J. H. Moore
1800


The HISTORY of
LAPLAND
Written in Latin by
IOHN SCHEFFER newly
done into English from
ye last Edition with
large Additions

John R. Bartlett

THE

HISTORY

OF

LAPLAND:

CONTAINING

A Geographical Deſcription, and a Natural Hiſtory of that Country; with an Account of the Inhabitants, their Original, Religion, Cuſtoms, Habits, Marriages, Conjurations, Employments, *&c.*

Written by *John Scheffer*, Profeſſor of Law and Rhetorick, at *Upſal* in *Sweden.*

Tranſlated from the laſt Edition in *Latin*, and Illuſtrated with many curious Copper-Cutts.

To which are added,

The Travels of the King of *Sweden*'s Mathematicians into *Lapland:* The Hiſtory of *Livonia*, and the Wars there: Alſo a Journey into *Lapland*, *Finland*, &c. Written by Dr. *Olof Rudbeck* in the Year 1701.

LONDON:

Printed for *Tho. Newborough*, at the *Golden-Ball* in St. *Paul*'s-Church-yard: And *R. Parker* under the *Royal-Exchange.* 1704.

THE PREFACE TO THE READER:

MR. Scheffer *the Author of this History, was imployed by the Chancellor of* Sweden, *to Travel into* Lapland, *and write a particular History of that part of his Master's Dominions; which he did with all the Fidelity and Exactness that belongs to a just Historian. The Translation we now present to the World, is done from the last Edition in the Original* Latin, *and collated with a* French *Translation Printed at* Paris, *which contains several* Addenda, *that the Translator had from the Author, all which are here taken in. The Copper-Cutts we here make use of were done in* France *by Monsieur* Boss.

To make this History the most perfect of any of this kind yet Publish'd, we have here added to Mr. Scheffer, *the Travels of the King of* Sweden's *Mathematicians in those Countries, perform'd in the Year* 1695. *Also Dr.* Rudbeck *Junior, his Journey into those Parts in* 1701. *And in the last place, considering the Vicini-*

Vicinity and near Alliance of Livonia, *we thought it not improper to conclude this Work with a true History of that* Country, *presuming that the light it gives into the occasion and progress of the present War between* Muscovy *and* Sweden, *will recommend it as an useful and seasonable Undertaking.*

Upon the whole, we have omitted nothing that can render a Work of this Nature at once Instructive and Diverting. The Subject of the Performance is so uncommon and surprizing, that it can't but fix the Attention and gratifie the Curiosity of the Reader. Here we meet with a People oppress'd with Want, and punish'd with Cold and other Inconveniencies of a frozen Climate. Their Industry is the effect of Necessity, and their Arts are only calculated to guard off the Injuries they are otherwise expos'd to. Their Customs are suitable to their Climate, and untainted with the Luxury of softer Regions. And the occasional Reflexions made by our Authors, are made with that Judgment and Sincerity that their Character requires. Their Observations are just and important, and answerable to the true design of a Traveller. Being singled out by the Court of Sweden, *supply'd from the Royal Treasury, and endow'd with Learning, and a suitable Knowledge of the World; they were better qualify'd for a just Discovery, and judicious Remarks upon Men and Things than the occasional Adventurers that visit the other Parts of the World. Not to mention that the regular Description of Animals, Plants and Minerals, which is here met with, is what could only be expected from Persons of such a distinguishing Character.*

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THE HISTORY OF *LAPLAND.*

CHAP. I.

Of the Name of Lapland.

LAPLAND is mention'd under different Names; *Johannes Magnus* calls it *Lappia*, in which he perhaps followed the Footsteps of *Saxo*, who speaks of the *Lappias*. Others have given it the Name of *Lapponia*. *Olaus Magnus*, the Brother of *Johannes*, has inserted *Lapponia* in his Geographical Maps of *Scandinavia*, and so has *James Ziegler*, who wrote before him in his Treatise of the Northern Provinces; with whom agrees *Ericus Varsaliensis* and *Bureus*, both of which place *Lapponia* amongst the most Northern Provinces. The same difference is observable of its Inhabitants; some have given them the Name of *Lappi*; *Herberstein* says, That some of the *Lappi* are more Civilized than others, and *Wexovius* calls the *Lappi* an Uncivilized Nation. Some have call'd them, after the *Muscovites*, *Diki Loppi*, i. e. Savage Laplanders, inhabiting the Woods. *Jovius* terms them *Lappones* or *Laplanders*, and places them near the Sea-Shoar of the frozen Ocean.

In Pref. Histor. lib. 5.

Descriptio Musc. l. 4. Desc. Swe.

Descript. of Musc. *Ziegler* makes use of the same Name, and says they are of a middle Size. *Cluverius* gives them the Name of *Lappi*, *Lappiones* and *Loppi*, in which *Lomenius* has followed his Footsteps. *Olaus Magnus* calls them *Lappiones*, but only in one Passage; and *Herberstein* the *Loppi*, which he had taken from the *Muscovites*. *Cluverius* also affirms that they are call'd *Loppi*, by the *Swedes*, *Danes* and *Norwegians*. But why *Damian a Goes* in his Letter to *John Magnus*, should bestow the name of *Pilapii*, upon the Inhabitants, and that of *Pilapia* upon the Country, is not easie to be determined, unless he had heard something of *Pitha Lappia*, and the *Pitha Lappi* or *Pithlappi*, i. e. the *Lappi* inhabiting the mark of *Pitha*. *Peucerus*, following his Footsteps, places the *Pilappi* on the Borders of the Frozen-Sea, in the most Northern Parts of the Demi Isle of *Scandinavia*. The *Swedes* call them *Lapper*, and the Country *Lapmark*, and the *Danes* and *Norwegians Lapland*; tho' *Peter Claudi* very frequently stiles it *Finmarkia*, by which he understands nothing else but what is call'd *Lapponia* by other Historians, as is evident from the whole contexture of the Words in this Chapter. Of *Finmarkia* we shall speak more at large hereafter, our present Purpose being for *Lappia* or *Lapponia*; concerning the Etymology of which, the Learned differ in their Opinions. *Ziegler* fetches it as far as *Germany*, who call an ignorant Fellow thus; but the *Germans* can't be supposed to be the Authors of it, since none of those who have given us an Account of the ancient *Germans* have made any mention of it under those Names: Besides, That, considering why it is hence call'd thus by the *Swedes*, *Finlanders* and *Muscovites*, Nations of different Languages, how does it seem probable that a word invented at such a distance from them, as *Germany* is, with the Inhabitants of which they had very little or no Correspondence in those Days, should be received among those Nations bordering upon *Lapland* it self; besides that *Ziegler* makes them not so Stupid, but says they are good Artificers, especially in Embroideries. *Wexonius* his Opinion seems the least probable of all to me, who derives this Etymology from the *Swedish*, it being certain that *Lapper* and *Skin Lapper*, does not imply those that are cloathed in Skins, but the same that is call'd by the *Greeks* ῥάκος *i. e.* Rags: Which has induced *Olaus Petri* to derive the Etymology of this Word from their

Descripti- Reg. Bor. in Itiner. l. 4. c. 9.

L. 3. c. 41. *Ger. Ant.*

Descript. Nor. c. 38.

n his reatise rit under ustave. *ldely.*

appearing

ppearing every Year in Rags in *Sweden*; but the same night be applicable also to the *Finlanders*, especially since according to *Wexonius* his own Confession, they don't always wear Skins, but for the most part Woollen-Stuffs. *Grotius* would have the *Lappi*, *Lopi*, and *Lapiones* so called from their Swiftness in Running; but besides that, the *Swedish* word *Lapa*, which signifies by the *Germans* as much as *Lauffen* or Running, is writ with a single P, whereas the word *Lapp* or *Lappi* has a double one, The *Lapanders* are no extraordinary Runners, they being beholding for their swift Motions, to a certain sort of Pattins, yed to their Feet, by the help of which they slide along upon the Ice. Some are of Opinion that the Inhabitants have rather borrowed their Name from the Country, than this from them; as the *Norwegians* and some other Nations have done. *Olaus Magnus* seems to incline to this, when he stiles the *Lappi*, *Lappmannos*, as he gives the Name of *Nordmannos*, *Westmannos* and *Sudermannos* to others; the word *Manni* signifying as much as Men inhabiting *Lappia*, the Etymology of the Last of which they derive from its Situation, being joined to *Scandinavia* like a Piece of a Rag; or as *Wexonius* will have it, from the *Finland* word *Lappu*, implying as much as an Extremity or Remoteness. This Opinion carries along with it no small probability, but there being another which has a much nearer coherency, both with the word *Lapp* it self, and the true Account given us of their Origin, ought to take Place above all; from whence it appears, that *Lappia* was not so call'd from its Remoteness, but from the *Lappi*, its Inhabitants. For, if it had got its Name from its remote Situation, it must have been call'd *Lapp*, and its Inhabitants *Lapper* or *Lapmarker*; but since no such Name is imposed upon them, the true Origin of their Name seems to have been deduced from the *Lapponian* word *Lapp*, i. e Banish'd or Expell'd. We are obliged to Mr. *Zachary Plantin* for this Interpretation; For, the *Laplanders* being originally *Finlanders* (as will be shewn hereafter) and forced to leave their native Country, were afterwards by the *Finlanders* call'd *Lapps* or Exil'd, the beforementioned word *Lappi* implying as much in the *Finland* Tongue, as one forced to the remotest Parts; which is questionless the reason why, if we may believe *Olaus Petri* and *Plantin* himself, in the Preface of his M. S. *Lapland* Dictionary, the better Sort of

Vindic. nom. perpe. apud Script. Goth.

the *Laplanders* can't endure to be call'd *Lapps*, which they look upon as a nick Name given them by the *Finlanders*; and from thence transferred to the *Swedes*, *Germans* and *Muscovites*, the last of which call them *Lapps* to this Day; but the Country of *Lapland* is by the Inhabitants of the *Lapmurk* of *Uma* call'd *Sabmienladti*, and by those of *Torna*, *Samecdnan*, from the word *Sabmi* or *Same*, of which more anon. There remains another Question to be resolved, *viz.* At what time the word *Lappi* or *Lappia* was first ushered into the World, the *Ancients* being quite ignorant of it; we find nothing like it in *Tacitus*, tho' he has not been unmindful of the *Finlanders* their next Neighbours and Forefathers. No mention is made of them in *Ptolomey*, *Solin*, *Antonius Augustus*, *Rutilius* and others; Nay, the word *Lapland* or *Lapponia* is not to be met with among the ancient northern Historians. Not to mention *Jornandes* and *Paul Warnefried*, even those who have written in the most ancient *Island*, *Norwegian* and *Gothick* Languages, and have given us the Histories of *Heraud* and *Bosa*, of King *Gotric*, of *Rolfus* and *Olaus*, are quite silent as to this Point. *Adam* of *Bremen* has been very careful to insert even those Matters he had only by hearsay, but does not mention the word *Lapland*, no more than *Sturtson*, who has left us the Transactions of the North in his native Tongue: Which makes me disagree in Opinion with the Learned *Cluverius* (who is followed by *Grotius*) who would persuade us, that by the word *Lupicnes* in the *Puetingerian* Table, are understood the *Lappi* or *Lappones*, and that they are the same call'd *Loppi* by the *Russians*, by the *Swedes*, *Danes* and *Norwegians Lapper*, and by the *Germans Lappen*. But considering that the Author of the said Tables is supposed to have lived under the Reign of *Theodosius*, and consequently 600 Years before *Adam* of *Bremen*, it is scarce to be imagined that he living at such a distance should know *Lappia*, when *Adam* of *Bremen*, who lived so much nearer, is quite Ignorant of it; so that whatever these *Lupicnes* may have been, 'tis certain they were no *Laplanders*, that Word being in those Days unknown to the Northern Historians themselves. The First who Speaks of *Lappia* is *Saxo Grammaticus*, who liv'd about the Year of Christ 1190. and consequently 113 Years after *Adam* of *Bremen*, who flourished in 1077. from whence it is reasonably to be concluded, that the word *Lappia* owed its Origin to

In Scandin.

L. 3. c. 11. *Antiq.* Germ.

L's *Hist.* Dan.

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that interval of Time. 'Tis true *Saxo* speaks of the *Lapoi* under the Reign of *Otho* III. who was Contemporary with *Alaric* the *Swedish* King, and Reign'd not long before our Saviour's Birth; but in this Passage *Saxo* only mentions them under the same Name. They were known by this Age, without any further regard to their ancient Names; for if the same had been known in the Time of *Adam* of *Bremen*, he would not have pass'd it by in Silence. After *Saxo*, one *Eric* of *Upsal*, who lived in 1470. makes mention of *Lappia* amongst the other Provinces of *Tavastia*, *Carelia* and *Nylandia*. Next to him, the beforementioned *James Ziegler*, has not only mentioned but given us a Description of this Country, its Nature, true Situation and Inhabitants, being known but to few, except some in *Sweden*, throughout *Europe*. And thus much of the word *Lappia* or *Lapponia*.

Descrip. Sweeden.

CHAP. II.

Of the Situation of Lapland.

IT will be a very difficult Task to investigate the true Situation of the antient *Lapland*. *Saxo* makes it to border upon *Jempten*, as appears from his Words; *He joined the Provinces of* Helsingen, Jempten *and of the* Jarnberi, *with both the* Lappias, *under the Jurisdiction of* Dimarus. From hence it seems to follow, That the Limits of *Lappia* extended to the Borders of *Helsingen* and *Finland*, which is confirmed by these his following Words: *He ordered that besides the Province of* Helsingen *and both the* Lappias, Finland *and* Esthland *should pay him a Yearly Tribute.* So that he puts it betwixt *Helsingen* and *Finland*, bordering on one Side upon *Jempten*, on the other upon *Esthland*. But *Eric Olaus*, otherwise called *Eric* of *Upsal*, seems to make it appertaining to *Finland*. *The next Country*, says he, *to* Sweden *and* Russia, *and Bordering upon both, is* Finland, *with those Countries belonging to it*, viz. Tavastia, Carelia, Lappia *and* Nylandia: Here he makes *Lapland* to be part of that Kingdom, which bordering both upon *Sweden* and *Muscovy*,

ovy, is known by the Name of *Finnia* or *Finland*; and it seems as if *Eric* did precisely assign its Situation betwixt *Carelia* and *Nyland*, by putting it in the middle of these Two. *Olaus Magnus* places it beyond the western *Bothnia* (as appears from his Map) bordering upon *Scrikfinnia* and *Biarmia*, so as to put *Scrikfinnia* most Northward, *Biarmia* to the East, and *Lapland* to the West. *John Magnus*, Brother to *Olaus*, has these following Words, Sweden *borders on the North upon* Biarmia, *situate under the Pole, being formerly a Kingdom of the East, part of which is that vast Country called* Scrikfinnia, *of which* Procopius *relates so many Fables, to the South of which are both the* Lappias. There are not a few who are of Opinion, that there is no such Country as *Scrikfinnia*. *There is no such Country to be found*, says *Buræus*, *as* Scrikfinnia, *tho' mentioned by* Saxo *the* Zealander: Thus much is certain, That now-a-days there is no Country known by that Name in those Parts. Nevertheless we ought to be very cautious, how to slight the unanimous Opinion of so many Learned Authors, especially of *Saxo*, a Man well versed in the Northern Affairs; if we consider, that they give us not only the bare Name of it, but also a particular Account of the Nature, Manners and Inclinations of its Inhabitants, and of the Constitution of their Government. My Opinion is, That instead of *Scrikfinnia* or *Scricfinni*, mentioned by *Johannes Magnus* and *Olaus Magnus*, ought to be read *Scritofinni*; for I can't agree with *Bouræus*, who would have it writ *Skidfinni*, because all the Antients, tho' differing in the rest, agree in this, that it ought not to be express'd without an R. So *Jernandes* calls them *Scretefenna*, *Paul Warnefried Scritebeni*, by changing the F into a B. *Adam* of *Bremen Scritefinni*. And the *Greeks* agreeing in this Point with the *Latins*, is a Confirmation of our Opinion, being sometimes call'd by *Procopius* Σκειθιφίνες sometimes Σκειθιφινες. And the Thing proves it self, the *Scritefinni* being the same with the *Finni*, who derive their Name, according to the Etymology of their barbarous Language, from *Leaping*. *They have a peculiar way of Leaping*, says *Paul Warnefried*, *and overtaking the wild Beasts, by the help of their Wooden Shooes, which are bent not unlike an Arrow*. They owe therefore the origin of their Name not to the word *Skidh*, or their Wooden Shooes, but to their *Leaping* or *Running* very swift with those

In Pref. oper. Hist.

Descript. Swee.

those Shooes, which beyond all dispute was antiently express'd by the word *Skrida*; as is evident from the Authority of *Warnius*, in the 46 Page of the *Lapponian* Dictionary, where he alledges the Words of *Hafier*, who made a solemn Oath that he would observe the Conditions of the Peace, as long as *Finnur Skridar*; *i. e.* as long as the *Laplanders* can Leap; the interpretation there inserted signifying *The Finlanders leaving their Bodies behind, and leaping up and down*, being far from the Purpose; for, to this Day, these Wooden Shooes or Pattins, which they use upon the Ice, are called *Skridsko*; and the word *Skirida* signifying as much as sliding along, confirms it; because they don't lift up one Foot after another, as is commonly done in Running, but move stedfastly along upon the Snow or Ice, as shall be shewn hereafter, which has perhaps induced some Historians, and among the rest *Adam of Bremen* to call them *Himantopodes*, when he says, *Those are the same called by* Solin Himantopodes, *which signifies Leaping upon one Foot.* This seems to suit exactly to our *Seritofinni*; for when they understood that *Skrida* implyed as much as to creep along, what other *Idea* could they form to themselves concerning those *Scritofinni*, but that they were a sort of People not walking by lifting up one Foot after another, like the rest of Mankind, but such as used to creep along like Serpents, of which we shall speak more anon, in the Chapter where we shall describe to you the manner how the *Laplanders* slide upon the Ice; being only in this Place to evince, that there were formerly and still are such a Nation as *Scritfinni* or *Finni*, who *Slide along upon the Ice*, for which reason the Country they Inhabit justly may claim the Name of *Scriofinnia* or *Scritfinnia*. The same Judgment may be given concerning *Biarmia*, which is call'd in Question by some, tho' it be unquestionable that several of the antient Historians have made mention of it: And among these a certain Historian who has given us an Account of the Deeds of *Heraud* and *Besa* in the antient *Gothick* or *Island* Tongue, who calls it in several Places *Biarmaland*. Nay, what is more, he Names one of their Kings to have been *Hereker*, and his two Sons, *Rarick* and *Siggeir*. *Saxo* likewise mentions One of their Kings, who he says, Reign'd when *Regnor* was King of *Denmark*; he makes it adjoining to *Finland*, when he says, that the King of *Biarmia* sought for Shelter by *Matullus*, who then Reigned in *Finland*. So that tho' it be

Sol. c. 44. *Himentopodes fluxis, nisibus crunem repunt potius quam incedunt, & per genduum lapsumagis destinant quam in gressu.*

Chap. 7 Lib. IX.

unquestionable, That *Scritofinnia*, as well as *Biarmia*, are mentioned by the antient Authors, yet may it be call'd in Question, Whether they were one and the same, or Two distinct Provinces. *Olaus Magnus* and *Johannes Magnus* are the only Two, who make a real distinction betwixt them; the rest, as *Procopius*, *Jornandes*, *Paul Warnefried* and *Adam* of *Bremen*, who all make mention of *Scritfinnia*, never Speak the least Word of *Biarmia*: Whereas on the other Hand those antient Northern Authors, who have mentioned *Biarmia*, are quite silent as to *Scritfinnia*. 'Tis true, *Saxo* mentions them both, but so as to name *Scritfinnia* but once in his Preface, whereas in all other Places he mentions *Biarmia*, without making the least mention of *Scritfinnia*. From whence I conclude, That the same Country is mentioned under two different Names, being by the Northern Authors called *Biarmia*, and by the Foreign Historians *Scritfinnia*. What confirms me in this Opinion, is, That as *Adam* of *Bremen* makes *Scritfinnia* adjoining to the Province of *Helsinghen*; so the Author of the History of *Heraud* and *Bosa* does the same with *Biarmia*, when he says, That there are Forests and Rivers there which extend and exonerate themselves into the Bay of *Ganduja*, now called the Bay of *Bothnia*, and Bordering upon *Helsinghen*. Besides this, the very Name of *Scritfinni* argues them to have been of the same Extraction with the *Finlanders*, and in an antient *Chorographick* Table alledged by *Grotius*, the *Fenni* are distinguished into the *Scritfinni* and *Redefenni*; the same may be supposed of *Biarmia*, by reason of its Neighbourhood, and that the beforementioned Author of the History of *Heraud* assures us, that they used to Worship their God under the Name of *Jomala*, which to this Day signifies as much as *God* in the *Finland* Tongue. There are also several other Things, such as their manner of Darting, their Magick, and such like, recited by *Saxo*, which those of *Biarmia* are said to have in common with the *Finlanders*. So that it seems very probable, that *Biarmia* was a Colony of *Finland*, the Inhabitants of which were called *Scritofinni* by Foreigners, from their Swiftness of Running upon the Ice. It being thus granted that the *Biarmia* and *Scritofinnia* of the Antients were one and the same Province, there remains still another Question, to wit, Whether this be the same, which afterwards was called *Lapponia* or *Lapland*?

nd? The contrary of which has been asserted by *Olaus* nd *Johannes Magnus*, as is evident out of their Geographical Tables or Maps, and the beforementioned Description given by them. But according to this Supposition there is no room left for *Lapland*. For if *Scritfinnia* nd *Biarmia* extend on one side as far as to the Borders f *Helsingen* and *Jempten*, and the other side to *Finland*, ay even to the Bay of *Bothnia*, (as has been alledged before) what place is there left for *Lapland? Olaus* and *ohannes Magnus* are therefore both in an Error, when ney place it South of *Biarmia* and *Scritfinnia*, all the ther antient Historians having put it far beyond it. What as been alledged by some, *viz.* That the *Biarmia* of the ntients did extend no further than what now-a-days is alled by the *Swedes* the Province of *Trennes*, is sufficiently confuted before. *There are some*, says *Bureus*, *who are f Opinion, That the Province called* Trennes *by the* Swedes, ythnienni *by the* Laplanders, Tarchana Volach *by the* Muscovites *is the same with the* Biarmia *of the Antients; the tymology of this Word arising, as it seems, from the* Finnd *word* Varama, *signifying a mountainous Country.* But f *Trennes* is the same with the *Biarmia* of the Antients, where are these Rivers, that exonerate themselves in the Bay or Gulph of *Bothnia?* How does this agree with es Bordering upon *Finland?* All which makes me believe, hat what is now-a-days called *Lapponia* is not a distinct Province of that called by the Antients, *Biarmia* and *Scritfinnia*, as *Olaus* and *Johannes Magnus* suppose, but that he same Country called antiently *Biarmia* by its Inhabiants, and *Scritfinnia* by Foreigners, did afterwards hange its Name, for some cause or other, into that of *Lappia* or *Lapponia*. Thus much is certain, That now-days there is no such Country as *Biarmia* or *Scritfinia* to be found in those Parts; from whence we may rationally conclude, that what the Antients comprehended under the Names of *Biarmia* or *Scritfinnia*, is included n the modern *Lapland*; which beginning from *Jempten* nd *Angermanland*, extends all about both the *Bothnias*, nd runs up to the Borders of *Carelia* and *Finland*; so hat it comprehends that whole vast Northern Tract of Ground situate betwixt the Ocean, the *White-Sea*, and the Lake of *Ladoga*, which are the self same Limits settled by the Antients for their *Biarmia* and *Scritfinnia*, except that they did not extend it as far as to the Ocean, this being

Descript. Swee.

being unknown to them, to *Olaus* and *Johannes Magnus* themselves, because they have made *Scritfinnia* and *Biarmia* different Countries from *Lapland*; and *Damian a Goes* who, whatever he knew of those Parts, he had taken from them (as having been well acquainted with them both) says, *That it extends to unknown Regions*; These are his Words, Lappia *is by the Sea of* Bothnia, *divided into the Eastern and Western* Lappia, *its uttermost Bounds to the Sea Side being* Tornia; *to the East it borders upon the White-Lake, to the North it comprehends several Provinces, and extends to unknown Regions.* Because he knew not what sort of People inhabited those more northern Parts adjoining to the Ocean; the Antients having, besides the *Scritfinni*, assigned those Parts to the *Cynocephali*, *Busii*, *Troglediteæ*, *Pygmæi* and *Cyclopes*, besides several others, not to mention the *Himantopodes*, of whom we have spoken before. But I am apt to believe there are but few in our Age, who question, That all that Tract of Ground is inhabited by the *Laplanders*, those who have Sailed along those Coasts, having met with no other Nation thereabouts. *Peter Claudi* speaks to the same Purpose, when he says: *The* Maritime Finlanders, (meaning the *Laplanders*, as has been shewn before, and will be further demonstrated hereafter) *Inhabit all the Sea Shoar towards the North and East*, which has been confirmed by the Testimony of those, who in the Year, 1600. were sent by *Charles* then King of *Sweden*, to take a View of *Lapland*. Charles *IX. says* Olaus Petri, *then King of* Sweden, *being desirous to be truly informed concerning the Condition of* Lapland, *sent thither at two several Times two famous Mathematicians, to wit*, Aron Torsius *a* Swede, *and* Jeremy Birkholten *a* German, *who being provided with good Mathematical Instruments, and all other necessaries, did make their Observations with good Success, and found the Continent to extend not beyond the 73 Degree of the Elevation of the Pole, the furthermost point of Land being* Norkum *(or rather* Northcape*) not far distant from the Fortress of* Wardhouse, *beyond which they saw nothing but the* Frozen-Sea. But setting aside that part of *Lapponia*, which extends to that Ocean, we will for the present give you an Account of that which is under the Jurisdiction of *Sweden*. This is of a very large extent, which makes *Paulinus* say, *That* Lapland *may be compared in its extent with* Sweden *it self* (properly so called.) *Andreas Buræus*

In Hispan.

Descrip. Norway, chap. 27.

Chap. 9.

Hist. Arct. l. 1. c. 16.

Bureus allots above *a Hundred German Leagues for its Length and Fourscore and Ten for the Breadth.* This whole Tract is now comprehended under the Name of *Lapland,* by the unanimous Consent of all those who have given us the Descriptions of this Country. If we intend to calculate the Climate, according to its Compass, we must begin in the 64 Degree of Latitude to the 71, and make its Length 27 Meridians or more, these are *Bureæus* his Words; *The greatest part of the Southern and inland* Lappia *belongs to the Crown of* Sweden, *a vast Country, extending from the 64 to the 71 Degree. Wexonius* speaks to the same Purpose, *The Situation of the* Lapmark *of* Uma, *begins a little beyond the 64. and extends to the 71 degree, all which is subject to the Jurisdiction of* Sweden, *according to* Pontanus, *&c.* Here it is to be observed, that under the *Lapmark* of *Uma* he comprehends all the other *Lapmarks* of *Lapland,* as is evident out of *Bureus,* whom he cites, when he speaks somewhat obscure himself. Thus far of its Latitude; the Longitude being to be best understood from those who have Travelled in those Parts, who all put its beginning under 38 and the end about the 65th degree. We will say no more of its Situation in general, nor of that which belongs to the *Swedes* in particular, but only give you the Words of *Damian a Goes* a *Portugese* Knight; Lapland *is by the Sea of* Bothnia *divided into the Eastern and Western* Lappia, Tornia *being next adjoining to the Sea Shoar. To the East it Borders upon the* White-Lake, *to the North are several Provinces extending to unknown Regions. To the East opposite to* Island *it extends its Bounds to* Norwegen, *on the other Side of* Norwegen *it lies enclosed betwixt* Sweden, Finland, *and both the* Bothnia's: But what he says of its being divided by the Sea is with good Reason contradicted by *Olaus Petri,* who says thus; *If this be so, we must suppose one Part of* Lappia *to be in* Finland, *or in the Eastern* Bothnia, *the other in the Western* Bothnia; *which, how unlikely it be is obvious to every one; no Body being so ignorant in those Parts, but knows that* Lapland *is at least* 18 *or* 20 *German Leagues distant from the Sea of* Bothnia. This however is to be understood in reference to the Times of *Damian,* for *Olaus Petri* confesses himself that the *Laplanders* in former Ages had settled their Habitations near the Sea of *Bothnia,* but were forced from thence. To conclude this Chapter, I will give you the Table of the Longitudes and Latitudes, according to the Obser-

In longitudine, 100, *in latitudine* 90 *milliaria.*

Descript. Swee. *l.* 1 *c.* 21.

Descrip. Hisp.

Cap. 2.

Observations made by the Two before-mentioned Mathematicians *Aron Torsius* and *Jerome Birckholten* in the Year, 1600. as it has been left us by *Olaus Petri*.

	Long.	Latit.		Long.	Latit.
Uma	38, 0.	65, 11.	*Piala*	41, 40.	60, 15.
Pitha	40, 0.	66, 14.	*Sigvar*	38, 35.	68, 59.
Lubla	40, 30.	66, 30.	*Tingvar*	38, 0.	69, 40.
Torna	42, 27.	67, 0.	*Rounula*	39, 30.	69, 47.
Kimi	42, 20.	67, 1.	*Koutokrine*	42, 0.	69, 17.
Lappiarf	42, 33.	70, 9.	*Waranger*	45, 0.	71, 35.
Antowara	44, 4.	70, 26.	*Lanzard*	45, 35.	71, 26.
Tenokile	46, 0.	70, 50.	*Hwalsund*	42, 40.	71, 12.
Porsanger	44, 2.	71, 42.	*Skrisce*	38, 50.	71, 18.
Porsanger	43, 35.	71, 35.	*Trumsee*	35, 52.	70, 55.
Lingen	37, 30.	70, 30.	*Andalas*	32, 0.	70, 30.
Trænees	32, 30.	70, 25.	*Sergen*	32, 20.	69, 3.
Euvenes	33, 35.	70, 0.	*Wardhuus*	52, 0.	71, 55.
Titisure	37, 55.	69, 40.	*Norkaap*	45, 30.	72, 30.

It is time now to proceed to some other Matters relating to this Country, after we have given you a Map shewing its true Situation.

CHAP. III.

Of the Temperature of the Air, and Nature of the Soil of Lapland.

THE next Thing to be considered, after we have seen the Situation of *Lapland*, is the Nature and Constitution of the Country. Its Situation it self is sufficient to shew that it lies very near to the Pole, from whence it comes, that during the Summer Months the Sun never sets in those Parts; as on the other hand it never rises above their Horizon in some of the Winter Months. *Ziegler* has long ago made this Observation, *That in the Northern Countries the Sun leaves them in continual Darkness for near three Winter Months*; and the same Reason that is alledged for this Darkness in the Winter, takes place for

r the continual Daylight in the Summer Season. *Peter laudi* in his Treatise of *Norway* says, *That the Inhabints there enjoy the benefit of a continued Day for several Months in the Summer, and if it be very clear, the Sun appears as well in the Night as the Day time; but during the Winter Season they are involved in Darkness for several Months together.* *Herberstein* says that the Sun remains nly forty Days together above the Horizon; these e his Words: *We were also informed, That in those arts inhabited by the Savage* Laplanders, *the Sun did ever set for* 40 *Days together about the Summer Solstice, t so as that the Body of it appeared somewhat darkned, s Rays being not to be perceived; nevertheless they did ot want Light sufficient to go about their necessary Occaons.* But this does not contradict what has been iid of *Lapland* in general, some Parts of it laying earer to, others more remote from the Pole; others nore to the East, others to the West, from whence ases this difference of the Suns continuing more or few r Days above the Horizon. It is further to be obsered, That tho' the Sun never sets in the Summer Sean, nevertheless does it not ascend much above their Horizon, but its Rays only slide along the Ground, s in the Winter time it does not go far below it; which the Reason, that, tho' for several Months they have continual Night, yet are they not quite bereaved of ome glimpses, which makes a kind of Twilight. *Ziegler* says: *They have for three Months together no other ut a kind of Twilight, and that only a few Hours, resemling our clear Moon-Light.* *Johannes Magnus* speaks to he same Purpose; *The absence of the Sun is in some easure recompensed by a double Twilight, One in the Morng, the other in the Evening, which being the small Reainders of Day-Light make the Night tolerable.* The arther the Sun is removed from them, the more they njoy the benefit of the Moon, which rising very high, ffords them a very considerable Light; so, that what ther Nations perform in the Day time, is by the *Lapanders* done by Moonshine. *It is certain,* says *Johannes Magnus, that the defect of the Sun in the Winter time is uch abated by the clear Moonlight, among the* Laplanders; which is confirmed by the Testimony of *Peter Claudi*: *During the Winter Season there is one continued Darkness, f it were not for the Moonlight, when they are abroad a Fishing,*

Cardan *has perhaps taken this from hence, without mentioning his Author.*

Lib. de Reg. Septent. L. 8. Ch. 36.

L. 8. Ch. 36.

Descript. Norweg. c. 27.

Fishing, and mannage what other Business they have abroad. Neither are they quite destitute of Light, when the Moon does not shine, the glistring of the Stars in a pure and serene Air supplying in some measure, and abating much of the horrour of the Darkness, and rendring it fit for the dispatch of several Businesses, being especially augmented by the repercussion of the Light in the Snow.

L. 3. c. 2. *When they are destitute*, says *Olaus Magnus*, *of the Light of the Moon, the brightness of the Stars, together with the whiteness of the Snow, furnishes them with so much Light as is requisite for the dispatch of their Business, as if it were in the Day time.* So speaking of the *Laplanders* in another Place, he says; *That they Work either by Moon or*

L. 4. c. 9. *Star-Light.* The Air of *Lapland* is generally very pure

de Lappon. and clear, and consequently not unwholsom; this is con-

L. 1. c. 2. firmed by the same Author, when he says, *The Air of*

Chap. 9. Finmark, *tho' it be very Cold, yet is very clear, and consequently Wholesome.* *Olaus Petri* tells us, *That the* Laplanders *live in a very pure and wholsome Air, it being frequently purged by the Winds which arise from among the Mountains.* However the Air of *Lapland* is very changeable, and that on a sudden, by reason of the frequent and violent Winds. *The Winds rage*, says *Olaus*, *in those Northern Countries with great Violence.* There is a certain Wind, as I have been credibly informed, which coming from the Sea, carries along with it, and even in the midst of the Summer, such thick Fogs, that they are not able to see one another; in the Winter time this Wind drives such a prodigious quantity of Snow to the Continent, that if any one be catch't by such a Tempest abroad in the Field, he has no other Remedy left him, but to lay flat upon the Ground, and to cover himself as well as he can till it be over, when he must make the best shift he can to get from under the Snow to the next Cottage. But above all, the Winds rage with the utmost Violence among the Mountains, especially those which seperate the *Swedish Lapland* from *Norway*, (being called in their native Tongue *Fellices*) here the Winds carry sometimes Men and Beasts from the Tops down a great way the Precepices, so that they are never seen or heard of any more; the only Remedy they have left them in such an Extremity, being, to seek for Shelter in

Chap. 12. some of the next Dens or Caves. *The* Laplanders *relate*, says *Olaus Petri*, *that when a sudden Storm arises*

the

e Clouds come down to the tops of those Northern Alps, car-ing along with them all they meet with; the only way they ake use of to save themselves is this, that they endeavour shelter themselves with their Beasts in the Concavities of e Rocks. What the *Lapponians* relate of the Clouds, ust be understood of the Winds, who force the Clouds ith incredible Violence. They have rainy Weather, metimes more sometimes less, like in other Countries, ith this difference only, that it seldom Rains here to-ards the midst of the Summer. *It seldom Rains,* says *laus Magnus, as well in* Lapland *as in the circumjacent untries during the Summer Season.* But in the Winter Snows frequently, and so much, that it lies very high on the Ground, tho' not every Year alike, especially the *Lapmark* of *Uma*, from whence they draw this onveniency, that the Snow adds both to the Light of e Night, and renders their Travelling more expeditis, which they undertake in this Season for the conve-ency of Hunting and Catching of Venison, Wild-Fowl d Wild Reens, which makes the *Laplanders* to be al-ays very well pleased when they see a great deal of ow fall. To this purpose speaks *Olaus*, when he says, *e Light of the Moon being augmented by the whiteness of Snow, stands them in great stead, as to the avoiding of ecipices and ravenous Beasts.* And in another Place, *ring the Winter Season the Country appears plain and nmodious for Travelling, which they perform with great nveniency and Swiftness upon the beaten Snow, where two ens are able to draw a greater Weight than ten Horses a Waggon.* The Snow lies always in some Places, be-g never dissolved on the Top of the high Mountains. *the Tops of the highest Mountains,* says *Peter Claudi, never fail to meet with Snow.* And *Samuel Rheen* says; *the Highlands of* Lapland *there are Mountains rising by rees, but to such a prodigious height, that they are al-ys covered with Snow, the Heat of the Sun being not ong enough to melt it in the Summer:* But in the er Parts of *Lapland* the Snow melts away every Year. ey have also very thick and frequent Fogs, as may be n out of *Olaus Magnus*; *In the Northern Countries,* says *they have such Fogs, as quite darken the Air, so that vellers cannot see one another upon the Road.* It is ea-to be imagined that it must be excessive Cold here, d that to such a degree, as would be intolerable to-

L. 1. c. 2.

L. 4. c. 13.

Ch. 9.

Ch. 26.

L. 1. c. 20.

any

any Body but those, who have been Born in, and ac customed to it from their Childhood. The swiftest Ri vers are all covered with Ice in the Winter, three or mor Cubits thick: Nay, the largest Lakes, and the Sea it sel are Frozen up so as to bare any Weight whatever. Bu what seems not very probable, is, That the Heat of th Summer is as Intense as the Cold in the Winter; for tho' the Rays of the Sun touch the Earth in oblique Lines and consequently are less powerful, nevertheless continu ing upon the Surface for several Months together, an being not temperated by the coolness of the Nights, the become excessive, beyond what can be imagined, espe cially upon the Rocks, which is questionless the Reason that the *Laplanders* never go Bare-footed during the Hea of the Summer Season. *Johannes Tornæus* speaks to this purpose, *As soon as the Sun enters the Sign of* Cancer *the Heat encreases excessively, the Reason of which is, without all doubt, because the Sun never sets all that time, so that the Heat continues in the same Degree both Day and Night.* The only Allays they have are the Vapours arising from the Neighbouring Seas, and from the Snow which remains both Summer and Winter in the Concavities of the Rocks and hollow Places betwixt the Mountains, which all that Season are extreamly subject to violent Lightnings and Thunders. *(a)* Spring and Autum are Things unknown among the *Laplanders*, there being but very few Days distance betwixt the Cold of the Winter and the Heat of the Summer Season, it appearing no less than a Miracle to those who are unacquainted with those Parts, to see the Fields full of green Herbs and Grass, which a Week before were all covered with Snow. *Betwixt these Mountains*, says *Samuel Rheen*, *are Vallies, abounding in Grass and Herbage, which sprout out in a few Days time.* But what *Olaus Petri* has observed by his own Experience, deserves our particular Observation. *In the Year*, 1616. *on the* 24 June, *as I was travelling to the Parish and Church of* Tarma, *I saw the Trees just Budding, and the Herbage beginning to spring forth in the Fields; within fourteen Days after, the Trees were full of Leaves, and the Meadows overspread with Flowers, Nature as it seems, being sensible of the shortness of the Summer here, bringing Things to perfection with such speed, as appears incredible but to those who have seen it.* The Soil is neither Fertile nor Barren, but betwixt both, nevertheless

(a) *These are probably produced by the great number of Lakes, and Sulpherous Morasses.*

heless full of Flints, and small Rocks, which rendring the Country rough and uneven make it unfit for Tillage. These are *Samuel Rheen*'s Words: Lapland *is a stony Country, full of Mountains, and some Vallies. Johannes Tornæus* describes it thus; Lapland *is a Mountainous Country, very uneven and rough.* Besides that the Valleys are very Marshy, by reason of the great quantity of Rivers and Lakes, so that there is but little Ground fit for Tillage, supposing they would bestow Labour and Cost to enclose it. *Olaus Petri* is of a contrary Opinion, especially in reference to the Southern Parts, *I can,* says he, *make it appear, by the Situation of the Southern Parts of* Lapland, *which is the same with* Bothnia, *as lying under the same Climate, and enjoying the same Benefit of the Air; that tho' they don't Till in those Parts, the Country is as fit to produce all Sorts of Fruit, as the Western* Bothnia. But the Climate is not sufficient alone, unless the Soil be so too; he had forgot what he says in another Place; *That* Lapland *is Stony and impassible in some Places, in others nothing but Sand for several Leagues together, full of Thorns and Bryars, Lakes and Morasses,* which are but mean Qualifications for Arable Grounds: *But,* says he, *there is good Herbage in many Places*; But what is this to the producing of Grain? All Pasture Grounds being not fit for Tillage. For it must be confess'd, that they have great store of very good Grass and Herbage, wherewith they Feed and Fatten their Cattle; for which Purpose they Sow also some Turnip-Seed round about the Hedges, which serve for enclosures to keep their *Reens* in, but they seldom come to the bigness of a good Apple. Thus much is certain, that some Grounds here bare various Sorts of good Herbs, but above all Pot-Herbs. There are many and large Forests in *Lapland,* especially towards the side of *Norway,* but they are not very thick, as has been well observed by *Samuel Rheen*; *These Forests are not very thick,* says he: And as to the Mountains which divide *Norway* from *Sweden, Olaus Magnus* has these following Words: *There are certain Mountains called* Doffrini, *which divide* Sweden *from* Norway, *they are prodigious high and steep, without any Trees on the tops of them.* Which is confirmed by the Testimony of *Peter Claudi,* who attributes the Cause of it to the Violence of the Winds: *The Tops of those high Mountains,* says he, *are never free from Snow, and such is the Fury of the Winds here,*

Chap. 11.

L. 4. c. 13.

Chap. 26.

here, as will not suffer any Trees to grow upon them. However betwixt these Mountains are sometimes very pleasant Vallies, full of Springs and Rivulets; Lapland, says *Olaus Petri, has an incredible quantity of Springs and Rivulets.* And *Johannes Tornæus; Here you see very fine and clear Springs in great Numbers.* These for the most part are joined with some Rivers, which afterwards exonerate themselves into the Gulph of *Bothnia.* These are *Samuel Rheen's* Words: *You find every where Rivulets, which are joined with larger Rivers.* *Olaus Petri* says, *That the Water of these Springs is very clear, good and wholsome; and that the Lakes are generally near or within the compass of some Forest or other.* *Andrew Buræus,* Speaking of *Lapland,* gives us this short Description of it; Lapland *the most Northern of all the Northern Provinces, is of a vast Extent, abounding in Forests, Mountains, standing Pools, Lakes and Rivers; it has no Arable Grounds, but very good Pasturage in some Places.* This Country affords both in Winter and Summer several sorts of wild Beasts, Birds in great Numbers; Fish in such prodigious Quantities, that many of the Inhabitants live on nothing else. Of the lesser kinds of wild Beasts they have such store as is incredible, not only for their own use, but a vast overplus to furnish their Neighbours withal. Of all which we shall have occasion to say more hereafter. We will only add thus much here, That since the Descriptions left us by the Antients of their *Biarmia* and *Scritfinnia* agrees so nearly with that we have just now said of *Lapland,* serves as a confirmation of our Opinion, that these Countries do not differ in their Situation and Nature, but only in the Name. These are the Words of *Saxo* concerning *Biarmia: This Country is subject to continual Frosts and Snows, except that for a small time they partake of the violent Heat of the Summer; their Roads are pestered with Woods, it bares no Grain, but has great store of wild Beasts, to be found in no other Country but this.* *Paul Warnefried* speaks to the same Purpose of *Scritfinnia: The* Scritebini *are not free from Snow, even in the Summer Season. About the Summer Solstice the Nights are as Light here as the Days for some Time, so that the Days are much longer with them, than in other Places, as on the contrary when they come near the Winter Solstice they see no Sun, tho' they have a slender Share of Light left, so that the shorter their Days, the longer are their Nights.* And *Procopius,* who

Chap. 9.

Lib. 8.

who lived before him. *The* Scritefinni *lead a savage Life; the Men dont Sow nor Plough, nor do the Women apply themselves to Working; both Sexs exercise Hunting, their Forests affording an incredible number of wild and tame Beasts; their Mountains exceed both in Hight and Bigness those of most other Countries.* All which comes very near to what we have said of *Lapland*. But it is time to come to its Division. Lib. 11.

CHAP. IV.

Of the Division of Lapland.

THERE are several Divisions of *Lapland*. *Saxo*, who first of all makes mention of it divides it into two Parts, when he says; *Lappiam utramque*. These are his Words, *He allotted him* Helsingen *and both the* Lappias; and in the same Sense he speaks of it in other Places. *Johannes Magnus* seems to follow his Footsteps, when he says; *Towards the South both the* Lappias *are joined together*. But what they mean by both these *Lappia's* they have not thought fit to tell us. I suppose they made this Division in respect of its Situation to the East and West. Certain it is that *Damian Goes*, who has taken his out of *Johannes Magnus*, does understand it thus, when he says, Lapland *is by the Sea of* Bothnia *divided into the East and West* Lapland. From whence it is evident that they made the Gulph of *Bothnia* the common Border of both the *Lappia's*, so that that part of it which laid on one side of the said Gulph was to be called the *Eastern*, that on the other the *Western Lapland*. Besides this they have made another Division, taken from the Nature of the several Places most frequented by the Inhabitants, part of which bordering upon the Sea, part of it being an inland Country; the First is called *Siasinmarken*, the Last *Field Firmarken*, which is as much as the *Maritime Lapland*, and the *Mediterranean Lapland*. The First is frequently termed *Findmarken* as the other is called *Lapmarken*, without any farther Addition. This Distinction is particularly taken notice of by *Peter Claudi*, when he says; *The* Siasinni *inhabit all that Tract border-*

Lib. 5. *Descript. Septent.* *In Hispan.* Chap. 27.

ing upon the Sea Shoar, to the North and East, which is called Findmarck, *being therefore called the* Maritime Finlanders, *as the* Lapfinlanders *inhabit the Mountainous and Champaign Country, which from thence is called* Lapmark *or* Wildfinland; Which signifies as much as the *Savage Finland.* Here he distinguishes betwixt *Lapmarck* and *Findmarck*, the First bordering upon the Sea-shoar, the other an Inland Country, Mountainous, Woody and Savage; where notice ought to be taken that he calls the *Lapmarck* the *Wild* or *Savage Finland*, because, as I suppose, its Inhabitants live by Hunting as the others do by Fishing; for not long after he has these Words: *There are many Thousands of the Inhabitants, who live only on the Flesh of the wild Beasts.* Which agrees with those who are of Opinion that the true bred Natives of *Lapland* feed chiefly on the Flesh of wild Beasts, especially on *Reens.* Which has induced *Samuel Rheen* to say; *Besides those* Laplanders *or* Scriexfinni (by whom he understands the same that are called *Siafinni* by *Peter Claudi*) *there are another Sort of true* Laplanders, *who feed on the Reens.* So that because they live on the Flesh of wild Beasts, which in those Northern Countries are called *Wild*, this has given the Origin to the Word *Wildfinland*, otherwise called *Lapland*, adjoining to *Findmarck*; the Inhabitants of which feed on Fish and Cattel. There are however some, who are of Opinion, That they have taken that Name from the Forests, which being express'd in *Latin* by the word *Sylva*, *Olaus Magnus* calls them in several Places *Homines Sylvestres*, or Savages. Thus the Title of the 3d Chapter of his 4th Book, which Treats of the *Laplanders*, is *de Sylvestrium hominum Feritate.* And in the following Chapter he says in plain Terms, *Sylvestres vere Lappones*, or, *The wild* Laplanders *cloth themselves with the precious Skins of wild Beasts.* Thus the Baron *Herberstein* makes a distinction betwixt the *Wild Laplanders* and *Finlaplanders*, the last of which, he says, dwell near the Sea-shoar, and consequently are the same, otherwise called *Siafinner*, or the maritime *Finlanders. We arrived*, says he, *amongst the Finlaplanders living near the Sea shoar in miserable Cottages, who, tho' they led a very Savage Life, yet were not so Brutish as the wild Laplanders.* It seems his Opinion was, that they were called *wild Laplanders*, from their Savage way of Living, which makes him speak of them thus in another Passage:

Chap. 2.

Descript. of Musco.

By

By the Converſation with Strangers who come thither to Traffick with them, they have laid aſide much of their Bruitiſhneſs, and begin to be more Civilized. And that this is to be underſtood from the *Wild Laplanders*, is evident from theſe following Words: *Then we came to a Place called* Droat *in the Country of the* Dikiloppi *or* Wild Laplanders, *two hundred Leagues to the North of* Dwina. That thoſe called *Dikiloppi* by the *Muſcovites*, are the ſame with the *Wild Laplanders*, has been ſhewn before. There is alſo a third Diviſion, in reſpect of thoſe ſeveral Princes they are ſubject to. *Andræas Buræus* ſpeaks of it thus, *The greateſt part of* Lapland, *viz. the Southern and Inland Parts of the Country belongs altogether to the Crown of* Sweden; *as the maritime Country bordering upon the Sea does to* Norwegen; *it is called* Finmarck, *and its Inhabitants* Seafinni, *or the maritime* Finlanders, *becauſe they Feed only on Fiſh. The reſt are ſubject to the* Muſcovite *Empire, comprehending that part of the Country ſituate betwixt the Caſtle of* Wardhouſe *and the* White-Sea. *This is by the Swedes called* Trennes, *by the Laplanders* Pyhinienni, *and by the Muſcovites* Tarchana Woloch. But concerning their Subjection to ſeveral Princes, we ſhall have occaſion to ſay more anon, in the Chapter of their Government, where we ſhall ſpeak of that part ſubject to *Norwegen* or *Denmark*, as alſo of that under the Juriſdiction of the *Muſcovites*, our intention being at preſent to treat only of the ſouthern and inland part of *Lapland*, ſubject to the *Swedes*; which, by *Peter Claudi*, is called *Lapmarck*, properly ſo called, and is afterwards ſubdivided in Six ſeveral Parts or Diſtricts, by the Natives called *Mareker*, and by *Burius Terras, Territoria & Præfecturas*; Diſtricts, Territories or Provinces, each of them being diſtinguiſhed by their peculiar Names as follows: (1.) *Angermanlands Lapmark.* (2.) *Uma Lapmarck.* (3.) *Pitha Lapmark.* (4.) *Lulah Lapmarck.* (5.) *Torna Lapmarck.* (6.) *Kiemi Lapmarck*, as we find them mentioned by *Samuel Rheen.* But *Burius* ſpeaks only of Five, leaving out the *Angermanlands Lapmarck*, which he comprehends within the *Uma Lapmarck*; not that they are one and the ſame Diſtrict, but becauſe they uſed both to be under the Juriſdiction of one *Prefect* or Governour, and ſo in that Senſe may be taken for one Diſtrict. Each of thoſe has borrowed its Name from the ſeveral Rivers which paſs

Chap. 1.

thro' them, as is well observed by *Wexovius*, when he says: *The* Laplanders *under the* Swedish *Jurisdiction are divided into Five several Districts, which have taken their Names from so many Rivers.* As for their Situation, the *Angermanland Lapmarck* borders upon *Angermanland* and *Jemten*, the *Uma Lapmarck* is next adjoining to this, the *Pitha Lapmarck* next to *Uma Lapmarck*, and the *Lulah Lapmarck* next to *Pithi Lapmarck*, extending all to the West, on one Side to that Ridge of Mountains which divides *Norway* from *Sweden*, on the other Side to the *West Bothnia*. The *Torna Lapmarck* runs out Northward from the utmost point of the Gulph of *Bothnia*, all along to that *Cape* of the *North Sea*, called by the Mariners *North Cape*. Next to this is *Kimi-Lapmarck*, winding about from North to East, betwixt the *East Bothnia*, the *Muscovite Lapland*, and *Cajania* and *Carelia*. But besides this, these Districts are again divided into lesser Parts, which the *Swedes* call *Byar*, as is observed by *Samuel Rheen*, when he says; *These Lapmarckers, which are called Territories or Districts in* Lapland, *are again divided in several other Parts, termed by them Byar.* The word *Byar* signifies among the *Laplanders* the same what *Cæsar* calls *Pagi*, as for instance, when he speaks of the *Pagus Tigurinus* and *Pagi Suevorum*, by which he understands not a Town or Village, where several Families are joined within a small Compass, but a large extent of Ground, the same which the *Greeks* understood by their word *Νομος*, and was in most antient Times made use of in the Division of *Egypt*, from whence the Name of *Toparchia*, which by the antient *Glossaries* is translated *Pagus*, *Τοπαρχία*, *χώρα*, *νόμος*. Such there are several in each of these Districts, except in the *Angermanland Lapmarck*, which being no more than one Canton, is commonly called *Aosahla*. In the *Uma Lapmarck* are Four of these Cantons, *viz. Uma*, *Lais* or *Raanby*, *Granby* and *Vapsteen*. The *Pitha Lapmarck* comprehends Seven, *Graotreskby*, *Arwejersby*, *Lochteby*, *Arrieplogsby*, *Wysierfby*, *Norrvesterby* and *Westerby*. The *Lulah Lapmarck* Five; *Joachmoch*, *Lochjoch*, *Torpinjaud*, *Zerkistocht* and *Rautorajaur*. The *Torna Lapmarck* and *Kiemi Lapmarck* have each of them eight Cantons; those of the First are called, *Tingawara*, *Siggewara*, *Londewara*, *Ronolaby*, *Pellejerf*, *Kantekiemo*, *Awiorara*, *Tenouthsejochki*. The Names of the Second are; *Enarabu*, *Lanbeaobu*, *Kiamiksta*, *Koulajerf*, *Kied-*

Descript. Sweden. c. 1. C. 21.

Kiedkajerf, *Mansialcka*, *Saodankyla*, *Kithilaby*, making in all Thirty and three Cantons; each of which are inhabited by many Families (in the nature of the *Clans* in *Scotland*) by the *Swedes* called *Rakar*, by the *Latins Foci*. Each of these Families has certain Grounds allotted them for their use, not in the nature of our Farms, but extending to a great Compass, with Lakes, Rivers, Forests and other Conveniences belonging to them, but without any Enclosures. (*a*) There are as many of these *Rekars* in each Canton as there are Families, which serves them for their Maintenance, without being forced to serve others for want of Sustenance. In the *Byar* or Canton of *Aosahla*, are about Twenty such *Rekars* or Families, in others more or less in proportion to their bigness; each of them being called by peculiar Names, which would be superfluous to insert here. And this is the third Division of *Lapland*, not made of late Years (except that certain allotments were grantd to some Families by K. *Charles* IX.) but of very ancient standing in *Lapland*, which is evident from thence, that the *Laplanders* know of no other, neither have they received this Custom from the *Swedes*, since they lived under their Jurisdiction. Neither are the Words of a modern date, or deduce their Origin from such Things as might give us the least Suspicion of Novelty, which I thought fit to take notice of, to shew what an exact Harmony there is betwixt the Antiquity and native Simplicity of this Nation.

(*a*) There are some of those *Rekars*, of ten Leagues in Compass.

CHAP. V.

Of the Temper of the Laplanders, *and some other Qualifications relating both to their Minds and Bodies.*

THE *Laplanders* inhabiting the Country commonly call'd *Lapland*, have this, among all the other Northern Nations, peculiar to themselves, that they are of low Stature, according to the general Observations of those who have mentioned them in their Histories. *Paulus Jovius* says, *The* Laplanders *are of a very low Stature. Zeigler, The* Laplanders *are of a very moderate Size*; and *Damian Goes* speaks to the same purpose. The Northern Historians agree in this Point with the Foreign Authors: *This Nation*, says (*a*) *Olaus Magnus, is commonly extreamly short of Stature*; and *Olaus Petri, Most of the* Laplanders *are but of an indifferent Height.* Which is agreeable to what we see every day. Thus *Lomenius* in his Voyage: *This Nation is of a very low Stature.* Nay, *Isaac Vostius* makes them quite mishapen, and not above three Cubits high; these are his Words: *The* Laplanders, Samryedes, *and if any others live more northerly, are all deformed, and have crooked Bodies. They are, however, no Pigmies, being commonly about three Cubits high, and sometimes more.* Here he makes mention of the *Pigmies*, to shew that the low Stature of these Nations had given occasion to the Ancients to place their *Pigmies* in those Northern Countries. And to speak the Truth, what *Vostius* mentions in another place; That *their just Stature is of three Cubits*, is agreeable to Experience, tho' sometimes they are met with something shorter, others somewhat taller; which makes him say afterwards: *I have however seen some, who were four Cubits high, as commonly other Men are. Olaus Petri* asserts this by his own Experience: *Among three hundred, whom I happened to see together at a time, I observed some that were as tall as Men of any other Nation used to be.* But these are but few, for as *Tornæus* has observed; *Tall Men are a rarity among them. Vostius* alledges, as a Reason for their lowness of Stature, the violence of the Cold, and that with a great deal

Descript. Musc. *Indigenæ istius provinciæ mediocris staturæ.*

(*a*) L. 4. c. 11.

L. 3. c. 8. *ad Pompon.*

eal of probability: For considering that the natural Heat is in a continual Conflict with the violent Cold, and forced to exert all its Activity to combat that Enemy, nd it is not sufficient to give due Aid to the Excretion nd Alimentation, which renders their Bodies both lean nd short: Tho' in my Opinion, their Food, which conains little fit for Nourishment, may also contribute in a reat measure to it, as shall be shewn anon. But tho' it e true, that the *Laplanders* are of low Stature, yet are ey not so distorted or crooked, as *Vossius* would make em; for if they were, how could they be so active, nd manage their Business with so much Dexterity as ey do? But what occasion is there for Arguments, when e see daily great Numbers of *Laplanders*, who don't ant their just proportion of their Limbs? *Lomenius* asribes to them a certain Deformity, which is not admited by others, at least it ought not to be taken thus witut Limitation. *Nicolaus Lundius*, a Native of the *Pitha Lapmark*, assures us, that the Inhabitants of the *Uma Lapmark*, are not only much taller but also handsomer than hose of *Lulah Lapmark*; and that they surpass them in eatness of their Bodies and Cloaths, and therefore have ich an Aversion to them, that they seldom converse vith them, even at their great Fairs. *Olaus Magnus* ays, *That the Females in those Parts are handsome, their omplexion being a mixture of white and red.* Which is onfirmed by the Testimony of *Tornæus*; and I must acnowledge to have seen some my self, who were indifferntly handsome; it being natural to most Women to preerve their Beauty, which being neglected by the Men, hey appear more rough. Add to this, that they live uner a very cold Climate, which is so excessive, that they ave neither convenient Cloths, or any other way to deend themselves against it, except the Fire, the smoak vhereof, considering the lowness of their Tents or Corages, must needs impair their natural Complexion, which is the reason that the Men are generally Tawny. *Paulus Jovius* says, *The* Laplanders *are of low Stature, and ave swarthy Faces:* And *Peter Claudi* speaking of the *Laplanders*, speaks to the same purpose; *Their Bodies are f a swarthy and dark Complexion.* What wonder is it, f those, who from their Infancy are exposed to the moak, should be of a tawny Complexion? as *Joh. Lodnaus*, Minister of *Tornay* terms it. They are not only very

L. 4. c. 11.

Corpus habent candidum, mulieres satis sunt formosæ.

Descrip. Norweg. *c.* 28.

Lib. *M. S. de Lap. Color facie varius, creberrime tamen Sulphurius.*

very short of Stature, but also extreamly lean; so that it is the greatest Rarity that can be to meet with a fat Man among them. *This Nation*, says *Peter Claudi*, *is very Lean, and without Moisture*; because the Cold, which hinders their Growth, dries up likewise the moisture of their Body and Blood. They are also very nimble and active, which *Olaus Petri* imputes, *to their living without Salt.* Thus much of the Frame of their Bodies in general. As to the Structure of their Bodies in particular, they have very thick Heads, and prominent Fore-heads, are hollow and blare Eyed, with short and flat Noses, and wide Mouths; which makes *Jovius* say they have *flat Faces. Johannes Tornaus* describes them thus: *They are flat Faced, with meigre Cheeks and a long Chin. Their Heads thick, with a tawny Complexion and blear Eyes.* Their Hair short, streight and thin, and so is their Beard, the Hair of which scarce covers the *Chin.* The Colour of the Hair of both Sexs is Black, contrary to what the rest of the Northern Nations have, who are inclined to Fairness. *The Hair of both Sexs*, says *Tornæus*, *is black and hard, and among all the* Laplanders *that ever I saw, I met but with One who had yellowish Hair.* (*a*) Concerning their Beards, *Joh. Buræus* in a M. S. called *Somla*, has these Words; *The Beards of the* Laplanders *are both very thin and short.* Their Breasts are very broad, their Wasts indifferently slender, spindle Shanks, but extreamly nimble and swift on Foot. They are very strong Limb'd, as *Jovius* observes, and *Peter Claudi* tells us that *they exceed other Men in Strength, as appears by their Bows, which a Norwegian can scarce bend above half.* But they have no less Activity than Strength, the first of which is most Conspicuous in their Swiming over their Lakes and Rivers, with an incredible Nimbleness; and they are so skilful in Diving, that they will continue for a considerable time under Water, and at once raise themselves above it to a considerable height. Of this *Lundius* gives us an Instance in a certain *Laplander*, called *Nicholas Johanni*, who was still alive in his Time, and lived in the Valley of *Sidt.* This Fellow having left his Habitation, to change it for a better, came with his whole Family to the Banks of the River *Stoortutaad*, which being frozen over, he endeavoured to pass it upon the Ice; but scarce had they reached the middle of it, when the Ice breaking under them, his Wife and another Woman were carried away by

Lundius observes, that they have large and long Ears.

(*a*) This must be understood of the *Lublah Lapmark*, for in *Uma Lapmarck* are many with fair Hair.

the swiftness of the Current; which the *Laplander* sooner saw, but he plunged himself into the Water, swum after them a great way under the Ice, and at last brought them both safe Ashoar, which so surprised some his Country-men, that they were perswaded he had transformed himself into a Fish. *Ziegler* affirms that *the Laplanders are so active, that with their Quivers and Arrows on their Backs they will throw themselves thro' a Hoop, not above a Cubit in Diameter.* Tho' what he says of their leaping thro' a Hoop, must perhaps be understood of their Tumblers, this being otherwise a Sport, not known among those People; but Foot-races climbing up inaccessible Rocks, and the highest Trees, these are their daily exercises. Which makes *Jovius* say; *The* Laplanders *are very nimble Footed*: And *Scaliger*, *We are well satisfied that the* Laplanders *are very Strong and Swift.* But as gorous and nimble as they are, they seldom or never walk upright, but stoop continually, which is attributed to their sitting on the Ground in their low Cottages. *Their whole Body*, says *Joh. Tornæus, is bent forward, and stooped by their continual Sitting*: And in another Place; *they are all crooked Back'd.* Now we have given you a Description of their Bodies, we will come to the Qualifications of the Mind; in which this is most particularly remarkable, that the *Laplanders* are Superstitious beyond Belief. For, they dwelling for the most part in the Forests among the wild Beasts, without any other Conversation, each Family living at a considerable distance from the others, what wonder is it if they are addicted to Superstition; but of this Point we shall have occasion to treat more at large hereafter. The next Thing worth our Observation is, That this Nation is very Timorous and Cowardly, beyond what can be imagined; it has been long ago observed by *Paulus Jovius*, when he says; *The* Laplanders *are so fearful, as to fly at the very Sight of a Stranger, or at the approach of a Ship to their Shoar.* Tho' this is excused by *Olaus Magnus*, who says, That this does not so much proceed from a natural Fearfulness, as because they are apt to imagine, that such Ships or Foreigners as approach their Coast, come here to Robb them, or to carry them off into Slavery, which makes them fly at the sight of Strangers; he confesses however, that they are great Cowards, and consequently unfit for Souldiery; For, says he, if a *Laplander* should

Exercit. 213.

Descript. Musc.

Lib. 4. c. 2.

should come within hearing of the discharge of our great Cannon, he would certainly drop down half Dead; and in another Place he gives them this Character, That they are very low of Stature and Fainthearted. *Joh. Tornæus* speaks upon his own Experience, *That the* Laplanders *had always a natural aversion to War*; which is confirmed by the Testimony of *Samuel Rheen*; *Most of the* Laplanders, says he, *are unfit for warlike Service, they being very Fainthearted and Fearful without the least Courage or Vigour.* *Lundius* observes that notwithstanding this, they live and pass alone whole Nights in the most dreadful Forests, without the least appearance of Fear, and are not in the least terrified at those Visions of Specters which they say, appear to them, on the Top of the highest Mountains. Which is the reason, that the *Swedes*, when they Travel thro' these Parts, are always very careful not to shew the least appearance of Fear to their Guides, for if they should, they would insult over them: The reason why they are thus Fainthearted is, That the excessive Cold and miserable Dyet renders their Blood destitute of a sufficient quantity of Spirits; it being agreed on by all Hands, that those whose Blood abounds with Spirits are always more Couragious: Which makes *Bartholomew Coteles* in his Physiognomy say, That those who are of a cold Constitution, are generally Fearful. And for this reason it is, that the *Swedes* never make use of them in their Wars, whereas all the other Provinces of that Kingdom are obliged to furnish a certain Number of Souldiers. Neither did *Lapland* ever send any Souldiers to the *Swedes*, as appears from the antient Muster-rolls; so that it must be look'd upon as a Fiction, what some have attempted to perswade the World of late Years, that the famous *Swedish* King *Gustave Adolph* entertained a considerable number of *Laplanders* in his Service; this being only invented to impose upon foreign Nations, as if the great Actions performed by this Hero, were chiefly to be attributed to the Skill of the *Laplanders* in Magick, whereas it is evident, that his Enemies would have made not the least Conscience to call the Devil, or any Thing else to their Aid, if they could have found their Account in it. Wherefore this Assertion has not the least appearance of Truth, as is evident from the Muster-Rolls of that Time, in which both the Names of the Regiments, and of their Officers who headed them, are expresly mentioned;

Lib. 4. c. 11.

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Chap. 2.

oned; besides that, the *Laplanders* have not only a na-
ral Aversion to War, such is their natural Constituti-
n, that they cannot live long from their native Country,
ut soon languish and die; it having been found by ex-
erience, that our Climate, and Diet, but especially Salt
nd Bread, are as Incompatible with the Constitution of
Laplander, as their dry'd Fish and raw Flesh with ours.
everal Experiments of this Kind have been made upon
me *Laplanders*, who being prevailed upon by great
romises to leave their native Soil, soon repented them-
lves of their Change, and were very desirous to return,
hich if they did not, they died soon after. Of this
laus Magnus has given us a remarkable Instance: These Lib. 17.
e his Words; *It is recorded, That* Steno Sture *junior,* c. 27.
en Regent of Sweden, *did send six Reens* (or Raindeer)
Frederick *Duke of* Holstein, *with two Keepers, Natives*
Lapland, *viz. a Man and a Woman; but both these*
d the Beasts, because they were transferred into a different
limate from their Native Country, and consequently want-
their accustomed way of Living at their own Ease and
easure, and their native Air, did not live long there.
'hat has been alledged concerning their natural Aversion
War, seems to be contradicted by *Ziegler*, who says,
at this was a very powerful Nation, and for a conside- *Descript.*
ble Time maintained their Liberty against the *Nor-* Lap.
gians and *Swedes*; who in this Point is followed by
h. Scaliger (for he could have it no where else, there
ing no other Historian who has made the same Ob-
vation) when he says; *We are well satisfied, that the*
aplanders are very Brave when they encounter an Enemy.
'is true, *Peter Claudi* does likewise observe, That those
ations lived in former Ages under their own Govern-
ent, and that they were so Potent, that *Harald Pulchri-*
nus, King of *Norway*, was not able to subdue them;
o' he extended his Conquests over all the other Neigh-
uring Nations, at which Time the *Laplanders* had for
eir King one *Mottle*. But what he relates of this *Mottle*,
d their Government, does not in the least prove them
have been a warlike Nation; this whole Relation be-
g taken out of the History of *Snoro*, who indeed tells
many *Things* concerning their Skill in Magick, but
s not one Word concerning their Bravery or warlike *Vid.* p. 55.
clinations. It is very likely, that *Ziegler* spoke in re- *Edit.*
ect to the First, because I don't see from whence he Haffn.
could 1633.

could otherwise have what he says concerning their L berty, there being no other History extant (at least not that is more certain) than that of *Snoro*; for, in his Tim the *Laplanders* were already under the *Swedish* Jurisdict on. Perhaps he might take the *Laplanders* and *Biarmia* for the same People, and so ascribe to one what has bee related of the other: *Saxo* mentions several Wars of th *Biarmians*, tho' at the same time he does not speak c them as a Couragious Nation; but on the contrary, says *That the* Biarmians *chusing rather to make use of their Ma gick than Weapons, did by certain Enchantments raise sua den Storms and Tempests*; so, that from thence there i not the least Inference to be made, that tho' they main tain'd for a considerable time their Liberty, they wer a warlike Nation. And, whatever has been said upo this Score of the *Biarmians*, certain it is, by daily Expe rience, That Fighting is contrary to the Nature of a *Lap lander*. Besides that they are Cowards, they are very apt to be suspicious of every Thing; For, being conscious of their own Weakness, and consequently Fearful it is impossible but that they should mistrust every Thing. For which reason it is that *Wekonius* says; *The* Laplanders *are very Barbarous and Mistrustful*: And *Paulus Jovius* before him speaks to the same Purpose, when he gives this Character of them, *viz. That they are a Nation, Barbarous and Mistrustful, beyond what can be imagined.* A natural Consequence of their Jealousie is, That they are prone to do all sorts of Mischief by clandestine Means, by which they endeavour to avoid those Dangers which they fear from others, with their Ruin and Destruction. From whence it is, that they strive to hurt one another by their Magick, even upon very slight Occasions. *Peter Claudi* speaks to this Purpose; *It is very frequent among them to be at variance with one another, when they are sure to do what secret Mischief they can.* Of this he gives us a remarkable Instance in a certain *Laplander*, who having attempted several times, but in vain, to serve his Adversary an ill Turn, because he had by his Skill in Magick frustrated all his Endeavours; at last finding him a Sleep near a great Stone, found means to break it in Pieces by an Enchantment, and Kill'd him with it. *Samuel Rheen* tells us, That many of them are very prone to commit secret Murthers. And *Peter Claudi* seems to speak to the same Purpose, when he says of the *Laplanders*, *That they*

Lib. 1.

Descript. Swe. Lib. 4. c. 6.

are

re soon overcome by Passion, and as unruly as the wild Bears: By which he does not understand as if they were Cou-agious, but very Bloody when provoked. This last is most observable in their old Women, as *Tornæus* tells us, who if put into a Passion (which they soon are) act no otherwise than if they were Mad, without the least re-pect to any Body: These are his Words; *Concerning the Women in* Lapland, *it is to be observed, That most of them, especially if they are advanced in Age, are subject to most violent Passions; for, if any Body happen but to speak arsholy to them, point at them with a Finger, ridicule them with Words or Gestures; or if you should chance only to touch them unawares, or a Spark of Fire should fall upon their Hands, they are seized with such a furious Madness, that they will fall foul upon him who is the occasion of it, tear his Hair and Face, and beat him with what comes next to their Hands. Nay, they don't stick, in the Presence of those to whom they owe most Respect, to expose what Nature teaches them to keep undiscovered; so that during their Fu-ry they are altogether like mad People.* *Lundius* makes the same Observation of their Men, when Drunk; who, says he, are not to be appeased neither by any means to be perswaded from doing Mischief, till the Vapours of the strong Liquor be Evaporated. It is likewise observed of the *Laplanders*, That they are very industrious in cheating one another, by any clandestine means, a Vice natural to mean Spirits; for, as *Aristocles* has observed long ago, Cheating and Underhand-dealing are Qualifi-cations not belonging to a great Soul. *Joh. Tornæus* says, that they will oftentimes impose upon others, by dissem-bling the Truth. And in another Place he calls them *very cunning Nation in Bargaining and Overreaching one another.* *Samuel Rheen* says, that the *Laplanders* are ve-ry Cunning and Deceitful in their Dealings. And I am not to believe that *Damianus* spoke in the same respect, when he says; That they are very Expert and Cunning in exchanging their Commodities. There seems to be some reason to believe, that they were more honestly in-clined in former Ages, if we may give credit to what *Paulus Jovius* has left us concerning them, *viz. That with Strangers, or those that are absent they deal with great Sin-cerity*; which is confirmed by *Olaus Magnus*: These are his Words: *The* Laplanders *are a very frank Nation, who's Aim is to avoid Poverty. They are Ignorant in the* Lib. 4. c. 5.

Craft

Craft of Trading, nor ever trouble themselves to be instructe in it. And in another Place: *They Deal sincerely by w of Exchange.* Perhaps they first learn't to Cheat fro Strangers, it being natural to a fearful Spirit, to endea vour to be before-hand with others, in what they fea from them. As they are very quick and over-reaching so they are overjoyed whenever they have had good Suc cess in it; an Observation made upon them by *Samu Rheen*, who says, That they are sure to Laugh at those whom they have Outwitted. For knowing themselves in feriour in most respects to other Nations, they are infinite ly pleased to find themselves in a Capacity to over-reac them. They are great Tatlers, so that scarce Two o Three meet, but they Backbite one another, as the befor mentioned *Samuel Rheen* observes; but especially they ar very apt to Censure and Detract from other Nations, th wretched *Laplanders* themselves having vanity enough t imagine that they have certain Qualifications belongin to them, beyond what are to be found in other Nations *Lundius* says, That it is a common Custom among them to arraign the Wisdom of Foreign Nations, and to ridi cule them in Conversation, so that there is scarce a *Swed* who comes among them, but they give him some nick Name or other. Besides this, they are very avaricious, beyond all measure, which however may in part be attributed to their fear of want, in a Country where there is no great plenty of Things for Subsistence. *Joh. Tornæus* says that they are naturally inclin'd to Covetousness, beyond what can be express'd. Laziness is a common Vice among them, the reason of which may be, that wanting good Nourishment, their Bodies are not disposed to endure hard Labour. *Olaus Petri* says, that they are so Lazy and Idle, that tho' there are many spacious Places in *Lapland*, which might be Cultivated, they leave them Untilled. These are his Words; *Their Lazy Temper will not give them leave to apply themselves either to Tilling or breeding of Cattle. They leave the Soil in some Places Fertile enough, Uncultivated for meer Idleness. Thus they pass their Lives, choosing rather to overcome the defect of convenient Sustenance by Patience than hard Labour.* Neither do they love to bestow much Pains in Dressing their Victuals, or ever go a Hunting or Fishing unless compelled thereunto by necessity. *Lundius* says, That the *Laplanders* inhabiting the Mountains are more ad-

Chap. 19.

dicted

licted to Idleness, than those who dwell in the Woods; f forced by extream want to go a Fishing in the Summer Time, they get every Thing ready the Night before: After this return from Fishing the next Morning, they boil he largest Fish in a Kettel, the lesser they hang on some Trees to dry in the Air, those being reserved for another Time, when they Feast their Friends: No sooner have hey made an end of their Dinner, but they go to Sleep ll Night, when they take care to mend their Nets, if ney be out of Order. It is very probable that this azy Temper is the Mother of another Vice in vogue mong them, which is, That they use their Parents, when dvanced in Years, or disabled by Sickness, very Scurily, to that degree, as not only to contemn and neglect, ut also to hate them; partly, because they think it long o expect what they wish to be in possession of, partly ecause they look upon it as a Hardship to provide for hose who are no longer able to do them good. This I peak upon the Credit of several Persons, who have been onversant among them; tho' it is contradicted by *Joh. ornæus*, these are his Words: *They pay to their Parents ll due Honour and Obedience, so that if they are superannuted, their Children never neglect to take care of them, and rovide for them to their dying Day.* 'Tis possible that the *aplanders* of *Torna* may do so, but this must be ascried to their more generous Education, rather than their atural Inclination, the contrary having been observed many, as well by others as by my self. Last of all, Laiviousness is a Vice much in Vogue among the *Laplanrs*, according to *Samuel Rheen*, who says, That besides her Vices, they are addicted much to Lasciviousness. *Vexovius* indeed seems to differ from him in this Point hen he says, *That the* Laplanders *abominate and punish dultery and Fornication.* But, supposing this to be true, relation to Adultery (as shall be shewn hereafter) but is does not counterballance in the whole the Credit of e beforementioned Author, who has lived for a considerable time, and still lives among them; especially, nce we find him back'd by the Authority of *Herberstein*, ho tells us, That tho' the *Laplanders* are destitute of read, Salt, and any other Provocatives; they are nertheless very prone to Lust. Besides that it is agreed all Hands, that they are very desirous of procreating hildren (of which more will be said hereafter). Men

Descript. Swe.

Histor. Moscovit.

and Women, without the leaſt difference of Age or Sex live and lye promiſcuouſly in one and the ſame Hutt, which muſt needs furniſh them with frequent Opportunities of this kind. There are not wanting Inſtances of ſeveral *Laplanders*, who being ſent into our Parts to improve themſelves in Learning, made not the leaſt Account of Chaſtity, which they look't upon as of no great conſequence; tho' at the ſame time it is not improbable, but that there may be ſome remarkable difference among the *Laplanders*, according to the difference of the Climate and Education. For, *Joh. Tornæus* ſays, That among the Inhabitants of *Torna* it is very rare to hear of Fornication, or illegal Cohabitation, ſo that for ſeveral Years together, there was ſcarce one Baſtard Baptized there. But perhaps the reaſon of this may be, that few Baſtards are begot by the *Laplanders*, who are naturally of a very cold Conſtitution. Of this Opinion is *Lundius*, who ſays, That clandeſtine Cohabitations are very frequent among them, and eſpecially among the Men and Maid Servants, without the leaſt danger of being got with Child, they being naturally of a Barren Conſtitution. *Lundius* obſerves Two other ill Qualities in the *Laplanders*. The Firſt is that both Men and Women are ſuch Lovers of ſtrong Waters, by which they hope to drive out the Cold, that they frequently get Drunk with it, when they are ſure to Quarrel, and often cut one anothers Faces, with Knives, which he ſays is often done in the *Lapmark* of *Lulah*. The Second is, That they are extreamly addicted to Curſing and Swearing, and making moſt dreadful Imprecations. He who is to make an Oath does ſtrip himſelf quite naked as low as the Waſte, keeping only his Breeches, Stockings and Shooes on; and thus he devotes himſelf, his Wife, Children and Reens to the Devil. They take it for granted, that if he be Innocent, no harm befals him; but if otherwiſe, ſome great Miſfortune will happen to him; if they be both Innocent, they eſcape both without any harm. He further adds, That their melancholick Conſtitution renders them very ſubject to frightful Apparitions and Dreams, which they look upon as infallible Preſages made to them by their Genius, of what is to befal them. Thus they are frequently ſeen lying upon the Ground a Sleep, ſome Singing with a full Voice, others Howling and making a hideous Noiſe, not unlike Wolves.

And

And thus much of their Vices, we must also say something of what is commendable in them. Their First good Quality is, That they are strict observers of the Conjugal Tye, as I told you before, as *Wexovius* well observes, who, as I suppose, had it out of *Buræus*: These are his Words; *Adultery is rarely observed among the* Laplanders. This is confirmed by the Testimony of *Olaus Petri*; *In all outward appearance*, says he, *they keep the Conjugal Tye very Sacred and Chaste.* To the same Purpose speaks *Tornæus*, when he says, That they keep Matrimony as Sacred as other Christians. *Damian a Goes* adds, That they are not only very true to, but also very Jealous of one another. The next Thing to be commended in them, is, That Thefts are never to be heard of among the *Laplanders*, every one enjoying his own in quiet, without the least danger of being robbed. *Stealing*, says *Buræus*, *is a Thing rarely or never heard of there. Wexovius* says, *They know not what Stealing is*; And *Tornæus*, *They abhor the very Thought of Thieving.* L. 4. c. 5. And *Olaus Magnus* says, That they look upon Robbing as the highest Crime. From whence it is, as *Buræus* observes, that not only the *Laplanders* themselves, but likewise the Foreign Merchants Trading in those Parts, leave their Goods unguarded in the open Air, being only covered to defend them against the Snow and Tempests, and thus they travel at a great distance from thence to buy up more Commodities for Transportation, without the least danger of losing them. And indeed it was absolutely necessary it should be so in a Country where they live without any Villages, Enclosures or fixed Habitations. They have another good Quality belonging to them, to be very Charitable to the Poor, whom they frequently provide with Lodgings and Sustenance for a considerable time together. *They freely*, says *Joh. Tornæus*, *receive and entertain poor People in their Huts, sometimes for a whole, sometimes for half a Year, frequently for three Months together, and afterwards conduct them with their own Reens to another Place.* They are very ready to assist the Poor with their own Raindeer, either by lending them or else by giving one of them. To this Purpose speaks *Samuel* Chap. 24. *Rheen*: Many of them are very charitable and compassionate towards the Poor; if a poor *Laplander*, who has no Reens of his own, comes to one of his wealthy Countrymen, to desire him to lend Two, Three, Ten, nay

Twenty of his Raindeer for a Summer, either to make use of their Milk, or any other Employment, he will seldom deny him. They are also very Obliging and Hospitable to Strangers, whom they receive with great Kindness, and entertain them with what their Huts afford, being ready to do them all the good Offices they are capable of. *To Strangers and Travellers*, says *Tornæus*, *they are very obliging and kind*; and in another Place he speaks thus: *They are very Civil to Strangers, very freely offering them what they have of Victuals or any other Thing used among them.* Of this frequent Instances are given by those who have published their Voyages into the northern Parts; who assure us that the *Laplanders* used to be very kind to such Strangers, as either by Tempest, Shipwracks, or any other sinister Accident were forced upon their Coast. This perhaps moved *Scaliger* to say, That it was very well known that the *Laplanders* never did any hurt to Strangers. Thus far in Recommendation of the *Laplanders*; for the rest, this Nation is very Unpolish'd and something Barbarous, if compared with the other northern Nations: Which makes *Paulus Jovius* call them a Nation wild beyond what can be conceived. And *Wexovius*, *That they are very much Uncivilized.* They are however naturally great Lovers of Cleanness, which makes them wash their Hands and Faces with Water often every Day, if we may believe *Samuel Rheen*; these are his Words: *Notwithstanding they dwell in Huts, which are scarce ever free from Smoak, they keep themselves very Clean, by washing their Hands and Faces every Day.* This is contradicted by *Joh. Tornæus*, who says, That they are generally full of Itch, because they seldom wash themselves, and scarce ever Comb their Heads. But this must be taken in respect only of the *Laplanders* of *Torna*, for the rest are not so. Neither do they want Ingenuity, as may be evident from thence, that they make all their Tools and Houshold Vessels themselves. They make their own Cloths and Shooes, Wooden Vessels and Instruments, as well as every Thing else belonging either to Hunting, Fowling or Fishing; some of which are very artificially done, as we shall have occasion to shew more at large hereafter. They don't only make several Things for their own use, but also for Exportation. *Vessels, Barrels*, says *Ziegherus*, *and all other domestick Vessels, they make very Artificially, which are exported into the neighbouring*

Exert. 2. 13.

Lib. 4. *Swe.* c. 6.

Chap. 14.

bouring Countries. *Johannes Tornæus* attributes to them likewise a good Memory, and some share of Judgment: *They are apt*, says he, *to remember a great while, and have a quick Judgment.* And in another Place: *They have a very good Judgment, and strong Memory.* *Lundius* assures us, That they are very inclinable to learn Sciences, but not *Latin*; but that they have a Genius for Singing, and generally a clear and tunable Voice. So much of the Qualifications of the *Laplanders* in general; but as there is a remarkable difference among them, both in respect of their natural Inclinations and Manners, so the same will be much better understood, when we shall speak of them more in particular, and especially of their Manufacturies and other Matters thereunto belonging.

CHAP. VI.

Of the Origine of the Laplanders.

