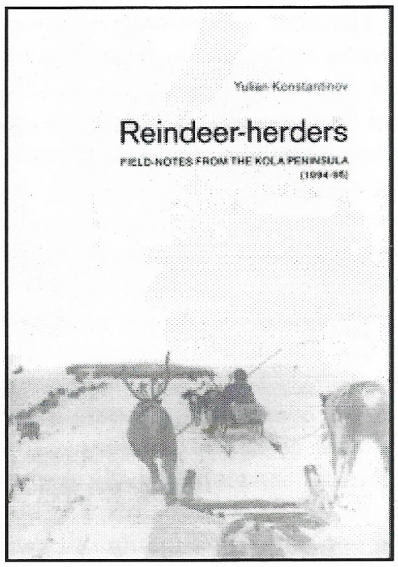
Sjoholm sees the bright side no matter what. Her agony as a freezing would-be musher is tempered by her heightened awareness of the beautiful landscape through which she struggles with her hired team. "The extreme cold hour after hour grew next to unbearable," she writes. "Breathing was breathing ice shards, ice crusted my lashes and made it difficult to see, my feet were cement blocks and my fingers were cramped around the sled. Yet the beauty was part of the cold perhaps; the world could not be beautiful in any other way than through this terrible chill." When she thaws out, her sense of humour returns and she asks, "I paid hundreds of dollars to eat moose stew and freeze my butt off?"

The author's fun with metaphors is a nice feature of her writing. Here is her description of the brilliant phenomenon that suddenly appears in Arctic skies to brighten the bleakness of winter days: "...the sky spread, like strawberry jam and orange marmalade, over the plain below us."

It is apparent that the Sami artists and writers who met Sjoholm accepted her because they invited her into their homes. With each visit they reveal more facets of Sápmi — for example the director of the Indigenous film festival Skábmagovat that draws crowds to Inari during the "Dark Time" in January, discussed the Sami situation in Finland as she thumbed through his collection of 1000 "Sami" postcards for tourists.

Sjoholm's book introduces us to the creative outpouring that is set in motion by the intense cold of the Sami winter, turning it into a season that is, to paraphrase the author, like mango syrup and grenadine over a drink of white rum and ice. Delicious, chilled and potent, we want another swig. — *faith fjeld*

The Palace of the Snow Queen, Reindeer Herders: Field Notes from the Kola Peninsula, and *We Are at Home* (the three books reviewed on these pages) and *Far Northern Connections* (reviewed on page 24) can be ordered online. *Searching for a Sami / Cookbook* (reviewed on pages 16-17) can be ordered from the Saami Báiki Office in Alaska for $25. Email <faithfjeld@alaska.net> for details.



***Reindeer-Herders. Field Notes from the Kola Peninsula (1994-95).* Yulian Konstantinov. Uppsala: DiCA — Uppsala Universitet, 2005, 460 pages.**

"...even the reindeer herders often referred to him, only half jokingly, as a 'spy'."

This book constitutes a detailed compendium of Konstantinov's activities during two field trips to the Kola Peninsula in 1995. The first trip was from April to June when the spring calves were being marked, the second from October to November when the fall slaughtering campaign was underway.

He begins with a brief overview of Saami reindeer herding on the Kola Peninsula from prehistory to the late Soviet period, pausing on the eve of the dissolution of the *sovkhozy* in 1992, and their reorganization into limited liability companies.

The main purpose of the book, he states, is to bring the changes of the 1990s "into intimately personal focus both from the point of view of the herders and of the citizens," and to explore how the economic and social crises of that time was causing the 20th century features of reindeer herding to be "slowly back-interpreted." Aside from the herders and citizens, other social groups surface from time to time as important character sets. One of these is the military, representatives

BÁIKI BOOK REVIEWS

of whom are scattered about the tundra in places that surprise Konstantinov, making him nervous in a context in which even the reindeer herders often referred to him, only half jokingly, as a "spy." The herders had a generally positive attitude to this military presence since it provided opportunities for barter, and sometimes a resource for the solution of technical problems.

