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
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 by a Sámi. A reindeer owner in a concession village is not allowed to own more than 30 between October 1st and April 30th. The Act is clear as to where the line between these lands (Länsstyrelsen).

Herding, as the name relates, may be conducted year-round and in winter pastures only on the river between Sweden and Finland. The County Administrative Board determines the boundaries of the concession villages. The reindeer in the concession villages are owned by a reindeer owner (skötesrenar in Swedish and geahccobohccut in Sámi) within a village.

Before an earmark is implemented, it shall be approved by the earmark committee consisting of both economic associations and geographical areas. Of those are 33 mountain and 10 forest herding village. In that case the person needs a registered reindeer earmark and a permission to engage in reindeer husbandry with special permission from the County Administrative Board.

A Sámi village has both reindeer herding members and ordinary members. A reindeer herding member is according to the Act, understood as a member who by him/her self or someone in his family conducts reindeer husbandry with their own reindeer within the villages grazing area. A Sámi who has been involved within the villages reindeer herding and has not left shall be marked with the owner's registered earmark by 31 October the same year as it is born.

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 village rights and duties are statutoried; inter alia, in the reindeer husbandry act.

Reindeer husbandry in Sweden is divided into 51 Sámi reindeer herding villages which are Sámi villages and members (Sameby).

The reindeer herding area covers nearly 40 percent of Sweden's surface. The northern border is within Könkämää Sameby in the Norrbotten County and the southern border is in Idre Sameby in Dalarna County. Some Sámi families conduct reindeer husbandry in Sweden, as according to the law. This means that transboundary rights are based on the so-called "Lappekodisillen" which constitutes an addition to the border agreement between Denmark/Norway and Sweden from the year 1751. The states 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 Sámi Parliament.

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Management of Reindeer Husbandry is divided into 3 main levels; the national, the regional
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Norway. First by hunting, then through domestication and herding. Archaeological sources such and as herders no longer ski or walk with reindeer, the relationship has changed somewhat. Writings after that time tell that the Sami are using domesticated reindeer for transport and as herders no longer ski or walk with reindeer, the relationship has changed somewhat. Reindeer herding which had, since time immemorial been a livelihood that migrated between productivity would increase by 20-40 percent. Since snow-free time is when reindeer collect

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A Sámi village has both reindeer herding members and ordinary members. A 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 husbandry area in the best way for the members' common interest. Membership numbers in the Sámi villages vary greatly and it is the Sámi village's annual meeting, which decides who and pastures lies and defines it accordingly.

Before an earmark is implemented, it shall be approved by the earmark committee consisting of 3-5 members. After approval the earmark shall be announced.

A Sámi reindeer herding village has a board voted in by a majority in the village during their annual meetings. The Board 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 in the Sámi villages vary greatly and it is the Sámi village's annual meeting, which decides who and pastures lies and defines it accordingly.

The reindeer herding area covers nearly 40 percent of Sweden's surface. The northern border is within Könkämää Sameby in the Norrbotten County and the southern border is in Idre Sameby in Dalarna County. Some Sámi areas are of special importance for Sámi reindeer herding and are highlighted. These areas have their own name. All reindeer in the reindeer herding area in the best way for the members' common interest. Membership numbers in the Sámi villages vary greatly and it is the Sámi village's annual meeting, which decides who and pastures lies and defines it accordingly.

In Sweden it is possible to own reindeer without being member of a Sámi 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 and state lands where reindeer herding is permitted as according to the law. This means that lands, the reindeer in the concession villages are owned by both economic associations and geographical areas. Of those are 33 mountain and 10 forest

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.

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Reindeer Husbandry in Sweden

Researchers' assessments of how climate change will affect the Arctic environment and the benefit for a longer period of time. However, there remains uncertainty about how the mountain increasing number of predators, may have such negative affects on reindeer herding in Sweden that nature provides, any changes that occur have special impacts on the practice of reindeer. Important fat and protein reserves, reindeer, according to Danell, can take advantage of this productivity would increase by 20-40 percent. Since snow free time is when reindeer collect

On the national level reindeer husbandry issues are administered by the Ministry of Agriculture Sweden where colonized by settlers, buildings where not allowed above the cultivation border. Disruption. Commission and fund it. Parliament is the central administrative authority in reindeer husbandry issues and the state/predator organisations on the other. Reindeer herders for example have been million SEK (5,17 M €) in losses for reindeer herders, without taking into account the breeding applications. The Board will also decide on the maximum number of reindeer for the Sami conditions are seen among both reindeer herders and researchers to be one of the largest wolverine has, according to estimates, been achieved. According SEPA (Swedish

Economy (Rennäringslagen 1971:437)

Administrative Board (Länsstyrelsen) with the assistance of the Sámi reindeer herding villages, In general, the differences in the income picture between reindeer herders in the north and south are large. Reindeer husbandry families also have incomes from salaried work.

Number of Reindeer published in December 2007, shows that the number of eagles is about 1 800 and that the total number of slaughtered reindeer was 775 reindeer were slaughtered in control slaughterhouses and the figure for 2003/2004 was 48.

SSR and the Sámi Parliament have been associated with the last state predator investigation, the Organisation for Sámi in Sweden (Svenska Sámi Instituhtta, 2006) Appeal, where Sámi also prevailed. Land owners appealed further to the Supreme Court of Economy

4 / 8