IT is a very difficult Task to trace the true Original of the *Laplanders*, and how they possess'd themselves of that Tract of Ground, they now inhabit; there being no History, that I know of, now extant, that gives any satisfactory Account of it. It is certain they don't deduce their Origine from the *Swedes*, there being no greater difference betwixt any Thing upon Earth, than there is betwixt a *Swede* and *Laplander*, in their outward appearance, natural Constitution of Body and Mind, Language or Habit, or whatever else may shew the most remarkable difference that can be supposed of this kind; which is apparent to every Body's Eye at first Sight. Neither do they owe their Offspring to the *Russians* or *Muscovites*, because they differ as much from them as from the *Swedes*. Most of the *Russians* are Tall, the *Laplanders* Short of Stature. The *Russians* are Fat and Gross, the *Laplanders* Lean and Slender. The First have long and thick Hair, with large Beards, the Last Short and Thin. The *Russians* are commonly of a ruddy Complection, the *Laplanders* are Swarthy. Neither is there the least resemblance betwixt the *Russian* and *Lapponian*

Descript. *Lap.* Tongues. *Johannes Tornæus* is of the same Opinion with us; these are his Words: *They cannot owe their Origine to the* Russians, *for the* Muscovites *live in Houses, Cultivate the Ground, and apply themselves to Breeding of Cattel, all which the* Laplanders *neither know nor care for; neither is there the least congruity betwixt these two Languages.* Besides this, they have *Norway* on one, and *Finland* on the other side. They cannot be descended from the *Norwegians*, there being the same difference betwixt the *Norwegians* and them, as there is betwixt the *Swedes*, these two Nations acknowledging the same Origine. They must then be descended from the *Finlanders*, according to the Opinion of *Wexovius*; *The* Laplanders, says he, *are the offspring of the* Finlanders. And in another Place has these Words: *The* Laplanders *seem to owe their Offspring to* Finland, *where there is to this Day a certain District called* Lappio. What *Wexovius* would infer here from the District called *Lappio*, as if the *Laplanders* had from thence got their Name, is a bare Surmise, founded upon very slender Reasons, as has been shewn before. But what he says in general of their being descended from the *Finlanders*, is more than probable, and confirmed by the Authority of several other learned Men, among whom is *Conring*, who is of Opinion, That the *Laplanders* did come out of *Asia* into the northern Parts of *Europe*, and that they were of the same Race with the *Finlanders* and *Samojedes*, which may be proved by several Reasons: First, Both Nations retain to this Time the same Name. For *Sabmi* or *Same* signifies as much as a *Laplander* in their Tongue, as has been told before; and *Wexovius* says, That in the *Finland* Tongue *Suomi* implies as much as a *Finlander*, both which only differ in the Dialect. Besides that they have a most antient Tradition among them, that one *Jumi* was the Founder of both those Nations, concerning which *Joh. Tornæus* says, *There is an antient Tradition among the* Laplanders, *transmitted from one Age to another, that their first Founder was* Jumi. And thus he speaks of the *Finlanders*: *The* Finlanders *did in former Ages acknowledge one* Jumi *for their Founder*, who, is probable, was not the Founder of two Nations. Their Languages strengthen this Opinion; which, tho' they be not altogether the same, yet retain to this Day a great affinity, as will be proved at large in a particular Chapter, which treats of the *Lapponian* Tongue. 'Tis without

Descript. *Swe.* L. 11. c. 15. L. 3. Ch. 27.

Lib. de antiq. stat. Helmstad.

Descript. Swe. L. 11. C. 9.

out all question, that there is a near resemblance in many Words: Thus *Jumala* signifies among the *Finlanders*, God; *Jubmal* the same among the *Laplanders*. *Tuli* among the *Finlanders Fire*, among the *Laplanders Tolle*. *Wuori* among the First a *Mountain*, among the Last *Warra*, and thus in most other Words. Their Bodies and Habits are likewise very near the same. The *Finlanders* have well set Limbs, and so have the *Laplanders*; both have black Hair, broad Faces, and stern Countenances; and what small difference there is observed betwixt them, must be ascribed to their different Diet and Climate, in which they live: Neither is there any considerable difference in their Cloths. To Evince which I have given you here the Draught of an Ancient *Finlander*, taken

I.F. P. 39.

from a Picture, as it is now to be seen in the Church of *Storekyr* in the *Eastern Bothnia*, where the Slaughter of a certain Bishop, called *Henry* by the *Finlanders*, is express'd to the Life. Whoever will take the Pains to compare the Habit of this *Finlander*, with those of the *Laplanders*, as described by us in the 17 Chapter, will scarce find the least difference. Lastly, Their whole Disposition and Temper seem to agree. A *Finlander* is always given to Laziness in his Native Country; *The* Finlanders, says *Wexovius*, *are not so Idle Abroad, as they are at Home.* A *Laplander* never cares for Working, unless compelled by an absolute Necessity. The *Finlanders* are addicted to Superstition and Sorcery; nothing is more frequent among the *Laplanders: Olaus Magnus* says of them both thus; *The Northern Tract of* Finland *and* Lapland, *were in former Ages, when yet Pagans, so well skilled in Magick, as if they had been instructed in this diabolical Art, by* Zoroaster *the Persian himself.* Add to this that whatever *Tacitus* has left us concerning the ancient *Finlanders*, holds true to this Day of the *Laplanders*; *They use neither Weapons*, says he, *neither Horses; Household-Goods they have none; Herbs are their Food, and the Skins of Beasts serve them for Cloths, and the bare Ground instead of a Bed: Their chief Trust is in their Arrows, which they point with Bones for want of Iron. Both Men and Women live by Hunting, the Last following their Husbands wherever they go, claim a share of what they get. They have no other Shelter against the violence of Tempests, and the rage of wild Beasts, than some small Huts put together of Hurdles, these being the only Refuge both for Young and Old.* If we look upon the Description of the *Finlanders*, given by *Saxo*, you would imagine that he intended to give you an exact Draught of the modern *Laplanders*. These are his Words: *The* Finlanders, *the most northern Nation of all, live in a Climate almost inhabitable. They are very good Archers, there being scarce a Nation under the Sun more dextrous than they at managing their Arrows, which are broad and large. They are addicted to Magick, great Hunters, and have no fixed Habitations, but wheresoever they happen to kill a wild Beast, there is their Mansion for some time; they Slide cross the Mountains, when covered with Snow, in broad wooden Shoes.* From whence it is evident, That since the ancient *Finlanders* came so near to the modern *Laplanders*, in every respect, they are questionless descended

Lib. 4. c. 6.

Lib. 3. c. 16.

Lib. 5.

ended from the same Stock. Besides all this, the *Lap-nders* are by the *Danes* and *Norwegians* called *Finlan-rs* to this Day. Thus *Peter Claudi* in his Description *Norway*, has given his 28 Chapter, which treats of the *aplanders* under the *Danish* Jurisdiction, this following itle, *Om Finnerne*, that is to say, *Of the Finlanders*. For hich reason he divides these *Finlanders* into *Siofinnar*, at is, the *Maritime Finlander*, and into *Lappefinner*, e *Lapfinlanders*. In the preceding Chapter, speak-g of these *Lapfinlanders*, he says; *The* Lapfinlanders *habit the Mountains* (which divide *Sweden* from *Nor-y*) *from whence that part of the Country is called* Lap-arck. For the *Lapfinlanders* are the same with the *Lap-nders*, having questionless got their Name, as being scended from the *Laplanders*. This may also be col-cted from the *Russians*, not only calling the *Laplanders ppi* or *Dicti Lappi*, which is as much as *Wild Laplanders*, t *Kajienni* also, and their Country, *Kajenschaja Simla*; which I can see no other reason, but that they take em for the same with the *Cajetani*; but *Cajetania* is a ovince in *Great Finland*. Thus *Wexovius* describes *nland. This great Dutchy comprehends in its compass se-al lesser Principalities:* Finland, *properly so called*, Ta-stia, *both the* Carelia's, *and the Earldom of* Cajania. hich shews that the *Russians* suppose the *Laplanders* to duce their Original from *Finland*. Some may perhaps ject that the *Finlanders* being a warlike Nation, where-the *Laplanders* are Cowards, they cannot be of the me Offspring; especially considering that the Last are nerally Meager and Lean, the First Fat and well Set. t this is not sufficient to destroy our Assertion. For begin with the Last, we know, that the difference of Habit of the Body depends in a great measure on our et, and that the *Finlanders* are well provided with ma-Things fit for Nourishment, whereas the *Laplanders* ve nothing like it, so that this Argument can find no ace here, no more than what is alledged concerning the *nlanders* warlike Temper, it being beyond all question, t the Case was quite different with them in ancient mes, when they first sent their Colonies into *Lapland*, hich makes *Tacitus* call them a Nation *without Arms or rses*, so far were they in those Times from being Va-nt or Warlike. Nay even to this Day their natural linations don't tend to warlike Exploits, it being cer-

Descript. Swe. L. 1. c. 22.

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tain, by daily experience, that when they are to be Preſs to ſerve in the Wars they hide themſelves, and avoi this Employment, as much as poſſibly they can. Ther fore what Reputation the *Finlanders* have got of la Years of being good Souldiers, muſt not be ſo much a tributed to their warlike Genius, as to the Care of the Officers, who by degrees train them up to the uſe Arms and military Diſcipline; they being for the re not to claim any conſiderable Preference in this Poi before the *Laplanders*. But what need we to inſiſt fa ther upon the Proof of this Opinion, when the *Laplan ders* themſelves, who in this Caſe ought to be credite before all others, deduces their Origine from the *Finlan ders*; this being a conſtant received Opinion among the to this Day, which by a long Tradition has been tran mitted to them by their Anceſtors, and they ſtill kee a Liſt of the Names of their Chieftains, who led ther into *Lapland*. Thus we find *Olaus Niurenius* ſpeakin to this purpoſe: *The* Laplanders *themſelves deduce thei Origine from one* Mieſchogieſche. *When I ask'd ther further, Who he was, and from whence he came? They gav me for Anſwer, That, as far as they had learn'd by Tra dition, he had his Offſpring in* Finland, *from whence h had brought their Anceſtors into this Country.* One *Andre Anderſon*, an Inhabitant of *Pitha* in *Lapland*, and mad afterwards Steward of the *Lapland* Shoar, confirms th ſame by his Teſtimony, and ſays, That by long and fre quent Converſation among them, he had found, tha they acknowledged one *Thins Kogreh* for their Leade who in former Ages had brought them into *Laplan Zachary Plantin*, in the Preface to a certain Manuſcrip we have mentioned before, has theſe Words; *Some o the moſt underſtanding among them being ask'd concern ing their Origine, did acknowledge they were come ou of* Finland, *under the Conduct of one* Thins Kogreh.

Tho' it ſeems to me, that what has been alledged con cerning theſe Migrations under the two before name Chieftains, muſt be underſtood of thoſe made in the lat ter Ages; it being not very probable that the Names o the moſt ancient Leaders, ſhould be retained among th *Laplanders* to this day. For, it muſt be ſuppoſed tha they lived before *Saxo*, becauſe he makes mention of th *Laplanders*; but *Saxo* having lived near 500 Years ago and the *Finlanders* themſelves being quite ignorant as t

wha

at pass'd among them so many Ages ago, how can the *planders* be supposed to know it? The word *Thins* elf contradicts it, which, I am sure, can be no ancient *nland* word. For *Thins* is called by the *Swedes*, *Thinis*, d by the *Dutch*, *Thinius*, which is as much as *Antoni-*; and which way can it be supposed that the Name of *thony* should be known among the *Finlanders*, before y received the Christian Doctrine? The same may be d, concerning their pretended Reason of setling in *Lap-d*, which they say the *Finlanders* did to free themselves m the Burthen of heavy Taxes laid upon them. To ich purpose *Zach. Plantin* says this: *There is a Tra-ion among the* Laplanders, *that they first left their an-nt Habitations without the Consent of their Governours. r, being beyond all measure oppressed with Taxes, they t their Habitations in* Tavastia *near* Brokarla *and* Ren-acris, *and taking their way through the vast Forest of* avastia, *did settle themselves on the southern part of the a-shoar of* Ostro Bothnia *near the Bay of* Bothnia, *being en quite destitute of Inhabitants. There, as it is said, ey first pitch'd their Tents.* But this is in no wise agree-le to the Etymology of the word *Laplander*, which, cording to their own Confession, (as has been shewn fore) signifies as much as a banish'd Person, and there-re has not the least relation to those, who voluntarily ft their Native Country, on the account of heavy Taxes. it to this some reply, that they got this Name, be-use they were afterwards forced from those places, here they had establish'd themselves at first; as is evi-nt from the following words of the beforemention'd *lantin. Their own Country-men being exasperated against em, because they had left their ancient Habitations, or e from a Motive of Avarice and Envy, or perhaps both, d resolve totally to extirpate them, and under the Conduct one* Mathias Kurek, (as it is generally said) *did attack em with such Vigour, by killing and plundering whatever ey met with, that at last they forced them to leave that rge and fertile tract of Land; and to retire to the Rivers* Torna *and* Kimi, *where they led a miserable life, being together employed in fishing of Salmons for some time, till last they were forced to seek for shelter among the dread-l Mountains, surrounded on all sides with Desarts.* Thus r *Plantin*, who had this Relation from the Natives emselves, and does positively affirm, that the before-

mentioned

mentioned *Andrew Anderson* did assure him, that he h
seen some of the *Lapland* Writings, in which ment
was made of this *Kurek* as their Leader, which is c
firmed by the Testimony of his Father *Olaus Petri N*
kaius; These are his words: *About the beforementio*
time, being that of the Birth of Christ, several Familie
the Finlanders *did leave the Districts of* Birkala *and R*
go, *and crossing the great Forest of* Tavastia, *did fix th*
Habitations near the Sea-shoar of Ostra Bothnia, *wh*
now are Nerpis *and* Nustasaca; *being at that time,*
place, destitute of Inhabitants. Here they lived quie
without being molested with Taxes as their Country-men t
Finlanders *were at Home; and applying themselves*
Trade, they used to sell several sorts of Commodities to th
Country-men the Thavastians. *These finding them, by th*
splendid appearance, to live in great Affluence of Fortu
and looking with an envious Eye upon their goodly Appar
chose one Matthew (he means *Kurek*) *for their Lead*
under whose Conduct they made a powerful Irruption up
them, plundering and destroying every thing they met
their way; neither would they rest satisfied, till they ha
forced them from thence, as far as to the Rivers of Chin
and Torni. *But, in a few Years, after being informe*
that in this place also they lived sufficiently at their eas
they attackt them a second time, and treated them so ba
barously, that being despoiled of all their Cattle, both grea
and small, they were forced to shelter themselves in tho
Desarts, where they now live, having nothing left but thei
fishing Nets. But who is so stupid as not to understand
that this was meant of an Invasion made in latter Ages
For, not to insist upon the Sirname of *Kurek*, which can
not be of so ancient a date (it being certain that in those
Days Sirnames were not in use among the Nobility) who
can be so ignorant, as not to know, that the Name o
Matthew could not be introduced into *Finland*, before
the Establishment of the Christian Faith? There being
not the least Footstep of that Name to be met with
either in the ancient Pagan Historians, or in any other
Monuments of Antiquity. And there is not the least pro-
bability, that the *Laplanders* should have settled in the
latter Ages near the *Norwegian* Mountains, which before
their coming thither, were quite destitute of Inhabitants:
Since it is obvious, That before our Saviour's Time the
Biarmians and *Scridfinni* did inhabit those Parts, the last
o

which were a Colony of the *Finlanders*, as is evident
om the Etymology of their Name. Thus the *Finland-*
r are mentioned to have dwelt here under the Reign
Harald the Fair, King of *Norway*, and his Son *Eric*
lodock, who lived a considerable time before Christia-
ty was introduced. *Sturleson* gives us some Particulars
the Expedition undertaken by the last, first against the
habitants of *Finmarkia*, and afterwards against the
armians. These are his words: *Then he set sail* (speak-
g of *Eric Blodock*) *northward to* Finmarkia, *and from*
nce to Biamia, *where engaging in a Battle with the* Bi-
nians, *he obtained the Victory and a considerable Booty.*
he did set sail from *Norway* to the North into *Finmar-*
, it is evident that in his time *Finmarkia* was not
distant to the North of *Norway*, and that it bordered
on the Sea, just as the modern Inhabitants of *Finmark*
now, which has retained its ancient Name. And,
cause the *Finlanders* did inhabit the same Tract in
se days (as is apparent by its Name) it is in vain to
pose, that the *Laplanders*, vanquished and forced out
the *Southern Bothnia* by *Matthew Kureck*, were its first
habitants. Neither could they derive the Name of
ppi from their being expelled at that time, the same
ng already mentioned by *Saxo*; and I see not the least
son to persuade my self, that the Expedition of *Ku-*
k should have been undertaken before his time; the
ritings alledged for this Opinion, in which the Name
Matthew Kureck is mentioned, being of no validity,
nsidering that in those Days, to commit Things to
iting was not only not customary, but also unknown
ong the *Laplanders*. We must therefore trace the Ori-
al of the *Laplanders* another way, by which it may
pear, from whence they had the Name of *Lappi* or
iles. My Opinion is, that the ancient *Finlanders* did at
eral times settle their Colonies in *Lapland*, which among
er reasons, may be proved from the different Names
their Leaders, being by some called *Tins Kogre*, by
ers *Mieschogieshe*. The first and most ancient Colony
ms to have been the same, which gave birth to that of
Biarmians, whom I take for granted to have been the
e Off-spring of the ancient *Finlanders*, because their
ds were called by *Finland* Names, because their Man-
s did agree in all Points with the ancient *Finlanders*;
d lastly, because they are by all the Foreign Writers
called

called *Skridfinni*, which is as much to say, as *Finla-ers* sliding along upon the frozen Snow, the Ancie knowing no others, having given to the *Biarmians* t Name, as they were so stiled by the *Finlanders*, fr their dwelling among the Mountains. For *Biarmia*, s *Burcius*, *seems to be derived from the* Finland *word* V rama, *which signifies a Mountainous Country*. But F reigners, who had been told that they used to slide alo in wooden Shooes upon the Snow, which among t *Swedes* and other Northern Nations (from whence th had the only knowledge of those People) was called *skriida*, did therefore instead of the *Biarmians*, whi were unknown to them, give them the Name of *Skri finni*. As the ancient *Finlanders* and *Biarmians* were the same Off-spring, so they frequently were under t Government of one King; as for instance, under t Reign of *Cuso*, who, according to *Saxo*, was King bo of *Finland* and *Biarmia*, under the Reign of King *Ho ter*. But what induced them to change their Habit tions is not so very easy to guess. Perhaps it was out fear of the *Swedes*, who already in their King *Agnu* Time had miserably beaten the *Finlanders*. To whi purpose says *Sturleson*: *He undertook an Expedition in* Finland, *where engaging in a Battel with* Frostes *the Ki of the* Finlanders, *he put to an entire Rout, with gre slaughter, burning and plundering all* Finland, *from when he brought home a great Booty*. We will now say som thing of their second Colony, which I suppose might b undertaken at that time, when the *Russians* first exten ed their Conquest to the Lake of *Ladoga*, the Cruel which these barbarous People exercised against the Va quished, being a sufficient Inducement for them to leav their Native Country, and to retreat into *Laplan* What confirms me most in this Opinion is, that the *La landers* are called by the *Russians*, *Kajeani*, as has bee shewn before, which seems to arise from thence, becau they believed them to be originally descended from *Ka jania*, from whence they retired into *Lapland*; and th the *Russians* could not know, but by their own Exper ence, considering they are ignorant in all sort of Histo ry; but especially in that of former Ages, it being again the Custom of that Nation, to transmit their Deeds t Posterity in Writing: So that what we have alledged be fore concerning the true Reason of transferring themselve int

In vit. Agn.

to *Lapland*, muſt have been tranſacted in the ſixth ge after Chriſt, when the *Ruſſians* firſt attacked the *nlanders*, eſpecially thoſe of *Carelia* and *Kajania*, and tended their Conqueſts on that ſide. And theſe I ſup- ſe to be the ſame, which the *Swedes*, *Danes*, and *Nor- gians* call *Finni*, or with an addition, *Siafinni* or *Ticle- ni*, as being the Off-ſpring of the ancient *Finni*, the ame of the *Biarmians* (as the feweſt in number) being allowed up in the other, and grown quite out of re; eſpecially ſince the Defeat they received from *Ha- ld*, ſirnamed *Harſager*, King of *Norway*, who, if we lieve *Snorro*, did almoſt deſtroy the *Biarmians*. Theſe e his words: Harald *ſet ſail towards the North into* Fin- rck, *as far as* Biarmia, *where he fought a Battel, and nquiſh'd the Inhabitants, bringing back great Spoils.* om whence it is evident that he paſs'd by the *Findland-* in *Finmarck*, and only attack'd the *Biarmians*, who ing put to an entire Rout, it is probable could never cover themſelves ſince, but being quite overpowered by e *Finlanders*, their Name was quite loſt with their Go- rnment. And theſe are the ſeveral Colonies ſent forth out this Nation, before they were called *Laplanders*; it ing certain that in thoſe Days that Name was un- own in the World, they being then called *Finni*, *Scri- inni*, and *Biarmi*; the *Lappi* and *Laplanders* owing eir Riſe to the following Ages. And here it is to be ſerved, that, conſidering that *Adam* of *Bremen*, who ed about the Year after Chriſt, One Thouſand Se- nty Seven, makes not the leaſt mention of the *Lapland-*, whereas *Saxo* the *Dane*, who writ about the Year welve Hundred, after the death of Chriſt, does, it is y probable, that this their third Migration (made af- they were called *Laplanders)* was undertaken during t interval of time. Now, if we trace the Hiſtory of ſe Times, we ſee no other reaſon which could induce *Finlanders* at that time to leave their Habitations, n the Expedition undertaken by *Eric*, ſirnam'd the *int*, againſt *Finland*, with ſuch ſucceſs, that he made m tributary to *Swedeland*, and forced them to embrace riſtianity; which happening about the Year after riſt, 1150. did queſtionleſs move many to leave their tive Soil a third time, and to fix their Habitations in *pland*.

For

For what other Motive could be more prevailing th to avoid the Subjection of a Foreign Yoak, and to compelled to profess a Religion, which having not t least relation to that which had been imprinted into the by their Ancestors, they look'd upon as abominable And from hence it is also no difficult Task to guess the true Etymology of the word *Lapp*; being by the r who embraced Christianity, and had submitted ther selves to *Sweden*, called *Lapps* or Exiles, because the left their Native Country for fear of the *Swedes*, and o of an Aversion they had to the Christian Religion. Th is put beyond all dispute, by the Edict publish'd by t beforementioned King *Eric*, by vertue of which, a such as would not renounce the Pagan Superstitions, we banish'd the Country, from whence they were ever sin stiled *Lapps* or *Exiles*, a Name they cannot well bea to this Day. And this is my Opinion concerning the tru Origine, and the several Migrations of the *Lapland* Na tion. I am not ignorant that several learned Men hav endeavoured to make them of the same Race with th *Tartars*, but without any probability, being fully per swaded, that the *Tartars* never settled any Colonies i those Northern Parts; Besides, that the *Tartars* live upo Plunder and Rapine, and are good Warriers, the *Lap landers* on the other Hand abominate War, living upo nothing but Hunting and Pasturage. The greatest Prid the *Tartars* take is in the goodness and number of thei Horses, whom they make use of both for Service an Food, whereas the *Laplanders* are so little accustomed t Horses, that they want a Word whereby to express the signification of a Horse. Lastly, There is so vast a diffe rence betwixt the Languages of these two Nations, tha it is obvious they cannot be derived from one another. What these beforementioned learned Men alledge in their behalf concerning the difference betwixt the *Finland* and *Lapponian* Languages is not a sufficient Argument to divert me from my Opinion, tho' I know they claim a particular Prerogative from their being skilful in both; because they are positively contradicted in this Point by others of our own Acquaintance, no less skilful in these Languages than themselves, as we shall have occasion to shew more at large hereafter, when we shall speak of the Language of the *Laplanders*. Neither is it any consequence, that because there is a remarkable difference

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in many Words of the *Finland* and *Lapponian* Tongues, therefore both differ in the Origine, this difference being not so much to be attributed to their different Origine, as to the length of Time, which always introduces considerable Alterations in Languages. Thus there are many Words in the Ancient *Swedish* Language, which have not the least affinity to those now in use, notwithstanding which they are look'd upon as genuine, and not belonging to another Tongue. They urge further, That the hatred betwixt the *Finlanders* and *Laplanders* is a manifest sign of the difference of their Origine; but if we reflect upon the Reasons alledged before, which occasioned this hatred, this will stand them in as little stead, as what they tell us, concerning the diversity of their Manners, *viz.* That the *Finlanders* apply themselves to Agriculture, dwell in Houses, and several other Matters of that Nature, which are not used among the *Laplanders*; but the reason of this is evident, the *Laplanders* when they changed their Habitations, being forced to make a Vertue of Necessity, and to accommodate their way of Living to the nature of the Soil they were to live in, and to leave off their former Customs, as were impracticable there; For the rest, it seems very probable that those *Finland* Families, who undertook this last Migration, did settle their first Habitations in the midst of the Forest of *Tavastia*, there remaining to this Day a lasting Memorial of their Settlement there, near a certain Lake, called by the Inhabitants *Lappiakaivo*, or the *Laplanders Spring*. *Joh. Tornæus* describes it thus: *In the midst of the Forest of* Tavastia, *there is a small Lake approaching to a circular Figure, surrounded with a Moat as if made on purpose, which the Inhabitants call* Lappiakaivo, *that is, the Fountain of the* Laplanders. Being at last forced, for want of necessary Sustenance, and for fear of the *Finlanders* who spread themselves as far as *Tavastia*, a Country destitute of Inhabitants before that time, to seek for a safer retreat, where they might enjoy more conveniencies of Living, they retired towards the Bay of *Bothnia*. And this is the same Colony, which remains yet in Memory among the *Laplanders*, as we have shewn before, out of *Plantin*. To confirm which there are certain Memoirs taken from some Manuscripts of *Joh. Buræus*, Antiquary of *Sweden*, which shews, That many of these *Lapps* or *Exiles* did continue to live in those Parts

till the Reign of King *Magnus Ladulaos*, being the Year of Christ, 1272. and consequently a whole Age after their Migration. These are his Words: *Under the Reign of King* Magnus Ladislaos, *the* Laplanders *were as yet a free People, and finding he was not likely to bring them under Subjection to the Crown of* Sweden, *he promised to all such as would undertake that Task, the Government over them. The* Bikarti (*being those inhabiting the district of* Bikarta) *encouraged by the King's offer, began first to insinuate themselves by way of Commerce with them, which by degrees, and frequent Meetings, turning into a great Familiarity, they unawares fell upon the poor* Laplanders, *many of whom they killed, the rest they forced to submit, from the Northern to the Southern Part of the Sea-shoar. Which done they obtained a Patent from the King, by vertue of which the remainders of the* Laplanders, *living on the Bay of* Bothnia, *were made their Vassals, and forced to give them a certain Yearly Tribute.* From whence it is very evident, That under the Reign of King *Magnus Ladislaos*, they remained as yet in their Settlements near the Bay of *Bothnia*, as we told you before; and, that being attack'd and vanquish'd by the *Bikarti*, they fled from their Habitations on the *Bothnian* Bay, and were forced to seek out new ones in more distant Places. 'Tis true, mention has been made already, that before they were subdued by the *Bikarti*, they were forced from their Habitations near the Bay of *Bothnia*, by one *Kurck*, Commander in chief of the *Tavastians*; but if we make a narrow Search into this Expedition, it will appear, that the same must be of a later Date; thus much is beyond all exception, that the same could not be undertaken near the time of our Saviour, as has been pretended by some. It is very probable, that in a Thing of this Nature, transmitted to Posterity by bare Tradition, the *Laplanders* might very easily confound the Transactions of divers Times, and of the Reigns of *Eric the Saint*, of *Magnus Ladislaos*, as well as of some other Kings, both before and after, out of which they have compiled one History, so Intricate, as not to be adjusted without great difficulty. *Olaus Petri* gives us the following Account; *I have mentioned one* Matthew, *under whose Conduct the* Finlanders *attack'd the* Laplanders, *to seek for Shelter in the utmost parts of the North. Some will have this Man to have been descended from the most noble Family of the* Kurcks *in* Finland, *who*

was

was so formidable an Enemy to the Laplanders, *that they promised to pay him an annual Tribute: But grown at last weary of the toil of so long a Journey, he, as it is related, made an agreement with the* Bikarti, *inhabiting a certain District of Land in the Province of* Tavastia, *by vertue of which they put him in possession of some Lands in* Finland, *in exchange for which he surrendred to them all his Right and Pretensions upon the* Laplanders. *From hence it is that the* Laplanders *did pay a certain yearly Tribute to the* Bicakrti *(which is beyond all question) till the Year after Christ,* 1554. *and no Body was permitted to Trade with them but the* Bikarti. *There are several old Men now living, who attest, they have seen the Deeds of agreement made with the Family of the* Kurcks, *at the House of one* John Nilson, *living at* Ersnas, *a Place in* Luhlah Lapmarck. All which, if duly considered, proves, That these Things are so far from having any likelihood of being transacted near the Time of our Saviour (as *Olaus Petri* would have it) that they must rather be supposed to have been since the Reign of *Magnus Ladislaos,* unless the matter might be reconciled thus, that those which by *Olaus Petri* are called *Tavasti*, are the same with the *Bikarti* of *Buræus*, it being certain that the *Bikarti* are Inhabitants of *Tavastia*, and that these had chosen the beforementioned *Kurck* for their Head, under whose Conduct they had forced the *Laplanders* from their Habitations near the Eastern Shoar of the Bay of *Bothnia*, and made them Tributary. In which Case we must suppose the Patent granted to the *Bikarti* to receive an annual Tribute from, and Traffick with the *Laplanders*, to have been given not by *Kurck*, but by King *Magnus Ladislaos* himself. For, how can it be imagined that *Kurck*, tho' their Leader, yet owing his Dignity to their Choice, could pretend alone to the Right of receiving this Tribute, and by what Authority could he grant it to the *Bikarti*? The *Tavasti* were either a free People, and for what reason should they let another dispose of what was their own by Conquest; or else they depended on another Government, and consequently could not dispose of it: Whatever Lands or Allotments the *Bikarti* did allot to *Kurck*, seems not to have been given by way of agreement, or in exchange for the Tribute he granted them, but as a recompence for his Service in the War. But whatever Dispute may arise about *Kurck* and the *Tavasti*, I think it is unquestiona-

ble that the *Laplanders* cannot deduce their Race either from the *Russians* or *Tartars*, but from the *Laplanders*; and that being forced to quit their Native Country, and at several times to shift their Habitations, at least settled themselves in those Parts they now Inhabit. And this Country, is since from the *Swedes*, who conquered the greatest part of it, called *Lapland*, from the last migration of its Inhabitants out of *Finland*. For the *Swedes* having understood from the *Finlanders*, that those who had refused to embrace Christianity, and upon that Score had left their native Soil to seek for refuge elsewhere, were by them called *Lappi*, they continued to give them the same Name. From them the *Danes* got it, and so *Saxo*; and afterwards *Zeiglerus*, who was conversant in *Sweden*. *Damianus Goes*, who has given us an account of the *Laplanders*, had it from *Olaus* and *Johannes Magnus*. Thus by degrees the Name of *Lapland* was spread further, by which they understood that Tract of Ground inhabited by the modern *Laplanders*, beginning at the Bay of *Bothnia*, and extending to the North; especially since the greatest part of it became under the *Swedish* Subjection, who call it *Lappia* or *Lapland*, except a small part of it on the Sea-Shoar of *Norway*, which retains still the ancient Name of *Finland*; and some part of it bordering upon the *White-Sea*, by the *Russians* called *Kajania*: Tho' at the same time the *Russians* now call the *Laplanders* oftentimes *Loppi*, a Word they have, without all doubt, received from the Neighbouring *Finlanders*.

CHAP.

CHAP. VII.

Of the first Religion of the Laplanders.

HAVING thus far traced the Rise and Origine of the *Lapland* Nation, we must now treat of them more in particular; and before all the rest of their Religion, not such as it is now a-days, but what it was before they received the least Tincture of Christianity; it being unquestionable, that there were *Laplanders*, or at least such as inhabited the same Country now called *Lapland*, before the Christian Religion was introduced in those Parts, *viz.* the *Finni*, *Lappofinni*, *Skridfinni* or *Biarmi*, as has been shewn before. Besides that the *Laplanders*, properly so called, did not embrace Christianity till in the latter Ages, which naturally leads us into an enquiry, what Religion was received among them before that Time. It seems to be beyond all doubt, that they were Pagans or Heathens, as all the other Northern Nations were in former Ages; but there being a remarkable difference betwixt the several Religions of the Pagans themselves, it is worth our enquiry, what kind of Religion it was the *Laplanders* profess'd. 'Tis very probable they were of the same Religion with the *Finlanders*; for, as they ow'd their Origine to them, so questionless, they received their Religion from them; but for want of ancient Monuments it is a very difficult Task to determine what this Religion of the *Finlanders* was, so that we must rest satisfied with the best Conjectures we can make from what we have left of the ancient *Biarmi* and *Skridfinni*, and from some remainders of it, among the modern *Finlanders* and *Laplanders*; it having been sufficiently proved before, that the *Biarmi* were the most ancient Colony of the *Finni*, who settled themselves in the same Country, now called *Lapland*. If we search into their most ancient Monuments, we find that they pay'd Divine Worship to one they called *Jumala*. Thus the History of St. *Olaus* King of *Norway* says in express Terms: *The God of the* Biarmi, *whom they call* Jumala, *stands upon an Altar*. In the same manner *Ferrodus* in his History, speaking of a certain Temple of the *Biarmi*, has these Words: *Here* Chap. 7.

you see a God, famous among them under the Name of Jomala. From whence it is evident, that this word *Jumala* or *Jomala*, was a Word altogether Foreign to those who writ those Histories, because they alledge it as a Word peculiar to the *Biarmi*, and unknown to themselves. And since those Historians were either of the ancient *Goths*, or *Norwegians*, or *Islanders*, this Word is not of *Gothic* extraction, but belongs properly to some other Nation, and in all probability to the *Finlanders*, because the same is used among them to this Day. For what the *Greeks* call Θεὸς, the *Latins Deus*; the *Swedes* and *Goths*, and [illegible] are descended from them, *Gott* or *Guth*, is by the [illegible] *Finlanders* called *Jumala*. The word *Jumala* then bearing the signification of the false God among them in ancient Times, it is very probable that the same was transplanted from the *Finlanders* to the *Biarmi*, and their Successors the *Laplanders*, who being likewise descended from the *Finlanders*, are joined with the *Biarmi*, so as to make but one Nation, did, according to their ancient Custom retain the word *Jumala*, to signifie the true God. Besides this *Jumala*, it seems as if the *Laplanders* had another God, the same who by the *Swedes* was called *Thor*; it being certain that to this very Day they Worship, among several other Idols, one *Tor*, as we shall have occasion to shew hereafter; besides, that the ancient *Finlanders*, and especially the *Tavasti*, had among their Gods one *Turrisas*, being the same with *Tor*. *Siegefried Aaron*, who writ in Verse of the Gods of the *Finlanders*, confirms the same by his Testimony; his Words alledged by *Michael Wexovius* are these; *The* Tavasti *worshipped one* Turisas, *as the God of War and Victory*. This word *Turrisas* is joined from two others, to wit *Turris* and *As*, which imputes as much as *Turis*, *Torus* or *Tures* (for thus it is variously expressed, as we have shewn in our Treatise of *Upsal*) Prince of the *Ases* or *Asiaticks*; and that those who in most ancient times came out of *Asia* and settled in the Northern Parts were called *Ases*, I have sufficiently demonstrated in the beforementioned Treatise. One of their most ancient Leaders being called *Turus*, the *Finlanders* did worship him under the Name of *Turisas*. *Angrim Jonas* tells us, that the *Finlanders* had in ancient Times one *Tornis* for their King, who was a Predecessor of *Norus*, King of *Norway*, from whom, as some are of Opinion, that Kingdom got its Name, *quasi Noririge*, or the

Descript. Swe. l. 10. c. 1.

the Kingdom of *Norus*; and it is sufficiently known that it was not unusual among the ancient Kings to take upon them the Names of their Gods. And, as we read of several among the *Greeks* who were called by the Names of *Jupiter* and *Neptune*, so without doubt King *Torrus* had derived his Name from *Torrus* or *Turnes*, the God of the ancient *Finlanders*. It is very probable that the *Laplanders* received this God *Turrus*, *Tornes*, or *Tor*, from the *Finlanders*, as they did their Language, Worships and Customs. To these two Gods (if they are Two) *viz.* *Jumala* and *Tor*, may be added a Third, to wit, the Sun; which Opinion I found upon this, because they reckon the Sun to this Day among their Gods, and that almost all the barbarous Pagan Nations have pay'd Divine Worship to the Sun; and, if these Nations who lived under a happy Climate, and consequently enjoyed all the Benefits of his Light and Heat, did adore this Celestial Body; how much more probable is it, that the *Laplanders* who live for a considerable Time of the Year in continual Darkness, and endure very bitter Frosts, should Worship the Sun that enlivens them? But concerning the Sun, we shall have occasion to say more hereafter. And these are the Gods of the ancient *Laplanders*, those which the *Romans* called *Majorum Gentium*, or of the first Rank: Whether they had any of an inferiour Degree, may perhaps be called in question; but considering that to this very Day they retain among them some of the Demi-Gods, as shall be shewn anon, and that the *Finlanders* in former Ages did Worship some of them, as *Wexovius* tells us, I don't question, but that they brought them into *Lapland*. These are *Wexovius* his Words, which he has taken out of *Siegefried Aaron*: *The ancient* Finlanders *had likewise their* L. 10. c. 1. *Descr.* Swe. *Demi-Gods*; *thus the Inhabitants of* Carelia *had* Rongotheus *the God of* Rye, Pellonpeko *of Barley*, Wierecannos *of Oats*, Egres *was look'd upon among them as the Patron of Herbs*, *Pease*, *Turnips*, *Flax and Hemp*; Teko *with his Wife* Roane *of Tempests*; Kukre *was supposed the Protector of Cattel*; Hyse *had the command of the Wolves and Bears*; Nyrke *was the Patron of Squirrel-Hunting*, *as* Hyttavanes *was of Hare-Hunting*. It is, I think past all doubt, that the *Laplanders* did Worship some of these as Gods, especially those whose assistance they stood most in need of for the better performing of their Business, *viz.* Such of these Demi-Gods whom they acknowledged as

Patrons of Hunting and Protectors of their Cattle from wild Beasts; whereas they might perhaps make but little account of the rest, being useless to them, considering they did not addict themselves to cultivate the Ground; but whether they worshipped them under the same Names, I will not pretend to determine, because I can meet with no certainty of it, either in their ancient Monuments, or their modern Practice.

The next thing which falls under our Consideration, is, to enquire what manner of Divine Worship they paid to those beforementioned Gods; but to resolve this also, is a very difficult Task, unless we make some conjectures from what is practised among the modern *Laplanders* in their Rites, of which we shall speak in the Ninth Chapter, which treats of the modern Religion of the *Laplanders*. The only thing then remaining, is, to take notice in this place, what we read of *Jumala*. This God was represented in the shape of a Man, sitting upon an Altar, with a Crown on his Head, adorned with twelve Gems, and a Golden Chain about his Neck. In the History of *Herrodus*, we find these following words of this *Jumala*, taken out of a very ancient Author: *Then they approached to the Altar, or a Seat, upon which was seated* Jumala. *They took away his Crown, beset with twelve precious Stones, and a Chain valued at three hundred Marks of Gold.* In the History of *Olaus* there is likewise mention made of this Chain: *Then* Charles, says he, *ran up towards* Jumala, *and espying a large Chain about his Neck, he with his Ax cut the String in pieces at one stroak, which fastned the Chain to the Neck.* The word *Men* which is made use of in the Original, is commonly interpreted by the word *Collar*, it being obvious, that both are made use of about the Neck by a String, which was the reason that *Charles* was forced to cut it to pieces, before he could take it away; which had been needless, if it had been a Chain. It is therefore my Opinion, that this *Men* was a certain Golden Badge or Jewel, finely engraven and set with precious Stones; what confirms me in it is, that in the History of *Herrodus* no mention is made of its weight, but only of its value, which would have been otherwise, had it been a Chain. This Jewel, as I suppose, being ty'd round the Neck by a String, did hang down upon the Breast of the Image of *Jumala*, a thing not unusual in former Ages, as I have shewn in the be-

eforementioned Treatise; which Custom is also observed
this day among us, nothing being more frequent,
an to see Golden Badges or Jewels fastned by a String
r Ribband about the Neck. *Wormius* in his Dictiona-
y says: Men *was a round piece of Gold fastened on a Col-
ar; a* Mene, *which signifies as much as the Moon, its ro-
undity resembling the shape of that Celestial Body.* Thus
e *Latins* call them *Jumala's*, as I have told you in the
eforementioned Treatise. But whatever the Significa-
on of the word *Men* may mean, thus much is certain,
at they paid Divine Worship to the Image of *Jumala*,
eing of a Human shape, with a Crown on its Head, set
ith twelve Gems, as it is described by the Author of
e History of St. *Olaus*; which shews us, that in this,
well as in the other parts of his Habit, he had near a
semblance to the God *Thor*, which was worshipped by
e ancient *Swedes*, according to the description we have
ven of that Image in our Treatise of *Upsal*; for this
od was made sitting in the shape of a Man, with a
rown on his Head, adorned with twelve Stars, as *Ju-
ala* with as many Gems; from whence I am apt to
ersuade my self, that the *Biarmi*, and afterwards the
aplanders did worship the same God under two differ-
nt Names, or at least made use of both Names promis-
uously. For they called the true God, whom they knew
artly by the Dictates of Reason, partly by Tradition,
umalia; but after the Name of *Tor* was introduced
mong them, they either called him *Tor*, or gave the
Iame of *Jumala* to *Tor*; what confirms me in this Opi-
ion, is, that to this day the *Laplanders* attribute the
me Power to *Tor*, that in former Ages they did to *Ju-
ala*, viz. the supreme Command over all the inferior
Gods, especially the bad and hurtful, over the Air,
Thunder, and Lightning, Health, Life, and Death of
Mankind, and such like, of which more anon. Thus
uch of the shape of *Jumalia*. What this Idol was made
f, is not very well known, tho' I am of opinion, that
was of Wood; because we are told in the History of
t. *Olaus*, that *Charles* did with his Ax cut off its Head,
nd that at one stroak, which could not have been done,
ad it been of Gold or Silver; considering especially,
hat the Author speaks in that Passage of it as an acci-
ental thing, *Charles*'s Aim being only at the Collar on
hich the Jewel was fastned; *but*, says he, *the blow was*

so

ſo terrible, that at once it ſtruck off the Head of Jumali. Beſides, from the Hiſtory of *Herrodus*, it ſeems to be evident that this Image was of Wood, becauſe it is ſaid that it was burnt to Aſhes with all that belonged to it. Theſe are his words: *Then, after they had taken away all the Gold and other precious Things, they ſet the Temple on fire, and burnt all to Aſhes.* He ſays, *All*, viz. the Temple, the Idol, and all the Furniture, except the Gold and other precious Things. The Gold here mentioned uſed to be offered to this God; becauſe the *Biarmi* paid their Homage to *Jumala* by caſting as much Gold into a large Golden Baſon of a vaſt weight, as it would hold, which ſtood upon his Knees to receive the ſacred Offertory. *Herrodus* in his Hiſtory ſays thus: *They took from betwixt his Knees* (Jumala's) *a large Golden Baſon, which if fill'd might contain as much Liquor, as was ſufficient for four Men; this was full of Gold.* The Hiſtory of *Olaus* makes this Veſſel not of Gold, but only of Silver; and inſtead of the Gold within, full of Silver-Coin: Theſe are his words: Thorer *came back to* Jumala, *and took away the Silver Baſon, full of Silver-Coin, which reſted upon his Knees.* There it is to be obſerved, that inſtead of bare Silver, mention is made of Silver-Coin; ſo, that probably the before-mentioned Gold ought to be taken in the ſame ſenſe. Therefore why mention is made here of a Silver Veſſel and Coin, is, becauſe long before the time of *Olaus*, the *Biarmi* had loſt their Golden Baſon with the Golden Coin, and ſince that time had not been in a Condition to repair the Loſs of it, by getting another of the ſame Metal. For the reſt, the *Biarmi* did not worſhip this *Jumala* every where, but in a few particular places, and perhaps in one only, where a Structure was erected in the nature of a Temple. *Herrodus* ſeems to intimate this in his Hiſtory, when he mentions this Temple as a peculiar place, known but to few, and places it among thick and remote Woods; for this he introduces a Country-Maid ſpeaking: *In this Foreſt is a very fine Temple, belonging to King* Hareker; *this is the Reſidence of a God, called* Jumala, *who is worſhipped far and near.* I ſaid in the nature of a Temple, becauſe it was not built with Walls and Roof, as our modern Temples are, but only encloſed with a certain Fence; for the word *Hoff* made uſe of in the Original implies no more, *Hoff* ſignifying to this day a certain place encloſed round about, tho'

o' open at the top. Thus *Halo*, by which the *Latins* derstand the Circle which appears round the Moon, is lled *Monshoff*; perhaps by reason of its Resemblance those Fences, wherewith they used to enclose the Sta-es of their Gods. The *Roman* Temples were built in e same manner, open on the top, which makes *Festus* y, *A Temple is a place, which may be seen from all sides, d from whence you may look every where*; which could t have been done, had they been covered on the top. nd such was the Temple of *Jumala*, placed in a thick rove: *They approached*, says the History of *Olaus*, *to a tain Grove, and in it they found a very high Fence, the oor of which was lock'd.* Here you find the Fence and e Door mentioned, by which those were excluded who ere not to be admitted to the Worship of *Jumala*: In is they did imitate most of the other ancient Nations, ho, tho' they commonly worship their Gods in Groves, t were always careful to defend the sacred Residence their Idols, by a sufficient Fence, or *Hoff*, which is e same with what the *Romans* called *Templum*. Thus uch of *Jumala*, and the ancient manner of worshipping m among the *Biarmi*, as far as it is transmitted to us, the ancient Writers. What concerns *Tor*, the Sun, nd some other of an inferior Rank, there is scarce any ootsteps left of them, unless what we find intermixed ith the Christian Religion, some of these Superstitions ontinuing among them to this day, of which we shall eak in a peculiar Chapter.

CHAP.

CHAP. VIII.

Of the Second, or the Christian Religion of t Laplanders.

THE *Lapland* Nation (as many others before then was, after it had continued a long time in the darl nesſ of Paganiſm, at laſt enlightned with the Chriſtia Religion. And this being the Theme of this Chapte we ought in the firſt place to enquire, at what time the received the firſt Tincture of Chriſtianity, tho' it mu be confeſſed that it is no eaſie Task to determine it, be cauſe we are quite deſtitute of any Monuments of Anti quity of this kind. 'Tis true *Plantin* pretends to main tain, that they knew nothing of Chriſtianity till the laſ Age, from whence he concludes, that they left *Finland* before that Nation was converted to the Chriſtian Faith. His Words in the above-mentioned Preface are theſe: *It is evident, that when in the laſt Age the Goſpel was Preached among thoſe Barbarians, they were ſo ignorant in the way of Salvation, that they themſelves confeſs'd, they never had heard the leaſt thing of Chriſt.* But, notwithſtanding this, I cannot give entire credit to this Aſſertion, it being beyond all doubt, that already in the time of *Ziegler* they were not altogether ignorant of the Chriſtian Religion, and ſome among them actually did profeſs it. But *Ziegler* lived at the very beginning of the laſt Age, he having been at *Stockholm* at the time of the Maſſacre undertaken by that famous northern Tyrant *Chriſtiern*, of which he hath left us the Hiſtory. Nay *Ziegler* ſeems to intimate, as if the Chriſtian Religion had been known among them a conſiderable time before him; *They now and then*, ſays he, *apply themſelves to the knowledge of the Chriſtian Religion, to curry Favour with their Kings, under whoſe Juriſdiction they live.* He ſays *their Kings*, which ſhews that he does not only ſpeak of the Reign of *Chriſtiern*, but likewiſe of the former Kings. And truly it ſeems almoſt incredible, that ſo many preceding Chriſtian Kings ſhould not have taken the leaſt Care of the Salvation of *Laplanders*, their Subjects, but ſuffer them to continue in their Paganiſm, without the leaſt know-

owledge of Christ, and the Christian Religion. The ntrary appears out of a certain Letter of King *Eric*, sir-med the *Pomeran*, written to the Consistory of *Upsal*, which he exhorts them to send some Ministers to instruct e *Laplanders*; which afterwards was made use of by ing *Charles* IX. King of *Sweden*, as an Argument to aintain his Title to *Lapland*, against some of his Neigh-urs in these following Words: *King* Eric *the* Pomeran, *withstanding he was King of* Denmark *and* Norway, *as ll as of* Sweden, *yet did he direct his Letter to the Consi-ry of* Upsal, *to exhort them to send some Ministers into* pland. It ought further to be considered that their xt Neighbours were the *Bikarti*, whose Origine was her out of *Finland* or *Sweden*, and were long before nverted to the Christian Faith; with those they main-n'd a constant Commerce, nay pay'd them a certain ribute ever since the time of King *Magnus Ladulaos*, as e have shewn before, and shall have further occasion to ew hereafter; and since King *Magnus* lived in the thir-enth Century, how can it be true, that Christianity was t known there till in the last Age? I am rather apt to lieve, that ever since the time of King *Magnus Ladulaos* ere were always some Christians among the *Laplanders*, at least such as pretended to be so. For *Lapland* being en conquered and made a Province of *Sweden*, there is doubt, but that the *Swedes* did at the same time esta-ish their Government and the Christian Religion there. ho' at the same time, if we are not mistaken in our for-er Conjecture, concerning the migration of the *Fin-nders* into *Lapland*, by reason of the dreadful Arms of *ric the Saint*, and the Aversion they had to the Christian eligion, then first introduced in *Finland*, 'tis probable ey must at that time understand something of Christ, and e Christian Religion, tho' at the same time they did glect and refuse it, Besides this, if we consider that e *Finlanders* have always been their Neighbours, how n any Man of Sense imagine, that for several Ages to-ether they should not give them the least Instruction con-rning Christ and the Christian Religion? It is therefore y constant Opinion, that the *Laplanders* had the first nowledge of Christ ever since the Reign of *Eric the aint*, viz. above 500 Years ago, but did refuse to em-race the Christian Faith as long as they were under their wn Government; but being afterwards conquered by

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the *Swedes*, they either voluntarily, or to curry Fav with their Kings, as *Ziegler* says, or out of some ot Motive began to assume the Name of Christians; whi as it happened under the Reign of King *Magnus Ladul* who lived in the Year after the Birth of our Savio MCCLXXVII. it is from this time we ought to ded the first beginning of the Christian Religion in *Lapla* And thus much of the first Head, the next Thing to considered is, in what manner they received the Chris an Doctrin; this *Ziegler* tells us when he says: *They n ther entirely embrace nor altogether refuse the Christian R ligion, but retain a certain hatred, not unlike the Jew against it; tho' now and then they profess it, to please the Kings, under whom they live.* He tells us in plain Terp that it was not out of a good Inclination, or a Desire the had to a Religion, which they believed could lead the to Salvation, that they did prefer it before their ancie Pagan Superstitions, but meerly to curry Favour wit their Kings, or to avoid the Punishment, which the La inflicts upon those who persist in their Obstinacy. It wa from those Motives, that they used to Celebrate thei Marriages in the Presence of a Priest, and carried thei Children to some of the Neighbouring Churches, to b Baptised there; for these were the two main Things, thei Religion consisted in, and for this Reason are only men tioned by *Olaus Magnus*; Preaching, and what else ha any relation to the knowledge of the main Points of th Christian Faith, being things altogether unknown amon them, as we may gather from *Ziegler*, who tells us, Tha the Governours of the Church were become very careles in having them duly instructed. Another Proof of this may be taken from the ancient Records of Bishopricks, there being not the least mention of any *Lapponian* Diocess or Church, or of any Diocess to which *Lapland* did belong. Lastly, if it had not been so, what reason was there for King *Eric*'s sending his Letters to admonish them to furnish *Lapland* with Priests. 'Tis true, *Olaus Magnus* takes a great deal of Pains to contradict *Ziegler* in what he relates concerning the slow advance of the Christian Religion; nevertheless he is forced to acknowledge, *That the most northern Nations have continued for so many Ages past in Darkness, neither are as yet entirely converted*, i. e. they had reap'd no Benefit of the Christian Religion; which makes him break out into these Words: *We live in*

L. 4. *Hist.* c. 19.

L. 4. c. 17.

Hopes, that when once they are taught the Word of God, y will at last embrace the Christian Faith. This was : true State of Religion in *Lapland*, till the Reign of ng *Gustave*; truly a very miserable one, and such as Fered from the ancient Paganism only in Name and a v external Ceremonies, which served to make them pass Christians in outward shew. This moved *Damian a es*, a Contemporary, and otherwise a great Friend of two Brothers *Johannes* and *Olaus Magnus*'s, to say; *at* Lapland *was quite destitute of the true Knowledge of d and Christ.* Which, together with what has been said ore upon this Head, may serve as a seasonable Intertation of the following Words of *Olaus Magnus: By earnest and pious Exhortations of the Catholick Priests, onsiderable part of this Savage Nation* (thus he terms the *planders) have been prevailed upon, and our Hope increases ily, that they will leave their ancient Errors, and unanisly be reconciled to the Christian Religion.* (*a*) The te of Religion was much altered after the accession of ng *Gustave* to the *Swedish* Throne; this Prince having en a more than ordinary care, to propagate the true ligion as well in *Lapland*, as in all the rest of his Donions. That which most contributed towards the Consion of the *Laplanders*, was, that whereas hitherto they l been Tributaries rather to the *Bikarti* than the *Swe-h* Kings, which made them the less regarded by the t, they were now by *Gustave* made immediate Subts to the Crown, as we shall see anon.

L. 4. c. 17.

It was therefore by his particular Command, that they re to assemble at a certain prefix'd Time, when at e they were to pay the annual Tribute to the Kings llectors, and to be instructed in the chief Points of Christian Religion. This is mentioned by *Buræus*, en he says; That at a certain Time in the Winter en they are to pay the annual Tribute to the King, they

(*a*) *Lundius* observes, That to this Day they retain many of remnants of the Roman Religion; such as to abstain from h at certain Days in the Year; to Pray to the Virgin *Mary*, to pay her a singular Devotion; so that, if any sudden acent happens to them, or that they are surprised at any thing, y cross themselves immediately with the Sign of the Cross, cry, help me Virgin *Mary*.

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Descript. Swec. are obliged to meet in Barns, when several Ministers appointed, who Baptize their Children, and instruct th of riper Years in the chief Points of the Christian Re gion, and Chatechise them, taking particular care to e amine them concerning what they had taught them Year before. That this Custom was first introduced King *Gustave*, is evident from thence, that the Prec cessors of *Gustave* having never received any Tribute the *Laplanders*, there was no occasion for their meeti upon that Account, and consequently no opportunity performing the Ministerial Function. Besides, that *Ola* would not have pass'd it by in silence, if any thing this nature had been practised among them in his Time whereas on the contrary he declares, that the *Laplande* were in those Days obliged to carry their Infants, if th had a mind to have them Baptized, above Two hundr English Miles to the next Christian Churches. These a his Words; *They live at least Two hundred Italian Mil distant from any Christian Churches, which is the reas they very seldom come into them; nevertheless those wh have embraced Christianity are very observing in their Du ty, and notwithstanding this great distance, visit once twice a Year the Churches in which they were Baptised, an carry their Sucking Infants either in Baskets, or tied upo their Backs thither, to have them Baptised.* Which shew that in those Days the *Laplanders* had no Meetings in thei own Country, that they had no Priests of their own, an that they used to Baptize their Children not in their ow Country, but in the next neighbouring *Swedish* Churche of *Angermanland*, *Helsinghen* and some other Neighbour ing Countries; and that unless they did come thithe Voluntarily, no Body used to compell them to it. Thi is put beyond all contradiction, by the very Words of th Letter of K. *Gustave*, dated at *Stockholm July* 24. 1559 complaining that there were many of the *Laplanders* who had not as yet been Baptized: *We are credibly informed*, says the Letter, *that there are many among you who have not received Baptism.* One reason of which was a certain Superstition, common among the *Laplanders*, that those who were Baptized in their Riper Years dye soon after, as it is attested by *Peucerus*: *They alledge*, says he, *that all such as are Baptized when they come to riper Age, commonly dye within seven or eight Days after they have received Baptism.* It was therefore not till the Reign of

L. 4. c. 17.

King

ing *Gustave*, that Priests were sent into *Lapland*, toge-
er with the Kings Collectors, who Baptised their Chil-
ren at Home, and instructed them in the Christian Faith.
are was also taken, that they were not only obliged to
ear those that Preached the Gospel, but to be very at-
ntive to the Instructions given them by those Ministers,
rasmuch as they were to give an Account of what had
een taught them in the ensuing Examinations. It was
en that the Word of God, and the true Christian Reli-
on was planted among them; so that some have, not
ithout Reason, said, that it was not till the last Age,
at the Gospel was Preached in *Lapland*, the true way
Salvation being unknown to their Ancestors, as we
ve told you before. Certain it is, that at that time they
d Priests appointed, who should instruct them in the
hristian Faith; as is evident from the Words of the be-
re-mentioned Letter written 1559. of King *Gustave*,
which he commands them, to hearken seriously to the
structions of Mr. *Michael*, whom I suppose, to have been
e First Priest, at least since the Reformation, received
such among the *Laplanders*. The beginning of the Roy-
Letter, which is very prolix, runs thus: *That there-
re the* Laplanders *may have no less opportunity than other
ations to be instructed in the true knowledge of God, and
e means of their Salvation, we have given our Command
our faithful Mr.* Michael, *and by these Presents do com-
and him, that he to the utmost of his Power, endeavour,
pious Exhortations and Instructions, to bring the* Lap-
nders *as much as possibly may be done, to the true Know-
dge of God, the Baptism, and the other Points of the Chri-
an Religion*, &c. These good beginnings were more and
ore seconded in the following Reigns of *Charles Gustave
dolph*, and of Queen *Christine*; who took care to lay the
oundations of the two main Pillars of Religion, with-
ut which it cannot be supposed to be either lasting or
ncrease in Strength; I mean the Churches and Schools,
ho then began first to be founded in *Lapland*. *Olaus
etri*, tells us that *Charles* IX. *was the first, who ordered
hurches to be built in each Division or Mark, and provi-
d each of them with a Priest, and every one of these with
competent Salary out of his Treasury. Andræas Buræus*
ys, that *Charles* IX. King of *Sweden* did cause Churches *Descript.*
be erected in *Lapland*, for the performance of the Di- Swe.

vine Service. The same is confirmed by the Testimo
L. 7. Hist. Eccl. c. 5. of *Bailius*, when he tell us, That *Charles* IX. King
Sweden, did take care to have Churches built in *Laplan*
Joh. Tornæus speaks to the same purpose: *Towards the la*
ter end, says he, *of the Reign of King* Charles IX. *Churcch*
were began to be built the first time in Lapland. And
is so particular in this matter, as to give us the Nam
of those Churches, *viz. Tenoketis* and *Jukasjærff*, one
the which was built in the year 1600, and the oth
three years after, at the King's Charge. Queen *Christi*
having from a silver Mine there, followed his footstep
and by her Charter of the year 1640. caused 4 more to
built there, to wit, the Church of *Arwit Zierf*, *Arieplo*
Silbojoeh and *Nasafiell*; as it is expressed in the Chart
it self. These were the Churches then built in *Laplan*
but now adays there are in the *Lapmark* of *Angerman*
land one called *Aosalo*; in the *Lapmark* of *Uma*, one cal
led *Lyksala*; in the *Lapmark* of *Pitha*, four; their name
are, *Graatrisk*, *Arwit Zierfs*, *Storas Wawyks*, and *Arie*
ploges. There was also a fifth called *Silbojochs*, which
was some years ago demolish'd and burnt by the *Danes*
In the *Lapmark* of *Suhlah*, there is but one, called *Joc*
Moch; there was formerly one called *Nafrilocht*, which
was burnt by accident not many years since. In the
Lapmark of *Torna* are three Churches, *viz.* that of *Juc*
kochsierfs, *Rounala*, and *Enotaches*. In the *Lapmark* o
Kima there is no more than one, called *Enare*; thir
teen in all, which are kept in a good condition, and fre
quented by the *Laplanders*, except those two of *Silbojoehs*
and *Nafrilocht*, according to the authentick Testimony o
Samuel Rheen, in his Manuscript, containing a Descri
ption of *Lapland*, which we have had occasion to men
tion several times before. All these Churches ac
knowledge the *Swedish* Kings for their Founders,
as the first owes it foundation to the bounty of King
Charles IX. except the Church of *Rounala*, which was
built in the *Lapmark* of *Torna*, at the charge of three Bro
thers, Natives of *Lapland*, and was adorn'd with a Bell.
This Zeal deserves the more to be taken notice of, be
cause they were forced to fetch the materials requisite
for this Building out of *Norway*, with their own Rain
Deer. *Tornæus* gives us the following account of it:
In the Lapmark *of* Torna, *there is a certain Village situa*
ted

ted amongst the Mountains which divide Sweden *from* Norway, *called* Rounala, *inhabited by* Laplanders, *most of them very Rich: Among them were three Brothers, and honest Men, who, when they saw several Churches erected in divers places of* Lapland, *being animated with a pious Zeal for the promoting the word of God, did also resolve to build a Church in the said Village. To accomplish which, they fetch'd all the wooden Materials out of* Norway, *which they were forced to carry over the Mountains at a great distance, and this very difficult ways, by the help of their Rain Deer, with almost incredible trouble. Last of all, they likewise Adorned this Church with a Bell.* An example which the more rare it is, even among those who have the advantage of a more civilized Education, and pretend to a great share of Piety, the more praise worthy it is in these. For the rest, the manner of Building of their Churches is very plain, but yet commodious enough; the Materials are most Wood, as most other Houses in *Lapland* are built. Adjoining to these Churches they have Belfories, and several other Houses, adapted for the use of the Priests, and the conveniency of the Parishioners, specially to refresh themselves in the winter time at the fire, after a long journey in the cold. This seems to be first introduced by Queen *Christine*, in the year 1640. it being the custom before, for the Priests to come to certain places at certain seasons of the year, to perform their function.

The Queens Charter says expresly thus: *We will take care that convenient Habitations shall be built near each Church, &c. On the other hand, it is our Will, that the Priests shall live each near his Church.* As to what relates to the Schools, I am of opinion, that King *Gustave Adolph* was the first Founder of them in *Lapland*, some time before the year 1619, the first being Established in the Town of *Pitha*. Certain it is, that in the same year, *Nicholas Andrew*, Minister of *Pitha*, does pay his acknowledgment upon that score, in his Preface to a *Ritual*, as they call it here; Dedicated to that King, in the following words: *This Ritual was Dedicated to his Majesty, to let the States of* Sweden, *of what degree soever, understand how far his Majesty had extended his Mercy towards the* Lapland *Nation, as well as the rest of his Subjects, and how, out of his own Liberality, he had Established a School, in which the*

Youth of Lapland *were to be instructed in the Word of God and useful Learning. Olaus Petri* gives us the true reason which induced King *Gustave Adolph* to erect a School in *Lapland*, viz. because the Endeavours of the *Swedish* Ministers, who preached hitherto in a Foreign Tongue, proved fruitless; and the *Laplanders* who were (pursuant to the Commands of King *Charles* his Father) sent to the *Swedish* University of *Upsal*, being used to a quite different Diet, were not long-lived, after their return into their native Country. His words are these: *The greatest part of them die, after they come into a Foreign Air, and use another Diet; the rest, being accustomed to better living, don't care to change their condition for the worst; vnd therefore are unwilling to return home. King* Gustave *the Great, finding these expedients prove ineffectual, did, according to his Wisdom and Zeal, pitch upon another, and to take away the inconveniency which arises from the great difference of the Climate and Diet, did, with the Blessing of God, take a resolution, to maintain a certain number of young* Laplanders. *at the School of* Pitha, *at his own charge.* This was the first School established in *Lapland*, for the instructing their Youth, both in Religion and Literature; the management of which, was committed to Mr. *Nicholas Andrew*, Minister of the Church of *Pitha*, as appears out of the beforementioned Preface. And, for the better promotion of Knowledge among them, he was commanded by *Gustave Adolph*, to Translate some of the most useful Books out of the *Swedish*, into the *Lapland* Language, as he tells us himself, in the before-named Preface. *Your Majesty*, says he, *has commanded me by your Letters, that whoever I should think might be conducing to instruct the* Lapland *Nation, in the knowledge of the true way of Salvation, and to lead a Christian Life, I should take out of the Scripture, and the Books of the antient Doctors of the Church, and translate it into the* Lapland *Tongue.* Before that time, the *Laplanders* were so far from having any Books written in their own Tongue, that they did not understand what Letters or writing meant; this being the first writer in the Lapponian Tongue; which, as I suppose, contained a *Primer*, such as Children commonly use, with the chief Heads of the Christian Religion, such as the Ten Commandments, the Apostolick Creed, the Lords Prayer, and such like; compiled by the beforementioned Mr. *Nicolas*

cholas Andrew, as he himself tells us: *I have*, says he *for the promoting Gods' Honour, and the Salvation of the* Laplanders, *compiled and revised the* Primer, *with such other matters as generally are annexed to it*, unless some will perhaps from the Words (*stelt och reformerat*) or I have revised, an inference, that this was not the first publication, since nothing used to be revised which was not written before. But it seems to be, that his meaning is, that he had revised and made some Amendment in the Primer, relating to the *Lapland* Tongue, which had been compiled by him before. Thus much is certain, that he was the first who published the *Ritual* in the *Lapland* Tongue; the Book being extant to this day, printed at *Stockholm*, in the year 1619. by *Ignatius Meuer*, under the following Title; *Libellus Cantionum, quomodo sit calebranda missa, quomodo orandum cantandumve sermone Lapponico. How to celebrate Mass, how to Pray and Sing in the* Lapland *Tongue; compiled and composed by* Nicholas Andrew, *Minister of* Pitha. Since which time, the same has been several times Reprinted, and not many years ago, at *Stockholm*, 1667, by *George Hautsh*. These were the first Books that ever appeared in the *Lapland* Tongue; being intended to instruct them in the first Elements of the Christian Religion. These were the first, I say, because several have been published since by other hands, as for instance, the *Manual*, as they call it, Translated from the *Swedish* into the *Lapland* Tongue, by *John Tornæus*, Minister and Rector of the Church of *Torna*, containing the *Psalms* of *David*, the *Proverbs* of *Solomon*, the *Ecclesiasticus*, *Luther's Catechism*, Sacred Hymns, the Gospel and Epistles, with the Solemn Prayers, the History of the Passion of Christ, of the Destruction of *Jerusalem*, the *Ritual*, and Prayers of all sorts. This Book was printed in Octavo, 1648. at *Stockholm*, by *Henry Kaiser*, and Dedicated to Queen *Christina*. *Olaus Stabani Graan*, a Native of *Lapland*, Minister and Schoolmaster among the *Laplanders* at *Lyk Zala*, published another under the same Title, printed at *Stockholm* by *Nicholas Warkiif*, 1669. This Book contains the Gospels and Epistles, the Collects, the *Ritual*, the History of Christs Passion, and some Prayers. It differs from the former chiefly in this, that it comes nearer to the Dialect of the *Lapmark* of *Uma* and *Pitha*. The same *Olaus* did two years before, *viz.* 1667, publish a Catechism, by way

of Question and Answer, both in the *Swedish* and *Laplana* Tongues, being printed opposite to one another, at *Stockholm*, by *George Fautsh*, and the second Edition 1668. by his Widow; being taken out of the *Catechistical Treasury* of *Paulin*.

What falls farther under our consideration is, that to encourage the *Laplanders* to send their Children to School, King *Gustave Adolph* did allot a certain Annual Revenue for their Maintenance, both in Victuals and Cloaths, and all other Necessaries, as also a competent Salary for the Schoolmaster; which is manifest from the said Dedication of Mr. *Nicholas Andrew*, where he says, *And that nothing might be wanting to encourage this undertaking, your Majesty has given and granted an Allowance, not only for the Provision of the Youth of* Lapland, *with Victuals and Cloaths, and other Necessaries, but also has allowed me a very honourable Salary, for my service, care, and trouble.*

Before that time, the *Laplanders*, what with the fear of charges, and sending their Children at any distance from home, did not take any great care for their Instruction; and tho' the first difficulty be removed, the other continues among them to this day, they being very unwilling, notwithstanding this extraordinary provision made for them, to part with their Children, who being made sensible of it, frequently ran away from School to their homes.

The *Laplanders* being quickned by these Encouragements, began by degrees to apply themselves more seriously to the Christian Religion, especially since the same was taught them not in a Foreign but in their own Tongue: Those who were formerly imployed in the Ministerial Function there; having always done it in the *Swedish* Tongue; as is evident from the words of *Baazius*. *Charles* IX. *King of* Sweden, *took care to have Churches built there, but the chief want, was Preachers, who could teach them in their native* Lapland *Tongue, they understanding no other. Olaus Petri* speaks to the same purpose: *The Clergy was of opinion, that they did rarely well, in frequently preaching to those People, not in the* Lapland *Tongue, which they knew not, but in the* Swedish, *which the* Laplanders *understand very little of.* So that tho' they comprehend somewhat, yet so it was, that they could not give a satisfactory account of what had been taught them; which

L. 7. *Hist. Eccl.* c. 15.

which makes Mr. *Nicholas Andrew* confess, in the aforementioned place; That the old as well as the young ones, could indeed say their Prayers, but at the same time knew not the substance of what they prayed. They endeavoured to supply this defect, by placing an Interpreter under the Pulpit, who was to explain, as well as he could, the words of the Priest to the Auditory; as *Samuel Rheen* has observed it: *When the Minister*, says he, *is to preach in* Swedish, *they are forced to place an Interpreter below the Pulpit, who is to interpret his words in the* Lapland *Tongue.* Which however, had not the desired effect, for these Interpreters, being commonly simple and ignorant Fellows, of little or no judgment, were not able to give a just Interpretation of the Priests words, to the Auditors; as the Priest, on the other hand, did not understand whether he did well or ill. But by these Books they did reap this advantage, that they began to understand what they prayed, and their Teachers instructed them not in the *Swedish* but in their own Tongue. Some of the *Lapland* Youth, have of late years applied themselves with such success to the knowledge of Literature, and the study of Divinity, that they have been intrusted with the Ministerial Function. King *Gustave Adolph*, says, *Baazius*, 'did draw the young *Laplanders* to the Schools, by allowing them a compleat Maintenance, till they came to 'age of Maturity; and being instructed in the Liberal 'Sciences, were thought fit to be sent to the University 'of *Upsal*, where, after having attained to the knowledge of the true Fundaments of the Christian Religion, were ordained Ministers, to preach the Gospel, 'and to teach their Countrymen the way of Salvation, 'in their native Tongue. *Olaus Petri* makes particular mention of three Ministers thus Ordained; who therefore with Justice may be deemed the first Priests of the *Lapland* Nation. His words, after he had spoken of the School of *Pitha*, founded by King *Gustave Adolph*, are these: *Thus being by degrees accustomed to a foreign Air, they tarried so long at the University, till three among them were judged fitly qualified to be preferred to the Ministerial Function.*

These, each in his District or Mark, preach to the *Laplanders* in their native Tongue, and Administer the Sacraments; which Custom is continued among them

this day, they having Ministers of their own Nation, who preach and perform all the other Ministerial Function in their own Country; so that Mr. *Kortholt* is in an error, when he says, that Preaching and other Matters relating to the Divine Service, are not performed here in the *Lapland*, but in the *Swedish* Tongue.

De S. Script. in ling. vulg.

By these steps, as the often-mentioned Mr. *Nichola Andrew* has observed, the *Laplanders* did come to the knowledge of the Christian Religion, many begin to believe its certainty, and did joyfully embrace Christ and his merits. *The* Laplanders, says he, *are at last, toward the latter end of the World, by God's Mercy, made Members of the Christian Church, by means of the Baptizm, and Preaching of the Gospel among them. Thus they are invited to the true knowledge of Christ, and that he, by his sufferings and death, has purchased them, as well as all other Christians, remission of sins, and eternal Life. All which they embrace now with a great deal of joy and chearfulness.*

Thus far we have given you an account of the first endeavours of King *Gustave Adolph*, for the propagating of the Christian Religion in *Lapland*: But as it happens most commonly in all human Affairs, that the beginning meets with many obstacles, so the preaching was involved in no small difficulties, but especially it was found a hard task to keep up this School, beyond the limits of *Lapland*, and to bring over their young Men to it. To remedy which, *John Skytte*, Baron of *Duderhoff*, Senator of the Kingdom of *Sweden*, did, to his immortal Glory, obtain a Grant from King *Gustave Adolph*, for another School within the Limits of *Lapland*, in the *Mark* of *Uma*, near to the Church of *Lycksa*, from whence the said School derived its Name: as we shall see hereafter, where we shall give you an account of the Examination made in that School; *Olaus Petri* speaking of King *Gustave Adolph* tells us, *He thought it convenient, nay very necessary, to have a School Established in* Lapland *it self, that so they might not be obliged to change their Diet and Climate, and avoid the inconveniencies of leaving their native Soil*, &c. *God, through his Mercy, did second the pious Endeavours of this Prince, and the noble* John Skytte, *Senator of* Sweden, *did encourage the work by his Authority.* This is therefore the second School erected for the Relief of the *Laplanders*,

nders, pursuant to a Patent granted for that purpose by King *Gustave Adolph*, who being then, *viz.* in the year 632. intangled in a heavy War in *Germany*, did nevertheless not lay aside his Zeal for promoting the Christian Religion in *Lapland*. I will give you some words of the Patent, tho' somewhat long, out of *Baazius*.

We Gustave Adolph, *by the Grace of God King of the* Swedes, Goths, *and* Vandals, *make known, That notwithstanding both our Father, of blessed Memory,* Charles IX. *late King of* Sweden, *as well as our self, soon after our accession to the Throne, did use our utmost endeavours, to have our Subjects inhabiting the most Northern parts, called the* Laplanders, *duely instructed in all Liberal Arts and Sciences, as well as in the way of Salvation; nevertheless, having since that time been involved in heavy Wars, this has hitherto proved no small obstacle to our pious Intention. But, that our good Endeavours may not altogether be frustrated, we order, and by these presents, constitute our Trusty and Beloved Counsellor, and Senator of the Kingdom of* Sweden, John Skytte, *Governour of* Livonia, Ingerman, *and* Cavelien, *and Baron of* Duderhoff, *to have the direction of the School which is to be Established in the Mark of* Uma *in* Lapland. *And, considering that the said Baron has voluntarily offered and taken upon himself this Task, which he hopes to bring, by God's Blessing, to a happy issue; it is our Will and Pleasure, that the Direction of this School shall remain for ever in the Family of the* Skyttes: *And, that both the Schoolmaster and Scholars may be provided with a constant Maintenance, grant to the said School, all the Tithes, which the Inhabitants of the Districts of* Uma, *are obliged to bring yearly into our Storehouse at* Uma, *after the ordinary Payments and Charges are deducted. These Tythes, as well as what other Donations or Gifts the said* John Skytte *may be able to provide or acquire for this purpose, he shall have Authority to dispose of, for the maintenance and other necessary occasions of the said School; reserving nevertheless to our selves, to the Crown, and our Successors, the supreme Regulation of the same, as necessity shall require. In witness hereof, we have set our Hand and Royal Seal.* Given in *Old Stetin* in *Pomerania*, June 20. 1631.

This

This is the Patent, by Vertue of which a new Scho was erected in the Mark of *Uma* in *Lapland*, for the u of the *Laplanders*; for that there was none there befor is evident from the Words *is to be Established*. Whic School enjoys this preference before the other formerl established, that the direction of it was not left to th Minister, but to a Senator of the Kingdom, who con sequently might act with greater Authority. Besides, he the Master and Scholars were not only provided with certain Allowance, but this also was assigned them upo the Tythes of *Uma*. The before-mentioned School, i true, had likewise a certain Stipend allotted for its use but this being not assigned upon any certain Branch o the Revenue, the payment of it was oftentimes retarde beyond what the necessity of a Thing of this nature re quired, which proved a great Obstacle to the Desig This Inconveniency was removed here, by his settlemen of their Allowance; And for fear this might also fal short, the noble *John Skytte* was impowered to mak use of all other Means, which might conduce to its ad vantage. And this great Man left no Stone unturn'd but to give them the most ample Proof that could be o his Zeal and Love to God and all useful Sciences, did ac with such Success in this Business, that what with his owi and his Friends Contributions, he raised a Sum of Fiv thousand Dollars, amounting to the Sum of about Thre thousand English Crowns, which he lent to the Queen *Christine*, for the use of the Company of the Copper mines, the Interest to be employed for the benefit of th School of *Uma*, to be assigned them upon the Rents o certain Farms, belonging to the Crown, in the District o *Uma*. The Queen according to her wonted Goodness being very willing to grant his request, did within two Years after grant her Letters Patents for this purpose, with the approbation of the then Lords Protectors of the King-dom, whose worthy Commemoration ought not to be pass'd by here: The Words of the said Letters being known to very few, I will give them at large: *We* Christine, *by the Grace of God, Queen elect and hereditary Princess of the* Swedes, Goths *and* Vandals; *Great Dutchess of* Finland, *Dutchess of* Esthonie *and* Carelian, *Lady of* Ingermanland, *make known that our dearly beloved Father, late King of* Sweden, *out of his singular Zeal to pro-*

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ote the true Interest of the Church of God, and especially e Conversion of those barbarous People inhabiting the most rthern Parts, did order a Lapland *School to be erected, the Mark of* Uma, *in hopes to bring them by this means the true Knowledge of Christ; and the direction of this Work being committed by him to our faithful and beloved ounsellor and Senator of the Kingdom,* John Skytte, *President of our Royal Court in* Gothland, *Chancellor of the niversity of* Upsal, *and Lord Justice of South* Finland; *aron of* Duderhoff, *Lord of* Garensia, Stramfrum *and* kyttcholm, *Knight, and after his Decease, the same Direction to be Hereditary to his Family, graciously allowing r the maintenance of the said School, the Tythes Yearly to e brought into the Granary of* Uma, *belonging to the Crown. Ve therefore by vertue of these Letters Patents, do not only onfirm the said laudable Institution of our Pious Father eceased, but also declare by these Presents, that the noble ord* John Skytte *did make a Collection, partly of his own, artly of his Friends, of* 5000 *Dollars of Silver, for the use f the said* Lapland *School; which Sum he did put into the Hands of the Copper Mine Company, humbly desiring that he said Sum might remain to us and our Crown, and that ve would pay Eight* per Cent. *yearly Interest for the same; and for the better security assign to the said School the Rents of the Farms in* Narland, *so that the Inhabitants thereof hould be obliged to pay the same to the before-mentioned School. We having graciously approved of this Proposition, do grant the Revenues of the following Farms belonging to us and our Crown, as a security to the* Lapland *School,* viz. *in the Districts of* Uma *and the western* Bothnia; Roebeck, 12 *Farms* $\frac{1}{8}$, Stakfioe $2\frac{3}{16}$, *Klabbiter* $3\frac{2}{16}$, *Baggaboclet* $2\frac{22}{32}$, Kuddis $2\frac{1}{16}$, Braneland $2\frac{11}{16}$. *These Farms shall pay Yearly to the said School all their ordinary Taxes, which the Inhabitants thereof shall be obliged to do without delay during the time we retain the Sum of* 5000 *Dollars lent to the Company, until we shall have restored the whole Sum to the* Lapland *School. Wherefore we command our Officers and all others whom it may concern, That they don't substract any thing from the said Rents given in Security before the Mony be restored, or offer or suffer the least Injury or Damage to be offered to the said School, contrary to the Tenour of this Grant. In confirmation whereof our Governours and the Administrators of the Kingdom have set their respective*

respective Hands, and affixed the Royal Seal. Dated Stockholm, Novemb. 5. 1634.

The Names of the Persons who subscribed as Protecto of the Kingdom were, *Gabriel Oxenstern*, Son of *Gusta* Drosset of the Kingdom; *James de la Gvardie*, Hi Marshal; *Charles*, Son of *Charles Guldenhelm*, High A miral; *Peter Bannier*, Vice Chancellour; *Gabriel Oxe stern* Treasurer. And this is the School unto which t *Laplanders* owe the rise and progress of several Ingenio Persons, who since have implanted into them the tr Tenets of the Christian Religion; the same having bee frequented by a good number of the *Lapland* Youth, wh there have, with a great deal of Care and Pains, bee instructed both in Literature and Religious Exercises which is evident from the Testimony given by those wh were present at the Examination in the same Year, th School was endowed by the Royal Patent. It will no be amiss to give you the Words of the Testimonial ou of *Baazius*, forasmuch as it gives an Account of the Suc cess of the School. " We whose Names are underwrit " ten, do testifie, That we being desired by the Reveren " and Learned Mr. *Olaus* our Minister of the Church o " *Uma*, to be present at the Examination of the *Laplan* " young Scholars, of the School Established at *Lycksala* " in the District of *Uma*; we were willing to grant " his Request, and being present when the before-said " Minister (being Master of the said School) did Exa- " mine them, do testifie, That they altogether Sang ex- " actly the Psalms of *David* translated into *Swedish*, as " they are used in the *Swedish* Churches long ago. Next, " all and every one in particular did recite the Primer, " containing not only the Elements of Speech, but also " the Lord's Prayer, the Apostle's Creed, the ten Com- " mandments, together with the Words of the Institu- " tion of the Sacraments of Baptism and the Lord's Sup- " per; as also Graces before and after Meat, with " Morning and Evening Prayers. This Book they all " did read in the same manner as it is practised in the " Schools in *Sweden*. Some more Ingenious than the rest " did distinctly, and without Hesitation, repeat the Que- " stions and Explications of the lesser Catechism of *Lu- " ther*, and did read the Gospels for Sundays and Holi- " days, published in the *Swedish* Tongue. All the Scho-

Hist. Eccles. L. 8. c. 5.

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ars in general were kept constantly to these Exercises, except Eight, who being not so forward as the rest, by reason of their slowness of Parts, did however endeavour to come up with the others as near as they could. These young Scholars begin now to learn the Catechism in the *Lapland* Idiom, by which means they may be able to instruct their Country-men in the Fundamentals of Religion in their own Tongue. This School Exercise, and the benefit arising from thence, being beyond what we did expect, seeing that the barbarous Youth had in so little a Time made such a considerable Progress in attaining to the Fundamentals which lead to the way of Salvation, which sometimes other Scholars of a more liberal Education have been much longer attaining to, we could not but acknowledge the great Mercy of God, who had been pleased to render these Endeavours successful; as those pious Persons who have laid the Foundation of this School, who have encouraged it by their Endowments, and who still contribute towards its Maintenance, ought not to be bereaved of their due Praise; no question but the Blessing of God, will be according to his Promise, their Reward. In Testimony whereof we have hereunto set our Hands and Seals. Dated in the Place fore-said, *Anno* 1634. *Jacobus Andrew Buræus, Petrus enu, Andreas Hacquini, Jacobus Nicolai, Olaus Olai.*

From this Testimonial it is evident, that the *Lapland* Youth did frequent this School of *Lyksala* in good Numbers, and that they were not altogether unfit for Learning, and applyed themselves with all imaginable Care towards the attaining the knowledge of those Things which were requisite to the improvement of a Christian Life; and that their Parents were ready to contribute their utmost towards these Endeavours, without which they would not have been so forward to send their Children to this School. So that it is apparent, that Religion shews now a quite different Face in *Lapland*, from what it was in former Ages; the *Swedish* Kings having since taken greater Care to provide them Churches, Schools and Books, as well as Teachers and Ministers; and those who are employed in the Ministry have likewise more opportunity of improving their Talent among them, being for the most part versed both in the *Swedish* and *Lapland*

land Tongues, and some of them Natives of *Lapland*. Concerning the Truth of this we have undeniable Testimonies: *In* Uma Lapmark, says *Samuel Rheen, there now one Presbyter or Minister, a Native of* Lapland, *who is very careful in instructing the* Laplanders *in the Christian Religion.* In another Passage speaking of the *Lapmark* of *Pitha* he has these Words: *In the* Lapmark of Pitha *are three Ministers, who are likewise very Industrious in teaching the Word of God to the* Laplanders. In the *Lapmark* of *Lubla* it seems the Task is somewhat more difficult, by reason of the great distance of Places, inhabited by the *Laplanders*, which inconveniency is supplyed by the Care or the Minister: *In the* Lapmark *of* Lulah says he, *there is no more than one Minister, a Native of* Lapland, *who is scarce able to perform his Function alone by reason of the great extent of this Country.* In the *Lapmarks* of *Torna* and *Kima* they have both *Lapland* and *Swedish* Ministers, who every Year take a Circuit round their respective Districts, to instruct the more remote *Laplanders* in the Word of God. *The Minister of* Torna, says *Samuel Rheen, takes once a Year a Journey round his District of* Torna, *to instruct the* Laplanders *in the Christian Faith, and to Baptize their Children; in the same manner the Minister of* Kima *takes his Progress once a Year, in Company with a* Lapland *Priest thro' his Lapmark.* Concerning which it will not be amiss to give you, as an additional Testimony, the Words of *Olaus Petri Niurenius*, who lived under the Reign of King *Gustave Adolph. In the* Lapmark *of* Uma *is one Church, one Minister, and one School, from whence the young Scholars are sent abroad at a certain time in the Year, to instruct those Families that live at a great distance from the Church. In the* Lapmark *of* Pitha *are three Churches, and as many Ministers in three different Places, who are maintained at the Kings Charge; so that the Inhabitants here living within a reasonable distance from their Churches and Ministers, have frequent Opportunities of meeting and hearing the Word of God. In the* Lapmark *of* Lulah *they have one Church and one Minister, a very industrious Person, and a Native of* Lapland, *by whose Care, and the great Application of the Governour of that District, who takes nothing more to Heart than their Conversion, every thing is done in good Order. Their Minister has not long ago found out a certain Place where they*

Descript. Lapl. *c.* 23.

may

y meet with conveniency enough frequently during the inter Season, and always in the Summer, to hear the Word God. The other two Lapmarks, *viz. those of* Torna *and* ima, *much exceeding the rest in bigness, are visited but ce a Year by their Minister, at their publick Fair in* Fe-uary. *The* Lapmark *of* Torna *has two Churches, but* Lapmark *of* Chima *none. Divine Service is performed both those* Lapmarks *in the* Finland *Tongue, the Inha-ants somewhat understanding the same in some measure.*

Here you see with what Application the Priests in *Lap-d* do now Labour in instructing the *Lapland* Nation the Christian Faith, being encouraged to act with the ore Chearfulness, by the Revenues settled upon them the maintenance of their Families; which are assigned em upon the Tythes of the Raindeer, which the *Lap-nders* are obliged to give to the King, of which the ird Part is allotted for the use of the Priests. *The Rain-er*, says *Samuel Rheen, which they are obliged as an an-al Tribute to give to the Crown, are divided betwixt the ing and the Priest, the First has two Parts, the last One.* hey have likewise a share in what Fish, and some other hings they pay to the King, concerning which, says the fore-mentioned Author: *The* Laplanders *give to the own and Priests for Tythes, either a Pair of Shooes, or a hite Fox, or half a Pound of Pike, which is divided Share d Share alike, betwixt the King and the Priest.* All hich, together with some other Advantages granted em by the *Swedish* Kings, as it makes the Priests act ith the more Chearfulness, so the *Laplanders* are encou-ged by them to look with more Care than formerly, ter the way of Salvation; which makes them be very spectful to their Ministers, whom, when they take their ircuits among them, they salute with a low Bow, invite em into their Tents, and set before them the best they ve, calling them every now and then, as a Token of eir Esteem, Sir.

