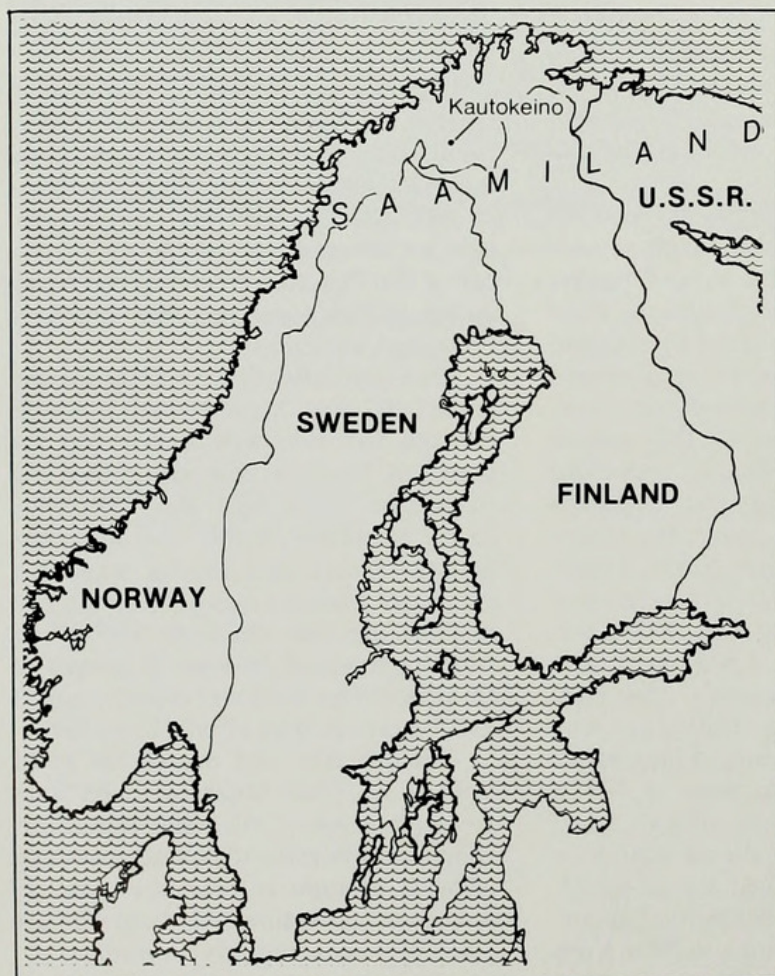


On Coming and Going in Saamiland

By Myrdene Anderson
Photos by the author

With paintings by Stanley Roseman

Photographs of paintings by Manu Sassoonian



FENNOSCANDIA

Northernmost Fennoscandia, surely one of earth's least hospitable lands, has been home for the past few millennia to the Saami, or Lapps, a society of highly mobile people who have retained much of their cultural identity up to the present time. The region they occupy today—roughly the size of the state of Montana—cuts across the borders of Norway, Sweden, Finland, and the U.S.S.R. Today most Saami live in Norway; relatively few reside in the Soviet Union.

The Saami language, spoken by some 35,000, is placed in the Finno-Ugric group and most closely resembles Finnish, Hungarian, Estonian, and several rather obscure tongues spoken in northwestern U.S.S.R. About 15,000 persons who speak no Saami, but only the national language in the country where they reside, nevertheless regard themselves as Saami. The total number of Saami would be increased severalfold were we to include those who have been assimilated into national cultures, either through mixed marriages with non-Saami or by other reasons of choice.

Whatever population criteria are used, the Saami have never been numerous, and their numbers have decreased over the past century. However, most residents of Fennoscandia north of the 62nd parallel are thought to have some Saami ancestry. It is also likely that some Americans whose forebears came from Fennoscandia may be Saami or part Saami—a fact early obscured as the newcomers to America identified their origins only by nationality.

The geography and its relevance

My personal experience with the Saami began in 1972, in the township of Kautokeino, or Guov'dageai'dno, located in Norway's Finnmark County, just north of the 69th parallel. It was here that I lived with the Saami for nearly five years doing anthropological research on their folk natural science. Although I had at first sought to concentrate on the folk botany and folk zoology of these people, I soon found myself equally intrigued by their concepts of time and space, geography, and meteorology. All are of primary importance to a mobile, even nomadic, people situated in a region of minimal biological stimuli—that is, an environment with relatively few plant and animal species.

Most of the Kautokeino region has snow cover eight or nine months of the year. During this period of short daylight hours, only a few species of trees and large shrubs are visible in the broad white expanse of the inland area where the reindeer spend the winter. The summer pasturage along the coast, on the other hand, has a rela-

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Saami folk, resplendent in smiles and traditional costume, chat outside church following confirmation service. The state church in Norway is Evangelical Lutheran, and Saami attend church

as well as Laestadian Sect meetings, the latter being held in state churches, in private homes, or other secular buildings.

tive abundance of herbaceous plants, but most Saami are so involved in routine moving about during the summer that they have little opportunity to develop an interest in the flora.

The population and the economy

Kautokeino township, with an area of 3,800 square miles (twice the size of Delaware), has some 2,800 inhabitants. About 90 percent speak Saami, and nearly 40 percent are engaged in reindeer management (which, by law, is the sole privilege of the Saami in Norway). The rest of the local Saami are mostly dairy farmers or are engaged in sheep-raising, hunting, trapping, or fishing; the entire population derives some income from tourism, and about 5 percent of the working population is engaged full-time in this occupation.

During the summer months, in particular, tourists from all over the world and numbering several times the local population visit Kautokeino, one of the main cul-

tural centers of the Saami. Here they see the colorful native dress, observe the midnight sun, and experience the pleasures of fishing and hunting in Europe's last wilderness. But there is a growing articulate minority among the Saami who object to tourism, and who feel that their natural resources of land, water, and productive species are so limited that even neighboring Saami should be excluded from their use.

