Varangerhalvøya
nasjonalparkstyre

Møteinnkalling

Utvalg:	**Varangerhalvøya nasjonalparkstyre/Várnjárgga álbmotmeahccestivra**
Møtested:	Petsjenga Svanhovd og Teams, Svanvik
Dato:	22.10.2024
Tidspunkt:	09:00

Eventuelt forfall må meldes snarest til nasjonalparkforvalter. Vararepresentanter møter etter nærmere beskjed.

Hybridmøte

Saksliste

Utvalgs-saksnr	Innhold	Lukket	Arkiv-saksnr
ST 44/24	Registrering av deltakere, beslutningsdyktighet		
ST 45/24	Godkjenning av innkalling og saksliste, valg av elektronisk underskrivere		
ST 46/24	Godkjenning av protokoll fra forrige møte		
RS 26/24	Delegasjonssaker		
ST 47/24	Orienteringssaker		
ST 48/24	Eventuelt		
ST 49/24	Varjjat Siida, mulig oppføring på Norges liste for verdensarv - møte med Riksantikvaren		2024/10269
ST 50/24	Behandling av søknad om bruk av drone - kartlegging av samiske stedsnavn - Joachim Henriksen		2024/8862
ST 51/24	Status budsjett 2024 - budsjettrevidering per oktober		2020/10563
RS 27/24	Kartlegging av interesse for deltakelse - Varangerhalvøya nasjonalpark - prosjekt - uthenting av båtvrak i nasjonalparkene i Finnmark		2024/9965
RS 28/24	Tilbakemelding - innspill til Miljødirektoratet om forskning på fjellrev på Varangerhalvøya - kystnære fjellrevers økologi		2024/6493
RS 29/24	Etterlyser svar på søknad i byggesak, vindusetablering på hytte 5443/18/1,86		2023/9844
RS 30/24	Tillatelse til oppsett av infotavle i Cortenstål - forskjønning av rasteplass - Hasselneset - Vardø kommune - besøksforvaltning Varangerhalvøya nasjonalpark		2019/5499
RS 31/24	Tillatelse oppsett infotavle - Komagdalen nord - 5634/31/0 - Finnmarkseiendommen - Varangerhaløya nasjonalparkstyre		2019/5499
RS 32/24	Underretning til klager - Varangerhalvøya nasjonalpark - anmeldelse av forhold - ulovlig ATV kjøring - Svanevatnan og omegn		2024/8417
RS 33/24	Tillatelse til oppsett av infotavle - ved tusenårsstien - Vardøya - besøksforvaltning 2019 - 2022 Varangerhalvøya nasjonalpark		2019/5499

ST 44/24 Registrering av deltakere, beslutningsdyktighet
ST 45/24 Godkjenning av innkalling og saksliste, valg av elektronisk underskrivere
ST 46/24 Godkjenning av protokoll fra forrige møte
RS 26/24 Delegasjonssaker
ST 47/24 Orienteringssaker
ST 48/24 Eventuelt

Varangerhalvøya nasjonalparkstyre

Saksfremlegg

Arkivsaksnr: 2024/10269-2

Saksbehandler: Geir Østereng

Dato: 17.10.2024

Utvalg	Utvalgssak	Møtedato
Varangerhalvøya nasjonalparkstyre/Várnjárgga álbmotmeahccestivra	49/24	22.10.2024

Vedlegg:
1 Varjjat Siida, mulig oppføring på Norges tentative liste for verdensarv
2 Várjjat Siida Sámediggi kunnskapsgrunnlag desember 2023
3 NORWAY Várrjat Siida Tentative List Submission 2024
4 Tentativ liste - Várjjat Siida - Faglig anbefaling om oppføring på Norges tentative liste for verdensarv
5 Report on the ICOMOS Upstream Process for Varjjat Siida and Reindeer Hunting Area (Norway) (January 2020) (1) (2)

Varjjat Siida, mulig oppføring på Norges liste for verdensarv – møte med Riksantikvaren

Forvalters innstilling

Saken drøftes i styremøte.
Forberedelse til møte med Riksantikvaren.

Saksopplysninger

Utvalgte områder i Tana, Nesseby og Båtsfjord er foreslått for tentativ liste for verdensarv. Fangstanlegget Noiddiidcearru inngår i forslaget i kjernen av nasjonalparken.

I 2020 var det befaring av området. Etter dette har ikke nasjonalparkstyret vært involvert i prosessen. Vi har ikke mottatt kopi av rapporter eller korrespondansen.

Vurdering

UNESCO status for et område midt i nasjonalparken vil utvilsomt ha betydning for ferdselsmønster av folk i nasjonalparken. Flere av dagens UNESCO områder opplever masseturisme. Masseturisme er noe man vil unngå i nasjonalparken pga. sårbarhet

grunnet tamreindrift, arter sårbare for forstyrrelse og tynt vegetasjonslag. Ikke minst vil økt ferdsel sette kulturminnene i fare som er svært unike og i dag er lite besøkt av folk. For best forvaltning av nasjonalparken, bør styret være involvert i prosessen for å sikre gode vurderinger om UNESCO status, forventede virkninger og om man ønsker det. Om man ønsker UNESCO status bør det tas med i revidering av besøksstrategi og ha betydning for ressurstildeling til nasjonalparkforvaltningen.

I dagens besøksstrategi gis føringer for at de indre delene av nasjonalparken skjermes og løftes ikke frem, da de er sårbare, inkludert kulturminnene. Ruta langs linjehyttene fra Komagdalen til Ordo løftes frem, den tåler noe mer besøk enn i 2015.
Besøksstrategi i dag tilsier tilrettelegging av turer for dagsturer.
Tilrettelegging utenfor nasjonalparken er aktuelt.

Angående kulturminneområdet i kjernen av nasjonalparken har man drøftet mulighetene for å synliggjøre et fangstanlegg som ligger like ved startpunkt Ordo For å styre ferdsel dit og gi informasjon om kulturminnene i nasjonalparken.

Varangerhalvøya nasjonalparkstyre som forvaltningsmyndighet har ikke vært en del av prosessen for vurdering av mulige UNESCO områder i nasjonalparken.

Forvalter har i dialog med styreleder meldt en bekymring til Miljødirektoratet og forespurt om det fins nasjonale rutiner angående forslag om UNESCO status på naturvernområder. Dette er videresendt til Riksantikvaren som nå er eier av prosessen.

Riksantikvaren er opptatt av at fangstanlegget får det beste vern og forvaltning og er ikke interessert i at en eventuell UNESCO status bidrar til økt oppsøking av området og at kulturminnene derav ødelegges. Problemstillingen er aktuell å drøfte med nasjonalparkstyret slik at de er involvert i prosessen, og området sikres det beste vern. Noen områder har ferdselsforbud i utvalgte områder.

Det er innkalt til eget møte med nasjonalparkstyret 14 november, samme dag er det også møte med nasjonalparkstyret, Sametinget, Fylkestinget, Tana, Nesseby og Båtsfjord kommuner med informasjon om status og prosessen videre for alle de aktuelle områdene (5 områder hvorav et i nasjonalparken).

Bekymringsmeldingen om at man er utelatt fra prosessen har bidratt til at nasjonalparkstyret nå er med i prosessen og Riksantikvaren vil høre styrets mening.

Styret bør drøfte forberedelsen til møtet.
Forvalter innstiller på at man innhenter mer erfaringer fra andre UNESCO områder nært natur, mht. erfart turisme, styring og grep. VEGA øyene – dunvær for ærfugl er i dag UNESCO område.

Hvilken påvirkning kan man forvente på området.
Hvilke ressurser kan man forvente mht. å sikre ivaretakelse av naturen i et UNESCO område?

From: Eriksen, Ole Søe[Ole.Soe.Eriksen@ra.no]
Sent: 14.10.2024 12:59:15
To: Østereng, Geir[geir.ostereng@statsforvalteren.no]
Subject: Varjjat Siida, mulig oppføring på Norges tentative liste for verdensarv
Hei Geir,

Takk for hyggelig prat nå nylig. Oversender som avtalt følgende dokumenter:

- Várjjat Siida – Sametingets kunnskapsgrunnlag for mulig oppføring på tentativ liste
- Unesco sitt standardformat for mulig oppføring av Várjjat Siida på tentativ liste
- Riksantikvarens faglige anbefaling til KLD for mulig oppføring på tentativ liste
- Rapporten fra ICOMOS sin befaring i 2020

Vi snakkes

Mvh Ole

Ole Søe Eriksen
Seniorrådgiver / Senior Advisor
National Focal Point World Heritage
Seksjon for internasjonalt samarbeid og verdensarv /
International Section

Riksantikvaren / Directorate for Cultural Heritage
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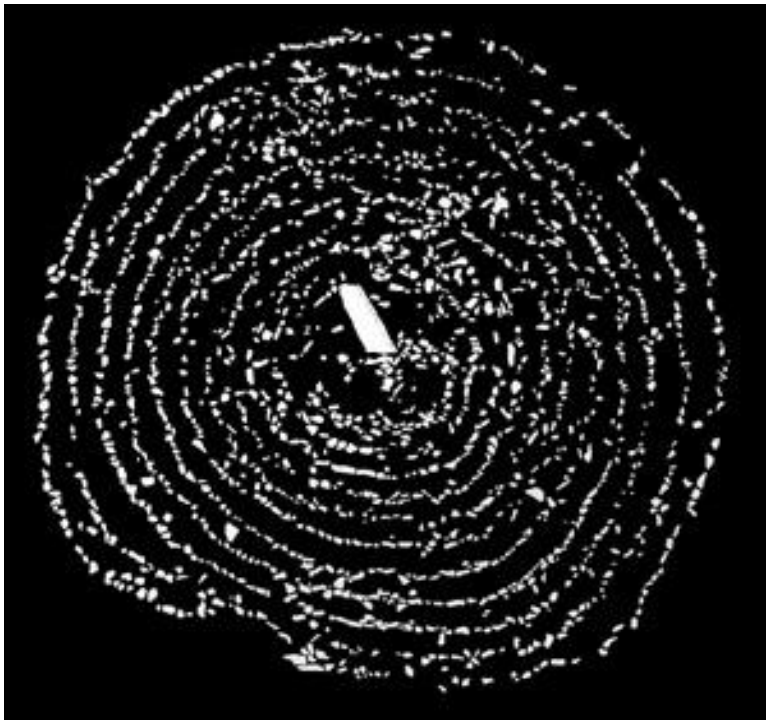
www.riksantikvaren.no

SÁMEDIGGI SAMETINGET

VÁRJJAT SIIDA

WORLD HERITAGE LIST:
A TENTATIVE LIST SUBMISSION



October 2023

Written by Audhild Schanche for the Sámi Parliament in Norway

Table of contents

1 NAME OF PROPERTY: VÁRJJAT SIIDA

Várjjat is the Sámi name for Varanger, the north-easternmost fjord in Norway and its surrounding landscapes. Várjjat Siida is the old territorial unit of the Varanger Sámi. The term *siida* is further explained below.

2 STATE, PROVINCE OR REGION

Norway, County of Finnmark.

Figure 1. Municipalities in Finnmark county. Map from Store norske leksikon.

3 LATITUDE AND LONGITUDE, OR UTM COORDINATES

(centrepoints)

SITES	LATITUDE	LONGITUDE	UTM Northing	UTM Easting
Ceavccageaðge/Mortensnes	70°7'47''N	29°2'34''E	7781642	577480
Ruovdenjunlovta/Gropbakkengen	70°9'33''N	28°34'49''E	7778503	559761
Rissebávte/Gressbakken	70°4'29''N	28° 49'6''E	7775249	569150
Gollevárre	70°7'8''N	28° 15'24''E	7779615	547698
Noiddiidčearru/Kjøpmannskjølen	70°24'23''N	30°0'1''E	7813975	612251

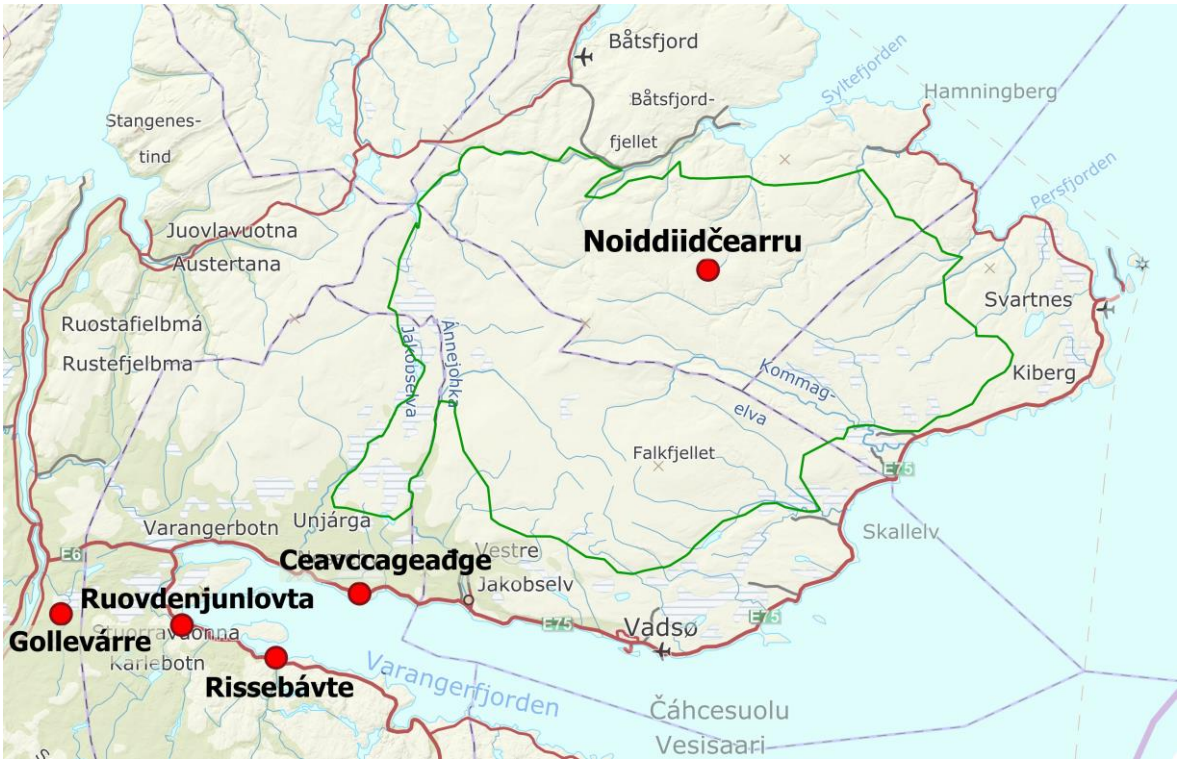


Figure 2. Varanger Peninsula with the 5 interrelated sites. The green line marks the border of the Varanger Peninsula National Park.

4 SHORT PRESENTATION OF THE COMPONENT SITES

The serial nomination includes five components within the Varanger Peninsula, the land bridge connecting the peninsula to the mainland and 12 km along the southern coast of the Varanger fjord. The five sites testify in an outstanding way to how settlement, livelihood and religion are interconnected through time and space, and also to how climate and geological changes have affected the environment. The latter is especially evident at Ceavccageaðge/Mortensnes, which also in other respects may be seen as the core site linking the five together.

Anthropological literature often uses the term "hunter- gatherers" for non-agricultural peoples. This term does not fit well with Arctic circumstances where edible plants are few and fishing has

been crucial. And although gathering of vitamin-rich berries likely always have been part of the autumn activities, the main food sources were wild mammals, fish, and birds. Thus, in this overview the term hunting and fishing culture, or hunters and fishers, will be used.

The sites that are identified as having potential Outstanding Universal Value are:

Ceavccageađge/Mortensnes (Sámi/Norwegian name translated to English: Fish oil stone/Morten's headland): A unique coastal settlement which has been occupied for 12 000 years. It includes activity areas from the first post-glacial habitation, vestiges of 265 dwellings dated between 7000 BC and 1900 AD, as well as an adjoining burial ground with more than 400 graves used from 800 BC to AD 1700 AD. The site also includes a number of sacrificial and sacred places of various ages. One of them, Ceavccageađge, has given the place its Sámi name. Located in Unjárga/Nesseby municipality.

Ruovdenjunlovta/Gropbakkengen (Iron point cove/Pit hill field) in **Stuorravuonna/Karlebotn** (Big fjord/Tradesman's bay): A settlement site containing the vestiges of as many as 115 pit houses that date from 4000 to 3000 BC. Located in Unjárga/Nesseby municipality.

Rissebávte/Gressbakken (Grass slope): A settlement site with the vestiges of 15 massive semi-subterranean houses dated to the period 2200 to 1850 BC. The wall areas of the houses contain huge midden deposits. Located in Unjárga/Nesseby municipality.

Gollevárre (Golden Mountain): A hunting site containing possibly the largest pitfall system ever recorded in the Arctic. It contains a total of 1979 single pits for trapping wild reindeer, with an adjoining settlement and processing site dated to AD1200 to 1650. Located in Deatnu/Tana municipality.

Noiddiidčearru/Kjøpmannskjølen (Shamans' rock field/Merchant's ridge): An impressive wild reindeer hunting site containing large funnel-shaped trapping systems organized around two large stone-built corrals with several kilometre-long drivelines. The site also contains hundreds of hunting blinds, meat caches, hearths, and other structures. The site was likely used within the period AD 1100 to 1600. Located in Båtsfjord municipality.

5 CONTEXT, TERMS AND BACKGROUND

5.1 Towards a Sámi history and archaeology

The Sámi is an indigenous people inhabiting the region of *Sápmi*, the Sámi name for their territory. Today it encompasses large northern parts of Norway, Sweden, Finland, and most of the Kola Peninsula in Russia. The Sámi language, which is divided into 10 sub-languages, belongs to the Finno-Ugric language family.

The name of the northernmost county in Norway, Finnmark, derives from the Old Norse form *Finnmǫrk* (*finn* was the old Norse term for Sámi). In Norse times the name referred to the land of the Sámi and extended far beyond today's Finnmark County.

Research on the Sámi past has for long been heavily affected by the prejudices and asymmetries characterizing the relation between the Sámi and the Norwegian majority population. From the second half of the nineteenth century, in the era of Social Darwinism, nationalism and nation-building, the historical disciplines favoured a particular national narrative. Norway's history was the history of Norwegians, and Norway the homeland for them and their forefathers.

The presence of the Sámi did not fit well with the nationalist conception of a cultural and ethnic homogenous country. Thus, they were early to be seen as a "foreign" people that had migrated to Norway from the east. As for other indigenous and marginalized peoples, moreover, they were seen as static and outdated, as a people of the past but nevertheless without a history. Accordingly, their appropriate place for scholarly inspection was ethnography rather than history and archaeology (Hansen and Olsen 2014:16-21).

Important archaeological exceptions to this attitude of distancing were Ole Solberg (1909), Gutorm Gjessing (1935, 1942) and, not the least, Povl Simonsen (1961, 1963, and 1975). As early as in in 1959, he formulated a question that can be seen as a forerunner to later theories of Sámi ethnicity as the result of social and cultural processes:

"*On this basis, one concludes that the crucial question: "When did the Sámi arrive" may simply be wrongly posed. Instead, we should be asking "At what point in time did a concept arise that we can permit ourselves to call Sámi?"* (Simonsen 1959:17 (Translated from Danish original text)).

In the wake of the Sámi struggle for political and cultural rights during the 1970s and 1980s, the ethnographic hegemony was contested, and in the 1980s Sámi history and archaeology emerged as visible academic fields. Since then, a number of works on Sámi history and prehistory has been published. A comprehensive contribution in English is the book *Hunters in Transition. An outline of Early Sámi History* (Hansen and Olsen 2014). It discusses important issues such as the formation of Sámi ethnicity, interaction with chieftain and state societies, and the transition from hunting to reindeer herding. The importance of the cultural heritage of Várjjat Siida is manifested throughout the book.

5.2 Siida

The main component of the historically known Sámi social organisation was the *siida.* The term denotes both a social and a territorial unit; that is, a local community formed by a group of households as well as the territory which they inhabit and collectively use. The sharing of hunting products and the existence of collective institutions above the household level are also regarded as constitutive features (for a detailed discussion of the term, see Hansen and Olsen 2014:168 -174).

The siida territorial organization goes back to the time when fishing and hunting were the main subsistence activities (Vorren and Manker 1981). It is best known from Skolt Sami areas on the southern side of the Varanger fjord, where it was maintained into the beginning of 20th century (Tanner 1929).

Economic activities, including hunting, fishing, whaling and berry picking, were organised at the *siida* level. Such marine and terrestrial resources have formed a core basis of Sámi livelihood and

culture. Besides archaeological finds, including rich faunal assemblages from midden deposits, this is well documented in written sources (H. Olsen 1967; Odner 1992; Hodgetts 2010).

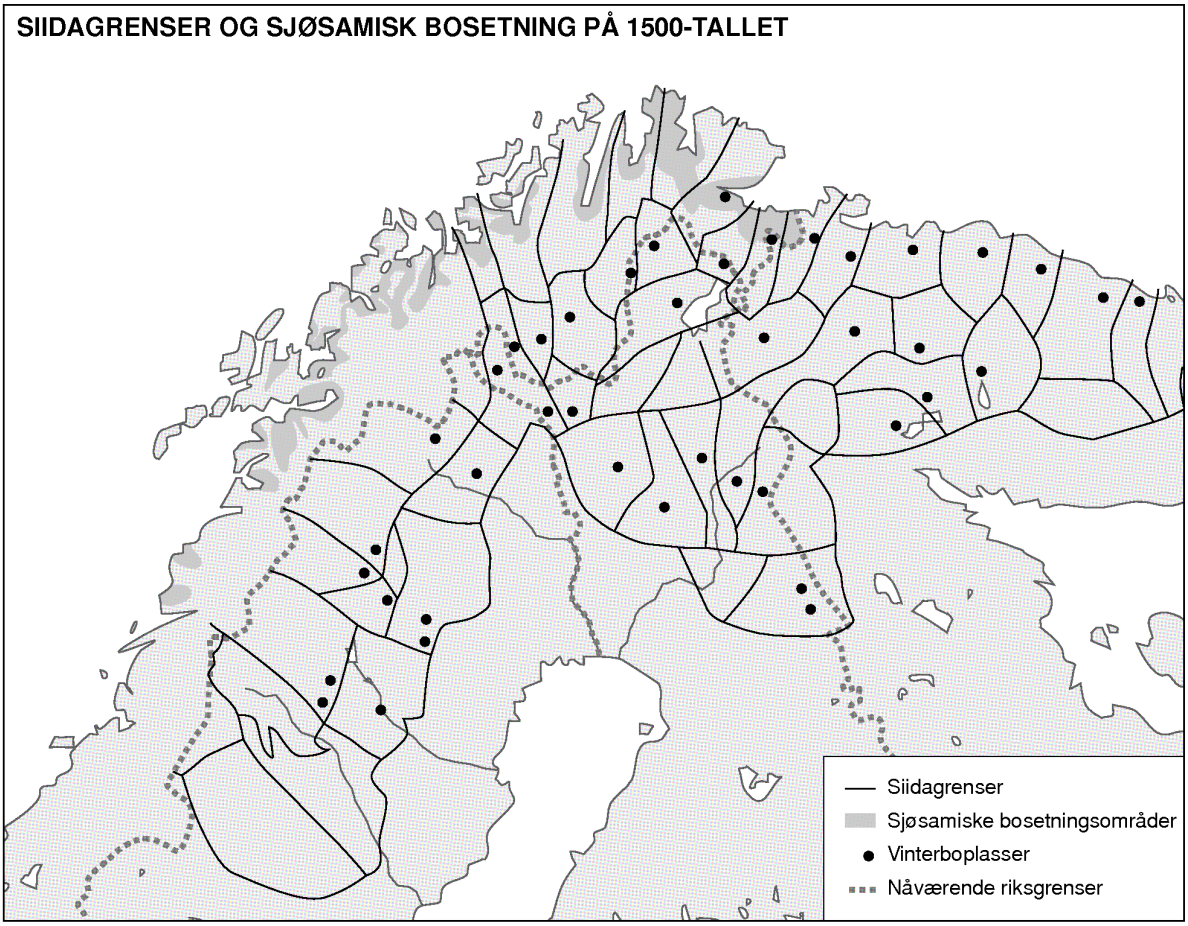


Figure 3. Reconstruction of siida territories and coastal Sámi habitation in the 16. century. From Norsk historisk leksikon, 2. opplag, 3. utgave (2004).

The availability of food resources depended on the seasonal migration patterns of reindeer, marine mammals, fish, and seabirds, as well as the ripening of berries. To access the available terrestrial and marine resources in different locations, as well as firewood during the winter, the Sámi sustained a semi-nomadic way of life, moving between two to three seasonal sites. In general, several families lived together at winter sites near the base of the fjord. During spring and summer, they split up in family units and moved to the outer coast. However, the household autonomy was strong, and families could choose to do otherwise (Kolsrud 1961; Odner 1992).

Today, the reindeer herding *siida*, defined as group of reindeer owners that practice reindeer husbandry jointly in a defined area, and also the reindeer herd, is an adaptation of the ancient siida principles to modern large-scale nomadic reindeer herding.

5.3 Language and identity

We do not know what language(s) the first inhabitants in Varanger or elsewhere in Sápmi spoke, or what they called themselves. The Paleo-European languages were spoken before the arrival of the European language families of today: Indo European, Uralic and Altaic. The Sámi

languages form a branch of the Uralic language family. A substrate of loan words from unidentified non-Indo-European and non-Uralic languages are found in various Finno-Ugric languages, most notably Sámi (Aikio 2012; Sammallahti 2001).

The origin of the Sámi has since long been debated: they have been declared as the remnants of a European Stone Age population and as late intruders from the east. Both views were in 1983 challenged by Knut Odner. With reference to Barth (1969), he explained Sámi ethnogenesis as a social phenomenon and way of organizing transactions between groups, taking place when interactions between hunting societies and farming communities increased. According to Odner, this process, resulting in the adoption of a Finnic language that later developed into Proto-Sámi, took place in southern Finland) in the Roman Iron Agee (AD 1-400).

This has later been debated (for a presentation of this debate, see Svestad and Olsen 2023). Today, most authors see Sámi culture and ethnicity as the result of cultural and economic differentiation processes among hunter-gatherer groups in Fennoscandia during the last millennium BC, where the forefathers of the Sámi upheld a hunter-gatherer economy while others turned to agriculture (see Hansen and Olsen 2014, 9-31, 39-44). This interactive model assumes that ethnic identities are relational, and do not evolve in a vacuum. Others point out that there also were internal reasons for the maintenance of Sámi identity through times. According to Vladimir Šumkin (2008), the extreme natural conditions compelled the Sámi to choose a distinctive pattern of development which permitted them to preserve their ethnic consciousness and certain elements of their traditional culture.

Finnish researchers within the fields of historical and comparative linguistics have recently revived the former migrationist hypothesis (e.g. Heikkilä 2014; cf. Svestad an Olsen 2023, 1-6). Svestad and Olsen points out that a notable feature of these studies is that their reasoning leans on outdated knowledge on archaeological research on the Sámi past, that of Northern Norway in particular. With reference to research on scree graves, bear graves, sacrificial sites and settlement sites, Svestad and Olsen maintain that the ethnographically known Sámi culture originated in the last millennium BC. In their view, the archaeological record provides strong evidence for considerable continuity – in settlement, organization of domestic space, burial patterns, and ritual practices. The long time span of the scree burials, dating from 900 BC to AD 1600/1700, are of particular relevance in this respect.

6 VÁRJJAT SIIDA

6.1 Introduction

Várjjat Siida, sometimes called Várnjárgga siida, is the old territory of the Varanger Sámi. It covers most of the Varanger peninsula, the land bridge between Unjárga-Nesseby and Deatnu-Tana and about 40 km along the southern side of Varanger fjord and the adjoining inland. Vorren (1980) depicts the Varanger Sámi Siida as excluding most of Berlevåg municipality, as does the reindeer herding siida of today. However, according to local tradition in Unjárga/Nesseby, the Varanger Sámi held their reindeer in areas in Berlevåg as late as the early 1900s.

Cultural heritage in Varanger – Várjat in Sámi - is extraordinarily rich and deep. The area was settled about 12 000 years ago, and archaeological evidence shows continual habitation since

that time, as evidenced by site 1) Ceavccageađge/Mortensnes. The climatic conditions as well as favourable soil acidity have ensured exceptional preservation of organic materials, including human remains and artefacts that would have disappeared long ago at sites in warmer climates.

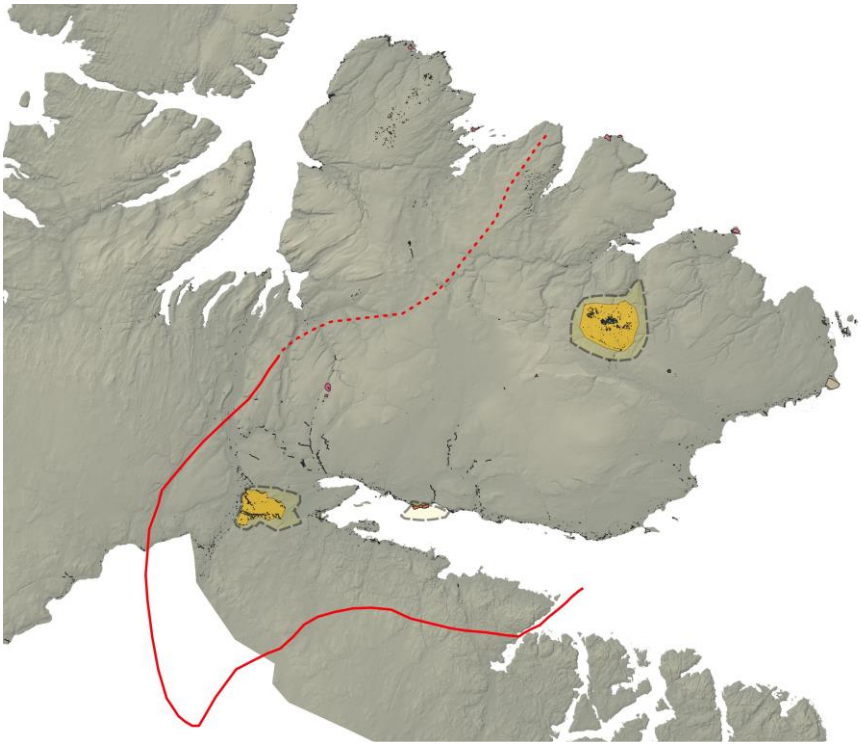


Figure 4. Red line: Outline of the Varanger Sámi Siida. The dotted line marks where the border is somewhat uncertain. The three larger sites are marked in yellow. Map: Jan Ingolf Kleppe.

The Varanger area has become a major reference point in archaeological research in northernmost Europe. Archaeological finds, from settlement and burial sites alike, show that fishing, sealing, birding, and wild reindeer hunting were core activities through all periods up to AD 1600-1700 (Solberg 1909, Simonsen 1961, Olsen 1967, Renouf 1981, K. Schanche 1988, 1994, 2005; Odner 1992; Hodgetts 2010; Brown et al. 2022).

6.2 Landscape and resources

The Varanger Peninsula is the largest peninsula in Norway, and is situated far north of the Arctic, at approximately 70°N. It is delimited by the Varanger fjord to the south, the Tana fjord and river to the west and the Barents Sea to the north and east. It is situated far north of the Arctic Circle. The 10°C isotherm in July, commonly used to define the Arctic region, runs south of the peninsula.

30 000 years ago, Finnmark was covered by a heavy ice sheet. This sheet was part of the large glacier that covered the entire Scandinavian Peninsula and northern Germany and the Baltics. Despite its Arctic location, the coastal areas of Varanger experienced the end of the last Ice Age long before most other parts of Scandinavia, perhaps earlier than 15 000 years ago. In other parts of Norway, the ice cap started to melt about a 1000 years later. Around 11 000 years ago also the inner parts of the fjords in Finnmark were bare. Between 9 000 and 7 000 BC the glacier had disappeared also in the interior parts of Finnmark.

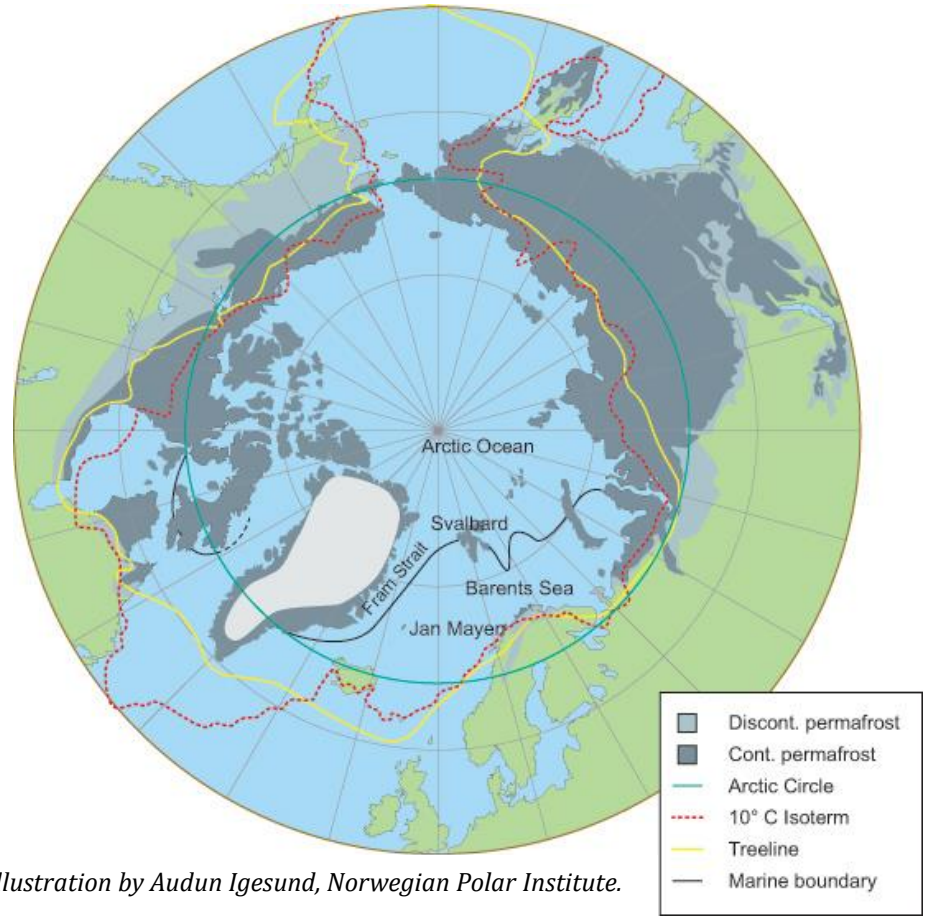


Figure 5. Illustration by Audun Igesund, Norwegian Polar Institute.

The Varanger peninsula mostly consists of upland plateaus, and large parts of the higher ones are dominated by block fields from earlier ice-ages and ice-free periods. These plateaus constitute an unusually ancient landscape in Northern Europe and were mostly shaped before the last Ice Age, which peaked about 21,000 years ago and ended about 11,500 years ago.

During the last and earlier ice ages, the ice lay stationary over much of the peninsula. Except for melt water channels, some of them older than the last Ice Age, it therefore had little effect on the landscape (Fjellanger et al. 2006). Movements in the ice cap left about three thousand rim or circular moraines, which are known from just a few other places in the world, and then in only small numbers (Ebert and Kleman 2004).

In the period between early melting and complete disappearance of the glacier the landscape was open, and the vegetation was characterized by small bushes, shrubs, and grass. Eventually small forests of birch started to form.

Between 7 000 and 3 800 BC there was a period of warmer climate. The main part of the interior of Finnmark and the inner parts of the fjords were covered by pine forests. Pine and birch grew side by side in the outer coastal areas. The warm period ceased around 4000 BC, and the climate was gradually cooling thereafter. As a consequence, a deforestation took place in the outer coastal areas. Since around 1800 BC the vegetation has been approximately like it is today (Sjøgren and Damm 2019).

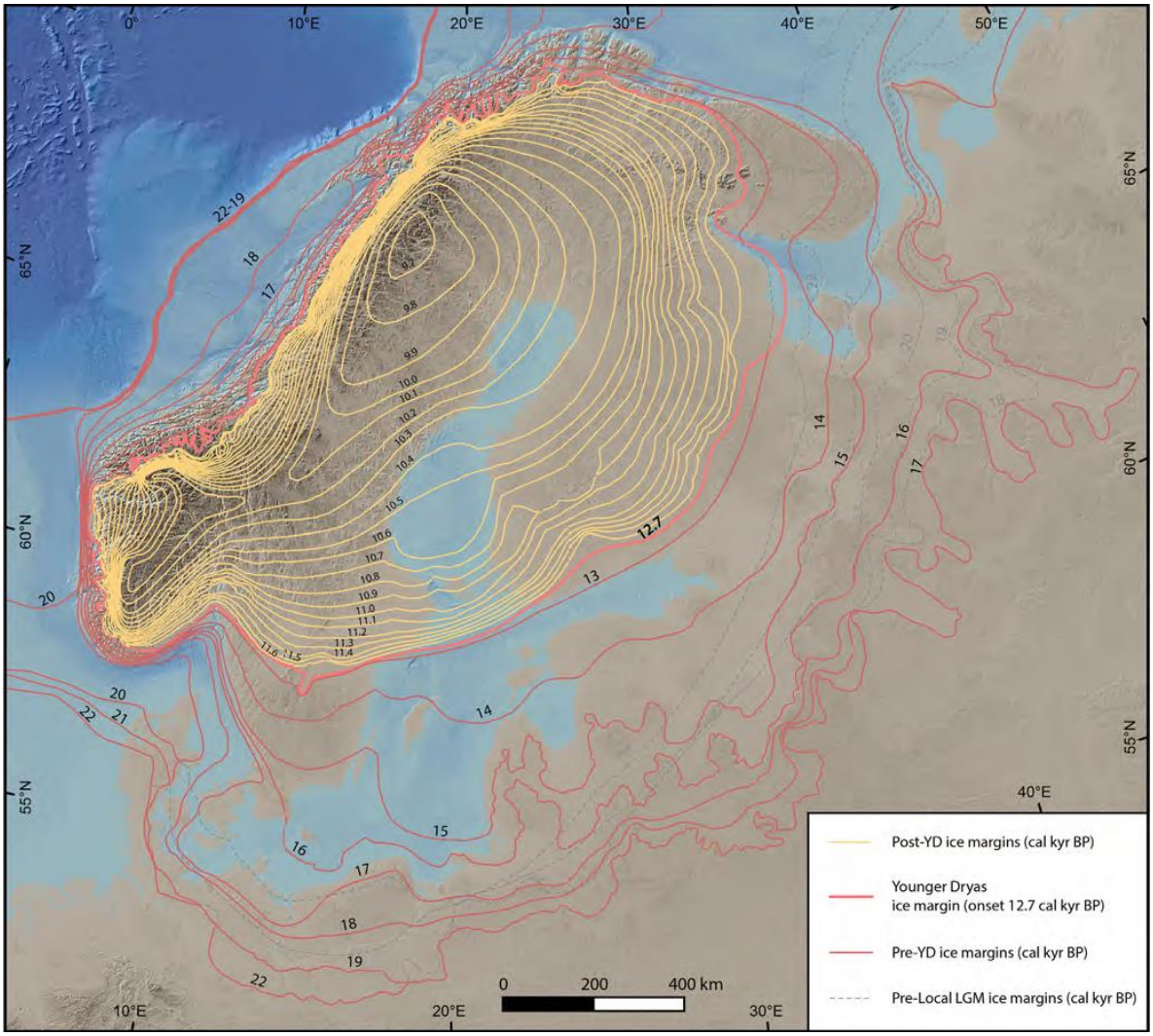


Figure 6. The Fennoscandian ice sheet retreated early from the Varanger Area, and 12 000 years ago the entire Varanger Peninsula was deglaciated. From Stroeven et al. 2015.

Close to the shore, the terrain is characterised by sediments and cliffs. The most conspicuous coastal sedimentary forms of the Varanger Peninsula are the raised beach ridges produced by the post-glacial rebound. The beach ridges often run in parallel lines, but can also crosscut, due to landscape forms, gradients, local climate and wave force variations.

The fossil beaches along the Varanger Fjord have frequently been studied by geologists. An early article by Aubrey Strahan, later to become Director of the Geological Survey of Great Britain states that though readily recognized all round Northern Norway, they are particularly well developed in Varanger:

"The long slopes leading up to the interior can be seen from the sea to be diversified by a succession of terraces, too numerous to count, and lying one above the other up to a height of nearly 300 feet above the present shore." (Strahan 1897, see also Sanjaume and Tolgensbakk 2009).

Figure 7. Beach ridges in Varanger. Photo: Tormod Amundsen, Biotope arkitekter.

The climatic conditions in our era, with relatively low temperatures and a limited amount of precipitation, has resulted in the area's sparse accumulation of plant debris and limited amount of mountain birch woodlands. However, contrary to what one may think in view of latitude and climate, Varanger is an area of great natural abundance. It is a contact zone for diverse natural habitats and species that elsewhere are found at a great distance from each other, thus making a variety of resources available within a limited area.

The wide Varanger fjord provides ideal conditions for productivity of fish and sea mammals. It is a "false fjord", as it was not carved out by glaciers but shaped by a geological fault, and therefore lacks the underwater entrance threshold characterizing proper fjords.

In the Varanger fjord, the warm waters from the Gulf Stream mix with the colder and less saline waters from the Arctic Ocean, causing vertical circulations that favours the production of plankton. It is also the only Norwegian fjord opening to the east, to the rich fish spawning grounds of the Barents Sea. It is visited by migratory fish species and constitutes a spawning ground for others.

Important fish species are cod, saithe and haddock, and also halibut and flounder. Important too are Atlantic salmon and anadromous trout and char, which enters the rivers in Varanger every spring/summer. Sea mammals include common and grey seals, harbour seals, white-beaked dolphin, orcas and minke, fin and humpback whales. Harbor and grey seals are stationary, while ringed seal, harp seal, hooded seal and bearded seal visit the fjord during winter and spring.

As for terrestrial resources, the Varanger Peninsula provides an ideal grazing land for reindeer. It is a meeting place for plant species from the High Arctic and Eastern Siberia as well as species that are more southerly. In addition to the rich pastures of lichen, grasses and herbs, the snow patches, naked rock, block fields and windy shores offer the reindeer refuge from heat and troublesome insects.

Due to the climate, the vegetation in the higher areas peak in late summer, so the reindeer have access to fresh plants for a prolonged season. Furthermore, before national borders divided the land, there were no barriers to the land of today´s Russia and Finland. This made rich winter grazing lands to the south and east accessible for the reindeer.

Figure 8. Reindeer grazing close to Noiddiidčearru. Photo: The Sámi Parliament in Norway.

Regarding other terrestrial animals, Varanger has healthy populations of red foxes, Arctic hares, Eurasian ermines, and otters. The population of elks have been rising the later decades. Brown bears now live in the interior and southern areas near the Russian borders (the Pasvik Valley), and stray animals can sometimes be seen on the northern side of the fjord. Arctic foxes were abundant until the beginning of the 20th century but now only a few couples are breeding. Extinct are also beavers and wolfs.

The Varanger region is one of the Arctic areas richest in birdlife. It lies directly in the path of migrating birds, and the advantageous biotopes, combined with the rich resources of the adjacent ocean, attract a myriad of bird species in great numbers. The distances between the continents are short here at the top of the planet, so it is visited by eastern, High Arctic and occasionally North American species.

Figure 9. View from the burial ground at Ceavccageađge/Mortensnes towards a kittiwake birdcliff inside the protected area. Photo: Varanger Sámi Museum.

6.3 The Varanger Sámi

The Varanger peninsula, called Varnjárga in Sámi, includes Unjárga/Nesseby, Vadsø, Vardø, Båtsfjord, Berlevåg and parts of and Deatnu/Tana municipalities.

Until reindeer pastoralism and small-scale husbandry was taken up in this area around AD 1600-1700, Sámi livelihood was based on hunting and fishing. Even in the following centuries this livelihood was important, especially among those many Sámi who did not become reindeer pastoralist. The traditional settlement pattern was characterized by an annual cycle of transhumance. The main habitation site was the winter site, situated at the inner end of the fjord and sometimes a bit away from the coast.

In the fall the wild reindeer herds migrated from the outer coast to the western part of the siida. This was the time for the communal reindeer hunt, by bow and arrow and trapping systems in the interior part of the peninsula and in pitfall systems along the river valleys. The trapping system visible in the archaeological record reveals that a previously unmatched mass hunting of wild reindeer developed especially from the 13th century onwards (Hansen and Olsen 2014:175).

Trapping and hunting small game and ptarmigans were important activities in the fall and winter. In the Viking and Medieval Ages, furs from species such as arctic and red foxes, Eurasian stouts (ermines), beaver and reindeer were important products in the exchange with Russian (Novgorodian) and Karelian traders further southeast, and furs were also the main tax item alongside dried fish.

Figure 10. Illustration of a Varanger Sámi on skis. From Martinière 1671.

During spring and summer, the Sámi moved to sites at the seaward end of the fjord and the outer coast for fishing, sea mammal and seabird hunting, and gathering of eggs and down. Another activity during late summer and early fall was berry picking, especially of cloudberries. The harbour seal was the most hunted marine mammal. While whales were not actively hunted, the Sami would occasionally kill whales that would stray into shallow water and get trapped at low tide. Historical sources as well as local traditions tell that powerful shamans (*noaidi*) in Varanger could joik (traditional Sámi singing style) whales to the shore.

Figure 11. Coastal Sámi fishing of halibut and saithe, the latter with gaff hooks. Engraving by Oddvart Helmoldt de Lode (1726 – 1757). From Leem 1767.

From the Middle Ages onward, Sámi economy and social and religious values came into extreme pressure from outside societies. At the outer coast of Finnmark, a Norwegian colonization took place, starting in the 13th century. The colonisation was motivated by the increased significance of commercial fishing, especially after the Hanseatic League was established in Bergen. With the colonization came the establishment of Norwegian governmental strongholds, including fortresses, and the building of churches.

In the early 14th century, the first fortification and a church in Finnmark was established in Vardø, at the easternmost tip of the Varanger peninsula. During the 15th and 16th centuries, a number of Norwegian fishing settlements were established along the outer coast. Russian interests, initially organised through the extensive trade network of the feudal city state of Novgorod, at the same made their economic and political interests manifest, and from the 16th century the Swedish kingdom actively started to compete over resources here (Niemi 1980; Hansen and Olsen 2014).

The economic pressure on the local economy culminated in the late16th century, when the Varanger Sámi were taxed by three states simultaneously (Denmark-Norway, Sweden, and Russia). The huge trapping systems and the mass trapping of reindeer they testify to, were a direct outcome of this pressure and had severe consequences. The wild reindeer population was seriously diminished. In the wake, pastoralism developed as the new reindeer economy, causing an economic differentiation of the Varanger Sámi.

Moreover, while direct colonization in terms of establishment of settlements was restricted to the outer coast of Finnmark for a long period, this changed from the late 16th century onwards. Due to numerous factors, such as low prices for cod and a hampering trade monopoly upheld by Bergen merchants, the fishing villages of the outer coast declined. Some people left and went south again, but others moved in along the fjords, where the conditions for farming were better. There, they took over the old spring and summer sites of the Sámi.

When reindeer pastoralism emerged as specialized economy in Varanger in the 16th and 17th century, a new pastoral siida organization was also formed as an adaptation to the needs and particularities of large-scale reindeer herding. Access to pastures now became critical and territorial confinements and siida borders were adjusted into more flexible arrangements. This also applied to the size and composition of the siida units. Despite differences, the social-, economic- and family relations between reindeer herders and those with a coastal Sámi adaption facilitated cooperation and reciprocity. Intermarriage was common, and persons could move back and forth between the occupations.

Verdde is a Sámi word that denotes bonds of reciprocity and friendship between reindeer owners and coastal Sámi. In Varanger it was practiced in many ways. The reindeer herding families commonly kept a few sheep, which when they moved to the winter pastures were taken care of by their *verdde*s among the more sedentary coastal Sámi. Likewise, the reindeer herders could care for reindeers owned by the coastal Sámi who despite not specializing in reindeer herding, often kept a small number of reindeer. In the censuses of 1865 and 1875 from Varanger, it appears that 23 coastal Sámi families had reindeer. In total, they had about 500-600 reindeer with between two and 70 reindeer per family (Nilsen 2009).

While reindeer herding became the main livelihood for some Varanger Sámi, the majority upheld an economy combining fishing, small game, and marine mammal hunting with small-scale livestock farming. Archaeological excavations have shown that some Varanger Sámi kept a few sheep or goats as early as the 15th century, while still moving seasonally between their settlement sites (Odner 1992). An annual cycle of transhumance, later in time also with a few cows, was upheld until around 1940, but then confined to the inner part of the fjord, in what today is Unjárga/Nesseby municipality. The old summer sites further out had then been taken over by Norwegians and Kvens.

'Kven' is the traditional name given to people of Finnish descent in northern Norway. The present-day Kven population descends from several waves of immigration from northern Finland and Finnish-speaking northern Sweden in the 17- and 1800s. The main wave of

immigration was to the Varanger area around the second half of the 19th century. Vadsø has since become known as the capital of the Kven people. The motive was the rich fishing available in the Varanger fjord. Immigration increased during the 1860s on account of a famine in Finland. Kvens were granted minority status in Norway in 1996, and in 2005 the Kven language was recognized as a minority language in Norway.

Norwegianization was an official policy carried out by the Norwegian government directed at the Sámi and later the Kven peoples of northern Norway (Niemi and Eriksen 1981; Minde 2005). Sámi people were regarded as primitive and uncivilized, and the Kvens as a threat to the national security. The goal was to assimilate non-Norwegian-speaking populations into an ethnically and culturally uniform Norwegian population. The assimilation process began in the 1700s, and over the course of the 1800s it became increasingly influenced by Social Darwinism and nationalism.

After the Second World War, the racial based arguments for assimilation disappeared from official documents. Norway's welfare system was cemented, and the continued assimilation policy was framed as part of a socially based welfare development of Sámi areas. The Norwegianization policy had far-reaching consequences, especially for the Coastal Sami. In many areas, language, identity, and knowledge of the past was diminished or even erased.

The Sámi Assembly of 1917 was the first Sámi National Assembly. It was held in Trondheim in February 1917, with participants from both Norway and Sweden. The Sámi National Day is celebrated on 6 February to commemorate the beginning of this assembly. A Varanger Sámi from Unjárga/Nesseby, Johan Roska, travelled the long way and participated.

It was not until much later that the national authorities took serious notice of the Sámi struggle for rights as an indigenous population. The protest against the hydroelectric development of the Alta and Kautokeino river in the 1970s and 1980s (the Alta conflict), turned the spotlight on the oppression of the Sámi and of Sámi culture. Even though the struggle against the damming was lost in 1980, the Alta conflict led the Norwegian authorities to commission a public report on the Sami's cultural and political rights (Falch and Selle 2018), leading amongst other to the establishment of the Sámi parliament.

In 1989, the first Sámi parliament in Norway was elected. In 1994, a regulation of the Cultural Heritage Act assigned the Sami parliament legal responsibility for cultural heritage monuments and sites in Sámi areas, in line with the responsibility of the regional county municipalities. It is no coincidence that the Sámi Parliament located the first office for the protection of cultural heritage monuments and sites to Unjárga/Nesseby municipality. The remarkable density of sites and the value the local population tied to this heritage was part of the reason.

Whereas the outer district of Varanger have been colonized by Norwegians and Kvens, the Unjárga/Nesseby municipality is still predominantly a Sámi community. Unlike in most other coastal areas, the Varanger Sámi have maintained their language and identity, and traditional occupations and legal arrangements have likewise been upheld. For example, the notion that families and local groups had specific rights to respective hunting and gathering in certain areas prevailed up to the 1960s, and to some extent still exists.

One possible reason for this strong maintenance of lifestyle and language can be the close relationships between reindeer herders and other inhabitants throughout the year, socially and geographically. Perhaps even being close to Vadsø (Čáhcesuolo in Sámi), the centre for

Norwegian political and administrative authorities in Finnmark, contributed to and upheld the cultural identification.

Sometimes, people with strong will and capability can make a difference. One such person was Isak Saba from Unjárga/Nesseby. In1906, he became the first Sámi to be elected to the Norwegian parliament. He was the representative of Finnmark for the Norwegian Labour Party from 1907 to 1912. He argued (in vain) against the efforts to eradicate Sámi language and culture. Saba collected traditions and folk tales in Varanger, carried out archaeological investigations, and wrote the text to *Sámi soga lávlla*, which the Sámi Conference made the Sami national anthem in 1986 (Zachariassen 2012).

All in all, the people of Unjárga/Nesseby have upheld a deep attachment to their past, including knowledge of and care for the archaeological record of that past. The material and immaterial heritage are important elements in most people´s understanding of who they are and what they come from. The extraordinary wealth of cultural monuments and sites, and the professional interest by archaeologists and other scholars for this heritage, may have played into this.

This heritage is an important indigenous heritage to which the native Sámi population is closely connected, both directly and as the likely descendants of the earliest hunters and fishers. Moreover, as archaeological studies have revealed, Varanger holds a unique position in the cultural history of the Sámi. Socio-cultural processes and developments that took place here appear to have been decisive for the formation of a number of Sámi cultural features that later were more widely adopted and thus became defining for Sámi culture and ethnicity at large. This includes religious and ritual manifestations such as burial customs and technology, including the use of large corrals for wild reindeer hunting. This method later became indispensable also to Sámi reindeer herders and may even have played a role in the transition from hunting to herding.

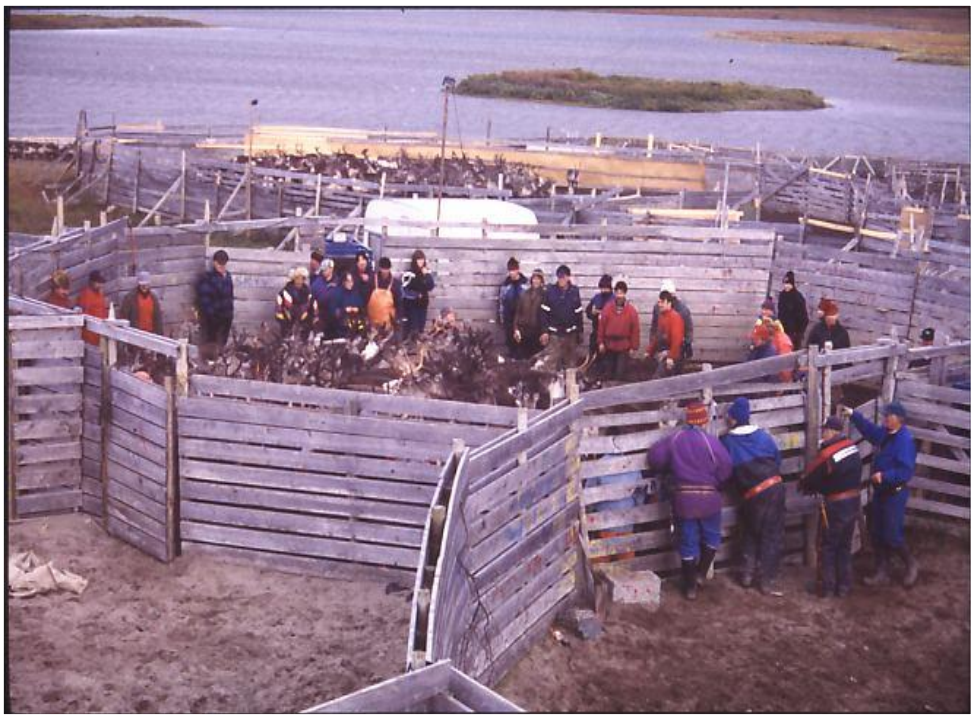


Figure 12. Separating the Varanger herd. Photo: Varanger Sámi Museum.

After wild reindeer roamed the area for thousands of years, the Varanger herd of domesticated reindeer has continued to graze here since the 16-17th century. Furthermore, the Sámi coastal fishery has been upheld, and together with small-scale farming, mostly sheep, is an important element in the local economy. Small game hunting, fishing in rivers and lakes as well as gathering berries and firewood have never ceased to be valuable for the household economy and are highly treasured activities for the local population.

7 THE PREHISTORY AND EARLY HISTORY OF VÁRJJAT SIIDA

7.1 Introduction

As pointed out by Brown et al. (2020), the remarkable concentration of archaeological sites in Varanger has attracted research for a long time. The fjord represents a "Maritime Core Area," where social complexity arose in hunter–gatherer–fisher communities (Brown et al. 2020:4). Favourable natural conditions and limited modern disturbances have resulted in the preservation of an unusually high number of prehistoric and early historic sites. The slow degradation rate and thin layer of soil have ensured that even the minor alterations of the ground surface that took place during prehistoric periods, in order to construct fireplaces, erect tents, build sod houses or make graves, are still visible today. The dry and cool Arctic climate also provides favourable conditions for preservation of organic materials, and the oldest middens recorded in the area are dated to around 7500 BC.

Another notable attribute characterizing the Varanger archaeological record is that the amendments made to the landscape, including the assignment of cultural and ritual values, made active use of features shaped by nature, thereby merging the cultural and the natural. The interplay between nature and culture is directly observable in how the stepwise descending array of post-glacial beach terraces afforded attractive spaces for successive settlements, in the use of ring moraines for meat caches and screes and caves for burials and in the sacred sites shaped by nature.

Surface vestiges of prehistoric dwellings are more frequent and evident in northern Norway than in any other part of the Nordic countries. Especially rich in such traces is the very northern- and easternmost coastal stretch of Finnmark County. Thousands are found along old beach terraces in the form of round, oval, and rectangular depressions in the ground. In Varanger, where the number of house grounds and density of settlement sites is especially high, we can follow the development of dwelling forms from preboreal time to the present day, and Ceavccageađge/Mortensnes makes this decamillennial long sequence strikingly present at one and the same locality.

Varanger is a main reference area in archaeological research on the prehistory of northern Scandinavia. The sites Ruovdenjunlovta/Gropbakkengen, Rissebávte/Gressbakken and Ceavccageađge/Mortensnes, Gollevárre and Noiddiidčearru/Kjøpmannskjølen, are all "classical" sites of northern archaeology and indispensable cases in the research and research history of northern Fennoscandia.

Surveys, mappings and excavations at these sites have been carried out and published since the 1850s (e.g., Nordvi 1853, 1855, Nummedal 1936, 1937; Gjessing 1937; Vorren 1948, 1968,

1998; Vorren and Manker 1953; Simonsen 1961; Odner and Johansen 1968; Munch and Munch 1965, 1966 [1989], Kleppe 1974; K. Schanche 1988, 1994; Hodgetts 2010; Brown et al. 2022). Varanger is also the main reference area for research on Sámi pre-Christian burials in stone chambers in screes, under cliffs and on stony beach ridges (Nordvi 1853, 1855; Kleppe 1974; A. Schanche 1994, 2000; Myrvoll 2005; Ciućka 2019).

The archaeological chronology of the area traditionally occupied by the Sámi can be defined as follows:

Early Stone Age	10000 BC to 4500 BC
Late Stone Age	4500 BC to 1800 BC
Early Metal Age	1800 BC to BC/AD
Iron Age	BC/AD to AD 1050
Medieval Age	AD 1050 to AD 1550
Post-Medieval/Historical time	After AD 1550

One should note that there are some variations as to how different authors define and date the periods. The chronology displayed in the table is an adaption of the chronology presently used for northern Norway. With regard to the Varanger Fjord area, ceramics, normally seen as diagnostic of the Younger/Late (Neolithic) Stone Age, is already present at 5300 BC, though only at sites on the south side of the inner fjord and in the south-eastern interior area (the Pasvik Valley) (Skandfer 2005).

7.2 Habitation

The melting of the ice after the last Ice Age removed an enormous weight from it. This caused a process of isostatic rebound that endured throughout the postglacial period and gave shape to the present terraced coastal landscape, characterized by fossil beaches at different elevations. Ever since the first hunters and fishers arrived on this coast more than 12 000 years ago, the beach terraces along the coast have attracted human settlement, also providing an approximate means for chronological assignments. Moving down the terraced slopes takes the form of a travel in time that allows for observing changes in dwelling form and settlement outline and size. Soon people also began hunting and gathering in the interior, thus starting to use the entire territory of what later became the Várjjat Siida. This barren land has preserved the traces of these pioneers as well as those of later hunters and herders more persistently and faithfully than elsewhere, leaving us with an exceptional Arctic record of a still present past.

The shores of the Varanger fjord are exceptionally rich in remains of prehistoric dwellings. The dwellings are as a rule located in groups, often in rows, close to the shoreline zone of the time. Between Varangerbotn and the town of Vadsø alone, a stretch of about 50 km, 130 sites with clusters of pit houses and a total number of 626 houses from two periods, the Late Stone Age and Early Metal Age, have been recorded. The total number of mapped house pits and subterranean houses from the Late Stone Age and Early Metal Age in Unjárga/Nesseby municipality is 1091.

The size and form of the dwellings vary through time. The oldest ones, from the Mesolithic/Early Stone Age, consist of small circular vestiges of sod houses and tent rings. Later, the houses became rectangular, increasingly larger, and more dug-down. This development culminates at the transition between the Late Stone Age and the Early Metal Age, and in the first part of the

latter, whereupon the dwellings, as a general rule, becomes smaller, circular, and less dug-down in the Iron Age and medieval period.

The changes of house form, as well as changes in numerous other features related to the organisation of domestic space, are often interpreted in terms of factors such as settlement pattern (degrees of mobility) and social organization (family structure, degrees of social complexity) (cf. Renouf 1981; K. Schanche 1988; Olsen 1994).

Early Stone Age

There has been a long discussion on where the first people in Finnmark came from: from the East or along the Norwegian coast from the Southwest. The answer is probably that they came in several waves from different directions. However, recent research suggests that the first to arrive in Varanger came from the East, along the coast of the Kola Peninsula. Lithic material exhibit traits typical of Early Mesolithic pressure-blade technology of the east European Plain, and have been found at several sites in Varanger, one close to Ceavccageađge/Mortensnes. The oldest are dated to 9659–8826 BC (Manninen, Damlien, Kleppe et al. 2021).

The Early Stone Age settlements are situated in areas with good access to the ocean, preferably on isthmuses. Most of the sites only contain lithic debris without any visible dwelling structures. However, Mesolithic dwellings are also recorded, the most numerous at Ceavccageađge/Mortensnes, where they have been dated between 8230 and 7186 BC. These are discernible as shallow circular depressions of moderate size, usually around three to four metres in diameter, and are interpreted as the foundations for tents or circular turf huts.

