

## Submitted Abstract

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## Abstract

In 2018 Saemien Sijte was contacted by a local Sámi who wanted to protect a holy mountain from intrusion and exploitation. He also wanted his experiences of sacrifice to be documented and made known. Why one sacrifices and under what circumstances. It was a small but long project, with many challenges and many lessons learned along the way.

Until the 18th century, sacred landscape such as mountains and watercourses were part of the South Sámi understanding of reality, something which is well documented by Church priests and missionaries. Mountains and watercourses were reference points in mental maps, learned through place names and stories of events. They were part of basis for common understandings of rights, area affiliation and legal perception. They also contributed to the description of history and time perspectives. Various mountains contained the stories back in time in the form of the descendants of deceased relatives. The Sámi also summoned their helpers (Saajvh), from the mountains when needed. There does not seem to have been anything strange about doing so. Perhaps it was just a time with a different reality than today?

How do we try to understand this in time and space? How is the challenges connected to the intangible cultural heritage to mountains and streams handled?

Key words: Saajvh, Bissie, Sjielie, Sámi tradition bearer, challenges

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