Saami attitudes on mobility

A significant trait that the Saami have in common with their visitors—be they tourists, journalists, researchers, or neighbors—is their mobility. Moreover, they have a unique affinity for persons who are always “on the go,” especially if the orbits of such persons intersect with their own. The most mobile Saami are the reindeer-raising families of the inland areas. The men who live along the coast and who are employed as fishermen or as seamen are mobile in quite a different way, being at sea for months at a time. Traditionally the farm workers, culti-

(text con't on p. 10)



Perhaps more than any other indigenous minority in Europe, the Saami have been able to retain their cultural identity. They have their own language, a distinctive dress, and a highly individual lifestyle; a number of them continue to live as nomads, following the reindeer in their seasonal migrations. Not surprisingly, Saami society has been the object of scrutiny by specialists in various aspects of human culture, but little has been published about them in the lay literature.

Quite recently, however, scientist-humanist-at-large Jacob Bronowski devoted a segment of his widely televised film series "The Ascent of Man" to the Saami. Among the millions who viewed Bronowski's documentary was New York artist Stanley Roseman, who was so intrigued that he packed his painting gear and flew last September to Norway. In Kautokeino, Finnmark County, he spent several weeks creating his own "documentary in oils" of these colorful people. It was a unique experience for Roseman, 31, whose work in portraiture is documented by the National Portrait Gallery in Washington, D.C.

Roseman has also sketched some of the most significant musical and theatrical events of recent years in the U.S.; for several months he lived and travelled with the Ringling and Barnum & Bailey Circus, sketching and painting aspects of the personal lives of circus people.

Below: Myrdene Anderson (left) and Ronald Davis, artist Stanley Roseman's business manager, carry freshly painted canvas across river on which rowboat had been used only the day before. Painting of Bier An'te, held by Davis, is reproduced at left. (Detail).



Lái'la and Kris'tien, in nativity-like scene, with their newborn. The style of crib is traditional.



His work of the theatre has culminated as an international traveling exhibition, "The Performing Arts in America," which opened February 14 at the Library and Museum of the Performing Arts at Lincoln Center in New York City.

The conditions under which Roseman had to paint in Kautokeino were immeasurably different from the studio facilities he was accustomed to in New York. At the time of his visit, the Kautokeino region was already coming under the blanket of winter, and for only two hours a day was the lighting at all adequate. Transportation, too, was a problem. On one occasion Roseman had to transport his large, stretched canvases by rowboat across a river. The following day, the canvases with their wet paint had to be

carried in a gale over thin ice which had formed on the river.

The obstacles would have been far greater for Roseman, a total stranger in the far north, had he not met at the outset Myrdene Anderson, a Yale University graduate student who was just concluding five years' work among the Saami and whose article "On Coming and Going in Saamiland" appears here. She spoke the Saami language fluently and had developed a close rapport with many members of the Kautokeino community. Through Anderson, Roseman was able to locate appropriate, willing subjects for his canvas, and much of the reserve which Saami characteristically have towards outsiders was overcome. —Ed.

(Con't from p. 7)

vating potatoes and hay, have been the women; today, however, men are increasingly involved in the operation of heavy farm machinery or they are attracted to agricultural work by government subsidies.

Reindeer herders are also the beneficiaries of government subsidies. This aid, however, has the disadvantage of interfering with traditional modes of mobility. Women complain that their reindeer-herding activities are curtailed by their now having homes with modern conveniences (built with the aid of government subsidy) and by a modern school system which ties them as well as their children down for 10 months of the year.

Reindeer migration

A reindeer herd, its herders, and its other, nonherding owners are together known as a *sii'da*, and a single herd may be owned by one family or by as many as twelve. The average number of productive reindeer per family is about 200 head, but this number and total herd size may vary greatly.

Accompanied by their herders, the reindeer graze on separate winter and summer range lands; the winter range lands are near Kautokeino, the residential base; the summer grazing lands are toward the west and north, along the seacoast. Each herd has its own spring and autumn migration routes, varying in length from 75 to 250 miles over the tundra. Herds with pasturage on river islands must swim across or be ferried over the turbulent channels. During the spring migration in particular, the herders are joined by family members. When there is snow cover, the transportation between herd and home is by reindeer-drawn sleigh or by snowmobile. When there is solid winter ice, the waterways serve as highways, but during the May ice breakup and the flooding that follows, travel of any sort may be risky or impossible.

Commuting to and from the herd is incessant, irregular, and rather uncoordinated. But during migration, numerous persons and nearly as many dogs move in the same direction as the reindeer, all seemingly driven by the same instinctive rhythm. Some members of the *sii'da* may make the migration journey by road, if for no other reason than that road vehicles may be required at the destination.

The family: comings and goings

Many Kautokeino families have summer cabins on the seacoast, some stay in the homes of trading partners who are settled there, and still others spend much of the summer in traditional tents or sod huts. Members of families located near the one coastal road that has through traffic are all involved in selling homemade souvenirs to the summer tourists.

(Con't on p. 16)