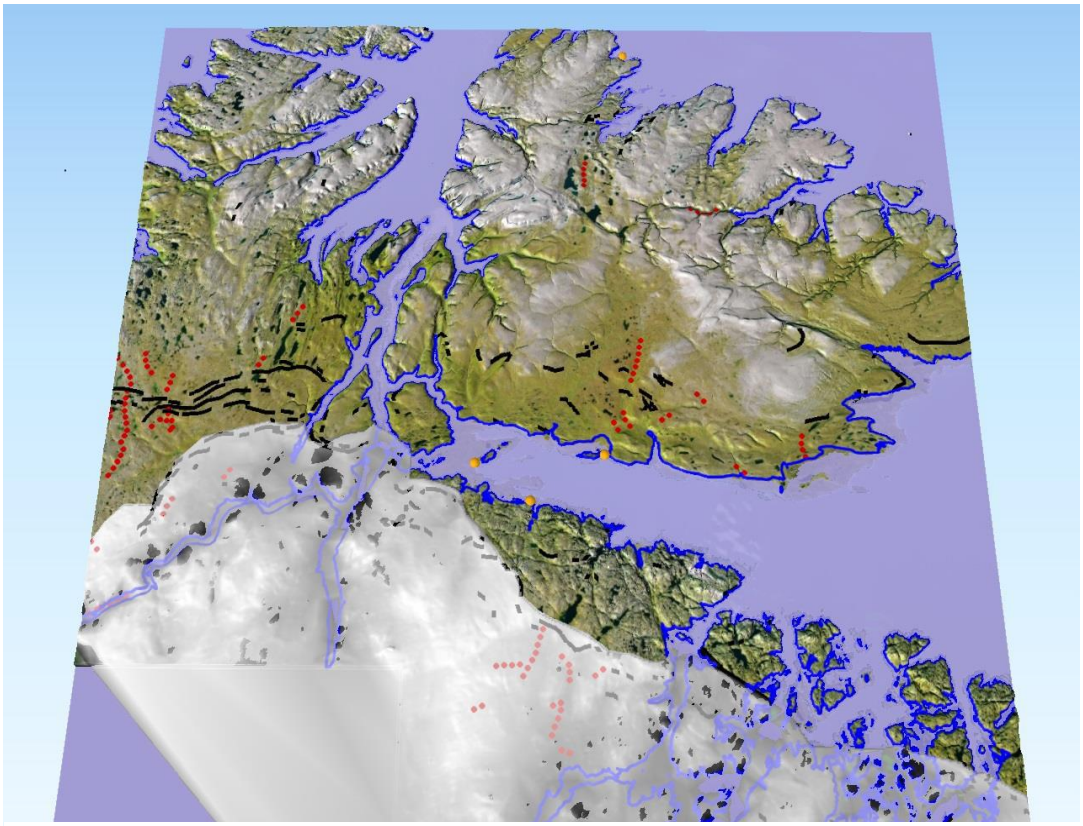


Figure 13. The yellow dots mark the earliest sites in Varanger, inhabited about 12 000 years ago. Note that the peninsula then was an island and that the ice edge was close. Map: Jan Ingolf Kleppe.

Towards the end of the Early Stone Age the dwellings increase in number, and somewhat in size and visibility, but are still quite small, with diameter up to 4 meters. The more solid ones are interpreted as the result of a more confined mobility with groups returning to the same places seasonally. The architecture is compared to the traditional circular Sámi sod house (*goahtti,* see below), containing a superstructure of wood, bark, and turf and with a hearth centrally placed at the floor. Towards the Late Stone Age, the pattern of settlement seems to have consisted of moving between two or more seasonal settlements, in addition to the use of smaller auxiliary hunting- and fishing camps.

The earliest pottery in Norway is found in the Varanger area and belongs to the Comb Ceramic tradition, which prevailed over large portions of Finland, Karelia, Russia, and the Baltic region from 5300 to 2500 BC. In Norway it is present only at sites on the south side of the inner Varanger fjord (immediately next to the sites Ruovdenjunlovta and Rissebávte) and in the interior area of south-eastern Varanger and only during the period from 5300 to 4500 BC (Skandfer 2005).

Late Stone Age

In an early part of the Late Stone Age (4500-3000 BC), a larger and more solidly built house type appeared. Named the Karlebotn type (after their Ruovdenjunlovta/Gropbakkengen namesake), these dwellings normally have a rectangular outline, a sunken floor (12 – 20 square metres) and a centrally placed hearth. They are well visible as rectangular or oval depressions on the raised beach terraces.

Figure 14. Late Stone Age pit house sites along the western part of the Varanger fjord. Map: Jan Ingolf Kleppe.

At the same time, an important change in the stone tool technology also took place. Besides chipping and flaking fine grained stones, grinding slate for tools was taken up. Red, green, and grey slate eventually become the most frequently used raw material for stone tools like daggers, knives, spearheads, and arrowheads. Simultaneously, the usage of fine-grained stone like chert and fine-grained quartzite diminished.

After the 4th millennium BC, a transition to larger and deeper pit-houses with two fireplaces took place. This development culminated around 2000 BC with the appearance of the very distinct

semi-subterranean houses of the Gressbakken type, named after the type site of Rissebávte/Gressbakken (Simonsen 1961). These houses contain a deep dug-down and rectangular floor area measuring as much as 60 square meters furnished with two large and centrally aligned fireplaces; around this are massive walls with the traces of three and sometimes four entrances (K. Schanche 1994).

Figure 15. Gressbakken house sites along the western part of the Varanger fjord. Map: Jan Ingolf Kleppe.

The Gressbakken houses are found primarily in the Eastern parts of coastal Finnmark and on the Kola Peninsula. Along the coast of the Varanger fjord, the southern side of the fjord included, 494 such houses have been mapped. The houses are organised in rows with up to 30 houses at one site, but usually far less.

The rich faunal material from sites such as Rissebávte/Gressbakken contains species associated with all seasons and suggests a close to sedentary lifestyle as also indicated by the very houses themselves. The material in the midden deposits also contains traces of burials, a rich bone technology, and though sparse, the first ceramics since the Comb Ceramic tradition, and the oldest metal implement known from northern Norway, in the form a copper dagger. In the same house as the dagger, a human figurine of bone was found (K. Schanche 1989, 1994), later to be taken up as the logo of the Varanger Sámi museum.

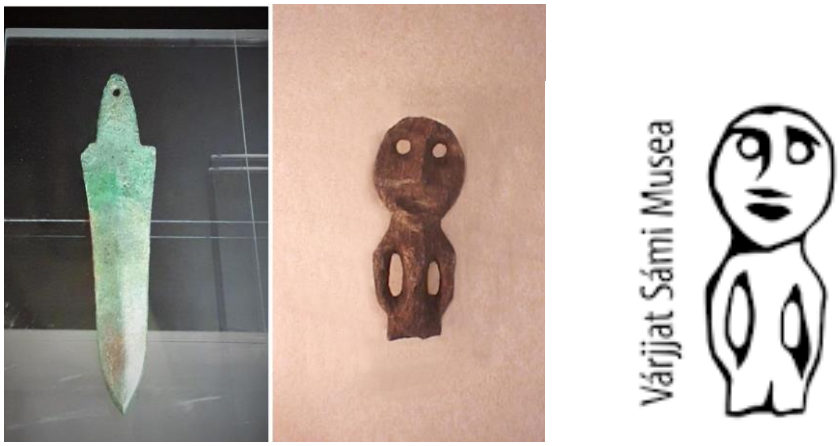


Figure 16. Copper dagger and human figurine found in a Gressbakken type house in Stuorravuodna/Karlebotn. Photos: Varanger Sámi Museum.

Early Metal Age

The Early Metal Age is characterised by more intensive networks between hunter-gatherers in North Fennoscandian societies and with metal producing societies in Karelia, and later also in Central- and East Russia. This increased contact with distant and distinctly different societies are seen as vital for the emergence of a collective identity among the hunting societies of northern Fennoscandia, and as a root to the formation of Sámi ethnicity (Olsen 1994; Hansen and Olsen 2014).

In the last millennium BC, the pit-houses disappeared, and was followed by an extensive settlement mobility, characterized by smaller circular houses and tent rings displaying some of the spatial features typical of the organization of Sámi domestic space (Olsen 1994; Myrvoll 2011; Hansen and Olsen 2022, cf. Ränk 1949).

Regarding dwellings and settlement patterns, the situation in the first part of Early Metal Age period is, however, less conclusive, especially in the Varanger area. Here the Gressbakken type houses were replaced by another large subterranean dwelling, the Mortensnes type, dated to the second millennium BC. These houses are also very dug down, organized in rows, and with a square or rectangular outline, though missing the entrance features of the former dwellings. The sites are fewer, but the houses at each site often more numerous than during the Gressbakken phase. Unfortunately, they are vastly understudied, and their chronology was for a long time confused (Johansen and Odner 1968).

Figure 17. Shard of Kjelmøy ceramic from Dálmmat/Kjelmøy. Photo: Olga Kvalheim, The Arctic University Museum of Norway.

Pottery was re-introduced to hunting-fishing groups in northern Fennoscandia around 2000 BC, in the form of asbestos-tempered ceramics (R. Jørgensen and Olsen 1988; E. K. Jørgensen et a. 2022). Several types and chronological phases have been identified, with the youngest being the Kjelmøy ceramics, dated to 900 - 0 BC.

Dálmmat/Kjelmøy is an island on the south side of the Varanger fjord containing two famous archaeological sites excavated by Ole Solberg in the early 20th century (Solberg 1909, 1911, 1920; Olsen 1984, 1994). The excavations yielded a very rich and well-preserved assemblage of bone implements, clear traces of iron use and a rich ceramic material. Ceramics of the Kjelmøy type has a very distinct design and ornamental style and became the predominant ceramic tradition in northern Fennoscandia in the final part of the Early Metal Age. Its wide distribution has been associated with the formation of a common identity among the northern hunting

societies, possibly acting as an ethnically distinctive element of their material culture (Jørgensen and Olsen 1988, Hansen and Olsen 2022).

Iron Age and onwards

In the Iron Age, Sámi societies continue the mobile lifeform, using the circular tents and turf huts as the most common dwelling forms. The floors are not dug down, making them less visible in the terrain than the earlier pit-houses and semi-subterranean houses. Due to this, they have only become archaeologically noticed in the last three decades. They have been identified and investigated at a number of places along the coast of Finnmark and northern Troms (Hesjedal et al. 1996; Myrvoll 2011, Hansen and Olsen 2022).

Together with the slab-lined pits, a technology for extraction of blubber oil, and narrow oblong remains of Sámi boat houses or landings, the huts document summer habitation along the outer coast during the Iron Age. They have been connected to new exchange contacts with the Norse chieftains of Northern Norway, as described also in historical sources (Henriksen 1995; Hansen and Olsen 2022).

Excavations of the floor plan of these houses have revealed a similar pattern for how the floors are organized in Sámi turf huts and tents. This type of dwelling, archaeologically named the Slettnes type, appears in the last millennium BC and continues through the Iron Age and medieval period (Hansen and Olsen 2014:60, 87). Actually, it represents the origin of the traditional Sámi dwelling used into recent times, the *goahtti.*

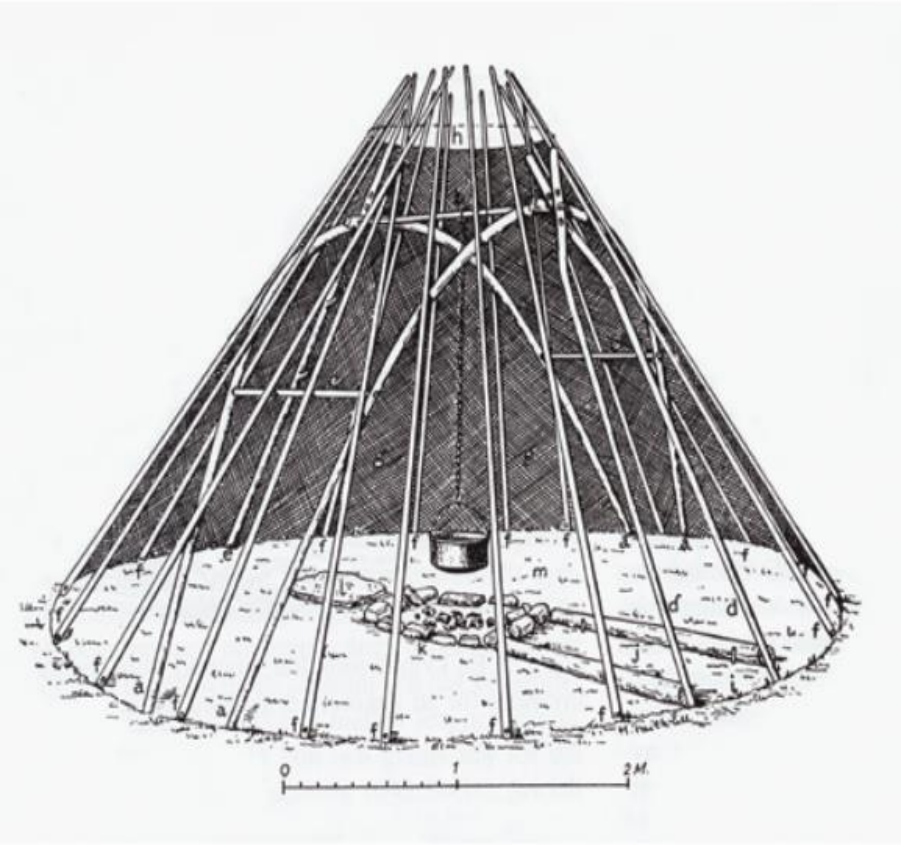


Figure 18. Drawing of a bealljegoahtti. From Manker 1944.

The *goahtti* or *bealljegoahtti* (dwelling with an arch-beamed frame) consists of an inner framework of two sets of curved wooden rafters, called *bealljek*. Straight beams are pegged to the *bealljek* and poles of roundwood are laid against this frame. The structure was covered with skins and later textiles, or with overlapping sheets of birch bark, kept in place by layers of turf stacked against the sloping wall. As archaeological remains, the turf huts of this type will appear as circular rims with an interior depression. They are found all over Sápmi. It was the most common type of dwelling until the 1800s and was still in use up to the 1940s (Sjølie 2016).

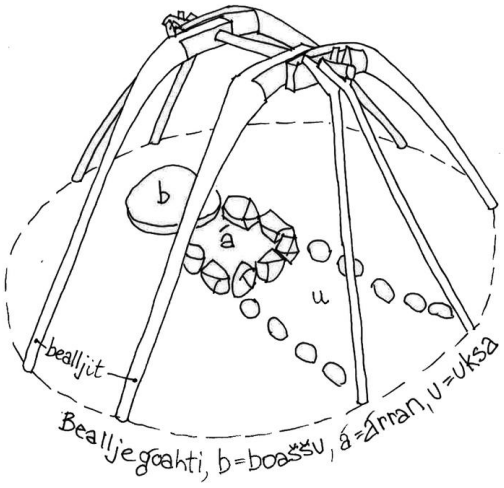


Figure 19. Bealljegoahtti framework and floor design. From Sjølie 2016.

A *lavvu* is a temporary dwelling in the form of a conical tent and is still in use among some reindeer herders. The light and easy to assemble dwelling enabled the herders to follow the reindeer during migration bringing the poles and covers with them. Remnants of a *lavvu* place can be difficult to detect but can be seen as a fireplace with the common Sámi floor design, or as circle of stones that held the cover in place, similar to the tent structures from the Early Stone Age. In Varanger, traces of *lavvu*s are found in the interior of the peninsula and are related to both reindeer hunting and herding.

In the indigenous Sámi religion, the spatial division of the floor plan is closely associated with Sámi cosmology. In the centre is the *árran*, the fireplace, from where the smoke goes up through the smoke hole, reflecting the centre of the greater world. Right opposite the front door, behind the fireplace, is the sacred *boaššu* area where food was prepared and where the drum was kept.

The floor area was divided with stones or logs running from the door towards the fireplace, and also from the fireplace to the sacred back door behind the *boaššu*, where the weapons were placed, hunted animals brought in and dead family members carried out. On each side of this mid-axis were the space for the household members and visitors, *luoddjo* where everybody had her or his place. The dwelling and fireplace were connected with female goddesses residing under the floor: Sáráhkka under the fireplace, Juksáhkka under the door, and Uksáhkká under *boaššu* (Ränk 1949; Rydving 1995; Kaikkonen 2020).

Among the coastal Sámi larger, rectangular turf houses also came into use from the 17th century onwards. They were constructed with four straight posts at the corners and are often divided into two compartments, separated by an entrance area. Aptly referred to as the "common turf house/goatthi" and sometimes "joint goahtti" they accommodated both humans and livestock (mainly sheep). They were a common feature of coastal Sámi settlement during the historical period of mixed economy and were in use into the early 20th century.

At sites along the Varanger fjord, such as Ceavvcageađge/Mortensnes, vestiges of round and rectangular dwellings often form the surface of older cultural layers, dating back through the medieval and Iron Ages. Apart from continuity in use, this confined accumulation indicate how feelings of belonging may have structured settlement patterns and conceptions of home.

Figure 20. Coastal Sámi common/joint turf house in Varanger 1897. Photo: Ellisif Wessel.

7.3 Subsistence

Throughout history, the subsistence strategies of the people of Várjjat Siida have been flexible and varied, with a high degree of responsiveness to changes of landscape, climate, and resources as well as technology and social circumstances. This, together with a profound attachment to the land and to the forefathers, has created an adaptive elasticity and resilience while at the same time maintaining the social and cultural glue.

Fishing, sea mammal and small game hunting

Apart from slab-lined pits for the extraction of blubber oil from the Iron Age, and associated vestiges of boat landings, economic activities tied to fishing, sea mammal catching, and small game hunting have left few observable prehistoric vestiges.

A few structures of larger boathouses dating to the late Iron Age and of presumed Norse origin (one at Ceavvcageađge/Mortensnes) are interpreted as remnants of exchange with and taxation by the Norse chiefdoms on the western coast of Northern Norway.

Figure 21. Fishing hook of reindeer antler from Dálmmat/Kjelmøy. Photo: Ulla Schildt, Museum of Cultural History, University of Oslo.

The lack of archaeological structures documenting fishing and marine and small game hunting is compensated for by the rich archaeological finds of osteological material and tools of stone, bone, and antlers from habitation and burial sites in Varanger. The tools include fishing sinkers, hooks and harpoons as well as spearheads, arrowheads, and knives. The osteological material reveals a variety of fish, birds, and mammals (Solberg 1909, Simonsen 1961, Olsen 1967, Renouf 1981, Hogetts 2010)

Figure 22. Slab-lined pit in Berlevåg. Photo: Bjørnar Olsen.

Figure 23. Right: Fishing sinkers from Varanger. Left: Parts of a luster fork made of reindeer antler found in a scree burial in Vadsø. Photos: Ulla Schildt, Museum of Cultural History, University of Oslo.

Hunting wild reindeer

Varanger has been a focal point for discussions concerning the role and significance of wild reindeer hunting and transition to reindeer husbandry and herding (Vorren 1944, 1998; Olsen 1987; Odner 1992, 2001; Hambleton and Rowley-Conwy 1997; Risbøl 2009; Hansen and Olsen 2022; Bjørklund 2019).

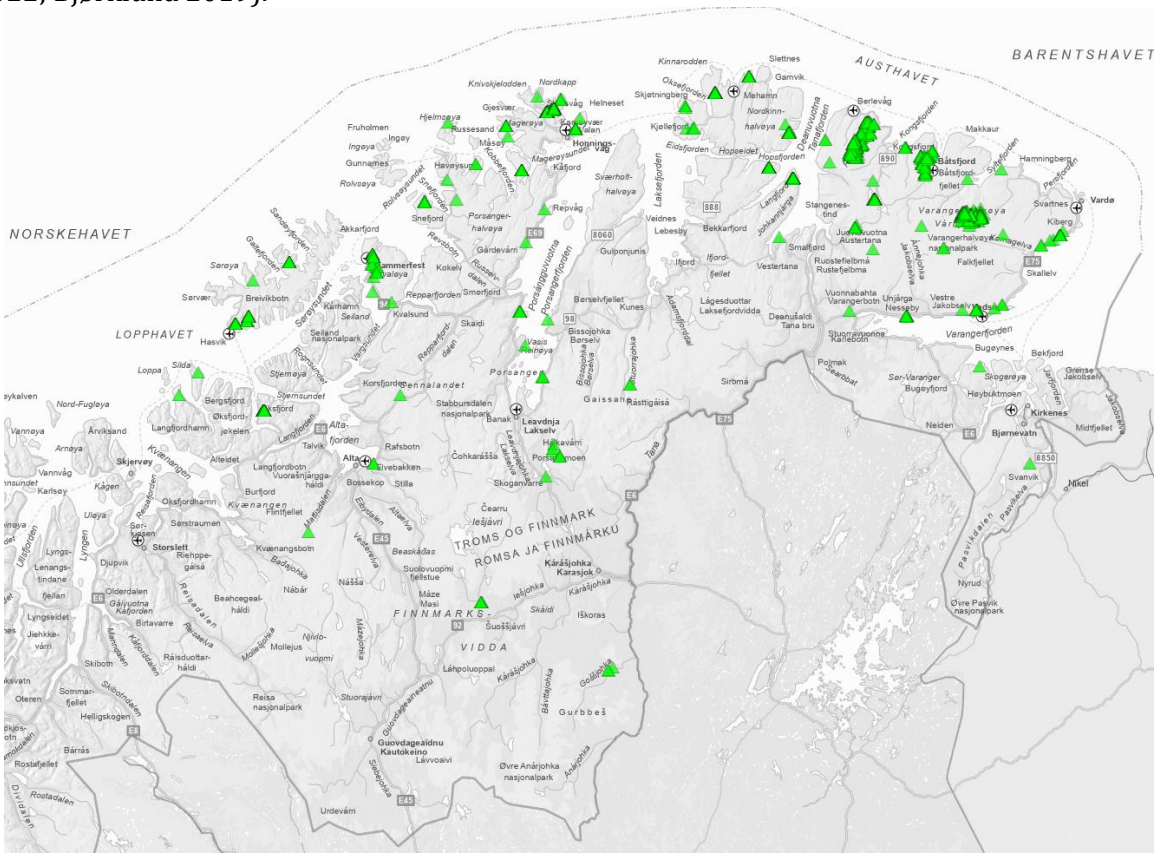


Figure 24. Distribution of documented hunting blinds in Finnmark. Map: Jan Ingolf Kleppe.

A common and widely distributed hunting structure, found in numerous numbers along the coast as well as in the interior of Varanger and elsewhere, are hunting blinds for hunting with bow and arrows. So far, 2063 hunting blinds have been documented in Finnmark. Large areas are still not surveyed. Hunting blinds have been built as long as the wild reindeer were hunted.

A hunting blind system at Rákkočearru in Berlevåg was surveyed in 2011. It consisted of 16 hunting blinds laid out in a V-shape. Lithic material was found in two of the hunting blinds. The presence of a single-edged point suggests a possible Early Mesolithic date for the use of the system. Reindeer bones dating to 11600-10760 ca BC have been found at the nearby site of Løkvika, (Kleppe 2012, 2014; Manninen et al 2021).

Hunting or trapping pits are found in large numbers across Fennoscandia. In Finnmark, close to 24 860 pits have so far been identified, making them the most common category of cultural heritage in the county (Myrvoll, Thuestad and Holm-Olsen 2011)[1]. Hunting pits may have been used and reused for long periods and are thus difficult to pin down chronologically. It is also

[1] The number given in this publication has since increased.

difficult to obtain adequate organic material for radiocarbon dates from them, and the few that have been dated cover a long time span back to the Stone Age (Furseth 1995, 1996). The organic residues used for dating are most often from seeds that were found under the dugout masses, and theoretically, this material may be much older than the pits.

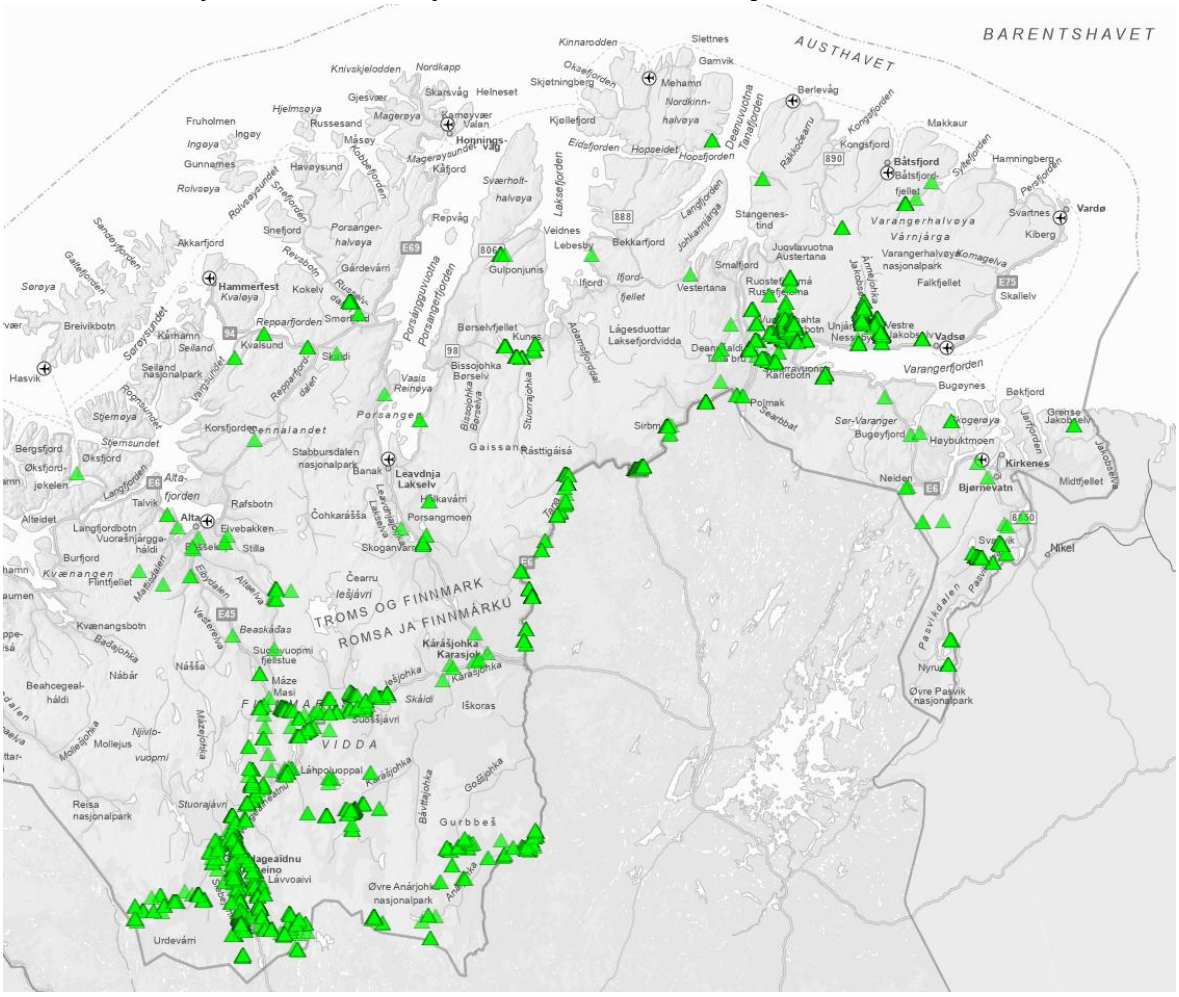


Figure 25. Distribution of documented hunting pits in Finnmark. Map: Jan Ingolf Kleppe.

The pits appear as circular or oval depressions in the ground, often surrounded by a low wall of soil. Their size normally ranges between two and five meters in diameter, with a depth of up to one and a half meters. They are commonly laid out in rows, sometimes with branches. These pit systems can be very large, consisting of several hundred individual pits. Pitfalls were dug out at places where the reindeer had their migration routes between summer and winter pastures, often traversing land bridges between lakes and bogs, or where the reindeer passed other bottlenecks in their way. In Sámi, the pitfall systems are called *suohpaš*.

In Eastern Finnmark, hunting wild reindeer came to play an important role for the coastal Sámi. This was particularly the case in Varanger (Hansen and Olsen 2022:170-177). The largest known concentration of hunting pits, numbering more than 3000, and also the largest known single system (Gollevárre), is situated on the isthmus between the Tana River and the Varanger fjord, within the old Várjjat Siida. The systems essentially form three strategic main lines that effectively block the reindeer migration to and from the Varanger Peninsula (Hansen and Olsen

2022:173). Even today, this area is a "bottleneck" when moving the reindeer herds between summer and winter pasture lands.

In the interior of the Varanger peninsula, wild reindeer were also hunted using fences built of stone forming converging lines in order to guide the reindeer to a slaughtering site, sometimes in the form of a corral. Wooden corrals and drive lines are known from many areas and are also depicted in the rock carvings in Alta (Helskog 2011).

According to Vorren, the Nenets people in Siberia built drive lines with heaps of turf in summertime. In wintertime, wooden poles and even swan wings were transported on sledges and put in the snow (Vorren 1958:6). In Northern Finland, Sámi fences built of wood for catching wild reindeer are recorded as late as the 1800s (Tegengren 1952:90-103; Fellman 1906:58-59).

In Varanger, the drive lines, extending for several kilometres, are surrounded by a large number of hunting blinds. In some places, the converging lines end in stone built trapping corrals. In Sámi, such places are called *vuopmanat*. The most magnificent and extensive of these trapping systems is located at the low mountain Noiddiidčearru/Kjøpmannskjølen in Båtsfjord municipality.

The large number of hunting structures in Varanger have been interpreted as a result of trade and taxation (Vorren 1998, Hansen and Olsen 2014). In the Medieval Period the Sámi were involved in trade networks with the (Danish-)Norwegian authorities and the Novgorod Republic, and they paid taxes to both administrations (Hansen 1996). As mentioned above, this pressure on Sámi economy continued and increased towards the 16th and early 17th century, when the Varanger area was taxed simultaneously by Denmark-Norway, Sweden, and Russia (Hansen and Olsen 2022:227).

Extensive trade, that also included English, Dutch, and German merchants, further increased the demand for furs. Tax accounts from the 17th century state that the Sámi in Varanger presented the county governor not only with furs but also living reindeer as tax for their use of the hunting sites. Furs, processed meat (smoked or salted), clothing of hides, tools, combs and spoons, and glue made of bones, were important trade items (Hansen 1984; Vorren 1998; Bjørklund 2019).

The decline of wild reindeer hunting in Varanger started sometime after AD 1600. According to records from the 17th and 18th centuries, the hunting sites were desolate by AD 1690 (Niemi 1983:182–183). It is hardly a coincidence that this date matches the first written sources that talk about domesticated reindeer being moved from the inland to the coast (Niemi 1983:186), as also suggested by the overlap with the youngest radiocarbon date from Gollevárre (Bjørklund 2019:90).

Reindeer husbandry/reindeer pastoralism

Until the 1600s, hunting, trapping, catching, and fishing formed the main livelihood activities within Várjjat Siida. The unique archaeological record of Varanger includes the terminal phase of the wild reindeer hunt when the differentiation between Sami reindeer herding and coastal Sami adaption started.

Despite being owned and herded by the Sámi, the reindeer are not considered fully domesticated, as they generally roam free on pasture grounds. Wild and tame reindeer have

similar behaviour. The migrating routes and seasonal pastures are the same. The traditional knowledge of reindeer herding and hunting combines in the intimate knowledge of the characteristics of the reindeer and reindeer herd.

Migratory reindeer herding is relatively new in Varanger, where it is identified from around 1600 AD. The last wild reindeers were hunted in the late 1800s. Taming of reindeer for draught and as decoy animals is much older and was an important part of the hunting economy.

As mentioned earlier, the Coastal Sámi in Varanger kept a number of tame reindeers. According to Bjørklund (2019), the debate on wild vs. tame reindeer has not always made a distinction between "husbandry" and "pastoralism". The Sami name for wild reindeer is *goddi*. The domesticated reindeer are called *boazu.* The two nouns are proto-Sámi words, thus reflecting the coexistence of domesticated wild reindeer back to 1000 – 1500 BC (Aikio 2006). Sledge runners dating to 1500 BC and resembling those in later Sámi sledges have been found in northwest Russia (Murashkin et al. 2016). In Norway, distinctive Sámi sledges (*geris*) have been found in Sámi graves dated to the Iron Age (A. Schanche 2000).

The development of reindeer pastoralism has been described as a profound change from an adaption depending on multiple resources, including wild reindeer (Bjørklund 2013, Hedman and Olsen 2009). This adaptation had come to an end around 1650. The extinction of the wild reindeer has been explained as the result of taxation, intensive hunting, and the introduction of firearms (Vorren 1973). Alternatively, it has been argued that the development of local hierarchies led to the ownership of reindeer and corrals and thus favoured a pastoral economy (Hansen and Olsen 2004:212-214).

Recent DNA-analyses of reindeer bones from Finnmark (including bones from Gollevárre) has revealed that there is no genetic relation between the old stock of wild reindeer, the *goddi*, and the current herds of domesticated reindeer, the *boazu*, and that the mitochondrial genome in Finnmark reindeer underwent a massive genetic replacement since the medieval period (Røed et al. 2018:283; Bjørnstad et al. 2012).This has led to the conclusion that the present reindeer population must have arrived from outside. According to Bergstøl (2020:36), the Sámi did not build up herds from their own, domesticated animals, nor did they use native, wild reindeer.

However, there is no historical or folkloristic evidence of such an import to Finnmark during the period in question. Bjørklund (2019:94) finds it is fair to assume that such an event, which had profound consequences, would have been memorized in one way or the other.

Two alternative theories have been proposed (Røed et al. 2018; Bjørklund 2019; Hansen and Olsen 2022:198-200). The first is that of a more gradual introduction of non-local reindeer through trade and barter in the Middle Ages. Bjørklund´s second theory is that the 'non-native genetic signatures' reflect an old, but small population of domesticated animals, kept for transport and other domestic purposes. This theory implies that the domestic stock must have been kept for a very long time under strict control to maintain their genetic integrity, not being able to mix with the maternal part of the wild reindeer population (the DNA markers that are used are only transmitted through maternal lineages).

Historical sources confirm that breeding constricted to male wild with tame female reindeer. Bjørklund concludes his article as follows: "Whatever explanation turns out to be correct, both theories bear witness to an indigenous creativity and competence which made the transition to pastoralism such a success." (Bjørklund 2019:94).

7.4 Religion

The Sámi indigenous religion was a worldview and an indigenous ontology with no absolute borders between the spiritual and the physical or between humans and other living beings. As for many other indigenous peoples, the spiritual realm and the physical realm were seen as interconnected, and the relations with nature and other beings as reciprocal, sanctioned through ceremony and ritual (Hart 2010). Through offerings and other rituals, humans ensured a good relationship with gods and forces in nature. Hunting, fishing and trapping were in themselves ritual acts, characterized by mutual exchange and communication with other beings.

Figure 26. Copy of a drum owned by the noaiddi Anders Paulsen. Confiscated in Vadsø in 1691. The original is at the Sámi Museum in Kárášjohka/Karasjok in Finnmark. Photo: Norsk folkemuseum.

The Sámi universe, as presented on some shaman (*noaidi*) drums, was divided into three horizontal spheres: the world of divinity, the terrestrial or earthly world of the living and the underground world of the dead. The landscape was made alive by a vast number of forces and powers, as well as the spirits of ancestors. The surroundings constituted a sacred space where relations to gods, powers, and ancestors were maintained through collective as well as individual religious rituals and practices (Svestad 2011:42; Rydving 1995: 96-103).

The *noaiddi*'s ability to go into trance made him or her a general intermediary between human beings, who lived in the middle world, and the supernatural beings of the upper and nether worlds. A shamanistic form of worship in which drumming and traditional chanting, joiking, was important. The *noaiddi*'s most vital task was to maintain a link with the world inhabited by departed Sámi.

According to Hultkrantz (1987), the perception of nature in the Sámi religion had its roots in the hunting lifestyle, and this persisted after the introduction of other ways of livelihood. The bear was regarded as the most sacred animal. Many rites were connected with the bear hunt, among them rules of how to treat the bones, including the practice of bear burial (Fjellström 1981[1755]; Myrstad 1996). The skeletons of other animals were sometimes treated with the same reverence.

Humans and animals alike were seen as having two souls or spirits, a free soul, and a corporeal soul respectively (Pettersson 1957:41; Storå 1971:186-87). In dreams or in trancelike states, the human free soul could leave the body and assume a concrete form. After death, the free soul released itself from the body and went to the underworld of the dead, *Jábmeáibmu* (Friis 1871:126; Bäckman 1975:85). The corporeal soul remained attached to the physical remains, the bones in particular. The souls of the dead could be harmful or helpful. Through sacrifices and rituals, the living sought assistance from their dead relatives (A. Schanche 2002c).

Burials

In Varanger, as elsewhere in Norway, only a few graves dating to the Stone Age have been identified. The dead were buried close to the dwellings, and sometimes inside the houses or in the middens outside the doors (Simonsen 1961, Renouf 1981). Three cairns have been excavated at the Ruovdenjunlovta/Gropbakkengen site, but likely predate the settlement site (Olsen 1994). Another burial, located at the late Stone Age settlement sites Nyelv in Nesseby, was excavated by Anders Nummedal in the 1930s (Simonsen 1959). A human skull from this grave has been dated to 3700-2900 BC.

Features shared by all of the Stone Age cairns are modest size and a flat profile, often just a single layer of stones. The cairns are round or oval, and with a central burial pit, 10–50 cm deep. Grave goods are rare, and include arrowheads, axes, amber jewellery, a whetstone and some lithics. Human remains from this period have only been encountered in the early discoveries from the Varanger region (Simonsen 1974, Renouf 1981; Henriksen 2001; Ramstad 2003).

A large burial ground at the Bolshoy Oleniy Island located in Kola Bay dates back to the second half of 2nd millennium BC (Murashkin et al. 2016). While some burial gifts have clear similarities with burial finds from the late part of the Early Metal Age in Varanger, the burial custom is quite different. At Bolshoy Oleniy Island, the dead are buried in sand and often in wooden, boat-shaped, lidded caskets.

On the basis of physical anthropology and DNA analyses, a biological affinity with ancient Altai Neolithic and modern, Ugric-speaking Siberian groups like the Nenets people has been assumed (Murashkin et al. 2016: 196-197). The caskets show clear similarities with the Sámi sledge, *geres*, used also as burial caskets at least since the Iron Age. The latter phase of the burial ground overlaps with the earliest Sámi scree graves (see below), and a sort of affinity may be assumed (cf. Svestad and Olsen 2023).

Around 900 BC, a new burial practice emerged in Varanger, the so-called scree graves. The dead were no longer buried in and around dwellings, but in landscapes dominated by stones and cliffs, often in themselves uninhabitable. The dead were laid in airy and dry chambers in screes and stony raised beaches where soil and gravel had been washed out. The chambers can be man-built and covered with stone slabs, or they are arranged in small caves, adjacent to low cliff walls and under rock overhangs and boulders.

Figure 27. Scree grave in Láspurgohppe/Laksebubukt, Vadsø municipality. Photo: Audhild Schanche.

Figure 28. Scree grave in Kramvik, Vardø municipality, dated to AD 110-375. Photo: Audhild Schanche.

The airy chambers can be seen as related to the concept of a body soul in the old Sámi religion. The openings and gaps between and under the stones permitted the souls to move between the world of the living and the world of the dead and enabled the living to have a continued communication with their dead relatives (A, Schanche 2000, Svestad 2011).

Besides the absence of soil, consistent features of the scree graves are shrouds or covers of birch bark and grave gifts such as bones of mammals, birds, and fish, as well as tools and ornaments. During the Early Metal Age and Iron Age, the birch bark could be sown to form dresses and shoes. In the Middle Ages the shrouding became simpler, and birch bark sometimes was employed mainly as a cover (A. Schanche 2000).

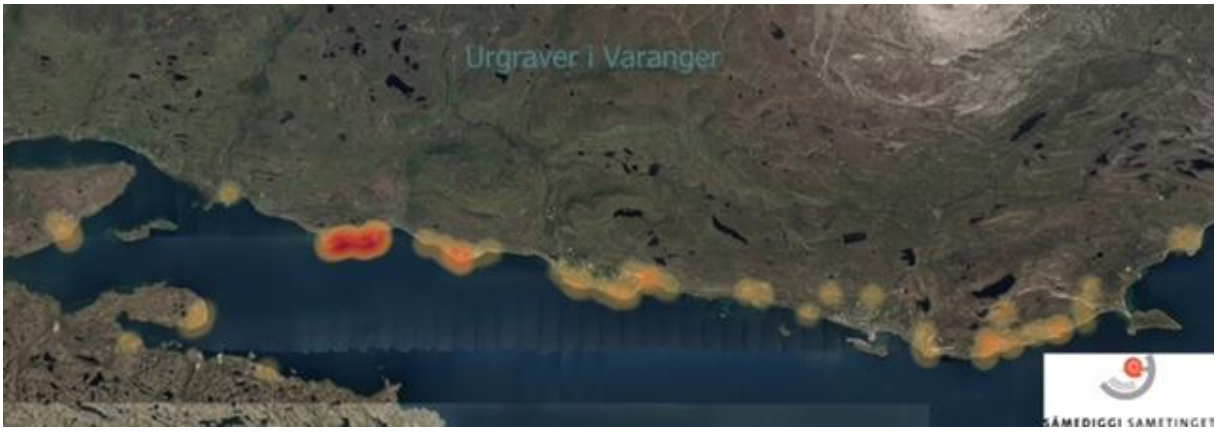


Figure 29. Distribution of scree burial sites along the western part of the Varanger fjord. The intensity of colour indicates numbers. Ceavccageađge/Mortensnes stands out.
Map: Thor-Andreas Basso.

In Varanger, and particularly in Unjárga/Nesseby and Vadsø municipalities, there is a remarkably large number of scree burial grounds. In Nesseby, close to 1000 burials have been identified, and in Vadsø close to 700. 34 % of all documented localities in Finnmark are from these two municipalities (Myrvoll 2005:7).

With the exception of two scree grave finds from northernmost Nordland County, Skjellesvik and Kvitsteinselva (Svestad 2018, see also Svestad and Olsen 2023, 7-10), all scree graves dated earlier than AD 800 are (so far) from Varanger.

The Varanger burial finds from the Early Metal Age consist of various animal bones and teeth shells, potsherds of asbestos tempered Kjelmøy ceramic, artefacts of bone and stone and sometimes also iron implements. Finds from between AD 300 and 800 are few and point to exchange contacts with Norse peoples. Between AD 800 and 1200, contacts with other Finno-Ugric speaking peoples and, eventually, with the early Russian city-state Novgorod, are evident from many burials finds of metal ornaments of bronze and silver.

In the period AD 1000 – 1300, the scree grave burial custom became common in large parts of the Sámi settlement area in Norway and the interior of Northern Sweden. This has been linked to a pressure on traditional Sami values, due to the increased demand for products the Sámi could deliver (primarily furs) and the social and religious changes among neighboring peoples turning to Christianity. The Sami communities' response was an intensification and

homogenization of ritual practices related to death cults, bear cults and sacrificial cults (A. Schanche 2000, Hansen and Olsen 2022). It is hardly a coincidence that scree graves, bear graves, sacrificial sites and sacred sites appear in the same types of landscapes. In what Ernst Manker (1957) refers to as the "stone cult", important religious practices are united.

In Varanger, the scree grave custom lasted until around AD 1650. In inland areas of Sápmi further south it was upheld to around 1750 (A. Schanche 2000). Other practices of Sámi pre-Christian religion, such as offerings at sanctuaries, in some cases perhaps also burials, existed side by side with Christian religion into the 20th century (Fossum 2006: 108; Mulk 2009: 130; Zachrisson 2009, Svestad 2011: 39-40).

So far, no scree burials have been identified in Northern Finland, where cremation burials seem to have been the common practice in between AD 800–1600 (Puolakka and Kuusela 2022). In Russia, a few scree graves have been identified on the Kola Peninsula (Nationen, undated) and on Anzersky Island in the White Sea (Puolakka and Kuusela 2022, cf. Martynov 2010).

Sacred and sacrificial sites

The sacred Sámi geography consist of natural features such as mountains, cliffs, special stones, lakes, and islands that were regarded as holy. They were associated with a spiritual presence and where you could get in touch with the power that resided there. To some degree they are still treated with special respect and care.

Figure 30. A small mountain with a sacrificial cave. Like some other Sámi sacred mountains and cliffs, the Norwegians called it "Finnkirka" (Sámi church). In Kramvik, Vardø municipality.

The sacred sites often form distinctive landscape elements: holy mountains, caves and anthropomorphic or zoomorphic cliff profiles and rocks and also lakes and woods. In some cases, the site may also have its own place for sacrifices where the offerings were laid. This may be a special stone (*sieidi*), a crack between boulders or a cavity. Antlers, bones, blood, fat, and metal objects are among the many known offering gifts (Quigstad 1926; Vorren and Eriksen 1993; Myrvoll 2008).

Bones of mammals, birds and fish occur on both habitation, sacrificial and burial sites, and demonstrate that hunting and fishing were important for the people living here, both in terms of subsistence and spirituality. Reindeer antlers and bones of halibut were central as gifts to the spirits of the sacred sites in the Iron and Medieval ages. A few of the sacrificial sites in Varanger have been dated to between AD 1000 and 1700 (Vorren and Eriksen 1993).

Figure 31. Murgiidgahperaš/Klubben, a sacred mountain close to the border between Unjárga/Nesseby and Vadsø municipalities. Photo: Audhild Schanche.

In addition to the sacred places shaped by nature, we have human-built sacrificial sites; round stone circles or stone walls, sometimes with a small middle mound where perhaps a *sieidi* of stone or wood was placed. Like so many other types of cultural sites, the sacrificial stone rings are particularly numerous in Varanger (Vorren and Eriksen 1993:201). Quite often, they are found in the vicinity of or at burial places. Their chronology still remains somewhat unclear but recent radiocarbon dates show that many of them were constructed in the 13th and 14th century (Spangen 2016:170-171). Though the sacred purpose of these sites has been contested (Spangen 2016), the arguments are not very convincing, especially in the context of the Varanger sites.

It was not until the late 17th century, when the kingdoms of Norway and Sweden–Finland started to expand and colonize Sápmi, that Christianity truly made its presence known. The Protestant church was hostile to Sámi shamanism, which it considered to be Pagan idolatry. In parallel with the royal powers wishing to assert their political dominance over Sámi territory and economic resources, the church authorities were burning their Sámi drums, destroying their sacred sites, banning the joik singing, forbidding their personal names and forcing them to subject to the doctrine of the church (Rydving 1995, Hansen and Olsen 2022: 293-311).

8 PRESENTATION OF THE COMPONENT SITES

8.1 Ceavccageađge/Mortensnes

Ceavccageađge/Mortensnes is situated on a wide headland on the northern side of the Varanger fjord. It was protected as a cultural heritage site in 1988. The site is delimited by the sea to the south and by two sacred mountains to the north. Its position close to rich fishing grounds and a bird cliff, midway between the outer and interior parts of the fjord, meant easy access to different marine and land-based resources, enabling a seasonal as well as a more sedentary settlement pattern.

The Ceavccageađge/Mortensnes site is a central reference area for research on Sámi prehistory and early history as well as on Sámi religion. According to Brown et al. (2020: 1.3), the site has yielded the most comprehensive multiproxy record in the Arctic and is probably the largest archaeological site complex in the Arctic. It can be added that it also has provided us with a rich immaterial heritage in the form of myths, tales, joiks (traditional Sámi songs) and place names.

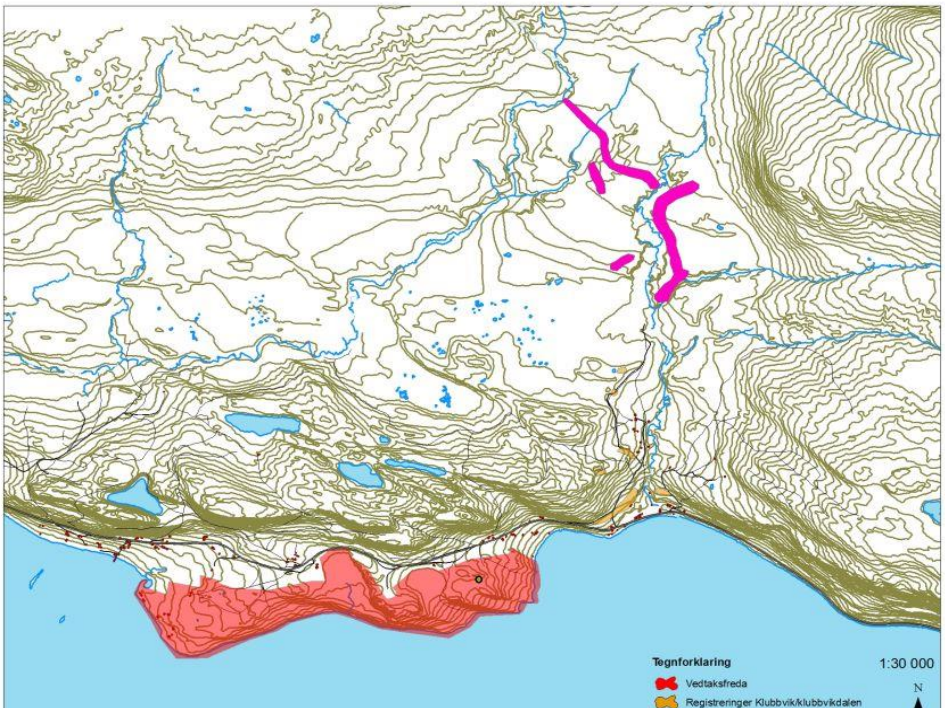


Figure 32. The protected area at Ceavccageađge/Mortensnes in red. Rows of nearby hunting pits in pink. Map: Jan Ingolf Kleppe.

Among the multitude of settlement and burial sites in Varanger, Ceavccageadge/Mortensnes stands out. The area has been inhabited for almost 12000 years. The persistency of human habitation has left a unique and tangible record of as many as 270 dwellings (tent rings, turf huts, subterranean houses), exposing the immense duration of human presence at this place from the Mesolithic to modern times. With more than 400 identified scree graves, Ceavccageadge/Mortensnes is also the largest known burial ground of such graves, and the only one known to have been used from the Early Metal Age to the end of Medieval times. This is an extraordinary time span for a single burial site.

Dwellings

The oldest locality in the area lies on a beach ridge about 80 m above today's sea level. It was discovered by surface lithic debris. According to the geological age of the beach ridge and a 14C-dating from a similar site at the outer coast of the Varanger Peninsula, it dates to around 9500 BC.

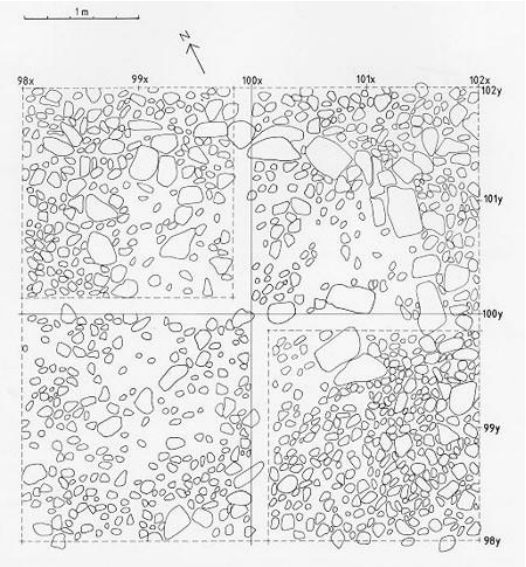


Figure 33. Dwelling dated to about 7500 BC. Photo and drawing: Kjersti Schanche.

Inside the protected area at Ceavccageađge/Mortensnes, the oldest locality lies between 64 and 57 metres above sea level in a fossil landscape that once was characterized by promontories and points surrounded by water. The site has been identified by lithic debris (flakes and stone tools) laying on the windblown surface (K. Schanche 1988).

Further down, 41 dwellings from the Early Stone Age have been identified, of which three have been excavated. The earliest of these consists of 16 vestiges of turf huts and tent rings dated to around 7500 BC, which lie along the brim of an earlier promontory, 44 metres above the sea level of today. They have a diameter from 3 to 4,5 m. The floors are only slighter lower than the surrounding terrain, probably from clearing the floor of stones. One has been excavated. Besides flakes and cores, two double edged points were found (K. Schanche 1988:72). Close to the dwellings are several concentrations of stones that may be marking burials or fireplaces.

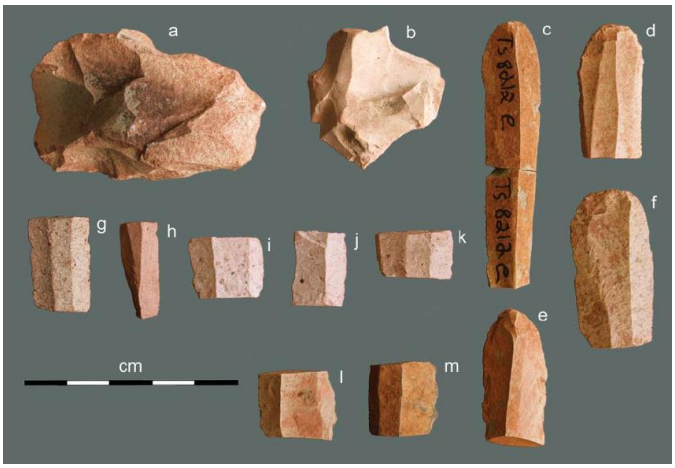


Figure 34. Cores and blade fragments from house dated to 6500 BC. Photo: Jarmo Kankaanpää, cf. Kankaanpää 2012.

A little lower, between 40 and 37 m above sea level, two other houses from the Early Stone Age have been excavated. One is a little deeper than the other and has hints of walls. It has been dated to around 6500 BC. Among the finds were flakes, blades, and cores, including a blade core and a microlith core (K. Schanche 1988:77).

The earliest middens documented in northern Norway are found at Ceavccageaðge/Mortensnes (Brown et al .2020:4). Part of a midden from the end of the Early Stone Age has been excavated (K. Schanche 1988: 78). It lies about 27 m above sea level, on top of a Tapes beach shoreline. Apart from numerous seashells, it yielded a lot of bones from seals, whale, beaver, wolf and a number of seabirds (plus a few ptarmigan bones) and fish species.

The fish are dominated by Atlantic cod and some pollock. The birds are dominated by black-legged kittiwake, guillemots, and great auk (K. Schanche1988: 81). Three transverse arrowheads, a lot of flakes, a hoe of reindeer antler and a bone needle, were also found. Charcoal from the midden have been dated to 4403 – 4896 BC.

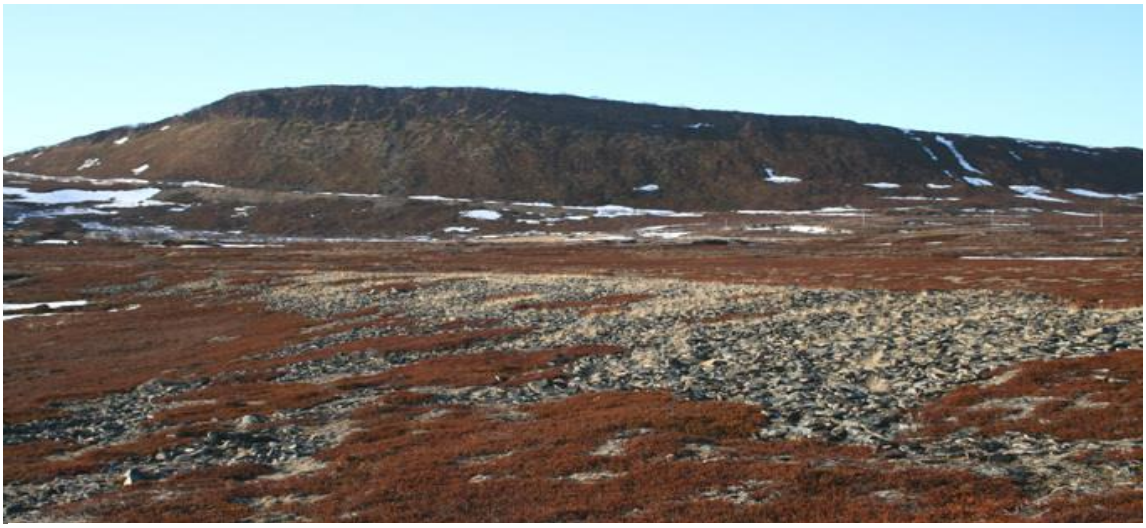


Figure 35. The Tapes beach line with dwellings and middens at Ceavcageaðge/Mortensnes. Photo: The Sámi Parliament in Norway.

Figure 36. Hoe of reindeer antler from a midden at the Tapes beach line. Photo: Kjersti Schanche.

The organic assemblage implies fishing by boat and demonstrates a specialised marine adaptation based on a broad range of species during spring and summer, with striking absence of terrestrial species like reindeer (K. Schanche 1988: 158, Bjerck 2007: 14). The lack of reindeer has been ascribed to hunting while in the inland but could also reflect that marine resources dominated.

62 dwellings from the early part of the Late Stone Age have been identified at Ceavccageaðge/Mortensnes. These are mostly Karlebotn-type houses with a round/oval, square or rectangular surface appearance. In a group of 47, lying 47 m above sea level, two have been excavated. They lie along a westward facing point that once featured a shallow bay to the north. One of the dwellings is circular while the other is rectangular, and they are both deeper and larger than the dwellings from the Early Stone Age. Bifacially retouched points and arrowheads, single-edged knives and an axe of grinded slate confirms the date to around 4000 BC. Slate tools were probably mainly used in connection with hunting of marine mammals.

Figure 37. Two of the Karlebotn-type houses at Ceavccageađge/Mortensnes. Photo: Varanger Sámi Museum.

Curiously, there are only seven houses of the Gressbakken type at Ceavccageađge/Mortensnes, none of them excavated. This may be related to the fact that the dwelling immediately succeeding this type, the Mortensnes-type house is, as indicated by their naming, very numerous here. A total of 107 such house remains are recorded, divided among two close-by settlements in a previous bay area at the western side. Since very few are investigated, their chronology remains uncertain, though based on finds, radiocarbon dating and shoreline chronology they are likely from the second millennium BC.

One cannot exclude, however, that Mortensnes-type pit houses partly overlap with the Gressbakken phase, causing their unequal frequency (see Johansen and Odner 1968, fig. 4 and 5). Notwithstanding this, the number and organization of houses indicate that this was the main dwelling site for at least parts of the year, and which people returned to over a considerable period of time. The houses are large, rectangular, or quadratic, and with deeply dug-down floors between 30 and 40 m2. Contrary to the Gressbakken type houses, visible entrances are not a common feature.

Two houses of this type, at 14 and 13 m above sea level, have been (partly) excavated (Johansen and Odner 1968a, 1968 b). One has a rectangular floor of 33 m^2 and an asymmetrically placed fireplace. Among the finds were ceramic sherds of the Kjelmøy type, and cores, scrapers, and flakes of quarts. The faunal assemblage was dominated by seal, whale and reindeer, with a few bird and fish bones.

The reindeer bones suggest more use of the site hinterland. Combining the zooarchaeological data, Brown et al. (2020) concludes that he economic character of Ceavccageađge/Mortensnes changed over time, from one dominated by the use of the sea and coast in the Early Stone Age to a more mixed economy using larger parts of the landscape in the Lounger Stone Age and later. The other contained finds from different periods (EMP to Medieval), and radiocarbon dates from

the two houses are equally diverging. Much seem to suggest that these houses have been subject to later reuse, including for ritual purposes (see Odner 2001). Younger deposits of e.g. ceramic vessels are also known from Rissebávte/Gressbakken houses (K. Schanche 1996).

Figure 38. One of the many houses of the Mortensnes-type at Ceavccageađge/Mortensnes. Photo: Jan Ingolf Kleppe.

A radiocarbon date from a test pit, also yielding a slate dagger, provided a date to the mid-second millennium BC, and it should also be noted that test excavations in 1960 yielded bone artefacts "displaying great likeness with tools from the Gressbakken phase" (Johansen and Odner 1968: 61).

Closer to the sea lies a total of 48 houses from the Iron Age and onwards. They vary in size and form, from small circular to larger rectangular. Some have been dug down in the ground, but not to the same extent as in the earlier periods. A test pit of 2m^2 outside a house revealed accumulated cultural layers documented to have a thickness of up to two meters.

The layer contained many mammal bones, mostly reindeer and sheep/goat. Among the identified birds, kittiwakes and ptarmigans were the most numerous, and the fish bones were mainly of cod and haddock. The first 10 cm of the layer contained sherds of glass and pottery and fragments of chalk pipes. Chalk pipes disappeared in the next layer, which may indicate that it goes back to the medieval period. Close to the sterile ground was found asbestos tempered ceramics of the Kjelmøy type, dating to the last part of the Early Metal Age.

The most recent house remains at Ceavccageađge/Mortensnes date from the late Medieval Age to the 1800s. These are vestiges of turf houses in traditional Sámi style, with both circular and rectangular floor plans. The rectangular house grounds, which are the most recent, are the remains of the "common or joint turf houses" that sheltered both humans and animals.

Figure 39. Litograph of a common/joint turf house at Ceavccageađge/Mortensnes. Sacred mountain in the background. After Friis 1871.

The trading post at Ceavccageađge/Mortensnes, of which the stone-built foundations still can be seen, was founded in 1748. Its purpose was trading with the Varanger Sámi, and also with Russian merchants. Contacts to the east flourished again from the 1700s and were very important until the Russian revolution in 1917, through the so-called Pomor trade. The Pomors, who were Russian traders and sailors living by the White Sea, brought with them grain and other products that were exchanged for fish.

Figure 40. One of the house foundations after the trading post at Ceavccageađge/Mortensnes. Photo: Varanger Sámi Museum.

A joik about the girls from Ceavccageađge/Mortensnes tells that they were so excited when they saw Russian trade ships entering the Varanger fjord that they could barely stand still on their two legs. They began hopping on one foot along the seaside rocks.

Religion

As researchers on religion have shown, the old Sámi religion was predominantly a hunting and fishing religion and was maintained long after other types of adaptation had been introduced (Rydving 1995).

Ceavccageaðge, which means the Fish Oil Stone and is the Sámi place name of the area, is a raised sacrificial stone surrounded by 13 concentric stone rings. The sacrificial stone is mentioned in a written source from 1690 (Knag 1694). A written source from 1767 describes that an old Sámi woman in secrecy offered milk to the stone every morning and evening (Leem 1975 [1767], cf. Sveen 2003:75). The stone was also described by the priest and linguist Johan Fritzner, later to become honorary doctor at the University of Copenhagen (Fritzner 1846). According to local knowledge, as well as a written source, cod-liver oil – hence the name of the stone - was still being offered as sacrifice to the stone in the mid-19th century (Nordvi 1858).

The merchant and archaeologist Andreas Georg Nordvi carried out an excavation inside the stone circles surrounding the raised stone. He recorded deposits of sacrificed reindeer antlers and fish, bird and animal bones as well as a metal ring and a net sinker. An interesting detail is that certain animal bones were placed together. Fish bones and beaver teeth laid to the west, and reindeer antlers and bird bones to the east (Nordvi 1858). It is not unlikely that a forgotten cosmological order lies behind this distribution.

Figure 41. Ceavccageaðge, the sacred Fish Oil Stone with stone rings. Photo: Varanger Sámi Museum.