'They love, says *Samuel Rheen*, their Teachers, and call them *Herrai*, that is, Sirs. Of this *Wexovius* has these following words: The *Laplanders* honour their Priests, they go to meet them with their Rain-Deer, when they are coming to visit them against the *Christ-mas* Holidays: They conduct them into their Cottages made of Birch-Trees, covered and adorned with the Skins

'Skins of their Rain-Deer. They salute them at a d
'stance with a profound Reverence, after the *Russia*
'manner, with these words; *Saa terwe tulemas Lappi*
'*maa*, i. e. *You are welcom in* Lapland. Upon a Tabl
'which is no more than a Plank laid upon the ground
'they set before them Meat, which is generally Fish, o
'the flesh of Rain-Deer dry'd, the Tongue being rost
'ed, and the Bones tosted by the fire, from whence the
'take the Marrow; but they use neither bread nor sal
'which, as well as the Wine (Beer being useless there
'by reason of the extremity of the cold) the Minister
'bring along with them, the *Laplanders* ordinary drin
'being only water, which they keep in Vessels made o
'Cork. It is however to be observed, that in this, a
well as in several other respects, there is a remarkabl
difference; for, as *Lundius* tells us, the Inhabitants o
the Lapmark of *Uma*, are much more respectful to thei
Priests, at least in outward shew, and go more frequent-
ly to Church, than those of the *Lapmark* of *Lubla*, who
make no great account of their Ministers, and will
sometimes, especially when they are drunk, talk very
saucily to them; tho' at the same time they are other-
wise more liberal, presenting them frequently with Cheese
Flesh, and dry'd Fish. They observe both the *Sundays*
and *Holidays*. 'They are generally, says *Olaus Petri*,
'very careful in observing the Sabbath-day: And *Tornæus*,
speaking of the *Laplanders* of *Torna*, tells us, 'That on
'those days they refrain from any kind of Labour, and
'afford the same ease to their Cattel; some being so
'Religious, as to abstain from working on the *Saturday*.
The before-mentioned Mr. *Rheen*, gives us the following
account: 'They observe both the *Sundays* and *Holidays*,
'when they refrain from any kind of hard Labour, espe-
'cially at the hours appointed for Divine Service. This
'they do not only on *Sundays* but also *Saturdays*, being
'not very forward to work on those days. They also let
'their Cattel rest on *Sundays*; nay, there are many, who
'will not as much as Milk their Rain-Deer on *Sundays*,
'and allow their Children to play abroad. They are
very attentive at Sermon time, and very diligent in sing-
ing *Psalms*; it is worth our observation, what *Tornæus*
mentions of the *Laplanders* of *Torna*, *viz.* That they are
so zealous and eager, that they strive to outdo one ano-

ther

er in Singing. They pay a great deal of Reverence to e Sacraments, and make use of them according to the stitution of their Church. *Samuel Rheen* says, The Sa-ament of Baptism is in great veneration among them; that the Mothers will carry their Children, within ght or fourteen days after they are born, a great way, order to be Baptized by the Priest. *Samuel Rheen* says us: *They never defer to have their Children Baptized*; Lapland *Women being used to undertake long Journeys r the highest Mountains, vast Lakes, and cross the ickest Frosts, with their Babes, to have them Baptized the Priest.* The same reverence they pay to the Lord's pper, and never neglect to go beforehand to Confessi-, and receive Absolution. *Olaus Petri* says, *That in all ward appearance, they receive Absolution and the Lord's pper*, with a great deal of Devotion; especially since y are now made sensible, that they are real partakers it; whereas in former Ages, in the times of Popery, y did receive it, but without any previous Consecra-n. *Peter Claudi* says expresly, That the same was s practised in *Norway*; which makes it very probable, t the same Custom was observed in *Sweden*. 'The acrament of the Lord's Supper, says he, used to be dminiſtred to them in the Popish times, and for some me after, without any previous Consecration, as it as generally believed. *Samuel Rheen* gives us the fol-ving Testimony of the Devotion of the Modern *Lap-ders*: *They come with a singular Devotion to Confession, d receive the Absolution and the Lord's Supper. Tornæus* s of the *Laplanders* of *Torna*, That they pay the same verence to the Sacraments of Baptism and the Lord's pper, as other Christians do; neither are they remiss other things relating to pious Exercises. They sel-n or never are heard to Swear, Curse, or Blaspheme; the same Author observes of them. *There is one thing*, s he, *very praise-worthy in them, that they abstain from earing, Cursing and Blasphemies, it being very rare to r any such thing among them.* They are very Liberal l Charitable to the Poor, as I have observed before, en I told you also, that Thieving was a Thing scarce own among them. They are very Courteous in their nversation, especially among those of one Family, or ir Country-men, who frequently visit one another, and

paſs away their Time with friendly Diſcourſes. *Samuel Rheen* ſays, That they make frequent Viſits, and entertain one another, eſpecially if they are either Kindred Relations, or particular Friends. All which they have taken from the Rules taught them by their Miniſters, being made ſenſible that Chriſtianity teaches them both how to regulate their Faith and their Lives: Concerning their Faith, the juſt now mentioned Author tells us; *The* Lapland*ers are very ſenſible, that there is one God, who hath created Heaven and Earth; and that we are Saved by the Death of his Son.* And ſoon after: *The Faith of the* Lapland*ers conſiſts in this, that they believe one God, and three Perſons comprehended in one Divinity*, viz. *The Father, Son, and Holy Ghoſt.* Now, as they follow the Precepts of Chriſtianity, ſo on the other Hand they fly and abhor the remnants of their ancient Superſtitions. They put away their Drums, they pull down and burn thoſe Idols and other Images of Wood or Stone, which they uſed to worſhip as Gods. Of this *Johannes Tornæus* has given us a remarkable Inſtance. In a certain Village in the *Lapmark* of *Torna*, called *Paldojarf*, lived a certain *Laplander*, whoſe Name was *Peter Puiwia*, a Pious, Honeſt and Wealthy Perſon, who, with all his Family, did Worſhip the Idol *Seitan.* It happening one time that a great Mortality reigned among his Raindeer; he prayed to his *Seitan*, to deliver them from it, but to little Purpoſe, his Raindeer dying now as before. At length he took good ſtore of dryed Wood, and with his whole Family undertook a Journey to the Place, where the Idol *Seitan* ſtood; round about the Idol he ſtrewed many green Bows of Fir, and proſtrating himſelf with his whole Family before it, he offered the Sacrifices of the Skins of Raindeer, their Skulls and Horns, beſeeching that he would by ſome Sign or other ſhew himſelf the true God. But notwithſtanding he continued his Devotion for a whole Day, not the leaſt Sign was given, and he and his Family ſetting Fire to the dry Wood, burnt the Idol of the Town. The neighbouring *Laplanders* flocking together to kill him, he told them, *Why will you not let your* Seitan *revenge his own Quarrel upon me.* This *Paiwia* became afterward ſo conſtant an aſſerter of the Chriſtian Faith, that when they threatned him with their Enchantments, he would Sing the Apoſtle's Creed, the Lord's Prayer, and ſuch like

Chap. 24.

ke; and burnt all the *Seitans* he could meet with, and nt his Son to *Euareby*, to do the like there; for which eason the said Son (whose Name was *Wuottabas*) was orced to flye into *Norway*, to avoid the danger of being illed by the Inhabitants of *Torna*; in the same manner certain *Laplander* called *Clement*, an Inhabitant of *enoby*, did put away his Drum. *Tornæus* says, that beg several times admonished by the Minister, he would t part with his Drum, till his Mother falling Sick, he plyed himself for help to his Drum; but his Mother ing notwithstanding, he cut the Drum in pieces, alledg-g, that he found it useless. Thus we have given you e modern State of the Christian Religion, much better proved and put in practice among the *Laplanders* than was in former Ages; from whence we may rationally nclude, what care and trouble those were forced to be who by their Authority, Council, Advice and Mini-y have been encouraging so great a Work: At the same ne it must be confess'd, that they cannot boast to this ay that the Seeds of their former Impieties are quite oted out, as will appear out of the following Chap-.

CHAP. IX.

f some remainders of Paganism in Lapland, *at this Time.*

WE have given you an ample Account of the true State of the Christian Religion in *Lapland*; and w both the *Swedish* Kings, and the Priests have not been ring, by all possible means, to extirpate the ancient perstitions, and their evil Consequences; notwithstand-; which there are many Remnants, which require their ther Care and Trouble. *Samuel Rheen* confesses this nself, when he says, That there are still remaining ong them many gross Errors and Superstitions; which kes their Conversion much suspected by many, as if y were Christians only in outward appearance, but

Descr. Lapp. c. 24.

Pagans in their Hearts: Which makes the beforemen tioned Author say of them in another Passage; *That the they would have the World to believe that they adore an honour God, and put their trust in him, yet are they muc addicted to the Superstitions of their Ancestors.* To th same Purpose did *Peter Claudi* speak of the *Norwegia Laplanders* of his time: *Tho'*, says he, *they carry their In fants to be Baptized by the Priests, and several times ever Year travel a great way, to go to Church and receive th Sacrament, yet their Idolatry sufficiently demonstrates, tha all this is only Fictitious.* 'Tis true, this rule is not to b applyed to all, this being contrary to Experience; never theless is it undeniable, that many of them make Professio of the Christian Religion, rather for a shew, than in re ality. Many Reasons may be alledged, for this their ob stinate perseverance in their ancient Impiety and Super stitions. Among the rest there is one of a very ancien Date, mentioned by *Ziegler* in his time: *The Reason*, say he, *why there are so few Christians among the* Laplanders *is in some measure the Avarice of some of the Heads of th Clergy, who either neglected their Duty of instructing them or put a check to the growing Doctrin of Christ, by endea vouring to lay heavy Impositions upon the People, under th pretext of the Christian Faith.* It is no wonder if th *Laplanders*, who were but Poor before, could not diges these exactions of the Priests. *Olaus Magnus* endeavour to contradict this, when he calls it, *a gross and impiou Lye*, but he would have done well to have convinced us to the contrary, which he does not. For, what he men tions concerning the Priests being employed in the Con version of the Southern Provinces there; and of his Bro ther *John*'s coming into the uttermost part of *Jempterland* where he bestowed large Alms upon the Poor, and at hi own Charge set up a Salt Rock there, does not in the least derogate from the Authority of *Ziegler*, in this a well as in several other respects. But this Obstacle is re moved in our time, by the liberality of the *Swedish* Kings as has been shewn before. There is another Reason men tioned by *Olaus* himself, *viz.* The vast extent of the Country, these are his Words: *There is one Reason obviou to every Body, why the* Laplanders *are so backward to turn Christians*, viz. *because they are above two hundred Italian Miles distant from any Christian Churches.* This Cause seem

L. 4. c. 19.

ſeems in ſome meaſure to be removed, they having now Churches built in ſeveral Provinces; notwithſtanding which the vaſt diſtance of Places, which is ſo great, that he Prieſts can but ſeldom ſee them all, remains ſtill an Obſtacle, as we have told you before, of the Miniſter of *Lubla*, who by reaſon of the great extent of that Province, s forced to undergo an incredible Fatigue in his Functi-on. Theſe are the Reaſons on one ſide; beſides which here are Cauſes having a more peculiar relation to the Natives; the Firſt of which is, their Inclinations, which s bent to Superſtition; of which we have ſaid ſomething lready, and is ſufficiently proved by daily Experience. This may be imputed partly to their living in Solitudes, oreſts, and among the wild Beaſts; partly to their ſoli-ary way of dwelling ſeparately from the Society of others, xcept what belong to their own Families, ſometimes at veral Leagues diſtance. Hereafter may be added, that eir daily Exerciſe is Hunting, it being obſerved that is kind of Life is apt to draw People into various Su-erſtitions, and at laſt to a Correſpondence with Spirits. or thoſe who lead a ſolitary Life being frequently de-itute of humane Aid, have oftentimes recourſe to for-dden means, in hopes to find that Aid and Help among e Spirits, which they cannot find among Men; and hat encourages them in it is Impunity, theſe Things be-g committed by them, without as much as the fear of ny Witneſſes; which moved the often mentioned Mr. *heen* to alledge, among Reaſons for the continuance of e impious Superſtitions of the *Laplanders*, this for One: *ecauſe they live among inacceſſible Mountains, and at a eat diſtance from the Converſation of other Men.* Ano-er Reaſon is, the good Opinion they conſtantly enter-in of their Anceſtors, whom they cannot imagine to ave been ſo ſtupid, as not to underſtand, what God they ght to Worſhip; wherefore they judge they ſhould be anting in their Reverence due to them, if, by receding om their Inſtitutions, they ſhould reprove them of Im-ety and Ignorance. In this they ſeem to agree with oſt of the other Pagans; *Cicero* himſelf does confeſs it, hen he ſays: *They judged it their Duty to retain and orſhip the ſame Gods their Anceſtors had done before them.* *mmuel Rheen* ſpeaks upon the ſame Account of the *Lap-nders*: *They are much addicted to the Superſtitions of*

their Ancestors, the Reason they give for it, being no othe but that their Ancestors, whom they call their ancient Fa thers, did live thus, and made use of the same. The thir Reason is an inveterate Custom, which, when once firm ly rooted is so prevailing, as to obtain the force of a Lav This Custom the less relation it has to the true Dictate of Piety and right Reason, the more it has involved ther in such Darkness, as to render them uncapable of di cerning what is False, and what is Truth. Which ha questionless, moved *Samuel Rheen* to alledge among othe Reasons for the continuance of the *Laplanders* in thei Superstition, this for One; *Because they have for man Ages past been involved in Darkness and abominable Error* From all which it is evident that there are considerabl Remains among them of Idolatry and impious Superst tions, which have taken so firm Root among them, tha all the Art of Men has not been able to extirpate hither to. Something of the same kind may be observed amon the Country, and other common People, not only in *Swe den*, but even in *Germany*, *France* and some other Nation where you may meet with abundance of Things, whic as they savour much of Paganism, so they are the Relick of their impious Superstitions, tho' for the rest they ar Orthodox in their Religion. For the rest, these super stitious Remainders of the *Laplanders* may be reduce to Two several Heads: Under the First are compre hended such impious Superstitions, as had their Rise fron the Pagans; under the Second, all those relating to thei Magical and Diabolical Enchantments. Again, amon those of the first Sort, some of their Superstitions are Vai and Foolish, others very Impious and Heathenish. Amon those, as *Lundius* observes, they approach in many Thing to the Opinions of most of the other ancient Pagans, espe cially in relation to natural Philosophy. Thus they be lieve that the World was from Eternity, and will con tinue for Ever. That at the time of the Eclipse of the Moon, the evil Spirits are endeavouring to devour this celestial Body, for which reason, when they find it eclips ed, they discharge their Arms towards it, in Hopes of relieving it from that Danger. In which they imitate the ancient Pagans, who were of Opinion, that the Moon might be forced out of its Orb, and that therefore it wanted the assistance of Men, upon such an Occasion. In the

same

same manner as the Pagans did affirm, that *Jupiter* did punish the wicked with his Thunder, so they believe that the evil Spirits being in danger of being struck with Thunder, do enter the Bodies of Dogs, which is the reason, that as soon as they hear it Thunder, they will not let a Dog stay in their Huts. Besides this, they are very Superstitious in making distinctions of Times, calling some Days Black, others White. Among their black Days, are especially the Feasts of St. *Catherine* and St. *Mark*, whom they call *Cantepaive*, and St. *Clement*; on those Days they will do no Business of any Moment, neither go they a Hunting: They give you two Reasons for it; First, because if they should Hunt on either of those Days, their Bows and Arrows would certainly break; Secondly, That they should have no good Success in Hunting all the Year after. *Samuel Rheen* says to this purpose; *They have some Days which they take particular notice of, as for instance, the Feasts of St.* Catherine, *St.* Mark *or* Cantepaive, *and St.* Clement. *No* Laplander *goes a Hunting, or will shoot with his Arrow at any Thing on those Days, it being their Opinion, that if they should either Hunt, or shoot at any Thing, they would have no good Luck the whole Year after, but especially their Bows would be broken.* In the same manner they account the first Day of *Christmas* amongst the Unlucky ones, for which reason no Master of a Family will go out of his Hut, nay will not as much as go to Church, but sends only his Sons, Daughters and Servants. *There are certain Days,* says the before-mentioned Author, *which they regard with a great deal of Superstition, especially the first Day of* Christmass, *when the Masters of Families don't care to come to Church themselves, but send only their Sons, Daughters and Maids.* The Reason they alledge for it is, That they dread the Apparition of Spirits, which they say wander about the Air in great Numbers on this Day, and which must be appeased by certain Sacrifices, of which we shall speak hereafter. I am apt to imagine, that this Superstition had its Origin from the misapprehension of what they had heard some of their Priests relate, concerning the great Company of Angels, that descended from Heaven at the time of the Nativity of our Saviour, and frightned the Shepherds. They are likewise great observers of Omens; and among the rest make particular

Voss. *l.* 2. *c.* 20. De Idololat.

lar Reflection upon what Beast they meet with first i the Morning, from whence they judge of the good or i Success of that Day; which, if they think Ominou they return to their Huts, and stir not abroad again a that Day. *According to the Nature of that Creature*, say *Ziegler, they meet with at their first going abroad in th Morning, they judge of the Success of the Day.* Among these kind of Superstitions, this is none of the least, tha they will not allow a Woman to go out of the same Doo thro' which a Man went abroad a Hunting, as judgin that nothing but ill Success would attend him in his Hunt ing, if a Woman trod his Footsteps; as we are told b the before-mentioned Author: *They look upon it as Un prosperous for a Woman to walk out of the same Door, thro which a Man has gone abroad a Hunting the same Day* Among the rest of their Superstitious Customs, *Lundiu* observes, That they are used to throw the Bones of th wild Raindeers into a River, or other watry Place, afte they have eaten the Flesh; and that before they fall t Eating, they always lay a piece of their Cloths, or som other Covert, upon the Plank or Table; which if they should happen to neglect, they say that their Raindeer would not be lively, but be tired at the beginning o their Journey.

We will now proceed to the second Head, under which belongs what is Impious and Heathenish among them. The first Thing to be taken notice of here, is, That they don't frequent the Church out of any Inclination, but rather by Compulsion. *It is by Compulsion*, says *Samuel Rheen, that they go to Church and hear the Word of God.* The Second is, That they don't give entire Credit to what is taught them concerning some of the principal Heads of the Christian Religion, especially to the Articles of the Resurrection of the Dead, the Union of the Soul and Body, and the Immortality of the Soul; it being their Opinion, that the Souls of Men, as well as those of Beasts perish for ever; and many of them can scarce be persuaded that there is another Life after this. To confirm which, I will give you the Words of the before-mentioned Author: *The* Laplanders *are to this Day so Ignorant, as not to believe the Article of the Resurrection of the Body, of the Union of the Soul and Body, and the Immortality of the Soul; but are of Opinion, that there is no*

difference

ifference betwixt the Spirit of Men and Beasts. And in Chap. 24.
nother Passage he says; *Many of the* Laplanders *live in his erroneous Opinion, That there is no Resurrection of the Dead. Joh. Tornæus* tells us of a certain Priest, a *Lapander* by Birth, in the *Lapmark* of *Torna*, who desired to be Buried among them, whereby he hoped they might be persuaded of the Truth of this Article. These are his Words: *I took Care to have a certain ancient Priest, a Native of* Lapland, *buried in the Church of* Rounala, *who at the point of Death desired to be buried among his Country-men, in hopes that this might induce them into an Opinion of the Resurrection of the Dead, and that they were to be raised again with him on the Day of Judgment, as he had often told them in his Sermons. Samuel Rheen* does however confess, that they believe there remains something Chap. 28.
of us after Death, but knew not what it is; which is the very same Opinion the Pagans had, from whence they called their *Manes*, the remains of Men after Death; it being my Opinion, that this is the true Etymology of it, rather than from *Manando*. They do believe, says *Samuel Rheen*, that something remains of Men after Death. *Lundius* speaks much to the same purpose, when he says, That if some among them do believe that something of the Soul remains after Death, they are quite Ignorant as to the present or future State of the Soul. Thirdly, They share there Devotion betwixt God and Christ, and their Factitious Gods, whom they Worship at the same time, just as if their might be an easie agreement made betwixt God and the Devil, or that either of them might or would rest satisfied with his Share. The Inhabitants of the two *Lapmarks* of *Pitha* and *Lublah* have their Gods of the first and a lesser Rank. To the First belong Three, whom they worship with more than ordinary Reverence, *viz.* *Thor* or *Thordoen*, *Storjunkare*, and the *Sun*. *Damian a Goes* tells us, that they worship the Fire and Stone Images. *Their Religion*, says he, *consists in this, that they take the Fire and Statues of Stone for Gods.* But by those Stone Statues ought to be understood no others but those Images, which were dedicated to the Worship of the *Storjunkare*, as we shall see hereafter; and the Fire must be taken only as an Emblem of the Sun, for that they should have worshipped the Fire as a God, is contrary to Truth, and nothing like it among them. *Johannes Tornæus* says, Chap. 7.

Some

Some of our Divines affirm, that the Laplanders, *as we as the Eastern Nations, did worship the Fire; but after th best enquiry I could make concerning it, I could not find th least Footstep of it even among the most ancient Tradition of the* Laplanders. What ancient Divines he means here I am not well able to guess, unless he speaks of *Paulinu* who, what he says upon this Point, had taken it fro *Damian Peucek*, tells us, That *they worshipped both Ston and Wood as Gods*; which must be referred to the Imag of *Thor* made of Wood, as we shall shew hereafter. S that those Three before-mentioned are only accounted c the first Rank, at least by the Inhabitants of the tw *Lapmarks* of *Pitha* and *Luhlah*; for those of *Torna* an *Kima* know nothing of them; and those of *Uma* and *An germanland* are so little acquainted with *Sterjunkare*, tha they laugh at those, and look upon them as beyond thei Wits, who speak of him; but in their stead worship a certain Deity, called by them *Seitæ*, as *Lundius* observes *Johannes Tornæus* says expresly; *The Inhabitants of th Lapmarks of* Torna *and* Kima *don't understand what* Stor junkare *is.* And of the *Seita* he has these Words: *The worshipped Wood and Stones, each Family, nay even eac* Laplander *having his own Idol placed near a Lake. Beside whom however they had one chief Idol, unto whom the whol Village paid divine Worship. And this, as well as all th lesser Gods they called* Seita. (*a*) Tho' considering that the word *Seita* is a genera Word among the *Laplanders*, denoting any God, without exception, it is very probable that they worshipped under that Name the same whom those of *Luhlah* call *Tiermes* or *Auke*, i. e. the *Thunderer*, or *Grandfather*, or *Thorris*, as the Chief and Head of all the other *Seita's*; and that the rest were in the same manner with them, as the *Storjunkare* among the Inhabitants of the *Lapmark* of *Luhlah*; so that the whole difference does not so much consist in the Gods, as in their Names; those of *Torna* making use of a general, the rest of a more special Name; the First naming both their greater and lesser Gods indifferently *Seitas*, whereas the last Name the greater *Tiermes* or *Auke*, the lesser *Storjunkare*. Truly if we attend the manner and other Circumstances of their Worship used both among those of *Torna* and the rest, is

De divin. p. 202.

Chap. 7.

(*a*) *Lundius* says, That the Inhabitants of the *Lapmarks* of *Uma* and *Angermanland* call those domestick Idols *Padde*.

will be evident, that there is not the least difference nong them, as will be shewn more at large hereafter. But esides these Gods of a higher Degree mentioned before, ose of *Luhlah*, *Pitha*, and their Neighbours, worship me other Gods of a lesser Degree; the same is pra-tised among the Inhabitants of the *Lapmark* of *Torna* ith this difference only, that they call the greater and sser promiscuously, *Seita's*; except only One, whom ey stiled *Wirku Accha*, which signifies as much as a *ivonian old Woman*. If I am not mistaken, this is the me mentioned by *Olaus Petri Miurenius*; *The God of the habitants of* Kima, says he, *called* Viresaka, *represents* Chap. 19. *e Face of a Man fixed on the top of a Trunk of a Tree.* ut instead of those of *Kima*, he should have said of *Tor-a*, and for *Viresaka Wirku Accha*, as we find in *Joh. ornæus*, these are his Words: *In the Center of the* Lap-ark *of* Torna *stood formerly a famous* Seita, *called* Wirku ccha, *which signifies as much as a Livonian old Woman: his all the Circumjacent* Laplanders *did Worship and of-er Sacrifices to for a long time, till the* Birkarli *of* Torna, *ho in those Days had a Priviledge to Traffick with the* Lap-anders, *did pull it down. But notwithstanding they re-noved this Idol, and hid it in a remote Place from thence, et in a little while after it was found and put up in the ame Place again, but now is wholly rotten. This had not ny resemblance to a Human Shape, being no more than the runk of a Tree.* This was therefore the only God, wor-hipped among those of *Torna*, under a peculiar Name, eing now quite destroyed and forgotten; All the rest, vhether of a higher or lower Degree they called by the ame Name. 'Tis true *Tornæus* has neglected to give us Description of the manner of Worshipping used by them, oth in ancient, and our Times; nevertheless, we may uess at it from what we find to have been observed of his kind in the rest of the *Laplanders*. First, therefore hey comprehend under those, and worship as such, those ve called before *Manes*. That they look upon those as Gods, is evident from thence, that they are much afraid of the Dead, being of Opinion, that what remains of Men after Death, is of such a Nature as to be able to urt them; in which they approach in some measure to he Sentiments of the ancient *Romans*, of whom *Servius* ays thus: *Manes are called the Souls of Men, when having* *left* *Ad* III. *Æneid.*

left their Bodies, they are not as yet lodged in others. Samu Rheen says; *It is their Opinion, that there remains som thing of Mankind after Death, for which reason they fe the Dead. Paucer* speaks much to the same Purpose *They are terribly afraid of the Manes or Remainders of the Kindred after they are Dead.* What may confirm us this Opinion is, that they offer them Sacrifices, In a ce tain Manuscript without a Name I find these Words, *Th Sacrifice to the Death, or the Dead.* But of their Sacrific we shall have occasion to say more hereafter. Besid these *Manes*, they believe certain Spectres or Dæmon which they say, wander about among the Rocks ar Mountains, and near the Rivers and Lakes; those the worship also like Gods, in the same manner as the ancie *Romans* did their *Fauni*, *Sylvani* and *Tritons*. *They b lieve*, says *Samuel Rheen*, *that there are certain Dæmo wandring among the Rocks, Mountains and Rivers.* The believe Thirdly, That there is a certain kind of goo and evil Genius's, wandring in the Air, especially abo Christmas Eve, of which we have said something befor The before-mentioned Author speaking of certain Sacr fices they used to offer to them says: *Those they offer the Juhlian Company, which they suppose are wandring, abo that time in the Air.* These they call the *Juhlian* Com pany deriving their Name from the word *Juhl*, whic now signifies as much as the Feast of the Nativity of Chris but in former Ages was used for the time of the nev Year, as I have sufficiently demonstrated in my Treatis of *Upsal.* But it being their Opinion, that more espe cially about this time the Air is filled with Spectres an Genius's, they have given it this Name. Thus havin given you an Account of the Gods which the *Laplan ders* even to this Day, suppose they may worship in Con junction with the true God and Christ, we will nov proceed to a more particular Relation of their manner o Worshipping them.

De divin. p. 203.

CHAP

CHAP. X.

f the Pagan Gods of the Laplanders, *and their manner of Worshipping them at this Time.*

WE have shewed in the preceding Chapter, that to this Day the *Laplanders* worship three Gods, as e Head and Chief of all the rest. The First is *Thor Thordoen*, according to the *Swedish* Dialect, signifying much as *Thorus* or *Thunder*. The *Laplanders* call him *ermes*, i. e. any thing that makes a Noise. So that if e search into the true Etymology of the Word, it has a ar relation to the same God, called by the *Romans Jupiter* the *Thunderer*, and to the God *Tarami* or *Tarani*, entioned in our Treatise of *Upsal*. This *Tiermes* they ake the Thunder it self, which they believe to be a ving Being, endowed with Celestial Power; *They are of* Chap. 25.
pinion, says *Samuel Rheen, That the Thunder which they ar in the Air is a living Substance.* Here he calls *Thor* nd *Thordoen* or *Thunder* the same Thing, which the *Lapnders* express by the word *Tiermes*, signifying the Pow-, from whence the Thunder proceeds, which is the me thing as the *God* that *Thunders*; for which reason ey stile him likewise *Aijeke*, which among the *Laplanrs* bears the same signification, as *Avus* and *Proavus*, i. e. rand and Great-Grandfather among the *Latins*, imiting in this Point also the *Romans*, who called *Jupiter e Father*; and the *Swedes* their *Gubba*, implying the me thing as *Avus* or *Proavus*; This God when he Thuners is their *Tiermes*, the same with the *Tarami* of the *hytes*, and the *Swedish* God *Thor* or *Thoro*. This *Tiermes* r *Aijeke*, whose Power they measure by the Noise and orce of the Thunder, and from thence have stiled him *iermes*, the *Laplander's* Worship, as supposing him to ave the Power of Life and Death, of Health and Sickness f Men in his Hands. *Samuel Rheen* says to this purpose, *hey verily believe that this* Thor (whom they call *Aijeke* r *Tiermes*) *has the Disposition over Mens Life and Death, Health and Sickness.* Besides which they attribute to him he Command over all the evil Demons, dwelling among

the Rocks, Mountains and Lakes, whom he Chastise keeps in Awe, and sometimes Destroys with his Thunder-bolts; just as the *Latines* said of *Jupiter*, that he sent forth his Thunder to Chastise the worst of Men. *It is their Opinion*, says the before-mentioned Author, *That the Thunder destroys all the evil Demons.* Which is the reason they have given this *Thor* or *Tiermes*, a Bow and Arrows in his Hand, to shoot the Demons with, and the Bow, they say, is the Rainbow: The same Author says in express Words: *They stile the Rainbow the Bow of* Thor, *wherewith he shoots at and kills the evil Demons who come to hurt them.* 'Tis true they don't call it thus in their own, but in the *Swedish* Tongue; for the *Laplanders* term it *Aijeke dama*, i. e. the Grand-father's Bow, intimating thereby, that God will like a kind Father protect his Offspring against the evil Demons: Wherefore they also give him a Mallet, which they call *Aijeke Wetshera*, to dash out the Brains of those Demons; this I speak upon the Credit of *Olaus Matthew*, a Native of the *Lapmark* of *Torna*, who told me this with his own Mouth. Now the *Laplanders* expecting so many Blessings from their *Tiermes*, and believing that he has the Disposition over their Lives and Death, that he is the Guardian of Health, drives away the Demons, who prejudice them in their Hunting, Fowling and Fishing, and punishes them when they are injurious to them; it is therefore that they worship him before all the rest. The second God of the first Degree is called *Storjunkare*; which tho' it be originally a *Norwegian* Word, nevertheless the same is made use of among the *Laplanders*, according to the Testimony of *Samuel Rheen*; *The word* Storjunkare, says he,
Chap. 25. *owes its Origin to the* Norwegian *Tongue*; *for, because the* Norwegians *call the Governours of their Provinces* Junkare, *the* Laplanders *have given the Name of* Storjunkare *to their Gods.* From whence it is evident, that the *Laplanders* made use of this Word, tho' perhaps not till in the later Ages, *viz.* since some of them were Conquered by the *Norwegians*. Thus much is certain, that this is not the only Name they give to this God, but stile him likewise *Storra Passe*, i. e. *Great Saint*, as appears by a certain Hymn they Sing at his Sacrifices, of which more hereafter. 'Tis unquestionable that they look upon him as a God, whom they ought more frequently to Worship than

e other Gods, becauſe they eſteem him as the Vice Ge-
nt of *Aijeke* or *Tiermes*. *Samuel Rheen* ſays, *They look*
on this Storjunkare *as the Vicar and Lieutenant of God.*
Which is the reaſon they ſtile him *Storjunkare*, i. e. the
rand Vicar, ſuperior to any of the Royal Governours.
he Reaſon, ſays the beforementioned Author, *why the* Lap-
nders *give the Name of* Storjunkare *to their Gods is, be-*
uſe they eſteem them ſuperior to all other Governours; from
e word Stoere, ſignifying greater. Another Motive why
ey worſhip this *Storjunkare* is, becauſe they imagine
at they are obliged to him for many Bleſſings of Hu-
ane Life, it being their Opinion, that all Beaſts as well
ild as tame are ſubject to his Jurisdiction; that as
ijeke or *Tiermes* has the Government over the other
ods and the Demons, ſo *Storjunkare* over the Beaſts;
d being in his abſolute Diſpoſal, he gives them to whom
pleaſes, and none can take them without his Conſent.
muel Rheen ſays to this purpoſe; *They attribute to their*
orjunkare, *as being a Vicegerent of God, the abſolute diſ-*
ſal of all Sorts of Beaſts, viz. *Bears, Wolves, Foxes, Rain-*
er, Fiſhes and Fowl; which cannot be taken without his
leſſing. He ſays expreſly that the *Laplanders* believe
eir taking of wild Beaſts to depend altogether on the
leaſure of their *Storjunkare*, who beſtows them upon
hom he will, as belonging to himſelf alone. And con-
dering that the *Laplanders* are beholding to thoſe Beaſts
oth for their Nouriſhment and Clothing, what Wonder
it if they think themſelves highly obliged to worſhip
is *Storjunkare?* And theſe are the two Gods, peculiar
the *Laplanders*; whereof the Firſt has the Government
Men, the other of Beaſts; the Firſt is Maſter of their
ives, the other provides them with Neceſſaries for their
ſtenance. Thus far we have followed the Footſteps
Mr. *Rheen*, concerning their *Storjunkare*; it will not
e amiſs to underſtand alſo what *Tornæus* has ſaid upon
is Head, which tho' it ſeems ſomewhat different, yet
ay eaſily be reconciled with the reſt, if it be rightly ta-
en; theſe are his Words: " They ſay, that the *Storjun-*
kare has oftentimes appeared to ſome as they went
abroad a Fowling or Fiſhing, in a humane Shape, ve-
ry Tall, with a goodly Aſpect, in Black Cloths after
the ſame Faſhion as the Noble-Men are dreſs'd in the
Northern Parts, with a Gun in his Hand, but his Feet
re-

" resembling to those of Birds. They say as often
" they meet him near the Sea-Shoar or standing in
" Vessel, they are sure to be successful in their Fishin
" and that sometimes he will kill Birds with his Gu
" as they fly by, and offer them to those that are th
" present. They relate that the first time this *Sterju*
" *kare* was discovered to any Foreigners besides the *La*
" *landers*, it happened thus: A Guide, a *Laplander* b
" Birth, being to conduct one of the King's Lieutenan
" to a certain Place, as they pass'd near a Mountai
" where this *Storjunkare* was supposed to have his Re
" dence, stop'd all on a sudden, fix'd the helve of hi
" Ax upon the Ice, turning it round in a Circle, whic
" he declared he did in Respect and Honour of that Go
" who dwelt there, unto whom they were obliged fo
" so many Benefits." This Relation is agreable to wha has been mentioned before upon this Head, for it make the *Storjunkare* the supream Ruler of the wild Beasts Birds and Fish, unto whom the *Laplanders* acknowled themselves beholding for all those Things. And tho there is mention made but of one Mountain here, where this God is said to dwell, yet this may reasonably be supposed to proceed from thence, because they met with no other Mountain in their way, and so consequently the *Lapland* Guide had no occasion to speak of any more. And as it is not improbable that the *Laplanders* bordering upon *Norway*, especially the Inhabitants of the *Lapmark* of *Lublah* might give him this Name, as well in respect of his Habit in which he used to appear, as of his Office; so perhaps those of the *Lapmarks* of *Kiema* and *Torna*, having never seen him under the same Shape, did therefore not worship him under the same Name, but by the general Appellation of *Seita*, from whom they believed they received the Benefits of Fishing, Fowling and Hunting. We now come to their third God, whom they worship in common with most of the other Pagan Nations; I mean the Sun, which they call *Baiwe*: The first Reason why they worship him is, because he furnishes them with Light and Heat. *They Worship*, says *Olaus Magnus*, *the Sun, because he drives away Darkness and Cold by his Light and Heat.* The second Reason is, because they believe him the Author of Procreation, by which means every Thing is produced. *They look upon the Sun*, says the before-

forementioned Author, *as the Mother of all Beasts.* They especially are of Opinion, that their Raindeer doe grow strong and lusty by means of the Heat of the Sun; *They believe*, says the same Author, *that the Sun is very instrumental in preserving the Young of their Raindeer, and that by its Heat they are brought to Maturity and increase in Strength.* They being thus persuaded of the singular Benefits they receive from the Sun, considering especially the extremity of the Cold of the Climate they live under, which being such as to be able to diminish, if not quite to extinguish their natural Heat, and that their chief Sustenance is the Flesh of the Raindeer, they think it but reasonable, that they should worship him, unto whom they are obliged for all these Blessings. Add to this, that the more sensible they are of the Darkness that surrounds them, not for a few Days only, but for many Weeks together, the more grateful is the appearance of the Sun, who being the Author of Light, refreshes and rejoyces them with his welcome return. To every one of these Gods, whom they, as I told you before, look upon as the principal ones, they pay a peculiar sort of Worship. For, they not only have peculiar Places dedicated to their Service in particular; but also certain Images consecrated to every one of them; and offer them divers Sorts of Sacrifices. The Place where they Worship their *Thor* or *Tiermes*, is generally a Piece of Ground Consecrated for this Purpose, on the backside of their Huts, about a Bow-shot distant from thence; where they erect a kind of a Scaffold made of Boards, and setting upon Feet, not unlike a large Table, whereupon they fix their sacred Images. This Table they make use of instead of an Altar, which they surround with Branches of Birch and Pine; and the way leading to this Holy Place, dedicated to *Thor*, they likewise strew with the Bows and Leaves of the same Trees. *On the backside of their Huts*, says *Samuel Rheen*, *they erect Scaffolds about three Yards high from the Ground, upon which they strew round about Branches of Birch and Pine, as they do strew the Ground thereabouts with the Bows of Birch.* The *Laplanders* therefore use this Scaffold instead of an Altar, the Branches of Birch, being the Fence of the Temple, where they place the Image of their God *Thor*. If we observe what *Ternæus* says concerning the *Seitha* of the

Inhabitants of *Torna* and *Kima*, we find him speakin much to the same purpose, so that the whole differenc betwixt this and *Thor* seems to be only in the Nam except that he makes no mention of any Scaffold. Thes are his Words: *Their Gods, whom they call* Seitha, *the place near Lakes, or in some other low Grounds, taking a ways special Care that the Place be stock'd with Grass. Du ring the Summer Season they take great Care to adorn th Place all round about with green Bows of Trees, in th Winter with Branches cut in small Pieces, which as ofte as they dry up, other fresh ones are laid in their stead.* Un less we suppose him to speak in this Passage of th *Storjunkare's*, because these used to be erected near th Lakes and Bogs, as we shall shew anon. And consider ing that they placed their *Seitha* not only near the Lakes but also in sundry other Places, it seems, as if *Tornæus* in this place had not been very sollicitous to make any par ticular distinction betwixt those two Gods, but had spok of both under the same Name; especially since the Tem ple of *Thor* or *Tiermes* belonged likewise to the Sun, a appears from the Words of the same Author, when speak ing of the Sacrifice to be offered to the Sun he says: *The hang it up on the backside of the Hut, in the same Plac where they Sacrifice to* Thor. So that they offer thei Sacrifices both to the Sun and *Thor* in one and the same Place, and upon the same Scaffold. Which induces me to believe, that they are not Two distinct Idols, but One differing only in Name; and that when they implore his assistance against the Demons, and pray for long Life and Health, they stile him *Tiermes* and *Aieke*, but when they invoke him for Light and Heat to fortifie themselves against the extremity of Darkness and Cold, they term him *Baiwe*. But the Case is quite different with their God *Storjunkare*, who has peculiar Places allotted for his Worship, being either certain Mountains, or upon the Banks of Rivers or standing Waters; there being few Families among the *Laplanders*, who have not certain Places Consecrated to this Worship. A certain anonymous Author has these Words: *Each Family has a* Storjunkare *near their dwelling Place. Samuel Rheen* speaks to the same Purpose; *Each Tribe or Family has its holy Mountain.* And in another Passage, speaking of those Holy Mountains, he has these Words; *They erect their* Storjunkare

Chap. 25.

junkare *among the Rocks, and in the Caverns of the Mountains.* Where it is to be obſerved that they not only place them among the Rocks, which are acceſſible, but that they conſider ſome of the moſt inacceſſible Rocks, as Sacred Mountains. The beforementioned Author ſays; *They are of Opinion that* Storjunkare *has ſetled his Habitation in certain Places, which by reaſon of their prodigious height are inacceſſible to Men.* From whence it is evident, what it is that induces them to Worſhip him among the Rocks, *viz.* becauſe there he has fix'd his Habitation. Which however ought not to be underſtood of the Rocks alone, but likewiſe of the Banks of Rivers and ſtanding Waters, for in thoſe Places they alſo Worſhip their *Storjunkare.* Which makes *Samuel Rheen* ſay afterwards; That they not only place their Idols of the *Storjunkare*'s among the Rocks and in the Concavities of the Mountains, but likewiſe near the Rivers and Boggy Places. The *Laplanders* having obſerved ſome Spectres or Apparitions in the Darkneſs of the Night, among certain Rocks, or near the watry Places, and that in the Shape of a Noble Man, with a Gun in his Hand, as we have related before out of *Tornæus*, have from thence concluded, that he had his Reſidence in thoſe Places. *Samuel Rheen* ſays, " That they place their *Storjunkare* " among thoſe Rocks and Concavities of the Mountains, " or near ſuch Rivers and Lakes, where they have been " informed of the Apparitions of certain Spectres. For, it being their Opinion, that *Storjunkare* by theſe Apparitions intends to give them Notice of his Reſidence, and what kindneſs he bears to that Place, they look upon it as Sacred, and pay Divine Worſhip to it, which is the reaſon, that if ſuch an Apparition happen upon a Mountain, they call it by a peculiar Name *Paſſewarra*, i. e. the *Sacred Mountain*, as we are informed by the ſo often mentioned Author: *Every Mountain*, ſays he, *where they Worſhip their* Storjunkare, *they call* Paſſewarra, *i. e. holy Mountains, or Mountains dedicated to* Storjunkare. It being their Opinion, That they ought to prefer thoſe Places before all others to Worſhip him in, as we are inform'd by *Samuel Rheen*, who beſides thoſe beforecited Paſſages has theſe Words; *They conſider thoſe Places, as belonging in a moſt peculiar manner to the worſhip of their Idols.* They uſed alſo to allot certain Limits to thoſe

Places dedicated to their *Storjunkare*'s, to let all People know how far the Bounds of those sanctified Places reached, for fear that out of Ignorance some Body or other might trespass upon the sacred Ground, and consequently be punished by *Storjunkare* for his neglect of the due observance of the Holy Place. *They set*, says the before-mentioned Author, *certain Bounds to distinguish the utmost extent of the Place belonging to* Storjunkare. And thus much of the Places dedicated to the *Storjunkare*; which, considering that every Family had its peculiar Place chosen for their Superstitious Worship, must needs be in considerable Numbers throughout all *Lapland*; *Samuel Rheen* having reckoned up Thirty of them in the District of *Lublah*, under the following Names.

The First upon the River *Waikijaur*, about half a (Northern) League from the *Lapland* Church, called *Joachmochs*.

The Second, near the Mountain *Piadnackwari*, half a League further from the said Church.

The Third, in an Island of the River *Porkijaur*, about a League and a half distant from thence.

The Fourth on the Top of a high Mountain, called by them *Ackiakikwari*, i. e. the *Fathers* or *Thors* Mountain, five Leagues beyond *Jochmoch*, not far from the River *Porkijaur*.

The Fifth near the Lake of *Skalkatrask*, eight Leagues distant from the before-said Place.

The Sixth at the Cataract or Waterfall of *Muskoumokka*, eleven Leagues from thence.

The Seventh on the very Top of the high Mountain *Skierphi*.

The Eighth on the Top of the Mountain *Tiackeli*.

The Ninth at the Hill *Haoraoaos*.

The Tenth on the highest Top of the high Mountain *Kasla*, near a small Lake called *Sabbut*.

The Eleventh on a Hill half a League distant from *Wallawari*.

The Twelfth on the Top of a Mountain of a most prodigious height, called *Darrawaori*, two Leagues from the aforesaid Place.

The Thirteenth near *Kiedkiewari*.

The Fourteenth near the Lake *Wuijaur*, at a Place called *Nibbel*.

The

The Fifteenth, near the Lake *Kaskajaur*.

The Sixteenth at the Hill *Enudda*, towards *Norway*.

The Seventeenth at the Hill *Rarto*, likewise on the side of *Norway*.

The Eighteenth in an Island of the Lake *Lublatrask*, called *Hiertshulos*.

The Nineteenth upon a very high Mountain towards the side of *Norway*, called *Skipoive*.

The Twentieth near the Lake *Saiivo*.

The Twenty first near *Ollapassi*, a Bay of the Lake called *Stoor Lublatrask*.

The Twenty second near the Lake *Sugga*.

The Twenty third on the Hill *Kierkowari*.

The Twenty fourth on the Hill *Kautom Jaurbii*.

The Twenty fifth near the Cataract or Waterfall called *Bao*.

The Twenty sixth on the Top of a high Mountain, called *Kaitzikia*.

The Twenty seventh near the Lake *Ryggtrask*.

The Twenty eighth on the Hill *Pioki*.

The Twenty ninth in an Isle of the Lake *Wajkejaur*, called *Lusbyshulos*.

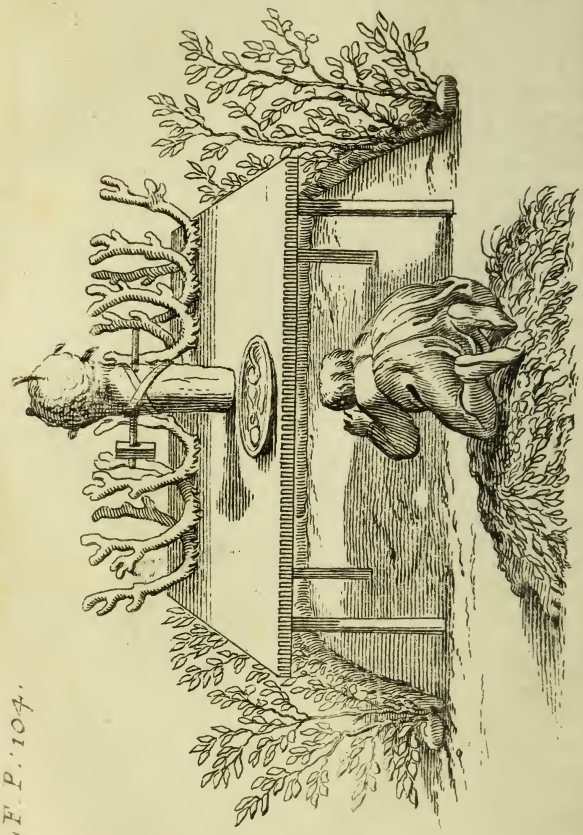
The Thirtieth on the Hill *Warialuth*, near the River *Juleus*.

Neither are these all the Places of this District dedicated to this Worship, there being many more, which are unknown, because those who are addicted to this Idolatrous Worship, endeavour, as much as in them lies, to keep them from the Knowledge of others, to avoid all Suspicion, and the deserved Punishment. It is easie to imagine, that a far greater Number of them must be throughout all *Lapland*, so that it would be too tedious to tire the Reader's Patience with giving their Names. All these Places, whether Dedicated to the Worship of *Thor* and the Sun, or of *Storjunkare*, are in great Veneration among them, and they are very careful to exclude all Women from it, it being their constant Opinion, that no Woman ought to appear on the backside of their Huts, or to approach the Place Dedicated to *Thor*. *No Woman is permitted*, says *Samuel Rheen*, *to come to the backside of their Huts*. The same Thing he tells us in another Passage, where he speaks of the Place Consecrated to *Storjunkare*. *They have*, says he, *certain Bounds prescribed*

for the Habitation of Storjunkare, *unto which no Marriageable Woman is allowed to approach.* If any Woman should be so bold as to transgress those Limits, they believe her in great danger, even of Life, from the Dæmons. Which makes the before-mentioned Author say, That the Women dare not come near, much less within those Bounds, unless they will expose themselves to great Miseries, or perhaps Death it self. The Reasons why they will not allow their Women to be present at their Worship, seems to be, that they look upon the Female Sex as Impure, especially during their Monthly Times. What induces me into this Opinion, is, that he says, the *marriageable* Women are excluded; it being obvious, that Women are commonly accounted Marriageable from the Time of the first appearance of their monthly Distemper. And it being very difficult to determine the exact Time of every Woman, when subject to that Distemper, they judged it most proper, to exclude the whole Sex from those Holy Places, for fear, that if they should by chance pollute them, they might provoke their God to Wrath. What confirms me in it is, that *Damian a Goes* has made this Observation of the *Laplanders*, that they believe the Dæmons to have a particular Aversion to the Monthly Flowers of Women. For, in a certain Passage, where he gives an Account, that the *Laplanders*, by their Magick Arts, can stop a Ship in its full Course, he prescribes this as a certain Remedy against it, *To besprinkle the Sides and Masts of the Vessel with some of this excrementitious Blood of Women*; which, he says, was taught him by some of the Inhabitants themselves.

I come now to their Images, it being their Custom to Worship their God under several Shapes. The Image of *Thor* or *Tiermes*, is always of Wood, which is the Reason they term him the *Wooden God*. And, since the Inhabitants of the Lapmark of *Torna*, as well as other Provinces of *Lapland*, make use of Wooden Images, it seems very probable that they Worship the same *Tiermes*, tho' under the Name of *Seitha*. *Peter Claudi* makes likewise mention of these Wooden Images, in his Description of *Norway*. *There are some*, says he, *who make themselves Wooden Images of a considerable bigness, which they deposite in Caves on the Foot of certain Hills.* They are made of Birch, according to *Samuel Rheen*; *They erect*, says

ays he, *as many Idols, in Honour of* Thor, *as they offer Sacrifices, and these Idols are made of Birch.* Their Shape is very Rude, representing only on the Top somewhat like a Man's Head. Mr. *Mathias Steuchius*, speaking in his Letter to me concerning these Idols of *Thor*, says; *My Father told me that they were nothing else but large Trunks of Trees, being on the Top shaped like the Head of a Man.* The Father of this Mr. *Steuchius*, upon whose Credit he writes me this, was Superintendent (or Bishop) of *Hernosand*, who having the supream management of the spiritual Affairs throughout the greatest part of *Lapland*, could not be ignorant of these Matters. *Samuel Rheen* adds, that they shape the Head out of the Root, the Body out of the Trunk. *They make*, says he, *those Idols out of Birch, the Head out of the Root, the Body out of the Trunk.* For Birch growing commonly in fenny Grounds, has its Root round, which sending forth some lesser Branches of Roots, may easily be fitted for the shape of a Man's Head. As a certain Token that this is the Image of *Thor*, they put a Hammer into his Right Hand. *They make*, says the afore-mentioned Author, *this Idol out of Wood, with a Hammer in his Hand:* This being his Ensign, which distinguishes him from the rest. They drive an Iron Nail, and a small Piece of Flint Stone into the Head of *Thor*, to strike Fire with, if he pleases. A certain Anonymous Author has these Words upon this Subject; *They drive a Nail of Iron or Steel into the Idols Head, with a small Piece of Flint, to enable their God* Thor *to strike Fire.* Tho' in my Opinion the first intention of this was, thereby to give us an Emblem of the Fire, which they worshipped at the same time in the Image of *Thor*, the Image of which is represented in the following Figure.



2 F. P. 104.

But tho' this Idol is generally thus shaped, yet are there ot a few among the *Laplanders*, especially those of the apmark of *Torna*, who worship a bare Stump. *The* eithæ, says *Tornæus*, *have no shape, or any certain Figure, oose Wooden Idols being either the Trunks of Trees with their oots, or else Stumps fastned in the Ground.* They have o peculiar Image of the Sun, either because it is known every one by Sight, or because, according to the sa-ed Mystery of their Religion, he is the same with or. The Image of *Storjunkare* is represented by a one. *The Idols of* Storjunkare, says *Samuel Rheen, are Stone.* And the before-mentioned anonymous M. S. s these Words; *With this they anoint these Stones, they ll* Storjunkare. It is in this Sense that the Words of ter *Claudi* are to be taken, when he says of the *Lappo-ni*; *That they have their Idols, which are no more than st Stones, among the Desarts and uninhabitable Places.* Nor. ne Stones he mentions here could not belong to *Thor*, hose Image is always of Wood, neither to any other od, but to *Storjunkare*. In the same Sense also must be erpreted *Damian a Goes* and *Jacob Ziegler*, when they of the *Laplanders*; *That they Worship certain Stone ages in the Mountains as Gods.* It was very well ob-ved that they are in the Mountains, these being the oper Places, where *Storjunkare* used to be worshipped, has been shewn before. If we rely upon the Judg-ent of *Olaus Petri Miurenius*, *They resemble in Shape a tain Bird.* *Lundius* is of the same Opinion, and tells that they call this Bird *Sedde*. *Samuel Rheen* affirms, t sometimes they are shaped like a Man, sometimes e some other Creature. *They resemble*, says he, *a Man, some other Creature.* But this Resemblance is so Rude, not to be discernable by any Body but themselves, o imagine it to be like something, without being able persuade others that it is so. Their chief Reason, why y Dedicate them to their *Storjunkare*, being, because y Fancy to have found such and such a Figure in m. For they never take any Pains to form them in-any Shape, but such as they find them upon the Banks the Rivers or Lakes, they Consecrate them as the age of *Storjunkare*. *Their* Storjunkares, says *Samuel een, are nothing else but Idols of Stone, such as they find*

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either

either among the Rocks and Mountains, or near the Wat side. They are extreamly taken with such a Shape, whi they don't look upon as made by Chance, but by t peculiar Influence of their God *Storjunkare,* who oug therefore to be worshipped in this Image; which bei erected in some certain Place, in order to be worshipp as such, they call the *Stone God.* The Shape of th Stones being so Rude, and rather imaginary than re has moved *Tornæus* to affirm that these Idols have Shape at all. *The* Seithæ, says he, *have no certain Figu or Shape form'd either by Nature or Art; Their Stone Imag being no more than a common Stone; black, rough and f of Holes, occasioned by the continual falling of the Wa upon them near the Cataracts.* Questionless this roughn interspread with several small Concavities, has given c casion to the *Laplanders* to Fancy their likeness to som thing. He confesses however, that in one Place he m with some that resembled a Humane Shape: These a his Words; *Near that Place, where the River* Tornatra *sends forth a Branch, making an Island, is a Cataract, c ded* Darra; *in the midst of this Island are certain* Seith *of Stone, of a Humane Shape, set up in good Order. Fi one as high as a tall Man; next to him are Four more, b somewhat shorter, having altogether a kind of Hats on th Heads. But it being very dangerous, by reason of the C teract or Waterfal, to pass over into that Island, the La* landers *have not of late Years frequented that Place; that it is not easie to be determined now, how, and in wh manner they used to Worship them, and by what means the Stone Idols were fix'd in that Island.* They don't alwa set up one Stone, but increase their Number, accordi as they find more or less. The First they give the Tit of *Storjunkare,* the Second is stiled his Spouse; Third comes his Son or Daughter, and last of all his Men a Maid Servants. *In some of those Mountains,* says *Sam Rheen, you see Two, Three, or more of those Stones set u the First they stile* Storjunkare, *the Second* Acte, *i. e. h Spouse; Thirdly comes his Son and Daughter, and the re of the Stones are his Men and Maid Servants.* In this the imitate Persons of Quality, for having observed that th King's Governours came among them, being accomp nied by their Spouses, Children and Attendants, the

wou

uld not have their *Storjunkare*, whom they look upon the Lieutenant of *Thor*, or the Vicegerent of God, ap-ar in a worſe Condition. The Image or Idol of *Stor-nkare*, you may ſee in the following Figures; the Firſt theſe I have drawn according to the beſt Deſcription eceived of this Stone and their Worſhip. For the cond I am obliged to Mr. *Grape*, a young Gentleman, o brought me One of thoſe Stones out of the Lapmark *Torna*, of which I give you here the Draught, done the Life. The Third is likewiſe a Stone of this kind, ing ſent out of the ſame Lapmark into *Sweden*, and ich is preſerved as an extraordinay Piece of Curioſi- in the Royal Cabinet of Antiquities of the City of *ſal*.

Neither

Neither of them has the resemblance either to a Hu-
ıne Shape, or to the Head of any other Creature, un-
's you will Fancy something like it by the Strength of
ur own Imagination. To speak the real Truth, they
e nothing else but large Flint Stones, which are full of
oles, and are frequently found in or near the High
ays. They are about a Roman Foot in height, of a
ackish Colour, which however I don't look upon as
ir natural Colour, but adventitious, *viz.* from the
ood and Greese wherewith they have been besprinkled,
ıen the Sacrifices were offered unto them. Consider-
; the Qualifications of this Stone, we have all the rea-
in the World to believe, that its natural Colour is
nixture of Black and White, which we call Gray, or
Ash Colour; all the other Stones found in *Lapland* be-
; of the same Colour, which is the reason that in their
ngue they call them *Grausteen*, i. e. *Gray Stones.* It
now time we proceed to the third Head, *viz.* their
crifices, and other Ceremonies belonging to their Wor-
o.

The first Thing to be taken notice of, is, That the same
performed by the Men only, all Women being ex-
ded; it being their constant Opinion, that a Woman
ght neither to Sacrifice, nor to approach near any
ice whatsoever, Dedicated to the Worship of God.
Woman is permitted, says *Samuel Rheen*, *to offer Sa-
fices.* The Second is, That they never Sacrifice, with-
having first made an enquiry, whether the Sacrifice
ll be acceptable or not, to the God they are to offer
Sacrifice to. This is performed by the help of a
tain Instrument, called by them *Kannus*, resembling
old Fashion Drums, from whence it is commonly
led the *Lapland Drum*, of which we shall give you an
act Description hereafter. At the beat of this Drum,
d the Singing of some Songs, they offer the Sacrifice,
ended to be kill'd, to *Thor*, which if it be accepted
(which they know by a certain Sign given by a Ring)
y Sacrifice with the usual Ceremonies; if it be not
asing to him, they apply themselves in due Order;
st to the Sun, and afterwards to *Storjunkare*, till one
them gives the Sign, that the Sacrifice is acceptable
him: The manner of it is very circumstantially de-
bed in the aforementioned Anonymous M. S. in the
following

following Words: *When the* Laplanders *have taken a* solution *to offer a Sacrifice, they present it to* Storjunkar *whilst one is beating the Drum, the rest, as well Men Women, sing together; What say'st thou O great and sac God? Wilt thou be pleased to accept of this Sacrifice I tend to offer to thee? To this they add the Name of Mountain, where they intend to Sacrifice. If the Sacri be pleasing to* Storjunkare, *the Ring stands still upon Drum, at that very place, where the Image of* Storjunka *is Painted; if* Storjunkare *refuses it, they offer the Sac fice to* Thor, *in the same manner as before, Singing at same time; and thou Father God, wilst not thou accept Sacrifice? If the Ring stands fix'd upon the Image of* Th *the Sacrifice is to be offered to him.* In the same mann they proceed with the rest. *Samuel Rheen* mentions an ther Circumstance, *viz.* that they used to tye a Ha pull'd out of the Neck of the Beast to be Sacrificed, the Ring: These are his Words; *When they would be tisfied, unto whom they ought to offer their Sacrifice, wh ther to* Thor, *to* Storjunkare *or the Sun, they proceed thus After they have tyed the Sacrifice to be kill'd on the backsi of their Hut, whither no Woman is permitted to come, th pull out a Hair of the lower part of its Neck, which th tye to one of the Rings, of which they have a whole Bundl design'd for the use of the Drum. Whilst they beat t Drum, the Bundle of Rings moves round about, till th Ring on which the Hair is fastned, coming to the Picture* Thor, *or of* Storjunkare, *or the Sun, remains fix'd upo the Drum in one of these Places, as a Sign that the Sacri fice is pleasing to either One or other of them; neither do the Ring move from the Place of that Picture, till the Sa crifice be promised to the said God.* What I have told yo before concerning the Drum, has been long ago take notice of by *Peucerus*, tho' in a different manner, thro either misinformation or misapprehension: These are h Words; *They make use of a Drum of Brass, whereon ar Painted several Sorts of such Four Legged Beasts, Birds o Fishes, as they are able to procure without much difficulty They have likewise a Brazen Frog, put upon an Iron Pearch which being fix'd perpendicularly in the middle of the Drum they begin their Enchantments under the Beat of this Drum at the Sound of which, the Frog leaps upon one or other o those Creatures; the Creature upon whose Picture the Frog hap*

De Divin. P. 252.

pens to fall, must be Sacrificed to the Gods. Their most al Sacrifices are Raindeer, tho' sometimes they also ke use of other Creatures; *Sperri Nils*, a Native of *pland*, observes that they Sacrifice sometimes Cats, gs, Lambs and Hens. *In the Lapmark of* Luhlah, says *they offer several Sorts of Sacrifices to* Storjunkare, *such Cats, Dogs, Lambs and Hens.* Some object that no h Beasts are found in *Lapland*, but *Spirri Nils*, speak- of these Sacrifices, says; *Which they fetch out of* Nor- y. Which is confirmed by *Samuel Rheen*, when he s; *But especially they buy* (speaking of the *Laplanders*, en in *Norway*) *those Creatures they are to Sacrifice to ir Idols in Autumn.* These Words lead us to the third ad to be taken notice of, *viz.* That most commonly y offer their Sacrifices in Autumn; which I gather from se Words, *They are to Sacrifice to their Idols in Autumn.* eems as if they most generally did perform their so- n Sacrifices in Autumn, by reason of the approaching nter and long Darkness, during which they stand most need of God's assistance. Which I suppose is also the ason, that about the same time, they erect a new age to the Honour of *Thor*. For after those Prepara- ns beforementioned, one Thing they strictly observe those Sacrifices, is, That they make every Year a new age of *Thor*, which is done fourteen Days before *Mi- elmass. Fourteen Days before* Michaelmass, says *Spirri s, they make a new Idol of Wood.* The next thing they is, that they Consecrate the said Image with certain remonies, *viz.* by killing a Sacrifice, with the Blood l Fat of which they anoint the Idol. *Near the Idol*, says same Author, *they kill a Raindeer, then taking out the es, they anoint the whole Idol with the Blood and Fat. t of all they bury the Raindeer's Flesh and Bones under und.* This is the solemn Consecration of the Image *Thor*, which is usually repeated every Year; tho' be- s this Idol they set up many others, *viz.* One every e they Sacrifice a Raindeer. *As often*, says *Samuel een, as a* Laplander *Sacrifices, as many Idols are to be ted for the God* Thor. All these they place one by ther upon the Scaffold behind the Hut, of which I e spoken before, where they offer the Sacrifice, in the owing manner: First of all they tye the Sacrifice ap- ved of by *Thor*, according to the Signal given by the Drum,

Drum, on the backſide of the Hut. The Raindeer c ſen for this purpoſe, (which muſt be a Buck, if offerec *Thor*) they run with a ſharp pointed Knife thro' the He and gather the Heart Blood in a Veſſel, wherewith t anoint the Image of *Thor*. After they have placed Image, and adorned the Table or Scaffold (which, a told you, is done as often as they Sacrifice) they : proach with a great deal of Reverence, and Worſhip Idol, by anointing the Head and Back all over w Blood, but the Breaſt they only Paint with ſeveral Cr ſes, made with the ſame Blood. *Making certain Croſſ* ſays *Samuel Rheen, upon his Breaſt.* Behind him th place the Horns of the Sacrificed Raindeer, as likew ſome part of the Skull, and the Feet; and before him Box made of the Bark of Birch, in which they put bit of every Member of the Raindeer, and ſome of t Fat; *They place*, ſays the Anonymous M. S. *the Hor and Bones of the Skull upon the Scaffold of* Thor. The r maining part of the Fleſh they convert to their own u Thus far the Ceremonies of the *Laplanders*, obſerved i their Sacrifices made to *Thor*.

When they are to offer a Sacrifice to *Storjunkare* (whic muſt likewiſe be a male Raindeer) they firſt of all (ac cording to *Samuel Rheen*, whoſe Words I make here m own) draw a red Thread thro' his Ear; then they ty the Sacrifices to be offered to *Thor*; and ſo kill him i the ſame manner as they uſed to do with the Sacrifices o *Thor*, preſerving the Blood likewiſe in a Veſſel. Thi done, he who offers the Sacrifice, takes the Horns, th Bones of the Head and Neck, as alſo the Hooſs an Feet of the Sacrificed Beaſt, and carries them altogethe to the Mountain Conſecrated to the ſame *Storjunkare* for whom the ſaid Sacrifice is intended. No ſooner doe the *Laplander* approach to the Sacred Stone, but he make a dew Reverence, bareheaded, bending his Knees, an performing all the other Ceremonies with a moſt pro found Reſpect, ſuch as anointing the Idol with the Bloo and Fat of the Beaſt, brought along with him for tha Purpoſe. Thus far *Samuel Rheen*. The Anonymous M. S. adds to this, that they tye to the right Horn o the Raindeer, his Yard, to the Left a red Thread, co vered with Tin, and ſome Silver. *The Horns and Bones*, ſays he, *of the Head they carry to the Place Dedicated to* Stor-

orjunkare, *where they set them up. On the right Horn ey tye the Privy Member of the Raindeer, on the Left a d Thred covered with Tin, and some small quantity of lver.* It is observable that the Rites observed in the orship of *Storjunkare* are the same with those used in e Worship of *Seitha*, from whence it is apparent, that e Idol of the Inhabitants of *Torna* differs from that of e Inhabitants of *Luhlah* and *Pitha*, only in Name. hannes *Tornæus* gives us the following Description of e Last: *The* Laplanders *meet at certain appointed Times, ecially on Holy-days, or when any Misfortune or Loss has aln them, near their* Seitha; *being equip'd in their best parel, they approach the Idol, and offer their Prayers and eral sorts of Sacrifices,* viz. *the Feet of the Raindeer; Flesh, Fat, Skin, Horns and Hoofs. There being, to s Day, great Quantities to be seen of them in those Places, ere they worshipp'd the* Seitha. Here you see the Wor-p of the *Seitha* and the *Storjunkare* to be the same. here are in some Places found great Numbers of those orns placed one above the other, which surround these one Idols like a Fence, and are therefore call'd by the *planders Tiorfwigard*, i. e. *a Court fenced with Horns. ey call it*, says *Samuel Rheen, Tiorfwigard*, i. e. *a Place closed with Horns, it being like a Fence to the Idol* Stor-nkare. If we believe the said Author, there are some-nes above a Thousand of these Horns in one Place; e adds, That those who bring along with them and set those Horns, used to hang before them a Garland ifted of Birch-Tree Branches, stuck about with bits of esh cut from every Member of the Sacrifice. *They take,* ys he, *a bit of Flesh, out of every Member of the Sacri-e, all which they fasten to a Birch-Tree twisted in a circu- Figure, which they hang up before the Horns.* From nce it is, I believe, that some have been misled into s Error, as if the *Laplanders* did Worship the Horns the Raindeer; concerning which, these are *Tornæus* Words: *Some who either don't know or understand bet-, have given out, that the* Laplanders *Worship among ner Things the Horns of Raindeer. They are, as I suppose, n into this Error, because there are great Heaps of Rain-er Horns found in several Places there: But with how tle Reason this Assertion is made, I leave to those who e sensible, that these Heaps are the Remains of those Sacri-*

fices they used to offer to their Seitha; *it being an ancie Custom among the* Laplanders, *to Sacrifice the Raind with their Horns and Hoofs.* All the remaining Flesh th convert to their private use. This is the ordinary w of Worshipping *Storjunkare*; besides which they ha Two more less used; One is, when they carry the S crifice alive to the Mountain, where the Idol is place the Second, when they intend to Sacrifice on the Mou tain Dedicated to *Storjunkare*, but cannot approach it, reason of its inaccessibleness. The First they perform killing the Sacrifice near the Idol, and so proceeding the same manner as we told before; they boil the Fl of the Sacrifice upon the Spot, especially that about t Head and Neck, and unto the Feast they invite th Friends, leaving the Skin behind them; this they call t *Storjunkare's* Feast. This is not usually practised in the Mountains Consecrated to *Storjunkare*, but only such as he himself has chosen and intimated for that Pu pose. *Samuel Rheen* says to this Purpose; *Upon some these sacred Hills they kill the Raindeer to be offered a Sacrifice, and consume the Flesh, after it is boiled, wi their Friends invited for that Purpose; especially the Fl of the Head and Neck: This they call* Storjunkare's *Feas the Skin remains behind for some Years after.* The Seco is, when by reason of the Steepness of the Holy Mou tain, they can't carry up the Sacrifice to the Idol; in th Case, they throw a Stone, dip'd in the Blood of the sac ficed Beast, up to the Mountain, and so end their Dev tion. *They take a Stone*, says the same Author, *which th dip in the Blood of the Raindeer, Sacrificed to* Storjunka *and so throw it up towards the top of that Mountain, whe they believe he has his Dwelling Place.* As we told yo before, that besides their Worshipping *Thor* with Sacr fices, they used, especially once a Year, to erect ne Images to his Honour; so they practise the same wi *Storjunkare*, by laying fresh Boughs of Birch and Pi round his Stone Image. This is commonly done twi a Year; in the Summer with Boughs of Birch, in th Winter with Pine. *The* Laplanders, says the just no mentioned Author, *are obliged to Honour their* Storjunkare *twice a Year, in the Winter, by laying Boughs of Pine, the Summer of Birch or Grass, round about them.* Wha we have mentioned before out of *Tornæus*, concernin th

the *Seithæ*, is very agreable to this Relation. As often as they intend to perform this Ceremony, they at the same time make an Enquiry, whether their God be propitious or not. For if the Grass, or what else they are to strow about him, is light, they look upon it as a good Omen; if it be heavier than ordinary, they fear he is angry with them, and therefore endeavour to reconcile him, by devoting some Sacrifices to him. The same Author says to his Purpose; *If they find the Stones heavier than they ought to be, they look upon it as a Sign that* Storjunkare *is offended with them; but, if they prove lighter than ordinary, they esteem him to be Propitious; to avoid his Anger they are obliged to make promises of Sacrifices.* Thus the Words of *Peucer* are to be interpreted, when he says; *When they are going abroad a Hunting or Fishing, or are to go upon any other Enterprise, they endeavour, after some Enchantments, to move their Gods, whose Advice they ask, from the Place they stand in; if they move easily, they look upon it as a good Omen, if they do otherwise, they promise themselves no Success; if they are immoveable, they shew that they are Offended.* This is not practised upon all Occasions, nor at all Times, but only when they are to strow the Grass and Boughs. For, otherwise, as I told you before, they try the Inclination of their Gods by the Drum. It remains now, we say something of the third Sort of Sacrifice, which is made to the Sun.

De devin. p. 287.

This is chosen out of the Females; neither are the Raindeer to be full grown, but very Young, according to *Samuel Rheen*, whose Authority we always rely upon in this Point. *They offer*, says he, *to the Sun young Raindeer, especially Females.* The Ceremonies observed are near the same, as has been related before, except that they draw a white Thred thro' the right Ear of the Raindeer, this being the Sign, shewing, that it belongs to the Sun; whereas the Sacrifices belonging to *Storjunkare*, are distinguish'd by a red String. *They draw*, says the same Author, *a white Thred thro' the right Ear of the Raindeer, as a sign that it is to be Sacrificed to the Sun.* They make a Garland, not of Boughs of Birch, but of Willow, on which they fasten the Pieces of Flesh, which they fix upon a Scaffold, behind their Huts, not unlike that belonging to *Thor*. *After they have kill'd*, says he,

he, *the Raindeer, they take a bit of Fleſh cut out of ever Member, which they faſten to a Garland of Willow, of th bigneſs of a Hoop, belonging to a Hogs-head. This they fi. upon a high Scaffold, on the back-ſide of their Huts, wher they uſed to Sacrifice to* Thor. This Scaffold is not th ſame, but like to that of *Thor*, as I ſaid before; th chief difference is, that in this there is neither any Imag nor Horns; the Beaſts being not come to their Growth and conſequently deſtitute of Horns. The only thin in this Scaffold bearing any reſemblance to the Sun, be ing a Circle made out of the Bones of the ſacrificed Beaſts Theſe are the Ceremonies obſerved in Sacrificing to th Sun.

Beſides thoſe three Gods, which are accounted of th firſt Rank, they have others of a lower Degree, as w have ſhewn before; eſpecially the *Manes* of the Dead and the *Juhlian* Company. They don't give any par ticular Names to thoſe Ghoſts, but in general call then *Sitte*. Neither do they erect them any Images, as they do to *Thor* and *Storjunkare*, only they offer them ſom certain Sacrifices: The firſt Thing they have to do is, t enquire the Will of the Dead, by the Drum, whethe he will accept of that Sacrifice. Whilſt they are beatin the Drum, after their uſual way, ſome Sing thus; *Wha ſort of Sacrifice would you have* Manes? And the Rin ſhewing the deſired Sacrifice, they draw a black Thre thro' the Beaſt's right Ear, which is to be Sacrificed *They draw*, ſays the ſo often mentioned Author, *a black String thro' the right Ear of the Raindeer, to be ſacrificea to the Dead.* The anonymous M. S. which likewiſe mentions the Words of the Song, ſays, that they tye the Strin about the Horns, being made of Wooll; *The Raindeer*, ſays he, *or other Beaſts to be Sacrificed to the Dead, muſt have a black Woollen String tyed to their Horns:* Thi done they kill their Sacrifice, the Fleſh whereof they ſpend for their own uſe, except a ſmall Piece of the Heart and another of the Lungs; each of which they divide into three Parts, and put them upon as many Sticks, which after they have been well dip'd in the Blood of the Sacrifice, they bury under Ground. The before-mentioned anonymous M. S. has theſe Words: *They take a Piece of the Heart and of the Lungs, which they cut in three Pieces, and after they have faſtned them upon*

three

hree Sticks and dip'd them in Blood, they bury them under Ground, in the same manner, viz. *in a Chest or Box made after the Fashion of a* Lapland *Dray.* The Words, *after he same manner*, have a relation to a preceding Passage, vhen he speaks of the Bones of those Sacrifices, which hey used to take out and bury, as *Samuel Rheen* informs s; *Then they take all the Bones*, says he, *which they put a Chest made for that Purpose, and thus bury them.* Of his we shall have occasion to say more hereafter, when e come to treat of the Funeral Rites of the *Laplanders*, vhere the same is made use of. We will add no more at resent upon this Head, but that these are the Ceremoes observed to this Day in Sacrificing to the Dead aong those *Laplanders*, who have not shaken off the Suerstitions of their Ancestors. We will now come to the *uhlian* Company, whom, as I have shewn before, they ll *Juhlafolket*. These, as well as the Ghosts, have no atues or Images allotted for their Worship, the Place here they are worshipped being a Tree, at about a Bow ot from the back-side of their Huts. They likewise orship them by Sacrifices, a Description of which has een left us by *Samuel Rheen*, in the following Words; *he Day before the Feast of the Juhlian Company, being* hristmass-*Eve, and on* Christmass-*Day it self, they offer perstitious Sacrifices, in Honour of the Juhlian Company, hom they suppose wandring at that time thro' the neighuring Forests and Mountains. The manner thus: On* hristmass-*Eve they Fast, or rather abstain from all sorts Flesh; but of every thing else they eat, they carefully preve a small quantity. The same they perform on* Christass-*Day, when they live very Plentiful. All the Bits they ve preserved for these two Days, they put in a small Chest ade of the Bark of Birch, in the shape of a Boat, with its ils and Oars; they pour also some of the Fat of the Broth on it, and thus hang it on a Tree, about a Bow Shot dint from the back-side of their Huts, for the use of the uhlian Company, wandring at that time about the Forests, Mountains, and the Air.* Thus we have also given you account of this kind of Sacrifices, which resemble in great measure the Libations of the Ancients to their enius's. But why they do this in a Boat, they know ot, nor can give the least reason for it. In my Opinion,

this ſeems to intimate, that they had it firſt from foreig Parts, where perhaps they uſed to pay a certain Reverenc to the Company of Angels, who brought the News o of Chriſt's Birth; as I told you before. Of this the could not be inform'd but by Chriſtians, who probabl might come thither in ancient Times by Sea, and conſe quently in Veſſels. So much concerning the Idolatry an ſuperſtitious Worſhip of the *Lapland* Gods, which is con tinued to this Day, if not by all, at leaſt among a grea many of the *Laplanders*, as far as we have been able t diſcover them by the experience and enquiry of thoſe who have frequented and lived a conſiderable time in thei Parts; for, as *Lundius* well obſerves, it muſt be acknow ledged at the ſame time, that there are many Things wan ing, in relation to thoſe Sacrifices, which, if they wer to be deſcribed in all their Circumſtances, would requi the Pen of a Man, who had had the opportunity of be ing preſent at, and an exact ocular Witneſs of them, a well as of their Magical Arts, both which they are ver careful to hide from others, it being almoſt impoſſible t learn any thing of that kind from them, unleſs when the are Drunk, and that the Strength of the Liquor mak them ſpeak what they would not at another time. Som times you may Fiſh ſomething out of their Childre tho' at the ſame time they give them a great charg not to diſcover the leaſt Thing of this kind to th *Swedes*.

CHA

CHAP. XI.

Of the Magical Ceremonies, and Arts of the Laplanders.

THere is ſcarce a Country under the Sun, whither the Name of *Lapland* has reach'd by Fame or otherwiſe, which does not always look upon this Nation as greatly addicted to Magick. It is this that has induced me to treat in this Chapter of their Magick, this being the Second of the capital Branches of their Impieties, which are not as yet quite aboliſhed among them. And to begin with the Ancients, *Jacob Ziegler* has already in his time, given them this Character; *That they are great Artiſts in Sorcery.* And *Damian a Goes* gives us the ſame Deſcription of them. *They are ſo well inſtructed in Magick, that by their Enchantments they are able to ſtop Ships, when under full Sail, not to mention here ſeveral other ſtrange Effects of their Art.* Neither are the northern Writers differing from them in this Point; *Theſe Countries*, ſays *Olaus Magnus, of* Finland *and* Lapland, *extending to the furthermoſt Parts of the North, were in the time of Paganiſm ſo well inſtructed in Sorcery, as if they had been inſtructed in this damnable Art, by* Zoroaſter *the* Perſian *himſelf. Peter Claudi* ſays of the Norwegian Laplanders: *They are ſuch prodigious Sorcerers, that I much queſtion, whether they ever could, or now can be match'd in this Art, by any upon Earth. Tho' at the ſame time ſome of the* Lappofinni *are worſe than the* Finlanders *living near the Sea-ſhoar.* This is the Judgment of the Hiſtorians concerning the *Laplanders* of the later Ages; and conſidering, they ſpeak to the ſame purpoſe of the *Biarmi* their Predeceſſors, this verifies our former Opinion of their being deſcended from the ſame Original. *The* Biarmi, ſays *Olaus Magnus, are very expert in Witchcraft. For, either by their Looks, certain Words, or ſome other diabolical Arts, they know how to bewitch People ſo, that they take away the uſe of their Limbs and Reaſon, and many times induce them to lay violent Hands on themſelves.* L. 1. C. 1.

Saxo gives us an Inſtance of this kind, when he ſays: L. 1.

the Biarmi *instead of Arms, having recourse to Art, di by their Enchantments raise a Storm, the brightness of th Sun being soon overcast by the Darkness of thick Clouds an Rains:* The History of K. *Heraud* and *Sturteson*, speak ing much to the same effect, leaves no room to doubt o the Truth of it. 'Tis true, it must be confess'd that no a-days the *Laplanders* do neither so frequently nor pub lickly practise it, as in former times, which makes *An dræas Buræus* say: *The* Laplanders *are not now so muc addicted to magical Superstitions as in former Ages.* An not long after; *The greatest part of the* Laplanders *ar free from those magical Superstitions.* Which is confirme by *Peucerus*, who lived long before him: *Now a-day* says he, *they don't use so frequently their Enchantments, a they did before, because the King of* Sweden *has made mo severe Laws against them.* Nevertheless there are not few among them, who apply themselves to Magick. I you desire to know the reason of it, besides those menti oned before in general, I can give you no better, than that they think it absolutely necessary, to defend them selves against the Designs of their Country-men. Thi they frankly confess, and *Peter Claudi* relates it upon hi own Credit; *That the knowledge of those Arts is look'd up on by them as absolutely necessary, to prevent the danger o being hurt by others.* For which reason they have thei certain Masters and Tutors; and Parents bequeath to their Children, as part of their Inheritance, such Spirit or Dæmons, as they have found serviceable to them. Con cerning the First *Tornæus* says; *Some are instructed in thi Art, and perfected by Practice.* And *Peter Claudi*, *The send their Children to be instructed by the* Laplanders, *viz* in the Magical Art. *Sturteson* mentions a certain Virgin called *Gunilda*, who was, by her Father *Odzor Huide* living in *Halogaland*, sent to *Motle*, then King of the *Fin Lapmark* or *Norwegian Lapland*, *to learn the* Finlanc *Arts.* He likewise makes mention of two *Finlanders* whose Magical Artifices he relates at large. Nothing more frequent, than that the Parents are the Masters, who instruct their own Sons in this Art: *Those*, says *Tornæus*, *who have attained to this Magical Art by Instructions receive it either from their Parents, or from some Body else and that by degrees, which they put in practice, as often a an Opportunity offers.* Thus they accomplish themselves

in

this Art, especially if their Genius leads them to it. or, they don't look upon every one as a fit Scholar, ay some are accounted quite incapable of it, notwithanding they have been sufficiently instructed, as I have een informed by very credible People. And *Joh. Torcus* confirms it by these Words: *As the* Laplanders *are turally of different Inclinations, so are they not equally pable of attaining to this Art.* And in another Passage; *ey bequeath the Demons as part of their Inheritance, hich is the reason that one Family excels the other in this agical Art.* From whence it is evident, that certain hole Families have their own Demons, not only difring from the familiar Spirits of others, but also quite ntrary and opposite to them. Besides this, not only hole Families, but also particular Persons have somenes One, sometimes more Spirits belonging to them, to cure them against the Designs of other Demons, or else hurt others. *Olaus Petri Niurenius* speaks to this effect, hen he says: *They are attended by a certain Number of irits, some by Three, others by Two, or at least by One. e Last is intended for their Security, the other to hurt bers. The First commands all the rest.* Some of those ey acquire with a great deal of Pains and Prayers, me without much trouble, being their Attendants from eir Infancy. *Joh. Tornæus* gives us a very large Account it. *There are some,* says he, *who naturally are Magians; an abominable Thing indeed. For, those who the Devil knows will prove very serviceable to him in this Art, he ises on in their very Infancy with a certain Distemper, hen they are haunted with Apparitions and Visions, by hich they are in proportion of their Age, instructed in the udiments of this Art. Those who are a second Time taken ith this Distemper, have more Apparitions coming before em, than in the First, by which they receive much more sight into it, than before. But if they are seised a third me with this Disease, which then proves very dangerous, nd often not without the hazard of their Lives; then it they see all the Apparitions the Devil is able to contrive, accomplish them in the Magical Art. Those are arrived such a Degree of Perfection, that without the help of the Drum, they can foretel things to come, a great while before; nd are so strongly possessed by the Devil, that they foree Things, even against their Will. Thus not long ago, a*

certain

certain Laplander, *who is still alive*, *did voluntarily* d
liver his Drum to me, which I had often desired of him b
fore; notwithstanding all this, he told me in a very m
lancholy Posture, that tho' he had put away his Drum, s
intended to have any other hereafter, yet he should fore
every Thing without it, as he had done before. As an i
stance of it, he told me truly all the particular Accide
that had happened to me in my Journey into Lapland; m
ing at the same time heavy Complaints, that he did n
know, what use to make of his Eyes, those Things being p
sented to his Sight much against his Will. Lundius c
serves that some of the *Laplanders* are seised upon by
Demon, when they are arrived to a middle Age, in t
following manner: Whilst they are busie in the Woo
the Spirit appears to them, where they Discourse co
cerning the Conditions, upon which the Demon offe
them his assistance, which done, he teaches them a c
tain Song, which they are obliged to keep in constant r
membrance. They must return the next Day to the sa
Place, where the same Spirit appears to them again, a
repeats the former Song, in case he takes a Fancy to t
Person, if not he does not appear at all. These Spir
make their appearances under different Shapes, some li
Fishes, some like Birds, others like a Serpent or Drago
others in the Shape of a Pigmee, about a Yard high
being attended by Three, Four or Five other Pigme
of the same bigness, sometimes by more, but never e
ceeding Nine. No sooner are they seized by the Genii
but they appear in a most surprising Posture, like m
Men, bereaved of the use of Reason. This continu
for six Months, during which time they don't suffer a
of their Kindred to come near them, not so much
their own Wives and Children: They spend most of th
time in the Woods and other solitary Places, being ve
Melancholy and Thoughtful, scarce taking any Food
which makes them extreamly Weak. If you ask the
Children, where and how their Parents sustain then
selves, they will tell you, that they receive their Sust
nance from their Genii. The same Author gives us
remarkable Instance of this kind in a young *Lapland*
called *Olaus*, being then a Scholar in the School of *Li*
sala, of about eighteen Years of Age. This young Fe
low fell mad on a sudden, making most dreadful Postur
an

d Outcries, that he was in Hell, and his Spirit tor-
nted beyond what could be expreſs'd. If he took a
ok in Hand, ſo ſoon as he met with the Name of
SUS he threw the Book upon the Ground, in great
ry, which after ſome time being paſs'd over, they uſed
ask him, whether he had ſeen any Viſion, during this
taſie? He anſwered, that abundance of Things had ap-
ared to him, and that a mad Dog being tyed to his
ot, followed him wherever he ſtirr'd. In his lucid
ervals he would tell them, that the firſt beginning of it
pned to him one Day, as he was going out of the Doors,
make Water, when a great Flame paſſing before his
es and touching his Ears, a certain Perſon appear'd to
n all Naked. The next Day he was ſeiſed with a
oſt terrible Head-Ach, ſo that he made moſt lamenta-
e Outcries, and broke every Thing that came under
s Hands: This unfortunate Perſon's Face was as Black
a Coal, and he uſed to ſay, that the Devil moſt com-
only appear'd to him in the Habit of a Miniſter, in a
ng Cloak; during his Fits he would ſay that he was
rrounded by Nine or Ten Fellows of a low Stature,
ho did uſe him very barbarouſly, tho' at the ſame time
e ſtanders by did not perceive the leaſt thing like it.
le would often climb to the Top of the higheſt Fir-
ees, with as much ſwiftneſs as a Squirrel, and leap
own again to the Ground, without receiving the leaſt
urt. He always loved Solitude, flying the Converſa-
on of other Men. He would run as ſwift as a Horſe,
being impoſſible for any Body to overtake him. He
ſed to talk amongſt the Woods to himſelf, no otherwiſe,
han if ſeveral Perſons had been in his Company.