Än'te Niilas

Mät'te



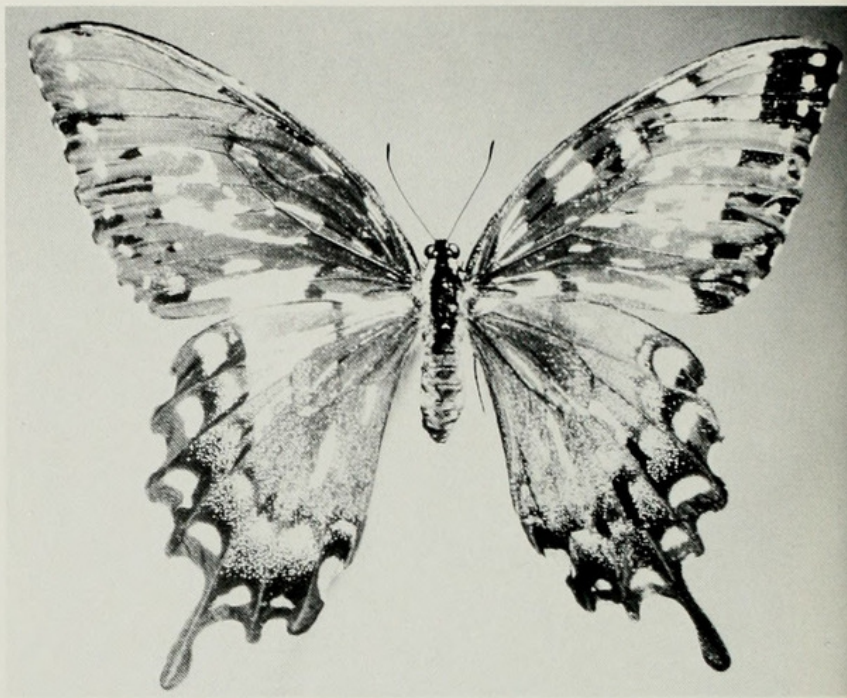
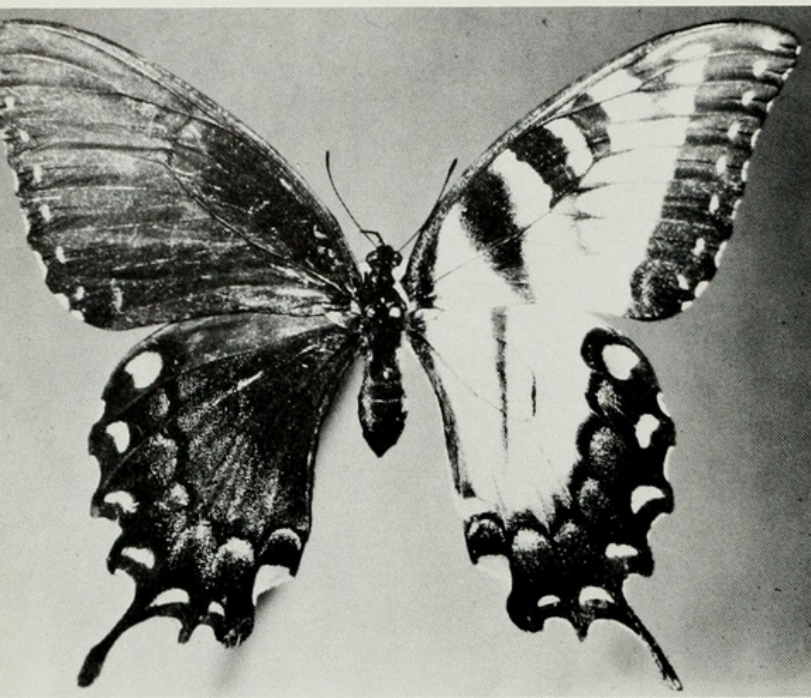
*Paintings of the Saami
by Stanley Roseman*

(details)

Ris'ten



Biret



Tigers Without Their Stripes

By David M. Walsten

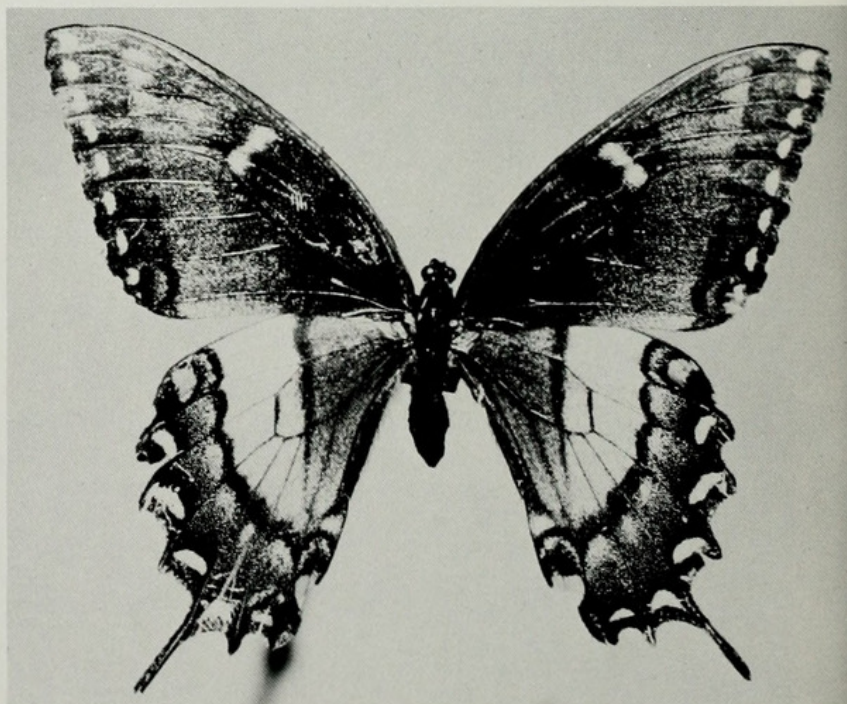
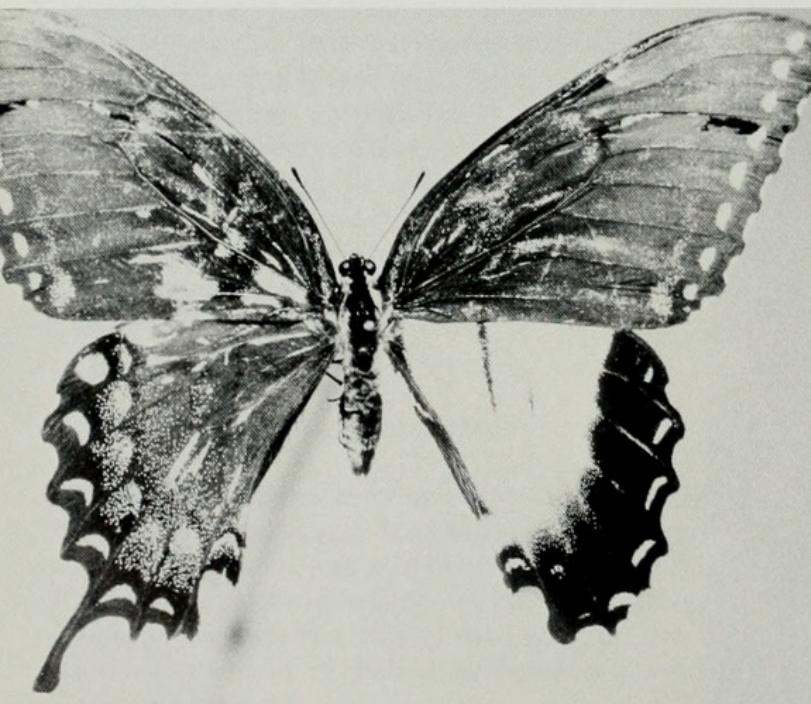
THANKS TO NURSERY RHYMES and TV commercials, Mother Nature is commonly seen as a lady of caprice, if not malice. The fact is that animals hideous or bizarre enough to instill such superstition are sometimes created as the result of genetic mutation or by injury to