A second character set is the Russian poachers, who opportunistically shoot the herders' deer, but with whom the herders nonetheless maintain a tentative peace. Konstantinov describes this as a "love-hate relationship;" the herders tolerate the poachers squatting on their temporarily vacant huts, or even bunking in with them for a few days, since they leave the herders' premises in decent condition, sometimes even bringing a bottle of vodka in exchange.

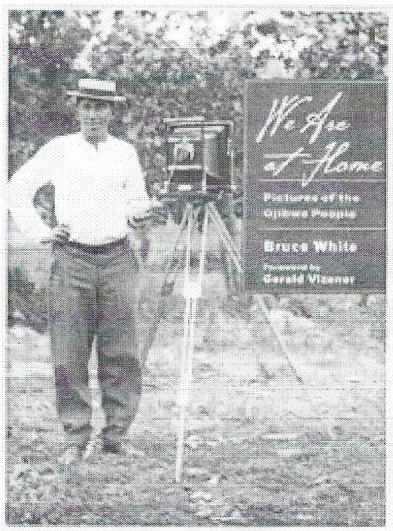
A third important character set is the representative of the Swedish-Russian joint venture Arctica, which set up business in the early 1990s to deal in wholesale trading of reindeer meat and other products, such as antler velvet at prices the Russian market couldn't have supported.

Konstantinov's field notes constitute a prolonged gaze into the very intimate details of the ethnographic fieldwork encounter: how relationships develop, how the researcher finds a place in the delicate politics of a small-scale community, how insider-outsider ambiguity is negotiated.

There is a parallel story here of the Sami herders' own growing awareness of their position within a Russia that was changing radically and pushing them even further to its social margins. This book is a work of remarkable honesty and insight into a situation of social and economic change that few have glimpsed so intimately, nor characterized so accurately.

—Patty Gray

Patty A. Gray, Ph.D. is a Lecturer in Anthropology at the National University of Ireland — Maynooth. This review first appeared in Anthropos, the Official Journal of the Athropos Institute, *Sankt Augustin, Germany. This excerpt is reprinted by permission from the editor.*



***We Are At Home: Pictures of the Ojibwe People.* Bruce White, with forward by Gerald Vizenor. St. Paul: Minnesota Historical Society Press, 2007. 288 pages.**

Punctum: a point; a small area marked off from a surrounding surface.

Most of us are familiar with those old "Indian" photographs reproduced for tourists that are still being sold as postcards. Some similar to them will be found in Bruce White's recently published book *We Are At Home: Pictures of the Ojibwe People.* But White respectfully shows us a new way of looking at these compromised images and gives us a deeper appreciation of their expanded meaning. He separates the stereotypes from the stories the images are trying to tell us.

Non-Indian photographers have made a somewhat distorted but valuable contribution to our Indian nations, for without them, we would not know how some of our distinguished ancestors looked. However there are times when photographers invade our privacy with their intrusive cameras and steal our images for their own purposes. We recognize this as an ambush. Are we then subjects becoming objects? No, even these are instances of testimonials and we are still trying to tell our own stories, Look at the eyes. Look at the hands.

Like others, I have been frustrated by the lack of identification on so many images of our people. Therefore, I am profoundly grateful to White for his efforts to put names on the faces that look out to us. In some instances he gives them a location and tries to discover what event required that a photographic record should be made. I also appreciated seeing more than one photo of some; it adds dimension to their existence. I particularly enjoyed seeing our people photographed in a community setting.