I am apt to believe, that thoſe Spirits, were not al-
ogether unknown to the Ancients, and that they are the
ame, which were called by *Tertullian Paredri*, and are
nentioned by Monſieur *Valois*, in his Eccleſiaſtical Hiſto-
y of *Euſebius*.

Whenever a *Laplander* has occaſion for his Familiar
Spirit, he calls to him, and makes him come by only
inging the Song, he taught him at their firſt Enterview;
by which means he has him at his Service as often as he
pleaſes: And becauſe they know them Obſequious and
Serviceable, they call them *Sveie*, which ſignifies as much
n their Tongue, as the Companions of their Labour, or
their

their *Help-mates*. *Lundius* has made another Obse tion, very well worth taking notice of, *viz.* That th Spirits or Demons never appear to the Women, or e into their Service; of which I don't pretend to alle the true Cause, unless one might say, that perhaps t do it out of Pride, or a natural Aversion they have the Female Sex, subject to so many Infirmities. Th Women who apply themselves to Witchcraft among *Laplanders*, and are by them called *Kuepekass*, i. e. S ceresses, perform it by pronouncing certain Words, r gical Characters, and other Ceremonies, which they ma use of to the detriment of those they have a Grudge But it is time to proceed to their Magical Arts, wh may be comprehended under two general Heads: U der the First those who make use of no Instrument at The Second may be subdivided into two Parts, acco ing to the difference of the Instruments they make use One comprehends all, where the Drum is made use o the other all such Things, to which they use Knots, Da Spells, Conjurations, and such like. We speak first the Drum, this being an Instrument peculiar in this ki to the *Laplanders*, who call it *Kannus*, as *Joh. Tornæ* Minister of *Torna* informs us in his Treatise of *Laplan They used*, says he, *to perform their superstitious Art the means of a certain Wooden Instrument* (called by the *Kannus*) *made after the Fashion of a Drum.* And in Description of *Sweden*, *The* Laplanders *call it* Quobdas *Kannus*, *we call it the* Lapland *or Magical Drum.* Th Drum is made of Wood. *They make*, says *Olaus Pet their Drum out of a hollow Trunk of a large Tree.* Whic must be of a Pine, Firr or Birch-Tree, growing in ce tain particular Places, and turning according to the Cour of the Sun; as has been found by Experience, and confirmed by the Testimony of *Samuel Rheen*: *The* La land *Drums*, says he, *are made of Pine, Firr or Birch but the Tree, out of which they are cut, must grow in particular Place, and turn directly according to the Cour of the Sun, not contrary.* Which shews, that *Peucer* was in the wrong when he says; *They make use of Drum made of Metal.* Where it is to be observed, tha a Tree is said to turn according to the Course of th Sun, when the Grain of the Wood, turning from the Bo tom to the Top, winds from the Right to the left Hand

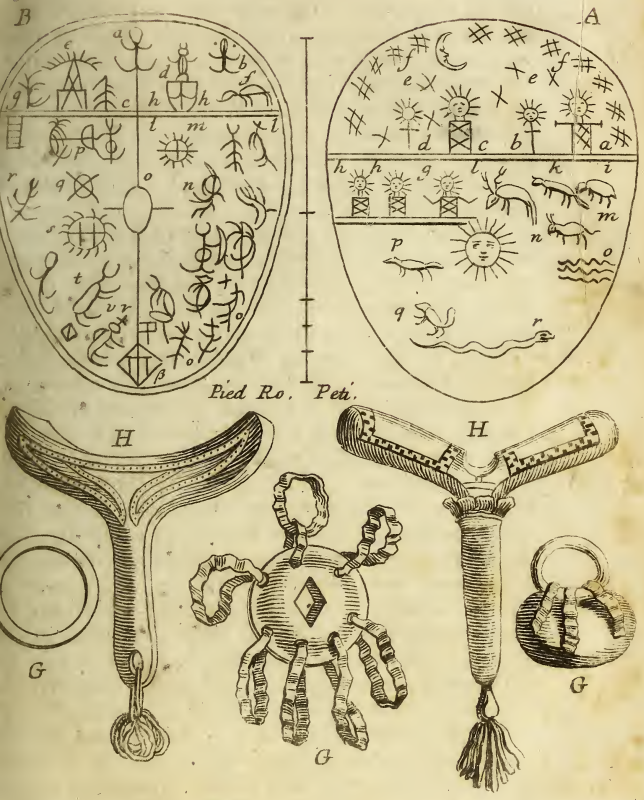
th

s being a Token to them, that the Tree is acceptable the Sun, which, purſuant to the Myſteries of their eligion, they Worſhip under the Name of *Thor*. They ake it out of one Piece of Wood, which muſt be of e Root, cleft aſunder, and hollowed out on one ſide, er which they ſtretch the Skin; the other ſide being con- x, is the lower part, where is the Handle to hold by. his is made by two Hollowneſſes on the out ſide of the dy of it, the Wood remaining betwixt them, being tead of a Handle. That part, on which the Skin is tned, reſembles a Circle, approaching however more an Oval than circular Figure, its diameter ſeldom ex- ding half a Yard; but is often leſs. They are co- ed with one Skin only. *One ſide of this Drum*, ſays *us Petri*, *they cover with a Skin.* Which makes *Tor- us* compare them to our Kettle-Drums, for, ſays he, *y are Inſtruments made after the Faſhion of our Bokor* the *Swedes* call a Kettle-Drum) *only they are of a more ong Figure.* Tho' in another Place he ſays very well, t they differ alſo from them in this, that they are not ogether ſo round, nor ſo deep, and, that the Skin is not tned to them with Iron Screws, but with Wooden Pegs. ave alſo ſeen ſome, the Skin of which was not faſten- by Pegs, but ſewed with the Sinews of Raindeer. *us Magnus* did call it an Anvil, but not very pro- L. 3. c. rly: Theſe are his Words; *He beat the Frog or Ser-* 27. *t, made of Metal, with a Hammer, repeating his Blows n the Anvil*: By which that he underſtands nothing elſe t the Drum, will be ſhewn hereafter. The Engraver, o made the Cut before that Chapter, was queſtionleſs thoſe Words miſled into an Error, which made him t a Smith's Anvil, with a Serpent and Frog upon it, e Smith's Hammer laying by, quite contrary to the in- tion of the Author, and the nature of the Thing he was Delineate; the *Laplander* making no uſe of a Smith's nvil, but of a Drum, which becauſe they beat with a nd of a Hammer, this made *Olaus* call it an Anvil. pon the Skin, which covers this Drum, they Paint di- rs Figures in Red, made of the Bark of an Alder-tree eaten and boil'd for a conſiderable Time. *The Skin*, ys *Johannes Tornæus, is all over painted with divers Fi- res in Red, made with the Bark of the Alder-tree. Sa- uel Rheen* agrees with him, when he ſays; *They ſtretch*

a

a Skin over the Drum, painted with various Figures, of Bark of the Alder-tree. He alſo gives us alſo a large talogue of theſe Figures, as follows: About the mic of the Drum, they draw ſeveral Lines quite croſs, u which they paint thoſe of their Gods, that are moſt verenced among them, *viz. Thor* the ſupream Ruler all the reſt, with his Attendance; then *Storjunkare* w his: theſe are placed on the Top of the firſt Line. T they make another Line parallel to the former, reaching only half croſs the Drum; here they place Picture of Chriſt and his Apoſtles. All the Figures ab theſe Lines, repreſenting Birds, Stars or the Moon. low them, in the Center of the Drum, ſtands the S as the middlemoſt of the Planets, upon which they the Bundle of Brazen Rings as often as they intend beat the Drum. Under the Sun they place the terreſt al Things, and various Sorts of living Creatures; ſu as Bears, Wolves, Raindeer, Otters, Foxes and Serpen as likewiſe Marſhes, Lakes, Rivers and ſuch like. T is the *Lapland* Drum, according to the Deſcription giv by *Samuel Rheen*, of which he has left us the followi Delineation.

A.F. P. 96



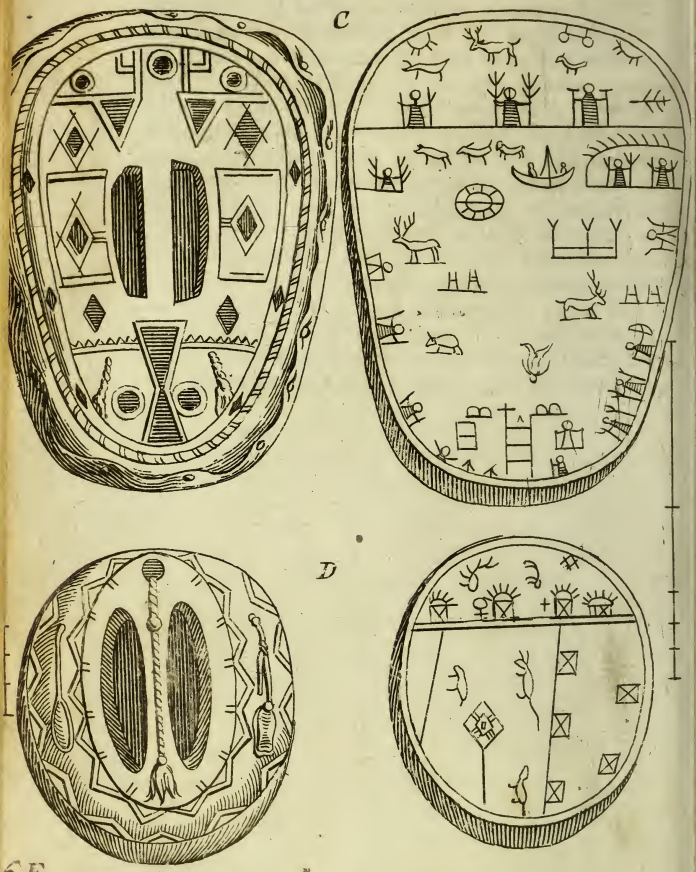
In the Drum *A.* *a* marks *Thor*, *b* his Servants, *c* S. *junkare*, *d* his Servants, *e* Birds, *f* Stars, *g* Christ, *h* Apostles, *i* a Bear, *k* a Wolf, *l* a Raindeer, *m* an C *n* the Sun, *o* a Lake, *p* a Fox, *q* a Squirrel, *r* a S pent.

In the Drum *B.* *a* signifies God the Father, *b* Je Christ, *c* the Holy Ghost, *d* S. *John*, *e* Death, *f* a Go *g* a Squirril, *h* Heaven, *i* the Sun, *l* a Wolf, *m* the F Scik, *n* an Ouhr Cock, or wild Cock, *o* Friendship w the wild Raindeer, *p Anundus Erici* (unto whom t Drum did belong) killing a Wolf, *q* Gifts, *r* an Ott *s* Friendship with other *Laplanders*, *t* a Swan, *v* a Si to try the Condition of others, and whether a Distemp be Curable, *x* a Bear, *y* a Hog, *B* a Fish, *V* one ca rying a Soul to Hell.

For the rest I have observed, that all their Drums a not Painted with the same Figures; I my self have less than Three, which are very different, One of whi I have represented here with the First, by the Letter And *Johannes Tornæus* has given us a different Descripti of them, in the following Words; *They divide their F gures in relation to different Countries, but especially in three Parts; The First Division is intended for* Norlan *and some other* Swedish *Provinces, placed on the South Si of the Drum, and distinguished from the others by a Line this also contains the next Neighbouring City of Note, whe they used to Traffick most. As for Instance, in those Drum which are made at* Torna *or* Kiemi, *you will see the City* Torna *Painted, with its Church, Minister, the Governor of* Lapland, *and several other Persons, with whom th used to Converse. So likewise the High-way leading fro their dwelling Place to* Torna, *which serves them to disco ver when the Minister, the Governour, or certain oth Persons will come that way, as also what is transacted ther On the Northern Side of the Drum, they paint* Norway *with what chiefly belongs to it. But betwixt both the Countries they place* Lapland, *which takes up the greate part of the Drum, with most of such Creatures as are foun in that Country. Here you see whole Herds of wild Rain deer painted, Bears, Foxes, Wolves and all Sorts of wil Beasts, placed there with an intent to discover where the are to be found; whether a tame Raindeer, if lost, is t*

l

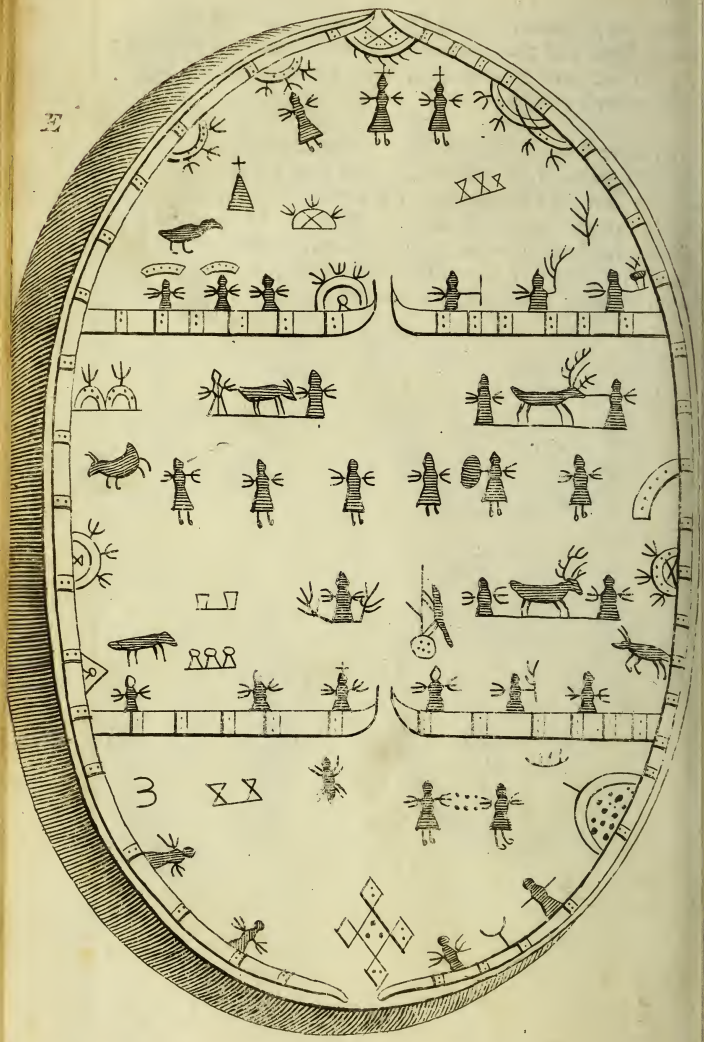
e found again, and where; whether their Raindeers young nes will be long lived; whether they shall be successful in eir Net Fishing; a Sick Body, whether he will recover or ot; whether a Woman with Child is likely to have an ea- e Labour; whethor a certain Person shall dye or not, and what means; and many other Things they want to know will not pretend to give you the true Reason of this dif- erence, but as I am informed, some Drums are inten- ed for more malicious Designs than others, and are bet- r adapted to the accomplishing of their Magical Art; hich makes me believe that according to the different ntention of what Business they are to be applyed to, ey either add or take away certain Figures, and some- mes also make considerable Alterations. For the bet- r understanding of the diversity of these Drums, I here ive you the Draught of two other Drums, both which had from the Illustrious Lord Chancellor of *Swe- en.*



6 F

Both the Figures of these Drums represent and shew u the Signs and their Explication, as they were sent to e; in the same manner as I have represented in the rum marked with *B*.

And here I must acknowledge, that this is not the ly Obligation I have to this illustrious Lord of this nd, he having likewise sent me a Third scarce to be tch'd for its bigness, mark'd with *E*. the Draught of ich I give you likewise, together with another mark'd th *F*; for which I am obliged to the Illustrious Lord *nry Flemming*, Colonel of a *Swedish* Regiment.



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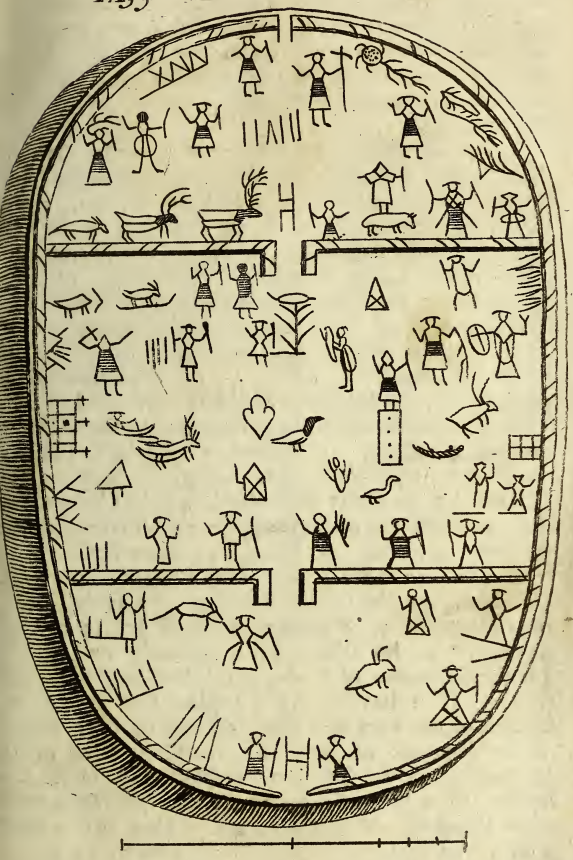
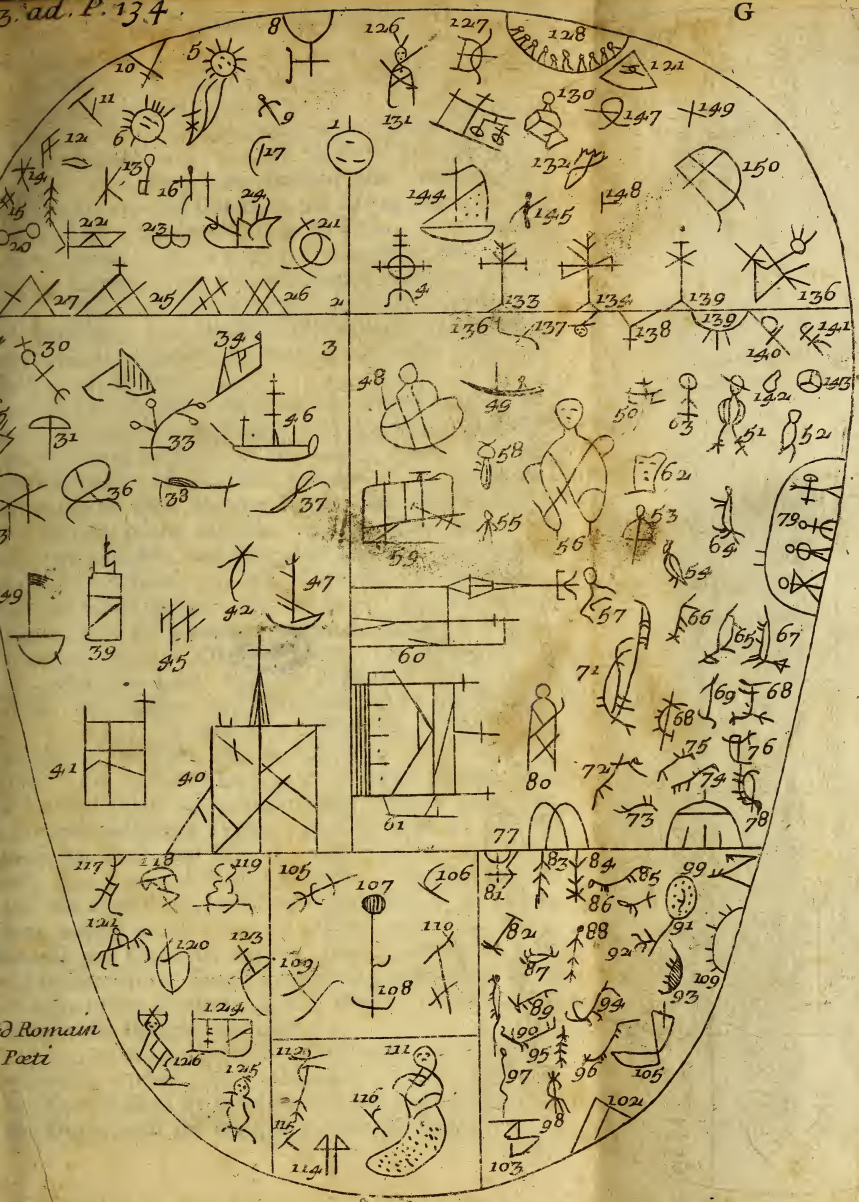


Upon this occasion I cannot forbear to represent you the Figure, as well as the Explication of a certa Drum of this kind, exceeding all the rest both in bi nesſ and the number of its Characters. It belongs to certain Citizen of *Stockholm*, called *Laurence Althnac* Mr. *Laurence Norman* has sent me the Draught of it, an the Explication of the Figures, taken from the Mouth a certain *Laplander*, a Native of *Torna*, by *Chistoph Utterius*, *June* 16. 1673.

1. *Paul* of *Torna*, 2. the River of *Torna*, 3. the Rivu let of *Torna*, 4. the Weather-Cock pointing to the Nortl by the help of a Line mark'd with two Crosses, 5. Goo 6. the Sun, 7. the Moon, 8. the Thunder, 9. the Ange of God, 10. the Angel *Gabriel*, 11. S. *John*, 12. S. *Peter* 13. S. *Matthew*, 14. S. *Martin*, 15. S. *Luke*, 16. God Sergeant, 17. the Rain, 18. the Light of the Sun, 19. th Wind, 20. Good Fortune, 21. Bad Fortune, 22. th Earth, 23. the Water, 24. the Fire, 25. de dicated to Sacrifices, 26. dedicated to Sa crifices, 27. the Mountain *Stadeberg*, dedicated to Sacri fices, 28. the Mountain *Titro*, dedicated to Sacrifices, 29 *Sweden*, 30. *Russia*, 31. *Holland*, 32. *England*, 33. *Spain* 34. *France*, 35. *Cologne*, 36. *Turkey*, 37. *Lapland*, 38 *Finland*, 39. the Cities of *Finland*, 40. the Cities of *Swe den*, 41. the Cities of *Germany*, 42. the Village of the La bourers, 43. War, 44. Peace, 45. some Persons going to Church, 46. a great Ship, 47. a Chaloup, 48. a *Lap land* Idol, 49. the Devil's Boat, 50. the Holy Tree o the *Laplanders*, 51. a Citizen, 52. his Wife, 53. a Coun try-man, 54. his Wife, 55. a *Laplander* or his Wife 56. the Governour of *Lapland*, 57. the Governour's Gen tleman, 58. a Bayliff, 59. a *Lapland* Church, 60. the Church of the City of *Torna*, 61. the Country Church of the Lapmark of *Torna*, 62. the Holy Stone of the *Laplanders*, 63. the Trunk of the Holy Tree of the *Lap landers*, 64. a Bear, 65. a Cow, 66. an Ox, 67. a Wolf, 68. a Raindeer, 69. a Sheep, 70. a Hog, 71. a Horse with a long Tail, 72. a 73. a Swan, 74. a 75. a great wild Cock, 76. a *Laplander* Travelling in his Sledge, 77. the Mountains of *Lapland*, dedicated to Sa crifices, 78. a *Lapland* Hut, 79. the most dangerous and malicious Sorcerers, 80. a Priest, 81. a Man, 82. a Squir rel, 83. a Firr-tree, 84. a Pine-tree, 85. a Hare, 86. a Fox, 87. the young One of a Raindeer, 88. a Birch-

tree,



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ree, 89. a Cat, 90. a 91. a Bog or Lake, and everal Fishes, and a Boat in it, 92. a Castor, 93. a certain Beast called *Jerf* or *Goulu*, 94. a 95. a Dog, 96. an *Orneskre* or *Ornskre*, a corrupted Word, signifying perhaps as much as the cast off Skin of a Serpent, 97. a Serpent, 98. a Frog, 99. the God *Nao*, 100. the Devil's Ditch, 101. the Genius of the Mountains, 102. the Hill of Hell, 103. Death, 104. an Otter, 105. Lucifer, 106. *Asmodeus*, 107. a *Tyre*, i. e. a magical Ball, 108. magical Arrows, 109. it has happened according to the Devil's Will, 110. it has happened contrary to the Devil's Intention, 111. the same Devil, 112. his Sergeant, who attends constantly his Person, 113. the Kettle of Hell, 114. Spectres, 115. 116. of Hell, 117. the first President of the Assembly of Magicians, 118. the second President of the same Assembly. 119. the third President of the same College, 120. the fourth President of the same Assembly, 121. the Sorcerers going to their Meeting-Place, with those Children they instruct in the Magick, 122. the Place where the Sorcerers assemble, and their chief Master, 123. the District of *Drontheim*, 124. the Gallows, 125. the Prison, 126. the Chief Judge, 127. the Law, 128. the twelve Judges, 129. the Chamber, where the Judges sit to give Judgment, 130. the Presiding Judge, 131. What is Law, 132. what is no Law, 133. the Feast of the Nativity of Christ, 134. *Easter*, 135. *Whitsontide*, 136. the Feast of 137. S. *Mary*'s or Midsummer Day, 138. the Day of the Sun, 139. S. *Eric*'s Day, 140. S. *John*'s Day, 141. S. *Peter*'s Day, 142. S. *James*'s Day, 143. S. *Michael*'s Day, 144. to Sacrifice without exception, 145. one that Speaks Truth, 146. those who are pernicious to the Earth and Waters, 147. Health, 148. Sickness, 149. a mortal Wound given by a magical Javelin, 150. not allowed to Sacrifice to any God of the Mountains, neither to the Trunk of a Tree, nor to any Stone, because this Character implies, that it will be in vain, and unsuccessful. Thus I have given you an Explication at large of the Contents of this Drum, of which you may see the Draught over Leaf.

Now, to make this Drum useful, there are two Things required; an *Index* and a Hammer. The First shews the Thing desired by pointing at some certain Figure on the Drum, with the other they beat the Drum. I call

that an *Index*, what *Samuel Rheen* calls *a Bunch of Rings made of Metal.* For when they make use of the Drum, they take a pretty large Ring, on which they hang several small ones, all which make up a Bunch. Tho' they also sometimes vary in this Point. One of those I have by me, is made of a thick Piece of Copper, about the bigness of a Crown Piece, with a square Hole in the middle; and instead of the small Rings, it is hung round about with little Copper Chains. The other is made of Brass, on which hangs a round Copper Plate, fastned to little Chains. I have also seen some made of Bones, resembling in shape the *Greek* Letter Δ, with Rings hanging about them; and of other different Shapes. Mine, I have given you a Draught of, with the two Drums *A. B.* mark'd with *G.* However since they most commonly make use of a Ring (those Drums sent me by my Lord Chancellor, having no others than such) this is the reason, why the so often-mentioned anonymous M. S. has call'd them barely Rings. *The Ring*, says he, *laid upon the Drum, did not stand still in any certain Place. Olaus Magnus* calls them *Brazen Serpents or Toads:* For so they call those Rings, not that they are really such, or have any resemblance to Serpents or Toads, but because by those Rings they represent those Creatures, which they look upon to be very acceptable to the Devil, and whose Pictures they frequently make use of in their Magick. *Peucerus* calls them Frogs, *They have likewise*, says he, *a brazen Frog, fastned to an Iron Bar*: Perhaps because there is no great difference betwixt a Toad and a Frog. Which makes *Olaus Petri* say: *In the Center they draw the Picture of their God, upon which they lay a Frog or some other Piece made of Brass. Tornæus* tells us that the *Laplanders* call it *Arpa. The Index*, says he, *which they call* Arpa, *is composed out of several Chain Rings, made of Copper, Iron, Brass or Silver*: Which shews us, that they are not only made of Brass, but also of several other Metals. The Hammer they call that same Instrument, wherewith they beat the Drum, as we may see from what has been alledged out of *Olaus Magnus* and *Johannes Tornæus*; the Last of which says; *They raise their Familiar Spirits by beating the Skin with a Hammer.* But this Hammer must be imagined to have the least resemblance to a Smith's Hammer, as the Engraver of *Olaus Magnus*'s had falsly persuaded himself, but it is a certain Instrument so call'd by

y the *Laplanders*, and dedicated to this peculiar use, nade of a Raindeer's Horn, branching out like a Fork; his being the Head of the Hammer, the rest the Handle. The true Shape of it I have given you in the same Cut, which contains the two Drums under *A.* and *B.* the Hammer being mark'd with *H.* With this Hammer hey beat the Drum, not so much to make a Noise, but thereby to put the Ring, laid upon the Skin, into motion, so as to pass over the Pictures, till they are satisfied in what they look for. And thus I have given you a description of the *Lapland Drum*, with all its Appertinencies, *viz.* the Ring and the Hammer, such as they use among the *Laplanders*, subject to the Crown of *Sweden.* The *Finlanders*, bordering upon *Norway*, and subject to *Denmark*, do likewise use those Drums, but something different of those I have described to you just now; as is manifest from the Description given of them by the learned *Olaus Wormius.* It is however my Opinion, That the difference betwixt theirs and ours is not real, but rather accidental; arising from thence, that the Drum described by *Wormius*, was perhaps intended for some particular use. But let us see, for *Wormius* describes the Drum he makes mention of in the Description of his Study; *The* Lapland *Drum*, says he, *which they use in their Magick, and by beating which, to a certain Tune, they pretend to discover many Things, is made of an oval Piece of Wood hollowed; its Length is about a Foot, its Bredth ten Inches, having six Holes cut in it with a Handle in the middle; whereby they hold it with the left Hand, whilst they beat with the Right. Over this they stretch a Skin, fastned to it with Nerves, painted with divers rude Shap'd Figures, drawn with Blood or some other Red Colour. Upon this lies a Piece of Brass in the Shape of a Rhomboides, somewhat convex, its Diameter being of two Inches, in the Middle of which, and on each Corner, hangs a small Brass Chain. The Instrument made of Bone, wherewith they beat the Drum, is about six Inches long, of the thickness of a little Finger, resembling the Latin* T. The *Laplanders* use this Drum upon divers Occasions, and pretend to do great Matters by the help of it; which makes them have it in great Esteem, and keep it with much Reverence; they secure and wrap it up together with the Index and Hammer in a Lambskin. *The* Laplanders, says *Samuel Rheen, set a great value upon their Drum, for they always*

keep

keep it wrap'd up, together with the Rings and Hammer, in a Lamb-Skin. Thus it is in my Edition, tho' I have found it in another written *Loomskin*, which does not signifie a Lamb-Skin, but the Skin of a certain Bird, of the Water Fowl kind, and is in this Country called *Loom*. *Wormius* has given us a Description of it in his Study, and I shall perhaps have an Opportunity of describing it more at large, when I shall publish a Catalogue of the Rarities I preserve in my Study. Nay, they look upon this Drum as a Sacred Thing, which for this Reason, must not be touch'd by marriagable Women. *No Woman*, says the same Author, *that is come to Age of Maturity, is permitted to touch the Drum.* If the Drum is to be removed from one Place to another, it is either carried last of all, and by the Hands of a Man, or else must be brought by a quite different Road, or some untrod Way. *The Drum*, says the same Author, *never goes First, but Last of all, being carried by a Man, and not a Woman; sometimes thro' such Roads as were never made use of before.* He gives us likewise the Reason of it, *viz.* Because they are afraid, that if any Body, but especially a Woman should pass the same way after it, would be in great danger of losing either her Health, or perhaps her Life; and this Hazard they run for the first three Days after; of which they do give you several Instances. *They will tell you*, says he, *that if any Woman Kind, that is come to Age of Maturity, should travel the same Road, thro' which the Drum has been carried, within three Days before, the same would either dye immediately, or at least fall into some great Misfortune, and this they prove by many Instances.* It seems as if the Devil would not have his Worship despised, but keeps a strict Hand over those who neglect his Rites, by punishing them severely, as far as God is pleased to permit; so that there is no great reason to doubt of the Truth of those Examples. Now, because it happens sometimes, Women must of necessity travel the same way, the Devil is somewhat more favourable to them, provided they pay him, as an Acknowledgment, a Ring of Brass, to the same Drum, that was carried that way before them. *If it so happen*, says the before-mentioned Author, *that a Woman is forced to travel the same way, thro' which the Drum has been carried before, she is obliged to present a Brass Ring for the use of the said Drum.* But since we have told you before, that acord-

cording to their Opinion, they can effect strange Things, y the help of this Drum, we must take a view, what ese Things are, and how they are performed. *Olaus etri* mentions Three; relating either to their Hunting, their Sacrifices, and the enquiring into far distant Matters. *They have*, says he, *a threefold use for this Drum, in relation to their Hunting, Sacrifices, and the nowledge of Things at a distance. Samuel Rheen* mentions Four. *The First*, To enquire what passes in other laces, tho' never so remote. *The Second*, To know the ood and bad Success of any Undertaking, and what sue any Distemper is like to have. *The Third*, To Cure iseases. *The Fourth*, To know what sort of Sacrifice eir Gods are pleased with, and what kind of Beasts ach God desires for his Sacrifice. They don't all use e same way or Ceremonies, in making their Enquiries. here are however several Circumstances which are to e observed by all. The First is, That they take care to retch the Skin very stiff, by holding it near the Fire. *hey hold*, says *Olaus Petri*, *the Skin to the Fire, to make Stiff.* Secondly, That they don't always beat in one lace, but round about the *Index* or Ring. Thirdly, That they first begin to beat softly, and so continue stronger and stronger, till they have done their Business. *Torræus* says to this effect: *He lifts up the Drum a little, nd then beats round about the Index, first softly till the ndex begin to stir and to move about, and when he finds it emoved from the Place where it first laid, to one or the ther side of the Drum, the Drummer beats harder and arder, till the Index Points at a certain Sign, from whence hey may draw a Conjecture as to the Point they sought for.* Another Ceremony they constantly observe, is, That he who beats the Drum, does it upon his Knees, not standing, and so do all the rest that are present. *He that is kilful in this Art*, says the same Author, *falls down upon his Knees, as well as all the rest, and so he takes the Drum.* As to the Occasions, of their beating the Drum, we having given you the last of them already; we must now proceed to the rest, the first of which is, to know, what is transacted in far distant Places; concerning which *Olaus Magnus* speaks to this effect; *If they are solicitous to know in what Condition their Friends or Foes are, tho' at* 500 *or* 1000 *Leagues distance, they go to a Lap or Finlander, whom they know well skill'd in this Art,*

and

and by the means of a Present of a Linnen Sute of Cloths, or some Mony, they oblige him to try his Skill, to know what their Friends or Foes are doing at that time, and where they are. And so he proceeds to give an Account of the whole manner of doing it, of which we shall say more anon. *Peter Claudi*, speaking of the *Finlanders* under the Jurisdiction of *Norway*, says: *They are so Skilful in this Art, that they can satisfie any Body, that wants to know, what other People are doing, at a great distance.* He likewise relates the manner of performing it, and gives us an Instance, which happened at *Bergen*, the chief Trading City of *Norway*, which is to be seen upon record there, *viz.* in the publick Register of the *German* Factory: There was one *John Delling*, living in that City, in the Quality of a Factor, of a certain *German* Merchant, who meeting one time with a Friend of his called *James Smausuend*, who had a certain *Norwegian Finlaplander* in his Company, he ask'd him, whether he could tell him, what his Master was then doing in *Germany?* The *Finlaplander* having answered him he could, began immediately to make a great Noise, as if he were Drunk, then leaping and turning himself several times round in a Circle, he fell upon the Ground without any Sense or Motion; after he had continued thus for some time, he recovered out of his Trance, started up, and told him, what his Master was transacting in *Germany*; which being immediately entred into the Register of the *German* Merchants, was found, upon enquiry made afterwards, to agree with what the *Finlaplander* had told him. A memorable Instance, which deserves the more Credit as being confirmed by publick Authority. There are besides this many more Instances of this kind, related upon the Credit and Experience of those now living, among which, that which happned to *Johannes Tornæus* deserves to be taken particular Notice of; a certain *Laplander*, who is still living, having told him all what happned to him in his first Journey into *Lapland*; he never having seen him before: These are his Words; *He told me truly and exactly every thing that had happned to me in my Journey into* Lapland: *And, notwithstanding I was sensible of the Truth of what the* Laplander *had told me, concerning this Journey, I told him, that what he had said was altogether false; for fear he should glory in his Diabolical Art, or rely upon it, as a means to investigate Truth.* There is no th

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the least shew of Reason, to Question the Truth of this Relation, being founded upon the Authority of a Person not in the least addicted to Superstition, who speaks by his own Experience. The Authors however differ in the Method, used in making those Discoveries. *Olaus Magnus* describes it thus: *The Drummer goes into some private Room, accompanied only by one Person, besides his own Wife. Then by beating upon the Anvil with his Hammer he moves the Brazen Frog or Serpent about the Figures, muttering at the same time certain Words; till he falls into a Trance, lying extended on the Ground, as if Dead: His Companion in the mean while taking great Care, that no Gnat, Flie or any other living Creature touch him. By the force of his Charms, his Soul is by some evil Dæmon or other carryed into some distant Place, from whence he brings back (as a Token that he has executed his Commission) a Ring, Knife, or some such Thing; which, so soon as he rises from the Ground, he shews, and declares to his Companion.* Peter *Claudi* gives us the following Account of it: *He falls upon the Ground without any Life or Motion, turning quite Yellow or Black in the Face. Thus he continues for One or more Hours, according to the distance of the Place, of which enquiry is to be made. When he recovers from this Trance, he is able to tell what passes in that Place, and what those People transact there, of which Enquiry was made.* Here no mention is made either of a Drum, Song, his Companions, or any Tokens of the Performance of the Business; which difference must be attributed to this, that each Author gives an Account of what seem'd most worth taking notice of to him, without excluding the rest, mentioned by others; so that from what has been said already, the use of the Drum can scarce be call'd in question; but what *Olaus Petri* relates of the Drums, made for this particular use, *viz.* That they have a Handle shaped like a Cross, deserves our special Observation. *The Drum they make use of,* says he, *is the same as I described to you before, with this difference only, that the lower part of it is divided into four Parts, by a Cross, by which the Sorcerer holds it with one Hand.* Here you find a Handle made in the shape of a Cross, of which make is the Drum, which I told you was presented to me by my Lord *Henry Flemming,* Colonel of a *Finland* Regiment of Foot, the Draught of the lower Side of which you see in the next following Figure.

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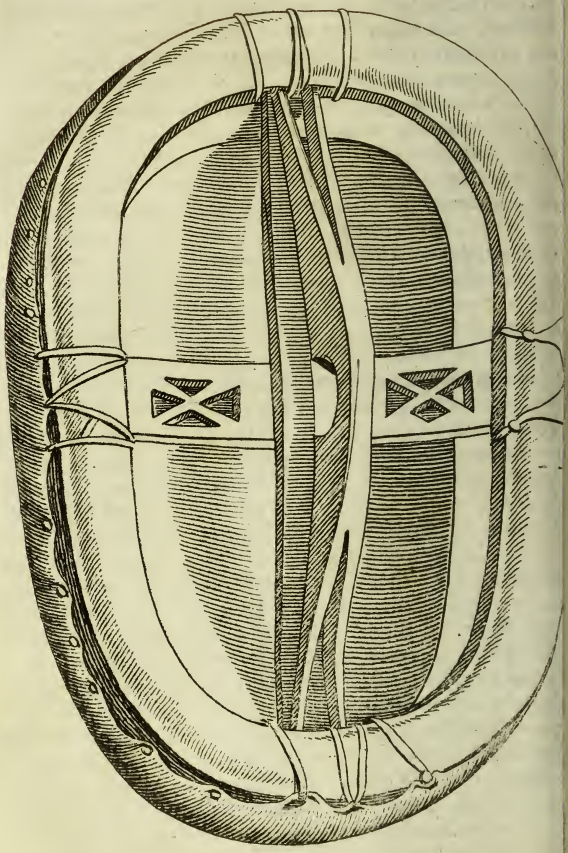

He adds, That some hang about their Drums the Claws ınd Bones of several Creatures; *On the Instrument it ɛlf*, says he, *they hang the Claws and Bones of such Creaures, as they have taken.* What was mentioned before oncerning the Drum-beater's Companion, and some other Ceremonies, is confirmed by *Samuel Rheen*, in the folowing Words: *When they are curious to know what passes n foreign Countries*, *the* Laplander *has recourse to his Drum, as follows: He takes several Rings made of Brass, hich being tyed together by a Chain of the same Metal, re laid upon the Drum, where the Figure of the Sun is ainted. Then, with a forked Hammer, made of Bone, e beats the Drum till the Rings are put in Motion. In the ean while he that beats the Drum sings a Song with a loud oice, call'd by them* Jouke. *The rest there present, as well Men as Women, sing likewise certain Songs, the First with high, the Last with a lower Voice, which they call* Duura. *hese Songs are composed of certain Words, relating especiıly to those Places, from whence they are to bring Intellience.* Here you find the Drum mentioned as well as the tanders-by, not only One, besides the Drummer's Wife, *Olaus* has it, but several, both Men and Women, singg as well as the rest; besides two different sorts of ongs, the First belonging to the Drum-beater, called *ouke*, the other sung by the Standers-by, *Duura*; we ust now see also, what they say concerning their castg themselves on the Ground. *After the Drummer*, says e same Author, *has for some time thus beat the Drum, falls on the Ground, as if he were asleep.* The so ofn-mentioned Manuscript says: *They fall down on the round, as if they were in a Trance, nay as if they were ead. Peucerus* says thus; *After the Sorcerer has with his ual Ceremonies call'd upon his Gods, he falls down and unds away on a sudden, no otherwise than if the Soul had ft the Body. There being not the least appearance of Life, ense or Motion. Peter Claudi* says, *Their Spirits and oul leave them*, there being not a few, who are of Opiion, that the Soul really leaves their Bodies, whilst they e in this Condition, and returns afterwards, which akes *Olaus* say, *That the Soul* (of the Sorcerer) *under the onduct of the evil Spirit goes to bring back certain Tokens om most remote Places.* Tho' I cannot but look upon is as a very erroneous One, it being not in the Power

of

of the Devil to restore the Soul to the Body, when once departed; so that this Drum-beater lyes only dead in appearance, the Soul having not left his Body, but her active Faculties being only stifled, which makes him lye in a Trance, and appear as if he were asleep, his Face being Black, with a most horrid Aspect; concerning which the Anonymous M. S. (besides what *Peter Claudi* has upon this Head) says: *They Sing for a considerabl time, till they fall down in a Trance. During this time they suffer extreamly, the Sweat breaking forth plentifull in their Faces, and all over their Bodies*; which as *Lun dius* observes, *all this while feels as hard as a Stone.* Afte the Drum-beater has done beating he falls on the Ground with his Drum, which he lays on his Head, as you see in the following Posture.

Vide Cut.

Upon this Point *Samuel Rheen* makes this particula Observation, *viz.* that both the Men and Women, ther present, don't cease to Sing, and repeat their Songs, a long as he lays thus on the Ground, for fear he shoul lose his Errand, he is sent upon: His Words are a follow: *In the mean while all there present, both Me and Women, continue their Singing without Intermiss on, till the Drum beater be awakened from his Sleep to put him in mind, of what is desired to be know* The Anonymous M. S. adds to this that unless they di so, the Drum-beater would never recover out of h Trance, but dye in good earnest. *The rest there presen* says he, *are obliged to continue Singing as long as he li in this Trance, to put him in mind of what had been pr posed to him, before he fell into the Trance, otherwise would never come to Life again.* The same Danger a tends him, if they should go about to awaken him, b touching his Body with their Feet or Hands. Which perhaps the Reason, why *Olaus* says, that they take si gular Care to frighten the Flies and other such Insec away from them, neither suffer him to be touch'd by a living Creature. *Peucerus* says; *That they are forced a ways to keep some Body or other to watch the Drumme whilst he lyes thus dead on the Ground, if they should otherwise, the Devil would certainly carry away his Bod*

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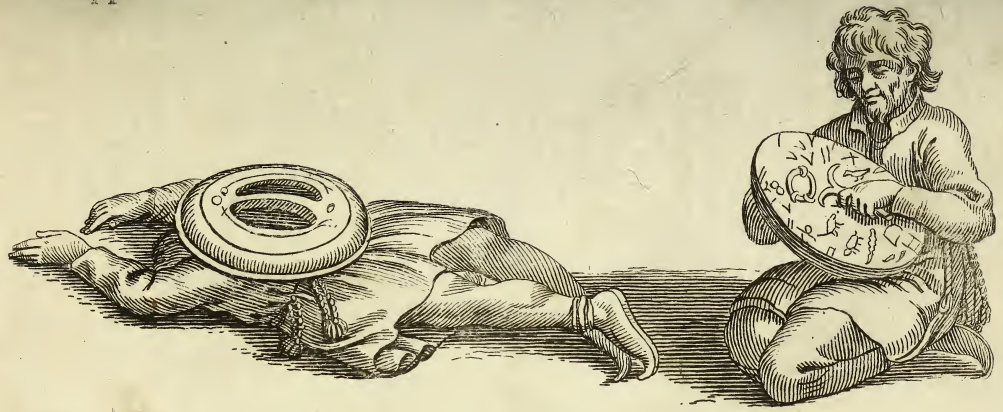

What he mentions here of the Devil's carrying away the Body, is absolutely contrary to Truth, his Opinion being only that he would never recover out of his Trance. *They are obliged*, says *Olaus Petri*, *to watch the Body whilst thus extended on the Ground, without Life, lest any thing should touch it; it being their Opinion, that if it could happen so, he would never come to Life again.* At the Ceremonies requisite to this Work being thus performed in a little time, the Drum-beater comes to himself again, and gives them a satisfactory Account, of what they desired to know. *Then the Drum-beater*, says the same Author, *begins to tell what he has been able to learn by the help of his Drum*, viz. *what is transacted in far distant Places.* *Peucerus* will have it, that it requires Four and Twenty Hours, but the time is not certainly determined, the Drummer awakening sometimes in a less, sometimes in a longer time, according to the greater or lesser distance of the Place, from whence he is to give an Account; Four and twenty Hours being the longest time, requisite for the enquiry of Matters, tho' at never so great a distance. *Olaus Petri*, says positively; *They give you an Account of whatever is proposed to them (tho' at some hundred Leagues distance) and this they perform within Four and twenty Hours time.* And to take away all Objection, to what the Drummer relates, were not agreable to others, he shews them certain Tokens, such as are proposed by the Person, who ask'd him the Question, according to *Olaus*. *Olaus Petri* does confirm this by his Testimony, when he says: *As a Confirmation, that what they have said is really true, they bring to him, who hired them, a Knife, Shoe, Ring, or some other thing, as a Token, that they have performed their Business well.* This is the First and principal use of the Drum. If we believe *Lundius*, there are some among the *Laplanders*, who, without the use of the Drum, are able to discover Things, tho' at the greatest distance; by the help of their Genius's, with whom they have contracted such a Familiarity, that (as we told you of a certain *Laplander* of *Torna*) they send them before-hand to the Places, where their Fairs are to be kept, to bring them Word, what *Swedish* and other Merchants are come thither; if they are at a considerable distance from their Habitations, they dispatch their Genius to see what passes there, how their Wives, Children and

Raindeer do in their absence. Those of the *Laplanders* who are most Skilful in this Art, are most esteemed and honoured by the rest, who call them Lords or Kings of the Mountains called *Tellices* (which divide *Norway* from *Lapland*) they acknowledge their Authority, and willingly submit their Genius's to the others Command.

We must now come to the second Use, *viz.* to know the Event of Things to come, whether they shall meet with good Success in their Hunting, or any other Thing they intend to go about. For this they also pretend to know by the help of their Drum. In order to this they put the Rings upon it, and whilst they are beating, they Sing their Songs. If the Rings go about to the Right, according to the course of the Sun, they promise themselves good Luck; if they move contrary, *viz.* to the Left, they dread the event, as fearing it will prove unfortunate. *Samuel Rheen* says to this purpose; *When they have a Mind to enquire after the good or bad Success of Things, they place the same Bunch of Rings on the Picture of the Sun, upon the Drum. If the Rings move about the Drum according to the Course of the Sun, they promise themselves good Fortune, Health and Prosperity, both to Men and Beasts; but if they turn about otherwise, contrary to the Course of the Sun, they expect nothing but ill Luck, Distempers and back Success.* It is no difficult Matter to guess at the reason of this Opinion. For, they looking upon the Sun, (as we told you before) as the original Cause of all Productions, they conclude that if the Rings follow the Footsteps of that Being, which rejoyces them with so many beneficial Things, they portend Prosperity to them; this they make use of in all their concerns of Moment, as when they are to undertake a Journy, or to go a Hunting, to change their Habitations, or any such like Thing, as we have told you before, and shall shew more at large hereafter. They make a certain peculiar Observation, when they use the Drum, on the account of Hunting, *viz.* whether the Index or Ring moves to the East or West, it being their Opinion, that accordingly they ought to go in quest of their Game, if they shall have good Success. *When they intend to go a Hunting,* says *Olaus Petri*, *they hold the Skin that covers the Drum near the Fire, to extend it the better; then they put the Frog, which is placed in the Center, into a Motion, by con-*

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nually beating the Drum with the Hammer, till it stand ill upon one of the Pictures, either to the East, West, North or South; which serves as a direction to the Skilful Drummer, or Hunts-man, which way he is to look for his Game that Day, or what kind of Creature, of Fishes, Birds or wild Beasts he is to Catch. We now come to the third Use of the Drum, having a peculiar reference to Distempers, which is two-fold: For, First they enquire, whether the Distemper owes its Offspring to some natural Cause, or whether to the Magical Artifices and Charms of their Enemies? This makes *Samuel Rheen* say: *The Drum-beater is thereby satisfied, whether the Disease proceeds from any Disorder in the Body, or whether from Magical Charms.*

The Second is to find out a proper Remedy, *viz.* what Sort of Sacrifice will be most pleasing to their Gods, but especially to *Storjunkare*, without whose peculiar Favour they never hope to recover their Health. The before-mentioned Author proceeds thus: *This done, the Patient must make a Vow of a certain Sacrifice, of a Raindeer, Bull, He-Goat or Ram, or something else of this Kind, to be offered to some certain* Storjunkare, *dwelling in some certain Mountain or other.* Neither is it left to the Choice of the Patient, but to the direction of the Drum-beater; it being his Province to prescribe, what they ought to do. *Whatever the Drummer orders the Patient to do,* says the same Author, *he must perform, and either Sacrifice immediately, or at least promise to offer such a Sacrifice at a certain appointed Time.* For it is the Business of him, who beats the Drum, to enquire (as I told you before) which of the Gods the Sacrifice is to be offered to, and what kind of Sacrifice will be acceptable to him; for the same Sacrifice is not pleasing to every one of their Gods, neither is the same God satisfied with one kind of Sacrifices at all times; so that the choice of it depends on the Manager of the Drum, whose direction the sick Person is to follow. The manner of performing it, is thus described by *Samuel Rheen*: *When they pretend to Cure any Distemper by the help of the Drum, it is done in the following manner: The Patient must present the Drummer with two Rings, as a Reward for his Pains; one of Brass, the other of Silver; both which he tyes to his right Arm. The Drummer, after having put those two Rings in the same Bunch,*

which commonly is made use of, as often as the Drum is employed for those Purposes, beats the said Drum, singing all the while, as do likewise all the Men and Women there present, the first with a loud Voice, the latter somewhat lower. From the Motion and Position of the Rings, the Drum-beater makes his Conjecture, as we told you before. *Lundius* gives the following Account concerning this Method: If a *Laplander* happen to fall Sick in the *Lapmark of Uma*, they send for the next Neighbour whom they think most expert in the management of the Drum. The first Thing to be done after his coming is to Sacrifice one of the best Raindeer, belonging to the sick Body, or to his best Friend; then he begins to beat his Drum, and falling on the Ground, remains there for some time unmoveable, his Body being as hard as a Stone. In the mean while the rest there present sing a certain Song, which they have been taught by him beforehand, till he recovers his Senses, arises, takes up his Drum, and holding it up to his Head, beats it softly for some small time. After which he sits down very pensive and begins to give them an Account of his Transactions; he tells them, that he has passed thro' the Body of the Terrestrial Globe, where he has met with the Antipodes being conducted by his Genius, among a People of a very handsome and venerable Aspect; those People, he says, being advertised of his coming, had shut their Gates against him, but that by the assistance of his Genius he had got among them thro' a Hole, where he had seen something belonging to the Sick Person, either his Hat, his Shoes, or perhaps his Mittens, or some such like Thing, which he was either able or unable to bring away. Their general Opinion is, That if the Drummer did bring it away, there is great Hopes of the Patients recovery, but if not, that he will Dye, and endure a great deal of Pain. And because they are fully persuaded that the Soul of the Drummer does actually leave his Body and is carried to the Place he Names to them; they say that his Soul is brought back by his Genius over the highest Rocks and Mountains, with such swiftness, that the Sand and Stones doe flye about like Hail. Mr. *Paul Venetus* relates something not unlike this of the *Tartars* of the Province of *Areladam*. And these are the Things commonly performed by this Drum. Besides which they make

also

also another use of it, to accomplish their Designs against one another, even with the hazard of their Lives; tho' this is not so commonly practised as the others. *Some* Laplanders, says *Samuel Rheen, but not all, make use of this Drum to do Mischief.* Which is the Reason, that the rest of the *Laplanders* look upon this last alone as unlawful, but not the before-mentioned, because they are not intended or made use of to the detriment of others. *Those*, says *Johannes Tornæus, who make use of the Drum to enquire after such Matters* (as have been before-mentioned) *take it amiss, if you account them to be of the same stamp with those, who employ it to damnifie others; because they do it to the Detriment, but these for the Benefit of other People.* This has questionless, moved *Lundius* to affirm, that those among the *Laplanders*, who use the Drum, have no Commerce with evil minded Spirits, and that they have recourse to the Drum, upon no other Account, than for the conveniency of Hunting, to know which way they are likely to meet with good Game, or to satisfie their Curiosities in some other Points; and that whenever they do any Mischief to others, this is performed by certain Words, or some other Charms, taught them by some other *Laplanders*, who keep Correspondence with Evil Spirits. But tho' it must be confess'd that the Drum is not so generally used for mischievous Purposes, yet are there too many who still employ it upon that Account. *Johannes Tornæus* declares positively, that in the Year, 1671. there were taken up several in the *Lapmark* of *Kiema*, who had such Drums, of a prodigious Bigness. *They surrendred*, says he, *their Drums, of such a vast Breadth and Compass, that they could not be removed from thence, but were burnt upon the Place.* And as a confirmation of it, gives us the following Instance: *There was*, says he, *among those* Laplanders, *one of about fourscore Years of Age, who confess'd, that he had learn'd this Art from his Father, when yet a Child; and that in the Year*, 1670. *upon some Quarrel with another Country Fellow of* Kiema, *about a Pair of Mittens, he caused him to be drowned in a Cataract. Whereupon being condemned to Death, he was carried in Chains out of* Lapland, *to be Executed in the next Town of* Bethnia; *but whilst they were upon the Road, he found means to kill himself by the help of his Sorcery, he being but a Moment before found very healthy and lusty, which in-*

indeed he had foretold he would do, rather than fall into the Hands of the Executioner. But what Rites or Ceremonies, Words, Signs or Postures they observe upon this Account, I have not been able to learn from those, from whom I have received the rest belonging to the use of the Drums. The reason of which, as I suppose, is, that they keep it very Secret, and that no Body can be instructed in the management of this Point, without lying under a great suspition of bearing a Share in this most abominable Art.

Having thus given you a large Account of what belongs to the use of the Drum among the *Laplanders*, it is now time we proceed to the other Parts of the magick Arts, exercised among them, by certain proper Instruments. Where it is to be observed, that by the word Instrument, I understand every Thing, which serves them in the performance of their magical Art. Thus they make use of the Snow (according to *Lundius*) when they intend to cause or to increase the Cold Weather, which is commonly done by Women, and by such only, as are born in the Winter Season, the rest having no Power to effect it. Upon this Occasion they take some Snow, which they form into a Humane Shape, then they chaw the Bark of the Alder Tree, and with the red Spittle and the Past they besmear the Face, Hands and Feet of this little Image. They make likewise another use of this Bark of the Alder Tree for the same purpose, *viz.* they chaw it and lay it up and down, either in the Middle, or on both Sides of the Roads. The same *Lundius* says, That when the *Laplanders* pretend to cause an alteration of the excessive Cold they take a Bears Skin, which they hang up all Night abroad. The first Thing the *Laplander* does after he rises out of his Bed, is to whip the said Skin for a considerable time with Rods, by which means they pretend to moderate the excessive Cold of the Season; tho' I am apt to believe that they also make use of certain Words which they mutter betwixt their Teeth. They also make use of another Secret for the same purpose. They take the Skin of the best Fawn they have, which they cut in Pieces of the bigness of a Hand, and throw them into the Fire, whilst they are muttering a certain long Prayer. Among those Instruments, one of the chiefest is, the Cord tyed with Knots, for the raising of Wind. Of this *Zieg-*

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ier says thus: *They tye three magical Knots in this Cord; when they untie the First they raise a tolerable fair Wind; at the untying of the Second it blows a very fresh Gale; but the loosening of the Third makes the Weather Tempestuous to the highest Degree, in the same manner as the Ancients used to raise Thunder.* What *Ziegler* says of the *Laplanders*, *Olaus Magnus* attributes to the *Finlaplanders*. These are his Words: *The* Finlanders *among other heathenish Superstitions, retain this, that they sell Wind to such Merchants as are detained by contrary Winds upon their Coasts. For a certain Sum of Mony they give them a Cord, with three Knots upon it, with this Caution, That when they untie the first Knot, they shall have a favourable Gale; if the Second, a much brisker; but, if the Third, the Tempests will raise upon them to such a Degree, that they will not be able to look about them to avoid the Rocks, or to be upon the Deck to take down the Sails, or to stand at the Helm to govern the Ship.* Here you see, that *Olaus* says the same of the *Finlanders*, what *Ziegler* mentions of the *Laplanders*. And considering that neither *Samuel Rheen*, nor *Johannes Tornæus*, both Writers of our Time, make any mention of it, this seems not to belong properly to the *Laplanders*, who live in an Inland Country, and seldom approach to the Sea-Shoar; which induces me to believe, that this Art belongs rather to the *Norwegian Finlaplanders*, of whom *Peter Claudi* makes this Observation: *The* Finlaplanders *can raise and encrease any Wind, when, and as much as they please.* (*a*) He makes also this Observation, very well

L. 3. c. 16.

(*a*) The Northern Voyage, undertaken, 1653. by Order from the Northern Company erected at *Copenhagen*, 1647. by K. *Frederic* III. gives us the following Account of these Wind Merchants: After two Days we set Sail again from *Drontheim*, and had a fair Wind for some Days, but being becalmed near the Sea-shoar, some of our Crew told us, that we might easily buy what Wind we pleased, from some of the Inhabitants of the Country, bordering on the *Finland Sea*. This being resolved on, we sent a Chaloop to Shoar, to fetch the most noted Necromancer of an adjacent Village, who being come a board of us in a small Fisher-Boat, we ask'd him, whether he could furnish us with a favourable Wind, as far as *Mourmanskoi-more*

well worth our taking notice of, *viz.* That such as are skill'd in this Art, have a most peculiar Command over the Winds, that blew at the time of their Nativity, so that one commands such a certain Wind, the other another, as if they had been endowed with this devilish Art by a certain Constitution, which ruled at their Birth from whence they derive this Power. *They can*, says the same Author, *raise such a Wind, as blew at the time of their Nativity.* This they perform in the same manner as has been told before; for he proceeds thus: *When Mariners buy a Wind of a* Finlaplander, *he gives them a Rope, or a Slip of some Stuff with three Knots upon it; when they untie the first Knot, they have a moderate Gale, when the Second, the Wind blows very Strong, yet so that they may make use of their Sail; when the Third, they are in Danger of being Shipwrack'd and Lost.* As this piece of Skill belongs most peculiarly to the *Finlanders*, and the *Laplanders* subject to the Crown of *Norway*, so there is another, being of the same nature with the former, unto which

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more, he told us he could not, because his Command reached no further than the Point or Cape of *Roukella*; so that considering we might easily from thence make the *North-Cape*, we agreed with him, and his three Companions, for ten Crowns and a Pound of Tobacco. Then to Work they went; and taking a piece of Linnen Cloth of about a third part of an Ell long, and four Inches broad, with three Knots in it, tyed it to one Corner of our great Sail, and so away they went. They were no sooner gone, but the Master of our Vessel (according to their direction) unty'd the first Knot, and immediately we had the finest Gale from the East-South-East, which carried us and the rest of our Ships 30 Leagues beyond the *Maelstroom* (a knot of dangerous Rocks in the Sea of *Norway*) the Wind then beginning to change, our Master unty'd the second Knot, which made the Wind continue favourable to us, as far as to the Cape of *Roucella*, when the Wind beginning to fail us, our Master did untie the third Knot, but not long after their arose such a Tempest from the North-North-East, as if Heaven and Earth would come together, so that we expected no less than to be lost every Minute, especially when after three Days we were cast upon a Rock, where we must infalliably have perished, if by good Fortune we had not been soon thrown off again by the violence of the Stream and Waves, &c.

they

y may duly lay Claim, *viz.* the Art of ſtopping a
ip at Sea, in its full Courſe. This however is like-
ſe attributed to the *Laplanders* by *Damian a Goes.*
ey can, ſays he, *ſtop Ships in their full Courſe, ſo that*
y cannot ſtir from the Place, let the Wind blow never ſo
ong. *Ziegler* ſeems to make Reflections upon this,
ien he ſays: *They make uſe of this Art at Pleaſure,*
ainſt the Mariners, for according as they either intend
favour or to diſoblige them they ſtop the Courſe of the Ri-
rs and Seas. Which I ſuppoſe cannot be done by any
ıer means, but what has been alledged before. For
e reſt, they are ſo skilful in this Art, that there is no
emedy prevailing againſt it, except the Excrements of
aidens: *Which Evil*, ſays *Damian, is not to be avoid-*
any other way than by ſmearing ſome of the Excrements
Virgins on the Maſts and Doors of the Ships, the Spirits
ving a natural Averſion to it, as I have been informed
the Inhabitants. It may perhaps be queſtioned, what
e means by the *Excrements of Virgins*; my Opinion is,
hat he ſpeaks of the *menſtrual Excrements*, which has
een many Ages paſt look'd upon as a proper Remedy
ainſt Magical Enchantments. This is verified by *Pli-*
, when he ſays: *I am very apt to believe what is related* Lib. 28.
the menſtrual Blood, viz. *That it deſtroys all Magical* c. 7.
rts, if ſmear'd only to the Poſts of the Doors. We now
ome to the third Kind, *viz.* their Magical Darts, as
iegler calls them, by which they cauſe Diſtempers, Pains
nd other Miſchiefs, even at a great diſtance. Theſe are
is Words: *They make certain Magical Darts of Lead of*
Fingers length; theſe they ſend forth at a great diſtance,
take revenge of their Enemies; who thereupon are ſeiſed
ith a Cancerous Tumor, either on the Legs or Arms, with
violent a Pain, that they ſcarce ever out-live three Days.
laus Magnus ſpeaks to the ſame purpoſe, which I ſup-
oſe he has taken out of *Ziegler.* *They are*, ſays he, *re-*
uted to be very skilful in caſting and ſhooting Magical
Darts made of Lead, of the length of a Finger, tho' at the
reateſt diſtance; by which means they throw thoſe, whom
hey owe a Spite, into various Diſtempers. Theſe are *Zieg-*
ler's Words, ſo that there is no great queſtion, but that
n this, as well as ſome other Matters, mentioned by him,
he has followed the Footſteps of the ſaid Author. But I
am ſorely afraid that both have been miſtaken in theſe
Leaden

Leaden Darts, which they have thus erroneously descri to Posterity, there being no such Thing known now days. Certain it is, that neither *Samuel Rheen*, nor other of the Modern Authors make the least mention it, who would not have pass'd it by in Silence, if t had heard any thing of it, only by rumour. Neit can I conceive, why they should just be of Lead. I apt to imagine, that *Ziegler* was deceived by the w *Skott*, which is frequently made use of upon such an count; for if either Man or Beast is seised with any s den Distemper, so as to lose all its Strength, or p haps its Life, without any manifest Cause, the comm People are apt to say, it is done by Witchcraft, and it *Skott*, i. e. a Dart. *Ziegler* having perhaps he something of this *Skott*, this has misled him into the C nion of those Leaden Darts, which in that Sense are known now a-days, the same being performed by ot means. *Peter Claudi* calls it a *Gan*, which, he says, th send abroad in the shape of a Flie, under which the I vil disguises himself, and of those, as he relates the N wegian *Finlanders*, addicted to this Art, keep a great m ny in a Leathern Bag, of which they dispatch abro some every Day. Of this he gives us an Instance, wh happened in his Time. *Some few Years ago*, says he *certain Person, who is as yet living, travelling in* Heliela *towards the Mountains of* Norway, *whither he was a go to shoot Bears, happened to light upon a Cave among Rocks. Within it he found a certain Image, rudely ma being an Idol belonging to a certain* Finlander, *and hard it his Ganeska or magical Pouch. He opened it, and fou in it many Flies, of a blewish Colour, crawling about, whi were the* Finlanders *Gan's or Spirits, and used to be sent broad daily to execute his Magical Exploits.* And that understands by this *Gan* the same thing, which they ma use of to endanger other Men's Healths or Lives, he e plains in these following Words: *A* Finlander *can scar rest satisfied, unless he sends abroad every Day his Gan, e. a Flie or Spirit out of his Ganeska or Ganhiid*, i. e. *h Magical Satchel, where he always keeps them. If he do not think it convenient to send his Gan to hurt any M (which is never done without some Reason) then he lets hi flie into the Air to act at Pleasure, and to destroy eith Men, Cattel, wild Beasts, or any thing else he meets wit*

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etimes he dispatches him to the next Mountains, where leaves vast Rocks asunder. They will however upon a slender Account send their Gan to destroy Men. Which rds plainly shew, that this *Gan* is made use of to the iment of Men and Beasts, and sent abroad for that pose, which puts it beyond all doubt, that this is the e, which *Ziegler* calls *Darts*; for he says in another ce; *de Skiude deris Gan*, they *shoot their Gan*, like a t, the word *Skiuta* belonging properly to the shooting n Arrow. And this is, as we said before, the third al of their Magick Skill, which they make use of only against Strangers, but also against one another, n those whom they know to be as well versed in this as themselves. Of this the before-mentioned *Peter udi* gives us a memorable Instance in a certain *Finder*, called *Asbivern Gankong*, from his great Skill in management of the *Gan*; who upon some Quarrel th another *Finlander* was several Times put in danger being destroyed by his Enemies *Gan*, which however always prevented by his more prevailing Art; at last happened that this *Asbivern* fell asleep under a Rock, hereupon the other immediately dispatch'd away his *n*, that cleft the Rock asunder, tumbled it upon him, d thus kill'd him. This, he says, happened in his me, and not long before he did write his History. hese Sorcerers also try their Skill in expelling a *Gan* nt by another: *Some among them*, says the same Auor, *strive to outview one another in their magical Art, that whilst one sends forth his Gan against a certain Per*n, *the other commands him away*. *Lundius* goes further, hen he assures us, that they will often make a tryal of kill of this kind, against one another, especially at their airs, when they are got Drunk, and quarrel together. They sit down with their Backs joined together, which hey term in their Language *Killodt*, which is as much s *to try the Skill of your Companion*. Thus they try the tmost Strength of one another, to such a degree of Malice, that he, whose Genius is superiour to that of his Adversary, is not so satisfied, till he has totally ruin'd him; he kills all his Raindeer, bereaves him of all Success in Hunting or Fishing, nay sometimes of his Life. Two *Laplanders* having once set themselves in this Posture, with their Backs against one another, in one of

their

their Huts, each trying the best of his Skill; it was n long before one of them, whose Genius was inferiour the others, drop'd down dead on the Ground, the Blo issuing forth out of his Mouth, Eyes, Ears and Nostri One thing is very remarkable, that they are of Opinio they cannot hurt any Man with their *Gan*, unless th know his Parent's Name. *They have no Power*, says t same Author, *to hurt a Man, unless they know his Parent Name.* Upon which Head, *Lundius* makes this followin Observation: I know not whether this takes place again the rest of their magical Attempts, but this is certain (b the Confession of some of the *Laplanders*) that if the Pe son, against whom the Sorcerer has laid his Design, bea him till he fetches Blood from him, this defeats his in tention; a Coal thrown after the Sorcerer at his return is said to have the same effect. What *Peter Claudi* a scribes to the *Gan* of the *Finlanders* and *Norwegian Lap landers*, the other *Laplanders* perform by their *Tyre*. Th *Tyre* is a round Ball of the bigness of a Wallnut, or small Apple, made of the finest Hair of some Beast, o else of Moss; it is very light, smooth and hollow with in; being of a mixt Colour of Yellow, Green and Ash inclining most to a pale Yellow. Of this kind I had on presented to me by Mr. *John Otto Silverstroom*, Warde of the Society belonging to the Metals, and Governou of the Mines of *Salbergh* and *Tahlune*; of which I have given you here the Draught, being sensible, that the same was never made publick before, and has been seen but by few.

8 F. P. 156

This

This *Tyre*, they ſay, is animated and put in Motion by
articular Art, which they ſell to others, ſo that the
yer may uſe it againſt whom he pleaſes. They are
y poſitive, that by the help of this *Tyre*, they can con-
y Serpents, Toads, Mice or whatever they think fit in-
any Man, who thereby is put to great Torments. They
tend, that this *Tyre* runs like a whirl-Wind, as ſwift
an Arrow or Ball out of a Bow or Gun, and that what-
er Man or Beaſt it meets with in his way, is deſtroyed
tead of that it was ſent to, ſo that it often afflicts the
nocent, and miſtakes his Aim. Of this there are ſeve-
Inſtances, too many to be inſerted here.

Beſides this, the *Laplanders* frequently exerciſe their
agick by bare Words, uttered in a certain manner;
this *Lundius* has given us an Inſtance, which happened
the Diſtrict of *Swarthgu*, near the City of *Luhlah*.
here were two *Laplanders* who had been at Enmity for
conſiderable Time. An old Beggar Woman of the
me Country, coming one Day to one of thoſe two to
k an Alms, he told her, That he would give her a good
eward, if ſhe would undertake to convey Serpents into
s Enemies Body, which ſhe having promiſed to do, he
ve her good Store of *Aqua vitæ*; this ſet the old Wo-
an to Work, ſo that to accompliſh her Deſign, ſhe be-
an to mutter certain Verſes ſhe had got by Heart. In
Inſtant the other Country Fellow began to find him-
lf very ill, and ſoon after voided ſix Serpents thro' his
louth, being tormented with ſuch violent Pains, that at
ſt he dy'd in great Miſery. After his Deceaſe, a vaſt
uantity of Serpents did crawl out of the dead Carcaſs,
me thro' the Mouth, others thro' the Noſtrils, of all
rts of Colours, *viz.* Gray, White, Black and Green;
is Body being ſwel'd and extended like a Drum. The
me *Lundius* relates another Example of this kind;
hich happened in his Time at the Town of *Luhlah*: An
ld ugly *Lapland* Woman coming one Day into the Cham-
er of an Inhabitant of that Place, where the Woman
f the Houſe was juſt then lying in, and no body elſe
vith her, ſhe ask'd her for ſome Victuals and *Aqua vitæ*;
he Woman in Child-Bed not being able to ariſe out of
he Bed, by reaſon of her Weakneſs, told her, that ſhe
muſt ſtay till her Servant came Home, who ſhould give
er what ſhe deſired. The old Woman being enraged at
this

this Delay, which ſhe took for a Denial, did all on a ſ den carry her ſelf upwards thro' the Cieling of the Cha ber, half of which ſhe carried along with her, ſo, as to leave the leaſt remnants of the Materials behind her.

Having thus given an Account of all, or at leaſt chiefeſt Matters, relating to the Religion of the *Lapl ders*, and to their Sacred as well as ſuperſtitious Ri and Worſhip, it is now Time to put a period to this Su ject, and to proceed to other Matters.

CHAP. XII.

Of the Government of the Laplanders.

NExt to the ſacred Affairs of the *Laplanders*, their ſec lar Conſtitutions ought to come into conſideratio which may be conſidered either as publick or priva We will treat firſt of the publick Affairs, and which l long to the Civil Conſtitutions of their Government. Th before they were call'd *Laplanders*, was ſuch, that th were not ſubject to any other Jurisdiction, but adminiſtr their own Affairs, under the Conduct of a King, Cho out of their own Nation. This was the Conſtitution their Government, under the Reign of *Harald*, ſirnam *Harfager*, King of *Norway*, who Reigned at the ſam Time with the *Swediſh* King *Eric*, ſirnamed the *Victorio* viz. about the Year after Chriſt's Nativity 900. Th much is beyond all Queſtion, That thoſe bordering u on *Norway* and the Sea-ſhoar, commonly called *Finland* or *Finlaplanders* had their own Kings. *The* Lappofint, C. 27. ſays *Peter Claudi, and* Sicœſinni *(or* Maritime Finlande *were in antient Times govern'd by their own Kings, both fore and after the Time of* Harald Harfager, *who Conque all* Norway, *except thoſe* Finlanders, *who, under the Rei of this King* Harald Harfager, *had one* Mottle *for th King. Peter Claudi* did, without all queſtion, take th out of *Sturleſon's* Hiſtory of *Harald's* Expedition, who la waſt all the Country of *Biarmia*, but did not Conqu theſe *Finlanders*. For, among other Things, *Sturleſ*

oduces one *Gunilda*, speaking thus: *He sent me to* ttle, *King of the* Finlanders. The Name of *Laplan-* s was not known or used in those Days, as I have wn before, they having retained for a considerable me the Name of that Nation, from whence they had ir Off-spring. And it seems very probable that they ntinued thus after they had got the Name of *Laplan-* s, viz. after they had settled their Colonies in the in- d Country's, and beyond those Mountains, that divide *eden* from *Norway*. It is easie to be conceived, that en they undertook it, they could not do it without a ader, who, without doubt, after they had made their ttlement, did govern them as their King; and would t in all likelihood submit himself to any foreign Pow- especially since no Body in those Days thought it orth his while to make War against a poor beggarly ompany of Wretches, inhabiting Woods and Desarts, erwhelmed with continual Snows and extremity of old. This is the Opinion of *Paulus Jovius*, when in his istory of *Muscovy*, he says thus of the *Laplanders*: *Their y of Living and Manners are not as much as known to eir next Neighbours the* Muscovites; *who look upon it as piece of Madness to attack them with an inconsiderable orce; and to invade a People destitute of all Things ne- ssary for Subsistence, with a good Army, they judge both ainst their Honour and Interest.* So, that the *Laplanders* ere for a considerable time govern'd by their own Kings; The first *Swedish* King, who undertook this Con- uest, was *Magnus*, sirnamed *Ladulaos*, who lived about e Year of Christ, 1277. Concerning which *Johannes uræus*, in a certain Manuscript, entitled *Sumta*, has these Words: *Under the Reign of King* Magnus Ladulaos, *the* aplanders *were as yet their own Lords and Masters. This* Ring *not being able to Conquer them, offered those that* ould *undertake it, the Dominion over them.* It seems he lid not think it worth his while, to be at the Charge of ndertaking an Expedition against a Company of vaga- ond Wretches; yet could not endure, that a Neigh- ourhood dwelling almost in the Heart of his Dominions for they did inhabit all that time the Sea-shoar of the Bay of *Bothnia*, as I told you before) should refuse Obe- dience to the Crown of *Sweden*. This made him pitch upon this Expedient, to invite private Persons, by the

prospect

prospect of great Advantages, to undertake this Tas which succeeded accordingly; the *Bikarti* being th Neighbours, having engaged and successfully execu this Work. Upon this Account, I cannot pass by in lence the Plot laid by one of the *Bikarti*, for the exec tion of this Design, as it was related by one *Eric* a Gol smith, and Inhabitant of *Luhlah*, who had it from M *Andrew*, Minister of *Pitha*, and is recorded by *Johann Buræus*. These are his Words: *One single Person amo the* Bikarti, *having laid a Design to surprise some* Lapla ders *upon the Road, as they were going Home from* Bika *(the northern Part of this Country being destitute of Inh bitants in those Days) he order'd his Wife to cover him over with Snow, as he was lying in the middle Way, so th the* Laplanders *must of necessity pass over his Body. Kno ing them to be the Chief Heads of the* Laplanders, *un whom the rest were in Subjection, and that they were Fifte in Number, he let them pass over him; which being in t Night Time, he soon after arose out of the Snow, and takin a shorter way, came unawares upon the* Laplanders, *who he Kill'd with his Sword, as they pass'd by One by One (th being their way of Travelling). The Night, and their b ing at some distance from one another, furthered his Desig with such Success, that those that followed were quite Ign rant of the Death of their Companions, till the last Ma happening to stumble over some of their Dead Carcasses, pe ceived the Danger, and made a brave resistance, seeing him self obliged to Fight desperately for his Life, for a considera ble time, till at last the Inhabitant of* Bikarti, *being secon ded by his Wife, got the Victory, and slew him.* The *Lap landers* being thus bereaved of their Heads and Leaders were soon brought under Subjection. Some will have it That this was done by the *Bikarti* (at the Instigation o King *Magnus Ladulaos*, as we told you before) unde pretence of a Truce. For the Manuscript of *Buræus*, af ter the before-cited Words, proceeds thus; *The Inhabi tants of the District of* Bikarti, *being encouraged by thes Promises* (made by King *Magnus*) *made a Truce with th* Laplanders *for a certain Time. But whilst these thought themselves secure, they fell upon them unawares, and afte they had put a good Number of them to the Sword, they force the rest, inhabiting from the Northern to the Western Sea-shoar, to submit to their Conquerors.* From whence it is evident

dent, That before the *Laplanders* were brought under *Swedish* Jurisdiction by the *Bikarti*, they were at ar with the *Swedes*; for a Truce is expresly mentioned e. And in another preceeding Passage of the same Ma- script, it is said of King *Magnus*: *Because he could not ing them under Subjection.* This it is perhaps, that has duced *Zieglerus* to say of the *Laplanders*; *They are a y brave Nation, that maintained its Liberty for a long ne against the* Norwegian *and* Swedish *Kings, till at t they were forced to submit.* But what *Ziegler* attri- tes to their Bravery, ought, in my Opinion, rather to ascribed to their Meanness. Thus we told you, that *Muscovites* did not think them worth the Expences of Conquest, by reason of their Poverty. And no doubt, *Swedes* were of the same Opinion, so that King *Mag- s* could not bring them under Subjection not because e *Laplanders* were too powerful for the *Swedes*, but be- use these did not think it would quit Cost to be at the harge of sending an Army against them; for we see at the *Bikarti*, the Inhabitants of one single District, ere able to Master them. Thus were the *Laplanders* ought under Subjection, by the Craftiness, and Subtil- , and at the Charge of a few private Persons, about e Year of Christ, 1277. from which time on, they have een forced to live under the Jurisdiction of the *Bikarti*, nd consequently under the Kings of *Sweden*: But whe- er all the *Laplanders*, even those who lived near the ea-shoar, beyond the *Norwegian* Mountains, being com- monly called *Finlanders* or *Lapsinlanders*, were conquer- d at the same time, remains doubtful, unless we would ake an Inference from the Words mentioned out of the efore-cited Manuscript, *viz. That they had Conquered hose inhabiting from the Northern to the Western Sea-shoar.* ut, however it be, this is beyond all Dispute, That the *wedes* were the First that Conquered the *Laplanders*; he neighbouring *Norwegian* and *Muscovites* being encou- aged by the Example of the *Swedes*, did also get a share; o, that ever after *Lapland* has been subject to Three se- eral Kings. *The* Laplanders, says *Andræus Buræus*, *are ow a-days subject to Three several Princes*, viz. *of* Sweden, Norway *and* Muscovy. *Peter Claudi*, in his Descripti- n of *Norway*, says: *Now a-days the* Maritime Finlanders *re subject to the Crown of* Norway, *but the* Finlanders *in-*

habiting the Mountains, pay Tribute to Three Kings. B
our Business being not with the rest, it is certain, that t
Swedes have for several Ages last past enjoyed half a sha
of the Sovereignty over the *Lapsinlanders* or *Maritime Fi*
landers inhabiting betwixt *Tidisfiorden* and *Walang*
The Instructions given by *Charles* IX. King of *Swede*
to his Ambassadors to the King of *Denmark*, are to th
effect: *It is sufficiently demonstrable, that the Crown*
Sweden *has from very antient Times been possessed of o*
half of the Rights, as well Sacred as Civil, of Tribut
Fines, Men or Fisheries, from Titisfiorden *to* Walang
with the Crowns of Denmark *and* Sweden. But fro
Malanger to *Waranger*, they only enjoyed one third Pa
the rest being divided betwixt the Crown of *Norway* a
Muscovy, till the Year, 1595. when by vertue of a c
tain Composition, the last likewise granted their Share
the *Swedes*; whoever since the Reign of King *Magn*
Ladulaus, being the space of 400 Years, were possess
of the Mountainous part of *Lapland*, and their Colon
bordering upon *Sweden*. The Government fell after t
Conquest into the Hands of the *Bikarti*, who, pursua
to the Grant of King *Magnus*, had a Power to impo
Taxes to Traffick with them, and received all the pr
fit arising from thence; paying only to the *Swedish* Kin
yearly a certain number of Skins, as an acknowledgme
of their Sovereignty. To this purpose the before-ment
ned Manuscript of *Bucæus* says thus: *The* Birkarti *h*
obtained a Grant from his Majesty, by virtue of which
had the supreme Administration of the Government of
Laplanders, *then inhabiting near the Sea-shore of the B*
of Bothnia, *lodged in their Hands, together with all*
Taxes and Profits arising from the Salmon-Fishery; un
condition, that they should pay to the Crown, as an acknc
ledgment of their Subjection, a certain number of gr
Squirrel Skins. This is confirmed by *Olaus Magn*
L. 4. c. 10. when he says thus of the *Laplanders*; *They receive a*
respect their Governours, call'd Berchara, *or Men of*
Mountains, with common consent; whom they present w
precious Furs, Fishes, and other Things, both for their T
bute to the King of Sweden, *and for their other U*
He calls the *Birkarti*, Governours of *Lapla*
for Reasons alledged before; and that they we
Gov-

overned by those alone, and no others, in these days, will appear sufficiently hereafter; which is the reason *Ziegler* says, *they used to give them the name of Kings. They chuse*, says he, *a Governour by their own Consent, unto whom they derive the Title of King; but he derives his supreme Authority from the Kings of* Sweden. *He wears a red Robe, as a Token of his Royalty.*

Now this Governour was always one of the *Birkarti*, who had the Supreme Authority over the rest, as appears by his red Garment; *Olaus* speaking of the *Birkarti* says; *And those were distinguished above the rest by a red Garment.* So that in those days one of the *Birkati* had Supreme Administration of the Government of the *Laplanders*, and in the beginning, *viz.* whilst they inhabited near the Sea-Coast of *Bothnia*, this Power was lodged in one single Person; but after they penetrated further into the Country, and were divided into several *Lapmarks*, each District or Division had its particular Governour. This I conjecture from the Words of a certain Letter of King *Gustave* I. where mention is made of the *Birkarti* of *Luhlah*, *Pytha*, and *Torna*: *The* Birkarti *of* Luhlah, *and* Pitha, *did pay no more Tribute on the account of the* Laplanders *under their Government.* And soon after he says this; *The* Birkarti *of* Torna *did pay no more.* The *Birkarti* were therefore divided in those of *Torna*, of *Luhlah* and *Pitha*, out of whom the *Laplanders* of *Luhlah* chose their Governour, as those of *Pitha* and *Torna* did theirs in their own Division; those they stiled Kings, and as a token of their Supreme Authority, invested them with red Garments; which continued thus till the Reign of K. *Gustave* I. as shall be shewn hereafter. This is perhaps the reason why *Olaus* speaks of several Governours of the *Laplanders*, whereas *Ziegler* makes mention only of one. These Governours had the supreme Administration of Affairs among the *Laplanders*, being chosen by their own consent, if we believe *Ziegler*, and *Olaus Magnus*, who commonly follows his Footsteps, yet so that they were approved of by the *Swedish* Kings, unto whom they were Tributaries, in respect of the *Laplanders* under their Government, as *Ziegler* tells us, and is expressly said in the Manuscript of *Budæus*, as we told you before.