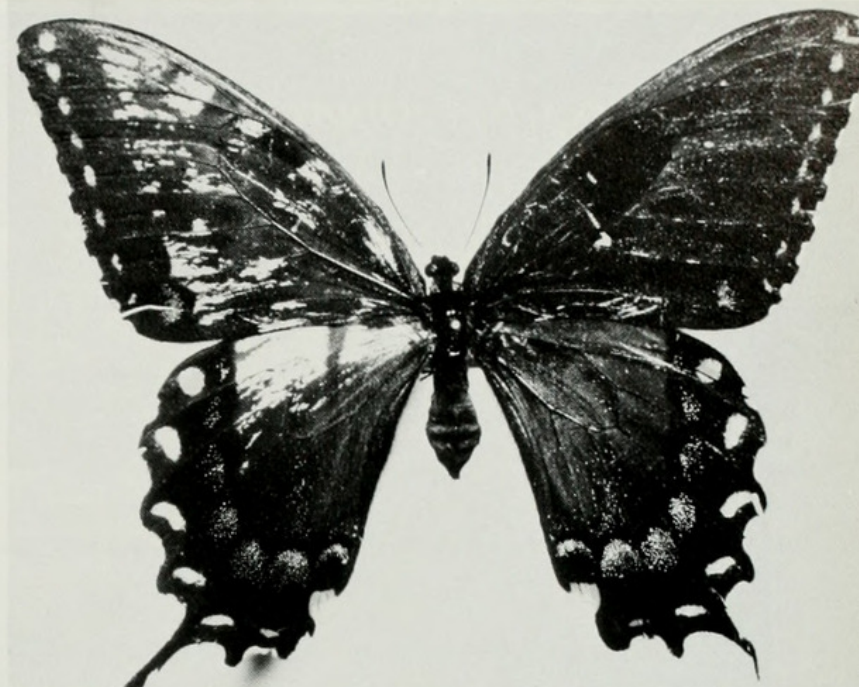
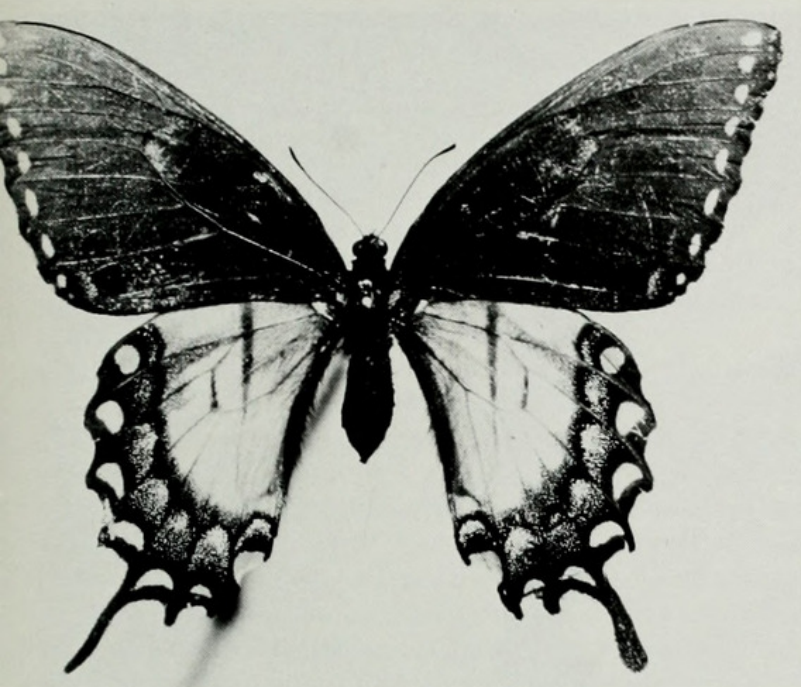
the organism early in its development.

One such freak is the gynandromorph, which exhibits male as well as female characteristics. Accidents of this sort have been observed in a wide range of animal life, but are perhaps commonest among the insects. Those shown here are all specimens of the tiger swallowtail (*Papilio glaucus*), a common North American butterfly. In these butterflies the male-female difference occurs not just in the visible characteristics, such as wing pattern, but may also involve the internal organs of reproduction. In some gynandromorphs (also called gynanders) one side of the body may have a

testis while the other side has an ovary.

The condition of gynandromorphism is ordained shortly after fertilization of the ovum, or egg, and such individuals always develop from a female egg; that is to say, one with two X chromosomes—a configuration known as XX. (Eggs destined to develop normally as males have an X chromosome and a Y chromosome—a configuration known as XY.) For reasons that are not fully understood, an accident of some sort may occur to one of the X chromosomes, resulting in an XO configuration. Such a cell gives rise to tissues with male characteristics. After a normal fertilized XX





cell undergoes its first division, the two resultant cells both have an XX configuration. If an accident occurs to an X chromosome in one of these two cells, the configuration of that cell becomes XO or, in effect, male, while the unaffected cell remains female. As embryonic development continues, all the cells from the XX cell inherit and transmit female characters; those from the XO cell inherit and transmit male characters. The resulting mature insect, known as a *bipartite* gynandromorph, is exactly 50 percent male and 50 percent female.

