

- 1 Duottarmiessin
- 2 Báddebahá
- 3 Oppasrievttat
- 4 Gearddočoarvi
- 5 Gearddočoarvviš
- 6 Dolvvásteame
- 7 Čazat
- 8 Duottarboazu
- 9 Vahtse
- 10 Tsievve
- 11 Bihceguolgan
- 12 Illun
- Senior auditors



Milestones in the history of
folktale collection

From national to international

A good story travels far: tracing the
development and migration
of tales

Stories beget stories: the formation
of cycles

Stories become localized: attached
to local landscape,
adjusted to local culture,
reflecting local worldview

Čuđit cliff,
E75, Norway

Noaddi noadástit 1

Due Oct 6 by 11:59pm **Points** 2

Noaddi noadástit (to carry a load by stages)

In Sámi tradition, when carrying a lot of goods from one location to another, a person or family could choose to noadástit, i.e., to carry a load (noaddi) part of the way, leave it in a secured place, and then go back to retrieve the rest of the load. By carrying the load in stages in this way, one could advance toward a destination.

The graduate students who are taking this course are producing some short video/powerpoints to supplement the other materials in the course. They are looking at additional materials and possibly reading in languages that you don't know. In this way they are providing a service to you while also gaining experience in building a presentation for a course like this.

You will find a link to one such presentation below:

Sámi traditional dress, past and present (Svea):

https://mediaspace.wisc.edu/media/G%C3%A1ktiA+A+Social+Skin+-Sami+Traditional+Clothing/1_9aaxd6mz ↗

Watch this presentation on your own and then discuss its contents with your čora colleagues. Relate what you learn from the presentation to the other readings and lectures of the course. The concept of expressing one's identity through dress is probably familiar to you from your own lives; in what ways do you see the Sámi case as similar or different from your own experience? Think also about the question of cultural appropriation and questions of who has the right to wear certain clothes—a recurring issue regarding Native American traditional dress. On the Discussion board [Noaddi noadástit 1](#), have ONE of your čora members introduce the čora and explain why you chose that name for your group. Then also summarize the discussion of the presentation that your čora had regarding the presentation. Ask the presenter any questions you may have: Svea will also be monitoring the Discussion board and will respond.

Tom will monitor the discussion board and award you points when your čora has posted its summary and questions on the Discussion board.



 | Search



[Hide transcript](#) ^

This video lecture explores the Gákti the, the traditional dress of Sami people, and the history of the dress as a cultural and political symbol of identity and protest. That you will first explore so many relationships. First, we will explore the



Čuđebákti (Čuđit cliff),
E75 highway, Norway



ATU 968, ML8000
Hero guides enemy
to death

Why do people name things?
Madison lakes
Sámi siida

Heroes and Villains

Stories of Others and Fear

Čuđit cliff,
E75, Norway

Denotation: to designate and describe something for others

Why do people name things?

Madison lakes

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E75, Norway





gáisá large mountain with snow on top



čohkka pointy or lone mountain



bákti rock face, cliff

Denotation: to designate and describe something for others

Why do people name things?

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E75, Norway



Denotation: to designate and
describe something for others

To distinguish between several,
to refer to it in the abstract

“Čuđebákti”

Why do people name things?

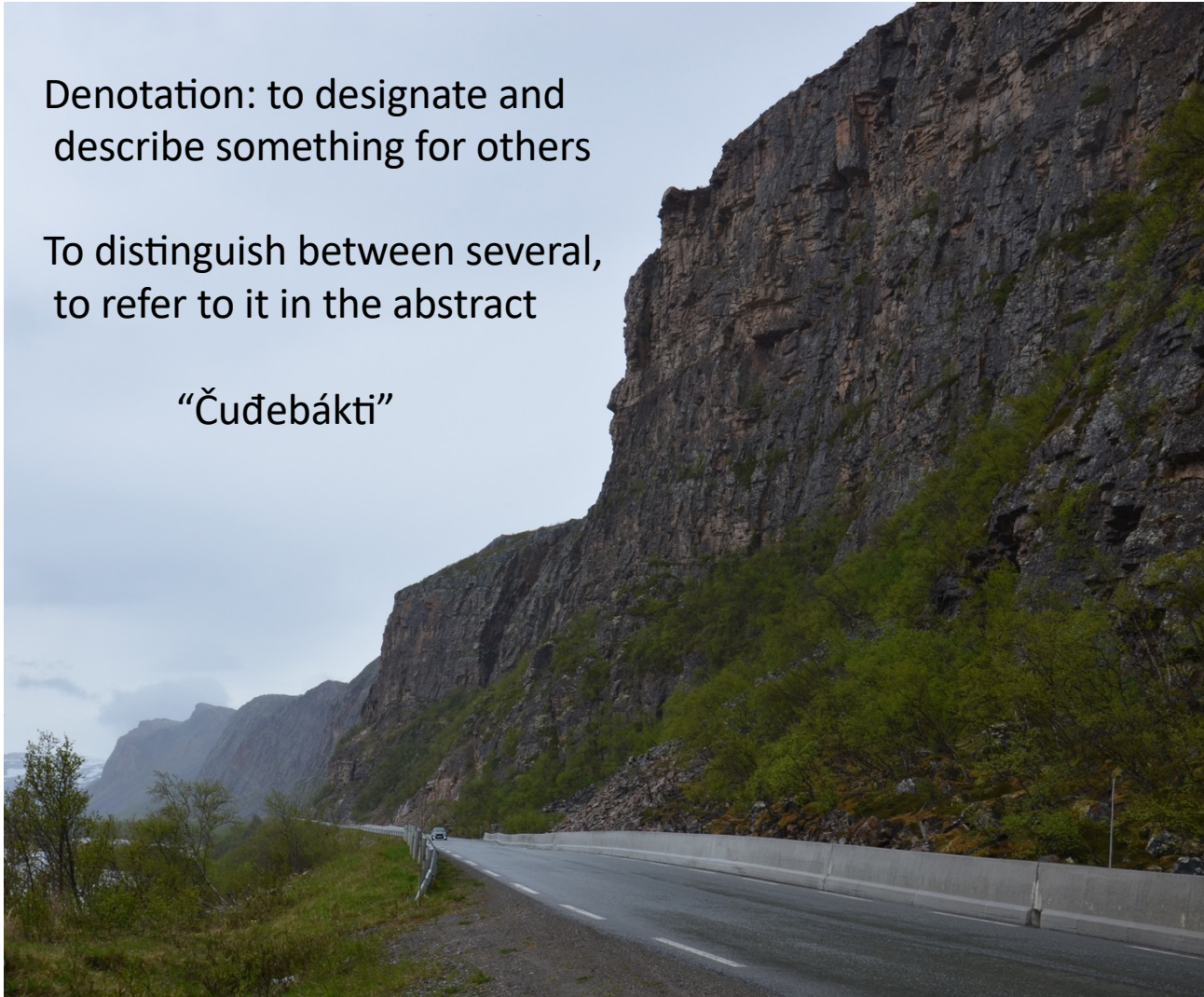
Madison lakes

Sámi siida

Heroes and Villains

Stories of Others and Fear

Čuđit cliff,
E75, Norway



Denotation: to designate and describe something for others

To distinguish between several, to refer to it in the abstract

To assert ownership or a relationship

Why do people name things?

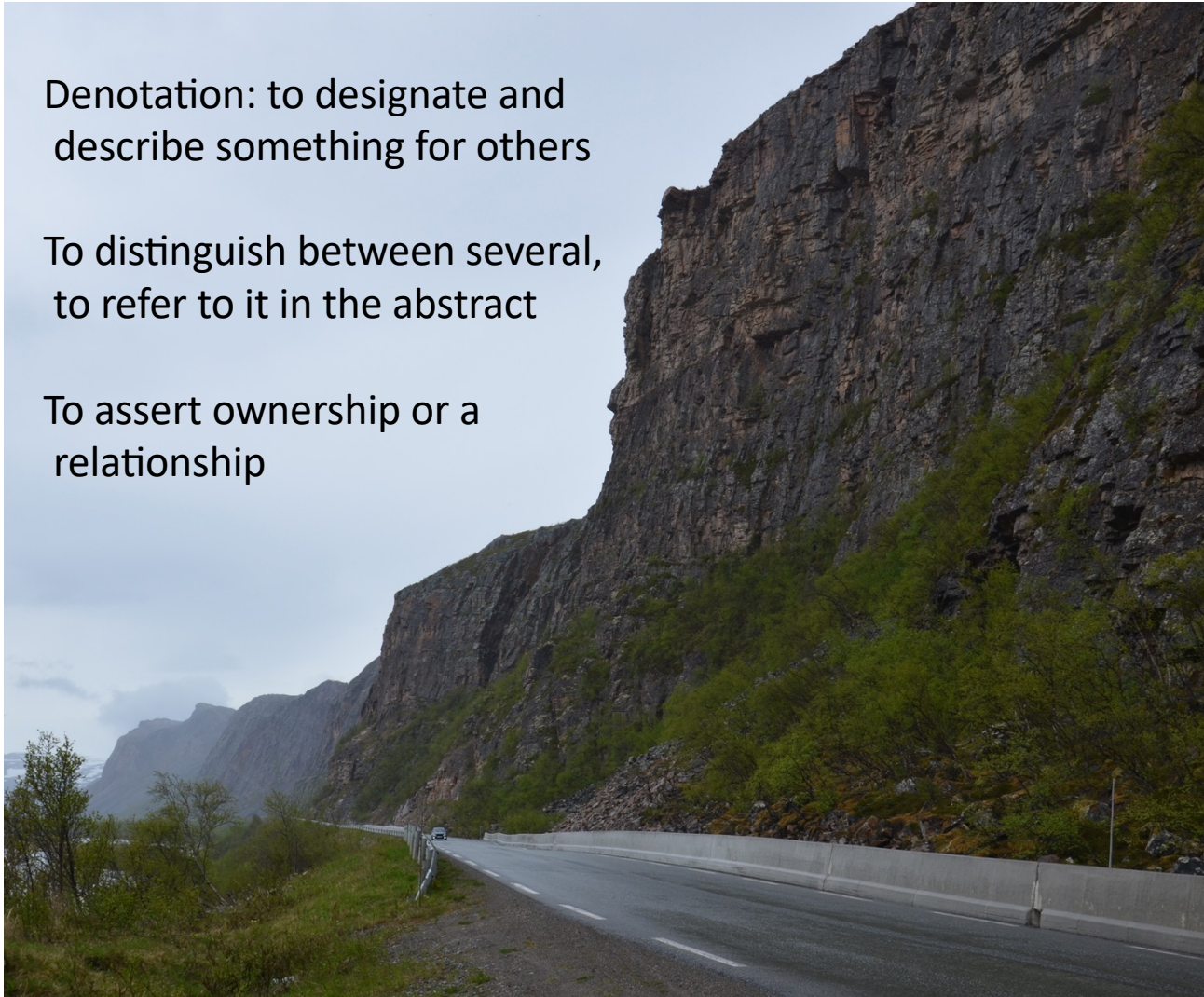
Madison lakes

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E75, Norway





Dejope
(Teejoop)
Four Lakes Area

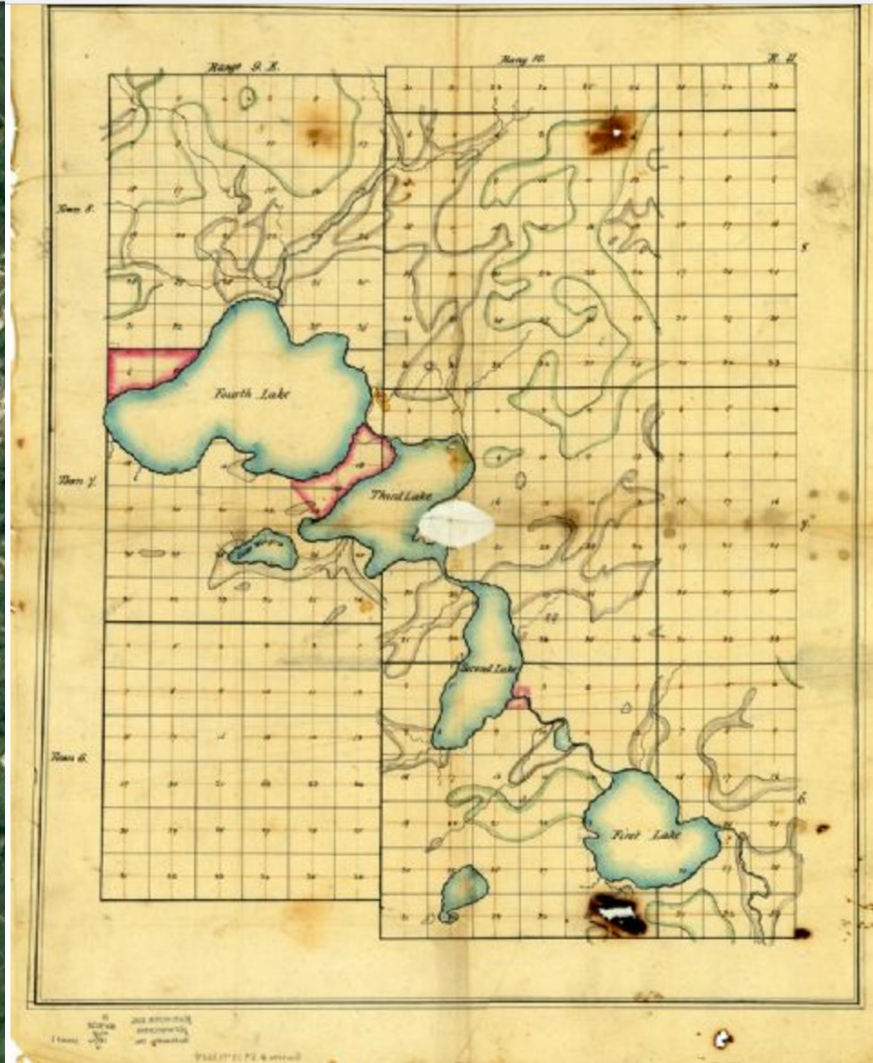
Tee Wąąkšjkomjkra
(where the man lies[was transformed])

Ciinąąkra (Houses are standing = town)

Tee Ciihipokiixake xetera
(lake of the big house)

Tee Sahučera
(lake full of rushes)

Tee Nąąsąkučara
(hard maple grove lake)



Numerical
names, reflecting
order that
surveyors met
with the lakes
Fourth Lake
Third Lake
Second Lake
First Lake



French colonization 1600s

English colonization 1700s-1812

Wisconsin becomes US territory,
1836

Wisconsin becomes state,
1848



Plan for capital city of Wisconsin, 1836 proposed by James Doty, who had gained ownership of much of the land



Dejope
(Teejoop)

Four Lakes Area

Tee Wąkšjkomjkra
(where the man lies[was transformed]) *Doty L.*

Ciinaąka (Houses standing/town) *Madison*

Tee Cihiipokiixake xetera
(lake of the big house) *Catlin L.*

Tee Sańčera
(lake full of rushes) *O'Neil L.*

Tee Naąąkučara
(hard maple grove lake) *Bird L.* *1851 proposal*



Lake Mendota
(Ojibwe: “meeting of rivers”)