Upon this occasion it may very well be called in que stion, who these *Birkarties* were, by whose assistance th *Swedes* subdued *Lapland? Budæus* in his Manuscript cal them, *The* Birkarti *inhabiting the District of* Birkat From whom differs *Olaus Magnus*, who calls them *Ber chara*, which he himself interprets *Men of the Mountain* from *Berg*, which signifies a *Mountain*, and *Charar* or *K rar*, i.e. *Men. They choose*, says he, *their Governours wi joint Consent of the Common People, whom they call* Berchar *i.e. Men of the Mountains.* But he is silent as to the Rea son why they are thus called. And as I am not able t guess at it, so he can scarce persuade Men, that he is i the right. For, from whence were they so called? O from what Mountains? Not from the *Norwegian* Mou tains; because those were not inhabited in those day neither are there any other Mountains thereabouts, fro whence they could derive their Name. Besides, that the *Birkarti* were Subjects of *Sweden*, and from thence us to Traffick into *Lapland*; and in the antient Recor they are never called *Bergcharti*, as *Olaus* would have but *Birkartebea.*

There are certain Letters written by *Canute Johnso* one of the chief Officers of the Kingdom of *Sweden*, wr ten in Latin in the year 1318. which puts it beyond a question; where he says; *In the Parliament held at* Telg *there was such an agreement made in our presence betwi the* Felsinghers *on one, and the* Birkartebea *on the other si &c.* And not long after; *It was agreed, that the Wil Vagabond* Laplanders, *should not be disturbed in the Hunting, no more than the before-mentioned* Birkartebe *Travelling among the* Laplanders.

This confutes the Opinion of *Olaus*, who would ha them Men of the Mountains. Their Origin is more ce tain; for *Olaus Petri Miurenius* says, they came out the District of *Birkala*, in the Province of *Tavastia*, whi is found in the Modern Maps. The reason why Ki *Gustave* I. in his before-mentioned Letters, speaks of t *Birkarti*, as belonging not only to the single District *Birkala*, but to the several Divisions of *Lublah*, *Pitha* a *Torna*, is, that the *Birkarti*, who owed their Offspring the Province of *Tavastia*, were afterwards settled amo the *Laplanders*; and as some of them had the manag ment of the Government, so the rest Trafficked amo

then

em; which Prerogative, because it properly belong'd them, therefore were they called by *Budæus* Merchants. here *also*, says he, *the Merchants whom, as we told you ore, they call* Birkarti, *expose their Commodities to Sale.* he Words, as we told you before, have a relation to preceding Passage, where he says thus: *The Inhabi-nts of the Colonies of* Bothnia, *especially those called* Bir-rti, *buy from the Merchants, who come thither by Sea in e Summer time, such Commodities as they know to be fit the use of the* Laplanders; *those they transport into* apland *in the Winter Season, so soon as the Lakes and Ri-rs are frozen up.* Here he mentions the *Birkarti* Traf-king with and carrying the necessary Commodities from e Towns and Villages of *Bothnia* into *Lapland,* neither oes he speak only of the Inhabitants of one District, but all the Colonies of *Bothnia.* So that it seems as if they st inhabited only the District of *Birkata,* but afterwards tended their Possessions further into the Country, and all the Towns and Villages where they settled, main-in'd their Rights and Privileges granted them by King *Magnus, viz.* To have the sole Government of the *Lap-nders,* to levy Taxes, and Traffick with them, and other ings of this nature; all which they enjoy'd for a long me, as is evident from the before-mentioned Letter of *anute Johnson,* written under the Reign of King *Magnus mecek,* in which it was provided, *That no body should retend to molest the* Birkarleboa *in their Passage to or om the* Laplanders, *or whilst they were tarrying among hem.*

Things continued thus till the Reign of King *Gustave* I. who made a Contract with the *Birkati* in the year 1518. *April,* at *Upsal,* under the following Title: *Concerning he yearly Tribute to be paid by them to the Crown, for the reat Advantages and Revenues they receive from the* Lap-anders. *All which advantages accruing to the* Birkarti, *y virtue of their Privileges they enjoyed for many Years* iz. ever since the time of King *Magnus Ladilaus.* These eing not only granted to them, but also to their Poste-ity; so that none but those born from the *Birkarti* could njoy them. This is put beyond all doubt, by the Let-ers of King *Gustave*; where he says thus: *And we have romised and agreed, as we by these presents do promise and*

fully agree, that they shall after this day enjoy the same Power and Privileges over the beforementioned Laplanders, *as they and their Ancestors were possessed of them before.* Here it is expresly said, that the Ancestors of the *Birkarti* were possessed of certain Privileges, which they transmitted to their Posterity. All which Rights and Privileges were confirmed to them and their Posterity with this alteration only, that they should pay double the Tribute as they did before.

The before-mentioned Manuscript of *Andreas Budæus*, Minister of *Pitha*, speaks much to the same purpose; for, after he had given an account in what manner the *Laplanders* were surprised by one single Man of the *Birkarti*; he adds, *Thus he made himself Master of all the Tributes, which his Posterity enjoy'd after him, till the Reign of King* Gustave I.

This Government the *Birkarti* exercised over the *Laplanders*, which they acquired by subtility, and maintain'd under the Authority of the *Swedish* Kings, which continued in the Race of the *Birkarti* for near three hundred Years, till they were deprived of it by King *Gustave* I. because some of the *Birkarti* being grown Rich and Insolent, were become burthensom to the poorer sort of their Race. Concerning which, the M. S. of *Budæus* gives the following account: *The excessive Power of the* Birkarti *over the* Laplanders, *and the advantage they had of Monopolizing all Commodities, had made them so Rich and Insolent, that they oppress'd the Poor, by keeping all the best Things for their own shares, and giving that which was worth nothing to the poorer sort. The Poor being exasperated at this usage, complained thereof to King* Gustave, *who sent* Henry Lawrenson *to* Goal, *and Fined him severely. After which he ordered the Tributes of the* Laplanders *to be paid immediately into his Treasury, and granted Liberty of Commerce with them to all, without exception.*

This *Henry Lawrenson* was questionless one of the chief Men among the *Birkarti* under the Reign of King *Gustave*, and perhaps Brother to *David Lawrenson*, who together with *Nicholas Johnson* Deputies of the *Birkarti*, made an agreement in the year 1528. with King *Gustave*, concerning the Tribute and some other Matters, mentioned by us before. From whence it is evident, that their Privileges were taken from them afterwards, to wit, towards the latter end of

Gustavus

ustavus's Reign. It was no more than just, that a few rivate Persons who abused their Power, to the detri-ent and oppression of others, should be deprived of eir Privileges: Besides that, according to the Rules of ood Policy, it was no more than Prudence, not to ontinue any longer so excessive a Power, granted to few private Persons, over a vast number of People, d so large a Tract of Ground, who having got great iches into their Hands, the same might be better em-oy'd, by making them circulate in the Kingdom, hereby the King might be enabled to drive out the nemy, and maintain the Publick Liberty, than to up-old the Pride of a few useless Persons among the *Bir-rti*. The King having thus put a period to the Power f the *Birkarti*, who were Governours of the several *Lap-arks*, and had the Titles of Kings bestowed upon them y the *Laplanders*, he sent thither Governours of his own, ho levied Taxes, and had the Administration of the Go-ernment in his Name.

These Governours are by the *Swedes* call'd *Laplougder*, y the *Laplanders Konunga Olmei*, i. e. *Royal Men*, or *ings Men*. Of these mention is made in a certain Patent ranted by K. *Gustave* I. in the year 1559. to Mr. *Mi-hael*, the first Priest of *Lapland*; the Words are to this urpose: *We therefore command all our Officers in* Lap-and, *as well Governours as others, &c.* These, it seems, ad at first the sole Administration of all Publick Affairs; s will appear more hereafter, in the following Chapter, oth in Collecting of Taxes and Administration of Ju-tice. But when afterwards *Charles* IX. made a new Di-ision of the Country, and put every thing in a better rder, they had others joined with them, some being Commissioned for the Administration of Justice, others or the Examining of Causes, and dispatching other Pub-ick Affairs.

And thus it continued, till at last the State of the Go-vernment was reduced to what it is now. For the *Lap-landers* have in our time, next under their King, a Pro-vincial Judge, one of the Senators of the *Swedish* King-dom, call'd by them *Lagman*, and his Deputy, call'd *Under Lagman*; next to them one call'd *Laglæsaren*, *i. e.* the *Interpreter of the Law*, and several others whose Busi-ness it is to take cognizance of Causes, and to pronounce

Sentence. Then they have a Governour of the Province call'd *Lands-hæfdingh*, and the Governours of the *Lapmarks*, call'd *Lapfoughden*, with their Officers stil'd *Landmen*, whose business is to see Judgment Executed, t collect the Tributes, preserve the Publick Peace, and t perform all other Duties of this nature. *Lundius* say that in his time there was but one Governour or *Tougd* of the three *Lapmarks* of *Uma*, and *Luhlah*, who was muc esteemed of among the *Laplanders*: That their Custo is, as often as their Governour comes among them, t offer him a Present of a Piece of Cheese, called by the *Nestost*, and a piece of Flesh; in lieu of which, he a lows to each of them three Spoonful of *Aqua Vitæ*, call *Puristnesta*, *i. e.* the Present of the Interview. They a so Complement him (by an Interpreter, if he does n understand the *Lapland* Tongue) telling him, *that th are extremely Rejoiced, and thank God, so great and bra a Person as the Governour, is in their Country*; whi they perform with low Reverence.

This is the present Condition of the *Swedish* Gover ment in *Lapland*.

CHA

CHAP. XIII.

Of the Courts of Justice, and Tributes, of the Laplanders.

HAving describ'd to you just now the true State of the Government of the Modern *Laplanders*, we will proceed to those Matters that are managed by it. These may again be consider'd under two different Heads; the first belonging to the Administration of Justice; the second to the collecting of the Tributes: Of the former there are scarce any footsteps left, tho' it is very probable, that their Kings, before they were subject to any Foreign Power, did exercise this Authority, as afterwards, when they were subdued by the *Birkarti*, these kept it in their own hands. *Ziegler* makes no mention of any Judges among them, but says, that in case any differences arise, they used to come into *Sweden*. They refer the Decision of their Differences, says he, that are very dubious, to the Courts of *Sweden*. I suppose he means those of great moment, such as the *Birkarti* would not, or had not Power to determine. These were however not very frequent among them; those were grievous Crimes, as Theft, Rapine, Murthers, Adulteries, and such like, being scarce known in *Lapland*; besides that, they never lend nor borrow any Money, every one living contented upon what he possesses of his own; which takes away the chief cause of those Controversies, which maintain so many Lawyers in other Countries. The chief Sin they are guilty of is, their Magical Superstitions, which many years since have been forbidden and punished there; as is evident from the words of *Olaus Magnus*. *This Northern Nation being, after they received the Christian Religion, restrained by the Law, durst not exercise in Publick this Art, or instruct others in it, under the forfeitures of their Lives.* But, after K. *Gustave* I. had removed the *Birkarti* from their station, and in their stead had put in his own Governours, then the Administration of Justice

ſtice began to be managed with much more care and be ter order. But, above all the reſt, I find, that Kin *Charles* IX, did take all poſſible care to have them Re gulated and brought under a good Diſcipline, according t the *Swediſh* Laws, as it appears by his Inſtructions give to one *Laurence Lawrenſon*, his Governour of *Laplan* dated an *Stockholm* 10 *Octob.* 1610.

WE Charles, &c. *Conſtitute our Faithful Miniſter* Lau rence Lawrenſon, *Governour of our* Lapland *Sub jects, as well in the Mark of* Uma, *as thoſe of* Pitha *an* Luhlah. *And we command him to Govern them accordin to the Tenour of the* Swediſh *Laws, as they are extant i Print, which we have given him for that purpoſe; to tak care that no injury or violence be offered to them.*

John Tornæus ſays, That now adays they have thre ſeveral Governours, and as many Courts for the Admini ſtration of Juſtice. Theſe are his Words: 'There ar 'now three different Courts of Juſtice in *Lapland*; th 'firſt is that called *Anundſianſe*, or *Angermanland*; the ſe 'cond that of *Uma*, *Pitha*, and *Luhlah*; the third that o '*Torna* and *Kiema*. In each of theſe preſides a certai 'Governour, who are obliged to give Sentence in th 'King's Name, in the preſence of a Judge and a Mini 'ſter or Prieſt.

Where it is to be obſerved, that they add the Prieſt t the Governour, to reſtrain him from doing Injuſtice, b his preſence. I don't find the preciſe time ſet down, whe thoſe Courts of Juſtice uſed to be kept in former times tho my opinion is, that it was at their Fairs, when ther uſed to be a great concourſe of People to expedite thei Buſineſs. This was commonly twice every year, purſu ant to their Charters granted by King *Charles* IX. onc in the Summer and once in the Winter, but is now i the months of *January* and *February*.

Thoſe Courts of Juſtice, ſays *Tornæus*, *have every on their own Preſident, who every year in* January *and* Februa ry, *are obliged to Adminiſter Juſtice in the King's Name* Theſe Courts are held in the ſame places where thei Publick Markets and Fairs are kept, which are in each *Lapmark* appointed for that purpoſe, as will be ſhew anon.

Now

Now we come to their Tributes: These were first on-
some Skins of wild Beasts, and were not paid by the
planders themselves, but by the *Birkarti*, as a Token
their Subjection to the Crown of *Sweden*, the Revenue
ing very inconsiderable in itself. *Buræus* in his MS.
lls them, *Navgra Timber Graoskin*; but *Graoskin* sig-
fies Gray Squirrel-Skins, they being all of that colour
the Winter time; and *Timber* denotes their number,
ing forty ty'd in one bundle. How many of those
mbers or Bundles the *Birkarti* used to give, is not ex-
essed in the said MS. But according to the Agreement
ade betwixt King *Gustave* I. and them, they were to
ve eight, making 360 Skins, out of the *Lapmarks* of
uhlah and *Pitha*; and those of *Torna* the same number,
sides two Martins Skins for each. The *Birkarti* of
uhlah and *Pitha* did not pay to the Crown any more
an eight Bundles of Skins of Squirrels, call'd by them
imbers, and two Martin Skins. The *Birkarti* of *Torna*
id the same number, in respect of the *Laplanders* under
eir Jurisdiction.

This is the Tribute mentioned by *Ziegler*, when he
ys; *The* Lapland *Nation pays precious Skins for a Tribute*.
hese Men having been observed in his time, and under
e Reign of K. *Gustave* I. with this alteration only;
at they were obliged to pay double that number: For
us says the before-mention'd Compact: *The* Birkarti *of*
uhlah *and* Pitha *shall for the future pay every year six-*
en Bundles, call'd by them Timbers, *of Squirrel-Skins,*
nd four Martin-Skins. The Birkarti *of* Torna *shall do*
e same. The Sum total being 32 *Bundles, or* Timbers, *of*
uirrel-Skins, and 8 *Martin-Skins.* This Agreement was
ompleated in the year 1528. which was the first; the *Bir-*
rti paid this double Tribute.

But after the *Birkarti* were bereaved of their Antient
rivileges, for Reasons before-mentioned, and the *Swe-*
ish Kings began to gather the Tributes of the *Laplan-*
ers, by their own Officers; it is very likely several o-
her alterations were introduced. In the year 1602. it
vas ordained, that instead of Skins they should pay every
Tenth Rain-deer, and the Tenth of all their dry'd Fish,
s a Tribute.

This

This is evident from the Instructions given by K *Charles* to his *Lapland* Governours *Olaus Burman*, a *Henry Beneytson*, to this purpose, at *Stockholm* 22 J of the fore-mention'd year; where also the following R son is alledged, *Because the Kings Subjects in* Lapl *had hitherto no certain Law prescribed to them, in relat to what Tributes they were to pay, or in what kind or nu ber they were to furnish them.* So that it seems as if *Swedish* Governours, ever since the time of King *Gustav* used to make the *Laplanders* pay sometimes Skins, son times other Commodities, according as they suited b with their present occasions, which uncertainty of Tribute began to be burthensome to the *Laplanders*, Governours taking hold of this opportunity, to serve th own Turns, under pretence of the Publick Good. prevent which, it was ordained, That the said Governo shall demand and take of the *Laplanders* every Tenth their Rain-Deer, and the Tenth of all the dry'd Fish co sum'd in the Country. That these Rain-Deer and dr Fish, shall be all the yearly Tribute they shall be obli to pay; that no Skins, or any thing else of what ki soever, shall for the future be demanded of them. neither did this continue long perhaps, because it w found too heavy a Burthen for the *Laplanders* to be as being too destructive to their Herds; for which re son it was ordain'd about four years after, *viz.* in t year 1606. That each Native of *Lapland*, of the Age Seventeen, should pay either two Buck Rain-Deer, three Does, or eight Pounds (a certain weight not me tioned here) of dry'd Fish; as also every Tenth Fawn their Tame Rain-Deer, and the Tenth Part of all t Fish they catch. Neither were the *Birkarti* any mo spared than the *Laplanders*, their Tribute, being likew appointed in the same year, *viz.* every Tenth Skin, a the Tenth of all their Fish; to be paid by every one them that should frequent the *Lapland* Fairs, and Traffi there. Those that had any Rain-Deer, were also obliged pay every Tenth to the *Swedish* Crown; for thus runs t Instruction given to the Governour; *Those of the* Birka *who have any Rain-Deer, are to give every Tenth*, & which has thus continued for a considerable time after t same rate, having been confirmed by another Edict the same King *Charles*, in the year 1610.

No

Now adays they pay their Tributes in three different inds, *viz.* in the Rain-Deer, Money or Skins, either ain or fitted for use; all which are paid in proportion the Allotments of Ground they possess; for those that e possessed of the largest Allotments, they call *een heel all*, i. e. a whole Tribute; those that have a less Tract f Ground in their possession, *een half skall*, i. e. half a ribute, and so further in proportion. A *Laplander* erefore who is possess'd of an Allotment of a whole Tri-ute, pays for a Tribute yearly, two Crown Pieces, or *ixdollars. The chief Tribute of the* Laplandlanders, says amuel Rheen, *is two Rixdollars, which they call* Skatt-ollars; *those are to be paid by every one who is obliged pay a whole Tribute. Joh. Tornæus* speaks to the same urpose: *He that is liable to a whole Tribute, pays every ear two Rixdollars to the Crown.* But those who are not Masters of so large a Tract of Ground, or Allotment, ay no more than one Rixdollar. Others, says the same uthor, whose Allotment is only of half a Tribute, pay nly one Rixdollar. But if it happens, as it oftentimes oes, that they have no ready Money, they pay in their ead a certain number of Skins or Fish. The Skins are ommonly either Foxes or Squirrel-Skins; of the last o are reckoned equivalent to a Rixdollar; of the first ne single Skin, and a pair of *Lapland* Shoes; the Fish re always dry'd Fish, two pounds of which are valued kewise at one Rixdollar; but to each of those Pounds here must be an addition made of five pounds over and bove, there being so much commonly lost in the drying. And this pound, together with additional pounds, they all *Skatt Pound*, that is, *the Pound for Tribute.* This pas-age plainly shews, that the word *Pondo* used by the Au-hor, implies a certain Weight of a great many Pounds. As for their Rain-Deer, of these they pay the Tenth, which are assessed not to each Family, but a whole Di-vision. The beforementioned Author says to this pur-pose: *They pay the Tenth of their Rain-Deer, each of which s valued at the rate of three Rixdollars silver Money. Those re given by the several Divisions; there being a certain Assessment made, how many each Division is to give.* The ate here mentioned of the Rain-Deer, was appointed or this purpose; that in case any one had rather keep is Rain-Deer, he might know what price he was to pay

for

for them, without being imposed upon. The third ki of Tribute to be paid are the Skins, each head of a F mily being obliged to pay either one white Fox's Sk or two pair of *Lapland* Shoes, or in defect of those, h a *Lapland* pound of dried Pikes. *The* Laplanders, s the same Author, *pay to the Crown either two pair of* La land *Skins for their Tenths, or one white Fox's Skin, half a pound of dried Jack.*

This is now the ordinary yearly Tribute paid by t *Laplanders* to the *Swedish* Crown, a considerable share which is by the King's Favour allotted for the Use a Maintenance of the Priests in *Lapland*, as we have to you before.

Now because those Tributes paid by the *Laplanders* must be carried a great way both by Sea and Land, b fore they can be laid up in the King's Storehouses, it ordained, that besides those ordinary Taxes, evey Hou keeper shall give one pair of Shoes, which they call *H kapaleka*, or the price of the Carriage. To this purpo *Samuel Rheen* says thus: *Besides this, the* Laplanders *p one pair of* Lapland *Shoes for* Hakapaleka, *or the Wages the Ship, or Transport Money, which is an equivalent the charge the Crown is to be at, in Transporting those Co modities.*

Those who are Commissioned to gather those Tribu are by the *Swedes* called *Lappefrugdar*, who owe their fi Origin to King *Gustave* I. after the removal of the *B karti*, as has been shewn already. Of those Officers me tion is made in the Instructions given by King *Charles* I. to *Olaus Burman*, and *Henry Benytson*, in the year 16 and to *Laurence Lawrenson*, in the year 1610. In the l of which it is expressly said; *We have commanded hi that he shall demand and receive the Tributes payable by t* Laplanders *inhabiting the beforementioned* Lapmarks, *u the same Foot, as the same were settled by our Edict issu in the year* 1606.

These are all the Tributes they pay to the King *Sweden.*

Besides which, they pay likewise something to the Ki of *Denmark*, and the great Duke of *Muscovy*; not th they are Subject to three different Princes, but on the a count of several Advantages they receive from the Ter tories belonging to those Princes. Concerning which

ca-

nnot but give you the words of Mr. *Joh. Tornæus*: *me of the* Laplanders, *who are Subjects of* Sweden, *have t fully discharged their Duty, tho' they have paid their xes to one King; being obliged to pay some to two, some three Princes; not that they acknowledge them all for their vereigns; but because they have free liberty to Fish and unt, in their Territories. Thus all the Divisions of the* apmark *of* Torna *lying beyond the Mountains, pay a ibute to the* Danish *King, because they have liberty given em, to send down their Cattle from the Mountains, quite rch'd up by the excessive heat of the Summer Season, into e lower Grounds near the Sea-side, where they both feed d refresh them, and at the same time enjoy the convenien- of Fishing; which Countries belonging to the King of* enmark, *they pay him one half of this Tribute they are liged to pay to the* Swedish *King.* The Divisions lying eyond the Mountains, here mentioned, are those of *outokeine*, *Aujovara*, *Teno*, and *Utziocki*, as he calls em. The *Laplanders* inhabiting the Division of *Enare*, the *Lapmark* of *Kiema*, are under the same circum- ances; because they both Hunt and Fish in the Territo- es of the King of *Denmark*, and of the Great Duke of *Muscovy*; for which they pay, besides their ordinary Tri- utes, to the first one half, and to the last one third part f what they are obliged to pay to the King of *Sweden*. This Tribute used in former times to be collected when he Governour pleased, and afterwards only in the Win- er; as *Andr. Buræus* observes: *In the Winter time*, says e, *when they are to pay the Tribute, they meet in a kind of arks, at a certain appointed time and place.* From whence appears, that a certain time used to be appointed for heir meeting in every *Lapmark*, in order to pay their Tribute.

This Custom continued till certain places were deter- nined for the keeping of their Publick Markets and airs, when it was ordred, that for the future they hould pay their Tribute at those Fairs; which course hey still take. The *Laplanders*, says *Samuel Rheen*, pay heir Tribute at the time of their Publick Fairs, whither he Governour came to receive it, But at what time hose Fairs were kept, will appear from what we are to ay concerning their Fairs, in the next Chapter.

CHAP.

CHAP. XIV.

Of the Fairs of the Laplanders.

AMong their Publick Affairs, which we have treate of hitherto, their Traffick is none of the leaſt. Wha Cuſtom the *Laplanders* obſerved in their Dealing in an tient Times, is not well known. *Paulus Jovius* ſay that thoſe who brought their Commodities thither to Sal uſed to expoſe their Wares, and ſo go their ways, whe the *Laplanders* would come and take of them, what the found for their purpoſe; in lieu of which they receive a equivalent in Skins, without ſpeaking one word. Thei are his Words: The *Laplanders* Trade in white Furs ca led Ermins, which they exchange with divers ſorts c Commodities, tho' at the ſame time they avoid the Cor verſation and ſight of the Merchants. They deal alto gether by way of Exchange; ſo that after they have ſin cerely and faithfully rated the Goods, they have in lie of them the full equivalent in Skins, to the abſent an unknown Merchant. He ſays, that they avoid the Cor verſation and Sight of the Merchants, purſuant to th deſcription he had given of them before; That the were a barbarous Nation, beyond all belief, ſo ſuſpic ous, as to run away at the ſight of a Ship, or the Foo ſteps of a Stranger.

This is contradicted by *Ziegler*, who ſays, That th they buy and ſell without uſing any words, yet he attr butes the reaſon of it to their Language, which is quit different from thoſe of other Nations, and conſequentl not to be underſtood by them. They Trade both wit Money and by Exchange, ſo as to communicate thei Thoughts not by Words, but by Nodding to one anothe and this not out of Ruſticity, or for want of Senſe, bu becauſe their Language being peculiar to themſelves, not underſtood by the Neighbouring Nations.

Theſe words, *not out of Ruſticity, or for want of Senſe* ſeem to be inſerted in contradiction of *Jovius*. *Herber*

ſtei

in agrees with *Ziegler*, when he says, *They don't under-*
nd the use of Gold and Silver Coin, being contented to
ade by way of Exchange only; *and, because they are quite*
norant of Foreign Languages, they are reputed among some
angers a Dumb People. And so does *Olaus Magnus*,
ho speaks to this purpose: *They Exchange their Com-* L. 4. c. 5.
odities without the help of Mony, or making use of Words,
t by a faithful and tacit mutual consent; *not for want*
Sense, and by reason of their Barbarity, but because their
nguage being peculiar to themselves, is little understood
the Neighbouring Nations. This is confirmed by *Da-*
an a Goes, when he says; *They Traffick only by way of*
xchange, whereby they get both Provisions and Money,
thout the use of Words, but only by Nodding; *which is to*
imputed to the barbarity and harshness of their Language.
ut of the *Lapland* Tongue we shall treat in a peculiar
hapter.

What relates to their Traffick, we find, that the same
as exercised in former times, without speaking a word,
ut by Nodding to one another; neither could it proper-
be called Buying and Selling, but rather an Exchange;
nly by Exchange, says *Damian* and *Olaus*; *They carry on*
eir Traffick without Money, by Exchange. Which
akes me almost imagine, that in the before cited pas-
ge of *Ziegler*, ought to be read instead of *permutatione*
Pecunia, by exchange of Money, *permutatione nec*
ecunia, by Exchange and not Money. That they car-
ed on their Traffick in antient Times by Exchange on-
, I gather from thence; because neither they, nor the
Neighbouring Nations, were acquainted with the use of
Coin.

This is evident in the Kingdom of *Sweden*; where in
hose days there was no Money Coined, and scarce any
ound at all, except what was brought thither out of the
Neighbouring Nations, especially out of *England* and
cotland. What wonder then, if the *Laplanders* were un-
cquainted with the use of Coin? Neither is it proba-
ble, that in after times when they lived under the Juris-
diction of the *Birkarti*, they could be acquainted with
he use of Money; because these Monopolizing all the
Trade of *Lapland*, did not buy any thing for ready Mo-
ney, but exchanged their Commodities for such things as
the *Laplanders* stood most in need of. It is, besides this,

obſervable, that the *Laplanders* are to this day Strange to any Current Coin, unleſs they be half and whole *Ri dollars. The* Laplanders, ſays *Joh. Tornæus, neither kno nor takes any other Money, but Rixdollars. Any other Co whether Silver, Gold, or Copper, he values at nothing.*

Now conſidering, that the Rixdollar is a Coin not a very antient date, this Money having never be Coined, before the diſcovery of the Silver Mine in t Vale of *Joachim*, their acquaintance with Current M ney cannot be of a very long ſtanding; and that th are ſtrangers to any other Coin, is likewiſe verified *Samuel Rheen. The* Laplanders, ſays he, *value no oth Coin, except Rixdollars; each of which they reckon at t Ounces; ſo that a Rixdollar is among them equivalent two of their Ounces.*

From whence it is apparent, that the *Laplanders* a acquainted only with Rixdollars, and that they ta thoſe alſo by weight; which makes me ſuſpect, that former Times they did not as much as know this Co or took it in Payment for their Commodities, till th were obliged to pay it for their Tribute; as I told y before, where I ſhew'd you at the ſame time, that t ſame was introduced but of late years; ſo that I am n able to gueſs at the meaning of *Damian a Goes*, in his b forementioned paſſage, *permutatione tantum annonam Pecuniam acquirunt*; by this Exchange they get only P viſions and Money. For how can that be called an E change, when ready Money is got by it? And to wh purpoſe ſhould thoſe People ſell their Commodities f Money, when they had no uſe for it, neither amo themſelves nor their Neighbours? Perhaps inſtead of *Pecuniam*, ought to be read *nec Pecuniam*; ſo that t Senſe would be, *they are not ſollicitous in procuring Mo as to provide themſelves with Proviſions and other Neceſſ ries*; tho' what he ſays concerning their Proviſions, a mits alſo of a Limitation; as we ſhall ſee hereafter.

But whatever may be the Senſe of this paſſage of *D mian*, this is moſt certain, that in former times the *La landers* uſed to Traffick by Bartering their Commodit for others, and that even to this day they are not ve fond of Money, or at leaſt of no more than is requiſ for the payment of their Tribute. Which makes *Samu*

Rhee

been, after he had given a Catalogue of their Commodities, and the Rate they bear, in proportion to ready Money, say thus; *It is observable that the said Commodities are not bought for ready Money, but they Barter one Commodity for another.*

Which plainly shews, that the way of Dealing by Exchange, is still used among the *Laplanders*, and that seldom any thing is bought or sold for Money: Which makes the same Author say, that neither the *Laplanders* nor the Chapmen who bring any thing to Sale there, ever require any Money, unless it be upon the account of some extraordinary precious Commodity. *If either the Merchant*, says he, *or the* Laplander *happens to meet with any thing that is rare or precious, this is bought for ready Money.*

They do however not now adays bargain by Nods and Signs, as they did formerly, but by Speech, there being now Money among them who are not acquainted with their Neighbouring Tongues, or else they deal by Interpreters, of whom they have a sufficient number. *When they are to Traffick*, says the same Author, *with Foreigners, whose Language they don't understand, they make use of Interpreters, of whom there are many in* Lapland. They with whom they Traffick for the most part, are their Neighbours, the *Swedes* and *Norwegians* on the one, the *Finlanders* and the *Muscovites* on the other side: Neither was it otherwise in antient Times, with this difference only, That whilst they were under the Jurisdiction of the *Birkarti*, these pretended to monopolize the whole Trade to themselves, with exclusion to all others, especially those bordering upon *Sweden*. The M. S. of *Buræus* seems to intimate this, when it says, That King *Magnus Ladulaos* granted to the *Birkarti* a full power over them, among which the power of Monopolizing their Trade might, as I suppose, be none of the least, especially since I find in the Declaration of King *Gustave* I. that the peculiar Rights and Privileges of Commerce, are mentioned as having been in the possession of their Ancestors. In relation of which was made the Prohibition of King *Charles* IX. forbidding them to Traffick in *Lapland*, according to their former Custom. The Words of the Proclamation, Publish'd in the year 1602. run thus: *We forbid*

bid for the future the Birkarti, *or any others, to Traffick in* Lapland *for Skins, or any other Commodities, as hath been practised hitherto.*

So that before that time the *Birkarti* either used alone or at least before all others, to Traffick with the *Laplanders*, by bringing their Commodities into *Lapland*, which they exchanged for Skins, and sold them afterwards for ready Money to other Nations. This was their constant practise, till the Reign of King *Gustave* I. when the *Birkarti* were removed from the Jurisdiction they had hitherto exercised over the *Laplanders*, and which, as the M. S. of *Buræus* says, had made them both Rich and Proud. *The* Birkarti, says he, *grew Strong, Powerful and Rich, gave to the poorer sort things of no value, and kept the best for their own use.* Neither was King *Gustave* able for all this, to make sufficient Provision against the Encroachments; for tho he had taken the Power the had over the *Laplanders*, out of their hands, they did nevertheless continue their Commerce with them with great success; being better skill'd in the Manners of the People, and Condition of the Country, than other Nations. This induc'd K. *Charles* to issue out his Proclamation in the year 1602. by virtue of which, they were absolutely forbidden to Travel up and down the Country, and the Monopoly of all Skins to be sold, declar'd to belong to the Crown, a certain Rate being set at the same time, according to which the *Laplanders* might exchange them for other Commodities. The Words run thus: *Our Governours in* Lapland, *shall be obliged to buy up for our use, whatsoever Skins are found there, according to the Statute and Rate appointed for this purpose.*

This Edict was renew'd in the year 1610. a Clause being only inserted, for the bringing of the Skins of Elks into the King's Store-houses *gratis*. The Words are to this effect: *The* Laplanders *shall be obliged to bring to our Governour all the Skins fit for Sale, who shall give them the full value of them in such other Commodities, as are appointed for the exchange of Skins. But all the Skins of Elks taken in* Lapland, *shall be seized upon for our use without any reward. If any one take this Beast, the Flesh shall be for his own use, but the Skin belongs to us and our Crown.*

The

Their Trade now adays is not enclosed in such narrow Bounds, so that those who live near the Mountains that divide *Sweden* from *Norway*, Traffick with the *Norwegians* and *Swedes* (as *Samuel Rheen* observes) as those who inhabit the more Northern and Eastern Parts, Trade with the *Muscovites* and *Finlanders*.

We will come to their Commodities, which they exchange for others: *Jovius* makes mention only of certain white Skins, call'd *Ermins*. *Ziegler* speaks also of Fish; *They catch such a vast quantity of Fish*, says he, *that they preserve them in Ponds, and afterwards carry them into the next adjacent Parts of the Northern* Bothnia, *and white* Russia. But they have many other Commodities, which *Olaus Magnus* comprehends under the general Title of *precious Skins*. *Samuel Rheen* gives us the following Catalogue of them. *The Commodities of the* Laplanders *are Rain-Deer and their Skins, the Skins of black, red, blue, and white Foxes; the Skins of Otters, Gluttons or Badgers, of Martins, Beavers, and Squirrels, as likewise of Wolves and Bears*; Lapland *Garments, Boots, Shoes, Gloves, dried Pike, Cheeses of Rain-Deer*, &c.

Lundius says, that the Inhabitants of the *Lapmark* of *Uma* do Traffick with the *Norwegians*, in Hares, and the Leaves and Bark of Birch-Tree, of which they have none; these they gather in the Summer time from under the Trees, and make them up in small Packs, two of which fills up one of the Pannels of a Rain-Deer; each Packet is sold for a Rixdollar.

These are Commodities which the *Laplanders* exchange for Silver; Rixdollars, Woollen and Linnen Cloath, Copper, Brass, Salt, Meal, Ox's Hides, Brimstone, Needles, Knives, Aqua Vitæ, and what is most surprising, likewise for Tobacco, they being great lovers of this Weed, as I have told you before, as likewise how that King *Charles* had ordain'd a certain Rate, according to which they were to be disposed of for the use of the Crown.

This Custom continues as yet, in one respect; forasmuch as they do regulate their Traffick, and the Price of theirs, as well as Foreign Commodities, according to a certain general Rate, made in proportion of the intrinsick Value of a Rixdollar, containing in weight two of their Ounces, but makes scarce one of ours.

Thus they rate an indifferent Rain-Deer at two Rixdollars, or four of their Ounces, but one of the biggeſt ſize, ſuch as they uſe to draw their Sledges, loaden with their Equipage, at three Rixdollars, or ſix of their Ounces. The Skin of a wild Raindeer at one *Rixdollar* and a half, or three Ounces of Silver. The Skin of a tame Male Raindeer at one Rixdollar, but if caſted, at three or four parts of a Rixdollar. The Skin of a Female Raindeer at half a Rixdollar. An ordinary Fox's Skin at one Rixdollar; forty gray Squirrel Skins (call'd by them a *Timber*) one Rixdollar; one Martins Skin at the ſame price; and three white Fox's Skins at the ſame rate; a Bear's Skin at two Rixdollars; a Woolfs Skin at the ſame. A *Lapland* Robe (which they call *Mudd*) of the common ſort, for three Rixdollars, and a pair of *Lapland* Boots at half a Rixdollar; four pair of *Lapland* Shoes are reckon'd equivalent to one pair of Boots, or Gloves, or likewiſe to a Barrel of dry'd Pike.

On the other hand, the Commodities Imported to them they value thus: A Yard of courſe Woollen Cloath, ſuch as they call *Sileſian* or *Tungermynden* Cloath, at one Rixdollar, or two of their Ounces of Silver; three pound of Copper at the ſame price; one Barrel of Meal at two Rixdollars and a half, or five Ounces; two pounds of Salt at half a Rixdollar; ten yards of the courſeſt Cloath ſuch as the Boors make themſelves, call'd *Waldemar*, at one Rixdollar; one quart of *Aqua Vitæ* at half a Rixdollar; according to the computation left us by *Samuel Rheen*. If they happen to meet with any Commodities of leſs value, they exchange them with one, two, or three gray Squirrel Skins, and ſo further to ten Skins, which number of Skins the *Laplanders* call *Artog*, and account them equivalent to the fourth part of a Rixdollar; thus in the Woody Parts of *Lapland*, a white Hare Skin is reckoned equivalent to two Squirrel Skins.

Theſe are the Commodities which are interchang'd betwixt them and the *Swedes*. But into *Norway* they carry Rugs, or Coverlets of Rain-Deer Skins, or ſometimes the bare Skins, or the live Beaſts; Cheeſe made of Rain-Deer, and the Feathers of Birds; beſides ſeveral other Things they have out of *Sweden*, ſuch as Copper or Braſs Veſſels, coarſe Cloath, ſuch as the *Swediſh* Boors make, which they exchange for Oxen and Cows, whoſe Milk they make uſe of during the Summer, and kill them

em in the Winter for Food; for Goats, Sheep, out whose Skin they make themselves Rugs; for Silver, ack Foxes Skins, and the Skins of Otters; for Wool-n Blankets, for Fish, which they sell to the *Swedes*; ch as Herrings, Poor-Jack, and Skaits, as the same are cited by the before-mentioned Author. *Joh. Tornæus* ves us the following account of it, in few Words. *The* aplanders *Traffick in* Norway, *and with the* Swedish *bjects of* Bothnia. *They buy both Woollen and Linnen oath, coarse and fine; Hemp, Meat, Bread, Brass and on Pots, and such like Country Utensils.* But their chiefest usiness in *Norway* is to buy Beasts, which they Sacrifice their Idols. *But the* Laplanders, says *Samuel Rheen, ake it their chiefest care, to buy here such Beasts, as they tend to Sacrifice to their Idols in Autumn.*

Whether there were any certain Places and Time ap-ointed for their Traffick in antient Times, I will not retend to determine. *Olaus Magnus* seems to affirm it, L. 4. c. 5. hen he says; *There were certain Places appointed, either n the Fields, or upon the Ice, where they kept their Fairs nd Traffick every year, and exposed to Publick View what hey had got by their Industry, either at home or abroad.* But he does not ascertain those Times and Places. It is ertain, that when K. *Charles* I. did by his Proclamation orbid the *Birkarti* to Travel all over *Lapland* at all Times; he nevertheless, for the Encouragement of Trade, did appoint certain Times and Places, when and where they should keep their Fairs every year; the Words of the Proclamation, publish'd in the year 1602. run thus: ' And because it is our Will, that the *Birkarti* ' shall not Traffick in *Lapland* for the future, in the ' same manner as is before-mentioned, we have thought ' fit to appoint in each *Lapmark* two Fairs to be kept ' every year, one in the Summer, the other in the Winter, ' as it shall be adjudged most convenient. It is there-' fore, that the Governours of the *Lapmarks* shall be o-' bliged to pitch upon certain convenient Places, where ' to keep these Fairs, and to appoint the most proper ' Times, for the *Laplanders*, *Birkarti*, *Muscovites*, and ' others, to come to these Fairs. These Fairs are each ' to last for two or three Weeks, during which time e-' very one shall be at liberty, to Traffick as he finds it ' most for his Interest; for which purpose the said Go-

'vernours shall be obliged to erect as many Booths and 'Sheds as conveniently may be done.

It seems by this, as if before that time, nothing like it had been observ'd in *Lapland*, the King taking no other notice of it, than of a thing then first to be put in Execution by his Order; which is the reason that he does not appoint or mention any certain Times or Places, but leaves it to the discretion of his Governours, to pitch upon them hereafter; which, that it was performed afterwards. *Andreas Buræus* tells us in the following Words: *In the Winter when they are to pay the Tribute, they meet at certain Times and Places, in some Barns, or Store-houses at which time also those Merchants whom, as we told you they call* Birkarti, *do expose their Commodities to Sale.* But considering he is also silent, as to the true Name of these Places, and the exact Time, it seems, that those Fairs had not the desired Effect, which mov'd Queen *Christine* to take more effectual Care in this Matter, and to appoint with more exactness, the certain Times and Places where those Fairs were to be kept. Her Patent was granted in the year 1640 by virtue of which two Fairs were granted, one to be kept in *January*, at *Arwisierf*, the other in *February*, at *Arieplog*. The words run thus: 'Secondly, we have granted and ordained 'two Fairs to be kept, the first at *Arswisierf*, beginning 'on St. *Paul*'s Day, or the 25th of *January*; the second 'at *Arieplog*, beginning on *Candlemas-Day*, or the 2d of '*February*, which Fairs shall continue for 3 days successively every year, in certain places appointed for that 'purpose, during which time, as well the Inhabitants of '*Pitha*, as all other *Laplanders*, shall have free liberty to 'meet and to vend their Commodities. The first of these 'Fairs to be kept in the next following year, 1641.

Ever since this time, those Fairs began to be kept with more order than before, and continue thus to this day, as is evident from what *Samuel Rheen* has observed concerning them: *In all the* Lapmarks, says he, *are certain Times appointed in the Spring, for their Fairs; the Feast of* Epiphany, *or the twelfth day, in the* Lapmark *of* Uma *St.* Paul, *in the* Lapmark *of* Lulah; *the Feast of the* Purification of the V. Mary, *or* Candlemas-Day, *in the* Lapmark *of* Pitha, Torna, *and* Kima. Here you have precise Days appointed by Queen *Christine* for their F

ept the Fair of *Uma*, which I suppose has been more quented and observed than any others, ever since the ie of K. *Charles* I. as being the nearest to *Sweden*. ose that Trade into *Norway*, go thither about twice ear *viz*. About St. *John's* or *Midsummer-Day*, in the mmer, and *All-Saints* Day in Autumn. *The* Laplanrs, says the before-mentioned Author, *inhabiting the untains, Trade likewise with the* Norwegians, *where o famous Fairs are kept, one about St.* John's, *or* Midnmer-Day, *which they call* Hansmæssa, *the second on day of* Simon and Jude, *or* All-Saints.

And thus much for the times appointed for the Traffick the *Laplanders*. *Paulus Jovius* gives them this Encoium, that in former times they were very Faithful and st in their Dealings; *They exchange their Commodities,* ys he, *with all imaginable Sincerity.* And *Olaus Magus* says, *They perform their Exchanges very Faithfully and ustly.* But *Damian a Goes* seems to charge them with raftiness, when he says, *They are very cunning and thow-pac'd in their Exchanges. Samuel Rheen* tells us plain, *That the* Laplanders *are very deceitful and crafty in eir Dealings, to such a degree, that scarce any body, who unacquainted with their Tricks, will be able to escape unceived.* 'Tis probable, that while they found the Foeigners to deal honestly with them, they used likewise do them Justice; but after they became sensible of the Deceits of others, they began to take the same methods, avoid being deceived by them. But of this has been poken before; so that this may suffice to give you some ight into their manner of Trafficking, and their Fairs.

CHAP. XV.

CHAP. XV.

Of the Language of the Laplanders.

WE told you in the preceding Chapter, that the Lan guage of the *Laplanders* was such as had scarce an affinity with their Neighbouring Languages. We wil now endeavour to investigate what it is. A Languag generally used in a Country, being to be reputed thei Language. *Ziegler* says, *They have a peculiar Languag unknown to their Neighbours. Damian* chargeth it *wit Barbarity and harshness of Speech.* Our Modern Autho say, their Language is a confused Miscellany of the Neigh bouring Languages. *The* Lapland *Dialect*, says *Jo Tornæus, participates of several other Languages, which the reason that some will have it call'd* Lingua Lapponica *from eet Lappat Spwack*, i. e. *a Tongue patch'd togethe Samuel Rheen* agrees with this opinion, when he say *The* Lapland *Tongue seems to be patch'd together out of th Remnants of many other Languages.* To prove which, h tells us, That it is fill'd up with many *Finland* and *Sw dish* Words; as for instance, *Stour*, is in *Swedish Steor Salug*, in *Swedish Saligh*; as likewise with several Lati ones, as *Porcus*, *Oriens*. &c. There are however not few, who, notwithstanding they acknowledge this Lan guage to have borrow'd many Words from the Neigh bouring Nations, yet are of opinion, that it contains ma ny Words and Expressions peculiar to it self, and neithe known nor used by other Nations. *Joh. Tornæus* himsel confesses afterwards, *That they have many peculiar and O riginal Words, as well as Expressions.*

You see, he allows both peculiar Words and Phrase in the *Lapland* Tongue, such as are not used in othe Languages. Others there are, who deduce its Origi from the *Finland* Language. Truly it is confesd by all that there is a great Affinity betwixt those two Languages *Munster* in his Cosmograpey, says thus: *The* Finlan *Tongue, as it is spoken in the Inland Countries, has not th*

lea

congruity either with the Swedish *or* Muscovite *Lan-*
es, but is a peculiar Language belonging to the Lap-
ers *inhabiting the most Northern Provinces. Samuel*
n says expresly, *The* Lapland *Tongue has a great Af-*
y with the Finland *Language.* Mr. *Zachary Plantin,*
is Preface to a M. S. *Lapland* Dictionary, says thus;
cerning the great Affinity that is observed in the general
of those two Languages (of Lapland *and* Finland) *is*
vious beyond contradiction. Those that are versed in
of them, may soon be convinced of it. This Opinion
ok upon as absolutely true; and to make it the more
r, I have here inserted some Words commonly used
ng the *Laplanders*, which differ very little from the
land Words.

God is by the *Laplanders* call'd *Jubmal* or *Immel*, by
Finlanders Jumala.

Fire, by the *Laplanders*, *Tolle*; by the *Finlanders*
li.

A Day, by the *Laplanders*, *Paiwe*; by the *Finlanders*
iwa.

	The *Laplanders* call	The *Finlanders* say
e Night	*Ji*	*Yæ*
River	*Jocki*	*The same*
Lake	*Jaur*	*Jarwi*
	Jenga	*Jæa*
Mountain	*Warra*	*Touori*
Forest	*Medz*	*Medza*
Eye	*Silmæ*	*The same*
Nose	*Niuna*	*Nenæ*
Arm	*Ketawerth*	*Kasiwersi*
e Hand	*Kiæt*	*Kæsi*
e Foot	*Falk*	*Falka*
eese	*Jost*	*Juusto*
ots	*Sappad*	*Saapas*
Shoe	*Kamath*	*Kamgets*
Shed or Hutt	*Kaote*	*Koto*
n Arrow	*Niaola*	*Nuoli*
ar	*Tziaod*	*Soæ*
King	*Konnagas*	*Cuningas*
Father	*Atkia*	*Aja*
Mother	*Am*	*Ama*
Brother	*Wellje*	*Weli*
Bride.	*Morswi*	*Morsian*

A Dog	the *Laplanders* call	*Picdnak*	The *Finlanders* say	*Peinika*
A Ferret		*Natæ*		*Nætæ*
A Squirrel		*Orre*		*Oraua*
A Bird		*Lodo*		*Lindu*
A Fish		*Quæli*		*Cala*
A Salmon		*Losa*		*Lobi*
A wild Pine-Tree		*Quaosa*		*Caiusi*

These words, if I am not mistaken, may be sufficie to shew the Affinity that we said was betwixt the *Fi land* and *Lapland* Languages. And considering that tho Words here set down don't signifie any thing that is F reign, but what is meerly Natural, and such as the *La landers* could not live without at any time; this mak me imagine, that the *Laplanders* never used any Lang age peculiar to themselves, and altogether different fro that of the *Finlanders*; but that it took its Origin Off-spring thence: For if they had a Language of the own quite different from others, as some suppose th had, what could induce them not to explain such Thin as were of daily use to them, and had been so at a times, as long as they were *Laplanders*, by significa Words of their own Tongue, but by such as are obviou that they owe their Off-spring to the *Finland* Tongu Certain it is, that this, contrary to the Custom of all oth Nations, who never express Things of common U by Foreign, but rather by their own Words, if they ha a Language they may properly call their own, as m be at large demonstrated, from the Language of the *G mans*, the Antient *French* or *Gauls*, *Spaniards*, *Italia Greeks*, and others. Neither does the thing bear a great Dispute, if it be supposed (as we have shewn befo and may easily be conjectur'd from the great Similitu of those two Languages, that the *Laplanders* are origi ally Descended from the *Finlanders*. For what cou move them to use any other Language, but the sa that was transmitted to them from their Ancestors *Wekonius* makes use of this Argument, to shew that t *Laplanders* were of the same Off-spring with the *Finla*
L. 3. C. 12. *ders*; for thus he says in his Account of *Sweden*; *As t* Lapland *Nation seems to owe its Off-spring to the* Fe ningi, *so there is a great Congruity in their Langua* He looks upon this as a Natural Consequence, to

ended from a Nation, and to use the same Language; that therefore this may be applied justly to the *Lap-lers*: which seems to be no more than Truth. Some elieve will be apt to object, that it is not probable, : those who are of Opinion that the *Laplanders* have eculiar Language, could be destitute of all Reason, | that therefore there must be something in it, upon ich they founded their Judgment.

To answer this, it must be confess'd, that there are e Words used by the *Laplanders*, not in the least eeable with the Language of the *Finlanders*, as will ap- r from the following Words:

	The *Laplanders* call	The *Finlanders*
The Skin	*Beiwe*	*Auringa*
Heaven	*Albme*	*Taiwas*
Water	*Kietze*	*Wesi*
Rain	*Abbre*	*Sade*
Snow	*Mota*	*Lumi*
Mankind	*Ulmuyd*	*Ihmiken*
A Man	*Albma* or *Olma*	*Mies*
A Woman	*Nissum*	*Waimo*
Hair	*Wæope*	*Hiuki*
The Mouth	*Nialbme*	*Sun*
The Chin	*Kaig*	*Leuea*
The Heart	*Waibme*	*Sydaon*
The Flesh	*Ogge*	*Liba*
A Wolff	*Seibik*	*Susi*
A Bear	*Muriet*	*Karhu*
A Fox	*Riemmes*	*Kettu*

The great difference that appears betwixt these and any other Words, has questionless given occasion to me to believe, that in antient Times the *Laplanders* d a Language peculiar to themselves, and quite diffe- nt from that of the *Finlanders*, of which these were the mainders.

They alledge for another Reason, That the *Laplan- rs* standing in fear of the *Finlanders*, were forced to ame a Language different from the others, to avoid the nares and Designs of the *Finlanders*.

Concerning this Point, *Olaus Petri* says thus: 'They us'd frequently to meet with Spies, who approached in the Night time, near to their Huts, hearkning what

'they

'they were transacting among themselves; wheref
'following the Policy of their Ancestors, they thou
'fit to retire into the Division of *Rengo*, in the Provi
'of *Nolna*, where it was advised, to frame unto the
'selves a new Language (such as they now spea
'quite different from that of the *Finlanders*; so t
'there remain but very few *Finland* Words in the M
'dern *Lapland* Language.

By those *Finland* Spies, he understands the same, t were forced from their Habitations by the *Tavastii*, u der the conduct of *Matthew Kurk*, as is manifest fr his preceding Words.

Others are of Opinion, that these are the Remna of the same Language they used when they first sett in *Lapland*, which they believe to be the *Tartarian* L guage, but without the least appearance of Reason, th being so vast a difference betwixt that and the *Lapl* Tongue, that there is not one word to be found, t signifies the same in both. To convince you of Truth of it, I will give you some Instances in the T *tarian* Language.

	The *Tartars* call	The *Laplanders*
God	*Allah*	*Jubmel*
The Sun	*Gynesh*	*Beiwe*
Heaven	*Gioceh*	*Alra*
Fire	*Atash*	*Tulla*
The Air	*Jusger*	*Biægga*
Water	*Sauf*	*Tziatz*
A Lake	*Dannis*	*Jaur*
Ice	*Buus*	*Jenga*
The Earth	*Jer* or *Toprak*	*Ænuam*
A Mountain	*Dagda*	*Ware*
A Man	*Adam*	*Aolmaitz*
Hair	*Sadsh*	*Waopta*
The Eye	*Gios*	*Tzialme*
A Nose	*Bumum*	*Nierune*
A Hearth	*Beichlar*	*Sæmao*
An Arm	*Æhl*	*Kiettawaerdi*
A Hand	*Cholun*	*Kietta*
A Foot	*Ajach*	*Jwobge*
A Heart	*Jurck*	*Waimao*
A Bow	*Jay*	*Taugh*
An Arrow	*Och*	*Niæla*

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Father	The *Tartars* call	*Babam*	The *Laplanders*	*Atzia*
Mother		*Anasse*		*Annæ*
Brother		*Cardash*		*Wiætæ*
Sister		*Kiscardashe*		*Aobbe*
A Wolff		*Sirma*		*Kurt*
A Bear		*Ajuf*		*Kwoptza*
A Fish		*Balich*		*Kwele*

And the same Incongruity may be observed in the rest, that it is ridiculous to make the least reflection upon *Tartarian* Language. Neither has the other Opinion least resemblance of Truth in it, as being a meer tion.

For, why did they only make this alteration in a few ords, and not in all the rest? Especially if it be consi-'d, that those Words that have so near an Affinity to *Finland* Tongue, are not relating to Things unknown, of less use to the *Laplanders*, than any others, but such were as natural to them, as the Life and Breath itself. hich induces me to believe, that these, as well as the t, belong originally to the *Finland* Language. Those o form this diversity of Words, pretend to draw an erence, as to the original Difference of Languages, ve not taken sufficient notice of what most frequently ppens in all Languages, *viz.* that they are subject to terations in tract of time; which commonly happens severer, the more frequent correspondence a Nation eps with Foreigners. Of this we have an undeniable tance in the *Islanders* and *Norwegians*, no body who is rled in the History of that, once so famous Nations, n be able to call in question.

Now it is evident, that there are many words used a-ong the *Islanders*, which are not as much as understood the Modern *Norwegians*; which nevertheless is not a fficient Argument to prove, that the *Islanders* have a pe-liar Language, different in its Original from that of e *Norwegians*: For the *Islanders* living separate from the st, and having little or no Commerce with the Foreign-s, have preserved the same Language used by their An-stors, very near entire to this day; whereas the case is ite different with the *Norwegians*, who have changed eir Language, together with their Masters.

The

The same may be said of the *Finlanders*, who since the were forced to submit to a Foreign Power, and began t keep frequent Correspondence with other Nations, hav lost a great part of their antient Language; which th *Laplanders*, on the other hand, have preserved more en tire and uncorrupted, as leading a more solitary Life so, that it cannot be surprising, if many Words are foun among them, which seem to have no congruity wit the modern *Finland* Language. And who knows, bu if we were well acquainted with all the various Dialect of the *Finlanders*, many things might be found out, t convince us, that tho' some Words seem to be very di ferent at first, they are not so remote from the Origina This is also observable in other Languages, as for in stance in the *German*; of which the otherwise learne Mr. *Olaus Wormius* has judged a little too rashly, whe he pretends to have found out a greater difference in i than really there is; for the word *Efter* is not quite s aside yet, but used sometimes, as well as the word N *ach*, as we may see in the words *Affterred*, *Afterdar* and such like So do the *Germans* say not only *Gesich* but also *Antlitz*; not only *Verstandt*, but also *Vernunf* not only *Eßen*, *Anfangen*, *Schuss*, *Alter*, *Gefangnus*, *Au thun*, *Bette*, *Dopff*, and such like; but also, as *Beginne Keimen*, *Vbralt*, *Haffte*, *Endeaken*, *Lagerstad*, *Tocken*, & which indeed come much nearer to antient *German* La guage.

It is therefore my Opinion, That the difference some Words, is not a sufficient Argument to prove t *Laplanders* to have a Language peculiar to themselv in its Origin, as containing many more Words, who ha a great Congruity with that of the *Finlanders*. It rath proves, That the *Laplanders* did not leave their Habit tions in *Finland*, all at the same time; but that some s led their Colonies in former Ages, who brought the absolute Words along with them, as the others who car thither in later Times, retained those now in use. Th I have given you my true Sentiment of the Langua of the *Laplanders*, of which, this however deserves lik wise our observation, that it does not every where agr alike with it self, but admits of different Dialects; such a degree, that they scarce understand one anoth *There is but one Language used*, says *Samuel Rheen*, throug

all the Provinces of Lapland; *notwithstanding which re is such a considerable difference in their several Dia-s, that a* Laplander *using the Dialect of one Lapmark, scarce understand another, speaking in a different Di-ct.* He tells us further, That there are three Dialects ost observable, *viz.* The western Dialect the Lapmarks of *Uma* and *Pitha* (*a*) the orthern of the Lapmark of *Luhlah*; and irdly, the Eastern, of the Lapmarks of *na* and *Kima*: Which variety was que-onless occasioned by the difference of nes, in which the *Laplanders* left their antient Habita-ns, some having settled a considerable time before the ers, in divers parts of the Country. Among all these Dialect of *Luhlah* is the most Harsh and Barbarous; *the Inhabitants of the Lapmark of* Luhlah *are very Bar-ous and Rude in their Manners, so is their Language.* at you may see what disparity there is betwixt them, hought fit to set down the following Words. In the pmark of *Pitha*, they say *Jubmel*, in that of *Torna Im-l*, in *Pitha*, *Jocki*, *warra*, *olbmo*, *nisco*, *Skaigki*, *Kiist*, *Su pardei*, *seibig*, *muriet*, *reppi*. But in the Lapmark *Torna*, they say instead of those, *Virre*, *taoilor*, *almai*, *ib*, *Kawtza*, *raopaka*, *kaap*, *alik*, *owre*, *kops*, *riemnes*. the *Lapland* Language in its variety of Dialects agrees ith several other Nations; as for Instance with the *rmans*, where the *Swedes*, the *Saxons* and *Netherlan-rs*, speak in a very different Dialect, so has it this com-on with most other Countries, that it participates less more of the Language of these Nations, upon which ch Lapmark Borders. Thus the Inhabitants of the pmarks of *Torna* and *Kima* do approach in their Speech arer to the modern *Finland* Tongue than any of the st. *The Inhabitants of the Lapmarks of* Torna *and* Ki-a, says *Samuel Rheen*, *bordering upon* Finland, *do there-re incline beyond the rest to the Language of the* Fin-nders. Which is also the reason that they make it their usiness to learn the *Finland* Tongue, as those of *Uma* nd *Pitha* do the *Swedish* and *Norwegian*: Concerning hich the said Author says thus; *Most of the Inhabitants f the Lapmarks of* Kima *and* Torna *understand the* Fin-nd *Tongue*; *as many of the Inhabitants of* Luhlah *and* itha, *but especially those of* Uma *do the* Swedish. And

(*a*) *Lundius* says, that there is also a remarkable difference betwixt the Dialects of these two Lapmarks.

those

those who are versed in them are considered as Persons of Note; for adds our Author: *He that is the most expeditious in attaining to those Languages, looks upon himself as a Man of Worth, and who deserves preference before the rest.* So that it is not to be wonder'd at that several *Swedish* Words are intermixed with the *Lapland* Tongue. For how could it otherwise happen, nothing being more obvious, than that a Nation, which is forced to be supplied with many Things for its necessary use, must take the Names together, with the foreign Commodities; as might be proved by many Instances; thus the *Laplanders* say *Saluy*, i. e. Blessed, which the *Swedes* call *Saligh*; *Niip* a Knife, the Swedes *Kniif*. A Rafter, *Fiato*, the *Swedes* call it *Tilio*, with many more of this Nature. Concerning which the reverend and learned *Johannes Torneus* has these Words; *The use of foreign Words have been introduced in their Language, partly by Necessity, partly by their Conversation with other Nations. So those who Traffick with the* Swedes, *mix* Swedish *Words with their Speech; those who deal with the* Germans *in* Norway *have a Touch of that Language. And this is the reason that one and the same thing is often expressed by different Words: As for instance, the Swedes call a Horse Hest, the Finlanders Hapoitz, the Germans Ross, and so do the Laplanders, because their Country affords no Horses. The Names must be taken together with the Foreign Commodities.* What *Torneus* here observes of the word *Ross*, may also be applied to the word *Poreus*, used among the *Laplanders*, which I suppose they had not from the *Latin*, but from the *Germans*, who call a Barrow-hog *Borek*, which kind as the first received out of *Norway*, so it is likely they received the Name from thence. And in the same manner we may conclude of the rest. Setting therefore aside all other Observations, and considering this Language, not as a foreign but innate Language, whose origin is the same with the *Laplanders* themselves, it remains also, that we conclude it not to be a Miscellany or Collection of the *Latin*, *German* and *Swedish* Words, neither altogether a peculiar one of its own kind, having not the least Affinity to any other, but the genuine Offspring of the antient *Finland* Language, which by reason of its Antiquity appears in such a Disguise, as being grown almost out of the knowledge of the modern *Finlanders*

nders. For the reſt, this Tongue, as well as others, as its Declenſions, Compariſons, Conjugations, Moods nd Tenſes. It will, I ſuppoſe, not be ungrateful to he Reader, to ſet down a few Examples, by which the Genius of this Language may be the better underſtood. will therefore decline you a *Lapland* Noun, and afterwards give you the *Finland* declenſion of the ſame, that by comparing both you may the better be able to dge of the Congruity and Incongruity of both. The Noun ſhall be *Immel*, as thoſe of *Torna* pronounce it (for me call it *Jubmel*) and among the *Finlanders* is *Jumala*, e. God.

Lapland.

Singular.	Plural.
N. *Immel.*	N. *Immeleck.*
G. *Immele.*	G. *Immeliig.*
D. *Immela.*	D. *Immelwoth.*
A. *Immel.*	A. *Immeliidh.*
V. *O Immel.*	V. *O Immæleck.*
A. *Immeliſt.*	A. *Immæliic.*

Finland.

Singular.	Plural.
N. *Jumala.*	N. *Jumalat.*
G. *Jumalan.*	G. *Jumalden.*
D. *Jumalalle.*	D. *Jumatille.*
A. *Jumalaa.*	A. *Jumalat.*
V. *O Jumala.*	V. *O Jumalat.*
A. *Jumalaſta.*	A. *Jumalitia.*

To make the whole the more clear, I will add the eclenſion of one Noun more, *viz. Olmai*, which ſignifies a Man,

Singular.	Plural.
N. *Olmai.*	N. *Olmaek.*
G. *Olma.*	G. *Olmaig.*
D. *Olmas.*	D. *Olmaid.*
A. *Olma.*	A. *Olmaig.*
V. *O Olmai.*	V. *O Olmaek.*
A. *Olmaſt.*	A. *Olmaijia.*

and after the same manner, with the rest of the Nouns. The Adjectives have their Terminations and Comparisons, as, *Stoure* great, *Stourapo* greater, *Stouramus* greatest; *Enaek* much, *Enapo* more, *Enamus* most; *Utza* little, *Utzapo* less, *Utzamus* least: The Comparative commonly ends in *po*, the Superlative in *mus*.

They have also Articles, but seldom make use of them, before their Nouns; the Masculine and Feminine Gender has the same Termination, but is different in the Neuter; for, *Tott* signifies *Hic* and *Hæc*, but *Tori Hoc*.

They have also Pronouns; *Mun* signifies *Eye* or *I*; *tun* thou, *sun* he, *mii* we, *sii* you, *tack* they; instead of which the *Finlanders* say, *mina*, *sina*, *han*; and in the Plural Number, *me*, *te*, *he*.

Their Verbs are conjugated in their Tenses; as for instance, the Verb *Amo* in the Indicative Mood Singular, *Mum proraſtan*, I love; *Tum proraſtack*, thou loveſt; *Sun proraſta*, he loves. Plural, *Mii prooraſtop*, we love; *Sii prooſtroſt*, you love; *Tack proropt*, they love.

In the same manner with other Verbs; as, Singular, *Mum lam* I am, *tun leck*, thou art, *sun lia* he is; Plural, *Mii lap* we are, *sii la* you are, *tack la* they are.

Thus much may suffice to give you some insight into the nature of the *Lapland* Tongue, our purpose being not to give you a Grammar, but only a Scheme of it.

The *Laplanders* have a peculiar way of pronouncing their Words, which is impossible to be expreſs'd in Letters; for, they expreſs their Words very plainly and loudly, but swallow up their Consonants, and especially the last Syllables. The *Laplanders* themselves have originally no Letters of their own, no more the *Finlanders* their Ancestors; their Almanacks are the same with those used in *Sweden* in antient Times, in *Runick* Letters, which were not in use among them, till they began to converse with the *Swedes*; from whom, questionless, they have first learn't the observation and distinction of Holy-Days. 'Tis true, *Johannes Buræus* says, that he has been informed by very credible Persons, That both formerly and now there were found Grave-Stones and Monuments in *Lapland*, with *Runick* Inscriptions. But granted, such may be found, this does not evince, that the antient *Laplanders* made use of them; it being certain, that neither the *Finlanders* (their Ancestors) neither

he *Laplanders* themſelves have the leaſt knowledge of hem, not ſo much as by Hearſay; ſo that probably the *wedes*, when they carried their Conquering Arms into hoſe Parts, and inhabited here, brought them along vith them. Now-a-days, the *Laplanders*, as well as the *Finlanders* make uſe of *Latin* Letters, in the ſame Cha-acter as they are uſed by the *Germans* and *Swedes*; tho' ndeed there are not many among them, who can Read, nd much fewer who can Write; this being look'd up-n here as a great Point of Scholarſhip. Now this Lan-guage being peculiar to the *Laplanders*, and ſcarce ever earn't or uſed among Foreigners, they are under an bſolute neceſſity of making uſe of Interpreters, when hey are to enter upon any Buſineſs with Strangers; of which they have for this reaſon conſiderable Numbers iving among them; but as all *Laplanders* are not with-out great difficulty brought to pronounce any other Tongue, except that of the *Finlanders*, ſo they ſpeak ll foreign Languages very Barbarouſly, and ſcarce in-elligibly; confounding frequently one with another. *The* Laplanders, ſays *Samuel Rheen*, *bordering upon* Nor-way, *and Trafficking with the Norwegians, frequently con-found the Swediſh and Norwegian Languages Thus for inſtance, they ſay*, Jegh Kiami, *inſtead of* Jay Kom; Jeg Gaony *for* Jay Gaer. *Thus in lieu of* Huſtoo, *they ſay* Koona, Minmiſſia *for* Mitthoſtund. But this is ſufficient of the *Lapland Tongue*.

CHAP. XVI.

Of the Houses of the Laplanders.

HAving hitherto spoken of the *Laplanders*, in relation to the Publick, we will now consider them in their private Condition; under which Head may first of all be comprehended all such matters, as they stand absolutely in need of; Secondly, Their Daily Employmets; Thirdly, Their Sports at leisure Times. Things belonging to the Enjoyment of Human Life, are either such as defend us from Inconveniences, or furnish us with Necessaries; to the first kind belong our Houses and Cloths; to the last Meat and Drink. We will begin with their Houses; tho' in former Ages, the *Laplanders* did not inhabit any, or at least not such, as are used among the other Northern Nations, it being their antient Custom to dwell in Tents or Hutts, set up in those Places, whither the conveniency of Pasturage or Fishing led them. *Herberstein* speaking of the *Laplanders* says; *They have no constant dwelling Places, but when they have consumed the Fish and Game in one Place, they remove to another. They frequently change their Habitations*, says *Ziegler*; and *Damian a Goes* says, *Houses are useless among them, because they always wander from Place to Place.* But this Custom of wandring about without controul, was abolished by a certain Edict of King *Charles* IX. 1602. The Words of it are thus.

We ordain that in every Lapmark a certain Register be made of all the Fens, Lakes and Rivers, as likewise of the Names and Number of all those, who hitherto have enjoyed the benefit of them. Secondly, That an exact Account be stated betwixt the Number of Families, and that of the Rivers and Lakes, in order to make such an equitable division among them, that each Family may not possess any more Rivers and Lakes than are requisite for its Maintenance. Every Lapmark being thus divided, honest and just Men are to be appointed, who without Favour or Affection shall assign to each Family its due Proportion; after which time it shall not be lawful for any Laplander *to wan-*

der

r at his own Discretion, throghout the whole Lapmark, as s been the Custom hitherto.

Ever since the time of this Edict, each Family among e *Laplanders* was confined to its own Allotment, assign-d for its Sustenance, it being not lawful for one to in-ade the property of his Neighbour, or to wander about t Pleasure; by which means, however their former Custom of removing from one Place to another was not uite abolished, but rather limited to certain Tracts of round, assigned for their proper use; which makes *An-reas Bureus*, who has writ since the time of that Edict, y; *They have no fix'd Habitations, but according to the est Conveniency of Fishing or Hunting, transplant them-lves for a certain time to another River, Lake, Wood or Hill; from whence, after a stay of some Days or Weeks, hey remove to another more commodious Place.* And *Sa-nuel Rheen*, a modern Author, speaks of them thus; *The* Laplanders *have no fix'd dwelling Place, but wander rom one Place to another.* The Reason why they lead his vagabond Life, is, the necessity they lay under of getting their Livelihood by it; which depending on Raindeer, Fish, and wild Beasts, they are forced to seek out for such Places, as can furnish their Raindeer with Pasturage, and their Families with Fishes and Game, which they cannot meet with but in several Places, un-less they will run the hazard of destroying the Breed: Which makes *Buræus* say, *According to the best conveni-ency of Hunting or Fishing, they stay shorter or longer near a Lake, River, Wood or Hill.* And all these Conveni-encies are rarely to be met with in all Places; for the Fish are catch'd in greatest plenty when they are spawn-ing, which happens in different kinds, at divers Times; besides, that one Lake affords one, another another sort of Fish; so, that those who seek their Livelihood in Fishing, must change their Places according to the Season. The same reason obtains for the sustenance of their Raindeer. *They change their Habitations*, says *Samuel Rheen, either for the conveniency of Pasturage for their Raindeer, or of Fishing; For, according to the different Seasons of the spawn-ing Time, in such or such a Lake, the* Laplander *removes with his Family thither.* This changing of Habitations must not be supposed to be done so, as that they leave and never return to their former Habitations, but rather by taking a set round within the space of a Year, thro' all

all the parts of their Allotment. This makes *Samuel Rheen* say: *The* Laplanders *leave and return to the Mountains, and so likewise in the Woods, where they furnish themselves with Provisions for their Raindeer.* He says they *leave* and *return*, viz. to their former Habitations, after they have taken their turn round their Allotments, for the conveniency of Pasturage. This is the Custom of the *Laplanders*, inhabiting the Mountains; but those living among the Woods, return not only once, but several Times in a Year to their dwelling Places. *Samuel Rheen*, speaking of their Huts near the River Side or Lakes, has these Words; *Thither they come several Times, and at divers Seasons of the Year.* To wit, as often as the Season of Fishing or Hunting invites them thither; for those who addict themselves most to Fishing, are always careful to dwell near their Lakes or Rivers, in spawning Time; but those who abound in Raindeer, remove in the Winter to the Woods, in the Summer to the Mountains of *Norway*. Concerning this Point, *Samuel Rheen* has the following Words; *They are forced to quit the Mountains in the Winter Season, by reason of the violent Tempests and deep Snows, and for want of Fuel. This makes them remove from thence to the adjacent Woods, where they have the conveniency of keeping their Raindeer together among the Trees, during the deep Snows; here they continue from* Christmas *till* Lady-Day; *when the Snow beginning to melt, they begin to move by degrees, nearer to the Mountains, till St.* Eric's *Day; about which time the Female Raindeer bringing forth their young Ones, they tarry thereabouts till* Mid-summer. *By this time plenty of Grass and other Herbage beginning to appear on and among the Mountains, they go on higher and higher, some to the very Tops of them, where their Cattel is not so much pestered with Flies and Gnats; here they remain till about* Bartholomew-*Day, and then again retire by degrees towards the Woods, so that they return at* Christmas *to the same Place, from whence they came.* (*a*) Here you have a Descrip-

(*a*) It is an Observation of *Lundius*, upon this Head, That during this time they go abroad a Hunting the wild Raindeer, by the help of their Wooden Pattins, or sliding Skates, and put their tame Raindeer in the Woods till *Lady-Day*, when they begin to move towards their own Habitation, every one knowing his Raindeer by a certain Mark.

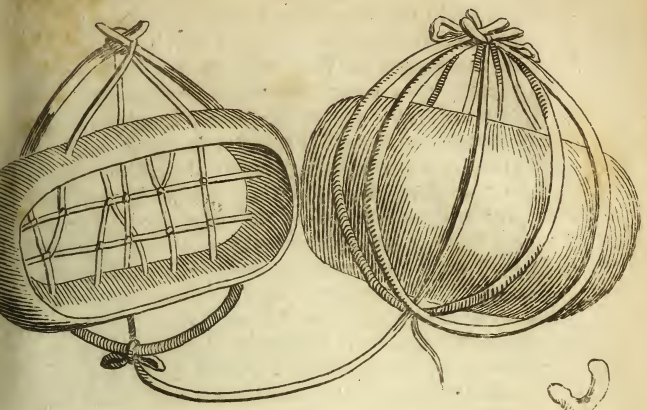
tion

of the Circuits of the *Laplanders*, together with the ason and Time, for which, and when, they are untaken and continued in divers Places. And these are metimes for a considerable time, and of no small comes, some extending to many Leagues. *There are some the* Laplanders, says *Samuel Rheen, who in their Cirits take a compass of* 20 *and more* Lapland *Miles.* And cause some of them dwell near the Rivers, and among Plains, others in and near the Mountains, these last called *Fin Lapper* from the Mountains of *Nory*, called *Fiali*, the others *Graan Lapper*, from the ord *Graan*, signifying among the *Swedes* and *Norwegians* much as a Pine-Tree. *These Laplanders*, says *Samuel een, who dwell for the most part in and near the* Fiallen *Mountains of* Norway) *are called* Fial Lapper, *as the hers go by the Name of* Graan Lappers, *who have their abitations in the Woods, and near the great Rivers and akes, and maintain themselves, by Fishing, Hunting and owling. Lundius* observes, That when they travel thus om Place to Place, they are not guided by the tract f any high Road, there being no such thing, not even the Summer, throughout *Lapland*; notwithstanding which they know how to find out their own Huts, from whence they come, tho' sometimes at a great distance. Thus, if they once discover the Tract of a Bear or other vild Beasts, they are sure to find it out. Their Circuits they perform in a different manner; for in the Winer Season they make use of their Sledges, of which more hereafter; in the Summer Time they go on Foot, and carry their Utensils in Pannels upon their Raindeer. *Johannes Tornæus* says, *During the Winter they perform their Journy's by the help of Sledges and Raindeer, which having a Collar about the Neck, with a Rope tyed to it, which passing betwixt its Legs is fastned to the Sledge*, &c. *But in the Summer they walk on Foot, carrying their Utensils and Children upon the Backs of their Raindeer. Samuel* Rheen speaks to the same purpose; *They take their Huts, and in the Winter time put them into one Sledge, and their Utensils in another, and so remove them whither they please.* Thus they do in their Winter Journy's; *In the Summer*, says he, *they put them in Pannels on their Raindeers Backs, fastned to a Neckcloath or Punsaddle, with two small Pieces of Wood, which they call* Tobbis. These two Pieces of Wood, he mentions, are two Lathes, somewhat broad,

broad, but thin and flexible, of Firr, such as is commo ly used for Boxes. These two Lathes are joyned tog ther at the top, by putting the one end into a Mortic made into the end of the other, in the form of a Circle then by that part where they are joyned together, the lay them over the Neck of the Raindeer; one on th Right, the other on the left Side; which are tyed b Withes under the Beast's Belly, to fasten them the close and to support the Dorsers, or roundish Pannels, mad of the same Wood, not unlike a Drum, but that the are more inclining to an oval Figure. These Pannel are drawn together with Twigs of Birch, in form o a Lattice, and at the top ty'd with Thongs or Cord which they loosen, as often as they have occasion to pu any thing in or out; and lest any thing should fall out they cover these Pannels with Bark of Birch, som Cloths or Skins. These Pannels they fasten with Rope or Thongs to the Tops of the before-mentioned Lathes so that they hang down on both sides of the Raindeer with the Tops outward, and the Bottoms inward, to th sides of the Beasts. (*a*) This is the way o loading their Raindeer, not only wit their Houshold-goods and Utensils, but al so with their Infants that are not able t walk themselves, whom they hang in thei Cradles on the sides of the Raindeer, o which more anon.

(*a*) They seldom load above 150 or 160 Pounds weight upon a Raindeer, this being as much as they are able to carry.

When



When they are thus removing their Quarters, they o
ſerve the following Order, which they don't eaſily rece
from: In the front is the Maſter of the Family, follow
by ſeveral Raindeer, loaden in the before-mentior
manner; then his Wife with ſome Raindeer of the ſa
Kind; then come the reſt of the Beaſts, which a
driven ſoftly along in one Herd, by their Children a
Servants. In the rear marches he who has charge of t
Drum. *Samuel Rheen* gives us the following Deſcrip
on: *Firſt of all marches the Maſter of the Family, w
ſeveral Raindeer, loaden with Baggage; after him, th
his Wife in the ſame manner; then comes the whole H
of Raindeer, driven ſoftly along by the Children and S
vants; laſt of all comes he who carries the Drum.* Th
Raindeer, thus loaden, are not joyned together, but fo
low one another, that which follows being tied to t
Pannel of the foremoſt, which is led by a *Laplander*,
a Rope faſtned about his Neck; and in this Order th
march on, till they come to a convenient Place, whe
they ſet up their Huts, to continue there for ſome Da
or Weeks. *When they are*, ſays *Samuel Rheen*, *thus co
to the Place where they intend to tarry, for ſome time, th
fix their Huts*; And theſe Huts or Tents are their dwe
ing Places.

It is however to be obſerved, That there is ſome d
ference betwixt thoſe belonging to the Mountain *Lapla
ders*, called *Fial Lapper*, and thoſe belonging to t
other *Laplanders*, called *Graan Lapper*; For the Fi
build theirs very ſlightly, becauſe they return but on
a Year; but the Laſt make them more durable; becau
they leave them ſtanding, when they remove, where
the others deſtroy them. The Firſt erect their Hu's
the following manner; they ſet four Poſts at as ma
Corners, on the tops of which they fix three Rafters,
that there ſhall be one on each ſide, and one behind, b
none croſs the two foremoſt Poſts. Upon theſe Ra
ters they fix long Poles, leaning with their tops again
one another, for their common ſupport, and being at th
greater diſtance, the nearer they reach to the Ground
ſo that the whole appears in form of a Quadrilater
Building, which aſcending like a Pyramid, is narrow o
the Top, but broad at the bottom. Theſe Poles th
poorer ſort cover with a thick Woollen Cloth, called b
them *Waldmer*; but the richer ſort lay Linnen over tha
th

better to defend themselves against the Injuries of Winter Season. *Samuel Rheen* gives us the follow- Description of them; *They build their Huts by fixing s, on which they fasten three Planks; round about they e Poles, which they cover with the coursest Woollen Cloth,* ed Waldmar; *but the other sort make use of another be- s this, during the Winter Season, when they put a Lin- Cloth over the Woollen.* These are the Huts of the *landers*, dwelling in the Mountains, made for the st part with Cloths, which they take down and set at Pleasure, as often as they change their Habitations. t the *Graan Lapper*, or *Wood Laplanders*, make theirs ner of Boards, or six Posts meeting at the top in the m of a Cone; these they cover, either with the anches of Pine or Firr-trees, or with their Barks, and netimes with Turfs. *Herberstein* speaks many Years o concerning these Barks; *They cover*, says he, *their ts with the Bark of Trees.* *Andræas Buræus* will have em to be the Barks of Birch; *Instead of Houses*, says he, *y dwell in Huts made of the Bark of Birch joined toge- r.* *Olaus Petri* agrees with him, with this Addition ly, that they used to boil them, to make them more able; *They cover their Huts*, says he, *with the Bark Birch, which they Boil so long till it becomes flexible.* *aus Magnus* makes also mention of Leather; *They use* L. 4. c. 3. *uts instead of Houses, covered either with the Skins of easts, or the Bark of Trees.* These are of the same kind, hich Count *Lomelius* met with, and has described them his Voyage thus; *Their Houses are put together of long les and Barks of Trees.* They differ in this chiefly om the former, that they seldom are covered with loths, neither are they four square, but sexangular. *amuel Rheen*, describes them thus; *The Wood* Lap- nders *make their Huts of wooded Planks, with six Sides Walls; some make use also of Firr and Pine Branches, hers of the Bark of Firr, others of Turfs.* *Wexovius* adds wo Sides more; for speaking of the *Laplanders* of *Ki- a*, he says, *Their Huts made of Boards, are Octogons, mewhat larger at the bottom, about five Ells high.* *Olaus etri* affirms the same of the *Laplanders* of *Pitha*; *When hey intend*, says he, *to continue for some time in a Place, hey lay an octangular Foundation of an Ell high, to build heir Huts upon.* These Huts they never remove or take

down,

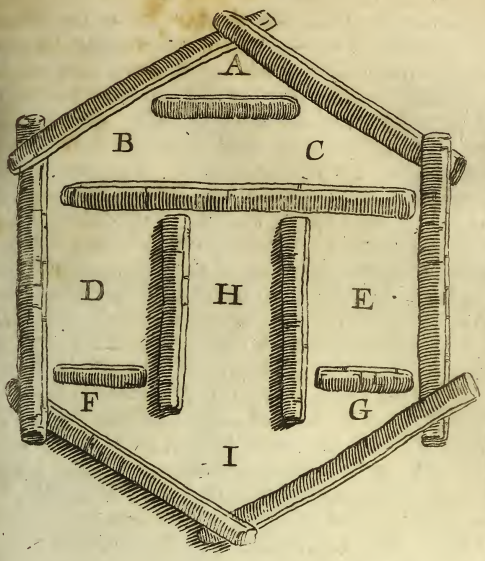
down, when they are to go their Circuits, but le
them ſtanding, and after their return repair them w
new Branches, Barks or Turfs, if they want it. *San*
Rheen ſpeaks to this purpoſe; *Theſe Huts remain alw*
ſtanding near the Lakes or Rivers, where they uſed to F
L. 4. c. 11. *or Hunt.* Beſides theſe Two, *Olaus Magnus* menti
another ſort of Huts in theſe Words; *Some of the L*
landers build their Houſes upon Trees that grow fourſqua
to prevent their being choaked by the great Snows, or
voured by the hungry wild Beaſts; which ſurround them ſom
times in vaſt Numbers. What he means by *Trees gro*
ing fourſquare, I do not very well underſtand; but ſu
poſe his intention to be, That theſe Trees were ſo grow
as that upon each of them they might faſten or fix t
corner Prop of their fourſquare Huts. But of theſe
never could hear any thing. *Tacitus*, I remember, ſa
of the *Fenni*, that they lived *within twiſted Bough*
which perhaps has led our Author into this Opinion,
it ſeems, that the fourth Sort, mentioned by him, l
has taken from *Ziegler*, who ſays; *They are Amakobi*
which induced *Olaus Magnus* to aſſert, *That they dw*
in Tents and Carrs. For according to the true Etymol
gy of the word *Amakobii*, they are ſuch as dwell
Tents and Carrs: *Olaus Magnus* did apply this to t
Laplanders; when at the ſame time Carrs and Waggon
are Things altogether unknown in *Lapland*, as bein
quite uſeleſs to them upon the Slippery Ice or deep Snov
Neither did *Ziegler* call them *Amakobios* upon that a
count, but becauſe they uſed to change their Habitat
ons, not unlike the *Amakobii*, a famous Nation amon
the *Scythians*. It is therefore certain, that they inhab
only theſe two before-mentioned ſorts of Huts; for th
Fifth mentioned by *Paulus Jovius*, muſt be ſuppoſed t
be only upon ſudden Occaſions, or elſe belong more pe
culiarly to the *Muſcovite Laplanders*. *Their dwellin*
Places, ſays he, *are ſome ſmall Caves filled with drye*
Leaves, or elſe the Trunks of Trees, hollowed either by Ag
or the help of Fire. But the before-mentioned two Sort
of Huts have each of them two Doors, one the great o
the Fore-door, the other the leſſer or Back-door; th
great one is made for Daily uſe, but thro' the leſſer n
Woman is allowed to come in or out. Theſe are *Samue*
Rheen's Words; *Each of their Huts has two Doors, on*
fo

common use, for every Body to go in and out; another the back-side, thro' which they bring in their Provisions, cially what they have catch't either by Hunting, Fishing Fowling, such as the Meat of wild Beasts, Fowl or Fish; se must not be brought in by the Fore-door, but thro' the ck-door. Here he gives you an Account of two Doors, th what use each of them is design'd for, especially that on the back-side; thro' which the *Laplander*, af- his return from Hunting, throws his Prey into the nt; and thro' which no Woman is allowed to pass go out, because, as we told you before, all Women e forbidden to appear on the back side of the Tent. e Reason of which, I suppose to be the same alledged us before; because they perform there their Sacrifi- s to their God *Thor*; the other is, because they look on it as an ill Omen, to meet a Woman, when they e going a Hunting. And in this Sense ought to be in- preted the Words of *Ziegler*, when he says; *The Wo- n are forbidden to go out thro' the same Door, thro' which e Men are gone abroad a Hunting.* This cannot be un- rstood of any other, but only the Back-door, the use which is not allowed to Women, neither the same, r any other Day. *Wexovius* speaks to this Purpose; *ey have a small Trap-door, opposite to which is a Win- w, thro' which they receive Light; when they come from unting they creep thro' this Window, with a Piece of indeer's Flesh. In the Room of the Hut, which is next this Window, no Woman is allowed to enter, because here e Husband pulls off his Hunting Apparel.* What *Samuel been* calls the small Door, *Wexovius* calls the Window, cause it is commonly open; for he tells us, That Wo- en are not allowed entrance here, because the Men e to pull off their Hunting, Apparel here; he terms it Room or Chamber, tho' the *Laplanders* have no Rooms their Huts, divided by Walls or Partitions, but only istinguished by certain Logs or Pieces of Wood, laid up- n the Ground, of which we must speak in the second lace; the whole Compass of the Hut being so con- ived, that the Hearth made of Stone be placed in the Middle. *The Smoak*, says *Wexovius*, *rises up from the Hearth, in the midst of the Hut, thro' the Top, which is ll open. Samuel Rheen* describes it thus: *They keep a con- ant Fire in the midst of the Hut, except at Midnight,*

and

and for fear it should do harm, they will put Stones rou the Hearth. Just behind the Hearth, towards the bac side of the Hut, they lay three Logs, which divides th part we spoke of just now in so many particulars. the midst of this is the lesser Door, made only for t use of the Men, called by them *Posse*, opposite to whi is the common Door, called *Ox*; that part of the Hu thus divided by the Logs, appropriated to the sole u of the Men, the Women being not allowed to come ther they call *Lops*. *Samuel Rheen* says thus; *Near the Ket* (which *hangs* over the Fire) *they put three Logs, up which they cut their Flesh, Fish or other Eatables with Hatchet. This space they call* Posse, *where no Woman admitted entrance.* He says here, that they call the spac *Posse*, but he means rather the Door of the Roon which is properly called *Posse*, the space it self bei called *Lops*. The great Door is commonly to the Sout and the other to the North. *These Huts*, says *Ola Petri, have two Doors, one to the South, design'd for com mon use, the other to the North.* The Spaces on bo Sides, and the Sides themselves they term *Loides*. He are their Sleeping Places, the Husband with his Wi and Children on one, and the Men and Maid Servan on the opposite Side. *In these Huts*, says the same A thor, *Sleeps the whole Family, the Master with his Wi and Daughters on one side of the Fire, the Men and Ma Servants on the other.* He mentions only the Daughter to Sleep near their Parents, probably to take the bett Care of their Chastity, whilst they leave the Sons amon the Servants. The remaining parts of the Hut toward the Door, they call *Kitta*, appropriated to the peculi use of the Women, who in the Space next to the com mon Door, lay in Child-Bed. But to give you a mo clear Idea of the whole, I have inserted here the Plan the Hut.