From the Sámi in Inari in Finland we also have an old legend about the Fish Oil Stone. It tells about Beaive-Voulab, a mythical male figure known across large parts of Sápmi. Beaive-Voulab was extremely strong. Once while fishing in the Varanger fjord, he was challenged by the Norwegians to show his strength. He took a large stone, lifted it up in the air and drove it into the ground. "This stone, Ceavccageaðge is its name, can be seen at a place near the shore on the northern side of the Varangerfjord," the story concludes (Hirsti et al. 2009).

Figure 42. Drawing by Nordvi 1858.

Other elements tied to religious practices at Ceavccageađge/Mortensnes are two sacrificial stone rings and a sacred stone in the shape of a bear. An old legend related to the Bear Stone says that people at Ceavccageađge/Mortensnes once adopted and tamed a bear cub. The bear cub was nursed by a dog, played with the children, and was eventually completely domesticated. An evil *noaidi* (the Sámi shaman) living on the south side of the fjord disapproved of the bear living with people. At this time, living was tough with famine and starvation, and the sacrificial site was often in use. Once when the people were gathered around the sacrificial ring and the bear was there with them, a raven came flying across the fjord. It settled down among the people, close by the bear. As soon as the raven sat down it turned into the evil *noaidi*. He talked to the bear and said that because it had become fond of people it would turn into stone. The Bear Stone stands there today, looking out across the Varanger fjord (Hirsti et al. 2009).

Figure 43. The sacred Bear Stone. Photo: Audhild Schanche.

Figure 44. One of the two sacrificial stone rings at Ceavccageađge/ Mortensnes. The Bear Stone in the background. Photo: Audhild Schanche.

One of the things that makes Ceavccageađge/Mortensnes outstanding is the exceptionally large burial ground, containing more than 400 identified graves. The burials and sacrificial stone rings are situated at the east side of the headland, which contains no settlement and are dominated by cliffs, stone boulders, screes and rock fields. While the key features of the burial custom remained remarkably stable, the objects accompanying the dead changed according to social and technological trends and external contacts.

The first investigation of such burials in Varanger was undertaken by Andreas Georg Nordvi (1821-1892), the merchant at Ceavccageađge/Mortensnes. Nordvi was the first educated archaeologist in Norway. He studied under the guidance of Professor Japetus Steenstrup in Copenhagen, but in 1840, after his father died, he had to interrupt his studies to take over the family business. Nordvi conducted extensive excavations and studies of Sami burial customs and culture in Varanger (Nordvi 1853, 1855). He was one of the first in Norway to engage systematically with field archaeology, and his field notes are still of great value. In 1855 he received the Royal Danish Society of Sciences and Letters' silver medal for his investigations of Sámi burials. Quite a few items from his collections of grave finds were transferred to the ethnographic museum in Christiania/Oslo.

Sadly, Nordvi's interest in Sámi archaeology was not shared by other scholars, and due to the impact of physical anthropological race research and the escalating demand for human remains, he ended up as a trader in Sámi skulls and skeletons. In this era of race research, human skulls from Ceavccageađge/Mortensnes became important specimens in physical anthropological studies of the presumed characteristics of the “Lappish race” (A. Schanche 2002a, 2002b). Numerous graves were exhumed, and skulls and bones were shipped to the universities of Oslo and Copenhagen and from there to other European and American scientific institutions.

Figure 45. Opened grave with chamber built of slabs of slate at Ceavccageađge/Mortensnes. Photo: Audhild Schanche.

As the result of Nordvi's investigations and subsequent “skull hunters”, graves at Ceavccageđge/Mortensnes were opened and emptied. However, many of the graves, especially in the eastern part of the burial field, are intact, and many are probably not yet identified.

Figure 46. Intact grave at Ceavccageađge/Mortensnes. Photo: Audhild Schanche.

In the late 1960s, Else Johansen Kleppe reinvestigated many of the opened graves (Kleppe 1974). As expected, no human skulls were found. The burial practice involved shrouds of birch bark and gifts in the form of seashells and animal bones as well as tools and ornaments. The number of finds from scree graves in Varanger kept at museums in Oslo and Tromsø are 205. 137 of these are from Unjárga/Nesseby municipality, of which 68 from Ceavccageađge/Mortensnes.

Figure 47. Part of a stitch marked birch bark shroud with several layers. Photo: Ulla Schildt, Museum of Cultural History, University of Oslo.

Animal bones of fish, birds and mammals have been found in graves from all periods. However, bird- and fishbones occur especially frequently during the Early Metal Age. All bird species are sea birds and freshwater birds. Most mammal bones are of reindeer, most often in the form of split tubular bones. For beavers, otters, foxes, bears and walruses, only teeth and skulls are found. Here and elsewhere, animal bones, eventually also domesticated animals, appear more sporadically in scree graves from later periods.

Reindeer skulls and bones have been found in graves with no traces of human burials, reflecting the horizontal symmetry between animals and humans in the Sámi religion. In one burial at Ceavccageađge/Mortensnes, cleaved bones and skulls of a reindeer and a calf were found with an almost complete pot of asbestos tempered ceramics, seashells and fragments of wood and birch bark (A. Schanche 100:297). This resembles the way bones of the sacred bears were venerated and buried (see Fjällström 1775; Myrstad 1996). A bear burial at the locality Hannooaivi near Stuorravuonna/Karlebotn has been dated to AD 970-1040 (Myrstad 1996:30).

Except for bones, seashells and birch bark, the most common finds from the graves at Ceavccageađge/Mortensnes are Kjelmøy ceramics, bone and antler tools and utensils (like arrows, harpoons, fishhooks, spoons and combs), stone artefacts, metal ornaments and sometimes iron implements.

A burial find from a chamber made by stone slabs against a rock wall was opened in 1852 by Nordvi and magistrate in East Finnmark, Even Saxlund (Solberg 1907). It contained a piece of one and fragments of another ski of pine, birch logs, a T-shaped bone artefact, a pierced wooden object, ornate horn spoons, three arrowheads of bone, two otter skulls, a predator tooth, fish and bird bones, parts of a stitched birch bark shroud and a skeleton of a woman. The ski is dated to 390-125 BC (Vorren 1995:14-17).

Figure 48. Part of a ski from a grave at Ceavccageađge/Mortensnes. Photo: Varanger Sámi Museum.

Participation by Sámi women in the hunt is supported by the writings of the Roman historian Tacitus in the year 98 AD. He describes the Fenni as follows:

"In wonderful savageness live the nation of the Fenni, and in beastly poverty, destitute of arms, of horses, and of homes; their food, the common herbs; their apparel, skins; their bed, the earth; their only hope in their arrows, which for want of iron they point with bones. Their common support they have from the chase, women as well as men; for with these the former wander up and down, and crave a portion of the prey."

From most of the Iron Age there are only a few imported metal objects, mostly ornaments, found in the graves, and predominantly of western/Scandinavian origin. In the period AD 900 – 1300, at the time when the scree grave custom spread over a large geographical area, there is a significant change in the types and numbers of metal objects that followed the dead to the graves.

The most characteristic type of artefacts is imported costume ornaments (bronze and silver) of Permic, Finnish, Baltic and Russian origin, and it is primarily in female burials that these objects appear. The sacred character of metal was a commonly held belief among the pre-Christian Sámi, ensuring protection of the dead entering his or her next life (Storå 1971:183; Bäckman and Kjellström 1979:181).

Figure 49. Permic bear figurine and strap fitting of bronze from a grave at Ceavccageađge/Mortensnes. Date AD 800 - 900. Photos: Olav Heggø, Museun of Cultural History, University of Oslo.

After 1300 AD, there is a sudden break of this eastern import. A few graves have been radiocarbon dated, three of them to the Medieval period. To be noted is that birch bark shrouds become simpler, and animal bones fewer.

The burial place at Ceavccageađge/Mortensnes was in use for more than 2500 years, between around 900 BC and 1600 AD. This represents a notable religious continuity and provides a unique link of tradition between the recent and the distant past. Continuity can also be assumed from the resemblance of a Permian bronze plate dated to AD 800-900 with the belt rings for needle cases and other sewing utensils that up to recently were worn by Sámi women.

Figure 50. Right: Bronce plate from a grave at Ceavccageađge/Mortensnes, dated to AD 800-900. Photo: Ove Holst, Museum of Cultural History, Oslo. Left: Sami woman from Olderdalen, Troms, 1947. Photo: Anna Grostøl, Norsk Folkemuseum.

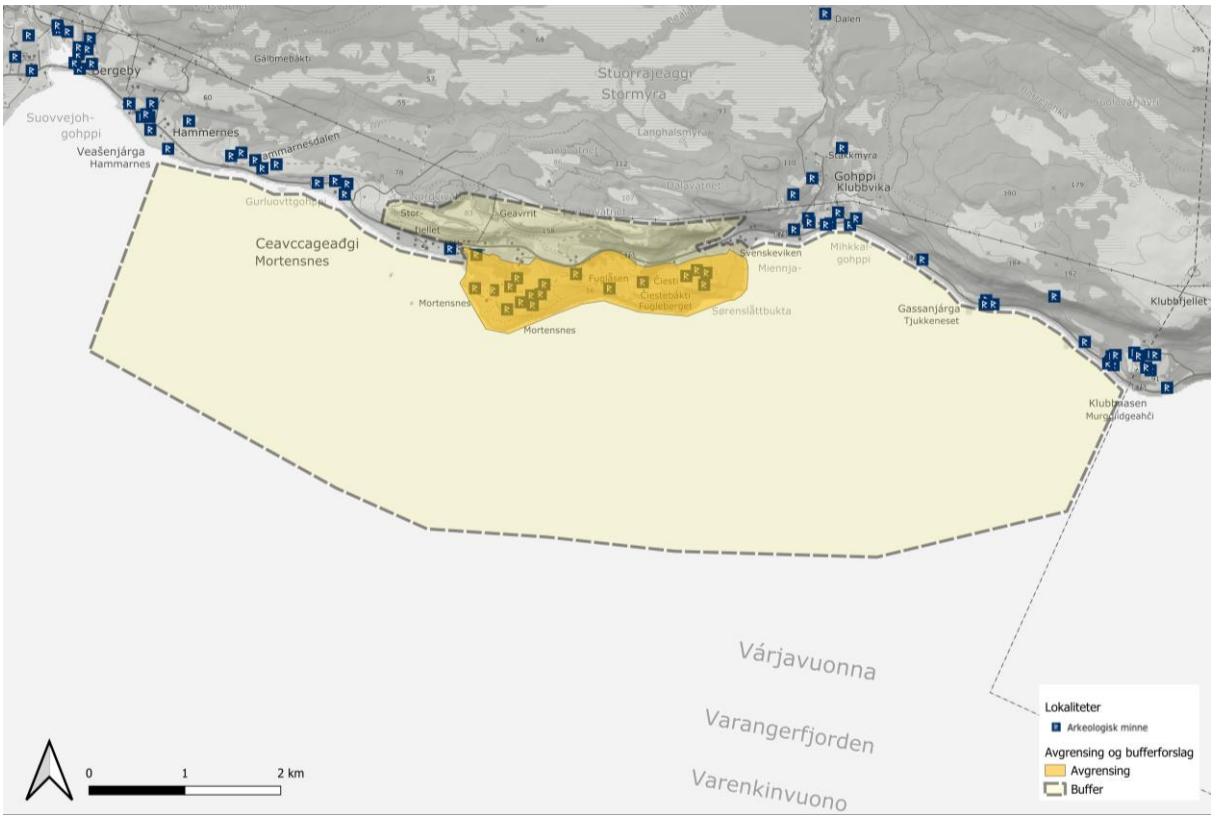


Figure 51. Suggested borders for WH site and buffer zone at Ceavccageaðge/Mortensnes, cf. figure 30. Map: Jan Ingolf Kleppe.

8.2 Ruovdenjunlovta/Gropbakkengen in Stuorravuonna/Karlebotn

The Ruovdenjunlovta/Gropbakkengen site has a central place in archaeological research of northern Scandinavia. It is recognized as a "classic" Late Stone Age site and has given name to the Karlebotn type houses. The site was first documented in 1935 by Anders Nummedal, and it was here that archaeologists first understood that house depressions along the Arctic coast, earlier thought to be the remnants of more recent Sámi turf houses, had such an early age. In the following two years, Nummedal excavated six houses and three low cairns (Nummedal 1936, 1937), and in 1938, Gutorm Gjessing made the first mapping of the site (Gjessing 1942). 11 further houses were excavated in 1952 and 1953 by Povl Simonsen (Simonsen 1961). All surface remains were restored after the excavations.

Figure 52. The Ruovdenjunlovta/Gropbakkengen site seen from the East. Photo: Jan Ingolf Kleppe.

Figure 53. Part of the Ruovdenjunlovta/Gropbakkengen site seen from the North-East. Photo: Audhild Schanche.

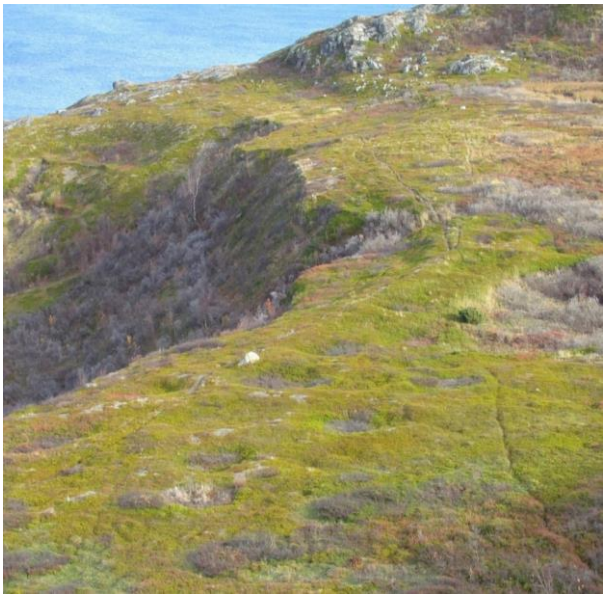


Figure 54. House depressions at Ruovdenjunlovta/ Gropbakkengen site seen from the terrace above. Photo: Audhild Schanche.

The site was used between 3700 and 3000 BC. It is situated on a narrow beach terrace 22-25 metres above today´s sea level, confined geologically by a steep upward slope behind and an equally steep slope down to the sea in front. Along this terrace, in two and tree parallel rows, lie the depressions of as many as 115 pit-houses. The large concentrations of houses and their spatial organization indicate that several houses were inhabited simultaneously (Helskog 1984; Olsen 1994). This is further suggested by the fact that the houses are never superimposed on older structures (Skandfer 2012).

The "Karlebotn houses" initiated a tradition of building semi-subterranean houses, which continued unbroken for a long time, particularly in Varanger. The houses have a rounded to rectangular floor plan with a centrally placed fireplaces lined with stones. The development towards more solid and larger houses indicates a more fixed settlement pattern, where people spent longer time at each site and moved between fewer. It has been estimated that they were occupied during winter and spring.

The osteological material from Ruovdenjunlovta/Gropbakkengen is, however, limited compared with the following period. Among the fish bones, cod and halibut are the most numerous. A few bones of birds have been identified. Except for swan and raven they are all from migrating seabirds. The lithic material, on the other hand, is very rich. At this time, the technique of grinding slate had come into use, and Ruovdenjunlovta/Gropbakkengen has a stone tool inventory completely dominated by ground slate. Among them are 184 arrowheads, 99 spears, 65 daggers and knives and 113 fragments of such tools (Simonsen 1961:190). From one single house, we have 17 knives, 27 spearheads and 57 arrowheads of slate, including fragments. The tools are remarkably specialised in terms of maritime hunting and processing.

While Ceavccageađge/Mortensnes displays 12 000 years of more or less continuous habitation, Ruovdenjunlovta/Gropbakkengen represents an example of the fragile balance between natural affordances and human choice. In its period of use, the sea-level provided an ideal bay to live in, with good fishing grounds and a nearby 'coastscape' dotted with skerries and small islands where seals thrived. However, its location in the innermost part of the Varanger Fjord also made it vulnerable. When the sea level dropped below a certain level, fishing and seal hunting became increasingly difficult here. At the turn of the third millennium BC, Ruovdenjunlovta/Gropbakkengen became abandoned and never used for settlement again.

Figure 55. Arrow- and spearhead of slate from Ruovdenjunlovta/Gropbakkengen. Photo: Mari Karlstad, the Arctic University Museum of Norway.

The enigmatic character of the site is also associated with the presence of three burial cairns. One of them was oval is shape (44.0 x 2.4 m, height 30 cm) and contained traces of a skeleton and a bifacial retouched point (Simonsen 1961:182). Radiocarbon dating of bone material has yielded results to the early fifth millennium BC, making them the earliest known burials in the Varanger region. They even predate the houses, suggesting that the site may have held a ritual or religious significance prior to its domestic use (Olsen 1994).

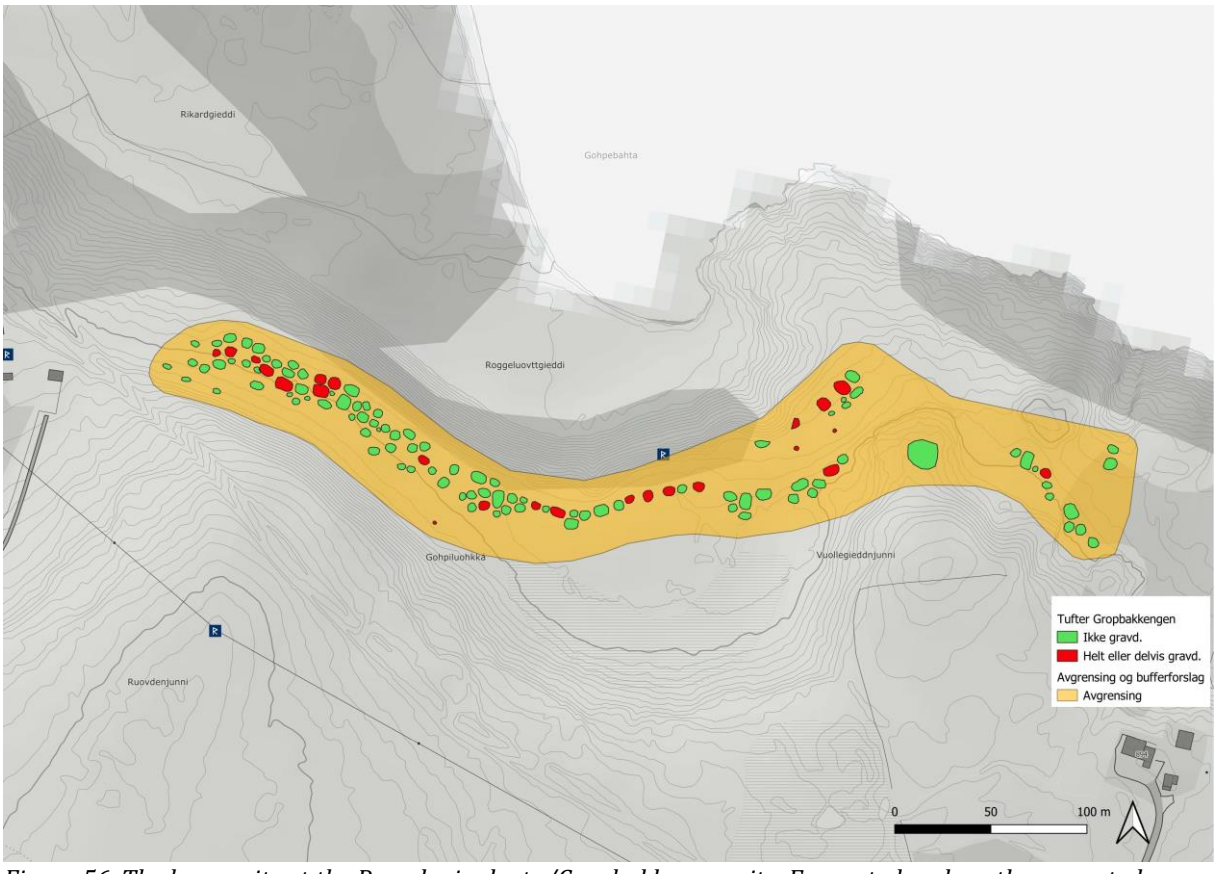


Figure 56. The house pits at the Ruovdenjunlovta/Gropbakkengen site. Excavated and partly excavated houses are marked in red, non-excavated houses in green. Map: Jan Ingolf Kleppe.

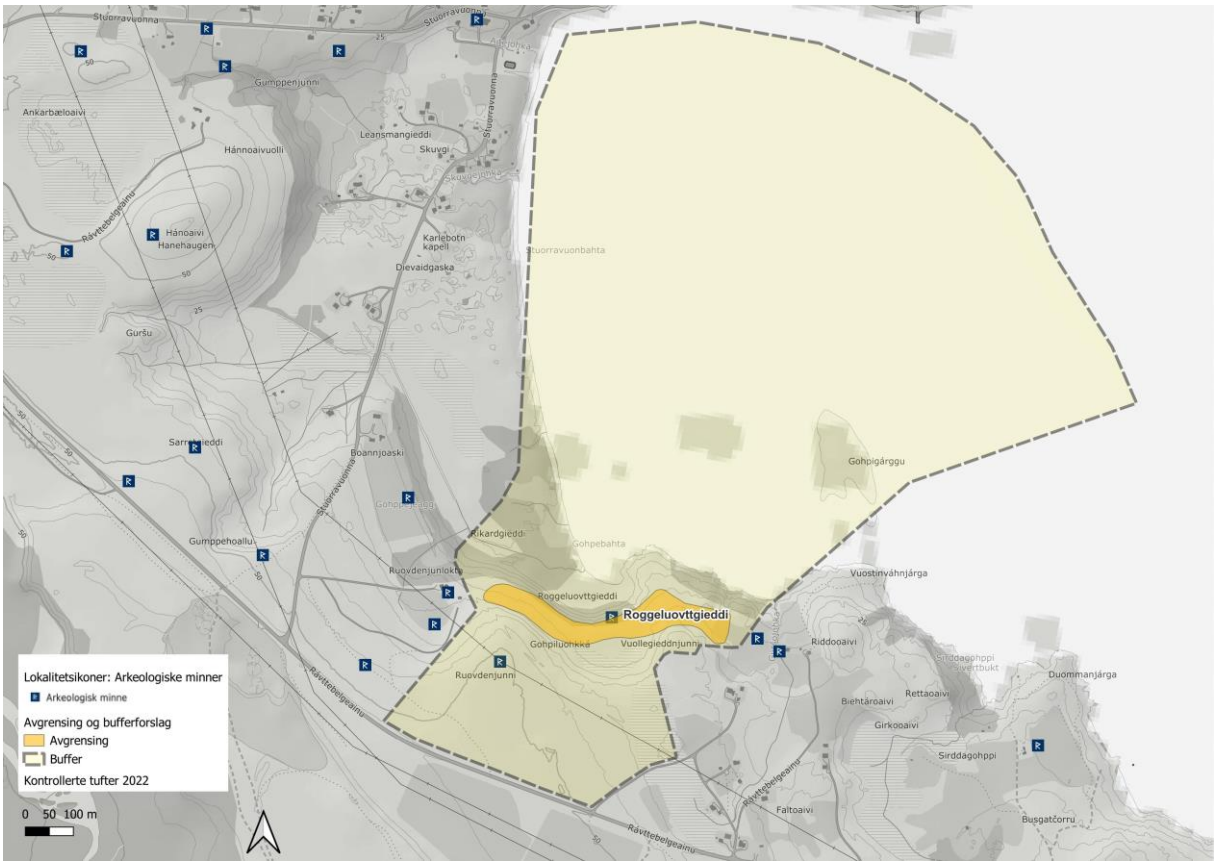


Figure 57. Suggested WH site with buffer zone at Ruovdenjunlovta/Gropbakkengen. Map: Jan Ingolf Kleppe.

8.3 Rissebávte/Gressbakken

The conspicuous and impressive Gressbakken type houses have gotten the name from the Rissebávte/Gressbakken site, where they first were excavated. Similar houses on Giehkirnjárga/Fiskerhalvøya on the Russian side of the border had earlier been described by the Finnish geographer Väinö Tanner. He was made aware of the site of a Sámi who called the pits *jennam'vuölas'kuatt*, a Skolt Sami word for underground dwellings (Tanner 1928:13; K. Schanche 1994:4).

The Rissebávte/Gressbakken houses have not one, but two hearths. The hearths are placed along the longitudinal axis of a rectangular semi-subterranean main chamber. The houses have three (sometimes four) entrance passages that may widen to form separate annexes at the longitudinal ends. The main floor area is substantially larger than the Karlebotn house type, normally 30-40 m^2 and in exceptional cases even larger.

The outline of the houses themselves, and their overall pattering, appear very regular and symmetrical. Together with midden deposits, bone assemblages, and artefact form and decoration, these elements suggest increased social and ritual complexity and sedentism, and that the family groups sharing the houses included more than the nuclear family (Myrvoll 1992; K. Schanche 1994).

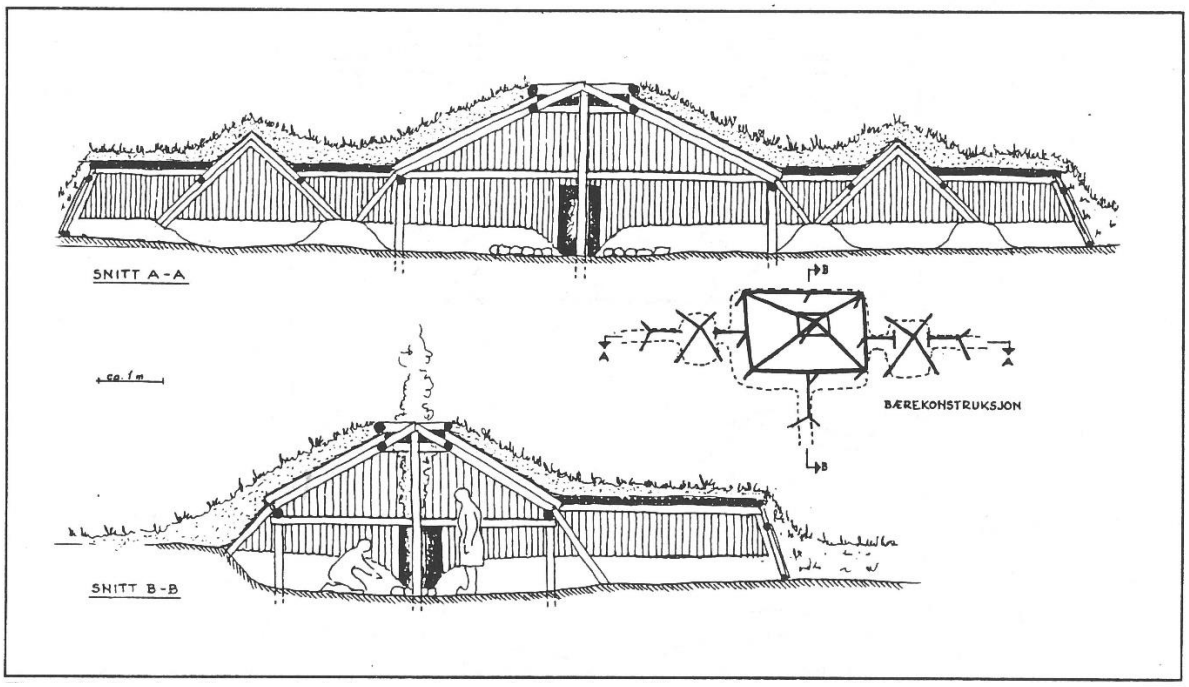


Figure 58. Proposal for reconstruction of a Gressbakken-type house. Drawing by Ingolf Schanche. From K. Schanche 1994.

Between 1954 and 1957 Povl Simonsen excavated five houses at the locality "Gressbakken nedre vest" (lower west), where 14 houses lie close together in two rows. (Simonsen 1961). At the nearby locality "Gressbakken nedre øst" (lower east) he excavated one house. This site is damaged and therefore not included here.

The excavations show that the use of slate decreases compared to the previous period, however, as many as 44 spearheads and 29 arrowheads were unearthed. Most hard stone tools are of quartz and fine-grained quartzite.

The Gressbakken houses are usually dated between 2150 and 1850 BC (K. Schanche, 1994). A recent excavation of a dwelling interpreted as a Gressbakken house at the Kharklova site on the Barents Sea coast indicates that this house tradition may have emerged somewhat earlier (Kolpakov, Murashkin et al 2021).

Figure 59. Photo of House 3 at Gressbakken under excavation (Simonsen (1961). From Jørgensen and Riede 2019.

Figure 60. The same house as in figure 59 in 2023. Photo: Jan Ingolf Kleppe.

Figure 61. House with three entrances at Rissebávte/Gressbakken. Photo: Thor-Andreas Basso.

During an excavation of a Gressbakken house at a locality in Stuorravuonna/Karlebotn, a remarkably early copper dagger (sees Figure 16) of eastern origin was found in a midden (K. Schanche 1989). The house has been dated to 2200–1530 BC. New evaluations of the stratigraphic context of the dagger show that the midden is somewhat older than the house (Skandfer 2012). This corresponds to datings of a few copper items of eastern origin in Finland (Hood and Helama 2010). The dagger is the earliest metal find in Norway. It indicates an emerging contact between the people in Varanger and metal producing peoples to the South-East.

What distinguishes the Gressbakken houses are, beside their size and form, the amazing number of artefacts made of bone and antler and the large quantity of faunal remains, preserved in the massive middens associated with the front entrance and the walls next to it. Some human bones, including skulls, were also found in the middens, suggesting that they also had ritual significance. Among the 857 artefacts of bone and antler are 68 fishhooks, 64 harpoons, 135 needles, 23 daggers, 31 combs, 60 chisels, 24 beads and 10 spears and arrowheads (Simonsen 1961:376). While other Gressbakken type houses later have been excavated, none of them have resulted in a material as rich and varied as at Rissebávte/Gressbakken.

Figure 62. Artefacts made of bone and reindeer antler from Rissebávte/Gressbakken. After Jørgensen and Riede 2019.

The ornamentation on bone artefacts is intricate and very distinct for the Gressbakken phase. A curious feature, especially observed on objects associated with females, is how symmetric patterns includes anomalies or deviant insertions that "disturb" the overall impression of order. Myrvoll (1992) suggests that this may have acted as tacit discourse opposing the dominant (male) order, as expressed in e.g. house form and settlement outline.

The faunal material is from the large middens around the walls, especially along the front. A plausible interpretation of the stratigraphy of bones, shells and other waste materials is that the waste has been deposited outside the doors to eventually form part of the house construction (K. Schanche1994:89). The faunal material is extremely rich. Among the many thousand identified bones, reindeer and a number of different bird, fish, seal and whale species dominate. Other identified animals are dog, wolf, beaver, fox, otter, wolverine, weasel, marten, bear, and hare. The fish material is especially abundant, and with cod as the most important species (Olsen

1967). Though initially interpreted as representing a winter-spring settlement, later analyses have emphasized the seasonal variability in the material and thus the possibility for whole year occupation (Helskog 1984; Engelstad 1985; K. Schanche 1994; Hodgetts 2010).

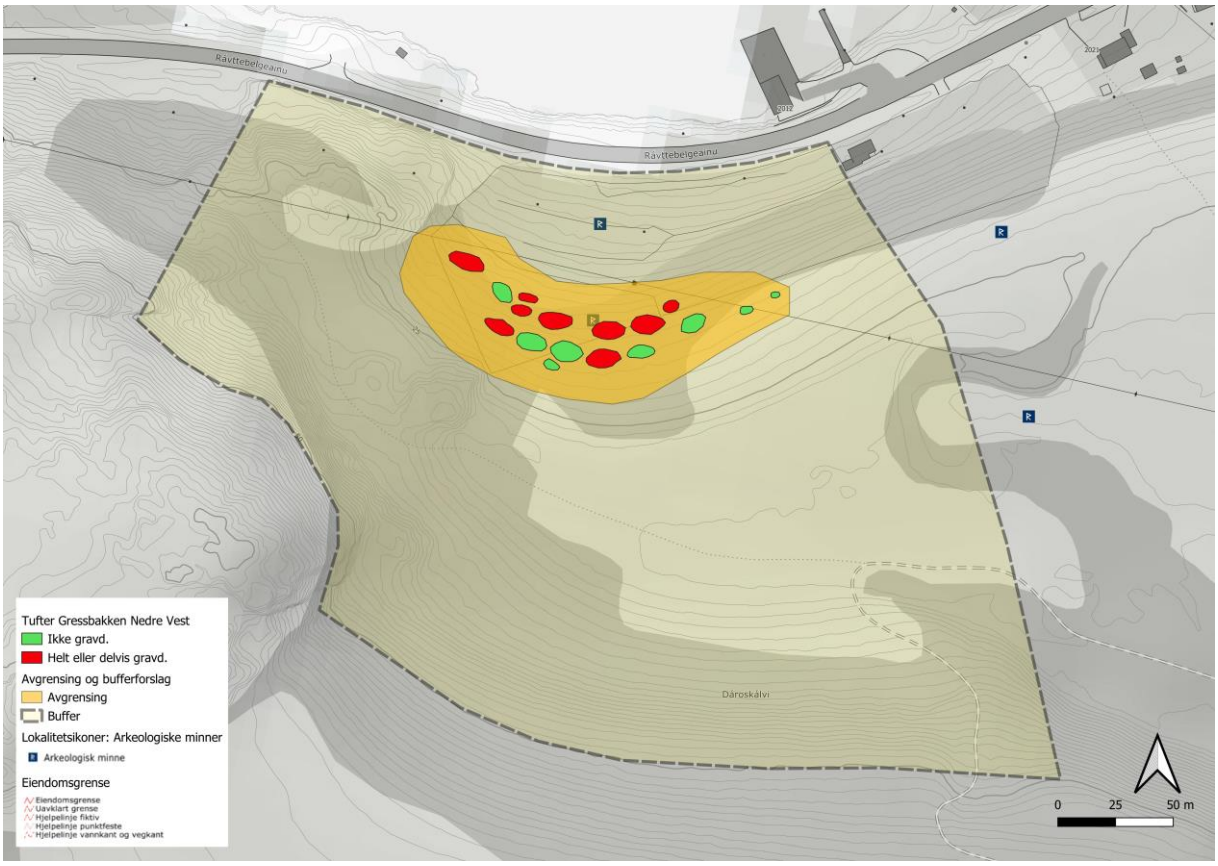


Figure 63. Suggested WH site with buffer zone at Rissebávte/Gressbakken. Map: Jan Ingolf Kleppe.

8.4 Gollevárre

As mentioned, the largest known concentration of pitfalls, numbering more than 3000 organised in 14 systems, is situated on the isthmus between the Tana River and the Varanger fjord. The largest one, the Gollevárre pitfall system, consists of as much as 1979 single pits, and is surrounded by numerous meat caches and hunting blinds. It runs on both sides of a little valley, Javvadalen, and continues along a large bog area, Ruossajeaggi/Korsmyrene, from there it runs eastward to the Mihkojávre and ends north of Heandratvárre.

Trapping wild reindeer in Varanger lasted until the the 17th century, but it is not known how old the earliest parts of the Gollevárre pitfall system are. Only one pit has been excavated (Schanche and Schanche 2014). This revealed that the construction of the pit had disturbed a settlement layer from the Early Metal Age, containing asbestous pottery, stone flakes and charcoal, dated to 360-90 BC. Thus, the pit must have been constructed later than the Early Metal Age, and, at the earliest, in the Iron Age.

The Gollevárre site stands out not only due to the astounding size of the system and the number of pits. The site also includes a number of meat caches and hunting blinds, and an associated

hunt dwelling site with remains of 16 turf dwellings. The houses are quite large and may have housed up to ten people. Here, for hundreds of years, the Varanger Sámi returned during autumn to await the reindeer migrating back from the summer pastures at the peninsula.

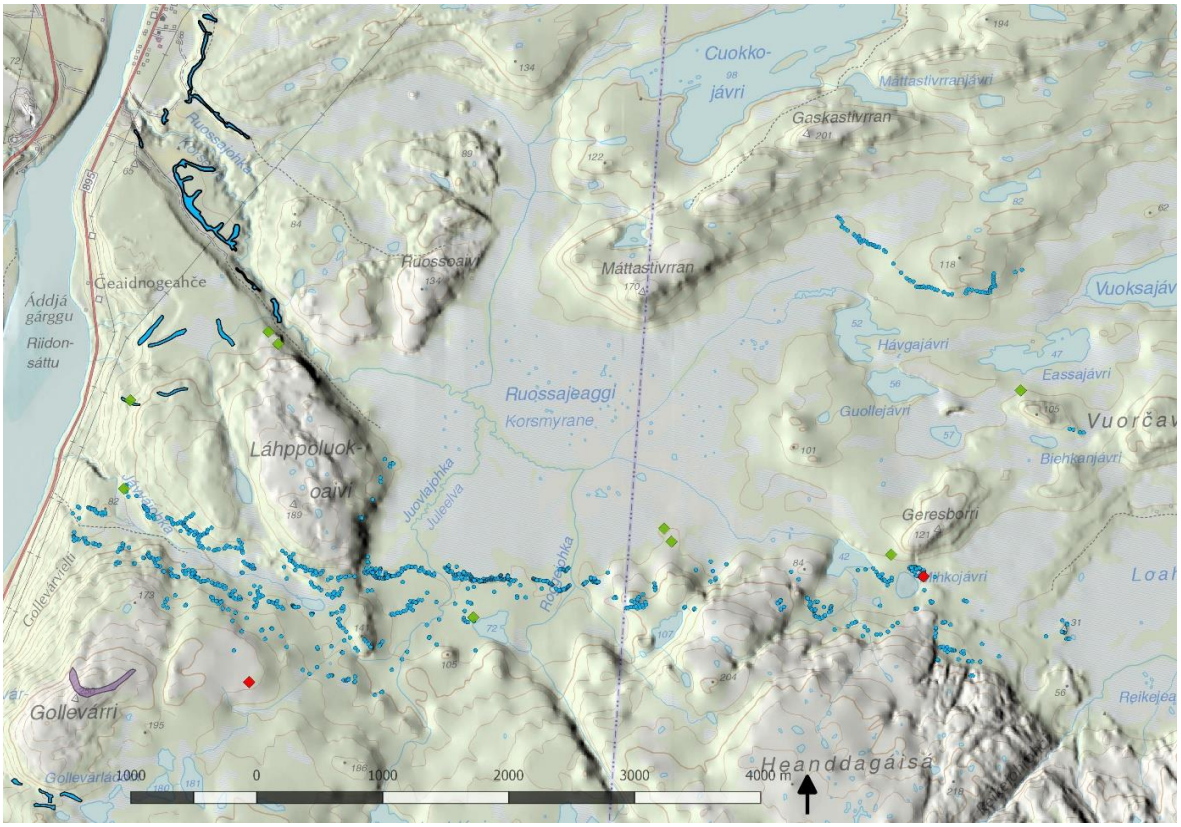


Figure 64. The Gollevárre site with rows of hunting pits. Map: Jan Ingolf Kleppe.

Excavations of parts of five houses and a large refuse heap have revealed huge quantities of reindeer bones and, in particular, skulls and antlers (Munch and Munch 1989). Other finds consisted of iron knives, spears, arrowheads, and scrapers, and also bone tools. The large numbers of half-processed antler spoons, especially, suggest that it was also a site for spoon production. In addition, the variation in finds indicate that the whole *siida*, including women and children, were present at the dwelling site. The faunal material, as well as the artefacts, testifies to both large scale hunting and the production of bone artefacts for a market (Vorren 1998:127). The disproportionality between reindeer bones, on the one hand, and skulls and antlers/horns, on the other, suggests that carcasses were moved away for consumption elsewhere. Interestingly, excavations at the contemporary coastal site of Geachevainjárga shows an opposite distribution, indicating that the large-scale reindeer hunt strongly impacted local dietary patterns (Odner 1992, Hambleton and Rowley-Conwy 1997; Hansen and Olsen 2022:172-176).

Ten radiocarbon dates from the site fall between AD1200 and 1650 and indicate a habitation period of at least 400 years (Munch and Munch 1998:148; Bjørklund 2019: 90). The youngest dated samples from this hunting site coincides with the time when the first written sources talk about reindeer herding. A document from 1625 is a complaint from Norwegians claiming that "Sami from the mountains" move their herds across their hay fields (Niemi 1983:186).

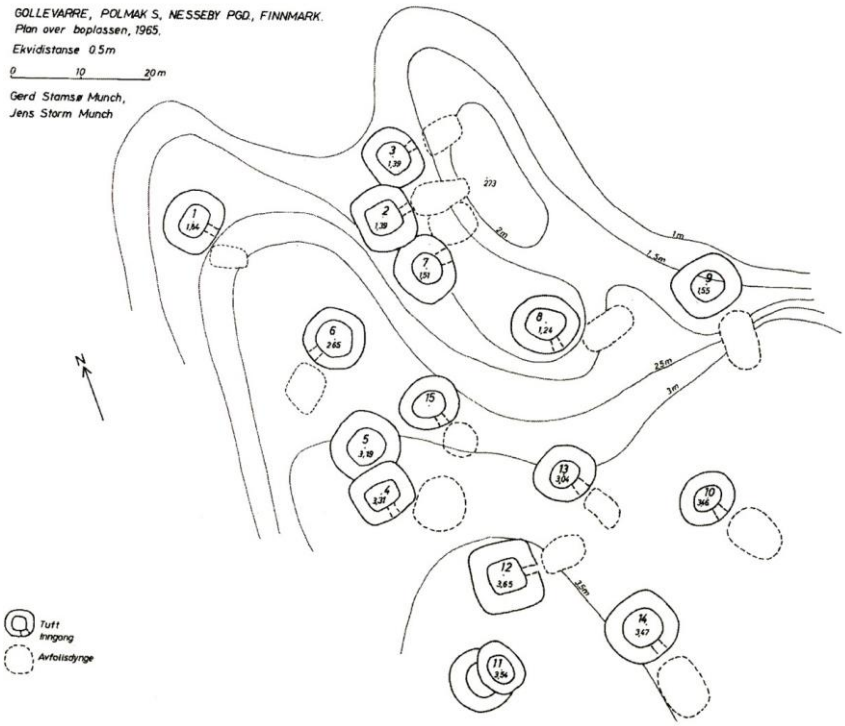


Figure 65. Map of the Gollevárre turf house site. From Munch and Munch 1989.

Figure 66. Measuring one of the hunting pits at Gollevárre. Photo: Kenneth Webb Vollan.

Wild reindeer trapping ceased in the 17th century AD, and by 1690, none of the systems were in use according to written sources. Trapping of wild reindeer is however documented into the 19th century, and one cannot exclude that parts of the larger systems continued to be temporarily used for some time.

Nevertheless, knowledge about reindeer and the rich Sámi reindeer vocabulary were sustained and developed within the pastoral families, while the coastal Sámi upheld fishing, sea mammal and small-game hunting, including the traditional knowledge and vocabulary connected to these activities.

Figure 67. Hunting blind at Gollevárre. Photo: Jan Ingolf Kleppe.

Both groups maintained the important heritage of Sámi place names and intimate knowledge of the area. There were extensive contacts between the two groups based on reciprocity and exchange, and individuals moved between the groups, for instance through marriage.

Figure 68. The dwelling site at Gollevárre. Photo: Thor-Andreas Basso.

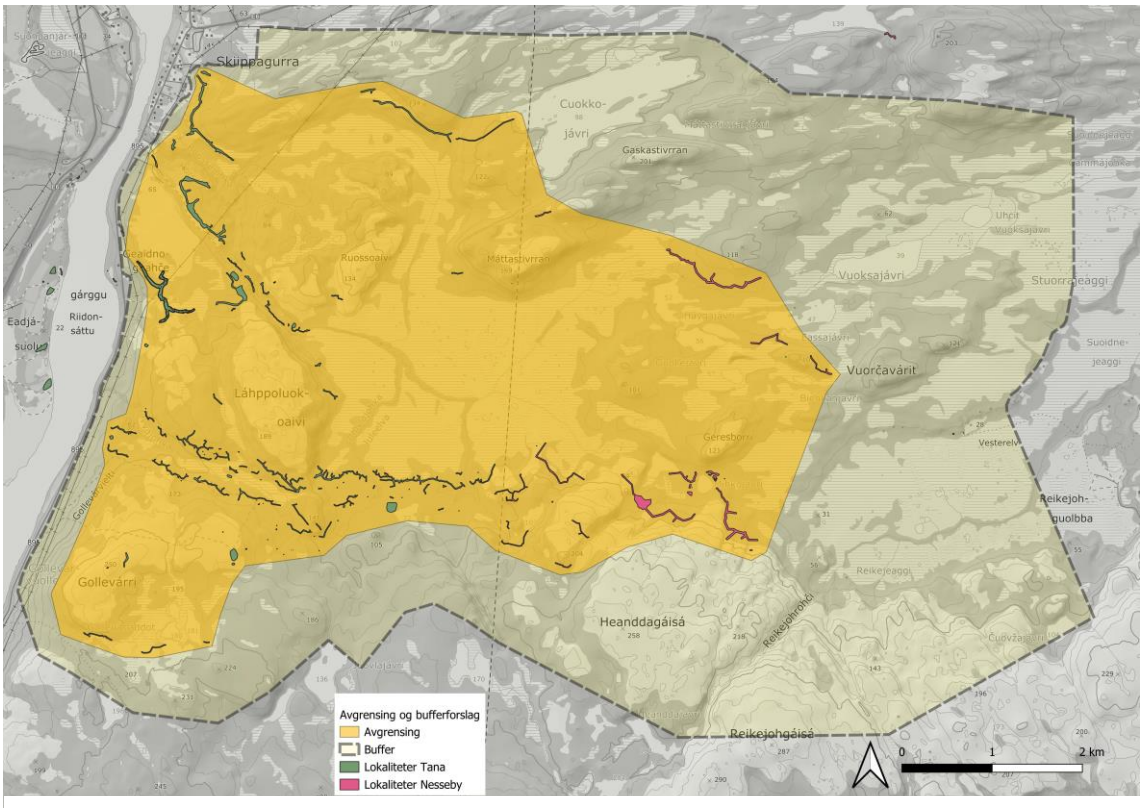


Figure 69. Suggested WH site with buffer zone at Gollevárre. Map: Jan Ingolf Kleppe.

8.5 Noiddiidčearru/Kjøpmannskjølen

Grazing reindeer always seek fresh pastures. Thus, in the late the summer they seek higher elevations where herbs and grasses sprout later. In the interior of the Varanger peninsula there are several large funnel shaped trapping systems, containing long converging stone fences or drive lanes terminating in corrals. The fences extended for several kilometres, and were built in order to guide the reindeer to the corrals where they were killed or, possibly, also selected for domestic use. In Sámi, such places are called *vuopmanat*. The same term is used among reindeer herders for their wooden fences and corrals used for driving the reindeer together for earmarking or slaughtering. The trapping systems can be seen as a forerunner of the smaller, wooden fences and corrals used within reindeer husbandry. They are indicative of how the technology and knowhow developed during the latest phase of reindeer hunting was crucial for the emergence of the new pastoral reindeer economy (Olsen 1987).

The most magnificent and extensive funnel shaped trapping system is located at the low mountain Noiddiidčearru/Kjøpmannskjølen. Noiddiidčearru means the Shaman's Mountain. Located within the borders of the Varanger Peninsula National Park, it is a low, barren mountain ridge, surrounded by melt water channels.

The site was first recorded and mapped by the ethnographer Ørnulv Vorren (1944, see also Vorren 1958), however, first being showed the site by an elder from the local reindeer owners. The unique knowledge that reindeer herders possess about land, land use, and reindeer behaviour has been instrumental also in later surveys and mapping, as well as for interpreting the site.

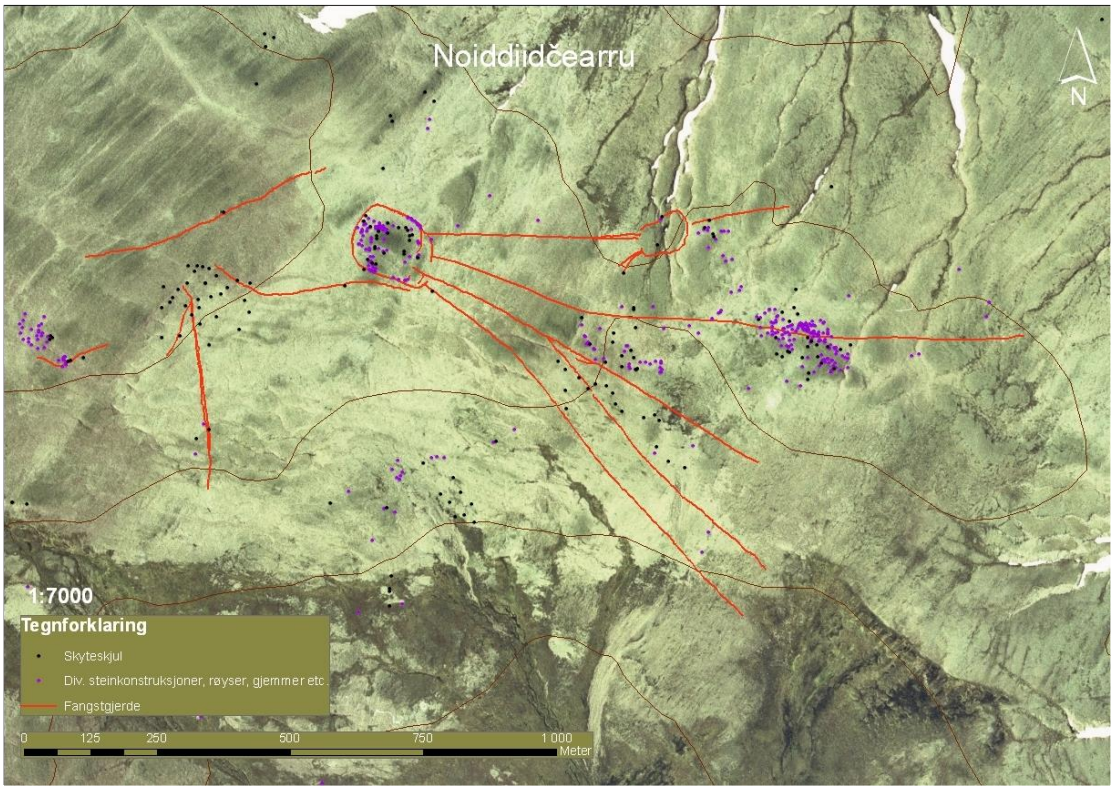


Figure 70. Corrals, drive lines, hunting blinds and other stone structures at Noiddiidčearru/Kjøpmannskjølen. Map: Thor-Andreas Basso.

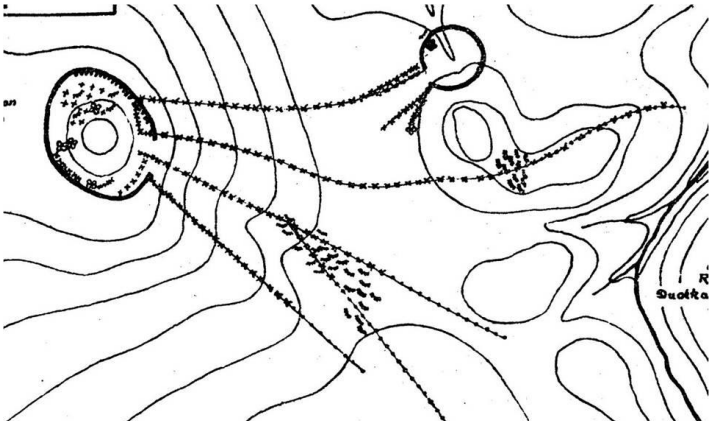


Figure 71. Map of Noiddiidčearru/Kjøpmannskjølen. From Vorren 1944.

Since 1944, Vorren's map and text have been referred to in most archaeological texts concerning wild reindeer trapping in Scandinavia. However, it was not until 2011 that the site was visited by archaeologists. Between 2011 and 2013, the Sami Parliament carried out a digital mapping project of the area. This fieldwork resulted in documentation of around a thousand (!) new monuments. Several new drive lines/guiding fences were registered, the longest up to 2 km long, see figure 68. In the vicinity of the lines, are numerous hunting blinds (677), meat caches (184) and stone cairns (781). The many ring moraines provide heaps of big stones that are difficult to enter and were actively used for meat caches. They are often marked with a stone on the top that clearly is secondary, making them easier to recognise when coming back to the area.

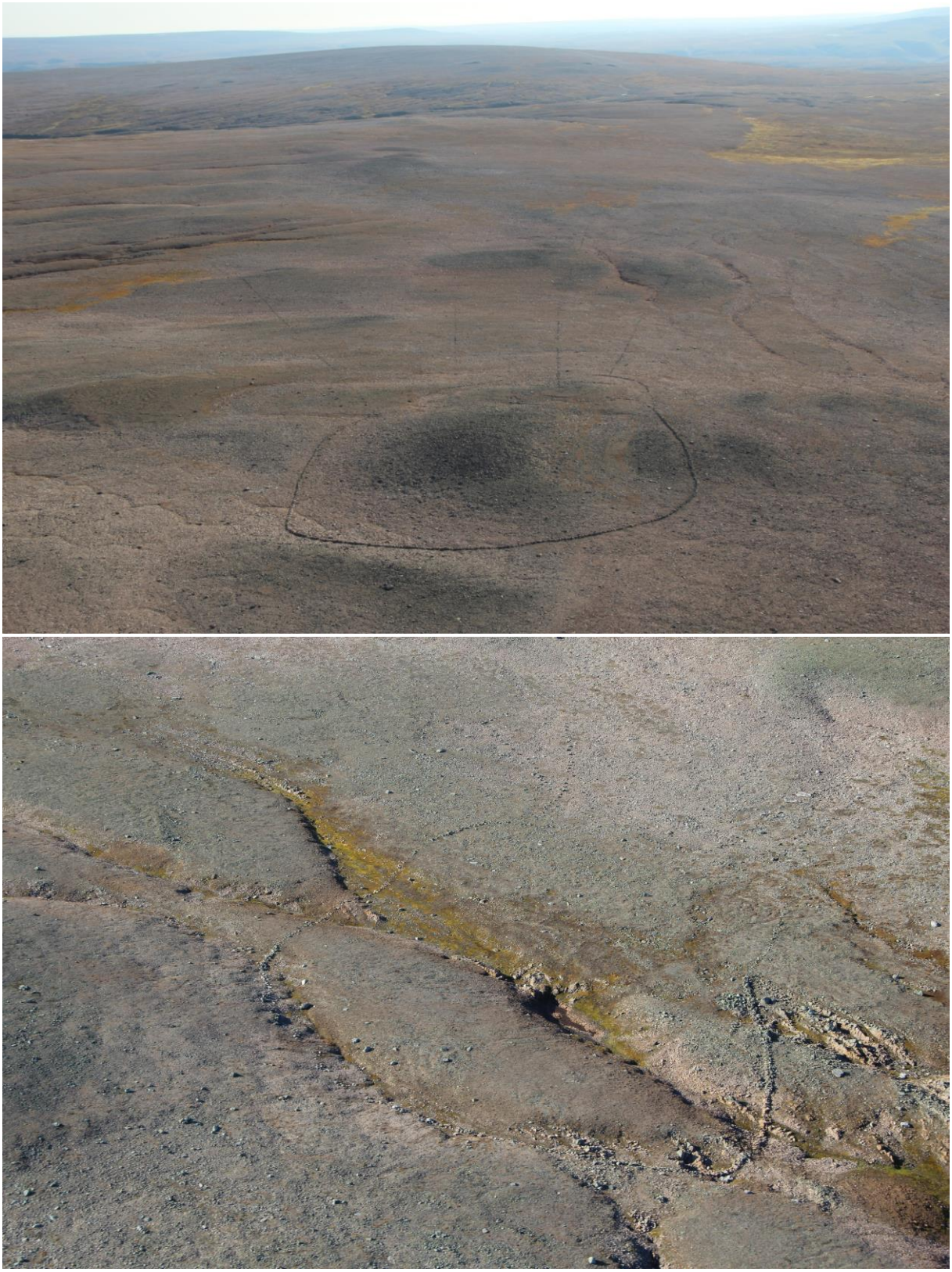


Figure 72. Aerial photos of the two corrals at Noiddiidčearru/Kjøpmannskjølen. Note the drive lines. Photo: The Sámi Parliament in Norway.

Seventeen stone rings with a diameter between 3 and 5 meters, interpreted as possible sacrificial sites, have also been recorded. In one of them, reindeer bones had been hidden in a stone chamber along the inner wall. A piece of the bone has been radiocarbon dated to between AD 1600 and 1700.

The system includes two stone-built corrals, one with a diameter of up to 150 metres, and several kilometre-long stone drive lines leading to the openings of the corrals. Interestingly, the World Heritage property *Rock art of Alta* in the western part of Finnmark depicts reindeer corrals during its first phase (7200-6200 BP). They are seemingly made of wooden poles.

The biggest corral at Noiddiidčearru/Kjøpmannskjølen encircle a low ring moraine on top of a hill, making it impossible for the reindeer to see the enclosure upon entering it. One of the stone fences connects it with the smaller corrals. The fences consist of rows of raised stones or stone heaps, a few meters apart, which get closer towards the opening of the enclosures. A number of other drive lanes do not end in enclosures, but in concentrations of stone-built hunting blinds, also called bow hides.

Figure 73. Drive lines (left), inside the large corral (top right) and hunting blind at Noiddiidčearru/Kjøpmannskjølen. Photos: The Sámi Parliament in Norway.

The Varanger peninsula is probably the only place in the world where trapping fences or drive lanes for reindeer (or caribou) are seen in combination with solid stone-built circular enclosures. The largest systems, of which Noiddiidčearru/Kjøpmannskjølen stands out, may have been able to trap 200-300 animals at any one time. In comparison, the drive lines documenting wild reindeer trapping in southern Norway ends in narrow stone-built holding pens that could hold only a few animals (Hole 2013). These are often surrounded by butchering sites with middens of bone and antlers (Bergstøl 2020:41). At Noiddiidčearru/Kjøpmannskjølen, the meat was temporarily stored in the many meat caches before it was brought to the settlement sites or trading posts. The hunt took place in late summer and early fall, when the herds stayed at higher elevations and when the calf skins were good for making clothing.

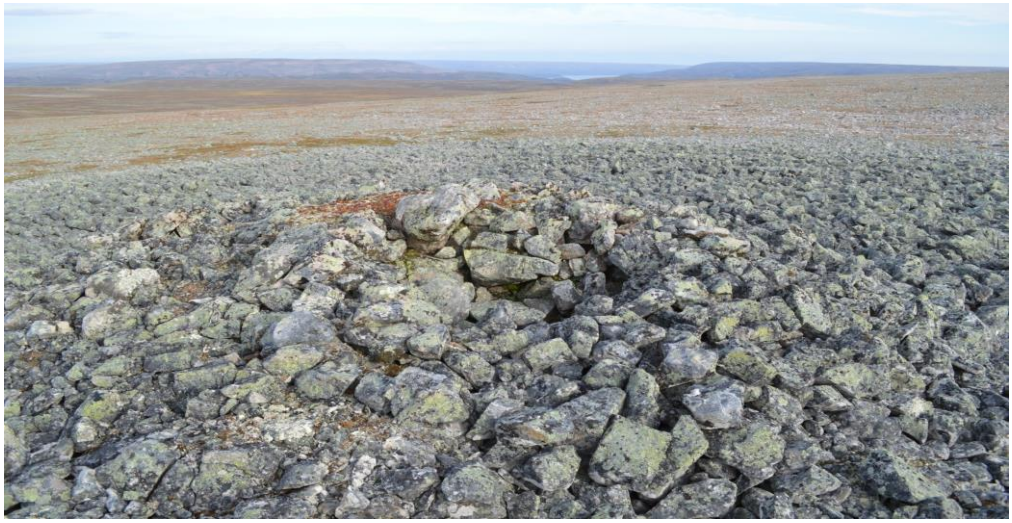


Figure 74. Meat cache on top of a ring moraine. Photo: The Sámi Parliament in Norway.

The earliest mention of converging drive lines and corrals for hunting large numbers of wild reindeer in Varanger is by the County Governor of Finnmark Hans Hansen Lillienskiold, who lived in Vadsø from 1687 to 1701 (Lillienskiold 1698:174). Other sources reveal that the fences for trapping wild reindeer were still in use in the 17th century. There is no certain evidence for when they were built and most intensively used. However, based on a contextual date it is assumed that the corrals and drive lines came into use between AD 1200 and 1400.

The valley Davák/Sandfjorddalen runs to the southwest of Noiddiidčearru/ Kjøpmannskjølen. It has rich reindeer pastures, and 63 hearths have been documented along the bottom of the valley. Charcoal from some of them have been radiocarbon dated, showing a time span from AD 1000/1100 to 1900 and thus covering the late phases of wild reindeer hunting as well as the subsequent period of reindeer husbandry (Schanche and Schanche 2014). However, the find of a Mesolithic arrowhead in close proximity to one of the hunting blinds indicates that the reindeer hunt with bow and arrow at Noiddiidčearru may have very old roots. At another location in the interior part of the peninsula, Álljaviedji/Øvre Flintelv, a recent find of a habitation site dated to around 5800 BC, also confirms early seasonal settlement here (Schanche and Schanche 2014).

Figure 75, see also figure 19. Lavvu fireplace with rows of stones marking the entrance. Photo: The Sámi Parliament in Norway.

While reflecting deep roots, the Noiddiidčearru/Kjøpmannskjølen site also holds a double significance by representing both the very culmination - and end - of an age-old tradition of large-scale trapping of wild reindeer, and at the same time displays the emergence of the very technology that became crucial to the pastoral reindeer economy that followed. It is therefore a heritage site of immense importance both to reindeer herders and to other Sámi groups.

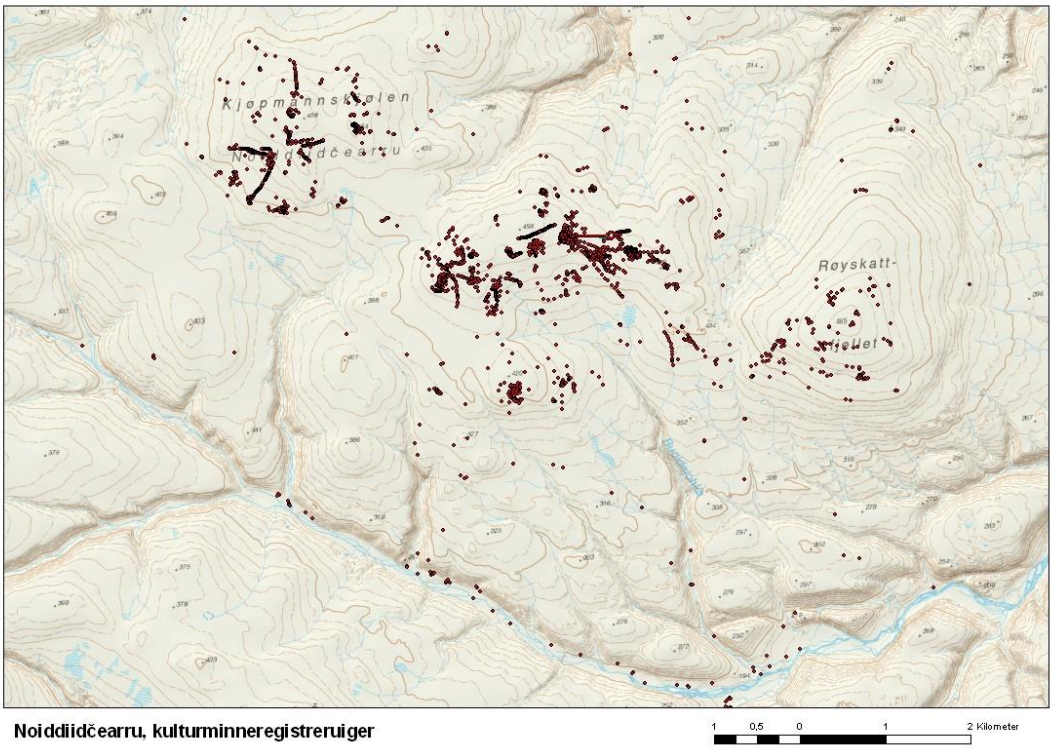


Figure 76. Stone-built structures at Noidiidčearru/Kjøpmannskjølen. Map: Jan Ingolf Kleppe.

