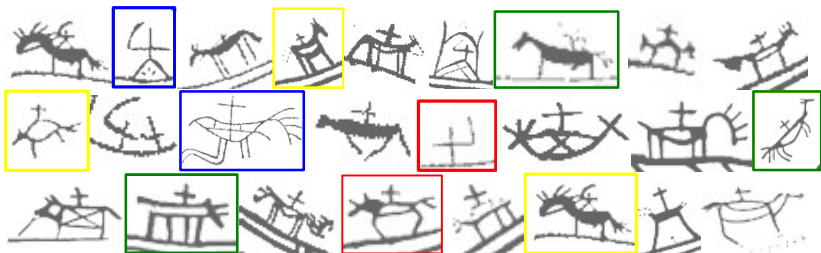
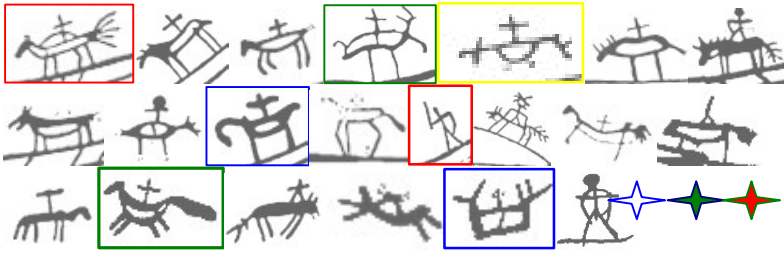


Hee Sook Lee-Niinioja



# SYMBOLIC SAMI DRUMS



NOVEL<sup>&</sup>NOBLE COMMUNICATIONS  
HELSINKI 2018



Hee Sook Lee-Niinioja

**S Y M B O L I C   S A M I   D R U M S**

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Helsinki 2018

*To God who endowed the meaning of life: to Parents who inspired it: to Family who supported it:*

## F O R E W O R D

Almost two decades ago, I had opportunities to visit the Sami land across Norway/Sweden/Finland. Myself as an Asian, I was curious about the Sami whether we have a common background. My first meeting with a Sami was on the first day at the National College of Art and Design in Oslo, Norway in 1975. He greeted me in the Sami language which I did not understand. Perhaps, he thought me a Sami. A pleasant mistake! And, as an art student, I made several sketches of folklore motifs from the Bygdøy Folk Museum without knowing their origins. Surprisingly, they invited to the museum wall of the Sami collection.

Much later, I took a trip to northern Norway to introduce the Sami culture to South Korean media. I wandered around Karasjok, learning their handicraft, reindeer, etc. However, it was through my paper presentation of the Korean symbols at the Sami culture conference in Kiruna, Sweden, where I found similar concepts between East and West. Although I occupied with architectural ornamentation, I have not forgotten Sami shaman drums since then. Why so? It is that motifs on the drums betray the whole Sami by various meanings.

This book discusses the Sami drums - its origin, definition, and function, along with the Sami culture. Particularly, Rota god (death god) is analysed due to the Sami's strong belief on the underworld. Moreover, this book underlines the (dis)similarity of the Sami drum motifs among several regions, hoping to contribute to the societies where conflicts take place, caused by the race, faith and location.

It is for education and research overall.

Hee Sook Lee-Niinioja, PhD

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## PART ONE

### SYMBOLISM

#### SYMBOLIC SIGNS

Throughout history, to all kinds of objects, the viewer infers a hidden meaning and looks for an interpretation. The more aesthetic perfection of its content to expression is, the higher its symbolic value becomes worthy of worship. As the primary form of a simplified sign, two pieces of wood tied together represent the crucified Christ, despite its absence of figurative representation. Abstraction has dwelt on the human mental activity; thus reduced form is more memorable than an ordinary picture to meditation and association with the occult.

Flying creatures are an attraction to mystical beliefs. Birds are associated with the “heavenly” and “earthly”. Peacock’s fan is a symbol of the sun, stars, and the eye of God. The serpent’s simplest form has a leading role in life and death. Its circular shape implies eternal recurrences; its skin of rebirth and immortality; and its spiral loops surrounding the egg symbolise the cosmic embrace of the earth. The serpent line contributed to linear and area ornamentation. Spirals, loops, and knots are powerful abstractions in symbolism. Beasts have also profoundly rooted in the human psyche, due to their archetypes of all instincts in material, spirituality, and cosmic powers. The gods embodied in animal figures - Egyptian gods’ head, Assyrian Nisroch’s eagle, Hindus’ elephant, Aztecs’ serpent, and Hebrew EL’s bull. Christ described as the Lamb of God, and the Holy Ghost visualised in a downward-flying dove.

A sense of beauty brought the attribution of symbolic contents to plants with its splendour of colour and wealth of form. The sacred lotus blossom embodies all life arising from the depths of the water (the void), while the tree is an image of the connection between heaven and earth. Its roots grasp the mysterious earth; its trunk as the axis of the world; its branches in the celestial. The dependence of humankind on the tree for survival made the notion of the “tree of life”, and its long life leads to reverence toward an ancestor. The human body constantly used as a yardstick in mythological, religious, and philosophical explanations of the cosmos. Gods of ancient Greece have human forms, while the body is divided into zones of metaphysical powers in India, such as the soles of Hindu Vishnu. The wounded hand of the Christ directs blessing, and a whole language of gestures appears in the various positions of Buddha’s hand. The ascending soul was shown as a physical organ, leaving the dead body in the form of a skeleton.

Signs of weapons are also related to the act of death. Representing thunder and lightning, the axe is an instrument of sacrifice, a symbol of destroying and life-begetting power. When placed on

the head of a bull, it elevated to a divine image. Phenomena in nature like storm or rain appeared to human minds as fateful and divine power. The knot and labyrinth introduce to mediation and the hardest way to perfection. As interweaved of several signs, the knot needs decoding. It is believed that Alexander the Great cut through the knot with his sword to shorten a difficult route in the East. The Mandela sign is for mediations to Nirvana in Hindu-Buddhism. And this spiritual movement comes to labyrinths, whose sign stamped on a pagan coin as the hiding place of the Minotaur on Crete. In the Middle Ages, labyrinths were built in cathedrals for pilgrims to culminate a final act of contrition until they reached the fulfilment for forgiveness.

The basic concept of space is horizontality and verticality, and the cross unites the active and passive principles, becoming a central point in many cultures. The straight cross expresses static, but its broken endings are in the rotation. The swastika substantiates more natural a magical content than the cross.

The cult of the sun seems the most extensive and ancient of all forms of worship. The fact that the circle is an essential archetype in the human subconscious can attribute to the sun as a life-giving force. Its circular body and abstract rays suggest the growth and decline of warmth. Nordic people celebrate the mid-summer as the longest day of the year. The moon has a crescent, semicircle, and disk, and its waxing and waning became a reference for time division, along with the constellations. The radiance of star in symmetry conveys the impression of beams disappearing into the void. As the basic yet strong identity, the star sign is found from the Star of David through the industry trademarks to the asterisk.

Ornamentation is deliberate for identifying ownership or magic. Supernatural ornaments were a subject of admiration, although primitive tools and techniques reduced them to geometrical, mostly linear. For instance, a Malayan bamboo pole pattern expresses life, and among its successive strips, the lowest strip means river; the top is clouds or sky. A Sumerian ceramic bowl (c.3000 BC) has a rain motif on edge, representing the sky; the central chequered circle as the sun; and the wavy areas as the sea. Mythical birds fly around the sun, indicating the magical strength of supernatural power. It can say that symbolic signs are the dominant means for delivering the hidden meanings of objects to which humans are attached.

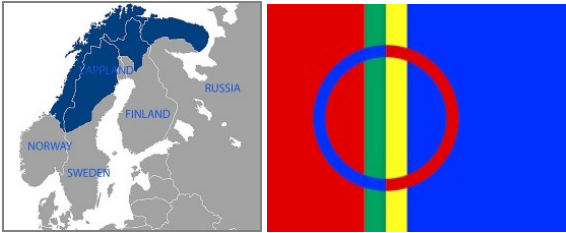


## PART TWO

### THE SAMI AND ITS WORLD

#### THE SAMI

The Sami are indigenous people constituting an ethnic minority in Norway, Sweden, Finland and Russia. They have their territory, population, and language. Sapmi, the residing area of the Sami, extends from Idre in the southern Swedish Dalarna to the Arctic Ocean in northern Norway and the Kola Peninsula in Russia (157,487 km<sup>2</sup>). The Sami have lived from coast to forest since the retreat of the inland ice. There is a total of around 70,000 Sami (Norway: 40,000, Sweden: 20,000, Finland: 6,000, Russia: 2,000). Sami<sup>1</sup> defines based on a combination of linguistic and subjective criteria.



The Sami area and its flag designed by Astrid Behl, Norway

Although the earliest reference of the Sami dates back to the Roman historian Tacitus' *Germania* (98 AD), the decisive Scandinavian source is Othere's story (890) of King Alfred of England. Here, name "finnas" and other attributes of trapper, fowler, fisherman, and reindeer appeared. The *Historia Norvegiae* and the stories of the sagas confirmed the picture painted by Othere. When dealing with the archdioceses of Hamburg and Bremen, Adam of Bremen mentions the earliest missionaries to the Sami. The Danish historian Saxo Grammaticus' *Gesta Danorum* (c.1200) states the Sami skill at skiing and archery. Saxo uses the term "finni (skiing finni)" and the two Lapplands (ultraque Lappiae) to the Finnmark. The Icelandic Egil Skallagrímsson's saga

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<sup>1</sup> The Nordic Sami Conference in Troms (1980) defines as a Sami any person who has Sami as the first language, or whose father, mother or one of whose grandparents have Sami as their first language, or considers himself or herself a Sami, and lives entirely according to the rules of Sami society, and who is recognised by the Sami community as a Sami, or has a father or mother who satisfies the above-mentioned criteria.

(130) tells how the Viking Torolv Kvällulfsson from Iceland made tax collection and trading voyages to the Sami.

Torolv also had a large amount of trading goods with him, and he immediately arranged a meeting with the Finns, collected taxes and held trading meetings. Everything proceeded in an understanding and cordial manner, and fear also played its part in the amenability.<sup>1</sup>

During the 19<sup>th</sup> and the beginning of the 20<sup>th</sup> centuries, cultural assimilation to the Sami suppressed by the Lutheran church and schools. Little attention was given to the Sami, as confrontations were considered inappropriate. Nevertheless, the Sami language<sup>2</sup> became the primary means of passing on their history and culture in generations. It was a communication tool, conveying philosophy, beliefs, and social ideas to the world. Moreover, without the national state of their own, the Sami flag was adopted by the Nordic Sami Conference in Åre (15 August 1986). The flag's circle depicts the sun (red) and the moon (blue), taken its idea from Sami drum and costumes. Red, green, yellow and blue are the Sami colours.

## DUODJI

The Sami have always made their tools and clothes. During the nomadic time when they moved around with reindeers, everything they took with them fulfilled various functions, and the design of the objects adapted to a travelling life. The materials took from nature such as roots, birch-bark, skins and reindeer antlers. Storage containers and knife were the most important tools. Duodji is the handicrafts according to Sami traditions, design, patterns and colours with each own history. The original shape of the natural material and the nomadic life has influenced Sami design. The soft and round shapes, harmonious colours and simple decoration are characteristic throughout Sapmi, shown in tents, containers, and scoops. Despite a gradual evolution of style, every generation has contributed its part to improvement and renewal.



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<sup>2</sup> The Sami language belongs to the Finno-Ugric linguistic group.

The Sami patterns consist of numerous small patterns (edging, flower, square, heart) and interlacing patterns, even animal motifs. For example, Sami knives embellished with a geometric star, flower or heart motifs combined with curved lines, edging and shadings. The edging has various engravings, sometimes different geometric cuts like a twined cord. The pattern tradition has three styles (north, central, south Sami) in antler, bone, and wooden items, and utensils of silver and pewter, engraved with a knife. Personal creativity is also allowed.

The south Sami area is famous for braided patterns, created by lines and a combination of the patterns with the point of a sharp knife. The design often covers the whole handle or sheath. The edging is strict and finished by the cross-like knife cuts in both single and double rows. Within the central area, the same braided patterns occur at the south, but the shaded curves, even simpler star and cross-like design patterns relate to the designs in the northern areas. The lines of the star design finished in cuts with a sharp knife.

The handbag design has two models: the bag and the handbag with a flap. Both models are made of softly tanned reindeer leather and sewn with sinew threads. Symbols from Sami mythology or scenery have substituted the geometric patterns of the embroidery. The woven bands originated from the Sami heritage as well as a cultural loan from the Nordic countries. But the choice of colours (red, yellow, green, blue) and the pattern are Sami, relating to different symbols. The pattern of the north bands with edgings, flowers, and geometric are more abundant and colourful than the central and south sparing ones. The chequered pattern is common to the central.

The decoration on the kolts (costume) made of broadcloth, chiefly red and yellow with elements of blue and green. Some of the northern kolts have richly coloured decorative bands, including zigzag bands. The decoration differs from area to area, from one family to the next, relationship and the seamstress. However, specific set rules should follow regarding the positioning and choice of colours for the edgings. The width of the broadcloth and the zigzag decoration can vary depending on family and age.

## WORLDVIEW

Shamanism is the traditional beliefs and practices of communication with the spirit world. Shaman referred to the traditional healers of Turkic-Mongol areas of Siberia and Mongolia; šaman being the Turkic-Tungus word for a practitioner (“he or she who knows”). The shaman keeps the multiple codes and expresses meanings verbally, musically, artistically, and in dance. The shaman also knows the culture of their community and acts accordingly to be understood by their audience with trust. Communication with the spirits and the dead, on behalf of the community are illustrated on the shaman's objects and symbols, such as amulets.

According to the Sami religion in pre-Christian times, the world was inhabited by spirits, and all objects had a soul. Invisible spirits had magical powers, protecting animals, plants and other places in nature. Moreover, all life has dualism on the spiritual and physical levels. Alongside with the material world, there was a spiritual world (Saivo) where the wholeness existed, and the dead continued their life. For successful hunting and fishing, people turned to the counsellors, the invisible spirits, such as rocks<sup>3</sup>, cliffs, lakes, the migratory route, or entire mountains, making a cult (totem). The cult was a symbol of the divine spirit believed to watch over flora and fauna, and people made sacrifices collectively or individually, particularly at the start of the hunting and fishing season.



Lapp's ritual scene (J. Krohn 1894)

As humans had to cooperate with natural forces for survival without damaging them, this animistic, polytheistic view influenced Sami traditions towards harmony with nature and the need for the shaman. The residential tent or nearby was the most familiar place to pray to the divine; thus there were many sacred places where people hunted and fished. The most popular animal of sacrifice was the reindeer, and the bear hunting was a religious festivity.

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<sup>3</sup> Plato's the *Phaedrus* (c.368 BC) mentions that the first prophecies were the words of oak and that everyone who lived at that time found it rewarding enough to "listen to an oak or a stone, so long as it was telling the truth".

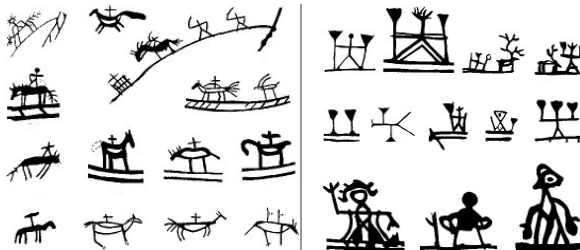
## SYMBOLS

Rota, the god of death, has his realm in the underworld (Jabmeaimo). As he demands a horse as a sacrifice to ride the land of the dead, he is depicted riding a horse, a frightening and disgusting beast. The goddess Mattarakka and her three daughters, Sarakka, Uksakka, and Juoksakka play key roles in the conception and birth of a human being. Being the original mother and the god of deliveries, the highest Mattarakka received the human soul from Raddiakka, and created the body for the soul, handing it over to Sarakka.

Sarakka, the eldest sister and the most beloved, allowed the soul in the womb to grow. The Sami word “sarrat” can mean “create by opening the womb”. Sarakka protects the fetus and is the midwife who helps the human into the world. Called “the mother of fire”, she resides in the open hearth of the turf hut. She is the guardian goddess of women. Uksakka, the middle sister, guards the home and children. Residing beneath the threshold as the door wife, she watches the door and those leaving or entering the dwelling. She is responsible for the mother from illness and child to grow after birth. As the boys’ goddess and youngest sister, Juoksakka can change a baby in the womb from female to male. She takes care of the growth of the child. The ancient beliefs held that all children were created to become girls, but Juoksakka interfered to change the sex of the fetus.

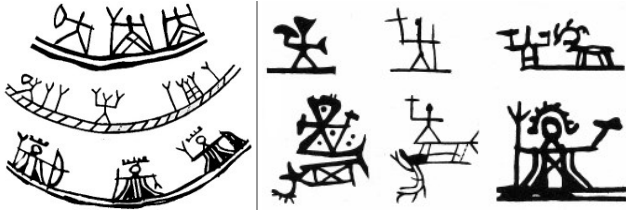
Veraldenolmmai is the god of vegetation and fertility, and luck for the reindeer, although Horagalles, the thunder god, seems a minor fertility god. He is the strongest and most violent god, controlling the weather. Bieggaoimmai, the wind god, can make storms and bad weathers, but he pushes the wind over the mountain with two shovels. The hunting and forest god, Leaibeolmmai, rules over the animals, and special ceremonies take place before, during, and after the bear hunting. Beive, the sun god, is the most merciful for the Sami life, protecting the reindeer particularly<sup>4</sup>.

### GODS AND GODDESSES



Rota/death god: Bieggaoimmai/wind god

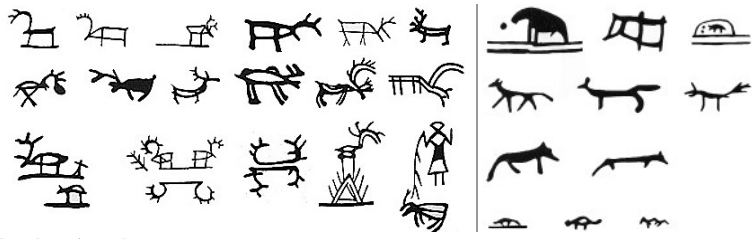
<sup>4</sup> Manker 1971, Kjellström & Rydving 1988



Akkas: Sarakka,Uksakka, Juoksakka goddess: Horagalles/thunder god,



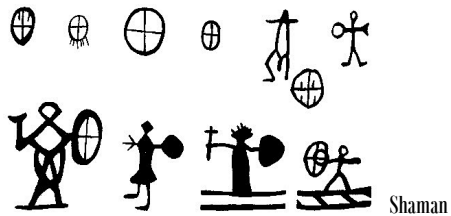
Leaibeolmmai/hunting/forest god: Veraldenolmmai/vegetation/fertility god



Reindeer: Animal



Tent: People



Shaman

## NOAIDI (SHAMAN)

The Sami shamans (noaidi) were said to have direct contact with the spirit worlds through the journey. They gained knowledge and power by traversing the axis mundi and bringing back knowledge from the heavens. Besides guiding of souls, the shamans could heal people, lead a sacrifice ceremony, preserve the traditional stories and songs, and predict fortune-telling. As a doctor, prophet, and officiator at significant sacrifices, the shaman was the central figure in Sami society.



A shaman with his rune drum (copper carving 1767)

The spirits had appointed a shaman, and his principal duty dealt with the spirit worlds, particularly the world of the dead. When faced with famine on nature which people were dependent upon, or illness and problems concerning a livelihood, or crises in a village or family, people found a remedy through the shaman. For example, the disease was a disturbance of the balance between the two souls and between the two realms of reality. The shaman, in a spirit form, left and went to the other side to restore harmony. Their travels in and out of the spirit world were helped by the drum which functioned as a bridge of the physical and spiritual worlds.

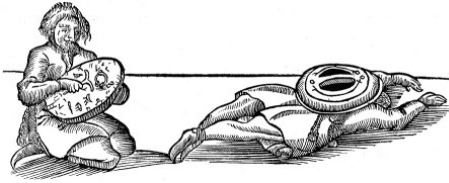
## DRUM

A strong tradition with a drum has kept in the Sami spiritual rituals. The oldest known reference to the Sami drums found in the late 12<sup>th</sup> century *Historia Norvegiae*<sup>5</sup>, where the drum described as

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<sup>5</sup> ... Once, when Christians who had come to trade had sat down at a table with some Finns, their hostess fell forward all of a sudden and expired. While the Christians felt serious grief at this calamity, the Finns were not in the least saddened, but told them that the woman was not dead, merely pillaged by the gangs of her adversaries, and that they could quickly restore her. Then a magician, spreading out a cloth under which he might prepare himself for intoning unholy sorcerers spells, raised aloft in his outstretched hands a small vessel similar to a riddle, decorated with tiny figures of whales, harnessed reindeer, skins, and even a miniature boat with oars; using these means of transport the demonic spirit was able to travel across tall snowdrifts, mountain-sides and deep lakes (translated by Peter Fischer 2003).

a small vessel. And Johannes Schefferus, *the History of Lapland*, (1674) includes the chapter of the magical ceremonies of the Laplanders dealing with the symbol.



The drum was used (1) to guide the daily life, (2) to get knowledge about the future, (3) to cure sickness, and (4) to which god one should make a sacrifice. An indicator (arpa), a ring or a triangular shape of the bone, sometimes with small rings, was put on the membrane of the drum. Occasionally, the shape of a fish, reindeer-bull or a bird chose. The paintings on the membrane were done by chewing bark from the alder, resembling blood. Each drum made with care, and one drum could have 150 symbols. In some places, every family had a drum. Great shamans used many drums and had several powerful helping spirits. Gradually beating the drum faster, the shaman started his soul journey to the spiritual world. When he went into an ecstasy, he fell, and the drum was put on his back. In the dream, he met with his helping spirits. The shaman could interpret how the arpa moved, and where it pointed.

The noaidi had the skill to reach this state at will. It is described in different ways. The noaidi in a trance leaves the body and moves as a spirit or breath of wind. They have the ability to change into a wild reindeer or hide under the reindeer's neck or hoof; they can fly over the treetops or travel under the ground; they may swim in the shape of a fish; and the Sea Sami recount they may even move mountains<sup>6</sup>.

The drum has a segmented pattern in three levels. The upper part represents the level of the gods; the middle of men, the bottom of the paradise underworld (Saivo) where the ancestors lived. In the religious ceremonies, the Sami showed their respect to gods through sacrifices for their well-being. The shaman ascertained what needs to sacrifice to heal the illness. Moreover, the forefathers were considered to share in the deeds of the living, either causing trouble or protecting their descendants and reindeer herds. The shaman with his spirits and drum was the central figure as a religious and spiritual leader.

The Reformation of the 16<sup>th</sup> century spread Lutheranism outward from Germany and reached the Scandinavian countries. When the Sami were to convert to Christianity, the Church directed its

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<sup>6</sup> Rehtola 2002



persecution at the shaman and his drum. Ritual practices put them in league with the devil and witchcraft. The ancestor worship was particular. Laws were written forbidding the shaman and the other Sami from worshipping. Consequently, the Sami had to abandon their drums to avoid persecution. At the beginning of the 18<sup>th</sup> century, a drum was common in most households. At Åsele market in 1725, more than 20 drums collected. And the church burned most of the confiscated drums; thus around 70 drums are preserved today.

For the Sami, the drums represented their threatened culture, the resistance against the Christian claim to exclusiveness, and a striving to preserve traditional values - i.e. 'the good' that had to be saved. For the Church authorities, on the other hand, the drums symbolised the explicit nucleus of the elusive Sami 'paganism' - i.e. 'the evil' that had to be annihilated<sup>7</sup>.

As a powerful and very visible part of the Sami religion, the drum was one of the main focuses of the Christian attempts to eradicate their religion, so most of the older Sami drums have been crushed or burnt by Christian missionaries and their armed escorts<sup>8</sup>.

Although the meanings of drums are complicated due to the eradication of the shaman, some symbols show important aspects of the Sami life, reflecting their desire in harmony with nature. The often placement of the sun reflects its central point in Sami tradition. Gods, goddesses, and humans had a dominant position too. Among many animals, the reindeer seems the most popular on the southern Sami drums. Others are bears, wolves, and birds. The inclusion of non-Sami symbols on a few drums, such as Christian ones, becomes a unique feature, witnessing the time of conversion from shamanism to Christianity.

A star map hypothesis emerged in the 1980s. Bo Sommarström examined the position of the symbols on 41 southern drums with a central cross design, often finding the Zodiac circle (Ram, Virgin, Archer) and separate constellations (Milky Way, Pegasus, Orion) which influenced the positioning of several figures on the drums. The hypothesis gives a possibility to describe the basic pattern of the figures on the southern type of drums.

## CATEGORISATION OF DRUM

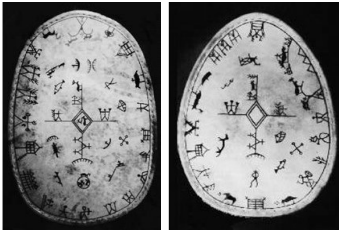
The drum made of wood for the base and reindeer hide for the face. The reindeer sinews were used to attach the hides to the body of the drum, while its bones provided hammers and pointers. The known drums are supposed to be from the 17<sup>th</sup> or 18<sup>th</sup> centuries when most of them were collected. Two distinct categories can be done based on their physical construction: "frames type"

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<sup>7</sup> Ahlbäck and Bergman 1901

<sup>8</sup> Jarving 2004

(South Sami gievrie) or “bowl type” (North Sami goavddis). The oldest frame drum consists of a single strip of wood bent into a circle. This type of drum was gradually displaced, mainly southwards, but also northwards where the bowl drum appeared. Only known from the Sami culture, the bowl drum could develop from the frame drum. It was more widely dispersed due to its easier transport.



A frame drum (left) and a bowl drum (right)

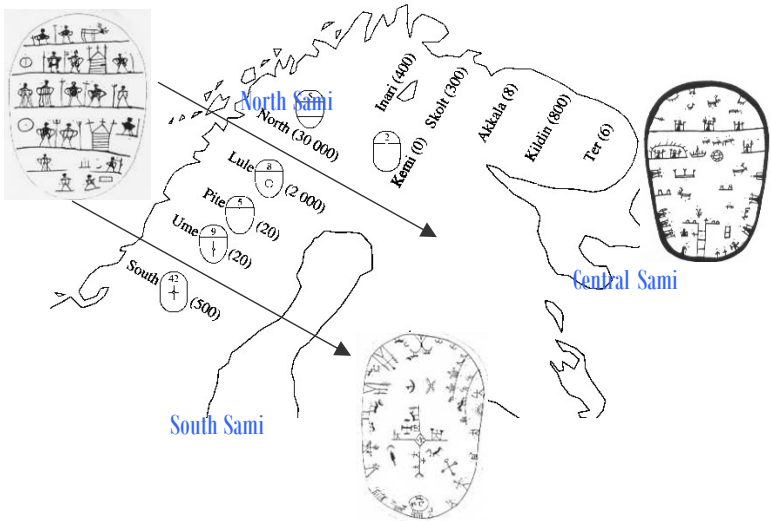
The frame drum is larger than the bowl one and tended to obtain a stretched oval shape, while the bowl drums took on the rounded shape of the burls which they made from. The drum skins decorated with distinctive patterns painted with red colour from chewing alder bark. The back of the frame drum had cross bracing with minimal decoration. On the other hand, the single burl construction of the bowl drums allowed the shaman the freedom of adorning the bowl part of the drum with carvings.

The images on the drum represent the Sami world, categorised by the way the symbols painted. Two types of decoration appeared on both types of drum: the heliocentric and segmented drum face. The Sami Shaman Drum says: “The Sami drums can be divided into those in which the symbol of Beive, the sun, with its reins (labikies), is situated in the middle of the drum heads, and those whose illustrated surfaces are separated into two or more sections.”