A.



A. Is the lesser Door, call'd *Posse*. *B. C.* are the aces call'd *Lops*, design'd only for the use of the Men, here they keep their hunting Apparel and Instruments. *E.* are the *Loide*, in one of which the Master and his ife Sleep; in the other the Servants. *F. G.* are *Kitta*, propriated to the use of the Women. *H.* Is the Hearth. The common Door, called *Ox*. The three Logs, up- which they come to their meet, are those two stretch- g from *A.* to *I.*; and the Third, which lies across, hich distinguishes the Mens Apartment from the rest, here also the *Posse* is.

The third Thing to be taken notice of in their Huts, That they cover the Floor with Branches of Birch- rees, to keep them from wet; over those they spread e Skins of Raindeer, which are both their Beds and hairs; which makes *Wexovius* say, *Their Huts are co- red with Twigs of Birch, and adorned with Raindeer ins: Their Pavements*, says *Samuel Rheen*, *are nothing se but the Twigs of Birch, which they use for Cleanli- ss sake, over these they spread several Raindeer Skins*;

Thefe are the Daily dwelling Places of the *Laplander* Upon which *Lundius* makes this further Obfervatio That in their Domeftick Converfation they obferve fe veral Superftitious Ceremonies; the Firft is that no Bo dy in walking up and down the Hut, muft follow hin who is going out, but muft keep his turn betwixt th Fire and thofe who fit about it. The Second is, Tha no Woman in going crofs the Hut, muft pafs with he Feet over the Legs of a Man, they looking upon it a Ominous; which is the reafon the Women, but efpecia ly the Wives are very careful to avoid it. Befides thef they have alfo fome Store-houfes, where they keep thei Flefh, Fifhes and other Provifions; thefe, they call, ac cording to *Samuel Rheen*, *Nalla*; who gives us the fo lowing Defcription of them: *They cut off the Branches o a Tree to the Trunk, fo that it remains about four or fiv Ells high from the Ground; upon this they lay two Rafter crofs-wife, and upon thefe build their Store-houfe, with Door in it, this they cover with Boards.* They are not un like our Pidgeon-houfes, built upon Pofts. They hav this peculiar, that the Door is not in the Sides, but at th Bottom, in the nature of a Trap-door, which opens an fhuts it felf. They go up to them by means of a Trun of a Tree, cut out into Steps like a Ladder. *Samuel Rhee* gives us the Reafon why thefe Store-houfes are thus bui at fuch a diftance from the Ground, in the followin Words: *The true Reafon why they erect their Store-houfes a fuch a diftance from the Ground, is that they ftand in fea of the Bears and other wild Beafts, who otherwife wou break into them, and devour all what they find within them* For the fame Reafon they ufed alfo to Greefe the Trunk upon which they ftand, which prevents them from climb ing up to the Top. *Olaus Petri* gives us this Defcriptio of them: *They take of the Bark of one of the largeft Firr o Pine-trees, the Trunk of which they anoint with Greefe, t make it flippery, fo that neither Mice nor any other wi Beaft can climb up to it. Then they cut them off till abou fix Ells diftance from the Ground, and on the top of it fi two Rafters crofs-wife, upon which they build the Store-houf and cover it with the Bark of Birch.* Thefe I am apt t believe, are the fame Houfes, mentioned by *Olaus Magnus*, when he fays, That they build their Houfes upo Trees, for fear of the wild Beafts. But to give you better Idea of the whole, I have added a delineation o both.

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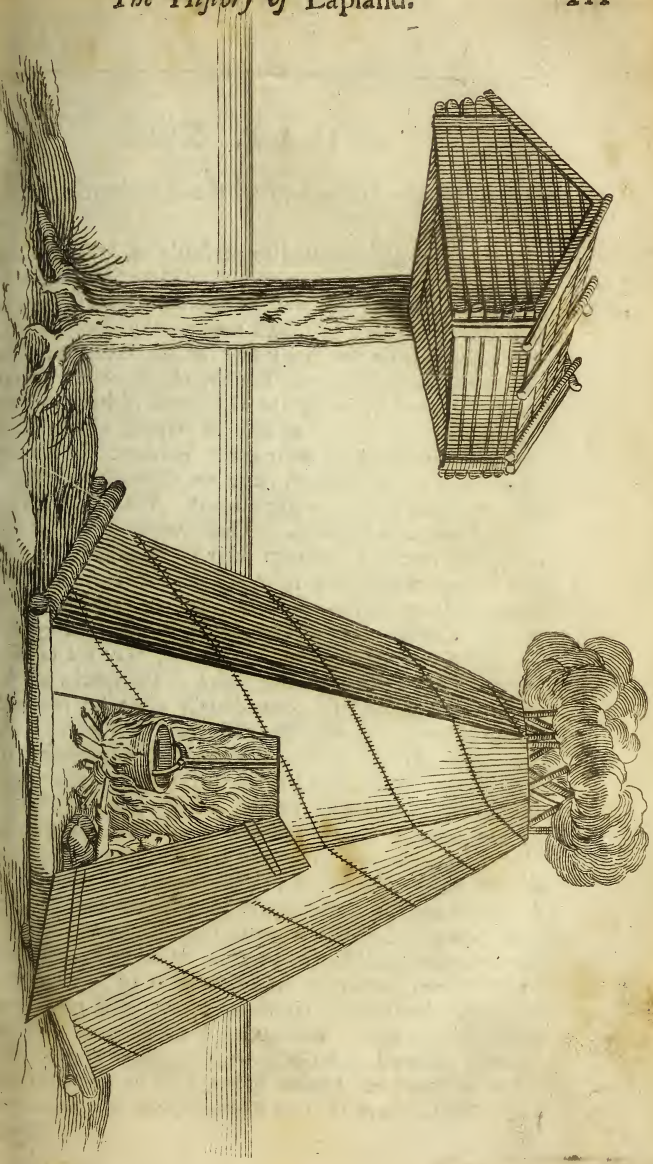

CHAP. XVII.

Of the Garments of the Laplanders.

L. 1. *de variet. rer.*

Cardan has endeavoured to persuade us, that the ancient *Laplanders* used to go Naked, like Savages, which is a mere Fiction, as well as that they were Hairy like the Beasts, the last of which may perhaps owe its origin to their wearing the hairy side of the Skins of Beasts outwards in the Winter. For the rest there is a remarkable difference betwixt the Garments of both Sexes among the *Laplanders*, as also in respect of the Seasons and Places; for they wear other Garments in the Summer, than in the Winter, and are differently clothed at Home, from what they are abroad. We will first begin with the Men's Apparel. These wear in the Summer Brogues, reaching down to their Feet, close to their Body, over which they have a Coat or loose Garment coming down to the middle of the Leg, which they tye with a Girdle. This makes *Ziegler* say; *They wear streight Garments, close to their Bodies, so as not to hinder them in their Daily Employments.* He speaks of the Summer Apparel, for immediately after he proceeds, *In the Winter they*, &c. He calls their Garments streight by reason of their Brogues; and close, from their being girt about. *Olaus Petri* seems to be of the same Opinion: *Their Garments*, says he, *are streight and fitted in such a manner to their Bodies, (not unlike the* Slavonians, *from whom they are descended) that they are not troublesome to them in their usual Employments. Lundius* observes a remarkable variety in the different Dresses of divers *Lapmarks*; as for instance, those of the *Lapmark* of *Uma*, wear their Garments close to their Bodies, and open before; whereas the Inhabitants of the *Lapmark* of *Lublab* wear them somewhat wider, and gird themselves with a Scarf, and have a loose Garment over all the rest. But all these Garments they wear next to their Skins, without any Linnen Shirts, such as the *Europeans* use. *The* Laplanders, says *Samuel Rheen, use no Linnen neither*

either in their Young nor Old Age. And, Olaus Petri, *because they have no Flax, they are not used to wear Shirts.* Their Garments then are made of course Woollen Cloth, of a light grey Colour, such as the Wool affords without being Dyed, called by them *Waldmar. The Men's Garments*, says the same Author, *are made of Woollen Cloth, call'd* Waldmar. With whom seems to agree *Olaus Petri*, when he says; *We that live in these Parts are well satisfied, that their Daily Apparel is made of Woollen Cloth, made in* Sweden, *and that they buy this Cloth from the Merchants, called* Birkarti. But the richer Sort wear better Cloth, and of different Colours, such as Green and Blew, but most Red, which makes him say a little after: *But the richer Sort wear Gray, Blew and Red Cloth.* Black is the only Colour they cannot endure; *They wont wear any Black Cloths*, says *Tornæus*. Tho' even the better Sort make use of the course Cloth, when they are at Home, and employed about Dirty Work; but when they go abroad they appear in very good Apparel. *They are cloathed every Day*, says *Tornæus, in course Cloth, but upon Feast-Days they love to appear in Cloaths, made of fine Cloth, according to the best of their Ability.* They wear a Leather Girdle or Belt, which the richer Sort adorn with Silver Studs or Buckles, the Poor with Tin. *They wear*, says *Samuel Rheen, Girdles of Silver, made after a peculiar Fashion, with plain and bright Buttons.* He calls these Studs Buttons, because they are raised like Buttons, of a semicircular Figure. At the Girdle hangs a Knife, with a Sheath, with a square Pouch, but somewhat longer than it is Broad; besides a Purse, and a Case with Needles and Thread. These Knives are commonly bought in *Norway*, the Sheath being made of Raindeer's Skin, sowed together with Tin-Wire Thread, and embroidered with the same, at the end of which hang several Rings. The Pouch is made of Raindeer's Skin, with the Hairy Side outwards; over which is another Skin of the same bigness, and this again they cover with red Cloth, or some other Colour; which they fasten to the others, by three Knots, and likewise adorned with Tin-wire Thread. The Implements of this Pouch are: A Stone to strike Fire with, not of Flint, but Cristal, of which more anon; also a Steel, with some Brimstone, for the Conveniency of lighting Fire, besides some To-

bacco, and other odd Things: Their Purſe is of th ſame Leather, and likewiſe of an oblong ſquare Figur ſhap'd not unlike a Pear; In this they keep their Mo ny and other Things of Value; at the end of it han abundance of Rings. Their Needle Caſes is of a pe culiar Sort; they take a ſingle piece of Cloth, almo fourſquare, but ſo, that the upper part is ſomewhat na rower than the lower; not unlike an oblong triangle cut off near the Vertical Angle; this they bind roun the edges with Leather, to make it the more durable and ſo ſtick their Needles into it; this they put withi a Bag of the ſame Shape, of Red or ſome other Colour ed Cloth, adorned with Tin-wire Thread, and draw together on the upper end by a Leather String, by whic it is likewiſe faſtned to the Girdle. Beſides theſe the wear abundance of Braſs Chains and Rings on the Girdle as well as on moſt other parts of their Bodies. The Pouc hangs down before below the Navel; the reſt hang o both Sides. And theſe are the Garments and Ornament of the Body. Next their Heads they wear a Cap, whic the richer Sort cover with ſome Skin; *The richer Sor* ſays *Olaus Petri, adorn their Heads with Caſes of Fox Beaver or Badger's Skin.* They reſemble in Shape ou Night-Caps, and are made of Red, or ſome other co lour'd Cloth, or of the Furs of Hare, twiſted togethe like a Thread, and knit like our Stockings; they alſ make them out of the Skins of a certain Bird called *Loom* with the Feathers on it. They have alſo a way of fit ting the whole Bird with his Head and Wings to thei Heads, which is not unbecoming. *They make themſelve Caps*, ſays *Olaus Magnus, of the Skins of Geeſe, Ducks and Cocks, which as well as all other Sorts of Birds, ar found here in prodigious Quantities.* He does not ſpeak here of the common Cocks or Turkeys, but of the *Urogalli* or Heathcocks, of which he has repreſented the true Figure in his 17 Book, Chap. 26. They wear alſo Gloves like ours, but their Shoes are of a peculiar make; they are made of the Skin of Raindeer, with the Hair on all of a Piece, except that they are ſew'd together at the bottom, where they tread upon; ſo that the Hair of one part lies forward, the other backward; for if they ſhould turn all one way, they would be too ſlippery. The undermoſt part of theſe Shoes, has no more Leather than

L. 4. c. 3.

an the reſt, like our Shoes; there being only a Hole the Top, in which they put their Feet; the Toe nding upwards, and pointed at the end; they ſtreng- en the Seams however with ſome narrow Pieces of Red loth, or any other Colour. For the reſt, they wear em on their bare Feet, and tye them with Leather rings, three or four times round juſt above their Ancles. *undius* ſays, They make theſe Strings of the Skin of e Front of the Raindeer, which are ſo thick and ſtrong, at they will laſt two or three Years; to make them the cloſer to their Feet, they ſtuff them up with a eculiar Sort of Hay. *They fill up their Shoes*, ſays *Sa- uel Rheen, with Hay; for they have a peculiar kind of ng Graſs in* Lapland, *which they firſt boil and preſerve on rpoſe to put in their Shoes.* We will now proceed to oſe Garments, which they wear only for certain Times; ey have a certain ſort of Garments, made all of Lea- er, to ſecure them againſt the Stings of the Gnats. *In e Summer*, ſays the ſame Author, *both Men and Wo- en wear Garments of Leather, the Hair being either taken f by Sciſſars, or by ſome corroding Matter. Theſe they ake uſe of, becauſe the Gnats cannot ſting thro' them.* ut in the Winter the Men wear both Coats and Breeches f rough Raindeer Skins, which they call *Mudd. In the Vinter*, ſays the ſame Author, *they make uſe of their ough Mudds, to ſecure themſelves againſt the cold Seaſon; he Men have Breeches made of the Skins of the Legs of aindeer.* Theſe *Mudds* are not all of a ſort, ſome being etter, ſome worſer; the beſt are made of the Skins f Raindeer Fawns, after they have caſt their firſt Coat, which are very ſoft and ſmooth, and inclining to Black. *The firſt Time*, ſays *Samuel Rheen, they caſt their Coat, s about St.* James; *the next after this is inclining to Black; hen they kill theſe Fawns, and make the fineſt Mudds of heir Skins.* They likewiſe make Boots, Gloves and Caps of the ſame Skins, the laſt covers all the Head and reaches down round the Shoulders, there being only one Hole left before to look thro'. *The Men*, ſays *Samuel Rheen, wear a kind of a large Hat, which covers their whole Head, to ſecure them againſt the Cold and Tempeſts.* Theſe Garments, as well as the reſt, they wear over their bare Skin, without Shirts: This makes *Wexovius* ſay; *The* Lapland *Mudd, they wear next their bare Skins,*

being girt about the middle with a Belt, and reaching dow the middle Leg. The Breeches made also of the Skin o Raindeer, are close to their Bodies. But their Boots an Shoes they stuff with Hay, as we told you before. *Th stuff*, says *Samuel Rheen, their Sleeves and Gloves in t Winter with the same sort of Hay; and sometimes wit Wool. Tornæus* speaks of these Garments, when he says *Their Garments are made of Skins. The Raindeer furnish them with Leather Coats, Breeches, Gloves, Shoes and Sa dals, the Hair being always on the outside, so that they a pear all over Hairy, like the wild Beasts.* And the Word of *Ziegler* cannot but be interpreted of the Winter Ga ments of the *Laplanders*; *In the Winter*, says he, *th Cloath themselves with Bear, and Sea-Calf's Skins, artif cially made; these they tye together in a Knot, on the t of their Heads, so that nothing appears of their whole Bo but their Eyes, all the rest being shut up, like in a Sac only that they are fitted to the Shape of their Limbs; fro hence I suppose, is arisen that vulgar Error, that their B dies are Hairy like the Beasts, some having encourag this Story out of an itch of relating surprising Things, co cerning remote Countries, others out of Ignorance.* Accor ing to my Judgment he is not mistaken in his Guess; th from their Hairy Garments, these Fables of their Hai Bodies have taken their first rise; which however question, whether it ever was related of these Parts but am not ignorant, that *Adamus Bremensis* puts his C *clops* with one Eye in the Front, hereabouts; the Ho in their Cap, thro' which they look, having furnish sufficient Matter for this Invention of one Eye. B what he says concerning the Bears and Sea-Calfs Skin is not agreable to Truth, those Skins being not found so great Quantities in *Lapland*, and these they have, a apply'd to other uses.

Neither do these Garments want their Ornament for they adorn them with Patch-work, of Red or oth colour'd Cloth, and with several Figures of Flowe Stars and such like, made with Tin-wire-Thread; as shall shew anon.

We now come to the Women's Habit, which is al different in the Summer and Winter. In the Summ they wear certain long Coats, which cover their Breast Arms, and the whole Body, being laid in Pleats, fro

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middle downwards; these they call *Volpi*. *The omen*, says *Samuel Rheen*, *wear certain pleated Coats lled Volpi*. These they wear likewise over their bare ins, Smocks being no more in Fashion here for the omen, than Shirts are for the Men. So that Count omatius was egregiously imposed upon, according to s own Words: *The Women*, says he, *wear besides these ins* (call'd *Mudds*) *Smocks, not of Linnen, but of the erves of Beasts, which they make Threads of*. But this is ntrary to Truth. They do indeed make Thread of erves, but not to make Linnen Cloth or Smocks of em, but to sow withal. These Coats the Poor have of rdinary course Cloth, the Rich of fine Cloth as we obrved before in the Men. *The Poor*, says *Samuel Rheen*, *se course Cloth call'd* Waldmar, *the richer Sort, fine Cloth: he Rich*, says *Olaus Petri*, *Cloath themselves with red or urple English Cloth*. They also wear Girdles but somewhat different from those of the Men, being broader; he Lapland *Women*, says the same Author, *use Tin irdles of three Fingers Breadth*. Secondly, They are ot adorned with Studs, but with Plates of a Fingers ength, and more, on which are engraven, Birds, Flowrs, and such like Figures. These are fastned upon Leather, so close to one another, that the whole Girdle eems to be but one Piece of Tin; tho' some of the icher Sort, have Silver Plates instead of the Tin ones. They have abundance of Brass Chains hanging on this Girdle, and on one of them a Knife and Sheath, on anoher a Pouch, on another a Needle-Case, and on all a great many Rings of the same Metal. All these Things don't hang on to the Sides (as formerly) but before. *On he Girdles*, says the before-mentioned Author, *they have many Brass Chains hanging down before, with a Knife and Sheath, a Needle-Case, a Pouch, and abundance of Brass Rings, making altogether sometimes* 20 *Pounds weight*. A mighty carriage indeed, which one would wonder how they should be able to carry all Day long, but that they take extream delight in the Noise, which these Rings make, by jingling in such vast Numbers together; and look upon it as an addition to their Beauty. *They wear*, says *Johannes Tornæus*, *many Brass and Alchimy Rings, which make a noise as they are walking along. This they much delight in, and look upon it as a piece of Gallan-*

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try. Wexovius makes likewise mention of them; *Th Women wear Girdles adorned with Tin and Brass Chain and Rings.* He is mistaken in his Tin Chains and Ring for they are generally of Brass; and if they were of Tir how could they make a Noise? Neither would they b lasting.

They have also a peculiar Ornament belonging t them, being a kind of Collar or Tippet, called *Kracka* This is made of Red or any other colour'd Cloth, an surrounds the Neck about a Hands breadth, and comin down on both sides below the Breasts, ends in a narrow Point. This Collar they adorn with many Studs befor upon the Breast, and sometimes about the Neck, engra ven with all Sorts of Figures, and with small Bracelet or Chains hanging on them; the richer Sort have then of Silver, sometimes Guilt, the Poor of Tin. *Samue Rheen* describes it thus: *All the* Lapland *Women wear kind of a Collar, called* Kracka, *on which are many roun Studs of Silver, some Guilt; with small Bracelets hangin on them; this being their chief Ornament. The poore Sort who cannot purchase Plate Studs, have theirs of Ti or Brass. Joh. Torneus*, gives us this short Description according to his Custom: *The Women cover their Breast all over with Silver Guilt, glistening like a Shield. Bu those who want Silver, adorn their Breasts with Copper an Brass Rings and Chains.* These Studs they don't onl wear upon their Collars, but also upon their Gowns be fore, about the Breast, sometimes two or three Rows to gether. *The Rich*, says *Samuel Rheen, don't only wea these Studs on their Collars, but also on their Gowns, abou the Breast; sometimes in double and triple Rows.* This i the Habit of their Bodies. On their Heads they wea a kind of round red Cap or Bonnet, flat on the Top. *Th Women as well as Maids*, says *Olaus Petri, have thei Heads tyed round with a Piece of Linnen, upon a Holy-Da or at a Fair or Wedding.* On their Legs they wear Stock ings, which however reach no further than just below their Ancles. *The VWomen*, says the same Author, *wea Stockings, but only in the Summer.* Their Shoes are o the same make with those of the Men, and are put on and tyed in the same Fashion; neither are their Winte Garments different from the Men, being *Mudds* made o Raindeer Skins. *Both Men and VWomen use ruff Coats*

say

s *Samuel Rheen*; and a little after, *Men as well as VVo-n wear Breaches in the VVinter.* The reason alledged *Johannes Tornæus* is, *Both Men and VVomen make of Breeches in the VVinter, by reason of deep Snows and Tempests which renders the ays very bad.* (a) They also wear Caps; *muel Rheen*, after having spoken of the en's Caps says; *The same are also used by VVomen.* They wear sometimes Caps the same Shape in the Summer, to secure emselves against the Gnats; but then they e that Part which used to hang over the oulders, up with a String, so that it nds out like the Brim of a Hat. This is e whole habit of Women, whether Mar-d or Unmarried, there being not the least fference betwixt them. Besides these Day arments, they have also others, which they use in the ight Time, instead of Feather-Beds, for these are not use among them, like among other *European* Nati-ns. So that *Olaus Magnus* is under a Mistake, when L.4.c.12. s says; *That they use the softest Feathers of Birds in their eds*; These Night Garments are of two Sorts, *viz.* ich as they lie upon, and such as they cover themselves ith; both which differ again, according to the Sum-er and Winter Seasons. They lay upon Raindeer kin, One or Two of which they throw upon Birch-'wigs or Leaves; these they use instead of Straw or uts, without any under-beds, upon the bare Ground. *ver these* (says *Samuel Rheen*, speaking of Birch-Leaves) *ey throw One or Two Raindeer Skins, to sleep upon.* He ys they sleep or lie upon the Skins, without any Sheets, e use of which is unknown to them. Their Coverlets the Summer are Woollen Blankets, or rather Rugs, eing rough and woolly on one side; they call them *aaner* or *Ryern. In the Summer*, says the same Author, *ey cover themselves with shagged woollen Blankets.* These ey cover themselves with over Head and Ears, the etter to defend themselves against the Gnats, which are ighty troublesome here in the Night Time. *They draw*, ys the same Author, *these Blankets quite over their Heads, to avoid the Gnats.* But to avoid the inconveni-ncy of the Heat, which must be occasioned by their Weight,

Lundius says, That the Women in the *Lapmarks* of *Lublab* wear their Hair loose, whereas those of *Uma* twist them with Ribands in two Locks; which they throw behind on their Back; and that they make their Winter Garments, sometimes of Sheep-Skins, the woolly Side outward.

Weight, they hang them up with Strings faſtned to top of their Huts, at ſome ſmall diſtance from their l dy's; *That they may ſleep with more Eaſe*, ſays the ſa Author, *under theſe Blankets, they tie them, at ſome li diſtance from the Head, to the top of the Huts:* Thus t are covered in the Summer; in the Winter they the Skins of Raindeer or Sheep, over which they lay before-mentioned Rugs or Blankets. *In the Winte* he, *they cover themſelves with Raindeer or Sheep-Ski over which they lay large ſhagged Woollen Blankets, w they buy in* Norway. Under theſe Coverlets they quite naked, both in Winter and Summer. Thus mu concerning the Summer and Winter Garments of *Lapland* Men and Women. In the following Fig you ſee the Habit of both; The firſt Woman havi a Child in the Cradle tyed to her Back; the cond holding a Child with the Cradle in Arms.

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CHAP. XVIII.

Of the Diet of the Lapland *Nation.*

HAving discourſed of thoſe Things which are uſed b the *Laplanders*, to defend themſelves againſt the I juries of the Seaſon; we will now come to their Alime tation or Diet, which is not the ſame all over *Lapland* for as the *Laplanders* are divided in *Highland* and *Woo Laplanders* (*Fial-Lappar* or *Graan-Lappar*) ſo there is remarkable difference in their Diet. *The* Lapland *Mou taneers*, ſays *Samuel Rheen*, *live upon their Cattel; a as they are not addicted to Fiſhing, ſo they feed upon Fle Cheeſe and Milk*; All which their Raindeer furniſh them; beſides which they buy ſometimes Sheep, Goa and Oxen in *Norway* about *Midſummer*. *The* Lapla ders, ſays the ſame Author, *buy at* Midſummer-*Fair* Norway, *Oxen, Sheep and Goats, which they Milk in t Summer, and Kill in* Autumn. So that at certain tim they have Milk and Fleſh of Sheep, Goats and Oxen but that is not very common, they being neither ab to buy or to maintain them in any conſiderable Quan ty, for want of Fother and Stabling in the Winter becauſe they never ſtay long in one Place; which is t reaſon, that they are obliged to kill ſuch Beaſts as th buy in Summer, in Autumn; but as they never wa Raindeer (of which they have great plenty at all Seaſon ſo theſe are their moſt conſtant Food. Yet is their Wi ter Diet different from what they feed upon in the Sum mer. For in the Winter they live for the moſt part upo boil'd Raindeers Fleſh; *In Autumn and Winter*, ſa *Samuel Rheen*, *they ſcarce eat any thing elſe but Fleſh*. I the Spring they feed upon Cheeſe and Fleſh dryed in t Winter; *In the Spring*, ſays he, *their Food is Cheeſe a dryed Fleſh*. For the *Laplanders*, as well as ſome oth Northern Nations, hang up their Fleſh in the Winte which being dryed by the Air, is thereby preſerved fro Putrefaction. Count *Lomelius* calls this, *Raw Fleſ* b

t it is very different from common raw Flesh, tho' me may be apt to imagine the contrary, it being di-ſted and made tender by the ſharpneſs of the cold Air, hich has no leſs Vertue in this kind, than the Sun-eams. This is their ordinary Food in Spring; but in e Summer they live for the moſt part upon Milk, Cheeſe, urds and Whey, call'd by them *Kamadha. In the mmer*, ſays the ſame Author, *they Feed for the moſt rt upon Milk, Cheeſe and Curds, which they ll* Kamada. (*a*) But they eſteem the ongue and Marrow of the Raindeer a-ve all the reſt: *They look upon Raindeers eſh*, ſays *Johannes Tornæus, as very good od, but the Fat and Marrow is a Dainty nong them. Wexovius*, ſpeaking of what ntertainment they uſed to give to their Mi-ſters, ſays; *They give them the beſt Pieces of dryed Rain-ers Fleſh, the Tongue roaſted, and the Marrow-Bones aſted before the Fire.* And in another Paſſage he has eſe Words: *The Marrow of Raindeer is of a delicious aſte, which they value in* Lapland, *juſt as we do Oiſters, ſome other Outlandiſh Dainties.* (*b*) They ave alſo another Diſh in *Lapland*, which is ade of the Blood of Raindeer, boil'd with Vater, to the conſiſtency of your Haſty-udding; *They make*, ſays *Samuel Rheen, a rtain Diſh very common among them, of e Blood of Raindeer, boil'd as thick as a oultice.*

(*a*) *Lundius* ſays he has ſeen young Children, and ſometimes Servants, Milk the Raindeer clandeſtinely, and Drink it eagerly.

(*b*) *Lundius* obſerves, That they eſteem this Marrow, as a great reſtaurative; and that in Autumn the Bones are full of Marrow, but empty in the Spring.

The *Wood-Laplanders* or *Graan-Lappars* eed, partly upon Fiſh, partly upon wild Fowl or wild eaſts. *The* Wood-Laplanders, ſays the ſame Author, *ve upon Fiſhes, and ſuch wild Beaſts as they catch in the oreſts; this is their Food throughout all the Seaſons of the ear.* They know of no difference in their Diet, accor-ing to the different Seaſons, as is practiſed among the Highland-Laplanders; becauſe, as I ſuppoſe, they have lways plenty of theſe Things. So that the Words of laus Magnus, when he ſays; *They eat no Bread, but live pon Fiſh and wild Beaſts*, muſt be underſtood of theſe Wood-Laplanders. So ſays *Peucerus* of them; *They live f Hunting and Fiſhing*; tho' the laſt is their moſt ge-eral Diet. This makes *Ziegler* compare them to the *Ichtio-*

L. 4. c. 3. *De Divin.*

Ichtiophagi in *Ethiopia. They catch*, says he, *prodigiou Quantities of Fish, which is their ordinary Food, not un like the* Ichtiophagi *in* Ethiopia. And *Olaus*, who ge nerally follows the Footsteps of *Ziegler*; *The greatest pa of the* Laplanders *are* Ichtiophagi, *living upon Fish, whic their Waters furnish them with in prodigious Quantitie* Among all the wild Beasts, the Flesh of Bears is most i request; *Bears Flesh*, says *Olaus Petri, is much in esteem among the* Laplanders, *which they look upon as a Dainty* And *Samuel Rheen*; *The* Laplanders *esteem the Flesh o Bears a great Delicacy, and as the best Entertainment the can give to their Friends.* They feed also upon Birds o several kinds; and if we may believe *Lundius*, likewis upon their Eggs, which they find in great Quantities i the Spring near the Marshes. There is, says he, a cer tain Bird call'd *Kiadker*, who hides his Eggs within th hollow Trees; the *Laplanders* bore Holes in those Tree which they make up with Moss, and by this means after wards catch him and his Eggs. Another Water Fow called *Skrækia*, commonly lays his Eggs after the before mentioned Bird, which they take in the same manne Besides this their Dayly Diet, they have also certai Sawces or Pickles, made of Black-berries, Straw-berrie a kind of Mul-berries, and such like; as likewise of th wild *Angelica*, and the inner Rind of the Pine-tree; o all which, and their Preparation, I shall say more here after. This is all the *Laplanders* Food; for Bread an Salt are Things known but to few. *Herberstein* says al ready in his Time, *The* Laplanders *have no Bread, Sa or savoury Sawces.* And *Wexovius* after he has mentione all things belonging to their Diet, says; *All this they us without Bread or Salt. Tornæus* speaks to the same pur pose; *The* Laplanders *do neither Sow nor Reap, which i the reason that Flower and Bread are things foreign and no much used among them; but whenever they do, it is ver sparingly, like we do with Hony or such like Things; Sal they either use not at all, or in very small Quantity. Th Diet of the* Laplanders, says *Samuel Rheen, is chiefly th Flesh of Raindeer, of wild Beasts and Birds; as likewis Fishes, which they eat Winter and Summer without Breac and commonly without Salt.* Which, according to *Lundiu* they use in so small a quantity, that it is scarce to b tasted; tho' he asserts, that the Inhabitants of the *Lap*

L. 18. c. 28.

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ark of *Uma* eat a certain kind of Bread or Cakes; ey have their Flower from *Norway*, which they mix ith Water, and toast the Past over the Fire, they call *Tegga*. Instead of Flower, they eat dryed Fish, which ey grind to Powder. *Ziegler* makes mention of this, hen he says: They dry their Fish in the cold Air, and *duce them into a Powder or Flower. The* Laplanders, ys *Samuel Rheen, eat Fishes dryed in the Spring and Sum-er, by the Winds and Sun, in lieu of Bread.* If we may edit *Olaus Magnus*, they eat in its stead the Pill of the ne-tree; *The Inhabitants of* Lapland, says he, *use the eet and inner Pill of the highest part of the Pine-tree, hich they gather in the Summer, instead of Bread, as the* arthians *do the Palm-tree.* Instead of Salt they prepare e inner Rind of the same Tree, after a peculiar man-er, which is thus described by *Samuel Rheen*; *They pull f the first Bark of the Pine-tree, next to the Ground, then ey take the inner Rind, which they cleanse and slice into in Skins, no thicker than Parchment. Thus they dry it the Sun, and after they have cut it into small Pieces, they t them up close in Boxes made of the Barks of Trees; ese they bury in Sands for* 24 *Hours, when they kindle a ood Fire over the Hole. Thus thro' the violence of the Vood Fire, the Rind turns Red, and acquires a very agre-ble Taste.* This, as I have been credibly informed, is at wherewith they season their Victuals. *Samuel Rheen* ys; *They eat this, as we do our Sweet-meats.* One of e reliques of Popery among the *Laplanders*, is, that ost of them abstain from Flesh every *Friday*, in lieu of hich they eat Fish, or for want of them Milk and Cheese. his is most observable among the *Mountaineers*, because ey generally eat more Flesh. *Every* Friday, says *Sa-uel Rheen, the Highland* Laplanders *observe a Fast, when ey wont as much as taste any Flesh, but live upon Fish; nd if they have none themselves, they buy them from their Neighbours; or for want of them eat Milk and Cheese.* ll the before-mentioned Victuals they dress in the fol-owing manner; They boil their Fresh Meat, but not uch, scarce any longer than we boil our Fish, to pre-erve the Gravy, and make their Broth the better, ac-ording to their Opinion; of which they are great Lo-vers, and do drink it sometimes, as we shall see anon. *They boil their Flesh but very little*, says the same Author,

scarce any longer than we are used to boil our Fish; the perhaps another reason may be, That they have but of late Years begun to be acquainted with boiling their Victuals. For my Lord *Heberstein*, who writ his History 130 Years ago, says: *They now begin to eat boiled Victuals, and to become more civilized.* Which shews that boiling was introduced among them in his time. Sometimes they boil Flesh and Fish together in the same Kettle; *They frequently boil Fish and Flesh in the same Kettle at a Time*, says *Samuel Rheen*. But their dryed Flesh either by the Sun or by the Air, they eat without any further Dressing; this makes *Lomenius* call it, *raw Flesh*. Their Milk they boil with the addition of some Water, being also too thick; as we shall shew hereafter, or else they expose it to the Cold in Winter, which turns it into a Curd: *They keep the Milk of Raindeer in Autumn in large Vessels, which freezes into a kind of Cheese Curd, and may be cut with a Knife.* In the same manner they proceed with their Fishes, some of which they boil, the rest they dry and eat, which makes *Samuel Rheen* say; *Sometimes they eat their Fishes boiled, sometimes unboiled.* He speaks of their dryed Fishes, which they dry in the Spring and Summer in the Air; *They dry*, says he, *their Fishes in Spring and Summer, in the Sun and Air.* They take the Fish, of what kind soever, but especially Pikes; these, after they are gutted, they hang upon small Sticks and expose them in an open Shed made of the Bark of Trees, covered on the top (as *Lundius* observes) to keep the Rain out, to the heat of the Sun Beams, and the Air; after which they keep good for several Years. He says they call these Sheds *Luefte*, being for the most part behind their Huts; and that they never gut Perches, and other such like small Fishes, but hang them for some time over a small Wood Fire, where being half dry'd they expose them to the Sun Beams; *These*, says he, *are very well tasted.* If we may believe *Wexovius*, the Winter Season has the same effect upon them. *The* Laplanders, says he, *dry their Fishes in the coldest Winter Season, without any Salt.* What they don't dry thus, they boil and eat fresh; sometimes by themselves, sometimes together with the Flesh of Birds or other wild Beasts, as we told you before. It is not usual among them to roast or fry either Fish or Flesh, except it be the Raindeer

L. 4. c. 1.

eers Tongue; they broil likewise their Bones, for the Marrow's sake. So that I do admire at what *Olaus Magnus* says: *They oftner eat the Flesh of wild Beasts roasted than boiled.* He was, questionless, misled into this Error by *Ziegler*, who speaking of a *Laplander* that gave a piece of Meat to his Wife upon a Spit, he conjectured from thence, they used to roast it; *The Husband*, says *Ziegler, divides his Prey, and orders it for the Spit, to be roasted*; which Three last Words he has added of his own. *Lundius* says, They boil their fresh Fishes very well, looking upon them otherwise, as unwholesome and aguish. L. 4. c. 12.

Their Sweet-meats, which serve them in lieu of Deserts of Apples, Nuts, and such like, and which are commonly made of several kinds of Berries, are made in the following manner, according to *Samuel Rheen: They take the Straw-berries* (otherwise called *Norway* Black-berries, and in Swedish *Hiortoon*) *these they boil with a slow Fire in their own Juice, without any Water, till they begin to soft; then they sprinkle a little Salt upon them, and after they have put them in a Vessel made of the Bark of Birch, and well closed, bury them under Ground. These they make use of in Autumn and Winter, when other Berries are out of Season, and they look as fresh, as if they had been lately gathered.* *Lundius* says they sell them in great quantities to the Highland *Laplanders*, or exchange them for Cheese or Fawns of Raindeer. They also mix them sometimes, whilst they are fresh, with Fish; of which they make a peculiar Dish; *They boil*, says *Rheen, the Fishes, and after they have taken out the Bones, they put the Berries to them, and with a good Wooden Pestel, beat them together to a Jelly, which they eat with Spoons.* This Jelly they don't only make with Straw-berries, but also with all other sorts of Berries. For soon after he says; *The same they do with the great and small Black-berries, and Myrtle-berries, which they thus mix with the Flesh of Fish, as we told you before.* Besides this, they mix another kind of Sweet-meat, much admired among them, of the wild *Angelica*. They take the Stalk, before it runs to Seed, which they purge from the outward Skin, and broil and eat it. *The* Laplanders, says the same Author, *take the Stalk of Angelica, before it Seeds; the Pill which, after they have cleansed it from the outward Rind,*

they broil and eat. He adds, That they look upon it a Dainty: *This*, says he, *the* Laplanders *eat with a gr deal of Delight.* They have also another way of p serving it with the Whey of Raindeer Milk, which th boil together till it turns Red; this they preserve for Winter. *They prepare*, says the same Author *Rheen, t Angelica likewise, by taking the Stalk, when it begins Seed, and boiling it with Whey for a whole Day togeth till it turns as red as Blood; this they use in Winter, some other Seasons of the Year.* He further observes, T it is very bitter (as may easily be supposed) but that th by Custom are mightily pleased with it, looking up it as very wholesome. Much such another Preparat they make with Sorrel. *They also boil*, says he, *So with Milk.* Their last Preparation is made of the Ri of the Pine-tree; which, as I told you, they put un Ground, and boil it, by making a Fire upon it, this th use instead of Salt. The *Laplanders* call this *Santope* as the same Author observes. *Lundius* says, they c it *Juepses Kiarsmer* in the *Lapmark* of *Uma*, and that *Highland Laplanders* sell to those inhabiting the Fore I call this the last Preparation, because I question w ther Butter ought to be reckon'd among these, it be certain that Butter is none of their ordinary Food, th being some who doubt, whether the Raindeer v afford any Milk at all, as I told you before; tho' *muel Rheen* gives us its Preparation thus: *They also m Butter of Raindeers Milk; which they put into a Ket and coagulate it like a Cheese Curd; this they stir about w a Stick, till the Butter rises, which is of a whitish Co like Suet, they preserve it by sprinkling a little Salt u it.*

We will now come to their Drink, which is most co monly Water. *Lomenius* calls it very improperly *I solved Ice*, it being certain, that considering the vast qu tities of Rivers and Lakes there, they cannot want W ter, for all the Ice. To prevent its Freezing they alw keep it in a Kettle, hanging over the Fire. *They ne are*, says *Samuel Rheen, without Water in the Kettle their Drink.* He mentions a Kettle, the same of wh he told us before, that it was always hanging over Fire, in the midst of the Hut; every one takes w Water he wants for his Drink out of this Kettle wit

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adel, especially in the Winter Time. Besides this they also drink the Broth, in which Fish or Flesh has been boiled, which they call *Labma*. *After they have eat the Fish or Flesh*, says the same Author, *they drink the Broth, in which they were boiled; this they call* Labma. *Olaus Magnus* says, they also drink Whey; *They eat*, says he, *the Milk, and drink the Whey*. These are their usual Drinks; for Ale or Beer, such as is used among the other Northern Natives, are Things unknown to them, as being destitute both of Barley and Hops; and if any should be imported, they would not be able to keep it during the excessive Cold of the Winter; *Beer*, says *Wexovius*, *useless among them, by reason of the excessive Cold. Instead of which the* Laplanders *use Water in Vessels made of Bark*. But when they are to make merry, or to drink for their Pleasure, *Aqua Vitæ* or *French* Brandy is their Liquor, which they so much delight in, that nothing is able sooner to engage their Hearts than a Present of it. *Lundius* observes, that to allay the Heat occasioned in the Mouth and Throat by the Brandy, they make use of the Juice of certain red Berries, which they preserve against the Winter; and that they make Snuff of Tobacco. This they buy at Midsummer-Fair in *Norway*. *In* Norway, says *Samuel Rheen*, *they buy themselves at that time Tobacco and Brandy*. This they make use of, especially at their Feasts, Nuptials, and other Solemnities, as I shall shew hereafter in its proper place. And in this Place we cannot but take notice, that the use of Tobacco is much in vogue among the *Laplanders*, as we told you before, when we spoke of the foreign Commodities imported here. For it seems that those Nations, who are destitute of Salt and Bread, have so peculiar an Inclination before all other Things, to Tobacco, that it is almost fatal to them.

L. 17. c. ult.

L. 4. c. 8.

We will now proceed to their manner of Eating. In the Winter they eat in that part of the Hut which is assigned for the use of the Family, *viz.* on the right Hand of the Door, after you enter it; in the Summer they take their Meals without upon the green Grass; sometimes also round the Fire-hearth, in the midst of the Hut, which makes *Samuel Rheen* say; *They eat sitting round the Kettle*. They sit or lye down without any Ceremony or Precedency, every one taking his Place where he

lights first. They sit or lye down in a Circle, withou any Bench or Stool, only upon a Skin spread upon th Ground, with their Knees backwards; *They sit round th Kettle*, says *Samuel Rheen*. Being thus seated in a Cir cle, they are served not upon a Table, but a Stump o Piece of Board, if we credit *Wexovius*, who says; *A Piece of Board is to them instead of a good Table*; th most of them are contented only with a Piece of the sam Skin, upon which they sit. The Meat, after it is take out of the Kettle, whether Fish or Flesh, is generall laid upon a Piece of course Woollen Cloth, called *Walde mar*; (for they know not what Dishes and Plates are) th richer Sort use sometimes Linnen instead of this woolle Cloth. *Samuel Rheen* describes it thus: *After they ha dress'd their Victuals, whether Fish or Flesh, they put upon a Linnen Cloth, if they be of the richer Sort, the Pe upon Woollen Cloth, called* Waldemar; *for there are fe* Laplanders *who understand what a Trenchard or Dis means.* But if any liquid Thing, such as Milk or th like is to be served up, they put it in a hollow Piece Wood or Trey made of Birch, resembling in Shape o Fans, in which the Country People Fan their Cor *When they have boil'd Milk*, says the said Author, *or a such thing, they serve it up in a Vessel.* They commo ly take their Meat, whether Fish or Flesh, in their Hand and that sometimes streight out of the Kettle, and f want of a Table Cloth, put it upon their Gloves or Ca *For want of other Conveniencies*, says the same Autho *the* Laplander *puts his Share of Fishes and Flesh upon Gloves and Cap.* He says, *for want of other Conveniencie* because they have sometimes Wooden Ve sels. *(a)* Their Drink they take up in Wooden Ladel, which serves in lieu of Cup. Some make them of Barks, whic makes *Wexovius* say; *The* Laplanders *p their Water for their Drink in Vessels ma of the Bark of Trees.* And it is observab that they are great Eaters, if they hav plenty of Victuals, and on the other Han can fast as well when they have non

(a) *Lundius* says, That some among them use foursquare Trenchards of two Hands breadth, called by them *Telle*, made either of Wood or Raindeers Horns, or sometimes of the Bark of Trees.

c. 17. *Olaus Petri Niurenius*, says; *As they are very lavishi and Gluttons when they have Plenty, so they can Fa when they are in want, beyond what is to be imagine* And in another Passage, *They are never sparing of the Victual*

ictuals, especially in the Spring, when they have great enty of Bears and wild Raindeers Flesh; then they eat ay and Night, till they have consumed all they can get. Jpon which Head *Lundius* observes, that they common- y eat two Meals a Day; the First in the Morning when ey take only a Piece of Cheese, dry Fish, or a small iece of Flesh; the Second in the Evening, when they at very heartily, as if they had been starved before; e tells us that the Mountaineers are not such great Ea- rs as the Wood *Laplanders*, because the first feed upon ore nourishing Victuals, such as Cheese, Milk and lesh, whereas the last eat scarce any thing but dryed ish without Salt. After their Meals they observe con- antly two Things: First to say Grace, and next to xhort one another to keep mutual Faith and Charity, y giving one another the Hand, as a sign of that mutu- l Engagement, which ought to be betwixt Table Com- anions. Concerning the First *Samuel Rheen* has these Vords: *After they have eaten together, they wash their Hands and say Grace thus: Thanks be to God, who has reated this Meat for our Sustenance.* And whilst they ay this Grace, they shew their Acknowledgment by fting up their Hands. This they do in the *Lapmark* f *Pitha*; but in *Torna* they say Grace thus: *Good God, e praised for this Meat, grant that what we have now ea- en, may conduce to the strengthning of our Bodies.* Con- erning the Last, the said Author has these Words: *Then s many as have eaten together, give one another the Hand.* And this may suffice, concerning their Diet and man- ner of Eating.

CHAP. XIX.

Of the Hunting of the Laplanders.

NExt to those Things relating to the Diet, Clothing and other necessaries of the *Laplanders*, we will now proceed to their Employments; which are either such as they Daily practise, or such as are but rarely used, and upon extraordinary occasions only. These may be again subdivided into two different Sorts, *viz.* Such as are common to both Sexes, or peculiar only to one. We will in the first Place treat of those belonging to the Men; among which Hunting challenges the chief Place as belonging in a most peculiar manner to the Men in *Lapland*; according to *Tornæus* his Assertion: *Both Men and Women are used to laborious Exercises here, except Hunting.* Which is contradicted by *Olaus Magnus*, when he says; *Under the North Pole the Forests abound with such vast quantities of wild Beasts, that the Men alone without the help of the Women, would not be able to Cope with them; which is the reason the Women are as dextrous if not more active in Hunting than the Men.* But I am afraid he does not speak this upon his own Knowledge or the Credit of some other creditable Persons; but that in this as well as some other Points, he has followed the Footsteps of some antient Writers. Thus *Procopius* says of the *Scritofinni*, whom *Olaus Magnus* makes to border upon *Lapland: Neither Men nor Women addict themselves to Cultivating of the Ground, or any other Labour; the Employments of both Sexes being only Hunting.* The same Thing is related of the *Finni*, by *Tacitus* when he says: *Both Men and Women live upon Hunting, who accompany their Husbands wherever they go, and claim their Share of the Prey.* But whatever *Procopius* and *Tacitus* may say of their *Scritofinni* and *Finni*, it is beyond all question, that the *Laplanders* are so far from allowing their Women to go a Hunting, that they durst not as much as touch their Hunting Instruments; that they never

L. 4. C. 12.

Lib. 2. *Gothick.*

de Mor. Germ.

: are abroad, or return from Hunting thro' the ſame
oor, uſed commonly by the Women, who are not per-
tted to lay a Finger upon what they bring Home, as
e ſhall ſee more at large hereafter. For the reſt, it is
orth our Obſervation, what Superſtitions are com-
only in Vogue among them, in relation to their Hunt-
g. The Firſt is, That they look upon certain Days
Ominous or unproſperous; amongſt theſe they reckon
. *Mark*'s Day (called *Cantepæive*) and St. *Clement*'s
ay. Concerning this, *Samuel Rheen* has theſe following
Vords, which we alledged once before: *They look upon*
rtain Days as Ominous; ſuch as St. Catharines, *St.*
Marks *or* Cantepæive, *and St.* Clement'*s Day. On theſe*
ays no Laplander *ever goes abroad a Hunting, nay does*
t as much as ſhoot an Arrow at a wild Beaſt; for, ſay
ey, *we ſhould have but ill Succeſs in Hunting all the*
ar after, and our Bows would break. Here you ſee a
vo-fold Reaſon, why they don't Hunt on thoſe ominous
Days, *viz.* their Fear of being unſucceſsful in their
Hunting, and of loſing their Hunting Inſtruments.

The Second Thing worth our taking notice is, That
ey ſeldom go abroad or Hunting, unleſs they have firſt
onſulted their Drum; which is among other Things
articularly deſign'd for this uſe, as is manifeſt from the
nany Figures of wild Beaſts painted upon it; as we have
elated before. But above all Things, if they are to
Hunt the Bear, they never neglect to have recourſe to their
Drum. *Lundius* ſays, That in the *Lapmark* of *Uma*,
hey make uſe of a Hatchet inſtead of the Drum. This
hey hang on the Top of the Hut, with a long String
yed to the Handle. Then they mutter out certain
Words, at which the Hatchet begins to move and to
urn, till at laſt it remains immoveable. They obſerve
exactly towards which Corner the Hatchet turns, and
on that ſide promiſe themſelves to meet with good
Store of wild Raindeer, wild Fowl, or other Veniſon.
They make uſe alſo ſometimes of certain Stones dedi-
cated to *Storjunkare*, which they find in the Mountains,
and uſe them in the ſame manner as they do with the
Hatchet.

A Third Superſtition is, That they don't go abroad
a Hunting, nor return thro' the ſame Door, which is
commonly uſed, but thro' the Door on the back-ſide of
the

the Tent or Hut, called *Posse*. This, I suppose, done for fear of meeting with any Women, the Sight whom is look'd upon as Unprosperous, by those who a going a Hunting. Which is the true Reason that th Women are not allowed to appear on the back-side the Hut, where this Door is, as I have been credibly in formed by *Olaus Matthew*, a *Laplander*, and young St dent living now among us; for they promise themselv nothing but ill Success in Hunting, if they happen to me with a Woman. *Ziegler* tells us the same Thing lon ago, tho' somewhat obscurely, but his Words may eas ly be explained in the same Sense; *It is a Crime*, sa he, *in a Woman, to go out of the Hut, thro' the same Doo thro' which her Husband went abroad a Hunting that Da* viz. Not only for that Day, but at all Times, becau they never go abroad a Hunting, but thro' the Door, o the back-side of the Hut, which is forbidden to the Wo man. *Lundius* adds a fourth Superstion; which is, Th they are very cautious when they go a Hunting, for fe they should meet with any thing that is Ominous. H says, That they eat but little before they go abroad, i hopes of a quick return, which if it proves otherwis they Fast the whole Day, they seldom taking any thin along with them, except it be the Marrow of Raindee which they look upon as a potent restaurative of the whole Bodies, but especially of their Legs. These a the Preparatives for Hunting; now we come to the Hun ing it self, which differs in respect of the Season, and th various Sizes of wild Beasts. *They order their Huntin according to the difference of the Season*, says *Joh. Tornæu and of the wild Beasts:* For they use another Method i the Summer, another in the Winter, another when the are to hunt lesser Beasts, another when they are to cat great Ones. In the Summer they hunt on Foot, wit Dogs, which are of a very good kind in *Lapland*, bein not only for the Scent, but also fit to set upon a wil Beast, for which reason they always keep them chaine in their Tents or Huts. *They always keep*, says *Wexoviu*

L. 4. c. 8. *Desc. Swe.* *their Dogs tyed up, to make them the more Fierce, whe they are to set upon the wild Beasts.* But in the Winte they follow the Tract of the Beasts in the Snow, an pursue the same, having certain Scates tyed to thei

L. 4. c. 12. Feet, which we shall describe hereafter. *Olaus Magnu*

describe

cribes them thus: *They run with their Wooden Scates d to their Feet, with incredible Swiftness cross the Mountains, covered all over with Snow, whither they pursue the d Beasts.* And in another Passage; *These savage Lapders do run and slide by bending their Bodies at Pleasure, h incredible Swiftness cross the Mountains and Vallies, the help of certain long Pieces of Wood fastned to the es of their Feet. This they perform with the utmost activity, both when they are a Hunting in dangerous Places, or Sport only; for Hunting is their Livelihood:* The small asts they Kill with Bows and Arrows, the great ones th Spears and Fire-Arms; tho' in those they likewise e different ways. For Ermins they catch in Traps, we do Mice. The before-mentioned *Olaus* describes thus; *They catch them by the help of three Pieces of Wood laid a-cross, and so fastned to a small String, so that ben the Ermins (sometimes Three, Four or Eight) enter e Trap, the String being touched, draws them close over em.* He says further, That they catch them in small Holes covered with Snow, as likewise with Dogs, which re so swift *that they take them and pinch them to Death.* ut Squirrels they Kill with blunt Darts, for fear of poiling their Skins, which is that they are caught for. After the same manner they also Kill *Martens*; *They rought forth,* says the same Author, *Wooden Darts blunt-d, wherewith they kill Martens, Sabels and Squirrels.* They sometimes also make use of pointed Darts in Hunting the *Martens*, the Fox, Beaver, and other such like Creatures; but are very careful to hit them so as not to poil their Skins, if they be of a good kind; in which he *Laplanders* are very dextrous; as my Lord *Heberlein* has already observed of them in his Time. *They re,* says he, *the best Marksmen in the World; for, if they happen to light upon some Creatures of the more precious Sort, they will hit them with their blunt Arrows, without the east spoiling their Skins:* For as they catch by laying Baits, with Holes underneath, covered only with Snow laid upon Twigs; They are also taken in Gins, laid in their usual Hunting Places; as likewise with a certain kind of poisonous Nets, appropriated to this use only by the *Laplanders*, of which more anon. Which makes *Samuel Rheen*, when he speaks of the Field Mice, the Foxes common Food, say: *The Fox will not always take the Bait*

L. 1. c. 25.

L. 18. c. 21.

L. 7. c. 1.

which

which the Laplander *lays for him*, viz. when they h enough of them in the Field. They catch Hares w Snares fastned to the Boughs of Trees, in the same m ner they take several other small Beasts; which mal *Johannes Tornæus* say, That it is a Custom among the that if any one happens to see any of these Creatures one of these Snares, he takes it, and gives it to the ri Owner; *If any one*, says he, *happen to take a wild Be in another Man's Snare, he gives it immediately to the ri Owner.* Where he speaks of these Snares, in whi Hares and other small Creatures are caught. *Lund* says, that in the *Lapmark* of *Uma* they catch Beavers a such like in Baskets made of the Twigs of Firr-Tree They make a Hole in one Side of it with a Trap Doo which they tye up in the middle, with small Strin of Osiers or Rushes. On this they fasten a small Twig Poplar, of which the Beaver is very Fond. The Beav entring the Basket, knows both the Twig and the Strin which makes the Trap-Door fall, being kept down by Stone tyed to the end of it. *If the Beaver be not taken o of the Trap within an Hour, he is suffocated; but if T* viz. *a Male and Female, come to it at the same Ti (which happens often) he that is without lifts up the Tra Door, and lets the other out.* We now come to the wi Beasts of a bigger Size. Among these the Wolves a generally caught in Holes dug for that Purpose, as commonly known, tho' sometimes also they Shoot the with Bullets, there being a perpetual Enmity betwi them and the *Laplanders*, because they suffer extream in their Cattel by these ravenous Beasts. *Olaus Magn*

L. 18. c. 13. says they Kill them with Sythes and Darts. *They hid* says he, *Iron Sythes tyed to some Carrion under the Snoi by which means the Wolves eager after their Prey, have the Legs cut, or are shot with Darts.* In the same manne they catch Leopards and Gluttons. Of the Last *Olau*

L. 18. c. 9. has the following Words: *Whilst this Beast is discharg ing its Bowels betwixt two Trees, the Hunts-man Kills with a large Dart: There is also another way of catchin it by a Trap or Snare; several thin Pieces of Wood bein joined together with a String, in which at the least touc the Beast is Strangled. They likewise catch it in Pits o Holes.* But now a-days they Shoot them for the mo part with Fire-Arms. *Lundius* says they catch them i

certai

rain Wooden Traps, called in *Swedish Jærfhaos*, by ting a Stick with a Piece of Meat under the Trap-or, or Covert, which the Beast endeavouring to de-ur, the Covert falls upon it, and bruises it to Death. ey also Kill the Elk, with Fire-Arms, when they can eet with them, which is not very often; tho' *Lundius* ures us, That they are not very difficult to be kill'd Autumn either by Dogs, or by Fire-Arms, when is eir Rutting Time; for then, says he, they appear vays Five or Six together; besides that this Creature s this peculiar Quality, that if one of them be shot, the st tho' frightned for the present, at the Noise of the un, will never the less return soon after; so that they ay all be Kill'd one after another. But no other Beasts ey pursue with so much eagerness as the wild Rain-eer and Bears; the First they attack with all manner of Veapons. *They catch the Raindeer*, says *Samuel Rheen*, *ith Snares; they Kill it with Javelins, Darts and Fire-rms.* But especially in the Spring and Autumn. In utumn, at their rutting Time, they catch them by ex-osing to their view a tame Female Raindeer; and hilst they are approaching, the Hunts-man, who hides imself behind the tame Doe, shoots them with his Fire-Arms. *The wild Raindeer*, says *Johannes Tornæus*, *are nticed to come to the tame Does, behind which the Hunts-nan lies, till the Raindeer comes within reach of his Gun. amuel Rheen* speaks to the same Purpose; *About St.* Mat-hew's *Day in Autumn at rutting Time, the* Laplanders *nter the Forests, where they know the wild Raindeers are; hither they carry their tame Does, which they tye to the rees, and whilst the wild Raindeer are approaching, they Kill them with their Fire-Arms.* In the Spring they over-ake them by the help of their Scates tyed to their Feet, whilst they are entangled in the deep Snows. *They Kill hem likewise*, says *Samuel Rheen*, *in the Spring when the Snow is very deep; for at that time the Hunts-men, by the help of their Scates, pursue the Raindeer, whilst they are entangled in the Snow.* They have also a way of forcing them into Snares with Dogs. *They are likewise taken*, says *Johannes Tornæus*, *with Snares and Dogs.* Last of all they catch them by the help of Nets or Hurdles, set up on both Sides for a considerable length, betwixt which they are forced or chased to the end of the Enclosure,

into

into a Pit Dug there for that Purpose. *Tornæus* descri it thus; *They are also taken by means of a certain En sure extending like two Branches, several Leagues in Leng betwixt this they chase whole Herds of Raindeer, till t force them into a Pit.* *Lundius* says, he knew a cert *Lapl'ander*, who in one Day Catch d sixteen Raindeer the following manner; *In the marshy Parts of the Fore they pitch two Poles joined together at the Top, in the Sha of a Gate. Betwixt the two Interstices they fix seve Darts at such a Height, that the Raindeer can neither p under, nor above them, and being forced to pass thro' l twixt the two Porches, are killed by the Darts.* He fu ther says, That they spread their Nets or Snares b twixt two Trunks of Trees, where they know t Raindeer used to pass; here also they fix Sharp-point Irons covered with Moss, and by this means kill t Raindeer. The Wood *Laplanders* give leave at certa Times to the Mountaineers to hunt after the wild Rai deer, of which they have great Plenty in their Districts as they are passing that way about Twelfth-Tide, wh they go to their Fairs, so that One of the Highla *Laplanders* entertains sometimes ten Guests till Lad Day. Thus much of their Raindeer Hunting. The ne is the Hunting of the Bear, which as it is perform with more than ordinary Superstition, so we must tre of it with the more Circumspection.

The first Thing they take care of is, to find out wher abouts the Bear has setled his Winter Den. He who fir Traces the Bears Den, is said to have *Circumvented t Bear*, and has the chief Management of the Huntin A certain Anonymous M. S. treating of this peculi way of Hunting, has these Words; *The* Laplander *w first has discovered the Bears Den, or as they speak in the Language, who first has circumvented him*; that is to sa *who first of all in the beginning of Autumn, when the fir Snow falls has traced his Foot steps, leads the Van when th are going out to Hunt the Bear.* *Lundius* says they trac the Bears Foot-steps at a distance, and after a diliger observation made over what Rocks, and thro' whic Bryars he is used to pass, they guess his Den not to b far off; knowing that the Bear always takes thr Rounds for about a quarter of a League, and returns t the same Place from whence he first began. After the

hav

ve discovered his Den, they joyfully invite their Rela-
ns and Friends to be partakers of the Hunting Match;
th the same Ceremony as we invite our Friends to a
ast; for, as we told you before, the *Laplanders* look
on Bears Flesh as the greatest Dainty that can be. *A*
plander, says *Samuel Rheen, who has first of all discover-
the Beasts Den, invites all his Relations and Friends,
otherwise than if it were to a solemn Feast.* But it is to
observed, that this is never performed till in *March* or
ril, when they can best enjoy the conveniency of their
ates. *Olaus Petri*, after having spoken of the Disco-
y of the Bears Den in *October*, has these Words: *Af-
wards in the Month of* March *and* April, *when the
ow is deepest, and consequently they can with the most
veniency make use of their Scates, they find out the Bear
the Scent of their Dogs.* After they have called toge-
r their Friends, they pitch upon the Drummer, who
his Beating is to consult whether the Hunting is like-
to be successful or not; and whether they are to kill
e Bear. *The first Thing they go about*, says Mr. *Rheen,
to let him who is the best Artist among them beat the
um, and to consult whether they shall take the Bear.*
ing encouraged with the Hopes of good Success, they
rch in very good Order, every one in his proper Sta-
n towards the Forest; he who first traced the Bear, be-
g at the Head of them. *The* Laplander *who first cir-
nvented the Bear marches in the Front*, says *Samuel
een.* He has no other Weapons but a Lance, with
Brass Ring at the end of it, according to the before-
entioned Author: *He is only Armed*, says he, *with a Club,
th a Brass Ring*; tho' the before-mentioned Anony-
ous Author says, they carry a Rod: *For*, says he, *the
plander who circumvented the Bear, marches first of all,
they are going out to Kill the Bear, having in his Hand
ly a Rod with a Brass Ring fastned to it.* But perhaps
is might be a Mistake, there being no great difference
twixt a Stick and a Rod. Next to him comes the
rum-beater, and after him the Person who is to make
e first attack upon the Beast; and so the rest, every
e according to his Employment, after the Killing of
e Bear, one being appointed to boil the Flesh, another
divide it, another to fetch Water and Wood; and
ey are very exact in not encroaching upon one another's
Busi-

Business; according to the same Author's Relation, soon as they come in this Order to the Bear's Den, th fall on couragiously with Spears and Fire-Arms, till th have kill'd him, which done they begin to Sing, in ken of their Victory. *When they come to the Bear's D* says the same Author, *they attack him bravely, till t Kill him with Spears and Fire-Arms.* They have pec ar Songs for this Purpose, as for Instance, that wh they Sing immediately after the Bear is Kill'd, r thus; *Kittulis pourra, Kittulis inkada, soubbi jalla Zaii* The Sense of which is explained by the said Anonym Author: *They thank the Bear for his coming thither, a that he did not hurt their Persons, nor Break their Clubs a Spears, wherewith they killed him.* When they Sing th their Captain is the head Musician, the same who carr the Rod, with the Brass Ring. *He is*, says the anon mous Author, *the chief Musician, who first begins Song.* After they have thus proclaimed their Victo they drag the Bear out, beating him with Rods a small Sticks; *This done*, says *Samuel Rheen, they d the Bear out of his Den and beat him with Rods and Stick from whence comes the Proverb, to whip the Bear w Rods.* Then they put him in a Sledge, drawn by Ra deer, and so carry him to the Hutt, where the Flesh to be boiled, Singing all the while another merry Tu or Song: *As they carry the Bear along*, says the Anon mous Author, *they Sing thus; Ii Paha talki oggio, ii p ha talki Pharonis.* The Sense of which he interpr thus: *They pray the Bear, that he may not raise Tempe or do any other harm to those who had been concerned in Slaughter.* This seems to be intended by way of De sion, in the same manner as they thank the Bear for coming thither in the First; unless we suppose, they e tertain a certain Superstition, that the killing of th wild Beasts proves sometimes ominous to the Hunte which indeed is the Opinion of some among them to t Day. *Samuel Rheen* gives us a somewhat different Int pretation of this Song in these Words: *Then they beg the Bears Song, in which they give thanks to God the Cr tor of wild Beasts for their Use; and for having endow them with sufficient Force and Courage, to overcome so stro and fierce a Creature.* Perhaps they Sing this, besides t before-mentioned Songs. The Raindeer that has ca

ri

d off the Bear, is not to be uſed by any Woman all at Year. *The Raindeer*, ſays *Samuel Rheen, that carries e Bear, is not to be uſed by any Woman that Year.* Our nonymous Author aſſures us, that not only the Women, ut alſo the Men are forbidden to make uſe of the ſaid aindeer. *No Body*, ſays he, *is permitted to uſe that aindeer for that Year, which has carried the Bear Home.* is their Cuſtom to boil the Bears Fleſh immediately ar the ſame Place where they have killed him, unleſs r want of Wood and other Neceſſaries, they are forced carry him to ſome more convenient Place, where they ect a Hut, for that purpoſe, and are met there by their ives; as they approach they Sing another Song, deing their Wives to chew the Bark of the Elder-tree, d to Spit it in their Faces. *When they come to the lace*, ſays the Anonymous Author, *where they are to Feaſt on the Bears Fleſh, they are welcomed by their Wives, et together on purpoſe to expect their Husbands return om the Bear Hunting, who as they approach Sing thus: aibi ja tuo to ſuoſeo*, i. e. *they deſire their Wives to chew e Bark of Elder-trees, and to Spit it in their Husbands aces.* The Reaſon why they do ſo, is, becauſe after e dead Bear is conducted to the Hut, where his Fleſh to be boiled, they go to another Hut, where they are elcomed by their Wives, who frequently uſe chaw'd lder-bark to Paint their Utenſils withal, it being of a ddiſh Colour; ſo that they Spit it in their Husbands aces, by reaſon of its reſemblance to the Bears Blood, hom they would not ſeem to have Kill'd, without eat Danger and Trouble. They never enter the Tent ter their return, but thro' the Back-Door, and as they ok in firſt, ſo every one is Spit upon by his Wife, as e told you before. I ſpeak this upon the Credit of the nonymous Author, who ſays further, That the Women ok thro' a Braſs Ring, as if they were aiming at ſomeing, and ſo Spit in the Men's Faces; theſe are his Vords: *The* Laplanders, *after their return Home, go to heir Hut, but not thro' the common Door, but open the ack Window, thro' which, whilſt they are looking, their Vives keep chaw'd Elder-Bark in their Mouths, and looking thro' a Braſs-Ring, as if they were aiming at ſome certain Mark, as we do with our Guns, they Spit it in their Husbands Faces, which ſeems as if they were ſprinkled with*

the Bears Blood. Samuel Rheen speaks to the same Purpose, with this difference only, that he says, one Woman only, *viz.* the Wife of the Captain Spits in her Husband's Face; These are his Words: *Then they invite their Wives into their Huts, which however the Men don't enter thro' the common Door, but open the back Window, thro' which he who circumvented the Bear, looks into the Hut and his Wife Spits chaw'd Elder-Bark in his Face, in the following manner: A certain* Lapland *Woman, holding a Brass Ring to her right Eye, as if she were aiming at a certain Mark with her Eye, and so Spits the Juice of chew'd Elder-Bark into the Face of him who first looks into the Hut, or desires entrance there.* The whole is transacted thus: They erect two Huts, one for the Men, whither the Bear is carried, skin'd, boiled, and cut in Pieces; the other for the Women, where they Feast after their return from Hunting. It is in the last of these that either the Captain alone, as *Samuel Rheen* will have it, or all the Hunters, according to the Anonymous Author, are thus welcomed by the Women. So soon as they are all met in the Womens Hut, these begin to Sing, and to give thanks to their Husbands for the Prey they have brought: *After the Men,* says the Anonymous Author, *are met in the Hut, the Women Sing with a low Voice Kittulis pouro toukoris,* i. e. *Thanks to you dear Husbands for the Sport you have had in Killing the Bear.* Then the Men and Women begin to Feast together upon the best they can get, yet without any Bears Flesh. *Then,* says *Samuel Rheen, they sit down together, and eat the best they can get.* The Feast ended, the Men retire to the other Hut, where the Bear is laid; and after they have Flea'd and Boil'd him, make another Feast by themselves in the same Hut. *The Men,* says he, *retire to their own Hut where they immediately Flea and Boil the Bear.* They return immediately after the Feast from the Womens Hut to theirs, it being forbidden to any of those who have been present at the Bear Hunting, to cohabit with their Wives for three Days after. *No* Laplander *is permitted,* says the same Author, *to come near his Wife for the next three Days, if he has been present at the Bear Hunting.* Nay, he that was the Leader must not cohabit with her for five Days after. *This done, not one of these Men,* says the Anonymous Author, *is permitted to come near his*

Wife

ife for three Days, but he who carried the Rod with the ass Ring, not in five Days. He says *this done*, viz. immediately after the Feast is ended in the Womens Hut, hen they withdraw to the other Hut, where the Bear is be Flea'd and Boil'd. The Bear Skin belongs to the st discoverer of his Den. *He who first discovered the ars Winter Den, keeps the Skin for himself*, says *Samuel een.* The Bears Flesh, Fat and Blood are Boil'd; *ter they have Boil'd all the Flesh with the Fat and Blood*, s the same Author. They Boil it in Brass Kettles, and e the Fat, which swims on the top in Wooden Vessels, which hang as many Brass Plates, as they have kill'd ears, and Boil'd their Flesh. *They immediately Boil the ar*, says the same Author, *and skim off the Fat swimng upon the Broth into a Wooden Vessel, on which ought be fastned a Brass Plate, if they have boiled one Bear; t if more, it has also more Plates.* Whilst the Flesh is iling, those who have been present at the Hunting sit und the Hearth, every one in his proper Place. The t Place on the Right Hand belonging to the Discove- of the Bear's Den, or the Captain; the Second to the um-beater; the next to him who first encountred the ast. On the left Side first sits he, who cut the Wood, n the Water-Carrier, and so forth all the rest. *Whilst Bear's Flesh is Boiling*, says he, *they sit on both Sides of Fire-Hearth, each in his Place, which they observe exly. First sits he, who Circumvented the Bear; next the ummer, and then the Person who first shot or struck the ar. On the left Side, First, He who cut the Wood, and xt the Water-bearer.* The Flesh, when Boiled, is divid betwixt the Men and Women; the last of which ve also their Share of the Flesh and Fat, which is sent em as a Present from the Captain, whose Prerogative is, to assign them their Portion: *The Boil'd Bears Flesh*, ys the Anonymous Author, *is by him who carried the d with the Ring, and circumvented the Bear, divided beixt the Men and Women.* In which they always take rticular Care that they never send any of the Buttocks, other hindermost Parts to the Women, this being reved for the Men. *The Women*, says *Samuel Rheen, ner have any share of the hindermost Parts, but only of the e Quarters. Lundius* says, the same is observed with her Creatures, as Hares, wild Raindeers Flesh, and

Birds. Two of the *Laplanders* are always deputed t carry the Womens Portion to their Hut, they being no allowed to come within the Hut, where the Bears Flef is boiled. *No Woman,* says *Samuel Rheen, must enter th Hut, where they Boil the Bear.* These Two sing a certai Song, as they are carrying it along, which runs thus i their Languge: *Olmai potti Swerislandi, Polandi, Enge landi, Frankichis*; intimating that they come from fo reign Parts, to bring them this Present. *Two* Laplanders says the Anonymous Author, *carry the Womens share t them, and as they are walking along, Sing; Here come th Men out of* Sweden, Poland, England *and* France. Th Women as soon as they hear them, go out to meet them Singing likewise all the way, bidding them welcome, an telling them, that they will tye Red Woollen Thread round their Legs. *After the Men have done Singing,* say the same Author, *the Women answer them; Olmaipott Swerigislandi, Polandi, Engelandi, Frankichis, kalka kaul sis laigit teuti tiadnat,* i. e. *You Men who are come fro* Sweden, Poland, England *and* France, *we will tye re Strings round your Legs*; which they do accordingly. I is the Drum-beater's Business to divide the Men's Shar if we believe Mr. *Rheen. The Drummer,* says he, *is in stead of the Carver at the Feast, he divides the Flesh an Fat,* viz. He gives their Portion of Flesh and Fat to a that are present. *The Flesh, Blood and Fat being Boil he who attends at the Feast gives to every one there prese his share both of the Flesh and Fat.* After the Men an Women have eaten all the Flesh, they gather up t Bones, but don't break them for the Marrows Sake, they do with those of some other Beasts, but bury the whole. *The Flesh being all eaten,* says the same Mr. *Rhee they gather all the Bones, which they don't break, but bu under Ground.* He who had the Bears Skin for his Shar hangs it upon a Stump or Pole, for the Women to sho at Blind-folded with Darts. *The* Laplander, says o Anonymous Author, *who carried the Rod with the Bras Ring, hangs the Bear Skin on a Pole, at which the Wome being veiled, shoot their Darts, as at a Mark.* Accor ing to *Samuel Rheen,* the Women have a Veil over the Eyes; *They hang the Bear's Skin on a Stump, at whic like at a Mark, the Women shoot with Arrows, the Faces being covered with a Veil.* They Sing at the sam

time

e; *Batt Olmai Kutti Swerigiſlandi, Polandi, Enge-*
li, Frankichis, potti, Kacka woueki; which is thus in-
preted by the Anonymous Author: *We will ſhoot at*
, *who is come from* Sweden, Poland, England, *and*
nce. She who firſt hits the Skin, carries the Bell,
Husband being ſuppoſed to be the Man, who ſhall kill
next Bear, according to *Samuel Rheen*. *Lundius* ob-
ves, That they don't only try their Fortune by Shoot-
thus at the Bear Skin, but alſo hang up his Liver
inſt a Pine-Tree, and he who hits firſt, is conſidered
ong them as the Perſon, who is moſt likely to Kill the
t Bear. The ſame Woman is obliged to work with
n-wire Croſſes upon ſo many Pieces of Cloths, as they
e kill'd Bears at that Time; theſe the Hunts-men
ar about their Necks for three Days. *The ſame Wo-*
n (who has hit the Skin) is obliged to work as many
ſſes upon Pieces of Cloth, as Bears have been killed at
t Time; every one of thoſe that were preſent at the
nting, wear theſe Croſſes on their Necks, till the third
ght after Sun ſet, ſays *Samuel Rheen*. Our Anonymous
thor ſpeaks to the ſame purpoſe, with this difference
ly, that he ſays, all the reſt of the Women work theſe
oths, which they put round their Necks, and they wear
em for four Days after. He adds, That the Raindeer,
at carried the Bear out of the Foreſt, is likewiſe adorn-
with ſuch a Croſs. *In the ſame manner*, ſays he,
ey hang ſuch a Piece of Cloth with a Croſs wrought upon
about the Raindeers Neck, that carried off the Bear, which
mains there, till the Collar, on which it is faſtned, falls
Pieces. I could never as yet dive into the true
uſe of this Ceremony, unleſs we ſuppoſe, that they
ed theſe Croſſes as *Amulets* or Preſervations againſt
oſe Dangers, which might attend thoſe concerned in the
lling of the Bear, from the Gods of the Woods; it
eing a very antient Opinion (which is not aboliſhed
et) that certain Gods are Patrons of the wild Beaſts;
hich they might the ſooner conclude of the Bear, as
eing look'd upon by the *Laplanders* as the King of the
vild Beaſts. To conclude the matter, after the expira-
ion of the ſaid three Days, whilſt they are oblig'd to ab-
ain from their Wives, they return to their Huts, where
ne after another takes hold firſt of all of the Chains, on
hich hangs the Kettle; and after they have danced

three Times round the Fire-hearth, they run out at t common Door, belonging to the Hut; the Women Sin ing in the mean while, that they will throw Ashes up them, which is actually done by one of the Women, w throws Ashes after every one of them. *The three Da of abstinence being expired,* says the Anonymous Autho *when the* Laplanders *are allowed to cohabit again with the Wives, one after another takes hold of the Chain, on whi hangs the Kettle over the Fire, and so after they ha danced th ee Rounds about the Hearth, they run one aft another out of the Door of the Hut, whilst the Women Si thus: Todna kalka Kaina oggio,* i e. *take a Shovel of Ash along with you. Samuel Rheen* speaks to the same Purpo with this Addition, That not till then the Men are allo ed to cohabit with their Wives For it seems they we look'd upon as unclean, by reason they had killed t Bear; but are by this expiation cleansed from it, a cording to the said Anonymous Author: *By this Mea the Men are purged before they return to their Wiv* Thus far we have treated of their Bear-Hunting, a the Superstitions observed in this Point by the *Laplande* in which as they are most peculiar, nevertheless they ha some Things also in this kind which are common, wi their other Huntings, *viz.* That they don't allow t Women to touch any wild Beast they have taken, ne ther return thro' the common Door, but the back Wi dow of the Hut, which particulars they religiously ob serve in all their Huntings. Concerning the Wome *Ziegler* has spoke of it long ago; *It is a Crime among the for a Woman to lay her Hand upon a wild Beast they ha taken.* Of the Door *Wexcolius* says thus: *Opposite t the common Door is the back Window, thro' which they cre after their return from Hunting, bringing a Piece of Rain deers Flesh along with them.* Or rather they throw the Prey thro' this back Door or Window into the Hut, a ter their return from Hunting. *Olaus Petri Niurenii* speaks of this Door, when he says; *The other Door t the North-side is made for Superstition sake, thro' whic they go out, and return from Hunting and Fishing, and pu their Prey into the Hut.* He says *they put,* which is don by throwing, according to *Samuel Rheen: On the back side of the Hut is a small Door, thro' which they throw thei Provisions into the Hut, but especially what they take in th*

Forests

rests, such as Birds or wild Beasts; or in the Water, ch as Fish of all Sorts; they being not allowed to bring em in thro' the common Door. They don't bring, but row all these Things into the Hut, questionless out of a uperstition, as if they had been given them, and drop'd om Heaven; and tho' they are ignorant of the reason, et follow they the Foot-steps of their Ancestors. For e rest, it is look'd upon as the greatest Piece of Bravery nong the *Laplanders* to Kill a Bear, which is the rea- n they wear publick Marks, which are Laces round eir Cap, wrought with Tin-wire: *Among other Things,* ys *Olaus Petri Niurenius, they adorn their Caps with as any small Laces wrought with Tin-wire, as they have ill'd Bears. Lundius* says, That they put these Marks f their Bravery upon their Household-Goods, but espe- ially upon their Musquets; and, that the first Thing, uch a *Laplander* does after his return Home, is to hang p the Bears Skin in the Air to Dry, which he takes lown again the next Morning, before he dresses himself. We now come to their Fowling, which is likewise per- formed only by the Men, and differs according to the variety of the Season and Birds. For they use different Methods in the Summer or Winter, and according to different kinds of Birds. For in the Summer they kill them for the most part with Guns, but in the Winter they catch them in Snares. The *Lagopus* (*a*) especially call'd by the *Swedes Snicariper*, is catch'd by them in a peculiar manner, which is thus describ'd by *Samuel Rheen*; *The Winter Lagopus they catch in Springs in the following manner: They make a kind of Hedges of Birch Branches, with many Holes in them. Within these they fasten Snares, made of Strings; and because these Birds keep for the most part near the Ground, and very seldom upon Trees, they are easily catch'd in these Springs.* And thus much also of their Fowling, the rest being scarce fit for our further observation; unless it be worth taking notice of, that as often as they have Kill'd a Bird with a Gun, they out of Superstition pull two of the largest Feathers out of the left Wing, which they throw down at the Place where the Bird was Shot, to appease the Anger of the Gods of the Forests. Thus, when they have kill'd a Squirrel, either with a Gun or Bow, upon a Tree, they tye the Creature, with the four Legs, to one of the Twigs of the

(*a*) A kind of a Partridge.

the same Tree, being first besmear'd with some of the Blood.

CHAP. XX.

Of the Arms and Hunting Instruments of the Laplanders.

