**Appendix 1**

Due to the nature of the issues presented in the case of the missing drum and because of an outstanding lack of clarification regarding the current situation pertaining to repatriation and return of cultural heritage related to Sámi culture and history with regard to possession of these materials by museums throughout Europe in relation to the plight of the surviving noaidi drums, I was motivated to make local enquiries concerning the subject matter and its management at both the Sámi Siida Museum in Inari and the Norsk Folkemuseum/The Norwegian Museum of Cultural History, which is located in Bygdøy, Oslo, Norway, as a way of assessing the true value heritage has for the Sámi. Establishing correspondence with both institutions was for the purposes of gaining understanding and insight into the processes involving current negotiations about heritage return and preservation and some of the practices that have taken place or are currently underway.

 From Inari, I made contact with Anni Guttorm at the Siida Museum, who is the curator. When I asked about the current predicament of any discussions regarding the return of cultural heritage concerning the two Sámi drums that originated from the former Kemi Sápmi area in Finland, she supplied me with the following information. ‘[One] drum [was] loaned from Leipzig museum during Siida’s opening year 1998-99. After the loan period it was returned to Leipzig. In 2001 we got the [second] drum from Nordiska Museet [which is currently exhibited at Siida] for long-term loan and we have renewed the loan agreement regularly. The only costs from the loaned drum are insurance costs that we pay yearly’ (Anni Guttorm, personal communication). When I asked additional questions about current discussions concerning the return of other artefacts from museums in Finland to Siida, Anni replied stating how, ‘we don’t have such policies, at least not yet. Repatriation processes are quite recent thing to us and we are trying to further the repatriation firstly here in Finland with the limited recourses we have. In Finland, museums have this agreement, that every museum collects certain objects. It means that not every museum needs to collect all the same objects but instead there are themes for the collecting. Sámi Museum Siida is the only museum in Finland that collects Sámi objects. So basically all other museums that have Sámi objects in their collections have now a good reason to repatriate the objects to us. This agreement is the reason why we got the repatriations from Tampere and Hämeenliina [meaning both the] Museum Centre Vapriikki in Tampere returned their Sámi object collection in 2015 and the City Museum of Hämeenliina theirs in 2016’ (Anni Guttorm, personal communication). Information about the project concerning the two museums noted above by Guttorm can be found on the Sámi Siida museum’s website: <http://www.siida.fi/sisalto/tiedotteet/saamelaisesinekokoelma-hmeenlinnasta-saamelaismuseo-siidaan>​

 One further point to be mentioned is how during the first week of April 2017, the National Museum in Finland had also made the decision to return approximately 2600 items to the Sámi in Finland, which are their cultural property, as broadcast this week in YLE news. <http://yle.fi/uutiset/osasto/news/finnish_national_museum_returns_thousands_of_artefacts_to_indigenous_sami_people/9558574>

 It had also been brought to my attention whilst in Paris, about a project underway at the Norsk Folkemuseum/The Norwegian Museum of Cultural History in Norway. Once back in Finland, I contacted the museum by email and received a response from Káren Elle Gaup who is the project manager for the project BÅÅSTEDE – tilbakeføring av samisk kulturarv / Repatriation of Sami Cultural heritage in Norway. Gaup supplied me with information concerning the project in the form of two pdf documents, which describe in detail the processes and historical background to the BÅÅSTEDE project, what it is and how it was started and in addition, the number of museums involved. Because of restraints in the main body of the text, I have added the documents below as supplementary materials.

Appendix 2

**Bååstede – A summary of Repatriation of Sami Cultural Heritage in Norway by Káren Elle Gaup, project manager of Bååstede**. **What is Bååstede?**

Bååstede (which means “return” in the South Sami language) is a project initiated in 2007 by Norsk Folkemuseum/The Norwegian Museum of Cultural History, aiming at repatriating half of its Sami collection – some 2000 objects – to six Sami museums situated in the middle and northern parts of the country. An agreement with the Sami Parliament signed in 2012 outlines the progress of the project and specifies the conditions considered necessary to ensure proper handling and storage in the receiving museums. A third party in the agreement is The Cultural Historical Museum in the University of Oslo (KHM), which is legal owner of parts of the collection. The project is set to be completed by the end of 2017.