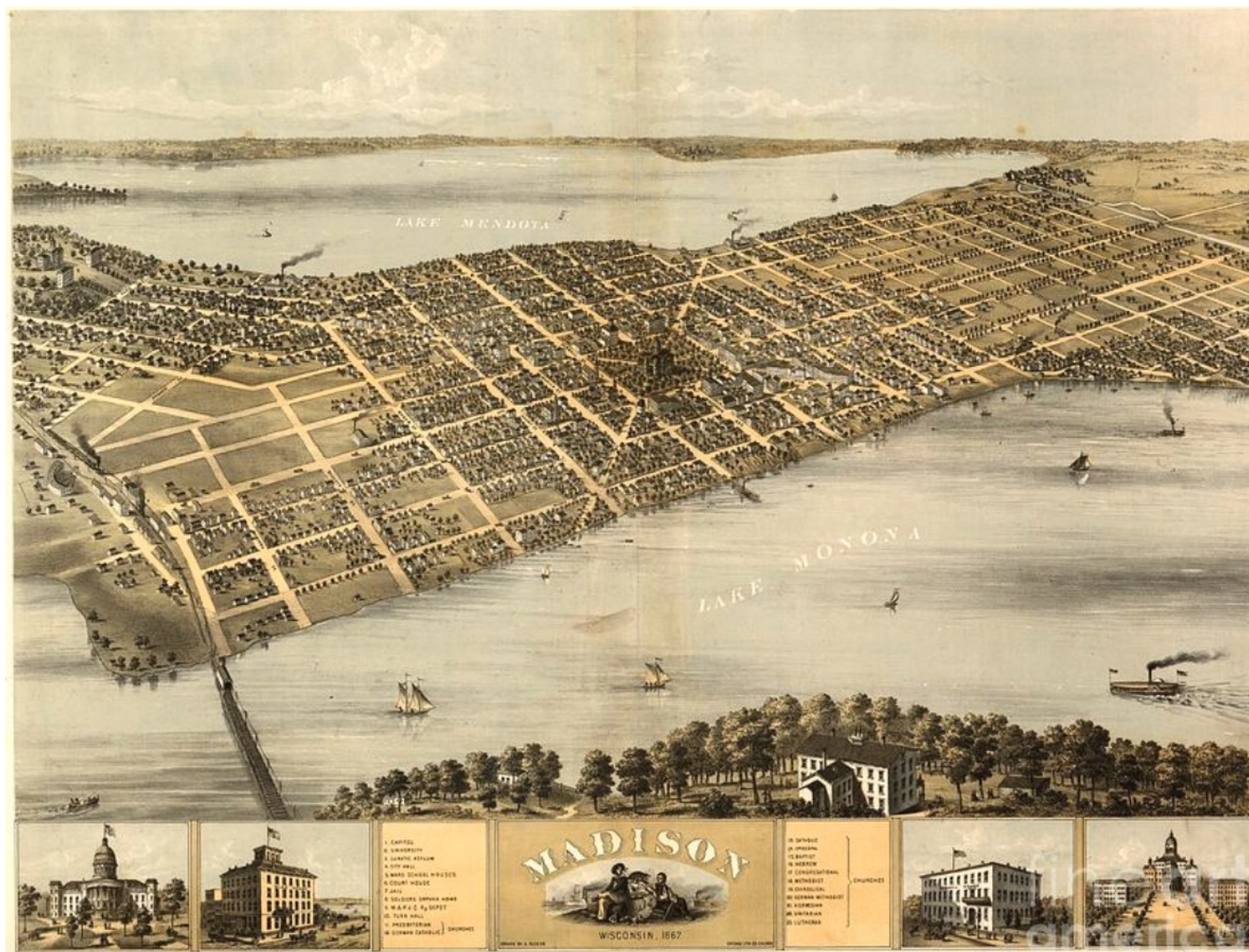
Madison (US President, 1809-17)

Lake Monona
(Ojibwe: memegwesi, “fairy”)

Lake Waubesa
(Ojibwe: waabazii, “swan”)

Lake Kegonsa
(Ojibwe: giigonh: “fish”)

1855
official







Why do people name things?

Madison lakes

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E75, Norway



Siida: set of extended families and their livestock that share a particular tract of lands and waters (often a river valley and surrounding uplands) winter encampments, summer dispersal; communal decisions on who will use what resources in a given year.

vuoddosámegiella	[sijte]
vuoddosámegiella	[sijte]
vuoddosámegiella	[sijte]
lullisámegiella	[s'ijde]
lullisámegiella	[s'ijde]
ubmisámegiella	[sidda]
bitonsámegiella	[sīi'ta]
bitonsámegiella	[sīi'ta]
julevsámegiella	[sii'ta]
julevsámegiella	[sii'ta]
julevsámegiella	[sii'ta]
julevsámegiella	[sii'ta]
anarašgiella	[sijda]
anarašgiella	[sijda]
nuortalašgiella	[sij̥d̥]
nuortalašgiella	[sij̥d̥]
nuortalašgiella	[sij̥d̥]
áhkkišsámegiella	[sij̥t̥]
gielddasámegiella	[sij̥d̥t̥]
gielddasámegiella	[sij̥d̥t̥]
gielddasámegiella	[sij̥d̥t̥]
darjjesámegiella	[sij̥d̥t̥]



Anders Bure's map of Luoktaby area, 1611



“Chudes” a Balto-Finnic people that engaged in trade and that was absorbed into medieval Russian empire

In Sámi legends, usually marauders coming from somewhere to the east....









Names for the various islands, but also for the stretches of open water used in navigation



Uáivipuunjâmláássáš
“head-turning shoal”

Pietari Valle (1886)

Once Laurukaz was ferrying Čuđit across Aanaar.

...He urged them to go onto the shoal to eat some cloudberry, and they all hurried off to pick some berries. In the meantime, he himself pushed all the boats out into the waters. Well, he jumped into the last boat and said: “These boats are mine!”