It says that the drums can be classified based on construction and decoration styles. Although the exact place of origin is only known for a minority of the surviving drums, the distribution of each type seems to correspond closely to the territory of a distinct Sami language as a whole. The map<sup>9</sup> shows the historical division of the Sami languages, and the icons explain the characteristics of the corresponding drum with its surviving number. Written sources confirm that drums existed in eastern Sami areas other than Kemi, but none survive. Neither construction type nor design style is verified.

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<sup>9</sup> Kjellström & Häkan 1988



There is the south-, central-, and north-Sami drum. The south drums have a sun in the middle. It has a rhomboid and four lines with sunbeams to the four cardinal points. Some symbols placed on the sunbeams, and the rest spread around the edge. The north Sami drums divided into three or five levels. The most upper level corresponds to the spiritual world and the lowest to the underworld.

Decoration styles of 71 drums			
	No gaps	With gaps	
3+rows		 North (5)	 Kemi (2)
1-2 rows		 Lule (8)	
No sun cross		 Pite (5)	
Sun cross	 South (42)	 Ume (9)	
	Undivided field	Divided field	

The diagram suggests two alternatives in categorisation - either pair in rows (south/central/north) or columns (east/west) consisting of every single type and a central category with four. Although similarities found in the decoration (South-Ume) and (Kemi-North), the column categorisation is preferred, because (1) most features shared by Lule and Pite are also common to Ume and North, (2) the three columns correspond to different construction types.

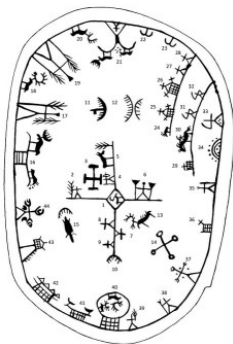
### **Frame drums<sup>10</sup>: mainly with South Sami decoration style**

The south Sami drum made of the moulded splint technique. It is oval, and some amulets hung on the backside. The drum skin is dehaired for engraving or painting figures and symbols. Central has a square cross, often the sun. An intermediary design between the north and south drums appeared in the Lule drum. It is a bowl drum like the north with the central sun and figures in the many fields. Despite the same construction in material, far to the east, the descriptions on drums resemble the north ones, expressing the contemporary idea of Sami society - the two worlds, livelihood, people, animals, gods, goddesses and spirits. As nature was the necessary condition for life, the Sami had to keep oneself on the good side of the spirits, communicating with their gods and goddesses.

Distinguished by a central 'sun cross' and an unbroken path around the edge, the frame drums lack horizontal lines to separate the different fields. Individual figures placed on the arms of the sun-cross. And smaller straight or somewhat curved paths formed the baseline, floating from the outer path for other figures. The terminal of the lower arm is often embellished since it was the starting position for the brass ring or antler piece placed on the drum skin when used for divination. The only other figures on this arm are the holy churchmen, extremely simplified as the crosses. The upper terminal has different decoration than the lower. A common type is a short crossbar forming a baseline path for figures in an upright position. No preference for individual figures is seen.

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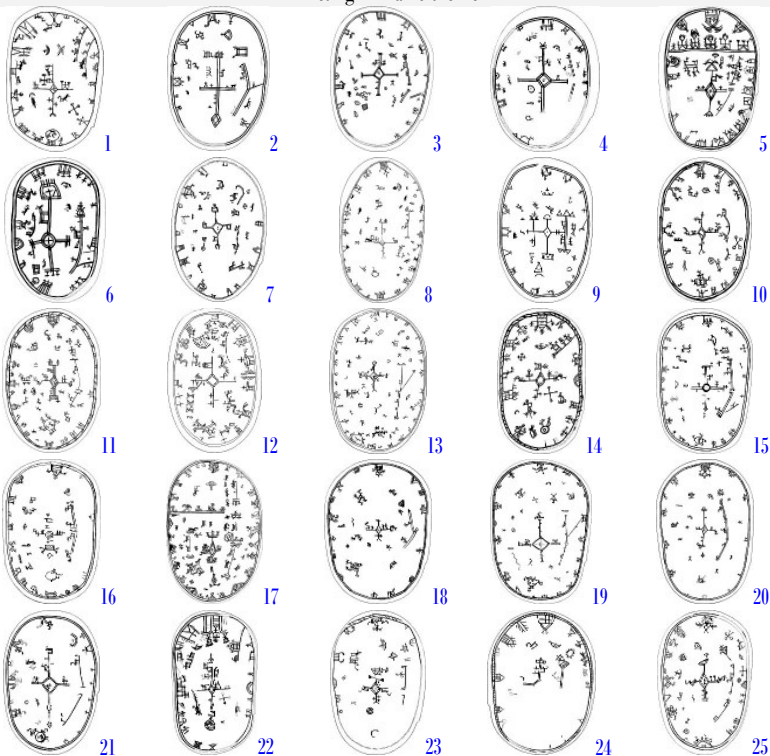
<sup>10</sup> Siberian shaman drums are the closest to the Sami frame drums with schematic drawings of gods/goddesses, nature, animals, people and habitation; sometimes divided into separate fields by horizontal or vertical lines.

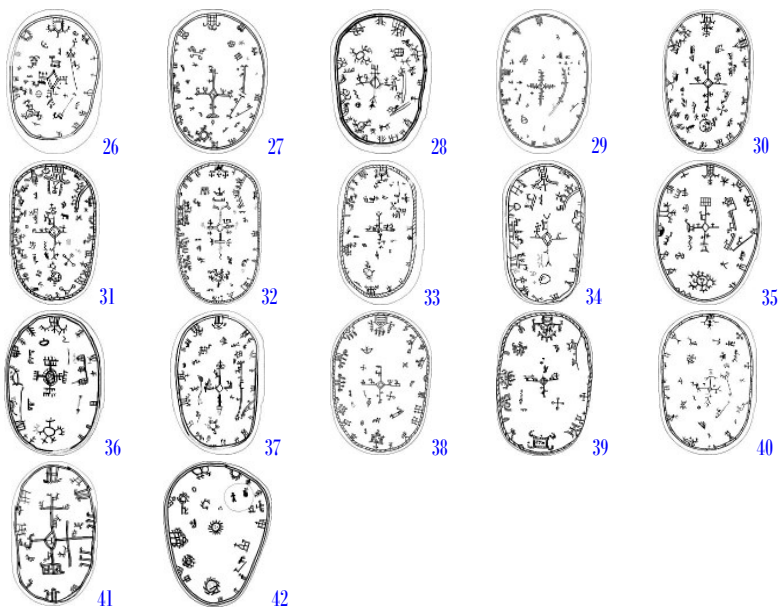


Explanation: Frame drum 1: (1) Beive/sun god (2) Leaibeolmmai/hunting god (3) Horagalles/thunder god (4) Hunter or Leaibeolmmai/hunting god (5) Elk (6) Bieggaolmmai/wind god (7-9) Ailekosolmak/churchman (10) Prediction place (11) Boat sacrifice (12) Mirrored boat? (13) Reindeer (14) Troll's shot (15) Beaver barrage (16) Elk and bear (17) Leaibeolmmai- rain and snow? (18) Wild reindeer (19) Weather and forest (20) Wild reindeer (21) Forest, a game between elk and bear. Or Saivo/underworld? (22-3) Forest's council (24) Goat (25) Christianised village with goat (26) Church (27-8) Church and people (29) Death with a coffin (30-2) Rota or horse rider (33) Jabmeimo/world of death or the dead man, Rota or his wife? (34) Jabmeimo (35) Servants of Jabmeimo (36) Probably grave (37)

Probably Sarakka/women, the birth goddess (38) Uksakka/mother/child goddess, Juoksakka/boys' goddess (39) Child (40) Reindeer herd (41) Fish net and boat (42) Residence with four tents (43) Njalla/meat shed (44) Squirrel forest

#### Existing 42 frame drums





Source: *Samiskt kulturarv i samlingar*

1-42. (drum number) P(place of origin) F(first known) C(current location)

1. P(Lycksele, Sweden) F(1688) C(SHM, Stockholm at Nordiska museet)
2. P(Åsele, Sweden) C(SHM, Stockholm at Nordiska museet)
3. P(Åsele, Sweden) C(SHM, Stockholm at Nordiska museet)
4. P(Åsele, Sweden) C(SHM, Stockholm at Nordiska museet)
5. P(South Sami, Norway or Sweden) C(Museum für Völkerkunde, Berlin)
6. P(Granbyn, Lycksele Lappmark, Sweden) C(SHM, Stockholm; deposited at Silvermuseet, Arjeplog)
7. P(Åsele Lappmark?, Sweden) C(SHM, Stockholm at Nordiska museet)
8. P(Lycksele Lappmark?, Sweden) C(Kungliga Livrustkammaren, Stockholm)
9. P(Åsele Lappmark?, Sweden) C(SHM, Stockholm at Nordiska museet)
10. P(South Sami area, Sweden) C(Museum für Völkerkunde, Leipzig)
11. P(Åsele Lappmark, Sweden) C(SHM, Stockholm at Nordiska museet)
12. P(South Sami area?, Norway) F(1779) C(Vitenskapsmuseet, Trondheim)
13. P(Åsele Lappmark, Sweden) C(SHM, Stockholm at Nordiska museet)
14. P(Åsele Lappmark, Sweden) C(Nordiska museet, Stockholm)
15. P(Åsele Lappmark, Sweden), C(SHM, Stockholm at Nordiska museet)
16. P(Åsele Lappmark, Sweden), C(SHM, Stockholm at Nordiska museet)
17. P(South Sami area?, Sweden) C(Museum für Völkerkunde, Leipzig)
18. P(Åsele Lappmark, Sweden) C(SHM, Stockholm at Nordiska museet)
19. P(Åsele Lappmark, Sweden) C(SHM, Stockholm at Nordiska museet)

20. P(Vapsten, Lycksele Lappmark, Sweden) F(1723) C(British Museum, Department of Ethnography, London)
21. P(Umbyn, Lycksele Lappmark?, Sweden) C(SHM, Stockholm at Nordiska museet)
22. P(South Sami area, Sweden?) C(Nordiska museet, Stockholm; deposited in Finland)
23. P(Åsele or Lycksele Lappmark, Sweden) C(SHM, Stockholm at Nordiska museet)
- 24-26. P(Åsele Lappmark, Sweden) C(SHM, Stockholm at Nordiska museet)
27. P(Granbyn, Lycksele Lappmark?, Sweden) F(1726) C(Musée de l'Homme, Paris)
28. P(Åsele Lappmark, Sweden) C(SHM, Stockholm; deposited at Världskulturmuseet, Göteborg)
29. P(Åsele Lappmark?, Sweden) C(SHM, Stockholm at Nordiska museet)
30. P(Folddalen, Nordtrøndelag, Norway) F(1727) C(Henneberger Museum, Meiningen at Meiningen Museum)
31. P(South Sami area, Norway or Sweden) F(1723) C(Nationalmuseet, Den etnografiske Samling, Copenhagen)
32. P(Åsele Lappmark?, Sweden) C(Örbyhus slott)
33. P(Åsele Lappmark?, Sweden) C(Skoklosters slott)
34. P(Åsele Lappmark?, Sweden) C(Völkerkundesammlung der Hansestadt Lübeck)
35. P(Åsele Lappmark?, Sweden) C(SHM, Stockholm at Nordiska museet)
36. P(South Sami area?, Norway or Sweden) C(Rautenstrauch-Joest- Museum, Köln)
37. P(Åsele Lappmark?, Sweden) C(SHM, Stockholm at Nordiska museet)
38. P(South Sami area?, Norway or Sweden) C(Nationalmuseet, Den etnografiske Samling, Copenhagen)
39. P(Rans Lappby, Lycksele Lappmark, Sweden) F(1730) C(Musée de l'Homme, Paris)
40. P(Åsele Lappmark?, Sweden) C(SHM, Stockholm at Nordiska museet)
41. P(Åsele Lappmark?, Sweden) C(Naturkunde-Museum, Kassel)
42. Ring frame P(South Sami area?, Norway or Sweden) C(Jämtlands läns Museum, Östersund)

### Flanged frame drums: Kemi Sami decoration style

The two Kemi drums share the two horizontal lines in common with the North ones but differ from these. Called “flanged frame drums”, they are larger, actually the largest of frame drums. Their size permits for an enclosing border which is often missing on the smaller bowl drums, and both (the border and horizontal lines) drew with double lines with ornamentation between them. A unique feature shared by the two drums is that the edge and the horizontal lines are interrupted where they intersect the central vertical axis.

Existing 2 flanged frame drums



43



44

43-44. (drum number) P(place of origin) F(first known) C(current location)

43. P(Kemi Lappmark, Finland) C(SHM, Stockholm at Nordiska museet)

44. p(Kemi Lappmark, Finland) C(Museum für Völkerkunde, Leipzig)

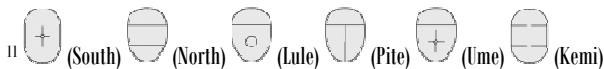
### Bowl drums: Ume, Pite, Lule and North Sami decoration styles

The north Sami drum made of a birch burl or an excrescence on a pine tree or spruce. It is round in shape. Two parallel holes in the rounded bottom are the handle, and a lattice pattern on the back of the wood sometimes found. A dehaired, untanned reindeer skin was sewn onto the drum for engravings and paintings. Figures and symbols put into different levels: the upper, subterranean world, and the middle part where people live. Bowl drums characterised by a horizontal line dividing the drum in a smaller upper and a larger lower field. Very frequently, three or more gods are standing on this line, while a reindeer floats above them, including a few other figures. Structures such as dwellings are often attached to the outer edge of the top field.

It is the lower field that distinguishes between the four subtypes within this category<sup>11</sup>. Here, Ume drums have a sun cross like the neighbouring South ones. Instead, the Pite designs have a central vertical dividing line; thus the drums are divided into three fields of roughly equal size. The Lule drums again have the sun centrally placed in the lower field but is circular than cross-shaped. The North drums have a second horizontal line spanning the entire width, dividing three rows of almost equal size. A single North drum from Finnmark, probably a subtype of its own, has both the upper and the central field further divided by horizontal lines, making five rows. Despite an over-simplification, the upper field can indicate the realm of the gods, and with the world of men below. The underworld is represented as a separate lower row on the North drums, while on the other drums, this is a more limited region on the lower part of the outer edge.

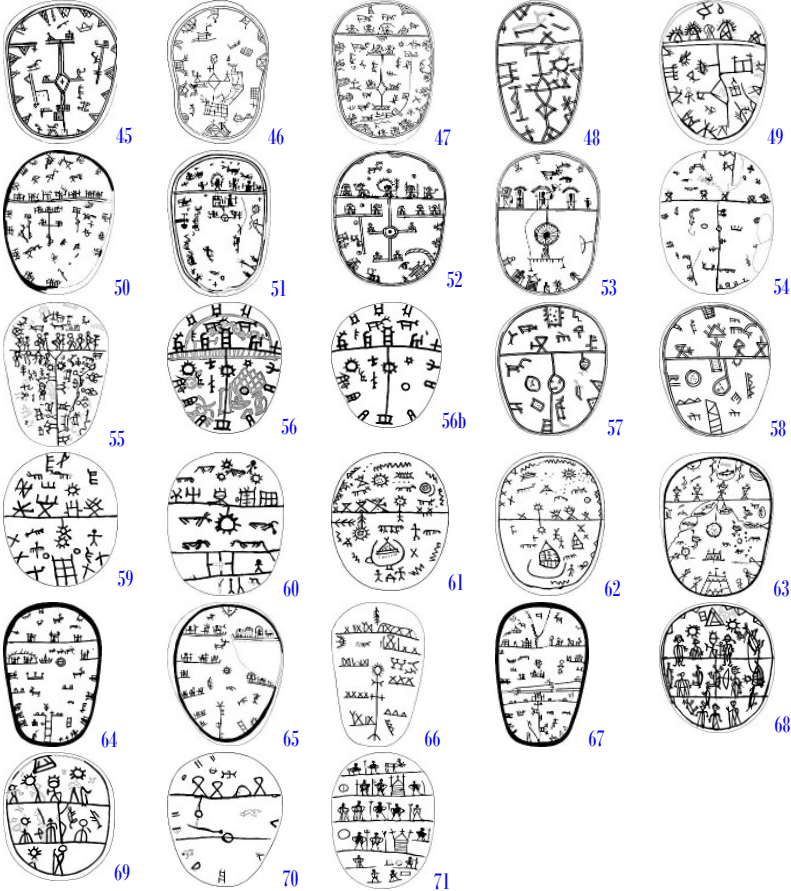


Explanation: Bowl drum 71: (1) Bieggaoimmai/wind god (2) Horagalles/thunder god (3) Reindeer (4) Beive/sun god (4) Radjenpardne/the Radjen son (5) Radjenattje/Veraldenolmmmai/the Radjen father (6) Sacrifice place or church? (7) Radjenakka/the Radjen mother (8) Mattarakka/protection goddess (9) Sarakka/birth goddess (10-2) Ailekosolmak/churchman (13) Moon (14-5) Leaibeolmmmai/hunting god? Churchman? (16) Sacrifice place or church? (17) Veraldenolmmmai/vegetation/fertility god? (18) Uksakka/mother/child goddess (19) Rota/death and illness god (20-1) Demon? (22) Hell's strainer? (23) Demon's chain? Drum (24) Jabmeaimo or Saivo/underworld





Existing 28 bowl drums



45-71. (drum number) P(place of origin) F(first known) C(current location)

45. P(Grans Lappby, Sorsele, Sweden) F(1723) C(SHM, Stockholm; deposited at Svenska Linné-sällskapet Museum, Uppsala)

46. P(Sorsele?, Sweden) C(Naturkunde-Museum, Kassel)

47. P(Sweden) C(SHM, Stockholm at Nordiska museet)

48. P(Sweden) C(Private owner:Kemner, Ystad)

49. P(North of Ume älv, Sweden) F(1787) C(Schloss Waldenburg at Museum Waldenburg)

50. P(North of Ume älv, Sweden) F(1746) C(Private owner:Fullerö; deposited at SHM, Stockholm)

51. P(Norway or Sweden?) C(Nationalmuseet, Den etnografiske Samling, Copenhagen)

52. P(Norway or Sweden?) F(1706) C(Nationalmuseet, Den etnografiske Samling, Copenhagen)

53. P(Norway or Sweden) C(Museo Preistorico ed Etnografico, Rome)

54. P(Pite Lappmark?, Sweden) C(University Museum of Archaeology and Anthropology, Cambridge)
55. P(Pite Lappmark?, Sweden) C(Museum für Völkerkunde, Hamburg)
56. P(Pite Lappmark?, Sweden) F(1681) C(British Museum, Department of Ethnography, London)
57. P(Pite or Lule Lappmark?, Sweden) C(Private owner.C. Gripenstedt, Bysta gård, Örebro)
58. P(Lule Lappmark?, Sweden) C(SHM, Stockholm; deposited at Norrbottens museum, Luleå)
59. P(Lule Lappmark?, Sweden) C(Nordiska museet, Stockholm)
60. P(Lule Lappmark?, Sweden) C(Private owner.Bergshammar), Fögdö (allegedly sold to a museum in Norrland, its whereabouts are unknown)
61. P(Lule Lappmark?, Sweden) C(University Museum of Archaeology and Anthropology, Cambridge)
62. P(Lule Lappmark?, Sweden) C(Dala Fornsal, Falun at Dalarna museum)
63. p(Lule Sami area?, Norway or Sweden) F(1668) C(Museum für Völkerkunde, Dresden)
64. P(Lule Lappmark?, Sweden) C(SHM, Stockholm at Nordiska museet)
65. P(Lule Lappmark?, Sweden) C(Museum für Völkerkunde, Leipzig)
66. P(Lule Lappmark?, Sweden) C(Nordiska museet, Stockholm)
67. P(Torne Lappmark?, Sweden) C(SHM, Stockholm at Nordiska museet)
68. P(Torne Lappmark?, Sweden) C(Museum für Völkerkunde, München)
69. P(Torne Lappmark?, Sweden) F(1808) C(Lunds Universitets Historiska Museum, Lund)
70. P(Torne Lappmark?, Norway or Sweden) C(Nationalmuseet, Den Etnografiske Samling, Copenhagen)
71. P(Finnmark, Norway) F(1691) C(Nationalmuseet, Den etnografiske Samling, Copenhagen)

# PART THREE



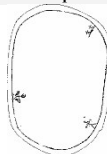
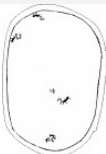
## ANALYSIS OF 71 DRUMS

### Frame Drum I

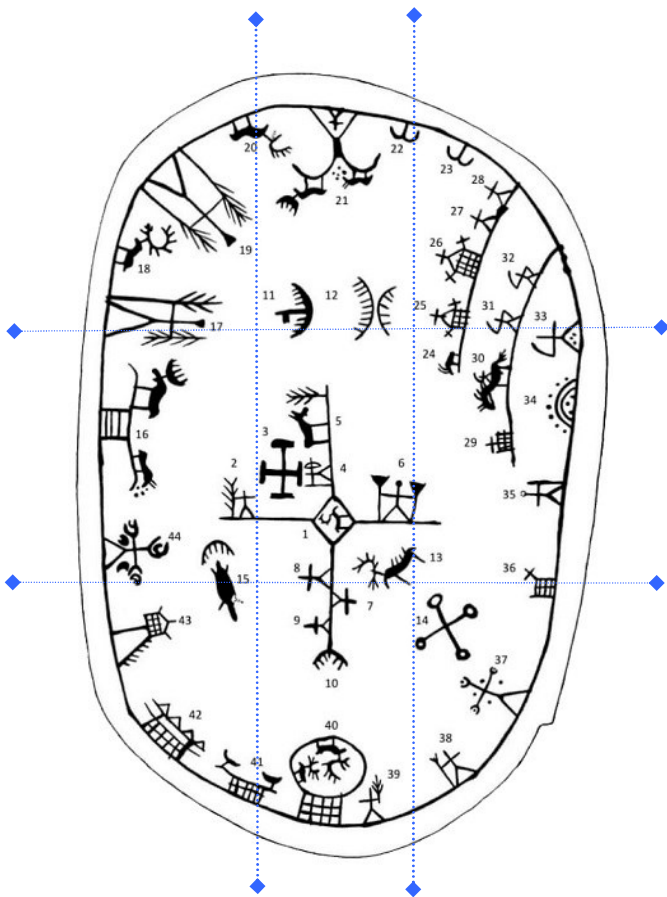
(Origin): Lycksele Lappmark, Sweden. (First known): 1688. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval, asymmetric. (Dimension): 47.5 long x 31.8 wide x 8.1-8.7 deep cm. (Material of frame): pinewood. (Membrane): Depilated reindeer thin skin; yellow-grey probably from dirt; fine needle stitch with a patch on the upper part. (Painting): alder bark red-brown; relatively thick layering; stroke without scratching the surface; dark ink pen in the middle; elegant and stylized drawing; naturalistic animal figure; characteristic reindeer and elk. (Composition): Åsele type - the four direct rhombic sun and no division.

(Interpretation): (1) Beive (2) Leaibeolmmai (3) Horagalles (4) Hunter or Leaibeolmmai (5) Elk (6) Biikkaolmmai (7-9) Ailekosolmak (10) Prediction place (11) Boat sacrifice (12) Mirrored boat? (13) Reindeer (14) Troll's shot (15) Beaver barrage (16) Elk and bear (17) Leaibeolmmai? (18) Wild reindeer (19) Weather and forest (20) Wild reindeer (21) Forest, a game between elk and bear. Or Saivo/underworld? (22-3) Forest's council (24) Goat (25) Christianised village with goat (26) Church (27-8) Church and people (29) Death with a coffin (30-2) Rota or horse rider (33) Jabmeaimo or the dead man, Rota or his wife? (34) Jabmeaimo (35) Servants of Jabmeaimo (36) Probably grave (37) Probably Sarakka (38) Uksakka/Juoksakka (39) Child (40) Reindeer herd (41) Fish netting and boat (42) Residence with four tents (43) Njalla (44) Squirrel forest

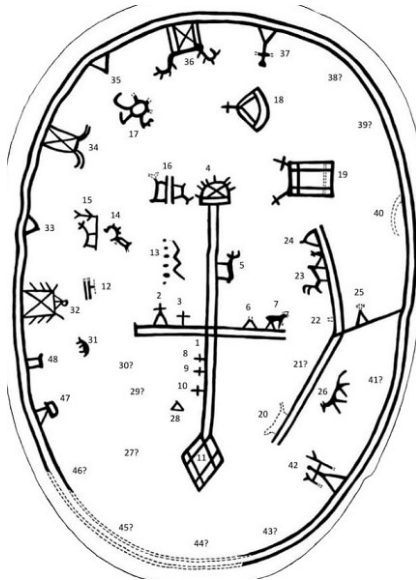
### Analysis<sup>12</sup>

0	Rota	People	Reindeer
			
H/V/N	U(2)/R(2)/2	U(1) B(2)/R(2) L(1)/3	U(2) M(1) B(1)/L(2) M(2)/4
0=object, H=horizontal, V=vertical, N=number, R=right, L=left, M=middle, U=upper, B=below			

<sup>12</sup> The reason for choosing Rota, People, and Reindeer are their strong relationship in a Shamanistic world (god-people-sacrificing). Analyses of these objects based on the literature as well as the researcher's perception and observation.



## Frame Drum 2

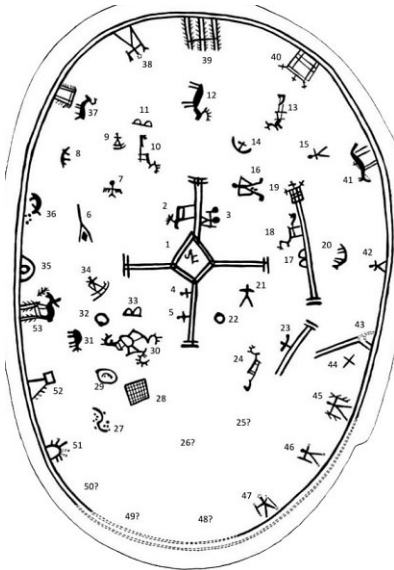


(Origin): Åsele Lappmark, Sweden. (Form): egg-shaped, oval. (Dimension): 47.5 x 33.5 x 7.7-8 cm. (Material of frame): pinewood. (Membrane): Depilated reindeer thin skin probably from a young animal; hard and smooth upper, but rough below middle; yellow-brown partly from dark dirt. (Painting): alder bark red-brown, relative layering; wide stroke with a blunt ink pen; stylized, extremely simplified figures. (Composition): variation of Åsele type - crossed double lines of the sun.