**Collection of the Sami material**

Collection of Sami artefacts began in 1851, when the first major World Exhibition was held in London. Eventually this exhibition was moved to Krystal-Paladset in Sydenham and there adopted as a permanent ethnographic exhibition. In connection with this exhibition, the University of Oslo received a request for help to obtain Sami objects for the exhibition. This was done, and among them were also 21 plaster casts of the heads of a number of Sami. As a re-gift from Britain the University of Oslo got artefacts from distant climes - and these artefacts together with a copy of the above mentioned plaster heads and other Sami individual items founded a small collection which leaded to an exhibition opened to the public in 1857. This was the beginning of the University's Ethnographic Museum (now The Cultural Historical Museum in the University of Oslo (KHM)), - one of the first such museum in the world - with Sami objects as the starting point - and thus was well regarded as reasonable that the collection and research on Sami culture was an important task for the museum the subsequent hundred years. (Pareli, Leif: ’Stilt på likefot’. Om samisk kultur ved Norsk Folkemuseum. Forskning og fornyelse. By og Bygd 70 år. By og Bygd nr. 45, Norsk Folkemuseum 2013).

 When Norsk Folkemuseum/The Norwegian Museum of Cultural History was established in 1894 with the purpose to work with "everything which highlight the Norwegian People's Culture" the Sami people was not included in this field of work - and all the Sami related issues was eventually regarded as Ethnographic Museum's responsibility and not Norsk Folkemuseum’s. The Norwegian collection at Ethnographic Museum was transferred to the Norsk Folkemuseum in 1906, and the Sami collection as late as 1951. In that time it was kept a sharp distinction between the Norwegian and Sami culture, and the Norsk Folkemuseum concerned itself mostly with the Norwegian issues because they also considered that the Sami and their culture did not belong there, but in a European context and therefore a topic for the Ethnographic Museum.

 These attitudes to what they saw as "foreign" in Norway, the Sami, reflected a general vision and policy towards the Sami - both in academic and political circles and society in general. The Sami were defined as something "foreign" that did not fit into the genuine and authentic Norwegian who was the basis for nation building in the newly established state of Norway after 1814. This is about nationalism, colonization, evolutionism, higher and lower cultures, races, and the survival of the fittest. In such thinking, there was little space for what was defined as "primitive, inferior and not worth to preserve" and that affected the Sami people and their culture and language very hard. These attitudes and discriminatory vision was the basis for Norwegianization of the Sami people. The attitude that one's own origin, culture and language have no value and must be changed has been, naturally enough, hard to find for many. Changing surnames, from a Sami to a Norwegian surname, to own a patch of land to feed his family is today regarded as an ugly assault, but that was a statutory right up to the 1960s. And still today, in some areas the Sami are struggling to change these attitudes, but fortunately they are becoming less and less with each new generation.

 The applicable Sami collection is now in 2015 about 4,200 artefacts - as a result of transfer from University Ethnographic Museum (KHM) to Norsk Folkemuseum, but also objects that are collected by the Norsk Folkemuseum. Human remains are not included in this project.

**The Sami in Norway**

The history of the collection may be seen as an illustration of the situation of the Sami people in Norway. Most of the Sami live, and have traditionally lived, in the northern parts of Norway, Sweden and Finland and on the Kola Peninsula in Russia. From the Middle Age their territories were gradually drawn under the dominance of these states and national borders cut across the traditional migratory routes of the nomadic reindeer herders, while sedentary Sami along the coast were mainly seen as subjects of taxation and domination by state authorities. The Sami themselves had no say in these events and lacked social and political institutions that could represent their interests. From the middle of the 19th century the Sami were increasingly seen as a culturally and even racially inferior population and a program of “Norwegianization” was instituted in schools and other institutions, with the aim of making the Sami abandon their language, costumes and other cultural features and “become Norwegian”. Such attitudes dominated state policies until after World War II and resulted in widespread shift of language, lifestyle and identity, and a generally negative attitude towards Sami culture, not only in the majority population but even within Sami communities themselves. The long-term effects are seen today in the absence of Sami language in many local communities and in the ambivalent attitudes within families towards acknowledging their Sami background.

