Reindeer Husbandry in Sweden

Histor

Reindeer and people have a connection that is thousands of years old in what is today called Norway. First by hunting, then through domestication and herding. Archaeological sources such as hunting pits, stone carvings and settlement excavations speak to this connection. In 98 AD, the Roman historian Tacitus wrote about a strange people in Thule, who used fur clothes, hunted reindeer and travelled with skis. In the 800s the Norwegian chief Ottar visited King Alfred and the English court and Ottar related to the king about the Sámi and that reindeer were domesticated and managed in herds. This is the first written source of domesticated reindeer herding and is often referred to. However archaeological research is consistently pushing the date of domestication of reindeer and the development of reindeer herding further back in time. Writings after that time tell that the Sami are using domesticated reindeer for transport and milking. In the 16th 17th and 18th centuries, Sweden had imperial ambitions and this increased the tax burden on Sámi reindeer herding, which would appear to have stimulated a shift in reindeer herding practices. Sámi reindeer herders where nomadic and moved with their reindeer herds between winter and summer pastures. In the mountain areas an intensive reindeer herding took shape – where reindeer where monitored daily. The Sámi people lived and worked in so-called “siiddat” (reindeer herding groups) and reindeer where used for transport, milk and meat production. The Siida is an ancient Sámi community system within a designated area but it can also be defined as a working partnership where the members had individual rights to resources but helped each other with the management of the herds, or when hunting and fishing. The Siida could consist of several families and their herds.

Borders

Sámi reindeer herding in present Sweden, Norway and Finland has historically been and is in many ways still affected by the creation of national borders. Borders became barriers to reindeer herding which had, since time immemorial been a livelihoos that migrated between different areas. The first boundary which affected the Sámi reindeer herding was drawn between Norway/Denmark and Sweden/Finland in 1751. To this border agreement was made a substantial allowance of 30 paragraphs on the rights of the nomadic Sámi - later often called the Lapp Codicil (Lappekodicillen) or the Magna Charta of the Sámi. The aim with the Codicil was to secure the future reindeer herding for the Sámi people affected by the border. The states agreed that regardless of state borders, the reindeer herding Sámi should be able to continue to migrate with their reindeer to the other kingdom in the same way as they had done before the border demarcation. The migrations have since 1919 been regulated between Norway and Sweden in different so called reindeer grazing conventions (renbeteskonventioner) which are based on the Codicil. The last convention was negotiated 1972 and was in force until 2005. Sweden and Norway are negotiating on a new convention.

During the 1900’s meat production becomes increasingly important and reindeer herding becomes more extensive. In the 1960’s, the Sámi reindeer herders started to introduce new technologies – the so called snow mobile revolution in their work with reindeer. Later came other mechanical aids, such as ATV’s, motorbikes and helicopters. Today such tools are major
Reindeer Husbandry in Sweden

feature of modern reindeer herding. This has had a variety of impacts on reindeer husbandry and as herders no longer ski or walk with reindeer, the relationship has changed somewhat. Today's reindeer herding requires large areas, reindeer are often frightened and are forced to flee from natural pastures. Today's reindeer are not watched year-round and reindeer wander freely during certain periods.

However, reindeer husbandry would not be possible without the maintenance of traditional knowledge which dates back millennia and is transferred from generation to generation. Its significance remains for reindeer herders because it contains important knowledge about how for instance land should be used during times of extreme weather fluctuation, for example. Reindeer husbandry today in Sweden is a small industry on a national scale, but both in a Sámi and local context, it has great importance. Reindeer husbandry is not only important economically and in employment terms, it is also one of the most important parts of the Sámi culture. According to the reindeer husbandry act the Reindeer Husbandry should be economically, ecologically and culturally sustainable. In other words, reindeer husbandry in Sweden should be conducted in a way so it gives a reasonable number of entrepreneurs a good living.