(Interpretation) (1) Beive (2) Horagalles (3) Horagalles servant, hammer (4) Sky as the world of higher god 2 (5) Hunting prey, wild animal, elk, sacrifice? (6) Bieggaoimmai (7)

Sacrifice for 6, farm reindeer (8-10) Ailekosolmak (11) Pair of 4, underworld (12) Animal, animal group (13) Snake, shaman snake, points like a snake has a magical symbol; probably evil or danger (14) Reindeer, shaman reindeer? (15) Elk in front of a tree? (16) Reindeer herd in the free field (17) Reindeer fence? residence with reindeer (18) Magic, danger? (19) Church of a Christian village, chapel, church village (20-24) Motif in Saivo (25) Death world, Lapp from Jabmeaimo to paradisaal Saivo (26) Rota's dog, wolf (27) x (28) Kote, residence (29-30) x (31) Bear? (32) Sacrifice platform with god images (3) Kote, earthen house (34) Sacred, high mountain, sacrifice place, passe? (35) Kote? (36) Sacrifice platform with Radjen, Radjenkiedde? sacrifice platform (37) Radjenpardne (38-39) x (40) Grave hole, hill, Jabmeaimo (41) x (42) Sarakka? (43-46) x (47) Njalla (48) Storage, animal

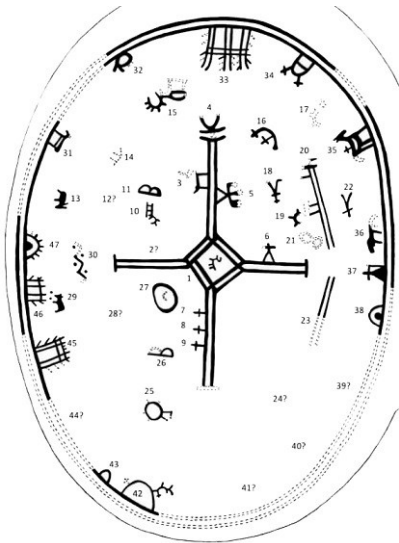
### Frame Drum 3



(Origin): probably Åsele Lappmark, Sweden. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval, asymmetric. (Dimension): 46 x 32 x 7-7.5 cm. (Material of frame): pinewood. (Membrane): Depilated reindeer thin skin from a young animal; hard and smooth surface but rough and small tears below; dirty yellow-brown; bigger tears with stitching middle. (Painting): alder bark red-brown; irregular layering; stroke with the pointed ink pen scratching the surface partly; dark coloured lines of wide stroke; stylized figures, but partly, a naturalistic animal. (Composition): Åsele type.

(Interpretation) (1) Beive? and sacrificial reindeer (2) Wild hunting prey, elk (3) Hunter with club-spear? Leibeolmmai (4-5) Ailekosolmak (6) probably woman? (7) Shaman bird, Saivo bird, magical bird (8) Fur animal, shaman animal, Saivo animal? (9) Skier without bars (10) Lapp travelling by a reindeer akjar (11) Peat kote, residence (12) Shaman's Saivo animal, wilds (13) Reindeer travel (14) Boat sacrifice (15) Lapp (16) Shaman or god (17-19) Church, Lapp returning from the church village to his residence by akjar, grave in the after-world Saivo, dead man from the church grave to the residence (20) Fox, wolf, fur animal (21) Shaman himself? (22) Drum, troll's shot (23) Saivo (24) Reindeer travel from Saivo? (25-26) x (27) Snake, shaman snake? (28) Netting (29) Lake, fishing water with the boat (30) Reindeer and reindeer fence (31) Bear? (32) as 22 (33) as 11 (34) Skier with bar (35) Kote, cave, bear cave (36) Bear (37) Sacrifice on the branched-sacrifice platform (38) Radjien group, forest god (39) Radjenkiedde on the branched, columned-platform? (40) Church grave, cemetery, Rotaaimo? (41) Horse-riding Rota (42) Figure in Jabmeaimo (43) Road from Jabmeaimo to Saivo? (44) Troll's shot? (45-47) Akkas (48-50) x (51) Peat kote, residence? (52) Laddered njalla (53) Wild hunting elk, sacrifice platform?

## Frame Drum 4

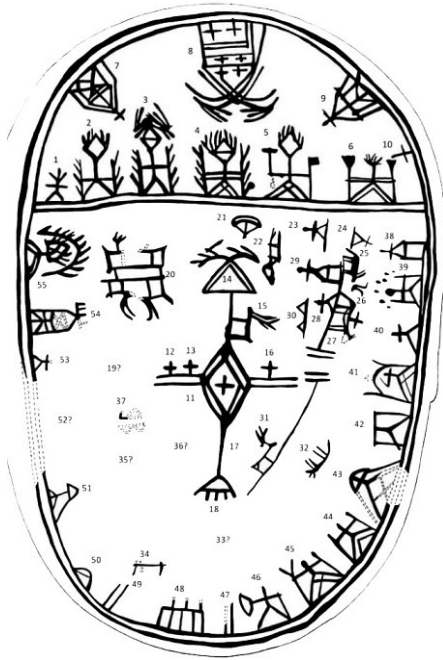


(Origin): probably Åsele Lappmark, Sweden. (Location): Statens Historiska Museum, Stockholm. (Form): oval. (Dimension): 45.7 x 33.7 x 7.5 -7.7 cm. (Material of frame): pinewood. (Membrane): Depilated reindeer skin; partly hard surface, and rough, worn out below, broken places; yellow-brown and most part with dirt; blacken below by smoking and soot. Repairing tear. (Painting): alder bark red-brown, proportionate dark; regular layering, stroke with a blunt ink pen without scratching the surface; simplified and stylized drawings.

(Interpretation) (1) Beive and sacrifice (2) x (3) Sacrifice, hunting prey (4) Sky as the world of the higher god (5) Shaman reindeer (6)

Leaibeolmmai, Horagalles (7-9) Ailekosolmak (10) Shaman reindeer (11) Peat kote, residence (12) x (13) Bear (14) Animal; Saivo animal? (15) Shaman animal, sacrifice, wild animal (16) Boat sacrifice (17) x (18) Shaman, figure in Saivo (19-20) Reindeer and kote, Saivo (21) x (22) People, a spirit from Jabmeaimo to Saivo? (23) Correspond to 19-20 (24) x (25) Reindeer fence (26) as 11 (27) Fishing water with the boat? (28) x (29) Bear (30) Snake, shaman snake (31) Wild animal, hunting prey? (32) x (33) Sacrifice platform, Radjenkiedde? (34) Church grave, cemetery, Rotaaimo? (35) Horse-riding Rota (36) Sacrifice? (37) Jabmeaimo, Rota wife? (38) Grave cave, Jabmeaimo (39-41) x (42) Reindeer herd and mountain guardian? (43) Peat kote, residence (44) x (45) Sacrifice platform (46) as 45 (47) Hill, earth hole, bear cave? sacrifice platform, passe

Frame Drum 5



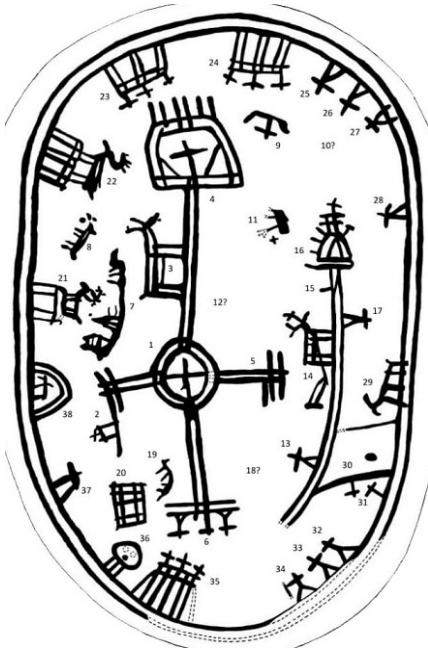
(Origin): Ranen, South Sami, Norway or Sweden. (Location): Museum für Völkerkunde, Berlin. (Form): egg-shaped, oval. (Dimension): 52.5 x 36.5 x 6.7-7.0 cm. (Material of frame): pinewood. (Membrane): Depilated reindeer skin; hard and smooth surface, but rough and worn out middle and below; broken figures by hammering; repairing tears with thread stitching. (Composition): Ranen type.

(Interpretation) UPPER: (1-6) Row of gods, 1 Assistant spirit of the gods? 3 Tjorveradjen, 4 Veraldenolmmai? 5 Horagalles, 6 Bieggaoimmai (7-9) Radjen group, 8 Radjenattje between Radjenakka and Radjenpardne, Radjenkiedde? (10) People, Assistance spirit? UNDER: (11) Beive (12-13) Horagalles and servant (14) Gods' world, Tjorveradjen symbol (15)

Reindeer; sacrifice (16) Bieggaoimmai (17) Ailekosolmak? (18) Earth, underworld? (19) x (20) Residence with reindeer herd and fence (21) Boat sacrifice (22) x (23-24) People, belong to 25-29? (25-29) Christian village and cattle, 27 Rota's horse, a farmer's horse-riding (30) Kote, residence (31) Road to the village, to Saivo (32) Wolf (33) x (34) x (35-36) x (37) Kote, residence (38-40) Jabmeaimo, Rotaaimo? 39 Ruler, weather god who brings illness and the rain (41-42) as 38-40, Jabmeaimo motif, 41 Judger (43) Njalla, Jabmeaimo, Akka (44-46) Akkas, 44 Uksakka? 45 Sarakka, 46 Juoksakka (47) x (48) Pair of 8, underworld? (49) x (50) Peat kote? residence (51) Njalla (52) x (53) People, shaman at the sacrifice platform? (54) Storage, sacrifice platform? (55) Gods, sacrifice platform with idols?



Frame Drum 6

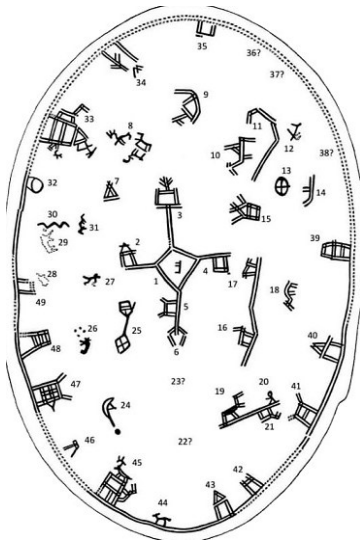


(Origin): Granbyn, Lycksele Lappmark, Sweden. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval, asymmetric. (Dimension): 53 x 36.5 x 8.5-8.7 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface; rough spots; yellow-brown; dark dirt below; holes and broken edge. (Painting): alder bark red-brown; irregular layering, big stroke with a blunt ink pen without scratching the surface; simple and clumsy drawing. (Composition): Åsele type – a dominant sun kernel.

(Interpretation) (1) Beive? (2) x (3) Sacrifice, hunting prey (4) Sky as the world of the higher god (5) Right ray (6) Ailekosolmak? (7) Residence with kote and storage (8) Bear? (9) Boat sacrifice (10) x (11) x (12) x (13-17) People, reindeer, residence in Saivo

(18) x (19) Fur animal, weasel, marten, otter? (20) Netting (21) Sacrifice on the sacrifice platform? passe (22) as 21 (23) Radjenkjedde with Radjenattje, Radjenakka, Radjenpardne? (24) as 23 (25-27) Assistance spirit?, three Radjen (28) Jabmeaimo's ruler? (29) Sacrifice for 28? (30) Dead man on the road from Jabmeaimo to Saivo? (31) Dead man (32-34) Akkas (35) Underworld opposite to Radjen (36) Storage, residence (37) Open njalla (38) Bear cave? bear and reindeer living in the sacred mountain passe

## Frame Drum 7

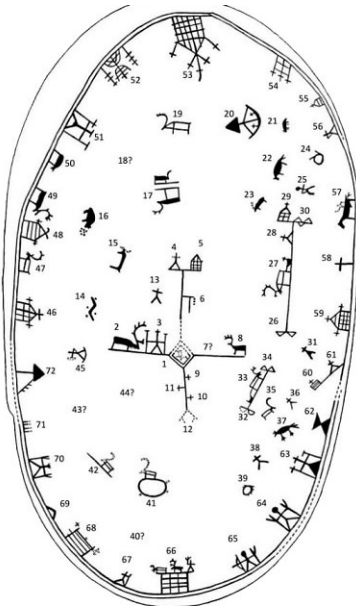


(Origin): Åsele Lappmark, Sweden?. (Location): Statens Historiska Museum, Stockholm. (Form): oval, full ecliptic. (Dimension): 43.5 x 28.7 x 8.6-9.1 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface, but overall rough and leap; dirty grey to yellow-brown with shades; dirt mostly middle and below. (Painting): alder bark red-brown; regular layering; fine stroke without scratching the surface; stylized drawings favoured by double lines. (Composition): Åsele type.

(Interpretation) (1) Beive and sacrifice (2) Sacrifice platform and Horagalles (3) Sky as the world of the higher god (4) Reindeer (5) Animal? (6) Earth, underworld? (7) Kote, residence (8) Reindeer herd (9) Loaded boat? boat sacrifice (10) Horse-riding Rota

(11) Rota in Jabmeaimo (12) Goat? (13) Drum (14) Ski pair (15) Chapel, church, church village (16-17) Reindeer in Saivo (18) Prey animal, wolf, badger, lynx? (19-21) Reindeer herd and guardian in Saivo? (22-23) x (24) Fisher with boat and fishing equipment (25) Netting pair? (26) Bear (27) Hunter, shaman himself (28) x (29) x (30) Snake (31) Fur animal, weasel? (32) Cave? (33) Mountain with reindeer, sacrifice place? passe (34) Forest; forest/weather god, growth? (35) Radjenkjedde (36-38) x (39) Jabmeaimo reproduction, grave? (40-43) Akkas, Mattarakka/Sarakka/Uksakka/Juoksakka and their sacrifice platform (44) Dog's protecting reindeer? (45) Residence, reindeer herd in the fence (46) Njalla (47-49) Sacrifice platform, passe, storage aitte




## Frame Drum 8



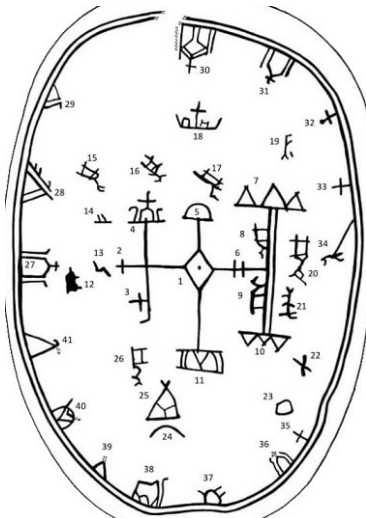
(Origin): Lycksele Lappmark, Sweden?. (Location): Kungliga Livruskammaren, Stockholm. (Form): not egg-shaped, oval. (Dimension): 48.5 x 28 x 5.2-6.2 cm. (Material of frame): pinewood, (Membrane): Depilated reindeer skin; shiny surface but dull, rough and dusty, especially below; pale yellow-grey or dirty grey; whitened under wind and weather; bad situation. (Painting): alder bark red-brown; an ink pen point with scratching the surface; clear, simplified, stylized drawing; half naturalistic animal. (Composition): Åsele type.

(Interpretation) (1) Beive and sacrifice (2) 3 Sacrifice, farm reindeer (3) Horagalles (4) Veraldenolmmai, Mattarattje (5) Residence for 4 (6) Hunting prey, sacrifice (7) Bieggaoilmmai (8) Sacrifice reindeer for 7, farm reindeer (9-11) Ailekosolmak (12) Earth, underworld? (13) People,

shaman? (14) Snake, shaman snake (15) Reindeer, shaman animal? (16) Points with a snouted Bear (17) Reindeer herd (18) x (19) Reindeer, wild animal, shaman animal (20) Boat sacrifice (21-23) Cattle in the settlement (24) Drum with an accessory? troll's shot, tyre (25) Shaman, priest (26-30) Lapp road from church village to residence; symbolically, from after-world Saivo to the grave, dead man from church grave to residence (31) People in Jabmeaimo and Saivo (32-34) Reindeer and Lapp by akjar on road between two residences; Saivo motif (35) Reindeer, shaman Saivo animal (36) People in Jabmeaimo and Saivo (37) Wolf? (38) Shaman? (39) Drum, troll's shot? (40) x (41) Reindeer in the fence (42) Farm reindeer, mountain reindeer? (43-44) x (45) Bow, a skier with bar (46) Storage, aitte, protection again evil or misfortune (47) Slaughter place (48) Storage, sacrifice platform? (49) as 47 (50) Reindeer (51) Leibeolmmai? (52) Radjenakka; weather god (53) Radjenattje (54) Radjenpardne? (55) Chapel, grave, cemetery (56) Churchgoer, figure in Jabmeaimo (57) Horse-riding Rota (58) Death and Jabmeaimo (59) Chapel, cemetery Jabmeaimo (60-61) Grave, dead man? People to Jabmeaimo (62) Troll's shot? (63-65) Akkas (66) Reindeer herd (67) People with bar (68) Sacrifice platform, fishing water with boat (69) Kote, residence (70) People in residence, forest, harvest god Rananeida? (71) x (72) Njalla

0	Rota	People	Reindeer
			
H/V/N	M(1)/R(1)/1	U(2) M(7) B(2)/L(1) M(2) R(8)/11	U(2) M(6) B(1)/L(2) M(5) R(2)/9

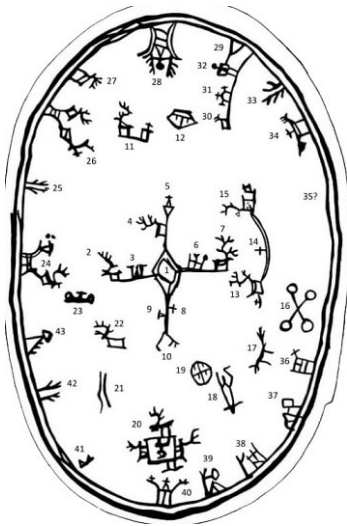
### Frame Drum 9



(Origin): Åsele Lappmark, Sweden?. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval, stiff partly. (Dimension): 43.5 x 28.5 x 5.5-6.2 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface; yellow-grey, dark spot and shade from dirt; irritable tears with sinew thread stitching below, small holes upper; worn out. (Painting): red-brown, partly turned pale; regular layering; thick stroke without scratching the surface; partly darker lined stroke; extremely simplified, stylized drawing. (Composition): variation of Åsele type.

(Interpretation) (1) Beive? (2) Left ray (3) People (4) Veraldenolmmai, Horagalles? (5) Sky? (6) Right ray (7-10) Saivo with two residences, road between reindeer, prairie (11) Underworld (12) Bear? (13) Snake (14) Animal? (15-17) Reindeer herd (18) Boat sacrifice (19) Four-legged animal? (20) Reindeer (21) Prey animal, wolf? (22) Troll's shot? (23) x (24) Belong to 25 (25) Kote? (26) Reindeer (27) Sacrifice place, passe? (28) Passe area? (29) as 28 (30) Radjenattje, with Radjenkieddje? (31) Radjenpardne? (32) People (33) Death, cemetery, Jabmeaimo? (34) Reindeer sacrifice to save illness from death; road to/from Jabmeaimo? (35) Residence of one Akka (36) Akka motif (37) x (38) Belong to the underworld (39) Kote, residence? (40) Storage (41) Mountain?

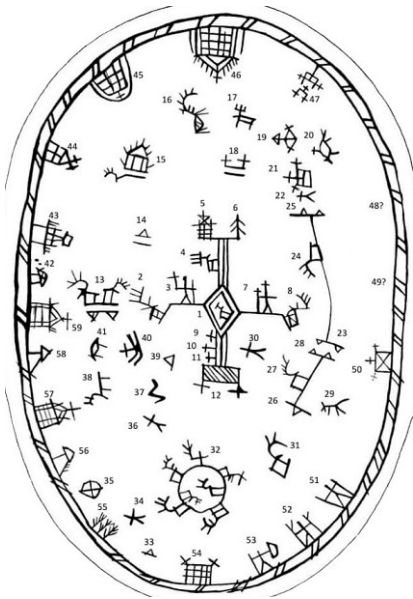
## Frame Drum 10



(Origin): unknown, South Sami, Sweden?. (Location): Städtisches Museum für Völkerkunde, Leipzig. (Form): egg-shaped, oval. (Dimension): 42 x 27.3 x 5.8-6.5 cm. (Material of frame): pinewood. (Membrane): Depilated thin reindeer; hard and smooth surface; pale yellow-grey; well kept except small holes middle and upper. (Painting): alder bark red-brown; partly irregular layering, colour spots; wide stroke without scratching the surface; simplified, stylized drawing; half naturalistic reindeer. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Sacrifice for 3, farm reindeer (3) Horagalles (4) Wild hunting prey, sacrifice for 5 (5) People, Leaibeolmmai (6) Bieggaoilmmai (7) Sacrifice for 6, farm reindeer (8-9) Ailekosolmak (10) Lower ray (11) Lapp by akjar and farm reindeer, sacrifice on sacrifice platform with idols (12) Boat sacrifice (13-15) Saivo (16) Troll's shot (17) Wolf (18) Drum owner shaman (19) Drum belonged to 18 (20) Reindeer herd and a guarding dog (21) Watercourse, fishing water (22) Reindeer, shaman's Saivo animal (23) Two kote and residence with people (24) Part of the mountain with reindeer and bear (25) Forest (26) Part of mountain with reindeer, Sacrifice place in passe (27) Reindeer, Saivo animal, sacrifice for 28 (28) Father of the universe Radjenattje (29) Radjen motif (30-32) Village with church-chapel, cattle-goat, farmer-priest, settlement (33) Forest (34) Horse-riding Rota (35) Jabmeaimo? (36) Grave, Jabmeaimo (37) Residence of one Akka? (38-39) 38 Sarakka, 39 Juoksakka (40) Jabmeakka in the underworld, corresponding to Radjenattje (41) Kote, residence (42) Forest (43) Njalla




## Frame Drum 11



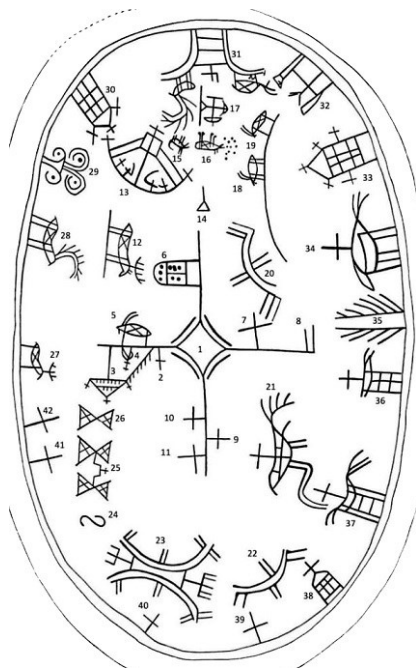
(Origin): Åsele Lappmark or nearby. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval. (Dimension): 48.5 x 33 x 5.3-6 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface, but dusty, scratched and partly fell off; yellow-grey to yellow-brown; darker spots from thin dirt below; holes and tears with stitching; well kept; much weakened. (Painting): alder bark red-brown, clear and strong, irregular layering; stroke with a pointed pen scratching the surface partly; fine dark lines with different colours partly; simplified, stylized drawing. (Composition): Åsele type.

(Interpretation) (1) Beive and sacrifice (2) Sacrifice for 3, farm reindeer (3) Horagalles

(4) Reindeer, hunting prey (5) Mattarattje on the sacrifice platform? Veraldenolmmai? (6) Growth, a symbol of rain? Leaibeolmmai? (7) Bieggolmmai? (8) Sacrifice for 7, farm reindeer? (9-11) Ailekosolmak (12) Underworld? (13) Residence with kote and reindeer herd (14) Kote, residence (15) Passe? (16) Reindeer, wild animal, shaman animal (17) Elk (18) Grave, church cemetery? (19) Boat sacrifice (20) Horse-riding Rota (21) Chapel, church, church village (22) Priest, churchgoers? (23-25) Saivo; two residences, road between reindeer herd, or land (26-28) as 23-25 (29) Wolf (30) People, shaman (31) Reindeer, shaman animal (32) Reindeer herd and guardian of reindeer fence (33) Kote, residence (34) People, reindeer guardian? (35) Drum with a handle and band (36) as 34 (37) Snake (38) Reindeer (39) Kote, residence (40) Skier (41) Bear? (42) Bear (43) Sacrifice platform with idols? (44) Sacrifice place, the sacred mountain, passe? (45) Radjenakka? (46) Radjenattje above Radjenkjedde (47) Radjenpardne? (48-49) x (50) Grave, Jabmeaimo (51-53) Akkas (54) Fishing water? (55) Forest (56) Njalla (57) Storage to prevent evil or misfortune, aitte, sacrifice platform with idols (58) as 56 (59) as 57

0	Rota	People	Reindeer
			
H/V/N	U(1)/R(1)/1	U(1) M(1) B(2)/L(1) M(2) R(1)/4	U(2) M(4) B(2)/L(3) M(4) R(1)/8

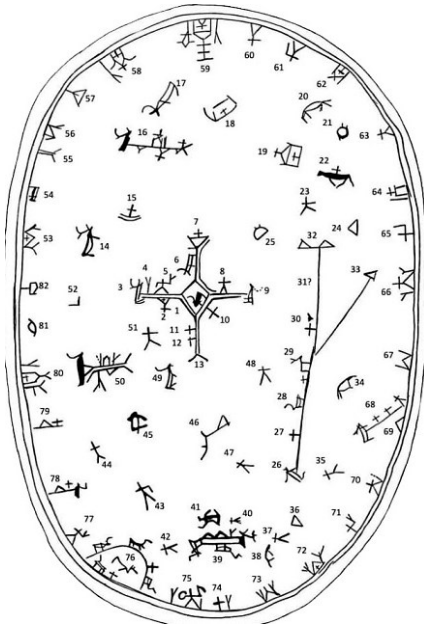
## Frame Drum 12



(Origin): South Sami, Lappmark, Norway?.  
 (First known): 1779. (Location): Videnskapsselskapets Museum, Oldsaksamlingen, Trondheim. (Form): egg-shaped, oval. (Dimension): 55 x 35.3 x 8.3-8.5 cm. (Material of frame): pinewood. (Membrane): depilated reindeer; hard and smooth surface; leap middle; blue-grey to yellow-brown with a dark spot from dirt; washed. (Painting): alder bark; unsure technique by point or knife or other. (Composition): Åsle type.

(Interpretation) (1) Beive (2) People (3) Njalla (4) People (5) Goat (6) Illness death? (7) Bieggolmmai? (8) Right ray (9-11) Ailekosolmak (12) Hunting prey (13) Boat sacrifice (14) Kote? (15) Fog (16) Bear (17) Bear hunter (18-19) Cattle in settlement (20) Shaman bird? (21) Horse-riding shaman's animal? (22) as 20 (23) Underworld? (24) Snake? (25) Bundled netting? fish god (26) as 25 (27) Elk (28) Reindeer (29) x (30) Radjenakka? (31) Reindeer and prey animal? in the mountain, Radjenattje? (32) Radjenpardne? similar to Bieggolmmai (33) Chapel, church, church village (34) Horse-riding Rota (35) two trees, forest (36) Rota sacrifice, Jabmeaimo ruler? (37) as 36? (38) Grave, death, one Akka (39-40) two Akkas (41-42) People

## Frame Drum 13



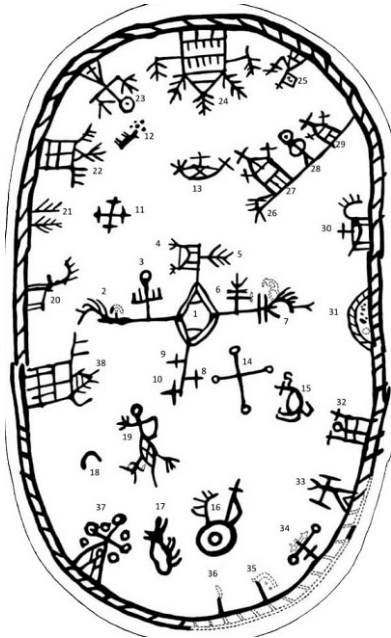
(Origin): Åsele Lappmark or nearby, Sweden.  
 (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval.  
 (Dimension): 50 x 33.5 x 6.7-7.1 cm.  
 (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface; worn out middle below; yellow to dark and full shade; a green spot below.  
 (Painting): alder bark red-brown; turned pale; relatively fine stroke with the pointed ink pen scratching the surface; simplified, stylized drawing; very naturalistic reindeer.  
 (Composition): Åsele type.

