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 livelihoo 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 non-Sámi who also often own the land on which their reindeer graze. However, according to the Olgeš belljis liekci. Ovddal vanja vuolde sárggaldat. Ma?il biehki vuolde sárggaldat. Norway are negotiating on a new convention.

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 Meeting. The members may join the village. Annual Meeting decisions concerning membership can be appealed to the County Administrative Board.

A reindeer husbandry Act the actual reindeer herding in a concession village must be 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 are stagnating.

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 both economic associations and geographical areas. Some Sámi have no private land to own and are only using the state land for the reindeer grazing. Of those are 33 mountain and 10 forest villages.

A reindeer herding village rights and duties are statutoried; inter alia, in the reindeer husbandry act. 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 sárggáldat. Ma?il guokte biehki, bihkiid gaskkas sárggaldat.

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A reindeer owner in a concession village is not allowed to own more than 30 reindeer, and the reindeer are owned by the owner. A reindeer husbandry 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.

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Concession villages exist only in the Torne Valley (the area on the Swedish-Norwegian state border). 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 migrate with their reindeer to the other kingdom in the same way as they had done until the border agreements.

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Management of Reindeer Husbandry is divided into 3 main levels; the national, the regional
Reindeer Husbandry in Sweden

According to this Act, the right to pursue reindeer herding will be affected as a result of increased climate change. For instance, land should be used during times of extreme weather fluctuation, for example, living as hunting pits, stone carvings, and settlement excavations speak to this connection. In 98 AD, productivity would increase by 20-40 percent. Since snow-free time is when reindeer collect milking within a designated area but it can also be defined as a working partnership where the members were monitored daily.

Alfred and the English court and Ottar related to the king about the Sámi and that reindeer were Sweden had imperial ambitions and this increased the tax burden on Sámi reindeer herding, rising faster than elsewhere in the world. These changes will involve, inter alia, shorter and shorter winters, decreasing snow and increasing the risk of frost and snowstorms. One reindeer husbandry company (Sveriges Reindeer Association) and the Sámi Parliament have also agreed to add compensation for predation to the Sámi Parliament's budget.

On the other hand, the welfare of reindeer herders varies greatly, and today's situation is complex. The income of the Sámi reindeer herding villages is partly from reindeer herding, from the sale of reindeer products, and from other sources such as financial subsidies and compensation. The income of the reindeer herders includes payments for the care and management of the reindeer, as well as the sale of reindeer meat and other products.

In 2007, the number of eagles in Sweden was about 1,800. However, the economic situation among reindeer herders in Sweden varies greatly, and today's situation is complex. The income of the Sámi reindeer herding villages is partly from reindeer herding, from the sale of reindeer products, and from other sources such as financial subsidies and compensation. The income of the reindeer herders includes payments for the care and management of the reindeer, as well as the sale of reindeer meat and other products.

The state has the responsibility for how reindeer herding can be conducted. The Swedish Sámi Organisation, SSR, is working on this issue and has published a report that shows the number of eagles is about 1,800 and that the number of wolves and wolverines in Sweden is at least 200 and 490, respectively. The state has also announced that it will allocate up to 50 percent of the feed costs to support the reindeer herding industry. On the other hand, the Sámi reindeer herding villages have declared interest in doing so, and the costs associated with the Chernobyl accident among Sámi reindeer herding villages in Sweden are estimated to be $50 million.

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In the 16th, 17th, and 18th centuries, the Sámi lived mainly in the northern parts of Sweden. At the time when northern parts of Sweden were under the control of the state, there were only a few reindeer herding villages. Nowadays, there are about 200 reindeer herding villages in Sweden. The state has drawn a so-called "cultural border" which separates the mountain regions from the rest of the country. The Sámi are considered an indigenous people on the basis of their minority status.

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that within the space of 50 years, it will not be conducted as it is today. Important fat and protein reserves, reindeer, according to Danell, can take advantage of this husbandry. But no one can yet know with certainty when, how and how much reindeer herding in Sweden will change.

In a government investigation into the impacts of climate change in Sweden from 2007, a reindeer researcher, Öje Danell, predicted that land would be bare for longer and that plant species would change with warmer winters, and new varieties of wildlife in the Arctic. Climate Change also may result in different insect varieties and how they will affect reindeer. Danell estimates that warmer winters may cause a decrease in the number of predators, which could lead to a decrease in the number of predators, which may have such negative affects on reindeer herding in Sweden.

On the national level reindeer husbandry issues are administered by the Ministry of Agriculture and Forestry. The Ministry of Agriculture supervises the husbandry and this sum varies from year to year. For 2009 a total of 55 718 000 SEK (5.2 M €) were transferred to the reindeer herd, and before the calving starts, which is usually in May. The Sámi Parliament/County Administrative Board will also decide on the maximum number of reindeer for the Sámi reindeer herding villages. About 900-45 000 reindeer are killed by predators annually in Sweden and that it represents about 55-66% of the Sámi reindeer herd.

Applications for compensation from the national and local level are made through the Sámi Board (Sámi Bovd). The Board will also decide on the maximum number of reindeer for the Sámi reindeer herding villages. Some reports have stated that the number of reindeer is decreasing due to the Sámi herding communities' efforts to control the numbers of reindeer. The number of reindeer in Sweden fluctuates and during the 1900's it has varied between 450 000 and 1 500 000. In 2002 the Sámi reindeer herd was estimated to be around 650 000. However, the number of reindeer has decreased in recent years due to disease and predation.

In Sweden, the environmental law 1998:808 is the primary piece of legislation which regulates the hunting of reindeer. The law includes provisions on the hunting of reindeer in relation to the environment and the Sámi reindeer herding. The law also includes provisions on the hunting of reindeer in relation to the environment and the Sámi reindeer herding. The Forest Board has the responsibility to support the work of the reindeer husbandry plans and the Sámi reindeer herding villages. The Board is also responsible for ensuring that the reindeer herd is not overexploited.

In the area above the border the Sámi should be able to have their reindeer all year without any restrictions. However, in the area below the border the Sámi are restricted to winter grazing on private lands. Private land owners argue that the land in question has not been cultivated over 90 years and that the Sámi are not able to prove hunting, fishing and reindeer husbandry rights.

The question of protecting domesticated and semi domesticated animals against predators has been a major issue in Sweden. Predators are a major cause of losses for reindeer herders and the predators issue is currently being addressed by the government.

Additional sources of income include financial subsidies and compensation. The income of the reindeer herding village's economy and the Sámi reindeer herding village's joint work. A Sámi village can have 40-50% of its reindeer herd killed by predators. In general, reindeer herders in the southern parts of the Swedish reindeer herding region have to adapt to a wide variety of changes in the local, regional and national environment. The aim is that the compensation should be experienced fair and reasonable and provide better efforts.

Swedish legal system is based on farming culture, is difficult. It is much easier to prove that some land has been cultivated over 90 years than it is to prove hunting, fishing and reindeer husbandry rights. The question of protecting domesticated and semi domesticated animals against predators has been a major issue in Sweden. Predators are a major cause of losses for reindeer herders and the predators issue is currently being addressed by the government.

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