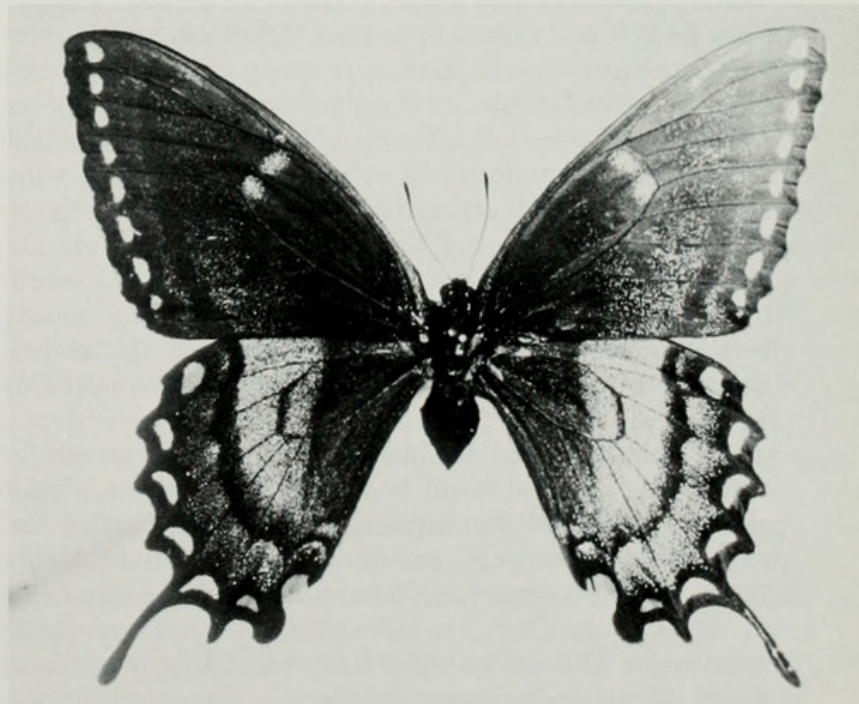
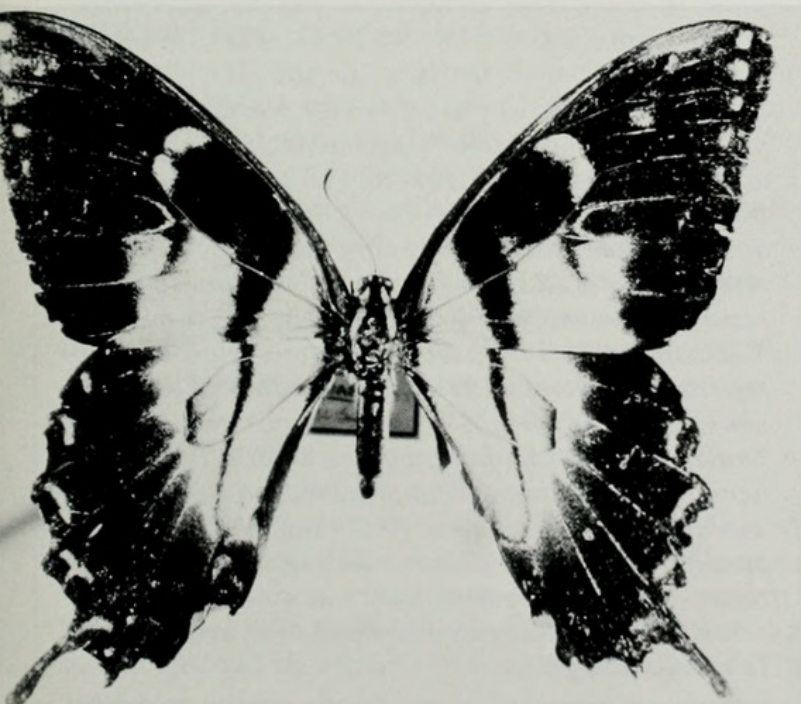
If the accident occurs to one of the cells during the four-cell stage, the re-

sulting individual is 25 percent male and 75 percent female. The later the accident occurs, the less obvious are the male characters. Butterflies in which the accident occurs at the eight-cell stage or subsequently, may show a splattered, or "mosaic," effect in the wing pattern. The specimens illustrated here show the effect of that accident occurring at various stages in the early development of the embryo.

In some insects the fertilized egg may sometimes be *binucleate* (i.e., with two nuclei instead of the normal complement of one). If one of these two nuclei is female (XX), while the other is male (XY),

the resulting individual will be gynandromorphic. This phenomenon has been observed particularly in adults of the commercial silkworm (*Bombyx mori*). The production of a greater number of gynandromorphs in certain wasp species has been artificially induced by subjecting the female insect to a temperature of 37°C.

The specimens shown here are from the Herman F. Strecker collection, acquired by Field Museum in 1908. Though not on public exhibit, the Strecker specimens have been much studied and photographed by geneticists and insect physiologists. □



Letters from Antarctica III

By Edward Olsen



Edward Olsen surveys bleak Antarctic vista.

The following report is the third from Edward Olsen, chairman of the Department of Geology and curator of mineralogy, who recently returned from searching for meteorites in Antarctica. His earlier reports appeared in the February and March Bulletins.

The summer season in Victoria Land: Antarctica has not been bad — not as bad as winter in Chicago, which was the worst winter in 104 years. In camp up on the Dewitt Nunatak, which pokes up through the Antarctic polar ice cap on the flank of the Trans-Antarctic Mountains, the only really uncomfortable weather was the long wind storms mixed with wind-driven grains of ice. Temperatures never got below 0°F and were generally 5° to 10° above zero. Except for a white-out condition one morning, the sun showed itself brightly 24 hours a day, adding considerable cheer to a scene of barren, plant-less, animal-less rock surrounded by rolling plains of hard blue ice.

We thought this would be a good place to search for meteorites, in an attempt to locate specimens on a scale similar to that of the Japanese. Their field parties had explored the Antarctic ice cap near the Yamato Mountains, which lie almost 2,000 miles away on the other side of Antarctica. There, the Japanese had recovered 992 specimens, which they believe represent fragments from about 320 separate meteorite falls.

In our former camp, some miles to the south of the present one, we did recover two meteorites; however, the Dewitt Nunatak region turned out to be a dud. Days of traversing on crampons over the ice fields in fierce winds

Until 1969, only 1,900 meteorites were known. These represented all that mankind had collected. Most of these were collected in the last 200 years, and a large portion are now in the Field Museum collection, one of the world's four largest.