(Rennäringslagen 1971: 437) (www.sapmi.se)

Rights to own Reindeer

Contemporary reindeer husbandry in Sweden, is regulated by the Swedish reindeer husbandry act, Rennäringslagen 1971: 437. According to this Act, the right to pursue reindeer herding only belongs to the Sami people. Only a person who is member of Sámi reindeer herding village (Sameby) has reindeer herding rights, in other words, may engage in reindeer husbandry in the Sámi reindeer herding village to which she/he belongs. The reindeer herding right, which is eternal, includes for example the rights of members to also hunt and fish within their Sámi reindeer herding village’s area. These are immemorial rights, which mean that the Sámi have, over a long period used the land without anyone impeding them. Both reindeer herding and reindeer husbandry are terms often used in Sweden, where reindeer herding is the work with reindeer and reindeer husbandry encompasses reindeer herding, hunting and fishing because they all are important industries of reindeer husbandry.

(Rennäringslagen 1971: 437)
A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many family conducts reindeer husbandry with their own reindeer within the villages grazing area. A conducted most effective way economically and shall organise reindeer herding in the village's private land owners' lands also may be used for reindeer grazing. Lands used for reindeer different approved cuts and in addition some 30 different combinations of cuts, and all those agreed that regardless of state borders, the reindeer herding Sámi should be able to continue to shall be marked with the owner's registered earmark by 31 October the same year as it is born. and state lands where reindeer herding is permitted as according to the law. This means that non Sámi who also often own the land on which their reindeer graze. However, according to the be a reindeer owner (skötesrenar in Swedish and geahccobohccut in Sámi) within a village. Sweden. The last convention was negotiated 1972 and was in force until 2005. Sweden and reindeer herding in the forest villages is more static and is conducted in forested areas while owned by men. migrate with their reindeer to the other kingdom in the same way as they had done until the engage in reindeer husbandry with special permission from the County Administrative Board border demarcation. These migrations over the border have since 1751 been regulated in the Act is clear as to where the line between these lands villages in Sweden have during a very long time had summer pastures in Norway. These and pastures lies and defines it accordingly. herding village. In that case the person needs a registred reindeer earmark and a permission to herding, as the name relates, may be conducted year-round and in winter pastures only. Annual Meeting decisions concerning membership can be appealed to the Sámi Parliament. According to the Act, the Sámi village is responsible for ensuring that reindeer herding is herding village rights and duties are statutoried; inter alia, in the reindeer husbandry act. A Sámi reindeer herding village has a board voted in by a majority in the village during their member is according to the Act, understood as a member who by him/her self or someone in his above. In Sweden it is possible to own reindeer without being member of a Sámi reindeer Sámi villages and members (Sameby) differences. Here is one way to describe the earmark on the image in Sámi:

Gurut b...
The management of reindeer husbandry is divided into three main levels; the national, the regional, and the local level.
Reindeer Husbandry in Sweden

According to this Act, the right to pursue reindeer herding should be able to continue to migrate with their reindeer to the other kingdom in the same way substantial allowance of 30 paragraphs on the rights of the nomadic Sámi - later often called the Writings after that time tell that the Sami are using domesticated reindeer for transport and Alfred and the English court and Ottar related to the king about the Sámi and that reindeer were economically, ecologically and culturally sustainable. In other words, reindeer husbandry in the Roman historian Tacitus wrote about a strange people in Thule, who used fur clothes, 1972 and was in force until 2005. Sweden and Norway are negotiating on a new convention. people lived and worked in so-called "siiddat" (reindeer herding groups) and reindeer where benefit for a longer period of time. However, there remains uncertainty about how the mountain rising faster than elsewhere in the world. These changes will involve, inter alia, shorter and

During the 1900’s meat production becomes increasingly important and reindeer herding herders where nomadic and moved with their reindeer herds between winter and summer (Sameby) has reindeer herding rights, in other words, may engage in reindeer husbandry in the aim with the Codicil was to secure the future reindeer herding for the Sámi people affected 000 year 2000 and 220 000 year 2007. The number of reindeer is counted after slaughtered disruption. Reindeer husbandry plans. The purpose of the plan is to act as a detailed basis for all

by a predator. The problem with the old system was that all killed reindeer where not found and any concerned Sami reindeer herding village/-s. The Organisation for Sámi in Sweden (Svenska the accident. all income should be taxed, with the exception of the income that is tax free, and business costs one of the main issues that the Swedish Sámi Organisation, SSR, is working with. Figures from mining, wind power development and recreational facilities such as snowmobiling. A further social effects for concerned Sámi villages of planned activities. Under Swedish law the operator can decide on whether to give permission to the developer. In Sweden, Sámi reindeer herding

held, but with varying degrees of success. The forest companies have mostly poor knowledge of economy. Reindeer and their pastures should be managed on both a rational and sustainable manner, while at the same time reindeer herders need revenue to survive. Reindeer herding is

In general, the differences in the income picture between reindeer herders in the north and

Annually, the government decides the amount of funding for the promotion of reindeer regulations and the funding for the predator census. Sámi reindeer herding villages are and the state/predator organisations on the other. Reindeer herders for example have been several summer and winter siidat who do the practical work with the reindeer during the periods

DO, a crime in itself, in both Swedish law and international conventions. DO found that the current levels in Sweden if reindeer husbandry should continue to thrive in the future. predator organisations. They are also the main actors in the predator census, which is a demographic census. The predator census is intended to provide a basis for management of the predators and the reindeer herders. The

impacts of a Warming Arctic

Projected Surface Air Temperature Change: 1990s-2090s (winter Dec-Feb)

Economy

• Reindeer need large and undisturbed areas during the whole year. For many years, reindeer

Predators are a major cause of losses for reindeer herders and the predators issue is currently

State economic support for reindeer husbandry in Sweden consists primarily of price support

In Sweden there are several long and ongoing court cases related to reindeer grazing

The system explained above was introduced in 1996 and before that a system was in force

landowners and the Sámi villages, and the costs associated with the Chernobyl accident among

The municipality failed to hear Jovnevaerie Sámi reindeer herding village

On the regional level the County Administrative Board (Länsstyrelsen) primarily handles issues

Appeal, where Sámi also prevailed. Land owners appealed further to the Supreme Court of

application for a permit nearly always have to implement an Environmental Impact Assessment

of lynx was between 1 300 and 1 500. The government's 2008 target for the number of

Reindeer need large and undisturbed areas during the whole year. For many years, reindeer

were raised in the same way as domestic animals. The Sami were allowed to use the land for the

manner, while at the same time reindeer herders need revenue to survive. Reindeer herding is

This has been the case in the past when the herders had to pay for damage caused by

EIA). An EIA is usually done by a consultant to the developer. The EIA is intended to provide a
A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many cuts, which all together tell who the reindeer owner is. There are around 20 different approved cuts and combinations of cuts, and all those combinations have their own name. All reindeer in the reindeer herding area in the best way for the members' common interest. Membership numbers vary from area to area because of dialect differences. Here is one way to describe the earmark in Sámi: ealljis guobir. Ovddal biehki nala sárggáldat. Ma?il guokte biehki, bihkiid gaskkas sárggaldat.

According to the Act, the Sámi village is responsible for ensuring that reindeer herding is conducted most effective way economically and shall organise reindeer herding in the village's reindeer herding area in the best way for the members' common interest. Membership numbers vary from area to area because of dialect differences. Here is one way to describe the earmark in Sámi: ealljis guobir. Ovddal biehki nala sárggáldat. Ma?il guokte biehki, bihkiid gaskkas sárggaldat.

Reindeer herding in Sweden is divided into 51 Sámi reindeer herding villages which are divided into year-round-lands and winter pastures. In the year-round-lands reindeer may join the village. Annual Meeting decisions concerning membership can be appealed to the Sámi Parliament.

A reindeer herding member has the right to vote in certain matters that an ordinary member does not have. An ordinary member is a Sámi who takes part in reindeer herding within the villages grazing area. A Sámi village has both reindeer herding members and ordinary members. A reindeer herding herding village rights and duties are statutoried; inter alia, in the reindeer husbandry act. The Sámi Parliament.

In the Sámi villages vary greatly and it is the Sámi village’s annual meeting, which decides who is a member. A Sámi reindeer herding village has a board voted in by a majority in the village during their annual meetings. The Board has the mandate to conduct the village's work. Sámi reindeer herding employs about 2500 people in Sweden and the number of reindeer owners is about 4 600 people. According to figures from 2005, 77% of the country's reindeer are owned by men.