IT is evident from what has been said before, that the *Laplanders* use divers sorts of Weapons in their Hunting, of which we must treat now in due Order: The First and most frequent of all are their Bows of about three Yards long, two Inches broad, and one Inch thick; made of two Pieces of Wood joyned within one another. For within the Piece of Birch, they put a slip of Pine Wood, which by reason of its resinous substance is flexible, and consequently the most proper for drawing together, and sending forth the Arrows; both these they cover with the Bark of Birch, to preserve them against the Rains and Snow. For what *Lomenius* tells us, *viz.* That they are made of the Raindeer Bones, is so far from Truth, that it carries not the least probability along with it; it being obvious, that Bones are so stubborn, that they are not fit for Arrows, which must be flexible. *The Raindeer Bones*, says he, *are used as Materials for Knives, and are bent for Bows to kill other wild Beasts with*; if he had said *for Darts*, he had said something, but for *Bows*, it is past all probability. I am apt to believe, he has in this Point, as in several others (to fill up his Itinerary) followed the Foot-steps of *Olaus Magnus*, who speaking of the singular Conveniencies arising from the Raindeer, has these Words; *Their Bones and Horns they exchange for other necessary Commodities, to the Fletchers, who are very Fond of them.* So that *Lomenius* having read in *Olaus*, that the *Fletchers were fond of these Bones*, has concluded from thence, they used to make Bows of them. But *Olaus* did not speak of this kind of Bows in that Passage, which is evident from the word *Ballista*, which signifies a Cross-bow, fix'd to a Wooden Handle, upon which

L. 17. c. 30.

ich rests the Dart, the *Germans* call it an *Armbrust*, and French *Arbalastre*. This kind of Bow can impossi- be made of Bone, but the Handle might be laid in th Ivory, the Mother of Pearl, and such like, instead which the northern Artificers used the Raindeer Bones. his was, questionless the Sense of *Olaus* his Words, but understood by *Lomenius*. But however it be, it is be- nd all question, that the *Laplanders* Bows are not made Bones, but of Wood, neither are they adorned with nes, as being without any Handles, their Strings be- not stretch'd or drawn by the help of any Instrument, by meer Strength of the Arm. I told you before, t they were made of two Pieces of Wood, joined with- one another; to which must be added, that they are ied together; this Glue is made by the *Laplanders* in following manner: They Flea Perches lately taken, d lay the Skin in Water till the Scales come off; then y boil the Skin in a little Water, which they skim quently, and stir so long till it comes to the consisten- of a Poultice. This they dry further and keep for . When they are to Glue any Thing, they olve it in a little Water, like other Glues. (*a*) sides these Bows, they have also Cross-Bows, de of Steel, which we told you before, are led *Armbrusts* by the *Germans*; these are ich in use of late among the *Laplanders*. They w them by the help of an Iron Hook, fastned their Girdle; so that setting the Foot in a ng for that purpose, made at the Head of the Bow, y may with the whole Force of their Body draw the ook and Bow-string up to the Nut, made of Bone in Handle of the Bow. From their Bows we must me next to their Arrows or Darts. These are of two rts, some pointed with Iron, others without, and blunt the end; which they use to kill some Creatures of the er Size, such as Ermins and Squirils withal. *Olaus gnus* makes mention of them: *They bring forth their ooden Arrows blunted at the end, wherewith they kill artins, Sabels, Squirrels and such like.* But the other arts pointed with Iron are intended against the wild asts of a bigger Size. They are not always pointed ith Iron, but sometimes also with Bones or Horns, as ay be seen by those we have among us. They bore a Hole

(*a*) *Lundius* says, in the *Lapmark* of *Lublah* they most commonly use these Bows, and that with extraordinary Dexterity.

L. 7. c. 1.

Hole in the Head of the Dart, with a red hot Iron, wit in this they faſten the Horn with Glue, which they a terwards ſharpen upon a Steel or Whetſtone. Befid theſe, they alſo uſe Guns; there being but few *Lapla ders* now a-days, who are not provided with a Gun; a they are very careful to uſe certain Enchantments, l which they pretend to make their Guns never to mi what they aim at; which is alſo practiſed by ſome Hun men of other Nations: Theſe they buy at *Suederhambe* a Town of *Helſingerland*, or in *Bothnia*; which Tow is famous for Armourers and Gun-ſmiths; who ſell the theſe Commodities to the Inhabitants of *Bothnia*, a theſe again to the *Laplanders*; from whence they a likewiſe ſupplyed with Gun-Powder and Shot, or at le with Led for Shot. Sometimes they buy thoſe things *Norway*, ſays *Lundius*, eſpecially the Mountaineers, w pay from Eight to Ten Crowns for a good Gun. Th alſo uſe Spears in their Hunting, eſpecially againſt t Bears Our anonymous Author makes particular men on of them in the deſcription of their Bear Hunting: *T fall*, ſays he, *couragiouſly upon the Bear, whom they k with Spears and Guns.* But as they are the ſame wi ours, ſo we need not inſiſt any longer upon them. Th much for their Arms, we now proceed to their oth Hunting Inſtruments. The chiefeſt among them are th Wooden Shooes or Scates, by the help of which th

L. 4. c. 12. Slide over the Snows. *They run very ſwiftly*, ſays *Ola Magnus, by the help of broad, ſmooth Planks tyed to the Feet, upon the Snow croſs the Vallies and Hills, in purſu of the wild Beaſts, which they kill with their Bows and A rows.* By theſe *broad and ſmooth Planks*, he means the Scates, call'd by the Northern People *Skider*, and b contraction *Skier* (which agrees with the *German* wor *Scheitter*, which ſignifies a piece of ſlit Deal) and b ſome *Andrer* or *Undrur*. *Magnus Olaus*, a Native *Iceland*, in his Animadverſions upon *Eddas*, cited by *St phanius* to *Saxo*, ſays, *Skydi are long ſlits of Wood: The our People faſten to their Feet, and they ſlide over the dee eſt Snow. Samuel Rheen* ſays; *They come in their Woode Shooes, call'd Skridh* or *Andrar*. The before-mentione *Icelander* pretends to deſcribe their Shape thus; *They a long ſlips of Wood, turn'd upwards before, five or ſix Yar in length, but no broader than the Soles of the Feet.* B th

is appears incredible to me, who have ſeen both in her Places, and keep by me now a pair of thoſe Scates, hich are ſomewhat broader, but not near ſo long. *Vormius* alſo comes nearer to my Opinion, when he ſays, *keep by me a pair of ſuch wooden Shooes* (Scates) *three ards long*. Wherewith agree thoſe mention'd by *Finlius*, n his Annotations upon *Baldwinus*, which are to be ſeen t *Leyden* in *Holland*. *They are*, ſays he, *barely ſeven Foot ng, and ſomething above four Inches broad.* And Rea- n tells us, it cannot be otherwiſe, beſides that *Olaus* con- L. 1. c 4. rms it by his Teſtimony, when he ſays that they are ade ſo, *as that one of theſe Scates is longer than the other a Foot, proportionable to the tallneſs of the Man or Wo- an, who are to uſe them; ſo that ſuppoſing the Man to be ght Foot long, one of the Scates muſt be of the ſame length, iz. of eight Foot, and the other of Nine.* One Scate, *viz.* e biggeſt of the Two, ought to exceed the length of e Perſon that is to wear it, by one Foot, the other to be ne Foot ſhorter. And ſo are mine, one being a whole oot longer than the other. I remember *Triſius* tells us, at thoſe at *Leyden* are both of the ſame length, neither oes *Olaus Wormius* mention any difference in his; but eſe I ſuppoſe are no Pairs, but the biggeſt belonging to ther Pairs. For the longeſt of mine is exactly the ſame s it is mentioned by *Triſius*, cover'd all over with Ro- n or Pitch, whereas the ſhorter is plain and ſmooth. nd ſince the larger is of greater uſe, eſpecially in long ournys, what wonder is it, if they ſent One or Two f them, as Patterns to Foreign Countries? Thoſe which re to be ſeen at *Leyden* being of the largeſt Size, it is vident from thence, that the *Laplanders* are not ſo tall, s *Triſius* imagines, but of the juſt Stature of other Men, *iz.* about ſix Foot high. This is the Dimenſion of theſe Vooden Scates. As to their Shape, they are well enough eſcribed by the Icelander; being plain and ſmooth, and urning upwards before; I ſay before, not behind; as hey are delineated by *Wormius*, by miſtake queſtionleſs of the Painter, rather than of the Author; for in the irſt Cut of *Wormius* his *Chamber of Rarities*, they are otherwiſe repreſented. I have alſo found this peculiar n my largeſt Scate, that juſt under the Sole of the Feet, t is not quite ſtreight, but raiſed a little: *Triſius* has in- leed given us a tolerable good Figure of one of thoſe

Scates

Scates only, and that not bent, wherefore I will he
ſhew you the Pattern of both mine, with a *Lapland*
ſliding in them.

P. 252

For the reſt they faſten thoſe Scates to their Feet by a
With, run thro' on both Sides, but not thro' the Bottom
which would hinder their Sliding, or wear ſoon out by
continual uſing, which is likewiſe not expreſs'd by *Tri-*
ſius. This comes directly over the midſt of the Feet, ſo
that one half of it is before, the other behind, and the
Foot within the With is tyed to the Scate with a String
faſtned to the hinder part of the Leg; as you find it de-
lineated in our Figure; for both that of *Olaus Magnus*
and

d that of *Trisius* are only Inventions of the Painter, ho living in *Italy*, could not form himself a true Idea *Annot. ad Bald.* these *Lapland* Scates, which made him represent them ke Wooden Broags, standing out a great way beyond e Feet, and pointed at the end, being hollow within ke other Shooes. Which as it was a simple Invention, it is not agreable to *Olaus* his Intention, as indeed may observed in several other Cuts of his. For they don't t their Feet in one end, but in the midst of the Scate, d that not without Reason; for if they were fastned the end, how would they be able to keep so great a eight before, or manage it in the motion, for which it intended, which is to slide firm upon the Snow, which nnot be imagined, if the whole weight of a Man should st upon the hindermost part only; whereas when the eet is in the middle, it keeps up an even Ballance. *laus* tells us, how they slide along with them; *The Inbitants run very swift by the help of certain smooth Pieces Wood, bent in the middle like a Bow, and fastned to their eet; they make use also of a Stick, whereby they can rn their Bodies at Pleasure on both Sides, so that they pass ith great Activity over the Snowy Mountains.* He tells that they make use of a Stick or Staff, at the end of hich is a round Piece of Wood, to hinder it from iercing too deep into the Snow; by this means, and the noothness of their Scates, they force themselves with eat Expedition over the frozen Snow. Some tye, as *undius* observes, a piece of Cord thro' a Hole made r that purpose, at the end of this Staff, which has this ood effect, that being able to give way a little, it is not apt to slip as the other upon the slippery Ice or Snow. le further says, That all *Laplanders* are not Skilful alike using these Scates, those of the *Lapmark* of *Uma*, who ave great store of wild Raindeer, being much more dexrous at it, than those of *Lublah*. Those who are Maers of it, are scarce ever tired, tho' they travel never far; I have seen, says he, a certain *Laplander*, who oming to his Hut at Night, after he had travelled thus velve Leagues, appear'd as fresh and hearty as if he had carce stirr'd out of the Doors, after he had drank about quart of Wine. This way of Travelling being a thing nknown among the *Romans*, we have no *Latin* Word or it, but the *Swedes* and other Northern Nations, call this

L. 1. c. 4.

this way of Sliding over the Frozen Snow with Woo
Shooes, *Skriidabini*, says *Paul Warnefried*, *deducing t*
etymology in their barbarous Language from leaping.
they leap after, and pursue the wild Beasts, by the hel
a Piece of Wood bent not unlike a Bow. And consider
he tells us many other Things concerning the Raind
Beasts always peculiar to the *Laplanders*, there is
question, but he meant the same, because they were
fore they got this Name, called *Scrito bini.* This ma
Adam of *Bremen*, who makes not the least mention
the *Laplanders*, say of the *Scritobini* or *Scritofinni*, as
calls them; *In the North live the Scritofinni, who are s*
to outrun the wild Beasts. He does not speak here of th
ordinary Running, but the same, from whence they
their Name, which, as *Paul Warnefried* expresses it,
performed by bent Pieces of Wood, *i. e.* by these Sca
we described before. This being done with great Swi
ness, which, as I have shewn before, is call'd *Skriida*
the Northern People, and they owing their Origin to t
Finni, from thence arose the word *Scridefinni.* Th
way of Running they not only use in plain and eve
but also the most rugged Ground; nay they will mou
up to the highest Mountains, as we have seen by our ow
Experience. *Saxo* says the same long ago of the *Scriefinn*
and tells us the whole method of it in these Words: *Th*
Parts are originally Inhabited by the Scriefinni (so he ca
the *Skridfinni*) *which Nation mounts to the highest Pinacl*
by the help of their extraordinary Carriages, there being
Rock or Hill so steep, but being eager in the pursuit of t
wild Beasts, they will thro' many windings come to the T
of it. For, in an Instant you see them leave the Vallie
and by various Circumgyrations mount from the Foot of
Mountain, till by many turnings they come to the very t
of it. He calls these Scates *extraordinary Carriages*, th
same otherwise call'd *Skiider*, as is evident from all th
Circumstances related in this Passage, which Words con
cerning their way of running with Scates, are transcribe
by *Olaus Magnus* from *Saxo.* So that by various twist
ing of their Bodies, and windings and turnings in thei
way they ascend the highest Mountains, which, as *Olau*
relates, appear'd quite incredible to Pope *Paul* III. Bu
what is more surprising than this, they not only ascend
but likewise descend from the top of these Mountain
dow

In Praef. op.

wn to the bottom, without any danger of Falling. ncerning which *Samuel Rheen* says thus: *All the* Lapders *are very nimble and active; for a* Laplander *will h his wooden Scates, call'd Skiider, run down from the epest Rocks in the Mountains of* Norway, *which seems most incredible.* He says it seems incredible; for to slide on the slippery frozen Snow from above downwards, d that without the least Danger of falling, seems next an impossibility. There is another Thing likewise orth our taking notice of in these *Lapland* Scates, *viz.* at they are covered with the ruff Skins of young Rainer, the Hair of which turning against the Snow, prent their falling backwards. Of this *Olaus Magnus* says s: *These Wooden Shooes are covered with the finest Skin young Raindeer; for which they alledge several Reasons, . That by its slipperiness they may be enabled to run the ister; and as the Hairs in climbing up the Rocks strive e bristles against the Snow, by a wonderful Providence of ture, so it keeps them from falling back down the Precies. Wormius* likewise mentions this Covert, but makes o be of Sea-Calf-Skins; because these might perhaps long to one of the *Siasinni* or *Laplanders*, welling near Sea-shoar, where they are not much acquainted with indeer. This is their chief Instrument in Hunting, they also use them upon other occasions in the Win; it being impossible to Travel without them in that son: And whenever they use them, they outrun the ld Beasts: *When they go abroad a Hunting in their* C. 14.
tes in the Winter, says *Olaus Petri*, *they pursue the ase thro' the deepest Snow, with such incredible swiftness, t they outrun the wild Raindeer and Wolves.* So *Adam Bremen* says; *The Scritofinni living in the North, are d to outrun the wild Beasts.* The other Instrument they are their Sledges, which tho' chiefly intended for avelling, nevertheless they sometimes use them in nting the wild Raindeer. *Olaus Magnus*, speaking of L. 17.
se Sledges, says: *By this conveniency those that travel* c. 29.
en kill the wild Raindeer with their Bows and Arrows. e should now give you a description of the shape of se Sledges, this matter having not been treated of be e; but because they are rather fitted for Travelling n Hunting, we will defer it to another Place.

CHAP.

CHAP. XXI.

Of the Handicraft Trades belonging to the M in Lapland.

WE told you before, that the chief Employments their Men in *Lapland*, was Hunting, of which have ſpoken before ; beſides which they alſo exer other Trades, belonging to the Subſiſtence and other I ceſſaries of Life. Among theſe, Cookery claims firſt Place ; for whatever they take Abroad, or Buy, w ther Fiſh or Fleſh, is always dreſs'd by the Men, and by the Women. *All their Victuals*, ſays *Samuel Rhe are dreſs'd by the Men, and not by the Women.* And long after ; *It is the Men's Buſineſs to provide, boil dreſs their Victuals.* So that the Women in *Lapland* kn nothing of Cookery (in which the Men are not v expert) for they never dreſs any Victuals , unleſs it in a Caſe of Neceſſity, when the Men are abſent ; the ſame Author obſerves : *No Woman ever meddles w Cooking, unleſs it be in a Journey, where no Men are n them.* The Second is, That of the Boat-Builders. Th Boats they make of Pine-Deals, not faſtned with Na as is commonly done, but with Twigs, as among Antient with Thongs. *Ziegler* ſays of them long ag *Their Boats are not joined together with Nails, but w Twigs and Nerves. With theſe they venture upon moſt rapid Rivers, in the Mountains of* Norway, *comm ly Naked in the Summer, for the conveniency of Swimmi in caſe of Danger* ; *Olaus Magnus* mentions the Roots Trees, and Nerves inſtead of Twigs : Theſe are Words ; *When they are to Build their Boats, eſpecially Fiſhing, they take Pine or Deal-Boards, which they join gether with the ſmalleſt Roots of Trees, twiſted together tificially like Ropes. Others ſew them together with Nerves of Beaſts, eſpecially of Raindeer dry'd in the A* So *Johannes Tornæus* ; *They uſe the Nerves of Raindeer the Building of their Boats.* They actually make uſe Nerves, and more frequently of the Roots of Tre twiſted like Ropes to join the Boards of their Boa

L. 4. c. 10.

whi

hich they ſow together, juſt like we do our Linnen or oollen Cloths, with Threads: They Cauk them with oſs to keep out the Water. Each of theſe Boats has wo, and ſometimes Four Oars, ſo faſtned betwixt Pegs the Sides, that one Perſon may manage Two at a ime. *Lundius* ſays theſe Boats are of about ſix Yards ng, and not above a Yard and a half broad. They e but few Nails in them, perhaps ſome in the Prou d Poupe, to make them the lighter; ſo that one Man n eaſily carry it upon his Shoulders, for which Reaſon ey are obliged to lay in them Ballaſt of Stones, for fear being overturn'd by the leaſt Breeze of Wind: They o Pitch them very ſlightly. Their Pitch, ſays he, they ke in the following manner, in the *Lapmark* of *Uma*; ey dig a Hole of about two Yards deep, in this they t a large Braſs Kettle, which they cover with the Bark Pine, and in the middle of it fix a pretty thick Logg llowed out like a Pipe; this they cram full of Twigs, ſmall Sticks of Pine and Firr, which are full of Roſin, d after they have covered it well with Moſs, they ht a ſtrong Fire over it, which makes the Roſin drop of the Twigs into the Kettle. He further adds, That upon other occaſions they are very timorous, yet ſe of *Uma*, when they are going to ſome great Fair other ſolemn Meeting, will paſs in theſe ſmall Boats, tarracts (Water-fals) of half a League long, betwixt Rocks, without any ſign of Fear, alledging, that y are conducted by their Genius's.

Their other ſort of Employment is the making of dges, the Carpenters Trade; for they themſelves ke their Sledges of different Kinds, which they uſe the Winter; thoſe uſed for the carriage of their Bag-e being of another Shape than thoſe fitted for Tra-ling only, and are diſtinguiſhed by two different mes. For the Laſt is called *Pulca*, being built in the pe of half a Boat, the Prou turning upwards, and the ipe of one flat Board. The Body is joined together of many Boards, of the length of a common Sledge, ng faſtned by Pegs to Two or three Ribs, made pret-hick and ſtrong, like our Ships. It turns up in the u of about a Palms length, with a Hole in it, thro' ich they draw the Rains of the Raindeer. The other ards are ſcarce a Span broad. At the bottom are

no Boards upon which the Body of the Sledge rests i
stead of Wheels, like our Sledges, but they are rour
and convex, so that they may roul any way, and slic
with the more ease thro' the deepest Snow. This is tl
true description of a *Lapland* Sledge, agreable in a
Points to that which I keep by me. *Herberstein* mention
it long ago in these few Words: *Their Carriages, ma*
like Boats, are drawn along by Raindeer. *Olaus Magn*
L. 11. c. 3. describes them thus; *Their Sledges are of a different Sha*
from others, being turn'd up and pointed before, the bett
to force their way thro' the Snow, as the Ships divide t
Sea Waves. Here he gives us the Reason, why they a
pointed upwards before, which is confirmed by *Johann*
Tornæus, when he says; *Their Sledges are pointed, a*
turning upwards from the Poupe to the Prou, for the co
veniency of Travelling. To prevent the Snow from fallin
into the Sledge upon the Travellers Feet, they are c
vered in the fore-part about a Yard in length, with Se
Calfs Skin, stretch'd upon Hoops, fastned to the Sledg
under which they put Moss or Hay (such as they use
their Shoes) to keep their Feet warm. This is one ki
of Sledges, besides which the *Laplanders* have othe
called *Achkio.* These chiefly differ from the others
bigness, for whereas the former have about three Ells
length, these have above Five; neither are they cover
on the fore-part, but open all over. *Wexovius* gives
L. 4. c. 8. the following Description of both; *They have two diff*
Desc. Sue. *rent sorts of Sledges, the First represents a small Boat*
Bothnia, *cut in the middle; about two Ells and a h*
long, and about a quarter of an Ell broad, artificially Bui
with one flat Board on the Back; they call it Pulca. T
other is a Sledge intended for the Carriage of Houshol
Goods, call'd *Achkio, about five Ells long, for the rest li*
the others; but every where open, which is the reason th
lay Flax over them, when it Snows. Here you see t
difference, but what he means by *Flax*, I don't apprehe
for no Flax grows in *Lapland*, neither do they know t
use of Linnen Cloth, as I have shewn before. Neith
do they take so much Care of their Sledges, but rath
of their Houshold-Stuff, which they cover, not wi
Flax, but with Leather, Skins, or the Bark of Birch. T
Waggon or Cart, running upon Wheels, as represent
L. 17. c. by *Olaus Magnus*, is also a Thing unknown and unhea
25.

in *Lapland.* He describes it thus: *The tame Rain-r are used in VVaggons with VVheels, and draw heavy rriages.* But what he means by these *Cunilia Plaustra,* does not explain; and since the Painter, in many other aces has put upon the World his own Inventions, instead *Olaus* his Opinion, it is not improbable, but that here has taken the same Method. For it is unquestionable, d known by every Body, that the *Laplanders* use no aggons or Carts, but what they have to carry in the mmer, they convey in Pannels, upon their Raindeer. *the Summer,* says *Johannes Tornæus, they Travel on Foot, ir Baggage and Children they put in Pannels on the Rain-r's Backs.* They also make their own Scates, such as have described in the preceeding Chapter, so that it uld be Superfluous to repeat it here. The Fourth Em-yment is that of the Box-Makers; for the Men make Sorts of Boxes of an oval Figure, and Chests for ir Arms. *Samuel Rheen* speaks of them thus; *They are y dextrous in making Boxes, and large Chests, which y adorn with inlaid VVork of Bone.* I keep such a one me, which was presented me by Mr. *Lewis Otto,* a tive of *Bothnia.* This Box is made of a thin Birch nk, so bent into an Oval, that they join at both Ends, Pegs or Twigs wherewith they are fastned, being to be perceived: The Lid is made of one single ard, and the Handle fastned to the round Box; they orn them with inlaid Work of Raindeer Bones of dif-ent Shapes, according to *Samuel Rheen*'s former De-ption; of which I have given you the Draught at the of this Chapter, mark'd with C. for the better illu-tion sake. Their Fifth Trade is that of Basket-kers. *They are also very dextrous,* says the same Au-r, *at Basket-making.* This is the *Laplanders* Master-ork, there being no other Nation comparable to them his kind. They make them of the Roots of Trees, ich they first steep, and then slit in long thin Pieces, hat they will bend which way they please. *Johannes næus* mentions these Baskets; *They make Baskets of all ts of the Roots of Trees.* They work them in a diffe-nt manner from what other Nations do, for they take Twig of such a length, as they intend their Basket uld be in Circumference, by which means they twist Branches of the Roots close together one upon ano-

ther, till they have brought the Basket to what hei they intended: This they perform with so much D terity, that, provided they will do it carefully, they so closely twisted, that they will hold Water, like a so Vessel. They are of different Shapes and bigness, so larger, some lesser, most are round with a Lid; so have a semicircular Handle on the Cover, others are a four square oblong Figure. These Baskets are not c ly used in *Lapland*, but also much esteemed in *Swed* and frequently transported into Foreign Countries their Goodness and Workmanship. We have given y the Draught of one of the round Ones, which are m used, at the end of this Chapter, mark'd with *B*.

Besides which the Men make what sorts of Housho Stuff or Utensils they use in their Families, either of Wo or Bone. *Johannes Tornæus* tells us in general, that *Men make all Sorts of Carpenters VVork, and wooden Ves with a great deal of Art.* *Ziegler* says long ago, *T make Boats, Tubs, and all other Sorts of Utensils very w* Among these their Spoons, made of Raindeers Hor are very well done; *Samuel Rheen* mentions them; *So among them*, says he, *are good Artists in making of Spo of Raindeers Bones, in which they carve Streeks, and m them Black.* I have one of this kind by me, with all Streaks curiously done, with several Plates and Rir hanging on the end of the Handle, altogether cut out one and the same Bone or Horn. I will give you t Draught of it hereafter, mark'd with *A*. I have a by me some Weavers Instruments made of Bone, *v* A round oblong Shuttle, of about two Inches long, more, with a Hole at one end, mark'd with *D*. and Comb of about a Hands Breadth in Length, in whi they weave some small woollen Wreaths of divers C lours, mark'd with *E*. these are well worth seeing. have also a very neat Snuff Box, made of Bone; Carv and laid in with Rings and other Figures: All whi gives us sufficient reason to believe, that they are n altogether so dull and stupid, as they are generally r ported to be, and that *Johannes Tornæus* did not witho reason say of them; *Since they perform all these Things their own Industry, they give us some Hopes, that by the I struction of good Artificers, they might attain to somethi* To certifie which the better, I have annexed these sev

l Cuts of them at the end of this Chapter. There is one hing more, worth our obſervation; They have a way engraving Flowers, Beaſts, and other ſorts of Figures Bones, in which they caſt Tin, repreſenting the ſame, ſome other Thing, as Rings or Plates, which both len and Women wear on their Girdles. *Some of them,* ys *Samuel Rheen, have an Art of Carving Molds in Bones, which they caſt Tin Girdles, both for Men and Women.* theſe Molds they don't only caſt ſome of their Ornaents, but alſo what is for their uſe, as Bullets for their uns; which makes *Tornæus* ſay in general Terms. *They n caſt pretty well upon a neceſſary Occaſion.* The Men ſo make wooden Utenſils of divers ſorts, ſome for their itchin, ſome for their Cattle, ſome for Hunting, ſome r Travelling. Concerning their Hunting Inſtruments, *rnæus* ſays thus: *They make and adorn with a great deal Curioſity, their Utenſils, and hunting Inſtruments, with one*; where it is to be obſerved, that he does not ſay ey make them of Bones, for as we have ſhewn before, ey are for the moſt part made of Wood, but that they dorn them with Bones, as we told you before, of their oxes and other Utenſils. *Ziegler* alſo mentions Tubs, ut theſe are rather Veſſels cut out of the whole Trunk, Trays are, and ſuch like. *Wexovius* ſpeaks of Veſls made of Bark, which are drinking Cups. I paſs by e reſt, as commonly known. All theſe are made by e Men, each for his own Family, as having received no ſtructions of this kind from their Maſter, but only from eir Parents, or what they attain to by their own Ingeuity. Concerning this, *Samuel Rheen* ſays; *The* Lapnders *don't learn any handicraft Trade, by the Inſtruction Maſters, but have it from their Parents, who inſtruct heir Sons.* And conſidering that they perform all theſe hings by their own Induſtry, I will conclude this Chapr with the Words of *Buræus*; *They are very active, and induſtrious, according to their Way, in handycraft Works.*

CHAP. XXII.

Of the Employments of the Lapland *Women.*

HAving hitherto given you an account of the Men's Employments, we must now come to the Women's, nd see in what they exercise their Industry. These Trades are most particular to them, which they perform vithout the assistance of the Men, *viz.* Taylors and hoomakes Work; for they make all the Cloaths both or themselves and the Men. *To make Cloaths belongs to he Women*, says *Olaus Petri*. And *John Tornæus*, *The Vomen make Cloaths of Raindeer Skins, for they have no* C. 16. *ther Taylors*. And *Samuel Rheen*, *It is the Womens Vork to make all sorts of Cloaths both for Men and Women.* And in an other Passage; *It is the Women's Work to make Cloaths, such as Gloves, Coats*, &c. Besides these, they also make Shoos and Boots. *It is the Women's Business*, says he, *to make Shoos and Boots*. And in another Passage, speaking of the Women's Employments, he says thus: *The young* Lapland *Women are taught to make Cloaths*, Lapland *Boots, Shoos, Gloves and Coats; for these are never made by Men, but only by Women. John Tornæus* says in general, *The VWomen are employed in Sewing*. These are their chief Employments; for they have also a third, *viz.* The making of all those things that belong to the joyning the Raindeer to the Sledge; such as Collars, Traces, Back-cloths, and such like, which makes *Sam. Rheen* in shew of the beforementioned Passages add, *Reen Auketya, i. e.* that belongs to the Raindeer. As for Instance in this Passage, *The VWomen's employments are to make Cloaths, Gloves, Coats*, Och all reenaoktyg, i. e. *and all what belongs to those things that joyn the Raindeer to the Sledge*. But to perform this they must be obliged to make also divers Materials subservient to their Work. The first of these is the making of Thread of all sorts, which is generally made of Nerves of the Raindeer, Flax being a thing unknown to them. *They have no Flax*, says *Andræas Buræus*, *but instead of it they use the dry'd Nerves of Beasts, beaten and prepared like Flax, and made*

into Thread, wherewith they sew their Cloaths. He mentions Nerves of Beasts in general, but ought to be understood of those of the Raindeer in particular, of which I keep some by me made into Thread. *Olaus Magnus* speaking of the usefulness of the Raindeer, has these Words, *They make use of Nerves instead of Flax, which will not grow there by reason of the excessive cold. They they make into Threads to make Shirts withal.* What *Braeus* calls *Filu nere*, *Olaus* tells us *ad indumentorum usum*, which obscure way way of expressing himself has led *Lomenius* into this Error, as if they made Shirts of the Threads woven before into Cloath; for I have several times made this Observation in *Lomenius*, that he has taken many Passages out of *Olaus*, to fill up his Itenerary or Description of *Lapland*, but has seldom taken his Sense right; but concerning the Falsity of *Lomenius* his Account, I have spoken before; for that *Olaus* was of the same Opinion, as I say, is evident from thence, that he refers himself to the 10th Chapter of his 4th Book, where, he says, he spoke of the same; in which Passage is nothing to be found of Cloath or Shirts made of the Nerves of Raindeer; but only these Words: *They Nerves are separated from the more subtile Nerves, design'd for the making of Thread.* He does not say, these Nerves are to be made into Cloath, but that the more subtile ones are separated and purged from the thicker sort, to make Thread of them: I say Thread, for the Benefit of Sewing their Cloths; which is so far beyond all doubt that even to this Day you shall not meet with any kind of *Lapland* Clothing, whether Coats, Gloves, Shoos, or Boots, but what are sewed with this Thread. These Threads are not all of a kind, some being course, some finer, and others extraordinary fine, especially those which they cover with Tin, of which more hereafter; neither are they very long, as our Thread of Flax or Hemp, but scarce exceeding two or three Ells, according to the length of the Nerves. I must confess *Olaus* has these following Words, which seem to make for *Lomenius*'s Opinion; they are as follows, *The Northern Women are very well acquainted with weaving Linnen and Woollen Cloath, except the* Lapland *Women, who have the Nerves of Beasts, as I told you before, and make Cloaths of the Skins of several Beasts.* These Words, with many

L. 13. c. 48.

other

her Passages in *Olaus*, are somewhat obscure; for ey may be interpreted, that the *Lapland* Women never ply themselves to Weaving like the rest of the Norern Women, and that not only in respect of the making, but also in regard of all manner of Weaving, which the true sense of these Words; for he speaks in no oer place of any other Women's Cloths, but only of hreads, as is evident from the before cited Passages: So at in this place also, he does not understand woven loath, but only the Thread used to sew Cloaths with. his Intention was not so, he was without doubt in the rong. In the making of this Thread they first cleanse ese Nerves, and cut off all the hard parts, as *Olaus* told before; then they dry and hatchel them, as *Buræus* lls us, *That they are made of the Nerves of Beasts dry'd, aten and dress'd like Flax.* And *Olaus Petri*, *They make eir Thread of Nerves dry'd and prepared like Flax.* The st thing is to mollifie and make them pliable with Fishes at. *These Women*, says *Wexovius*, *are very Industrious their Needle and Thread, made of the Nerves of Rainer, dry'd, hatchell'd and mollified with Fishes Fat.* Beides these Threads made of the Nerves of Raindeer, ey Spin Wooll for Swadling Cloaths, and Hairs Fur r their Caps and Gloves, for they have a way of knitng the white Hares Fur into Caps with four knitting Needles, as in some places of *Europe* they do Silk or Woollen Stockins; this the *Germans* call *Stricken*. These aps are very fine and soft, nay softer than the Swans own it self, worn by the Women; and are a good efensive against the Cold. In the same manner they nit their Gloves, which are very beneficial against the xtreamness of the Cold. Neither ought the weaving f their Fillets to be despised, which are made by the elp of the beforementioned Weaving Instruments, and re Interwoven with several Figures, as may be seen by hat which I have by me, the Draught of which I have serted at the end of the preceeding Chapter, mark'd vith *J*. These are the second and third piece of Workhanship belonging to the Women, whereof one is performed by the Weavers Shuttle and Comb, the other by Knitting Needles. The fourth, which is the covering of Thread with Tin is very curious. *They draw Tin*, says *Andræas Buræus*, *as thin as Gold Wire, and cover the*

before-

beforementioned Nerves with it. Firſt they draw the T into Wire, and then they cover the Threads made Raindeer's Nerves with it. To perform the firſt th uſe a piece of Horn, which is of a different bigneſs, ſor being wider, ſome leſſer, from which they draw the T with their Teeth, till by degrees it becomes as thin a Wire. *They draw the Tin Wire through a Horn wi holes in it of different ſizes. For after they have caſt piece of Tin of an Ells length, they draw it with the Teeth, firſt through the larger, and afterwards through t leſſer holes.* Now becauſe theſe Wires are round, a conſequently cannot conveniently be put one Thread, being requiſite the Tin ſhould be flat on one ſide, th fill up one half of the holes of the Horn with ſm pieces of Bones, and ſo draw the Wire through the which makes it flat on one ſide. The ſaid Author d ſcribes it thus: *After they have drawn a pretty long Wi it muſt be flatted on one ſide, to fit it for the Thread; th then put a ſmall Bone into the hole, through which th draw the Wire again, and ſo make it flat, to be put on t Thread.* This is the moſt Artificial Employment of t Women, *viz.* The drawing of Tin Wire ſometim round, ſometimes half flat. I have here given you t Picture of a Woman Wiredrawer.

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The ſecond part is the covering the Thread with it. is done by the help of a Spindle, which doth twiſt em both together; yet ſo, that the Thread is covered over with the Tin-wire, and appears as if it were all n. They twiſt them immediately after they have awn the Tin-wire, leſt they ſhould be entangled and oil'd, which is the reaſon, that as faſt as they do it, ey wind it round their Head or Foot; *As ſoon as they ve drawn a piece of Tin-wire of ſome Ells long*, ſays the ne Author, *they wind it, whilſt they are drawing, about Head, or ſometimes about their Foot, for fear it ſhould tangle. Afterwards they twiſt it with a ſmall Spindle a-ut a fine Thread.* And this is the reaſon why the *Lap-nders* uſe Tin-wire as other Nations do Gold and Sil-r Thread: For the chief and moſt frequent uſe they ake of it is in Embroaderings, which is the fifth Em-oyment of the *Lapland* Women. *Zeigler* makes mention this Art long ago. *Some*, ſays he, *work with the Needle ry Artificially, and have their Cloaths interwoven with old or Silver.* I queſtion what he ſays of Gold and lver, for certain it is that the *Laplanders* have no ſuch ing. Beſides, that it cannot be called *Interwoven*, for hatever the Metal may be, they never weave any loath whether Linnen or Woollen, for their Cloths; it what they have of this kind they buy from, or ex-hange with the Merchants of *Bothnia* and *Norway*; ſo at they do not Interweave but Embroider their Apparel. *o ſupply the defect of other Ornaments made with Needle-ork, they draw Tin into a ſmall Wire like Gold, where-ith they cover the beforementioned Nerves, and uſe it for mbroidering their beſt Apparel. Wexovius* ought to have it this Interpretation upon it, inſtead of which he ex-reſſes himſelf in theſe Words: *They Interweave Tin-wire rtificially in their Shoos and Gloves, which are daily ſold nong us.* There is no ſuch thing to be found in their loves and Shoos, but only that, as *Buræus* ſays, they re Embroidered with Tin-wire. *Johannes Tornæus* ſays, *hey make very fine Thread of the Nerves of wild Beaſts, occaſion requires; theſe they cover with Tin-wire, which ey uſe in the Emboriderings of their beſt Clothes.* They ſe this kind of Embroidering moſt of their Cloaths, hich makes thoſe Women, that are the beſt Artificers in is kind, to be moſt eſteemed and preferred before others.

Theſe

These Women, says *Samuel Rheen*, *who best understand ho to draw Tin Wire*, *and to Embroider most curiously*, a *in most esteem among them.* He mentions likewise wh sort of Apparel they Embroider upon; *They Embroid with this Tin Wire Thread*, *their loose Coats*, call'd *Mu dar*, *Gloves*, *Boots and Shoes* : They don't put their Em broidery immediately upon the ruff Skins, but upon Lis of Blew, dark Green, but especially red Cloth. Suc like Lists they wear also Embroidered on their Coa round the Neck and Sleeves, and on the Breast an Sides; Gloves on the Tops, which reach up to the Arm on their Boots about the Knees, and their Shoes on th Instep and Toes. On these are various Figures of Bird Stars, Flowers, and such like, artificially represented neither do they forget the Accoutrements of the Rain deer, which have their Share in this Ornament. And t make it the more glittering, they add Tin Plates thi beaten, and polish'd, which makes a glorious Shew in Sun-shiny Day. They set them also with Spangle Fillets, Points and Knots, made of the same Tin Wir Thread, and wear on their Heads Shreds of divers co loured Cloth, done with the same. I have given yo the Draught of some of them at the end of the last Chap ter, *viz.* The Boots mark'd with *F*, the Gloves with G and the Shoes with *H*. The Harness, Back-Cloths, an what other Ornaments belong to the Raindeer, are like wise thus Embroidered, with Shreds of Cloth round th Edges. In short, there is nothing that appears in Sight but is by this means made more Glorious and Commen dable. I have by me some Men and Womens Pouches thus Embroidered, some Needle-Cases, and Sheaths fo Knives, curiously done. Of all which, that I may no fall under the Censure of having exaggerated the mat ter, and to satisfie such as never saw any of the *Laplan* Works before, I have given you the true Draught here.

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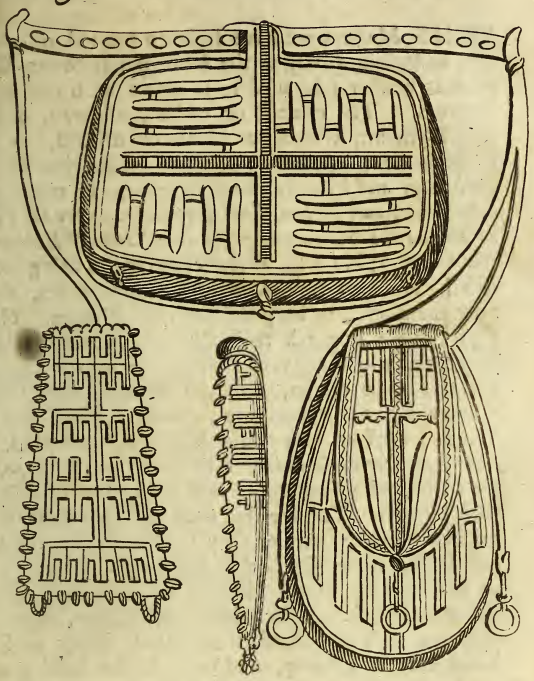

CHAP. XXIII.

Of the Employments common to both Sexes.

THE Matters we have hitherto treated of, are suc as belong partly to the Men, partly to the Wome so that neither side used to interfere with one anothe Business. The next thing to be considered, are tho Employments, whether at Home or Abroad, as belor to both Sexs. *Johannes Tornæus* speaks thus of them *Both Men and VVomen wear Breeches, by reason of t deep Snows, and their tedious Travelling. For the VVome as well as the Men are engaged in all Sorts of Labours, e cept Hunting*: He says, *except Hunting*, as being the chi of all, not that he denies these Employments, we ju now mention'd, to be peculiar to the Women. He say they jointly dispatch their Business, especially in the Journeys, which are very frequent among the *Laplander* and this is the reason, why the Women wear Breeche Concerning their Journeys, *Samuel Rheen* has thes Words; *First of all goes the Master of the Family, wit some Raindeer behind him, loaden with the Baggage, the the VVife, with some Raindeer following her likewise loade with Utensils.* You see that each bears his share in Tra velling. In the Summer they walk on Foot, both Ma and Wife, in the Winter they are carry'd in Sledges, suc as I described before. He that sits in the Sledge, is tie fast with Fillets on both Sides of the Sledge, especially i they are to Travel hard, their Head, Breast and Arm being only at Liberty, and their Backs leaning againf the flat Board, at the end of the Sledge; *The Sledge*, say *VVexovius, has a flat Board at the end, against which h (for each Sledge carry's but one single Person) who sits in i leans with his Back, and is tied up within the Sledge, abov the middle with Linnen or Leather Fillets. In this Sledge* says *Johannes Tornæus, the Person is wrapt up like a Chil to the middle, the Arms and upper part of the Body only ex cepted.* The Raindeer is not joined to the Sledge, as w do our Horses, having a thick Cloth about the Neck on which is fastned a Rope, which goes down from hi

Breas

eaſt thro' the fore and hind Legs, and is tied to the le in the Prow of the Sledge. *To the very point of Prow of the Sledge is faſtned a Rope, drawn thro' a le; which paſſes between the Raindeers Legs, up to the eaſt, where it is tyed to a Collar (made of the ruff Skin the ſame Beaſt).* *VVexovius* ſpeaks to the ſame purpoſe: *ey put only one Collar about the Raindeer's Neck, unto ich is tied the Rope, which paſſes thro' the Beaſt's Legs, ich may be managed by a Boy.* (*a*) He therefore who drew

(*a*) The Account of the Voyage made 1653. by Order of e Northern Company erected at *Copenhagen*, by K. *Frederic* III. 1647. gives the following Deſcription of the Sledges the *Muſcovite Lapland*, and their manner of Travelling in the inter: After we had agreed with our Hoſt for ſome Rainer, to carry us deeper into the Country, he ſounded a Horn the Door of his Hut, at which 14 or 15 Raindeer came nning to him inſtantly, of which Number he choſe Six, for many Sledges, ſhaped almoſt like Boats, but reſting upon o round Pieces of Wood, about two Feet longer than the edge. Being provided with a Guide, each mounted his edge, being ty'd to the Back of it, with a Piece of Raindeers in, and furniſhed with a Stick in each Hand, for the conveency of removing ſuch Pieces of Wood, Stones, or their like, it of our way. As we were ready to go, our Hoſt whiſpered to the Ears of each Raindeer, certain Words, which we ſuppoſed, were to direct them whither they were to go; and in Inſtant they began to run with incredible Swiftneſs, over ills and Valleys, continuing thus, without intermiſſion, till even a Clock at Night; when coming into a pretty large illage, ſituate in a Plain near a Lake, they ſtopt at the fourth abitation, and all together ſtruck with their Feet againſt the round. The Maſter of the Houſe underſtanding the Signal, me and took us out of the Sledges. Theſe Raindeer are in'd to the Sledges, betwixt two Poles, which are faſtned both Sides of the Sledge with Raindeers Skin, almoſt in the me manner as our Draught Horſes. And not long after, they ut ſix Raindeer, in ſix Sledges, we laid our Merchandiſes in ne, and made uſe of the reſt for our ſelves; after the Maſter ad whiſper'd into the Ears of the Raindeer, they ran very faſt, vithout keeping any certain Road, till about two or three a Clock in the Afternoon, when coming to a ſmall Village built pon a Hill, near a Foreſt, our Beaſts ſtop'd again, but neeting with no Inhabitants, we baited our Beaſts with Moſs for

drew those Figures in *Olaus Magnus*, did not hit th
L. 17. Mark, when he represents us the Raindeer put in
c. 29. Sledge, like we do our Horses, with Traces on bot
Sides. He has also put a half wooden Collar upon th
Raindeer's Neck, besides the proper Neck or Brea
Cloth, of the same Shape as we use in our Sledges; fo
we commonly put our Horses in the Sledge, betwixt tw
wooden Poles, instead of Ropes, which, that they ma
not annoy the Beast in drawing, we put half a wooden
Collar upon the Horse's Neck, to which these Poles ar
fastned. This Demi-Collar the *Swedes* call *Toch Ranka*
The self-same he has painted upon the Raindeer's Neck
whereas it is obvious, that the same is altogether uselel
to the Raindeer, which draw not betwixt two Poles, bu
by the help of one Neck-Cloth only, as I told you be
fore. Neither is his delineation of their Summer Car
riage of a better stamp, when he puts two Raindeers i
a Waggon with Wheels, a Thing, the *Laplanders* are al
together Strangers to; for, as I told you before, the
don't carry their Houshold-Goods in the Summer upo
Waggons, but in their Pannels. But nothing can be mor
falsly represented, than his setting a *Laplander* upon th
Raindeer's Back, like upon a Horse, with Saddle an
L. 17. c. Bridle. 'Tis true that *Olaus* says; *This Creature with hi*
26. *Rider runs thro' the deepest Snows.* But this is not pra
L. 4. c. 9. ctised in *Lapland*, as *Ziegler* has well observed, long be
fore *Olaus* his Time. *They admit*, says he, *no Rider o*
their Backs, but draw the Sledge by the help of a Cloth roun
their Necks. The *Laplanders* neither ride in Waggons
nor on the Raindeers Backs in Summer, as they are re-
presented in *Olaus* his Book, but Travel on Foot; in the
Winter each sits in his Sledge, tyed up as we told you
before, and drawn by a single Raindeer. He who sits
in

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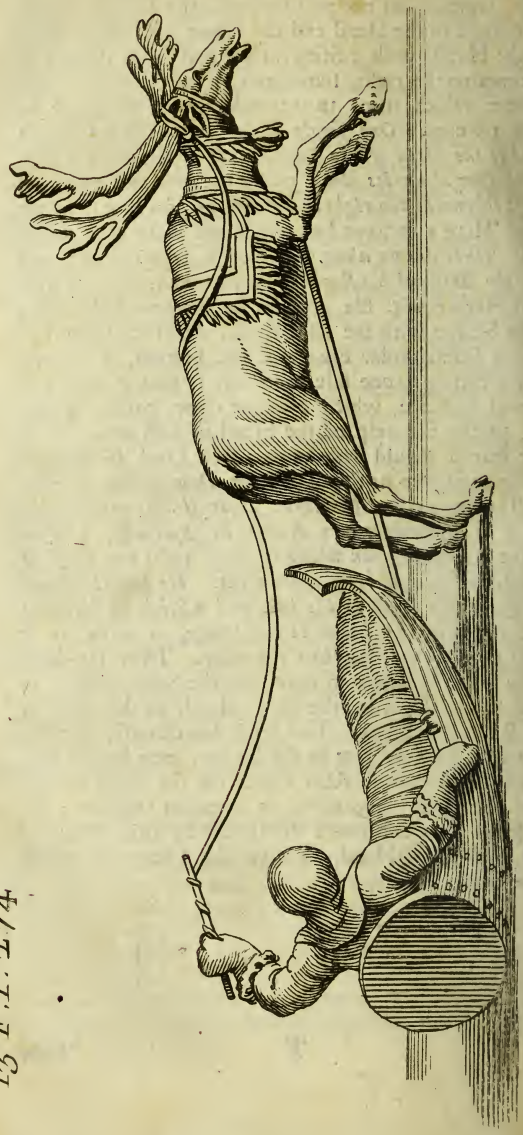
for an Hour, and refresh'd our Selves with what Provisions we had. This done, we were for continuing our Journey, but it was not without a great deal of Trouble, that our Guide could make them go further, this being the Place appointed them by their Master; which obliged him to have recourse to the best of his Wits; for he went into the adjacent Wood, and returning, whispered into the Raindeers Ears, which having done Four or five Times successively, they at last went forward, but not so swift as before.

the Sledge governs the Beast with a single Rain or alter, which does not pass through the Mouth, but is ly fastned to the Head and the Horns; this he holds in s right Hand, with a Stick at the end, and throws it metimes on the right, sometimes on the left side of the aindeer, which turns to that side where the Rope or alter twiches. *One single Rain*, says *Wexovius*, *is tned to the Head of the Beast, made of Sea-Dogs Skins, ich passing along its Back guides the Raindeer according it is thrown to the right or left side by him that is in the dge.* Here you have but one single Rain tyed to the ead. *He is drawn along very swiftly*, says *Tornæus*, *and ides the Beast with a single Rain.* But what does he with left Hand? *viz.* He governs the Beast with the right, d the Sledge with the left Hand. And the Sledge be- of a Semicircular Figure at the bottom, it is con- ntly inclining to one side or other, so that it wants a tinual Ballance, which must be done, partly by the dy, partly the help of the Hand of him who sits in for fear it should overthrow. My Lord *Herberstein* long ago given us the following Description of this, well as some other Matters: *Their Sledges made in the pe of a Fisher-boat are drawn by Roebucks*, (so he ls the Raindeer) *in which he that rules the Beast is l fast, for fear of being thrown out. He holds the Rain ich guides the Beast in his left, and a Stick in his right nd, wherewith he ballances the Sledge, as often as it lines more to one side than the other.* Thus far *Her- tein.* But he ought to have put the Stick, which is ned to the Rain in the right Hand, as the Rain is he Raindeers Head. This Stick has this use, that the son who sits very low in the Sledge, may be the ber- able to throw the Rain either on the right or left of the Beast, according as occasion requires; for Sledge is not so much Ballanced by this Stick, as his Body and Hand. I have added here the whole ture to the Life.



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ıus they Travel in the Winter over the deep Snow. ıey have alſo their Ornaments upon their Raindeer, . The Back-cloth, and another Cloath round the Neck which hangs a Bell (a thing the Raindeer much de- ht in) all embroidered with Tin-wire Thread, with reds of Cloth of divers Colours round the edges, as ı may ſee in the preceeding Figure. It is farther to obſerved, that ſometimes they travel faſter, ſometimes ver, according as their buſineſs is leſs or more urgent. ıen they travel in order to change their Habitation, y go but ſlowly, becauſe they are incumbered with r Houſhould Goods, which they carry in their other ıges, being call'd by them *Achkio's*, and of a bigger , but are drawn only by one ſingle Raindeer. In e Journey's the Man or his Wife go firſt in their Sled- the reſt follow one after another ſometimes freely, etimes one Raindeer being tyed to the back of the ceeding Sledge. *The Raindeer which draw theſe Achkio's,* *Wexovius, freely follow the firſt like their Leader.* He , *freely*, as being uſed to follow one another when are feeding abroad. If they travel without Bag- e, very ſwiftly. *Ziegler* ſays, *They travel in Twenty Hours* 150000 *Paces*, *or* 30 German *Leagues*, *which in their Tongue call*, To change thrice the Horiſon; *To paſs three times that Sign they ſaw at the greateſt ınce they could reach with their Eyes. Herberſtein* , they can travel 20 *German* Miles in one day; *He me*, ſays he, *that he had travelled* 20 *Miles in his ge in one Day. Herberſtein* ſpeaks of the Natural , but *Zeigler* of the Civil Day of 24 Hours. Tho' ems impoſſible, that one Raindeer ſhould be able to el ſo far at once, when the ſtrongeſt Raindeer can ce hold out 20 Miles, and that neither unleſs it be in ry ſmooth and ſlippery way; for generally ſpeak- a Raindeer can ſcarce travel above 12, 14 or 16 es in 10 Hours, which is the greateſt ſtretch this ſt is able to make at once. If it be doubled, then ac- ding to *Ziegler*, it may run 130 Miles in 24 Hours; if ere not impoſſible that one Raindeer ſhould hold out long, as I have been credibly informed by ſeveral *landers*, and *Olaus Petri* confirms it. *We know it to alſe by Experience, that one Raindeer ſhould be able to w a Man without reſting above* 12 (German) *Miles*

in one Day; and that if he does so one Day he must r the next, unless he will hazard his Life. In this way Travelling over the Snow, as the Men and Women be an equal share, so they are equally expert at it, as *Ol Magnus* tells us, and daily Experience confirms it. 'T true *Olaus* says, that the Women use Geates in Huntir which we have shewn before to be Erroneous, neverth less they use them upon other occasions, and so they the Sledges as well as the Men. Furthermore, as the are assisting to one another in their Journeys, so bo Men and Women give a helping Hand in all these ma ters which depended on it; as for Instance, if they ha pen to tarry for a little while by the way, they he one another in Fishing and Feeding the Cattle. It commonly known, that the Men as well as the Wom manage, feed, guard and milch the Raindeer. *Sam Rheen* speaking of their way of managing, says in pla terms: *Men and Women, both young and old, manage t Business.* So it is likewise with Fishing, which t Women are as Industrious at as the Men; for in the a sences of their Husbands, they will go abroad for se ral Weeks together and catch great store of Fish, wh they dry and lay up for the Winter. Their way Fishing is little different from what is practised in otl places; for they use Nets and Hooks, and force the into Enclosures in the Rivers. So that I don't ve well apprehend what *Lundius Jovius* means when says, *They are very awkward, but successful in their Fi ing.* I see nothing so very awkward in their Fishin *I never hard*, says *Olaus Petri, that the* Laplanders *any other Fishing Tackle, but what is used every where e* Perhaps *Jovius* speaks in respect of their Fishing Hoo which are rarely of Iron, but of Wood. For they ta a Piece of Juniper-wood double pointed at one end, t they sharpen at the two ends, and so fasten it to a Stri which they again tye to a Stick, and put it in the Riv and the large Fish being eager of the Bait, are by t means taken in great quantities, because they lay many those Hooks at a time. But our way of Angling by ing a Hook and Horse-hair to a Fishing-Rod is quite t known to them. There is also a considerable differe in their Fishing, according to the different Seasons; in the Summer they Fish with drag Nets, so that t encl

close the Fish by the means of two Boats; by this ans they catch an incredible quantity of Fish, especi- y in the Spring when they Spawn, except those Years en the Rivers are over-flown. They have also a way Fishing with pointed Speers, like Tridents, but only t they have more Spikes; with these they strike kes, as they lie upon the VVater spreading themselves; same they do at Night, when by making Fires of y VVood in the Prows of their Boats, they entice the h thither by their Light. In the VVinter they thrust ts under the Ice, and make holes in it, at such a di- nce that by means of a Stick they can force the Net s the River, and in the mean while, by making a se upon the Ice, frighten the Fish into the Net. All ich is oftentimes done by the Women, without the stance of the Men; which is the less to be wondred because *Lapland* is a Country abounding with Fish. *ndius* observes upon this Head, that the *Laplanders*, fore they go abroad a Fishing, use also to consult their um whether they are likely to be successful or not; t in a somewhat different way, from what they com- only do: For instead of the Rim they make use of a tain Stone which sticks so close to the Drum, that tho' y turn it upside down it does not drop off, which y look upon as an infallible Presage of good Success; en they have a mind to know what River is best to h in at such a time, they throw this Stone into the ater, and if it swim half way on the Surface of it, ey judge they shall be successful, but as soon as it be- s to go under Water they desist. This Stone, of which u may see the Figure in the Cut, is in great Venerati- with the *Laplanders*, and they constantly anoint it th Fishes Fat.

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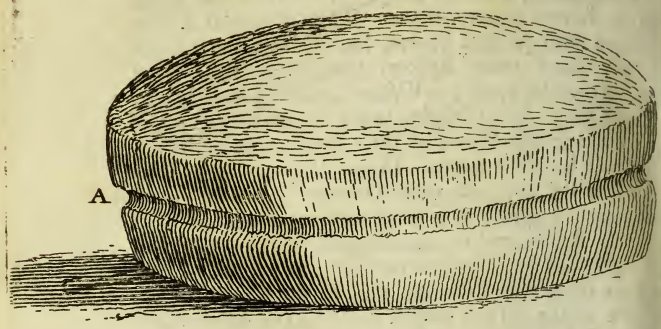

A. Shews the hollowness that divides it in two halfs.

They also judge of their good or ill Success by t first Draught; for if they happen to catch but one Fi they suppose they shall not have much better luck wi the rest; they tare the Fish in two pieces with the Teeth, and throw one piece towards one side, and t other towards the other side of the River, mutteri certain Words at the same time, as if they were talki to the Fish. [*a*] They have also a way of spoyling the Enemies Fishing by Charms, by tying either a Ma Hair, or else three or four Tin-rings to his Lines; if t other suspects the Wichcraft he may soon remove t Charm. by taking off the Rings; but if it be done b Men's Hair, he must have patience till it either break

(*a*) The beforementioned *Nortkern* Voyage gives much t same account of the *Danish Laplanders*. For, says he, tho' they a *Lutherans*, they are most Sorcerers, and much addicted to S perstition. If they meet with a Creature which they loo upon as Ominous, they immediately return home, and st no more abroad all that Day. If they happen to catch b one Fish at the first Draught, they look upon it as Ominou and fish no more for that time.

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ll off of it felf; for before that happen he can't catch ſo uch as one Fiſh.

There are beſides this ſeveral other Employments com-ion to both Sexes, ſuch as carrying of Wood, making ledges or Encloſures to keep the Raindeer, and ſuch ke, which are of ſo little moment as not to be menti-ned here.

CHAP. XXIV.

Of the Sports and Paſtimes of the Laplanders.

Since we have hitherto given you an account of the dai-ly Employments of the *Laplanders*, we will now pro-ceed to their Sports and Paſtimes. It is beyond all que-ion, that the *Laplanders* are naturally inclined to Idle-eſs, and that they never Work, but when forced by Want and abſolute Neceſſity; which ſeems to be tranſ-mitted to them from their Anceſtors, the *Finlanders*, as as been obſerved before. Add to this their cold Con-itution derived from the coldneſs of the Climate, (which n it ſelf diſpoſes People to Lazineſs) as likewiſe the ong Nights and much Sleep, all which are ſufficient to uppreſs our natural Vigour. I need not mention here heir other Infirmities, which diſenable them from un-ergoing any hard Labour for a conſiderable time. This nakes them covet Idleneſs, and to give themſelves up to t. But let us ſee what it is they do at their idle Hours. The moſt general cuſtom of paſſing their idle time away s Viſiting, and diverting themſelves with Talking. For, s they lead a ſolitary Life, each Family living ſeparate n its own Hut, all a conſiderable diſtance from one nother, ſo they much delight in this mutual Converſati-on and Diſcourſes. *The* Laplanders, ſays *Samuel Rheen, make frequent Viſits to one another, it being their chief Paſtime for Friends and Relations to viſit one another.* The chief Subject of their Diſcourſe in theſe Viſits runs commonly upon ordinary Matters, ſuch as their Health and their daily Employments. Another Subject is, to make Remarks upon ſuch foreign Nations, as they have

got any knowledge of by Commerce or otherwise, ar these they will frequently traduce, and give them nic names; an Observation made upon them by the said A thor. *Scarce two or three* Laplanders *meet together, b the main Argument of their Discourse is to traduce thers, especially Foreigners, upon whom they bestow so nick name or other.* Some of the richer sort however a used to entertain their Visitors pretty gentily, and off them good Chere; which makes the beforementione Author add these Words, *Then every body makes it h business to entertain his Guests with what ever the Pla affords.* Besides these Visits they have also some Spor especially in the VVinter time, when they don't live far a sunder as in the Summer, but have several occa ons to meet at their Fairs and Assizes. Some of the Sports are perculiar to the Men, and others intended f the Diversion of both Sexs. One of the Sports belon ing only to the Men and young Fellows is this. *They make Line in the Snow, behind which at some Paces distan they set up a mark, from whence they run to the Line, a so leap as far as possibly they can, he who leaps fartheſt one leap is the Conqueror.* In this first Sport they bo run and leap. Another Sport they have where the try their skill in Leaping only, and that not in lengt but in hight. Two young Men hold a Rope or Stic being at some distance from one another, sometim higher, sometimes lower, sometimes to a Man's high according as the matter is agreed betwixt them; Eac of these Combatants endeavours to leap over this Ro or Stick, and he who does it best carryes the Ball. *Lu dius* observes, that the *Laplanders* are very active, an well disposed for Leaping, that they will leap ove Ditches and Rivolets of a considerable breadth. Thei third Pastime is to exercise themselves with the Bow an Arrows. They fix a small mark, at which they sho with Arrows from a certain appointed place; he who hit it oftnest gains the Applause before his Companion. Some times they use these Exercises only for Credits sake sometimes upon a VVager, when the Prize is laid dow upon the Spot. These Prizes are seldom Money, bu commonly Skins, especially Squirrel Skins; sometime few, sometimes more, according as the VVager is laid Besides these they have certain Sports common to bo

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xes. They play with a Leather Ball ſtuff'd with Hay, the bigneſs of a Fiſt. The Men and VVomen there eſent ſort themſelves into two Companies, one of hich place themſelves on a certain piece of Ground, e other on another oppoſite to it at a certain diſtance; hen each Perſon in his turn, belonging to one ſide, eats the Ball with full force with a Trap-ſtick into the ir, which thoſe of the other ſide endeavour to catch; any of them happen to catch it in his Hands they turn e Game, thoſe that before beat the Ball being now bliged to catch at it: This Sport is uſed both by Men nd VVomen, Boys and Girls, the VVomen being commonly as nimble at it as the Men. They have likewiſe nother Sport with the Ball. They make two lines in e frozen Snow at ſome d ſtance from one another. The ompany of Men and VVomen there preſent ſort themelves into two Divi ions, one of which undertake the efence of th's, the other of that Line. Then they meet the middle betwixt the two Lines, each Party endeouring to ſtrike the Ball with Sticks (for they muſt not ouch it with their Hands) over one anothers Line. That ide which ſtrikes the Ball over the others Line is accouned the conquering ſide. Theſe juſt now mentioned Sports, f Men and VVomen, are common both to the younger ort, and thoſe of a more mature Age; but the next folowing is peculiar to the laſt, and only to Men. The vhole Company divides it ſelf into two Parties, in order o try their skill in VVreſtling. They ſtand all along in File like Soldiers, fronting one another, then each Man ingles out his Adverſary, and takes hold of his Girdle, which all the *Laplanders* wear; Theſe Girdles going ſix imes round their Bodies, are very fait, and conſequenty the moſt proper for their purpoſe: Thus they endeavour to throw one another on the Ground, which muſt be done fairly, without any deceit; if any one ſhould commit a Treſpaſs of this kind, he is branded as a foul Player, and diſcarded. The *Laplanders* alſo ſometimes make proof of their Strength by taking hold of one anothers Hands, and ſtrive who can bend back the others Arm. This trial one *Lapmark* makes againſt the other at their Fairs, and the *Lapmark* that carries the Day proclaims this Victory where-ever they come. Theſe are the Sports, peculiar in ſome manner to the *Laplanders*,

ders, besides which they have also some which they ha got from other Places; the first is playing at Cards, thing sufficiently known throughout all *Europe*, and which the *Laplanders* take great delight: the Cards th buy from those foreign Neighbouring Merchants th Traffick with them every Year; their Games are t same as in other Parts. Neither are they without Dic these they make themselves, after the general Fashio but of Wood, with this difference only, that where our Dice have their Numbers mark'd on every side, the have only the Figure X. cut on one side, and he wh throws with his two Dice one or both of these Figur X. uppermost wins the Stake, which is generally son small Trifle, Squirrel Skins, or such like, and for wa of these, Leaded Bullets, which they charge their Gu with when they go abroad a Hunting. It often hap pens, that he who is on the losing Hand, in hopes recovering his Loss, loses all the rest of his Cattle which is not only a great detriment to him for the pr sent, but being thereby deprived of the best means pursue his Employment of Hunting, finds the dismal E fects of it, *viz.* the defect of Provisions, for a consid rable time after. These are the usual Diversions wher by the *Laplanders* spend their leasure time, as the sam has been related to me by *Olaus Matthias*, a Native c the *Lapmark* of *Torna*.

CHAP. XXV.

The manner of Courtship and Marriages of th Laplanders.

WE have hitherto taken a view of the ordinary and daily Employments of the *Laplanders*, as well those peculiar to Men, or Women, as those common to both Sexes; as likewise their usual Divertisements and Pastimes. It now remains, that we should also make some Observations upon their extraordinary and more solemn Transactions. Amongst these, their Marriages claim

ıim the first Place; the first thing to be taken notice is, that he who intends to Marry, looks out for a laid well stock'd with Raindeer. For it is the Custom *Lapland* (as we shall see anon) for Parents to present eir Children as soon as they are Born, with some aindeer, which for ever after, with all their encrease, elong not to the Parents, but to those Children they ere given to. Now the more Raindeer a Maid has, e sooner she may hope for a Woer, or Husband; For *Laplander* does not regard any thing else, neither Hosty nor Beauty, or such Things as are generally valuble by others; *When a* Laplander, says *Samuel Rheen, ropose to Marry, he pitches upon a Maid, whom he knows have been most successful in her Raindeer; so that if a* aplander *has more than one Daughter, he is sure to choose er, whose Raindeer have proved most Fruitful and Profible, without the least respect to her Person, whether she be Honest, Handsome or Ugly.* The poorer sort are contentd to Marry a Man's Daughter who lives in a convenint Place for Hunting and Fishing. It is natural for such s live in barren Countries to be most sollicitous for their ubsistence, which, because the Raindeer chiefly afford hem, they look upon them as their greatest Riches, which may best secure them against Wants. After a *Laplander* has look'd out for a Wife, which is commony done at their publick Meetings, at Fairs, or when they ay their usual Tribute, he undertakes a Journey to her Father, in Company of his Father, if he be alive, or ome other Body, perhaps Two or Three, who he thinks vill be most acceptable to his Mistress's Parents, and may e most proper to gain their Favour. Being come to he Hut, they are all invited to come in, except the Suier, who stays for some time without, and passes away his Time in some trifling Employment or other, perhaps in cleaving of Wood, till at last he be also invited in, for without an express Invitation, it is look'd upon as a great Piece of Rudeness for him to come in. *Johannes Tornæus* says thus; *When a* Laplander *has pitch'd upon a Maid, he goes to her Parents or Guardians, in Company of his Father, besides Two or Three who are to declare his Affection, and to manage the whole Business; and Two or three Quarts of Brandy. Before the Spokesman and the rest enter, the young Mans Father gives them some of the Bran-*

dy.

dy. The Suiter himself is not allow'd to come into the H but must stay without Doors like a Dog or Porter; for he should do otherwise, he would be look'd upon as a Ru Impudent Fellow, and would spoil the whole Business. Aft they have Fortified themselves with some Brandy, t Spokes-man begins to declare his Suit, desiring the Mai Father to bestow his Daughter in Marriage upon t young Man; and not to be wanting in any thing whic may contribute towards the obtaining his Request he heaps Titles upon Titles, Cringes and Bows to her Fa ther as if he were a Prince. *He calls him,* says *Samu Rheen, Gransire, Venerable Father, the best and greatest Fathers, as if he were one of the ancient Patriarchs; an to be sure, bends his Knees at every Word he speaks. An no question if they were acquainted with what your Majest means, he would bestow that Title upon him; as I have see it done with my own Eyes.* The Brandy which the Suito brings along with him is call'd *Pouristwiin, i. e.* Th Wine of good Access, or *Soubewiin, i. e.* The Suitor Wine. *Samuel Rheen* gives us this following Account o it. *When the Suitor comes to his Mistresses Parents, h must be sure to bring some Brandy along with him for a Pre sent to them, this they call* Pouristwiin, i. e. *The Wine o Prosperous Access to his future Father and Mother in Law,* or Soubewiin, i. e. *The Suitor-Wine which the Woer is obliged to give to obtain an Interest and Favour from his Mistress.* Where it is to be observed, that the first Court ship is not made to the Maid her self, but the Business is transacted with her Parents, neither is the Suitor allow'd to speak to her without their leave. *Olaus Matthias* gives this particular Account of it. *When the Suitor comes, he is not immediately admitted to his Mistress, but addresses himself to her nearest Relations, who invite him into the Hut, and set some Victuals before him.* Nay, it is their Custom to send the Maid out of the way, that she may not come within sight of the Suitor or his Company. *In the mean time,* says *Johannes Tornæus, she that is to be the Bride is sent into the Woods to look after the Raindeer, or to some other Hut, that she may not come within sight of the Strangers.* If at last by the Intercession of some of her nearest Relations, he gets leave to speak with the Maid, he goes streight out of the Hut to his Sledge, and puts one his *Sunday's* Apparel, his Shoos and Sleeves are

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mbroidred with Tin-wire Thread, and other ſuch like rnaments, by which he hopes to gain his Miſtreſſes Af-ction. *After Dinner*, ſays the ſame Author, *he goes out his Sledge, from whence he takes his Apparel made of loath, or the beſt he has; theſe he puts on, and then comes ſalute his Miſtreſs.* They ſalute with a Kiſs, and not nly preſs their Lips, but likewiſe their Noſes together. *Ie Salutes her*, ſays he, *by putting Noſe to Noſe, as well Lips to Lips, elſe it would not paſs for a true Salute.* fter the Salute he makes ſome Preſents to her of the eſt Dainties *Lapland* affords, as a Raindeers Tongue, ie Fleſh of a Beaver, and ſuch like, which ſhe refuſes to ccept, in the preſence of others; but being ſecretly call'd ſide, without the Hut, if ſhe accepts of the Preſent, the uiter begs of her the Favour, to let him Sleep near her n the Hut, which if ſhe grants, the Marriage is as good s concluded, but if ſhe refuſes, ſhe throws the Preſents, which he offers at the ſame time, at his Feet; theſe Pre-ents the Suitor commonly takes out of his Boſom. *He rings his Dainties*, ſays the ſame *Olaus, in his Boſom, as he Tongue of a Raindeer, Beavers Fleſh, and ſuch like, which he refuſes to accept in the Preſence of her Siſters. Where-ore he tips the Wink upon her, to come without the Hut, nd there offers them again, deſiring her at the ſame time to ermit him to Sleep near her, if ſhe rejects the offer, ſhe hrows it all at his Feet; if ſhe agrees to it, the Buſineſs s look'd upon as done.* (*a*) Nevertheleſs the Conſum-nation of the Marriage, after the Conſent of the Parents btained, is ſometimes deferred for a long time, nay for wo or three Years. *They ſometimes Court their Miſtreſſes*, ays *Samuel Rheen, a whole Year, nay two or three.* The eaſon of this long Courtſhip is, becauſe the Suitor lies nder an Obligation of getting the Conſent, not only of ner Parents, but of all her Kindred and Relations, be-fore he can enjoy her, which muſt be done by Preſents. *He that is Suitor to a rich* Laplander's *Daughter is obliged*

(*a*) *Lawrence Norman* ſays, That ſometimes they uſe Love Charms, being a Stone not unlike a *French* Bean in ſhape, of a dark brown Colour, which they hold in their Mouths when they firſt Salute their Miſtreſſes.

to make Presents to her Parents and Kinsfolks, according his Ability, which they call Peck, i. e. *Shares. Each these Shares must be worth at least six Ounces, nay th are some Shares that amount to Twenty, Forty, nay Six Ounces. These Offerings the Suitor is obliged to make her Parents and nearest Kinsfolks.* In what things the Presents consist, I shall have occasion to shew hereafter for they do not give Trifles, but something ready mad and before the Bridegroom can get all these things together requires a considerable time. In the mean whi he now and then visits his Mistress, and by the way d verts himself with an amorous Song to pass away th time. These are not sung in any set Tune, nor alway in the same manner, but according as every one like best, or is able to perform. The sense of one of them which they sing in the Winter Season, communicated to me by *Olaus Matthias*, a Native of *Lapland*, run thus.

KUlnasatz, *My Raindeer,*
We have a long Journy to go,
The Moors are vast,
And we must hast,
Our Strength I fear
Will fail if we are slow,
And so,
Our Songs will do.

Kaige, *the watery Moor,*
Is pleasant unto me,
Tho long it be,
Since it doth to my Mistress lead,
Whom I adore,
The Kilwa *Moor,*
I nee'r again will tread.

Thoughts fill'd my Mind,
Whilst I thro' Kaige *past,*
Swift as the Wind
And my Desire,
Winged with impatient Fire.
My Raindeer let us hast.

So

So shall we quickly end our pleasing Pain,
Behold my Mistress there;
With decent Motion walking ore the Plain,
Kulnasatz *my Raindeer,*
Look yonder where,
She washes in the Lake,
The VVaters from her purer Limbs
New clearness take.

This is one of their Love Songs, wherewith they en-
ırage their Raindeer to Travel with all speed they can;
delay, tho' never so small, seems tedious to Lovers.
ıey have also other Songs, in which they praise their
istresses Beauty, and divert themselves with their re-
embrance. One of this kind I received likewise from
said Mr. *Olaus*, which seeing we are treating of this
bject, I will also set down here.

VVith brightest Beams let the Sun shine,
On Orra Moor,
Could I be sure,
That from the top of th' lofty Pine
I Orra Moor *might see,*
I to his highest Bow would climb,
And with industrious Labour try,
Thence to descry,
My Mistress, if that there she be:
Could I but know amidst what Flowers,
Or in what shade she stayes,
The gawdy Bowers,
VVith all their verdant Pride,
Their Blossoms and their Spraies;
VVhich make my Mistress disappear,
And her in envious Darkness hide,
I from the Roots and Bed of Earth would tear,
Upon the Raft of Clouds I'd ride,
VVhich unto Orra *flie.*
O' th' Ravens I would borrow VVings,
And all the feathered Inmates of the Sky.
But VVings alas! are me denied.
The Stork and Swan their Pinions will not lend,
There's none who unto Orra *brings,*
Or will by that kind Conduct me befriend.

Enough,

Enough, Enough, thou hast delay'd,
So many Summers Days,
The best of Days that Crown the Year,
Which light upon the Ciclids Dart,
And melting Joy upon the Heart.
But since that thou so long hast stay'd,
They in unwelcome Darkness disappear,
Yet vainly dost thou me forsake,
I will pursue and overtake.
What stronger is than Bolts of Steel?
What can more surely bind?
Love is stronger far than it.
Upon the Head in triumph she doth sit,
Fetters the Mind,
And doth controul
The Thought and Soul.
A Youths Desire, is the Desire of Wind,
All his Essays,
Are long delays,
No Issue can they find.
A way, fond Counsellors, away
No more Advice obtrude,
I'll rather prove,
The Guidance of blind Love,
To follow you is certainly to stray,
One single Counsel, tho' unwise is good.

These Sonnets the *Laplanders* call *Mourfefaurog*, i. e. Marriage Songs, which I told you before, was not sung to any certain Tune, but at their own Pleasure. *These Songs*, says the beforementioned *Olaus, they sing sometimes entire, sometimes piece meal, or with some variations; if they fancy they can mend it, sometimes they repeat one Song over and over. Neither keep they to any certain Tune, but every one sings the* Mourfefaurog, *or Marriage Song, according to his own way and good liking.* But, as often as they visit, they must be sure to bring Brandy, as the best Present they can make, along with them, as likewise Tobacco, and the Kidneys of Beavers well poudred, a thing much in request among them, which they use for Snuff. But if upon occasion of any difference, or for some other reason the Father retracts his Promise, he is, by the Law, obliged to make good all the Charges the Bride-

groom

om has been at, except the Brandy that was drunk at ir first meeting, which they call *Pouristuiin*, as *Samuel een* tells us; unless the Suitor will notwithstanding e first denial pursue his Suit, and so put himself to harges; tho' they very rarely give a flat denial; but ly keep the Suitor in suspence, sometimes for a whole ear. *Johannes Tornæus* gives the following Account of

It often happens, says he, *the Father is resolved beehand, not to bestow his Daughter upon the Suitor, nertheless for the Brandy's sake he keeps them in suspence m one Year to another, till finding himself deceived he s no other Remedy left then to call his pretended Father-Law to an Account before a Judge, who obliges him to fund either the whole, or one Moiety of the Charge (according to the Circumstances of the Case) the Suitor has en at in Courting his Daughter. Where it is to be obrved, that he shall have no Compensation made him for e Brandy drunk at their first meeting; but shall stand the e loss of it alone, and if he persists in his Suit after a nial received, it is at his own Charge and Peril.* But ppofing every thing to succeed according to Expectaon, then the Wedding-day is appointed. The Day bere all the Kinsfolk and Relations, both of the Bride d Bridegroom, meet at the Maids Father's Hut, where e Bridegroom makes his Marriage Offerings to them, cording to Agreement; of which we said something bere; but *S. Rheen* gives us the following Account of it. *he Bridegroom is obliged to give to the Brides Father a lver Drinking-Cup, this is the first Present called* Stycke. *he next is a great Brass or Copper-Kettle. The third a ed, or things for Bedding. To the Mother he presents rst of all a Silver Girdle; secondly, a long Robe call'd* Voli; *thirdly, a Tippet (or Collar, which they wear round their lecks, quite down before their Breasts) beset with Silver; hey call it* Krake. *These are the Presents to be made to he Parents. To the Brothers, Sisters and other Relations, e presents Silver Spoons, Silver Plates, and such like.* Here ou have a Catalogue of the Presents the Bridegroom is bliged to make the Day before the Wedding, to his Faher and Mother in Law, and to the rest of his Relatiins. The next Day the Marriage is Consummated, first y the Minister, who marries them in the Church, and ext by a Feast. The Bride and Bridegroom appear in

their best Apparel, such as they are able to purchase, f
to borrow Cloaths is look'd upon as very scandalous
mong them. *They never borrow Cloaths for their Weddi
Day, but wear such as they are able to buy themselves*, sa
Samuel Rheen. By which he not only understands the
Cloaths, which not long before he had call'd their *Ve
ments, of Honour*, and *best Apparel*, but all other Orn
ments used upon such Solemn Occasion; as the Coron
worn by the Bride upon her Head, Golden Chains abo
the Neck, and Rings upon the Fingers, which in so
Places are kept and let out for these Purposes. The *La
landers* know nothing of all this, but provide their ow
Cloaths and Ornaments, without borrowing from an
body. The Bridegroom, as we told you before, pu
on his best Garments; what kind of Garments these a
Olaus Magnus seems to tell us, when speaking of t
Laplanders he has these Words: *The Husband appears cl
in Ermin and* Martin *Furrs, of divers Colours, like a V
netian Nobleman, the value of these precious Skins, bei
no less than precious Stones, or Gold Chains.* I know n
Lib.4.c.7. whether this was the Custom of the Ancient *Laplande*
in his time; for I much question whether ever the
Cloathed themselves with these Skins; certain it is, th
all those who have given us an Account of them, me
tion no other but Raindeer Skins, and their Holyday
Cloaths are now adays not made of Skins, but of fi
Woollen Cloath. *They are so fond*, says *Johannes Torn
us, of fine Woollen Cloath, that they will purchase it f
their Holyday Cloaths if possibly they can.* Here he sa
expressly their Holyday Garments, and that they a
made not of Skins, but of fine Cloath. Over these t
Bridegroom wears a Silver Girdle. *The Bridegroo*
says *Samuel Rheen, girds a Silver Girdle round his Middl*
The first thing the Bride does is to loosen her Hair, an
to give the Hair String to her near Kinswoman. *T
Bride*, says he, *takes the Hair String out of her Hair an
gives it to a Maiden that is next of kin to her.* Upo
her bare Head and loose Hair they put a Silver Fill
gilt, or sometimes two, which are also worn by tw
Men at other times instead of a Garland or Coronet,
that by how much the Fillet is larger than the Head,
much it hangs down behind. About her Middle she al
wears a Silver Girdle. *Then*, says the same Author, *s
Com*

nbs her loose Hair, on which she puts a Silver Fillet gilt, two, and a Silver Girdle round her Middle. This is Brides Dress, except that they have a piece of Linnen on their Head, not unlike a Vail, which the Women wear at other times here, when they intend to appear more than ordinary fine. We have told you before, that both the Bride and Bridegroom are thus Adorn'd at their own Charge, and that they appear on this Day in their best Habiliments: The Robe the Bride wears being led *Volpi*, made of fine Woollen Cloath; so that what *Olaus Magnus* says of the *Laplanders, That they put the Bride, Dress'd in Ermin and Sable Furrs, upon the Rainders Back*, has the least relation to their Modern Cuism. Thus accoutred they are conducted to the Church, the Minister. *The next Day (after their meeting in the Hut) they take a Journey to the Church or Minister, in order to be married.* Formerly they did not so, if we may believe *Olaus Magnus*, but were joined together at home, and that not by the Priest, but by their Parents. L. 4. c. 9.

Words, *Lib.* iv. *c.* 7. where he treats of the Marriages and *Lapland* Weddings, as the Title of the Chapter tells us, are these, *The Parents joyn their Children in Marriage with Fire, in the presence of their Friends and Nations, for they strike Fire with a Flint-stone and Steel.* Here he makes the Parents to Officiate the Priest, and gives us also the manner, but not by striking Fire with a Flint-stone, which as well as several other matters he has taken out of *Ziegler*, who however does not mention the Parents, but gives the following Account of their manner of being join'd together. *They are join'd in Marriage by striking Fire with a Flint-stone, which they look on as the most proper Emblem of Marriage that can be. For as the Flint-stone contains a hidden Fire, which is brought forth by striking; so there is Life hidden in both Sexes, which is brought to light by their Mutual Conjunction in their Children.* And, since *Olaus* speaks to the same purpose, there is no question, but that he had it from *Ziegler*, tho' he adds this of his own, that they put the Bride on the Raindeers Back. *After the Marriage*, says he, *has been thus Solemnized by Fire, they take the Bride clad in Ermin and Sable Furs, and under the concourse of the best of her Kinsfolk and Relations attendance, and wish her Health and a numerous Issue, put her one a tame Raindeers Back,*

so conduct her to the Hut where the Marriage is to be C summated. These things, I am afraid he has taken u hearsay; for that they should ride the Raindeer, like do our Horses, I have shewn you already to be false. sides, that he does not tell us, from whence they c duct the Bride; not from her Father's Hut, beca there the Marriage Ceremonies are begun and Consi mated, neither can the Bride-bed be supposed to be where else but there. Not from any other Hut, beca each Family has its peculiar Hut; neither is it proba she should be conducted to the Bride-bed from any ot Hut but her Father's own Hut; and, since the Bride- is there, which way can she be conducted thither? 'Tis they are conducted now a days, but it is to the Chu or to the Priest, whither they are carried by the R deer in the Winter, if it be a good way off; but upon their Backs, but in Sledges. When they com the Church they observe the following Order: First the Men, then follow the Women. The Men are led a *Lapander* whom they call *Automwatze*, *i. e.* Foret then comes the Bridegroom, and so the rest. Among Women some Virgins lead the way, the Bride co next, betwixt a Man and a Woman, and the other men follow. It it to be observed, that the Bride is it were, drag'd along by the Man and Woman, not w out some Reluctancy, as if she were unwilling to e into the state of Matrimony, and therefore proceeds v a sad a melancholy Countenance. *Samuel Rheen* descr it thus. *As they are walking into the Church, a* Lap der, *whom they call* Automolma (*Leader*) *or* Automu (*Forerunner*) *walks before the Bridegroom, then the re the Men follow. The Bride is preceeded by some Virg and is carry'd along by a Man and a Woman, with a Countenance, as if she were unwilling to be marry'd.* terwards they are join'd in Matrimony, with Pra and Benedictions, after the Christian rite. *Johan Tornæus* gives us the same Account of it, except that says, the Bride is led betwixt two Men, *viz.* her Fa and Brother, if they be alive, or else by two of neareſt Kinsmen. These are his Words, *You may see marks of Sadness in her Countenance, because she leave her Parents, and to submit to her Husband: Her ther and Brother, if they be alive, or else her nearest*

Kins

nsmen carry her to Church, and she hangs her Head as he was going to Execution. When the Minister asks whether she will have this Man for her Husband, she wers not a Word, till her Friends and Relations exhort to speak. Then at last she says Yes, *but with so low oice, as scarce to be understood by the Priest himself; which they look upon as a token of Modesty and Chastity, after they are married they are not so coy, and kind e- gh to their Husbands.* I here give you the Draught o Bride in her Wedding Apparel, betwixt her two Con ctors.