Many of our elders were photographed in studios because it was difficult for the photographers to transport the bulky equipment needed to produce the images. In my childhood home on Franklin Avenue in Minneapolis my grandmother hung large, heavy oval-shaped, convex, sepia studio portraits of her aged mother and her infant son. It was understood that these images were precious to her. But we also had black and white snapshots and they were precious too. Like all such images, a snapshot is a quick slice of a moment in someone's life. It cannot speak of what happened before the snap nor can it express what happened the instant after the snap. It is limited to that one moment. But in those snapshots we found a presence. Yes, this is someone, a loved one or a stranger. Someone.

These images do not bring me to closure, as the author suggests. No indeed! They open me to discovery and they enrich my vision of our past as handed down through the camera lens. They point me toward an expanded future.

Prior to reading this book and enjoying White's collection, I didn't know what a "punctum" was. Now I find myself searching for "puncta" in my old photos or framing them in new images I am composing.

What is a "punctum?" In the forward the Ojibwe auther, poet and ethnographer Gerald Vizenor defines a punctum as "a bruise or wound in the concentration of the scene." Roland Barthes, the French critic who made a study of signs and symbols in human communication, once

(**ANNE DUNN** *continued overleaf*)

(**BELLECOURT** *continued from page 21)*

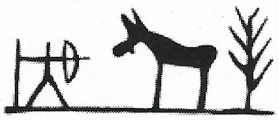
encouragement as well as educational parish and collegial forums.

It brings to mind this insightful Indian proverb: "If you wish to feel the strength of the wind, you must stand where the wind is blowing." Vernon Bellecourt walked the Red Road to those places where the sacred winds were blowing. He stood alongside brothers and sisters at historic Wounded Knee, atop Hopi mesas, along the banks of the Mandan Rivers, on capitol steps, and in living rooms of humble shelters where there was a need for a redemptive presence.

To have known Vernon Bellecourt is to have walked with a courageous, persuasive and generous person; to embrace those issues he championed which touched the lives of this world's Indigenous Peoples is to experience something of those sacred winds surrounding his profound legacy.

It was an important direction of my own pastoral sense of mission to be in disciplined partnership with Indian people. Vernon was a mentor and brother in truth and spirit. I am most grateful for his life and inspiration. — *Ham Muus*

Ham Muus has been a Lutheran pastor and spiritual leader for over 50 years. He has embraced human rights and social justice issues and has committed his ministry to cross-cultural outreach and advocacy for those on the edges of society. He is the founding director emeritus of the Plymouth Christian Youth Center in North Minneapolis, and the Wilderness Canoe Base, a boundary waters camp and renewal outpost for at-risk youth in northern Minnesota.



Donna Matson is taking a hiatus to prepare a special column on Saami genealogy and DNA for the next issue of Báiki. *E-mail her at:*

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

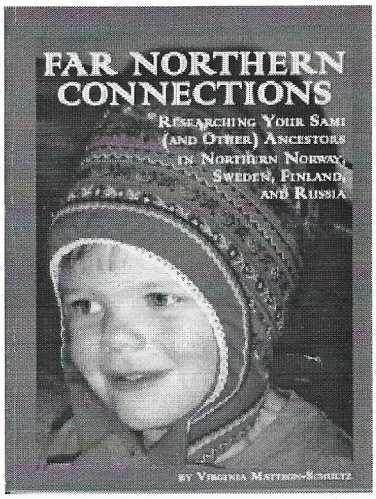
BÁIKI BOOK REVIEWS

(**ANNE DUNN** *continued from page 23)*

said that a picture is punctuated by chance and has the power to expand the stories that the images are trying to tell. I think I always knew that — but now I have a word for it.

White is not trying to give us the final word on Ojibwe photography, he is offering us encouragement to continue to take our own pictures. Perhaps one day a more informed public will ask, "Where are the Ojibwe images of Ojibwe people taken by Ojibwe photographers? Come! We must publish a new collection! —*Anne Dunn*

Anne Dunn is an internationally-recognized Ojibwe storyteller, poet and author. Her books include When Beaver was Very Great; Grandmother's Gift: Stories from the Anishinabeg; Winter Thunder: Retold Tales; and Uncombed Hair, a collection of her recent poetry. She lives on the White Earth Reservation in Minnesota.