Before an earmark is implemented, it shall be approved by the earmark committee consisting of three members. After approval the earmark shall be announced. The County Administrative Board determines the herding are divided into year-round-lands and winter pastures. In the year-round-lands reindeer may join the village. Annual Meeting decisions concerning membership can be appealed to the Sámi Parliament.

Concession villages exist only in the Torne Valley (the area on the Swedish-Greenland border). These migrations over the border have since 1751 been regulated in the border agreement between Denmark/Norway and Sweden from the year 1751. The states

According to the reindeer husbandry Act reindeer herding may be conducted on both private and state lands where reindeer herding is permitted as according to the law. This means that private land owners' lands also may be used for reindeer grazing. Lands used for reindeer grazing between October 1st and April 30th. The Act is clear as to where the line between these lands lies and defines it accordingly.
The management of reindeer husbandry is divided into 3 main levels; the national, the regional
different insect varieties and how they will affect reindeer. Danell estimates that warmer winters
that within the space of 50 years, it will not be conducted as it is today.
increased development in the Arctic, which likely will bring negative affects on the reindeer
Since reindeer herding is conducted in nature and is very much dependent on the conditions
communities that live there. The report also demonstrates that temperatures in the Arctic are
and all that they entail, together with today's continues encroachments in reindeer pastures, the
that nature provides, any changes that occur have special impacts on the practice of  reindeer
researchers' assessments of how climate change will affect the Arctic environment and the

On the national level reindeer husbandry issues are administered by the Ministry of Agriculture
applications. The Board will also decide on the maximum number of reindeer for the Sami
Additional sources of income include financial subsidies and compensation. The income of the
herders consists of the production of meat and raw materials such as skins, bones and horns.
Annually, the government decides the amount of funding for the promotion of reindeer
husbandry in Sweden has had to grapple with intrusions, such as mining, hydro power
activities. In all these cases, landowners have sued Sami reindeer herding villages for allowing
DO demanded that the Sámi village be compensated for ethnic discrimination. The
on several summer and winter siidat who do the practical work with the reindeer during the periods
reindeer are withdrawn from the herd, and before the calving starts, which is usually in may. For

Rovdjuren och deras förvaltning SOU 2007:89, concluding that predators are perceived as
that reindeer owners could lose compensations they were entitled to.

can grant support of up to 50 percent of the feed costs.

that widely affect reindeer husbandry. The Board has for example the responsibility to manage
villages sometimes have difficulties to be considered as concerned parties in development
parlamentet (www.sametinget.se)
(Skogsstyrelsen) the consultations between reindeer husbandry and forestry companies are
villages. Year 2007 where some issues concerning reindeer husbandry moved from the Board
areas.

value and value added meat lost.

Parliament. A great deal of interest has been expressed from all parties in the progress of these

villages did not have the right to let their reindeer graze landowners' lands. The Sami

the Sámi Parliament and the Forest Board

individual may consist of additional processing, sale of services, additional industries and paid

that state has the responsibility for how  reindeer herding can be conducted. The Swedish Sámi

Predator Compensation

The aim is that the compensation should be experienced fair and reasonable and provide better
achieve balance between different interests

reindeer numbers where 253 000 year 1995, 221
various types of forest activities. According to the Sámi Parliament and the Forest Board
conditions for long-term predator care. The compensation should:

that currently affect and will affect the reindeer herding and the Sámi people. The

that extra funding is required to compensate for the losses to the reindeer herding

Annually, the government decides the amount of funding for the promotion of reindeer

in the framework of the reindeer husbandry Act, dealing with issues such as the Sámi

Annually, the government decides the amount of funding for the promotion of reindeer

that the Sámi Parliament is the responsible minister for reindeer husbandry issues. The

environment has been, and today is, widely affected by human activities.

Annually, the government decides the amount of funding for the promotion of reindeer
husbandry in Sweden, especially reindeer husbandry in Västerbotten and Jämtland counties. The

predators.

climate change

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