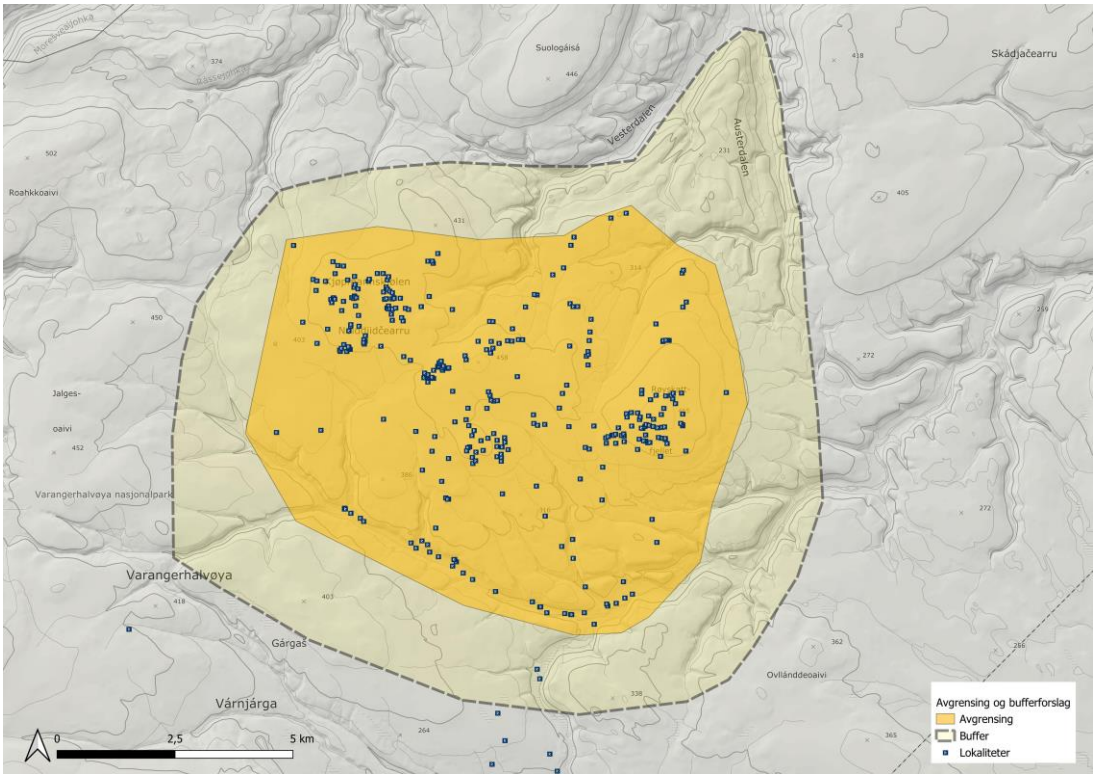


Figure 77. Suggested WH site with buffer zone at Noiddiidčearru/Kjøpmannskjølen. Map: Jan Ingolf Kleppe.

9 JUSTIFICATION FOR THE SELECTION OF COMPONENTS

Varanger is an area where the density of cultural sites from the Mesolithic time onwards is unusually high. The Ceavccageađge/Mortensnes, Ruovdenjunluovta/Gropbakkengen, Rissebávte/Gressbakken, Gollevárre and Noiddiidčearru/Kjøpmannskjølen sites are exemplary among them and cornerstones in the archaeological record of the north. Thus, they are selected as the foremost examples in an area with many other magnificent sites including:

- a remarkable density of habitation sites from all prehistoric and historic periods and which are epitomized by the Ceavccageađge/Mortensnes site, and with Ruovdenjunlovta/Gropbakkengen and Rissebávte/Gressbakken as the most spectacular and rich single period examples;

- the highest frequency of scree graves sites, but nowhere in such an outstanding abundance as at Ceavccageađge/Mortensnes, in such close vicinity to a habitation site, or with such duration as witnessed by its 2500 years of use;

- the largest number of pitfalls and pitfall systems, but nowhere as large as at Gollevárre or as closely connected to a unique dwelling and processing site used during the hunt;

- a remarkable amount of stone-built funnel-shaped trapping systems with drive lines and corrals, and associated stone-built shooting blinds and meat caches, but not as extensive and impressive as documented at Noiddiidčearru;

- an abundance of sacred and sacrificial sites, but nowhere with the variety and archaeological, historical and oral context offered at Ceavccageađge/Mortensnes.

10 JUSTIFICATION OF OUTSTANDING UNIVERSAL VALUE

The Outstanding Universal Value of the five component sites presented above, with Ceavccageađge/Mortensnes as the contextual hub, lies in their exceptionally rich testimony to the most long-lived hunting, fishing and gathering culture of the European mainland. Thus, the sites together provide heuristic concreteness to a tradition which elsewhere on the continent disappeared more or less completely during the first half of the Holocene.

This tangible heritage is related to habitation, subsistence, and religion, and to the interconnectedness between these categories and the landscape they are part of. Furthermore, the sites are a testimony to an extraordinary adaptive robustness, and an unusual persistency in dwelling, subsistence strategies, and religious practices.

The focus of this nomination is broad. The exceptionally rich heritage left and cared for by the Varanger Sámi and their ancestors bridges landscape, culture, economy, settlement and religion, where each category always plays into another. This overarching integration and coherence are basic characteristics of Várjjat Siida. It also pays due respect to the integral lives of its former inhabitants.

It includes the following values:

- an outstanding abundance, density and variation of sites and monuments;
- excellent preservation conditions;
- an extraordinary duration, continuity and sustainability of a hunting and fishing culture through changing climatic and geological conditions;
- a remarkable flexibility and resilience in response to natural, social and economic challenges;
- a fundamental interrelationship between habitation, subsistence and religion;
- a unique Arctic landscape which conspicuously displays both past human presences and environmental changes;
- a directly observable convergence between landscape development and cultural chronology.

The heritage of Várjjat Siida shed crucial light on

- the pioneer peopling of northernmost Europe after the Ice Age;
- long-term architectural trajectories and settlement development among northern hunter-fishers and reindeer pastoralists;
- the components and dynamics of the prehistoric record of northern Fennoscandia;
- long-term variations in resource strategies as testified by an exemplary rich faunal material;
- Sámi religious practices, including the relationship with the dead and the interaction between humans and animals;
- the emergence and maintenance of Sámi cultural identity;
- the technology, labour and social conditions of the wild reindeer hunt;
- the emergence of reindeer pastoralism.

Sámi archaeology as a distinctive field of research has its root in Varanger. The current archaeological knowledge of the Sámi past, and of northern prehistory more generally, is to a considerable extent based on the Varanger record and the five sites included in this nomination in particular. This record and the research carried out has great importance for the Sámi society. They serve to place Sámi history in a long-term perspective, within its own framework of development, and has constituted a timely reminder that the prehistory and history of Norway is more than Norwegian.

At the same time, it is also a fact that the knowledge of Sámi prehistory and history in Norwegian society in general is meagre. The reasons for this "blindness" and neglect are, as mentioned above, connected to a number of factors such as nationalism and social-Darwinism, and, thus, to

the very political economy of research. To assign the selected sites of the remarkable rich Várjjat Siida a place on the World Heritage List will help counteract this for the benefits of all.

11 CRITERIA MET

The five component sites constituting the Tentative List proposal *Várjjat Siida* are considered to justify criterion *(iii) to bear a unique or at least exceptional testimony to a cultural tradition or to a civilisation which is living or which has disappeared.*

The criterion is fulfilled by the five sites and their outstanding assemblies of interrelated monuments being:

- a unique testimony to the prehistory and early history of Sápmi;
- indispensable cases in the research and research history of northern Fennoscandia;
- a remarkable testimony to an exceptionally old and long-lived hunting and fishing culture in Arctic Europe;
- an exceptional testimony to resilience and adaptive continuity in an Arctic border zone, exemplified by flexible resource strategies, elastic alterations of dwellings, settlement patterns and hunting and fishing technology, as well as by skilful attitudes to changes in the natural and social environments;
- a unique testimony to continuity of religious and ritual practices linked to death and regeneration, and to how indigenous Sámi cosmology and religion is interwoven with Arctic nature;
- an exceptional testimony to the intimate relationship that developed between human and reindeer in both the hunting siida and, later, the pastoral siida.

Combined, the outstanding and unique qualities of the archaeological heritage of Várjjat Siida, as manifested clearly in the five sites, validate it as a unique testimony to a deep and resilient cultural tradition, upheld by the forerunners and foremothers and -fathers of the Sámi and with strong links to Sámi traditions and the Sámi people today.

12 STATEMENTS OF AUTHENTICITY AND/OR INTEGRITY

As documented in the introductory chapter, the chosen sites are representative of the immensely rich heritage of habitation, burial, sacrificial and hunting sites in Varanger. Seen together, they include all the elements needed to express their potential Outstanding Universal Value. They furthermore express chronological and typological variation as well as richness in monument types and thus constitute a remarkable archive for and testimony to the cultural activities of which they once formed part. Moreover, they constitute integral elements of a landscape where nature and culture coexist in a direct, visible and largely undisturbed manner, and where also the tangible connection between natural features, habitation, cosmology, and religion is made present.

The reindeer herding, fishing, small game hunting and gathering carried out by the Varanger Sámi of today uphold a strong link to the past. The past is also transmitted and constantly made present in the Sámi language, place names, traditions and landscape myths.

The Arctic climate and the limited degree of modern impacts have preserved organic material to an unusual extent and left stone structures and vestiges of houses close to intact.

A midden in connection to a Gressbakken-type house dated to 2000 BC in Unjárga/Nesseby was one of three case studies of deposit monitoring within the «InSituFarms» research project in Norway. The aim was to document state of preservation through archaeological deposit description and evaluation of preservation conditions through soil samples and installed probes measuring soil temperatures, humidity and redox values in the midden.

"Case Baŋkgohppi" revealed excellent preservation conditions for inorganic material (here including bone, horn and antler) and stable low humidity and low temperatures. Interestingly, even with longer cold periods of very low air temperatures, no lower than minus 5 degrees Celsius were measured in the upper deposits. Redox potential was measured to between 300 and 800mV, indicating a constant presence of oxygen in the deposits. While the conditions for preserving bone and antler presently are very good, climate change in the form of increased precipitation (rain) may worsen the situation (Martens et al. 2017).

Figure 78. The visitor centre at Ceavccageađge/Mortensnes. Photo: Nasjonale turistveger.

Some parts, with fragile surface and sparse vegetation, like Noiddiidčearru and the burial field at Ceavccageađge/Mortensnes, are vulnerable to disturbances. At Ceavccageađge, a visitor centre, pathways and other facilities have been provided to regulate the traffic. As the scree area with graves is difficult to walk in, the path has proven to be effective to prevent damages. Noiddiidčearru is implicitly protected by its remoteness and by being situated within a national park with strict regulations.

To visit Gollevárre also takes some efforts, although less than for Noiddiidčearru. However, the turf and vegetation cover are much more robust here. The same can be said for the Ruovdenjunluovta and Rissebávte sites. However, at these sites some form of regulation facilities may be needed.

The Ceavccageadgi/Mortensnes component is the only one that is accessible to the public. A visitor centre, paths and other facilities are provided. The component is under the management of the Várjjat Sámi Musea (Varanger Sámi Museum). A management plan secures that maintenance and protection priorities are yearly agreed upon by the Sámi Parliament and the

Varanger Sámi Museum. The museum also acts as an information point for the Varanger Peninsula National Park. Given the remoteness of the Noiddiidčearru and Gollevárre components, it is probable that the vast majority of visitors will learn about these parts of the property from interpretative materials in the museum. The role and location of this museum, also as a local educational and social arena, provides an opportunity to integrate the presentation and interpretation of Várjjat Siida in all visitor materials and exhibitions.

Figure 79. Entrance area at Varanger Sámi Museum. Photo: Bjarne Riesto.

The Ceavccageađge, Ruovdenjunluovta, Rissebávte, Noiddiidčearru and Gollevárre sites are cornerstones in the archaeological record of the north. The habitation sites are intact in ways rarely seen in other equally accessible areas. Modern infrastructure impacts are limited or non-existing, and excavated houses have been reconstructed to appear as they were before investigation. The excavations have resulted in a rich archaeological material and thus an important platform for interpretation and dissemination.

The graves that have been opened and emptied have not been closed, so many chambers are visible. This, however, is also a painful heritage in the sense that these opened graves at Ceavccageađge/Mortensnes bear witness to a dark chapter of the recent history of the Sámi as well as of other indigenous peoples. From the mid-19th century onwards these and other graves were opened to meet the demands for "primitive" human remains at European and American scientific institutions preoccupied with racial and social Darwinist studies.

The exact borders around the five component sites, including also buffer zones, will be defined as part of a nomination process and are only suggested in this document. It is however clear that to include all the pit-houses at Ceavccageađge/Mortensnes, the World Heritage area will be larger than the area that was protected in 1988. The aim of drawing borders will not be to go large, but to ensure the identity of the places and the unique combination of cultural and natural characteristics that make the sites distinctive.

Relevant for the assessment of integrity and authenticity is that it is the Sámi people, across national borders as well as locally, that has taken the initiative for the nomination of Várjjat Siida, an exceptionally valuable manifestation of Sámi cultural heritage, to the World Heritage List. The initiative is supported by the county of Finnmark, all the municipalities involved and the Sámi Parliamentarian Council, the joint body of the Sámi parliaments in Norway, Finland and Sweden. The reindeer herders' organisations in the area have also responded positively. The proposal was originally developed by the Unjárga/Nesseby municipality, a small coastal Sámi community, and the Sámi Parliament in Norway, and was further refined in 2010 by an expert group appointed by the Sámi Parliament.

A number of instruments under Norwegian law provide a legal basis for the protection of the proposed areas. Among them are the Cultural Heritage Act, the Nature Diversity Act and the Planning and Building Act. The Directorate for Cultural Heritage is the primary authority regarding cultural heritage and is responsible for implementing the national cultural heritage policy. The legal management entities for cultural heritage consist of the Sámi Parliament and the Finnmark County Council, and for the Varanger National Park the County Governor office. The Varanger Sami Museum plays an important role in the management of Ceavccageađge/Mortensnes. If a nomination to the World Heritage list is pursued, a coordination instrument between these entities will have to be formed.

13 COMPARISON WITH OTHER SIMILAR PROPERTIES

13.1 Introduction

Most World Heritage properties that include indigenous lands are primarily inscribed because of their natural qualities. During the last two decades, due to efforts by indigenous organisations, there has been a growing realization that that many areas designated as "natural" are home to indigenous peoples and are also fundamentally cultural. After the inclusion of "cultural landscapes" as a new category of World Heritage properties in 1992, some properties on indigenous land have been renominated.

Two cultural landscapes, *Aasivissuit – Nipisat. Inuit Hunting Ground between Ice and Sea* in Greenland (2018) and *Budj Bim Cultural Landscape* in Australia (2019) have been included on the World Heritage List exclusively for their outstanding indigenous cultural heritage values. They both cover large areas, and the traditional land use was central for the justification of outstanding universal value.

Traditional Sámi land use is a central value of the *Laponian Area* World Heritage property in northern Sweden. The Outstanding Universal Value of the Várjjat Siida combined sites has a different rationale and justification. Here, the Outstanding Universal Value of indigenous Sámi cultural and archaeological heritage is in the forefront, though always consistently entangled with the landscape and the wider environment. This tangible heritage gives insight into how livelihoods, dwellings, technology, economy and religion have persisted and changed through 12 millennia, and also provide a crucial corpus of attachment and pride for the Varanger Sámi of today.

In this way, a potential inclusion of Várjjat Siida on the World Heritage List counteracts ideas from the days when indigenous peoples, hunter - fisher -gatherers in particular, were seen as being without history and to represent static and uniform cultures. It further represent a departure from the conception of their cultural heritages as vague and unnoticeable parts of nature or the 'wilderness' rather than to also include manifest expressions of remarkable cultural achievements (A. Schanche 2012).

This tangibility is not in any contradiction with the fact that the Sámi, as indigenous peoples in general, have a strong relationship and affect with their land. Sámi landscape practices, as well as the names and terms connected to them, are relational and contextual, in a way that repeal a dichotomy of culture and nature (A. Schanche 2002d; Joks et al. 2020). The many memories held on to by this land strengthen this attachment further and, thus, represent an invaluable resource for continued Sámi presence and well-being.

13.2 Sites on the World Heritage List

Várjjat Siida shares important elements with *Aasivissuit – Nipisat. Inuit Hunting Ground between Ice and Sea* in Greenland, and some also with the *Laponian Area* Laponia in Sweden. Some similarities can also be found between Várjjat Siida and the *Cultural and Historic Ensemble of the Solovetsky Islands*, Russian Federation.

Aasivissuit – Nipisat. Inuit Hunting Ground between Ice and Sea. Greenland (Denmark)

The vast areas of Aasivissuit – Nipisat contain a wide range of constructions connected to Inuit inland and coastal hunting and was the summer territory of reindeer hunters and trout fishermen from about 2150 BC until around AD 1950. It was inscribed on the World Heritage List in 2018. The nominated property covers 417,800 ha and is situated just north of the Arctic Circle. The ca. 235 km long and up to 20 km wide area extends from the sea in the west to the ice sheet in the west.

The property was nominated under criteria (iii) and (v). Criterion (iii) was justified by the State Party on the basis of the presence of archaeological evidence of all periods of Greenland's human history, and the demonstration of seasonal movements and subsistence patterns. Criterion (v) was justified on the basis of the ability of the nominated property to demonstrate the resilience of the human cultures and their long history of traditional seasonal migrations. In line with recommendations from ICOMOS, the property was inscribed under criterion (v). ICOMOS considered that criterion (iii) had not been demonstrated, and that the arguments presented by the State Party for the justification of criterion (iii) were more strongly relevant to the requirements for criterion (v).

There are many similarities between Aasivissuit – Nipisat and Várjjat Siida. Both properties document indigenous Arctic and subarctic hunting and fishing. Hunting hides, meat caches and stone-built caribou drive lines are similar to the hunting structures found in Várjjat Siida. In Aasivissuit –Nipisat, as well as in Várjjat Siida, hunting caribou/reindeer and marine mammals were core subsistence activities, supplied with seabirds and anadrome fish in spring and summer. A major difference is that in Várjjat Siida, the importance of year-round marine fishing was just as important as hunting.

Other similarities of lifestyle include seasonal movements, although over shorter distances and with noticeable chronological variations in Varanger. Tools of stone, bone and antlers also have many parallels, in function as well in in types. It is interesting that a shift from knapping hard stones to grinding slate occurred in both settings, although in Greenland 5000 – 6000 years later than in Sápmi. Large middens with well-preserved faunal material occur in both properties. Again, what sets them apart is the age of the middens, and also in what they reveal about species variation and the importance of saltwater fishing in Varanger.

Since Várjjat Siida is seeking to be inscribed under criterion (iii), and not as a vast cultural landscape, the comparison with Aasivissuit – Nipisat will concentrate on the archaeological remains. The archaeological record of Aasivissuit – Nipisat includes settlements of different periods. Within the area is the Paleo-Inuit site of Nipisat and hundreds of visible ruins from the Thule culture (c. AD 1250-1700) and the historical period (AD 1700-1900). Excavations of the coastal Nipisat site (dated to 2200 – 700 BC) document the presence of the paleo-Inuit Saqqaq cultural tradition. The key species in the food economy were caribou and seal. The entire area is now covered with dense vegetation so nothing can be seen on the surface.

The Paleo-Inuit Greenlandic Dorset cultural tradition, characterized by distinctive stone tool types, was a result of a new Paleo-Inuit migrations from Eastern Canada around 800 BC. There are five known Dorset sites in Aasivissuit – Nipisat, suggesting a settlement pattern oriented primarily at the coastal areas, but with some forays into the interiors.

Except for two stone set hearths and two tent features, both discovered in association with cultural layers and not visible prior to excavation, no distinguishable structures of the Saqqaq

tradition at the Nipisat site or at the five identified sites belonging to the Greenlandic Dorset tradition have been identified. They are hidden in the ground or deeply buried below cultural layers and ruins from more recent (Thule) episodes of settlement.

In Várjjat Siida, the situation is quite different. The area was inhabited close to 10 000 years earlier than Aasivissuit – Nipisat. The time depth, number, variation, density and visibility of surface prehistoric structures is strikingly dissimilar. The unified chronology of dwellings and raised beach formations in Varanger have preserved a large number of house structures from all prehistoric periods since the Early Stone Age, as intact structures.

Today's Inuit people are descendants of the specialised whaling and maritime hunting Thule culture, that came to Greenland from Alaska and Canada around 1100 AD. They arrived in the Aasivissuit – Nipisat area by the mid-13th century. The use of knapped stone for knife and weapon blades ceased, and most lithic tool production was based on the use of polished slate. This resembles the introduction of slate technology in Varanger around 4500 BC.

Many Thule winter and summer sites are found in the area. Some dwellings have left clear structures on the surface, often with large middens outside the entrance. Others have been obliterated by natural degradation or historical settlements at the same localities. Their houses included semi-permanent round and clover-leaf shaped winter dwellings, igloos built on the ice and summertime tents and tent houses.

The winter houses were built of stone, peat, driftwood and whale ribs, and had sunken entrances. The tent houses are a kind of permanent structure with walls of stone and turf and with a layout similar to that of the winter dwellings, including a semi-subterranean main room with an entrance passage and a superstructure of willow withies covered with skins or, in later years, canvas. One of the coastal sites in Aasivissuit – Nipisat has five cloverleaf shaped winter houses, and another has eight remains of these buildings. The summer camp site at Aasivissuit is a 100 x 55 m oval grassy mound on the shore of a lake, with 22 tent houses and eight tent rings.

The semi-subterranean clover-leaf shaped winter dwellings and summer tent houses have some similarities with the Stone Age houses in Várjjat Siida, the Gressbakken-type houses with their entrances and large middens in particular. However, these are much older, and larger, and have more than one entrance. Dwelling structures like the Karlebotn and Mortensnes types of pit-houses with no detectable entrances have no parallels in Greenland.

In late 17th century, travelling kayak hunters developed the large communal house, where many families lived in one long building. The communal houses were normally 8-10 m long and 4-5 m wide and accommodated four to six families. Some of the largest communal houses in Greenland are known from Aasivissuit–Nipisat.

After the mid-1800s, multi-family dwellings became less common. The size of the multi-family houses is comparable to the Gressbakken type houses, also believed to house more than one family, but the floor plan organisation and historic context, and not at least age, is very different. The size and building materials of the communal houses are also comparable to the rectangular Sámi turf houses of the 18th and early 20th centuries. However, they were built to house people and livestock, and usually only one extended family.

The colony of Nepisene, established in 1724, was the second settlement to be established by the Danish-Norwegian administration in Greenland. The motive was Christian mission and to monopolise both whaling and trade with the Greenlanders. It was burned down twice by Dutch

whalers, and later the remaining house structures were to a large extent overbuilt by Inuit communal houses.

Despite containing quite different vestiges, the history behind Nepisene is comparable to the Norwegian trading post at Ceavccageađge/Mortensnes, founded in 1748. Both were aimed at trading with the local people, although at Ceavccageađge fishing, not whaling, was the economic motive. At Ceavccageađge/Mortensnes, the stone-built house foundations are still intact and are not disturbed by later activities.

Due to Andreas Georg Nordvi, the last tradesman at Ceavccageađge/Mortensnes and Norway's first educated archaeologist, the trading post has multiple meanings. Besides trade and colonization, it is a testimony to early Sámi archaeology, and also to the demand for Sámi skulls in the era of race research. As such, it plays into the history of archaeological and anthropological research in Sápmi.

Along an ancient trail from the winter settlements in the west to the summer camps in the east are many Thule summer camps dwelling ruins, way marker cairns, meat caches and stone set graves. The current appearance of these sites, and most of the visible ruins, originates from their use in the 19th and 20th centuries, but nearby heathen graves provide evidence of occupation also during the Thule period.

Graves are also found in the vicinity of most winter settlements. In Varanger, graves from the Stone Age are also found near settlements. Many graves in Aasivissuit–Nipisat are built as a heap of stones piled on top of a chamber. This has some similarities to the construction of the scree graves in Varanger, as does the fact that many graves have been opened and robbed. The difference lies in time span, number of graves and in the richness and variation in the grave goods of Varanger.

In the hinterland of Aasivissuit is an extensive caribou hunting system with hunting blinds and drive lines. The main features are two large drive systems, intended to direct the caribou close to a stone wall, where hunters would lie in wait to kill the animals. The caribou drive is, with some interruptions, a 3.9 km long line of small cairns or single stones. The stone wall is a 70 m long, partially collapsed wall of stones. As for some drive line systems in Canada, this is highly comparable to the hunting structures at Noiddiidčearru. What makes Noiddiidčearru outstanding, is the circular corral, not documented elsewhere, the number and total length of the drivelines and the number and density of hunting blinds, meat caches and cairns.

A major difference between Aasivissuit–Nipisat and Laponia on one side and Várjjat Siida on the other lies in scope, content and character. The two first are extensive natural and cultural landscapes, one tied to Arctic hunting and the other to reindeer herding. Várjjat Siida is about five exceptionally rich archaeological sites, selected as the foremost examples in an Arctic area with an unusually rich archaeological heritage.

Laponian Area, Sweden

The Laponian Area in Northern Sweden covers 940,900 ha. It was inscribed in 1996 under cultural criteria (iii) and (v) and natural criteria (vii), (viii), (ix). Originally, Laponia was nominated as a natural heritage site, and ICOMOS recommended that the cultural value as a reindeer herders' landscape be added.

Criterion (iii) is justified with the area bearing an exceptional testimony to the tradition of reindeer herding and is one of the last and unquestionably the largest and best-preserved

example of an area of transhumance. In support of Criterion (v) is that the area is an outstanding example of traditional land-use, a cultural landscape reflecting the ancestral way of life of the Sámi people based around the seasonal herding of reindeer. Although shortly mentioned in the decision, the prehistoric remains are not actively included in the rationale for inscription.

The oldest habitation site in the area dates back to about 5000 BC. A number of dwelling vestiges are dated to the Younger Stone Age, Early Metal Age and Iron Age. They are situated along major rivers in the forest area and by the large lakes in the mountains. Some are described as pit houses, although quite shallow and with poorer visibility than in Varanger.

Hearths and house-foundations of the reindeer herders of more recent times can be found many places. Abandoned reindeer Sámi settlements are characterized by lush vegetation, remains from lavvus and turf huts, overgrown hearths and cellar pits. Hearths are often found along watercourses. In the mountains they indicate temporary summer settlements.

A *Stalotomt* is the vestige of a large turf hut (goatthi) (up to five meters in diameter) with an oval or round lowered floor level, often with a hearth in its centre. A mound runs along the indentation. The S*talo* dwellings are usually found in groups of two to five. They are often alongside the natural migration routes of reindeer, and only in high-altitude valleys. They are dated from the time between AD 800 and 1500. Around 50 such dwellings have been registered within Laponia. Vestiges of Stalo dwellings are not found in Varanger but are common in mountainous areas further south in Northern Norway.

Within the Laponian Area there are about 20 pitfall systems, with a few having up to around 100 pitfalls. One system has been dated to between 100 BC and AD 700 AD (Mulk 1994). No habitation sites with faunal remains directly connected with the hunt, as in Aasivissuit and Gollevárre, have been recorded. Neither have any drive line systems. The archaeological remains are important documents to the history of the area, but they are not in themselves claimed to have Outstanding Universal Value. And this is precisely what sets the Várjjat Siida sites apart. Although the archaeological remains in Laponia to some extents are comparable to the Várjjat Siida sites, the latter excels through the time span, magnitude, variation and context of the sites.

In the management plan for Laponia, it is claimed that many of the physical expressions of the cultural heritage are extremely frail and vulnerable, and therefore disappearing. This is especially true for the remains of huts and reindeer pastures due to fertilization from the reindeer herds resulting in lush vegetation. Due to construction details and a climate preventing overgrowth, the sites in Varanger are more robust and lasting.

Laponia is solely an inland area. Adjoining it to the west is the Tysfjord/Hellemofjord landscape in Norway, presently on the Tentative List of Norway. The World Heritage Committee has welcomed a consideration of a transboundary site. However, the local resistance has been strong and so far, no decision has been made.

The cultural value of Laponia is first and foremost connected to it being an undisturbed landscape connected to reindeer herding. In Várjjat Siida the prehistoric and early historic sites are at the core. The Varanger Peninsula is part of the true Arctic and is predominantly a coastal area where the use of marine resources such as fish, sea birds and sea mammals merges with reindeer hunting and subsequently herding in a process that has lasted for 12 000 years.

Cultural and Historic Ensemble of the Solovetsky Islands, Russian Federation

The Solovetsky complex is a monastic settlement, established in the 15th century, on an archipelago situated in the western part of the White Sea. Between 1926 and 1939 the monastery on the main island was turned into a special Soviet prison and labour camp. On the islands, traces of human presence go back to the 5th millennium BC, 5000 years later than the earliest habitation in Varanger. The main prehistoric settlement period was in the 3rd millennium BC.

On the Zayatsky Islands there are many stone labyrinths and stone cairns, presumably created by proto Sámi people. The labyrinths may be compared to the concentric stone rings around the Fish Oil Stone (Ceavccageađge), and the cairns resemble some of the graves, although at Ceavccageađgi these are made of slate. The structures at the Zayatsky Islands have yielded few finds and their function is unclear. This is in contrast to the unusually rich and varied archaeological record of religious activity at Ceavccageađgi, and its remarkable time span of a specific burial custom.

13.3 Sites on the World Heritage tentative list

Ivvavik / Vuntut / Herschel Island (Qikiqtaruk), Canada

The Ivvavik and Vuntut National Parks and Herschel Island (Qikiqtaruk) Territorial Park comprise 15 500 km2 of wilderness on the Yukon coastal plain, Richardson Mountains, a portion of the Old Crow Flats wetlands and an arctic island in the Beaufort Sea. Together, these parks comprise a land rich in wildlife, in variety of landscape and in vegetation. This area was not glaciated, and forms part of the Beringia corridor as evidenced in its assemblage of archaeological and palaeontological deposits. The area supports close to 10 percent of the world's caribou population. The Inuvialuit and Vuntut Gwitchin have hunted, fished and traded in the region for thousands of years. The human history is expressed through archaeological evidence and oral history. The forefathers of the Inuvialuit and Vuntut Gwitchin hunted, fished and traded in the region for thousands of years.

These Canadian areas, including also Quittinirpaaq, are very different from the Varanger area in terms of landscape, chronology, technology, and types of monuments. The archaeological sites go back to 4500 BC and show few visible structures, as also manifested through the selected criteria (iv), (v), (vii), (viii) and (x).

Quttinirpaaq, Canada

Quttinirpaaq covers the northern portion of Ellesmere Island. The park consists of sedimentary mountains, ice caps, glaciers, ice shelves and fiords. As for the previous site, Quttinirpaaq (37 775 km2) have natural processes as important criteria. However, in addition to criteria (vii), (viii) and (x), criteria (iii) is added.

The major valleys of the park are central to one of the routes by which early Aboriginal peoples moved from the Canadian Arctic to Greenland. All pre-contact cultural groups known to have occupied High Arctic Canada, including Independence I (4500-3000 years ago) and Independence II (ca. 3000-2500 years ago), Late Dorset (ca. 1300-800 years ago) and Thule (ca. 900-300 years ago), are represented by archaeological sites in the park.

The sites are documented by surface finds and tent rings. The tent rings resemble tent rings in Varanger, and the lithic material have similarities with Late Stone Age finds from Varanger.

Otherwise, the archaeological record is very different and markedly less varied in monument types, density and age.

13.4 Other sites in the Arctic region

Caribou/reindeer drive systems made of stone and/or wood are found in Canada, Alaska and Greenland. They can be in the form of a V-shaped funnel with two lines of cairns or stones, ending with opposing shooting blinds or in a U-shaped corral, sometimes made of wooden poles. Circular enclosures made of solid stone walls are only found in Varanger, and the visibility of the drive lines are exceptional in Varanger.

Other structures for hunting wild reindeer in Varanger can be compared with structures along the 35 km long Lake Tasersiaq in Greenland. Along the lake are many shooting blinds, drives, and caches, but no pitfall trap systems or corrals. The earliest structures are dated to around 2000 BC, and the majority of the sites can be related to their use by the Inuit from the 14th century up to 1950. In Varanger, structures for hunting reindeer predate this by thousands of years and incorporate a greater range of structures, as well as a technology that points to the transition to reindeer herding.

Along the coast of the Kola peninsula in Russia habitation sites from varied periods have been found, but none with the size and unbroken continuity found at Ceavccageađgi, and without nearby burial grounds. No hunting systems have been recorded.

Among the reasons behind the unusual rich prehistory of the Varanger area is that the coast here has been ice free during winter since the end of the Ice Age. Also, there is no ice cap on the Varanger Peninsula, and the highest mountain here is only 633 m above sea level. Várjjat Siida was inhabited very early. Also, compared with other Arctic areas, the contact with neighbouring cultures is very old. This reveals a strong and consistent cultural resilience.

13.5 Other sites in Norway

Elsewhere in northern and southern Norway, there are many areas with shooting blinds and pitfalls, and also some drive lines. However, wild reindeer were being hunted in Varanger when the interior areas of southern Norway were still covered by ice. Varanger also stands out by the way the connection between hunting and herding reindeer is manifested in the landscape. The unbroken relationship between man and reindeer and the maintenance of intimate knowledge of animals and the landscape are revealed in practices, language and traditions. Another feature not found elsewhere is how the religious meaning of the hunt is revealed by burials, sacrificial sites and Sámi place names.

In the wild reindeer areas of southern Norway, the drive lines of the funnel shaped reindeer trapping system that led up to a holding pen can be difficult to detect (Solli 2018). The pole holes, sometimes with traces of rotten wood and sometimes marked with supporting stones, often lie quite far apart, and the system is revealed clearly only when mapped. This is quite different from the highly visible stone fences and corrals on the Varanger peninsula.

The largest corral at Noiddiidčearru/Kjøpmannskjølen may have been able to trap 200-300 animals at any one time. In comparison, the drive lines documenting wild reindeer trapping in southern Norway ends in narrow stone-built holding pens that could hold only few animals

(Hole 2013). These are often surrounded by butchering sites with middens of bone and antlers (Bergstøl 2020:41), but no dwelling sites like at Gollevárre.

At Noiddiidčearru/Kjøpmannskjølen, the meat was temporarily stored in the many meat caches before it was brought to the settlement sites or trading post. Since the meat caches often are found in connection with ring moraines, they form focal points in the landscape. The number and density of meat caches at Noiddiidčearru/Kjøpmannskjølen as well as hunting pits at Gollevárre is unparalleled.

The selected five sites are highly comparable to other habitation, burial, sacrificial and hunting sites in Varanger. This is an area where the density of cultural sites from the Mesolithic and onwards is extraordinarily high. The five sites are selected as the foremost examples in an area with many other magnificent sites including:

- sites from all the time periods that at Ceavccageađgi are present in an unbroken line and with Ruovdenjunlovta as a spectacular single-period example;

- burial sites with many graves, but nowhere in such an extraordinary abundance as at Ceavccageađgi or in such close vicinity to the habitation during the 2500 years the burial place was in use;

- large pitfall systems, but nowhere as large as at Gollevárre or connected to a house site used during the hunt;

- drive lines and corrals surrounded by hunting blinds and meat caches, but not as extensive and impressive as documented at Noiddiidčearru;

- sacred and sacrificial sites, but nowhere with the variety and context offered at Ceavccageađge.

13.6 Conclusion

The Outstanding Universal Value of Várjjat Siida is closely tied to the archaeological and culture historical heritage and their testimony to an immensely persistent indigenous Arctic hunting and fishing culture and belief system. As noted throughout this report, the entanglement between these five component sites and the landscape is intimate and conditional. The deep relationship between nature and culture is highlighted by the merging of cultural monuments, natural forms and landscape development in time and space.

Elements of the Várjjat Siida component sites may be compared with many sites. However, seen as a whole and in relation to latitude, diversity, time depth and continuity, they are unparalleled. The burial place alone, with its numerous graves and the time span it covers, makes Várjjat Siida stand out in a way that is exceptional and unique. The same can be said for the continuous record of settlement, for the breathtakingly impressive trapping systems as well as for how the trajectories of architecture and settlement is traceable through time.

Várjjat Siida is also exceptional in a circumpolar Arctic context in relation to the timespan of a single settlement site and burial place (Ceavccageađge/Mortensnes), and to the scale and form of settlement and hunting structures. Moreover, the sites bear witness to the enduring importance of reindeer and coastal fishing along a coast that is ice free all year round at a

latitude where coastal waters elsewhere are covered by ice. The time depth, number, variation and density of tangible structures makes Várjjat Siida stand out and give it a distinct profile. As such, it in some ways fills a gap not covered by Aasivissuit–Nipisat and Laponia. It also implies a break with the "ethnographic" understanding of indigenous cultures and the Sámi past.

Group of Varanger Sámi 1884. The importance of reindeer is revealed by the clothes and shoes while the boats show the importance of fishing. Ceavccageađgi is seen in the background. Photo: K. Knutsen collection, University of Bergen.

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United Nations Educational, Scientific and Cultural Organization · World Heritage Convention

TENTATIVE LIST
SUBMISSION FORMAT

STATE PARTY: NORWAY

DATE OF SUBMISSION:
xx xx 2024

Submission prepared by:

Name: Samédiggi / Finnmark fylkeskommune / Riksantikvaren
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Name of Property: Várjjat Siida

State, Province or Region: County of Finnmark, the municipalities of Unjárga/Nesseby, Deatnu/Tana, and Båtsfjord

Latitude and Longitude, or UTM coordinates:

SITES	LATITUDE	LONGITUDE	UTM Northing	UTM Easting
Ceavccageađge/Mortensnes	70°7'47"N	29°2'34"E	7781642	577480
Ruovdenjunlovta/Gropbakkengen	70°9'33"N	28°34'49"E	7778503	559761
Rissebávte/Gressbakken	70°4'29"N	28° 49'6"E	7775249	569150
Gollevárre	70°7'8"N	28° 15'24"E	7779615	547698
Noiddiidčearru/Kjøpmannskjølen	70°24'23"N	30°0'1"E	7813975	612251

DESCRIPTION:

The property Várjjat Siida, consisting of five component parts, is located in the north-easternmost part of Norway. Várjjat siida is the old territory of the Varanger Sámi. The siida covers most of the Varanger peninsula, the land bridge between the Varanger fjord and the Tana River and about 40 km along the southern side of the fjord and the adjacent inland. It is somewhat larger than the current north-easternmost reindeer herding district in Norway.

The density of cultural sites from the Mesolithic time and onwards is unusually high in Várjjat Siida. The Ceavccageađge/Mortensnes, Ruovdenjunluovta/Gropbakkengen, Rissebávte/Gressbakken, Gollevárre and Noiddiidčearru/Kjøpmannskjølen sites are exceptional representatives among them and unique cornerstones in the archaeological record of the north. Throughout 12.000 years humans have inhabited the area, representing one of the earliest settlements towards the end of the last Ice Age. The property's unique archaeology showcases human use of and relation to land and sea, including habitation, subsistence strategies and religious rituals, as well as how these are interwoven within an Arctic environment through time.

The area displays a remarkable density of habitation structures from all prehistoric and historic periods, epitomized by the Ceavccageađge /Mortensnes site, and with Ruovdenjunlovta/Gropbakkengen and Rissebávte/Gressbakken as the most spectacular

and rich single-period examples. Várjjat Siida has an exceptional high frequency of scree graves sites, and nowhere in such an outstanding abundance as at Ceavccageadge/Mortensnes, in such close vicinity to a habitation site, or with such duration as witnessed by its 2500 years of use. Religious and spiritual practices are otherwise shown through an abundance of sacred and sacrificial sites, where the Ceavccageađge /Mortensnes site is unparalleled with its variety of archaeological and historical contexts. Regarding hunting sites, there is an extraordinary number of pitfalls and pitfall systems, with Gollevárre as an outstanding site closely connected to a unique dwelling and processing site used during the hunt. A remarkable amount of stone-built funnel-shaped trapping systems with drive lines and corrals, and associated stone-built hunting blinds and meat caches, are a significant feature of the landscape of the interior of the peninsula, with the most prominent example found at Noiddiidčearru.

Presentation of the component sites

Ceavccageađge/Mortensnes (Sámi/Norwegian name translated to English: Fish oil stone/Morten's headland): A unique coastal settlement which has been occupied for 12 000 years. It includes activity areas from the first post-glacial habitation, vestiges of 265 dwellings dated between 7000 BC and 1900 AD, as well as an adjoining burial ground with more than 400 graves used from 800 BC to 700 AD. The site also includes a number of sacrificial and sacred places of various ages. One of them, Ceavccageađge, has given the place its Sámi name. Located in Unjárga gielda/Nesseby municipality.

Ruovdenjunlovta/Gropbakkengen (Iron point cove/Pit hill field) in Stuorravuodna/Karlebotn (Big fjord/Tradesman's bay): A settlement site containing the vestiges of as many as 115 pit houses dating from 4000 BC to 3000 BC. Located in Unjárga gielda/Nesseby municipality.

Rissebávte/Gressbakken (Grass slope): A settlement site with the vestiges of 15 massive semi-subterranean houses dated to the period 2200 BC to 1850 BC. The wall areas of the houses contain huge midden deposits. Located in Unjárga gielda/Nesseby municipality.

Gollevárre (Golden Mountain): A hunting site containing the largest pitfall system recorded in the Arctic. The system encircles a peat moss bog and contains a total of 1979 single pits for trapping wild reindeer, and an adjoining settlement and processing site dated to 1200 AD to 1650 AD. The site is located in Deanu gielda and Unjárga gielda/Tana and Nesseby municipalities.

Noiddiidčearru/Kjøpmannskjølen (Shamans' rock field/Merchant's ridge): An impressive wild reindeer hunting site containing large funnel-shaped trapping systems organized around two large stone-built corrals with several kilometre-long drivelines. The site also contains hundreds of hunting blinds, meat caches, hearths, and other structures. While the hunting blinds and some of the drivelines probably go far back in time, the corrals were likely used within the period 1100 AD to 1600 AD. Located in Båtsfjord municipality.

Criteria met

(i)	(ii)	(iii) **X**	(iv)	(v)	(vi)	(vii)	(viii)	(ix)	(x)

Justification of Outstanding Universal Value:

The Outstanding Universal Value of Várjjat Siida is conveyed through the immensely rich tangible cultural historical heritage of an Arctic hunting and fishing culture, going back 12 000 years. The entanglement between the cultural monuments of the five component sites and the landscape is intimate and conditional. The deep relationship between nature and culture is highlighted through the merging of cultural monuments and the landscape in time and space. This interplay between nature and culture is directly observable. The stepwise descending array of post-glacial beach terraces afforded attractive spaces for successive settlements. The active use of features shaped by nature for practical and ritual purposes merges the cultural and natural spheres.

The five component sites are significant reference sites in contemporary archaeological research and research on Sámi pre-history and early history. The rich archaeological material and deposits include a great variety of stone tools, ornamented artefacts made of bone, reindeer antlers and imported ornaments of bronze and silver.

Criterion (iii): The rich archaeological heritage of Várjjat Siida is a unique testimony of an exceptionally long-lived hunting, fishing and gathering culture in mainland Europe. Located in a distinct Arctic landscape, the five component sites together show an extraordinary adaptive robustness, and an unusual persistence in habitation, subsistence strategies and religious practices. The archaeological vestiges cover a period of 12 000 years and are outstanding in their continuity, clarity and directly observable convergence between landscape development and cultural chronology. Várjjat Siida provides heuristic concreteness to a tradition which elsewhere on the continent disappeared more or less completely during the first half of the Holocene.

Statements of authenticity and/or integrity

Integrity

The five component sites are representative of the immensely rich heritage of habitation, burial, sacrificial and hunting sites in Várjjat Siida. Seen together, they include all the elements needed to express the Outstanding Universal Value of Várjjat Siida. They furthermore express chronological and typological variation as well as richness in monument types, and thus constitute a remarkable archive for and testimony to the cultural activities of which they once formed part. Moreover, they constitute integral elements of a landscape where nature and culture coexist in a direct, visible and mainly undisturbed manner, and where also the tangible connection between natural features, habitation, cosmology, and religion is made present.

The reindeer herding, fishing, small game hunting and gathering carried out by the Varanger Sámi of today uphold a strong link to the past. The archaeological heritage is generally intact and undisturbed. Some archaeological research has taken place at specific locations, resulting in a rich material and thus an important platform for interpretation and dissemination.

The Arctic climate and the limited degree of modern impact has preserved organic material to an unusual extent and left structures and vestiges of houses close to intact. Contemporary research has revealed excellent preservation conditions also for inorganic material (including bone, horn and antler), as an effect of the soil composition, stable humidity and temperatures. While the conditions for preserving bone and antler presently are very good, climate change effects may alter the situation.

Some parts, with fragile surface and sparse vegetation, like Noiddiidčearru and the burial field at Ceavccageađge/Mortensnes, are vulnerable to disturbances. At Ceavccageađge, a visitor centre, pathways and other facilities have been provided to regulate visitor pressures. As the scree area with graves is difficult to walk in, the path has proven effective to prevent damages. Noiddiidčearru is implicitly protected by its remoteness and by being situated within a national park with strict regulations. Gollevárre is also a remote site, although less so than Noiddiidčearru. The turf and vegetation covers are fragile also here, yet much more robust. The same can be said for the Ruovdenjunluovta and Rissebávte sites. At these sites, monitoring will be important to ensure appropriate regulations and visitor facilities if necessary.

Authenticity

The five component sites together are witnesses to 12 000 years of human habitation and use, and exceptional examples of the historical time periods and typologies they represent. The archaeological state of conservation is exceptionally good, and the attributes convey the Outstanding Universal Value credibly and truthfully. The five component sites clearly demonstrate the functional, historical and spiritual uses of the landscape through the archaeological remains. The landscape and the wider setting

and context remain intact and are clearly recognisable today, contributing strongly to the legibility of Várjjat Siida.

Management and protection
A number of instruments under Norwegian law provide a legal basis for the protection of the proposed sites. Among them are the Cultural Heritage Act, the Nature Diversity Act and the Planning and Building Act. The Directorate for Cultural Heritage is the primary authority regarding cultural heritage and is responsible for implementing the national cultural heritage policy. The legal management entities for cultural heritage consist of the Sámi Parliament and the Finnmark County Council, and for the Varanger National Park, including the Noiddiidčearru/Kjøpmannskjølen site, the County Governor office.
At Ceavccageađge/Mortensnes, 1100 acres were protected by the Ministry of Environment as a cultural heritage site in 1988. The Sámi Parliament is responsible for the management and has established a partnership with the Várjjat Sámi Musea (Varanger Sámi Museum). A management plan secures that maintenance and protection priorities are yearly agreed upon by the Sámi Parliament and the Varanger Sámi Museum. The museum also acts as an information point for the Varanger National Park. Given the remoteness of the Noiddiidčearru and Gollevárre components, it is probable that the vast majority of visitors will learn about these parts of the property from interpretative materials in the Várjjat Sámi Musea. The role and location of this museum, also as a local educational and social arena, provides an opportunity to integrate the presentation and interpretation of Várjjat Siida in all visitor materials and exhibitions.

For Ruovdenjunlovta/Gropbakkengen and Rissebávte/Gressbakken, the Cultural Heritage Act and the Planning and Building Act provide the legal basis for the protection. As for the other component sites, there is a strong local will to protect the sites. They are both easily accessible from the main roads, Gressbakken especially so. Both sites are protected by robust vegetation. However, some form of regulation of potential increase in visitors will be needed in the future.

A coordination instrument between entities will be formed if Várjjat Siida is developed further as a potential, future nomination. The proposed buffer zones are elaborated to maintain landscape values related to the proposed sites. The individual sites have specific considerations underlying the boundaries proposed as buffer zones, pending on their specific characteristics. The relationship between the cultural heritage and the landscape constitutes a significant value which will be ensured through elaborate buffer zones.

Comparison with other similar properties

The brief comparative analysis below outlines similarities with other properties on the World Heritage List, tentative lists and relevant ongoing national initiatives. To further narrow the analysis, relevant criteria selected for comparison are:

1. Located in the Arctic or subarctic.
2. Associated with the past of an indigenous people and/or its predecessors.
3. Comparable assemblies of tangible cultural heritage monuments tied to habitation, livelihood and religion through prehistory and early history.

Properties on the World Heritage List

Aasivissuit – Nipisat. Inuit Hunting Ground between Ice and Sea. Greenland (Denmark)

Of particular relevance for comparison of properties on the World Heritage List is Aasivissuit–Nipisat in Greenland (Denmark). The property covers 417,800 ha and extends from the sea in the west to the ice sheet in the west. It was nominated under criteria (iii) and (v). In line with recommendations from ICOMOS, the property was inscribed under criterion (v). ICOMOS considered that criterion (iii) had not been demonstrated.

As Várjjat Siida is proposed under criterion (iii), the comparison with Aasivissuit – Nipisat will concentrate on the archaeological remains. A major difference, as documented by the archaeological material, is that in Várjjat Siida the importance of year-round marine fishing was just as important as hunting.

There are many similarities between the hunting structures of Aasivissuit – Nipisat and Várjjat Siida. What makes Várjjat Siida outstanding, are the circular stone corrals, not documented elsewhere, the number and total length of the drivelines and the number and density of hunting blinds, meat caches and cairns. Pitfall-systems like the one at Gollevárre are not found in Aasivissuit – Nipisat.

Besides hunting structures, the main archaeological record of Aasivissuit – Nipisat includes hundreds of visible ruins from the Thule culture (c. AD 1250-1700) and the historical period (AD 1700-1900). Some Thule dwellings have left clear structures on the surface, others have been obliterated by natural degradation or historical settlements at the same localities. Excavations of the coastal Nipisat site (dated to 2200 – 700 BC) document the presence of the paleo-Inuit Saqqaq cultural tradition. Except for two stone set hearths and two tent features, both discovered in association with cultural layers and not visible prior to excavation, no distinguishable structures of the Saqqaq tradition at the Nipisat site or at the five identified sites belonging to the Greenlandic Dorset tradition (800 BC – AD 1300) have been identified. They are buried below cultural layers and ruins from more recent (Thule) episodes of settlement.

In Várjjat Siida, the situation is quite different. The area was inhabited about 8000 years earlier than Aasivissuit – Nipisat. The time depth, number, variation, density and visibility of surface prehistoric structures is strikingly dissimilar. The unified chronology of dwellings and raised beach formations in Varanger have preserved a large number of house structures from all prehistoric periods since the Early Stone Age as intact structures.

The semi-subterranean Thule winter dwellings and summer tent houses have some similarities with the Stone Age houses in Várjjat Siida, the Gressbakken-type houses in particular. However, the Gressbakken -type houses are much older, larger, and have more than one entrance. Dwelling structures like the Karlebotn and Mortensnes types of pit-houses have no parallels in Greenland.

The 17th century communal multi-family houses in Aasivissuit – Nipisat are also comparable to the Gressbakken type houses, also believed to house more than one family, but the floor plan organisation and historic context, and not at least age, is very different. The communal houses are also comparable to the rectangular coastal Sámi turf houses of the 19th and early 20th centuries. However, they were built to house people and livestock, and usually only one extended family.

The colony of Nepisene was established in 1724 by the Danish-Norwegian administration in Greenland. The motive was Christian mission and to monopolise both whaling and trade with the Greenlanders. Despite containing quite different vestiges, the history behind Nepisene is comparable to the Norwegian trading post at Ceavccageađge/Mortensnes, founded in 1748. At Ceavccageađge trade and fishing, not trading, whaling and mission, was the economic motive. Also, at Ceavccageađge/Mortensnes, the stone-built house foundations are still intact and are not, as in the colony of Nepisene, disturbed by later activities.

A number of graves from the Thule period have been identified by Thule settlements. In Varanger, graves from the Stone Age are found near settlements. Some graves from the Thule period are built as a heap of stones piled on top of a chamber. This has some likeness the construction of the scree graves in Varanger, as does the fact that many graves have been opened and robbed. The difference lies in time span, terrain, number of graves and in the richness and variation in the grave goods of Varanger.

Laponian Area, Sweden

The Laponian Area in Northern Sweden is inscribed under cultural criteria (iii) and (v) and natural criteria (vii) (viii) (ix). Originally, Laponia was nominated as a natural heritage site, and ICOMOS recommended that the cultural value as a reindeer herders' landscape be added.

Criterion (iii) is justified with the area bearing an exceptional testimony to the tradition of reindeer herding. Hearths, house-foundations of the reindeer herders of more recent times can be found many places. Although shortly mentioned in the decision, the prehistoric remains are not actively included in the rationale for inscription.

Both sites are grazing land for reindeer and linked to Sámi reindeer herding culture. Other than that, there are few similarities. The Varanger Peninsula is further north and predominantly a coastal area where the use of marine resources such as fish, sea birds and sea mammals merges with reindeer hunting and subsequently herding in a process that has lasted for more than 12 000 years, and where subsistence and religious activities are inscribed in the landscape in extraordinary tangible ways.

The oldest habitation site in Laponia dates back to about 5000 BC. Dwelling vestiges are dated to the Younger Stone Age, Early Metal Age and Iron Age. Some are described as pit houses, although relatively few, quite shallow and with far poorer visibility than in Varanger.

Within the Laponia Area there are about 20 pitfall systems, with a few up to around 100 pitfalls. One system has been dated to between 100 BC and AD 700 AD (Mulk 1994). No habitation sites with faunal remains directly connected with the hunt, as Gollevárre, have been recorded. Neither have any drive line systems.

The archaeological remains are important documents to the history of the area, but they are not in themselves claimed to have Outstanding Universal Value. And this is precisely what sets Várjjat Siida apart. Although the archaeological remains in Laponia to some extents are comparable to the Várjjat Siida sites, the latter excels through the time span, magnitude, variation and context of the sites.

Laponia is a solely an inland area. Adjoining it to the west is the Tysfjord/Hellemofjord landscape in Norway, presently on the tentative list of Norway. The World Heritage Committee has welcomed a consideration of a transboundary site. This initiative has not been developed further.

The cultural value of Laponia, as for Tysfjord/Hellemofjord, is first and foremost connected to it being an undisturbed landscape connected to reindeer herding. In Várjjat Siida the prehistoric and early historic habitation, hunting and burial sites are at the core.

Rock Art of Alta, Norway
The Rock Art of Alta is comparable being situated in Finnmark and covering part of the time span of Várjjat Siida, but the types of monuments are very different. Interestingly, the rock art site in Alta depicts reindeer corrals.

Cultural and Historic Ensemble of the Solovetsky Islands, Russian Federation
The Solovetsky complex is a monastic settlement, established in the 15th century, on an archipelago situated in the western part of the White Sea. Between 1926 and 1939 the monastery on the main island was turned into a special Soviet prison and labour camp. On the islands, traces of human presence go back to the 5th millennium BC, 5000 years later than the earliest habitation in Varanger. The main prehistoric settlement period was in the 3rd millennium BC. On the Zayatsky Islands there are many stone labyrinths and stone cairns, presumably created by proto Sámi people. The labyrinths may be compared to the concentric stone rings around the Fish Oil Stone (Ceavccageađgi), and the cairns resemble some of the graves. The structures at the Zayatsky Islands, cairns included, have yielded few finds and their function is unclear. This is in contrast to the unusually rich and varied archaeological record of religious activity at Ceavccageađgi, and its remarkable time span of a specific burial custom.

Properties on the World Heritage Tentative List

Ivvavik / Vuntut / Herschel Island (Qikiqtaruk) National Parks, Canada
These national parks are listed under criteria (iv), (v), (vii), (viii) and (x). The property is described as comprising 15 500 km2 of wilderness rich in wildlife, in variety of landscape and in assemblages of archaeological and palaeontological deposits. It forms part of the Beringa corridor as evidenced in its

archaeological and paleontological deposits. The forefathers of the Inuvialuit and Vuntut Gwitchin hunted, fished and traded in the region for thousands of years. The area is very different from the Varanger area in terms of landscape, chronology, technology and types of monuments. Coastal settlements as well as inland caribou drives have been documented. However, the archaeological evidence is most often in the form of cultural layers with no visible surface structures. This is strikingly different from Várjjat Siida. Housing and caribou drives were made of wood. In contrast to the Várjjat Siida sites, the remains are no longer visible or at best difficult to detect in the landscape.

The Quttinirpaaq National Park in Nunavut, Canada
The property is listed under criteria (iii), (vii), (viii) and (x). It encompasses 37 775 km2 of the northernmost lands in Canada. The park borders on the Arctic Ocean and supports a range of Arctic wildlife. All pre-contact cultural groups known to have occupied High Arctic Canada, including Independence I (4500-3000 years ago) and Independence II (ca. 3000-2500 years ago), Late Dorset (ca. 1300-800 years ago) and Thule (ca. 900-300 years ago), are represented by archaeological sites in the park. Prehistoric structures include visible features such as fox traps, tent rings, caches and hunting blinds. These resembles structures found in in Várjjat Siida. The differences lie in age and in the density, visibility, variety and complexity of remains.

Other sites in the Arctic region

Caribou/reindeer drive systems made of stone and/or wood are found in Canada, Alaska and Greenland. They can be in the form of a V-shaped funnel with two lines of cairns or stones, ending with opposing shooting blinds or in a U-shaped corral made of wooden poles. Circular enclosures made of solid stone walls are only found in Varanger. Along the shores of 35 km long Lake Tasersiaq in Greenland are many shooting blinds, drives, and caches, but no pitfall trap systems or corrals. The earliest structures are dated to around 2000 BC, and the majority of the sites can be related to their use by the Inuit from the 14th century up to 1950. In Varanger, structures for hunting reindeer predate this by thousands of years and incorporate a greater range of structures, as well as a technology that points to the transition to reindeer herding.

Along the coast of the Kola peninsula in Russia habitation sites from varied periods have been found, but none with the size and unbroken continuity found at Ceavccageađgi, and without nearby burial grounds. No hunting systems are so far known. Among the reasons behind the unusual rich prehistory of Varanger area is that the coast here has been ice free during winter since the end of the Ice Age. Várjjat Siida was inhabited very early. Compared with other Arctic areas, the contact with neighbouring cultures is old. The history reveals a strong cultural resilience.

Other sites in Norway

Elsewhere in northern and southern Norway, there are many areas with shooting blinds and pitfalls, and also some drive lines. Although not in the Arctic, the Reindeer Hunting as a potential World Heritage project in the mountains of southern Norway must be mentioned. The project covers several national parks and nature reserves. Together, they cover a vast area of between 3500 and 4000 km2. The last remnants of mountain wild reindeer still roam in the area and there is evidence of large variations of hunting facilities, and considerable time depth, related to wild reindeer hunt.

Wild reindeer were being hunted in Varanger when the interior areas of southern Norway were still covered by ice, and the archaeology of Varjját Siida is unique in its ability to convey 12 000 years of historical use of the area. Varanger stands out by the way the connection between hunting and herding reindeer is manifested in the landscape. The unbroken relationship between man and reindeer and the maintenance of intimate knowledge of animals and the landscape are revealed in practices, language and traditions. Another feature not found elsewhere is how the religious meaning of the hunt is revealed by burials, sacrificial sites and Sámi place names.

The selected five sites are also highly comparable to other habitation, burial, sacrificial and hunting sites in Varanger. This is an area where the density of cultural sites from the Mesolithic and onwards is unusually high. The five sites are selected as the foremost examples in an area with many other magnificent sites including:

- sites from all the time periods that at Ceavccageađgi are present in an unbroken line and with Ruovdenjunlovta as a spectacular single-period example;
- burial sites with many graves, but nowhere in such an extraordinary abundance as at Ceavccageađgi or in such close vicinity to the habitation during the 2500 years the burial place was in use;
- large pitfall systems, but nowhere as large as at Gollevárre or connected to a house site used during the hunt;
- drive lines and corrals surrounded by hunting blinds and meat caches, but not as extensive and impressive as documented at Noiddiidčearru;
- sacred and sacrificial sites, but nowhere with the variety and context offered at Ceavccageađgi.

Conclusion

The Outstanding Universal Value of Várjjat Siida is closely tied to the archaeological and culture historical heritage and their testimony to an immensely persistent indigenous Arctic hunting and fishing culture and belief system. The entanglement between these five component sites and the landscape is intimate and conditional. The deep relationship between nature and culture is highlighted by the merging of cultural monuments, natural forms and landscape development in time and space.

Elements of the Várjjat Siida component sites may be compared with many sites. However, seen as a whole and in relation to latitude, diversity, time depth and continuity, they are unparalleled. The burial place alone, with its numerous graves and the time span it covers, makes Várjjat Siida stand out in a way that is exceptional and unique. The same can be said for the continuous record of settlement, for the breathtakingly impressive trapping systems as well as for how the trajectories of architecture and settlement is traceable through time.

Várjjat Siida is also exceptional in a circumpolar Arctic context in relation to the timespan of a single settlement site and burial place (Ceavccageađge/Mortensnes), and to the scale and form of settlement and hunting structures. Moreover, the sites bear witness to the enduring importance of reindeer and coastal fishing along a coast that is ice free all year round at a latitude where coastal waters elsewhere are covered by ice. The time depth, number, variation and density of tangible structures makes Várjjat Siida stand out and give it a distinct profile. As such, it in some ways fills a gap not covered by Aasivissuit–Nipisat and Laponia as well as other Arctic sites. It also implies a break with the "ethnographic" understanding of indigenous cultures and the Sámi past.

- The original signed version of the completed Tentative List submission format should be sent in English or French to: UNESCO World Heritage Centre, 7 place de Fontenoy, 75352 Paris 07 SP, France
- States Parties are encouraged to also submit this information in electronic format (diskette or CD-Rom) or by e-mail to wh-tentativelists@unesco.org

SAKSBEHANDLER
Ole Søe Eriksen

VÅR REF.
20/09582-28

DERES REF.