***Far Northern Connections: Researching Your Sami (and Other) Ancestors in Northern Norway, Sweden, Finland and Russia.* Virginia Mattson-Schultz. Pittsburgh, PA: Dorrance Publishing Company, 2007. 173 pages.**

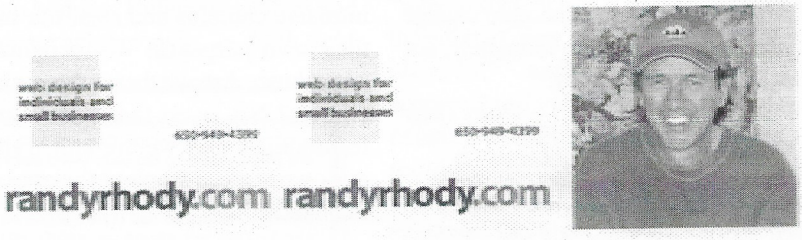
"All the countries where the Sami have lived have tried to squelch the Sami culture."

Far North Connections packs a treasure trove of information for those who are researching their Nordic roots — especially if they are Sami. Mattson-Schultz is a professional genealogist and linguist who spent many years researching her own family history. This book is dedicated to her grandparents, and that's her granddaughter on the cover. Lists of family surnames and place names, maps of Sami areas, and examples of birth, death and marriage certificates are interspersed with personal anecdotes and photos.

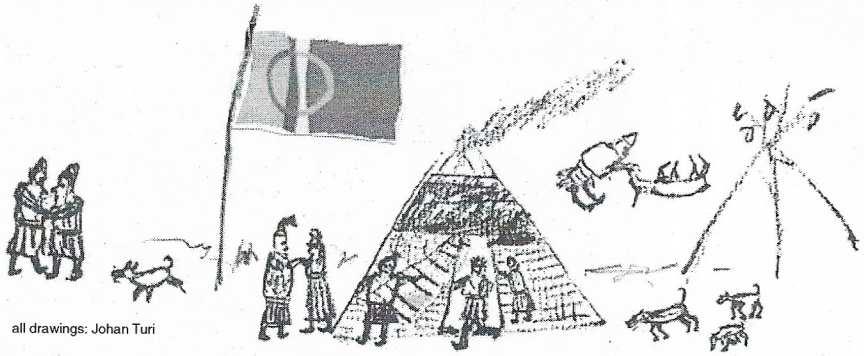
The glossaries translate into English the Norwegian, Swedish, Finnish and Russian Cyrillic words that English-speakers will encounter in the public records, and a chronology puts all this information into historical perspective.

This book is not only an interesting read, but also a valuable addition to any genealogy library. —*faith fjeld*

The official website of "The Sami: Reindeer People of Alaska" exhibit, www.baiki.org, has been designed and contributed by webmaster Randy Rhody. Thank you, Randy!



BÁIKI GIVES SAAMI FLAGS OF GRATITUDE TO THESE SPONSORS OF ISSUE #29



all drawings: Johan Turi

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THANKS ALSO TO:

BORGHILD NESSET
(San Francisco, California) ***for her gift of a 1990 Hansel Kowakhuk carving of an Inupiat seal hunter and kayaq.***

EMILIO BIANCHI
(Torino, Italy) ***for sharing his collection of twenty-four photographs taken at the 2007 Jokkmokk Market.***

ERIC CARLSON and his WHITE REINDEER EXPRESS (San Mateo, California) ***for serving as the official transportation system for Báiki in Oakland.***

CLAY KARK ***and*** **ELIZABETH BURGESS**
(Boulder, Colorado) ***for making the move of the Báiki Office from Anchorage to Fairbanks go off without a hitch.***

LAURIE McNICHOLAS
(Nome, Alaska) ***for allowing us to make copies of her documents relating to the history of the Reindeer Project on the Seward Peninsula.***

HAROLD STOVER
(Anchorage, Alaska) ***for providing many ways of support for our cultural efforts.***

FRED TOCKTOO
(Nome, Alaska) ***and his extended family on the Seward Peninsula for their friendship and hospitality.***

To sponsor an issue and receive a Sami flag, see p. 27.

