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 6th 7th and 8th 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 livelihood 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 owned by men. (Länsstyrelsen).

Transboundary rights are based on the so-called "Lappekodisillen" which constitutes an addition to the reindeer grazing conventions (renbeteskonventioner) between Norway and Sweden. The counties in which the reindeer will graze are determined in the Sámi villages. Ovddal vanja vuolde sárggaldat. Ma?il biehki vuolde sárggaldat.

In the Sámi villages vary greatly and it is the Sámi village's annual meeting, which decides who conducts reindeer husbandry. Mountain reindeer herding is characterised by long migratory routes between summer and winter pastures. In the year-round-lands reindeer herding are divided into year-round-lands and winter pastures. Concession villages reindeer herding is very different from the first two, as they are conducted most effective way economically and shall organise reindeer herding in the village's grazing 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 Sámi Parliament.

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 (Rennäringslagen 1971:437).

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.

According to the Act, a Sámi village has both reindeer herding members and ordinary members. 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 who has been involved within the villages reindeer herding and has not left may join the village.

The way to describe a reindeer earmark may vary from area to area because of dialect differences. Here is one way to describe the earmark on the image in Sámi: ealljis guobir. Ovddal biehki nala sárggáldat. Ma?il guokte biehki, bihkiid gaskkas sárggáldat.

A Sámi village has both reindeer herding members and ordinary members. 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 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 Sámi Parliament.
The management of reindeer husbandry is divided into 3 main levels: the national, the regional and the local level.
According to this Act, the right to pursue reindeer herding will be affected as a result of increased climate change.

Pastures. Reindeer husbandry are terms often used in Sweden, where reindeer herding is the work with used for transport, milk and meat production. The Siida is an ancient Sámi community system and all that they entail, together with today's continues encroachments in reindeer pastures, the flee from natural pastures. Today's reindeer are not watched year-round and reindeer wander reindeer herding village's area. These are immemorial rights, which mean that the Sámi have, Sweden had imperial ambitions and this increased the tax burden on Sámi reindeer herding, had individual rights to resources but helped each other with the management of the herds, or many ways still affected by the creation of national borders. Borders became barriers to Sweden should be conducted in a way so it gives a reasonable number of entrepreneurs a good

The Arctic Council Arctic Climate Impact Assessment (2005), reflects more than 250 writings after that time tell that the Sami are using domesticated reindeer for transport and hunted reindeer and travelled with skis.

Over a long period used the land without anyone impeding them. Both reindeer herding and economically and in employment terms, it is also one of the most important parts of the Sámi

Applications. The Board will also decide on the maximum number of reindeer for the Sami are some or many reindeer husbandry companies.

Reindeer herding families also have incomes from salaried work. Environmental Protection Agencies), there are at least 200 wolves and 490 wolverines in Rovdjuren och deras förvaltning SOU 2007:89, concluding that predators are perceived as and the state/predator organisations on the other. Reindeer herders for example have been herding villages therefore urge developers with the help of SIA's to analyse the cultural and

Compensation should: • be fair - as far as possible • be experienced fair and reasonable and provide better conditions for long-term predator care. The compensation should:

The number of reindeer in Sweden fluctuates and during the 1900's it has varied between one of the main issues that the Swedish Sámi Organisation, SSR, is working with. Figures from Sweden where colonized by settlers, buildings where not allowed above the cultivation border. The question of protecting domesticated and semi domesticated animals against predators has

Instituhtta in 2006, show that reindeer herders incomes varies depending on which region they

owners are many, while the reindeer numbers per owner in the south parts are higher. Most herding villages did not have the right to let their reindeer graze landowners' lands. The Sami area. If a Sámi village that has applied for support meets all the conditions, the Sámi Parliament area gain more income from meat production than compensations and subsidies while it in

exist.

Ministry of Agriculture

Sámi Parliament/
County Administrative Board

Sámi Village

IMPACTS OF A WARMING ARCTIC
Projected Surface Air Temperature Change:
1990s-2090s (winter Dec-Feb)

ACIA

References:

-Rovdjuren och deras förvaltning SOU 2007:89
-Writings after that time tell that the Sami are using domesticated reindeer for transport and

hunted reindeer and travelled with skis.

-Rennäringslagen 1971:437

ACIA
A reindeer has to be marked in the ears. A reindeer earmark is a combination of one to many. Herding, as the name relates, may be conducted year-round and in winter pastures only. Reindeer herding area in the best way for the members' common interest. Membership numbers 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 men.

Non Sámi who also often own the land on which their reindeer graze. However, according to the villages in Sweden have during a very long time had summer pastures in Norway. These reindeer herding villages, here referred to as the 'concession villages'. The difference between 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 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 who has been involved within the villages reindeer herding and has not left

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.

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.

A reindeer herding area covers nearly 40 percent of Sweden's surface. The northern border is within Könkämää Sameby in the Länsstyrelsen of Norrbotten County and the southern border is in Idre Sameby in Dalarna County. Some Sámi

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 transboundary rights are based on the so-called "Lappekodisillen" which constitutes an addition cuts and combinations have their own name. All reindeer in the

The way to describe a reindeer earmark on may vary from area to area because of dialect different so called reindeer grazing conventions (renbeteskonventioner) between Norway and Sweden. The states agree 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 until the border agreement between Denmark/Norway and Sweden from the year 1751. The states

A reindeer owner in a concession village is not allowed to own more than 30

Engage in reindeer husbandry with special permission from the County Administrative Board and state lands where reindeer herding is permitted as according to the law. This means that

Concession villages reindeer herding is very different from the first two, as they

Reindeer herding area in the best way for the members' common interest. Membership numbers 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 men.
The management of reindeer husbandry is divided into 3 main levels; the national, the regional, and the local level.
increased development in the Arctic, which likely will bring negative affects on the reindeer will be affected as a result of increased climate change. 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 efforts. The goal of Sweden's predator policy is that there should be a certain number of predators in...

In 2007, the ombudsman against ethnic discrimination 000-45 000 reindeer are killed by predators annually in Sweden and that it represents about 55 villages sometimes have difficulties to be considered as concerned parties in development costs associated with providing reindeer with artificial feed. Conditions include the need to feed according to the law, individuals must accept that their private property, such as reindeer, may...

According to the law, individuals must accept that their private property, such as reindeer, may... over 1 500 becquerels are discarded. The state replaces reindeer owners for losses caused by Swedish University of Agricultural Science (Sveriges Lantbruksuniversitet, SLU) indicate that 40 culture, society, political systems and health can be assessed). Sámi reindeer herding villages... over 1 500 becquerels are discarded. The state replaces reindeer owners for losses caused by...

Loss of Pastures and Encroachment
is not required to perform a SIA, but an operator who agrees to undertake a SIA should...

The state replaces reindeer owners for losses caused by a predator. The problem with the old system was that all killed reindeer where not found and...

To appeal any permit if necessary. In 2007, the ombudsman against ethnic discrimination... Samernas Riksförbund, SSR) has together with the Sámi reindeer herding villages in Sweden...

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

Reindeer husbandry plans. The purpose of the plan is to act as a detailed basis for all... Sámi reindeer herding villages for predation compensation. By 2007, the price support was 8.50 an application for a permit nearly always have to implement an Environmental Impact Assessment...

Reindeer and their pastures should be managed on both a rational and sustainable economy. Reindeer and their pastures should be managed on both a rational and sustainable...

The state/predator organisations on the other. Reindeer herders for example have been... SSR) has together with the Sámi reindeer herding villages in Sweden...

State economic support for reindeer husbandry

If a planned activity or measure, which does not require a permit, may significantly change...

Climate change

The number of reindeer in Sweden fluctuates and during the 1900's it has varied between...

Years when the winter pastures are locked because of the frequent freeze-thaw...