VÅR DATO
15.12.2023

DERES DATO

postmottak@ra.no
www.riksantikvaren.no

Klima- og miljødepartementet
Postboks 8013 Dep
0030 OSLO

Att: Berit Halvorsen, Siri Kloster

Várjjat Siida, faglig anbefaling om oppføring på Norges tentative liste for verdensarv

Riksantikvaren viser til *Endelig tildelingsbrev 2023 for Riksantikvaren* fra Klima- og miljødepartementet, og oppdrag knyttet til å ferdigstille prosessen med å føre Várjjat Siida på Norges tentative liste for verdensarv.

Vi oversender med dette vår faglige anbefaling og forslag til tekst for oppføring av Várjjat Siida på Norges tentative liste, *NORWAY Várjjat Siida Tentative List Submission 2024* (vedlegg 1), som bygger på Sametingets kunnskapsgrunnlag *Várjjat Siida. World Heritage List: A Tentative List Submission* (vedlegg 2).

Riksantikvaren anbefaler at Várjaat Siida oppføres på Norges tentative liste under kriterium (iii) som sier at nominerte områder skal "være et unikt, eller i alle fall eksepsjonelt, vitnesbyrd om en kulturtradisjon eller en sivilisasjon som enten fortsatt lever, eller som er forsvunnet".

Várjjat Siida består av fem utvalgte komponenter i kommunene Nesseby, Tana og Båtsfjord i Finnmark. De fem komponentene vitner om 12 000 års menneskelig tilstedeværelse i Varanger-området gjennom helt unike arkeologiske kulturminner og -miljøer som er tett sammenvevde med naturen og landskapet. Det tegnes opp en unik historie om en eksepsjonelt langvarig og vedvarende jeger-, fisker- og sankerkultur i et distinkt arktisk landskap. Det arkeologiske materialet viser både prehistoriske og historiske spor etter bosettinger, gravplasser, religiøse ritualer og hvordan mennesker har levd i tett samvirke med den arktiske naturen og naturressursene. De fem komponentene er sentrale referansesteder for arkeologi og forskning på samisk historie.

Arbeidet med Várjjat Siida har pågått i flere år. Sametinget har gjort en betydelig innsats for å utarbeide kunnskapsgrunnlaget for oppføring på tentativ liste, med faglig støtte fra Finnmark fylkeskommune og i samarbeid med Riksantikvaren.

Norge forespurte Icomos i 2018 om faglig rådgivning knyttet til arbeidet med oppføring av Várjjat Siida på Norges tentative liste. Det ble gjennomført rådgivende arbeid og befaringer i Varanger-området i 2019, og sluttrapport med anbefalinger for det videre arbeidet ble oversendt fra Icomos i januar 2020. Sametinget har lagt anbefalingene i Icomos-rapporten til grunn for sitt reviderte kunnskapsgrunnlag (vedlegg 2), som ble oversendt til Riksantikvaren 13. oktober 2023. Riksantikvaren har gjennomgått kunnskapsgrunnlaget og avholdt møter med Sametinget og Finnmark og Troms fylkeskommune. Vår faglige vurdering og anbefaling bygger på Sametingets kunnskapsgrunnlag.

Klima- og miljødepartementet er ansvarlig for å sende forslag til nye oppføringer på tentativ liste til Unescos verdensarvsenter. Oppføringer på tentativ liste følger en fast mal, jf. Annex 2A i *Operational Guidelines for the Implementation of the World Heritage Convention*. Denne malen er benyttet for å utarbeide vedlegg 1, *NORWAY Várjjat Siida Tentative List Submission 2024*.

Riksantikvaren anbefaler at det i forkant av en eventuell oversendelse til Unesco avholdes et møte med Sametinget, Finnmark fylkeskommune, kommunene Nesseby, Tana og Båtsfjord samt andre berørte parter for å informere om status for arbeidet med Várjjat Siida. Et slikt møte kan arrangeres i første kvartal av 2024.

Riksantikvaren er tilgjengelig for spørsmål og avklaringer knyttet til videre prosess for Várjjat Siida, og takker for oppdraget.

Vennlig hilsen

Noelle Dahl-Poppe
Seksjonssjef

Ole Søe Eriksen
Seniorrådgiver

Brevet er elektronisk godkjent uten underskrift

Vedlegg: 1. NORWAY Várrjat Siida Tentative List Submission 2024
2. Várjjat Siida Sámediggi kunnskapsgrunnlag desember 2023

Kopi til: Sametinget - Sámediggi, Ávjovárgeaidnu 50, 9730 KARASJOK/Kárášjohka/ Miljødirektoratet, Postboks 5672 Sluppen, 7485 TRONDHEIM/ Troms og Finnmark fylkeskommune - Romssa ja Finnmarkku fylkkagjelda, Postboks 701Fylkeshuset, 9800 VADSØ/ Finnmark fylkeskommune / Finnmárkku fylkkagielda / Finmarkun fylkinkomuuni

ICOMOS

Report on the ICOMOS Upstream Process for Várjjat Siida: 12 000 Years of Indigenous Arctic Heritage (Norway) and Reindeer Hunting Area in Dovrefjell (Norway)

January 2020

Table of Contents

Annexes

1. Background to the Upstream Process

The objectives of the Upstream process are to provide support at an early stage for sites which may have the potential to be inscribed on the World Heritage List, in collaboration with the States Parties, and before the nomination dossier is drafted. While the Upstream processes vary, they generally involve activities that aim to clarify whether or not a solid case can be made for the nomination, and if so, to identify the further work that needs to be done to support the advancement of a nomination.

In 2016, Norway requested Upstream advice from ICOMOS concerning a possible nomination proposal for Várjjat Siida: 12 000 Years of Indigenous Arctic Heritage, in northern Norway (Finnmark). An amended proposal has subsequently been prepared by the Sámi Parliament in Norway (Sámediggi). The proposal consists of four sites on the Varanger Peninsula and the land bridge connecting the peninsula to the mainland.

In 2018, Norway formally requested further Upstream advice from ICOMOS for the revised proposal, and the work on the Upstream process commenced in 2019, based on agreed Terms of Reference (Annexe 1). The work carried out in 2019 is the subject of this report. The Upstream process included an Advisory Mission (August 2019), and desk reviews to assist with the further consideration of the potential for Várjjat Siida to meet the requirements of Outstanding Universal Value.

Shortly before the commencement of the ICOMOS Mission, Norway requested that the 'Reindeer Hunting Area' in southern Norway be added to the mission programme, enabling the mission team to visit and review both proposals, and meet key stakeholders in the field. Subsequently, desk reviews to assist with the further consideration of the potential for the property were requested from specialists.

Neither of these proposed areas is currently on the Tentative List for Norway. The Norwegian Ministry of Climate and Environment gave permission to the Riksantikvaren (The Directorate for Cultural Heritage) to invite the mission to give advice on the potential of the both properties to be placed on the Tentative List.

While both proposals share a long history of interaction between humans and reindeer, there are also clear and distinctive differences between them. Accordingly, each of the two proposals has been considered in terms of the possibilities for future World Heritage nomination in this report.

It should be noted that an extension of the Swedish World Heritage property of Laponia (The Laponian Area-Tysfjord, the fjord of Hellem obotn and Rago (extension)) has been on the Norwegian Tentative List since 2002. Although this has not been part of the Upstream work, ICOMOS suggests that the further work on the two proposals should eventually also clarify their relationship with that Tentative List property.
According to its intentions, the Upstream process takes place at an early development of these proposals, when many issues are not yet determined. The purposes of this report are therefore to discuss the possibilities and issues, and to advise the State Party about a range of matters that can be taken into account in determining whether and how to proceed with future World Heritage nominations. It incorporates the observations of the ICOMOS mission and desk reviews. It has been peer reviewed and considered by the ICOMOS World Heritage Panel before being finalised and submitted to the State Party.

2. ICOMOS Advisory Mission

The Advisory mission occurred in August 2019. Annexes 2, 3 and 4 provide the Terms of Reference, the mission programme, and the participants.

In addition to the work outlined in the Terms of Reference, the mission was asked to consider a number of issues for **Várjjat Siida**:

- Availability of evidence that can support the proposed justification of Outstanding Universal Value, and in particular, the cultural criteria that are proposed (as well as any other criteria that are considered potentially relevant);
- The strength and justification of the selection of the four components with a view to their respective contribution to the proposed justification of Outstanding Universal Value;
- The degree to which the archaeological evidence at the four component sites is augmented by evidence drawn from historical and intangible cultural heritage sources, and from interactions with the landscape and natural phenomenon over time;
- Pertinent issues to the evaluation of Authenticity and Integrity of the proposed property;
- Parameters for a Comparative Analysis with other Arctic hunter-fisher-gatherer cultures;
- Potential gaps and priorities for further research, including Comparative Analysis relevant to the proposed justification of Outstanding Universal Value;
- The effectiveness of the governance arrangements for the proposed property that are provided by the Government of Norway, and the Sámi Parliament in Norway (Sámediggi), including legal protection and management;
- The means by which "free, prior and informed consent" of the Sámi people can be confirmed prior to the submission of a World Heritage nomination;
- Any other noted issues that could be relevant to a future World Heritage nomination.

For the **Reindeer Hunting Area** in Oppland County (and others) in Central Norway, the mission was asked to consider and discuss the following issues:

- How are the systems for the protection and management systems oriented at both cultural and natural attributes of the potential Outstanding Universal Value of this area?
- What are the views of the stakeholders, Sámi representatives and State Party representatives about the potential purposes for World Heritage recognition of this area?
- The preliminary work that has been done points to the variation in climatic conditions within this area, as the basis for a variation in trapping systems (including their seasonality). What observations are made on the basis of the visits by the mission?
- How well does the current proposal reflect a 'cultural landscape' approach given the specific areas that are selected as potential components and buffer zones?
- Are there any proposals or issues within the proposed area that could impact on its conservation?
- Do the cultural heritage sites visited exhibit any issues with Authenticity and/or Integrity in relation to the arguments outlined in the materials that have been provided (i.e. as demonstrating the antiquity and variation in types of trapping sites, and the utilisation of different ecological zones by hunters)?
- Given the emphasis placed on the existence in this area of the 'last remnants of a European wild montane reindeer strain' – is the use of cultural criteria alone justified?
- Are the living animals themselves (and the ecosystems that support them) proposed as attributes of the Outstanding Universal Value according to cultural criteria?

- The material provided suggests that the area is vulnerable to climate change impacts and other irreversible changes. Please comment on what you observe about this aspect.
- Any other noted issues that could be relevant to a future World Heritage nomination.

To the greatest extent possible, the observations by the ICOMOS mission have been incorporated into this report, as these are likely to be of value to the State Party and communities involved in each of these proposals. ICOMOS therefore stresses that these should not be understood as evaluations, but rather raise issues and questions that need further detail/clarification, research, consultation or revision by any future work that is undertaken.

3. The Desk Reviews

Desk reviews were provided for both proposals. Reviewers were invited based on their knowledge in relevant fields. The outcomes of the desk reviews have been integrated with the report of the ICOMOS mission team in this report. Because there are overlapping considerations for the Comparative Analysis for the two proposals, desk reviews were requested for each proposal.

Reviewers were able to comment on any aspects of the materials provided by the State Party, but particular questions were highlighted, as follows:

Várjjat Siida

Question 1:

The World Heritage nomination is based on arguments about the cultural and historical importance of the archaeological sites of a very old Arctic hunting and fishing culture, ancestors of the Sámi peoples.

- Please provide comment on the specific significance of the four archaeological sites that are the focus of this proposal.
- To what extent does evidence of more recent historical periods contribute to the potential significance of these sites?
- What are the possible elements of the significance of these sites that could be considered 'attributes' of the potential Outstanding Universal Value?

Question 2:

A brief Comparative Analysis is provided in the Tentative List submission (pp. 37-42).

- Do you consider that the comparisons made in the Tentative List document are sufficient?
- In relation to the focus of the proposal on human interactions with reindeer (and reindeer husbandry), are there other areas in the Arctic or sub-Arctic regions of the world that should be included in the Comparative Analysis?
- Please indicate any additional areas, sites or cultures that you think should be included in the Comparative Analysis that will be undertaken by the State Party.

Question 3:

Based on your specialist knowledge and review of the provided materials:

- Do you think that each of the four archaeological sites in the proposal is specifically needed in order to fully express the potential Outstanding Universal Value of the ancient Arctic hunter-fisher cultures in this landscape?

Question 4:

Please comment on the points made in relation to the potential for the proposal to meet criteria (iii), (v) and (vi) (see p. 34), including:

- Criterion (iii): Can the claim that the sites provide a testimony to the last hunter-gatherer culture of the European mainland be sustained?
- Criterion (iii): Do the four sites in this proposal demonstrate an adaptation to changes in an Arctic border zone?
- Criteria (iii) and (v): Do the four sites in this proposal demonstrate continuity of habitation and religious and ritual practices?

- Criterion (v): To what extent do the four sites in this proposal demonstrate in an exceptional way the interactions between people and reindeer (and reindeer husbandry)?
- Criterion (vi): Do the four archaeological sites in this proposal demonstrate associations with an Indigenous people of the Arctic in an exceptional way?
- Criterion (vi): How do the four proposed sites demonstrate in an exceptional way the traditional knowledge of the Sámi people, and the formation of Sámi culture?

Reindeer Hunting Area

Question 1:

A brief Comparative Analysis has been developed by the State Party (attached). It is based on the comparative context of large mammal hunting in the northern hemisphere, reindeer trapping systems and continuing hunting traditions.

- Based on your knowledge, please comment on the validity of the framing as a basis for consideration of the Outstanding Universal Value of the proposed sites.
- Are there other areas in the Arctic or sub-Arctic regions of the world that should be included in the Comparative Analysis?

Question 2:

Based on your specialist knowledge and review of the provided materials:

- Do you think consider that the sites that have been proposed meet the claims concerning the 'unique density and breadth of variation of [reindeer] trapping systems' within the circumpolar region?
- What 'traditions' of past and present-day society are potentially relevant to this proposal? Do you consider that these are adequately described and included in the proposed justification for Outstanding Universal Value?
- Is modern-day hunting part of these cultural traditions as they are described in the proposal? Please explain your opinion.

Question 3:

If you are familiar with the application of World Heritage criteria, please comment on the points made in relation to the potential for the proposal to meet criteria (iii), (iv) and (v) (see p. 50), including:

- Criterion (iii): Is the claim that the proposed sites demonstrate the greatest variation in reindeer trapping sites established?
- Criterion (iv): Does the focus on the long histories of reindeer hunting accord well with specific/identifiable cultural traditions?
- Criterion (v): What aspects (or attributes) of the landscape are most critical to the potential Outstanding Universal Value?
- Do you consider that there are other criteria that could be further explored with the State Party?
- Do you have comments about the 'cultural landscape' approach illustrated in this document (see also p. 44)?
- Do you consider that there are elements of the 'natural' landscape (including natural processes and attributes) that could be considered attributes of the proposed 'cultural landscape'?

Question 4:

Please provide comment on the claims concerning the importance of the wild reindeer in these areas.

- Are the claims regarding the importance of the wild reindeer and their genetic characteristics in these areas substantiated?
- Do you consider that there are elements of the 'natural' landscape (including natural processes and attributes) that could be considered attributes of the proposed 'cultural landscape'?
- To what extent should the crisis of climate change be considered within the context of the justification for criterion (v) in this case?
- Should the State Party be advised to consider the potential for a mixed nomination, based on the habitat of the wild reindeer and 'ecological authenticity' of the landscape? (see p. 49, part 5)

4. Várjjat Siida: 12 000 Years of Indigenous Arctic Heritage

4.1 Description and Historical Background

Várjjat Siida is located on the Varanger Peninsula in northern Norway. The cultural heritage of the Varanger (*Várjjat* in Sámi) Peninsula is considered important for understanding the human settlement of northern Scandinavia. The area was settled about 12,000 years ago and archaeological evidence demonstrates continual occupation since then, as is shown by the key site of Ceavccageadgi/Mortensnes. There is a history of archaeological research in the area from at least the mid-nineteenth century when Andreas Georg Nordvi, whose family ran a trading post at Mortenses and who was the first person in Norway to have a university education in archaeology, carried out excavations here and at other sites. It is also noted that the occupation site associated with maritime hunting at Ruovdenjunlovta/Gropbakkengen has a central place in archaeological research in northern Scandinavia since excavations in the 1930s.

The Sámi are indigenous peoples with distinctive culture, heritage, language, identity, livelihoods and cultural expressions. Today, Sámi live in parts of Norway, Sweden, Finland and Russia, and are legally recognised as the indigenous people of northern Fennoscandia and the Kola Peninsula (Kent 2018). Transmission of Sámi culture is based on oral traditions, and is linked with environments, livelihoods and relationships with nature. Since the 1970s, Sámi identity has been revitalised and developed in response to new cultural influences and directions. Archaeology has played a role in this, not least because of the campaign arising from the archaeological and cultural impact of the construction of a dam at Alta, to the west of Várjjat in Finnmark (see Steven 2016).

The Sámi Parliament in Norway (Sámediggi) was established in 1989. The Sámi Parliament of Norway is highest political organ of Sámi in Norway. The Norwegian Sámi Parliament has an official mandate to submit the proposal, however involvement of the local communities should also be assured. Since the sites have ongoing habitation and land uses, the proposal would benefit from opinions and views of the local Sámi communities.

The archaeological record of places like Várjjat has a key role to play in understanding the long-term history of the settlement of the region and the emergence of the Sámi and Sámi material culture from around 1000 BC. Adaptation to the Arctic environment involved the organisation of settlement and society on a yearly cycle to utilise different resources. However, the argument that the Sámi and earlier prehistoric peoples made cultural adaptations in light of changing environmental circumstances needs to be more explicitly explained and demonstrated in the context of a possible World Heritage nomination.

Interaction with other peoples led to the dynamic assimilation of influences and changes. Sámi history is marked by a number of pivotal points such as the switch from wild reindeer hunting to domestic reindeer herding in the 17th century. This switch is seen as an important point of transformation, and needs to be more fully elaborated in the continuing work on this proposal. Change occurred alongside continuity in Sámi life, in the face of state intrusion, for example, in the continued use of the *siida* as a socio-economic and territorial unit, and in cosmology and mythology (see Lehtola 2004; Kent 2018). The cultural and socio-economic unit of the *siida* is an important element of the proposal and should be further explained, including the importance of Várjjat in the context of other *siida* in Norway.

Planning for a Sámi museum at Varangerbotn at the head of Varanger fjord began in 1995 and the Várjjat Sámi Musea or Varanger Samiske Museum was opened there in 2000. The museum is an important hub and information point for visitors to the area (Photo 21). The cultural heritage area at Mortensnes is

administered by the museum, and a visitors' centre with exhibition and shop was opened at the site in 2009.

In 2006, much of the Varanger Peninsula was made a National Park to conserve and manage the exceptional Arctic highlands landscape, which is a summer pasture area for reindeer. There is a large number of prehistoric (and later) cultural heritage sites within the National Park. More broadly, survey and targeted excavation by the archaeology/cultural heritage offices of the Sámi Parliament and the county of Finnmark has documented the rich cultural heritage of the area.

Over the last ten years, the Sámi Parliament in Norway has been working on the preparation of a submission to include Várjjat Siida on the Norwegian World Heritage Tentative List. The current proposal has been revised by the Sámi Parliament (Sámediggi), in response to earlier advice by ICOMOS. A formal submission to the Riksantikvaren (Directorate of Cultural Heritage) appears to have been made in 2016. The key documentation for the ICOMOS Upstream process is titled *Várjjat Siida: World Heritage List: A Tentative List Submission*.

The proposal is envisaged as a potential future serial World Heritage nomination, consisting of four components on the Varanger Peninsula and the isthmus connecting the peninsula to the mainland. Ceavccageadgi/Mortensnes is seen as the core site to which the others relate. It is argued that in combination, the components document how settlement, livelihood and religion are interconnected through time and space.

The four sites are:

1. Ceavccageadgi/Mortensnes (in English, Oil Stone/Morten's Headland): a settlement site that has been continuously occupied for 12,000 years and an adjoining burial place used from 1000 BC to 1600 AD.

2. Noidiidcearru/Kjøpmannskjølen (in English, The Shamans' Rock Field/The Merchant's Ridge): a wild reindeer hunting site, including two interconnected corrals with several drivelines, meat caches and bow hunt hides. While some hearths have been dated to 1000/1100 AD, finds from these sites suggests potentially they could be older.

3. Gollevárri (in English, The Golden Mountain): pitfall system dating to 1200-1450 AD, for wild reindeer hunting and autumn hunt settlement site.

4. Ruovdenjunlovta/Gropbakkengen (in English, The Iron Point Cove/The Pit Hill Field): a maritime hunting and fishing site of 89 pit houses from 4000-3000 B.C.

Together it is argued that the four sites are excellent examples of an ancient hunter-gatherer-fisher tradition that has been replaced elsewhere on the European continent by farming and urbanism. The earlier cultural traditions were followed by the emergence of Sámi culture. The Sámi of the north maintained this hunting, fishing and gathering way of life until very recent times, and it is central to Sámi cultural identity.

Before the advisory mission, ICOMOS was notified that the Sámi Parliament had decided to withdraw the fourth component, Ruovdenjunlovta/Gropbakkengen, from the proposal. The reasons for this change have

not been formally communicated to ICOMOS, although some issues were discussed with the ICOMOS mission.

4.2 Comparative Analysis

The Comparative Analysis provided by the State Party is structured to provide comparison with sites on the World Heritage List, sites on Tentative Lists, and other sites in the Arctic region.

Acknowledging that the Upstream process is working with materials that still require further development, ICOMOS considers that the work has made a reasonable start toward a full Comparative Analysis, covering both 'New' and 'Old World' Arctic cultures. However, substantial further work lies ahead, depending on the continued refinement of the orientation of this proposal. The comments made in the remainder of this section summarise areas for further work.

The comparisons regarding the settlements and burial sites are relative strengths in the work that has been done to date, but ICOMOS considers that further work is needed to improve the comparisons and analysis of the human/nature interactions, and the cosmological and religious associations. Changes over time in the rock art production and reindeer domestication and pastoralism in the region seem to be important aspects that further work could improve.

The focus in the Comparative Analysis is on reindeer hunting/herding. ICOMOS notes that reindeer herding and pastoralism occurs across a number of countries in the Arctic and sub-Arctic region (such as Norway, Finland, Sweden, Russia, Greenland/Denmark, Alaska/USA, Mongolia, China and Canada), and that there are more than 30 peoples (most of them indigenous peoples) practicing reindeer hunting. The practices of reindeer herding therefore vary considerably, and the further development of the proposal should include this wider context (including through the detailed Comparative Analysis) to clearly show the distinctiveness of these sites. ICOMOS considers that the Comparative Analysis currently underplays the importance of placing the hunting/herding of reindeer in wider socio-economic and cultural contexts and how these changed over time. Specifically, there is a need to put greater emphasis on the emergence and development of Sámi cultural identity, especially in relation to the arguments made in relation to criterion (vi) (see below).

ICOMOS considers that further development of the Comparative Analysis should include a number of additional directions. These are briefly summarised below.

- Although they are identified in the proposal, more detailed discussion is needed of comparable World Heritage properties: Alta (Norway), Laponia (Sweden) and the Solovetsky Islands (Russia).
- The property of Aasivissuit-Nippisat in Greenland (Denmark) is mentioned as a Tentative List entry, but this could be revised now that it has been inscribed.
- The property of Head-Smashed-in Buffalo Jump (Canada) should be included in the Comparative Analysis.
- Given the potential importance of the *siida* as a culturally established unit of socio-economic and territorial activity, the selection of the sites within Várjjat Siida needs to be more explicitly contextualised in relation to values and heritage of others. This might be apparent at the local level, but should be explained to assist the understanding by an external readership.

- The Comparative Analysis in relation to Sámi identity and spiritual associations will need to extend beyond Norway. Given the emphasis on these aspects in the proposal, additional attention is needed in relation to Sámi sacred sites or landscapes. Ukonsaari is briefly mentioned, but is possibly downplayed; and a more comprehensive overview of areas in Sápmi that demonstrate this interaction is necessary. For example, Enontekiö (Eanodat) offers examples of the continuity from hunting to reindeer herding as demonstrated by hunting pits, hearths, offering sites, dwelling places, and corrals.
- New research findings in relation to rock art are briefly mentioned with regard to the Alta site in Finnmark, and could be extended.
- The Comparative Analysis should more comprehensively include other areas in Fennoscandia with well-documented and radiocarbon dated pit trap systems. Some examples: in northern Sweden, more than 30,000 pit traps are known and one of the largest pit traps systems in Europe is situated in a restricted area close to the small village Vivungi, Kiruna municipality, Sweden (see also Manker 1960, 1961); and the site of Vivallen (Härjedalen County, Sweden) dates to the late Scandinavian Iron Age and Middle Ages and is interpreted as a South Sámi burial site, with at least 21 known earthen burials.
- In addition to the Solovetsky Islands in the Russian Federation, the Oleneostrovski burial ground, on reindeer island (dated between 5500 and 5000 BC), in the north-eastern corner of Lake Onega could be considered. In addition, there are stone earth works and numerous stone constructions to be found on the Kola Peninsula around the Ponoy River and Fisher Island where the small Sámi population have had settlements for millennia. Labyrinths and stone constructions similar to the ones at Ceavccageađgi and, Noiddiidčearru are evident, as are burial and dwelling sites. At these locations, there has been extensive interactions with reindeer for millennia, as the prehistoric rock carvings in the areas show; as well as tools and various ornaments, which have been made from reindeer bone.
- Likewise, comparisons with pre-contact Chukotka could be relevant, given that there are sites with a long history of occupation.
- In relation to human-reindeer interactions, comparisons with reindeer herding Nenets people may be useful. ICOMOS has been advised that some preliminary research indicates that domesticated reindeer came to Fennoscandia from areas with Nenets people in northern Russia.

Finally, the Comparative Analysis also needs to demonstrate and support the rationale for the selection of the components of the serial property (as discussed further below). Why are these sites essential? How and why have they been selected from a larger potential group of sites in the Varanger area?

This is unlikely to be an exhaustive list of additional material and directions for the Comparative Analysis, and it is acknowledged that the Comparative Analysis might need further adjustments in light of the continued work on the justification for Outstanding Universal Value and the arguments that will be further developed for the criteria. The encouragement is to go beyond the prehistoric lens to adopt a more comprehensive cultural perspective. This would serve to situate the proposal and Sámi experience within a relevant global context.

ICOMOS wishes to emphasise that, depending on the criteria that are ultimately applied, the purpose of the Comparative Analysis is not necessarily to demonstrate uniqueness, or to identify that the proposed area is 'better' than others, but is a device to place the proposal within a relevant context, allowing its specific and exceptional characteristics to be understood.

4.3 Potential Significance

The proposal has a focus on the testimony provided by the components to the last hunter-gatherer culture of the European mainland and the development and emergence of Sámi culture. The components are seen as representing an extraordinary Arctic adaptation and spiritual robustness, reflected in the unusual continuity of settlements, subsistence strategies and religious practices. Alongside this continuity, the proposal argues that the sites also demonstrate cultural adaptations.

The importance of hunting and herding of reindeer in this part of Norway and the associated Sámi cultural traditions are seen to produce a strong link between past and present. Reindeer hunting/herding is asserted as part of the Authenticity and Integrity of the proposal, together with Coastal Sámi fishing, gathering and small game hunting. However, it is not clear whether these aspects of Sámi subsistence strategies and resources are exceptional, and the overall picture is currently given too-slight attention. The close relationship to the land and the past is articulated through the Sámi language, place names, traditional knowledge and mythology. ICOMOS understands that this heritage is seen as an important legacy to which today's Sámi population is closely connected, and recommends that these dimensions are more fully documented and presented in the future work on this proposal.

The proposed components are seen as outstanding examples of the rich heritage of prehistoric settlement, burial, hunting and sacred sites on the Varanger Peninsula. The Ceavccageadgi/Mortensnes site, with 12,000 years of habitation visible in the landscape together with a burial area that was in use for 2,500 years and associated sacred sites is significant in the regional archaeological record and is a hub around which the other components fit. Ruovdenjunlovta/Gropbakkengen complements the multi-period character of Mortensnes and is a well-preserved example of a single-period occupation site with evidence of specialised maritime hunting. Gollevárri is described as the largest pitfall system and has an associated settlement component, while Noiddiidcearru/Kjopmannskjolen is the considered to be the best example of a reindeer hunting system based on drive lines and corrals (Photos 22-25).

ICOMOS considers that while the current statement is well-presented and relevant, it does not yet specifically capture the potential Outstanding Universal Value of the proposal. The ICOMOS mission team felt that this was clearly expressed in presentations made during the mission, particularly at the formal introductory session in the Várjjat Sámi Musea. It is therefore recommended that in a revised justification, the following issues could be considered.

- The justification for the selection of components is a critically important requirement of serial nominations, and further work is needed on this aspect of the proposal. While the current justification emphasises that the components have been selected as 'outstanding examples in an area with many other magnificent sites', it is difficult to appreciate how representative or exceptional they are within their regional contexts. Little detail has been provided on the overall character, detail and chronology of the region's archaeological record, or the characteristics of other *siida*. Therefore, it is currently difficult to assess the significance of the components, or appreciate the rationale for their selection. Background mapping, quantification and discussion is required to situate and contextualise the components.
- There is a recognition in the proposed justification regarding the importance of the emergence of Sámi identity, and its adaptation and innovation over time in a challenging environment. However, this needs further articulation and comparative research to be effectively argued.

- While the centrality of Sámi cultural expressions and histories are recognised, at this stage in the development of the justification of the proposal, there are diverse opinions about the relevance and inclusion of the 'older' cultural traditions and archaeological evidence (i.e. those coming before the emergence of Sámi cultural identity). There is debate about the links between these cultures, so the arguments about this need to be more explicit (especially if these are proposed as 'proto-Sámi' or 'Sámi ancestors'). This is a key question, and will have obvious and widespread implications for all facets of a future World Heritage nomination.
- Based on the discussions during the mission, ICOMOS considers that it could be feasible to shift the orientation of the proposal toward a more integrated consideration of the cultural traditions of reindeer hunting (and herding), particularly in relation to Sámi cultural traditions in this landscape. This could possibly better address the current focus on the *siida*, as a basis of the social organisation of family units and their territory. The selected components could then be considered in the context of the history and sociocultural character of Várjjat Siida itself. However, this will have significant implications for the selection of components and the Comparative Analysis.
- The contrasts between reindeer hunting, trapping and herding (and their archaeological and landscape evidence) could be more clearly demonstrated and explained.
- If the emphasis on Sámi cultural traditions is further developed, the components will need to demonstrate the reindeer interactions as a particular aspect of Sámi culture in this area (rather than representing the wider Sámi culture). In this sense, the focus on reindeer interactions over time in this area of Norway seems possible, given that they are protected and the practices are continuing (at least in part).
- In discussions with the ICOMOS mission team, the dynamic role of the past and the archaeological record in sustaining and supporting Sámi identity today and into the future as indigenous peoples and owners of the land was emphasised. This was captured in a Sámi proverb related by the President of the Sámi Parliament during her presentation; 'Time does not pass, it comes'. This sense of the continuing role of Sámi cultural heritage and its recognition as central to Sámi identity is central to the justification of the proposal, but needs closer attention, since it does not necessarily relate to the earlier archaeological evidence.

Regarding the sites selected for the proposal, ICOMOS was advised of the omission of Ruovdenjunlovta/Gropbakkengen. This site was represented in the documentation provided as a key element of the proposal, with distinct characteristics that complement the multi-period, multi-functional site at Mortensnes:

> *…Ruovdenjunlovta/Gropbakkengen stands out as an exceptionally large Stone Age Site settlement site, with 89 clearly visible house pits.…with Rouvdenjunlovta/Gropbakkengen as a spectacular single-period example fossilized by environmental change.*

The ICOMOS desk reviews were requested before the site was withdrawn, and generally supported its inclusion in the serial proposal at this stage. ICOMOS can see several directions in relation to this component. For example, if a decision is taken to focus further work on the proposal on the importance of reindeer hunting and herding to Sámi peoples in the Varanger area, the relevance of Ruovdenjunlovta/Gropbakkengen seems weak (since the sites pre-date the Sámi, and reflect maritime resources). On the other hand, the future development of the proposal could continue to include these much older sites and land use patterns, which invites consideration of the inclusion of Ruovdenjunlovta/Gropbakkengen. Based on the Upstream process to this point, ICOMOS does not rule out

the possibilities for the continued inclusion of this component, but stresses the importance of making this decision within the context of the continued work on the justification of Outstanding Universal Value.

4.4 Potential Criteria

The proposal provides arguments in relation to criteria (iii), (v) and (vi), although each could be further enhanced by inclusion of the modern Sámi perspectives and significance. ICOMOS considers that each of these is potentially relevant, and suggestions for further development are briefly summarised below. Note that the development of a World Heritage nomination necessarily involves non-linear considerations of the justification, criteria, Comparative Analysis and attributes, so it can be expected that the strengths of each criterion will change with continuing work. For this reason, it might be that a future nomination will be presented according to a smaller number of criteria.

According to the discussion above concerning the Ruovdenjunlovta/Gropbakkengen component, at this stage, the responses to the identified criteria below have not taken into account the removal of this component from the overall proposal.[1]

> ***Criterion (iii):*** *Bear a unique or at least exceptional testimony to a cultural tradition or to a civilisation which is living or which has disappeared.*

The argument put forward by the State Party includes the following points in relation to this criterion:

- *A unique testimony to the last hunter-gatherer culture of the European mainland and the deep tradition it was the outcome of;*
- *A unique testimony to the deep and robust adaptation of a hunting, gathering and fishing society to natural, cultural and social changes in an Arctic border zone;*
- *A unique testimony to indigenous cosmology and religion and how it is interwoven with Arctic nature;*
- *A unique testimony to an exceptional continuity of religious practices linked to death and regeneration.*

ICOMOS considers that this criterion is potentially appropriate for this proposal, and that Ceavccageađgi/Mortensnes, Noiddiidčearru/Kjøpmannskjølen and Gollevárre are directly linked to the culture of the Sámi. As noted in the proposal, the site of Ceavccageađgi is highly significant, and is complemented by the characteristics of the other components.

If the longer timeframe of 12,000 years is to be utilised (as discussed above), all four components taken together could have the potential to demonstrate an adaptation to changes in the Arctic environment and a continuity of habitation. However, ICOMOS considers that the continuity of religious/ritual practices is not as easily established over the longer timeframe.

Further work to develop these aspects of the proposal should include:

- Discussion and evidence of the emergence of Sámi identity as a cultural tradition and how this can be related to longer sequence of occupation and prehistoric settlement in the area (see the

[1] Based on the information available at this stage, ICOMOS considers that this question is particularly critical for the justification of criteria (iii) and (v), and is less significant for criterion (vi).

discussions above on the issue of the 12,000 year time span).

- Review and evidence to underpin each of the arguments presented to support the application of this criterion.
- Greater documentation, particularly of the past and continuing elements of Sámi shamanism in everyday life (such as the 'noaidi' healing tradition, 'seidi' offering and relationships with nature) is required to sustain these elements of arguments presented for criteria (iii) and (vi) (see Rydving 2010).

ICOMOS considers that it would be preferable to rephrase the 'last' hunter-gatherer culture since this need not be a focus of the proposal, and possibly invites unnecessary contestation. Furthermore, ICOMOS considers that the focus should be shifted from the 'unique' to the 'exceptional' character of the evidence supporting this criterion.

Criterion (v): *be an outstanding example of a traditional human settlement, land-use or sea-use which is representative of a culture (or cultures), or human interaction with the environment when it has become vulnerable under the impact of irreversible change.*

The argument put forward by the State Party includes the following points in relation to this criterion:

- *An outstanding example of continuity and unbroken habitation through twelve millennia;*
- *An outstanding example of interaction with Arctic nature, manifesting a remarkable sustainability of adaptive strategies based on terrestrial and marine resources;*
- *An outstanding example of the intimate relation between the people and reindeer and how this relationship affected, and was affected by, the natural environment;*
- *An outstanding example of the transitions from hunting and fishing economy to reindeer husbandry and the incorporation of small scale Arctic farming.*

ICOMOS considers that this criterion is potentially appropriate for this proposal. It has the capacity to illustrate the culture/nature inter-relationships that are important for properties inscribed according to criterion (v) . Further work to develop this aspect of the proposal should include:

- Stronger articulation of the detail and character of traditional human settlement systems as well as land and sea use represented in the range of human interactions with the environment and how these changed over time.
- Clear information about the character and impact of the climate crisis on the cultural heritage assets that define the property and the management, and the mitigation measures that are being taken to ameliorate it, need to be defined. For example, what is the impact of permafrost thaw (see Welch 2019)? What is the impact of the climate crisis on present day Sámi lifestyle and culture?
- The intangible heritage dimension of the 'natural' environment should be more clearly articulated in the proposal.

Criterion (vi): *be directly or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance.*

The argument put forward by the State Party includes the following points in relation to this criterion:

- *Directly and tangibly associated with the livelihood, dwelling, religion and cosmology of an indigenous people of the Arctic, and thus giving an outstanding and profound insight into these aspects of their life;*
- *Directly and tangibly associated with the rich and unique traditional knowledge of the Varanger Sámi and their tales, myths, joik and place names;*
- *Crucially related to processes that proved decisive for the formation of key features of modern Sámi culture.*

ICOMOS considers that this criterion is potentially appropriate for this proposal, particularly if the focus on the Sámi cultural heritage is strengthened. Traditional knowledge can be expressed through the transformation of Sámi culture over time, as well as traditional practices associated with reindeer herding, burial customs, and offering traditions, demonstrated in archaeological material, art, handicrafts, design of construction, building and decorating drums - as well as myths, place names and *joik* (Sámi songs). Sacred sites and objects (such as sacred stones) are also relevant. Further work to develop this aspect of the proposal should include:

- Stronger articulation of the importance to Sámi identity in areas such as cosmology, beliefs and cultural traditions. How are these being actively drawn upon today?
- Discussion of the relationship of the selected components/sites to 'processes that proved decisive for the formation of key features of modern Sámi culture'. The most important issue is to show how these traditions relate to a comparative context and can be considered to be of Outstanding Universal Value. At this stage, this is not clearly established.

Other comments in relation to criterion (vi):

- Based on the information presented at this point in the development of the proposal, the arguments for this criterion do not appear to be as strong for Ruovdenjunlovta/Gropbakkengen as for the other components (which demonstrate clear associations with the Sámi people). This is an issue that should be addressed in relation to the further thinking about the overall focus of this proposal (as discussed above).
- It seems possible that the Ceavccageađgi/Mortensnes and Noiddiidčearru/Kjøpmannskjølen components have the potential to testify to the interconnectedness of religion and land use in the Sámi culture, but this requires greater documentation and explanation.
- The submission refers to Sámi traditional knowledge and significance of Sámi place names, but these aspects have not been studied in depth in the submission. The proposed components have the capacity to demonstrate connections with various aspects of modern Sámi culture, with Sámi language and Sámi traditional knowledge. Traditional knowledge should be showcased in the further development of the proposal (in relation to the justifications presented for criteria (v) and (vi)). ICOMOS considers that further studies in this direction would benefit the proposal.
- It is important not to over-state the importance of Várjjat Siida in relation to the development and diffusion of practices and knowledge; and, as noted above, it is necessary to situate Várjjat Siida more specifically in relation to the cultural heritage values of the other *siida*.
- It is probable that it will be necessary to incorporate more in-depth analysis of current literature debating the history of Sámi livelihoods, cultural contact and the diffusion of practices, and the

origins of reindeer husbandry.

- Similarly, the role of Várjjat Siida in the development of Sámi ethnicity does not need to be over-stated, since it is not established that Sámi ethnicity or reindeer herding livelihood developed in one region and diffused to all Sámi.

ICOMOS notes the role of the Sámi Parliament in Norway, and the importance of Várjjat Siida in the flourishing of Sámi institutions. Amongst other strengths of this arrangement, it suggests that the proposal can meet the requirements for Free, Prior and Informed consent by indigenous peoples in World Heritage processes. The involvement and consent of local, descendant and family groups might also be required, especially for the burial grounds that have been used well into historical periods.

4.5 Integrity

Integrity is a measure of the wholeness and intactness of the cultural and/or natural heritage and its attributes. The focus in the proposal in terms of Integrity is that the chosen components are 'representative of the immensely rich heritage of habitation, burial, sacrificial and hunting sites on the Varanger Peninsula' and that 'seen together include all the elements need to express their Outstanding Universal Value. They furthermore express chronological and typological variation as well as richness in monument types and thus constitute a remarkable archive for and testimony to the cultural activities of which they were once part'.

ICOMOS considers that there are several issues that need to be addressed to meet the requirements of integrity in the further development of the proposal.

Firstly, there is little detail provided on the overall archaeological and/or cultural heritage record of the Varanger Peninsula and its character, making it difficult to assess how representative the chosen components are.

Secondly, at this stage, the maps provided are insufficient to enable assessment of whether all the elements necessary to express the potential Outstanding Universal Value of each component are included within the boundaries or not; or whether the components are of an adequate size to ensure the complete representation of the features and processes which convey the property's significance. The boundaries of only one component are clearly indicated - for Ceavccageadgi/Mortensnes where the Protected Area was established in 1988 under the Cultural Heritage Act (Photo 26).

The ICOMOS mission team was able to use the illustrations in the documentation provided as a basis for making some observations. On this basis, there are issues with the integrity of the Ceavccageadgi/Mortensnes component, as the illustration on p.12 of the Tentative List proposal suggests that archaeological features continue to the west onto private property beyond the boundary of the protected area. One of these is a feature which provides the site with its Sámi name, Ceavccageadgi, or the Fish Oil Stone (see Photo 27). This is a standing stone with a rich oral history documented by archaeological excavation. The documentation also refers to a related hunting/trapping site to the northeast of Mortensnes that appears to be outside the current Protected Area; and the suggested 'border delimitation' of Mortensnes (p.31) would incorporate a much larger area running west of the E75 Road. There is no discussion of the rationale for this larger area and where exactly the boundary would be drawn. In the

vicinity of Mortensnes, the E75 runs along the north side of Varanger fjord between Varangerbotn and Vadso (and beyond), to the west of the current boundary of the site (Photos 27-28). The E75 is the key transport and visitor route for the area. There is no discussion in the documentation of any possible impact of this road on the Integrity of the site or what mitigation measures are in place to assess the impact of any future development along the road corridor or upgrades to the road infrastructure on the Integrity of the site. These issues should be further addressed through further work on this proposal.

Another possible issue for the Integrity of the proposal is the omission/inclusion of the Ruovdenjunlovta/Gropbakkengen component. The documentation provided to ICOMOS for the Upstream process was based on the inclusion of this component as an integral part of the proposal, and the desk reviews have generally supported the inclusion of all four components to the proposed justification of Outstanding Universal Value. However, as discussed above, the rationale for omitting or retaining this component relies on important work to resolve the justification of the proposal. The ICOMOS mission visited the vicinity of the withdrawn component. It appears that the component might have been withdrawn because a trench to lay a water services pipe was recently dug to the west of the site, impacting on its setting (Photo 29). This development should not have been permitted under the *Plan and Building Act* and the ICOMOS mission team was informed that action is being taken to investigate the incident.
As far as could be determined without a closer visit, the ICOMOS mission team observed that the site of Ruovdenjunlovta/Gropbakkengen appears to be still intact. Depending on the way in which the justification for Outstanding Universal Value is ultimately presented, the removal of this component from the proposal could either weaken or strengthen the overall Integrity.

4.6 Authenticity

Authenticity is the expression of the link between the attributes and potential Outstanding Universal Value. The *Operational Guidelines* (par. 62) state that properties may be understood to meet the conditions of Authenticity if their cultural values are truthfully and credibly expressed through a range of attributes.

In their form and design, materials, substance, use and function the components of Várjjat Siida can be broadly described as a credible, authentic expression of the proposed justification of the proposed areas. This applies particularly to Noddiidcearru/Kjopmannskolen and Gollevárri where the reindeer hunting and trapping facilities are in a very good state of conservation. Limited archaeological excavation appears to have taken place and this was focused on associated settlement components. The mission was not in a position, however, to assess in detail the Ruovdenjunlovta/Gropbakkengen component as it was not visited.

The Ceavccageadgi/Mortensnes component is the only one that is accessible to the public, with access from the E75 Tourist Road. A visitor centre, paths and other facilities are provided. The site is under the management of the Várjjat Sámi Musea (Varanger Sámi Museum). It is well presented, providing in one location the history of settlement of the region from 9,000 BC to the present day with associated features, particularly the cemetery area which was used for over 2,500 years from 1,000 BC – AD 1,700. The human interaction with a dynamic environment is demonstrated by the evidence of different periods of settlement associated with distinct beach lines (Photos 30-32). The authenticity of the features of this site and their presentation are a key consideration in the further development of this proposal. Some observations by the ICOMOS mission team include (Photos 33-35):

- The most extensively distributed contemporary elements accommodating visitation are the paths and interpretation of the site, which is divided into nine focal areas/points. The paths do not appear

to have had impacts on archaeological features and appear to be easily removed/altered if required. However, there are some places where the paths appear to cross archaeological features.

- There is a range of low-level signage on the site. Consideration should be given to whether all of the signage is required and whether less intrusive approaches could be employed across this sensitive landscape.
- It would be useful to clearly distinguish between house and burial sites that have been excavated (and are the basis for the interpretation of the site) and those that have not been excavated (the vast majority).
- There is a toilet block located between areas 3-4 and 6. Given that this location is almost a kilometre from the visitor centre, ICOMOS questions whether it is appropriate (or necessary) to have this modern facility in what is a key part of the site.
- As part of area 5, the westernmost part of the site, there is a reconstruction built in 1990 of a communal turf house or goahti/gamme, based on 19th century forms (Photo 36-37). While this is a useful and informative visitor facility that provides a view of what the interior of such a house with one room for the family and one room for the livestock would have been like to live in, its location immediately adjacent to authentic gamme tofts dating to the last few centuries has the potential to cause confusion as to what is authentic and what is a modern construction. Its relocation to a more suitable location on the site could be considered.

In relation to spirit, feeling and intangible heritage, the ICOMOS mission was able to appreciate the importance of the proposed areas in terms of the emergence of Sámi identity and sustaining that identity today. Ceavccageadgi/Mortenses, in particular, holds a key role in research and understanding of the development of Sámi settlement and cosmology. The physical heritage is imbued with meaning that continues to have relevance and life today as reflected in myths, tales, *joik* and place names.

4.7 Proposed Boundary and Buffer Zone

ICOMOS considers that this is an aspect of the proposal requiring more clarity, recognising that the Upstream process has taken place during a very early stage in the process of developing a future World Heritage nomination. To a considerable extent, issues of boundaries and buffer zones underpin the evaluation of Integrity and protection.

The suggested boundaries of the components are illustrated at a very small scale in the material provided, and the mapping will need to be significantly improved. While maps of the components are included in the documentation most do not show their boundaries; and there is no discussion of the relationship between areas protected under different instruments of Norwegian legislation. These are aspects that require substantial further work.

The Noiddiidcearru/Kjopmannskjolen component is located within Varanger National Park; and Gollevárri is located in a remote landscape area, distant from any modern settlement, with a distinctive lake and boggy lowland surrounded by higher ground. It is on the slopes of the higher ground to the south of this lowland that the pitfall system is located. In the maps provided, it is not clear whether Gollevárri is located within a Protected Landscape and/or Nature Reserve.

During the ICOMOS mission, the issue of boundaries and buffer zones was raised with particular reference

to Ceavccageadgi/Mortensnes (as discussed above). Although the Protected Area is shown on the site map in the documentation (established in 1988 under the *Cultural Heritage Act*), discussions during the ICOMOS mission revealed that much has changed over the last thirty years. The proposal appears to include a significant extension of the property to the west of the E75 road (a National Tourist Route). Logically, this suggests that the current boundaries are not a complete expression of the potential values of the component. However, there is no discussion of the purpose and objective of this extension in the documentation. The only relevant comment that was made in the discussion concerned the significance of the upland setting to the west of the road, the archaeological sites there and the rich Sámi traditional lore with which this area is imbued (Photo 38).

In relation to the current boundaries of the component, it is clear that the archaeological features that are the key attributes continue to the west beyond the current land boundary. However, it is unclear what the character and condition of these features may be, their significance, how extensive they are beyond the current boundary and whether they extend as far west as the E75 and/or beyond it. The past and potential future impact of the E75 on the proposal were discussed during the ICOMOS mission. It is critically important to put in place mitigation measures in the context of the impact of any potential development of the road infrastructure and associated development along the corridor.

ICOMOS considers that an understanding of Mortensnes requires a landscape approach, rather than treating it as a series of discrete or clustered archaeological sites. It is the spread and character of human settlement and related activities across this landscape over the last 10,000 years that makes it such a special place. Accordingly, the landscape character, with its multiple features and chronologically diverse archaeological elements should be protected (Photo 39), possibly through a number of available mechanisms (including the provision of a buffer zone).

A buffer zone is an area surrounding the property, or the component of a serial property which has complementary and/or customary restrictions placed on its use and development to give an additional layer of protection to the property. This should include the immediate setting of the property, important views and other areas or attributes that are functionally important as a support to the property and its protection.

At this stage, there is no discussion of buffer zones in the documentation provided by the State Party, and ICOMOS considers that this should be actively explored. This does not seem to have been contemplated so far, but could assist significantly with the protection and management of the proposed areas and the retention of Integrity.[2]

4.8 Requirements for Protection and Management

Based on the materials provided by the State Party, and the discussions that occurred during the ICOMOS mission, ICOMOS notes that a number of instruments under Norwegian law provide a legal basis for the protection and management of the proposed areas should a World Heritage nomination proceed in the future. These include the *Nature Diversity Act* (National Parks, Protected Landscapes and Adopted Conservation Areas), the *Cultural Heritage Act* (archaeological sites and areas) and the East Finnmark Reindeer Grazing Area (RGA) and the *Plan and Building Act* (mitigation of impact of development).

[2] For example, if there had been greater awareness of the potential significance and protection of the setting it is possible that the trenching near Rouvdenjunlovta/Gropbakkengen could have been re-located or re-designed.

However, more clarity is required to articulate how these instruments can be effectively combined to provide comprehensive legal protection to the proposed areas in terms of their *cultural heritage* values. Based on the materials provided and discussions during the ICOMOS mission, ICOMOS considers that an effective management structure based on this legislative framework has yet to be fully elaborated. While the individual protection instruments could be the basis for a management system, further work is also needed to ensure integration between the components and key actors in a potential management system.

The management entities on the ground today consist of the Varanger National Park, the Archaeology Office of Finnmark County Council and the Cultural Heritage Office of the Sámi Parliament. As an organisation unique to the Sámi area, the latter has 20-25 staff in 8 regional offices, one of which is located in Varangerbotn.

National Parks (and Protected Landscapes and Nature Reserves) are protected under the *Nature Diversity Act*. National park managers and boards are responsible for the management of these areas and sustaining their character and biodiversity, including working with reindeer herders. The county governor also has a role in the governance of National Parks and Protected Landscapes. The Adopted Conservation Areas appear to be managed by boards composed of local members. The relevant municipalities (Unjárgga/Nesseby and Deatnu/Tana) also work together to actively support the project.

The Várjjat Sámi Musea/Varanger Sámi Museum is funded by the Sámi Parliament and Unjárgga/Nesseby municipality. It is relevant as a component in the management system as it has responsibility for the management of the Ceavccageadgi/Mortensnes site.

The consolidation of county level administration in Norway, and the potential implications for cultural heritage management in Finnmark, was discussed during the ICOMOS mission. The administration of Finnmark and the adjacent county of Tromso to the south are being brought together. The county Archaeology Office is currently in the local town of Vadso. At the time of the ICOMOS mission, it was unclear what the operational effects of the new administrative structure will be and whether there will continue to be an office in Vadso as well as Tromso.

ICOMOS considers that the elements necessary for an effective management system appear to be in place at the local level, working in co-ordination with the Riksantikvaren at national level. However, there is currently no formal co-ordination mechanism in place across the proposed components. ICOMOS notes that this is a requirement of serial proposals. ICOMOS also considers that further work will be needed concerning whether there is a formal project/programme board to promote appropriate management.

Two examples demonstrate gaps in the operation of the current management approach to the management and protection of the components and that there is a need for a co-ordinated framework:

- Firstly, in relation to the Rouvdenjunlovta/Gropbakkengen component, while the site itself is protected under the *Cultural Heritage Act*, the lack of protection/awareness of the setting of the site led to an inappropriate infrastructural intervention within the setting. This proceeded apparently without raising concern/action from either the county Archaeology Office or the Sámi Parliament until disturbance had occurred. This suggests a need for better protection mechanisms, Heritage Impact Assessment (HIA), and communication to be put in place.
- Secondly, the ICOMOS mission was advised about plans for a project at Ceavccageadgi/Mortensnes to re-develop and re-plant the parking area and the surroundings of the visitor centre. This is at an

advanced stage of detailed planning with co-funding from the national tourism authority and the Sámi Parliament. While it was stated that this development would only impact on areas that had been already disturbed, it does not appear that a Heritage Impact Assessment had been carried out, the rationale of the project does not seem clear, and the heritage impact of the new (or existing) facilities has not been determined. The visitor centre and its surroundings work well to provide visitors with an introduction and access to the site (Photo 40). This plan is also directly related to access from the E75 road and emphasises the need to consider the potential of this road to be a catalyst for more significant development in the future.

The question of visitor capacity for all the components was discussed during the ICOMOS mission. Relevant figures were provided, for example, the number of visitors to the Várjjat Sámi Musea is around 9-10,000 per year. The number of visitors to Ceavccageadgi/Mortensnes is around 2,000 per year (although this may be underestimated given that the visitor centre is currently open for only two months in the summer and that it is possible to visit the site without going into the visitor centre). The likelihood of increased visitation may have been one of the drivers for the proposed re-development of the parking and visitor centre area. Increased visitation will have wider and more significant implications for the management and presentation of this site (and the other components) which need careful consideration and incorporation within a Management Plan.

4.9 The Way Forward

Determining the focus for the proposal

At this stage, ICOMOS considers that there is potential for this proposal to be submitted to Norway's Tentative List, but some clarification and re-focusing of the rationale for the potential Outstanding Universal Value is required, as discussed above.

Although the focus on reindeer hunting and herding is acknowledged, ICOMOS considers that the proposal currently over-emphasises an economic/adaptive perspective, and could be further augmented by the inclusion of cultural practices. Although not proposed as a 'cultural landscape', a landscape-based perspective to understanding, managing and presenting these sites is suggested, enabling the individual archaeological sites to be presented within their environmental and cultural contexts.

The documentation provided covers the importance of the site for Sámi cultural heritage and the emergence of Sámi identity. However, this needs to be more clearly articulated and supported by evidence. ICOMOS notes that the submission already provides text that can more clearly articulated and refocus the potential justification. This could begin with the importance of the property to the contemporary Sámi identity, outlining the evidence of the human interaction with a challenging Arctic environment over time.

ICOMOS considers that the important elements are recognised, but that the proposal needs to more clearly address the cultural heritage as reflected in Sámi identity today, and include their relevance to the sustainable development and human interaction with the Arctic environment. This is important as the environment becomes vulnerable under the impact of intensifying climate change.

In relation to the cultural criteria, ICOMOS considers that criteria (iii), (v) and (vi) are appropriate for further

consideration and might be justified through additional research, documentation and elaboration; but that stronger arguments are needed in relation to each of them as discussed above. Furthermore, ICOMOS considers that further work will be needed in relation to a number of critical aspects, including:

- Clearer definition of the key focus of the proposed nomination;
- Comprehensive Comparative Analysis;
- Additional community engagement at the local level;
- Detailed evidence of cultural traditions, traditional knowledge and human/environment interactions;
- The impacts of the climate crisis and the management and mitigation measures that can be taken in response.

Defining the extent of the property components

The selection of Várjjat Siida needs to be justified (as discussed above); and the extent and components of Várjjat Siida need to be more clearly defined. The boundaries of the separate components of the property must be clearly defined in relation to the identified attributes. In addition, it is not clear how they correlate with existing protected areas to provide the legal protection of the property.

The location of Noiddiidcearru/Kjopmannskjolen within Varanger National Park and the establishment of a Protected Area at Ceavccageadgi/Mortensnes under the *Cultural Heritage Act* in 1988 are more clear-cut, but require explicit justification in relation to their cultural heritage. As discussed above, in spite of its location with a Protected Area, defining the extent and boundaries of Ceavccageadgi/Mortensnes is needed, particularly because it is the site that is most publicly accessible and presented to visitors. The current boundaries raise a number of issues that are outlined above, and need to be addressed. Applying a landscape approach to this component, rather than treating it as a number of separate sites may require the boundary to be adjusted to include all the relevant attributes. This is possibly already recognised by the State Party, given that an illustration of the proposed boundaries indicates a larger area. However, this modification of the current boundaries, and the concomitant protections, is not yet directly addressed in the documentation.

The issue of defining the boundaries of the components is exacerbated by the absence of a discussion of the value and role of buffer zones in protecting the components.[3]

Boundaries and buffer zones directly affect the provisions for adequate legal protection. While the Noiddiidcearru/Kjopmannskjolen and Gollevárri components are somewhat protected by their remoteness, and Noiddiidcearru/Kjopmannskjolen is located within a National Park, Ceavccageadgi/Mortensnes and Rouvdenjunlovta/Gropbakkengen are located in or near areas of settlement and are potentially vulnerable. Ceavccageadgi/Mortensnes is located to the east of the village of Nesseby on the east side of the E75. This is a National Tourist Route and the only transport and supply route from Varangerbotn along the north side of Varanger fjord with houses in the immediate vicinity of the site. Rouvdenjunlovta/Gropbakkengen is located to the south of Varangerbotn, on the southern side of Varanger fjord, north of the E6 road with a house immediately to the west and more houses to the south and east of this component. It is important that municipal plans (for Unjárgga/Nesseby and Deatnu/Tana)

[3] As already discussed, in consideration of the settings of the components, the use of buffer zones could have been useful in ensuring that the setting of the Rouvdenjunlovta/Gropbakkengen component was not negatively impacted by the recent digging of a trench for a water pipe.

under the *Plan and Building Act* make provisions for these two components. This applies particularly to buffer zones which need to be clearly defined and integrated into the municipal plans.

State of Conservation

The state of conservation of the archaeological sites visited during the ICOMOS mission in the Ceavccageadgi/Mortensnes**,** Noiddiidcearru/Kjopmannskjolen and Gollevárri components is good/very good. However, it is not clear at present whether active measures are in place to sustain and improve the state of conservation, and it is recommended that regular maintenance and monitoring programmes are established. This is particularly relevant for Ceavccageadgi/Mortensnes, which is publicly accessible and presented to visitors. Issues that were discussed during the ICOMOS mission included the effects of environmental change, such as permafrost thaw and vegetation changes resulting from changing climatic conditions. These will require consideration of the appropriate management approach to sustain the state of conservation of the property.

ICOMOS also considers that an archaeological research framework should be developed for the proposed components. There has been considerable excavation at Ceavccageadgi/Mortensnes and Rouvdenjunlovta/Gropbakkengen, and less at Noiddiidcearru/Kjopmannskjolen and Gollevárri. This is relevant to the long-term conservation because archaeological survey can produce new evidence that needs to be recorded and monitored; and intervention in the form of archaeological excavation can create new needs for conservation. Here, the balance between the knowledge gained from excavation has to be balanced against the potential impact on the state of conservation. In this context there should be a clear articulation of the major research issues to be addressed and the benefit to knowledge of archaeological excavation within the property. The system in Norway is that all finds and documentation from archaeological surveys go to the regional university museum. In this case, it is the University of Tromso museum. It is important as part of the management and interpretation of the property that this material is considered in the context of the Integrity of the proposed components. Archaeological objects are an important element of the research value.

Putting in place adequate protection and management

As indicated above, ICOMOS considers that many of the elements to provide adequate protection and management are in place for the proposed components. What is lacking is the integration and articulation of the elements that are currently in place into a coherent management system, and a coordinated management mechanism. This should be a priority alongside the definition of the extent and boundaries of the components and buffer zones.

A management team could be established for the proposed area, with representation by the various management entities: the Sámi Parliament, Finnmark County Council (Archaeology Office), Várjjat Sámi Musea, Unjárgga/Nesseby and Deatnu/Tana municipalities and Varanger National Park. The system of management needs to clearly indicate how any new arrangements can be integrated with existing management/protection structures. It is clear that there is a system of protection and management for the Varanger National Park; and individual archaeological sites appear to be well protected under the *Cultural Heritage Act*. However, as indicated by the recent negative impact on the setting of Rouvdenjunlovta/Gropbakkengen, a landscape-based system of protection and management is recommended.

Defining the level of sustainable tourism is a key issue that does not appear to have been considered in detail to date. This is particularly pressing for Ceavccageadgi/Mortensnes**.** While the site is only open to the public during the summer months and the current number of visitors is relatively low (2,000 per year),

the impact of any increase in numbers would be concentrated within the window of the short visitor season. As a result, the effect of this visitation may be heightened, for example, on archaeological material exposed on the surface. ICOMOS therefore recommends that a detailed visitor management plan should be prepared as an important and integral aspect of the management system for the property.

Várjjat Sámi Musea has a key role to play in developing a visitor management plan and the quality of the visitor experience, and its role as the information gateway for the proposal can be further developed. It is the responsible authority for the management and presentation of the Ceavccageadgi/Mortensnes component. The museum in Varangerbotn also acts as an information point for the Varanger National Park. Given the remoteness of the Noiddiidcearru/Kjopmannskjolen and Gollevárri components, it is probable that the vast majority of visitors will learn about these parts of the property from interpretative materials in the Várjjat Sámi Musea. The role and location of this museum provides an opportunity to integrate the presentation and interpretation of the proposal in all visitor materials and exhibitions.[4]

[4] ICOMOS notes that there is an ongoing programme of repatriation agreements with Norwegian museums, under the title of *Baastede – Coming Home,* for the return of cultural material owned by the Sámi. The process is seen as an important one for Sámi cultural identity, even though some of this material will remain on loan in their current museum locations.

5. The Reindeer Hunting Area in Dovrefjell

5.1 Description and Historical Background

Norway has the last wild reindeer population in Europe. It is only in the mountains of southern Norway that wild European tundra reindeer can still be found in their original habitat (Photo 1). Conservation of the reindeer and their habitat was a driving force in the establishment of National Parks in this area of Norway, such as Rondane. Reindeer hunting traditions are controlled to assist in the conservation of the reindeer.

Wild reindeer have lived in this area in interaction with people for the last 10,000 years, since the beginning of the Holocene. Utilisation of wild reindeer was based on groups of hunters following the herds as they migrated between geographically separate summer (west) and winter (east) pastures. In this montane landscape, there are a variety of archaeological and historical sites that are directly linked with hunting and trapping, including pitfalls, hides and funnel-shaped traps with associated fences. There are other cultural heritage features associated with reindeer hunting such as settlement sites and shelters, which are informative about early human settlement activity and settlement. Valleys extending into the mountains have long been used for summer dairy farming and are the focus of communication routes linking historic settlements.

