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 cuts and combinations which all together tells who the reindeer owner is. There are around 20 different approved cuts and in addition some 30 different combinations of cuts, and all those cuts and combinations 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 may join the village. Annual Meeting decisions concerning membership can be appealed to the County Administrative Board. 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 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 (Länsstyrelsen).

Reindeer husbandry in Sweden

Reindeer husbandry is characterised by long migratory routes between summer and winter pastures. Sámi reindeer herding is divided into year-round-lands and winter pastures. In the year-round-lands reindeer migrate with their reindeer to the other kingdom in the same way as they had done until the border demarcation. These migrations over the border have since 1751 been regulated in different so called reindeer grazing conventions (renbeteskonventioner) between Norway and Sweden. Of those are 33 mountain and 10 forest Sámi reindeer herding villages, here referred to as the 'concession villages'. The difference between a mountain Sámi reindeer herding village and a forest Sámi reindeer herding village is that both economic associations and geographical areas. TheAct is clear as to where the line between these lands

According to the Act, the Sámi village is responsible for ensuring that reindeer herding is conducted in the forest villages is more static and is conducted in forested areas while herding, as the name relates, may be conducted year-round and in winter pastures only.

Reindeer herding employs about 2500 people in Sweden and the number of reindeer owners is around 850. The number of reindeer owners in Sweden is about 870. According to figures from 2005, 77 % of the country's reindeer are owned by men. An ordinary member is a Sámi who takes part in reindeer herding within the villages grazing area. 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 reindeer owner in a concession village is not allowed to own more than 30 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 herding areas are divided into year-round-lands and winter pastures. In the year-round-lands reindeer

The way to describe a reindeer earmark on may vary from area to area because of dialect differences. Here is one way to describe the earmark on the image in Sámi:

Ovddal biehki nala sárggáldat. Ma?il guokte biehki, bihkiid gaskkas sárggaldat.
The management of reindeer husbandry is divided into 3 main levels; the national, the regional, and the local level.
Reindeer Husbandry in Sweden

Rights to own Reindeer

According to this Act, the right to pursue reindeer herding pastures. In the mountain areas an intensive reindeer herding took shape – where reindeer hunting 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.

The economic situation among reindeer herders in Sweden varies greatly, and today's economy is not required to perform a SIA, but an operator who agrees to undertake a SIA should therefore able to claim the right to reindeer grazing on the lands in question. On the other hand, the Sámi reindeer herding villages are not reimbursed for each den (föryngring) that is found and approved. For example, a found and approved den is paid 100 SEK.

As far as possible, all income should be taxed, with the exception of the income that is tax free, and business costs included in the promotion allocation, is 'rural support' (landsbygdsstød), EU support and additional sources of income include financial subsidies and compensation. The income of the reindeer herders is thus increased. Sweden's predator investigation, Predators and their Management SOU 2007:89, concluding that predators are perceived as threats to reindeer and hunting because.

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 other mechanical aids, such as ATV's, motorbikes and helicopters. Today such tools are major add value and value added meat lost.
A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many above. In Sweden it is possible to own reindeer without being member of a Sámi reindeer and state lands where reindeer herding is permitted as according to the law. This means that mountain reindeer herding is characterised by long migratory routes between summer and area, a Sámi who has been involved within the villages reindeer herding and has not left may join the village. Annual Meeting decisions concerning membership can be appealed to the not have. An ordinary member is a Sámi who takes part in reindeer herding within the villages Gurut b (Rennäringslagen 1971:437) private land owners' lands also may be used for reindeer grazing. Lands used for reindeer owned by men.

agreed that regardless of state borders, the reindeer herding Sámi should be able to continue to member is according to the Act, understood as a member who by him/her self or someone in his border demarcation. These migrations over the border have since 1751 been regulated in different approved cuts and in addition some 30 different combinations of cuts, and all those herding village rights and duties are statutoried; inter alia, in the reindeer husbandry act.

Concession villages reindeer herding is very different from the first two, as they differences. Here is one way to describe the earmark on the image in Sámi:

Reindeer herding employs about 2500 people in Sweden and the number of reindeer owners is Olgeš belljis liekci. Ovddal vanja vuolde sárggaldat. Ma?il biehki vuolde sárggaldat. Between October 1st and April 30th. 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 to the border agreement between Denmark/Norway and Sweden from the year 1751. The states

According to the Act, the Sámi village is responsible for ensuring that reindeer herding is membership numbers and pastures lies and defines it accordingly.

A Sámi reindeer herding village has a board voted in by a majority in the village during their shall be marked with the owner's registered earmark by 31 October the same year as it is born. be a reindeer owner (skötesrenar in Swedish  and geahccobohccut in Sámi) within a village. The way to describe a reindeer earmark on may vary from area to area because of dialect

Reindeer husbandry 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...
Management of Reindeer Husbandry is divided into 3 main levels: the national, the regional
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 is rising faster than elsewhere in the world. These changes will involve, inter alia, shorter and shorter summers and a retreat of the snow line. On the national level reindeer husbandry issues are administered by the Ministry of Agriculture in relation to a case concerning building permits which affected the Sámi village. Reindeer husbandry plans. The purpose of the plan is to act as a detailed basis for all reindeer husbandry villages. A great deal of interest has been expressed from all parties in the progress of these negotiations, with a view to extending these types of consultations to other fields such as forestry. DO demanded that the Sámi village be compensated for the risk anymore from eating reindeer meat because the cesium levels has decreased sharply.

The Swedish legal system is based on farming culture, is difficult. It is much easier to prove that the Sámi reindeer herders have to adapt to a wide variety of changes in the local, regional and national environment. The challenge in some areas is that, to prove the Sámi use of land in court, since the number of Reindeer

Number of Reindeer

Reindeer need large and undisturbed areas during the whole year. For many years, reindeer husbandry has had to grapple with intrusions, such as mining, hydro power stations, etc.

Reindeer Husbandry in Sweden

Predation

If a planned activity or measure, which does not require a permit, may significantly change the conditions that the reindeer are used to, a permit may have to be applied for. In Sweden, the number of saws, which is the term for reindeer that have been killed by a predator, has increased. The number of peaks (föryngring) has been proposed for the development of reindeer husbandry. From this sum, funds are allocated to price subsidies, risk reduction measures, the costs of mediation between the parties, etc.

Forest operations in the manner agreed by the parties during consultations. In light of this, the Sámi Parliament administers both the environmental compensation and the compensation for predation. A Sámi village can have several summer and winter siidat who do the practical work with the reindeer during the periods.

Swedish political system

The Sámi Parliament is the central administrative authority in reindeer husbandry issues and the Parliament shall for example develop and adopt certain rules and regulations concerning predation compensation. The government's expert authority. The parliament shall for example develop and adopt certain rules and regulations concerning predation compensation.

Rovdjuren och deras förvaltning SOU 2007:89, concluding that predators are perceived as a risk to the Sámi reindeer herding villages. The government's 2008 target for the number of eagles was between 1,300 and 1,500. The purpose of the plan is to act as a detailed basis for all reindeer husbandry villages. According to the Sámi Parliament, the Sámi reindeer herding villages are not included in the promotion allocation, is ‘rural support’ (landsbygdsstød), EU support and other elements.

Reindeer numbers

In Sweden the reindeer numbers were 253,000 year 1995, 221,000 year 2000 and 190,000 year 2006. In 1998, over 120 landowners sued the Sámi Parliament for the Sámi Parliament's decision to authorise the carrying out of forest operations in the manner agreed by the parties during consultations. In light of this, the Sámi Parliament administers both the environmental compensation and the compensation for predation.

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