The Japanese, in accidentally encountering almost a thousand more specimens in Antarctica, added a large percentage to the world supply of these extraterrestrial objects (although it isn't clear at the present time how many distinctly different meteorite falls all these fragmental specimens represent; it is probably close to 100, give or take a little). The expedition this past winter to Antarctica, recovering 11 more, adds a significant number to the world total. It should be pointed out that all meteorite finds in the past, everywhere in the world, have resulted from accidental discoveries. The past winter's expedition is the first time in history that men have set out to discover meteorites, and found them, in an area where they have never been observed, nor ever reported to have been seen falling. It's an exciting first.

produced only windburn and aching legs. The landscape is so utterly barren that it begins to get to you after a time. My former field experience has always been in regions of spruce trees, birds, rabbits, foxes, lemmings, fish-filled lakes, and — the most prevalent life forms — mosquitoes and black flies. I began to yearn even for some insects. When, on occasion, the wind would die, the silence is absolutely complete. You become conscious that there is a constant low-level ringing in your own ears — and it's all you can hear.

Once, while trudging across the ice, two skuas sailed into view. (Skuas are sooty-gray carnivorous gulls with a taste for penguin eggs, fish, and an occasional stray baby penguin.) They were a welcome sight. I waved my arms and one of them flew to me and hovered overhead, eyeing me quizzically. Although skuas are not much loved by man, I felt a sincere friendliness toward this one.

Finally, it was decided to give up on the Dewitt area, and give up for the season with only two meteorites. Two are better than none at all, but still a disappointment. On an appointed day a U.S. Navy helicopter sailed into view in the late morning, looking like a huge orange dragonfly. It set down, we folded our tents, and packed our camp into it and took off (in a howling wind, as usual) back to McMurdo Station. It was only late January, but it seemed pointless to continue. Of the several potentially promising areas we had planned to examine, only one had yielded specimens, and only two at that.

After a few days in McMurdo, one of the helicopter pilots, Lt. Ken Krapner, sought us out and told us about an extensive region of blue ice he had seen from the air adjacent to another nunatak, Allan Nunatak, 35 miles north of Dewitt. Our set of air photos did not cover this region so we wouldn't have known it was there if we hadn't been told. It lies 130 miles northwest of McMurdo and is near the limit of helicopter range.

The next day we gathered minimal equipment together and flew out. It was decided to make a preliminary survey by helicopter. We flew a search pattern about 50 feet above the ice at 15 to 20 knots. Within five minutes a large black rock was sighted off the port side. We set down and were flabbergasted to find a large stone meteorite (that weighed out later at 20 kg — about 44 pounds). Everyone — pilot, copilot, and the three of us then searched the adjacent area on foot. Through binoculars I spotted a small dark rock about 500 feet away. It turned out to be a neat little 1.5 kg (3.3 pound) iron meteorite. No others were found in the vicinity so we took off again and continued our search pattern.

To make a long story short, in the course of an hour we found two more stone meteorites. We would have continued longer; however, heavy clouds were moving in from the east. We had to fly at almost 10,000 feet to get over them, and that height in a helicopter I found a little scary.

It looked as if this area, Allan Nunatak, would be a good place to put in a camp; however, the season was drawing to an end, and the helicopter operation was soon to shut down. Bad weather could be expected, and field camps were being brought in rather than sent out. We managed to get the promise of another day of helicopter flying out there.

A few days later we went out again and continued the search pattern. Again, within five minutes we spotted the first one, which turned out to be a rare type of stone meteorite, called an achondrite. Continued search turned up three more within an hour. The search was getting exciting by this time. Then the Navy air crewman, Dennis Shatzel, spotted a number of boulders that might have been a moraine, but were too isolated out in the middle of the ice field. We set down, all hopped out of the helicopter, each person running to a different rock and shouting *he* had a meteorite. They were *all* meteorites, all 33 pieces! It became clear they were fragments of a single meteorite fall that broke on impact. The two largest pieces were huge, weighing around 250 pounds each. There was a third large piece at 130 pounds, three pieces in the 50-80 pound range, and 27 pieces that weighed a few pounds down to a few ounces. It turned out the whole mass weighed 900 pounds (407 kg), making it by far the largest meteorite ever recovered from Antarctica and among the five or six largest stone meteorites ever recovered in the world!

Straining our backs, we managed to load all the pieces into the helicopter. We had enough weight to carry so we decided to end the search. We took off and headed eastward, across the mountains, to the Ross Sea, where we followed the coast to the place where the Ross Ice Shelf edge met the open, iceberg-filled water. There, in a jolly good mood, we set down on the ice, and hiked to the ice edge. There were groups of killer whales rolling and lunging around just in front of the ice. Some of them stood on their tails, turning their heads from side to side, to see what kinds of creatures we were. A couple of us hiked for half a mile to see a group of Adélie penguins that were standing around on the ice. It was amazing. They didn't move as we walked up to them, and they watched us with grave curiosity. They are very engaging little people. We also saw some seals lolling on the ice (Weddell seals and a pair of elephant seals farther off). We stayed away from them; they will bite. But more of concern is the fact that where they are there are probably holes or cracks in the ice, and we could stumble into one and suffer an icy bath.

In a thoroughly good mood we took off for McMurdo Station. Because many field parties were being brought in before bad weather could trap them out there, we had no more opportunities for field work on helicopter searches. The field season had ended with a bang. Altogether we had recovered eleven meteorites

(Con't on p. 20)



(Con't from p. 10)

Not all reindeer-raising families, however, move to the coast for the summer; and some families in the same *sii'da* may occupy as many as six wooden dwellings during the year rather than the customary two. Despite the plenitude of a family's seasonal dwellings spaced over the landscape, at any given time they may all be unoccupied, for much time is spent moving one's self as well as one's family, retainers, dogs, provisions, and equipment from one place to another.

Many activities, other than moving, are carried out away from the home sites, with the reindeer as the main focus of attention. The animals are seldom within a day's walk of any residence; in the winter, however, the herd may be only hours away by snowmobile—if the herd can be located and has not dispersed into smaller segments or joined a larger herd. During the summer, on the other hand, the herd may be days away from the herder's residence.