(Interpretation) (1) Beive (2) People (3) Sacrifice for 3, farm reindeer? (4) Sacrifice fork for 4, tree (5) Horagalles (6) Hunting prey, sacrifice (7) Mattaratlje, Leibeolmmai? Veraldenolmmai (8)

Bieggolmmai? (9) Sacrifice for 8, farm reindeer? (10-12) Ailekosolmak (13) Earth, underworld? (14) Reindeer (15) Skier (16) Settlement with a tent, people, reindeer herd (17) Reindeer (18) Boat sacrifice (19) Chapel, church, church village (20) Cattle in the settlement? (21) Drum with an accessory, troll's shot? (22) Horse-riding Rota (23) People (24) Kote, tent kote (25) Peat kote, earth hole, the half moon? (26-32) Saivo with reindeer, people, residence (33) Kote, the road of Jabmeaimo? to Saivo (34) x (35) People (36) as 24 (37) as 35 (38) x (39) Residence with reindeer fence (40) People, reindeer guardian (41) Reindeer (42-44) as 40, Shaman? (45) Bear (46) x (47-48) People (49) Reindeer (50) Residence (51) People (52) Snake? (53) Sacrifice place, passe (54) Reindeer? bear? (55) Passe (56) as 53 (57) Wind, weather? (58) Radjenakka? (59) Radjenattje, with Radjenkjedde (60-61) Radjenattje's servant, Radjenpardne? (62) Village, residence group, Radjen residence (63) People (64) Grave, Jabmeaimo? (65) Jabmeaimo ruler? (66) Jabmeaimo mountain? (67) Jabmeaimo motif? (68) Reindeer sacrifice? road to/from Jabmeaimo? (69) Kote, residence? (70-71) Akkas? (72) as 53 (73-74) Two Akkas (75) Shaman and drum, Juoksakka and bow? (76) Mountain with reindeer, guardian, reindeer fence (77) People? reindeer guardian (78) Residence with kote, people, reindeer herd (79) as 78 (80) Sacrifice place, passe (81) Bear, beaver? (82) Njalla



## Frame Drum 14

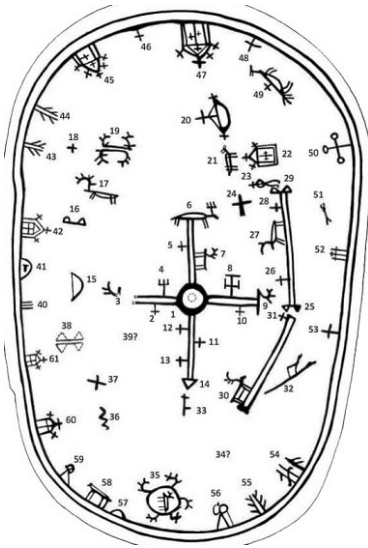


(Origin): Åsele Lappmark or nearby, Sweden.  
 (Location): Nordiska Museet, Stockholm. (Form): egg-shaped, long oval. (Dimension): 52.5 x 31.6 x 8.3-8.5 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin, rough surface middle; pale yellow-grey; irregularly cleaned; well kept. (Painting): alder bark red-brown; partly turned pale; normal stroke with a blunt ink pen without scratching the surface; simplified and stylized drawing. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Reindeer sacrifice for 3 (3) Veraldenolmmai? (4) Hunting prey elk? (5) Leaibeolmmai symbol? (6) Bieggolmmai? (7) Reindeer sacrifice (8-10) Ailekosolmak (11) Thunder (12) Bear (13) Boat sacrifice (14) Troll's shot (15) Prey animal? (16) Reindeer herd's guardian and reindeer fence (17) Bear (18)

Watercourse, fishing water? snake (19) Shaman's beaver figure? a shaman animal helps his spiritual world travel (20) Reindeer (21) Tree, forest (22) Sacrifice platform with idols, passe (23) Radjenakka, Rananeidda (24) Radjenattje, with Radjenkiedde? (25) Radjenattje's servant, Radjenpardne? (26-29) Church village, a settlement with the church, house, people, field? god? (30) Horse-riding Rota, reindeer rider? (31) Jabmeaimo (32-34) Akkas (35-36) x (37) god of the mountain, one Akka, Mattarakka for birth? troll's shot, shaman (38) Sacrifice platform, sacrifice place, passe

## Frame Drum 15

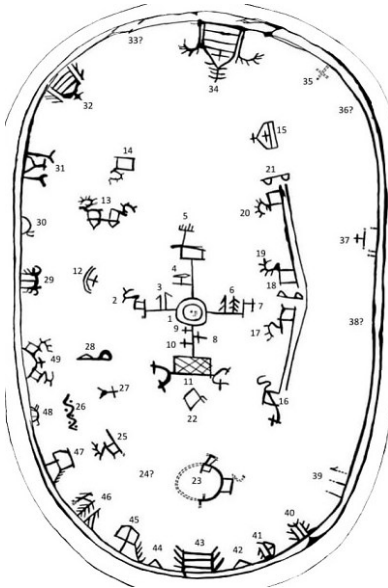


(Origin): Åsele Lappmark or nearby, Sweden.  
 (Location): Statens Historiska Museum, Stockholm.  
 (Form): egg-shaped, oval. (Dimension): 44 x 28.5 x 5.5-5.8 cm. (Material of frame): pinewood.  
 (Membrane): depilated reindeer skin; hard and smooth surface, partly rough; grey to yellow-brown; dark from dirt, probably blood; bigger tear upper left; small holes; old repair. (Painting): alder bark red-brown; irregular layering; pointed ink pen in different thickness; partly dark edges in colour; very simplified and stylized drawing.  
 (Composition): Åsele type - a rounded sun figure.

(Interpretation) (1) Beive (2) People (3) Sacrifice?  
 (4) Bieggolmmai? (5) Hunter (6) Elk, hunting prey  
 (7) Sacrifice prey, reindeer as hunting prey (8)

Horagalles (9) Sacrifice (10) People (11-13) Ailekosolmak (14) Lower ray (15) Bow (16) Kote, residence (17) Reindeer (18) Bird (19) Reindeer herd (20) Boat sacrifice (21) Goat (22) Chapel, church, church village (23) People, priest? (24) Troll's shot? (25-29) Saivo between residence, people, reindeer; the road from residence to another? (30-31) Reindeer herd and guardian in Saivo? (32) Road from Jabmeaimo to Saivo with sacrifice? (33) Wolf? (34) x (35) Fence for reindeer herd (36) Snake? settlement of fishing area (37) Bird? (38) Residence, kote (39) x (40) x (41) Earth hole, bear cave? (42) Storage? (43-44) Forest (45) Radjenakka? (46) Radjen's servant, Radjenpardne? (47) Radjenattje (48) Grave, death cross, Radjen's servant (49) Horse-riding Rota (50) Troll's shot, death (51) x (52) Figure in Jabmeaimo? (53) Death, Jabmeaimo (54-55) Two Akkas (56) Juoksakka with a bow? (57) Peat kote, residence (58) Reindeer, dog (59) Njalla (60-61) as 42

## Frame Drum 16

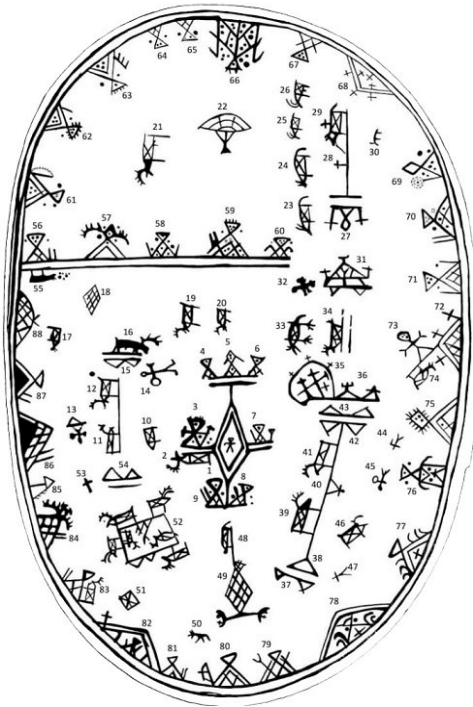


(Origin): Åsele Lappmark or nearby, Sweden.  
 (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval with a wider edge. (Dimension): 47 x 31 x 4.7-5 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface; rough and worn out; yellow-grey to yellow-brown; partly whitened; a bigger black spot from the fire. (Painting): alder bark red-brown; partly turned pale; simplified and stylized drawing; naturalistic reindeer. (Composition): variation of Åsele type - a rounded sun kernel.

(Interpretation) (1) Beive (2) Sacrifice? (3) Horagalles? (4) Hunter with a bow, Leaibeolmmai (5) Hunting prey elk (6) Growth, the weather god, including rain? (7) Sacrifice? (8-10) Ailekosolmak

(11) Underworld? boat's netting? (12) Skier (13) Kote, reindeer in the residence (14) Reindeer (15) Chapel, church, church village (16-21) Residence, reindeer, reindeer transport in Saivo (22) x (23) Reindeer fence (24) x (25) Farm reindeer, mountain reindeer? (26) Snake, shaman snake (27) People, shaman (28) Residence with kote (29) Sacrifice platform? passe (30) Earth cave? (31) Growth-fertility god, Veraldenolmmmai? (32) Radjenakka? (33) x (34) Radjenattje (35) Radjen's servant (36) x (37) Horse-riding Rota (38) x (39-41) Akkas (42) Kote, residence (43) Fence (44) as 42 (45) Njalla (46) Tree, spruce tree? forest (47) as 45 (48) Earth cave, bent animal (49) Mountain with reindeer and guardian, passe with idol and sacrifice

Frame Drum 17

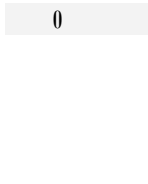





(Origin): South Sami, Lappmark, Sweden?. (Location): Städtisches Museum für Völkerkunde, Leipzig. (Form): egg-shaped, oval, asymmetric. (Dimension): 56 x 36.6 x 7.1-7.6 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface, rough lower; pale yellow-brown; thin dirt spot and stripe; tears right above and left below. (Painting): alder bark red-brown; irregular layering; stroke with the pointed ink pen scratching the surface; simplified, stylized, geometric drawing; naturalistic animal. (Composition): mix of Åsele and Rane types - two divided fields and a sun figure of Åsele type.

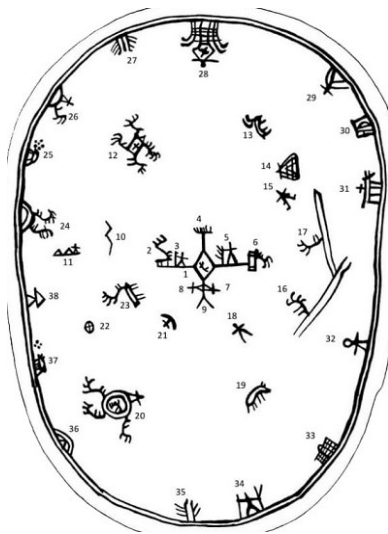
(Interpretation) (1) Beive and shaman, shaman personifying as the sun (2)

Sacrifice for 3, farm reindeer (3) Horagalles (4-6) Three gods, 5 Radjen group, Veraldenolmmai (7) Bieggaoimmai (8-9) Ailekosolmak? (10) x (11-12) Tamed reindeer, reindeer herd (13) Kote and reindeer guardian, residence (14) Shaman with drum (15-16) Residence with kote and reindeer herd; shaman animal (17) Animal, wild hunting prey (18) Netting? (19-20) Reindeer (21) as 19-20, wild animal? (22) Boat sacrifice (23-26) Animal, 23-24 Cow, 25-26 Goat (27-29) Road to Jabmeaimo, Horse-riding Rota and people, 27 Grave, cemetery, horse-riding farmer and church cemetery? (30) Animal, belong to 23-26 (31) Chapel with kote, church, church village? (32) People, priest (33) x (34) Reindeer (35-36) Dead spirits Jabmeaimo? (Saivo in part?), 35 Cemetery (37-43) Residence, reindeer, guardian's Saivo (44) People (45) as 14 (46) Reindeer (47) People (48-49) Fishing and hunting, 48 Otter, beaver, 49 Netting and boat (50) Animal (51) x (52) Reindeer fence with reindeer and kote? (53) People, bird? (54) Kote, residence (55) Bear (56-60) Gods' figure, 57 Tjorveradjen, 59 Veraldenolmmai (61-63) Similar to 56-60 (64-67) Radjenattje-centred Radjen group (68) Sacred area, passe? church cemetery (69-71) as 56-63, Jabmeaimo's gods? 69 Beive? (72-74) Jabmeaimo and sacrifice having people, road to Saivo (75-77) Akkas, 79-81 Representative? (79-81) Jabmeaimo and people there? (79-81) Akkas, 79 Sarakka, 80 Juoksakka,

81 Uksakka (82) as 78, Residence (83) Sacrifice place? (84) Sacrifice place, passe? (85) Njalla (86-88) as 84

0	Rota	People	Reindeer
			
H/V/N	U(1)/R(1)/1	M(4)/L(2) M(1) R(1)/4	B(2)/L(2)/2

Frame Drum 18

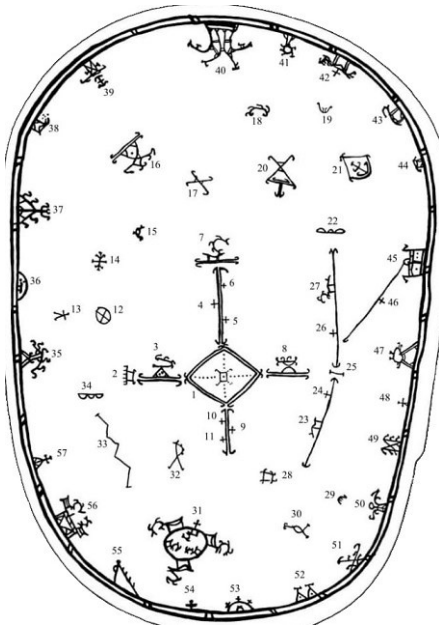


(Origin): Åsele Lappmark or nearby, Sweden.  
 (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval.  
 (Dimension): 43 x 30.5 s 6.4-6.8 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; rough surface; yellow-grey to yellow-brown with shades; bigger dark dirt spot left below. (Painting): alder bark red-brown, relative layering; normal stroke with a pointed pen without scratching the surface; dark coloured line; simplified drawing; naturalistic reindeer horn. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Sacrifice for 3, farm reindeer (3) Horagalles (4) Northern light? ray, elkhorn (5) Leaibeolmmai, Bieggolmmai, good weather? (6) Sacrifice for 5, farm reindeer (7-8) Ailekosolmak (9) Earth, underworld? (10) Snake, shaman snake (11) Kote and people in residence (12) Kote, reindeer herd, guardian's residence (13) Reindeer (14) Chapel? (15) People, priest (16-17) Reindeer in Saivo (18) People, shaman (19) Pig (20) Reindeer and guardian's reindeer fence (21) Boat with oars, fisher? skier? (22) Drum (23) Reindeer, shaman animal (24) Reindeer, reindeer sacrifice in the mountain, passe? (25) Bear (26) Reindeer herd and guardian's mountain, sacrifice place? (27) Forest-growth god? (28) Radjenattje above Radjenkiedde? (29) Radjen group (30) Rotaaimo? (31) Horse-riding Rota (32) People, belong to Jabmeaimo? (33) Grave, Jabmeaimo?, sacrifice platform (34) one Akka, Sarakka (35) one Akka?, forest (36) Earth cave, peat kote, residence? (37) as 25 (38) Njalla

(Interpretation) (1) Beive (2) Sacrifice for 3, farm reindeer (3) Horagalles (4) Northern light? ray, elkhorn (5) Leaibeolmmai, Bieggolmmai, good weather? (6) Sacrifice for 5, farm reindeer (7-8) Ailekosolmak (9) Earth, underworld? (10) Snake, shaman snake (11) Kote and people in residence (12) Kote, reindeer herd, guardian's residence (13) Reindeer (14) Chapel? (15) People, priest (16-17) Reindeer in Saivo (18) People, shaman (19) Pig (20) Reindeer and guardian's reindeer fence (21) Boat with oars, fisher? skier? (22) Drum (23) Reindeer, shaman animal (24) Reindeer, reindeer sacrifice in the mountain, passe? (25) Bear (26) Reindeer herd and guardian's mountain, sacrifice place? (27) Forest-growth god? (28) Radjenattje above Radjenkiedde? (29) Radjen group (30) Rotaaimo? (31) Horse-riding Rota (32) People, belong to Jabmeaimo? (33) Grave, Jabmeaimo?, sacrifice platform (34) one Akka, Sarakka (35) one Akka?, forest (36) Earth cave, peat kote, residence? (37) as 25 (38) Njalla

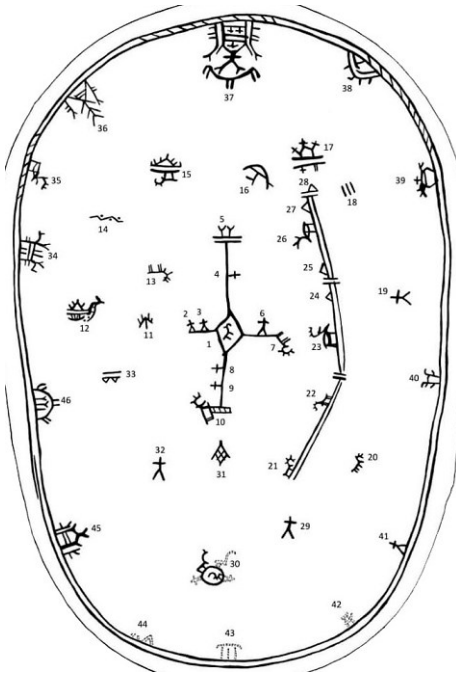
## Frame Drum 19



(Origin): Åsele Lappmark or nearby, Sweden. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, plain curve. (Dimension): 51.2 x 35.5 x 6.6-6.8 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface; rough and dust below; pale yellow with dark shade; dirt on the sun and reindeer; sinew thread stitching holes; worn out by a hammer. (Painting): alder bark red-brown; regular layering; relatively fine, regular stroke without scratching the surface; careful drawing; simplified, naturalistic style. (Composition): Åsele type.

(Interpretation) (1) Beive (2) x (3) Sacrifice place, Horagalles' sacrifice? (4-6) People (7) Beive, sacrifice? (8) Bieggolmmai's sacrifice? (9-11) Ailekosolmak (12) Drum (13) Drum owner shaman (14) x (15) Hunting prey, shaman bird (16) Sacrifice place? kote and reindeer in residence? (17) Troll's shot? (18) Reindeer horn? (19) x (20) x (21) Boat sacrifice? (22) Peat kote? residence in Saivo? (23-27) People and reindeer in Saivo (28) Troll's shot? (29) Bent animal, fur animal? (30) Shaman? (31) Reindeer herd and guardian's reindeer fence (32) x (33) Snake, fishing water? (34) Peat kote, residence (35) Sacrifice place? passe (36) Cave's bear (37) as 35 (38) Bear? (39) Idol, sacrifice platform, passe (40) Radjenattje, mountain area association (41) x (42) Horse-riding Rota (43) Goat (44) x (45) Grave, Jabmeaimo? (46) Road from the living spirit in Saivo to Jabmeaimo (47) Storage, sacrifice place? (48) People (49) Sacrifice platform, Jabmeaimo (50-52) Akkas? (53) Basement? (54) People (55) Njalla (56) Sacrifice platform with reindeer? passe (57) Shaman, an idol?

Frame Drum 20

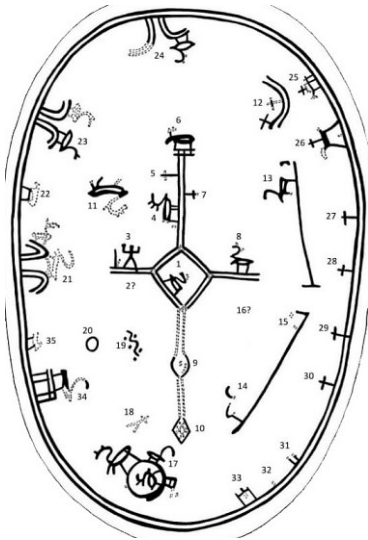


(Origin): Vapsten, Lycksele Lappmark, Sweden. (First known): 1723. (Location): British Museum, Department of Ethnography, London. (Form): egg-shaped, oval. (Dimension): 54.8 x 37 x 7.2-7.4 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; fragile, shiny surface; partly rough, especially middle; yellow-brown with dark dirt spots; brown spot by alder bark below; small holes glued with the thin patch. (Painting): alder baker red-brown; relatively fine stroke with the pointed ink pen scratching the surface partly; elegant technique; simplified drawing. (Composition): Åsele type.

(Interpretation) (1) Beive and sacrifice (2-3) Horagalles and servant (4)

Leaibeolmmai? Ailekosolmak (5) Veraldenolmmai? (6) Bieggaolmmai (7) Sacrifice for 6? (8-9) Ailekosolmak (10) 8-9's Sacrifice reindeer? (11) x (12) Kote, reindeer herd and hunting wild animal (prey animal, bear, wolf?), sacrifice place, passe with sacrifice? (13) Reindeer (14) Snake, shaman snake (15) Reindeer herd in residence, passe for sacrifice? (16) Boat sacrifice (17) Chapel, cemetery church (18) x (19) People between Jabmeaimo and Saivo (20) Reindeer, shaman animal? (21-28) Reindeer and residence with the broad road in Saivo (29) People, shaman? (30) Reindeer and guardian's reindeer fence (31) Netting? (32) as 29 (33) Residence, kote (34) Sacrifice platform, passe (35) Reindeer, sacrifice or wild, shaman animal? (36) Figure in the forest, Leaibeolmmai? (37) Radjenattje, Radjenkiedde, Tjorveradjjen? (38) Grave or Jabmeaimo? (39) Horse-riding Rota (40) Symbol of Jabmeaimo? (41) People, one Akka (42) probably one Akka (43) x (44) Residence, kote (45) Sacrifice place, passe (46) Passe, a cave with sacrifice fork

Frame Drum 21



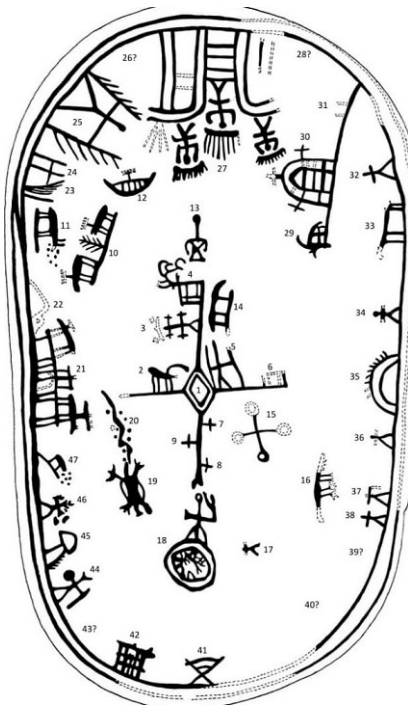
(Origin): Umbyn, Lyksele Lappmark, Sweden?.  
 (Location): Statens Historiska Museum, Stockholm.  
 (Form): egg-shaped, oval. (Dimension): 44.5 x 29.3 x 6.4-6.9 cm. (Material of frame): pinewood.  
 (Membrane): depilated reindeer skin; shiny surface, but rough middle; yellow-grey to yellow-brown; dark dirt with shade; thick brown ink remained right. (Painting): alder bark red-brown; normal stroke without scratching the surface; unclear drawing; simplified, but naturalistic drawings kept.  
 (Construction): Åsele type.

(Interpretation) (1) Beive and sacrifice (2) x (3) Horagalles (4) Reindeer, hunting prey (5) Hunter, Leaibeolmmai? (6) Elk, hunting prey (7) Hunter? (8) Reindeer, Bieggolmmai's sacrifice? (9) Lower ray

(10) Certain in the underworld? (11) Reindeer, shaman reindeer (12) Boat sacrifice (13) as 14-15. Reindeer, etc. in Saivo earth or road (14-15) as 13 (16) x (17) Reindeer fence with reindeer (18) Reindeer guardian? (19) Snake, shaman snake (20) Drum, fishing water (21) Reindeer in the mountain (22) Sacrifice place, sacrifice platform? (23-24) as 21 (25) Horse-riding Rota (26) Grave?, Jabmeaimo or Rotaaimo (27-30) Jabmeaimo (31-33) Akkas (34) Sacrifice place, passe, sacrifice platform (35) Reindeer, prey animal



Frame Drum 22

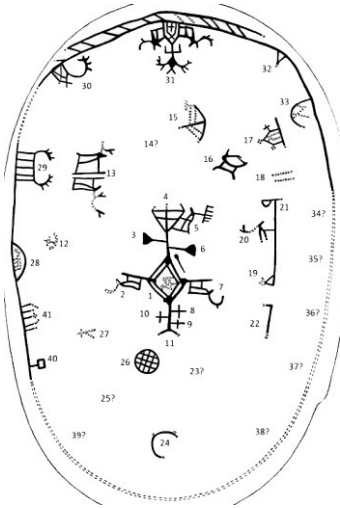


(Origin): South Sami area, Sweden?. (Location): Nordiska Museet, Stockholm. (Form): oval, stiff. (Dimension): 56.4 x 33.3 x 8.3-8.7 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; smooth, not shiny surface; partly broken by use: yellow-grey to yellow-brown; dirt, partly blackened or whitened middle; worn out. (Painting): alder bark; relatively dark; normal stroke without scratching the surface; simplified, half naturalistic drawing, partly turned pale. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Horagalles' sacrifice, farm reindeer? (3) Leaibeolmmai, Tjorveradjen glory (4) Wild animal, hunting prey, sacrifice (5) Bieggaoimmai (6) Sacrifice for 5, farm reindeer? (7-9) Ailekosolmak (10) Elk in the forest, wild hunting prey (11) Bear (12) Boat sacrifice (13) Shaman, place (14) Prey animal, bear; shaman animal? (15) Troll's

shot (16) Wolf? (17) People (18) Reindeer herd and guardian (19) Beaver, from his place? (20) Shaman snake (21) Elk and sacrifice platform in passe, sacrifice place? (22) Residence, kote? (23-25) Forest, growth god, good weather (26) x (27) Radjenattje between Radjenakka and Radjenpardne? (28) x (29-31) Settlement, church village (32) Rota, protection god away from the horse (33) Rota's horse (34) Figure in Jabmeaimo (35) Jabmeaimo (36) People in Jabmeaimo, Akkas (37-38) Akkas? (39-40) x (41) One Akka's sacrifice platform, herself (42) Fishing water? (43) x (44) Shaman and his drum? (45) Njalla (46) Something on pregnancy, Mattarakka? (47) Bear

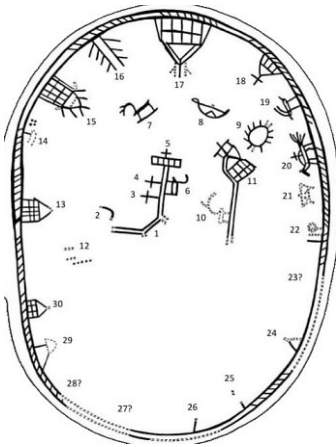
## Frame Drum 23



(Origin): Åsele or Lycksele Lappmark, Ranbyn, Sweden.  
 (Location): Statens Historiska Museum, Stockholm.  
 (Form): egg-shaped, oval. (Dimension): 41.7 x 27.2 x 5.5-6 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; smooth surface but very rough below; broken; small tears; yellow-grey to pale yellow-brown from dirt; the dark spot on figure middle and right above: holes with patch or sinew thread stitched; worn out by hammering. (Painting): alder bark red-brown; normal stroke with a blunt ink pen without scratching the surface; some figures coloured; simplified, half naturalistic drawing. (Composition): Åsele type.

