

## South Sami/Norway

### Såangoe – teenagers workshops

”Akte saemien baernie lij såangedeminie akten tjaebpies saemien niejtese. Såemies aejkien lij vijnem vearadamme åasteme maarhneste, såå minni dan niejten gåajkoe jïh såångedi. Dïhte saemien baernie gihtjie dam niejtem, goh lij vijneste vadteme dan niejtese jïh dan niejten eejhtegidie, såå gihtjie dam niejtem: [...]”

In English: ”A Sámi boy was going to propose to a beautiful Sámi girl. He had bought brandy at the market, and then he went up to the girl and proposed. After he had poured both the girl and her parents some alcohol, he asked her: [...]”

From: *Halász, Ignác 1887: Svéd-lapp nyelv III. Ume- és Tornio-lappmarki nyelvmutatványok. Budapest.*

This story revolves around love, power and tradition. In two workshops and a public event, a group of Sami youth aged 15-17 over two weekends explored different forms of restoring and creative expressions, led by artists Sara Ajnnak and Ávla Lifjell, and music producer Fred Endresen. Writing lyrics to a beat, dance, joik, singing and playing different instruments in a professional sound studio.



The youth decided that they wanted to create a joint final work – an EPA-dunk song, a popular music style among young people, on young relationships in today's world. As far as we know, it's the first one made with/by South Sami.

Here is the link to the final version:

<https://soundcloud.com/sijtjarnge/tundra-over-hundra->

Excerpt from the lyrics:

Ska du hent meg på tågstasjon?  
Men hördudu, int' ha vi nån tågstation här.  
Köra tundra över hundra, någon kanske börjar undra om jag nånsin går i säng.  
Burkar loss i varje sväng.  
Han bjuder på en åktur, hoppas att det blir en i fällen-tur.  
Ber att inte bli på smällen, där i toppen av fjällen.  
På med samma samedansen, maxar gaptan, värsta bling-bling.  
Datne sijhth mannine daanhtsodh.  
[...]

The joik (that can be heard in the song) the youth worked with was also a restorying of an older, traditional joik, that in the final result was switched to a more northern Sami version at the input of the producer. This is something we would like to go back on and explore more, the reworks of traditional joiks and how to highlight the South Sami ones for the future.

### **Saajvoeh – younger kids workshops**

”Saajvoeh leah dagkeres almetjh, guhth vearelden nuelesne pruvhkieh årrodh. Dah lin smaave almetjh. Saemieh gáhtjoejin dejtie plaave-gaarvoe-almetjh, juktie barre plaave gaarvoeh utnin dah saajvoeh. Gosse saajvoeh galkin minnedh jeatja laantide, jïh vearelden nille minnijin, sáá gáhtjoejin dab reajsoeb guhkies reajsojne. Die minnijin aaj saemieh gáajkoe jïh gáetiej gáajkoe. Eah lin goh saemide væssjoeladtjh almetjh.

Manne edtjem soptsestidh saemien baernien bijre, guhte lea saajvoj luvnie vearamme. [...]

In English: ”Saajvoeh are those kind of people, that usually live in the world below. They were tiny people. Sami called them blue-clothes-people, because they only used blue

clothing. When Saajvoeh were to visit other lands, and visit the Overworld, they called their trips for farjourneys. Then, they also visited the Sami and houses where people lived. They were not hostile towards the Sami.

I will now tell of a Sami boy who visited the Saajvoeh. [...]"

From: *Halász, Ignác 1887: Svéd-lapp nyelv III. Ume- és Tornio-lappmarki nyelvmutatványok. Budapest.*

In this story, topics of family, land, relationships and inequality between genders are present. Of love, getting lost and coming home. Together with a Sami storyteller/artist and the Sami Culture Bus Julla Májja, during the Sami Language Week, we worked in workshops with children aged 4-12, in four regions, and asked the children to express their restoried take on it.

Out of respect for the children, we will not show any pictures of them. But we found the dialogue around restorying even with small children to be meaningful and positive, and a joyful time.

These are some examples of drawings the children made:



