

Examples of Entries in the

The Saami – A Cultural Encyclopaedia

The length of the selected articles have been calculated in two ways, as number of pages and number of characters (incl blanks). (The numbers were calculated for text set in Times New Roman 12pt, single line spacing, with 2 cm margin on all four sides.)

Examples are referred to one of three categories according to their length:

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| <i>Category 1:</i> | Short entry | < 2,500 characters (c. 0.5 pages of text) |
| <i>Category 2:</i> | Medium entry | 2,500 – 10,000 characters (c. 0.5–2.5 pages of text) |
| <i>Category 3:</i> | Long entry | 10,000 – 20,000 characters (c. 2.5–4.5 pages of text) |

Note: The character “▶” in the text marks a reference to another entry in the encyclopedia.

Three examples of short entries (Category 1):

Length of article: < 0.5 p., 887 characters (incl. blanks)

Calleberg, Axel (1891–1959) was a priest, linguist and inspector of Nomad Schools (the Swedish institution for educating the Saamis from 1891 to 1959; ▶ Education: Sweden). He learned Saami at an early stage through his contacts with Saami people in Arjeplog and he studied under K.B. Wiklund. After his ordination to the priesthood, he served in Saami regions, where he made records of the Saami language and culture. Most of his data were on ▶ Ume Saami dialects in Malmesjaur in Arvidsjaur, Maskaur in Arjeplog, Ullisjaur in the municipality of Storuman and in Sorsele. As an inspector of Nomad Schools (1933), he worked towards providing the Saami children with an education comparable to that provided for other school children. He even took initiatives to establish schools and boarding schools to replace the Lodge Schools. Calleberg was succeeded in this office by Israel ▶ Ruong. OKn

Length of article: < 0.5 p., 746 characters (incl. blanks)

Ladoga. The largest lake in Europe (18,400 sq. km), situated on the southeastern border of Fennoscandia. Three large rivers debouch into Lake Ladoga: the Svir from the east, the Volkhov from the south and the Vuoksa from the northwest. Ladoga drains via the Neva through the Karelian Isthmus into the Gulf of Finland. All these rivers were significant waterways in both the ▶ Prehistoric Age and the ▶ Historical Age. The southwest area around Ladoga used to belong to the Ingrians, the southern part to the Vepsians and the other shores to the Karelians, whose principal ancient centre, Korela, was located near Käkisalmi (now Priozersk) in the Karelian Isthmus near the mouth of the Vuoksi. Ingrian Lapland was located southwest of Lake Ladoga. CCn

Length of article: < 0.5 p., 2 405 characters (incl. blanks)

Black magic. Magic alone means the attempts of humans to control supranormal forces by manipulating them through spells and the like for either good ends (‘white magic’) or evil ones (‘black magic’). Theoretically, it stands as the counterpart of religion, which is essentially characterized by submission to supranormal beings and is thus expressed through

sacrifices and prayers. In magic, the desired effect is conceived of as being obtained mechanically by the correct performance of a particular procedure, for example the casting of a spell.

Among the Saami the main black magic practice was the use of the remains of dead bodies. A dead body and grave soil were thought to possess the ► mana of death. Material taken from a corpse or the soil of a person's grave could be used for a wide variety of pernicious purposes. Secreted in the house of an enemy, the mana of death could cause haunting: in parapsychology this phenomenon is called a poltergeist. Among the Saami, however, the practice of giving one's enemy magic potions containing human remains or grave soil in order to harm her or him was particularly common. These ingredients were generally dissolved in spirits or coffee and offered to the unwitting victim. The consequence was a state of ► *raimmahallan*, or debility, which could lead to madness and even death. This practice was common, or at least it was still generally feared in Lapland even after the Second World War. Traditionally, the area where it was most prevalent seems to have been Kautokeino in Norway. According to Erik Tilerman (1940), 'the real and most feared bodily poison is obtained from the head of a corpse ... Ideally the body should have lain in the ground for eight months. When a body has been interred for some time, it begins to sweat, and this sweat forms a layer of mould around the head. The mould is scraped of and placed in a bottle. Whoever drinks it, becomes lethargic ... A person who regularly consumes the poison goes mad and generally dies fairly soon.'

