

# UBAS



University of Bergen Archaeological Series

## Placing Place Names in Norwegian Archaeology

Current Discussions and future Perspectives

Sofie Laurine Albris (ed.)



UNIVERSITY OF BERGEN

**14**  
2023

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# Preface

In 2019, I started the research project ArcNames at the University of Bergen. One of the defined goals of the project was to revive interdisciplinary discussions between archaeology and onomastics in Norway.

The discipline of onomastics is being cut down at most Norwegian universities and only few specialised onomastic researchers remain. Meanwhile, archaeological discoveries are forwarding new understandings of the settlement history in Norway, encouraging us to re-evaluate traditional views on the place name material. The need for an informed dialogue between onomastics and archaeology is growing with the constantly expanding knowledge about landscape and settlement. The application of place name material in archaeology, however, is a debated issue in Norway.

Onomastics has a lot to offer archaeology, and vice versa, and collaboration between the two disciplines could be better facilitated. All the Norwegian archival material related to place names has recently been gathered in the Language Collections at the University of Bergen, creating a new basis for revitalizing place name research in Norway. In this context, I arranged an interdisciplinary seminar at the University of Bergen on October 20, 2020. The aim was to bring together researchers from both onomastic and archaeology working with toponymy in the Norwegian Iron and Viking Age landscape to discuss the status and perspectives of place names in Norwegian archaeology and to bring attention to current problematics, particularly the reduced capacities in the onomastic discipline. The workshop had presenters from various Norwegian institutions addressing the relevance and use of place names in archaeology today and discussing problems and limitations, in addition to exploring future possibilities in this line of research.

Several of the speakers agreed to contribute with written articles. With some additional papers, the result is this collection of articles presenting various perspectives on the use of place names in relation to archaeology in Norway. I am very grateful to all the authors for taking time to contribute to this volume.

This collection of papers serves to illustrate how place names have a continued relevance to archaeology both in and beyond Norway. Views on the material differ and the evidence may seem incoherent, but this should rather encourage interdisciplinary studies than discourage them. Using place names and archaeology in combination has a long range of methodological implications, and it also calls for qualified theoretical discussions, something that has been lacking in traditional research.

*Sofie Laurine Albris and Krister SK Vasshus* introduce the topic of interdisciplinary work between archaeology and onomastics, giving an overview of the key themes covered in the book and in research history. The paper further discusses the theoretical perspectives in combining two such different source materials as archaeology and place names.

*Peder Gammeltoft* uses new digitized mappings of the main types of Norwegian settlement names to address settlement patterns in Norway from a macro perspective.

*Geir Grønnesby* discusses the observed differences in settlement structure between the Early and Late Iron Age in Norway and their implications for our understanding of place names, particularly from a theoretical perspective. The article proposes that the fundamental relationship between people and landscape changed significantly at the end of the 6th century, with significant impact on landscape experience and naming practises.

*Per Vikstrand* evaluates the linguistic and archaeological evidence of plural tuna-names in Norway. In the Iron Age, plural tuna-names have clear connections with centrality in Central Sweden and are part of a prestigious vocabulary connected with centrality during the Iron Age. Vikstrand concludes that only Tune in Østfold is a clear representative of this type of place name in Norway.

*Kjetil Loftsgarden* uses a quantitative approach to the place name element *skeid* throughout Norway. The name localities are evaluated in combination with archaeological and historical sources and likely sites of skeid-assemblies are identified and discussed.

*Birgit Maixner* uses place names in combination with archaeological and topographical evidence to identify and evaluate components of centres of power in the coastal landscape of northern Trøndelag in Central Norway.

*Håkon Reiersen and Christopher Fredrik Kvæstad* present a detailed analysis of the Iron Age and Medieval portage at Haraldseid in southwest Norway. The article combines place names, early maps, historical and archaeological evidence, to demonstrate the strategic importance of the site and suggests that there is a core of truth in local legends, associating it with the Viking king Haraldr Fairhair.

*Dikka Storm* studies the Sámi settlement Stuorgieddi on the island of Innasuoilu in Southern Troms. The local Sámi place names have gone through a process of Norwegianization and translation into Norwegian until work has been in recent decades done to recreate and restore Sámi place names according to the Place Names Act of 1990. The article demonstrates how the local Sámi place names reflect the economy and use of cultural and social space as well as the close connections between people, their activities and place names at Stuorgieddi.

I want to thank the UBAS editorial group and the anonymous peer reviewers for their assistance in editing and reviewing the chapters. Thanks especially to Randi Barndon, who served as the supervisor of the ArcNames project for encouraging me to put the book together. I also thank AHKR (department of Archaeology, History, Cultural Studies and Religion) at the University of Bergen and the University Museum of Bergen for their administrative assistance with the publication.

Both the seminar and this publication were put together as a part of the research project *ArcNames. Individuals, social identities and archetypes – the oldest Scandinavian personal names in an archaeological light*, funded by the European Union's Horizon 2020 research and innovation programme. The project research focused on personal names and individual identities in the Scandinavian Iron Age from an archaeological point of view. The project was a Marie Skłodowska-Curie individual fellowship under grant agreement No. 797386, running from March 2019 to June 2021 and hosted at the University of Bergen at the Department of Archaeology, History, Cultural Studies and Religion.

Sofie Laurine Albris

*National Museum of Denmark, Copenhagen, January 2023*





Dikka Storm

# The process of recording the Sámi place names at *Stuorgieddi* in the region of southern Troms, Northern Norway

*Studies from a Sámi settlement on the island of Iinnasuolu in the region of Southern Troms, Northern Norway, where a large number of traces in the outlying fields from earlier settlements are localised, were the point of departure for several studies on the past and present of the composite history of this settlement. A study of how the local Sámi place names were established locally, and on the maps will exemplify one part of these studies. The study of the recreation or reproduction of place names shows the process that extended from daily use of the Sámi place names, through the period of Norwegianization (a period lasting from the last part of the 19<sup>th</sup> century until the last part of the 20<sup>th</sup> century) and translation into Norwegian place names, until the confirmation of the Sámi place names according to the Place Names Act of 1990 and the use of them by the Norwegian Mapping Authority. Based on a discussion of the written and oral sources and looking at the settlement of Stuorgieddi, this article will exemplify the Sámi society, their economy and use of the landscape in this process in conjunction with the place names.*

## Introduction

Taking as a point of departure *Stuorgieddi*, a Sámi settlement in *Giehtavuotna*, *Kvæfjord* community on the island of *Iinnasuolu* in Southern Troms, this paper will study the local Sámi place names both locally and on the maps. The representation of the names involves a process of re-creation or reproduction from daily use of the Sámi place names through the period of Norwegianization, a period lasting from the last part of the 19<sup>th</sup> century until the last part of the 20<sup>th</sup> century, and translation into Norwegian place names, until the Sámi place names were confirmed according to the Place Names Act of 1990 and the work to make the Sámi place names official on the Norwegian Mapping Authority could start. From a discussion of the written and oral sources and analysing the Sámi society at the settlement of *Stuorgieddi*, this article will exemplify their economy and use of the cultural and social space. Based on this process of change, it is demonstrated by the close connection between the population, their action and activities told by the place names. A broad theoretical and methodological approach has been used when studying the Sámi and Norwegianized place names during the period of two centuries, in order to understand the care and protection of the cultural, social and economic activities in the area of study during this period of Norwegianization. I have

used a processual approach to the concept of space as introduced by the social geographer Doreen Massey (1944-2016) (1994, p. 155-156, 2005, Castree 2016). This is supplemented by a contextual and structural approach inspired by the linguist and researcher of place names Kaisa Rautio Helander (2009, 2014), professor at Sámi allaskuvla. I further use a critical approach and analysis of the sources based on my earlier studies of the community and the region, from a perspective of cultural, historical and social science in regard to reindeer herding, household and gender and the Pietistic Mission to the region of Sázzá, Senja, and Viesterálás, Vesterålen, in the 18<sup>th</sup> century (Storm 2014, 2020).

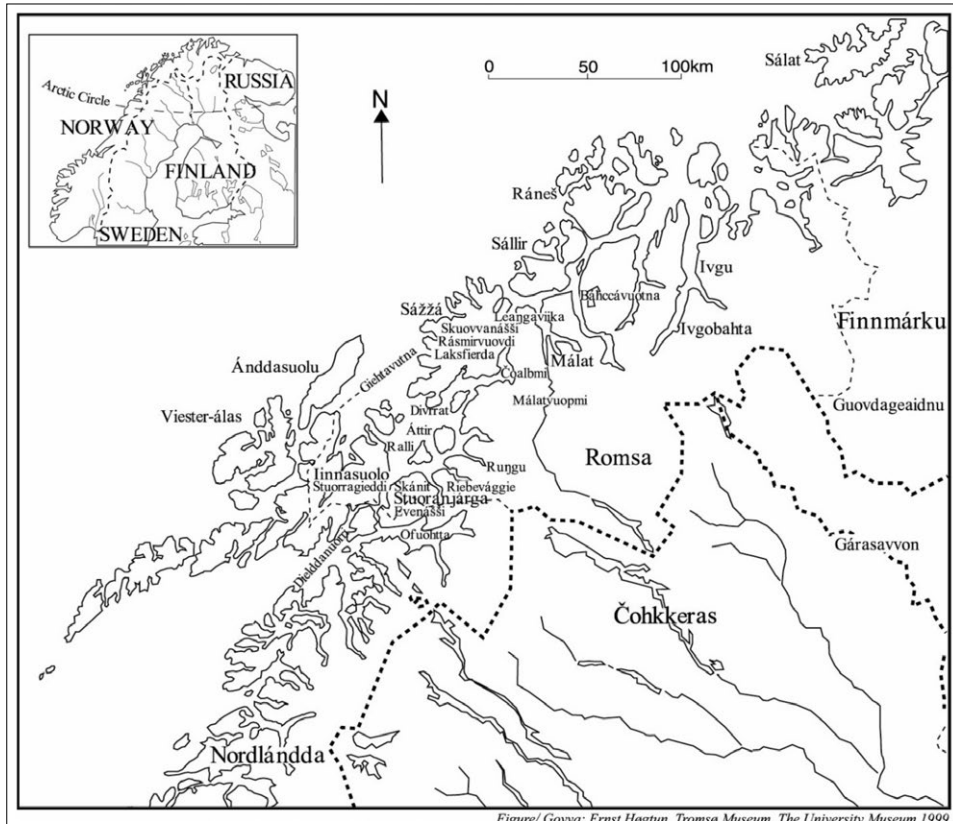


Figure 1. Map over the area of study in the region of the counties of Troms and Nordland in Northern Norway. Map D. Storm, Graphic E. Høgtun, Tromsø University Museum, UiT 1999.

## The population at Stuorgieddi in the community of Giehtavuotna at the island of linnasuolu

Giehtavuotna community is located on the eastern part of the island of linnasuolu, and in the county of Troms; the south and western part of the island is located in Nordland. Placing the names from the two counties together (Qvigstad 1935, p. 78-79, 81-83, 1938, p. 202-204) provides a better overall and general comprehension of areas of the island of linnasuolu and the area of study. The ethnic composition of the population in the community of Giehtavuotna

shows that the majority of the population in the first half of the 18<sup>th</sup> century was categorized as Norwegian, and the settlement pattern indicates that the Sámi population was located – apart from some farms in the main fjord - in the Gullesvuotna, Gullesfjorden, Austerfjorden and Guovvuotna, Godfjorden, adjacent to Giehtavuotna (Storm 2014, p. 189-192). An examination of the population growth during the 19<sup>th</sup> century does not provide an unambiguous, clear, unique picture. In the census of 1801, the population is settled at Storjord or *Stuorgiedde*; the Sámi place name is mentioned but is written neither in the land register nor on the map. By focusing on the farms of *Stuorgieddi* and the neighbouring farm *Rássegohpi*, Grashola in the community of Giehtavuotna, the ethnic composition of the population changed during the 19<sup>th</sup> century: According to the censuses the population at *Stuorgieddi* grew from 13 Sámi individuals in 1801 to 86 individuals at the two farms in 1900. The ethnic categorization of the population changed from a Sámi population in 1801 to a composite ethnic population in 1900, consisting of (56%) Sámi (15%) Mixed ('Blander' which included Norwegian and Sámi) and (29%) Norwegian (Census 1801 Qvigstad and Wiklund 1909 p. 363; Census 1865, 1875, 1900 NHDC). In the census of 1891 (NA) an individual of Kven ethnicity was registered in addition to the Sámi and Norwegian composite population.

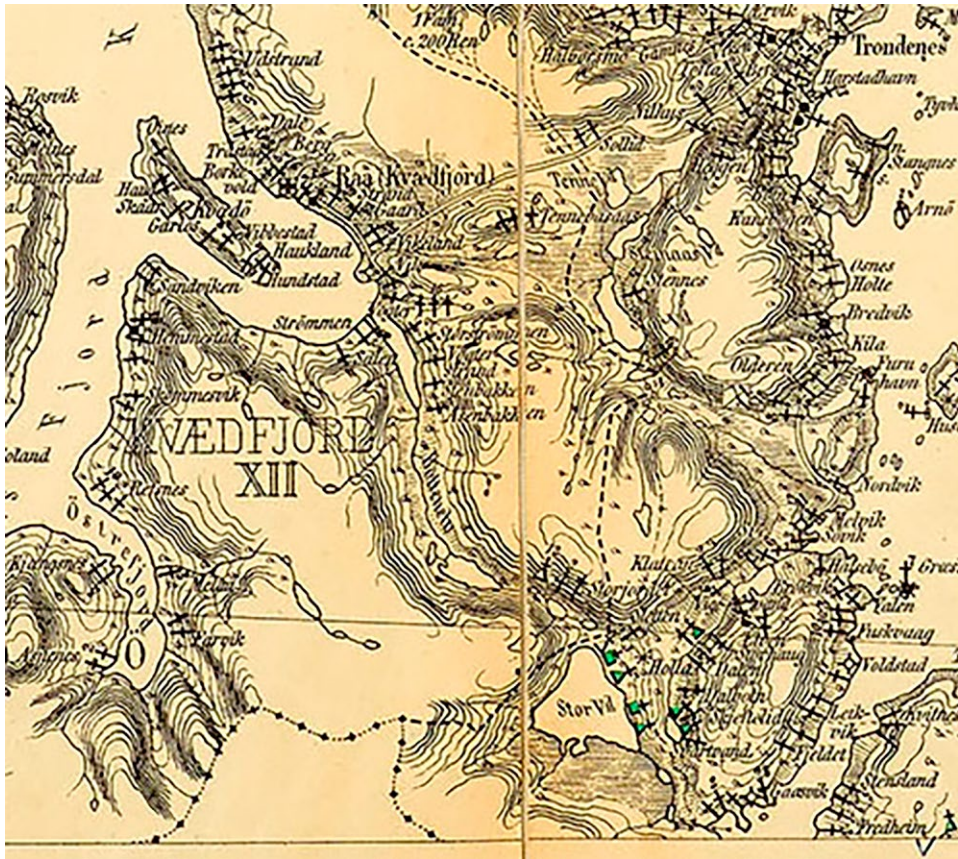


Figure 2. The central east part of the island of Linnasuolo. Cut from J. A. Friis' Ethnographic Map 1890.



By comparing the information from the censuses of 1875 and 1891 to the ethnographical map of Friis (1890), there were 15 families living at Stuorgieddi. According to the census of 1875, 12 of the families were living in turf huts (*darfegoahtti*) and at least one person spoke Norwegian, two of the families were characterized as Norwegians who lived in turf huts where at least one of the persons spoke Sámi. The settlement was located north of three lakes, cf. Fig. 2. From the start of the 19<sup>th</sup> century, reindeer herding, farming, along with fishing, were the central economic activities at Stuorgieddi (Storm 2014). During the century the combination of the economic activities changed to farming with livestock of cattle and sheep besides horses, and participation in the main fisheries at *Lufuohtta*, Lofoten and *Finnmárku*, Finnmark. Besides this, the land use of the outlying resources was an important part of the economy including the fishing in the lakes. This information was explicitly mentioned by the commission of the land register in 1819 (Forhandlingsprotokoll no 13 1 1819-1820 folio 111 Senjen og Troms tinglaug, Senjen and Troms Fogdregnskap).

During the 19<sup>th</sup> century the organization of the reindeer herding underwent a change from the family groups with reindeer herding in combination with farming, fishery and land use of the outlying resources. In the last part of the century, a stationary group was located to Kongsvik in the county of Nordland at the eastern part of the island of Iinnasuolu along the sound of *Dielddanuorri*, Tjeldsundet, with their reindeer district located at the north-eastern part of the island. Until the first decades of the 20<sup>th</sup> century, the area of Stuorgieddi was the passage, or trail, of the nomadic group from the mainland and to the reindeer areas on the western part of the island of Iinnasuolu and to the districts in Viesterálás. The descendants who took part of these nomadic movements have initiated their own studies (Inga and Øivand 2001).

Beginning in the early 18<sup>th</sup> century, the Norwegian State, by way of the Pietistic Mission and establishment of universal schooling for all under the administration of the church, began to show interest in the language people were speaking, namely Norwegian, meaning Danish or Sámi or Kven (Storm 2020, p. 175). Since then, different attitudes emerged towards the practice of Sámi language (Dahl 1955, p. 410). The changing attitude in the policy towards using the Sámi language had various repercussions within the respective settlements.

However, in the region of southern Troms, the Sámi, Norwegian and Kven languages were used respectively of the groups of the population in their different social groups side by side until the last part of the 19<sup>th</sup> century. The process of the Norwegianizing put an end to the development of use and practice of the languages in the schools. It was complicated by regulations, instructions, and orders to equally use of the official language. Use of Sámi language in the areas of transition [overgangsdistrikter] within the diocese of Troms was regulated from 1862, concerning Sámi language, and from 1870, the Kven language (Zachariassen and Ryymin 2021, p. 161, 163-164). In the region of southern Troms, there were five school districts within the community of *Runášši*, Trondenes. The area of study at Stuorgieddi in the neighbouring community of Giehtavuotna at the island of Iinnasuolu, was defined outside this district.

From 1880, and by way of the School Act of 1889 and according to the prescriptions of 1898, the Norwegian language was the official language in the school, and the Sámi language was to be used as a teaching language or as a discipline at school. Because these instructions entered into force according to the school-related statutes beginning in the 1860s and forward, and

the Sámi language was not to be used, this entailed a threat to the use of Sámi place names as well, and the place names gradually went out of more general use. The decision to use names that were associated with specific actions or activities became an internal matter of discretion in each settlement and to each user on an individual level. From the census of 1900 (NHDC), the change when the daily use of Sámi language at *Stuorgieddi* shifted to Norwegian seems like a process which started around the turn of the century and went on in the beginning of the 20<sup>th</sup> century. Anders Larsen (1870-1949) (1933, p. 59) a Sámi teacher at the school in the neighbouring settlement *Vuovdesiida*, Sørvikmark, on the island of Innasuolu, comments that the Norwegianization took place at *Stuorgieddi* during the 1920-1930s which he explained by interethnic marriages.



*Figure 3. The settlement of Stuorgiedde. Photo D. Storm, The Arctic University Museum of Norway.*

## **The place names – theoretical and methodological approach**

Norwegian, Kven/Finnish and Sámi place names are encompassed by the Act of Place Names of 1990 (Lov om stadnamn 18 May No. 11, 1990), In the second section of the Act, the definition of the name of place and property is given: ‘The place name signifies in this law, name of a geographical point, lines, and areas, which can be mapped. The name of the property (bruksnamn) means, in this law, the name of the land number or the farm registration number’ (author’s translation). The meaning of a place name is summed up by Ole Henrik Magga (1991, p. 5), professor emeritus at Sámi allaskuvla, as connected to a

small or large place that can be marked at the map and thereby show where the place is. The place can be small or big and in whatever form, and he adds that the place name is part of the language.

According to the Sámi researcher Johan A. Kalstad (1946-2008) (1994, 1997) information about traditional Sámi life is based on oral tradition and exists in different forms: the Sámi language is a cultural carrier orally as well as in print, and physical objects or remnants exist in the land-use areas of settlements, forests, and mountains on land or at sea. The written sources originate from within the societies who held power in Northern Norway, and they present information from their perspectives on issues related to demography, economy, and religion. Sámi place names is besides the cultural heritage of monuments and archaeological sites representations which are central sources in the reconstruction of the past.

When the life of humans and their language are so closely interrelated and expressed in a place name, as a source, the name can be of great importance to understanding the history of the settlement and the language. The place names are the oldest sources to Sámi and Norwegian language according to the linguist, professor emerita Tove Bull (1986, p. 57). And the linguist Aud-Kirsti Pedersen (1991, p. 95) adds that not only the old place names, but all place names give some information. From a perspective of language history Just Qvigstad (1853-1957) (1938, p. 255-273, Hansen 1992), the Sámi and Finnish linguist, folklorist, and former rector at the Teachers College in Tromsø, stated that he looked at place names and their form of differences by way of languages in close relation to history of the settlement and loans between the languages by contact between the groups of population. The place names can be presented from a structural perspective.

Helander has analysed how the process of Norwegianization of Sámi place names had an impact on the construction and shaping of the maps in the latter half of the 19<sup>th</sup> century within the Union period of Norway and Sweden (1814-1905) and until the first half of the 20<sup>th</sup> century. In her Doctoral thesis from 2008, *Namat dan nammii. Sámi báikenamaid dáruiduhttin Várjjaga guovllus Norgga uniovdnaáiggi loahpas* [In the name of names. The Norwegianisation of the Sámi place names in the Várjjat area at the end of the unification period of Norway], Helander points out that the maps were constructed as a basis for understanding the emergent strategy of space of the national state. By way of presenting the sources, the researchers and representatives of the state, participants of the process, she analysed the consequences it gave within certain Sámi communities. Using this processual approach, the place names can be studied as part of a process through the descriptions of the places. The approach of the geographer Allan Pred (1936-2007) (1986) illustrated by the phrase 'the becoming of places', can be seen as an expression of the different understanding or comprehension or sense of a place.

In this way, it challenges the way we approach or conceptualize a 'place', an 'area' or a 'region', as it moves through fundamental processes of social and cultural change. In her article *Global Sense of Place*, Doreen Massey (1944-2016) (1994, p. 155-156) discusses a spatial approach as a process. In her work, she focuses on an investigation based on contemporary data; however, I have used it to discuss historical processes. Her approach also aims at making the concept of 'place' operational for social research by pointing out that several processes may be in progress at the same time, representing a kind of joint action or social interaction. Furthermore, the conceptualization of place does not necessarily imply that various areas have to be delimited

by fixed borders. She also points out that a place does not have a single, unique identity, but she regards it as a mixture and full of internal conflicts. Nevertheless, she does not deny the uniqueness of one place. Peculiar aspects will be renewed continually, but this peculiarity does not necessarily result from a long internal history. As summed up by the geographer Britt Dale (2006, p. 161), the uniqueness of a place should be conceived as resulting from a long series of causes. She has pointed out that Massey's hypothesis of the development of a specific local community cannot be explained as a set of individual mechanisms. Instead, there is a need to look at the development from the opposite angle - influenced by a long range of political, cultural, and economic processes operating on different geographical levels.

Through a comprehensive discussion in her book *For space* (2005), Massey has further developed the approach to the concept of space as a process, by underlining the multiplicity which, in her opinion, characterizes it. Firstly, space should be recognized as a product of interrelations as constituted through interactions. Secondly, she proposes that we should understand space as a sphere of possibility based on contemporary plurality - as a sphere in which distinct trajectories coexist and which, therefore, is characterized by a coexisting heterogeneity. As such, space should be regarded as a product of interrelations and an assertion of the existence of plurality. Multiplicity and space are recognized as co-constitutive, a reciprocal arrangement that is summed up in the following way: without space, no multiplicity - without multiplicity, no space. Her third proposition is that we should recognize space as always under construction. If we read 'place' as a product of 'relations-between', which are necessarily constituted by embedded material practices that have to be carried out, it follows that it will always be in a process of being made. Thus, she claims that space is never finished and never closed, something that permits us to imagine space as simultaneity of 'stories-so-far' (Massey 2005, p. 9). Massey concludes that in such an intertwined space, there will always be possible connections or linkages which may be contrasted, and which will flourish through mutual influence, i.e., relations that will, or will not, be carried out. In her conception of space as a fluid, open plurality, Massey also underlines that space has to be 'multiplicity ...' - a manifold of loose ends and lacking links. For the future to be open, space also has to be open, maintains Massey (2005, p. 11-12).

The knowledge of the Sámi monuments and material heritage was concealed in the society of Stuorgieddi. The study and documentation of mounds and archaeological sites have contributed to making them visible and be a part of the complex history of the area. Each localisation led to studies of each specific place and opened up for different stories about the population, their economy of life and cultural and religious activities.

The method of Helander (2015 p. 55-64) is to localize the place names in relation to each other to state the names in a contextual and spatial sense or comprehension. The placename can be regarded from different perspectives, from the form of the terrain or ground, the use and the location of the giver or contributor. The name in a name group derived from one main name to which several others were related. From the perspective of the hunting society, Helander has looked at localisation of settlement and land use in resource areas related to the systems of the *Siida* and the earlier *Sea-Sámi* hunting, fishing, and reindeer population.

This study from the region of southern Troms demonstrates that the strategy was related to power, control and rights or privileges. The need to name a specific place or area may have occurred since the earliest times. For purposes of taxation, military, and political conditions in

the late Medieval ages, according to the geographer J. B. Harley (1988, p. 281-282), a mapping took place, which preferred the social elites as the basis for localisation and record of farms in the land register to an emerging cartographical series. The action of the individuals and their resource areas were covered up, in the same way in the rural areas all over Europe. In the development of the use of place names for the two last centuries, it seems that the authorities needed to have names in a Norwegian version as the recording of the farm 'Storjord' in the land register in 1796. The Norwegian place names were to provide the Map authorities and the state a means by which to identify the areas as part of Norway, and as a stage in the building of the nation. This approach concealed the oral use by the local population, which was the main aim to display the place name which was underlined by Knut Bergsland (1914-1998) (1991a, p. 18-21) professor in Finno-Ugric languages.

## Sources - Sámi place names on maps

To study Sámi and Norwegian place names of the area of southern Troms comprises and includes archival material, cadastral registers, accounts, reports and statement besides other literature and local studies, mainly in Norwegian language. One central source is the work of the aforementioned linguist, folklorist, and former rector Just Qvigstad. His interest of Sámi place names can be traced to early studies of settlement in the county of Troms and continuously through his career and manifold other studies. Amongst others he had his personal notes of Sámi place names in connection to the land register or cadastre of 1891, his works in connection to the *Commission of Reindeer Grazing Land of 1907* (Renbeitekommissionen af 1907) (Qvigstad and Wiklund 1909, Storm 2009, 2010 p. 45), and the summing up of this lifelong commitment in two publications of the Sámi Place names in the counties of Nordland, Troms and Finnmark (Qvigstad 1935, 1938).

In the period of the turn of the 20<sup>th</sup> century there was no systematic presentation of Sámi place names on the maps. But the Sámi place names were collected and systematically treated. From a wide circle of personal contacts through his work at that time, Qvigstad collected information, carried out and made descriptions and translations of recorded place names and localisations. Besides, he made general comments about the functions of Sámi place names and their meanings and what they express or state. One of his informers was Anders Huuva (1867-1961), a reindeer owner settled in Kongsvika at the island of *Innasuolu* (Qvigstad 2004). The names Anders Huuva gave, represent besides the topography of the area of study, a close connection to the practice of the work of a reindeer herder (Qvigstad 1935, p. 78-79, 81-83).

In relation to the focus on loanwords from Norse to Sámi which Qvigstad (1893) conveyed in his thesis, led to an in depth, discussion the next decades of the Sámi presence within the Norwegian society. Konrad Nielsen (1875-1953) (Larsen 2009), the professor in Finno-Ugric languages, participated in the discussion by elaborating the plural of the Sámi names on islands (Nielsen [1913] 1945). He analysed the plural form of names of islands in the county of Troms which could have roots or derivation from Finnish, Sámi, or Norse. Another observer to the discourse was Anders Larsen, the aforementioned Sámi teacher in the neighbouring settlement Vuovdesiida. Larsen (1931,1933) expressed his critical opinions about loanwords and the lack of Sámi names and presented some Sámi words and place names which at that time was in use at Stuorgieddi. He elaborated the nearness between the humans and the language. In his presentation of Stuorgieddi he used as a starting point the place names to

relate about the life and work at the place. In the area different layers of traces coexist. From a natural historical and folkloristic perspective, the work of the ethnobotanist professor Torbjørn Alm (1983ab, 1984, 1985) filled in with his different studies of the collection of names of plants, animals, and Sámi and Norwegian place names with the presentation in the adjacent to the area of study in Vuovdesiida, at Stuorgieddi and *Mieluk*, Melåa. Alm (1983ab, 1984) compared his collection of Norwegianized names from the settlement of Vuovdesiida, Stuorgieddi and Mieluk to the names recorded by Qvigstad and Larsen and elaborated on the characteristics or distinctive qualities of the natural environment and the representation of land use in these areas.

Parallel to the studies of the cultural mounds and traces at the area of Stuorgieddi and protected by the Sámi cultural heritage, Leif Skoglund, the local teacher, collected and recorded Sámi place names within the area of study within the communities of Giehtavuotna and *Hárstták*, Harstad. The place names originated in local knowledge from some chosen informants, archival material, and literature (Skoglund 1994; Qvigstad 1935). By way of assembling the names Skoglund questioned the informants about their life and work. Besides studies of written sources and literature, the collected material was filled in with information by surveys with other persons who owned or used the areas. His observation was that it was a living tradition in connection to the use of Sámi place names in the area. His emphasis on the subject started a consciousness in the community which resulted in these names being incorporated in the presentation of Norgeskart (the Map of Norway).

## **The context of maps connected to the area of study**

How was the area of southern Troms visualized on the maps? The development of maps took place and was in progress parallel to the topographical-statistical work and under the direction of The Ordnance Survey (Norges Geografiske oppmåling) in close association with The General staff (Mook 1998, p. 11, Lie and Roll-Hansen 2001, p. 16-17). Beginning in the 18<sup>th</sup> century and up until 1948, the Norwegian mapping authorities, or Map service, fell under the Ministry of Defence. Beginning in 1884, the civilian sector of the Norwegian Geographical Commission was an advisory or consultative government agency for the Ministry of Defence. This connection was continued until 1948, when the agency was transferred to the Ministry of Transport and Communication and transferred again in 1972 to the Ministry of the Environment and then again in 2014, as a newly created governmental agency connected to the Ministry of Local Government and Modernisation (Harrison and Aanrud 2016, p. 535-547). The maps were until after the Second World War in this area representing the State of Norway, and the complex story of the ethnic composite population of the area was not reflected on the maps. Within the area of study, the Sámi place names were not presented.

The maps of the county of Troms were made already from 1874 in the scale of 1:200,000 and from 1886 in the scale of 1:400,000 edited by the Ordnance Survey. The first quadrangle maps of 'Kvæfjord' (L8), 'Harstad' (M8) and 'Lødingen' (L9) in the scale of 1:100,000 were measured in the first decade of the 20<sup>th</sup> century and edited in 1914 and later revised in the 1940-50s. These maps were made before the guidelines 1928-1929 for the development of the maps in Finnmark. Sámi place names on these maps were not in within the area of study, only along the mountain ridge in the inner parts of southern Troms.

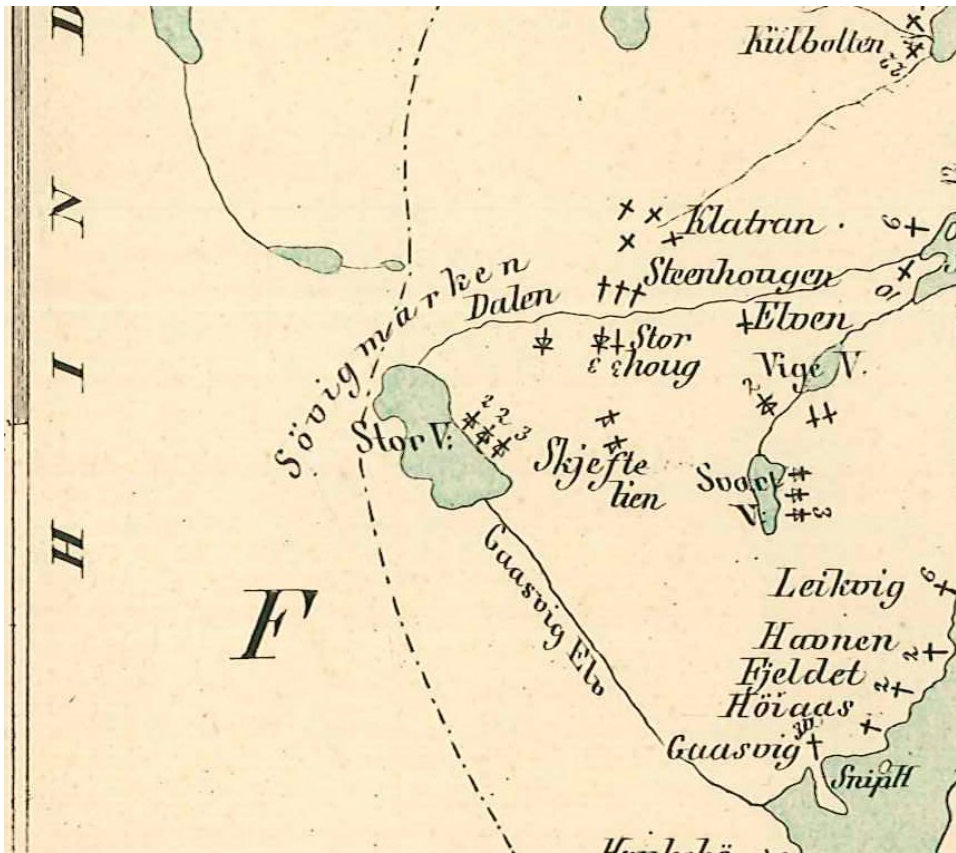


Figure 4. The east part of the island of Innuisulo. The settlement of Stuorgieddi west of the settlement in 'Sövigmarken' is not marked on the map. Cut from J. A. Friis' Ethnographic Map 1861.

The ethnographical maps developed by Friis (1861, 1890) recorded the ethnic composition and the complex language situation in 1861 and 1890. The maps were published by way of grants by the Storting – The Norwegian Parliament (Helander 2008, p. 88), and it was stated that the maps were of scientific and administrative value in terms of information about the settlement and language situation and were useful in conflicts of nations and the school situation. The maps of the study area had no Sámi place names, with the exception, of the name of Hinnö island – “Ina-suolu”, *Innuisulo*. On the map of 1861 (Friis) the neighbouring settlement Vuovdesiida was mapped but not the community of Giehtavuotna and the settlement of Stuorgieddi. Stuorgieddi was first mapped in detail in 1890 (Friis 1890) as discussed earlier.

In the first half of the 19<sup>th</sup> century Sámi, Kven and Norwegian names were used by the population. To ensure a correct presentation of the names, consultants were hired attend to a standardized orthography. From the second half of the century J. A. Friis (1821-1896), professor in Sámi and Kven languages at the University in Oslo, was engaged as a consultant (Nielsen 1929, Harrson and Aanrud 2016, p. 542). After the death of Friis, Qvigstad was appointed and served for two decades, subsequently followed by Konrad Nielsen (Bergsland

1991, p. 19, Helander 2008, p. 89). In spite of the enormous engagement Qvigstad had in collecting the Sámi place names, this was not reflected on the maps in southern Troms. Today the language consultants are engaged, among other things, in an institutional collaboration of the Norwegian Mapping Authority and the *Sámediggi*, the Sámi Parliament.

## **The Process of Norwegianization of Sámi place names on the maps**

As Helander (2008, 2009) has pointed out, and elaborated further, the maps were constructed on the basis of the National State's emergent strategy of space during the 19<sup>th</sup> century and the beginning of the 1900s. By way of presenting the sources, the researchers and the representatives of the State, participants in the process, Helander analysed the consequences the strategy entailed for the area of *Várjjat*, Varanger, in certain Sámi communities. The Sámi place names were recorded on the maps from the 19<sup>th</sup> century and onwards. The researcher Thor Frette (1918-1987) and Bergsland have elaborated from a historical perspective until the Second World War, on the use of Sámi place names on the official maps. They pointed out the close connection between the naming of Sámi place names and the official attitude of the practice of the Sámi language (Frette 1983, p. 43-47; Bergsland 1991a, p. 18-21, Helander 2008 p. 307). They gave an overview of the rules that hindered, obstructed, interfered and prevented the mapping of the Sámi names.

Concerning the areas outside Finnmark, as the area of study in southern Troms, it can be questioned whether these areas were assumed to be Sámi areas. By studying the structural terms of the practice of Sámi place names that have influenced the process of naming during the period after 1945, and the resulting assessment of the guidelines protected by the Ministry of Defence in a letter of communication of 13 September 1928 and 18 March 1929 illustrates the process:

*'... The Ministry (of Defence) determines hereby for the future the following regulations, in regard to the use of Lappish names [Lappish was the earlier term used of the Sámi.] on the maps in Northern Norway:*

In four subsections, it is stated:

1. 'The practice of the population at the place is to use only the Lappish name...'
2. 'When the practice of the population at the place is both in Lappish and Norwegian only the Norwegian name as a rule, will be stated and referred to. If the Lappish name in question is especially good to characterize the part of nature in question, the latter shall also be used, if space allows for it.'
3. 'Lappish names can be translated in full when they result in a suitable or appropriate name in Norwegian and the translation precludes any doubt about how the original name sounds. If the phonetic translation is essentially or substantially different from the original; the Lappish name can be included on the map next to the translation of the name.'
4. ' 'Norwegianized' forms of names, where the whole name is adapted to Norwegian pronunciation is admitted to a great extent, in respect to and as far as it goes, and such forms of names actually are in common use...' (translated by author) (NOU 1983: 6, p. 45).



It is a detailed description to how the work of consultants and the Map Service should handle each name. Under the first point there were specific instructions concerning translation to Norwegian of common nouns according to an enclosed list and further about names containing Sámi characters. The guidelines have consequences to how the names were treated. In the area of southern Troms this process must have been going on since the start of the 19<sup>th</sup> century or even before. The assessment of guidelines and the reasons for them, it is worth a closer study.

From the outset, the Sámi place names were to be used. But as it appears in the text of the administrative arrangements, which at that time was enforced by the Ministry of Defence, one did not condescend to map the Sámi forms of language (NOU 1983: 6, p. 45). The text of the instructions or guidelines gave an intricate introduction describing to how they were to be represented. If both the Sámi and Norwegian name was to be used, the Norwegian was as a rule the name to be put on the map. If the Sámi name characterized the part of the terrain, the Sámi name was to be included and mapped if space allowed. The Sámi names could be translated, when the Norwegian translation excluded any doubt about how the original name sounded. If the sound of the translated name differed significantly or substantially from the original, the Sámi name could be put on the map beside the translated one. The last subsection concerned the “Norwegianized” forms of names which often were applied. These names were adapted to Norwegian pronunciation and were used to the greatest extent, as far as such forms of names were in general use.

In the case of the place names, according to the mapping guidelines, the criteria relating to the user, the areas in which the place names were to be used and the language to be used were to be considered to determine the choice of place name. As it was articulated in the regulations of 1928/1929 mentioned above, this assumed knowledge of the two or three languages of the populations, referred to subsection 2, and the implications in the subsections 2, 3, and 4. The prescriptions was in use in the case of Finnmark. In the region of Southern Troms, the attitude may have contributed strongly to only a few or no Sámi names being mapped - even a century earlier than in Finnmark.

One example from the work of the land register in Finnmark which went on around the turn of the century 1900 can serve to reveal this process within the community of Giehtavuotna (Helander 2009, p. 260-262). The following is the explanation of Norwegianizing and distortion of the Sámi place names in Finnmark that Qvigstad wrote in a letter dated 30 March 1922 to Magnus Olsen (1878-1963), professor in Norse, religious history, runology, and place names (Rindal 2009):

*‘Those who came from the south, pronounce naturally the names in their dialect from their place of origin. A lot of the names in the land register are only mentioned in the book. In the process of setting the debts of a place, it was given a Norwegian name to the place, that the population in the areas of Sámi or Kven language have been forgotten by the owners and never were in use. This was applied especially to the land, which was not settled, parcels, and lots, but also settled places. They are named after the owner and the word “farm” [gård] or “place” [plads]. There are also new settled areas, places, or farms, that are not named in the land register, but they are attributed to older numbers and names, despite that in everyday speech and on the map, they have their own name’ (Qvigstad in a letter 30 March 1922 to Magnus Olsen).*

As it is earlier proved the land registers during the 19<sup>th</sup> century in the district of the bailiwick of Senja and Troms were in the Norwegian language. The Sámi place names, the use of the local names in everyday speech, were not mapped in the areas of the coastal areas of southern Troms.

## **On the island of linnasuolu - Place names and Stuorgieddi**

On the isthmus between Giehtavuotna and Dielddanuorri, the place name of *Stuorgieddi* – meaning ‘small hills with a great meadow or pasture or grazing area’ - is used to describe or characterize the place. In Giehtavuotna, the name *Storjorden* was recorded in 1796 when clearing the area for settlement (Qvigstad and Wiklund 1909, p. 363). Simultaneously, the name *Strømseidet* was recorded in the census of 1801, to locate the place in connection to or belonging to the farm *Strávvi* [Straumen] in Giehtavuotna (Qvigstad and Wiklund 1909, p. 363). The area of Stuorgieddi was a meeting place reflecting the interests and activities of various population groups and economic life. The economy of the population located there in 1801, was a composition or consolidation of farming, fishing in the lakes and rivers besides fishery, reindeer herding, hunting and use of outlying resources (Storm 2015, p. 222-224). How did the place names reflect the land use of the different population groups and their interests? *Stuorgieddi* is a well-known name that is used in several places in Northern Norway (Troms and Nordland) as in *Málátvuopmi*, Målselv, in the inner part of the county, or *Divtasvuodna*, Tysfjord, in the county of Nordland.

It seems that everyday use of the Sámi language at Stuorgieddi was discontinued during the first part of the 20<sup>th</sup> century. But the use of the Sámi place names did not disappear in the same way. The knowledge of and use of the Sámi place names has been continued by the people in the area. At the end of the 1980s and start of the 1990s, when the reorganization and revamping of the Map service was intensified and the Place Names Act of 1990 [Lov om Stadnamn] came into force, many names were changed. In the local community and environments, the revisions and changes revived a local wish to register and record the known names, both Sámi and the Norwegianized names, and a wish to get the name placed on the maps and create a conformity between the understanding of the names at the various places and what was printed on the maps. The recording was started simultaneously both within the Norwegian Mapping Authority and locally.

On the other hand, when using the personal notes of Qvigstad from the land register of 1891, a Sámi universe appears. It is a picture comprising the local activities and including information about the natural surroundings: the lakes, rivers, farms, outlying fields, mountain, and resource areas. With the addition of the names from the publications of Qvigstad (1935, 1938) and Larsen (1933) a new universe opens, showing the daily life at the places where the population of Stuorgieddi lived and worked. The names express information about localisation of the settlement, the distribution of farms, the fields, rivers, the outlying fields, and the surrounding areas. The names collected by Alm (1983, 1984) fill in the picture with focus on the flora and fauna, besides the topographic explanations. The Sámi, Norwegian and Norwegianized names collected by Skoglund (1994) take into account all these sources. The result is a unique demonstration of the process of continuity of cultural tradition in connection to the settlement and environment with its economy and land. This area with all its cultural traces and mounds in combination with the collection of place names, Sámi and Norwegianized, opens up for archaeological studies of this area with all its evidence regarding

the society of farming in combination to herding of cattle, fishing, hunting, land use of the outlying areas and reindeer herding. The area has been in focus by quaternary studies which shows the richness in lime or calcareous ground (Berggrunnskart Harstad M8 and Ofoten M9 Scale 1: 100 000, NGU 2010 - Accessed 23 March 2010). To underline the importance of the area, studies of the vegetation point out that this area with the cultural heritage and mounds was of great value (Bråthen, Alm and Vange 1996).

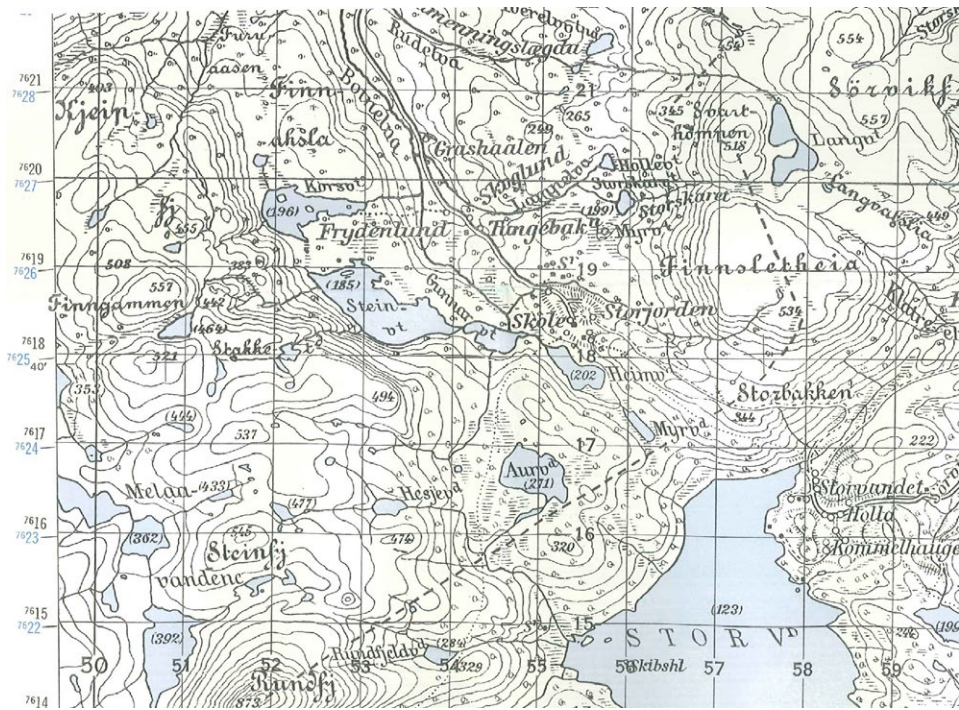
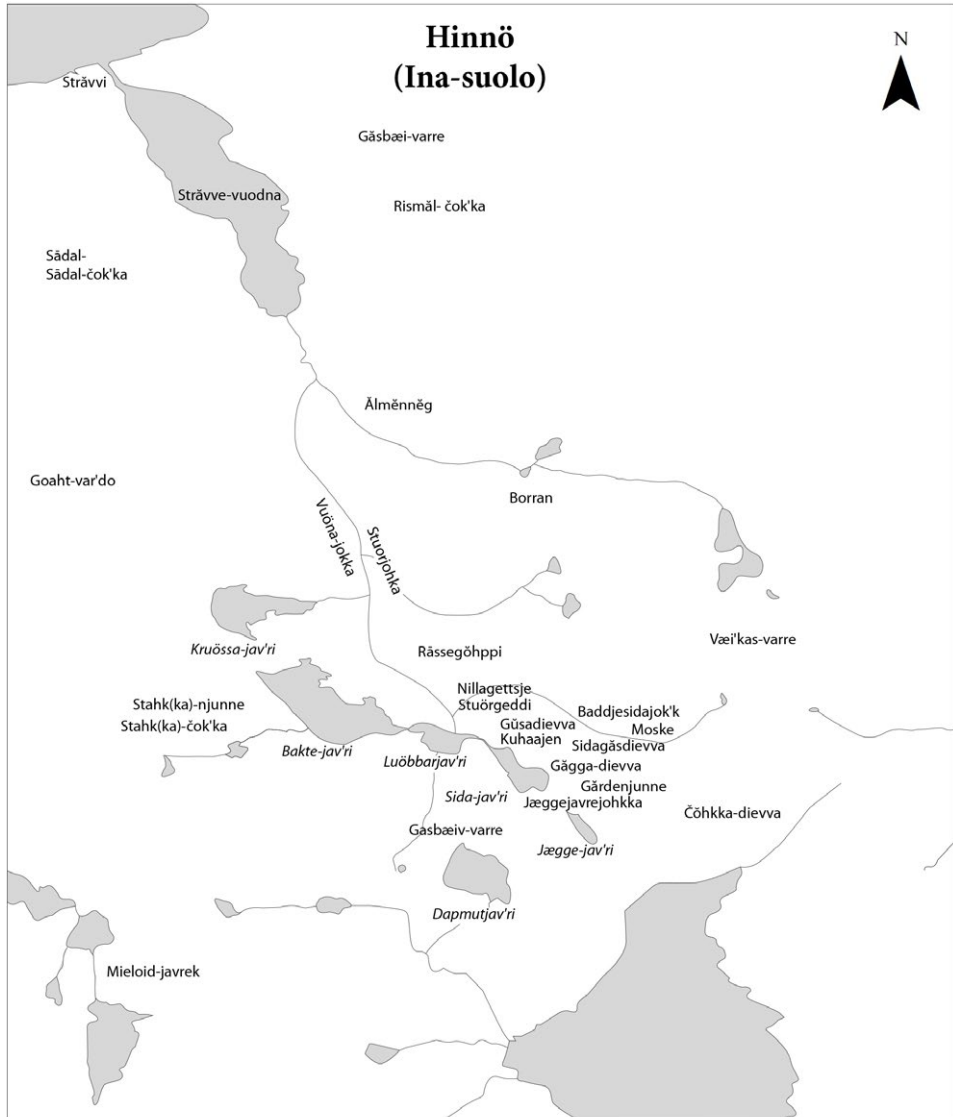


Figure 5. The place names at Storjord in 1944. From the Map Tjeldsund 1332 IV, NGO 1944, AMS 1952 1:50,000.

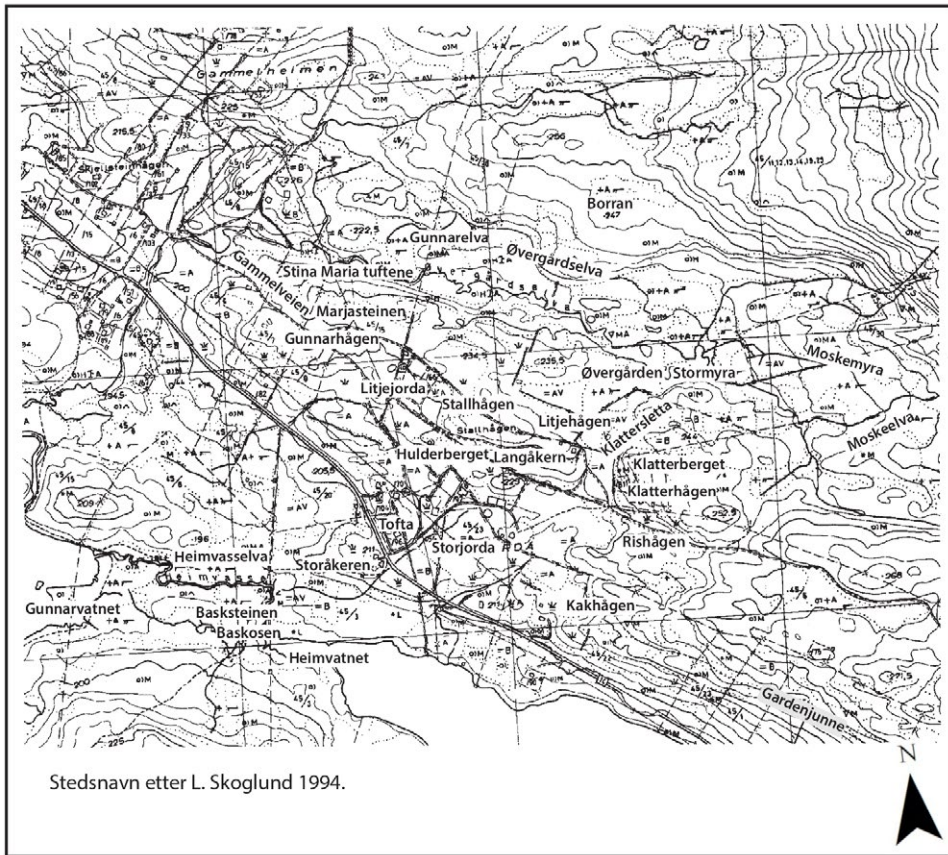
This mental map can be compared to the section of the map from 1944 where all the names were in Norwegian and articulate processes of change and regulations. The mental map for the Sámi population at Stuorgieddi around 1900 was not mapped. Sámi place names were not cited and the Norwegian names on the map are brief, insignificant, or incorrect translations of the Sámi names. In what way do they give meaning to the population today? As they are presented on the maps, they signify some of the earlier situation for the users today.

The names convey narratives about persons and their actions and deeds connected to the reindeer herding in the area and about the topography of the mountains and valleys (Qvigstad 1938, p. 202-204). They tell about former reindeer owners and their activities located at the place of Stuorgieddi or the surrounding mountain areas. *Hudega-reppe*, *Baw'to-gied'de*, *Devsko-jokka*, 'a cosy spot to keep warm', 'a place to have a fence to lead the herd or for working with the reindeer herd', and a river named after *Devsko* - a female reindeer owner.



Kart: Dikka Storm 2001 Grafik: Ernst Høgtun

**Figure 6.** Sámi place names at the island of Inna-suolu, in the area of study in the communities of Kvæfjord and Harstad, according to the notes in the land register of 1891 collected by Just Qvigstad during the last period of 19th and beginning of 20th century. Sketch of the area by D. Storm, Graphic E. Høgtun and I. Olsborg Figenschau, The Arctic University Museum of Norway.



**Figure 7.** The place names in the area of study collected by L. Skoglund 1994. From the Map EK 248-5-2 Storjordå, Kvæfjord, Troms County, Scale 1: 5000. Map D. Storm, Graphic E. Høgtun and I. Olsborg Figenschau, The Arctic University Museum of Norway.

Alm (1983ab, 1984) compared the collection of Norwegianized names from the settlement of Vuovdesiida, Stuorgiiddi and *Mieluk*, Sørvikmark, Storjord, and Melå, to the names recorded by Qvigstad and Larsen which tell about characteristics or distinctive qualities of the natural environment. These include the form of a ridge *Borran*, 'ås', a mound *Kjoffan* ['haug'], a hill *Čoaffi* (Skoglund 1994, p. 26, Qvigstad 1935, p. 82, 2004, p. 32) a heap or hill in a Norwegianized expression, or *Geadgeláhkul Geargeláhkku*, a stony plain or mountain plateau (Qvigstad 1935, p. 81, Alm 1984, p. 481, Skoglund 1994, p. 25). The names also show the life of fishing trout in the lake - *Dápmutjávri* or in Norwegianized form *Dagborvatnet*, which in the local form was named *Dattnborr vannet* (Qvigstad 1935, 82, Skoglund 1994, p. 24). An example of the areas of birds is a dry and stony knoll with cock of the woods *Čukčá*, in Norwegianized form *Tjutjaskallen* or *Tuttaskallen* (Alm 1984, p. 490). Today the name last mentioned is named on the map as *Tjuljaskallen* [ridge in Harstad - Hárstak] (The Map of Norway, Stedsnummer 481695).

To get knowledge about the cultural heritage and archaeological sites besides the names of the valleys and mountain areas, one approach is to participate in the work and speak with the users of the areas. With the approach of Massey (2005) in this process the localisation and descriptions tie up the stories in connection to each place. Based on lifelong use, the local people have an intimate knowledge about the seasonal cycle of the different economic activities throughout the year. This applies to reindeer herding, hunting, fishing, hay, firewood, egg gathering etc. The tasks are executed alone or together with family, parents or children, and with neighbours. The tasks are remembered both as hard work and joyful events. Through practice, one also keeps oral memories and other narratives or stories about other events or daily occurrences connected to chosen places and the area.

The reindeer owners have an intimate knowledge of the areas through their work with the herd throughout the annual cycle. There are working areas to mark, slaughtering, dividing, grazing areas and so on, which also include the perspective of the different weather conditions during the year. The autumn 1999 the reindeer owner Oskar Henriksen (1933-2000), located at Kongsvik, Leif Skoglund from Stuorgieddi and I were together examining the area of the valley of Kongsvikdalen, a part of the reindeer grazing district 23 Kongsvikdalen on the east part of the island of Innasuolu, where Henriksen had his grazing land. The encounter illustrated their different experiences, from their respective localisation, homestead and work, duties, and tasks belonging to localities. During the conversation they recognized the intimate knowledge they both had about the mountain areas between Kongsvikdalen and Stuorgieddi. Oskar Henriksen, after a lifelong practice as a reindeer owner and herder, and land user, had experience in connection with husbandry, fishing, hunting of small game, berry picking, etc. Leif Skoglund had corresponding knowledge and experience, having grown up at Stuorgieddi and having participated in different activities such as fishing, hunting small game, picking berries and tasks in connection with husbandry, fishing, hunting, haymaking, etc.

The Sámi place names give information about orientation, description of formations localisation, activities and use of resources, places and or occurrences connected to the use of the individual or of groups from earlier use and to present. Some names are forgotten, and new names are coined. This will depend on whether the names are in use by the individual or groups belonging to the area, but it may also depend on the processes of ideology and power as the geographer Nigel Thrift (1983 p. 44-46) points out. Concealing, suppressing, or hiding and covering up, may occur in connection with local or external factors or elements. The more continuity in the population, the easier the names will be kept alive. Some places can have several names from different viewpoints or use over time. They can be forgotten, replaced, because the names or places have changed in function or have been in disuse. The discontinuation can be conscious or unconscious. During the process of Norwegianization, the system of prohibition of the Sámi language in school may have been a strong influence. Changed use reflected in the mentions or comments, about the areas may document a change of methods of farming. The process of the shift of language in the first part of the 20<sup>th</sup> century can contribute to changes.

It may be difficult to maintain and value the knowledge of resource use when the names were not transferred or handed down actively. Still, by elaborating the sources in this complex situation, one realizes that tradition was maintained by the seasonal practice of the economic activities such as reindeer herding, hunting, fishing, the grazing of the farm animals. Part of

the tradition is written and imparts knowledge about some areas. Norwegianized and Sámi names have been recorded in some mountain areas, such as *Tjoffan* - in English, a round knoll (Skoglund 1994, p. 26). The name recorded by Qvigstad (1935, p. 82, 2004, p. 32) as Čuf'fe or Čup'pe and Čoaffi as a heap, a hill, or a knoll. At Tjoffan, people made and stacked hay until the 1940-50s. It was found that they can still record the use of the Sámi place names, however in a distorted form (Leif Skoglund, personal communication). The continuity of the settlement at Stuorgieddi and established knowledge of the investigator and informants who grew up and worked in the area can explain why some of the name material, has been maintained. The names of the areas were passed on by the elders, who have experienced, worked, and used the names as references, guide, and landmark within the areas. Within the study areas, some names describe and confirm some of the recorded cultural mounds and traces from earlier activity and expand the understanding of the land use of the area during the 19<sup>th</sup> century (Storm 2014).

The names collected by Qvigstad (1891, 1935, 1938, 2004) have a spatial approach defining the cultural and social space, the mountains, the hills, the valleys, the lakes, some of the resource areas and names of the localisation of some farms. Even some names reveal a connection to the herding of the reindeer. Similarly, Larsen reveals information about the first settlement and the names of some of the men who cleared the land as *Nilla-gettsjel Nilsheimen* [*Nellagekjan*, Qvigstad 1891] where a person named *Nilas* or *Nils* at Stuorgieddi was one of the first to clear land. According to Skoglund (1994 p. 9) *Nellagekjan* is the place name used today, and the land is used for haymaking.

Some of the names describe the areas where quite a lot of mounds and cultural traces are recorded, and are today defined as a cultural historic site, a protected area. Together with the other information, the names shed light on the owners and people who lived and worked at the place as well as the land use of some of the areas. The aggregated collection of the different Sámi place names compared to the recordings of cultural sites and mounds reveals how the place underwent great changes over a long period of time.

The tale recorded in the census of 1801 of the widow and her sons and their families in conjunction with reindeer herding, fishing, and land clearing and farming is referred by Larsen (1933). He provides insight for understanding of the translated Sámi names into Norwegian at Stuorgieddi, where he describes some places and stories or events as Čohkka-dievva, in earlier writing; *Tsjokkedievva*, meaning 'a hill to sit and have a good view or panorama', 'Sittehaug' cf. Čohkkát, Čohkahit - to sit (Larsen 1933, p. 59, Svonni 1990). Larsen said that the first farmer often sat there in the evening and looked down with satisfaction on his wealth, the big reindeer herd gathered within the fence. He does not say whether these were his own observations or information that he had heard. The place name is referred by Qvigstad (1935, p. 83) as Čok'ka-dievva with the Norwegian name *Sitthåjen*, 'the sitting mound'. The place which is described is on top of a hill where there is a great sight in all directions from east to west. On the northern mountain slope, at one location, the name of the place is called Reingjerdan, the fence of the reindeer, and an older name *Veikasvárri* [Væi'kas-varre] which was translated as copper mountain (Skoglund 1994, p. 10, Qvigstad 1891, 1935, p. 83). Today it is a seasonal migration route for the reindeer or elk.

The central lake is the *Siidajávri*, Heimvatn, in the Norwegian version. The lake is fed with water from *Jeaggijávri*, Myrvatn, and from *Siidajávri* the water goes to *Luopparjávri*,

Gunnarvatn, which gets water from *Báktejávri*, Steinvatnet. The settlement of *Stuorgieddi* is localised between the two watercourses going west and east. It is the watercourse of *Strávvevuonjohka*, Botnelva or Storelva, going west to *Strávvevuotna* Straumsbotn, and *Strávvi*, Straumen, in Giehtavuotna, and the watercourse going east through the lake of *Stuorjávri*, Storvatnet, and to Gausvik at Dielddanuorri. One river *Badjesiidajohka*, Øvergårdselv, the upper farm river or river to the upper farm, flows into *Strávvevuonjohka* from the upper area of *Stuorgieddi*, revealing that the area was divided into several farms. *Stuorgieddi* is located north of *Siidajávri* and *Jeaggijávri* and is an area with several small hills.



Figure 8. *Stuorgieddi* 1992, Photo D. Storm, The Arctic University Museum of Norway.

With a structural approach, the main name gives a contextual and spatial understanding and comprehension. The lake of *Siidajávri*, Heimvatn, cf. Qvigstad (1935, p. 83) [Sii'da-jaw're Heimervatn] in the Norwegian version 'home lake' entails a new approach to the area. The concept of *siida* can refer to the community or a group, the family, the place and requires an analysis about the organization of the society (Hansen and Olsen 2014, p. 168-174). Qvigstad (2004 p. 139) defines *siida* as home and refer to the Sámi languages in *Leaŋgáviika*, Lenvik and *Ufuohtá*, Ofoten in the region of southern Troms and northern Nordland, that the concept also can be understood as a farm 'gaard'. The place name *Siidagasdievvá* - according to Qvigstad (1935 p. 83) meaning 'farm between the hill', have got the Norwegian place name *Stallhågen*, a place name which Skoglund (1994 p. 11) gives no explanation to except that it is still in use. In the case of the name of the lake of the *Siida* or 'home', it opens for a wider discussion about the area. *Stuorgieddi* may represent the *siida* and the other farms, where there are several mounds and archaeological traces left. Some of the other recorded place



names refer to persons who have been living at the place. One of the mounds is named after a person called Gunnar Larsen, who died in 1879 and who was living at Gunnarhågen – ‘the hill of Gunnar’ (Skoglund 1994, p. 5). At the top of the hill there is located a cultural mound representing a dwelling site. Gunnar Larsen was son of Lars Olsen, the first of four tenant farmers. The area was used as a strip of land where the hay is harvested, and today is used as grazing land for sheep. One of the lakes was also named after him, Gunnarvatn - the lake of Gunnar. As this example conveys, besides the lake itself, some of the hills were named after persons, the functions of the cattle and the place to stable the horse. All these names indicate a quite intensive land use in conjunction with farming with cattle, horse and sheep as well as fishing in the rivers and the lakes.

## **Stuorgieddi at Siidajávri - Concluding remarks**

A spatial approach to the concept of space inspired by the social geographer Doreen Massey, and a contextual and structural approach inspired by the linguist Kaisa Rautio Helander, has opened for an analysis of the source material of place names at Stuorgieddi, representing a period of two centuries when several processes were taking place. Until the last part of the 19<sup>th</sup> century, the population at Stuorgieddi were of Sámi ethnicity and their everyday language was Sámi as in the neighbouring settlement in Vuovdesiida. Around the turn of the 19<sup>th</sup> century, there was a change in ethnic affiliation, and the Sámi affiliation was neither openly acknowledged, nor emphasized. An examination of the process of intensified Norwegianization from the last part of the 19<sup>th</sup> century, the development of the practice of Sámi names on the maps, and the different observations of Sámi place names during this period provides a more complex picture of the role of the researchers, and of the cooperating roles of the government. It seems there was a collaboration between the researchers and the results they produced with the spirit of the age in which they worked, when the building of the nation, and its ideology, was central. The role of Just Qvigstad, as a researcher and collector of place names and folklore in general, at the same time compiling source material in connection to the negotiations between Sweden and Norway about reindeer grazing issues was key in the choice of direction research tasks would follow in the future. The examination of the chosen source material shows today that it opens for new studies, where processes besides the linguistic perspective, the approaches of historical, cultural, and social perspectives are brought in. Archaeological studies will open up for new perspectives on the area and the cultural heritage and mounds.

Despite the span of time between the earlier records of Sámi place names at Stuorgieddi, there is evidence that a relationship can be established between the earlier records of Sámi place names and the records that were conducted from the 1990s. To establish how long the place names were kept in Sámi language, and with their original meaning, demands further studies. Thus, the material of the place names demonstrates a process of translation and distortion for official use. At the same time the names prove a continual Sámi use or practice by the local population already from the start of the 19<sup>th</sup> century in the areas both in the limited area of study and in the areas of outlying resources and mountains. The names can be regarded as examples of the Sámi use under a Norwegian cover.

This focus on the place names - Sámi and Norwegian at Stuorgieddi illustrates some of the processes of Norwegianization in this area. As the process of Norwegianization appears, it is closely related to the perspective of the Norwegian government and their interests and strategy as they were stated on the official maps and in written documents until late. Detailed

information in Sámi language was translated systematically from the beginning of the 1800s. This examination of the matter shows the necessity to tie up, to study each separate region, and each place thoroughly to see which forces are at play and active in the process of Norwegianization and which counterforces tended to the preservation of local knowledge.

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*Quadrangle maps – Gradteigskart 1:100,000 The Ordnance Survey*

Kvæfjord gradteig L 8 ble oppmålt 1909–11. utg. 1914, rev i marka 1949, veier ført ajour 1956.

Kvæfjord gradteig L 8 ble oppmålt 1909–11, utg. av Ngo 1914, veinett ajour 1967.

Lødingen gradteig L 9, utg. av Ngo 1907, rev. I marka 1955, veinett ajour 1967.

Harstad gradteig M 8, oppmålt 1907-08, utg. av Ngo 1912 delvis rev. 1947.

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## Placing Place Names in Norwegian Archaeology

This collection of papers serves to illustrate how place names have a continued relevance to archaeology both in Norway and beyond.

The interdisciplinary use of place name studies and archeology have long traditions in Norway and Scandinavia. However, the prerequisites for this type of research have changed in recent decades with decreased resources in onomastic departments while archaeology develops rapidly through new methods in surveying, natural sciences, metal detection and excavations. Where do we stand today and how can we improve and renew our views on toponymy and of the methodological challenges we face when combining linguistic and material remains?

The various papers in the book emphasise how place names can provide unique insights into past people's perceptions of land and sense of place, providing access to emic categories otherwise unavailable to archaeologists. Names work as active elements in ongoing discourses about the landscape, and there can be intimate connections between places, names, populations and identities. Toponymy may reflect or evoke emotions on both individual and collective levels.

Through a range of perspectives, this collection of papers explores the status and perspectives of interdisciplinary research in a Norwegian context, focusing on the methodologies of interdisciplinary studies, research environments and prehistoric as well as historical periods.



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