The project to develop a World Heritage nomination for the Reindeer Hunting Area in southern Norway was initiated in 2004. It is oriented around the richness, depth and diversity of the archaeological record for hunting, and the presence of wild reindeer and associated traditional hunting methods. The initiative has come from the Oppland County Council and Lesja municipality; and a board was established to facilitate the work. Detailed archaeological and environmental studies have been carried out to provide scientific data to underpin the project.

Based on the observations of the ICOMOS mission, it is apparent that the project has strong local support. Funding has been provided by grants from the County Governors and County Councils of Oppland, Hedmark, Trondelag and More & Romsdal as well as relevant municipalities: Oppland (Lesja, Dovre, Sel, Vaga, Lom, Skjak, Nord-Fron, Sor-Fron and Ringebu), Hedmark (Folidal), Trondelag (Oppdal) and More & Romsdal (Sunndal and Nesset).

This proposal was brought to the attention of ICOMOS during the preparations for the mission to Várjjat Siida. The State Party requested that it be added to the Terms of Reference and itinerary for the Upstream assistance, enabling the ICOMOS mission to visit both proposed areas while in Norway (see Annexes 3 and 4). Accordingly, information about the proposal was provided to ICOMOS, and other materials were provided to the ICOMOS mission team (see Annexe 6). While both proposals involve the archaeological evidence of reindeer hunting and trapping over a long period, there are also significant differences. For that reason, a separate set of desk reviews was considered necessary, and these were commissioned by ICOMOS in September 2019.

The State Party has not yet included the 'Reindeer Hunting Area in Dovrefjell' on its Tentative List, and the World Heritage proposal is currently at a relatively early stage of its development. [5]

[5] Minor editorial suggestions include: avoiding gender-specific language (such as 'man' or 'mankind') when referring generally to people and cultural groups; and considering Indigenous sensitivities to terms such as 'Stone Age' where possible (since these reflect colonial and/or Eurocentric perspectives). The reference to 'Indians' when referring to

5.2 Comparative Analysis

As discussed in section 4.2 (above), the aim of a Comparative Analysis is to determine whether a property, such as the 'Reindeer Hunting Area in Dovrefjell', can be considered an outstanding exemplar or representative expression of Outstanding Universal Value and therefore would be likely to meet the criteria for inscription on the World Heritage List.

Given that the proposal document focuses on hunting of wild reindeer, the preliminary Comparative Analysis takes a relatively narrow approach. It firstly considers properties on the World Heritage List and Tentative Lists, and also considers other sites associated with the hunting of wild reindeer. The work undertaken to date provides a global comparison of landscapes of reindeer hunting, followed more broadly by a comparison of landscapes of 'large mammal hunting'. The report notes that a global comparison of large mammal trapping systems has not been attempted due to the limitations of available published information; however, relevant comparisons should be pursued further.

The World Heritage properties discussed include:

- Natural System of Wrangel Island Reserve (Russian Federation). This is a natural World Heritage property, with little in the way of immediate similarity to the 'Reindeer Hunting Area in Dovrefjell'.
- Laponia Area (Sweden). This mixed World Heritage property lies within the territory of present-day Sámi peoples and is recognised for the Sámi way of life based on seasonal movement of reindeer herds. The Reindeer Hunting Area of southern Norway is argued to differ from the Laponia Area because the former focuses on wild reindeer hunting, while the latter emphasises semi-domesticated reindeer herding. There appear to be similarities and differences in the hunting and settlement structures, as well as material culture items, between the two areas.

The report also considers places that are included on the Tentative List for Canada, including: Ivvavik National Park, Vuntut National Park, and Herschel Island (Qikiqtaruk) Territorial Park. These landscapes are located within the lands of the Inuvialuit and Vuntut Gwitchin, who have hunted, fished, and traded in the region for thousands of years. A key differentiator between the Canadian examples and the Reindeer Hunting Area is argued to be the differences in wild reindeer species, although ICOMOS considers that this is a weak differentiator in relation to the ability of the proposal to meet the cultural criteria for inscription in the World Heritage List, and must be more explicitly tied to cultural phenomena.

The report also considers areas with histories of reindeer hunting that are not included on the World Heritage List or on Tentative Lists, including areas within Canada, Alaska, Siberia, Sweden and Norway. Also mentioned are historic representations of reindeer hunting in deep time European art (e.g. Altimira, Spain; Lascaux, France). While all of the areas discussed contain variations on hunting practices using pitfalls and funnel-shaped traps, the State Party argues that the Reindeer Hunting Area contains the greatest range of and scalar variation in such structures.

Within the World Heritage List, the following suggestions for broadening the analysis demonstrate the

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the First Nations peoples of North America should be avoided. A glossary would be a useful addition to ensure that an international readership can understand the various technical terms.

possibilities for framing the Comparative Analysis for the proposal: [6]

- Head Smashed in Buffalo Jump (Canada) is an example as a property with clear evidence of ancient hunting processes.
- Aasivissuit-Nipisat Inuit Hunting Ground Between Sea and Ice, in Greenland (Denmark) is relevant, due to the importance of Caribou hunting sites and traditions.
- Kujataa: Norse and Inuit Farming at the Edge of the Icecap, Greenland (Denmark) is a cultural landscape based on marine mammal hunting and farming.
- Budj Bim Cultural Landscape (Australia) may be useful as it testifies to an interaction of humanity and nature through extended time.
- The Putorana Plateau Nature Reserve (Russian Federation), is a natural property inscribed in 2010 to protect the Taimyr reindeer herd, for which ICOMOS offered an evaluation of cultural aspects.[7]

The framework established to guide the Comparative Analysis includes the following parameters:

- The complexity, variation, and number of structures in wild reindeer hunting systems as represented by physical structures and objects.
- The time depth and continuity represented by the physical remains of wild reindeer hunting.
- A tradition of hunting wild deer continues in the present.
- The association of reindeer hunting with Europe's last remaining population of wild, tundra reindeer.
- The interaction over time of different ethnic groups (e.g., Norse/Norwegian and Sámi) and institutions (e.g., monarchy and church) in reindeer hunting.

ICOMOS considers that the preliminary Comparative Analysis makes a reasonable start for a future submission to the Tentative List. However, the focus on Europe is not yet justified without a wider analysis that might consider whether hunting in Europe was somehow different from elsewhere, or that the reindeer breeds or sub-species were somehow different in ways that have different cultural expressions. The evidence explored requires considerably more work and expansion in order to examine in greater detail the comparisons made. In this regard, a clearly articulated methodology, evidence-based analysis, and well-supported argument are necessary to further develop this aspect of the project.

ICOMOS notes that the Comparative Analysis emphasises that the tradition of reindeer trapping and hunting is important for humanity, more or less independent of cultural affinity. Since the proposal is oriented toward a potential future *cultural* heritage nomination (rather than one that rests on the application of natural heritage criteria), this is a difficult position to advance.

[6] ICOMOS considers that this demonstrates the need for a Thematic Study on reindeer hunting, given its wide geographic spread and millennia of human interactions. It is unlikely that the sites presently on the World Heritage List and Tentative Lists provide a comprehensive basis for comparison.

[7] The Putorana Reserve is inscribed to protect a large wild reindeer herd of around three quarters of a million animals. ICOMOS wrote an evaluation on this natural site in 2010 in relation to the cultural heritage aspects of Indigenous peoples – this is on the UNESCO site.

Another aspect that could be better explained is the contemporary nature of hunting in the locations compared. Trapping and hunting can involve very different techniques, and the proposal seems to refer to both of these. ICOMOS considers that there is a need to clarify this aspect; and also to draw on ethnographic studies and oral testimonies to compare and contrast the different cultural contexts of contemporary reindeer hunting practices. As it stands, it is unclear 'whose' cultural traditions are referred to in the proposal.

There are aspects of culture discussed in the materials provided by the State Party that indicate that Norse and Sámi cultures are likely to have built the trapping systems. Further investigation of this is recommended (including the intangible cultural heritage such as seasonal rituals, beliefs, ecological knowledge, place names, and so on). Further consideration of the nature-culture links, especially the particular flora and fauna on which the wild reindeer graze could strengthen the proposal.

ICOMOS considers that the Comparative Analysis tends to over-emphasise the distinction between reindeer and caribou (North America) when both reindeer and caribou are regarded as the same species, *Rangifer tarandus*. The wild or mountain reindeer (tundra reindeer group) is one of several sub-species. The intended distinctions could be better explained, but this should be contextualised within arguments made for the *cultural* heritage significance of these areas.

However, as discussed further below, ICOMOS suggests that the project would benefit from a broader scope. It would be useful to develop a more structured and thematic approach to the Comparative Analysis, which would assist with the overall approach and documentation of the potential Outstanding Universal Value of the property.

Finally, the Comparative Analysis is required to justify the selection of the components of a potential World Heritage nomination. As noted elsewhere, the description of the components does not assist this requirement in its current form. It starts with descriptions of the practice of hunting wild reindeer and then moves on to describe aspects of the material culture. It could be improved by starting with an overview of what is present within the archaeological record, and its meanings and significance. Conversely, the natural values are discussed much more coherently throughout the proposal, yet it is not currently being presented as a potential mixed nomination (as discussed below). As a result, the focus has limited the type of sites to only those associated with reindeer hunting, and does not consider other sites associated with the cultural group(s) that relied on the reindeer (e.g. habitation sites, burials, cultic sites, other resource sites).

5.3 Potential significance

The proposal has a clear focus on the ability to demonstrate a long-established and continuing hunting tradition, and on reindeer-human interactions. It is argued that this is what makes the property potentially distinctive on a global scale. At the same time, it is recognised that within the circumpolar area, reindeer were and continue to be hunted by a number of societies and that similar types of hunting and trapping systems are found in many areas. It is the breadth and diversity present in the proposed areas that are seen as outstanding. In general, further consideration of the inclusion of contemporary community associations, experiences, and knowledge could enhance the proposal. Engagement with Sámi and other community/cultural groups is recommended in this regard.

Based on the materials provided by the State Party, and the discussions that occurred during the ICOMOS mission, it is clear that the potential Outstanding Universal Value of the proposal is seen as residing in a

combination of factors including the archaeological evidence, cultural heritage features, the living hunting tradition with a long time span, and aesthetic beauty. At the same time, the project team recognises the importance and centrality of the wild reindeer and the conservation of this species along with its habitat and the biodiversity that it relies on. However, a number of these dimensions are not immediately relevant for the cultural heritage criteria used to assess nominations to the World Heritage List. Further work will need to more directly address these gaps, demonstrating their ability to be asserted within the available frameworks for cultural heritage (or expanded to include arguments according to natural and cultural heritage criteria, as discussed below).

The State Party has provided five points around which the justification of the potential for Outstanding Universal Value will be further developed. Observations from ICOMOS about these – and the further work needed – are briefly summarised below.

1. The close relationship that has existed since the early postglacial period between humans and wild reindeer.

   ICOMOS considers that this aspect should refer in greater detail to the specific culture(s) and contexts.

2. The evolution in the human utilisation of the wild reindeer as a resource from the end of the Ice Age to the present day.

   In line with the comments made for point 1 (above), ICOMOS considers that the discussion of the broader European history of reindeer herding should be augmented with deepened consideration of the cultural context, and a wider Comparative Analysis that could set European reindeer traditions into a global context.

3. A density and breadth of variation of trapping systems for wild reindeer.

   ICOMOS considers that this is relatively well documented and presented. The ICOMOS mission had opportunities to visit a number of these hunting and trapping systems and to appreciate the range of construction techniques and their variation in scale and complexity (Photos 2-5).

   However, while it is recognised by the project team that these facilities form part of and are components in wider settlement and social systems, the consideration of the hunting and trapping systems as parts of 'technological ensembles' is not yet clearly demonstrated. To fully demonstrate the value of such an approach, it will be important to position the description of hunting systems evolving through time in parallel with and in the context of wider social changes in the region, and how they are distinctive from other hunting/trapping systems.

   Furthermore, because the proposal begins with the locations of wild reindeer today, convincing evidence has not been presented that argues that these four components represent the best examples of wild reindeer *hunting* (or trapping) sites. The selection process has resulted in an area of high cultural heritage density, but it is not clear whether these sites are most representative of the nature and variety of hunting practice. Further work on the Comparative Analysis will assist in resolving this question.

4. The integration of alpine nature and culture into a landscape where a 10,000-year-long tradition has

left clear traces throughout the circumpolar region.

ICOMOS considers that the articulation of this cultural tradition needs further work. The narrative refers to dimensions of intangible heritage, including personal experience and perceptions, based on memories, associations and knowledge. These cultures and cultural traditions should be documented, together with a clarified sense of how these are specifically associated with the proposed areas and sites.

The assertion of 10,000 years of history seems to rely on the known prehistory of the region. However, this has not been firmly established for the sites in the nominated components (for example, no evidence prior to the Iron Age is presented). Further work on this proposal will need to improve the precision on these aspects.

The proposal also discusses ecosystems and the wild reindeer (as an indicator species for 'quality' in the landscape). As discussed for point 5 (below), ICOMOS considers that natural phenomena (including animal species) can be attributes of cultural landscapes. However, the information provided by the State Party requires further work to attach this aspect to the case being developed on the basis of cultural criteria.

With further research, there is an opportunity for considering the inter-relatedness of cultural and natural processes, and the ecological knowledge that cultures associated with this area may retain. In this regard, the proposal could be improved through inclusion of further information on contemporary traditional and indigenous ecological knowledge, as well as ethnographic and ethnohistoric information (in particular, to strengthen support for the assertion of 'exceptional testimony of living cultural traditions'). As it stands, it is not clear to ICOMOS what these traditions are (and who practices them), leading to doubts about their feasibility within a World Heritage nomination.

5. A population of wild reindeer with a unique genetic character that has remained unchanged for more than 10,000 years.

In the materials provided by the State Party, this is a prominent driver and characteristic of the proposal. As noted above, it is possible for animal species to be relevant as attributes of cultural landscapes, and for the inter-related historical development of nature and culture over time to be central to such proposals. However, based on the development of the proposal to this point, ICOMOS considers this aspect to be of less direct relevance to the development of the cultural heritage or cultural landscape proposal.

Given the rarity of these particular wild reindeer,[8] and their importance to the proposal (based not only on their continuing presence, but also their genetics), ICOMOS considers that it will be necessary to ascertain whether there is scope to develop this proposal according to both cultural and natural criteria. This will require further consultation with IUCN.

Considering the centrality of the conservation of a wild species in this proposal, and the focus on areas designated as National Parks, the proposal presents a minimal discussion of natural attributes. This is an aspect which could be easily addressed, although it will be necessary to resolve whether

[8] Given that there are many sub-species of *Rangifer tarandus.*

the proposal will move in the direction of a serial cultural property, a cultural landscape, and/or a mixed nomination (arguing for the application of both cultural and natural criteria).

Either way, inclusion of this dimension of the potential justification within a future World Heritage nomination will require the management system to ensure the protection of this species through integrated natural heritage management strategies. There is also recognition of the need to actively protect and manage very large areas to sustain the migratory patterns of wild reindeer, particularly at a time when the reindeer herds have become fragmented and biologically separate. An integral element is the lichen that is important to reindeer foraging in winter. Management will need to include consideration of future hunting impacts, and impacts from mining, prospecting, transportation, infrastructure developments, wind power, and other actions, such as recreational drone use, on the reindeer. Like other aspects of this proposal, consideration of specific climate change impacts and futures will be essential.

Many over-arching issues were able to be discussed with the project team and key stakeholders during the ICOMOS mission, and are detailed in the sections that follow. At this stage, some general observations concerning the orientation of the proposal prepared by the State Party include:

- While an overall summary description has been provided, based on archaeological, historical, and ecological information, there is insufficient information on the past and current cultural communities in the region and their living traditions associated with reindeer hunting (if any).
- The potential justification and the demonstration of cultural criteria will benefit from more information on questions concerning the engagement with local communities, such as:
    - Who are the present-day inhabitants for the area and its surrounds?
    - What are the 'traditional hunting practices' and 'living traditions' that continue to be practiced? How can these practices be understood as outstanding or exceptional?
    - What segments of the local communities participate in such practices?
- Further studies to deepen the documentation of cultural associations and knowledge are recommended. Naming, seasonal rituals, ecological knowledge, hunting tools, finds from graves, economic and trading customs and traditions of past cultures using the site could be relevant.
- More information about Sámi cultural associations, traditions and knowledge is needed in relation to the proposed areas and the documented material culture elements.

Although the State Party provided a report on an investigation into the identification of Sámi in southern Norway, the proposal makes little reference to the Sámi people or culture. While the link is implied, the association of the southern Norway wild reindeer hunting sites with a cultural group needs to be articulated more precisely.

As it stands, the proposal is primarily focused on the presence of the last wild reindeer herd in northern Europe, and the infrastructure associated with past hunting practices, but these need to be more explicitly linked for the purposes of a potential cultural heritage nomination. The proposal does not adequately explore the cultural practices associated with these sites, what the reindeer meant to the local cultures (Sámi or otherwise), and the influence of reindeer on cultural practices, beliefs, and identity. While the nomination presents the property as an important tradition for humanity, independent of cultural affinity, some effort needs to be made to explore the significance of wild reindeer, and the practice of hunting them, to cultural identity in southern Norway.

5.4 Potential Criteria

Currently the property is proposed for its potential to demonstrate criteria (iii), (iv) and (v). The following observations are based on the ICOMOS mission and desk reviews.

> ***Criterion (iii)***
> *Bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared.*

The argument put forward by the State Party is as follows:

> *The project believes that Criterion (iii) is fulfilled because the area is able to display the greatest variation in types of trapping sites and can demonstrate a practically unbroken utilisation of wild reindeer as a resource from the time the first people entered the area up to the present day. The landscape has formed the basis for shifting cultures, all of which utilised the same resource. The tradition also has roots further back in time in areas that were then ice free, but no hunting sites have been found there and the traditions associated with reindeer hunting are lost. This means that the traditions and cultural heritage sites in this area acquire an outstanding universal value – a value that is over and above a regional and national one. The traditions are attached to both the present day society and to cultures that have disappeared or are changed.*

ICOMOS understands that the case currently made for the relevance of criterion (iii) relies on the cultural heritage of reindeer hunting, but does not yet provide a detailed consideration of the cultural tradition(s) within which it occurred. This is important because it is clear that there are distinctive cultural traditions within the wider geocultural context of the circumpolar region.

- A more thorough review of North American *Rangifer* hunting sites would be desirable;
- While the density and variation of reindeer hunting sites is well explained, it is important to explain the cultural context and traditions associated with them;

The justification presented for criterion (iii) also highlights questions about the inclusion of the continuity of hunting, since the present wild reindeer hunting regime is obviously carried out on quite a different basis to the trapping sites that were in use until the 17th-18th centuries.[9] Hunting with a rifle is carried out under the provisions of the *Wildlife Act* (1899) with the revisions that have been made to the Act over the last hundred years. It is clear that there is a strong recreational value to modern hunting but not a reliance on hunting for subsistence (Bevanger and Jordhoy 2004: 68-9).

Current hunting and allied practices are mentioned but are not clear. For instance, how is hunting different today and are there retained traditional practices? Is modern day hunting part of these practices? What is the evidence that current practice is part of a lengthy local tradition associated with the traps within the proposed components? There is also no evidence provided that South Sámi, or any Sámi, take part in current hunting, whether or not it is associated with tradition rather than a recreational sport. There is no evidence presented that current hunting practices are undertaken for economic and physical survival.

At this stage, based on the current information available, ICOMOS does not find this aspect – concerning

[9] ICOMOS assumes that trapping is no longer permitted or practiced.

the continuity of hunting – convincing in relation to criterion (iii). Further evidence of contemporary cultural practices is needed if this aspect is to be retained in the proposal. Despite this reservation, ICOMOS considers that criterion (iii) could be relevant in the further work on this proposal if different lines of argument are developed.

Criterion (iv)
Be an outstanding example of a type of building, architectural or technological ensemble or landscape that illustrates (a) significant stage(s) in human history.

The argument put forward by the State Party is as follows:

> *The development in the trapping sites shows how man, in an exceptional manner, has adapted to changing economies under what are, for humanity, marginal conditions. The sites have an exceptional authenticity and bear witness to an enormous work effort in an inhospitable and extreme part of the world. The landscape containing the cultural heritage sites will also be very well suited for demonstrating the transition to market economy or to use a modern concept, an early form of industry. These aspects will, in our opinion, qualify the area for Criterion (iv)*.

ICOMOS considers that this is currently the least well-justified of the three criteria presented. If this criterion is to be further developed, the text will need to specifically address questions such as – what is the typology being proposed (a technological ensemble or a landscape?); what is the significant stage in human history in this case?

Because of the specific focus on reindeer hunting in the material presented by the State Party, the discussion of how the hunting and trapping sites relate to wider technological ensembles and how these have changed over time will need to be more fully developed in order to sustain the application of criterion (iv). At this stage, relevant issues such as the social and economic contexts of hunting activity, the geographical extent and scale of such systems, the demand and utilisation of reindeer meat, fur, bone and antler have not been considered in detail. This detail would be required for the consideration of the property as an outstanding example of a *technological ensemble*.

To justify criterion (iv), ICOMOS considers that further work on this proposal will also need to more directly address how the histories associated with the proposed areas can be understood as illustrating *(a) significant stage(s) in human history.* As it stands, the documentation of the long history of reindeer hunting and the various features that are described do not accord well with specific/identifiable cultural traditions (or particular timeframes). The *significant stage(s) in human history* that these sites are associated with are not clearly explained. Further development of the Comparative Analysis to include areas within the arctic and sub-arctic regions will be needed in order to justify how the selected areas can be understood as an 'outstanding example' within specific cultural and historical contexts.

In relation to the consideration of the property as an outstanding landscape, this is hampered by the focus on the admittedly rich and diverse evidence of hunting and trapping sites. These are considered in a landscape context, but the concept of the property as a cultural landscape is under-developed. Questions remain as to how the trapping and hunting sites relate to settlement, trade routes and their cultural and landscape contexts.

The project team argues that the property corresponds well with the category of an organically evolved cultural landscape. ICOMOS considers that this approach is potentially useful for the further development

of this proposal; but that at present, further work to align with the guidance in the *Operational Guidelines* is required. This issue is discussed further below.

> ***Criterion (v)***
> *Be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change.*

The argument put forward by the State Party is as follows:

> *The interaction between man and nature is particularly well covered by Criterion (v). The link between the natural landscape and the cultural heritage sites forms a cultural landscape that is essential for understanding the trapping sites. With respect to this project, the authenticity concept will be partly associated with the cultural heritage sites themselves, partly with the landscape of which they are a part, where the wild reindeer are the foremost single aspect. It is the connection between these that gives the cultural landscape meaning for modern people. The knowledge that reindeer are game that can be hunted and the knowledge associated with being able to read the landscape in such a context has existed in many places, but has mostly been lost, whereas this is one place where it is still preserved.*
>
> *The area is experiencing pressure from non-reversible changes, not least through ongoing climate change, first and foremost global warming. This is also a central theme in UNESCO's World Heritage work.*

According to the material presented by the State Party, ICOMOS notes the potential for the wild reindeer to form a link between the natural landscape and the cultural heritage sites, dating from prehistory to the recent past (see Photo 6). The reindeer - and traditions of hunting - underpin the link between local communities and the landscape today. These aspects are potentially relevant for the demonstration of criterion (v).

ICOMOS acknowledges the vulnerability of this area of Norway to irreversible changes, specifically due to the climate crisis. For example, the increased rate of the summer melt of snow and ice is leading to the discovery of previously covered objects that can demonstrate human activity at high altitudes (see Pilo *et al*. 2018). At the same time, the changing climate has the potential to impact the sustainability of the wild reindeer herds, as changing patterns of snow and ice accumulation can make it more difficult for the reindeer to forage in their wintering areas. Protection and management strategies need to be outlined in relation to these factors. However, overall, this vulnerability alone does not mean that criterion (v) is demonstrated.

ICOMOS considers that criterion (v) could be further developed in relation to this proposal. This will require a stronger articulation of the following aspects:

- The detail and character of traditional human settlement systems representing human interaction with the environment and hunting activity.
- Does the State Party assert that hunting contributes to the sustainability of the reindeer herd? If so, this needs to be more clearly explained.
- The impact of the climate crisis and the management and mitigation measures that are being taken to respond.

- The attributes that sustain the values – including natural and cultural features, both tangible and intangible.
- If the wild reindeer are viewed as the key articulating element in the human environment interaction then natural dimensions of this property need to be taken into account in considering the potential Outstanding Universal Value of the property.

Natural Criteria

The importance placed by the State Party on the presence of the last remaining occurrence of wild reindeer in this area and arguments concerning the aesthetic beauty of the landscapes inevitably raises questions about the potential for this proposal to meet one or more of the natural criteria for inscription in the World Heritage List (criteria vii-x).

Accordingly, ICOMOS has sought the preliminary views of IUCN. At this stage, further work is needed in order for natural criteria to be seriously considered (making this proposal both a cultural landscape and a potential 'mixed' site). Information from the IUCN *Red List* on *Rangifer tarandus* is provided in Annexe 5.

Whether or not the proposal is further developed to address the natural criteria for World Heritage inscription, the proposed values of the cultural landscape are highly dependent on the management of the natural processes and characteristics of the component areas. In this regard, further consideration of the resilience and sustainability of the natural heritage will be essential elements of the management system. Such considerations, particularly the habitat and migrations of reindeer could also require reconsideration of the component boundaries and buffer zones in order to ensure the integrity of the proposed landscape (as discussed further below).

Cultural Landscape

Although not addressed in detail in the materials developed to date, there is an intention to consider the Reindeer Hunting Area for future nomination as an organically evolved/continuing cultural landscape (as per Annex 3 of the Operational Guidelines).

ICOMOS considers that the cultural landscape approach could be appropriate for the Reindeer Hunting Area, but that a greater focus and contextual discussion of the culture(s) that formed, used and managed the site are needed.

Whether the 'continuing' sub-category is applicable will depend on the provision of further information concerning the cultural traditions of hunting, and in relation to Sámi cultural and spiritual associations. If the ecology modified by reindeer hunting is proposed as an attribute of the cultural landscape, as well as modified land formations, this requires clear documentation.

As discussed above, in the available materials, there is little evidence provided about contemporary hunting practices in this area as a cultural tradition. If this is to be retained, this is an important area for further documentation and research, since its resolution will help to determine the direction of a future World Heritage nomination. The ongoing presence of the reindeer in the area is possibly compelling from a natural heritage perspective, but without a robust link to a continuing (contemporary) hunting 'tradition' in relation to these herds, and tangible or intangible evidence to support it, it will be difficult to sustain a future nomination as a 'continuing' cultural landscape. Furthermore, the impacts of climate change raise questions about the intentions and possibilities for retaining 'continuing' hunting traditions. Clearly, this would have implications for the use of criteria as well (as discussed above). At this stage, it remains to be

better understood whether the case might be stronger as an organically evolved (relict) cultural landscape if the cultural continuity and associations with the selected sites are not strongly evidenced.

Depending on the further work to be undertaken on Sámi and/or other cultural associations with this area, the 'associative' cultural landscape designation could also be applicable. The beliefs, stories, traditions and customs relevant to the components should be included.

5.5 Integrity

Integrity is a measure of the wholeness and intactness of the cultural and or natural heritage of a property and its attributes. The levels of documentation provided to date makes it difficult to arrive at an assessment of the Integrity of the proposed areas; however, some observations from the ICOMOS mission are provided to assist the further development of the proposal.

The current focus is on the reindeer hunting facilities as a central attribute. It is argued in the documentation provided that most of the trapping systems fall within the component areas of the proposal. However, it is clear that similar sites also occur outside these areas. For example, during the ICOMOS mission, a pitfall at Vaga to the south of the site and the major and impressive pitfall system at Dovrefjell, described as one of the largest in Europe (Bevanger and Jordhoy 2004, 20), were visited. However, this is in what is currently defined as a buffer zone between the Eikesdalfjella/Snohetta and the Rondane components (Photo 7). The rationale for selecting the components should be more precisely determined.

The proposed areas cover an extremely large area, incorporating the entire area of three National Parks (Dovrefjell-Sunndalsfjella, Dovre and Rondane) and the eastern part of Reinheimen National Park, as well as a number of Protected Landscape Areas adjacent to the National Parks. In itself, the size of the area seems adequate, but of greater importance is the need to demonstrate that all the attributes needed to demonstrate the potential Outstanding Universal Value are included in the boundaries. This is not yet convincingly established and the components, boundaries and buffer zones require better definition (see below).

In relation to the effects of development, some of the hunting and trapping features were removed or damaged by infrastructure developments prior to the recognition of these features as archaeological sites, and there has been some degradation of other sites. The ICOMOS mission noted that in the late-19th century, the use of these facilities became illegal and there was a direction to fill them in, but in most cases this directive was ignored.

Based on the observations of the ICOMOS mission, the overall state of conservation of the hunting and trapping features appears to be good, and they are in a stable condition. There is a good system of protection and systematic avoidance of known sites and mitigation of potential impact under the Norwegian *Cultural Heritage Act* and the *Plan and Building Act*.

5.6 Authenticity

Authenticity is about the link between attributes and potential Outstanding Universal Value. The *Operational Guidelines* (par. 62) state that properties may be understood to meet the conditions of Authenticity if their cultural values are truthfully and credibly expressed through a range of attributes.

In their form and design, materials and substance, and use and function, the hunting and trapping features and systems, which are the current focus of the proposal, can be regarded as authentic. The features demonstrate a variety of construction techniques and approaches, incorporating features dug into the ground alongside a substantial but variable use of stone. Archaeological excavation has demonstrated that environmental and soil conditions have facilitated the survival of wooden components of pit falls and fences in funnel-shaped trapping systems and the survival of other features such as settlements. Snow patch archaeology is also revealing important organic materials, which illustrate the character of human life in this montane landscape in the past.

It is relevant to note that replica hunting and trapping features have been recently constructed at the Hjerkinn Wild Reindeer Visitor Centre to the east of the Dovrefjell-Sundalsfjella National Park to facilitate visitor understanding (Photo 8) and are clearly distinct from the original historic features.

It is clear from pitfall systems visited during the mission at Lordalen and Dovrefjell that these landscape systems for trapping and hunting were created cumulatively and, in some cases, may have been developed and extended over considerable periods of time. By contrast, the funnel-shaped trapping systems, such as that Einsetho and the associated house sites at Toftom in Grimsdalen, indicate intensive hunting linked to the demand in urban centres and early state formation in the Viking Period and Middle Ages (Photo 9).

There is a striking diversity in the location and setting of the hunting and trapping systems as well as recurrent patterns of location; and the specificity of individual hunting and trapping complexes is noted. These characteristics could be further described as they relate to the detailed knowledge that people had of the reindeer and their behaviour, habits and movements; and their ability to exploit reindeer as a resource.

Finally, in relation to spirit, feeling and intangible heritage, the ICOMOS mission was able to observe the importance of the wild reindeer hunt to people of the region today. The annual wild reindeer hunt took place just after the mission (August 20-September 30). One of the project board members obtained his hunting licence during the mission (Photo 10). There was a palpable sense of excitement and connection with the hunt as an autumnal pastime, an opportunity to connect with the landscape and one's neighbours, to obtain wild reindeer meat, to benefit economically from non-local hunters who come to stay in the area, and to assist in the sustainability and conservation of wild reindeer. However, as discussed above, placing this within the context of cultural heritage of Outstanding Universal Value remains a challenge.

5.7 Proposed Boundary and Buffer Zone

While recognising that the proposal is still at an early stage of its development, ICOMOS considers the boundaries and buffer zones require review and clarification.

In the documentation provided by the State Party, the property is proposed as a serial property and a cultural landscape. The four component areas are: Eikesdalsfjella, Snohetta, Rondane and Reinheimen. The boundaries of each are outlined in the documentation and a map has been provided. However, in the presentation given during the ICOMOS mission (Hjerkinn Wild Reindeer Visitor Centre, 13 August 2019) and in the *Supplementary Note* dated 23 September 2019, the property was presented as having three components (with Eikesdalfjella/Snohetta combined as one with the incorporation of the 'buffer zone' between them) (see Photo 11).

The proposed components cover a very large area, and it could be that a smaller area or cluster of

components could demonstrate the claimed values, particularly if there is a decision not to progress the nomination in relation to natural heritage criteria.

At this stage, ICOMOS notes that the map provided (with Norwegian titles) and description in the main documentation and the *Supplementary Note* are not sufficiently detailed to assess whether the delineation of the boundaries is effective in including all the elements that are the direct tangible expressions of the proposed basis for World Heritage nomination.

As far as possible, the boundaries of protected areas (protected under different instruments of Norwegian legislation) have been followed to maximise the protection required of a potential World Heritage property. However, the *rationale* for the location of the boundaries requires additional precision to clarify, for example, whether these are drawn on the basis of legal designation of protected areas, or on the basis of the locations of the habitat of wild reindeer.

Two examples illustrate the issues. Firstly, there is no map showing the key cultural heritage features in relation to the proposed boundaries of the property. Secondly, while there are advantages to utilising boundaries of existing protected areas, the types and relationships between the different kinds of designations is not immediately straightforward (ie. National Parks, Protected Landscapes, Nature Reserves and Adopted Conservation Areas). There are some inconsistencies that will need to be addressed (e.g. in relation to the establishment and designation of the Dovre National Park). However, of even greater importance is to clearly establish that these protected areas, their legal underpinnings and boundaries are appropriate for the protection of the cultural heritage of the proposal.

According to the *Operational Guidelines*, buffer zones are areas surrounding the designated components that have complementary and/or customary restrictions on use and development in order to give an added additional layer of protection to the property components. Buffer zones are not required in all cases, but where they are provided the rationale for their location must be clearly explained, along with relevant modes of protection. Buffer zones should include the immediate setting, important views and other areas or attributes that are functionally important for the property and its protection.

It should be noted that no buffer zones are shown in the materials provided by the State Party. However, based on the presentations made during the ICOMOS mission, it would seem that at least one buffer zone is anticipated, located between the Snohetta and Rondane components. It is recognised that this is a key area linking the summer grazing grounds of the wild reindeer to the west (Snohetta) and the winter grazing grounds to the east (Rondane) and includes the location of the major pitfall system at Dovrefjell. This system was located to intercept and trap wild reindeer, particularly in the autumn. Today, this area is also a focus of communications infrastructure, with the E6 road, a railway line and power cables. The central historic importance of this landscape area needs to be reconciled with the current contemporary interventions. This may take the form of relocation of those elements where it is feasible to do so, considering the feasibility and location of all proposed new developments, and placing appropriate restrictions on future interventions. Consideration should be given to including this significant area within the proposal (rather than in the buffer zone).

Similar issues arise with the juxtaposition of modern settlement and infrastructure around the edges of the proposed components, yet there are no other proposed buffer zones. The potential of protected area designations (e.g. Adopted Conservation Areas) as the basis for buffer zones, or plans to provide for the inclusion of buffer zones in municipal plans under the Norwegian *Plan and Building Act* are possibilities, although these have not been discussed in detail during the Upstream process.

5.8 Requirements for Protection and Management

Based on the materials provided by the State Party and the discussions that occurred during the ICOMOS mission, ICOMOS notes that a number of instruments under Norwegian law provide a legal basis for the protection and potentially the management of the proposed areas should a World Heritage nomination be advanced. These include the *Nature Diversity Act* (which establishes National Parks, Protected Landscapes and Adopted Conservation Areas), the *Cultural Heritage Act* (archaeological sites and areas), the *Wildlife Act* (regulating the protection of wild reindeer and the right to hunting and trapping them on state-owned land) and the *Plan and Building Act* (which provide for Regional wild reindeer plans, and mitigation of impact of development).

However, more clarity is required to articulate how these instruments can be effectively combined to provide comprehensive legal protection for the proposal and its potential significance. Based on discussions during the ICOMOS mission, ICOMOS considers that an effective management structure based on this legislative framework has yet to be developed.

World Heritage properties are also required to have an effective management system. In relation to the current proposal, ICOMOS considers that further work is required to ensure an effective integration between the key stakeholders and management agencies.

As noted above, National Parks form the large majority of the components of the proposal. These are protected under the *Nature Diversity Act*. National park managers and boards are responsible for the management of these areas and for sustaining their character and biodiversity, including the wild reindeer herds. There are management hubs for adjacent National Parks at Lom (Jotunheimen, Reinheimen and Breheimen) and Hjerkinn (Dovrefjell-Sunndalsfjella and Dovre/Rondane – see Photo 12). The county governor has a role in the governance of National Parks and Protected Landscapes; and the Adopted Conservation Areas are managed by boards composed of local members.

Across these management structures, there are the elements necessary for an effective management system, but their integration needs to be articulated. It is understood that a Municipalities Forum provides coordination between relevant municipalities; and a Project Board is composed of professional experts and community representatives, although it is not clear whether all key actors are represented. Sámi involvement in the development of the proposal should be increased. For example, it might be of benefit to consider expanding the Project Board to include community representation (including people with knowledge of Sámi cultural traditions).

Visitor capacity as an aspect of the management system was discussed during the ICOMOS mission, and relevant figures were provided. For example, the number of visitors to the Snohetta shelter has risen from 11,000 to 27,000 in the ten years since it opened. However, it would appear that the issue of visitor capacity has not been systematically addressed for the full proposal.

While noting that the proposal is still at an early stage of its development, ICOMOS considers that the effective protection of the property will necessitate an integrated management strategy.

5.9 The Way Forward

The observations in this section of the Upstream report are provided to the State Party to assist in the further consideration of the possibilities for adding the Reindeer Hunting Area to the Tentative List, and

developing a nomination to the World Heritage List.

Determining the focus for the proposal

At this stage, ICOMOS considers that there is potential for this proposal to be submitted to Norway's *Tentative List*, but a significant clarification and re-focusing of the proposal is recommended to demonstrate its potential Outstanding Universal Value.

In relation to the cultural criteria, based on the mission and the information provided, ICOMOS considers that criterion (v) offers the strongest opportunity to further develop this proposal, and that criterion (iii) might also be possible, depending on the direction of further studies and documentation. As discussed above, further work will be needed in relation to a number of critical aspects, including:

- Clearer definition of the key focus of the proposed nomination;
- Comprehensive Comparative Analysis;
- Information concerning the specificity of the culture(s) and cultural traditions associated with the identified sites;
- Community engagement, particularly in relation to the need to fully understand and document the nature and extent of current associations and knowledge of reindeer hunting;
- Detailed evidence concerning the human interactions with the environment, including the ways in which the proposed areas can demonstrate these;
- The impact of the climate crisis and the management and mitigation measures that are been taken to ameliorate it;
- Clarification of how the wild reindeer are understood within a cultural landscape nomination, including consideration of the potential to apply natural criteria to the wild reindeer, in consultation with IUCN (as discussed below).

Wild Reindeer and Cultural Heritage

The central feature of the proposal is the history and sustainability of wild reindeer in the montane landscape setting. The proposal demonstrates that interaction with people has been a part of the history of the wild reindeer, as demonstrated by the variety of hunting and trapping facilities of different dates. Therefore, this should be presented as part of the narrative, rather than using it as a central focus.

Norwegian wild reindeer populations were on the fringe of extinction at the beginning of the 20th century. In the second half of the 20th century, the number of wild reindeer increased because of careful regulations, protection and monitoring of populations. The establishment of National Parks can be linked in part to a specific objective of sustaining wild reindeer (and other species). Rondane became Norway's first National Park in 1970; it was later enlarged, and the Dovre National Park was established in 2003 to form a comprehensive conservation area (Lauritzen 2011).

The history of wild reindeer in Norway is closely related to the history of reindeer herding. One effect has been that domestic and wild reindeer populations have mixed, resulting in genetic admixture of the mountain reindeer. In terms of the value of the property, this mixing was avoided only in the Dovre-Rondane area (see Photo 1). There, the genetic signature indicates that the herds are the direct descendants of the first wild reindeer to populate the area in the early Holocene (Bevanger and Jordhoy 2004, 88-90).

The present distribution of wild reindeer in Norway can be attributed to human activities. Development has fragmented migration areas and created barriers to the movement of reindeer and other wildlife. Today, there are 23 wild reindeer areas in Norway (Norwegian Institute for Natural Research). The Rondane wintering population is about 4,000 animals and there are about 2,000 wintering animals in the Snohetta area (Bevanger and Jordhoy 2004: 98-101). The wild reindeer populations are carefully monitored and managed to keep the population within sustainable limits. In this context, hunting is carefully controlled. National Parks play a key role in the management system and the wild reindeer population in the Snohetta area has been a particular focus of study during the last 35 years.

The presentation delivered during the ICOMOS mission by the Norwegian Institute for Natural Research (NINA) highlighted three crucial issues: the climate crisis, adaptation and fragmentation of the reindeer herd areas. A significant proportion of the wild reindeer habitat disappeared over the course of the 20th century, and current development impacts are still an issue. Climate change and its impact on changing patterns of snow and ice, and the resulting biodiversity loss, pose a significant challenge for the sustainability of wild reindeer.

As noted in the documentation, the distribution of ancient trapping systems, and their design, scale and age, are a key source for understanding the dynamic history of how wild reindeer used their habitat over the millennia.

The property is located within an area referred to as Norway's National Park Region. In this area, there are a number of National Parks designated to protect and manage outstanding montane landscapes. This is also a key recreational area for the population from southern and central Norway as well as international visitors.

A focus of the research within the National Parks is what is referred to as 'snow patch' archaeology. This is focused on areas with permanent snow and ice cover through the year. With climatic warming, the snow and ice is retreating, with 2019 having a markedly quicker rate of retreat compared to previous years. With this retreat, evidence of human activity at earlier, warmer times is revealed, with notable survival of organic materials. The Oppland County Archaeology Office has been running a research programme since 2006 with systematic survey since 2011. This research has produced internationally important results (e.g. Pilo *et al*. 2018) and major finds are on display in the Norwegian Mountain Museum in Lom (Photo 14). Within Reinheimen National Park, one of the ice patches is used as a visitor attraction to provide information about the nature and impact of climate change. This is run by the Norwegian Mountain Museum.

A focus on the wild reindeer can highlight issues of adaptation and sustainability, and human interaction with the environment when it has become vulnerable under the impact of irreversible change. However, as discussed throughout this report, the linkages between the reindeer and specific cultural traditions needs to be specified and deepened if the State Party intends to develop this proposal as a cultural landscape nomination.

An alternative could be to explore the possibilities of presenting this proposal as a 'mixed' property (according to both natural and cultural criteria). Such a recommendation is outside the mandate of ICOMOS alone and requires an engagement with IUCN to determine its feasibility.

Defining the components and their boundaries

The selection of the components and their boundaries needs further work. As discussed above, while the utilisation of the boundaries of National Parks and Protected Landscapes could provide a legal basis of

protection, the relevance of these boundaries is less clear in relation to the central themes of the interactions and sustainability of wild reindeer.

Based on discussions with the ICOMOS mission, it is clear that 20th century infrastructure developments have served to fragment the traditional migration ranges of the wild reindeer. The related trapping and hunting facilities from different periods in the past are also dispersed within these migration ranges (Photo 13).

An integrated view of the migratory territory of the wild reindeer should be adopted as the core theme of this proposal. This would bring clarity to the definition of the size and extent of the property, and the delineation of components and buffer zones, as well as clarifying the potential attributes. Given the importance of the major valleys between National Park/Protected Landscapes as areas where wild reindeer were trapped in the past, and the overlap with today's communication routes, settlements and visitor facilities, it is important to consider appropriate buffer zones to protect the property.

The proposed review of the extent of the components could bring into consideration additional areas – for example, areas within the currently proposed buffer zone where significant sites are located. In this context, it will be of critical importance that provision is made for consideration of the protection of the property in municipal plans under relevant laws, including the *Plan and Building Act*. This applies particularly to buffer zones, which need to be clearly defined and integrated into municipal plans.

State of Conservation

According to the ICOMOS mission, the state of conservation of the hunting and trapping facilities, which are the current focus of the proposal, appears to be good. In addition, the state of conservation of the landscapes within the National Parks and Protected Landscape areas have a very good to excellent state of conservation, although the input of IUCN would obviously be useful on this point.

Active measures are in place to sustain and improve the state of conservation within the proposed components. One example is at the major visitor access point to the Dovrefjell-Sunndalsfjella National Park at Hjerkinn. Here, the parking area is a filled-in former mining area. The Wild Reindeer Centre at Hjerkinn consists of repurposed military buildings, avoiding the need for further building interventions. Another example is west and downslope from the Snohetta viewpoint and east of the boundary of the National Park, where a former military firing range has recently been closed and rehabilitation is actively under way (Photos 15-17).

ICOMOS considers that areas for further improvement include the establishment of regular maintenance and monitoring programmes that are specifically tied to the values of the proposed cultural landscape.

One issue that was discussed was the question of vegetation changes as a result of climatic amelioration, such as forest expansion to higher altitudes. This will need to be incorporated into the management system to sustain the state of conservation of the proposed areas.

During the mission, the question of an archaeological research framework was discussed. Archaeological survey can result in the addition of new sites which need to be recorded and monitored. On the other hand, archaeological intervention in the form of excavation can create a need for the conservation of a site. Here, the balance between the knowledge gained from the excavation has to be balanced against the potential impact on the state of conservation. In this context, there should be a clear articulation of the major research issues to be addressed and the benefit to knowledge of archaeological excavation within

the property. The system in Norway is that all finds and documentation from archaeological surveys, such as the survey programme recording finds from snow/ice patches, go to the regional university museum, in this case the University of Oslo museum. It is important as part of the management and interpretation of the property that this material is considered as an attribute of the Integrity of the site. Archaeological objects are an important element of the research value of any property.

Protection and Management

As indicated above, the mechanisms to provide protection and management are established. What is lacking is the integration and articulation of those elements which are currently in place into a coherent management system that covers areas currently protected/managed in different ways. Ensuring that the systems of protection and management can be specifically tailored to the values and conservation requirements of the cultural landscape needs attention.

It is clear that there is a system of protection and management for the National Parks. The National Park hubs at Lom and Hjerkinn could provide the basis of an overarching management structure for the property.

The relationship of the project's board to the protection and management system requires clarification. Many questions would come to mind should this proposal be further developed as a World Heritage nomination: Is it intended that the board would continue alongside the formal protection and management systems? If it does, will it serve as an expert advisory/research committee? Currently the board provides a role for local political/community input into the property - how will this be maintained in the future? And finally, how will the areas outside those protected under Norwegian legislation be adequately protected and managed?

The issue of defining the level of sustainable tourism is a key area that does not appear to have been addressed in depth to date, although some provisions are in place within the National Park system. For example, in the Norwegian Institute for Natural Research presentation to the ICOMOS mission, reference was made to the use of GPS tracking in surveys to monitor the movement of visitors as a basis for assisting sustainable management. This demonstrates a broad understanding and appreciation of the need to address issues of visitor capacity and control. The impacts of increased visitor numbers on local communities, roads and traffic was discussed, but the management implications were not reviewed. A detailed and sustainable visitor plan should be prepared as an important and integral aspect of the management system for the proposed components.

At all the visitor centres/museums visited during the ICOMOS mission, including the Wild Reindeer Centre at Hjerkinn, the Norwegian Mountain Centre at Lom and the open air museum at Lesja (Photo 18), the staff were knowledgeable and the exhibitions relevant to the interpretation and understanding of the area. This reflects a readiness to accommodate visitation to a future World Heritage property, if a nomination were to be progressed.

A coherent management plan/system needs to be coupled with a clear interpretation and visitor strategy. This should be manifest in the presentation and interpretation in all visitor materials and exhibitions. It is evident that the National Park (and the Wild Reindeer Centre) logo provides a very clear, well recognised and valued brand of quality. It is employed not just within the parks but more widely. For example, this was seen at the Dovre pitfall system on the wild reindeer migration route between the summer (Dovrefjell-Sunndalsfjella National Park) to the west and winter (Rondane National Park) grazing grounds to the east. This is being presented as a visitor walking attraction (Photos 19-20). It would be important that the branding for the property builds on what is already well recognised, valued and trusted by visitors.

Although this is not a key issue at this early stage in the process, the name of the proposal does not reflect its specific character, attributes, and location, and could be further considered as further work progresses.

6. Conclusion

The ICOMOS Upstream process included a mission and desk reviews to provide early advice concerning two potential proposals for Norway's Tentative List: Várjjat Siida: 12 000 Years of Indigenous Arctic Heritage in northern Norway, and the Reindeer Hunting Area in Dovrefjell in Central Norway. Neither is currently on the Tentative List. The Norwegian Ministry of Climate and Environment gave permission to the Riksantikvaren (The Directorate for Cultural Heritage) to invite ICOMOS to give advice on the potential of these properties. The proposals themselves are therefore at early stages of their development (particularly the Reindeer Hunting Area).

While the hunting, trapping and/or herding of reindeer, and the human/reindeer interactions over time within the Arctic environments, is a shared theme on some levels, the two proposals have distinctive narratives and possibilities. ICOMOS considers that the opportunity to examine them together through the Upstream process has been insightful, and recommends that the State Party consider advancing further work on them through a continued dialogue between the two proposals. It is anticipated that there will be a range of shared benefits and solutions, as well as the need to make clear the distinctions that make each case a valid one (including the need for each Comparative Analysis to clearly consider the other). ICOMOS considers that cooperation between the two proposals could assist to address some issues that are common to both, in particular the development of coherent and adequate integrated protection and management systems.

On the basis of the documentation provided, the opportunity to visit the sites and take part in detailed discussions in the field, and the desk reviews, ICOMOS considers that each of these proposals has some potential to be developed into future World Heritage nominations, and to possibly meet one or more of the criteria detailed in the *Operational Guidelines for the Implementation of the World Heritage Convention*. However, in each case, significant further work to sharpen and re-focus the rationale of the proposal is recommended.

Recommendations

Specific recommendations relating to the Várjjat Siida and Reindeer Hunting Area proposals are outlined throughout the relevant sections above.

ICOMOS considers that each of these proposals could be submitted for Norway's Tentative List following the resolution of key matters outlined in this report. ICOMOS understands that an early statement of intent to this effect from the State Party to the Sámi Parliament as the sponsor of the Várjjat Siida proposal, and to the Project Board of the Reindeer Hunting Area, would be appropriate. This statement would affirm the potential of both proposals, and would give recognition to the significant inputs of time, resources and commitment that the teams responsible for the proposals have invested over prolonged periods of time.

For both Várjjat Siida and the Reindeer Hunting Area, further clarity is required in Tentative List proposals on the proposed Outstanding Universal Value, and each poses some significant challenges. Revision of these arguments should then guide the justification for any future nomination process, including the criteria to be used, statements of Integrity and Authenticity, and an outline of the protection and management requirements. Each will require that the recommendations concerning the Comparative Analyses are implemented. However, beyond the requirements of the Tentative List, it should be recognised by everyone involved that the preparation of a World Heritage nomination can be a long-term process. ICOMOS understands that the State Party does not intend to present nominations during its term

as a member of the World Heritage Committee, and that a revision of the Tentative List is planned. Taking the time to improve these proposals now will be very beneficial to the longer-term work.

In the Comparative Analyses provided as part of the documentation for both proposals, reference is made to the other one. This is inevitable given the current focus of both proposals on human/reindeer interaction over time. However, ICOMOS suggests that these proposals need not necessarily be seen as competing with each other, based on recommended revisions to the focus of each proposal to demonstrate their distinctiveness, and supported by deepened comparative analyses, and presentation of relevant attributes, as discussed in the above sections.

ICOMOS acknowledges that the Upstream process is taking place at early stages in the process of developing World Heritage proposals, and commends the State Party for its initiative and commitment to the World Heritage Convention in this regard. ICOMOS notes that sizeable areas of further work are needed (as discussed above) to develop the proposals further – including the selection and delineation of components and buffer zones, demonstration of Integrity and Authenticity, consideration of adequate, integrated protection and management systems, and so on. In this context, discussions in the field were helpful in eliciting details on the current situation within the proposals. ICOMOS has included details arising from the mission in relation to these aspects in order to assist the future processes of developing World Heritage nominations.

ICOMOS notes the inclusion of a detailed section on World Heritage in Norway's Cultural Heritage Policy (Chapter 4.8 World Heritage; White Paper 35 (2012-2013), The Cultural Heritage Policy). Recognising that the Ministry of Climate and Environment, the Norwegian Directorate for Cultural Heritage (Riksantikvaren) and the Norwegian Environment Agency have the main responsibility for the implementation of the World Heritage Convention, the objective in the White Paper is that implementation would actively involve all stakeholders and sectors working together. In discussions during the ICOMOS mission, it was clear that several actions to achieve this objective have been undertaken. These include an Advisory Board for each World Heritage property, an association for the interests of the World Heritage properties (Norges Verdensarv), and a yearly site managers' meeting with the Riksantikvaren. There is also a yearly conference for all stakeholders in the Nordic countries (Norway, Sweden, Finland, Denmark and Iceland), with the Nordic World Heritage Association assisting in the development of common Nordic policies and practice in the management of World Heritage properties.
ICOMOS recognises the constraints and challenges referred to in the White Paper in terms of managing existing World Heritage properties and those on the Tentative List, and the understandable priority given by the Norwegian authorities to protecting already-inscribed World Heritage properties. ICOMOS also notes that there is a commitment in the White Paper that the State Party will ensure that 'Norwegian World Heritage properties have coordinated and holistic management plans'. It is also noted therein that 'work is in progress to develop better and more operative plans and…to ensure that these are more systematic and can be used by all the relevant stakeholders.' These are important directions for both Várjjat Siida and the Reindeer Hunting Area. The State Party might wish to develop guidance for its Tentative List properties concerning the means of developing integrated management systems in the context of Norwegian legislation and national spatial planning policy.

Annexe 1: Terms of Reference – Upstream Process

The objectives of the Upstream Process are to provide support at an early stage for sites which may have the potential to be inscribed on the World Heritage List, in collaboration with the States Parties, and before the nomination dossier is drafted. It therefore involves a feasibility study to ensure whether or not a solid case can be made for the nomination and if so to identify and programme any work that needs to be done to go ahead with the nomination.

The Contractor will undertake the following actions:

1. Appoint an ICOMOS Advisor responsible for the upstream report;

2. Appoint two competent experts to effectuate an advisory mission in 2019 [11-19/20 August 2019], and further refine precise terms of reference for the Advisory Mission;

3. The appointed experts representing the Contractor shall discuss with relevant stakeholders and gather information about the current situation in connection with the potential nominations, and shall assess what is currently being proposed for nomination and the strength of the cases for their potential Outstanding Universal Value (OUV), taking into account the following:
    a) The parameters for the comparative analysis needed to understand more fully the potential for successful nominations;
    b) The extent of necessary survey, further research and documentation (especially to support the comparative study);
    c) The potential attributes of OUV and how these might relate to the requirements of authenticity and integrity;
    d) The logic of the boundaries in the context of the suggested attributes;
    e) Issues relating to the overall protection, conservation and management of the properties, including Indigenous governance approaches (where relevant).

    The advisory mission experts should prepare a mission report on the findings of their visits and the outcomes of meetings and provide recommendations which will be integrated into an Upstream report for the State Party;

4. Appoint specialists to prepare desk reviews;

5. The Advisor shall prepare the Upstream report including recommendations from the advisory mission and contributions from desk reviews. The report will consider whether robust cases for OUV might be made, advise on the next steps to be taken in terms of (a) through (e) above, and possibly also on what types of expertise might be needed to advance these, including the drafting of nomination dossiers.

6. The Contractor shall ensure the Upstream report is reviewed by the ICOMOS World Heritage Panel before it is submitted to the State Party representative.

Annexe 2: ICOMOS Advisory Mission Terms of Reference

The objectives of the Upstream Process are to provide support at an early stage for sites which may have the potential to be inscribed on the World Heritage List, in collaboration with the States Parties, and before the nomination dossier is drafted. It therefore involves a feasibility study to ensure whether or not a solid case can be made for the nomination and if so to identify and programme any work that needs to be done to go ahead with the nomination.

The Advisory Mission is one component of the upstream assistance to Norway on the Tentative List property of Várjjat Siida. At this stage, the proposal has been revised by the Sámi Parliament in Norway (Sámediggi), based on earlier advice by ICOMOS. The proposal consists of four sites on the Varanger Peninsula and the land bridge connecting the Peninsula to the mainland. The four sites are as follows:

1. Ceavccageag i/Mortensnes:
   A settlement site that has been continuously occupied for 12,000 years and an adjoining burial place used from 1000 BC to 1600 AD.

2. Noidiid earru/Kjøpmannskjøle:
   A wild reindeer hunting site, including two interconnected corrals with several drive lines, meat caches and bow hunt hides.

3. Gollevárre:
   Pitfall system for wild reindeer hunting and autumn hunt settlement site.

4. Ruovdenjunlovta/Gropbakkenge:
   Site of 89 pit houses from 4500 B.C.

The focus of the proposal is on the very old Arctic sites of a hunting and fishing culture, the ancestors of the Sámi; and the future nomination would be developed according to World Heritage criteria (iii), (v) and (vi) as follows:

Criterion (iii), *bear a unique or at !least exceptional testimony to a cultural tradition or to a civilisation which is living or which has disappeared,* is fulfilled by the combined sites being a unique testimony to:

- the last hunting culture of the European mainland and the deep tradition it was the outcome of,
- the robust adaptation of hunting and fishing societies to natural, cultural and social changes in an Arctic border zone,
- how indigenous cosmology and religion is interwoven with Arctic nature,
- an exceptional continuity of religious and ritual practices linked to death and regeneration.

Criterion (v), *be an outstanding example of a traditional human settlement, land-use, or sea-use which is representative of a culture (or cultures), or human interaction with the environment especially when it has become vulnerable under the impact of irreversible change,* is fulfilled by the combined sites being outstanding example of:

- interaction with Arctic nature, together with a remarkable sustainability of adaptive strategies and settlement;
- the intimate relation between man and reindeer, both wild and domesticated; and of how this

relationship interacts with nature and landscape;
- the transition from hunting and fishing economy to reindeer husbandry and the incorporation of small scale Arctic farming.

Criterion (vi), *be direct/y or tangibly associated with events or living traditions, with ideas, or with beliefs, with artistic and literary works of outstanding universal significance,* is fulfilled by the combined sites being

- directly and tangibly associated with the livelihood, dwelling, religion and cosmology of an indigenous people of the Arctic, and thus giving an outstanding and profound insight into these aspects of their life,
- directly and tangibly associated with the rich and unique traditional knowledge of the Varanger Sámi and their tales, myths, joiks and place names,
- crucially related to processes that proved decisive for the formation of key features of Sámi culture.

The mission is to be organised according to the seasonal ability to visit the area and should visit the four components as well as any other relevant sites on the Varanger Peninsula. The mission should also meet with key decision makers, Indigenous community representatives and other cultural and natural heritage experts.

The following issues should be considered and discussed by the mission team:

- Availability of the evidence that can support the proposed justification of Outstanding Universal Value, and in particular, the cultural criteria that are proposed (as well as any other criteria that are considered potentially relevant);
- The strength and justification of the selection of the four components with a view to their respective contribution to the proposed justification of Outstanding Universal Value;
- The degree to which the archaeological evidence at the four component sites is augmented by evidence drawn from historical and intangible cultural heritage sources, and from interactions with the landscape and natural phenomenon over time;
- Pertinent issues to the evaluation of authenticity and integrity of the proposed property;
- Parameters for a comparative analysis with other Arctic hunter-fisher-gatherer cultures (to be undertaken by the State Party);
- Potential gaps and priorities for further research, including comparative analysis relevant to the proposed justification of Outstanding Universal Value;
- The effectiveness of the governance arrangements for the proposed property that are provided by the Government of Norway, and the Sámi Parliament in Norway (Sámediggi), including legal protection and management;
- The means by wish “free, prior and informed consent” of the Sámi people can be confirmed prior to the submission of a World Heritage nomination;
- Any other noted issues that could be relevant to a future World Heritage nomination.

The conduct of the Advisory Mission will be subject to the ICOMOS requirements for World Heritage work and confidentiality.

The report of the Advisory Mission should be forwarded to the ICOMOS International Secretariat by the 20th of September 2019 will be peer reviewed by ICOMOS, and will be incorporated into an upstream report to the State Party, together with other investigations undertaken by ICOMOS.

Annexe 3: ICOMOS Advisory Mission – Programme

	Location	Event/Participants
11. August	Thon hotell Panorama, Rådhusgata 7B, Oslo	Arrival to Oslo - Nancy Pollock Ellwand, Gabriel Cooney
12. August 9-13.15	Riksantikvaren, Dronningensgate 13 • Jostein Bergstøl, archaeologist at Museum of Cultural History • Christoffer Dahle, archaeologist at the County of Møre and Romsdal • Lisbeth Skogstrand, archaeologist at Riksantikvaren • Heidi Vognild, Are Endal Sørensen, the Norwegian Wild Reindeer Centre, North [12-13 August] • Olav Strand, Scientist [12-13 August] • Mai Bakken Director Norwegian Mountain Centre [14 August] • Espen Finstad, County archaeologist [14 August]	Lecture about cultural heritage related to hunting heritage, Norwegian Cultural heritage Management Nancy Pollock Ellwand, Gabriel Cooney, Hilde Løveid Varvin, Elin Dalen, Trond Taugbøl The Wild Reindeer Hunt Board will participate in the programme from the evening of 12 to 16. August • *Per Dag Hole*, Chairman (former Mayor in Lesja municipality) • *Kristin Hille Valla*, Board Member (former County Govenor in Oppland County) • *Egil Mikkelsen*, Board Member (Professor in Archaeology) • *Kristin Prestvold*, Board Member (Senior Adviser Trøndelag County Council) • *John Olsen*, Board Member (Director, the Vest-Agder Museum) • *Raymond Sørensen*, Board Member (CEO; the Norwegian Wild Reindeer Centre North) • *Bengt Fasteraune*, Board Member (Member of Parliament)
14.02 - 18.39	Train from Oslo to Hjerkinn	
19.30	Hotel at Kongsvoll	Dinner with local and regional mayors; board for the project "Wild reindeer hunt and pitfall trapping"
13. August	To Hjerkinn	
09.00-12.00		Presentation
12.00-13.00		lunch
13.00-15.00	Walking to Viewpoint Snøhetta	Presentation - the wild reindeer http://nvs.villrein.no/viewpoint-snhetta/
15.00	Bus to Grimsdalen	Walking in Grimsdalen pitfall and trapping- systems https://www.visitnorway.com/places-to-go/eastern-norway/rondane-national-park/grimsdalen/?lang=uk
19.30	Hotel Gammel-Kleppe	Dinner and staying over night
14. *August*		Tour of the museum, presentation
10.00-12.00	To Lom, The Norwegian Mountain Centre	https://www.norskfjellsenter.no/home
12.00-13.00	Lunch	
13.00-16.00	Slådalen	Excursion pitfall and trapping-systems http://www.norark.no/innsikt/verket-eit-storslege-reinsfangstanlegg-i-lesjafjella/
16.00-18.00	To Lesja Open Air Museum	Dinner https://gudbrandsdalsmusea.no/en/avdelinger/lesja-bygdemuseum
	Dombås Hotel	Staying over night
15. August	Dovre	Excursion, pitfalls
09.00-11.30		http://nasjonalparkstyre.no/Dovrefjell/Verneomrade/
11.30-12.30	To Oppdal	The Vang Burial Site https://www.youtube.com/playlist?list=PLirza8ts5IcudSKl4t0P4PNSPQ5XMQRt2
12.30-13.30	Lunch	Oppdal
15.00-19.33	Train from Oppdal to Gardermoen	Radisson Blu Airport Hotel Dinner
08.00- 11.30	Flight to Vadsø	
12.00-13.00	Lunch at hotel	
13.00-14.00	Driving to Varangerbotn	[16-18 August]
14.00-17.30	Welcome and talks, presentations, exhibition at the Museum	• *Aili Keskitalo*, President, the Sami Parliament • *Andreas Stångberg*, Head of Section Sami Parliament

		• *Thor-Andreas Basso*, Adviser Sami Parliament • *Audhild Schanche*, Senior Adviser Sami Parliament • *Bjørnar Olsen*, Professor at the Artic University of Norway • *Jan Ingolf Kleppe*, Team Manager Finnmark County • *Kjersti Schanche*, Farmer and Judge in The Finnmark Land Tribunal, will attend the excursions. • *Mariann Vollmann Magga*, Director at Varjjat Sami Museum • *Ingvild Bjørnå Pettersen* Museum manager
18.00-19.30	Driving back to Vadsø Dinner	• *Mayor Frank Ingilæ* in Tana Municipality
17. August 09.00-09.30	Driving to Ceavccageađgi/ Mortensnes	
09.30-14.00	Ceavccageađgi/ Mortensnes	Excursions, presentations, lunch
14.00-19.00	To Gollevárri by helicopter Excursion	• *Mayor Frank Ingilæ*, Tana Municipality
19.00- 19.30	To Vadsø	By car
20.00	Dinner in Vadsø	• *Mayor Geir Knutsen* in Båtsfjord Municipality
18. August	Driving to Komagelv,	• County Mayor *Ragnhild Vassvik*
08:00-10:00	By helicopter to Noiddiidčearru	• Mayor *Knut Store,* Nesseby Municipality
10.00-14.00	Excursion, lunch to bring, bon fire	• Mayor *Geir Knutsen,* Båtsfjord Municipality
14.00-16.00	Helicopter transport and by car back to Vadsø	
16.00-17.00	Summing up at Hotel in Vadsø	
18.52- 22.35	Flight to Gardermoen via Kirkenes	
19.00	Dinner for Gabriel, Trond and Elin	
19. August 08.38-12.10	Flight to Gardermoen	Gabriel, Trond, Elin

Annexe 4: Mission Participants

Várjjat Siida

Dato	Klokkeslett	Sted / aktivitet	Deltakere
16. august	14:00 – 18:00	Varanger Samiske Museum. Velkomst og taler, joikeinnslag, presentasjon av Várjjat Siida, diskusjon, omvisning på museet.	Aili Keskitalo, sametingspresident Ragnhild Vassvik, fylkesordfører Knut Store, ordfører i Nesseby Nancy Pollock Ellwand, ICOMOS Gabriel Cooney, ICOMOS Elin Dalen, Riksantikvaren Trond Taugbøl, Riksantikvaren Hilde Løveid Varvin, Riksantikvaren Jan Ingolf Kleppe, Finnmark fylkeskommune Geir Mortensen, Tana og Varanger museumssiida Mariann Wollmann Magga, Tana og Varanger museumssiida Ingvild Bjørnå Pettersen, Varanger Samiske Museum Kjersti Schanche, Sametinget Andreas Stångberg, Sametinget Thor-Andreas Basso, Sametinget Audhild Schanche, Sametinget
	18:00	Varanger Samiske Museum. Middag.	Aili Keskitalo, sametingspresident Ragnhild Vassvik, fylkesordfører Knut Store, ordfører i Nesseby Frank Martin Ingilæ, ordfører i Tana Nancy Pollock Ellwand, ICOMOS Gabriel Cooney, ICOMOS Elin Dalen, Riksantikvaren Trond Taugbøl, Riksantikvaren Hilde Løveid Varvin, Riksantikvaren Jan Ingolf Kleppe, Finnmark fylkeskommune Geir Mortensen, Tana og Varanger museumssiida Mariann Wollmann Magga, Tana og Varanger museumssiida Ingvild Bjørnå Pettersen, Varanger Samiske Museum Andreas Stångberg, Sametinget Thor-Andreas Basso, Sametinget Audhild Schanche, Sametinget

17. august	09:00-13:30	Ceavccageađgi/Mortensnes. Omvisning, presentasjon og lunsj.	Aili Keskitalo, sametingspresident Nancy Pollock Ellwand, ICOMOS Gabriel Cooney, ICOMOS Elin Dalen, Riksantikvaren Trond Taugbøl, Riksantikvaren Hilde Løveid Varvin, Riksantikvaren Jan Ingolf Kleppe, Finnmark fylkeskommune Geir Mortensen, Tana og Varanger museumssiida Mariann Wollmann Magga, Tana og Varanger museumssiida Ingvild Bjørnå Pettersen, Varanger Samiske Museum Kjersti Schanche, Sametinget Andreas Stångberg, Sametinget Thor-Andreas Basso, Sametinget Audhild Schanche, Sametinget
	13:30 – 19:30	Ceavccageađgi – Gollevárri, transport m/bil og helikopter, omvisning, kaffebål.	Aili Keskitalo, sametingspresident Frank Martin Ingilæ, ordfører i Tana (går opp til fots) Nancy Pollock Ellwand, ICOMOS Gabriel Cooney, ICOMOS Elin Dalen, Riksantikvaren Trond Taugbøl, Riksantikvaren Hilde Løveid Varvin, Riksantikvaren Jan Ingolf Kleppe, Finnmark fylkeskommune Andreas Stångberg, Sametinget Thor-Andreas Basso, Sametinget (går opp til fots) Kjersti Schanche, Sametinget
	20:00	Hotell Scandic, Vadsø. Middag.	Aili Keskitalo, sametingspresident Geir Knutsen, ordfører i Båtsfjord Nancy Pollock Ellwand, ICOMOS Gabriel Cooney, ICOMOS Elin Dalen, Riksantiikvaren Trond Taugbøl, Riksantikvaren Hilde Løveid Varvin, Riksantikvaren Frank Inge Sivertsen, Varangerhalvøya nasjonalparkstyre Geir Østereng, Fylkesmannen i Finnmark Jan Ingolf Kleppe, Finnmark fylkeskommune Andreas Stångberg, Sametinget Audhild Schanche, Sametinget

18. august søndag	08:00 – 16:00	Noiddiidčearru. Transport, omvisning, medbrakt lunsjpakke.	Aili Keskitalo, Sametingspresident Geir Knutsen, ordfører i Båtsfjord Nancy Pollock Ellwand, ICOMOS Gabriel Cooney, ICOMOS Hilde Løveid Varvin, Riksantikvaren Frank Inge Sivertsen, Varangerhalvøya nasjonalparkstyre Geir Østereng, Fylkesmannen i Finnmark Elin Dalen, Riksantikvaren Trond Taugbøl, Riksantikvaren Hilde Løveid Varvin, Riksantikvaren Jan Ingolf Kleppe, Finnmark fylkeskommune Kjersti Schanche, Sametinget Andreas Stångberg, Sametinget Audhild Schanche, Sametinget
	16:15	Vadsø hotell. Oppsummering.	Nancy Pollock Ellwand, ICOMOS Gabriel Cooney, ICOMOS Elin Dalen, Riksantikvaren Trond Taugbøl, Riksantikvaren Hilde Løveid Varvin, Riksantikvaren Jan Ingolf Kleppe, Finnmark fylkeskommune Andreas Stångberg, Sametinget Audhild Schanche, Sametinget

Reindeer Hunting Area

Participants

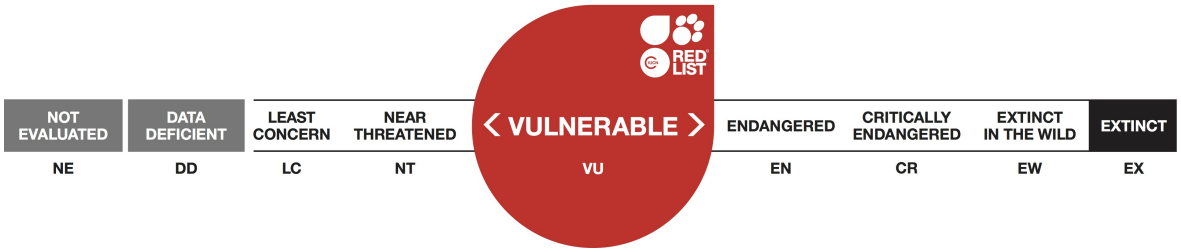
		Date	12.8	13.8	14.8	15.8
ICOMOS	prof. **Nancy Pollock Ellwand** (Canada) prof. **Gabriel Cooney** (Ireland)					
Directory of cultural heritage	**Hilde Løveid Varvin,** section leader **Trond Taugbøl,** senior consultant **Elin Dalen,** senior consultant					
"Reindeerhunting as world heritage" – the board	**Per Dag Hole,** leader **Kristin Hille Valla,** former county governor Oppland **John Olsen,** leader Agder museum **Egil Mikkelsen,** professor emeritus (UiO) **Raymond Sørensen,** leader Norwegian wild reindeer center **Kristin Prestvold,** archaeologist Trøndelag county					
"Reindeerhunting as world heritage" – secretary	**Trond Stensby**					
Guests	**Sigurd Tremoen**, vice county governor Innlandet **Rigmor Brøste**, county governor Møre og Romsdal **Kirsti Welander**, mayor Oppdal **Oddny Garmo**, mayor, Dovre **Mariann Skotte**, mayor Lesja					
Presenters	**Heidi Vognild,** Norwegian wild reindeer center **Are Endal Rognes,** Norwegian wild reindeer center **Olav Strand** researcher NINA / Norwegian wild reindeer center **Mai Bakken, leader** The norwegian mountain museum **Espen Finstad,** archaeologist Oppland county (recorded presentation) **Ingvill Dalsegg,** vice mayor Oppdal **Runar Hole** (archaeologist),					

Annexe 5: IUCN Red List Entry *Rangifer tarandus,* reindeer

The IUCN Red List of Threatened Species™
ISSN 2307-8235 (online)
IUCN 2008: T29742A22167140

Rangifer tarandus, Reindeer

Assessment by: Gunn, A.



View on www.iucnredlist.org

Citation: Gunn, A. 2016. *Rangifer tarandus. The IUCN Red List of Threatened Species 2016*: e.T29742A22167140. http://dx.doi.org/10.2305/IUCN.UK.2016-1.RLTS.T29742A22167140.en

Taxonomy

Kingdom	Phylum	Class	Order	Family
Animalia	Chordata	Mammalia	Cetartiodactyla	Cervidae

Taxon Name: *Rangifer tarandus* (Linnaeus, 1758)

Synonym(s):

- *Cervus tarandus* Linnaeus, 1758

Regional Assessments:

- Europe

Common Name(s):

- English: Reindeer, Caribou, Peary Caribou
- French: Renne
- Spanish: Reno

Taxonomic Notes:

The world's Caribou and Reindeer are classified as a single species *Rangifer tarandus*. Reindeer is the European name for the species while in North America, the species is known as Caribou. Here we use either name or *Rangifer*.

Identification of subspecies has changed over time (Banfield 1961, Geist 2007) and currently, Grubb (2005) lists 14 sub-species of which two are extinct: *eogroenlandicus* and *dawsoni*, however, the latter may have been an island dwarf form (Byun *et al.* 2002). In Russia, the use of subspecies differs from Grubb (2005) as *angustirostris* is recognized but not *buskensis* (I. Mizin pers. comm.). The subspecies are distinguished largely on skeletal and skull measurements, antler architecture and behaviour. The major groupings of subspecies are Boreal forest, continental tundra and high Arctic island. Based on current abundance, continental tundra caribou are the most numerous (56%) relative to mountain (19%), the forest (14%) and Arctic island (11%).

The current diversity of *Rangifer* resulted from local adaptations, which followed large-scale changes in distribution as continental glaciations advanced and retreated during the Pleistocene (Yannic *et al.* 2013). Analyses of mitochondrial and nucleotide DNA reveal that glaciations divided *Rangifer* into two lineages. The ice sheets were more extensive in North Amer*ica.* Thus, the Euro-Beringia lineage was restricted to Alaska while the North American lineage was restricted to south of the ice sheets. The Euro-Beringia lineage is genetically the most varied and is widely distributed from Eurasia to northwestern America also including Greenland, Svalbard and the Canadian Arctic island archipelagos (Yannic *et al.* 2013). The second lineage, the North American lineage (essentially woodland caribou), has less genetic variation and a more restricted distribution limited to Newfoundland/Labrador and eastern Canada. After deglaciation about 10,000 years ago, changing distribution during recolonization, secondary contact between the two lineages occurred in central and western Canada (Weckworth *et al.* 2012, Yannic *et al.* 2013).

Genetic variability is typically high among the larger migratory herds of migratory tundra Caribou (Zittlau

http://dx.doi.org/10.2305/IUCN.UK.2016-1.RLTS.T29742A22167140.en

2004) because the effective population size is large and geographic barriers are largely lacking. Elsewhere in the mountains, genetic variation reveals a complex history influenced by events including ancient volcanic eruptions, founder events, geography and changing abundance and distribution of neighbouring herds (Kuhn *et al.* 2010, Serrouya *et al.* 2012). On the arctic islands, genetic variation is reduced because those populations have been through severe reductions in abundance with consequent genetic bottlenecks and genetic drift (Zittlau 2004, Petersen *et al.* 2010).

Dispersal whether innate or environmental is largely unrecorded in *Rangifer* except at the scale of genetic migration. DNA analyses have revealed low rates of male-biased genetic flow between neighbouring and geographically dispersed *Rangifer* (Boulet *et al.* 2005, Roffler *et al.* 2012).

The subspecies designations are based on an outdated taxonomy and are inconsistent with current understanding of evolutionary relationships and ecology (Flagstad and Røed 2003, Zittlau 2005, Røed 2005). However, in the context of conservation and management, recognizable and credible 'conservation units' or 'evolutionary significant units' are essential. In Canada, for example, COSEWIC (2012) assessed all available information to create 12 designatable units to recognize variability in form, ecology and genetics previously combined in four sub-species. We will refer to recognizable conservation units throughout this assessment as these are the basis for estimating abundance. Then we have summed the subspecies or conservation units to assess *Rangifer* at the species level.

Assessment Information

Red List Category & Criteria: Vulnerable A2a ver 3.1

Year Published: 2016

Date Assessed: December 24, 2015

Justification:

In 2015, *Rangifer* tarandus is categorized as Vulnerable A2a due to an observed 40% decline over three generations (about 21-27 years) across the circum-Arctic countries, when *Rangifer* declined from about 4,800,000 to 2,890,410 individuals. Uncertainty is high about the extent of the decline and the underlying mechanisms except at a general level. Extent and causes of the decline vary with region and subspecies. Causes of declines include habitat changes, which do not appear reversible within three generations.

The species is largely migratory and gregarious and is thus susceptible to declines as a result of landscape changes, including the establishment of barriers (related to human activities and infrastructure development), which can disrupt migration routes and destroy seasonal habitat. Unregulated hunting, time lags in management and habitat alteration leading to habitat loss, fragmentation, and changes in predation are mechanisms for declines. Furthermore a warming climate will have complex and interacting effects and concerns are strong about a warmer climate exacerbating effects of disease and parasites including the possibility of epidemics. Additionally, despite monitoring, uncertainty remains about abundance and trends as well as trends in habitat loss which suggests the observed declines in *Rangifer* abundance and habitat may continue over a further three generations.

Previously Published Red List Assessments

http://dx.doi.org/10.2305/IUCN.UK.2016-1.RLTS.T29742A22167140.en

2008 – Least Concern (LC) – http://dx.doi.org/10.2305/IUCN.UK.2008.RLTS.T29742A9528324.en

1996 – Lower Risk/least concern (LR/lc)

1965 – Status inadequately known-survey required or data sought

Geographic Range

Range Description:

Rangifer is widespread occurring between 50 and 81 degrees of latitude around the Arctic in the northwestern U.S., Alaska, Canada, Greenland, Norway, Finland, Russia and Mongolia. The global distribution was expanded by introducing domesticated Reindeer which became feral to Iceland, and to islands in the southern Atlantic Ocean (Kerguelen, Falkland and until recently, South Georgia Island). Greenland, Finland, Mongolia, Norway and Russia also have domesticated Reindeer which have genetically and or demographically contributed to wild Reindeer populations (Røed 2005, Røed *et al.* 2014, C. Cuyler pers. comm. 2015). Those populations which include domesticated Reindeer are not included in this assessment.

The geographic range has contracted and become fragmented during the previous hundred years mostly due to hunting and landscape changes with increased settlement, agriculture, forestry and the introduction of Reindeer herding. Analyses of current and historic distribution are available at national scales for some countries. By the early 1900s, forest Reindeer had disappeared from Finland (http://www.suomenpeura.fi/en) although in the 1950s, a small area was re-colonized from neighbouring Russia. In Norway, the cumulative ranges have contracted to about half the size of the historic range (Lund 2004). Russian Reindeer distribution has contracted to the north and west and become fragmented over 85% its range (Syroechkovski 2000).

The Canadian geographic ranges of mountain and Boreal Caribou have contracted: over the last 150 years, Boreal Caribou have been extirpated from about half of their former range: approximately 60% in Alberta, 50% in Ontario, and 40% in British Columbia (Hummel and Ray 2008, COSEWIC 2014). In eastern Canada, the current Atlantic-Gaspésie population is the remnant of a larger distribution that included much of northeastern Canada and USA but which disappeared by the early 1900s (COSEWIC 2014). For mountain Caribou in BC, by 2002, 40% of their annual range had shrunk (COSEWIC 2014).

Less information has been compiled regarding changes in the current historic distribution for continental tundra Caribou, and is complicated by the 40-60 year cycles of abundance with contractions and expansions of distribution. Historic declines in Alaska of the Fortymile herd between the 1920s and 1970s, led to a contraction of range size of 25%. The risk is that contraction of the historic range is relatively poorly documented and consequently the current distribution is considered ‘normal’, this could be considered an example of a shifting baseline (Pauly 1995).

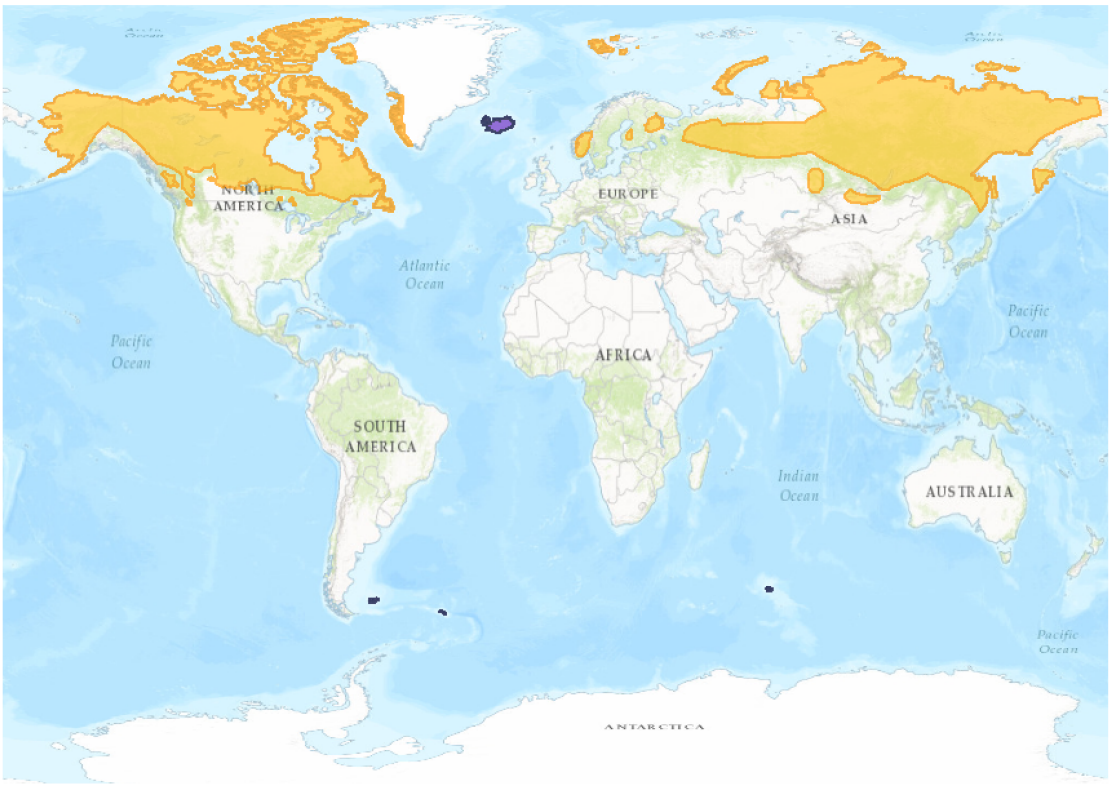
Country Occurrence:

Native: Canada; Finland; Greenland; Mongolia; Norway; Russian Federation; United States

Introduced: Falkland Islands (Malvinas); Iceland; South Georgia and the South Sandwich Islands

Distribution Map

Rangifer tarandus



0 8,000
kilometer

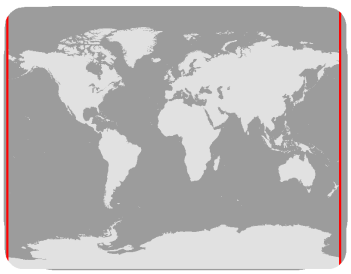
Sources: Esri, HERE, DeLorme, Intermap, increment P Corp., GEBCO, USGS, FAO, NPS, NRCAN, GeoBase, IGN, Kadaster NL, Ordnance Survey, Esri Japan, METI, Esri China (Hong Kong), swisstopo, MapmyIndia, © OpenStreetMap contributors, and the GIS User Community

NE DD LC NT VU VULNERABLE EN CR EW EX

Range

Extant (resident)
Introduced

Compiled by:
IUCN (International Union for Conservation of Nature)



The boundaries and names shown and the designations used on this map do not imply any official endorsement, acceptance or opinion by IUCN.

http://dx.doi.org/10.2305/IUCN.UK.2016-1.RLTS.T29742A22167140.en

Population

Overall across the circum-arctic countries, the trend is an inferred 40% decline over the previous 10-25 years, when *Rangifer* declined from about 4,800,000 to 2,890,410. There are national, but no global, databases to assess conservation status, although the Circum-Arctic Rangifer Assessment Monitoring and Assessment (CARMA) network tracks trends in migratory tundra *Rangifer*. For this IUCN assessment, we used data from journal publications, web sites, published and unpublished reports and expert knowledge. We did not use in-filling methods to bring estimates to the same reporting period as survey methodologies varied from expert opinion to ground and aerial survey-based estimates. Consequently, abundance estimates have variable measurement error (as described by, for example Baskin 2005, Cuyler 2007, Bjerketvedt *et al.* 2014). Estimates of abundance vary as to whether adults only are reported. Estimating population size is often infrequent which influences describing trends over 3 generations (21-27 years) and we were occasionally limited to assessing trend over 10 years. Generation time is estimated at 7-9 years based on barren-ground Caribou adult survival and fecundity as input to the IUCN generation length calculation which uses mean survival values (generation length = (1/mortality rate) + age at first reproduction). For subpopulations with adult survival data, a similar range of values is calculated. However, calculation of generation time is complicated (Hernandez-Suarez 2011), as it depends on the population age structure and average age.

As well as the 40% overall decline during the past 10-30 years, the abundance of wild Reindeer and Caribou has declined since historic times (Bergerud 1974, Syroechkovski 2000, Festa-Bianchet *et al.* 2011) especially for forest and mountain *Rangifer*. In Russia, in the late 1800s, there may have been 5 million Caribou which rapidly declined to about 600,000 by about 1900 and 250,000 by the 1960s before recovering to peak in the 1990s (T. Sipko pers. comm. 2015). For the continental tundra *Rangifer*, any question of historic declines is complicated by the longer-term (decadal) cycles in abundance (Meldgaard 1986, Zalatan *et al.* 2006, Joly *et al.* 2011). Generally, many continental tundra herds peaked in the 1990s then declined. The current declines are less than historic minimums for several Canadian continental tundra populations despite management actions such as hunting restrictions. In Norway, abundance has recovered since hunting caused historic declines until hunting was halted in 1902-06. However, it is uncertain if the current declines are less or similar to the historic levels.

Typically, declining abundance and distribution can fragment populations. However, trends in numbers of *Rangifer* populations are complicated as their definitions are not standardized. While populations (herds) are relatively easily recognized from calving and post-calving to rut movements for continental tundra and mountain Caribou, terminology is more problematic for forest Reindeer and boreal Caribou. Additionally, fragmentation and introductions have altered population numbers so any relationship between overall declines and numbers of populations is unclear. Three examples reveal the complexity. Firstly, in Norway, the two or three large historic sub-populations of mountain reindeer historically declined by the early 1900s and recovered but into a landscape increasingly fragmented by roads, railways, energy production plants and tourist resorts. The developments blocked ancient migration routes (Panzacchi *et al.* 2013a) and the former two or three populations became fragmented.

The second example of complexity in interpretation for trends in populations is on Canada's island of Newfoundland, 12 natural populations were the basis for an additional 20 introduced populations (COSEWIC 2014). The third example, is in Alaska, during peak numbers, two small mountain herds 'disappeared' when a larger and increasing neighboring herd expanded their range and overlapped the

smaller herd's range (Harper 2013). The larger migratory tundra populations mostly persist for decades, even as their abundances increases and decreases (Gunn *et al.* 2012).

Alaska: Overall, the total number in 27 herds for coastal tundra and mountain Caribou (Harper 2013) have declined about 40% in abundance from approximately 1.1 million Caribou at the peak of herd sizes (1994±2.3SE) to 660,000 (2010±0.03SE). Currently, most (20) herds are 2,500 Caribou or less while the other 7 herds are 30,000 or more. Six of the smaller herds may have increased but uncertainty remains about the earlier estimates, three of the larger mountain herds have increased (with predator and hunting management) while three of four coastal tundra herds are declining. Most monitoring is annual for survival and productivity and frequent estimates of herd size for the larger herds.

Canada: Overall, Caribou have declined in abundance over three generations by an average of 52% to the current (2015) estimated 1.3 million Caribou. The decline is unevenly distributed among the different types of Caribou. Monitoring boreal Caribou is mostly dependent on monitoring mortality and productivity while population abundance is directly estimated for mountain and migratory tundra caribou from sample counts during calving, post-calving or fall. However, the frequency of monitoring varies considerably.

Boreal Caribou have continued to decline since 2002 despite conservation efforts to mitigate the cumulative impacts of oil and gas development, forestry, and other land use activities. For 37 of 52 boreal subpopulations where trend data are available, 81% are in decline. Population surveys prior to 2002 estimated that there are 33,000 forest-dwelling caribou in the boreal population and in 2014, an ongoing decline of >30% of the boreal Caribou is inferred.

Caribou on the island of Newfoundland declined by 68% since 2002 for the 15 natural and 22 introduced local populations. A remnant of the former southern extent of Caribou in Canada's southeast, the Gaspésie Caribou declined further since 1950 to about 120 adults despite being in a national park and predator removal.

Overall for mountain Caribou, status is uncertain as trend is measured for 18 of 45 sub-populations over the last 5 years representing approximately 54% of the current population, 9 are declining and only two are increasing. Of concern is that 26 herds are <500 individuals, 13 are <250 and two have disappeared (COSEWIC 2014).

On Canada's arctic islands, the overall trend for Peary Caribou, *R. t. pearyi*, is a decline to about 14,000 individuals by 2014 from 22,000 estimated in 1987. Historically, Peary Caribou abundance was higher being an estimated 25,845 for the High Arctic Islands in 1961 and about 18,000 for the mid-arctic islands in 1973-1980 but infrequent monitoring impedes assessing total numbers (COSEWIC 2004, SARC 2012). Peary Caribou occur as 4 populations (island groupings) one of which has essentially disappeared since the 1980s, one has declined and stabilized at low numbers while the north-western island grouping has been through two sharp declines followed by recovery. The trend for the northeastern and southeastern populations is uncertain given a low frequency of abundance estimates. An additional type of Caribou is Dolphin and Union (*R.t. groenlandicus* x *pearyi*) on the large mid-arctic island of Victoria. The population has not recovered to the abundance recorded in the early 1900s. Currently the population is stable or declining at 27,000 between 1997 and 2007 (SARC 2013, Dumond and Lee 2013).

http://dx.doi.org/10.2305/IUCN.UK.2016-1.RLTS.T29742A22167140.en

Sixty percent of Canadian Caribou are barren-ground Caribou which in 2013, numbered an estimated 729,000 individuals in possibly 11 subpopulations. Six populations are regularly monitored. Since the peak in the mid-1990s, the overall decline has been approximately 45-50%, with six subpopulations having declined by 70-98% from peak populations in the mid-1990s. Caribou on Baffin Island declined from over 100,000 to about 5,000 and for the Bathurst herd in the central Arctic Canada, the decline was from 460,000 in 1986 to about 20,000 in 2015 with the decline accelerating in the later stages (SARC 2013, CBC 2015) Two of the largest herds of migratory Caribou are the woodland Caribou sub-species although they are strongly migratory with aggregated calving. The George River declined from a peak abundance of 776,000 in 1993 to 14,200 in 2014 while the Leaf River peaked at 638,000 in 2001 and had declined 32% to 430,000 by 2011 (S. Coté pers. comm. 2014)

Greenland:
The overall trend for Caribou on Greenland's west coast for 2004-2015 is an approximate 30% decline and, conservatively, the total number of Caribou in 2015 is about 73,430 excluding three populations with feral Reindeer mixed with the Caribou (Cuyler 2004, 2015). Caribou abundance is cyclic with two cycles since 1721 with short-lived peak abundance, rapid decline and extended periods of scarcity that may last a century or more before numbers recover (Cuyler *et al.* 2011). The most recent peak may have occurred in the late 1990s but changes in census techniques obscure trends (Cuyler *et al.* 2011, Cuyler unpublished). Possible causes of the previous abrupt declines include severe weather involving the entire coast in combination with overgrazed ranges, and possibly, hunting (C. Cuyler pers. comm.). Although only the four largest populations are monitored for abundance through aerial surveys, all 11 sub-populations have annual harvest monitoring (Cuyler 2015).

Norway: There are approximately 6,000 wild Reindeer in four populations restricted to the mountains of southern Norway (Strand *et al.* 2012, O. Strand pers. comm.). Their numbers over three generations are relatively stable based on 3 of the 4 populations which are regularly monitored through minimum counts. Also in the mountains of Norway are another 8 populations which were previously mixed with semi-domesticated reindeer and 11 populations which originated from releases of semi-domesticated reindeer (Reimers 2007, Røed 2005, Røed *et al.* 2014). The behavior and reproduction performance of the reindeer is influenced by the semi-domesticated reindeer (Reimers *et al.* 2005, 2014). Overall, the trend for all 23 populations is increasing to stable under a regulated hunting regime. In 2002, the estimated total number for all populations was 22,000-29,000 and in 2015, 33,560-34,360 (O. Strand pers. comm., Strand *et al.* 2012). However, the populations that have been mixed with semi-domesticated reindeer and which originated from the release of semi-domesticated reindeer have not been included in the calculations of population size (nationally or globally) for this re-assessment.

Svalbard Reindeer *R. t. platyrynchus* numbered 10,100 individuals in 2009 (Sysselmannen på Svalbard 2009), an increase since the early 1900s. The Reindeer were hunted for 100s of years but the introduction of firearms and commercial hunting in the 1860s led to reduced numbers and local extinctions. Hunting was halted in 1925. The extent that current abundance and distribution have returned to historic levels is not reported. Recent trends are available for three of the 13 populations (Adventdalen, Reindalen ,Brøggerhalvøya) as their distribution is restricted by glaciers to peninsulas and coastal lowlands. The trend is a 65% increase in the three populations from 1,217 in 1985 to 1,871 in 2012. A fourth herd, Edgeøya (northeastern Svalbard) was last counted in 2006 (Reimers 2012) and was considered stable or decreasing (Aanes *et al.* 2003, Reimers 2012).

Finland: Forest Reindeer are remnant of their former numbers and distribution as the Reindeer disappeared from across central and southern Finland in the early 1900s, but re-colonized from neighboring Russia in the 1940s (http://www.suomenpeura.fi/en). Numbers increased from 1992-2001 when 1,700 forest Reindeer were counted in Kainuu, eastern Finland but subsequently declined to 800 individuals by 2014. A second Finnish population started in 1984, when 10 forest Reindeer from Kainuu were released at Suomenselkä, central Finland and increased to about 1,100 in 2014 (Miettunen 2015). The decline in Kainuu's wild forest Reindeer since 2001 seems to have been caused by higher calf mortality from increasing numbers of wolves (Kojola *et al.* 2004), traffic accidents and movements into Russia.

Russia: Overall, abundance in Russia has declined 21% since 1990 compared to 2015 and the recorded abundance declined from 1,050,600 to 831,500 (I. Mitzin and T. Sipko pers. comm. 2015). The situation is quite different from North America as there are high numbers of domesticated Reindeer. The effect of domesticated Reindeer includes increased predator control as well as poaching and loss of the domesticated Reindeer to the wild Reindeer herds (Baskin 2005, Klokov 2004, Syroechkovski 2000).

Historically, wild Reindeer decreased since the mid-1800s to the early 1900s from as many as 5 million to less than 1 million. Abundance fluctuated during the 20th century with a peak in the early 1990s, then abundance declined. The declines in Reindeer number were mainly connected with social and economic changes in Russia. Regional status is variable and 23 populations or regions are listed in regional red books between 2001 and 2015 as being reduced to low numbers or declining (I. Mizin pers. comm. 2015).

Russia has a high diversity of wild Reindeer sub-species and recent declines are especially apparent for island, forest and mountain Reindeer. One population (Nizhny Novgorod) has disappeared and 19 populations are ranked as Endangered, Vulnerable or Near Threatened. Currently forest and mountain Reindeer in the Russian Plains (Karelia, Arkhangelsk, Komi and Nenets Autonomous District) are all listed in the Red Books and have declined 64% in 1991-2015 from 35,400 to 12,800 individuals while their distribution is highly fragmented and reduced.

The sub-species *R. tarandus pearsoni* restricted to Novaya Zemlya Island has declined 30% to 5,000 individuals but Reindeer on the other Arctic islands have declined at a higher rate (73%) from 41,000 to 11,000 individuals between 1991 and 2015 (I. Mitzin and T. Sipko pers. comm. 2015). In eastern Russia, *R. tarandus phylarchus* in the forests on the Kamchatka Peninsula have declined since the 1950s (Mosolov 1996) and more recently, declined about 50% from 4,500 to 2,300 (1991-2015). In the Russian Far East and Pacific coast, mountain-tundra Reindeer are stable in trend but with a risk of fragmentation into small isolated populations. In southeastern Russia, *R. tarandus angustirostris* (transbaikal slender-snouted Reindeer) is a forest Reindeer and difficult to survey, but apparently reduced to several hundred animals.

The most numerous sub-species are the migratory tundra Reindeer (*R. t. sibiricus*) currently numbering 626,000 individuals (North Yukutia, Yamal, and Taimyr) which have declined. The western Siberian tundra Reindeer (Yamal) have declined from 3,000 to 2,000 between 1991 and 2015 on ranges impacted by industrial development (I. Mitzin and T. Sipko pers. comm. 2015). Uboni *et al.* (2015) report that Taimyr and North Yakutia (Yana-Indirka, and Sundrun) tundra Reindeer had peaked in the 1990s and then subsequently had declined 25% to 624,000 individuals, while the Lena-Olenek herd increased from

55,000 in 1985 to 90,000 in 2001. The population is heavily harvested at about 9,500-12,000 individuals per year (T. Sipko pers. comm. 2015). With the collapse of the domesticated reindeer industry in Chukotka in the 1980s and 1990s, the wild Reindeer in Chukotka increased rapidly from 33,000 in 1991 to 93,700 by 2015 (Klokov 2004, I. Mitzin and T. Sipko pers. comm. 2015)

Mongolia: Trends in abundance are unreported (Clark *et al.* 2006) for *R. t. valentinae* in northern Mongolia. The limited assessments indicate fewer than 1,000 wild reindeer (Clark *et al.* 2006).
Current Population Trend: Decreasing

Habitat and Ecology (see Appendix for additional information)

Rangifer occupy a number of habitats from continental coastal plains to mountain ranges and Arctic islands, spanning high Arctic to Boreal forest. The Arctic island tundra habitats include high Arctic polar desert to semi-moist dwarf shrub tundra. The low-lying coastal plains on continental North America and Russia vary from narrow coastal strips of tundra to large low-lying extent of tussock and non-tussock graminoid tundra. The tree line transition zone also varies in width depending on elevation and climate and separates the tundra from the Boreal forests. In mountainous regions, elevation determines the level of the tree line and the transition between coniferous forest and montane tundra. Along the rugged southwestern coast of Greenland, the tundra is a relatively narrow vegetated band separated by deep fiords or glaciers reaching the coast.

Rangifer is a generalist herbivore with a diet dominated by lichens, forbs, sedges, grasses and shrubs. Foraging is seasonally selective and focused on individual plant species and selecting flower buds and unfolding leaves to maximize nutritional value (Russell *et al.* 1993). Winter diet is often largely lichens, which may occur as thick mats in many boreal coniferous forests. *Rangifer* is unusual among large-bodied herbivores as it can exploit lichens which, although high in digestible carbohydrates, are low in protein (Russell *et al.* 1993). Lichens are slow-growing and are periodically unavailable for decades after fires sweep through the forests. Caribou tend to avoid burnt areas preferring the forests 150 to 250 years after fires (Thomas *et al.* 1998).

Life History

Adult survival is typically high (80-90%), while calf survival is annually variable. The annual life-cycle starts with the cows being bred in the fall rut (September-October) and then calving in June after a gestation averaging 225–235 days (Bergerud 1975). The cow's autumn body condition determines the age of first pregnancy and the annual likelihood that a cow will conceive. Barren-ground Caribou usually calve at 3 years of age and usually calve annually but reproductive pauses occur if a cow has not regained sufficient fat and protein reserves by the rut and thus does not conceive (Cameron 1994, Thomas and Kiliaan 1998). The climate across *Rangifer* distribution is highly seasonal, is characterized by a short snow-free plant growing season and a long winter when snow often adds to the energetic costs of moving and foraging. Climate is strongly regional and trends in climate differ across the regions (Whitfield and Russell 2005). Correspondingly, *Rangifer* have a strongly seasonal cycle of accumulating fat and protein reserves which are high prior to the rut and lowest during calving (females) and after the rut (males).

Caribou are relatively long-lived, with females living as long as 12–16 years, and males for a few years less (Thomas and Killiaan 1998). Single births are usual (Thomas and Killiaan 1998). The calf is able to

http://dx.doi.org/10.2305/IUCN.UK.2016-1.RLTS.T29742A22167140.en

stand within a few minutes of birth and in two to three days can keep pace with the maternal cow. Generation time, used in species assessments, is estimated at 8-9 years based on barren-ground Caribou adult survival and fecundity.

Breeding Strategy

The sexes differ in body size, breeding pelage and antler size. *Rangifer* is polygynous (a male mates with more than one female) and the breeding system is thought to be a harem system. Cows have several oestrus cycles of 10-12 days (Ropstad 2000) and conceptions are highly synchronous within a herd during the four- to five-week mating season (Dauphiné and McClure 1974). Less information is recorded about the rut strategies of the forest-dwelling *Rangifer* (caribou and valentinae). Female reproductive strategies are relatively flexible with the cows trading off their survival against reproductive investment during conception, foetal growth (birth mass) or lactation. The strategy is an adaption to annual variations in energetic costs and the availability of forage.

Movement Patterns

Rangifer characteristically is a constant migrant, the migrations from winter to calving and post-calving ranges and then from fall to winter ranges are a striking global phenomena. Migratory behavior is associated with gregariousness. Although the highly gregarious nature of the tundra herds is conspicuous, forest Reindeer is also gregarious although the numbers are less. In Finland, forest Reindeer during calving are dispersed but the Reindeer is gregarious during the rut and into winter (Miettunen 2014).

Abundance influences the scale of seasonal movements: when abundance is high, migration distances can be long (thousands of kms) from wintering deep in the boreal forests to calving and summering on the tundra. For some herds, calving and summer range is an Arctic island and the winter range is the neighboring continental mainland (Poole *et al.* 2010, Baskin 2005). Geographic fidelity to calving and summer ranges tends to be high both in migratory tundra Caribou and forest Reindeer (Pulliainen *et al.* 1986). When abundance is low, fall and winter ranges most often contract toward the calving and summer ranges and the length of the migration pathways is correspondingly reduced, often by hundreds of kilometres. On the arctic islands, when abundance is low, Caribou are dispersed in individual home ranges, as abundance increases, seasonal migrations increase in distance and the degree of gregariousness (Gunn *et al.* 2014).

Mountain Caribou rely on migrating between lowland winter ranges to high elevation calving and summer ranges on the alpine tundra. Forest (and woodland Caribou) Reindeer are dispersed at low densities and undertake relatively small-scale seasonal migrations with selecting calving areas in boggy areas on small islands in lakes. In Greenland with its narrow coastal strip of ice-free land that is dominated by fiords and mountains, movement is restricted and generally oriented on an east-west axis.

Systems: Terrestrial

Use and Trade

Local meat consumption and hide use; some commercial use antlers.

Threats **(see Appendix for additional information)**

http://dx.doi.org/10.2305/IUCN.UK.2016-1.RLTS.T29742A22167140.en

For mountain and forest *Rangifer*, landscape changes from forestry and industrial developments especially roads and seismic lines lead to changes in vegetation and vulnerability to predation (Leblond *et al.* 2013, Johnson *et al.* 2015). However, despite knowing the relationship between landscape changes and predation, management is not yet effective, as declines of boreal Caribou have continued (COSEWIC 2014, Johnson *et al.* 2015). Landscape changes, especially transportation infrastructures, energy production plants and tourist resorts, often represent barriers for migrations, and are responsible for Reindeer population fragmentation in Norway (Panzacchi *et al.* 2013a,b; 2015). Some landscape changes, include mining about which concerns are locally strong, include dust and cumulative effects. Less is known about population versus individual responses to industrial development. An exception is the Central Arctic Herd in Alaska. The western part of the calving ground has been intensively developed as oilfields with networks of roads, pipelines and drill pads. Calf body mass and survival was affected by this development (Arthur and Del Vecchio 2009), but initially the herd increased partly as a result of a trade-off between development costs in better regulated hunting.

Unregulated hunting and competition with domesticated Reindeer are documented threats for continental tundra Reindeer (Baskin 2005). However, mechanisms underlying widespread declines are incompletely understood, especially the role of predation, nutrition, disease and parasite interactions. *Rangifer* have been harvested for thousands of years and harvest is a part of the life and culture of northern aboriginal people. But, technology has changed hunting effort which is often uncoupled from *Rangifer* abundance leading to delays in detecting effects of unsustainable hunting. The conditions when, and if, harvesting becomes a threat are complex and although *Rangifer* is subject to management planning, the realities are that management responses are frequently hampered by mistrust of scientific data, disagreements about causes of declines, and time lags in institutional responses to implement management actions (Kolpaschikov *et al.* 2015).

Climate change is rapid in the Arctic and its effects will be complex as relative and absolute forage availability changes, the timing of snow melt, ice freeze-up and break-up changes. A detrimental effect that can change the context of other threats is changes in the frequency of rain-on-snow or other icing events (Hansen *et al.* 2011, 2014) especially on the Arctic islands. Icing events can cause widespread changes in movements and deaths especially of calves and adult bulls. A warmer climate will have complex effects on parasites (Kutz *et al.* 2014) as some are adapted to a cool climate and their development may be reduced in warmer temperatures (Hoar *et al.* 2012). Warmer temperatures will change the distribution of intermediate hosts and vectors such as mosquitoes. In Finland, recent warmer summers increased mosquito activity leading to outbreaks of Setaria in Finnish Reindeer, causing many deaths (Laaksonen *et al.* 2010).

Conservation Actions **(see Appendix for additional information)**

Most *Rangifer* herds are within management or conservation plans, and the conservation status of most subspecies and populations are nationally assessed. The ratings for conservation status (nationally rated as endangered, threatened or special concern) based on designated units (Canada) or oblasts (regions in Russia) emphasize the vulnerability of woodland and mountain *Rangifer*. Only 4% of continental tundra *Rangifer* and 12% of Arctic Island are included in conservation categories compared to 84% of mountain and forest Caribou. In Russia, wild Reindeer are assessed and listed by conservation status in regional Red Books. The national Committee On the Endangered Wildlife In Canada (COSEWIC) has assessed or re-assessed almost all Caribou for their conservation status using similar criteria as the IUCN's (COSEWIC 2014). The assessments lead to either recovery or special management planning which includes

identification and protection of critical habitat.

Unlike many migratory species, *Rangifer* is not a recognized species within the Convention of Migratory Species probably because few migrations cross international boundaries. Two *Rangifer* populations annually range over international boundaries between Canada and the US (Selkirk Mountain Caribou and the Porcupine herd) and international cooperation is through agreements. In Finland, forest Reindeer are listed as Near Threatened under Appendix III (Protected fauna species) of the 1979 Bern Convention (The Convention on the Conservation of European Wildlife and Natural Habitats). The forest Reindeer in Finland seasonally move across the border with Russia and the degree of monitoring and cooperation is high (Miettunen 2015). In Norway, the 23 populations of Reindeer were collectively assessed as Least Concern in 2015 (http://data.artsdatabanken.no/Rodliste). The US assigns Threatened status to the Selkirk Mountain Caribou although the herd is reduced to a few individuals.

Management systems are summarized in Klein (2005) and typically, their emphasis is on tracking population trends and vital rates and adjusting hunting for migratory tundra and mountain *Rangifer*. Although many herds are monitored, lags in management actions lead to accelerated declines especially where hunting effort through technological advances is uncoupled from trends in abundance (Kolpaschikov *et al.* 2015, Bjerketvedt *et al.* 2014, Strand *et al.* 2012). In Russia, socio-political factors have a greater effect than decadal climate patterns in shaping trends in abundance (Uboni *et al.* 2015). In Norway where the Reindeer ranges are increasingly modified, landscape management is becoming more important than reliance on harvest management (Kaltenborn *et al.* 2014).

Landscape management includes special use and protected areas and experience with their effectiveness varies. Despite progress, conservation planning has not reversed or even stemmed the landscape causes of declines (Johnson *et al.* 2015, Ray *et al.* 2015). In some areas, hunting restrictions, population augmentation and predator management have taken precedence in areas where industrial land use changes continued unabated and this can lead to controversy (Brook *et al.* 2015). Protected areas such as national parks are not a complete answer to *Rangifer* conservation if they are accompanied by increasing tourism and recreational activities.

Rangifer includes some of the globe's largest and longest migrations with tens of thousands animals moving 100s of kilometres. Thus the effectiveness of protected areas in conservation will depend on planning a network of protection for annual ranges (Runge *et al.* 2015). However, current protected areas are at the scale of seasonal ranges rather than a network of land management or adequate protected areas to integrate conservation of seasonal ranges (Gunn *et al.* 2014). Emphasis for migratory tundra caribou has been on protecting calving grounds as in Canada where three national parks provide year-round protection for part of the calving grounds of five herds. In Russia, the Taimyrski zapovednik established a nature reserve in 1979 which covers about 6% of the Taimyr herd's calving areas.

Credits

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Gunn, A. 2016. *Rangifer tarandus. The IUCN Red List of Threatened Species 2016*: e.T29742A22167140. http://dx.doi.org/10.2305/IUCN.UK.2016-1.RLTS.T29742A22167140.en

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External Resources

For Images and External Links to Additional Information, please see the Red List website.

Appendix

Habitats

(http://www.iucnredlist.org/technical-documents/classification-schemes)

Habitat	Season	Suitability	Major Importance?
1. Forest -> 1.1. Forest - Boreal	-	Suitable	Yes
4. Grassland -> 4.1. Grassland - Tundra	-	Suitable	Yes

Threats

(http://www.iucnredlist.org/technical-documents/classification-schemes)

Threat	Timing	Scope	Severity	Impact Score
2. Agriculture & aquaculture -> 2.3. Livestock farming & ranching -> 2.3.1. Nomadic grazing	Ongoing	-	-	-
	Stresses:	1. Ecosystem stresses -> 1.1. Ecosystem conversion 1. Ecosystem stresses -> 1.2. Ecosystem degradation		
3. Energy production & mining -> 3.2. Mining & quarrying	Ongoing	-	-	-
	Stresses:	1. Ecosystem stresses -> 1.1. Ecosystem conversion 1. Ecosystem stresses -> 1.2. Ecosystem degradation		
5. Biological resource use -> 5.1. Hunting & trapping terrestrial animals -> 5.1.1. Intentional use (species is the target)	Ongoing	-	-	-
	Stresses:	2. Species Stresses -> 2.1. Species mortality		
5. Biological resource use -> 5.3. Logging & wood harvesting -> 5.3.5. Motivation Unknown/Unrecorded	Ongoing	-	-	-
	Stresses:	1. Ecosystem stresses -> 1.2. Ecosystem degradation		
6. Human intrusions & disturbance -> 6.1. Recreational activities	Ongoing	-	-	-
	Stresses:	2. Species Stresses -> 2.2. Species disturbance		
8. Invasive and other problematic species, genes & diseases -> 8.3. Introduced genetic material	Ongoing	-	-	-
	Stresses:	2. Species Stresses -> 2.3. Indirect species effects -> 2.3.1. Hybridisation		

Conservation Actions in Place

(http://www.iucnredlist.org/technical-documents/classification-schemes)

Conservation Actions in Place
In-Place Land/Water Protection and Management
Conservation sites identified: Yes, over entire range

Conservation Actions in Place
Occur in at least one PA: Yes
In-Place Species Management
Successfully reintroduced or introduced beningly: Yes
Subject to ex-situ conservation: Yes
In-Place Education
Included in international legislation: Yes
Subject to any international management/trade controls: No

Conservation Actions Needed

(http://www.iucnredlist.org/technical-documents/classification-schemes)

Conservation Actions Needed
1. Land/water protection -> 1.1. Site/area protection
2. Land/water management -> 2.1. Site/area management
2. Land/water management -> 2.3. Habitat & natural process restoration
5. Law & policy -> 5.4. Compliance and enforcement -> 5.4.2. National level
5. Law & policy -> 5.4. Compliance and enforcement -> 5.4.3. Sub-national level

Research Needed

(http://www.iucnredlist.org/technical-documents/classification-schemes)

Research Needed
1. Research -> 1.2. Population size, distribution & trends
1. Research -> 1.3. Life history & ecology
1. Research -> 1.5. Threats
1. Research -> 1.6. Actions
3. Monitoring -> 3.1. Population trends

Additional Data Fields

Distribution
Lower elevation limit (m): 0
Upper elevation limit (m): 2000

Population
Number of mature individuals: 2890400
Extreme fluctuations: Unknown
Population severely fragmented: No
Habitats and Ecology
Generation Length (years): 8-9
Movement patterns: Full Migrant

The IUCN Red List Partnership

The IUCN Red List of Threatened Species™ is produced and managed by the IUCN Global Species Programme, the IUCN Species Survival Commission (SSC) and The IUCN Red List Partnership.

The IUCN Red List Partners are: BirdLife International; Botanic Gardens Conservation International; Conservation International; Microsoft; NatureServe; Royal Botanic Gardens, Kew; Sapienza University of Rome; Texas A&M University; Wildscreen; and Zoological Society of London.

Annexe 6: Materials Provided by the State Party

Cultural Heritage Policy (White Paper 35) 2012-13. This document sets out the policy of the State Party in relation to World Heritage.

World Heritage List: A Tentative List Submission – Várjjat Siida.

Reindeer Hunting as World Heritage: A proposal for the World Heritage List 2019. This was supplemented by three related documents:

- *South Sámi history in the mountains of Central Southern Norway: Reindeer Hunting as World Heritage 2019*
- *Comparative Analysis and overall conclusion: Reindeer Hunting as World Heritage 2019* [provided to the Mission, August 2019]
- *South Sámi History in the Mountains of Central Southern Norway: Reindeer Hunting as World Heritage*, Mikkelsen, Egil (n.d.).

Reindeer Hunting as World Heritage. Short report from the ICOMOS/IUCN inspection 12-15 August 2019. Prepared by The Secretary, Reindeer Hunting as World Heritage, 19 August 2019[10]

[10] Note that this report incorrectly identifies this as a joint IUCN/ICOMOS Mission. IUCN has not been formally involved.

Annexe 7: Select Bibliography

In addition to the resources provided by the State Party (and referenced in the material provided to ICOMOS), the following resources were consulted and/or recommended by ICOMOS experts during the Upstream Process.

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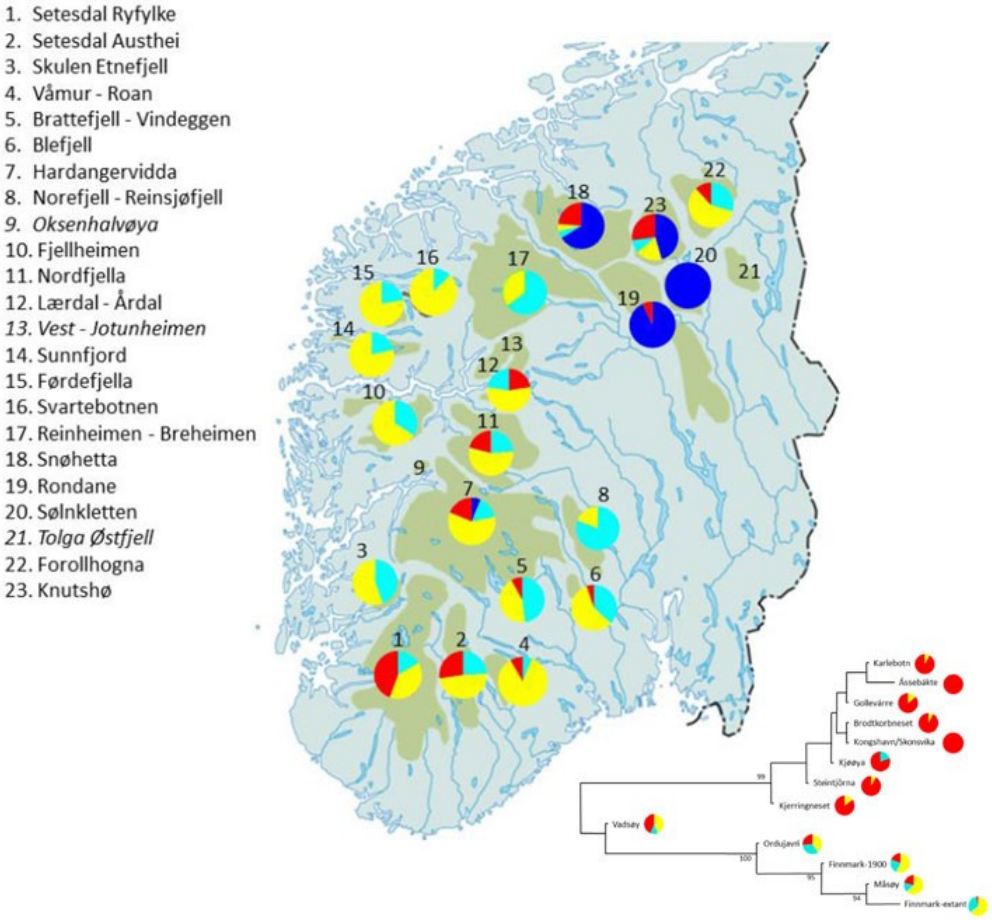
Annexe 8: Photographs

Photographs taken during the Advisory Mission that illustrate points raised in the text are provided in this Annexe.



Photograph 1: The genetic signature of modern wild reindeer herds in southern and central Norway (Roed et al. 2018). Blue indicates direct ancestry from the original, founding wild reindeer population.

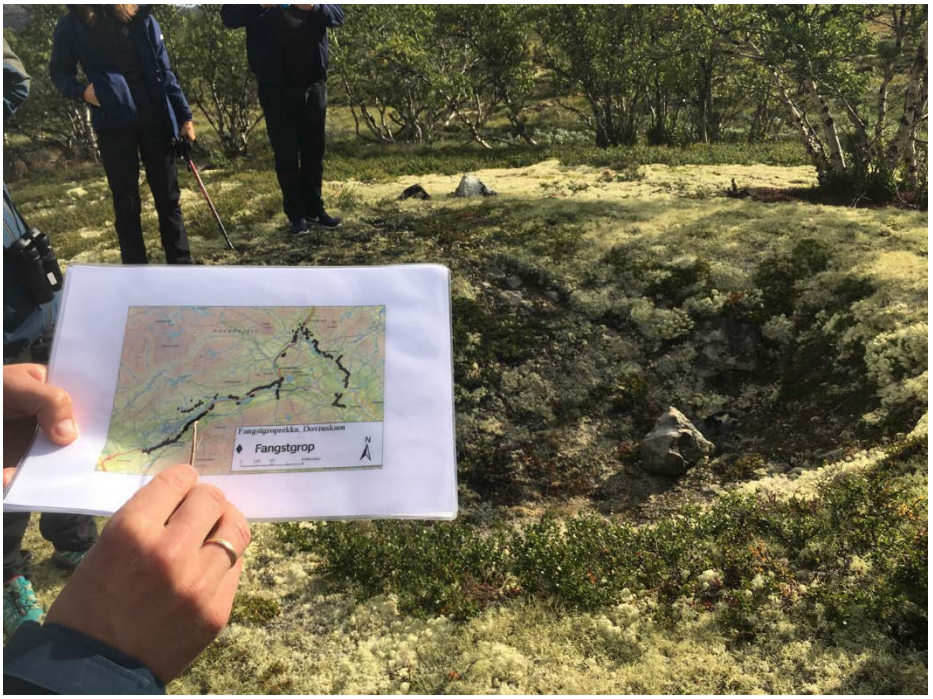
Photograph 2: Pitfall forming part of the Dovre pitfall system. Note the patches of lichen (lighter colour ground vegetation which is critical winter feed for the reindeer).

Photograph 3: Buried stone-built pitfall forming part of the system at Lordalen.

Photograph 4: Markers indicating postholes that form part of the funnel element of the Einsetho mass trapping system.

Photograph 5: Posts indicating postholes that form part of the terminal element of the Verket mass trapping system.

Photograph 6: Snohetta visitor shelter overlooking grazing grounds of the Snohetta wild reindeer herd.

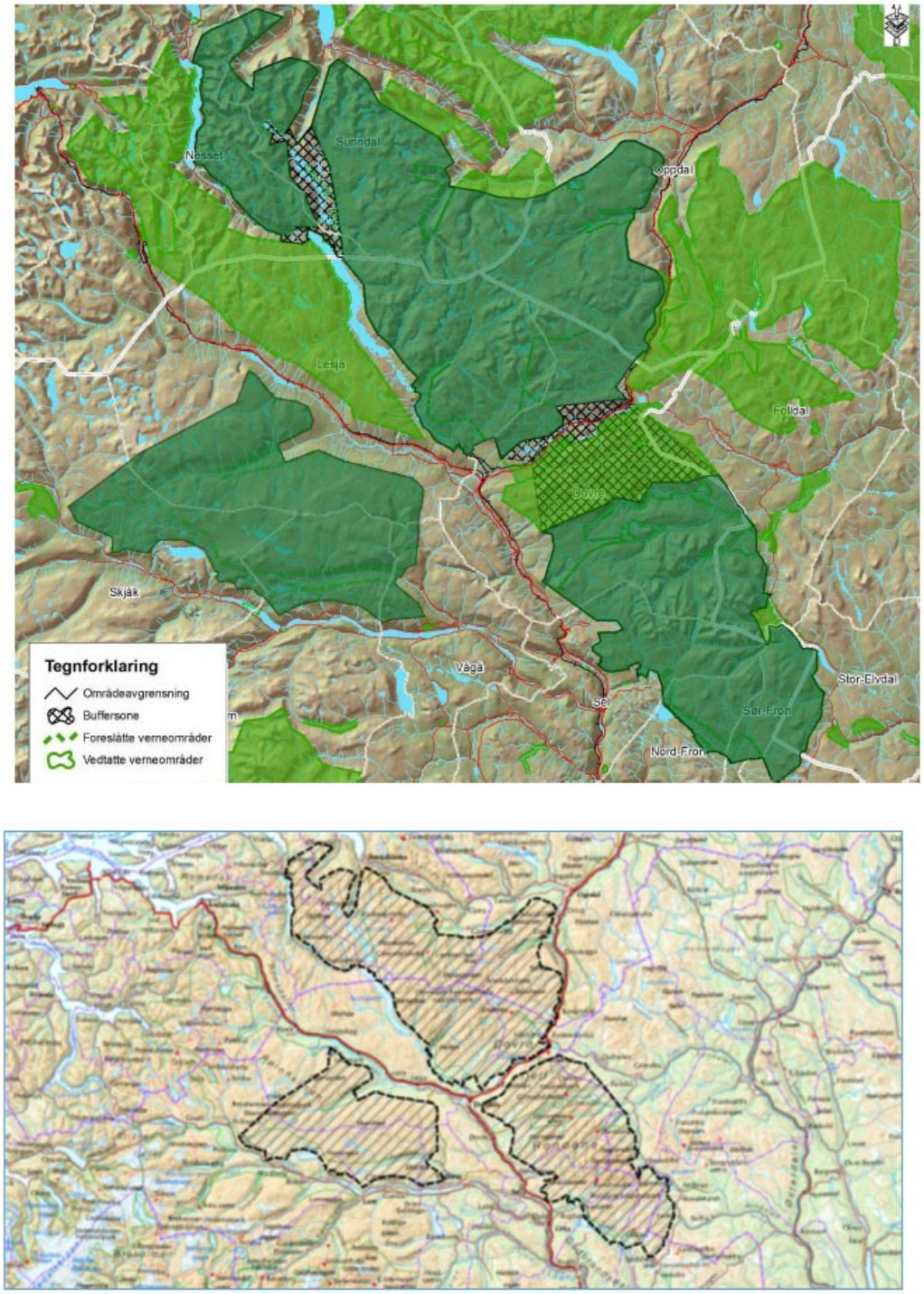


Photograph 7: Map of the Dovre pitfall system indicating position of the pitfall in background. Note correspondence of the location of the system with major modern roads (red lines).

Photograph 8: The replica hunting and trapping features at the Hjerkinn Wild Reindeer Centre.

Photograph 9: The location and hearth stones of the excavated house at Toftom associated with the mass trapping system at Einsetho.

Photograph 10: Trond Stensby, secretary of the project board with his hunting licence for the 2019 season.



Photograph 11: Maps indicating proposed components and boundaries of the property as shown in the original documentation and the Supplementary Note (September 2019).

Photograph 12: The National Park management hub at Lom. This includes the Norwegian Mountain Museum.

Photograph 13a: Looking east from the eastern edge of Snohetta National Park to the visitor carpark for access to National Park. Beyond this the route of the E6 national road is visible. Dovre and Rondane National Parks in the background.

Photograph 13b: Looking west from the Lordalen valley with a pitfall system to the highest mountains (with snow patches) in the Reinheimen National Park.

Photograph 14: Exhibition of finds from snow patch surveys, Norwegian Mountain Museum, Lom.

Photograph 15: Information kiosk adapting a transport container, visitor car park for Snohetta National Park. Car park is built over former mine.

Photograph 16: The Wild Reindeer Centre (and National Park management hub) at Hjerkinn, repurposed former military buildings.

Photograph 17: Former military firing range in the centre of the photo, now closed and being rehabilitated. Snohetta National Park in the background.

Photograph 18: Museum at Lesja, exhibition on wild reindeer.

Photograph 19: The Wild Reindeer Centre logo, associated with the National Parks.

Photograph 20: National Park branded information plaque indicating visitor access to Dovre pitfall system.

Photograph 21a: Várjjat Sámi Musea/ Varanger Samiske Museum.

Photograph 21b: Presenting the exhibition of Sámi culture and life in the Várjjat Sámi Musea.

Photograph 22: Ceavccageadgi/Mortensnes: Looking from southwest to later prehistoric house and shoreline in the foreground to higher, earlier shoreline and associated houses in the background.

Photograph 23: NoidiidcearrU/Kjopmannskjolen: Hunt hide forming part of the wild reindeer hunting site complex.

Photograph 24: Gollevárri, pitfall forming part of pitfall system.

Photograph 25: Ruovdenjunlovta/Gropbakkengen: The prehistoric pit house complex (photo: Lisbeth Skogstrand/Svein Solhaug)

Photograph 26: The Protected Area (dotted blue line) of the Ceavccageadgi/Mortenses site as illustrated on an interpretative panel at the site.

Photograph 27: The Fish Oil Stone at Ceavccageadgi/Mortenses from the east. The boundary of the Protected Area runs from the eastern edge of the small coastal inlet to the rock outcrop. The route of the E75 road can be seen in background.

Photograph 28: The major road junction in Varanger from the south, the E75 to Vadso runs to the west of Ceavccageadgi/Mortenses (see Photo 26).

Photograph 29: Ruovdenjunlovta/Gropbakkengen from the northwest with the recently excavated service trench visible to the west of the site.

Photograph 30: An excavated Early Stone Age tent or windbreak (c. 7000 BC) at Ceavccageadgi/Mortenses , 45m above modern sea level.

Photograph 31: An excavated Late Stone Age house (c. 2000 BC) at Ceavccageadgi/Mortenses, about 15m above modern sea level.

Photograph 32: Burial chamber with viewing platform, part of the burial ground (c. 1000 BC – 1600 AD) at Ceavccageadgi/Mortenses.

Photograph 33: Path, Area 3, Ceavccageadgi/Mortenses.

Photograph 34: Path, Area 2, Ceavccageadgi/Mortenses.

Photograph 35: Ceavccageadgi/Mortenses: Path, at junction of Areas 2, 3 and 6.

Photograph 36: Ceavccageadgi/Mortenses: Reconstructed communal gamme, Area 5, from the southeast. Authentic gamme features immediately north and east of the reconstruction.

Photograph 37: Ceavccageadgi/Mortenses: Interior of the reconstructed gamme, house section.

Photograph 38: Ceavccageadgi/Mortenses: Area 1, view from the east to the escarpment west of the site. The fence line running north south in the centre of the photograph forms the edge of the Protected Area.

Photograph 39: Ceavccageadgi/Mortenses: At the northern end of the burial ground on top of Ciesti/Bird Cliff is the Bear Stone/Guovzageadgi. The bear is a sacred animal in Sámi religion.

Photograph 40: Ceavccageadgi/Mortenses: The exterior of the visitors' centre at, from the southwest.

Photograph 41: Ceavccageadgi/Mortenses: Looking south across the site from the visitors' centre.

Varangerhalvøya nasjonalparkstyre

Saksfremlegg

Arkivsaksnr: 2024/8862-5

Saksbehandler: Geir Østereng

Dato: 17.10.2024

Utvalg	Utvalgssak	Møtedato
Varangerhalvøya nasjonalparkstyre/Várnjárgga álbmotmeahccestivra	50/24	22.10.2024

Behandling av søknad om bruk av drone - kartlegging av samiske stedsnavn – *Joachim Henriksen*

Forvalters innstilling

Det gis dispensasjon jamfør Naturmangfoldlovens § 48 til bruk av drone i Varangerhalvøya nasjonalpark og Persfjorden – Syltefjorden landskapsvernområde Jamfør søknaden.

Drone skal ta av ved punktet og fly rett opp vertikalt for å få oversiktsbilde, for så å tas ned igjen.

Lokaliteter hvor det er sårbare områder for dyreliv unntas.
Forvalter utarbeider kart som unntar slike lokaliteter – av de utvalgte punktene.

Dispensasjon gjelder ut november 2024 som omsøkt.
Forvalter kan utvide til 2025 ved behov, da i perioden september – november 2025.

Vilkår

- ✓ Flyger skal ha godkjennelse fra luftfartsmyndighet til å fly aktuell dronetype og forholde seg til sikkerhetsregler for bruk av drone mht. avstand til flyplass og krav til tillatelse, personvern og begrensninger for høyde

- ✓ Områder hvor rovfugl og andre fuglearter observeres skal unngås. Dersom rovfugl som falk, ørn og våk viser tegn til aggressiv atferd overfor drone skal flygingen avsluttes. Unødig forstyrrelse av annet dyreliv skal unngås.

- ✓ Bildene skal benyttes til formålet.

- ✓ Flygingen skal ikke medføre at reinen forstyrres og tillatelsen gjelder ikke i områder hvor det er rein, med mindre flyging på forhånd er avklart med leder i Reinbeitedistrikt 6 v/ Aslak Niilas Smuk tlf. 45 06 77 14.

- ✓ Nasjonalparkstyret skal gis tilgang til å benytte alle bildene under logo for nasjonalparken. Som en bieffekt av prosjektet, støttet av offentlige midler med økt samfunnsnytte.

Dette brevet skal medbringes i felt i tilfelle kontroll.
Statens naturoppsyn og nasjonalparkforvalter skal varsle hvilke dager og omtrent hvor det planlegges å flys, senest dagen før på sms.

Aktør må unngå å forstyrre tamrein eller rovfugl med bruk av drone. Dyreliv skal ikke oppsøkes og filmes i forbindelse med tillatelsen.

Reinbeitedistrikt 6 v/ distriktsider skal orienteres om prosjektet på forhånd.

Kulturminner i kjernen av nasjonalparken skal ikke tas bilde av.

Saksopplysninger

Det vises til korrespondanse med Joachim Henriksen (vedlagt) .

Til Varangerhalvøya nasjonalparkstyre

Jeg søker om dispensasjon fra forbudet mot motorferdsel i lufta i Varangerhalvøya nasjonalpark. Jeg er innleid dronepilot for Yngve Johansen, Tana, som driver et prosjekt med formål å kartlegge samiske stedsnavn på Varangerhalvøya og luftfoto er en del av dokumentasjonen.

Prosjektet har pågått halvannet år og det er finansiert av Finnmarkseiendommen og Sametinget. I kommunene Berlevåg, Tana og Nesseby er det meste fullført. Nå gjenstår kommunene Båtsfjord, Vardø og Vadsø. Her er mange av de aktuelle stedene innenfor Nasjonalparkens grenser. Det gjelder for alle kommunene.

Det planlegges opptil ti flyginger fordelt på opptil ti dager. Arbeidet er planlagt utført i perioden september til ut november dette år. Det er ikke mulig å tidfeste det mer nøyaktig på forhånd, da aktiviteten vil være både væravhengig og noe tidkrevende da transporten ellers innad i Nasjonalparken vil foregå til fots.

Den aktuelle dronen er en DJI Mavic 3 Pro med vekt på 963 gram og et maksimalt lydnivå på 82 desibel. Bedre illustrert, kan det sies at den størrelsesmessig er i mellomsjiktet av de dronene som typisk brukes i reindrift i dag.
Flygingen vil foregå iht regelverk i åpen kategori, underkategori A2.
Mitt operatørnummer i Luftfartstilsynet er NOR8a7qszbk16pcn-agf

Kontaktinfo prosjektleder:
Yngve Johansen
Lávvonjárga 333
9842 TANA
Tlf: 91565966
Epost: yngvejohansen@yahoo.no

Etterspurte tilleggsopplysninger

Her er tilleggsinfo til min dronesøknad med deres ref 2024/8862.

Vedlagt er kartutsnitt med markerte punkter med interesseområder.
Behovet for luftfoto kommer av at det formidler mer informasjon til forståelsen av stedsnavnsettingen enn et kart vil gi. Det får bedre vist frem geologi, vegetasjon, dyrestier og diverse andre særegenheter som har gitt navn til stedene. Det vil også gi formidlingen av prosjektet et helhetlig uttrykk siden det allerede for områdene utenfor nasjonalparken er brukt luftfoto.
Bruken av drone vil i tillegg redusere behovet for menneskelig forflytting i nasjonalparken.
Nasjonalparkstyret kan få tilgang til bildemateriale. Det kan også legges inn ønske på forhånd om spesifikke områder dere ønsker bilder av og hva det ønskes fokus på.

Kart er vedlagt i saken.

Vurdering

Behandlingsmåte
Behandling av søknader om bruk av drone er delegert til forvalter.
Imidlertid er antallet lokaliteter som ønskes filmet av en slik skala at den legges frem for nasjonalparkstyret for drøftelse.

Styret gi forvalter føringer til hvordan saken behandles. Omsøkte lokaliteter er både innen Varangerhalvøya nasjonalpark og Persfjorden – Syltefjorden landskapsvernområde.

Naturmangfoldloven og verneforskrifter Vurderingen er gjort etter verneforskriftene for Varangerhalvøya nasjonalpark, samt Naturmangfoldloven (NML).

Varangerhalvøya nasjonalpark er vernet fordi den representerer et stort og tilnærmet urørt naturområde. Parken skal bevare den mest arktisk pregete delen av fastlands-Norge, med spesielle landformer og avsetninger etter istida, et plante- og dyreliv med østlige og arktiske innslag, et kjerneområde for fjellrev, og unike samiske kulturminner. ….. Ivaretakelse av naturgrunnlaget innenfor nasjonalparken er viktig for samisk kultur og næringsutnyttelse. Området skal kunne brukes til reindrift.

Verneverdiene er nærmere beskrevet i kongelig resolusjon på www.nasjonalparkstyre.no/Varangerhalvoya.

Vurdering etter verneforskriftene.
I Varangerhalvøya Nasjonalpark, er modellflyging med motor forbudt og her kreves dispensasjon fra vernebestemmelsene. Verneforskriftenes generelle unntaksbestemmelse er opphevet, og de aktuelle verneforskriftene vurderes saken etter Naturmangfoldlovens § 48.

Forskrift om verneplan for varangerhalvøya Nasjonalpark, vedlegg 1 sier bl.a. Vernebestemmelsens § 3 om Motorferdsel er forbudt på land og vatn, og i lufta under 300 meter. Bruk av modellfly er forbudt. Bruk av drone krever dispensasjon fra modellflyforbudet som tilsvarende fartøy. For øvrig sier retningslinjer gitt av miljødirektoratet at drone ikke kommer inn under lavtflyginspåbudet for luftfartøy (300

m). Forvaltningsplan er i prosess, men del som angår praksis for tillatelse til bruk av drone er ikke ferdig. Det er da relevant å se til tidligere praksis i tilsvarende saker, noe vi har i dette tilfellet. – Vi ser det fins ikke saker av tilsvarende omfang -

Vurdering etter verneforskriftene.

I Varangerhalvøya Nasjonalpark, er modellflyging med motor forbudt og her kreves dispensasjon fra vernebestemmelsene. I Persfjorden – Syltefjorden landskapsvernområde
er det jfr. punkt 6.3 i verneforskriften; Unødvendig støy er forbudt. Det er ikke tillatt å bruke motor på modellfly o.l. Forvaltningsmyndigheten, jf. § 7, kan stille krav til støydemping for strømgeneratorer o.l.

Verneforskriftenes generelle unntaksbestemmelse er opphevet, og de aktuelle verneforskriftene vurderes saken etter Naturmangfoldlovens § 48.

Bruk av drone krever dispensasjon fra modellflyforbudet som tilsvarende fartøy i begge områder.

Naturmangfoldloven
Naturmangfoldlovens § 7 sier at prinsippene i lovens §§ 8-12 skal legges til grunn som retningslinjer ved utøving av offentlig myndighet. Offentlige beslutninger som berører naturmangfoldet skal bygges på vitenskapelig kunnskap om arters bestandssituasjon, naturtypers utbredelse og økologiske tilstand, samt effekten av påvirkninger.

Med hjemmel i lovens § 48 kan forvaltningsmyndigheten gjøre unntak fra vernevedtaket dersom det ikke strider mot verneformålet, og ikke kan påvirke verneverdiene nevneverdig, eller dersom sikkerhetshensyn eller hensynet til vesentlige samfunnsinteresser gjør det nødvendig. Denne bestemmelsen er en sikkerhetsventil som skal fange opp uforutsette eller spesielle tilfeller som ikke ble vurdert på vernetidspunktet.

Denne saken er ikke av en slik karakter at den er aktuell etter § 48 bestemmelser om vesentlige samfunnsinteresser eller sikkerhetshensyn.

Vurdering

Tidligere praksis
Tilsvarende sak av mye mindre skala ble behandlet i sak 63/2018 5.9.18 da Knoph foto fikk tilsvarende tillatelse til bruk av drone i Nattfjelldalen relatert til reiselivspromotering i en film om Varanger på oppdrag fra Visit Varanger. Tillatelsen ble vurdert for å være jamfør styrets besøksstrategi, hvor Nattfjelldalen er et av områdene av Varangerhalvøya Nasjonalpark som tåler å promoteres for økt besøk, i tillegg til randsonene. Flyging en dag ble ikke vurdert for å stride mot verneformålet eller påvirke verneverdiene nevneverdig. Det ble stilt krav om at man hadde innhentet tillatelse fra reindriften om det var rein i området.

Besøksstrategiens betydning
Vi forventer ikke at bildetakingen vil øke ferdsel knyttet til noen av områdene, slik for eksempel tv- dokumentarer ved bruk av drone i et område kan gjøre. .

Påvirkning ved støy
Forvalter vurderer at forstyrrelsen vil være forbigående og begrense seg til noen punkter i et dalføre/område hver enkelt dag.

Ved bruk av drone vil det være noe støy oppi luften som kan høres på bakken. 86 desibel bærer ikke så langt. Dette kan være forstyrrende for friluftsliv eller dyreliv, og særlig fugl som hekker i området.

Det er nå utenfor hekketiden og en rekke rovfugler er allerede på trekk sørover.
Det kan forventes at det enda er rovfugl i området som er på trekk sørover, eller har området som helårlig tilholdssted og aktøren må ta hensyn for å unngå unødige forstyrrelser.

Påvirkning på reindriften
Kalvingstiden for rein er overstått, men reinen kan bli forstyrret av drona. Søker må forvente at det vil kunne pågå reinsamling på denne tiden av året og at man må ta hensyn til reindriften jamfør kontakt i god tid på forhånd jfr. vilkår.
Erfaringsvis er reinen skeptisk til motoriserte farkoster som den ikke er kjent med fra før. Aktør er lokal og forvalter kjenner ikke fluktavstand hos rein relatert til dronen. Forvalters erfaring er at reinen i Varanger er relativt lettskremt ved at den flykter selv på observasjon av mennesker på lang avstand.

Tilsvarende sak var i fjor på høring hos Reinbeitedistrikt 6 som
sier at man vil gå imot søknaden dersom det er rein i områdene det skal flys.
Gitte vilkår vil avverge at rein forstyrres ved flygingen. Det vil være naturlig at aktør innhenter tillatelse fra reinbeitedistriktet om det skal flys i områder med rein.
Vernebestemmelsene tilsier at det skal kunne drives reindrift i området.

Påvirkning på friluftslivet
Ved å unngå å fly i områder med folk tilstede i umiddelbar nærhet vil man unngå forstyrrelse av friluftslivet. Det er nå lite ferdsel. For det meste turgåere/ rypejegere og reineiere.

I de aktuelle områdene er det lite motorisert ferdsel i luften eller søknader på modellflyging. Reindriften benytter helikopter til driving forut for slakting på høsten, og det innvilges enkeltdispensasjoner til bruk av helikopter i forskningssammenheng når det er nødvendig, og utenfor kalvingsområder for rein i kalvingsperioden. Bruk av drone avgir mindre støy og er ikke direkte sammenliknbart.

Formålet er å dokumentere ulike steder for samiske stedsnavn og er samarbeid mellom FEFO og Sametinget.

Jamfør naturmangfoldlovens § 10 samlet belastning, er det vektlagt at det er liten annen aktivitet eller gitte dispensasjoner med betydning for verneformålene av denne type nå. Praksis i tilsvarende saker er flyging tillates en dag per område. Imidlertid er et stort antall punkter omsøkt.

Kunnskapen om verneverdiene i områdene vurderes som gode jfr.
Naturmangfoldlovens § 9, og føre – var prinsippet er lite aktuelt. Naturmangfoldlovens § 11 vurderes som lite aktuell, og § 12 om de beste miljøforsvarlige teknikker vurderes som ivaretatt, gitt at man tar de nødvendige hensyn gitt i vilkår. De skal ferdes til fots. Bruk av drone vurderes som en bedre teknikk enn helikopter da de avgir mindre støy.

Saken vurderes ikke for å ha presedens da det er få stedsnavnssøknader hvor man vil bruke drone.

Det er relevant å vurdere at forstyrrelsene vil være kortvarige, da nødvendig flygetid for å ta bilder på en lokalitet tar relativt kort tid. Forvalter legger til at området tåler belastningen med eventuell påvirkning på dyrelivet, friluftslivet og reindriftens aktiviteter frem mot høstslaktingen.

Prosjektet er samfunnsnyttig og ved at nasjonalparkstyret får tilgang til bildene dokumenteres også områdene for ettertiden.

Vurdering om tillatelse kan gis
Forvalter kommer til at bruk av drone til bildetaking, slik den er beskrevet med angitt formål, og med bruk i enkelttilfeller ikke vil påvirke verneformålet eller true naturmiljøet nevneverdig og at det kan gis dispensasjon jamfør Naturmangfoldloven § 48, til å benytte drone til å ta bilder av terrengformasjonene i Varangerhalvøya nasjonalpark og persfjorden syltefjorden landskapsvernområde.

Unntaket er områder med dyreliv som er sårbare for forstyrrelser som unntas tillatelsen.

From: Østereng, Geir[geir.ostereng@statsforvalteren.no]
Sent: 04.09.2024 08:54:23
To: henriksen.joachim@gmail.com[henriksen.joachim@gmail.com]
Cc: yngvejohansen@yahoo.no[yngvejohansen@yahoo.no]
Subject: dronesøknad vår ref 2024/8862
Hei, viser til drønesøknad.

Beste tidspunkt for å fly vil være nå i høst.

For å behandle den trenger vi kart over omtrent hvor dere ønsker å fly innen nasjonalparken.

Skriv gjerne litt om hvorfor det er behov for å bruke drone ved stedsnavnskartlegging.

Mulig nasjonalparkstyret også ønsker tilgang til noe av bildene mht. dokumentasjon av områdene.
Til bruk for formidling om områdets geologi. Litt avhengig av hvor dere planlegger å dra og filme. Fins det mulighet for det?

Med vennlig hilsen / Dearvuođaiguin/ Ystävällissii tervheissii

Geir Østereng
Nasjonalparkforvalter/ álbmotmeahccehálddašeaddji/ Kansalistarhaan valvooja
Tlf. 78 95 03 89/ mobil 41470437
www.nasjonalparkstyre.no/Varangerhalvoya
https://varangerhalvoya.no/
https://www.facebook.com/NasjonalparkVarangerhalvoya

Persfjorden-Syltefjorden landskapsvernområde / Biezavuona-Oardduvuona suodjemeahcci
Syltefjorddalen naturreservat / Oarddu luondumeahcci
Ytre syltevik naturreservat
Sandfjordneset Naturreservat

Varangerhalvøya nasjonalpark

Várnjárgga álbmotmeahcci

Varenkinniemen kansalistaras

AUSTHAVET

VARANGERFJORDEN
VARJAVUONNA

VARANGERHALVØYA
VÁRNJÁRGA

KJØLTOKDAN

Norge-serien
10185 Vardø
Kartside 35L05


nordeca
Oardádoskáidi
Vidđánnja
Skipskjølen
Suoidne-
oaivvit
Urdfjellet
Jiessavárri
Falsfjellet
Gjeahaugane
Vestre Jakobselv
Várjavuonna
Norge-serien
10184 Jakobselva
Kartside 39K05
nordeca

AUSTHAVET

BARENTSHAVET

VARANGERFJORDEN
VARJAVUONNA

Norge-serien
10185 Vardø
Kartside 35M05

nordeca

From: Yngve Johansen[yngvejohansen@yahoo.no]
Sent: 04.09.2024 15:21:06
To: Østereng, Geir[geir.ostereng@statsforvalteren.no]
Cc: Joachim Henriksen[henriksen.joachim@gmail.com]
Subject: dronesøknad vår ref 2024/8862

Hei!!

Vedlagt følger mine arbeidskontrakter med FEFO og Sámediggi, som dere ønsker.

Yngve Johansen
På onsdag 4. september 2024 kl. 13:18:02 CEST skrev Østereng, Geir <geir.ostereng@statsforvalteren.no> følgende:

Hei,
Takk!

Søknaden blir nok litt for omfattende i antall punktet til å rekke å saksforberede til styremøtet i nasjonalparkstyret nå på fredag.

Kan du også oversende prosjektbeskrivelsen for det helhetlige stedsnavnprosjektet, tildelingsbrev fra Finnmarkseiendommen og Sametinget mht. evt. vilkårssetting fra deres sider?

Vi må komme tilbake til dere etter møtet ang. behandlingstid.

Mvh.
Geir Østereng

Fra: Joachim Henriksen <henriksen.joachim@gmail.com>
Sendt: onsdag 4. september 2024 10:43
Til: Østereng, Geir <geir.ostereng@statsforvalteren.no>
Kopi: Yngve Johansen <yngvejohansen@yahoo.no>
Emne: Re: dronesøknad vår ref 2024/8862

Hei.

Her er tilleggsinfo til min dronesøknad med deres ref 2024/8862.

Vedlagt er kartutsnitt med markerte punkter med interesseområder.
Behovet for luftfoto kommer av at det formidler mer informasjon til forståelsen av stedsnavnsettingen enn et kart vil gi. Det får bedre vist frem geologi, vegetasjon, dyrestier og diverse andre særegenheter som har gitt navn til stedene. Det vil også gi formidlingen av prosjektet et helhetlig uttrykk siden det allerede for områdene utenfor nasjonalparken er brukt luftfoto.

Bruken av drone vil i tillegg redusere behovet for menneskelig forflytting i nasjonalparken.
Nasjonalparkstyret kan få tilgang til bildemateriale. Det kan også legges inn ønske på forhånd om spesifikke områder dere ønsker bilder av og hva det ønskes fokus på.

Mvh

On Wed, Sep 4, 2024 at 8:54 AM Østereng, Geir <geir.ostereng@statsforvalteren.no> wrote:

> Hei, viser til drønesøknad.
>
> Beste tidspunkt for å fly vil være nå i høst.
>
> For å behandle den trenger vi kart over omtrent hvor dere ønsker å fly innen nasjonalparken.
>
> Skriv gjerne litt om hvorfor det er behov for å bruke drone ved stedsnavnskartlegging.
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> Fins det mulighet for det?
>
> Med vennlig hilsen / Dearvuođaiguin/ Ystävällissii tervheissii
>
> Geir Østereng
> Nasjonalparkforvalter/ álbmotmeahccehálddašeaddji/ Kansalistarhaan valvooja
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> https://www.facebook.com/NasjonalparkVarangerhalvoya
>
> Persfjorden-Syltefjorden landskapsvernområde / Biezavuona-Oardduvuona suodjemeahcci
> Syltefjorddalen naturreservat / Oarddu luondumeahcci
> Ytre syltevik naturreservat
> Sandfjordneset Naturreservat

Varangerhalvøya
nasjonalpark

Várnjárgga
álbmotmeahcci

Varenkinniemen
kansalistaras

Avtale om gjennomføring av prosjektet «Báikenamat

mellom

Finnmarkseiendommen/Finnmárkkuopmodat
Postboks 113, 9811 Vadsø
Org.nr. 989 480 731
og
YJ
Adresse
Org.nr. 985 017 255

Innledning

Prosjektet omfatter innsamling av samiske stedsnavn i Vadsø-, Vardø, Båtsfjord og delvis Tana (østsiden av Tana elva)- og Berlevåg kommune og gjøre disse tilgjengelig på samme plattform som app og internett (Unjárgga gieldda sámi báikenamat (xn--bikenamat-01a.no) og app på mobiltelefon som Isak Saba-senteret i Nesseby kommune har utviklet i samarbeid med GeoData.

Totalrammen for prosjektet er på 600 000 kroner, fordelt på 300 000 kr fra Sametinget og 300 000 fra FeFo .

YJs forpliktelser

Prosjektet skal gjennomføres i henhold til prosjektplan:

- 2023 innsamling i østre del av Tana kommune,
- 2024 Innsamling av stedsnavn i Vadsø kommune
- 2024 innsamling av stedsnavn i Båtsfjord- og Vardø kommune
- 2025 tilpasse Berlevåg kommune til koordinatsystemet + lyd, bilder og kartutsnitt og sette sammen hele prosjektet til å kunne benytte det til app og internett.

Forprosjektet er finansiert av FeFo. Denne prosjektplanen er en integrert del av denne avtalen.

YJ forplikter seg til å gjøre innsamlede stedsnavn som YJ har i sin besittelse, både det som er samlet inn tidligere og som samles inn i dette prosjektet, i appene på internett/ mobiltelefon. Ut over det beholder YJ rettighetene til innsamlet data.

YJ forplikter seg til å holde FeFo orientert om prosjektets fremdrift (møter/ skriftlige rapporter), samt å utarbeide en skriftlig rapport når prosjektet er gjennomført. Det skal komme fram i appen, og i øvrig presentasjon av prosjektet at FeFo har støttet prosjektet.

FeFos forpliktelser

FeFo støtter gjennomføring av prosjektet hos YJ med 300 000 kroner.

FeFo inngår avtale med Isak Saba-senteret slik at YJ fritt kan bruke den samme plattformen i forbindelse med dette prosjektet.

Øvrige vilkår

FeFos støtte forutsetter at prosjektet er fullfinansiert. Dersom ovennevnte finansiering bortfaller, og prosjektet derfor ikke kan gjennomføres som forutsatt bortfaller avtalen med FeFo.

Utbetaling skjer ved påkrav fra YJ. Utbetalingen skjer i to rater. Første utbetaling skjer etter fremleggelse av endelig plan for gjennomføring av prosjektet. Andre utbetaling skjer i etterkant av gjennomførte intervjuer.

Prosjektet skal ferdigstilles senest 31.12.2026 år fra signering av denne avtale.

Aksept av denne atale/ tilsagnet må sendes FeFo skriftlig innen 4 uker fra mottak av dette brev. Manglende skriftlig aksept innen fristen medfører at tilsagnet bortfaller uten forutgående varsel.

Lakselv/

Finnmarkseiendommen	**YJ**
_____	_____
Jan Olli, Direktør	Yngve Johansen

SÁMEDIGGI
SAMETINGET

Poastačujuhus/adresse
Poastaboksa/postboks 3
9735 Kárášjohka/Karasjok

Tel: 78 47 40 00
Org.nr: 974 760 347
samediggi@samediggi.no

Áššenummar: 12478
Mearrádusbeaivi: 30.09.2022

LÁVVONJÁRGA 333, JOHANSEN
Lávvonjárga 333
9842 TANA
Norge

Mearrádus - Registreret no ollu sáme báikenamat Várjjat njárggas go vejolaš.

Sámediggi lea meannudan du ohcama ja mii juolludit doarjaga gitta 300,000 ru. rádjai.

Doarjaga mihtomearri:

Organisašuvnnat čohkkejit ja gaskkustit báikenamaid, sániid ja árbevirolaš máhtu

Čuovvovaš eavttut gustojit:

1. Jus doarjja galgá dohkálaš, ferte doarjjaoažžu ovdal go vihtta vahku lea gollan doarjjareivve dáhtona rájes dieđihit ahte dohkkeha go doarjjaeavttuid. Dát ihtá doaibman Sámedikki doarjjaportálas. Gustovaš njuolggadusat doarjagii čuvvot eavttuid dohkkeheami skovi.
2. Doarjja sáhttá máksojuvvot máŋgga oasis ávžžuhusa mielde. Dat dahkko doarjjaportálas.
3. Raporta ja prošeaktarehketdoallu galget sáddejuvvot sisa. Prošeaktarehketdoalu galgá autoriserejuvvon rehketdoalli dahje ståhtafápmuduvvon revisora leat dohkkehan.
4. Go prošeavtta/doaibmabiju birra namuhuvvo, de galgá dieđihuvvot ahte Sámediggi lea addán doarjaga prošektii/doaibmabidjui. Sámedikki logo digitála hámis lea mielddusin biddjon.

Raporterenplána

Tittel	Frist	Beløp
Aksept av vilkår	04.11.2022	
Anmodning om delutbetaling	30.09.2024	
↳ Delutbetaling		150 000
Anmodning om sluttutbetaling	30.09.2024	
↳ Godkjenning av sluttutbetaling		150 000

SÁMEDIGGI
SAMETINGET

Poastačujuhus/adresse
Poastaboksa/postboks 3
9735 Kárášjohka/Karasjok

Tel: 78 47 40 00
Org.nr: 974 760 347
samediggi@samediggi.no

Golut

	Beløp	Godkjent budsjett	Kommentarer
Utgifter	**600 000**	**575 000**	
Bálká 3 jagi ja 11 manu.	500 000	500 000	Bálkágoluide juolludit 300 000 ru.
Johttin, Várjjat njárggas	40 000	40 000	
Orrun olggubehal ruovttu	15 000	15 000	
Sisaoastin, PC ja eará veahkkeneavvut, prográmmat, govvenrusttegii.	25 000	0	Njuolggadusaid mielde ii addo dása doarjja
Johttin Norges kartverk, Hønefoss, árkiviva skurban (Kartverket)	20 000	20 000	
Total	**600 000**	**575 000**	

Ruhtadeapmi

Finansieringskilde	Sektor	Type	Status	Beløp
Sametinget	Offentlig	Tilskudd	Bekreftet	300 000
Total	**100% Off.**		**100% Bekr.**	**300 000**

Váidináigemearri lea 3 vahku dan beaivvi rájes go mearrádusa almmuheapmi lea joavdan ohcai, vrd. hálddašanlága, §29.

Lihkku prošeavttain!

Dearvvuođaiguin

Anne Marie Hætta
ráđđeaddi/rådgiver

Dát reive lea elektrovnnalaččat dohkkehuvvon ja sáddejuvvo vuolláičállaga haga.

Áššenummar: 12478

Signert av: Risten Turi Aleksandersen, ossodatdirektevra/avdelingsdirektør, 30.09.2022

Varangerhalvøya nasjonalparkstyre

Saksfremlegg

Arkivsaksnr: 2020/10563-34

Saksbehandler: Geir Østereng

Dato: 17.10.2024

Utvalg	Utvalgssak	Møtedato
Varangerhalvøya nasjonalparkstyre/Várnjárgga álbmotmeahccestivra	51/24	22.10.2024

Status budsjett 2024, budsjettrevidering oktober

Forvalters innstilling

Budsjett og forbruk gjennomgås.
Nødvendige mindre budsjettreguleringer gjøres.
Avsatte midler til Komagdaleveien økes fra 460 000 til 500 000 kr.

Initiativ med møte med brukergrupper mht. å sikre fremtidig vedlikehold på veien.

Saksopplysninger

Budsjettvedtak i vårvinteren 2024 lød:

16/24 Budsjett for tiltaksmidler og vedlikeholdsmidler 2024 Varangerhalvøya nasjonalparkstyre, tiltaksplan

Saksprotokoll i Varangerhalvøya nasjonalparkstyre/Várnjárgga álbmotmeahccestivra - 12.04.2024

Behandling

Vedtak

Vedtatt som innstilt.
Tildeling til SNO, for tiltak som gjennomføres for styret på 110 000 kr tas til etterretning.
Tiltak tiltaksmidler 1 100 000 kr

- Gjennomføre besøksstrategi Ytre Syltevika naturreservat 150 000 kr
- Ferdigstille utskifting av klopper Storelva, Nattfjelldalen 50 000 kr
- Erosjonsutbedring sti Nattfjelldalen 10 000 kr
- Gruslegging av sti Komagdalen, kanalisere tråkk pga. slitasje 250 000 kr
- Besøksteller Nattfjelldalen videreføres, ny besøksteller Komagdalen

- Etablere informasjon om nasjonalparken - Vardøya 200 000 kr
- Vedlikeholdsløft atkomstvei Komagdalen 460 000 kr
- Årskontroll hengebru Komagdalen 20 000 kr (fra vedlikeholdsbudsjettet belastes tiltak)

Diverse utgifter skilt belastes Ytre Syltevika naturreservat.

Budsjett vedlikeholdsmidler 100 000 kr 2024

Driftskostnad	Beskrivelse	Sum eks. mva pr. år
Lagerlokaleleie Vadsø havn	Innendørs oppbevaring av tilhenger, skuterslede, elgtrekkbrettt, infortavler og utstyr	20 000 kr
Informasjonspunkt Kiberg, innendørs utstilling	Infopunkt åpent juni – september jfr. Besøksstrategi. Leie lokale årlig	50 000 kr
Drift gapahuk Varanger samiske museum	Tilsyn og søppeltømming jfr. avtale - gapahuk	10 000 kr
Startpunkt Komagdalen Gapahuk 5404-1/1/9010	-Gapahuk festeavgift - 10 sekk ved	610 kr 1100 kr
Startpunkt Nattfjelldalen Festeavgift gapahuk 54104-35/1/9021 Dotømming Ved for parkering	Gapahuk festeavgift (Vadsø kommune) 20 sekker ved	830 kr 0 kr 2200 kr
Startpunkt Ordo Festeavgift gapahuk 7-1-9005 Dotømming hvert 3 år Ved	Gapahuk og do 10 sekker	Ingen 1200 kr
Infopunkt Sandfjorddalen Oppsynshytte 5443-18/1/86 Ved infopunk	Festeavgift 10 sekker ved	1660 kr 1200 kr
Infopunkt Varangerbotn	Ved gapahuk 30 sekker	3300 kr
Åpen hytte – Bjørneskarhytta	Hytte åpen for allmennheten ½ eierskap festeavgift – 20 sekker ved	830 kr
Totalt Omsøkt		***318 000 kr***
Budsjett etter tildeling		**93 200 kr**
Diverse utgifter		6 800 kr
Budsjettert forbruk		100 000 kr

Årskontroll hengebru overført til tiltaksmidler (20 000 kr), grusing til startpunkt løses jfr. finansiering i 2023 til startpunkt Ordo, Sandfjorddalen og Komagdalen,
Vedlikeholdsgrusing av veistubb til startpunkt Nattfjelldalen løses ved evt. overskudd på andre poster.
En helikoptertur, hvor diverseoppdrag løses kan kombineres med oppdrag i ytre syltevika naturreservat, med søppelutflyging i regi av SNO høsten 2024.

Nasjonalparkforvalter gis oppdrag å innarbeid tiltakene i utkast til tiltaksplan for 2025 jfr. vedtak i denne saken. Aktiviteter og tiltak som ikke krever midler men fremgår av utkast til tiltaksplan 2024- 2025 ,gjennomføres som planlagt.

Enstemmig vedtatt.

Vurdering

Det er nylig inngått kontrakt for vedlikehold på grusvei Komagdalen til startpunktet oppad til 440 000 kr. Det fokuseres på vei ovafor kraftledningskrysningen.

Punkt for vedlikehold er valgt sammen med veieier Vardø kommune.

Vardø kommune vil ved politisk behandling om et par uker,
evt. utløse 300 000 kr av avsatte midler til formålet fra 2019.

Pga. vinterens ankomst og tiden til avklaringen tar i det kommunale byråkratiet har vi utlyst jobben og inngått kontrakt direkte med beste tilbudsgiver – slikat vår tildeling kan benyttes inneværende år.
Utlysning med samfinansiering med Vardø kommune var ikke mulig i år.

Forvalter har oppsummert statur for de ulike prosjektene og vi har ledige midler på «gjennomføre besøksstrategi Ytre Syltevika naturreservat» som neppe vil bli fullt belastet. Noe utstyr som skilt etc. vil bli kjøpt inn på slutten av året.

Det foreslås at «veivedlikehold Komagdalen økes fra 460 000 kr til 500 000 kr.
Veien er lang og flere punkt kunne vært utbedret.

Ved tildelingen fra Miljødirektoratet var anmerkningen ang veivedlikehold – som var innmeldt som akutt;

«Understreker at det fortsatt er viktig å få avklart ansvar, eierforhold og vedlikehold for årene fremover når det gjelder denne veistrekningen. Tiltaksmidlene kan i utgangspunktet ikke finansiere denne type vedlikehold. Det må ikke brukes mer midler enn ytterst nødvendig for å gjennomføre tiltaket og fortrinnsvis ikke over 500 000.»

Forvalter foreslår at vi følger opp dette, benytter inntil 500 000 kr og

; det foreslås for Vardø kommune at det innkalles til møte i Vardø, hvor følgende brukergrupper inviteres til å delta;

Vardø kommune, Finnmarkseiendommen, hytteeiere (uorganisert), Komagvær jeger og fisk, lokale bønder, reindrift.

Evt. eget møte med hytteeiere i ettertid – da de er uorganisert.

Tema – hvordan sikre fremtidig vedlikehold på veien –

- ✓ Brukeres bidrag til å holde veien ved like, organisering
- ✓ Brøyting på våren (tilfeldig) – konsekvenser for veien
- ✓ Åpning og lukking av vei – flere foreslår bom under kraftledningen med brukerbetaling
- ✓ Erfaringer og praksis på andre veier av tilsvarende slag i andre områder

FINNMARKSEIENDOMMEN
FINNMÁRKKUOPMODAT

01.10.2024 23/1057 -4

Mottakerliste

MOTTATT
07 OKT. 2024
VADSØ
STATSFORVALTEREN I TROMS OG FINNMARK

Båtvrak-prosjket i Finnmark?

FeFo henvender seg til Nasjonalparkene i Finnmark for å kartlegge interessen for å delta i et prosjekt for uthenting av båtvrak i nasjonalparkene.

Bakgrunn for henvendelsen
Handelens Miljøfond støtter prosjekter som forebygger og fjerner plastforsøpling, øker ressursutnyttelse og gjenvinning av plast, og reduserer bruk av plast og plastposer. Fondet er finansiert av avgifter knyttet til salg av plastposer. Norscan AS har ledet et pilotprosjekt, finansiert av Handelens Miljøfond, for uthenting av båtvrak av plast fra fiskevann i samarbeidet med seks fjellstyrer i Sør-Norge. Formålet er å unngå at vrakene omdannes til mikroplast, som forurenser fiskevann og vannveier. Norscan har også tidligere ledet et lignende prosjekt om uthenting av båtvrak fra Iesjávri.
Norscan har nå forespurt FeFo om et eventuelt samarbeid for et tilsvarende prosjekt i andre deler av Finnmark. Henvendelsen ble behandlet av styret i FeFo 10. september, og styret var positiv til at FeFo inngår i et samarbeid med aktuelle aktører, og utarbeider plan for uthenting av båtvrak i fiskevann og elver i Finnmark. I første omgang bør man skaffe seg erfaringer med et avgrenset område som man kan bygge det videre arbeid på. Administrasjonen i FeFo ble av styret bedt om å gå i dialog med nasjonalparkstyrer og, basert på interesse, utarbeide plan for et/flere områder.

Hvordan kan et prosjekt gjennomføres?
Pilotprosjektene i Sør-Norge har vært inndelt i to faser, der første fase har bestått av *kartlegging* av båtvrak og neste fase har vært *uthenting*. Uthenting av vrakene har foregått om vinteren med snøscooter og om sommeren med traktor der det har vært mulig. Vrakene ble plassert på avtalte depoter, der de senere ble hentet og fraktet til godkjente avfallsanlegg.
Aktørene som forestår uthenting av vrak, mottar betaling etter fastsatte satser.
FeFo har ikke kapasitet til å selv forestå uthenting og et samarbeid med andre aktører er helt nødvendig for å få realisert et slikt prosjekt. I forvaltningsområdet er det flere aktører som kan inngå i arbeidet ut over nasjonalparkstyrene, som f.eks. SNO, kommuner, Statsforvalter (ift. naturreservater), bygdelag, reindrift, fiske og jaktorganisasjoner og friluftsinteresser.
Kartleggingen kan gjøres ved at aktørene/brukere av naturen melder inn i en portal el.l. hvor båtvrak befinner seg. FeFo kan her forestå tilrettelegging av en enkel portal for registrering. På denne måten kan man skaffe seg oversikt over hvor forekomstene av båtvrak er. Informasjonen kan da brukes til å prioritere uthenting på et senere tidspunkt.
Når det gjelder *uthentingsfasen*, er vurderingen at prosjektet bør begrenses til utvalgte områder, for at det skal være mulig å få realisert. FeFo vil være avhengig av et samarbeid med aktører som er villige til å forestå denne. I første omgang bør man skaffe seg erfaringer med et avgrenset område som man kan bygge det videre arbeid på. Størrelsen

Hovedkontor Lakselv Telefon/Telefaxdna 78 95 50 00 post@fefo.no
Postadresse FeFo, Postboks 133, 9811 VADSØ www.fefo.no NO 989 480 731 MVA

på bevilgningene fra Handelens miljøfond vil også være en avgjørende faktor for omfanget av uthenting.

Videre prosess
FeFo ber nasjonalparkene gi tilbakemelding på om de er interessert i et samarbeide om uthenting av båtvrak. Ved positiv interesse vil FeFo ta kontakt og starte utarbeiding av plan for uthenting av båtvrak for det aktuelle området.
Spørsmål om prosjektet kan rettes til Tom Mikalsen, tmk@fefo.no ,telefon 92 82 94 65.

Med hilsen/Dearvvuođaiguin

Tom Mikalsen
Direktør
Tel: 92829465

Dette dokumentet er elektronisk signert

Mottakerliste:

Anárjoga álbmotmeahccestivra / Anárjohka nasjonalparkstyre	co/Statsforvalteren PB. 700	9815	VADSØ
Seiland Nasjonalparkstyre	Statsforvalteren Troms og Finnmark Postboks 700	9815	Vadsø
Stabbursdalen Nasjonalparkstyre	c/o Statsforvalteren i Troms og Finmark Postboks 700	9800	Vadsø
Varangerhalvøya Nasjonalparkstyre	c/o Statsforvalteren T og Finnmark Postboks 700	9815	Vadsø
Øvre Pasvik Nasjonalparkstyre Báhcaveaji Álbmotmeahcci	c/o Statsforvalteren i Troms og Fin Statens hus Damsveien 1	9800	Vadsø

Miljø-
direktoratet

Varangerhalvøya nasjonalparkstyre
Statsforvalteren i Troms og Finnmark, Statens hus
9815 VADSØ

Trondheim, 04.10.2024

Deres ref.:	Vår ref. (bes oppgitt ved svar):	Saksbehandler:
2024/6493-3	2023/4938	Bjørn Rangbru

Takk for innspill

Takk for innspill om behov for forskning på fjellrev på Varangerhalvøya - kystnære fjellrevers økologi. Det er interessant å høre at fjellreven har økende bruk av kystsonen. Det er for tiden ikke rom ressursmessig i direktoratet til å utvide eksisterende forskning, men vi tar med forslagene til fremtidige vurderinger.

Hilsen
Miljødirektoratet

Dette dokumentet er elektronisk godkjent

Bjørn Rangbru
seniorrådgiver

Varangerhalvøya nasjonalparkstyre

Postadresse
Statsforvalteren i Troms og Finnmark
Postboks 700
9815 Vadsø

Besøksadresse
Damsveien 1
9800 Vadsø

Kontakt
Sentralbord: +47 78 95 03 00
Direkte: +47 78 95 03 59
sftfpost@statsforvalteren.no
www.nasjonalparkstyre.no/Varangerhalvoya

Båtsfjord kommune
Hildberggt. 18
9990 BÅTSFJORD

Saksbehandler Geir Østereng **Vår ref.** 2023/9844-8 432.2 **Deres ref.** **Dato** 17.09.2024

Etterlyser svar på søknad i byggesak, vindusetablering på hytte 5443/18/1,86

Vi viser til søknad om etablering av flere vinduer på oppsynhytte i Persfjorden – Syltefjorden landskapsvernområde 5442/18/1,86 Vår ref 2023/9844-1 Oversendt Båtsfjord kommune 21.11.2023.

Vi ønsker tilbakemelding på når vi kan forvente svar mht. om tiltaket kan iverksettes før vinterens ankomst.

Med hilsen

Geir Østereng
nasjonalparkforvalter

Etter våre rutiner er dette brevet godkjent og sendt uten underskrift

VARDØ KOMMUNE
www.vardo.kommune.no
Vår saksbehandler
Sondre Zimmermann, tlf.

Vår dato
10.09.2024
Deres dato

Vår referanse
24/00658-5
Deres referanse

Varangerhalvøya nasjonalparkstyre
Varangerhalvøya nasjonalparkstyre
Fylkesmannen i Finnmark,
Statens hus
9815 VADSØ

Vedtak- Søknad om oppsett av infotavle i Cortenstål forskjønning av rasteplass - Hasselneset - Vardø Kommune

Eiendom	*19/353*	
Adresse	*Hasselnesgata*	
Tiltakshaver	*Varangerhalvøya nasjonalpark*	
Tiltak	*Oppsetting av infoskilt*	
Ansvarlig søker	*-*	
Plan	Detaljreguleringsplan for Vardø havn og ytre molo	
Planstatus		

Vedtak

1. Etter plan- og bygningsloven §20-5 bokstav g) gir kommunen fritak fra søknadsplikt for infoskilt på Hasselneset i Vardø kommune.
2. Nærmere plassering av skilt og arbeid som skal gjøres må tas med kommunen som grunneier av området.

Vedtakets begrunnelse fremgår av saksutredningen nedenfor.

Med hilsen
Plan- og byggesakavdelingen

Sondre Zimmermann
Juridisk rådgiver

Dokumentet er elektronisk godkjent og krever derfor ikke signatur

Vennligst merk all videre korrespondanse som omhandler denne saken med: 24/00658

Vår dato	Vår referanse
10.09.2024	24/00658-5

Vår dato	Vår referanse
10.09.2024	24/00658-5

Saksbehandling med begrunnelse for vedtak

Saksdokumenter	Mottatt	Utsendt
Søknad om oppsett av infotavle i Cortenstål	07.05.2024	

Gjeldende planer for eiendommen	Plan-ID	Datert
Detaljreguleringsplan for Vardø havn og ytre molo	2020001	20.05.2021

Beskrivelse av vedtaket

Infoskiltet på størrelse 1m i bredd og 2.20meter i høyde med betongfundament. Forskjønning med grus på området.

Situasjonsplan

Vurdering

Kommunen vurderer tiltaket til å være lite og ikke i sjenanse for den enkelte nabo av området. Infoskiltet som er søkt om er ikke høyere enn 2.2 meter og 1 meter i bredde når skiltet heller ikke vil bruke hele størrelsen tilsier det at skiltet har lite omfang. Det vurderes til at skiltet ikke er til sjenanse for naboene og er et godt tiltak på området. At det gruses sammen gjør at det er triveligere å være i området.

Tiltaket er lite og i et område som allerede har større inngripen i naturen, området blir i store deler av sommeren brukt til overnatting av campingbiler. Infotavlen vil være et godt tillegg til område uten at det vil være til sjenanse for innbyggerne i nærområdet.

Etter pbl. §§20-5 bokstav g) gir kommunen fritak fra en videre søknad.

Myndighet
Saken er behandlet og avgjort administrativt i medhold av delegert myndighet.

Klageadgang
Vedtaket kan påklages til Statsforvalteren i Troms og Finnmark. Klagefristen er tre uker fra vedtaket er mottatt. Klagen sendes til Vardø kommune, byutvikling, som vurderer saken på ny før den sendes videre til Statsforvalteren. Klagen sendes til Vardø Kommune; postmottak@vardo.kommune.no eller via posten til Kirkegata, 9950 Vardø.
Nærmere opplysninger fremgår av vedlagte oppsett.

Vår dato 10.09.2024

Vår referanse 24/00658-5

Melding om rett til å klage på forvaltningsvedtak (forvaltningsloven §27 tredje ledd)	
Klagerett (forvaltningsloven §28)	Vedtaket/avgjørelsen kan påklages av en part eller annen med rettslig klageinteresse i saken.
Hvem kan det klages til: (forvaltningsloven §28)	Klagen fremsettes for Vardø kommune til epostadresse: postmottak@vardo.kommune.no eller postadresse: Kirkegata 4, 9950 Vardø.
Klagefrist: (forvaltningsloven §§29, 30 og 31)	Fristen for å klage er 3 uker fra det tidspunktet underretting er kommet frem til vedkommende part. Det er nok at klagen er postlagt innen fristens utløp. Dersom klagen kommer inn etter fristens utløp vil den bli avvist. Saken kan allikevel bli behandlet om det foreligger særlige grunner for at klageren har oversittet klagefristen.
Rett til å kreve begrunnelse: (forvaltningsloven §§ 24 og 25)	Dersom en part mener at vedtaket ikke er begrunnet, kan det settes fram krav om det. Slike krav må fremsettes innen klagefristens utløp. Klagefristen blir i så fall avbrutt og ny frist begynner å løpe fra den dag begrunnelsen er kommet frem til klager.
Klagens innhold: (forvaltningslovens §32)	Klagens innhold må nevne hvilket vedtak den gjelder, og hvilken endring som ønskes. Klagen skal også være undertegnet av klageren eller hans fullmektig. Klagen bør begrunnes, men er ikke nødvendig.
Utsetting av gjennomføring av vedtaket: (forvaltningslovens § 42)	Vedtaket kan gjennomføres selv om det er påklaget. Klager kan imidlertid anmode om å få utsatt iverksetting av vedtaket inntil klagefristen er ute eller klagen er avgjort. Statsforvalteren kan på selvstendig grunnlag ta stilling til anmodning om utsatt iverksetting av vedtaket.
Rett til å se sakens dokumenter og kreve veiledning: (Forvaltningslovens §11)	Kommunen har mulighet til å kunne gi nødvendig veiledning for at en part skal kunne ivareta sine interesser. Med noen begrensninger har partene rett til å se dokumentene i saken.
Kostnader ved klagen: (Forvaltningslovens §36)	Det er adgang til å kreve dekning for nødvendige og vesentlige kostnader, f.eks advokatbistand, i forbindelse med klagesaken der vedtaket er endret til gunst for klager. Kravet må være fremsatt innen tre uker etter at underretning om det nye vedtaket er kommet frem til klager.

Fra: noreply@vardo.kommune.no[noreply@mail.tietoevry.com]
Sendt: 10.09.2024 10:46:47
Til: Postmottak SFTF[sftfpost@statsforvalteren.no]
Tittel: Dokument 24/00658-5 Vedtak-Søknad om oppsett av infotavle i Cortenstål forskjønning av rasteplass - Hasselneset - Vardø Kommune sendt fra Vardø kommune

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Hei Varangerhalvøya nasjonalparkstyre,

Dokumentet **24/00658-5 Vedtak-Søknad om oppsett av infotavle i Cortenstål forskjønning av rasteplass - Hasselneset - Vardø Kommune** for sak **Søknad om etablering av infotavle** er blitt sendt fra **Vardø kommune**. Se vedlagte fil.

Dette er en systemgenerert e-postmelding som ikke kan besvares.

FINNMARKSEIENDOMMEN
FINNMÁRKKUOPMODAT

Vår dato/Min beaivi	Vår ref./Min čuj.
28.09.2024	24/1112 –5 5634/3/1
Deres dato/Din beaivi	Deres ref./Din čuj.
04.09.2024	

Varangerhalvøya Nasjonalparkstyre
Geir Østereng
c/o Statsforvalteren T og Finnmark Postboks 700
9815 VADSØ

GRUNNEIERS TILLATELSE TIL INFOSKILT VED PARKERING, NORDSIENDE AV KOMAGELVA - 5634/31/0 - VARDØ

Finnmarkseiendommen/Finnmárkkuopmodat (FeFo) viser til din søknad datert 04.09.2024.

Søknaden gjelder infotavle om Varangerhalvøya nasjonalpark. Punktet er valgt ut i samråd med Vardø kommune. Tavle er ca 1 m bred og 2,2 m høy, fundamentert i bakken.

FeFo gjør oppmerksom på at vi ikke kjenner til hvem som er rettighetshavere for parkeringsplassen, og at vi dermed bare kan behandle saken som grunneier.

Det forutsettes at områdene eies av Finnmarkseiendommen. Tiltaket innebærer ikke fysiske inngrep og er av midlertidig karakter. Av den grunn medfører tiltaket ikke endret bruk av utmark. Søknaden er vurdert til å være i tråd med Finnmarksloven § 1.

FeFo gir grunneiers tillatelse til fyll inn beskrivelse av tiltaket med følgende vilkår:

- Når tiltaket opphører, må innehaveren av denne tillatelsen rydde området. Alle unødvendige spor etter tiltaket fjernes slik at området blir tilbakeført i tilnærmet samme stand som tidligere.
- Innehaver av denne tillatelsen er ansvarlig for at dette er gjort senest 6 måneder etter at erklæringen opphører. Hvis dette ikke er gjort innen fristen kan FeFo rydde på innehaverens regning.
- Forholdet til eventuelle andre rettighetshavere er det innehavers ansvar å avklare.
- Tilsvarende er det innehaverens ansvar å etterleve relevante lovbestemmelser og etterkomme eventuelle pålegg fra offentlige myndigheter.
- Eventuelle etterlatenskaper som kan ramme grunneier med pålegg om fjerning etter plan- og bygningsloven og forurensningslovgivningen er innehavers ansvar.

Ved spørsmål, kontakt saksbehandler Erik Bø på telefon 47365415.
Med hilsen/Dearvvuođaiguin

Bjørn-Rikart Pedersen
Leder eiendomsavdelingen / Advokat

Erik Bø
Eiendomsforvalter
Tel: 47365415

Dette dokumentet er elektronisk signert

Mottakerliste:

Varangerhalvøya Nasjonalparkstyre	c/o Statsforvalteren T og Finnmark Postboks 700	9815	VADSØ

POLITIET

Varangerhalvøya nasjonalparkstyre
Postboks 700
9815 VADSØ

Deres referanse	*Vår referanse*	*Dato*
2024/8417-1 432.3	16537112 3629/24-212	05.09.2024
Forholdets art	*Etterforsker*	
NASJONALPARKER - BRUDD PÅ VERNEREGLER	Grav, Mina	
Saken er registrert ved	*Påtaleansvarlig jurist*	
Avsnitt for felles straffesaksinntak	Remmen, Eve Kristin	
Gjerningsdato	*Gjerningssted*	*Din rolle i saken*
11.07.2024		Fornærmet

Underretning til klager

04.09.2024

Du underrettes med dette om at saken er henlagt fordi politiet ikke har tilstrekkelige opplysninger til å identifisere gjerningspersonen(e).

Henleggelsen kan påklages til nærmeste overordnede påtalemyndighet. Klagen skal sendes til ditt lokale politidistrikt, og klagefristen er tre uker fra du mottok dette brevet.

Dersom du har blitt utsatt for en handling som omfattes av voldserstatningsloven § 1, kan du søke om voldserstatning selv om straffesaken er henlagt eller på annen måte er avsluttet uten domstolsbehandling. Informasjon om hvilke handlinger dette gjelder, søknadsskjema og mer informasjon om selve erstatningsordningen finner du på www.voldsoffererstatning.no. Søknaden må sendes direkte til Kontoret for voldsoffererstatning senest ett år etter at straffesaken ble henlagt/avsluttet.

Med hilsen
Finnmark politidistrikt

Dette er et systemgenerert brev fra politiets saksbehandlingssystem.

Post: Finnmark politidistrikt, Postboks 501, 9917 KIRKENES
Tel: 7897 2000 Faks:
E-post: post.finnmark@politiet.no

VARDØ KOMMUNE
www.vardo.kommune.no
Vår saksbehandler
Sondre Zimmermann, tlf.

Vår dato
10.09.2024
Deres dato

Vår referanse
24/00658-6
Deres referanse

Varangerhalvøya nasjonalparkstyre
Varangerhalvøya nasjonalparkstyre
Fylkesmannen i Finnmark,
Statens hus
9815 VADSØ

Vedtak - Søknad om oppsett av infotavle - ved tusenårsstien - Vardøya

Eiendom	Gnr. 20 Bnr. 127
Adresse	-
Tiltakshaver	*Varangerhalvøya nasjonalpark*
Tiltak	*Oppsett av infotavle*
Ansvarlig søker	-
Plan	Steilnes
Planstatus	Tursti

Vedtak

1. i medhold av plan og bygningsloven §20-5 bokstav g) gir kommunen fritak fra søknadsplikt for infoskilt på tusenårsstien i Vardø kommune.
2. Ved plassering av skilt skal kommunen som grunneier få beskjed om hvor skiltet blir satt opp.

Vedtakets begrunnelse fremgår av saksutredningen nedenfor.

Med hilsen
Plan- og byggesakavdelingen

Sondre Zimmermann
Juridisk rådgiver

Dokumentet er elektronisk godkjent og krever derfor ikke signatur

Vennligst merk all videre korrespondanse som omhandler denne saken med: 24/00658

Vår dato	Vår referanse
10.09.2024	24/00658-6

Saksbehandling med begrunnelse for vedtak

Saksdokumenter	Mottatt:	Utsendt:
Søknad om oppsett av infotavle – ved tusenårsstien - Vardøya	08.05.2024	

Gjeldende planer for eiendommen	Plan-ID	Datert:
Steilnes	2012001	13.12.2012

Beskrivelse av tiltaket

Plassering av infotavle ved tusenårsstien, tavlen skal være 2,2m høy og 1 m bred. Infotavlen blir sikret ved nedgravning av beinene til skiltet i bakken.

Situasjonsplan

Vurdering

Plan- og bygningsloven §20-5 bokstav g) sier at kommunen kan gi fritak fra søknadsplikten ved «andre mindre tiltak som kommunen finner grunn til å frita fra søknadsplikten.» I dette tilfellet er det en mindre infotavle på 2.2m^2 som skal stå ved en tursti som er brukt mye for blant annet heksemonumentet. Infotavlen står på et naturlig sted som er langt borte fra naboer, men på et område som blir mye brukt i dag. Tiltaket er ikke sjenerende ovenfor naboene sammen med at det har en naturlig kobling til bruken av stien. Kommunen vurderer det til at det er et lite tiltak som ikke sjenerer den enkelte som bor i området og har generelt et lite fotavtrykk.

Myndighet
Saken er behandlet og avgjort administrativt i medhold av delegert myndighet.

Klageadgang
Vedtaket kan påklages til Statsforvalteren i Troms og Finnmark. Klagefristen er tre uker fra vedtaket er mottatt. Klagen sendes til Vardø kommune, byutvikling, som vurderer saken på ny før den sendes videre til Statsforvalteren. Klagen sendes til Vardø Kommune; postmottak@vardo.kommune.no eller via posten til Kirkegata, 9950 Vardø.
Nærmere opplysninger fremgår av vedlagte oppsett.

Vår dato 10.09.2024 Vår referanse 24/00658-6

Melding om rett til å klage på forvaltningsvedtak (forvaltningsloven §27 tredje ledd)	
Klagerett (forvaltningsloven §28)	Vedtaket/avgjørelsen kan påklages av en part eller annen med rettslig klageinteresse i saken.
Hvem kan det klages til: (forvaltningsloven §28)	Klagen fremsettes for Vardø kommune til epostadresse: postmottak@vardo.kommune.no eller postadresse: Kirkegata 4, 9950 Vardø.
Klagefrist: (forvaltningsloven §§29, 30 og 31)	Fristen for å klage er 3 uker fra det tidspunktet underretting er kommet frem til vedkommende part. Det er nok at klagen er postlagt innen fristens utløp. Dersom klagen kommer inn etter fristens utløp vil den bli avvist. Saken kan allikevel bli behandlet om det foreligger særlige grunner for at klageren har oversittet klagefristen.
Rett til å kreve begrunnelse: (forvaltningsloven §§ 24 og 25)	Dersom en part mener at vedtaket ikke er begrunnet, kan det settes fram krav om det. Slike krav må fremsettes innen klagefristens utløp. Klagefristen blir i så fall avbrutt og ny frist begynner å løpe fra den dag begrunnelsen er kommet frem til klager.
Klagens innhold: (forvaltningslovens §32)	Klagens innhold må nevne hvilket vedtak den gjelder, og hvilken endring som ønskes. Klagen skal også være undertegnet av klageren eller hans fullmektig. Klagen bør begrunnes, men er ikke nødvendig.
Utsetting av gjennomføring av vedtaket: (forvaltningslovens § 42)	Vedtaket kan gjennomføres selv om det er påklaget. Klager kan imidlertid anmode om å få utsatt iverksetting av vedtaket inntil klagefristen er ute eller klagen er avgjort. Statsforvalteren kan på selvstendig grunnlag ta stilling til anmodning om utsatt iverksetting av vedtaket.
Rett til å se sakens dokumenter og kreve veiledning: (Forvaltningslovens §11)	Kommunen har mulighet til å kunne gi nødvendig veiledning for at en part skal kunne ivareta sine interesser. Med noen begrensninger har partene rett til å se dokumentene i saken.
Kostnader ved klagen: (Forvaltningslovens §36)	Det er adgang til å kreve dekning for nødvendige og vesentlige kostnader, f.eks advokatbistand, i forbindelse med klagesaken der vedtaket er endret til gunst for klager. Kravet må være fremsatt innen tre uker etter at underretning om det nye vedtaket er kommet frem til klager.

Vår dato	Vår referanse
10.09.2024	24/00658-6

Fra: noreply@vardo.kommune.no[noreply@mail.tietoevry.com]
Sendt: 10.09.2024 15:04:31
Til: Postmottak SFTF[sftfpost@statsforvalteren.no]
Tittel: Dokument 24/00658-6 Vedtak - Søknad om oppsett av infotavle - ved tusenårrsstien - Vardøya sendt fra Vardø kommune

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Hei Varangerhalvøya nasjonalparkstyre,

Dokumentet **24/00658-6 Vedtak - Søknad om oppsett av infotavle - ved tusenårrsstien - Vardøya** for sak **Søknad om etablering av infotavle** er blitt sendt fra **Vardø kommune**. Se vedlagte fil.

Dette er en systemgenerert e-postmelding som ikke kan besvares.