

Sami *Sieidis* in a Nordic Context?

ABSTRACT In the present article, the author discusses two Old Norse texts that may indicate that the Sami cult of *sieidis* had spread to the neighbouring Old Norse culture in the period before the Christianization of Norway. One of these texts is found in the Older Eidsifaring law, the law of the inland part of Eastern Norway. According to this law, it was prohibited to believe in (the power of) the *finnar* (Sami), and among their powerful objects, *rót* (the root of a tree) is mentioned. This root is in all likelihood a Sami *sieidi* that was sought out by Norwegians for help, probably for medical reasons. The other text is a notice in the Icelandic *Landnámabók* in which it is mentioned that a settler from Northern Norway worshipped some stones in the outfields on the border of his settlement, called *Gunnsteinar*. There are closer parallels to this outfields cult in Sami culture than in Old Norse culture.

KEYWORDS Sami *sieidis*, *Gunnsteinar*, Eidsifaring law, *Landnámabók*, Sami cult, Old Norse cult

ANDERS HULTGÅRD

Personal Religion among the Ancient Scandinavians and the *Fulltrúi*-Concept

ABSTRACT The question of personal religion among the ancient Scandinavians has centered around the concept of having a deity as one's *fulltrúi* 'trustworthy friend,' *ástvinr* 'close friend,' or *vinr* 'friend.' Most scholars of the twentieth century regarded the concept as a true expression of pre-Christian Germanic belief. By contrast, modern scholarship strongly tends to see it as a construct of medieval authors who took the saints' cult as a model to describe the personal piety of their ninth and tenth century compatriots. On the basis of a passage in the Old Norse translation of *Clemens saga*, corroborated with archaeological evidence and some skaldic verse, e.g. *Sonatorrek*, the present study argues that the religious concept of *fulltrúi* and its parallel terms developed in pre-Christian times.

KEYWORDS personal piety, Old Norse religion, Kvinneby-amulet, *Clemens saga*, *Sonatorrek*, *fulltrúi*, *ástvinr*, *vinr*.

TAKAKO YAMADA

The Ainu Bear Ceremony and the Logic behind Hunting the Deified Bear

ABSTRACT All nations have their own view of the world in which they live, of nature, of society, and of the human self. The Hokkaido Ainu's world view, for example, is deeply connected with their way of life, backed by man-nature relationships, and what this relationship symbolizes is always part of their rituals. The Ainu are known as one of the peoples, like the Sami, the Khanty, and the Nivkh, who perform a bear festival, although they deify the bear and refer to it using the term *kamui* ['deity' or 'spirit']. Moreover, the Ainu and the Nivkh perform the bear ceremony for a bear cub reared by them, although the meaning of the ceremonies differ between them. This paper aims to reveal the Ainu conception of the bear and bear ceremony, which enables them to hunt the deified bear, in terms of the Ainu bear ceremonial, their conception of *kamui*, and human-*kamui* relationships. The study reveals that the Ainu logic for hunting the bear, or *kamui*, is encapsulated in an idea about the necessity of maintaining the complementary and reciprocal relationship between humans and the *kamui* and, as such, the bear ceremony is a symbolic representation of this relationship.

KEYWORDS Ainu, bear ceremony, sending-off ritual, complementary reciprocity

VELI-PEKKA LEHTOLA

“The Soul Should Have Been Brought along”

The Settlement of Skolt Sami to Inari in 1945–1949

ABSTRACT In the autumn of 1944, five hundred Skolt Sami were forced to leave their home region in the Pechenga (Petsamo) area together with other inhabitants. After the war, their fate was discussed by Finnish officials and in the media. The question was whether they should be returned to the Soviet Union or relocated to Finland. This article describes the five-year-long process to relocate the Skolt Sami to the Inari region. Following a recommendation by Håkan Rydving to focus studies on Sami agency, in addition to non-Sami actors whose role is usually emphasised, the aim of this article is to identify key actors who made crucial choices in the relocation process. In addition to the Finnish “Skolt friend” Karl Nickul, the Skolt Sami meetings and Jaakko Sverloff, the trustee of the Skolts, appear to have had important roles in key decisions, for example regarding the expansion of the Skolt area from Nellim to Sevettijärvi, the role of the winter village and the choice of settlements along the waterways.

KEYWORDS Skolt Sami, Second World War, evacuation of the Sami, reconstruction period, relocation of the Skolt Sami

INGVAR SVANBERG

Ethnomycological Notes on *Haploporus odorus* and other Polypores in Northern Fennoscandia

ABSTRACT This study focuses on the use of polypores in northern Fennoscandia, especially the now rare *Haploporus odorus*, which was once used by Sami and Swedish peasantry in the north. However, other taxa that were culturally salient are also discussed. Polypores have been used for health-related, technical and other purposes. The use of some of the taxa, such as *Fomes fomentarius* and *Fomitopsis betulina*, has been widely known over Eurasia and beyond, while *Haploporus odorus* has been utilized only by the North American Plains tribes and in northern Scandinavia. From cultural historical information, ethnographical data and observations reported in travelogues, the ethnomycological significance of five bracket fungi species in northern Fennoscandia has been identified.

KEYWORDS polypores, ethnobiology, folk medicine, aromatica, material culture, repellents, tinder

ANNE HEITH

Ethnofuturism and Place-Making

Bengt Pohjanen's Construction of Meänmaa

ABSTRACT The article examines the Tornedalian author Bengt Pohjanen's construction of Meänmaa [literally 'Our land'] through an analysis of a selection of texts in which the concept "Meänmaa" is used. Meänmaa refers to the border area between Sweden and Finland in the Torne Valley. The making of Meänmaa is related to ethnofuturism, an aesthetic program launched in Estonia in the 1980s. Its aim is to strengthen threatened Uralic cultures and languages. The conclusion presented is that ethnofuturism provides a framework for present-day identity-formation and the making of a specific place called *Meänmaa* against the backdrop of a history of assimilationist policies and marginalisation.

KEYWORDS ethnofuturism, place-making, Meänmaa, Tornedalian identity formation, ethnicity, minority status, Meänkieli