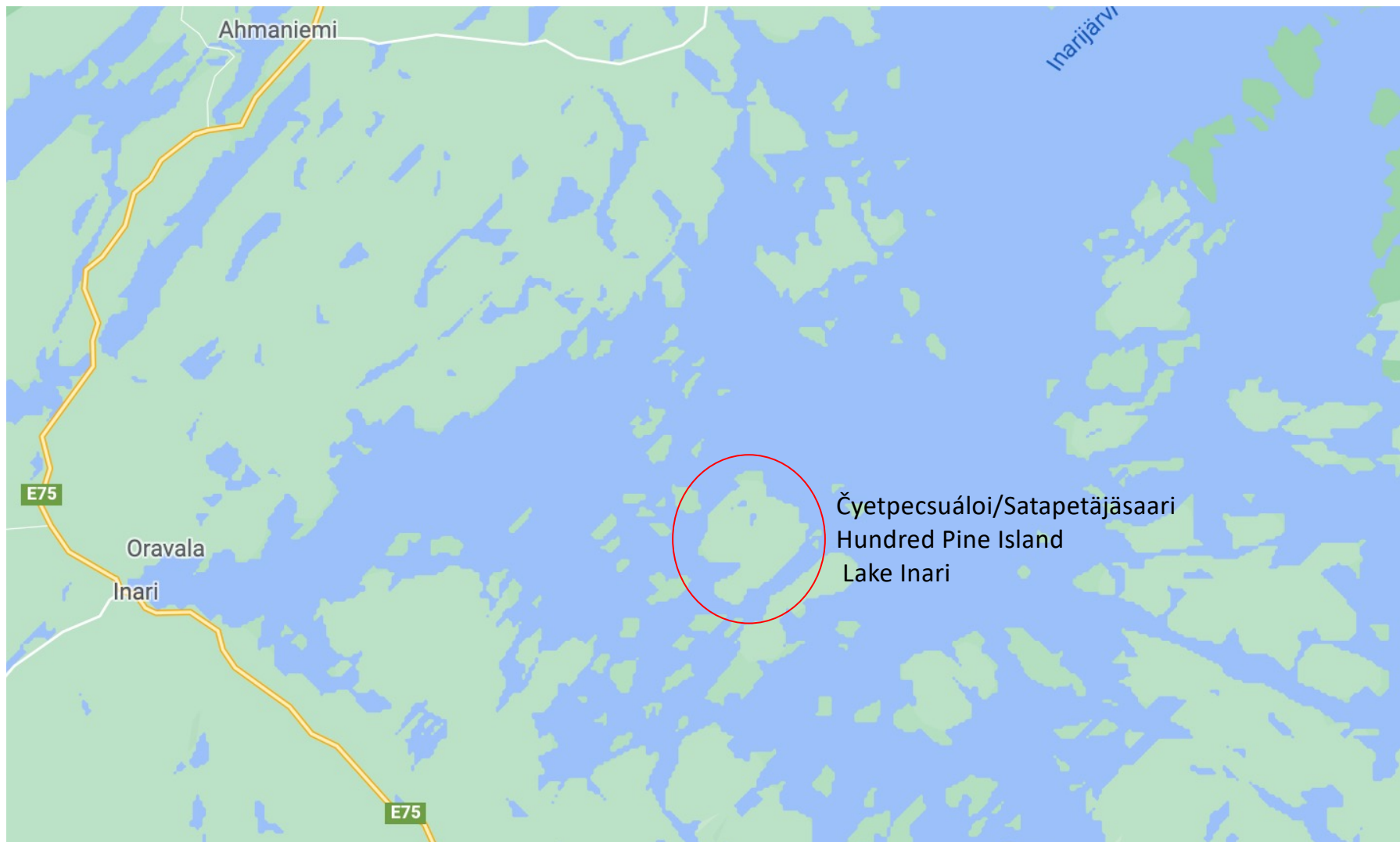
The Čuđit called after Laurukaz: “Come back! We’re cooking some porridge for you!” But he repeated: “These boats are mine!” The Čuđit remained on the

island, but one of them swam after him and grabbed onto the side of the boat. Laurukaz struck his fingertips with an oat and a silver ring clinked into the boat.

After a week, he went to check on them. They didn’t have the strength to do anything but turn their heads and grimace. Still this island is called Uáivipuunjâmláássáš (Päänvääntämaluoto; Head-Turning Shoal) (p. 139)



Uáivipuunjâmláássáš
“head-turning shoal”



Iisakki Mannermaa 1886:

Another time Laurukaz went with the Čuđit,
under the pretext that he was a Čuhte. ..

“There could be lots of cloudberry on this
island. Let’s go pick them!”

They landed their boats on the shore and ran
off in different directions. Laurukaz hurried
to get their boats back into the lake, and he
set off rowing. ...

“Come back, come back, Laurukaz! We’re
cooking some porridge!...

After two weeks, Laurukaz went to see if they
were still alive. All were already dead. Only one
lifted his head and grimaced. They had eaten
the bark from a hundred pines in their hunger,
and from this the island got the name
Čyetpecsúaloi [Hundred Pine Island]

(p. 140)

Čyetpecsuáloi/Satapetäjäsaari
Hundred Pine Island
Lake Inari









Laurukaz is employed as a guide

Laurukaz knows how to speak Russian and can even pretend to be one

Čuđit know very little about the Sámi landscape or the kinds of terrain where
cloudberries grow

The placenames may predate the stories: there could be other reasons why
names like Head-Turning-Shoal and Hundred-Pines-Island come from



Turi 149:

One event that I have heard about is how a Ruoššačuhte was killed at Čudibuolža. ...That is how that ridge got its name, and that is what it's called to this day. This is how it all started: There is a long ridge and the Russians were coming along it. And that ridge ends in a long headland running into the lake. And there are many islands there....

Turi 149:

They met an old woman and they said: “Lead us to the other people; we won’t do anything to you.” The old woman said: “They will flee when they see you coming. But if you promise to take me as your water carrier or *biigá*, so that I can survive, then I will advise you...”

THEY WAIT TILL IT IS DARK...

And that little old woman put on her birchbark coat, which had been made in this way: it had leather pieces which were inflated with air and which made the coat good for floating. The Sámi had figured this out long ago. And the Russians didn’t understand this at all.