(Interpretation) (1) Beive and sacrifice (2) Sacrifice to Horagalles? (3) Wind, west wind? (4) Upper ray (5) Elk, hunting prey (6) East wind? (7) Sacrifice for Bieggolmmai? (8-10) Ailekosolmak (11) Lower ray (12) Boat with oars, fisher, skier? (13) Reindeer herd (14) x (15) Boat sacrifice (16) x (17) Chapel, church, church village (18) x (19-21) Road by akjar to residence, Saivo motif (22) x (23) x (24) Reindeer fence (25) x (26) Netting, fishing, fishing place (27) People, shaman? (28) Bear in a cave (29) Sacrifice place, passe (30) Radjenakka? (31) Radjenattje, with Radjenkiedde? mountain and reindeer's guardian? (32) Grave, Jabmeaimo? (33) Grave, Jabmeaimo? (34-36) Belong to Jabmeaimo (37-38) Akkas (39) Residence (40) Njalla (41) Storage, sacrifice platform?

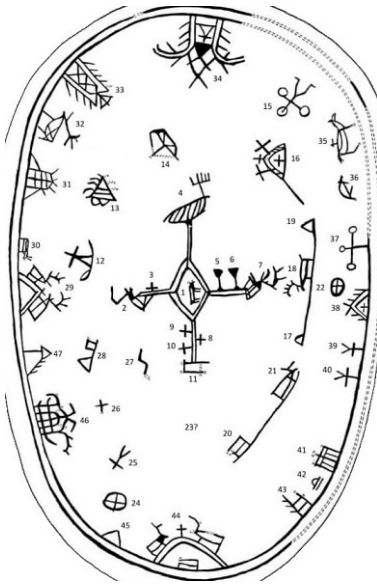
## Frame Drum 24



(Origin): Åsele Lappmark or nearby, Sweden.  
 (Location): Statens Historiska Museum, Stockholm.  
 (Form): egg-shaped, oval. (Dimension): 35.2 x 26.3 x 5.1-5.7 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; smooth surface, but very rough below; broken; grey-brown with dark dirt spot; big hole middle above with sinew thread stitching; smaller tears; worn out by hammering. (Painting): alder bark red-brown; normal stroke with a pointed pen without scratching the surface; fine dark coloured lines; strongly simplified drawing. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Reindeer, to Horagalles? sacrifice (3-4) Hunter? (5) Mattrattje, Veraldenolmmai? (6) Reindeer, sacrifice, wild hunting prey? (7) Reindeer herd, shaman animal (8) Boat sacrifice (9) Drum with hanger, troll's shot? (10-11) Saivo (12) x (13) passe? (14) Bear (15) as 13 (16) Forest, growth god, Rananeida? (17) Radjenattje, with Radjenkiedde? (18) Radjenpardne?, chapel? (19) Goat (20) Horse-riding Rota (21-22) Belong to Jabmeaimo (23) x (24-26) Akkas (27-28) x (29) Njalla (30) Storage, aitte

Frame Drum 25

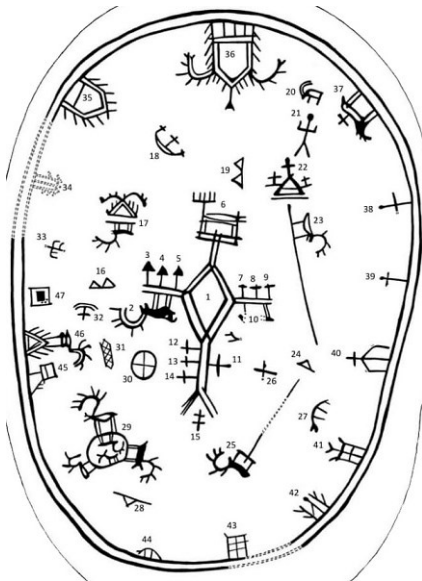


(Origin): Åsele Lappmark or nearby, Sweden.  
 (Location): Statens Historiska Museum, Stockholm.  
 (Form): egg-shaped, oval, some stiff. (Dimension): 48 x 31 x 5.5.-6.1 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; mostly hard and smooth surface; pale yellow-grey to yellow-brown; bigger dirt spot left above; blacken middle lower; stitching tears; small holes with patch; worn out. (Painting): alder bark red-brown; irregular layering; normal stroke with a blunt ink pen without scratching the surface; some figures painted; simplified, half naturalistic drawing. (Composition): Åsele type.

(Interpretation) (1) Beive and sacrifice (2) Sacrifice for 3 (3) Horagalles? (4) Elk, hunting prey (5-6) Bieggoolmmmai (7) Sacrifice for 5-6? (8-10) Ailekosolmak (11) Lower ray (12) Skier (13)

Residence, reindeer fence, passe? (14) Boat sacrifice (15) Troll's shot, shaman (16) Chapel, church, road there (17-19) Saivo with reindeer herd, farm reindeer? residence (20-21) Saivo reindeer (22) Drum (23) x (24) as 22 (25) People, shaman (26) Bird, shaman bird? (27) Snake, shaman snake (28) Reindeer, residence with farm reindeer? (29) Reindeer herd in mountain (30) x (31) Sacrifice platform, passe? (32) Wild, shaman animal? (33) Leaibeolmmmai? (34) Radjenattje (35) Horse-riding Rota (36) Pig, cattle (37) Troll's shot, death cross? (38) Jabmeaimo (39-40) People, Sarakka (41-43) Akkas (44) Reindeer and guardian's mountain, passe with sacrifice (45) Kote, residence (46) Sacrifice place, passe? (47) Njalla

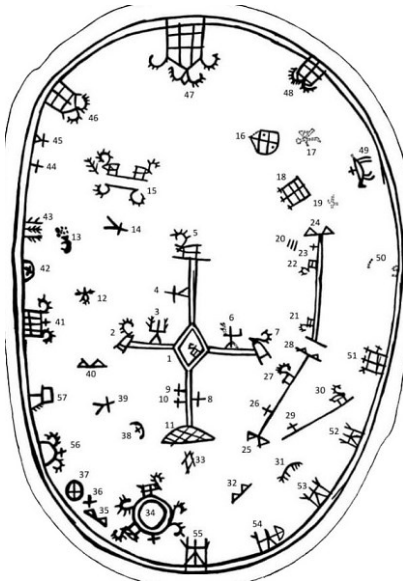
Frame Drum 26



(Origin): Åsele Lappmark or nearby, Sweden. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval. (Dimension): 52 x 34.5 x 5.9-6.2 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface, but rough middle below; yellow-brown; dark, rough tears left below; broken, holes with patch repaired below. (Painting): alder bark red-brown; stroke with a pointed ink pen without scratching the surface; sharp dark edge; irregular layering; thick colouring; simplified, half naturalistic figures, characterised reindeer. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Sacrifice for 3-5? (3-5) Wind god? (6) Elk, hunting prey (7-9) Thunder god (10) Sacrifice for 7-9 (11-14) Ailekosolmak (15) x (16) Kote, residence (17) Passe with sacrifice? (18) Boat sacrifice (19) Residence, kote (20) Goat (21) Priest, shaman? (22) Chapel, church, church village (23-25) Reindeer and residence in Saivo (26) x (27) Prey animal? (28) Kote, residence (29) Reindeer herd's fence (30) Drum (31) Netting, fishing (32) Skier (33) x (34) Sacrifice platform, sacrifice place (35) Radjenakka, passe (36) Radjenattje (37) Horse-riding Rota (38-39) People belong to Jabmeaimo? (40) Jabmeaimo (41-42) Akkas' pair (43) x (44) Animal tail (45) Njalla (46) Passe with sacrifice (47) Bear cave?

Frame Drum 27

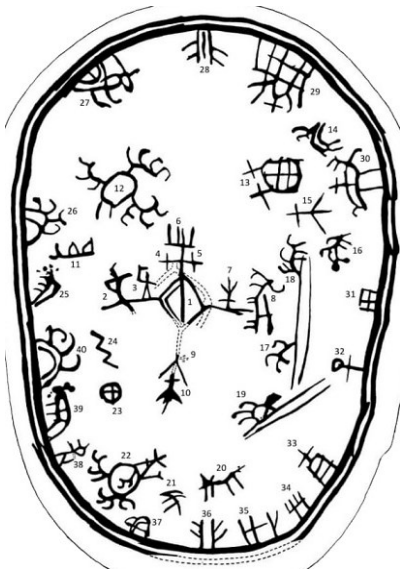


(Origin): Granbyn, Lycksele Lappmark, Sweden?. (Location): Musée de l'Homme, Palais du Trocadéro, Paris. (Form): egg-shaped, oval, more cramped right. (Dimension): 47.4 x 33.3 x 6.2-6.5 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; shiny surface but partly rough; bigger rough piece fell out left below; yellow-grey; dirt and spot in the stripe; small holes and tears with sinew thread stitching. (Painting): alder bark red-brown; normal stroke with a pointed pen without scratching the surface; dark edges; simplified drawing. (Composition): partly Åsele type.

(Interpretation) (1) Beive and sacrifice (2) Sacrifice for 3? (3) Veraldenolmmai,

Horagalles? (4) Hunter, Leaibeolmmai? (5) Wild, hunting prey for 4, Sacrifice? (6) Bieggolmmai? (7) Sacrifice for 6? (8-10) Ailekosolmak (11) Netting (12) Bird, shaman bird? (13) Points in front of the snouted bear (14) People, shaman (15) Reindeer herd or reindeer fence? (16) Loaded boat, boat sacrifice? (17) Priest, shaman (18) Chapel, church, church village (19) x (20) x (21-24) Reindeer, people, residence in Saivo (25-30) Lapp on the road to Jabmeaimo? shaman and reindeer; road between Jabmeaimo and Saivo, 29 Lapp, shaman? (31) Wolf, prey animal? (32) Kote and Residence (33) Beaver? (34) Reindeer and guardian's reindeer fence (35) as 32 (36) Drum hammer (37) Drum (38) Boat with oars, fisher, fishing (39) People (40) as 32 (41) Passe with sacrifice place, sacrifice and place (42) Bear cave? (43) Forest (44-45) People (46) Radjenakka? (47) Radjenattje, with Radjenkiedde? (48) Radjenpardne? (49) Horse-riding Rota (50) x (51) Grave, cemetery, Jabmeaimo (52-54) Akkas (55) Fourth Akka, Mattarakka? (56) as 41 (57) Njalla

Frame Drum 28

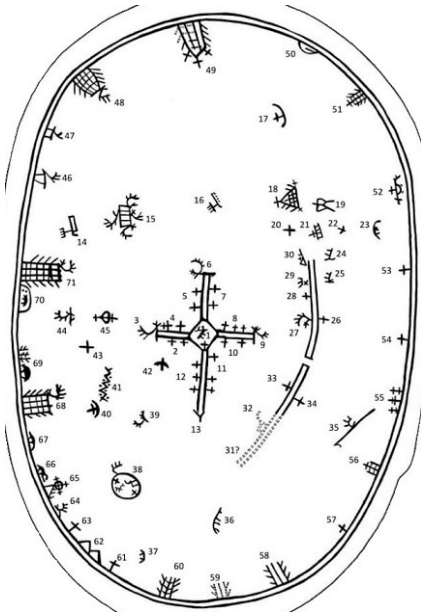


(Origin): Åsele Lappmark or nearby, Sweden.  
 (Location): Statens Historiska Museum, Stockholm, deposited at Världskulturmuseet, Göteborg.  
 (Form): egg-shaped, oval. (Dimension): 47.5 x 32.8 x 7-7.4 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface; partly rough, especially left below; yellow-grey to yellow-brown; darker dirt or tear; repaired with patch stitching; worn out the right edge. (Painting): alder bark red-brown; irregular wide stroke without scratching the surface; irregular layering; less stylized, artistic, half naturalistic drawing. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Sacrifice for 3 (3) Horagalles (4-5) Hunter? Leibeolmmai? (6)

Hunting prey? elk (7) Veraldenolmmai, Bieggolmmai? (8) Sacrifice for 7 (9) Ailekosolmak (10) 1:10 reference (11) Kote in residence (12) Reindeer herd's fence (13) Chapel, church, church village (14) Goat (15) People, priest (16) x (17-19) Reindeer in Saivo (20) Wolf (21) x (22) Reindeer and guardian's reindeer fence (23) Drum (24) Snake, shaman snake (25) Bear (26) Sacrifice place, passe (27) Sacrifice place? belong to Radjen motif (28) Tree, living in the forest? (29) Radjenatije, with Radjenkiedde? (30) Horse-riding Rota (31) Grave, Jabmeaimo (32) Figure in Jabmeaimo (33) Grave, sacrifice platform? connect to Akkas (34-36) Akkas (37) Kote? (38) People, njalla (39) as 25 (40) as 26

## Frame Drum 29



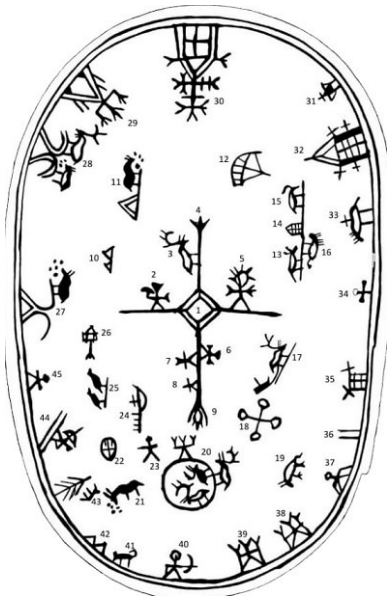
(Origin): Åsele Lappmark, Sweden?.  
 (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval, some bent. (Dimension): 51.5 x 34.5 x 6.9-7.1 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface, but rough left above; yellow-grey to yellow-brown; dirt black spot with a rough piece fell out; worn out the frame, no holes. (Painting): alder bark brown; relatively turned pale; changing strokes with an extremely pointed pen without scratching the surface; very simplified drawing; rather small figures. (Composition): Åsele type.

(Interpretation) (1) Beive, sacrifice, drum owner shaman (2) People (3) Sacrifice for 4 (4) Horagalles and servant (5) Hunter (6)

Hunting prey, sacrifice? (7) as 5 (8) Bieggolmmar? with assistant spirit (9) Reindeer, sacrifice for 8 (10) as 5 (11-12) Ailekosolmak (13) Lower ray (14) Elk, hunting prey (15) Reindeer herd (16) as 14 (17) Boat sacrifice (18) Chapel, church, church village (19) Priest (20) Cross (21) Grave, church cemetery (22) Bird, shaman Saivo bird (23) Cattle, fur animal (24-25) Goat (26-30) People, reindeer, residence in Saivo (31-34) 26-30 reference (35) With reindeer sacrifice, road between Jabmeaimo and underworld (36) Wolf (37) Dog (38) Reindeer and guardian's reindeer fence (39) Reindeer (40) Boat with oar, fishing (41) Snake, shaman snake (42) as 22 (43) as 20 (44) Reindeer (45) Kote and people in residence (46-47) Reindeer (48) Sacrifice place, passe with reindeer sacrifice (49) Radjenattje, with Radjenkiedde? (50) x (51) Radjenpardne? (52) Horse-riding Rota (53-54) People belonging to Jabmeaimo (55) Jabmeaimo (56) Grave, death, belong to Jabmeaimo, one Akka? (57) People in Jabmeaimo, Akkas group? (58-60) Akkas? (61) People in residence (62) Kote, residence (63) as 61 (64) Reindeer? (65) Njalla (66-67) Fur animal, weasel, marten, wolf, otter (68) Reindeer sacrifice on sacrifice platform, passe (69) Bear in the forest (70) Bear in a cave (71) as 68



## Frame Drum 30

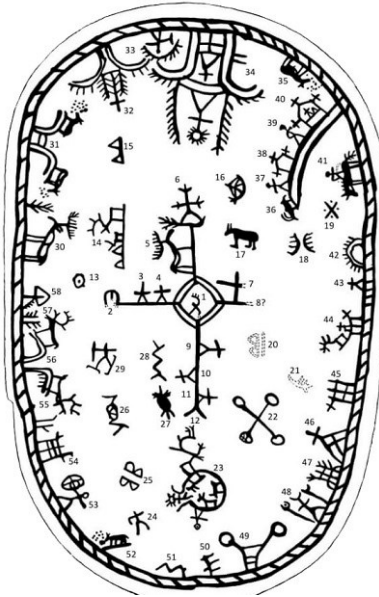


(Origin): Folddalen Nordtrøndelag, Norway. (First known): 1727. (Location): Städtisches Henneberger Museum, Meiningen. (Form): egg-shaped, oval. (Dimension): 47.5 x 30.4 x 8.3-8.5 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface; rough and blackened middle below; pale yellow-grey to yellow-brown; hole on the right edge. (Painting): alder bark red-brown; stroke with a pointed pin without scratching the surface; some figures coloured; clear presentation; simplified figures except very naturalistic animals. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Horagalles (3) Wild reindeer hunting (4) Upper ray (5) Biegoalmai, Biegalles (6-8) Ailekosolmak (9) Lower ray (10) Kote and Lapp in residence (11) Wolf, bear, points

mean danger, kote, residence, to other kote's residents, sending prey animal for a magic purpose (12) Boat sacrifice (13-16) Settlement, house in church village, 14 House, 15 Goat, 16 Horse (17) Lapp's everyday, travel, drum owner, travel to shaman's spiritual world, Saivo motif (18) Troll's shot (19) Lynx, prey animal (20) Reindeer herd and guardian's reindeer fence (21) Bear (22) Handle, drum with hanging (23) Shaman (24) Fisher with boat and netting (25) Matching wild bird (26) Njalla (27) Mountain's prey animal, bear, wolf (28) Reindeer and prey animal (bear, wolf) in mountain (29) Lapp's Trinity figure (30) Radjenattje (universe father) as Christian God (31) as 32, assistant spirit (32) Radjen pardne (universe son) as God's son (33) Horse-riding Rota (34) Important people who manage spirits in Jabmeaimo or similar place (35) Christian gave, cemetery, basically, Lapp's Jabmeaimo (36) Grave (37) Drum owner's wife? (38-40) Akkas, kote and pregnancy, 38 Sarakka, 39 Uksakka, 40 Juoksakka (41) Dog near the house at Kote (42) Kote in residence (43) Squirrel on a spruce tree (44) Hunter with a bow for hunting (45) Lapp woman at home, corresponds to 44




## Frame Drum 31



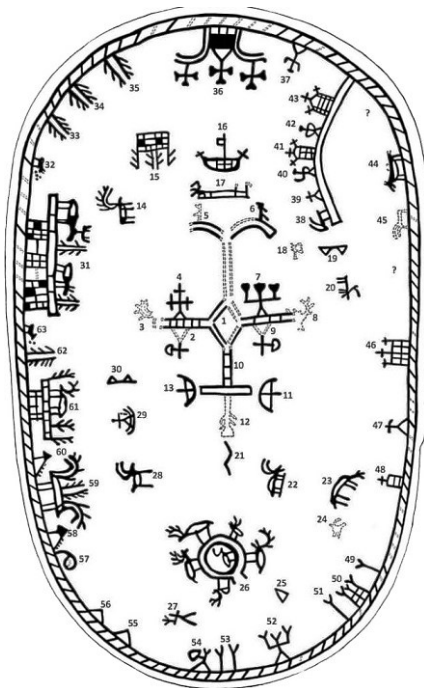
(Origin): South Sami area, Norway or Sweden. (First known): 1723. (Location): Nationalmuseet, den Etnografisk Samling, Copenhagen. (Form): egg-shaped, oval. (Dimension): 48 x 30.2 x 6.8-7.4 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; shiny surface but very rough middle right; yellow-grey to yellow-brown; dirt and worn out below, darker above; a bigger hole with a stitched patch. (Painting): alder bark red-brown; normal stroke with a pointed pen without scratching the surface; a fine darker edge in the stripe; small figures painted; a simplified presentation with a naturalistic animal; the sun in the middle with colour. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Reindeer? (3-4) Horagalles and servant (5) Elk, wild animal (6)

Leaibeolmmai, Veraldenolmmai (7) Bieggoolmmai (8) x (9-11) Ailekosolmak (12) I:10 (13) Moon, troll's shot? (14) Kote and reindeer herd in residence (15) Kote, residence (16) Boat sacrifice, loaded boat (17) Bear (18) as I.12 (19) Rota around? Illness, troll's shot association (20) Kote in residence of Saivo (21) Wolf? (22) Troll's shot (23) Reindeer and guardian's reindeer fence (24) Reindeer guardian, hunter (25) Residence with kote (26) Watercourse with small bay, fishing water (27) Beaver (28) Snake, shaman snake (29) Skier with bar (30) Elk in front of forest, hunting prey (31) Bear on mountain hill (32) Radjenakka (33) Radjenpardne, Roeradjen's glory (34) Radjenattje, with Radjenkjedde (35) Bear (36-40) Settlement place, church village, church/storage/goat/people (41) Horse-riding Rota (42) Grave hole form's Jabmeaimo (43) Figure in Jabmeaimo (44) Jabemolmmai? reindeer sacrifice's guardian, the start of shaman travel to/from Jabmeaimo (45) Grave, cemetery, Jabmeaimo motif (46-48) Akkas, 46 Mattarakka. 48 Uksakka (49) Akkas (50) Tree? (51) Kote in residence (52) Bear, beaver (53) Shaman with drum (54) Sacrifice platform (55) Tree, forest? (56) Reindeer mountain, passe (57) tree, forest? (58) Njalla

0	Rota	People	Reindeer
			
H	M(1)	U(2) M(4) B(2)	U(1) M(1) B(1)
V	R(1)	L(2) M(4) R(2)	L(2) M(1)
N	1	8	3

### Frame Drum 32

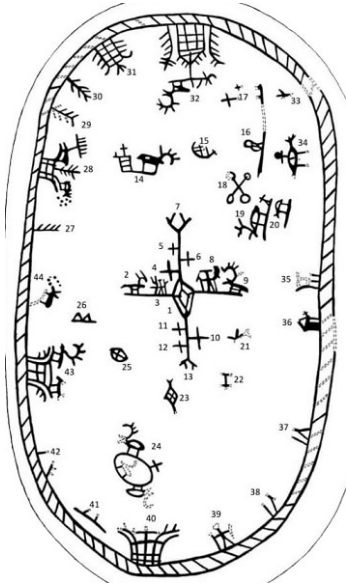


(Origin): Åsele Lappmark or nearby, Sweden?. (Location): Graf Eugène von Rosen, Örbyhus, Sweden. (Form): long oval, wider upper. (Dimension): 54.5 x 33 x 7.3-7.7 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; smooth surface; rough below and left; pale yellow-grey; dark original spot left below; small tear with sinew thread stitched below; well kept. (Painting): alder bark red-brown; partly turned pale; normal stroke with a blunt pen without scratching the surface; a simplified presentation with half naturalistic; the sun figure blotted. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Hunter, Leibeolmmai? (3) Sacrifice for 4 farm reindeer (4) Horagalles (5-6) Tree, Veraldenolmmai? Radjen in part (7) Bieggaoilmmai (8) Sacrifice for 7, farm reindeer (9) Opposite direction to 2 (10) Lower ray (11) Bow, boat? (12) x (13) 11 opposite direction (14) Reindeer, shaman reindeer (15) Louvve, sacrifice platform? (16) Boat sacrifice (17) Reindeer fence? (18) x (19) Kote, Saivo's residence? (20) Reindeer, Saivo reindeer (21) Lower ray, snake? (22) Shaman animal? (23) Wolf (24) x (25) Kote? (26) Reindeer fence with reindeer herd (27) Reindeer fence guardian, in Saivo? (28) Reindeer, farm reindeer, mountain reindeer? (29) Skier (30) Kote, residence (31) Elk and forest, passe (32) Bear? (33-35) Forest, growth? sacrifice

tree (36) Radjenattje between Radjenakka and Radjenspardne (37) Radjen's assistant spirit? (38-43) People, cattle, building in church village, settlement (44) Horse-riding Rota (45) Reindeer? (46) Grave, Jabmeaimo (47) People, belong to Jabmeaimo? (48) Grave? (49-54) Akkas, 54 Juoksakka (55-56) Kote, residence (57) x (58) Njalla (59) Sacrifice place, passe (60) as 58 (61) Sacrifice reindeer's sacrifice platform, passe, sacrifice place with the sacred area? (62) as 33-35 (63) as 32

FRAME DRUM 33

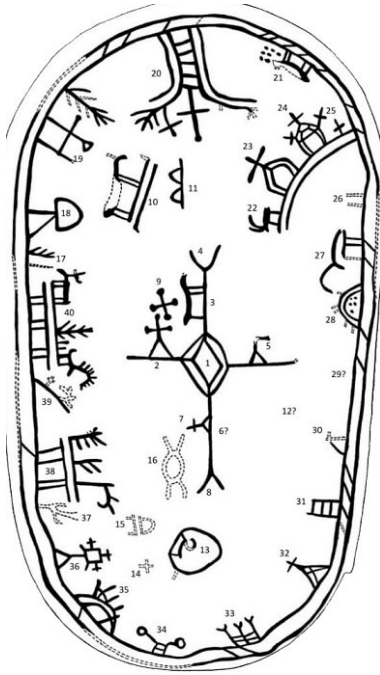


(Origin): Åsele Lappmark or nearby, Sweden?.  
 (Location): Rutger von Essen, Schloss Skokloster, Sweden. (Form): long oval, wider upper part.  
 (Dimension): 54.5 x 33 x 7.3-7.7 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; shiny and smooth surface; not very exhausted, but rough and broken in part; pale yellow-grey, with pen in green partly, darker due to use and dirt.  
 (Painting): alder bark brown; turned pale; pointed pen scratching the surface; regular layering; some figures painted; half naturalistic and elegant technique.  
 (Composition): Åsele type.

(Interpretation) (1) Beive (2) Sacrifice for 3, farm reindeer (3) Bieggaoimmai (4-6) Ailekosolmak (7) Sky as the world of the higher god (8) Horagalles (9) Sacrifice for 8, farm reindeer (10-12) Ailekosolmak

(13) as 7, Lower ray (14) Lapp by ajar and in front farm reindeer, sacrifice platform with idol and sacrifice? (15) Boat sacrifice (16-17) Settlement, church village (18) Troll's shot (19) Reindeer travel (20) Reindeer? (21-22) x (23) Netting? (24) Reindeer and guardian's reindeer fence (25) Drum (26) Kote, residence (27) Forest, growth god (28) Wild animal, elk and bear in the mountain, passe? (29-30) as 27 (31) Radjenakka? the figure of growth/Rananeida? (32) Radjenattje and Radjenkiedde?, with Sacrifice (33) x (34) Horse-riding Rota (35-36) Jabmeaimo and ruler (37-39) Akkas (40) Figure of underworld correspond to Radjen (41) x (42) Njalla (43) Reindeer herd in the mountain, passe (44) Bear

Frame Drum 34

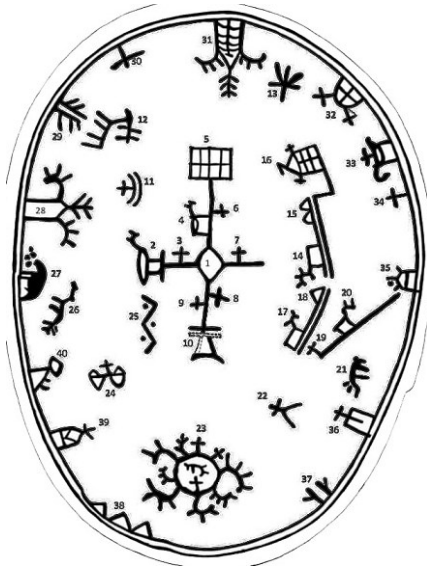


(Origin): Åsele Lappmark or nearby, Sweden?.  
 (Location): Museum für Völkerkunde der  
 Hansestadt, Lübeck. (Form): egg-shaped, oval.  
 (Dimension): 53.5 x 30.5 x 8.7-9 cm. (Material of  
 frame): pinewood. (Membrane): depilated reindeer  
 skin; hard and smooth surface, but rough middle  
 right by hammering; broken; yellow-grey to  
 yellow-brown, partly thin dirt below; worn out.  
 (Painting): alder bark red-brown; different strokes  
 with a pointed pen scratching the surface partly;  
 fine broad line left; irregular layering; simplified,  
 half naturalistic presentation. (Composition): Åsele  
 type.