Each reindeer is individually owned; pride and the responsibility of ownership helps to explain why everyone—children included—enjoys involvement in the cycle of reindeer work. Many of the events can be truly exciting—outwitting and maneuvering dispersed animals, or driving a herd to massive roundup for the ear-marking of fawns, for herd-sorting, for migration, or finally for slaughtering. Major activities of this sort may occur a dozen times a year for each *sii'da*, but customarily one assists members of other *sii'das* in their roundups as well, hoping to locate one's stray reindeer there. Between epi-





Left, above: Saami girl leads reindeer caravan to next habitation. Boy's modern tricycle, in striking contrast with traditional sleigh, rides behind him.

Left, below: Saami couple share bit of humor. Note man's reindeer hide leggings.

Above: The reindeer roundup.

Below: Gas for the snowmobile and other motorized vehicles is as essential as lichen for the reindeer and must be cached at proper intervals for future use.

sodes of hectic, strenuous activity a great deal of time is spent just waiting, partly because of the difficulty in coordinating the activities of the dispersed persons and animals.

The usual slaughter season for reindeer is autumn and early winter; before and after this the animals are too thin for slaughter, but for certain kinds of hides a few reindeer are culled during the summer. Travel conditions and herd location are the factors which determine whether the slaughtering is done at a dwelling site, on the range, or at the slaughterhouse.

Most of the yearly slaughter is sold commercially or is locally bartered; the remainder is used by the family. Non-reindeer-owning friends assist at the earliest round-ups and sample the season's first meat, eagerly awaited by everyone. For these occasions the basis of the group is the *sii'da* and its members' trading partners.

The scatter of individuals, the choreography

The unit of mobility among the reindeer-herding Saami is the individual rather than the family or the *sii'da*, for an entire family is seldom in the same place at the same time; and the members of a *sii'da* are even more scattered. Members of households as well as nonmembers come and go continually, arriving and leaving together or singly, and losing or acquiring traveling companions in the process. Even small children go out visiting on a



whim, have a snack at a neighbor's, take a nap, and move on to the next dwelling. The only pair that almost invariably travels together is a herder and his dog; but even the herding dog may make rounds without his master, checking out the meal scraps at a neighboring house or tent, sleeping it off, and moving on to the next habitation.

Even though the *sii'da* (the unit of herd cooperation) and the family (the unit of residence) are not basic units of mobility, the individual Saami is not a loner. He will have a companion or companions for many of the recurring activities of his life—constellations that separate

and reunite endlessly across family, *sii'da*, and regional lines. Companionship will sometimes be sought out on the basis of convenience; at other times grouping appears to be fortuitous. Most of the time the companion is from outside the family, often from outside the *sii'da*, and sometimes even from outside the community. A companion from outside the Kautokeino community is likely to be a resident of the coastal area, and his relationship to the reindeer owner and his family is that of guest-host, host-guest, or trading partner. These coastal residents, who generally speak only Norwegian, may or may not

Biret and Bier Án'te, a married couple. Portrait of Biret is reproduced on p. 11 (top); portrait of Bier Án'te is reproduced on p. 8.



regard themselves or be regarded by others as Saami; nonetheless, the relationship between the two can be strong and enduring, and highly valued by both sides.

In late winter and spring, with the longer daylight hours, it is considered great sport to go ice-fishing for freshwater fish. Trout, char, and the lavaret whitefish (*Salmo* and *Salvelinus* species and *Coregonus lavaretus*, respectively) are virtually the only species considered delicacies. During the open-water season, Atlantic salmon (*Salmo salar*), is caught in the bays and up the larger rivers.

Except in summer, the hunting and snaring of game birds and animals are popular but casual pastimes done on the way to or from another activity. The most common game birds are the willow grouse (*Lagopus lagopus*) and ptarmigan (*L. scoticus*), a number of geese and duck species, the blue hare (*Lepus timidus*), and the red fox (*Vulpes vulpes*). None of the game species are ordinarily eaten or otherwise used by the inland Saami. Captured for sheer sport, the game is discarded on the spot or taken home, then thrown out after it has begun to spoil.

Early summer is the usual time to fell trees for firewood. Trees are no longer to be found near the main residential sites, and the only species of any size and occurring in any concentration is birch (*Betula pubescens*). Other deciduous species, which provide bark used in tanning hides, include several species of willow, of which the tree-size *Salix caprea* is the most valued, and gray alder (*Alnus incana*). These are harvested as needed throughout the year. Persons on a tree-cutting or firewood-hauling trip are likely to share equipment or vehicle transport with others on the trip, and more than likely they are from the same area.

Children forage on a number of herbaceous plants scattered in the wild, and they may make all-day treks in search of angelica (*Angelica archangelica*), the tall, hollow stalk of which is a favorite vegetable snack. They also chew on the sorrels *Rumex acetosa* and *Oxyria digyna* and eat the flowers of several heathers. Before the twentieth century, some of these species were extremely important in the diet of all Saami, but today very few persons can name wild edible plants other than angelica. The names used are usually Norwegian, because these plants are sought in the summer by the children in company with their coastal Norwegian-speaking playmates.

Late summer is berry-picking time. While numerous kinds of berries in the heath family grow in varying abundance both inland and along the coast, most of these are picked and eaten only by children. Exceptions are the cloudberry (*Rubus chaemaemorus*), growing on the tundra and ripening in August; and the cowberry (*Vaccinium vitis-idaea*), ripening in September, the richest patches at lower altitudes. These berries are often cash crops. Adults rarely go berry-picking alone. The usual berry-picking unit is never the family, but often groups of men

and boys or women and girls from both the inland and coastal areas.

Boots, pails, and habitations

Tools, utensils, clothing, and furniture are also mobile, largely because they are not identified with any particular location and their users are numerous. They are generally left where last used, then used again by the next person to come along. Snowmobiles that have run out of fuel or snow cover may be left in the otherwise featureless landscape to be picked up at a later time—perhaps six months later. Even small frame structures may change location.

Sheds, outhouses, cabins, and houses of the Kautokeino region have all been constructed since World War II. Those built before the war were destroyed by the German army of occupation in anticipation of pursuit by the Soviets. All livestock was also destroyed then and nearly all inhabitants of the area evacuated. A few residents, especially those of Kautokeino, hid out in small groups during the war's final winter of 1944-45. When they emerged from hiding they lived in tents and later in barracks, before constructing more permanent houses. By 1950 many had government-subsidized homes, but these were so poorly put together that in recent years the Norwegian government has again had to subsidize the construction of dwellings. Meanwhile, any smaller buildings may have been moved from place to place much as one would move a tent.

The correlates of mobility

No assemblage of humans could withstand the atomistic, autonomous mobility that prevails among these Saami, yet remain an integrated society, were not their comings and goings necessary for their very survival. The mobility of the Saami is predictable only through the monitoring of information that is initiated or transmitted by each person as he moves about in his particular activity. With the accumulation of this constantly revised, updated information, each person has a remarkable knowledge of who is going where—how, when, and why. He is then able—indeed, obliged—to coordinate his own activities.

When they meet, the first order of business between traveling Saami is the exchange of such information. Instead of perfunctory 'hellos,' they ask one another: "Where are you coming from? Who was there? Did you see anyone along the way? Did you see any reindeer?" If one is not traveling he is asked: "Has anyone passed through recently? What did he say? Where was he headed? Have you heard any other news?" These dialogues, which might be small talk among any other people, are vital to the Saami's highly mobile way of life. □

(Con't from p. 15)

with a total weight of just over half a ton (460 kg)! Among them was the largest meteorite ever found in Antarctica. It was definitely a successful field season.

It's interesting to compare these finds with the Japanese finds on the blue ice field adjacent to the Yamato Mountains, 2,000 miles away. Their average meteorite fragment weighed only 100 grams. Our average was 5,000 grams (leaving out the huge 407 kg one). Their total weight recovery was about 100 kg; ours was 460 kg. So it was, that we found fewer meteorites but larger ones. This leads to the possible conclusion that their 992 fragments may represent far fewer than their estimate of 320 different falls. Problems of this kind can be solved when other regions of Antarctica are searched and the number of meteorites per square mile determined. It seems likely that other countries with stations in Antarctica will attempt similar searches in regions near their stations. In fact, I was later interviewed, at McMurdo, by Australia's minister of science, a cabinet member, who was visiting the U.S. Antarctic operation. We talked for half an hour and I was flattered to watch him taking notes on what I said. It's clear that the Australians will include a meteorite search group in their future Antarctic operations from their own bases.

One thing is clear. Antarctica is a storehouse for meteorites, where they are well preserved in the ice, and concentrated by ice movements. Searches here have a

high probability of yielding specimens. For any other part of the world such searches are very much "needle-in-the-haystack" operations. Because meteorites are the only tangible objects we have from far reaches of the solar system, searches for additional specimens are very desirable.

Looking back on the period of just over two months in Antarctica some things stand out. It is a remarkably awesome place, and just a bit frightening. I never got a feeling of love for the land there — I was fascinated, but felt no warmth towards it. Perhaps it was the lack of any living plants or creatures — the utter barrenness of the ice cap, a featureless plain whose monotony was relieved only by an occasional nunatak of bare rock poking up out of the ice. Also, I always had the feeling that I was walking on the back of an impassive giant. At any moment, I feared, she could change her mood and wipe me out like stepping on an ant. Antarctica is always clearly the master, and I was allowed to be there only by her deference.

In spite of this cold, frightening aspect, there was one recurring theme which satisfied the soul of the romantic. Each day I could walk into a small ravine in the ice, or a valley in a nunatak, or stand on a ridge of a hill, and say to myself, "Only two have seen this place before — God and I". There are few places on this earth anymore where it is like that. □

Weekend Geology Field Trips for Members: Starved Rock and the Baraboo Range

An overnight trip for Museum members to Starved Rock State Park, 80 miles southwest of Chicago, will take place on Saturday and Sunday, June 4 and 5, under the leadership of two Field Museum geologists: Gordon Baird, assistant curator of fossil invertebrates, and Matthew Nitecki, curator of fossil invertebrates.

The flat, horizontal rocks of central Illinois are interrupted by the spectacular upfolding of older rocks; eons ago these formations were cut into picturesque glens and canyons. Field trip participants will explore and study these formations and consider the influence they have had on the region's economy.

Field Museum Members will again have an opportunity on Saturday and Sunday, June 11 and 12, to explore Wisconsin's Baraboo Range, a field trip which was so successful last year. The trip leader will be Edward Olsen, chairman of the Department of Geology. The Baraboo Range is of special interest as a *monadnock* — what is left of an ancient mountain range and now stands above the younger rocks and sediments. The range consists of quartzite — more than one billion years old — which, although compressed into vertical folds, retains the original sedimentary structures. The mountains were further modified by glaciers, forming beautiful Devil's Lake and picturesque glens, and changing the course of rivers. Our "lecture tour" will take us through the range and along the shores and hinterland of Devil's Lake.

The Starved Rock and Baraboo Range groups will leave the Museum at 8:00 a.m. on Saturday mornings (June 4 and 11, respectively) and return on Sunday evenings between 6:00 and 7:00 p.m. The cost of each educational tour is \$65 per person, which includes all expenses of transportation on a deluxe charter bus and overnight first class accommodations (Price is based on double occupancy; single accommodations extra). The fee also includes all meals and gratuities,

except personal extras such as alcoholic beverages and special food service.

Hiking clothes and boots or sturdy shoes are strongly recommended for the scheduled hikes. The trip is not suitable for children, but young people interested in natural history are welcome. Each group is limited so get your reservation in early!

For further details write or call Dorothy Roder, Field Museum 922-9410, ext. 219.

Field Museum Field Trip

I wish _____ reservations for field trip to:
(how many)

☐ Starved Rock (June 4-5)

☐ Baraboo Range (June 11-12)

Name _____

Street _____

City _____ State _____ Zip _____

Phone _____

Amount enclosed (\$65 per person) _____
(Make check payable to Field Museum)

Return this coupon or facsimile today!



Anderson, Myrdene. 1977. "Coming and Going in Saamiland." *Field Museum of Natural History bulletin* 48(5), 6–20.

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