Because, according to folk belief, even a person who possessed mana was vulnerable to a stronger mana, the practice of using these potions was not completely without danger for the person who administered them; a sufficiently 'strong-blooded' shaman or seer (► shamanism) might be summoned to turn the power of death that had come with the potion back upon the person who had concocted it. RPn

Pentikainen J 1995, Therman E 1940, 1990.

Two examples of medium length entries (Category 2):

Length of article: < 1 p., 4,282 characters (incl. blanks)

Alta Dispute. The project to dam the Alta-Kautokeino River in 1979-81 was a controversy in Norwegian society that also attracted worldwide attention. The issue, which became known as the Alta Dispute, is considered to have marked a turning point in the Saami policy of the Norwegian government. The Norwegian state-owned energy company NVE had already put forward a proposal in 1968 for harnessing the water resources of the Finnmark province. The original scheme, which the Norwegian government renounced in 1973, involved the submerging of Masi, a small Saami village, under a reservoir. In 1978, the Norwegian Parliament again voted in favour of regulating the waters of the Alta-Kautokeino. In the same year, a widespread popular movement in opposition to the scheme grew up, and in July 1979 members of the movement demonstrated in Stilla by the Alta Fjord. Further demonstrations were organized in the autumn in Oslo, culminating in a hunger strike by five young Saamis outside the Parliament House. These demonstrations in Oslo and Stilla silenced the bulldozers and brought construction work at Stilla to a halt. The most heated moment came in Stilla in 1981, when 600 policemen were ordered to carry away 1100 peaceful demonstrators from the construction site. Finally, however, the dam was built between 1982 and 1986. At the time of the Alta-Kautokeino issue, the Saami movement was led by a group of trained Saami professionals who were able to work with the media and the public. Up till then, the demands of the Saami had generally been regarded from the point of view of the Norwegian welfare state as either the problems of a peripheral region or those of an economy based on the exploitation of natural resources. In the Alta-Kautokeino case, there were two concurrent issues: on the one hand, an international movement for the protection of nature and the environment; on the other, a clash between the Saami and the Norwegian government and the formers' ever-increasing awareness of their own rights as defined in the collective rights of indigenous peoples and other minorities.

As a result of the dispute, a new definition of collective identity based on the concept of 'we and others', or minority versus majority, was born. Thus in the long process from the first faltering steps of pan-Saami action at the beginning of the twentieth century to the threshold of the 1990s, the Saamis' organizational activities had succeeded in creating the conditions for a redefinition of 'Saaminess', a Saami society and political unity. At the 1980 Saami Conference in Tromsø, a manifesto was adopted which in its introduction spoke of the Saami people as a separate ethnic group with its 'own territory, culture and social structure'. (► Ethnic identity)

One major consequence of the Alta Dispute was that the Norwegian state set up two committees to report on the cultural, linguistic and legal position of the Saami. The Committee on Saami Rights was appointed in 1980 and the Committee on Saami Culture at the end of the 1980s. The work of the committees began to bear fruit towards the end of the decade. The findings of the Committee on Saami Rights were published in a report (NOU 1984:18) dealing with the legal position of the Saami, and the report of the Committee on Saami Culture (NOU 1985:14) on culture and language was issued the following year. In accordance with the new Saami Act of 1987, a democratically elected ► Saami Parliament was established. In 1988 the Saami were recognized as an indigenous people in the constitution of Norway (§110a 1988). The article of the constitution dealing with the Saami obliges the state to ensure that the Saami as an indigenous people are able to practice and develop their language, culture and social way of life. The Norwegian Saami Parliament

began to operate in 1989. As a result of the Alta dispute, Norway has also signed some international agreements, such as the ILO Convention on Indigenous and Tribal Peoples in Independent Countries (No. 169), which obliges the state of Norway to guarantee the future of the Saami. However, questions concerning land and water rights remained unsolved until the 21st century. The repercussions of the Alta case also affected the position of Saamis in Finland and Sweden. IS-K

Hansen J D & Pihlstrom K 1981, Lehtola V-P 1995, Magga O-H 2002.

Length of article: c. 2 p., 7,570 characters (incl. blanks)

Nordic Saami Institute (NSI) in Guovdageaidnu (Kautokeino, Norway) was officially opened in 1974. It was one of the first research institutes established by the Nordic Council of Ministers. The background for its establishment lies in the Saami struggle for political and cultural rights after the Second World War and pan-Saami initiatives across the borders of Norway, Finland and Sweden. The struggle for self-determination included efforts to achieve the right to produce information based on Saami perspectives and priorities.