2008 EVENTS OF INTEREST

FEBRUARY 7 - 9: JOKKMOKK WINTER MARKET

JOKKMOKK, SWEDEN

A great introduction to traditional Sami culture with entertainment ranging from live music to theatre, storytelling, and dog-sledding trips across the snowy plains. There are also handicraft stalls and traditional food and drink vendors. The event dates back to the 1600s. For more information:
www.jokkmokksmarknad.com

FEBRUARY 8 - 9: NORDIC SPIRIT SYMPOSIUM

CALIFORNIA LUTHERAN UNIVERSITY
THOUSAND OAKS, CALIFORNIA

Organized by the Scandinavian American Cultural and Historical Foundation, the theme is "Myths, Digs and Saga Kings: a New Look at the Viking Age." Featured speakers include archaeologists and other specialists of Viking history, and concerts by Scandinavian-American soprano Elly Erickson, and Swedish pianist Samuel Skönberg. Contact:
<seeallen@sbcglobal.net>

MARCH 12: PRE-SASS SAAMI DIALOGUE

UNIVERSITY OF ALASKA
FAIRBANKS, ALASKA

A day of meetings with other Indigenous scholars, discussions pertaining to Saami pedagogy and social events. Contact:
<tadubois@facstaff.wisc.edu>

MARCH 13 - 15: SASS 98TH ANNUAL MEETING

FAIRBANKS PRINCESS LODGE
FAIRBANKS, ALASKA

The 98th annual meeting of The Society for the Advancement of Scandinavian Studies includes informative sessions, an American-Scandinavian Foundation reception at the Museum of the North, and bus tours to the Ice Sculpture Park. Register online at:
www.explorefairbanks.com/meetings
For more information:
www.scandinavianstudy.org

MARCH 14 - 30: SAAMI FAMILY REUNION

GUOVDAGEAIDNU (KAUTOKEINO), NORWAY

A reunion of the descendants of the 1898 Manitoba Expedition. Events include the annual Easter Week program and Film Festival, followed by another week of reunions with relatives, a trip to the Sami Parliament and Museum in Karasjok and a visit to a reindeer herd. For information about the reunion email:
<ebrown@nsg-llc.com>
For information about the Easter Week events and the Film Festival visit:
www.kautokeino.com

APRIL 19 - 20: SCANDINAVIAN FESTIVAL 2008

CALIFORNIA LUTHERAN UNIVERSITY
THOUSAND OAKS, CALIFORNIA

Saami Camp, *duodji* exhibit and cultural information plus entertainment, foods, craft exhibits and other special attractions from Scandinavia and Finland.
www.callutheran.edu/scancenter

MAY 3 - 4: SAAMI CAMP AT NORWAY DAYS

HERBST PAVILION AT FT. MASON
SAN FRANCISCO, CALIFORNIA

Lavvu and Saami cultural information organized by the Saami Báiki Office, Oakland, plus books, crafts and CDs for sale.
www.norwayday.org

JULY 9 - 13: RIDDU RIDDU FESTIVAL

GÁIVUOTNA (KÁFJORD), NORWAY

A popular outdoor festival that celebrates the music and culture of the Sami and other Indigenous Peoples of the world.
www.riddu.com

JULY 23 - 27: FINNFEST 2008

DULUTH ENTERTAINMENT AND CONVENTION CENTER
DULUTH, MINNESOTA

The theme is "Sharing the Spirit of Finland" with four major focuses: culture, music, women, and the Finnish-Ojibwe connection. A Saami Camp with reindeer is also being planned.
www.finnfest2008.com

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