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The Marriage Ceremony being being over, they go to Feasting in the Brides Father's Hut, every one of the

Guests contributes his Share towards the Victuals. *After the Marriage Ceremony is ended*, says *Samuel Rheen*, *they go to the Hut where the Wedding Feast is to be, where unto every one that is invited contributes his Share of Victuals.* These Victuals are brought the Day before, when the Bridegroom presents his Offerings to the Brides Parents and Kindred. *Then every Body*, says the same Author, *who is invited to the Feast, brings his Share of Victuals.* They bring these Victuals raw, which they give to one of the *Laplanders* there present, whose Business is to receive, dress, and distribute them among the Guests tho' at the same time the Parents of the Bride and Bridegroom bear the greatest part of the Charge. *The greatest part of the Victuals*, says he, *are furnished by the Bride and Bridegroom's Parents.* When they sit down at Table they keep this Order; First of all sits the Bridegroom and Bride next to one another; *In the first Place*, says he, *sits the Bridegroom and Bride just by one another.* Then the rest of the Kindred and Relations; *Lundius* says, the Father and Mother of the Bridegroom, with the rest of their Kindred, sit on one side of the Table and so likewise the Father and the Mother of the Bride on the other; none of the Guests take the Victuals themselves, but from a *Laplander* appointed for that purpose who is both Cook and Carver. *There is a certain Laplander appointed, who boils and divides the Victuals among the Guests*, says the same Mr. *Rheen.* The Bride and Bridegroom have their Share first, and then the rest. *The Bride and Bridegroom have their Portion of Victuals given them first, after them all the other Guests.* Those which the Hut will not hold, as Boys and Girls, climb up to the Top, from whence they let down Threads with Hooks fastned to them, by which means they draw up Pieces of Meat, and so have likewise their Share of the Feast. After Supper they say Grace, as is their Daily Custom; *After they have done Eating*, says he, *they say Grace, and shake Hands together.* The conclusion of the Feast is a Cup of Brandy, which they never fail to have upon this Occasion, if it be to be had for Mony. *Last of all*, says he, *they come to the Brandy; the first Cup is for the Bridegrooms, the next for the Brides Parents; then each Man takes his Merry Cup.* But this is only for the richer Sort, who have Opportunity to buy it, at those

Seasons,

asons, when Foreign Merchants come to Traffick with em; the poorer sort must be contented to divert themves with Talking, for what *Olaus Magnus* tells us conrning their Musick and Dancing, is a meer Fiction; *is Nation*, says he, *living under the coldest Climate of e North, where they enjoy either perpetual Light, or are volved in Darkness by turns, do nevertheless Feast Merly, and have their Fidlers, who rouse the Spirits of their uests, dull'd with eating indigestible and course Meats; us they begin to Dance bravely, and whilst the Fidler plays, ng in old Rhyme the great Deeds of their antient Hero's d Gyants, and what Glory and Renown they gained by their alour, till they begin to Sigh and to Moan, and at last rst out into Tears and Cry's, then they tumble down upon e another on the Ground.* If *Olaus* had related this of e ancient *Swedes*, he had indeed said something, but ere is nothing like this to be met with among the *Lapnders*. They don't know what a Fidler or Musick is, nd Laugh at Dancing as a foolish Thing. And as to the tchievements of their antient Hero's and Gyants, they re so little acquainted with them, that they are ignorant f what pass'd among them an Age ago; as I have been edibly informed by *Olaus Matthias*, a young Student, nd a Native of *Lapland*. Neither can I imagine, from hence *Olaus* had this Notion, because among all that ave writ of them, I know not One, that I remember, who has as much as mentioned one Word like it. *Lunius* says, that the *Laplanders*, who persist still in Pagaism, when they are at any of these Feasts, use to lay up n their Pannels made of Bark, a Remnant of Cheese, Meat, Fish, or of the Raindeers Marrow, for an Offerng to their Gods, before whom they bury the Pannel with the Victuals, under Ground. After the Wedding s over, the new Married Man is not at liberty immediately, to remove his Wife and Goods, but is obliged to serve his Father-in-Law, for a whole Year after. After which, he may, if he pleases, set up for himself; then her Father does not only give her the Raindeer, which he bestowed upon her in her Infancy, but also all sorts of necessary Houshold-Goods, besides some Gifts, and so do all the rest of the Kindred. *Samuel Rheen* gives us the following Account; *The new Married Man is obliged immediately after the Wedding, to carry his Wife to her*

Parents Hut, where he must serve for a whole Year afte before he can take away his Wife and her Raindeer from h Father-in-Law. After the Year is expired, he surrende to his Son-in-Law, his Wife, her Raindeer, and what Oj spring they have had ever since her Infancy; these they c the Teeth Raindeer; so that it happens sometimes, that Laplanders *Daughter has above* 100 *Raindeer. Besid which, the Parents give the Daughter for her Portion pe haps* 100 *more, besides Mony, Copper, and Brass Vessels, Hut, Bedding, and in short, all Sorts of Furniture for Hut. The Brothers, Sisters, and other Kindred, are lik wise obliged to give certain Presents, in lieu of those th received from the Bridegroom, for they commonly present Raindeer for each six Ounces of Silver. Thus it comes pass, that a* Laplander *who Marries a Rich Man's Daug ter, and is in a Capacity to make fair Presents to the Ki folks, becomes very wealthy in Raindeer.* These are tl Ceremonies observed in their Marriage Contracts, ar Marriages; but before we leave this Subject, we mu not pass by in Silence, that it is unlawful among tl *Laplanders*, to Marry a Wife too near in Blood: *The* La landers, says *Tornæus, are very nice in observing the d grees of Consanguinity; and therefore never request Ma riage within the prohibited Ones.* Neither is it Lawf for them to Marry more than one Wife at a time, or be divorced from her. *Polygamy and Divorces*, says tl same Author, *are Things unknown to the* Laplanders, *bo whilst they were Pagans, and since; but they always observ Marriage honestly, like the Christians do.* Yet perha in former Ages they were not altogether Strangers to th Custom of communicating their Wives to Strangers. *He berstein* positively asserts it, his Words I will give you the next following Chapter; and *Tornæus* mentions a Instance of a later Date, *viz.* of a *Laplander* of *Luhla* tho' he seems not to give entire Credit to it; *I was tol* says he, *that in my Predecessors Time, a certain immode* Laplander *of the Lapmark of* Luhlah, *came to lodge wi an Honest and Pious* Laplander *at* Torna, *who, togeth with his Family, led a pious Life, and could read very we so that he was nick-named* Juan *the Bishop. The* La lander *of* Luhlah *being one Night got Drunk with Brand made his Addresses to the others Wife, which her Husbar having understood, had recourse to two of the King's Office*

this

at were then selling Brandy thereabout, desiring them to him Justice for the Affront put upon him by the other, attempting to debauch his Wife. Whereupon they tyed m to a Tree, where he was forced to continue all Night cposed to the Cold, and besides this to redeem himself with me Mony. His excuse was, that it was their Custom in e Lapmark of Luhlah, *to oblige their Guests with their Vives.* Thus *Tornæus* relates it, but as you see, not vithout some doubt, it being very probable, that this ellow only framed this for an Excuse; because no such Thing has been taken notice on by any other Persons in he *Lapmark* of *Luhlah*; and the *Laplanders* in general re so jealous of their Wives, that they can scarce bear heir Wives should look at other Men; *The* Laplanders, ays the same Author, *inhabiting near the River* Torna, *pon the Confines of* Norway, *are so jealous, that if they ee a Woman but to exchange a few Words with a Man upn the Road, they immediately conceive an ill Opinion of her. Lundius* adds, That they are also very cautious, not to let them cohabit together, till after the Wedding, tho' they are contracted before, and that a Child begotten betwixt them, during that Interval, is reputed a Bastard, and not permitted to come in Competition with his Brothers or Sisters, and oftentimes, when grown up, turn'd out of Doors. But if they have no other Children, they adopt it, otherwise he must be contented to be the last of all both in respect of his Diet and Employments.

CHAP. XXVI.

Of their Child-bearing, and the Education of their Children.

NExt to their Marriages, their Child-bearing and Children must be taken notice of; for they wish for nothing more than a fruitful Matrimony. *The* Laplanders, says Mr. *Rheen, delight in Fruitfulness, and in a numerous Offspring, beyond all other Nations:* Which makes

makes me imagine, that they are very Lascivious. Bu tho' they so fervently desire it, they are seldom Fruitfu it being a great rarity among them to have above eigl Children. *They are generally not Fruitful*, says the sam Author, *it being seldom known, for any of them to hav above eight Children, this being the greatest Number, fo commonly they beget but One, Two or Three.* *Lundius* says That they are often Married six or seven Years befor they beget a Child. This did introduce that Custom i former Ages, to allow their Wives the cohabiting witl Strangers, as *Herberstein* tells us. *When they go abroad Hunting*, says he, *they leave such Merchants or Stranger as lodge with them, at Home with their Wives. If they fin the Wife to be well pleased with the Strangers Conversation they give him a Present, but if she be out of Humour afte the return of her Husband, the Stranger is turn'd out o Doors.* *Olaus Magnus* is of a contrary Opinion; Th *VVomen*, says he, *of this Country are very good Breeders* The same is confirm'd by *Tornæus*; *In respect of thei Fruitfulness, they are like the other Northern Nations; an are considerably encreased in Number.* But this is not th first Time that we have seen *Olaus* mistaken in Matter concerning *Lapland*; and *Tornæus* his Words must be understood in respect of their first Original, which he judge to have been very inconsiderable, in comparison of wha they are now. For it is beyond all question, that eve since the Reign of K. *Charles* IX. (who had all the Families of *Lapland* Registred) they are rather decreased tha increased in Number. And the same is easily observable in those *Laplanders* that live in *Sweden*, there being scarce one of them all, that has many Children. *Samue Rheen* gives us the Reason for their Barrenness, *viz. Their bad Diet, and the excessive Coldness of the Climate*; which I judge to be so. He adds also God's Anger, because, says he, tho' they are not exhausted either by Pestilential Distempers, or Wars, yet they don't increase, but rather decrease Daily in Number of People. He alledges the Motive of this Anger, *viz.* Their obstinacy in persevering in their Pagan Superstitions and Impieties; for to this Day they not only in Child-bearing, but also upon many other occasions have recourse to their Superstitions, to know the event of Things. The first they take care of is, to know whether the Child shall prove a Male

or

Female, which they pretend to discover in the follow-
manner; when they find the Woman big with Child,
y take notice of the Moon, (for they are of Opinion,
t there is a near resemblance betwixt that Celestial
dy and a Woman with Child, as we shall see hereaf-
) if a Star appears above the Moon, they conclude
will be a Boy, if below, a Girl. *They judge of the
x of the Child by the Moon,* says *Samuel Rheen, unto
ich they compare a big-bellied Woman; if they see a
ar appear just above the Moon, it is a Sign it will be a
y, but if the Star be just below the Moon, they conjecture
r to be big with a Girl.* I cannot imagine why they
ould compare a big-bellied Woman to the Moon, for I
nnot find out the least resemblance betwixt them, un-
ss they will say, that a Woman increases in bulk like
e Moon, and after being delivered decreases. I am
ther apt to believe that this is one of the Reliques of
aganism; the Heathens having made the Moon the
itular Goddess of big-bellied Women; and since the
ue reason of it has been obliterated by length of time,
ey pitch'd upon this Invention of the Resemblance be-
wixt the Moon and a big-bellied Woman. Their next
Care is concerning the Child's Health, which they like-
wise pretend to know by the Moon. For if a Star hap-
en to be seen just before the Moon, they look upon it
s a Sign of the Strength and Health of the Child; if it
e after the Moon, they reckon it will be a weakly
Child, and not long lived. *If a Star,* says Mr. *Rheen,
e seen just before the Moon, it is a Sign of a lustly and
vell grown Child, without Blemish. If a Star comes just
after, it is a Sign the Child will have some Defect, or dye
oon after it is Born.* (a) The Woman is delivered in the
Hut, but as it is easie to be guess'd, in a very cold place.
*If the Woman's time happens to come in the Winter, she is
forc'd to be delivered in the Cold.* For though they keep
Fire in the middle of the Hut, they have but little bene-
fit of it where the Woman lies. The first thing they take

(a) *Lundius* observes upon this Head, that if a Child be Born with some natural Defect they attribute it to the ill Disposition of the Ground on which the Hut is built.

after

after they are delivered, is a Draught of Whales Fa which they get out of *Norway. After they are delivere* ſays he, *they take a good Draught of Whales Fat, whi they have from* Norway, *and taſtes as rank as Seacal Lard or Oil.* They waſh the Child, as in other Countrie Only this the *Laplanders* have peculiar in this kind, th they waſh it in cold Water or Snow firſt, and then, whe it ſcarce can draw Breath, with hot Water. *Johann Buræus* in his M. S. ſays thus, *The* Lapland *Wome waſh their Children firſt of all in cold Water or Snow, ti they can ſcarce fetch their Breath; then they dip them a gain in hot Water.* They put all the other parts, ex cept the Head, in the Water, for they let no Wate touch that part before the Child be Baptized. *The warm*, ſays *Samuel Rheen*, *Water in a Kettle*, *i which they put the Child upright to the Neck. For they le no Water touch the Head till after the Child be Chriſtene by the Miniſter.* Inſtead of Linnen Swadling Cloath they wrap the new born Babe in a Hares Skin. *Then the wrap*, ſays *Buræus*, *the Child in a Hares Skin.* The Child Bed Woman has a peculiar place in the Tent, where ſh lies in, *viz.* on the left Hand of the Door, becauſe ther they are leaſt diſturbed by Company. *When a* Laplan *Woman is brought to Bed*, ſays *Samuel Rheen*, *ſhe lies in a peculiar place of the Hut, near the Door, moſt commonly o the left ſide, where very few come about that time, excep ſuch as furniſh her with what ſhe ſtands in need of.* From whence it appears, that this part of the Hut is leaſt fre quented by reaſon of the Woman's lying in there; eithe becauſe they are unwilling to diſturb the Woman, o (which ſeems more probable) becauſe they look upon her as unclean. The time of lying in of the *Laplan* Women is but very ſhort, ſeldom exceeding four or five Days, they being of a very ſtrong Conſtitution, and ther go about their buſineſs as before, and take care about the Childs Chriſtning; for ſince they have been throughly Inſtructed in the Chriſtian Faith, they are very careful to have their Children Baptized without delay. It was quite otherwiſe with them in former times, when moſt of them were not Baptized till they came to Age of Maturity, and ſometimes not at all. The Charter granted by King *Guſtave*, which we have alledged before, tells us this in expreſs Terms, as to the laſt Point; and as to the

firſt,

ſt, the Charter of King *Guſtave Adolph*, granted 1634 onfirms it, for in the Introduction it gives us a Scheme f the State of Religion in *Lapland* at that time. *'Tis ue, Baptizm is Adminiſtred, but not till the uſual time; that if the Child lives ſo long, it is well, but if not, it yes unbaptized; ſome are many Years old before they reeive Baptiſm, which cauſes no ſmall trouble to thoſe who re to Baptize them.* The uſual time here mention'd is he Winter, and that but twice in the whole Seaſon, *viz*, bout *New-years* and *Lady-day*, when Sermons were reached, and Sacraments Adminiſtred, as we told you efore. Nay, in former times the *Laplanders* were obiged to go much farther, *viz*. to the next *Swediſh* Churches in *America* and *Bothnia*. Of this *Olaus Magnus* muſt be underſtood, when he ſays, *They viſit the Baptiſmal Churches once or twice a Year, and carry their ſucking Children in Baskets on their Backs to be Baptized.* But now a days they generally carry their Children within fourteen Days after they are Born, to be Baptized, unleſs they are prevented by Sickneſs or otherwiſe; this good effect the Churches built in *Lapland* have had upon them, where Sermons are preached, not in a Foreign, but in their own Tongue. *They are for the moſt part*, ſays *Samuel Rhene, very forward in haſtning the Child's Baptiſm. So that you ſhall ſee a* Lapland *Woman, perhaps eight or fourteen Days after her Delivery, travel with her Babe a great way to Church, through wide Marches, thick Forreſts, and croſs the higheſt Mountains.* Where it is to be obſerved, that this care belongs commonly to the Women, which they perform very well, as being extreamly hardy and able to undergo any Fatigue with a great deal of Patience. *The* Lapland *Women*, ſays the ſame Author, *are naturally of a ſtrong Conſtitution; for though they feed upon nothing but hard Meat, whilſt they are lying in, yet they ſoon recover.* They have a different way of carrying their Babes to the Church or Miniſter, in Winter or Summer. In the Winter they put them in the Sledge, in the Summer in their Pannels on the Raindeers Back. *In the Winter*, ſays he, *they tye the Babe in a Sledge, in the Summer in Pannels on the Raindeers Back.* Concerning the laſt *Tornæus* ſays the ſame. *In the Summer they make uſe of their Raindeers, on both ſides of which they faſten their Baggage, and the Children.* The Child is not put on

on the Raindeers Back, but faſtned to a Pack-Sadd with Cradle and all, as you ſee in the next Figure. *Iaus Magnus* ſays, they carry them by Baskets on th Backs, as is manifeſt from his Words quoted before. T Draught he hath given us of them repreſents ſuch Woman and a Man, each with two Children, a Wooden Shoos on their Feet, ſo that both together th travel with four Children; but I am afraid the Paint has followed his own Fancy more than he ought to hav done; for his Baskets have no Reſemblance to thoſe the *Laplanders*, who are not acquainted with theſe ſor of Baskets as are carried on their Backs, by the *Lati* call'd *Æro* or *Phormio*. Their Baskets are not made lik Wooden Boxes, raiſed upwards from the Bottom, as h Picture makes them; but twiſted together in a Circul compaſs, as I ſhew'd you before. When they Baptiz their Children they commonly name them after one c their neareſt Kinsfolks or Relations. *They generally*, ſay Mr. *Rheen*, *name their Children, at their Baptiſm, afte one of their next Kinsfolks*. *Lundius* ſays, that the mo common Names given to the Boys are theſe; *Andren Matthew*, *Canute*, *Jonathan*, *Nicholas*; and to the Girl *Margeret*, *Elſa*, *Catherine* and *Sigefrida*. *Samuel Rhee* obſerves further, that they are mighty fond of givin Pagan Names to their Children; ſuch as *Thor*, *Guttarm Finne*, *Pagge*; but that the Miniſters ſtrive, as much a in them lies, to divert them from it. There is anothe thing worth our peculiar Obſervation, that they ſome times change their Childrens Names, and inſtead of thoſ given them at their Baptiſm, give them a Name of ſom deceaſed Friend, whoſe Memory they deſire to preſerve by this means. *It happens frequently*, ſays the ſame Author, *that they change their Childrens Chriſtian Names, af they have been Baptized; for if one of their Relations whom they have a particular kindneſs for dyes, they give hi Name to one of their Children*. *Tornæus* makes anothe Obſervation of this kind; for he ſays, If the Children happen to be ſeized with any Diſtemper they change thei Chriſtian Name into a Surname, eſpecially if they be Boys. *If a Male Child happen to fall ill*, ſays he, *they change his Chriſtian Name for another, but retain it as a Surname*. Though the *Lapland* Women are very ſtrong of Conſtitution, and therefore capable of undertaking great Journeys, and to manage their other Affairs in

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ht or fourteen Days after their Delivery, and though y have appear'd at Church, and been Churched by Minister, yet are they look'd upon by their Husbands Unclean, till after the expiration of six Weeks, be-e which time they never Cohabit together. *The* Lap-nders, says the same Author, *have not the least Conju-l Commerce with their Wives till after six Weeks, but k upon them as unclean all this while, though they have n Churched before.* They remove, says *Lundius*, their it to another place, as looking upon that, where the oman has lain in, as defiled. So much of their Child aring; the next is their Education; in which their ursing challenges the first place; this is done by the other's Milk, there being no other Nurses used in pland. *All the* Lapland *Women*, says *Samuel Rheen*, ckle *their own Children*; and that not for a little time, t generally two, nay sometimes three or four Years. ey *commonly give Suck to their own Children*, says he, netimes *two, three or four Years together.* If they are sabled from so doing by Sickness or any other Acci-nt, they feed the Child with Raindeers Milk in a oon, it being so thick, that they cannot suck it out of Sucking-bottle, as they do in other Places. *The Rain-ers Milk is so thick*, says the same Author, *that it can-t be given to the Children in a Sucking-bottle, but only in Spoon if Necessity requires it.* Besides the Mother's ilk, they accustom them immediately to Raindeers esh, of which they put a piece into their Mouths, at they may suck the Juice out of it. *They give their ildren*, says he, *Raindeers Flesh to suck and draw Nou-shment from.* The next thing is, the rocking the Child a Cradle to lull it asleep. Their Cradles are made of e Stock of a Tree hollowed, like a small Boat, these ey cover with Leather, and over the Child's Head is kewise another piece of Leather. They tye the Infant this Cradle without any Linnen or other Bed-cloaths, lieu of which they use a kind of soft and fine Moss, nd cover it all over with a fine tender Skin of a young aindeer. *They lay*, says *Samuel Rheen*, *their Children n Baskets, made of a hollowed piece of Wood, which they over with Leather, and over the Child's Head they likewise ake a Leathern cover: In these they tye their Children ith a Fillet, and instead of Bed-cloaths, use in the bot-*

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tom of the Cradle a kind of red soft Moss, which is ver plentiful in Lapland; *this they do in the Summer, an change it as often as they take the Child out of the Cradle which they cover on the sides, and all over the Body, wit the soft Skins of Raindeer.* He calls these Cradles Bas kets, which I am apt to believe misled the Painter of O *laus Magnus*, or perhaps *Olaus* himself into an Error; fo they having understood, that the *Laplanders* carry'd thei Children on their Backs in Baskets, they could not ima gine otherwise, but that they were such Baskets as they have painted them. The *Lapland* Women, to this Day when they are obliged to carry a Child upon their Backs they tye it with Cradle and all, like a Snapsack, t their Backs, with its Head above their Shoulders, o which we gave you the Draught in the Chapter where we treated of the *Laplanders* Garments. But when th Babe is to be rocked, they fasten the Cradle with Rope to the Roof of the Hut, and so by tossing it fro one side to the other lull it asleep. *When they have mind*, says Mr. *Rheen, to rock the Child asleep, they han the Basket with a Rope from the Roof of the Hut, and s move it from one side to the other.* They have also cer tain Baubles to please their Children; thus they hav Brass Rings on the Cradle, to make a gingling nois *They hang*, says he, *Brass Rings on the Child's Basket* Besides these Baubles, which they use instead of Rattles they have also some other things, which like Emblem serve to put the Child in mind of his Future State an Duty; thus, if he be a Boy, they hang a Bow, Arrows and a Spear, very artificially made of Raindeers Hor to his Cradle: *If he be a Boy*, says the same Author *they tye to his Basket, a Bow, Arrows or Spear, made o Tin or Raindeers Horn, to intimate, that they ought to ap ply themselves to the use of the Bow and Spear.* If it be Girl, they hang to her Cradle the Wings, Feet and Bea of a white Partridge, which they call *Snianipa*, and is o the kind of the *Lagepus. If it be a Girl*, says he, *the tye to her Basket the Wings, Feet and Beak of the* Lage pus, *to shew, that Maids should be cleanly and nimble lik these Birds.* The *Lapland* Children grow very slow which may be attributed partly to the coldness of th Climate, partly to their ill nourishing Diet, besides tha their Parents are generally of a low size: But, as the

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row up, the Parents instruct them in what is necessary or them to know; the Fathers the Sons, and the Mo-ers the Daughters; for they have no other Masters, but very one must supply that Office himself in his Family. he Laplanders *don't learn any thing by the Instruction of Masters, but the Children are by their Parents fitted for all ch things as are useful and customary among them.* The ons they carefully Instruct in handling the Bow, and ooting with Arrows at a certain Mark; for as they ere formerly beholding to the Bow and Arrows for eir Sustenance (the greatest part of the *Laplanders* li-ing by Hunting) so to this Day they will not allow e Boys to Eat, before they have hit a certain mark, rovided they have been but never so little exercised in hooting. *Ziegler* says of them long ago; *They are ught from their Infancy to shoot with Arrows, and as in ntient time among the* Baleares, *so now a-days among the* aplanders, *a Boy is allowed no Victuals before he has hit e Mark with his Arrow. Samuel Rheen* a modern Au-or speaks to the same purpose. *They oblige their Boys shoot every Day with Arrows at a certain Mark, which commonly a piece of Birch Bark fix'd on a long Pole, and ey have no Victuals given them till they have hit it.* Here ou have the Mark expressly mention'd, *viz.* a piece of e Bark of Birch, of which he says thus in another Pas-ge, *The Fathers do chiefly instruct their Sons in the ma-agement of the Bow and Arrows; for they set them a Mark of Bark upon a Pole, which they must hit before they et any Victuals, by which means they become excellent Marks-men. Olaus Magnus* makes particular mention of e Care of their Parents in this kind, and highly extols eir Dexterity in shooting with Arrows; He declares imself to have been an Eye Witness of it; when a *Lap-nder* hit a Farthing, and the Head of a Needle with is Arrow, at such a distance, as that he could but just ee it. These are his Words, *They are above all very care-ul to Instruct their Sons in the management of the Bow nd Arrows, how to hold it, when to lift it higher or lower, r to turn it aside, when they are to shoot, and for an ncouragement they give to the Boys a white Girdle, which hey much admire, and new Bows and Arrows. By this neans they grow so expert, that they will infallibly hit a Fa thing, or a Needle, at a considerable distance;* viz. *as*

far as they can see; of this I was my self an Eye Witness in 1618. *when I was in that Country.* *Olaus* mentions in the same place, That the Girls are likewise exercised in the management of the Bow, for which reason he has in his Cut represented the Females armed with Bows and Arrows; but with little probability of Truth, as I told you before, when we treated of their Hunting; certain it is, that now a days they do nothing like it. *The* Lapland *Girls*, says *Samuel Rheen, are taught to make Boots, Shoos, Gloves, Coats and Harnasses for Raindeer.* These are the Womens Employments among the *Laplanders*, not to shoot at a Mark. As the *Laplanders* take care to instruct their Children in every thing which is requisite for them to know; So they likewise make farther Provision for their Living. The chiefest of which their general Custom is to present the new born Child with a Doe Raindeer, as soon as it is Baptized, provided it be a Girl. *As soon as the new born Babe is Baptized*, says *Tornæus, if it be a Girl, the Parents present her a She Raindeer Calf, and put her mark on its Horns.* They put this mark to distinguish it from others, to avoid any Contention: So soon as she gets the first Tooth they give her another: *Samuel Rheen* speaks of this Custom, *Among other Customs observed by the* Laplanders, *this is one, that as soon as their Children begin to breed Teeth, whoever happens to spy the first Tooth coming out, whether it be Father, Mother or any other Relation, presents the Child with a young she Raindeer, which they call* Pannixcis, i. e. *the Tooth Raindeer. Johannes Tornæus* says, The Women make this Present. *The Woman who first of all sees the first Tooth in the Child's Mouth, is obliged to make it a Present of a Raindeer Calf, as we told you before.* This Custom seems to owe its Origine to the Allusion of getting their Teeth, because after that time they require more solid Food, amongst which the Raindeers Flesh claims the Prerogative. This Raindeer is carefully kept, and its Encrease preserved for the Child's use, as we told you before in the Chapter of Marriages, which is also observed with the first Raindeer, given to the Child by the Parents; nay they also present the Child with a third, which they call *Waddom*, *i. e.* the presented Raindeer. *Immediately after*, says *Samuel Rheen, the Parents give to their Son or Daughter a second shee Raindeer, call'd by them*

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'addom, i. e. *given. The whole Encrease of these Rain-er belong to the Child, and if they make use of any of em, or exchange them for Money, Copper, Brass, Cloaths, such like, the same is laid by for the Childs use.* He says *mediately after, which shews this to be not the second, but e third Raindeer*; unless we suppose that the Inhabi-nts of *Torna*, give one Raindeer as soon as the Child is ristned, and the rest immediately after they discover e first Tooth. And this is the chief care of making ovisions for their Children; if their Parents are De-ased, their Guardians, which are commonly their next insfolks, look after these things, as is practised in o-er Nations. *After the Decease of their Parents*, says *rnæus, they choose Guardians out of the nearest Kindred, other Nations do.*

CHAP. XXVII.

Of the Diseases, Death and Burials of the Laplanders.

THE *Laplanders*, notwithstanding they undergo a great deal of Hardship, yet enjoy a great share of ealth. *The Natives*, says *Olaus Petri Niurenius, are so althful, that they neither have nor want any Physicians.* nd *Samuel Rheen, The* Laplanders *are of a strong Con-itution, being seldom afflicted with any of those Distem-rs which are frequent among other Nations.* They scarce now what Sickness is, not so much as those Epidemical Distempers which sometimes afflict whole Nations. There no such thing as putrid or burning Fevers, or the Plague in *Lapland. In* Lapland, says the same Author, *ou meet with no burning Fevers or the Plague*; nay if ny Contagion be transferred thither, it loses its Viru-ency. *Olaus Petri Niurenis* says, *Some Years ago a Pe-tilential Contagion was transported into* Lapland, *but no body was kill'd by it, except the Women that in Spinning choused it; for the coldness of the Northern Climate soon disperses the virulent Vapours.* Their only Epidemical

Distemper is sore Eyes, which are often the Forerunne of Blindness; this is attributed to their constant sittin in their Huts, from their Infancy, which are both Wi ter and Summer pestred with Smoak. *Their ordina Disease*, says he, *is Sore Eyes; for the continual Smoak their Huts, is so offensive to them, that most lose the Eye-sight as they grow old. Eric Plantin* attributes th cause of it, besides the Smoak, to the light of the Fir *The* Laplanders, says he, *grow for the most part Blind a last, without question, because from their very Infancy th sit constantly in the Smoak and near the Fire.* The same confirmed by *Olaus Petri Niurenius* the Elder: *The greatest Trouble and Misery is, that they lose their Ey sight when they grow old; this being a Disease more them than any other Nation. This proceeds from their co tinual locking upon the Fire from their Infancy, whic burns Day and Night, in the Winter and Summer, in t midst of their Huts. (a)* They are also sometimes trou bled with the Plurisy, Inflammation of the Lungs, Pai in the Back, and Giddiness in the Head. Mr. *Er Plantin*, in his Answer to my Letter says, *Their mo common Distempers are, the Pleurisy, Pains in the Br and Back, and Dizziness in the Head.* And sometim also the Small-Pox; for he adds, *Sometimes they are i flicted with the Small-Pox.* As they are subject but t few Distempers, so they are Strangers to Physician Their universal Remedy against Internal Distempers a the Roots of a certain Moss call'd by them *Jerth*, or f want of those, the Stalks of *Angelica. Their general M dicine*, says *Plantin, against any Internal Distempers is t Root of Moss, call'd* Jerth; *instead of which they substitu in those Places where it grows not, the* Angelica, *call'd b them* Fadna, *which is to be found every where. Lundi* adds the Beavers Kidneys steep'd in Brandy. They bo the *Angelica* in Whey of Raindeers Milk, as I told yo it was their Custom in that Chapter of their Diet. *S muel Rheen* says of this, *They use it likewise for a Medicin*

(*a*) *Lundius* is of Opinion, that the Mountaineers are Blin ed by the Violent reflection of the Sun Beams upon the I and Snow of the Mountains.

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gainſt the Scurvy, ſays *Lundius*, they drink Raindeers lood; when they are afflicted with the Tooth-Ach vhich is but ſeldom) they make a Tooth-Pick of the Vood of a Tree, which has been ſtruck with Lightning, ith this they pick their Teeth till they Bleed. Againſt e Pain in the Back, they anoint themſelves with Greaſe Serpents, or wear Beavers Teeth on the back-ſide of eir Girdle; others have a Superſtition, that if they rn themſelves round extended upon the Ground, the ſt time they hear it Thunder in the Spring, this Cures l the Aches in the Back. When they are afflicted with ains in their Limbs, they apply fired Chips, which ccaſioning an Ulcer, they pretend by that means to raw the viſcous Humour thither, and to mitigate the ain. *Their common Remedy is*, ſays *Plantin, to take fired hips, or the Moſs growing on the Birch-Tree; this they ap- y to the Place where the Pain lies; if they hit it right, e Moſs will fall off, of it ſelf, and the ſubſequent Ulcer moves the Pain.* To their Wounds they uſe no other laiſters, than the Roſin, which the Trees ſweat out. *If hey are wounded*, ſays he, *they apply Roſin inſtead of a laiſter.* If their Limbs are benummed with Cold, their aindeers Cheeſe ſupplies them with an Infallible Me- icine; they thruſt a red hot Iron into the Cheeſe, and vith the Oil, that diſtils from thence, anoint the affect- d Part, with incredible Succeſs. Some apply the Cheeſe ſelf, cut in thin Slices; *If their Limbs be ſpoiled by the old*, ſays *Olaus Petri, this Cheeſe they cut in thin Slices, nd applyed warm is a preſent Remedy.* They likewiſe oil this Cheeſe in Milk, againſt a Cough, and all other Diſtempers of the Breaſt and Lungs, ariſing from Cold; hey drink it Hot. It is alſo a good Stomachick to ectifie the Indigeſtion of the Stomach, occaſioned by drinking too much Water. *This Cheeſe*, ſays *Olaus Petri, is good for the Stomach, when it is ſpoiled with aking too much Water.* For the reſt, as they are ſel- dom troubled with any Diſtempers, ſo they commonly arrive to a great Age. *As the* Laplanders, ſays *Samuel Rheen, are not ſubject to any dangerous Diſtempers, ſo hey grow old, even to a great Age.* He ſays ſome live above a Hundred, but moſt Seventy, Eighty or Ninety Years; notwithſtanding which, they loſe not much of their natural Vigour, being able to traverſe the higheſt

Mountains, and thickeſt Woods, and manage all othe Affairs as before, neither get they any gray Hairs till the are very Old ; *They ſeldom grow Gray*, ſays he. So tha moſt of the *Laplanders* Dye rather for Age, than by an Diſtemper. But when ever any one is dangerouſly Il either by Age, or ſome Diſtemper, they have recourſ to their Drum , to know whether he will recover o die, as I have told you before concerning their Drum Mr. *Matthias Steuchius*, in his Letter written to me, ha theſe Words : *I remember, that a certain* Laplander *tol me, that they can by their Drum, know the Hour and man ner of Death of the Patient.* And *Eric Plantin* ſays *They pretend to enquire by their Drum, whether the Patien will Live or Dye.* After they are ſatisfied, he cannot liv long, if any Pious and good Chriſtians are preſent, the exhort the dying Perſon, to think of God and Chriſ *I was told*, ſays *Eric Plantin*, *by an old gray Headed* Lap lander, *who formerly went to School at* Pitha, *that tho who are well inſtructed in the Chriſtian Religion, uſed to ex hort the Patient to remember God.* But ſuch as are n great Admirers of the Chriſtian Religion, are careful or ly about the Funeral Feaſt, which they begin ſometime before the Patient is expired. *One* Thomas, ſays *Stet chius, a rich* Laplander, *being deſperately Ill, beyond a Hopes of Recovery, ſent for his Friends and Relations. The finding him to draw near his end, went to an Inn, wher thoſe that travel to* Norway *and* Jempterland, *uſed t lodge ; there they ſtay'd a whole Day , which they ſpent i drinking of Strong-Beer and Brandy, the beſt Sacrifice the could make him, whilſt yet alive, and then returning to th Hut, found him Dead.* This being an Inſtance of a late Date, gives us ſufficient reaſon to make due Reflection upon the juſt Complaints inſerted in the introduction t the Grant of K. *Guſtave Adolph* for creating a *Laplan* School, where among other Matters he ſays of the *Lap landers : Thoſe which live in the remoteſt Parts, among th Mountains of* Norway, *if they are Sick, and deſtitute o all Comfort, there being no Body, who adminiſters the Sa crament to them, but they Dye without Conſolation or Ab ſolution.* He alledges the Reaſon ; *Becauſe the Devil a that nick of Time makes uſe of all his Temptations, to be come Maſter of their Souls*, viz. The Devil inſinuates int them, to neglect all theſe Things, as vain Inventions, ſ

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at instead of those of their Friends that are good Christians, they send for such, as take more Care of their elly's, than the Salvation of the Sick Person. But whenever any of them Dies, let the Distemper be what will, they all forsake the Hut, where the Dead Carcass lies; it being their Opinion, that there is something emaining still of the Dead (as I told you before) such as he ancient *Latines* call'd *Manes*, and that not always of Benign, but sometimes of a malignant Nature, which makes them dread any Dead Carcass; *They are fearful f the Dead*, says *Samuel Rheen*, *for no sooner does any Body dye, but they leave the Place the same Day.*

They commonly wrap the Corps of the Deceased in Linnen, if he be Rich, if Poor, in an old Piece of Woolen Cloath, all round the Body and the Head. *They wrap*, says the same Author, *the richer Sort in Linnen Cloath, not only the Body, but also the Head, but the Poor only in course Woollen Cloath, call'd* Waldmar. This is the Custom of those who make Profession of the Christian Religion and Rites. Some there are who only cover them with their best Cloths; of which Mr. *Matthias Steuchius* gives me an Instance related to him by a creditable Person, an Inhabitant of the Parish of *Undersoak*, on the Confines of *Lapland*, in his Letter; *They cover*, says he, *the Corps of the Deceased, with the best Cloths he wore when alive, and so shut it up in a Coffin.* The Body is laid in the Coffin, by one appointed, or hired for that purpose, who has a Brass Ring tied to his Right Arm, which must be presented to him by the Person next of Kin to the Deceased. *When the Corps is to be laid in the Coffin*, says *Samuel Rheen*, *the Husband, Wife, Parents or Children are obliged to give a Brass Ring to him who is to do it; which Ring he ties to his Right Arm.* This Ring he wears as a preservative against the Harm which might be otherwise done to him by the *Menes* of the Deceased; which is the Reason he continues it there, till after the Burial, because, as I suppose, they then believe the *Mene* to be appeased, or less disturbed; which was also the Opinion of the antient *Greeks* and *Romans*. *They are obliged*, says the same Author, *to wear this Ring till the Corps be Buried, for fear they should come to any harm in the mean while.* The Coffin is commonly made of a hollowed Stock of a Tree. *The Coffin*, says he, *is made of the*

the Trunk of a Tree, hollowed out: And *Eric Plantin*; *a hollowed Tree furnishes them with a Coffin.* Those that dwell in the Barren Mountains, near *Norway*, where they have no Wood, make use of their Sledge, call'd *Akia* instead of a Coffin, in which they lay the Dead Body. *In those Places*, says *Eric Plantin*, *where they live at their own Discretion, they lay the Dead Corps in a Sledge call'd* Akia. In antient Times they used to Bury them in the first Place they thought convenient, but especially in the Woods. *Before they embraced Christianity*, says *Tornæus*, *and for some Time after, they Buried their Dead in a Wood.* And so they do to this Day, if they live at a great distance from any Church, and Bury them with Sledge and all, only throwing some Earth upon them. *Some are used to Bury the Body alone under the Ground*, says *Eric Plantin*, *especially those dwelling among the barren Rocks where they have no Wood.* Some are so careful as to bese the Sledge with the Dead Carcass, with Stocks of Trees both below, and above, and on all Sides, to preserve them the longer from Putrefaction, and to prevent it being torn to Pieces by the wild Beasts: *Some*, says he, *(especially the Wood* Laplanders, *who abound in Wood) lay Stocks of Trees, below, above, and on every Side of the Sledge, to preserve it from Putrefaction, and to keep the wild Beasts from it.* Some put the Corps in a Cave, the entrance of which they stop up with Stones, as Mr. *Steuchius* tells me; *They lay*, says he, *the Corps in a Cave which they cover with Stones.* But what *Peucerus* tells us, *viz.* That they Bury their Dead under the Fire-hearth, thereby to avoid the Vexations of the *Manes* is a thing not known nor heard of in *Lapland*: *As this Nation*, says he, *is terribly afraid of, and often troubled by the Manes of their deceased Kindred, they pretend to prevent this by burying them under their Fire-hearths. This is their only Remedy against the frightful Vexations of the Devils; which if they observe, they are freed from these Apparitions; if not, they are always troubled with the Shadows of their Deceased Friends.* They are so far from Burying their Dead under the Fire-hearth, that they rather remove them at a great distance. It is worth our Observation, that the *Laplanders* (especially those who are less Religious) lay with the Dead Carcass in the Coffin, a Hatchet, Flint and Steel. They give for a Reason,

n, That since they are to wander thro' dark Places, ey shall want Light, in which they may be assisted by e Flint and Steel; and to open themselves the way to eaven, thro' the Woods, where they lye Buried, they ill stand in need of a Hatchet. *They lay in the Coffin, ys Steuchius, a Hatchet, a Piece of Steel to strike Fire ith, and a Flint. When I ask'd him what they meant by e Hatchet and Flint, he answered, that it was their Opi-on, the Deceased would on the Day of Judgment want light to conduct him to the Mansion of the Blessed; and at the better to make his way, he might cut down such rees as were in his way, with the Hatchet, so that by Fire nd Iron they were to pass to Heaven.* This is what they ledge of late Years, since they have been taught the esurrection of the Dead on the Day of Judgment. But ccording to my Opinion, this has been a very antient uperstition in those Parts. For I have seen at the Lord igh Treasurers *Steno Bielke*, a Steel and Flint, which vas dug up a few Miles from *Upsal*, which that it had een buried there ever since the Times of Paganism, oth the Place and Tomb did sufficiently testifie. It is eyond all question, that it was the Opinion of the an-ient Pagans, that the way leading to the Mansions of the Blessed, was very Dark, which might take the more vith the *Laplanders*, who are involved in long Dark-ness, in this northern Climate. Neither is there any great Riddle in the Hatchet, it being a general Custom o Bury the Arms of the Deceased with them, among which the Hatchet is one of the chiefest in *Lapland. Olaus Petri* is of Opinion, that the modern *Laplanders* lay these Things in the Coffin, because they believe that every one shall be in the same Function he was in before, after the Resurrection. *They Bury*, says he, *a Tinder-Box, a Bow and Arrows, with the dead Carcass, because after the Resurrection he is to follow the same Employment. Lundius* says, they also add some Victuals; this is the Custom of those, who are less observant of the Christian Rites, and live at a considerable distance from any Christian Church-es. For the rest, they carry their dead Corps to the Churches, and near the Church; to which the Priests oblige them as much as they can; *The Ministers*, says *Plantin, press them very hard, to bury their Dead near the Churches.*

Churches. He adds, That some among them are now a-days very Ambitious to have their Dead Buried not only in the Church-yard, but also in the Church; which they purchase with Mony. But it is no easie matter to find a Grave-Digger among the *Laplanders*, unless it be a miserable poor Fellow, who must be hired to this Work. *After they are come to the Church-yard, the Difficulty is how to have the Grave dug, for no* Laplander, *that is worth any Thing will do it, so that they are forced to hire a* Swede, *if they can meet with One, or else some very poor* Laplander. Then they Bury the Dead Body, according to the Christian Rite, conducted thither by the Mourners, who appear all in their worst Cloths. *Those that follow the Corps to the Grave*, says *Tornæus, put their worst Cloths on.* What is most worth taking notice of, is, that they leave the Sledge, in which the Deceased has been carried, and all his Cloths in the Church-yard. *They carry*, says the same Author, *all the bad Cloths in which the Deceased lay to the Grave in the Church-yard, where they leave them together with the Sledge, in which they carried the Body.* He says all his Cloths, *viz.* those he lay in last, the Bed and Ruggs, and his wearing Apparel. These are carried to the Grave, for fear, as I suppose, lest something that might prove hurtful and mortal to others, if they should be used, should remain in them. At last they come to the funeral Feast, *viz.* the third Day after the Burial. The chief Dish here is the Flesh of the same Raindeer that carried the Corps to the Sepulcher. *Three Days after the Burial*, says *Samuel Rheen, they kill the Raindeer which carried the Deceased Person to the Church-yard, that they eat with their Kindred and Relations in Memory of the Deceased.* He tells us, who are the Guests at this Feast, to wit, the nearest Relations and Kindred. They take particular Care to keep all the Bones, which are laid up in a Box, and Bury them under Ground. If they can purchase any Brandy, upon this Occasion, they are sure to Drink to the Memory of their Deceased Friend; this they call *Saligavin* or the *Wine of the Blessed*; by which I suppose they understand the Wine that is Drank in Memory of him, who is reckoned to enjoy Eternal Blessing after his departure out of this Life; which the before-mentioned Mr. *Thomas* his Friends Drank whilst he was

yet

alive; according to *Steuchius* his Letter. (*a*) They ten upon the Wooden Box, in which the Raindeers nes are shut up, a kind of an Image, sometimes big-r, sometimes lesser, according to the Size of the De-ased Person. *They make a Wooden Image*, says *Samuel been, which they fasten upon the Box; it is bigger or les-, according to the proportion of the Party Deceased.* And us much of their Funeral Ceremonies, except that some the richer Sort keep such an Annual Feast, in Memo-of the Deceased, in the same manner, as has been just ow described. The said Author gives this Account of : *If the deceased Person has been Rich, they Sacrifice to is Memory every Year some Raindeer, perhaps for two or hree Years after his Death; and Bury the Bones as we old you before.* Where it is to be observed, that they on't kill these Raindeer on the account of the Feast on-y, but also for Sacrifices, the Bones being to be made n Offering to the *Manes* of the Deceased Person; as we old you before. From whence it also appears, that the *Laplanders* Mourn a considerable time for their Dead Friends; especially for their Husbands, Wives or Chil-lren. *They Mourn*, says *Plantin, long and vehemently for heir Husbands, Wives or Children.* Tho' their Mourn-ng is kept within their own Breast, and not made to ap-pear by any external Signs, as in their Cloths, which are he same either with or without Mourning. *They wear*, says he, *no Mourning Cloths.* We will now come to their Inheritances, or the Division of their Goods, after Death; for the *Laplanders* are also provided with Riches and

(*a*) *Lundius* makes the following Observation upon this Head: That they cover the Place where the Bones are Buried with Wood first, and afterwards with Stones; and that at the Fu-neral Feast they dip a Finger in the Brandy, and by way of expiation, touch their Faces with it. When they begin to be mellow, they speak much in Praise of the Deceased, rehearsing his good Qualities; as that he was an active and judicious Per-son, of great Strength, and mindful of his Business. That he maintained a good Understanding in his Family, and was a good Father to his Children; that at last he was very skilful in the Drum, and that he was back'd by a powerful Genius (which they call *Sweje*) such a one as would never leave him in the Lurch.

Goods,

Goods, which consists chiefly in Cattle, Plate, Coppe Brass-Vessels, and such like. *The chiefest Riches of t* Laplanders, says *Samuel Rheen, consists in moveable Good* viz. *Raindeer, Plate, Mony, Copper, Brass and Cloths.* B the Raindeer are their main Stock, there being som *Laplanders* who have from 100 to 1000. *There a many* Laplanders, says the same Author, *who keep a Hu dred, nay a Thousand and more Raindeer. Olaus Magnu* mentions no more than half the Number: *Some of th Inhabitants*, says he, *have* 10, 15, 30, 70, *nay*, 400 o 500, *which are led to Pasture by those who guard them* But *Buræus* in his M. S. makes the Number much lar ger. *Orywein*, says he, *had such a multitude of Raindeer that he himself did not know their Number. One* Aran Jostin *stole a Hundred of them, without being missed.* An for this reason it is, says *Lundius*, that the Mountaineer are accounted the richest, not only because they ar more Laborious, but because the Mountains furnish them with more plenty of Pasture for their Raindeer. Be des that their Situation betwixt *Norway* and the *Wood Laplanders* opens them a way to Traffick. What is fo common use they either keep in Publick, or else lay it up in their Store Houses, as I told you before; bu their Plate and Money they bury under Ground; the place where it is laid they call *Raggai*. They put it first in a Wooden Box, and this again in a Brass Kettle, over which they lay a Board, and thus cover it with Earth and Moss, the better to hide it from the sight of People. *Those* Laplanders, says *Samuel Rheen, who have good store of Money and Plate, bury it under Ground, which they call* Roggai *or the* Hole; *they do it thus: They take a large Copper or Brass Kettle, this they put in the Ground, and within it a Wooden Box, with a Bag in it, in which the Plate or Money is kept; they cover it at last with wooden Boards, over which they lay Earth and Moss, that nothing may be perceived to be hid there.* This they do so secretly, that neither their Wives or Children know any thing of it; so that if they happen to dye suddenly it is never found. But of what Goods they leave behind them, if they are moveable the Brother takes two thirds, and the Sister one; according to the Constitution of *Sweden. They thus divide their Fathers Inheritance*, says he, *that according to the* Swedish *Laws, the Brother hath*

Lib. 17. c. 27.

two

thirds, and the Sister one. In this Division however not intended, first the Tooth Raindeer, and secondly other Raindeer presented to the Child by the Pa-nts, with their whole Encrease, amounting sometimes a considerable number. *What was presented them by ir Parents in their Infancy is exempted from the Divi-n,* says the same Author, and soon after, *Each Child ps the Raindeer presented to him by the Parents at the ne of the discovery of the first Tooth, with their Encrease.* it their real Estate, such as Grounds, Lakes, Hills, and ch like, are not divided betwixt the Children, but th Sexes have an equal right in them, to make use of for their Benefit. *Those things that are not Moveables,* ys he, *such as Grounds, Lakes, Hills, or Rivulets are not vided amongst the Children; but the Sister as well as the other inhabit their Father's and Mother's Possessions, hich they look upon as their own, whether they be Woods, ills or Waters, near which their Parents used to dwell be-re.* This is not barely a Custom, but Established and ounded upon the Division of *Lapland* by King *Charles* K. by vertue of which each Family has its peculiar llotments of Grounds, Lakes, Woods and Hills assign'd em; for which they are obliged to pay an equal Tri-ute, as we told you before, which is, as I suppose, e true reason why these Allotments must remain undi-ided to the Family; considering they are not their own ossessions without restriction, but they hold them from e Crown of *Sweden,* for their use only, in considerati-n of which they pay the yearly Tribute. But this atter having been treated of before, we need not insist rther upon it here.

CHAP.

CHAP. XXVIII.

Of the Four Footed Domestick Creatures of t Laplanders.

HAving spoken at large of the Inhabitants of *Laplan* their Inclinations and Manners, we must now pro ceed to some other Matters worth our Observation; a mong which the four Leg'd Creatures ought to have th first place, some of these they have here, that are not t be met with among other Neighbouring Nations: Agai these are provided with some not to be found in *Laplanc* as the *Laplanders* have some that are common both t them and other Nations. *Lapland* affords no Horses Asses, Oxen, Sheep or Goats; Horses especially the don't put the least value upon, as being useless in thei Country. Oxen, Sheep and Goats they sometimes bu in *Norway*, for their Flesh, Wool and Skins sake; bu they keep them only for one Summer, and kill them a gainst Winter, as has been shewn before. The only fou Legg'd Beasts proper to *Lapland*, which is no where el to be found (except in the most Northern Towns) is th Raindeer, which therefore will deserve our most pecu liar Observation. *Peucerus* gives it the Name of *Tarandu* the reason of which I am not able to guess at; his Word are these; *The* Laplanders *don't apply themselves to tillin the Ground, or feeding of Cattle, except the* Tarandu *which they use in their Sledges in the Winter, upon th frozen Rivers and Snow.* If we compare the *Tarandu* as described by *Pliny*, with the Raindeer, we shall fin but a very slender Resemblance betwixt them. For th *Tarandus* is of the bigness of an Ox, with a larger Hea than a Stagg, and ruff long Hair like a Bear, which h can change into what colour he pleases. But nothin like this is to be met with in the Raindeer, as we sha see anon. Neither are *Gesnerus* and his Followers in th right, who make it to be a Composition of two diver Species. Who first introduced the name of *Rangifer* I am not able to determine. Neither *Herberstein* no *Ziegler* are the Authors of it, neither *Damian*, becaus the

De decinal gen. p.202

Plin. l. 8.

y call it *Rhen*, *Reen* and *Rengi*. I am apt to believe, us *Magnus* was the first Inventer of it; because he es us its Etymology thus, *They were call'd* Rangifer n *their Harnasses*. And in another Passage, *The Beast* ngifer, *is so call'd for two Reasons, first because it car-* s *its long Horns on the Head like Oaken Branches*; Se- ndly, *because the Collar and Harness, by which it draws Sledge in the Winter, are in their Native Tongue call'd* ncha *and* Techa. As far as I can gather from these ords, he was either the first Author of the Latin Word this Beast, or any other before him; He tells us, that y were call'd *Rangiferi*, *quod ferant ramos*, *i. e.* Horns, *quod ferant ranchos*, or Wooden Collars round their ecks, by which means they draw the *Lapland* Sledges the Winter. But this last Derivation is absolutely lse, because they make no use of these *Ranchas* or Col- s when they put their Raindeer in the Sledge. And from mus and *Ferrea* does not arise *Rangifer*, but *Ramifer*. nd supposing the Word *Rami* to be interpreted *Horns*, is Etymology would not be peculiar and applicable ly to the *Raindeer*, but to other Beasts also, whereof e true *Etymology* ought to be such as distinguishes this east from others: Wherefore if *Olaus* himself was not e first Inventer of this Word (which I much question, ecause he does not hit its proper Derivation) but met ith it in some other Author; I am apt to imagine it to e derived from the Word *Rangi* and *Feræ*, *i. e.* a wild east call'd *Rangij*; with a Dipthongue, by the *Swedes*. ertain it is that *Scaliger* calls it *Ranger*. And *Damian* ys, *Instead of Horses they make use of a certain Beast*, ll'd *in their Tongue* Rengi. Here you see both *Rangi* nd *Rengi*, or as I suppose *Rængi*, a Word very well nown in *Sweden*. What he says *in their*, *i. e.* the *Lap-* nders Tongue is not so, for they call it *Herki* or *Puatze*, o that it is no *Lapland*, but a *Swedish* Word. The wedes call it likewise *Rheen*, which *Herberstein* says, *He lso related that they had large Herds of Staggs, as we have f Oxen, which the* Norvegians *call Rheen*. There is no difference betwixt the *Norway* and *Swedish* Tongues in hose Parts; so that *Ziegler* is faln into the same Error, when he says, *The* Laplanders *have no Horses, but in heir stead tame uncertain wild Beast call'd by them Rheen*. The *Laplanders* do not call it thus, but the *Swedes* and *Norvegians*,

Lib. 11. *c.* 37.
Lib. 17. *c.* 26.
Exc. 106. p. 2.

Norvegians. But why the *Swedes* call it *Rheen*, is as hat to be determined, as the Etymology of *Rængi* or *Ra gifer.* Some derive it from running; but *Renna* whic signifies running in *Sweden*, is writ with a short *e*, and double *n*; whereas *Rheen* has but one *n* and a doub *ee*: Some have fetch't its Etymology from the cleanne of this Beast, because when it is kill'd no Excremen are found in the Bowels. *John Buræus* in his M. S. say *When they kill the Raindeer they find no Excrements in h Bowels, from whence it is called Reen. Olaus Petri* ap plies it to the external part of the Body. *Reen*, says h signifies clean; *and indeed this Beast is so; for you see n the least Durt about it in the Winter.* But however be it seems the Word is of a much later date than th Beast it self, which has been known a long time befor The first who mentions it is *Paulus Warnefried*, firname *Diaconus*, who lived about the Year 1270. These are h Words, *They have a certain Beast there, not unlike a Stagg of the Skin of which I have seen a Coat made, reaching n longer than down to the Knees, such as they tell us the Scri tebini wear.* No question but he speaks here of tha kind of Coats, call'd by the *Laplanders Mudd*, made c Raindeers Skins, which they say are wore by the *Scrite bini*, or *Scritefermi*, of which there is no doubt but the are the same that were afterwards call'd *Laplanders.* H farther makes this Beast not unlike a Stagg, which fo this reason can be nothing else but the Raindeer. S *Herberstein* calls them *Herds of Staggs.* And *Damia* says, *They have the Shape and Horns of Staggs.* But th they are not unlike a Stagg, yet is there some differenc betwixt them. For first of all the Raindeer is larger *They are a kind of Staggs*, says *Olaus Magnus, but muc taller*; which tho' it be contradicted by some, yet *Jon stenius* confirms it, relying upon the Authority of *Alber tus*, who says; *They are like a Stagg, but larger*; and s says *Herbestein*, viz. *That they are something larger tha ou Staggs*; where it is to be observed, that there is a considerable difference betwixt Staggs, those with broac Horns, such as are most frequent in the *North*, bein not so big as the rest. Besides there is a great diffe- rence, to speak of their bulk, and of their tallness: Fo tho' the other Stags are taller than the Raindeer, by rea- son of their long and small Legs, they come not nea them

Lib. 1.*c.*8. *de gest. Longob.*

Hist Quadruped. p. 95.

em in bulk. Besides that the Raindeer has one Horn ore, *viz.* three in all. *Their two biggest Horns*, says *laus, are in the same place where the Staggs have theirs, sides which they have a lesser one in the midst of the ead, with smaller tacks, wherewith they defend themselves ainst their Enemies, especially the Wolves.* This is also ntradicted by some, but without reason, because they id not take *Olaus*'s Words right; for his meaning is ot as if this was a separate Horn, differing only from e rest in bigness; but else of the same kind, as the ainter has foolishly represented it; his meaning was, at they had a Branch sprowting from both the great orns, bending forward with Tacks, and appearing ke a third; and thus many Raindeer have their Horns; r they have two Horns branching out backwards like taggs, from whence sprouts forth a third Branch to the idst of the Forehead, somewhat lesser than the other vo, but resembling them so near both in shape and o-erwise, that it might be taken for a third Horn. Most nerally each of the two great Horns send forth such small Branch, which joyn together in the Forehead, so at they appear like four Horns in all, *viz.* two turn-g backwards like Staggs, the other two bending down the Forehead, which is peculiar to the Raindeer. *Le-enius* has likewise made this Observation, when speak-g of the Raindeer, he says thus: *They contend with e Stagg for swiftness, but are less in bulk, being also stinguished from them by a double row of Horns.* Where speaks of two backward, and two others bending rward, as is evident from the Figure, in which the ainter, however, has not exprest the whole as it ought be, as my Draught made to the Life will shew anon. *lbertus Magnus* assigns them three pair of Horns, which to be taken in the same sense. *Jonstonius* says of them; *his Beast carries three rows of Horns upon his Head, each nsisting of two, which makes the Head seem bushy, the two rgest stand in the same place where the Staggs have them, nd of the same bigness, being sometimes five Cubits long, ith 25 Tacks. Besides these they have two lesser ones be-vixt both, with sharp pointed Tacks; and two more stand-g out in the Forehead like two Horns, wherewith they de-nd themselves. Albertus* speaks nothing but truth in lace, because some Raindeer have two Horns turning

Lib. 7. c. 27.

De Quadruped. p. 95

backward, two lesser ones standing upright, and tw other little ones bending forward, each having the Tacks, but sprouting altogether from the great ones, the two pair of lesser ones, being only Branches belongin to the great Horns, which turn backward like those c Staggs, according to the Draught given by *Jonstonius* i his XXXVI Cut, under the title of the *Admirable Stagg* tho' the Painter has added some things which ar foreign to the matter.

These are but seldom met with, those with thre Horns much oftner, and with four commonly. What have said hitherto concerning their Horns, must be un derstood of the Buck Raindeer; for the Doe hath lesse Horns, and fewer Branches. *The Buck*, says *Tornæu. has large and broad Horns, the Doe lesser.* And it is ob servable in both Sexes, that the Tacks of their Horn don't turn backward like those of the He or She Goa neither are they opposite to one another, like as you se in the Stagg and Elk, but stand out forward like thos of the Roebuck and Fallowdeer. The Raindeers Horn have also this peculiar, that they are often covered wit a kind of Wooll. *Damian a Goes* has made this Obse vation of them, *Their Horns*, says he, *are covered with kind of Wool*, which is chiefly to be observed after the Horns are cast, and begin to shoot again. *In the Spring* says *Olaus Petri*, *new Horns begin to sprout forth, bein soft and woolly, and full of Blood within. When they arriv to their full growth the Wool vanishes.* There is also ano ther difference betwixt the Raindeer and Stagg, that th first has much shorter and thicker Feet and Hoofs re sembling those of Bulls. *Olaus* says they are round, an so are those of Oxen or Bulls. *Nature*, says he, *has be stowed round Hoofs upon them, which are cleft.* When th Raindeer walks the Joints of their Feet make a noise, lik the clashing of Flints, or cracking of Nuts, as *Damia* expresses it very well, a thing likewise peculiar to th Raindeer. He says thus, *When they walk (whether swift or slow pace) you hear a kind of noise like the ratlin of Nuts in the Joints of their Legs.* *Olaus Magnus* make likewise mention of it, *They make*, says he, *such a noi and ratling with their Feet and Hoofs, that you may hea them before you see them.* Last of all, they have a diffe rent Colour from the Staggs, more inclining to an Ash

beside

esides that they are White, not only under the Belly, ut also under the Hanches and Shoulders. Which akes *Damian* compare them rather to an Ass than a tagg. *In bigness and colour*, says he, *they resemble an ss.* And *Ziegler*, *With rough Hair like an Ass.* But r what reason *Olaus Magnus* attributes a Main to this east, I cannot guess; *It has a Main*, says he, *like a orse.* They have indeed, especially under their Necks, ng and rough Hair, such as the Goats and some other reatures have; but which bear not the least resemance to a Horse's Main. It is farther worth taking otice of, that tho' they are cleft, they don't chew. *They ve*, says *Tornæns*, *cleft Hoofs, yet don't chew.* And, at, instead of the Bladder of the Gall, they have a ack Passage in the Liver. *They are without Gall*, says e same Author, *instead of which there is a small Passage their Liver, of a blackish colour, but not of bitter ste, as commonly the Gall is.* I have given you here e Draught of this Beast, as it was taken by my self to e Life. *(a)*

(*a*) The before mentionnd Voyage to the *North* gives us s short Description of the Raindeer: Their Horns are as g as those of the Staggs, but turning more backward, and h fewer Tacks; they appear in Colour like the Stagg, but rce so big; with cleft Hoofs, not unlike an Ox; they live efly upon Moss. And not long after; Being bread in the untry of the *Borandians*, and observed that the Raindeer re were bigger than those we had seen in *Lapland*: We 'd our Guide, whether they were also stronger? unto ich he answered, *Yes*, and that those Raindeer could draw o Persons, whereas those of *Lapland* would draw but one; d we found afterwards their Sledges fitted for two Persns.

15. F. P. 324

'his Creature does naturally belong to the wild Beasts, nd there are vast quantities of the wild kind found to iis Day in *Lapland*, many of which the *Laplanders*, or ieir Ancestors have made tame by degrees. *Ziegler* ıys very well, *They have no Horses, but in lieu of them, ıme a certain wild Creature call'd by them* Rheen. Those ıat are bred of a tamed Raindeer are actually tame nes, and fit for any service at home, of which you ıay see vast Numbers feeding in Herds, through all *apland.* There is also a third kind, betwixt a wild and tame one, as being bred of both. For, as *Samuel heen* tells us, and we have shewn you before, they are sed at Rutting time, to carry abroad the tame Does, the etter to catch the wild ones; whence it comes to pass, hat those Does produce sometimes that third sort, call'd y the *Laplanders Kattaigiar* or *Peurach*, being bigger nd stronger than the rest, and consequently more proer for drawing the Sledge. *Those*, says *Samuel Rheen, red up of a wild Raindeer Buck, and a tame Doe, they all* Kattaigiar, *they grow tall and strong, and are fittest or the Sledge.* He says they retain somewhat of their ıatural Wildness, will be very refractory and kick at im that sits in the Sledge: *When they begin to be Headstrong they kick against those that are in the Sledge.* The nly thing they have to do in this case is, to overturn the Sledge, and lay themselves under it, till the raging fit of the Beast is over; for they are very strong, and not o be ruled by Blows, whilst they are in the Sledge. *Johannes Tornæus*, speaking of this kind, says, *They are much more refractory than the others.* Their Rutting time s about St. *Matthew*'s Day, in Autumn. *About St.* Matthew's *Day*, says *Samuel Rheen, towards Autumn, the Raindeer go a Rutting*, in the same manner as Staggs do, and f any of the Bucks be kill'd about that time, their Flesh smells as rank as an old Goat, which is the reason the *Laplanders* seldom kill them during that Season; but at other times, when their Flesh is very well tasted, and affords them good Food, as I have shewn before. The Does (call'd by the *Laplanders Waiiar*) are big Forty Weeks, and Calve about *May*, when they can recruit themselves with fresh Grass, and the Sun. *The Does*, says he, *go with Young Forty Weeks, and commonly Calve about St.* Philip's *Day, or the third Day of* May, *which*

they call the Mass of the Cross; or about St. Eric's *or St.* Urban's *Day, which they call* Cantepuge. They bring but one a piece. *The old one,* says *Olaus Petri, breeds no more than one at a time.* However they are such good Breeders, that of a Hundred scarce Ten miss. The Barren ones are call'd by a peculiar Name *Roanæ. The Barren Does,* says he, *they call* Roanæ; and these become exceeding Fleshly and Plump, against Autumn, as if they had been Fatted, when they generally kill them. After they have Calved they bring up their young ones without Doors. *The Raindeer Fawns,* says he, *are nourish'd with the old Does Milk, and are never Housed.* Neither does the great Multitude breed the least Confusion for each Doe knows her own Calf, and the Calf the Doe both by Sight and their Voices. *The Fawns always follow their Does, and they know one another by their Neighing, so that in a Herd of several Hundred Raindeer, the Doe knows their Fawns, and they their Does, and that sometimes two or three Years after.* When they are grown up a little, they feed upon Grass, Leaves, and such Herbs as grow in the Mountains; though at the same time they will suck their Does, if they can come at them; for some will suck till the old Doe has brought forth another; for this reason the *Laplanders,* who are covetous of the Raindeers Milk, fasten a sharp or pointed piece of a Stick to the Fawns Nose, which pricking the old Does Tetts, as the young one is sucking, makes her kick it back. The Fawns are at first of a reddish Colour. *The Fawns,* says *Tornæus, are of a reddish Colour.* About St. *James's* they begin to turn blackish. *The Fawns of the Raindeer,* says *Samuel Rheen, are at first of a yellowish Colour, inclining to red; about St.* James's *they cast these Hairs, instead of which come black ones. Tornæus* says, they turn not Black, but to a Hair Colour, *About St.* James's, says he, *they cast their Hair, and others grow in their stead, of a Hair Colour.* By which he understands that Colour which is betwixt a Brown and a Black. *Lundius* says, That the young ones are at first no bigger than a large Cat, only that they have longer and stronger Limbs, for they can run and follow the old Doe with incredible Swiftness in three Days. They come to their full growth in the fourth Year of their Age: *When,* as *Olaus Petri* says, *the Raindeer comes to his*

full

ll Growth and Strength, and is fit for Business. Each ear they change their Names, the first they are call'd y the *Laplanders*, *Mees*; the second *Rach*; the third *Vorfæ*; the fourth *Kosatt*. But afterwards they stile ese *Nanu tok pu, i. e.* without a Name; and if a Buck *liruas*, according to *Johannes Tornæus*; for *Samuel heen* calls him *Herki*. When they are come to their full Growth and Strength they are tamed, and some accustom-d to the Sledge, and those they stile *Vajomherki*, others to arry Burthens, which they call *Lykamherki*; according to *amuel Rheen*, the first signifies as much as a *Draught Rain-eer*, the last a *Pack Raindeer*. Those design'd for Drudgery, re commonly Guelt, to make them the more tractable. *It s a very mild and useful Creature*, says *Olaus Petri*, *espe-ially if he be Guelt; for the Bucks are somewhat Wild and Headstrong.* They gueld them as soon as they are a Year old. *Immediately after the first Year they gueld the young Raindeers*, says the same Author. This is performed by he *Laplanders*, by squeezing or biting their Genital Ves-els with their Teeth. *The Raindeer design'd for Labour*, ays *Samuel Rheen, are Guelt by the* Laplanders, *who Masculate them by biting their Nerves, near the Genitals, with their Teeth.* Those which they keep for Breeding are call'd by them *Serri*, but those they don't preserve in such great Numbers as they do the Does; for Twenty Bucks are sufficient for a Hundred Does, as the same Author tells us, the last of which furnish them with Milk, Cheese, and young Ones. Both Men and Women Milk them on their Knees, with one Hand, holding in the other the Pail. Sometimes they tie them to a Stake whilst they Milk them, sometimes loose, commonly a-bout two or three a Clock in the Afternoon, and never more than once a Day; the rest being allowed for the Suckling of their Fawns; and it is observable, that those who are suck'd by their young Ones, give more Milk than those who have none. *Those Raindeer Does*, says the same Author, *whose Fawns are either dead or kill'd for use, give not so much Milk as those who give Suck.* They give at once about a *Stoaf* and a half *Swedish* Measure, which is something more than the fourth part of a Wine Measure, such as they use upon the *Rhine*. *The Raindeer Doe*, says he, *will when she gives the least Milk in the Summer, afford about half a Stoaf of Milk.*

This Milk is very Fat and Thick, and consequently very Nourishing. *The Raindeers Milk*, says he, *is very Nourishing and thick, like Milk mix'd with Eggs.* This is one of their chiefest Foods, as we told you before. What they don't Boyl is kept for Cheese; *Samuel Rheen* gives us an Account how they make it. *The Laplander Women let the Milk turn to a Curd, which they take afterwards with a Ladel out of the Kettle, and when they have fill'd one Cheese-frame they put another upon it, which, after they have fill'd as before, they put another upon that, and so continue till they have fill'd thus six or eight Cheese-frames; then they turn them altogether upside down, so that the undermost comes uppermost; for they never touch the Cheeses with their Hands, but one presses the other.* *Lundius* says, the *Laplanders* turn their Milk with the Guts of Pikes dryed, and the *Wood-Laplanders* sell them to the Mountaineers, who have no Fish. Unto each Cheese they take the Milk of Ten Raindeer, according to the same Author's Assertion; they are round, of the bigness of one of our Wooden Trenchards, about one or two Inches thick, they are very Fat. *This Cheese*, says he, *is very Fat, as being made of very Fat Milk, such as the Raindeer give commonly in Summer, when the Grass that grows in the Vallies of the Mountains of* Norway *is very Juicy.* But though they make good Cheese, they cannot make Butter. *Notwithstanding this*, says *Olaus Petri, they cannot make Butter, which has been often aimed at, but in vain.* Instead of Butter they have something resembling our Tallow, as I told you in the Chapter of their Diet. Now, since the *Laplanders* receive such signal Benefits by the Raindeer, they are very careful in Feeding them, and to defend them from the Wild Beasts. *The Raindeer*, says *Samuel Rheen, must be continually watched, both Night and Day, in Winter as well as Summer, for fear they should run astray, or be in danger from Wild Beasts.* For which reason the Master as well as the Mistress, as also the Children and Servants are commonly near at Hand whilst they are Feeding, to watch them narrowly that they may not run astray, and to turn them back to the Herd or Enclosure, especially against Milking time. For they make a kind of Enclosure in these Places, with Hurdles, fastned to forked Sticks of Wood, in which they make two Doors, one thro'

which

hich they drive the Raindeers in, and another to turn em out to Pasture. On the Tops of the Mountains, where ey have no Wood, they tye the Does to small Stakes, till ey are Milk'd, as the same Mr. *Rheen* tells us. *Lundius* ys, that the *Lapland* Servants are extreamly harrassed nong the Mountains of *Norway*, with looking after e, Raindeer; in the midst of the Winter, when they re apt to run astray, and are in great Danger from e Wolves. This, and their small Wages, says he, is the eason why they seldom stay above a Year, nay some-mes but six Months in a Place; for their Yearly Wages no more than a Raindeer of two Years old, call'd by em *Aorack*. Their Food, throughout the Summer are e best Herbs that grow in the Vallies, as also the Leaves f young Shrubs. They avoid all sorts of Bull-rushes r hard Grass. *The Raindeer*, says the same Author, *live n the Summer upon the best Herbs and Grass that is to be ound; they eat also the Leaves of the young and juicy hrubs, which grow among the Mountains of* Norway, *but hey will not touch the rough and hard Grass.* The rest of he Year they eat a peculiar Sort of Moss, which grows n abundance both in the Woods and Mountains, all over Lapland. This Moss they scrape out from under the Snow with their Feet. *In Autumn*, says he, *when the Ground is covered with Snow, they search for white Moss, wherewith both the Woods and Mountains abound. This Moss the Raindeer scrape from under the Snow with their Feet, and live upon what small Portion they can find of it.* Olaus Magnus speaks to the same Purpose: *Their Food*, says he, *is white Moss, which grows in the Mountains, especially in the Winter, when the Ground is covered with Snow; which, though it is very deep, this wild Horse forces his way thro' by an Instinct of Nature, to provide himself with Food. In the Summer they feed upon the Leaves of Trees, it being more easie for them to Feed standing or walking upright, than when they must bend their Heads towards the Grounds, to eat the Flowers or Herbs; their Horns in the Fore-head being an Impediment to them.* Lundius says, that there grows a certain Herb, call'd by them *Mesne*, in the Lapmark of *Uma*, which the Raindeer love extreamly. It has a large Root, from whence sprout forth three Leaves, at some distance from one another. They Feed also, says he, upon the *Angelica* in the

Summer,

Summer, which grows commonly upon the Banks o the Rivers, especially where there are any Cataracts o Water-falls. *Samuel Rheen* observes, that tho' they ar forced to live upon a very slender Portion of Moss in th Winter, yet they are fatter and plumper, than in th other Seasons. *Tho' this may seem*, says he, *but a slende Food, yet the Raindeer grow Fatter in Autumn, when the begin to Feed upon Moss, than in Summer, when they ea Herbs, Leaves and Grass. Olaus Petri* confirms the same, when he says: *In Autumn they are most Fleshy and Vigorous; then they appear very well, but extreamly ill in the Spring.* The reason why they are not so fat in Summe is, because the Heat of the Weather is an Enemy to thei Constitution. *The Raindeer*, says he, *cannot bear th Heat of the Summer, at which time they are nothing bu Nerves, Skin and Bones.* These Beasts are also subject to certain Diseases, which sometimes sweep whole Herds away at a time. *Johannes Buræus* in his M. S. *Sometimes*, says he, *a kind of a Pestilential Distemper gets among the Raindeer, which kills whole Herds, so that the Masters must provide themselves with others.* But this happens but seldom. *Lundius*, says, That the Raindeer will Swim with incredible Force and Swiftness cross the largest Rivers, so that a Boat with Oars shall scarce be able to keep them Company. They Swim with their Bodies half above the Water, and will pass a River or Lake in the coldest Weather. There is another Distemper which seizes upon them every Year, and is thus described by *Olaus Petri*. *In the beginning of* April, *Worms begin to breed in their Backs, which when alive creep out thro' the Skin, which is then as full of Holes as a Seive, as has been found by Experience after they were Kill'd. Lundius* says, That about the same time, the Bears are very greedy after the Raindeer, that they turn themselves round about them, till they get under their Bellies, and so devour them. The Wolves are likewise their great Enemies, against which they endeavour to defend themselves with their Horns; *The Wolves*, says he, *will also Bite and Kill them. Olaus Magnus* speaks of their Horns, especially those in the Fore-head, thus: *These defend them against the wild Beasts, especially against the Wolves.* But to set aside all other Observations, they are not always provided with Horns, because they cast them every

Year, and they come again by degrees. *Their Horns,* ; *Olaus Petri, as they grow in the Summer, so they fall in the Winter. Samuel Rheen* speaks to the same pur- e; *All the Raindeer cast their Horns once a Year, the ngest cast soonest, which grow again by degrees, and are irst covered with a kind of Wool.* The Does never t their Horns till after they are with Young. *The Does,* s he, *do not cast their Horns, till after they are big with ng.* But the Raindeer don't so much defend them- ves with their Horns, as with their Feet, wherewith y strike with great Force at the Wolf. *When the indeer happens to be attack'd by a Wolf,* says *Olaus Petri urenius, the worst of all his Enemies, he defends himself re by striking at him with his Fore-feet, than with his rns*; Tho' otherwise they trust most to their Heels; *s chiefest safety,* says he, *is in his Feet, for unless the ow be very steep, he may get free from the Wolf by the iftness of his Heels*; The only Danger is, that they some- nes tumble down some Precipices, and break either Limb, or perhaps the Neck. *Lundius* says, that the *planders* are sometimes so spiteful at one another, that vertue of certain Charms, they will command the Volves to a certain Place, from a great distance. These t upon the Raindeer of the Person appointed them by eir Commander, of which they kill as many as they e ordered by him. There is another Inconveniency elonging to the Raindeer, which is, that they often run tray; for which reason they give them certain Marks, which they may know them again, when intermingled ith other Raindeer. *Johannes Buræus,* in his M. S. ys; *They put a certain Mark upon every Raindeer.* And *rnæus*; *The* Laplanders *often catch a wild Raindeer, hich has their own Mark on his Ears. Lundius* says, they it these Marks with a Knife in their Ears, whilst they e very young; because they so often cast their Horns. ut after the Raindeer have escaped all Dangers, they ldom outlive the thirteenth Year. *A Raindeer,* says *laus Petri, seldom lives beyond the thirteenth Year*; and hat is most surprising, says *Lundius, When a* Laplander *ies, either all, or at least the greatest part of his Rain- eer Die at the same Time.* And thus much of the Rain- eer; a Creature, which, as it is to them instead of Horses, Sheep and such other Beasts, as are in request among

among Foreign Nations, so it is the only to which th apply all their Care; except the Dogs to guard th Huts and Cattle, and to be serviceable to them in Hut ing, as we have shewn before, when we treated of th Hunting. *The* Laplanders, says *Olaus Petri*, *have no m than two Domestick Creatures*, viz. *Hunting Dogs a Raindeer*, *the last they call* Rheen *in* Swedish. *(a)* Th have very good Hunting Dogs, which they sell to o another from one to three Crowns a Piece. Some a taught to catch the wild Raindeer, some for the Be and some for Martins, and other Creatures of a less Size.

(a) The before-mentioned Northern Voyage gives us t following Description of their Dogs: Their Dogs are abou Foot high, of a bright ruddy Colour, their Tails turn'd up li our Pigs, their Ears standing upright, like those of the Wolv They will catch Mice like a Cat, are very ugly, but much request among the *Laplanders*.

CHAP. XXIX.

Of the wild Beasts of the Laplanders.

AMong all the other wild Beasts of *Lapland*, the Bea challenges the first Place, being accounted Kin of the Woods; *The* Laplanders, says *Samuel Rheen*, *esteem the Bear a most excellent Beast*, *which makes them stile hi Lord of the Forest*, *and of all the other wild Beasts*. Hi Reason is because the Bear does both in Strength an Fierceness excel the rest: They are very numerous here tho' some are accounted to be Fiercer than others, espe cially those with a white Wreath round their Necks with which Kind the North abounds. They do consi derable Mischief to the Cattle, and Store-houses, which the *Laplanders* build upon Trees; these the Bears pul down, and at once deprive the owner of what Flesh, Fish or other Provisions he has laid up, for his use, as we

tol

l you before. The next Place belongs to the Elks, ich *Olaus Magnus* calls the wild Aſs, but the *Onager* a quite different Creature. *Scaliger* confounds them th the Raindeer. Nay, he ſays, they are the ſame; *Our k has Hair like an Aſs; the* Swedes *call it* Ranger; *ne of the Gothes* Rangifer; *the Germans* Elend, *the uſcovites* Lozzi; *ſome Authors obſerve that in* Norway *ey call it* Rehen. Who theſe Authors mentioned by *aliger* are, I am not able to gueſs; but am very cer-in that in *Norway* they never call that Beaſt which the *ermans* call *Elend*, *Reho*, but *Alg*, which Name it ſtill tains throughout all the North. *Olaus Magnus* confirms by his Teſtimony: *The Elks*, ſays he, *come from the orth, where the Inhabitants call them* Elg *or* Elges. The me is to be ſaid of the Muſcovites *Sozzi*, being the me that the *Lithuanians* call *Loſs*, according to *Her-erſtein*; *That Creature call'd by the Lithuanians* Loſs, *the ermans call* Elend, *and the Latines* Alec. So that *Loſs*, *ozziælg* or *Elend*, is all one and the ſame Creature, hich is of a very different Kind from the Raindeer, or hat the *Norwegians* call *Rehen*; notwithſtanding *Scali-er's* Opinion to the contrary. For firſt of all it is much eaner than the Raindeer, being as big as the largeſt Horſes: Secondly, Its Horns are ſhorter, but broader, eing above two Hands broad, ſending forth a few Branches forward, and on the ſides. The Feet of the Elk are alſo not round, but longiſh, eſpecially the fore-noſt, the Hoofs of which are ſharp at the end, where-with he encounters both Men and Beaſt. His Head is alſo much longer, with large thick Lips hanging down; neither is his Colour altogether ſo much inclining to White, but rather to a dark Yellow mix'd with Aſh-Colour; Beſides that when he walks he makes no ſuch Noiſe with his Joints as the Raindeer does, from all which it is evi-dent, that whoever ſees theſe two Beaſts together (as I have ſeveral times done) will find ſo great a difference betwixt them, that it is impoſſible to miſtake one for the other. *Lapland* does not produce many Elks, but they ra-ther paſs thither out of *Lithuania*; which is the reaſon that K. *Charles* IX. by his Proclamation, challenged all the Elk Skins taken in *Lapland*, as belonging to the Crown, as we told you before. *The Elks*, ſays *Olaus Pe-tri, are only found in the South Part of* Lapland, *and are ſeldom*

Exc. 102.

L. 18. c. 1.

seldom met with there, except when by Hunting they forced thither. In the other Parts they are rarely or ne seen. Yet it is sufficiently known, that the Elks swim tw a Year in great Numbers cross the River Nivaniz. *In t Spring they come into* Carelia, *and return in Autumn in* Russia. *Lundius* assures us that there are Elks in the *La mark* of *Uma*, but never in *Luhlah Lapmark*. The are also Staggs in *Lapland*; *Samuel Rheen* speaking of tl four Legg'd wild Beasts of *Lapland*, mentions the *wi Raindeer*, *Bears*, *Staggs*, *Wolves*, *Gluttons*, *Beavers*, *O ters*, *Martins* and *Squirrels*. But these Staggs are all not very common here, and not very big, being of th kind call'd *Damacerior Placiterrtes*, with flat Horns which, as they having nothing peculiar from othe Staggs, so it is sufficient to mention them here. Nex to the Staggs we should speak of the wild Raindeer but as these don't differ from the tame ones, but onl in their Size, which is somewhat bigger, and in thei Colour, inclining more to Black, we will also super sede to say more of them here. *The wild Raindeer* says *Olaus Petri*, *differ from the tame ones only in big ness*. Next to the Staggs, *Samuel Rheen* mentions th Wolves. Of these vast Numbers are to be found in *Lapland*, which are different from those in other Countries, in this that they are of a White Colour (being call'd White Wolves by some) and their Hair longer thicker and rougher: These are very troublesome to the Raindeer, which defend themselves against them by the help of their Horns. *Olaus Magnus* speaking of the Raindeers Horns says; *These are their chief Defence, being armed on the Head against their Enemies, especially the Wolves.* *Buræus* in his beforementioned *M. S.* makes mention of something which deserves our peculiar Observation, *viz.* That the Wolf will never attempt a Raindeer if it be ty'd to a Stake. His Words run thus; *If the Raindeer be tyed the Wolves never bite him; but if he be at Liberty he often becomes their Prey.* Possibly the Wolf is afraid of a Snare, when he sees the Rope wherewith the Raindeer is tyed; for this Creature is very timerous and jealous of every Rope, which he takes for a Snare laid to catch him: Besides he is afraid that Men are near at hand to kill him; the *Laplanders* being accustomed to tye the Raindeer to Stakes when they

Lib. 1. c. 26.

Milk

ilk them, as we have shewn before. Sometimes they e so fierce as to hit not only upon the Raindeer, but en and Women, especially if they be with Child. *Olaus agnus* speaking of their manner of Living in their its, has these Words, *Some fix their Houses on four-are Trees, lest they should be choak'd up by the thick ows in the open Countries; or be devoured by the rave-us wild Beasts, appearing sometimes in whole Troops: r which reason they keep a strict Eye over their Wives d Children, for fear they should be set upon by the olves, which are greedy after them especially, as after one their best Dainties; of which I shall say more anon.* Lib. 4. c. 11.

he Passage here mention'd runs thus; *Travellers are rced to be armed, especially such Women as are near their me, the Wolves being more eager after them by the sent, r which reason no Woman is permitted to travel without Attendant well armed.* From whence it is evident at the Wolves are the greatest Enemies of the Women *Lapland.* According to *Samuel Rheen* the *Gluttons* claim e next Place: These are likewise in great Numbers *Lapland*, their Head is somewhat more round, their ales long and sharp like the Wolves, with a large Body nd Feet shorter than the Otter. Their Skin is very lack, which makes *Olaus Magnus* compare them to a *lack Flower'd Damask.* Some reckon them equivalent Sabels; but though the Gluttons Skin be very bright, e Hairs are not so soft and fine as the Sabels. It is an mphibious Creature, though it for the most part dwells the Water, not unlike the Otter; some having taken for a kind of Otter, but it is both fiercer and stronger, om whence it also has got its Name. The *Swedes*, says *laus*, call it *Jærff*, the *Germans Vilefrass*, from its ra-enous Qualities. *Zeigler* calls it *Wildfrass*; for these re his Words. *The Word* Rosamacha *is a* Scalvonian *Vord, the* Swedes *call it* Jæriff, *the* Germans Wildfrass. But the *German* Word does not imply *devouring much*, ut *devouring wild Creatures*; for *Wild* signifies in the *erman* Tongue as much as a *wild Beast.* So that either *eigler* did not rightly apprehend the *German* Word, or lse the Transcriber or Printer committed this Error: Besides, that the Glutton does not only devour wild, but lso tame Creatures, as is very well known in *Sweden*, ay he feeds upon Water Fowl, his aboad being fre-quently Lib. 18. c. 13.

quently in the Water. *Lapland* is also stored with *Beavers*, by reason of their abundance of Fish, which afford excellent Food to this Creature; and as *Olaus* will have it, because they meet with little disturbance here by Boats or Vessels. *The Northern Rivers*, says he, *are well stor'd with these Creatures (Beavers) because they meet with no such disturbances here, as on the* Rhine *or* Danube, *where there is a constant noise of the Watermen.* But as they have nothing peculiar from the common sort, we will say no more of them here; neither of the *Otter* which *Samuel Rheen* mentions in the next Place. But as there is great quantities of Foxes in *Lapland*, so we will speak of them in the next place. *Samuel Rheen* distinguishes them (besides the common sort) as *Black, Brown, Ashcoloured and White Foxes, besides others that are mark'd with a Crest.* The Black ones are the finest and rarest; the Skin of which Persons of the best Rank wear upon their Caps in *Muscovey*; and *Herberstein* has observed long ago; *Fox Skins, but especially the Black ones, are in great Esteem among them, of which they make their Caps, and pay sometimes Ten or Fifteen Ducats a piece for them.* And *Olaus Magnus*, *The Black Skins are esteemed the best because the Great Men in* Muscovy *wear them.* The Brown Foxes are betwixt the Black and the common Red ones. