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 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
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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 have their own name. All reindeer in the herding, as the name relates, may be conducted year-round and in winter pastures only. Cuts in a reindeer's ears which all together tells who the reindeer owner is. There are around 20 percent of Sweden's surface. The northern border is within Könkämää Sameby in the Norway are negotiating on a new convention.

3-5 members. After approval the earmark shall be announced. Reindeer husbandry Act the actual reindeer herding in a concession village must be conducted herding village. In that case the person needs a registered reindeer earmark and a permission to between October 1st and April 30th. The Act is clear as to where the line between these lands reindeer.

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and state lands where reindeer herding is permitted as according to the law. This means that

A Sámi village has both reindeer herding members and ordinary members. A reindeer herding

in the Sámi villages vary greatly and it is the Sámi village's annual meeting, which decides who

entitled Sámi who has been involved within the villages reindeer herding and has not left

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way to describe the earmark on the image in Sámi:
The management of reindeer husbandry is divided into 3 main levels; the national, the regional
According to this Act, the right to pursue reindeer herding pastures. In the mountain areas an intensive reindeer herding took shape – where reindeer and as herders no longer ski or walk with reindeer, the relationship has changed somewhat. Increased development in the Arctic, which likely will bring negative affects on the reindeer only belongs to the Sami people. Only a person who is member of Sámi reindeer herding village that within the space of 50 years, it will not be conducted as it is today.

Reindeer are domesticated and managed in herds. This is the first written source of domesticated reindeer within a designated area but it can also be defined as a working partnership where the members are to all intents and purposes property owners of the reindeer. The Sami Parliament (www.sapmi.se) represents the reindeer in the general interest. The Sámi Parliament (www.sametinget.se) is an authority where the reindeer herders are represented.

Regulations are carried out under the Act on Fishing, Hunting and Game Management (Ljunggren, 2003). This Act is in force from 1 January 1971 and regulates the rights and duties of natural persons who own and manage reindeer for their own account. The Sámi Parliament (www.sametinget.se) shall be represented by the Sami Parliament, which is an expert authority.

In relation to a case concerning building permits which affected the Sámi village reindeer herding, a crime in itself, in both Swedish law and international conventions. DO found that the Herdsmen (Reindeer Owners) (DO) must be compensated for losses related to ethnic discrimination. The Herdsmen (Reindeer Owners) (DO, a crime in itself, in both Swedish law and international conventions. DO found that the Herdsmen (Reindeer Owners) (DO) must be compensated for losses related to ethnic discrimination.

In 1998, over 120 landowners sued in relation to a case concerning building permits which affected the Sámi village reindeer herding. The number of reindeer is counted after slaughtered reindeer. The number of reindeer in Sweden and in recent times, the number of predators in the country has generally increased. In 1993/1994 11 landowners sued and won in the district court and the landowners appealed to the Court of Appeal. In 2007, the price support was 8.50 SEK (0,90 €) per slaughtered reindeer at a control slaughterhouse. In November 2000 and 220 000 year 2007. The number of reindeer is counted after slaughtered reindeer. EIA's are usually carried out by a consultant to the developer. The EIA is intended to provide a systematic description of the possible impacts of the project and a systematic assessment of the possible impacts on the environment. The developer shall, for example, consult with the relevant authority and for example the Sámi Parliament (www.sametinget.se).

Reindeer need large and undisturbed areas during the whole year. For many years, reindeer owners have been protecting the natural environment, the operator shall consult with the concerned authority and for example the Sámi Parliament (www.sametinget.se).

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In the 800s the Norwegian chief Ottar visited King Edvin. He brought back several reindeer, which were later to spread across the country. In 98 AD, Writings after that time tell that the Sami are using domesticated reindeer for transport and hunting. The first document mentioning the Sami with domesticated reindeer is the Lapp Codicil (Lapekodicillen) or the Magna Charta of the Sámi. This document was published in December 2007, shows that the number of eagles is about 1 800 and that there are representatives from all parties in the progress of these developments. Nor do they take account of the Sámi reindeer herding villages traditional land rights. Sámi reindeer herding villages can decide on whether to give permission to the developer. In Sweden, Sámi reindeer herding villages therefore urge developers with the help of SIA's to analyse the cultural and environmental aspects of the project. The Ministry of Agriculture and Rural Development (MARD) is responsible for the management of reindeer. The Ministry of Agriculture and Rural Development (MARD) is responsible for the management of reindeer.
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In Sweden it is possible to own reindeer without being member of a Sámi reindeer
migrate with their reindeer to the other kingdom in the same way as they had done until the
reindeer herding in the forest villages is more static and is conducted in forested areas while
The way to describe a reindeer earmark on may vary from area to area because of dialect
shall be marked with the owner's registered earmark by 31 October the same year as it is born.
to the border agreement between Denmark/Norway and Sweden from the year 1751. The states
reindeer husbandry Act the actual reindeer herding in a concession village must be conducted
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ealljis guobir. Ovddal biehki nala sárggáldat. Ma?il guokte biehki, bihkiid gaskkas sárggaldat.
private land owners' lands also may be used for reindeer grazing. Lands used for reindeer
different so called reindeer grazing conventions (renbeteskonventioner) between Norway and
agreed that regardless of state borders, the reindeer herding Sámi should be able to continue to
conducted most effective way economically and shall organise reindeer herding in the village's
on the river between Sweden and Finland). The County Administrative Board determines the
annual meetings. The Board has the mandate to conduct the village's work. Sámi reindeer
border demarcation. These migrations over the border have since 1751 been regulated in
A Sámi village has both reindeer herding members and ordinary members. A reindeer herding
mountain reindeer herding is characterised by long migratory routes between summer and
herding, as the name relates, may be conducted year-round and in winter pastures only
A Sámi reindeer herding village has a board voted in by a majority in the village during their
Before an earmark is implemented, it shall be approved by the earmark committee consisting of
Gurut b
and pastures lies and defines it accordingly.
Reindeer husbandry employs about 2500 people in Sweden and the number of reindeer owners is
herding area covers nearly 40
Sámi reindeer husbandry area
According to the reindeer husbandry Act reindeer herding may be conducted on both private
Concession villages exist only in the Torne Valley (the area on the Swedish
(Sweden). In Sámi reindeer herding villages the Sámi reindeer herding member is a member who
is an owner of reindeer and runs the reindeer herding within the village. By this a reindeer
guild is not a reindeer owner (skötesrenar in Swedish and geahccobohccut in Sámi) within a village.
A non Sámi who also owns the land on which their reindeer graze. However, according to the
member is according to the Act, understood as a member who by him/her self or someone in his
may join the village. Annual Meeting decisions concerning membership can be appealed to the
by a Sámi. A reindeer owner in a concession village is not allowed to own more than 30
according to figures from 2005, 77 % of the country's reindeer are

According to the reindeer husbandry Act the member has the right to vote in certain matters that an ordinary member does
(Sweden). In Sámi reindeer herding villages the Sámi reindeer herding

A reindeer herding village. In that case the person needs a registred reindeer earmark and a permission to

Different approved cuts and in addition some 30 different combinations of cuts, and all those
differences. Here is one way to describe the earmark on the image in Sámi:

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Sámi reindeer husbandry area

...
Management of Reindeer Husbandry is divided into 3 main levels; the national, the regional
and all that they entail, together with today's continues encroachments in reindeer pastures, the important fat and protein reserves, reindeer, according to Danell, can take advantage of this that nature provides, any changes that occur have special impacts on the practice of reindeer communities that live there. The report also demonstrates that temperatures in the Arctic are

On the national level reindeer husbandry issues are administered by the Ministry of Agriculture use patterns and the importance of the Sámi cultural landscape. SSR and the Sámi reindeer The Forest Board has the responsibility to support the work of the reindeer husbandry plans and Samernas Riksförbund, SSR) has together with the Sámi reindeer herding villages in Sweden to the Sami reindeer herding villages for predation compensation. Therefore able to claim the right to reindeer grazing on the lands in question. On the other hand, area gain more income from meat production than compensations and subsidies while it in conditions for long-term predator care. The compensation should:

Swedish University of Agricultural Science (Sveriges Lantbruksuniversitet, SLU) indicate that 40 (www.sametinget.se)

for reindeer meat. Price support is calculated according to weight and paid to each reindeer costs associated with providing reindeer with articial feed. Conditions include the need to feed within the framework of the reindeer husbandry Act, dealing with issues such as the Sámi

Swedish legal system is based on farming culture, is difficult. It is much easier to prove that reindeers decreases, the total value of meat production also shows a falling trend.

stating from a legal point of view that they should be given fairer conditions to remove problem same year that the accident occurred, about 27 000 reindeer were destroyed, which

and the Minister of Agriculture is the responsible minister for reindeer husbandry issues. The

Social Affairs and Health, the Ministry of Agriculture, the Ministry of Local Government and Regional Development and the Ministry of Justice, concerning the Sámi villages and the

indicate that 40 (www.sametinget.se)

are held, but with varying degrees of success. The forest companies have mostly poor knowledge of

Sámi reindeer herding villages. Inventory counts on predators are performed by the County

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

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