**The Sami political movement**

From the 1950s attitudes and practices from state authorities towards the Sami gradually changed. In 1956 a governmental committee (chaired by Asbjørn Nesheim, keeper of the Sami collection of the Norsk Folkemuseum) recommended that the state be responsible for the preservation and development of Sami language and culture. Sami language was gradually introduced in a few schools and in broadcasting. Social reforms gave also the Sami better access to higher education. The Sami also started organizing themselves to advocate their interests in relation to the state and society at large. Attempts to create such organizations had already started around 1900. In February 1917 the first meeting of Sami from various parts of Norway and also from Sweden was held in Trondheim – an event celebrated today as the Sami National Day, the 6th of February. But the social climate of that time was not favourable and those early organizations faded away. After World War II a more positive attitude prevailed and in 1956 the Nordic Sami Council was founded, renamed the Sami Council in 1992, after the Russian Sami had joined in the wake of the fall of the Iron Curtain (which had isolated the Sami in Russia from the Sami in the Nordic countries since 1917). Several political organizations were founded for the Sami. A Sami Research Centre, a Sami College and a number of museums dedicated to Sami culture were also created.

**The Sami Parliament**

A decisive change in the situation of the Sami came with the Alta River conflict in the late 1970s, regarding plans for a hydroelectric power plant in a core area of the Sami territories. Sami activists forged an alliance with nature conservationists and took several spectacular actions such as a hunger strike in front of the Parliament building in Oslo and chaining themselves to the construction site by the river. For the first time, the Norwegian public became aware of the injustices inflicted on the Sami by Norwegian authorities through history and a change in attitudes grew. In the wake of the conflict, two government commissions recommend to acknowledge the special situation of the Sami by introducing a kind of self-government through the establishment of an elected assembly known as The Sami Parliament (in English). In the cultural field, Sami language achieved official status and institutions were established to promote and enhance Sami language and culture.

**Towards own management**

Project Bååstede is collaboration between the Sami Parliament in Norway, Museum of Cultural History and Norsk Folkemuseum in Oslo - and was initiated by the Norsk Folkemuseum in 2007. The agreement, which was signed in 2012, takes its starting point in Sami rights as a separate people and as an indigenous people, affirmed in various national laws and international conventions. It is understood that the parties shall ensure that the transfer will strengthen the Sami museums' management of Sami cultural heritage, including a professional collaboration between these, the Norsk Folkemuseum, and the Museum of Cultural History in Oslo.

 Considering that the Sami museums in Norway are quite young, the first was established in 1972, was the Norsk Folkemuseum and Tromsø Museum 1950s quite alone about working with Sami related museums themes. Today the Sami museum landscape is completely different than it was in those days, and in the 1970s with the establishment of the Sámiid Vuorká-Dávvirat /De Samiske Samlinger (“Sami Collections”) in Karasjok, which was the first Sami museum in Norway. Through the Sami awakening and the struggle for the right to manage its own history, culture and language, which where intensified in the mid-1970s – lot more Sami museums is established. Today there are 6 consolidated museum units, consisting of 12 individual museums, which fall under the Sami Parliament's administration from Kirkenes in the north to Snåsa in the south. These museums are equal and all are responsible for disseminating general Sami history and culture, as well as the regional and local diversity.

 After establishing more Sami museums in Norway, has the need for collections/artefacts been an issue and a theme for discussion that has forced its way in the Sami community and museum environment in particular. This type of issues coincides with the time when Sami began to organize themselves better nationally, but also at the Nordic level, and the establishment of contacts with other indigenous peoples around the world. Decolonization and focus on management of its own heritage increased from the mid-1970s to the 1980s - and towards the establishment of the Sami Parliament in 1989 - as a result of what had happened years before. In this context was also the

return of Sami heritage from the Norwegian museums a topic that was raised - as a natural follow-up on the right to manage their own history and culture.

 Both the international development of the status for the indigenous peoples and development of the Sami people’s legal position in Norway, has provided a basis for recognition and development of new guidelines for handling f. ex. questions about return of Sami heritage - which in various ways through time had been carried out by the origin areas.

 A report about the situation for the Sami museums from 2012 revealed that the Sami museums have not been compensated for the increased costs associated with the consolidation of the museums in Norway - something virtually all Norwegian museums received. That means actually, that the consolidation of museums in Norway is not finished yet because the Sami museums have not been developed and ensured sound economic framework - and thus is not the Sami people sat able to manage their cultural heritage.

 Nor the Bååstede project is secured funds, except the frame Sami Parliament has decided on, and the progress of it may well be characterized as quite uncertain. That does also mean, that there is an uncertainty regarded to the time frame of this project, and we know that the conservation is both time consuming and costly part of the project. In Denmark, they spent approximately 1 million for the cleaning part, especially of textiles and leather (UTIMUT project).