(Interpretation) (1) Beive (2) Horagalles (3) Elk,  
 reindeer? hunting prey (4) Sky as the world of the  
 higher god (5) Bieggaolmmai (6-7) Ailekosolmak  
 (8) as 4, Lower ray (9) Thunder, troll's shot (10)  
 Elk? hunting prey (11) Kote, residence (12) x (13)  
 Reindeer fence (14) x (15) Kote? (16) Beaver? (17)

Tree (18) Njalla (19) Leaiibeolmmai, Rananeida? good weather? (20) Radjenattje between  
 Radjenakka and Radjenpardne (21) Bear (22-25) People, cattle, building in church village,  
 settlement place (26) x (27) Rota or Jabmeaimo's sacrifice (28) Jabmeaimo (29) x (30) x (31)  
 Grave? (32-34) Akkas (35) Mountain in part, residence? (36) Njalla? (37) x (38) Sacrifice platform,  
 passe (39) x (40) Reindeer and elk in the mountain, passe

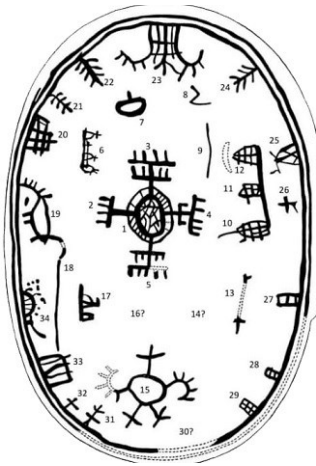
Frame Drum 35



(Origin): Åsele Lappmark or nearby, Sweden?. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval. (Dimension): 45.5 x 34.2 x 7-7.6 cm. (Material of frame): sprucewood. (Membrane): depilated reindeer skin; hard and shiny surface, but dusty, rough middle; pale yellow-grey with dark dirt shades; long tear middle above and a small one on the left edge. (Painting): alder bark red-brown, relatively dark; stroke with a blunt pen without scratching the surface; regular layering; clear, highly simplified presentation; only, the horn of reindeer painted. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Sacrifice for 1 or 3, farm reindeer (3) Horagalles (4) Hunting prey (5) Mattrattje, Veraldenolmmai?'s residence (6) Leibeolmmai? (7) Biikkaolmmai (8-9) Ailekosolmak (10) Underworld motif? start of the world (11) Skier, boat sacrifice (12) Elk? connects to 29 (13) Radjen (14-16) Reindeer, kote-residence in Saivo, road to chapel or church, 16 Church village, belong to Christian road, settlement (17-18) Saivo correspond to 14-15, Lapp returning on the road and farm reindeer (19-20) Reindeer and people (21) Illness, pest? (22) Shaman (23) Reindeer and guardian's reindeer fence (24) Kote and people in residence (25) Snake, shaman snake (26) Shaman animal (27) Bear (28) Passe, tree sacrifice place with idols (29) Tree, forest, growth (30) Radjenakka, Radjenpardne (31) Radjenattje, with Radjenkjedde (32) Grave, Jabmeaimo? (33) Horse-riding Rota (34) People, figure in Jabmeaimo (35) Jabmeaimo (36) Grave (37) One Akka (38) Kote, residence (39) Storage? (40) Njalla

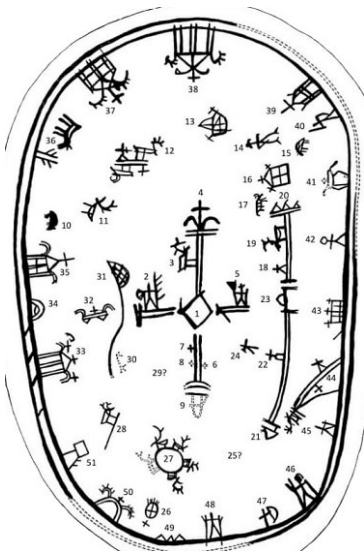
Frame Drum 36



(Origin): South Sami, Lappmark, Norway or Sweden?.  
 (Location): Rautenstrauch-Joest-Museum, Köln. (Form): egg-shaped, oval. (Dimension): 36.8 x 24.8 x 6.2-6.4 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface, but rough and worn out below; yellow-grey to yellow-brown; tear and blackened dirt below; damaged middle with bigger tear and small tear right; repaired with a patch. (Painting): alder bark red-brown; different strokes without scratching the surface; irregular layering; strongly simplified presentation. (Composition): variation of Åsele type - an oval sun kernel.

(Interpretation) (1) Beive (2-5) Rays (6) Kote, adult, child? in residence (7) Boat sacrifice? (8-9) x (10-12) Church village, settlement, Saivo? (13) x (14) x (15) Reindeer and guardian's reindeer fence (16) x (17) Kote and people, residence (18) x (19) Reindeer or sacrifice place, passe? (20) Sacrifice platform? (21-22) Growth, tree god? (23) Radjenattje? (24) as 21-22 (25) Jabmeaimo (26) Figure of 25? (27-29) Grave, Akkas' residence (30) Akkas? (31-32) People, 31 Tree, 32 Sacrifice place, passe

Frame Drum 37



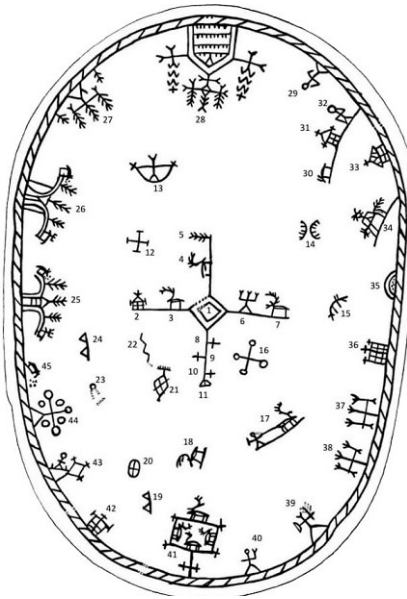
(Origin): Åsele Lappmark or nearby, Sweden?.  
 (Location): Statens Historiska Museum, Stockholm.  
 (Form): egg-shaped, oval, some bent due to damage.  
 (Dimension): 46 x 30.5 x 7-5-7.8 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; hard and smooth surface, but rough middle below; broken; yellow-brown, dirt; damaged; missing piece middle right; broken edge with sinew thread stitching. (Painting): alder bark red-brown; different strokes with a pointed pen scratching the surface partly, in fine wide line; irregular layering; simplified, half naturalistic presentation.  
 (Composition): Åsele type.

(Interpretation) (1) Beive (2) Horagalles, Veraldenolmmai? (3) Sacrifice, hunting prey (4)

Leaibeolmmai? (5) Bieggaoilmmai (6-8) Ailekosolmak (9) Underworld motif? (10) Bear, beaver? (11) Reindeer, shaman animal? (12) Reindeer herd and house? Lapp (13) Boat sacrifice (14) Priest (15) Pig, cattle (16) Chapel, church, church village (17) Goat (18-20) People, reindeer, kote-residence in Saivo (21-23) Saivo motif (24) People, shaman? (25) x (26) Drum with hanging (27) Reindeer fence (28) Farm reindeer, shaman animal? (29) x (30) x (31) Netting (32) Kote, people, reindeer in residence (33) Sacrifice place with idols, passe (34) Kote, earth house; bear cave? (35) as 33 (36) Elk? (37-39) Radjen, 38 Radjenattje, 37 Radjenakka, 39 Radjenpardne (40) People with bar, Rota expels? (41) Horse-riding Rota (42) People, people belong to Jabmeaimo (43) Grave, Jabmeaimo (44) Reindeer sacrifice? road between Jabmeaimo and Saivo (45-48) Akkas, 47 Juoksakka (49) Kote, residence (50) Reindeer and guardian's mountain, sacrifice place with idols and sacrifice, passe? (51) Njalla



## Frame Drum 38

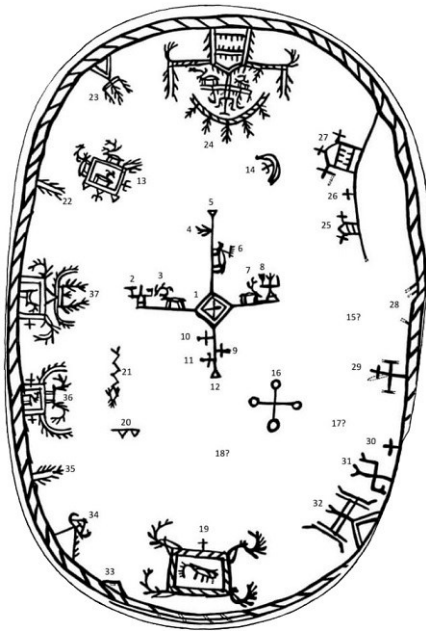


(Origin): South Sami, Lappmark, Norway or Sweden?. (Location): Nationalmuseet, den Etnografiske Samling, Copenhagen. (Form): egg-shaped, oval. (Dimension): 48 x 33.2 x 7.7-7.9 cm. (Material of frame): pinewood. (Membrane): depilated reindeer thin skin; hard and shiny surface, but leap right middle and below; pale yellow-grey, dark green tone due to use and dirt below; hammer track visible. (Painting): alder bark red-brown, some turned out pale; relatively fine stroke without scratching the surface; regular layering; elegantly simplified, stylized presentation. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Sacrifice platform with idols, Veraldenolmmai, Horagalles? (3) Sacrifice for 2, farm reindeer

(4) Hunting prey? (5) Forest and hunting, Leaibeolmmai under (6) Bieggoolmmai (7) Sacrifice for 6, farm reindeer (8-10) Ailekosolmak (11) 1:10 reference (12) Horagalles (13) Boat sacrifice (14) Boat reflection? (15) Wolf, threat (16) Troll's shot (17) Reindeer and guardian, reindeer? to Saivo (18) Reindeer, farm reindeer, shaman animal? (19) Kote, residence (20) Drum (21) Netting and fish? beaver? (22) Snake, shaman snake (23) x (24) as 19 (25) Idol tree, growth god, elk/bear in the mountain/forest, passe? (26) as 25 (27) Forest-growth god, Leaibeolmmai, Rananeida?, Radjen group (28) Radjenattje on Radjenkjedde (29) Radjenpardne? Radjen's assistant spirit (30-32) People, cattle, church in Christian village (33) House, chapel, chapel grave? (34) Horse-riding Rota (35) Jabmeaimo (36) Grave (37-40) Akkas, 39 Juoksakka (41) Reindeer and guardian's reindeer fence (42) Fishing water, boat and fishing place? (43) Njalla (44) Pregnancy, Mattarakka? shaman, troll's shot (45) Bear

Frame Drum 39

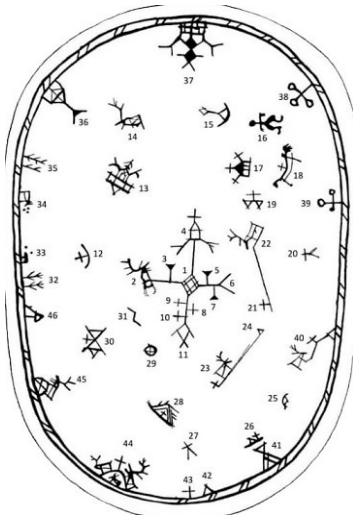


(Origin): Rans Lappby, Lycksele Lappmark, Sweden. (Location): Musee de l'Homme Palais du Trocadéro, Paris. (Form): oval. (Dimension): 49.8 x 33 x 7.9-8.1 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; shiny surface, partly leap below; yellow-grey; dirty below, the yellow spot around the figure; leap middle below: worn out probably by hammering. (Painting): alder bark red-brown; partly turned pale; stroke with a pointed pen without scratching the surface; regular layering; elegant and half naturalistic presentation. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Horagalles (3) Reindeer, sacrifice for 2, farm reindeer (4) Tree, forest (5) Leaibeolmmai (6) Hunting

prey, elk, hunting (7) Sacrifice for 8, farm reindeer (8) Bieggaoimmai (9-11) Ailekosolmak (12) Lower ray (13) Reindeer, reindeer guardian, kote, tundra mountain, reindeer fence (14) Boat sacrifice (15) x (16) Troll's shot (17-18) x (19) Reindeer and guardian's reindeer fence (20) Residence with kote (21) Beaver in small bay (22) Tree, forest, growth (23) Weather god, forest god, Leaibeolmmai, good weather (24) Radjenattje, his house and sacred mountain's Radjenkiedde (25-27) Settlement, church village with house, people, chapel-church (28) Grave, Jabmeaimo (29) Assistant spirit or ruler in death world (30) Grave, death? (31) I:17 remembrance of life/death, truth/false etc. in opposition concept (32) One Akka (33) Kote, residence (34) Njalla (35) Forest? (36) Reindeer herd and guardian's mountain, sacrifice platform and mountain with sacrifice (37) as 36

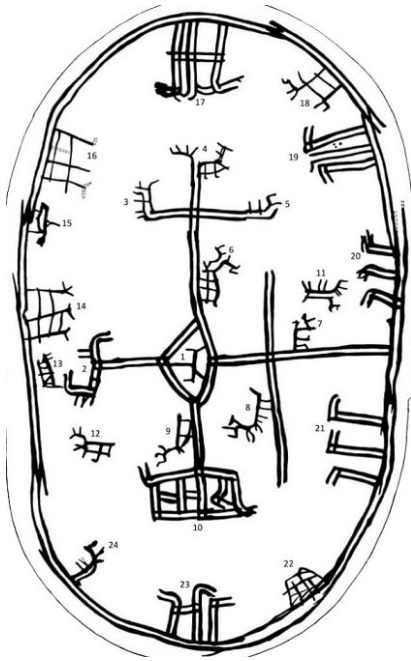
Frame Drum 40



(Origin): Åsele Lappmark or nearby, Sweden?.  
 (Location): Statens Historiska Museum, Stockholm.  
 (Form): egg-shaped, oval. (Dimension): 41.5 x 28.3 x 5.5-5.7 cm. (Material of frame): sprucewood.  
 (Membrane): depilated reindeer skin; hard and smooth surface, some leap and rough right below: pale yellow-grey; dark dirt; obvious track middle below; bigger tears with stitched patch from another membrane; worn out. (Painting): alder bark red-brown; fine stroke with a pointed knife scratching the surface; some fine dark edges in colour stripe; irregular layering; clear, simplified, characterised reindeer presentation; unusual technique.  
 (Composition): Åsele type.

(Interpretation) (1) Beive (2) Sacrifice (3) Horagalles (4) Matteredtje, Veraldenolmmai? (5) Bieggolmmai? (6) Right ray (7) x (8-10) Ailekosolmak (11) 1:10 reference (12) Skier (13) Sacrifice platform and kote? in residence (14) Reindeer, shaman animal? (15) Sail? and loaded boat, boat sacrifice (16) Shaman, priest (17) Church, chapel, church village (18) Horse-riding Rota (19) People and kote residence in Saivo (20) People between Jabmeaimo and Saivo (21-24) People, reindeer, kote in Saivo (25) Fur, prey animal? (26) Kote and people in residence (27) People (28) Grave? (29) Drum (30) Grave, death (31) Snake, shaman snake? (32) Tree, forest (33-34) Bear? (35) as 32 (36) Radjenakka? (37) Radjenattje, Radjenkiedde? (38-39) Troll's shot, Jabmeaimo? (40) Reindeer and guardian, reindeer sacrifice? To/from Jabmeaimo? shaman (41) One Akka? (42-43) Kote and people in residence (44) Reindeer and guardian in the mountain (45) Sacrifice place, passe, sacrifice? (46) Njalla

FRAME DRUM 41

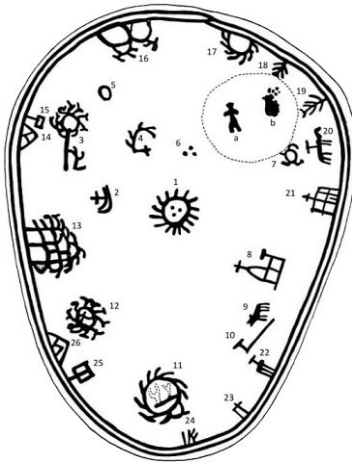


(Origin): Åsele Lappmark or nearby, Sweden?.  
 (Location): Städtisches Naturkunde-Museum, Kassel. (Form): long oval. (Dimension): 54 x 32.5 x 8.1-8.4 cm. (Material of frame): birchwood. (Membrane): depilated reindeer skin; smooth without leap; pale yellow-grey to yellow-brown. (Painting): alder bark red-brown; different strokes, partly blunt, partly pointed pen; a fine dark edge in colour stripe without scratching the surface; partly irregular layering; relatively rough and not artistic presentation; careless execution; strongly simplified with double lines. (Composition): Åsele type.

(Interpretation) (1) Beive (2) Reindeer sacrifice? (3) Sacrifice? (4) Sacrifice, hunting prey? (5) as 3 (6) Reindeer, wild, sacrifice? (7) x (8) x (9) Reindeer (10) Underworld? (11) x (12) Reindeer (13) Bear? (14) Louvve,

sacrifice platform, passe? (15) Horse-riding Rota (16) as 14 (17) Radjen? (18) Sacrifice platform? (19) x (20) as 19 (21) Akkas? (22) Kote, grave? (23) Figure in the underworld, Radjen? (24) x

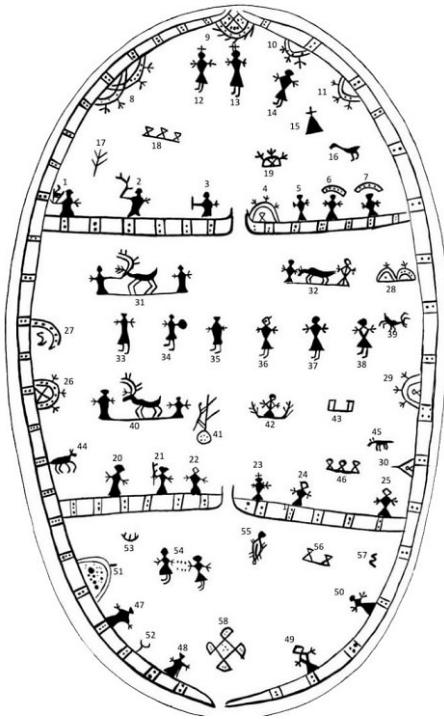
## Ring Frame Drum 42



(Origin): South Sami, Lappmark, Norway or Sweden?.  
(Location): Jämtlands Läns Museum, Östersund, Sweden. (Form): egg-shaped, oval, wider the upper end. (Dimension): 37 x 27.8 x 5.5-5.9 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin; pale yellow-grey, relatively light; very rough surface middle right, bigger piece leap; bigger black spot middle below. (Painting): alder bark red-brown; stroke with a blunt pen without scratching the surface, wide and regular layering; simplified, weak, round lines characterised.

(Interpretation) (1) Beive (2) Skier (3) Reindeer fence with reindeer and road there? (4) Sacrifice? (5) Troll's shot? (6) x (7) x (8) Church, chapel, church village, sacrifice platform with people figure's idol? (9) Wolf, danger, animal? (10) Hunting equipment (11) Reindeer fence? (12) Reindeer herd's fence; reindeer herd with guardian (13) Reindeer mountain, passe? (14-15) Kote and njalla in residence (16) Reindeer mountain in part? (17) Moon? (18-19) Tree, forest, forest's figure? (20) Horse-riding Rota (21) Grave, cemetery, Jabmeaimo (22-24) Akkas? (25-26) as 14-15

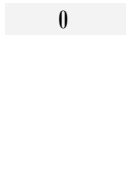


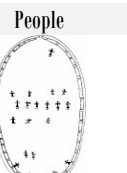
## Flanged Frame Drum 43



(Origin): Kemi Lappmark, Finland. (Location): Statens Historiska Museum, Stockholm. (Form): pure ecliptic, oval, symmetric, vertical. (Dimension): 85 x 53 x 11-11.5 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin, thicker and stiffer than other drums; the skin of an older animal; shiny, smooth surface; worn out middle above; well kept; pale yellow-grey with green and brown shades. (Painting): red-brown colour gives the impression of burnt figures; hard pressed dark edge, seldom use of glowing red; figures often painted; clear, simplified, half naturalistic presentation. (Composition): Kemi type.

(Interpretation) UPPER: (1) Fertility-growth god, Rananeida? (2) Tjoveradien, hornadien, Veraldenolmmai? (3) Tiermies/Horagalles? (4) Sacrifice place,

passee with a place? (5-7) Trinity? as Lapp pair (8) as 4, Sky phenomena (9) Beive? (10-11) as 4 (12-14) Drum's Radjen group association, Jabmeaimo? (15) Chapel, church? place? (16) Sacrifice bird, shaman bird (17) Good weather? (18) Place, sacrifice place, sacrifice stone Mattarakka's private (19) Moon, the moon's sacrifice place?. CENTRE: (20-22) 21 Veraldenolmmai and his servant/similar landscape figure? (23-25) Åsele's Akkas group association. 23 Death figure (26) as 4 (27) Fishing water, bear cave? (28) Sacrifice place, peat kote in residence? (29) as 4 (30) Kote, people? in tent kote (31) Sacrifice between two idols (32) as 31, Sacrifice (33-38) 6 Lapp family, father, creation, 34 Shaman with drum (39) Wild hunting prey (40) as 31 (41) Squirrel, marten; fur animal, hunting prey (42) Place with branches? Beive private (43) Cemetery, grave? (44) Reindeer? (45) Wolf (46) as 18. BELOW: (47-50) Underworld, Jabmeaimo? gods, 49-50 correspond to Åsele drum's Akkas (51) Illness, death, Jabmeaimo? (52) Sacrifice fork (53) Boat (54) Shaman and ill person, illness between death? Shaman struggling against magic (55) Shaman animal, a combination of beaver and bird (56) Place, sacrifice platform? (57) Snake, shaman animal (58) Underworld?

0	Rota	People	Reindeer
			
H/V/N	X/X/X	U(1) M(13) B(6)/L(5) M(11) R(4)/20	M(2)/L(2)/2

### Flanged Frame Drum 44



(Origin): Kemi Lappmark, Finland. (Location): Städtisches Museum für Völkerkunde, Leipzig. (Form): egg-shaped, oval, blunt end, vertical. (Dimension): 66 x 42.5 x 9-10 cm. (Material of frame): pinewood. (Membrane): depilated reindeer skin, thick and strong surface from the older animal; shiny, smooth surface; yellow-grey to yellow-brown; the membrane-like drum 43. (Painting): colour strongly turned pale; grey-brown; dark edges of figures; frame and cross beam with diagonal lines.

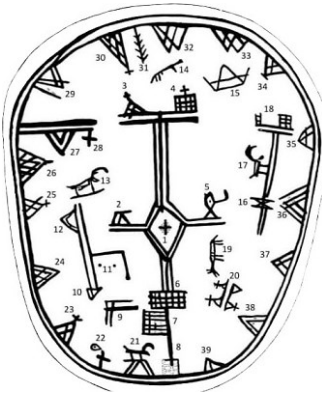
(Interpretation) UPPER: (1) Growth god? (2) Bieggolmmai? (3) Tiermies? (4) Tiermies, his servant (5-7) Sacrifice for 5, shaman animal, 7 Hunting wolf (8) Good weather? (9) Goat? sacrifice?

(10) Beive, Beive's sunrise or sunset? (11-13) Radjen's pair? (14) Worship place, residence, as sky phenomenon, northern light (15) as 14 (16) Reindeer guardian? (17) as 16, Hunter (18) Tjorveradin, Veraldenolmmai? (19) Magic. MIDDLE: (20) x (21-23) Veraldenolmmai and his servant/similar landscape figure (24-25) Akkas, an equal figure with him? (26) Tree, forest (27-28) God's figure at sitta or people (29) Worship place, grave? (30) as 14 (31) Church, church grave (32) as 31 (33) Residence, worship place, passe? (34) People (35) Kote, residence? (36-37) Hunter (38-39) Bear, bear cave (40) Shaman and drum (41) Reindeer guardian (42) Sacrifice platform for the idol, Tiermies, Beive? (43) Hunter with bow (44) bird, 43's booty (45) as 43 (46) People with bar, fence? (47) Illness, death spirit, Rota's pair? (48) Reindeer (49) Boat (50) Bird, geese, swan, hunting prey, sacrifice (51) Beaver (52) as 50 (53) Place, sacrifice? (54) as 53? (55) as 53? (56) Reindeer transport, akjar with Lapp and reindeer (57) Storage. BELOW: (58-60) God corresponding to Akkas, the underworld god? (61) Underworld, the road there? (62) One Akka, corresponding

figure? (63) God's figure, place? (64) Fence, fire? (65) x (66-67) Figure in the underworld or Jabmeaimo, shaman, death? (68) Wolf, fox, dangerous animal (69) Dog?

0	Rota	People	Reindeer
H/V/N	X/X/X	M(2)/L(1) M(1)/2	U(4) M(2)/L(2) M(1) R(3)/6

### Bowl Drum 45



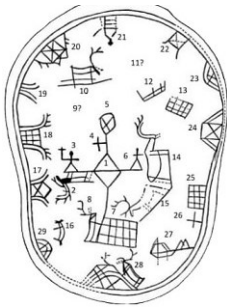
(Origin): Grans Lapphy, Sorsele Lappmark, Sweden.  
 (Location): Statens Historiska Museum, Stockholm, deposited at Svenska Linné-sällskapetets Museum Uppsala.  
 (Form): egg-shaped, oval, relatively broad, ground normal, sidewall weak vaulted. (Dimension): 31.8 x 25.5 x 8.5 m. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; thick normal, hard and smooth surface; yellow-grey to yellow-brown with dark dirt spot; dusty; repair with the patch below. (Painting): alder bark red-brown; normal stroke with regular width; a blunt pen without scratching the surface; strongly simplified presentation; stylized double lines except half

naturalistic reindeer.

(Interpretation) (1) Beive (2) Horagalles? (3-4) 3 Veraldenolmmai, Matteredtje, their residence, 4 Sky, Saivo (5) Bieggaoilmmai (6-8) Underworld?'s three parts (9) Kote, residence (10-12) Saivo? passe for the sacred area with kote (13) Shaman Saivo animal (14) Beaver (15) Boat sacrifice, loaded boat (16-18) Saivo, 16 Residence, 17 Reindeer, 18 Grave, Jabmeaimo? road between Jabmeaimo and Saivo? (19) Wolf (20) People and kote in residence? (21) Reindeer mountain, reindeer sacrifice (22) Reindeer guardian? troll's shot, shaman with drum (23) One Akka? (24) Demon? passe? (25) Demon, good spirit? (27-28) People and kote in residence (29) Rananeida with the axis, universe supporting Veraldenolmmai? (30) Radjenpardne, Tjorveradjen (31) Tjorveradjen (32) Radjenattje (33) Radjenakka, Radjenattje? (34) Shaman?'s mediation between gods and people (35) Saivo figure, equal to Tjasolmai (36) Jabmeaimo in residence (37-39) Akkas



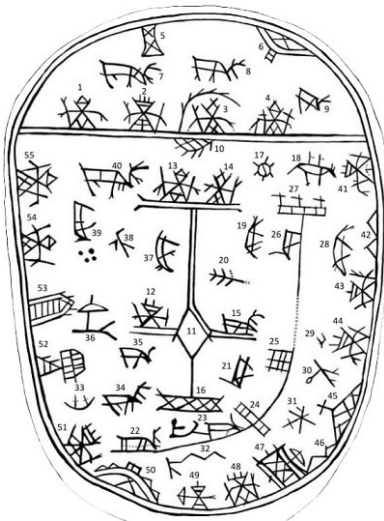
### Bowl Drum 46



(Origin): Sorsele or northern area, Sweden?. (Location): Städtisches Naturkunde-Museum, Kassel. (Form): Unusually small, egg-shaped, oval, ground vaulted, sidewall bent; membrane concave. (Dimension): 24.4 x 17.4 x 7.5 cm. (Material of trunk): sprucewood. (Membrane): depilated reindeer skin; shiny surface; yellow-grey to yellow-brown, dirty and dusty. (Painting): alder bark red-brown; fine stroke with a pointed pen without scratching the surface; strongly stylized presentation except for naturalistic reindeer; the arrangement of figures like frame drum - Åsele type, a divided universe with the four-strayed sun in the centre.