“I will light this birchbark on fire so that you can see to follow me...” And the old woman untied the birch bundle and it continued to burn. And she also took off her own cap, and the wind carried them far out into the lake....And the Russians followed after that birchwood fire, and the wind drove that bundle so quickly that they were not able to catch up with it until they were in the middle of the lake....



In Sámi tradition, both men and women fish

Sámi developed very effective birch floats and life jackets

Russians don't realize how cold the water can be



Anders Bure's map of Luoktaby area, 1611

Rivers as
essential but
dangerous
thoroughfares...



Iisakki Mannermaa:

When Laurukaz saw all the Russians were deep asleep, he set off quickly to row into the neck of the rapids. He jumped onto a stone and let the boat go into the great falls, where the invaders finally woke up, since water was coming into the boat. But there was no time to react: suddenly the boat capsized in the falls and broke apart. The Russians drowned, with not one able to reach land. Laurukaz gathered the Russians' bows from the shores of a still water below the rapids, as well as their clothes and other goods. (138)

Russians don't know that they shouldn't sleep in a boat

Russians don't know where the rapids are

Russians can't distinguish the sound of wind from the sound of a river



Čuđit cliff,
E75, Norway



Cliff

Rope

Rock

Darkness

Running

Iisakki Mannermaa:

Once Laurukaz was accompanying some Čuđit who were traveling in the dark. He tied the Čuđit together, who were traveling in a single-file line. He took a torch, and commanded them to run after the fire, wherever it went. There was a steep cliff, which Laurukaz knew about...He ran and threw his torch down the cliff as well as the stone, which he had tied to the end of the rope...The invaders chased the flame, down the cliff, and found their deaths there. (139-140)

Turi 151:

The woman said: "You have to run fast here. This is a steep slope. I'll run as fast as I can." And when she came to that stone, which she had prepared, she just looped the rope around it and, using the post, pushed it over the ledge. And they started leaping down the slope as fast as they could....



Why do people name things?
Madison lakes
Sámi siida

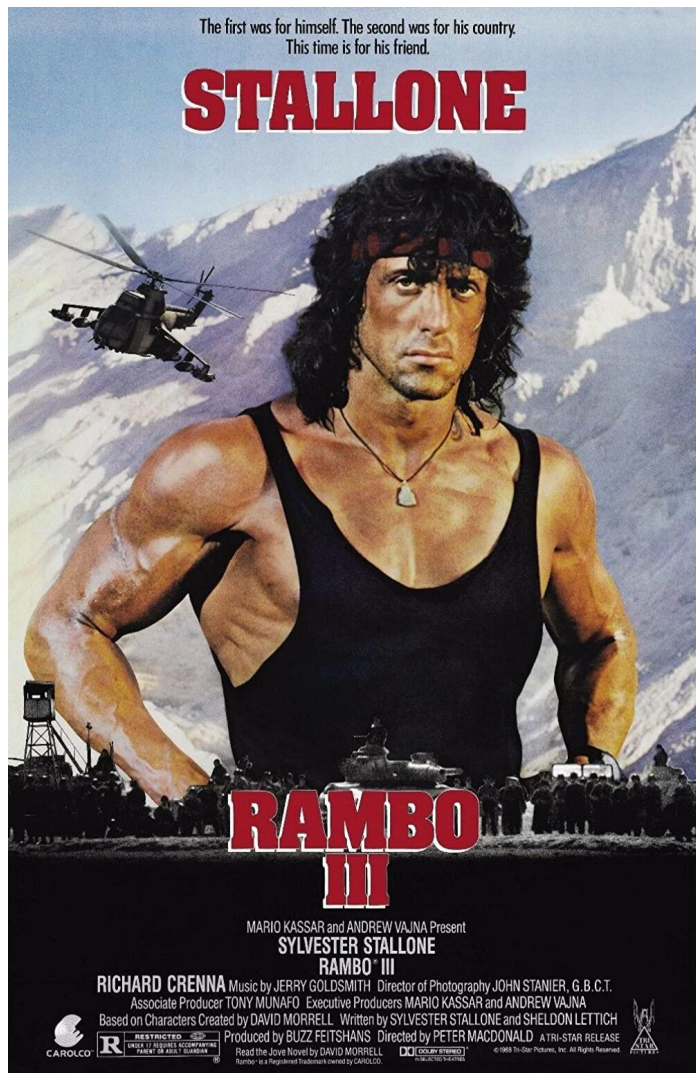
Heroes and Villains

Stories of Others and Fear

Čuđit cliff,
E75, Norway

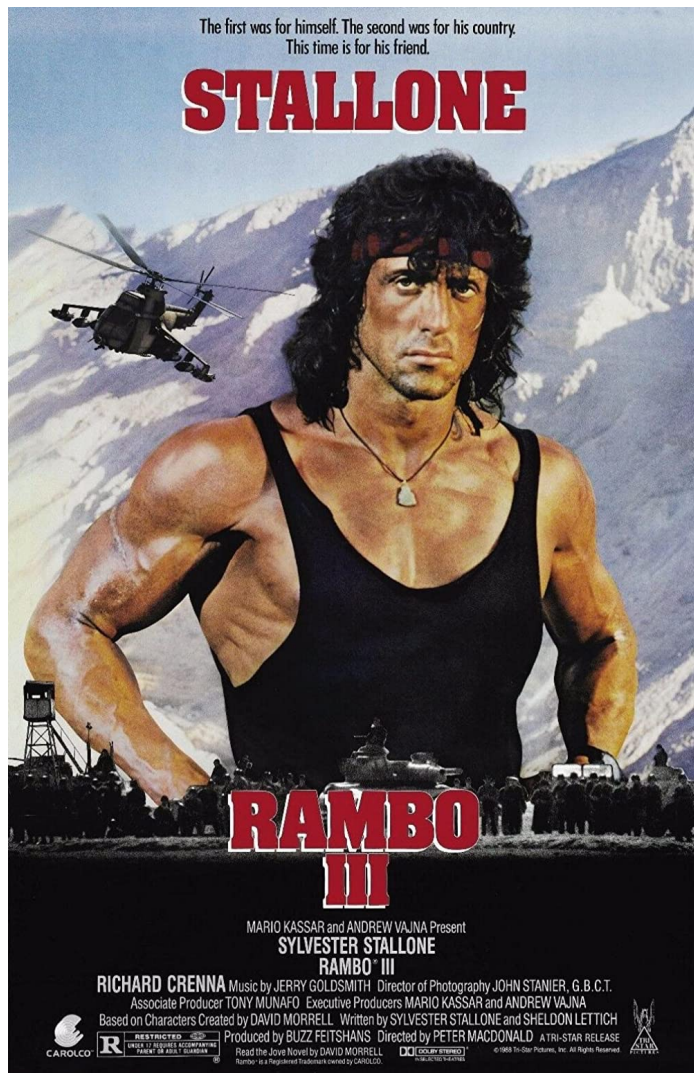
Turi 148: The Sámi's best safety is to flee and hide from others....

Villains:
One-dimensional
Stupid
Violent
Unjust



Gutsy
Virile
Grim
Lethal....

Villains:
One-dimensional
Stupid
Violent
Unjust



Gutsy
Virile
Grim
Lethal....

Villains:
One-dimensional
Stupid
Violent
Unjust

Underdog
Scared
Clever
Resourceful...



Villains:
One-dimensional
Stupid
Violent
Unjust

Underdog
Scared
Clever
Resourceful...





Why do people name things?

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Čuđit cliff,
E75, Norway

Čuďit never have names;

Čuďit just want stuff;

Čuďit fall for the simplest of ruses;

Čuďit are slow to realize that they've been tricked;

Čuďit just grumble and grimace when defeated

Čuďit are defeated by underdogs: young man, old woman

The underdog hero uses the Čuďit assumption of greed to advance his/her plan

The underdog hero acts solicitously toward the Čuďit in order to entrap them

The underdog hero does not usually kill the Čuďit but leads them to kill themselves due to their ignorance of the landscape and its dangers

The underdog hero goes back to check on whether the Čuďit are dead yet; this has a gloating side to it, but is also checking that the work has been done.

Big take-aways for a Sámi audience? The Story Behind the Story....

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Hero acts in the best interest of the community, not out of self-interest

Big take-aways for a Sámi audience? The Story Behind the Story....

Hero acts in the best interest of the community, not out of self-interest

Hero uses wits and stamina to win the day

Big take-aways for a Sámi audience? The Story Behind the Story....

Hero acts in the best interest of the community, not out of self-interest

Hero uses wits and stamina to win the day

The landscape/waterscape works with the hero to defeat the enemy

Big take-aways for a Sámi audience? The Story Behind the Story....

Hero acts in the best interest of the community, not out of self-interest

Hero uses wits and stamina to win the day

The landscape/waterscape works with the hero to defeat the enemy

The placenames of the region underscore this enduring relationship
between the Sámi community and the landscape/waterscape

Big take-aways for a Sámi audience? The Story Behind the Story....

Hero acts in the best interest of the community, not out of self-interest
(This is the opposite of how Čuđit act)

Hero uses wits and stamina to win the day
(The Čuđit rely on strength and numbers)

The landscape/waterscape works with the hero to defeat the enemy
(The Čuđit are ignorant of the landscape/waterscape)

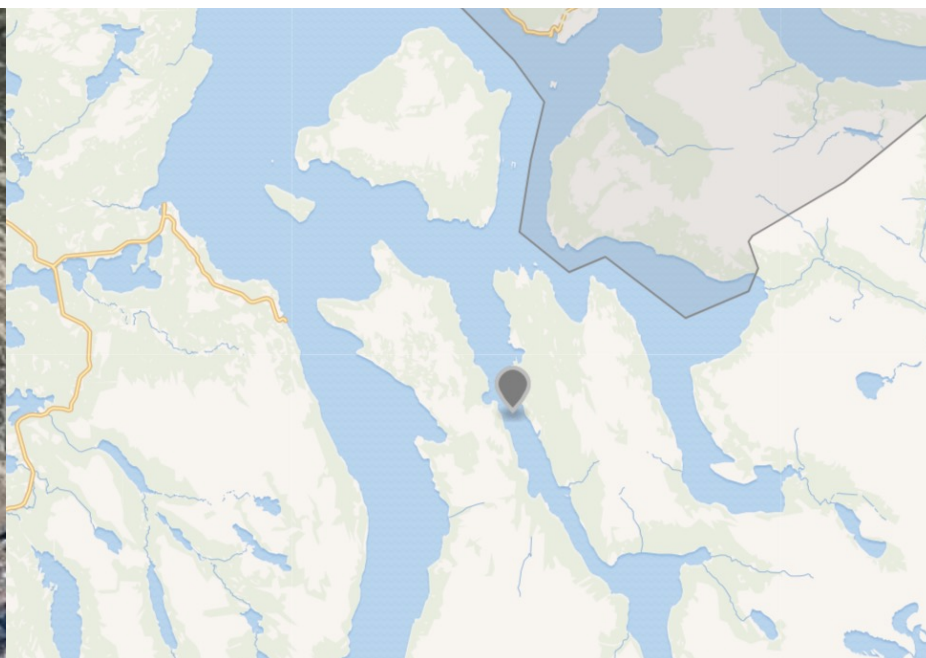
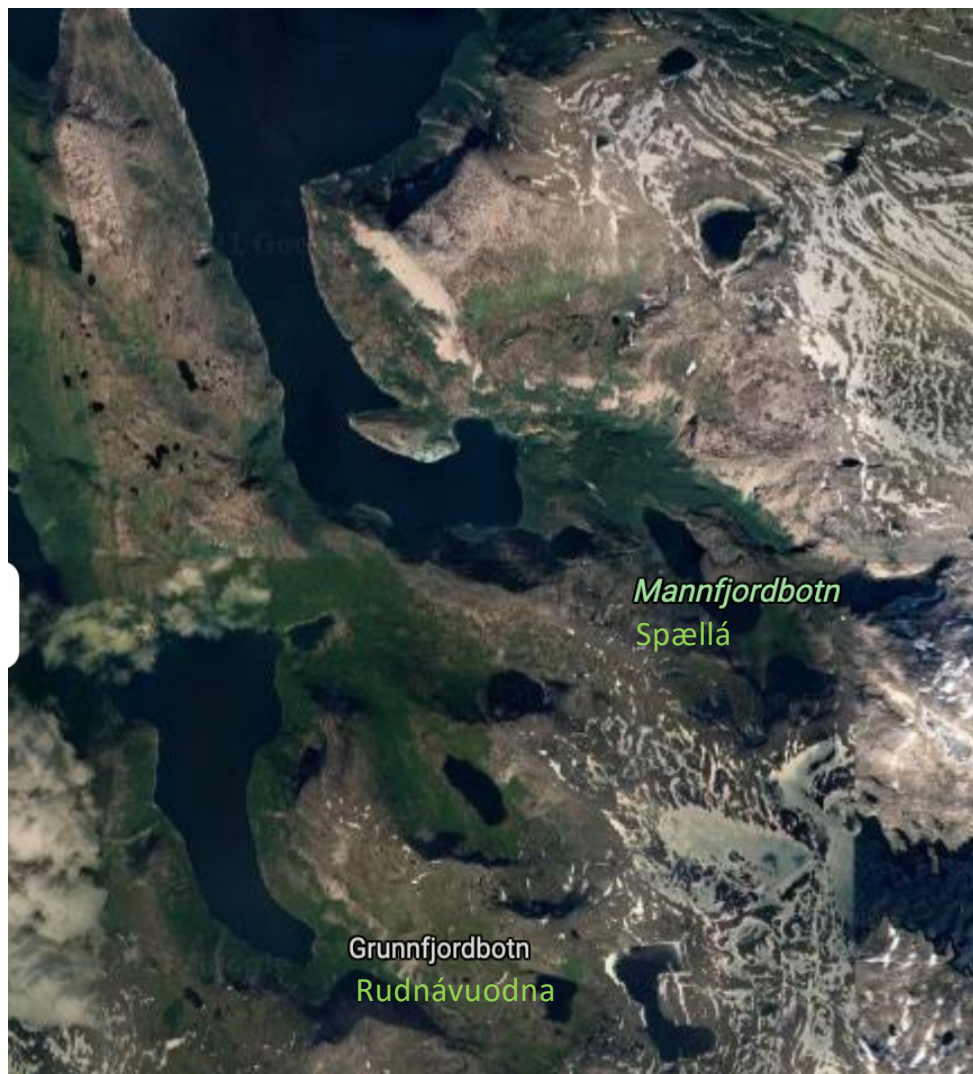
The placenames of the region underscore this enduring relationship
between the Sámi community and the landscape/waterscape
(The Čuđit know none of these placenames)

Norwegian version, Johan Hveding, Tysfjord, Norway 1935

Once on the night before Christmas, a Swedish troop was going to plunder Tysfjord. In the mountains they met a “Finn” (=Sámi), who was hunting for some meat for Christmas dinner. They forced him to be their guide because they were not familiar enough with the terrain to find their way down to the village. ...He led the troop straight along a mountain ridge between Mannfjord and Grunnfjord. Furthest out on the promontory is a peak, which since then has been called Swedish Peak. The peak fronts on a steep precipice, several hundred meters high...

“Just follow my torch,” said the Sámi. The train goes straight down to the valley. I’ll ski ahead.”

Just when he reached the precipice, he tossed the torch ahead and then threw himself to the side with all his might. But the Swedes all continued forward, fell off the precipice, and were crushed.



Danish version, Karen Marie Rasmussen, Linde, Jutland, Denmark 1932

Once there was war in this country, a troop of enemy cavalry came upon a man who was from Lemvig, and they forced him, with a sword held to his head, to show them the way to the town. He jumped on the back of a horse and rode ahead of them into the dark night. With flying speed, they followed him to a cliff and went right over the edge into the fjord. They all drowned, including the man. He had wanted to save his town.

Denmark is not a place of cliffs....





Why do people name things?

Madison lakes

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E75, Norway



Jakob and Wilhelm Grimm, *Children's and Household Tales* 1812

Folktales as a key to a nation's culture and ideals,
*not in a naïve or disconnected way, but in a distinctive
local adaptation of broader global flows of narrative*

t

Vernacular risk assessment, Diane Goldstein

Vernacular authority, Rob Howard

Native agendas, Barre Toelken, Jason Jackson

Native hermeneutics, Tom DuBois