 Here, we need to emphasize that the collection consists not only of the physical artefacts, but also of information (archive material) about the collection, - such as provenance, ownership, buyers and information about the artefact and its use. With this archive material, and through contact with the Sami museums, we hope to supply more information to the collection as far as possible and also provide the collection their original language - i.e. that the registrations also includes designations for the artefacts in the Sami languages, as far as possible, before the return home to Sápmi.

**Appendix 3**

**BÅÅSTEDE – Return of Sami Cultural Heritage**

A short Introduction - What is Bååstede? Bååstede (which means “return” in the South Sami language) is a project initiated in 2007 by Norsk Folkemuseum/The Norwegian Museum of Cultural History, aiming at repatriating half of its Sami collection – some 2000 objects – to six Sami museums situated in the middle and northern parts of the country. An agreement with the Sami Parliament signed in 2012 outlines the progress of the project and specifies the conditions considered necessary to ensure proper handling and storage in the receiving museums. A third party in the agreement is The Cultural Historical Museum in the University of Oslo (KHM), which is legal owner of parts of the collection. The project is set to be completed by the end of 2017.

**Background of the Collection**

Collecting Sami artefacts was initiated by the University of Oslo in the middle of the 19th century, at a time when the Sami were generally considered a marginal minority population and with little control themselves of the fate of their cultural heirlooms. These Sami artefacts became the nucleus of the University’s Ethno-graphic Museum, opened in 1857. In 1951, the Sami collection, by then some 2600 objects, was transferred to Norsk Folkemuseum, with the aim of “placing the Sami on a more equal footing with other Norwegian citizens”. Norsk Folkemuseum had been founded in 1894 to collect and display the cultural heritage of the Norwegian people, but the Sami were not considered part of that people and only a few Sami objects were included in the collection of that museum prior to the agreement of 1951. As part of the agreement, a Sami department was established in Norsk Folkemuseum and there followed an active period of collecting artefacts as well as photographs and audio recordings of Sami dialects and song traditions. By 2015 the collection comprises some 4500 catalogue numbers. Human remains are not included in this project.

**The issue of repatriation**

Returning Sami cultural objects to their places of origin is an idea that has grown gradually. Since the 1970s there have been profound changes in the relations between the Sami and the state, with a general recognition of the legal and moral rights of the Sami as an indigenous people with their historical background in the country. Such recognition lay behind concrete steps such as a Constitutional amendment in 1987 and the introduction in 1989 of a Sami elected assembly (in English called the Sami Parliament) and several other political reforms. A number of museums dedicated to Sami culture have been founded since1973 and in 1989 they formed The Sami Museums’ Association (SML). Here, the idea of repatriation was discussed, although no concrete claims were put forward. At the same time, the topic of repatriation of cultural heritage from the world’s museums to indigenous groups was also much debated in international context such as within ICOM (The International Council of Museums) and at several international conferences. A joint project by Sami museums in Norway, Finland and Sweden, Recalling Ancestral Voices, aimed at getting an overview of Sami objects in all museums, with this perspective in mind. At the closing conference of that project, at Inari in Finland in 2007, Norsk Folkemuseum announced its decision of dis-cussing with the Sami Parliament a framework for repatriation of parts of its Sami collection. A work group was established with representatives of that museum plus the Sami Parliament and the Sami Museums’ Association. The recommendations of the work group resulted in the Agreement on Repatriation, signed at the Sami Parliament on June 19, 2012.

**The Agreement**

This document specifies the conditions, which are considered necessary for transfer of material and outlines how the selection process will be organized. It also gives some guidelines for future handling of the material, emphasizing the obligations of participating institutions in making material available to other museums through loans and various types of cooperation.

 The Agreement recognizes the legitimate needs of Norsk Folkemuseum and KHM to maintain a Sami collection for the purposes of research, display and education. This will be ensured through the 50 % that will remain at Norsk Folkemuseum, as a joint resource for these two museums. The other 50 % will be repatriated to the six Sami museums according to their geographical origin. This will include a transfer of full ownership of the repatriated objects.

 The parties agree that material should not be moved from optimal storage conditions and handling practices to inferior conditions. This means that all receiving museums should provide localities for storage and display which fulfil generally accepted standards of climate control and security, plus they should provide competent personnel to handle the objects.

 The improvements necessary in most of the receiving museums will require major investments and may take years to achieve. This means the physical moving of the objects from storage at Norsk Folkemuseum may be delayed for an unspecified period of time. However, the process of going through the collection and making decisions about what should be repatriated and what should remain will proceed according to the agreed time schedule.