(Interpretation) (1) Beive (2) Sacrifice for 3, farm reindeer (3) Horagalles (4) Hunter? (5) x (6) Bieggaoimmai (7) Underworld? (8) Sacrifice (9) x (10) Shaman Saivo animal (11) x (12) Boat, boat sacrifice (13) Church, church grave? (14-15) Saivo and reindeer, Saivo animal? (16) Prey animal? (17) Passe with sacrifice place (18) as 17 (19) as 17 (20) Sacrifice platform? kote in residence, Radjen motif? (21) Radjenattje? (22) Radjen? (23) Jabmeaimo (24) as 23 (25) Grave, cemetery? (26) People, one Akka? (27) Residence? (28) Reindeer herd, passe for sacrifice (29) Peat kote, residence?

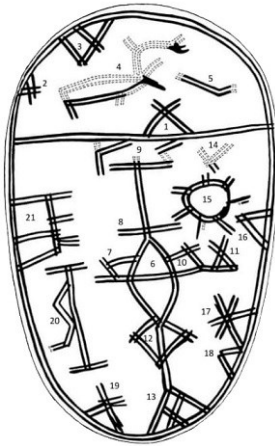
### Bowl Drum 47



(Origin): lacking document, Sweden?. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, relatively wide, blunt end, ground flat with some vault, side wall extended, and membrane plain. (Dimension): 42.7 x 30.5 x 9.3 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; rather stiff and hard; shiny surface; grey to yellow-grey; clean membrane with dirty spots; a big hole with sinew thread stitching. (Painting): alder bark red-brown; stroke with a pointed pen scratching the surface; tear tracks or fine ends in colour; irregular layering; clear, simplified, stylized presentation; half naturalistic reindeer. (Composition): Ranen type - divided universe by double cross lines and the four-strayed sun in the centre.

(Interpretation) UPPER: (1-4) Row of gods, 1-2 Bieggolmmai and Leaibeolmmai, 3 Veraldenolmmai, 4 Tiermies (5) Idol, tree god? Radjen motif (6) Sacrifice place's passe (7-9) Reindeer? sacrifice. BELOW: (10) Passe? (11) Beive (12) Tiermies? (13-14) Veraldenolmmai and Bieggolmmai (15) Sacrifice, to Beive or Bieggolmmai? (16) Underworld (17) Two divided moon, rising and setting sun? (18) Horse-riding Rota accompanying death (19) Prey animal, cattle (20) Tree, growth (21) Reindeer, shaman Saivo animal? (22-27) Saivo, 23 Travelling shaman? 27 Grave (28) Pig (29-30) x (31) Troll's shot (32) Snake (33) Boat, people, fisherman? (34-35) Reindeer (36) Hunter, to 39 (37) Hunting prey? wolf or bear (38) x (39) Bear? (40) Wild animal, shaman reindeer? (41) People with bar, shaman? (42) Kote, residence, grave in Jabmeaimo? (43-44) 43 Rananeida? 44 Mattarakka (45-46) Grave in the mountain landscape, Jabmeaimo? residence (47-49) Akkas, 47 Uksakka-Mattarakka? 48 Sarakka, 49 Juoksakka (50) Storage's both side kote, mountain in residence, underworld? (51) People in residence, Uksakka? (52) Njalla (53) Aitte, storage? (54-55) Mattaratije, Mattarakka?

### Bowl Drum 48



(Origin): an area of Ranen type, Sweden. (Location): Kemmer, Ystad, Sweden. (Form): egg-shaped, oval, long stretched, vaulted ground, sidewall little vaulted and bent; membrane concave. (Dimension): 35.5 x 21.5 x 7 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin, very stiff; hard and not shiny surface; yellow-brown with dirty grey shade; grey spot below possibly by hammering; dark brown colour ink, skin corrosive. (Painting): alder bark brown; partly turned pale; stroke with a blunt pen; regularly wide layering; a very simplified presentation with double lines. (Composition): Ranen type - divided double horizontal lines into two fields and Åsele type of the sun figure below.

(Interpretation) UPPER: (1) Tiermies, Veraldenolmmai? (2-3) Radjen, 3 Radjenattje (4) Sacrifice (5) x. BELOW: (6-13) 6 Beive, 7 Tiermies, 10-11 Bieggolmmai, 12 Ailekosolmak, 13 Jabmeaimo, underworld (14) x (15) Beive (16) Jabmeaimo (17-18) Akkas (19) People (20) Passe-Saivo's, residence? (21) Louvve, sacrifice platform?

Bowl Drum 49



(Origin): Ranen type, north of Ume älv, Sweden. (Location): Günter von Schönburg, Schloss Waldenburg, Sachsen. (Form): egg-shaped, oval, ground flat slightly vaulted, sidewall vertical, membrane plain. (Dimension): 40 x 29.2 x 7.5 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; shiny surface with a leap; yellow-brown with dark spots upper. (Painting): alder bark red-brown; stroke with a pointed pen scratching the surface; irregular layering, very broad and blot; extremely simplified, not artistic presentation. (Composition): variation of Ranen type - the central sun.

(Interpretation) UPPER: (1-5) Row of gods (6-7) Radjen, Radjenattje?. BELOW: (8-11) Beive, 9 Reindeer? 11 Chapel (12) x (13) Jabmeaimo, the recollection of Saivo? (14) Reindeer (15) People, shaman? (16) x (17) Moon? (18-22) 18 Jabmeaimo, Akkas, 22 Grave, Jabmeaimo? (23-25) Akkas? (26) Passe? (27) Louvve, sacrifice platform? (28) as 26?

Bowl Drum 50



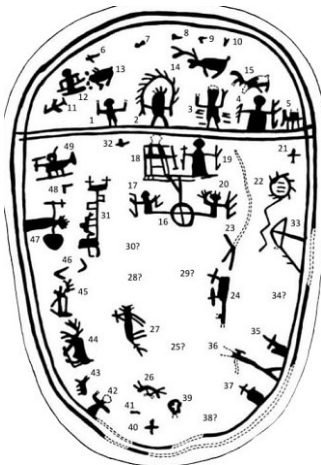
(Origin): Ranen type, North of Ume älv, Sweden. (Location): Carl Cronsstedt, Fullerö, Sweden, deposited at Statens Historiska Museum, Stockholm 1910. (Form): egg-shaped, oval; ground vaulted, sidewall bent, membrane concave. (Dimension): 43 x c.33 x 11 cm. (Material of trunk): pinewood. (Material): depilated reindeer skin, very thin; shiny, partly leap and scratch; yellow-grey to yellow-brown, partly with green shade; dirty below and dark above, broken, repair with thin patches glued, partly tears with sinew thread stitching. (Painting): alder bark red-brown; stroke with a pointed pen scratching the surface partly; fine dark

edges in colour; irregular layering; some blot; strongly simplified presentation. (Composition): Ranen type.

(Interpretation) UPPER: (1-7) Row of gods, 4 Veraldenolmmai, 5 Tiermies, 7 Bieggolmmai (8-10) Many gods, sacrifice platform? (11) Radjenattje? (12) Rain?, Rananeida? (13) Good weather? (14) Animal (15-17) Sacrifice, wild animal? BELOW: (18-23) Åsele type, 18 Kote, 20-22 Ailekosolmak (24-25) 24 Jabmeaimo, 25 Saivo, road there? (26) Boat sacrifice (27) Horse-riding Rota (28-29) x, 28 Troll's shot (30) Prey animal (31-32) x (33) x (34-35) as 15-17, Settlement reindeer, reindeer guardian? (36-38) as 24-2, different from Saivo, this world's residence, road to settlement? (39-50) x, Akkas, as 1-7

0	Rota	People	Reindeer
H/V/N	M(1)/R(1)/1	X/X/X	U(2) M(2)/L(2) M(2)/4

**Bowl Drum 51**



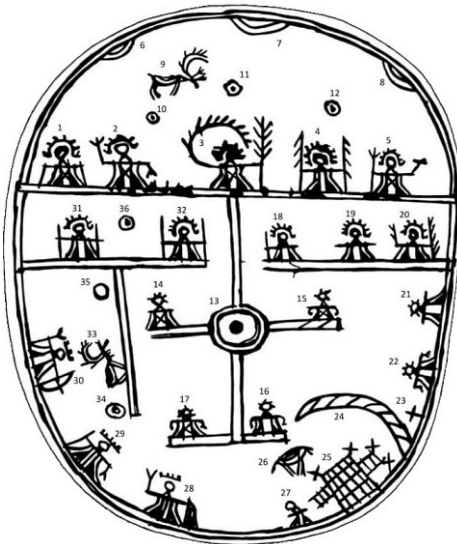
(Origin): unknown, Ranen or northern Norway or Sweden?. (Location): Nationalmuseet, den Etnografisk Samling, Copenhagen. (Form): egg-shaped, oval; ground vaulted, sidewall vaulted and bent, membrane concave. (Dimension): 37.4 x 25.9 x 8.8 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; thick normal; shiny surface; pale yellow-grey with dark dirt spots; bigger hole right edge. (Painting): alder bark, not pure red-brown, partly turned out pale; stroke without scratching the surface, but fine dark edges in irregular layering; most figures coloured; half naturalistic presentation; partly figures have holes. (Composition): west Rane type.

(Interpretation) UPPER: (1-5) Row of gods, 1 Tiermies, 2 Veraldenolmmai, 3 Bieggolmmai? 4 Rananeida? (6-10) Star (11) Bird, shaman bird? (12) Hunter, to 13, Leibeolmmai? (13) Bear (14-15) Reindeer, wild animal or sacrifice. BELOW: (16-20) Åsele type, 16 Beive, 17/20 People, 18-19 Mattarattje/Mattarakka, Radjenattje/Radjenakka? (21) Bird, oar? (22) Fish in fishing water, water

flow? water pointed Saivo (23-24) Settlement of church cemetery, Saivo (25) x (26) Reindeer fence part (27) Horse-riding Rota (28-30) x (31) Road to church village, people/animal/building's residence (32) as 6-10, 21 (33) Njalla (34) x (35-37) Akkas? (38) x (39) People (40) x (41) x (42) Reindeer guardian? (43) Dog? (44-45) Reindeer, dog and reindeer guardian (46) Boomerang (47) Shaman with drum (48) as 46 (40) Tiernies?

0	Rota	People	Reindeer
H/V/N	B(2)/ M(2)/2	U(1) B(1)/L(2)/2	U(1) B(1)/L(1) M(1)/2

**Bowl Drum 52**



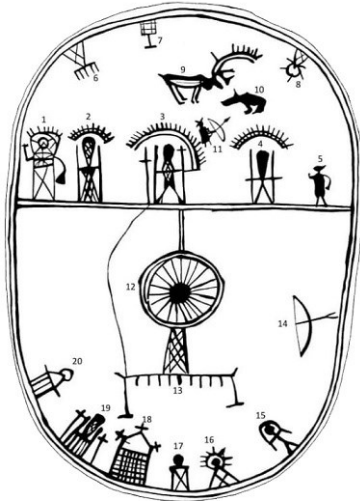
(Origin): unknown, Ranen of north Norway or Sweden?. (Location): Nationalmuseet, den Etnografisk Samling, Copenhagen. (Form): egg-shaped, oval, relatively wide; sidewall slightly vaulted and bent; membrane concave. (Dimension): 42.7 x 36.3 x 9.9 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; shiny surface with leap middle and right; pale yellow-grey to yellow-brown; thin dirt middle below; sinew thread stitched small holes above; repair is older than painting. (Painting): alder bark red-brown; stroke without scratching the surface; regular layering; figures partly coloured; relatively

naturalistic presentation; stylized strong, broad figures. (Composition): variation of Ranen types - four strayed sun.

(Interpretation) UPPER: (1-5) Row of gods, 2 Bieggolmmai, 3 Veraldenolmmai, 4 Rain, Tjorveradjen, 5 Horagalles (6-8) Sky phenomena in different times, 6/8 Sunrise and sunset, 7 Morning and evening, Beive (9) Sacrifice, wild animal? (10-12) star? BELOW: (13) Beive (14-17) 14-15 Wind god

and thunder god, 16-17 Ailekosolmak (18-20) Accord of many figures (21-22) People, god with lower position (23) People, death, grave, cemetery (24) Christian road? (25) Church, church grave, Jabmeaimo? (26) Bear, wolverine (27) belong to Jabmeaimo? (28-30) Akkas, 30 Uksakka (31-33) Passe with idols and sacrifice, shaman animal? (34-36) as 10-12

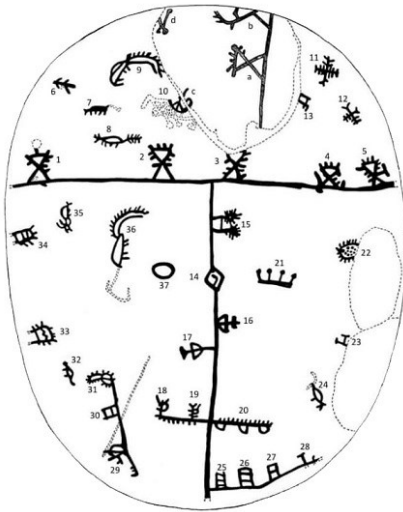
**Bowl Drum 53**



(Origin): Rane type or nearby, Norway or Sweden. (Location): Museo Prestorico ed Etnografico, Rome. (Form): egg-shaped, oval, relatively wide and plain, ground vaulted, sidewall bent, membrane concave. (Dimension): 39.3 x 27.7 x 8 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; shiny surface: yellow-grey. (Painting): alder bark red-brown; stroke with a very pointed pen; dark line in colour, surface not scratched; different strokes; figures partly coloured; partly naturalistic representation, relatively artistic. (Composition): Ranen type, but the round, the four-strayed sun characterised its transform to northern type.

(Interpretation) UPPER: (1-4) Row of gods, 1 Bieggolmmai, 2 Tiermies? 3 Veraldenolmmai, 4 Leaibeolmmai? (5) Assistant spirit, shaman (6-8) Radjen (9) Hunting prey, reindeer sacrifice (10) Hunting prey's bear (11) Hunter. BELOW: (12) Beive (13) Veraldenolmmai (14) Hunting (15-17) Akkas, 15 Juoksakka (18) Church, cemetery, Jabmeaimo (19-20) Sacrifice platform with idols, passe?

Bowl Drum 54



(Origin): Pite Lappmark, Sweden?. (Location): Trinity College, Cambridge, deposited at University Museum of Archaeology and Ethnology, Cambridge. (Form): egg-shaped, oval, ground vaulted, sidewall vaulted and bent, membrane plain. (Dimension): 40.7 x 31.8 x 9.5 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; shiny surface, leap middle; yellow-grey, bright right; damaged and stitched patch from other membrane right and middle. (Painting): alder bark red-brown; wide stroke with a blunt pen; regular layer; elegant presentation of relatively small and short figures. (Composition): Pite type - divided field like Ranen and Lule type, and vertical division

from Åsele-, Sorsele- and Rane type with a sun figure.

(Interpretation) UPPER: (1-5) Row of gods, 5 Tiermies (6) Tree, growth, good weather? (7-8) Fox, wolf, fur animal (9) Reindeer, wild animal, sacrifice? (10) Boat sacrifice? (11-12) Troll's shot's pair (13) x. BELOW vertical: (14) Beive (15) x (16-17) Ailekosolmak? (18-20) Saivo or underworld's people/spirit and kote, residence. BELOW right: (21) Sacrifice place? (22) Saivo lake, grave, Jabmeaimo? (23) x (24) Wolf? (25-28) Underworld group or Akkas?. BELOW left: (29-31) Residence? (32) Dog? fur animal, beaver? (33-34) Sacrifice place, passe? (35) Shaman animal? (36) Reindeer, shaman animal, sacrifice (37) Lake, fishing water, drum, moon

Bowl Drum 55

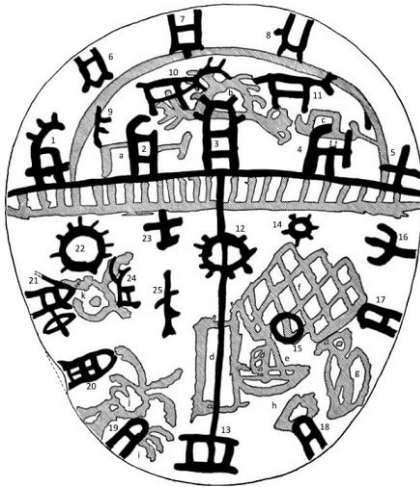


(Origin): Pite Lappmark, Sweden?. (Location): Museum für Volkerkunde, Hamburg. (Form): egg-shaped, oval; ground vaulted, sidewall vaulted and bent, membrane plain. (Dimension): 39.5 x 28.7 x 7.6 cm. (Material of trunk): sprucewood. (Membrane): depilated reindeer skin; shiny, smooth, no leap surface; pale yellow-brown; worn out; dirt washed. (Painting): alder bark red-brown; stroke with a blunt pen; fading out colours; half naturalistic, simplified presentation. (Composition): Pite type like drum 54; no sun figure in the vertical dividing line, instead of round figures of the beam.

(Interpretation) UPPER: (1-6) Row of gods, Veraldenolmmai, Tiermies, Bieggolmmai, Leaibeolmmai, 4-5 x (7-8) Sky phenomena, 7 Beive? (9) Beive? wagon (10-11) Reindeer, sacrifice? (12) Wolf, fox? fur animal (13) Sacrifice platform, place? (14) x (15) Evening, Beive? moon? (16-17) x. BELOW vertical: (18) Åsele Beive (19-25) Ailekosolmak, church road, sacrifice place, passe. BELOW right: (26) x (27) Beive? (28-30) Animal, 28 Reindeer, 29 Bird, 30 Bear (31) x (32) Horse-riding Rota (33) x (34-39) x, Fishing water (40) Animal, belongs to 28-30 (41-43) Akkas? (44) Animal (45) Elk (46) x (47) Residence, kote? BELOW left: (48-51) Continuing the row of gods (52) Tree, forest, growth, good weather? (53) Arrow, hunter with a bow, Leaibeolmmai? (54) Tree, wild animal, 53's objective (55) Beive, moon? (56) x (57) People? (58) People (59) x (60) Shaman? (61) Animal (62) x (63) Bear? (64) Dog? (65) x (66) Reindeer?



Bowl Drum 56

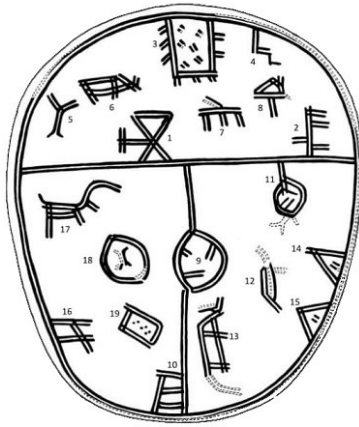


(Origin): Pite Lappmark. Sweden?. (Location): British Museum, Department of Ethnography, London. (Form): egg-shaped, oval; ground vaulted; sidewall gradually bent outside, even membrane. (Dimension): 38.8 x 33.4 x 11 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin, shiny and smooth surface, thick with a small leap; yellow-grey with pale and dark shades. (Painting): new paint over old figures which show exhausted, pale, grey-brown, alder bark; unclean red-brown new paint; irregular layer; rough and broad stroke with a very blunt point; pure, strongly simplified and clear colours reveal,

while the later unclean and plump. (Composition): Pite type like drum 54 - vertical division line with a sun figure and beam.

(Interpretation) UPPER: (1-5) Row of gods, 1/3 Veraldenolmmai? 4 Tiermies (6-8) Radjenattje? Between Radjenakka and Radjenpardne (9) Fur, prey animal (10-11) Reindeer, Sacrifice? BELOW: (12) Beive (13) Underworld? (14) Star? (15) Moon, lake? (16) Rota, Jabmeaimo? (17-18) Figure in Jabmeaimo? (19-21) Akkas, 21 Juoksakka as bow (22) Beive (23) Thunder symbolising by hammer (24) Reindeer, shaman reindeer? (25) Fish, Saivo shaman fish? (a-k) x

Bowl Drum 57



(Origin): Pite or Lule Lappmark, Sweden?. (Location): C Gripenstedt, Bysta Gård, Örebro, Sweden. (Form): egg-shaped, oval, ground vaulted but regular flat; sidewall bent; membrane little concave. (Dimension): 33.4 x 27.7 x 7.7 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; shiny surface; pale yellow with light shade; little damaged, mostly worn edge; tears with sinew thread stitching. (Painting): alder bark red-brown; turned pale; regular stroke with a blunt pen without edges or scratching the surface; regular layering; strongly simplified presentation with double geometrical lines. (Composition): Pite type - divided by double

lines, irregular round sun form transiting to Lule type.

(Interpretation) UPPER: (1-2) Row of gods, 1 Tiermies (3) Radjen? Jabeaimo (4) Radjen? (5) Veraldenolmmai (6) Reindeer, sacrifice? (7) Louvve, sacrifice platform? (8) Njalla. BELOW: (9) Beive (10) Underworld? (11) Moon? (12) Wolf? (13) Reindeer, animal tail (14-15) Kote, residence? (16) Storage, sacrifice platform? (17) Reindeer, shaman Saivo animal? (18) Boat? (19) Bait trap?

Bowl Drum 58

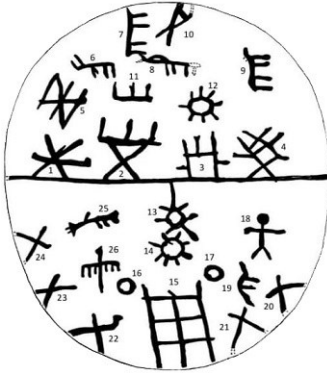


(Origin): unknown, Lule Lappmark, Sweden?. (Location): Statens Historiska Museum, Stockholm, deposited at Norbottens Museum, Luleå 1936. (Form): like drum 57, but small, strongly concave membrane. (Dimension): 30 x 24.6 x 7 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; not very shiny surface; worn out; yellow-grey, dark as drum 57; green spot right edge. (Painting): alder bark red-brown; technique and style like drum 57, contents and figures considerably weakened.

(Interpretation) UPPER: (1-4) 1 Tiermies, 2 Njalla, Veraldenolmmai's sacrifice platform, 3-4 Sacrifice platform, gods (5) Radjen? (6) Radjen? Jabmeaimo (7-9) Reindeer, wild reindeer. BELOW: (10) Bait trap, passe? (11) Beive (12) Beive, moon? (13) Residence in Saivo, Saivo? (14) x (15) Sacrifice

platform? (16) Underworld? (17) as 15 (18) Residence, kote, lake (19) Sacrifice place, passe with a place? (20) Fishing water, Saivo lake, bait trap?

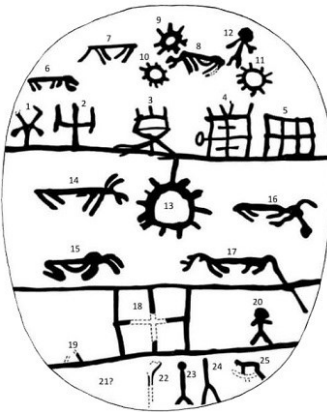
**Bowl Drum 59**



(Origin): Lule Lappmark, Sweden?. (Location): Nordiska Museet, Stockholm. (Form): oval, wider upper, ground vaulted, sidewall vertical, membrane concave. (Dimension): 29.8 x 25.6 x 8.5 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; shiny and smooth surface; pale yellow-grey; small hole middle; a worn-out edge, but well kept. (Painting): alder bark red-brown to brown; stroke with a blunt pen, without sharp edges or scratching the surface; partly long stroke colour; simplified geometric presentation, not fully rectilinear.

(Interpretation) UPPER: (1-4) Row of gods. 1. Tiermies, 2 Veraldenolmmmai? 3/4 Radjen? one is Bieggaoolmmmai (5) Hunter, Leaibeolmmmai (6-9) Wild reindeer, another hunting prey? sacrifice (10) x (11) Sacrifice place? (12) Beive, moon. BELOW: (13) Beive (14) Beive's double? moon (15) Jabmeaimo, underworld? (16-17) Star? (18) Shaman, probably Rota (19) Wolf, Rota's dog (20-21) Two Akkas, figure in the underworld? (22-24) Akkas (25) Fish? shaman Saivo fish (26) Shaman Saivo bird?

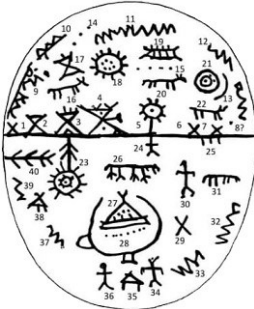
**BOWL DRUM 60**



(Origin): Lule Lappmark, Sweden?. (Location): Joh. Gabriel Sack, Bergshammar, Fogdö, Sweden. (Form): egg-shaped, oval, wide, ground vaulted, sidewall bent, membrane convex and concave. (Dimension): 32.4 x 26 x 10 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; shiny, smooth surface; yellow-brown with bright and dark shade. (Painting): alder bark red-brown; the same technique like drum 59; a pair places in the stripe; strongly simplified presentation. (Composition): variation of Lule type - regular above, cross below, four divided fields, close to Torne and Finnmark types.

(Interpretation) FIRST: (1-5) Row of gods, 1 Bieggolmmai? assistant spirit for 2, 2 Tiermies, 3 Veraldenolmmai, 4-5 Radjen (6-8) 7 Reindeer, sacrifice reindeer? 8 Bear (9-11) Star, 11 Moon? (12) Hunter, perhaps shaman. SECOND: (13) Beive (14-17) Reindeer and bear? THIRD/FOURTH: (18) Jabmeaimo? (19-20) Figure of death and Jabmeaimo, Rota and Jabmeakka? dead man, shaman and dying man (21) x (22-24) Akkas (25) x

**Bowl Drum 61**

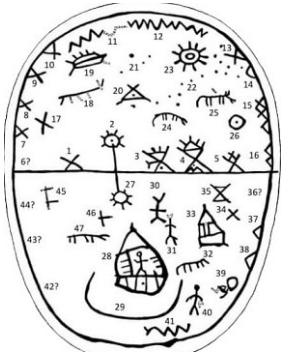


(Origin): Lule Lappmark, Sweden?. (Location): University Museum of Archaeology and Ethnology, Cambridge. (Form): egg-shaped, oval, wider the upper, strongly vaulted ground, sidewall vaulted, membrane concave. (Dimension): 24.3 x 20 x 7.2 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin, very thick; shiny surface; yellow-grey; well kept and no strong tracks from worn out. (Painting): alder bark red-brown; partly turned pale; stroke with a blunt point; regularly wide layering; strongly simplified, not geometrical rectilinear representation. (Composition): Lule type - horizontal division

line with a hanging sun.

(Interpretation) UPPER: (1-8) Row of gods, 1, 6/7 Assistant spirit, 3 Veraldenolmmai, 4 Tiermies (9-13) Northern light, sky phenomenon? (14-15) Star? (16) Prey, fur animal? (17) as 2-4, Leaibeolmmai? (18) Beive? (19) x (20) as 16 (21) Moon? (22) Reindeer? BELOW: (23) Beive, contact to 3 (24) Shaman?’s mediation of upper and below (25) Lower ray (26) Wolf? (27-28) Fence with kote, passe for sacrifice, underworld and Saivo (29) Troll’s shot? (30) People, shaman? (31) Prey animal, fur animal, shaman animal? (32-33) as 9-13 (34-36) People, platform (37) Snake (38) x (39) as 37 (40) Tree

## BOWL DRUM 62

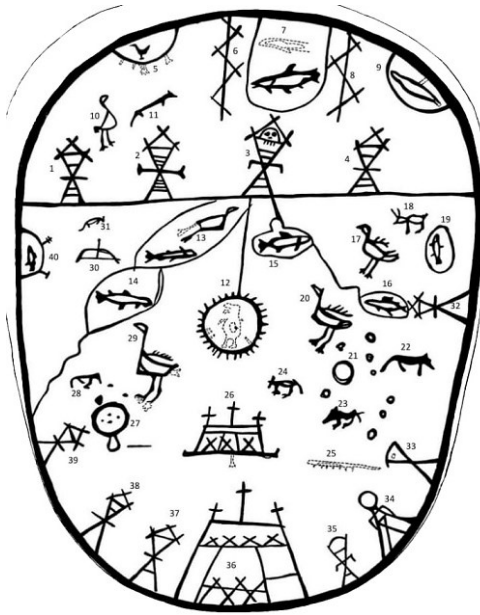


(Origin): Lule Lappmark, Sweden?. (Location): Dalarnas Fornminnes- och Hembygdsförbund, Dala Fornsal, Falun, Sweden. (Form): egg-shaped, oval, ground strongly vaulted, sidewall narrow and vaulted, membrane plain. (Dimension): 28.6 x 21.3 x 7.5 cm. (Material of trunk): sprucewood. (Membrane): depilated reindeer skin; shiny surface; pale yellow-grey, permanently whiten; darker, grey-brown stripe and spots upper. (Painting): alder bark; turned pale; yellow-brown; stroke with a blunt but very fine pen; regular layering; simple and definite presentation, but not strictly linear like drum 61. (Composition): Lule type - two divided fields like

drum 61, vertical line with a hanging sun figure.

(Interpretation) UPPER: (1-5) Row of gods, 1/5 Assistant spirit, 2 Beive column, 3 Tiermies. 4 Veraldenolmmai (6) x (7-10) People, god? (11-12) Northern light, sky phenomena? (13) as 7-10 (14-16) Kote, residence? (17) x (18) Prey, fur animal? (19) x (20) Kote? (21-22) Star? (23) Beive? (24-25) as 18 (26) Moon? BELOW: (27) Beive? (28-29) Fence with kote, passe for sacrifice, underworld and Saivo (30-31) People (32) Wolf? (33) Jabmeaimo? (34) Troll's shot? (35) as 3-4, god? (36) x (37-38) Kote, residence? (39) x (40) People, shaman? (41) Snake? (42-44) x (45) x (46) Bird



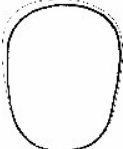

Bowl Drum 63



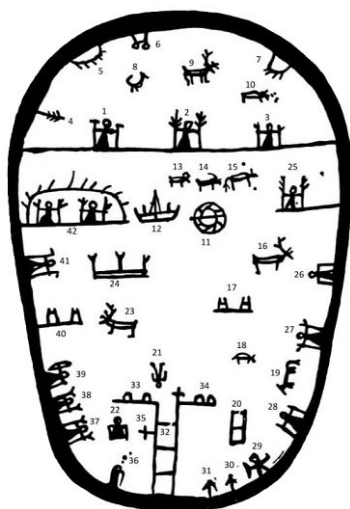
(Origin): Lule Sami area, Norway or Sweden?. (Location): Staatliches Museum für Völkerkunde, Dresden. (Form): egg-shaped, oval, ground vaulted, sidewall vertical, membrane plain. (Dimension): 49.5 x 39 x 11.5 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin, relatively thin and half transparent; shiny surface; grey-brown to yellow-brown, very dark; dusty membrane with a tear right below; glued skin. (Painting): alder bark red-brown; stroke with a pointed pen scratching the surface, double leap in colour lines; clear figures but partly turned pale; naturalistic animal, stylized linear people. (Composition): Lule type

nearest variation of Ranen type - the simple cross line between field upper and below and the round sun with the long beam.

(Interpretation) UPPER: (1-4) Row of gods, Veraldenolmmai, Leaibeolmmai (fishing god Tjasolmai?), 2 Tiermies (5) Sacrifice place for bird sacrifice, Beive's sunrise and sunset (6-8) Saivo Lake, 6/8 are passe, 7 shaman Saivo fish (9) Sacrifice place with fish sacrifice, fishing place? (10) Sacrifice bird, shaman Saivo bird (11) Weasel, fox, wolf, shaman animal? BELOW: (12) Beive and bird sacrifice (13-16) Fishing water (17) Water bird, goose, swan (18) Goat (19) as 13-16 (20) as 17 (21) Trap, star and moon? (22-24) Prey animal and wild, 22 Wolf, 23 Bear (25) Snake (26) Saivo, Jabmeaimo, Radjen association (27) Prey fox trap (28) Fox (29) as 20 (30) Bow towards 31 (31) Fur animal, marten, weasel (32) Rota and Jabmeaimo (33-35) Akkas (36) Jabmeaimo, Rotaaimo, correspond to Radjen (37-39) Akkas appearing as a man, another function of Akkas (40) Fishing water, Saivo lake with fishing place?

0	Rota	People	Reindeer
			
H/V/N	B(1)/R(1)/1	X/X/X	U(1)/R(1)/1

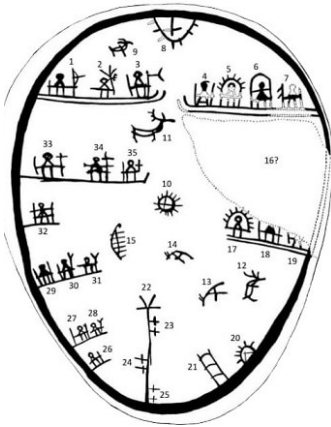
## Bowl Drum 64



(Origin): Lule Lappmark, Sweden?. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval, vertical, ground and sidewall vaulted, membrane concave. (Dimension): 40 x 26.8 x 9.8 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; relatively thick, hard and stiff edge; worn out; dirty yellow-brown; well kept. (Painting): alder bark dark brown due to exhaustion of membrane; thick application and deep change of colour; stroke with a blunt pen without scratching the surface; regular wide layering, some figures coloured; half naturalistic presentation. (Composition): Lule type - crossed lines in the division; a rounded sun figure in the middle.

(Interpretation) UPPER: (1) Tiermies (2) Growth, Veraldenolmmai? (3) Bieggaoilmmai (4) Rain? (5) Sunrise, sunset? (6) Sunset, moon (7) Correspond to 5, sunrise opposite to sunset, moon opposite to Beive (8) Wild, shaman bird, Beive's sacrifice bird (9) Wild animal, sacrifice, shaman Saivo animal (10) Bear. BELOW: (11) Beive (12) Boat offer? (13-15) Cattle in the settlement, sacrifice (16) Saivo animal (17) Tent kote, Saivo's residence (18) Wolf, bear (19) Wolf (20) Grave? (21) Shaman on the road from Jabmeaimo or the underworld, dead people on the road? (22) Place (23) Shaman reindeer, sacrifice reindeer? (24) Sacrifice place, passe with sacrifice? (25) Growth-fertility god, Rananedia? (26) Jabmeaimo's representative? one Akka (27-29) Akkas (30-31) Troll's shot? assistant spirit (32) Road and three areas to Jabmeaimo or underworld, reference 21 (33-34) Peat kote in residence, residence people (35) Road to people, Jabmeaimo? (36) Place or idol tree? (37-39) Akkas, 39 Juoksáhká (40) Tent kote in residence (41) Shaman, drum owner? (42) Passe with idol and sacrifice fork?

## Bowl Drum 65

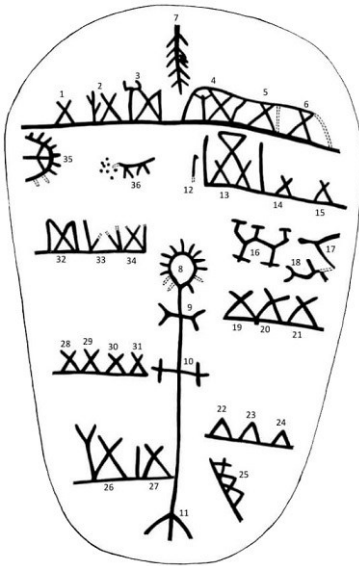


(Origin): Lule Lappmark, Sweden?. (Location): Städtisches Museum für Völkerkunde, Leipzig. (Form): egg-shaped, oval, ground and sidewall vaulted, membrane concave. (Dimension): 33.8 x 26.5 x 9 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; shiny surface; worn out, especially upper edge; cramp, bigger stitched spot repair; tears with sinew thread stitching. (Painting): alder bark red-brown; stroke without scratching the surface; regular layering, some figures coloured; elegant and half naturalistic presentation.

(Interpretation) (1-3) Row of gods, 1 Leaibeolmmai, 2 Veraldenolmmai/Rananeida? 3 Tiermies (4-7) 4 Bieggolmmai, 5 Tjorveradjjen/Veraldenolmmai, 7 Rananeida? (8) Radjen, passe with idols (9) Goat, reindeer (10) Beive (11) Reindeer, sacrifice, shaman animal, wild animal? (12) Reindeer, reindeer herd? (13-14) Prey animal, wolf, fur animal (15) Boat sacrifice, fishing boat? (16) x (17-19) Gods in Jabmeaimo or Saivo? (20) Grave? (21) Underworld with divisions, Jabmeaimo? (22-25) Beive, Ailekosolmak (26-28) People. Akkas? (29-31) People with bar, spirit (32) Sinner, enclosed people, spirit (33-35) Tiermies and servant



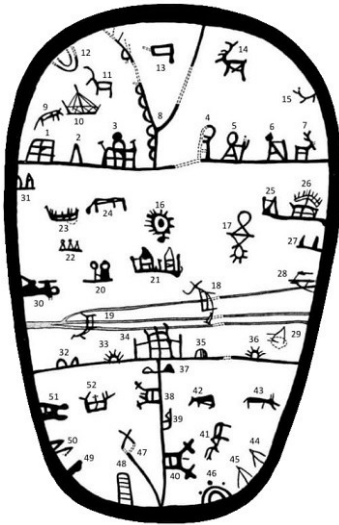
Bowl Drum 66



(Origin): Lule Lappmark, Sweden?. (Location): Nordiska Musset, Stockholm. (Form): egg-shaped, oval, relatively long, ground and sidewall vaulted, membrane strongly concave. (Dimension): 44.8 x c.29 x 13.8 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; very hard and stiff; shiny, partly leap; pale yellow-grey with brown shade; cramp upper. (Painting): alder bark red-brown; stroke without scratching the surface; regular wide layering; geometric, simplified, but not the whole rectilinear presentation. (Composition): variation of Lule type, closed to Torne type (drum 67) and common with drum 65. A cross line divides field upper and below; a beaming sun in the centre; on both sides shorter and longer crosses.

(Interpretation) UPPER: (1-3) Row of gods, 2 Veraldenolmmai, 3 Tiermies (4-6) Row of gods, passe (7) Tree, Radjen? BELOW: (8-11) Åsele Beive complex, 8 Beive, 10 Ailekosolmak, 11 Underworld arrival (12-15) Pair of Christianity, Radjen and assistant spirit (16) Saivo? (17-18) Jabmeaimo (19-21) People, god, Akkas? (22-24) Kote, residence? (25) Kote, residence (26-27) Akkas, 26 Sarakka, 27 Uksakka? (28-31) People (32-34) People (35) Passe, sacrifice place with idols? (36) Wolf, dangerous animal

Bowl Drum 67



(Origin): Torne Lappmark, Sweden?. (Location): Statens Historiska Museum, Stockholm. (Form): egg-shaped, oval, blunt end and long stretched, ground vaulted, sidewalls bent, membrane concave. (Dimension): 41.5 x 26.5 x 10.2 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; medium thick, very stiff; shiny surface, partly worn out edge; yellow-grey to yellow-brown; two small tears with sinew thread stitching. (Painting): alder bark red-brown; stroke with a pointed pen in fine dark lines without scratching the surface; irregular colours; blot drawings; strongly simplified, half naturalistic presentation. (Composition): Torne type - two cross lines in three divided fields.

(Interpretation) UPPER: (1-3) Row of gods, 1/3 Sacrifice platform? 2 Tiermies (4-6) Row of gods (7) Sacrifice (8) x (9) Prey, fur animal (10) Boat sacrifice, transport tool? (11) Reindeer, sacrifice? (12) x (13) x (14) Reindeer, wild animal, shaman animal? (15) Moon, sunset (sunrise), sky phenomena. MIDDLE: (16) Beive (17) Place, Saivo? (18) Akjar reindeer, reindeer transport (19) Reindeer? (20) Shaman with drum (21) Sacrifice and sacrifice place (22) Kote, residence (23) Transport tool, fishing boat, boat sacrifice? (24) x (25-26) Sacrifice place with idols, 26 Tjorveradjen? (27) x (28) People? (29) Kote? (30) Shaman? and drum (31) Kote, residence, sacrifice place with idol? (32) Residence, peat kote? (33) Sunrise, sunset (34) Church, cemetery? Jabmeaimo? (35) Rising moon, kote (36) as 33. BELOW: (37-40) Ailekosolmak, 38/40 Saivo (41) Reindeer, Saivo animal? (42) Bear (43) Wolf (44-45) Residence, kote (46) Grave, Jabmeaimo? (47) x (48) Underworld divided into regions? (49-51) Settlement, 49 People, 50 Residence, 51 Storage, Akkas? (52) Boat with an oar, fishing boat

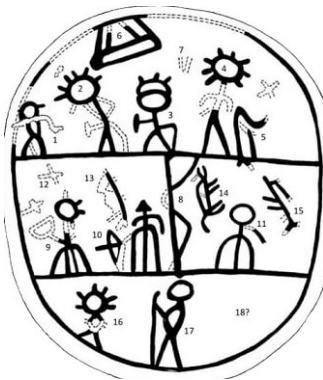
Bowl Drum 68



(Origin): Torne Lappmark, Sweden?. (Location): Museum für Völkerkunde, München. (Form): egg-shaped, oval, relatively wide, ground and sidewall vaulted: sidewall bent, membrane plain. (Dimension): 37.5 x 32.9 x 9.4 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; grey-blue; no leap on the surface. (Painting): alder bark red-brown; stroke with a blunt pen; rough, strong half naturalistic presentation. (Composition): Torne type - two cross lines divide fields, and figures on the dividing lines.

(Interpretation) UPPER: (1-4) Row of gods, 1/4 Goddess and god, Rananeida (?), Veraldenolmmai, 2 Bieggolmmai, 3 Tiermies (5) People (6-11) Radjen, sky phenomena, kote, residence (12) With 15, storage. (13) Kote, residence (14) x (15-16) Beive and moon, morning or evening, Beive? MIDDLE: (17) Fish, shaman fish (18) Goddess, Mattarakka, Rananeida? (19) Bear (20) Reindeer, hunting prey (21) Hunter, Leaibeolmmai? (22) Shaman, god?'s travel (23-24) Wolf, dog. BELOW: (25) Reindeer, 26-28 Sacrifice (26-28) Akkas, 28 Sarakka

Bowl Drum 69

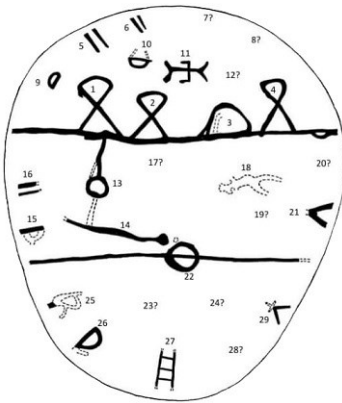


(Origin): Torne Lappmark, Sweden?. (Location): Lunds Unviersites Historiska Museum, Lund. (Dimension): 30.1 x 26.5 x 9 cm. (Material of trunk): pinewood. (Membrane): no leap on the surface. (Painting): alder bark red-brown; the same representation of drum 68. (Composition): Torne type.

(Interpretation) UPPER: (1-4) Row of gods, 3 Tiermies, 4 Veraldenolmmai? (5) Sacrifice for 4 (6) Kote, Radjen's house (7) x. MIDDLE: (8) Snake, shaman Saivo snake? (9-10) Hunter, Leaibeolmmai (11) Goddess? (12) x (13) Hunting prey (14-15) Hunting prey, 14 Wolf. BELOW: (16-

18) Akkas, 17 Sarakka

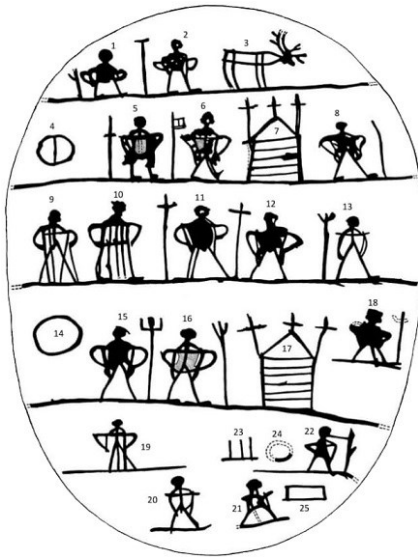
## Bowl Drum 70



(Origin): Torne Lappmark or nearby, Norway or Sweden?. (Location): Nationalmuseet, den Etnografiske Samling, Copenhagen. (Form): egg-shaped, oval, ground vaulted, sidewall bent, membrane plain. (Dimension): 31.6 x 26.6 x 6.9 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; shiny surface; dirty yellow-grey; worn out. (Painting): alder bark red-brown; unclear; simple presentation with disappearing figures. (Composition): Torne type - in the midst, two cross lines in three divided fields.

(Interpretation) UPPER: (1-4) Row of gods, 1/2/4 God, 3 Sacrifice place (5-6) Kote, Radjen's house (7-8) x (9) Moon? (10) Boat, boat sacrifice? (11) People (12) x. MIDDLE: (13) Beive? (14) Snake? (15-16) x (17-20) x (21) Jabmeaimo, one Akka? (22) Moon?. BELOW: (23-24) x (25-26) x (27) Jabmeaimo on upper and lower regions (28-29) Akkas?

Bowl Drum 71



(Origin): Finnmarken, Norwegen. (First known): 1691. (Location): Nationalmuseet, den Etnografiske Samling, Copenhagen. (Form): egg-shaped, oval, ground vaulted, membrane concave. (Dimension): 43.8 x 32.8 x 9.9 cm. (Material of trunk): pinewood. (Membrane): depilated reindeer skin; shiny surface; weak yellow-grey; small holes with sinew thread stitching. (Painting): alder bark red-brown. (Composition): Finnmark type, five fields divided figures.

(Explanation) (1) Bieggaoimmai (2) Horagalles (3) Reindeer (4) Beive (4) Radjenpardne (5) Radjenattje/Veraldenolmmai (6) Sacrifice

place or church? (7) Radjenakka (8) Mattarakka (9) Sarakka (10-2) Ailekosolmak (13) Moon (14-5) Leaibeolmmai?, churchman? (16) Sacrifice place or church? (17) Veraldenolmmai? (18) Uksakka (19) Rota (20-1) Demon? (22) Hell's strainer? (23) Demon's chain?, drum (24) Jabmeaimo or Saivo

0	Rota	People	Reindeer
H/V/N	B(1)/M(1)/1	M(3)/M(2) R(1)/3	U(1)/M(1)/1

## ANALYSIS OF ROTA

A rota motif identifies its position, as death was one of the crucial matters which occupied in Sami life. In a word, a rota motif is rather important in Sami life. Here are the findings:

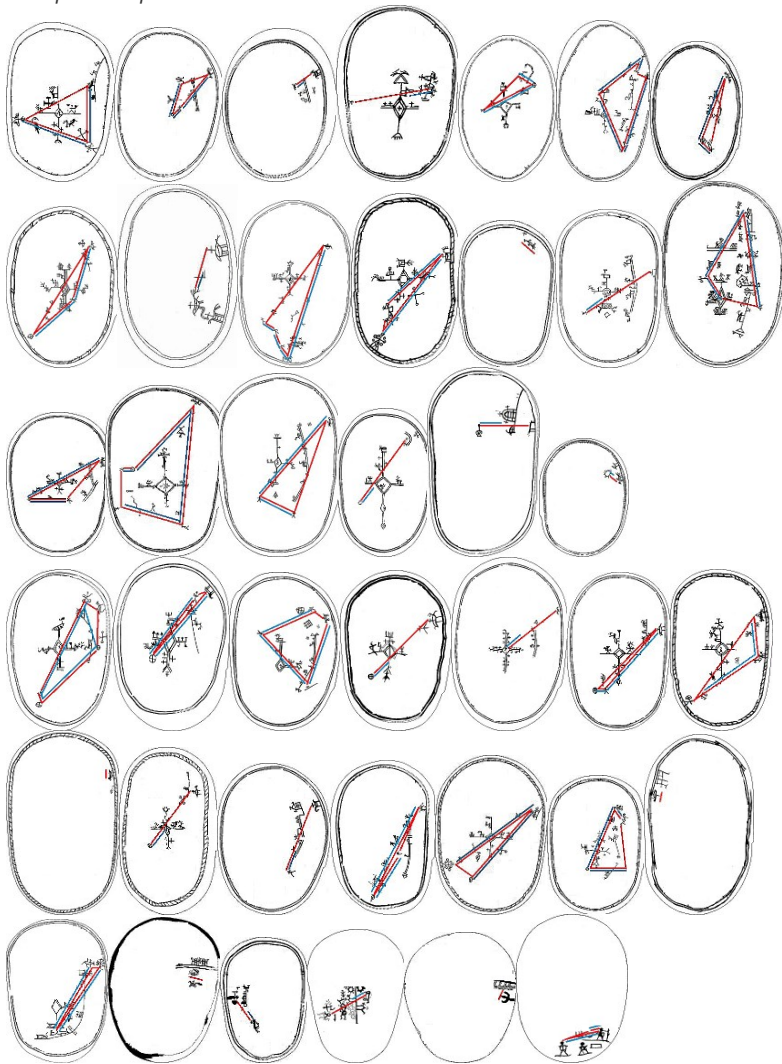
- Among 71 drums, 40 drums have a rota motif or a similar one which expresses the rota.
- Among 44 frame drums (including ring frame and flanged frame drums), 34 drums have a rota motif or a similar one which expresses the rota.
- Among 27 bowl drums, six drums have a rota motif or a similar one which shows the rota.
- South drums have more rota motifs than North ones.
- South drums have traditional rota motifs, while a similar one in North drums.
- Some drums have two rota motifs, either traditional ones or a combination of a rota motif and a similar one.
- As motifs cannot fully recognise in North drums, there may be extremely stylized rota motifs.

## PREFERENCE OF ROTA'S POSITION

N	U	M	B	L	M	R	N	U	M	B	L	M	R
1	2					2	3	1					1
4	1					1	5		2				2
7	1					1	8		1				1
10	2					2	11	1					1
12	1	1			2		13	1		1			2
14	1	1			1	1	15	1					1
16		1			1		17	1					1
18		1				1	19	1					1
20	1					1	21	2					2
22	1					1	24	1					1
25	1					1	26	1					1
27	1					1	28	1					1
29	1					1	30	1					1
31		1				1	32	1					1
33	1					1	35	1					1
37	2					2	38		1				1
40	1					1	41		1				1
47	1					1	50		1				1
51			2		2		55		1			1	
56		1				1	71			1		1	
<b>S</b>	<b>17</b>	<b>6</b>	<b>2</b>	<b>0</b>	<b>6</b>	<b>20</b>	<b>S</b>	<b>14</b>	<b>7</b>	<b>2</b>	<b>0</b>	<b>2</b>	<b>21</b>

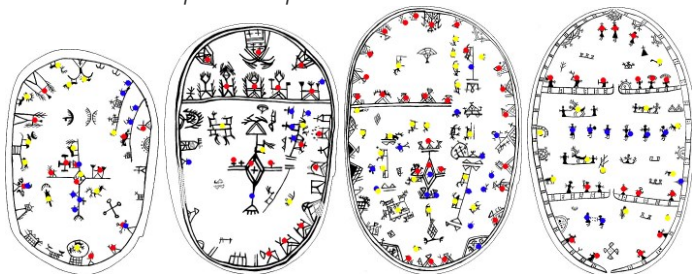
N=drum number, U=upper, M=middle, B=below, L=left, R=right, S=sum

ROTA/SHAMAN/DRUM

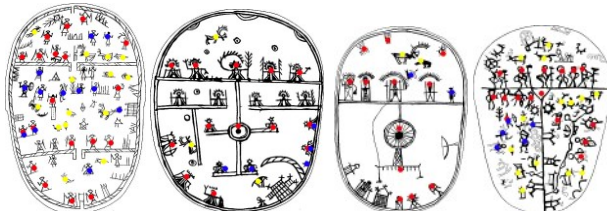


1-3-4-5-7-8-10-11-12-13-14-15-16-17-18-19-20-21-22-24-25-26-27-28-29-30-31-32-33-35-37-38-40-41-47-50-51-55-56-71

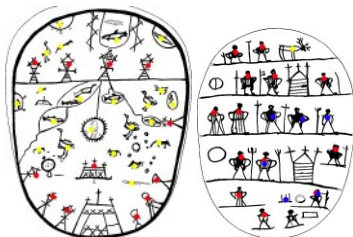
EXAMPLES OF GOD<sup>RED</sup> / PEOPLE<sup>BLUE</sup> / ANIMAL<sup>YELLOW</sup>



1-5-17-43



-44-52-53-55



63-71



# E P I L O G U E

The approximately 70 preserved drums are a vital source for studying Sami culture and religion: “Their interpretation remains an area that still awaits research<sup>13</sup>.

Common features and designs of the layout found among different drums, caused by the painters’ adoption of other designs on their drums, resulting in similarities but with local variations. The overall design shows universal human aspects of a mental map. Anyone can design a drum with symbols describing activities, persons and important things and concepts.

Although Sami culture adapts to modern influences and incorporates modern conveniences into their lifestyles, the old traditions remain. In the imagery of the newly made drums, figures and pictures from the way Sami society today with those on older drums are found as a reminder from the past to the present. In this sense, the 71 surviving Sami drums represent the moment of Sami culture.

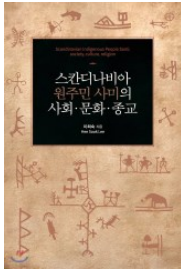
It can say that as an inspiration for the Sami flag, the drum still bridges gaps between worlds, the old traditional Sami world and the modern world which the Sami embody today. The drum still functions as a way to view the world holistically. It is a symbol of hope for Sami future.

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<sup>13</sup> *The Sami Shaman Drum* 1991

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Detailed information on Sami and Shaman Drum can be found in a Korean book version, called "Scandinavian Indigenous People Sami: society, culture, religion". Published by Korean Studies Information, 2017. <http://ebook.kstudy.com>

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