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What Do Place- Names Tell about non-Human Beings among Canadian Inuit?

ABSTRACT Typologies have been proposed to organise Inuit place- names in several categories based on the meaning of and glosses on the names. One possible category gathers those toponyms that are related to beings that are neither human nor animal (“other-than-animal non-human beings”). In Nunavut and Nunavik (Canadian Eastern Arctic), this category is used quantitatively to name an almost insignificant number of sites. On the other hand, however, such particular place-names are to be found all over the lands inhabited by Inuit, witnessing the “other” nature of this space by comparison to the space commonly frequented by people and animals.

KEYWORDS Inuit, place-names, toponyms, typology, space, non-human beings, *tuurngait*, *ijirait*, Nunavut, Nunavik

Nuna

Naming the Inuit land, imagining indigenous community

ABSTRACT The Inuit land is often known through Western phrasings such as the “Arctic” or the “Great North.” In this article, based on an extensive review of literature, I focus on the name the Inuit give to their own land, which is one of the only words common to all Inuit dialects: *nuna*. Studying the word’s meaning casts light on a peculiar indigenous territoriality, and on the centrality of environment in Inuit ways of life and holism thinking. The Inuit conceptualize their inhabiting of the circumpolar region in a way radically opposed to Western narratives of wilderness or wasteland.

In the late twentieth century, *nuna* was turned into a key component of identity politics. Inuit peoples linguistically reappropriated their lands, in parallel with formal land claims and the recognition of Inuit self-governed territories. *Nuna* is at the core of these processes, as the concept justifies the claims for recognition of vernacular toponyms, and the vocable itself was included in the names of Inuit regions. *Nuna* as an indigenous political banner helps understanding the imagination of Inuit political communities, emerging from a dialectical co-construction of identities and territories mediated through the linguistics of place.

KEYWORDS *nuna*, place-names, territoriality, Inuit land, imagined communities, indigenous studies, identity politics

TAARNA VALTONEN

Place-Name Loaning Patterns as Cultural Survival Strategies in Sami Contexts

ABSTRACT This paper discusses the place-name loaning patterns of one South Sami and one Inari Sami community that have plenty of parallel names in their area. The time span studied reaches from the end of the nineteenth century to the middle of the twentieth century. The loaning and borrowing processes are analyzed and interpreted in a thoroughly studied cultural context. The author claims that the differences in loaning reflects different strategies that aim to secure the existence of minority language and culture, and that the place-names have been used as means of manifesting one's cultural ownership to the land. The most important results based on the quality and distribution of the parallel names in the South Sami area reflects the existence of two separate name systems and a protective purist strategy toward outsiders. In the Inari Sami area the results indicate that the local Sami community has an open and pedagogical strategy towards outsiders and because of this they have shared the language-cultural code to the Finns. The author has been inspired in her study by the ideas presented in the field of ecological linguistics and cultural onomastics. This paper is based on the results of the author's doctoral dissertation.

KEYWORDS ecological linguistics, onomastics, Härjedalen, Inari Sami, place-names, Sami culture, Sami language, South Sami

The Role of Place-Names in Olof Sirma's two Yoik Texts and their Translations

ABSTRACT This article discusses the place-names in two old Sami yoik songs. These songs, provided by Olof Sirma, a Sami student, were published in Sami and Latin in Schefferus' book *Lapponia* in 1673. They became known as the winter song and the summer song. The winter song is a kind of travel account in which a lover tells about his journey by reindeer sledge. In the summer song he dreams about his absent love. Before the end of the twentieth century both love songs were translated many times into various languages. The article takes up the place-names, the landscape described in the songs as well as the homeland of Sirma and the places mentioned in the texts. It discusses what the respective translators did with the place-names from the Latin source texts, in what way they changed the landscape in their translated versions, how, through misreading, a place-name could become the name of a girl or how a place-name was used for personal ends as proof of a questionable thesis. When, in the twentieth century, translators turned to the Sami source texts, the original landscape gradually emerges again.

KEYWORDS Kemi Lappmark, Olof Sirma, Orajärvi, Sami love songs, Schefferus, translating place-names