**The Process**

As specified in the Agreement, a Secretariat was established at Norsk Folkemuseum to prepare and facilitate the process of the project. This included collecting additional information about the objects by going through older records in the archives of Norsk Folkemuseum and the former Ethnographic Museum (now part of KHM) so as to provide a better basis for the final process of selection.

 Also, an object conservator was hired to go through the collection and assess the needs for conservation that should be carried out before an object can be moved from storage and eventually repatriated. (This work has since become more complicated by the discovery in the collection of pesticides and other toxic substances used in earlier times to combat insects; this presents a number of problems including restrictions on handling the material and will most likely also include a time-consuming and expensive process of removing such harmful substances from the objects.)

 When the necessary preparations have been concluded, the actual selection of the objects to be repatriated will then be done by a Commission with representatives of the concerned parties. This will be done according to the time schedule from late 2015 through 2016.

 The final parts of the process will involve packing the selected objects for separate storage and finally transporting them to the various receiving museums. The exact pace of this last action will depend on the situation at each museum and in some cases may involve prolonged storage at Norsk Folkemuseum. However, 2017 has been set as the final year of the project. In that year, the Sami in Norway will celebrate the 100 years’ anniversary of the first National Meeting of the Sami, held in Trondheim in 1917. Therefore the project plan includes an exhibition about the project to be presented as part of the jubilee celebrations.

**Funding**

The whole Bååstede project has been roughly calculated at altogether some 37 million Norwegian kroner (about 4 million euro or 4.6 million USD). This includes 17 million for direct project expenses and about 20 million for the necessary building improvements in the museums that will receive the objects. None of the participating museums will be able to cover these expenses within their regular budgets. The Bååstede Agreement therefore underlines that financing the repatriation must be a responsibility of the national government, in accordance with the country’s obligations towards the Sami as an indigenous people. This issue remains to be decided. In the meantime, the project has so far been financed by the Arts Council Norway and the Sami Parliament.

**Perspectives on the Future**

The purpose of the Bååstede project has many facets. It is first and foremost recognition of the desire of the Sami people to exercise control of their own cultural heritage. On an emotional level, it is meant to contribute to healing wounds of the past, which resulted from the treatment of the Sami by the state of Norway through a long period of history. A more pragmatic approach would be that the returned objects will have more value when displayed and used in the communities where they originated, rather than stowed away in the storages of far-away museums in the capital. A more ambitious approach sees this project as a basis for development, stimulating research and educational efforts both within the participating museums as well as between them. It is also to be hoped that this project can be an inspira-tion to other indigenous groups and peoples around the world who may also want to have material from their cultural heritage repatriated from faraway museums, whether in other countries or in the same country. For that reason, the project will be concluded with a publication outlining the history of Bååstede and summing up the experiences and lessons learned during this project.

**More information:**

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Curator of the Sami collection at Norsk Folkemuseum: Leif Pareli leif.pareli@norskfolkemuseum.no

The report of the working group (in Norwegian) is available at the homepages of Norsk Folkemuseum as well as the Sami Parliament.

**A note on terminology**

Throughout this paper the concepts “return”, “transfer” and “repatriation” have been used interchangeably. Some may hold that repatriation should be used only when material is being moved from one country to another. It is obvious that such a move will have other consequences than when a transfer takes place between museums that are localized within the same country and thus are subject to the same national legislation and government supervision. However, from an emotional and symbolic perspective, the transfer of material to e.g. an indigenous or otherwise marginalized group within a country can have the same importance as one taking place across national borders. For that reason, no distinction of terms has been made in the present text.

**Participants:**

- The Sami Parliament (Sámediggi)

- Norsk Folkemuseum / The Norwegian Museum of Cultural History

- KHM The Cultural Historical Museum of the University of Oslo

- Deanu and Várjjat Museumssiida (including Deanu, Várjjat and the East Sami Museums and the museum of the Sami artist John Savio).

- RiddoDuottarMuseat (including SVD museum in Karasjok, Guovdageainnu Gilišillju in Kautokeino, Porsanger Museum and Kokelv Sea Sami Museum)

- The Center for Northern Peoples

- Várdobaiki Center/Várdobáiki Museum

- Árran Lule Sami Center

- Saemien Sijte (the South Sami Museum)

**Unpublished source**

Gaup, K. E. & Pareli, L. 2015. Bååstede – a summary of repatriation of Sami cultural heritage in Norway. Translated from Norwegian to English by Káren Elle Gaup and Leif Pareli.