

In a reference from Backman og Hultkrantz , gand is the shaman's trance-broadcasting of the free-soul/auxiliary spirits in him.

If we take this text for a fact, the Sami called this “gand”. It's a Norwegian word, so it is probable that the Sami used this word when talking with the farmers (local inhabitants) about it - and the word covered clearly the true meaning for the Norwegian who wrote *Historia Norvegiæ*.

It is a well-known fact that similar notions were found in Norse religion, so Norse must have had words to describe it. Depiction of Odin as a shaman is known: "Odin moulted" (process by which an animal routinely casts off a part of its body/shapeshift). Then his body lay as if asleep or dead, but he was then a bird or four-legged animal, fish or worm, and departed in a flash to distant lands in his own or others' affairs.

Such performances were thus alive on Snorre's time. If we go to the above-quoted gand text from Norse literature, then we see that they depicted overtones that are close to what we see in *History Norvegiæ*. Gand related to divination and trance (ecstasy, seidr) is found in *Voluspå*. To broadcast or send out spirit in order to retrieve information is found in *Fostbrædra saga* - and that gand broadcast happens in trance, is also found there.

Whether we read “Gondum rennt” as 'sent gandar' or 'fari på gandar', it is preferably a kind of trance-journey we are talking about - only with a medium-deep trance, as Backman and Hultkrantz (1978: 95-96) outlines.

Bø (another author) perceives it so that Tordis' "dream thoughts" have taken the form of “gandar” (Bø 1960: 184). To "stir up his spirit" can be the same as "sending out his gand", but does not need be. “With seid, Ostasia set his ganden in motion”. Maybe also: “With seid, Ostasia sends out his gand.”

When seid involves some kind of trance, it is parallel with the descriptions in *Historia Norvegiæ*. The same goes for the moulting (process by which an animal routinely casts off a part of its body/shapeshift), the fights in animal skin and the fact that the "owner" gets the same destiny as the animal is not to be forgotten. The animals who assist in the battles, reminds us of the helping-spirits.

We also reference to gandr in the interpretation of the word 'wolf' in Hild Rolvsdotter-sentence, and that the Fenris wolf is called Vánar-gandr. In the Ragnhild Tregagås' story, there is also talk about sending out spirit(s) (óndu) and the fact that they or góndulf are going to bite, leans against that they are thoughts in animal skin. It is also mentioned that the gandr can take shape of a stick.

I would like to point out that the gandr in the middle age sources, seems to be spirit(s) that sorcerers (shamans) send out preferably in trance. The shape can be of an animal, or of a stick/pole - and the dispatched spirit(s) would normally obtain information - or do damage. A variation of the theme would be the gandr as an animal to ride on – as in a supernatural ride, in order to travel on the gandr instead of inside it.

The same variation between “in” and “on” is also found in shapeshifter travels in Norse literature, where the word gandr is not mentioned. Thus is the seid-wife Torveig in Kormák's saga (pp. 265-66) in kvalham when she is after Kormak, while the seid-women in Fridtjof's saga, each ride on a whale when they cause bad weather for Fritjof at sea (while at the same time they are visible back home).

If we go back to the 1700s sources of Sami tradition, we find that gandr is used to describe the same practice there.

When the Noaide throws gandr on others, he then uses two specific birds, one fish and, if it is a matter of a big task; a reindeer-ox and even a human. He will use the reindeer-ox when he is going to gandr against another Noaide, whom in turn also uses a reindeer-ox. What happens to the two reindeer-oxes (damage or death), also happens to the Noaide. (Kildal 1945: 138, 139)

Furthermore, Kildal explains about a trance voyage the Noaide conducts to heal someone who is ill. The Noaide travels to the kingdom of death (underworld) on his fish. Skanke (1945a: 191) describes similar animals: a bird, a fish/worm and a reindeer-ox, that were called “Noides-Woeigni”; the Noaide spirits.

Later, Skanke also names these “Noaide-spirits”; Noaide-shadows – and also talks about a gandr-stick. The gandr-stick was shaped like a scoop and it was used to cause illness upon people. The gandr-stick is only used to hit with, not to cast or project out.

(Qvigstad 1928: 482-85) In a story from Nord-Troms or Finnmark back in 1924, it is said that the highest Noaide is the “flying Noaide” and his body lays motionless while he is flying and no one is supposed to touch the body while in this state.

A Noaide can also perform in the shape of insects in battle with another Noaide. The

difference between the middle age gand stories and the stories from more recent times, is that here, the Noide spirit takes form as an insect, and not an animal. Nevertheless, we should be able to understand this as a variant of the same motif, when it varies which animal shape the Noide spirits take on. Also in the insects, like the gand-fly, there are bad spirits projected. Different kinds of insects are used.

The notion that a human soul is able to take shape as an insect or an animal is common in all of these gand stories. The fact that the projection shoots away while the person is asleep (not trance), fits with the story of Tordis in Fostbrædra saga, but that it happens without conscious will, makes this story different from the others.

Here, the story seems to have more of a dream motive. Here, the evil dream shows itself to others while the person is dreaming, in the shape of a wolf. The dream shoots off without the owners awareness and without the body being rendered motion-less. The evil dream is nevertheless associated with gand in the middle age sources.

Furthermore, the helper-spirits of the Finnmark-Noides could behave just as independent as the evil dream. Isaac Olsen tells: "about the Noide who thinks badly about a person he is mad at, not being able to command or manage these thoughts/fantasies.

Gand can be sent out through certain magical means – be it evil thoughts, evil intentions and curses that take shape as certain material forms.