The preamble of the first statutes stated that the aim of the NSI was to strengthen and develop Saami society through planning, reports and research. The activities of the first years was in accordance with this aim, and included participation in organisations and an active effort to promote cultural activities and to develop the organisational and institutional strength of Saami society. The institute also contributed to the development of international co-operation among ► indigenous peoples.

The activities were organised in three sections: economy and the environment, language and culture, and education and information. The periodical *Diedut*, which still is the institution's main channel for conveying seminar reports and research results, was first published in 1974.

A significant field of study during the first years was linguistic research in a project on Saami syntax and phraseology carried out by the institute. The first major scientific publication was a master's thesis on locative *leat* expressions in Saami, later followed by a doctoral thesis on Saami statement forms. The institute also contributed to the development of a common North, Lule and South Saami orthography.

Other major fields during the first phase of the history of NSI focussed on resource use and traditional practices within reindeer husbandry and freshwater fishing, as well as land rights questions and customary rights. The personnel of the institute supplied information and expert advice to bodies working on the legal status of the Saami and the development of Saami political instruments.

The number of project reports and publications increased in the 1980s and early 90s, and now also included such subjects as the history and situation of the coastal and river Saami populations, tourism and the petroleum industry, bilingualism among children and the Saami identity. Linguistic and legal research continued to be major research areas. A significant contribution in the field of customary rights was a study on the Saamis' legal status in the former kingdom of Sweden-Finland.

During the 1990s, NSI went through an organisational change, and the focus was directed primarily on research and the dissemination of research results. Behind this change of direction lay changes both within and outside Saami society. By then, the organisational platform of the Saami was quite different from that of the early 1970s, thanks to the growth of Saami organisations and institutions working with culture, language and heritage, and not least to the establishment of ► Saami Parliaments in Finland, Norway and Sweden. Tasks and objectives that had been important in the early phase had been achieved or supplanted by others. (► Saami movement).

At the same time, the general demand for increased information affected all areas of society. National research funding was increased, and this also opened up new possibilities for Saami research. The new political status of the Saami created a demand for information among politicians, bureaucrats and legislators. On the international level, indigenous peoples were actively contributing to the development of international human rights and, after the Rio conference in 1992, also to the question of the protection of biological diversity. The traditional knowledge and practices of tribal and indigenous peoples were acknowledged as having value for sustainable management and resource use. In the northern universities and colleges of Norway, Finland and Sweden, research in Saami ► language, history, ► ethnicity, ► ethnobiology and social conditions and health was growing, and this also produced a growing number of Saami scholars.

In 1989, the Saami University College in Guovdageaidnu/(Kautokeino) (► Higher education) was established. Like NSI in the 1970s, it came into being as a result of a campaign by the Saami Movement. The College represents another breakthrough in the acceptance of the needs of Saami society for self-directed research and research-based teaching. The main fields of study at the College are language and language development, sustainable development and biodiversity and the teaching and understanding of Saami.

For NSI, these new developments demanded a change of priorities. The three departments were replaced by a common research strategy concentrating on three main fields: language research, legal research and social research. More effort was made to develop research cooperation with other institutions, and to formulate projects for external research funding. Since the 1990s, the work has also included the Saami in Russia to an increased extent.

The historical and present situation of the reindeer Saami population has continued to be an important and cross-disciplinary research field at NSI. Important studies include analyses of the organisational development of reindeer husbandry, the philosophical basis of state politics and views of nomadism and its relation to reindeer Saami norms, and the situation and status of women in reindeer husbandry. Another study deals with the economic situation and economic viability in reindeer husbandry.

In the field of legal research, historical and customary rights have been maintained as a major area of research. Examples are a study of the ► Lapp Codicil, the 1751 agreement between Sweden-Finland and Denmark-Norway concerning the Saami, a study of Saami tax lands in Sweden, and a number of articles on the customary and historical rights of the reindeer-herding Saami. In the field of political philosophy, the normative sides of the goal of sustainable development and its relation to justice have been studied.

In linguistics, language revitalisation and language socialisation as well as place names and place name politics have been, and are being, studied.

Since the turn of the century, perspectives on the physical environment of the Saami and awareness of resources have been studied, and the background of management problems in, and challenges faced by, primary industries in Saami areas and an interest in traditional knowledge and issues related to landscape preservation have been among the projects.

Another new and challenging field of research is Saami statistics, motivated by a general lack of up-to-date figures regarding current issues in Saami society.

Interdisciplinary borders have never been rigid in Saami research. The communication and exchange between different research fields, and the demand of a minimum of information about Saami history, culture, society, language and rights, can be a challenge for individual researchers. The Nordic Saami Institute and the Saami University College in Guovdageaidnu, co-organised since 2005, can provide a fruitful information environment in this respect. As research into Saami affairs is to a growing extent carried out in other contexts, this special feature, together with the closeness to Saami society at the local level, is an important prerequisite for the further development of research at the Nordic Saami Institute. Ase

One example of a long entry (Category 3):

Length of article: > 3 p., 18,012 characters (incl. blanks)

Saami Studies: Sweden. The first Saami books were published in 1619 in the Ume Saami region in Sweden. These were texts for ecclesiastical use written in poor Saami. For many centuries translations of ecclesiastical use and written in poor Saami. For many centuries translations of ecclesiastical literature constituted the main genre of the books published. Through Pehr Fjellström (1697–1764), the Rector of Lycksele, an initial effort was made to describe Saami in a systematic manner. In 1738, he published the *Grammatica Lapponica* and the dictionary *Dictionarium Sueco-Lapponicum*. At this time, there was discussion about a suitable orthography for future publishing. This discussion has continued up to the present day. The results can be seen mainly in a translation of the New Testament in 1755 and in other books which were published from the mid-1700s on. The texts, which were published in what was called ‘the Southern Lappish book language’ (written language) were in a language that was ► Ume Saami in character with some northern elements. Among works of lasting value are the *Lexicon Lapponicum* (1780) of Erik Lindahl and Samuel Öhrling. The book contains translation into Swedish and Latin and the vocabulary is taken from the Lule, Pite and Ume *lappmark* regions. A monument among the books that were published in Saami was the Saami Bible of 1811. This, too, was written in a form of Saami which was spoken in the central *lappmark* regions of Sweden. Through the original texts which Lars Levi ► Læstadius wrote in the middle of the nineteenth century, the emphasis shifted the languages spoken further north, that is to say, in the Lule and Torne/Tornio regions.

The beginning of Saami language research came in the years before the turn of the century. Oddly enough, the change was not initiated by a Swede but by a Hungarian called Ignác Halász. His findings were published in a collection of seven books entitled: *Svéd-lapp nyelv 1–7* (1885–1896). More thorough and in-depth research on the Saami languages in Sweden began with Karl Bernhard Wiklund (1868–1934). Activities commenced with the teaching of Saami in Uppsala in 1894. Language and culture became integrated in Wiklund’s research right from the beginning. In the academic world, and in society at large, Saami issues were referred to him as the obvious expert in the field. This situation was to continue for around three decades and would even influence the measures taken by society on Saami issues. Wiklund’s senior lectureship, which he gained after writing his doctoral dissertation *Entwurf einer urlappischen Lautlehre* (1896), was in practice instrumental in the establishment of the academic subject of Finno-Ugric languages in Sweden. In 1909 he had obtained a full professorship in a subject which was defined as having a special emphasis on Lappish and Finnish. Wiklund’s career as a linguist began in the Lule *lappmark* region, where he carried out his first field studies. They became pivotal to the continuation of linguistic work that has continued to the present day. Even before the dissertation, Wiklund published a description of Lule Saami phonology and a Lule Saami dictionary: *Lule-lappisches Wörterbuch* (1890). Wiklund’s scholarly production is rich and ranges from questions on historical phonology and consonant gradation to Nordic loanwords and place names. Wiklund’s posthumous work: *Lapparna* (1947), is an attempt to further expand the study of Saami history using the insights of a linguist. He was also an early enthusiast for a broader knowledge of Saami, which in his case meant the ► Lule Saami of Lule *lappmark*. The book which was intended to make this development possible was a textbook of Saami: *Lärobok i lapska språket* (1901, 1915). The heritage of this period has been rediscovered by the Saamis themselves in later decades.

Saami language research is being intensified in Sweden. Wiklund had numerous students, among others Sigrid Drake, Nils Moosberg and Axel Calleberg. However, the one who outshone them all was Björn Collinder (1894–1983). Collinder first specialized in Nordic

languages, in which he obtained a licentiate degree in 1920. Like Wiklund, Collinder acquired his knowledge of language and culture through numerous expeditions in the north. Through his work, we now have information about dialects, place names and Saami culture from all of the Swedish *lappmark* regions. He used his own research records in his scientific publications. The rest of his works are preserved in the state-run public ► archives in Sweden. In those days, expeditions were arduous and time-consuming, often taking several months. Through field work records and reports of the work that was done in those days, we can see how Collinder even participated in fishing and reindeer herding in order to be able to collect new Saami terms and expressions. His expeditions to Gällivare provided material for a study on the phonology of the dialect of the Forest Saami of Gällivare: *Lautlehre des waldlappischen Dialektes von Gällivare* (1938). In 1929 he wrote a doctoral dissertation on Finno-Ugric consonantal gradation. On his list of qualifications for the professorship that he was awarded in 1933, he could add his work on Germanic loanwords in Finnish (1932) and Indo-Uralic language elements in Finno-Ugric languages (1934). Among the most influential works in Finno-Ugric linguistics is: *A Handbook of the Uralic Languages* in three volumes (1955–1960). In the field of Saami research there is: *The Lappish Dialect of Jukkasjärvi* (1949), which is also an important work. Collinder's interests also included the spreading of information about Saami Languages and Saami culture. His book on the Saami, *Lapparna* (1953) is a description meant for popular reading. Collinder also felt bound, in certain circumstances, to criticise Swedish ethnologists for their lack of interest in learning Saami. A standard work on place names is Collinder's dictionary of Swedish Saami place names *Ordbok till Sveriges lapska ortnamn* (1964). Everything that he wrote in Swedish is formulated in an original manner. His translation of the Saami national anthem (► National symbols) is excellent.

Collinder's successor was Bo Wickman (b. 1917), who took over Collinder's professorship in 1962. A trip to Estonia after his high school days inspired him to study Finno-Ugric languages. After a stay in Hungary and studies in Uppsala in Slavic languages, Turkish and Nordic languages, Wickman defended his dissertation on the object case in Uralic languages (published in 1955). Wickman discussed syntax, phonology, language kinship and etymologies in Finno-Ugric languages. He touches upon Saami topics in several of his essays. Examples of these are: *Die lappischen Nomina auf Nom. Sing -es* (1958) and *A Lappish Tale from Arjeplog* (1964). Others are found in a Festschrift for his 80th birthday called chosen texts – *Valda skrifter* (1997). Wickman's place name records, together with Wiklund's and Collinder's work, form the source material which is the basis for the name revision of Saami ► place names in Sweden now underway. Despite threats of diminished funding for the subject of Finno-Ugric languages, Wickman managed to arrange for separate and continuous courses in Finnish, Estonian, Saami and Hungarian in Uppsala. After his retirement, Bo Wickman was succeeded by Lars-Gunnar Larsson. The Saami subjects in his research pertain to language history, dialectology, dialect words and the history and language of the so-called parish Lapps. *Glidvokalen i lulesamiskan* (1990) is an article about a recognised phenomenon in Saami in the Lule *lappmark* region: The glide vowels (shevah-vowels) in ► Lule Saami.

Finally we come to a Saami who was involved in Saami language research. Israel ► Ruong (1903–1986), an academically educated Saami, came from the Saami population in Arjeplog. Ruong's contributions are considerable both scientifically and politically. His work involved studies of certain phenomena in older Saami culture and, on the other hand, he carried out research on the Saami language in combination with work towards inspiring Saamis to participate in activities in the language field. Furthermore, Ruong was active in Saami politics for a long time, and this ended up taking up more and more of his time.

Nils Erik Hansegård (1918-2002) was the academic who was responsible for establishing the subject of Saami in Umeå from the time of the founding of the institution in 1975. As an

assistant teacher at the high school in Kiruna from 1953 to 1967, Hansegård was interested in the linguistic aptitudes of bi- and multilingual students. In writings about multi-lingualism in the north, he called for an improved understanding of the problems that occur if a school does not take into account the pupils' language circumstances. Through his work *Tvåspråkighet eller halvspråkighet* (Bilingualism and semi-lingualism, 1968) he wished to kindle an awareness of this situation. A heated debate about bilingualism ensued which, among other things, contributed to the later introduction of home language teaching for children with deviating mother tongues in Sweden. His thoughts were also disseminated to international multilingual researchers. In 1967, he defended his dissertation on the subject of *Recent Finnish Loanwords in Jukkasjärvi Lappish*. This is a historical retrospective work of the Saami population in the Torne *lappmark* region and their linguistic and cultural conditions. The main content of the dissertation is the influence of Finnish on the Torne Saami vocabulary. Both the dissertation and later works, such as *Språken i det norrbottensfinska området* (Languages in the Norrbotten Finnish region 1988) and *Den norrbottensfinska språkfrågan* (The Norrbotten Finnish language question 1990), are broad overviews of the complex language situation in northern Sweden. A large work on older Saami life and Saami livelihoods in the Torne *lappmark* region is *The Transition of the Jukkasjärvi Lapps from Nomadism to Settled Life and Farming* (1978). One contribution about Saami written language by the retired Hansegård is *Dialekt eller språk?* (Dialect or Language?, 2000).

Nils Erik Hansegård was professor of Saami from 1975 to 1979 and was succeeded in 1983 by Olavi Korhonen. Korhonen defended a thesis under the title: *Samisk-finska båtterminer och ortnamnselement och deras slaviska bakgrund* (Finno-Saami Boat Terminology, Place Name Elements and their Slavic Backgrounds 1982). His research has tackled issues of how Saami vocabularies can reflect historical conditions. Such topics as: loanwords and their meanings, the geographical distribution of words and the connection of various terms to traditional livelihoods have thus been studied. Other topics are place name studies and dictionary work, among others a Lule Saami dictionary *Bákkogir'je* (1979). Among the Saamis who defended theses at Saami institutions in Umeå and Uppsala after Israel Ruong are: Elina Helander (dissertation about trilingualism), Mikael Svonni (dissertation about the Saami language of Saami school children), Åsa Nordin (about reindeer husbandry system in the parish of Gällivare), Susanna Angéus Kuoljok (dissertation on nominative endings with *-ahka*).

The general tendency in Saami language research in the Nordic region has been that researchers have carried out field work in their own countries of origin. This can, in particular, be said to hold true of Wiklund, Collinder, Wickman and Hansegård. The Hungarian Ignác Halász gathered his records in both the Norwegian and Swedish *lappmark* regions. However, his active work was short-lived. From the Finnish side, one can also mention Eliel Lagercrantz's extensive records from the beginning of the 1900's in all of the *lappmark* regions outside Russia. They are published in the dictionary *Lappischer Wortschatz* (1939) and the collection of texts called *Lappische Volksdichtung* (1957–1966). He also studied language structure in the central *lappmark* regions in Sweden in his work *Sprachlehre des Westlappischen nach der Mundart von Arjeplog* (1926). This was a dialect which has also recently been studied by the Finnish researcher Juhani Lehtiranta.

Due to the fact that the varieties of Saami extend over the Kölen range of mountains between Sweden and Norway, research of South Saami has even crossed the national border. The pre-eminent expert on this Saami language was the Norwegian Knut Bergsland (1914-1998). In a series of works on language, culture and place names, he moves freely between the different countries. His articles *The Lapp Dialects South of Lapland* (1961), *Some well-known Mountain Names and Border Questions in Southern Lapland* (1964), *Lapp Dialectal Groups and Problems of History* (1967) and *The Grouping of the Lapp Dialects as a Problem*

of *Historical Linguistics* (1968) are academic in nature. In addition, there are articles about the oldest form of the South Saami written language (used on the Swedish side of the border), articles about place names and historical interpretations. Due to the transborder character of the South Saami written language, Bergsland's influence has been important on the Swedish side as well. His works in the field of language teaching are (with Gustav Hasselbrink) *Sámien lukkame-gärjá* (1957), (with Ella Holm Bull) *Lohkede saemien* (1968, 1974) and *Sydsamiskgrammatikk* (South Saami grammar, 1982). A later addition to handbooks about the region is one by Knut Bergsland & Lajla Mattsson Magga *Åarjelsaemien-daaroen baakoegärja – Sydsamisk-norsk ordbok* (A South Saami-Norwegian dictionary).

One should be grateful that the German language linguist Wolfgang Schlachter, during the wartime, did not acquire a residential permit for studies in Saami in Bårjås (Porjus) north of Jokkmokk. Instead, in 1940 Schlachter fortunately went to Malå, and his records of Ume Saami have become unique. Texts with word lists from his records are published in the work *Wörterbuch des Waldlappendialekts von Malå und Texte zur Ethnographie* (1958). A continued analysis of the material is contained in his work *Stufenwechselstörungen im Malålappischen* (1991). Lule Saami, which like South Saami extends over the border between Sweden and Norway, has not been studied in the same manner in neighbouring countries. On the contrary, the Lule Saami region in Norway, mainly Tysfjord, is not dealt with in Harald Grundström's dictionary (see below). Nor have any substantial studies been carried out in the Torne Saami region in northern Sweden by linguists from neighbouring countries.

A particular group of linguists is made up by the *lappmark* priests, who through their contacts with the Saami concentrated on learning Saami and also published dictionaries, and in some cases even wrote theses, on the subject. One such priest was Harald Grundström (1885–1960), who was active in Jokkmokk after 1915. He got to know the Saami, their culture and language for over 30 years. He wrote Lule Saami texts with word lists (► Pirak, Anta) and compiled his own and K.B. Wiklund's and Björn Collinder's records into an extensive dictionary, *Lulelappsk ordbok* (The Lule Lappish Dictionary, 1946–1952), in which six different sub-dialects are recorded. The Saami words in this work have Swedish and German translations. Grundström is one of those scholars who recorded an extensive number of Saami place names and Saami folk traditions. Some of these are published in the yearbook 'Norrbotten 1923-1933'. The clear focus on Lule Saami in K.B. Wiklund's day was continued by Grundström, and this has had a marked influence on the development of the Lule Saami written language today. Grundström became an honorary doctor of philosophy at Uppsala University in 1944.

Another priest was Gustav Hasselbrink (1900-1982) who, during his service in Vilhelmina in the 1940's, began to study South Saami. Then in 1944 he defended his thesis on the subject of *Vilhelminalappskans ljudlära med särskild hänsyn till första stavelsens vokaler* (The phonology of Vilhelmina Lappish with an emphasis on the vowels of the first syllable). The phonology of South Saami is further analysed by Hasselbrink in *Alternative Analyses of the Phonemic System in Central South-Lappish* (1965). The South Saami reader with grammar and a vocabulary, which he published with Knut Bergsland (see above 1957) was intended to revitalise ► South Saami. This development came about much later. After his retirement he worked until 1965 with South Saami word records in Uppsala and wrote an extensive dictionary *Südlappisches Wörterbuch / Oårjelsaemien baaguogärjaa* (1981-1985).

Another linguist who, like Björn Collinder, began with academic studies in Nordic languages is Tryggve Sköld (b. 1922). Through the presence of Nordic loanwords in Saami he was led into studying this language. One group of loanwords is seen to be old Norse in nature, that is to say, loaned prior to 700 AD. K.B. Wiklund was of the opinion that the number of borrowings was around 600, whereas Björn Collinder wanted to limit them to around 200. In his doctoral thesis *Die Kriterien der urnordischen Lehnwörter im Lappischen* (1961), Sköld is

critical of many of these and estimates the number to be less than 200. Loanword issues are also dealt with in the work *Einige germanische Lehnwörter in Lappischen und Finnischen* (Uppsala 1960). Sköld belonged to the circle around Björn Collinder, in Uppsala, but came to Umeå early on and was professor of Finnish at Umeå University between 1973 and 1987. An octogenarian he is still active compiling his excerpts of Saami etymology from linguistic literature. Håkan Rydving (born 1953) is a productive religious historian who deals with Saami topics and uses his knowledge of Saami in doing so. He defended a thesis entitled *The End of Drum-Time* (1995), which deals with the conversion to Christianity of the Lule Saami. Other subjects he has dealt with include Saami naming, Saami dialects and written language forms as well as Saami place names. OKn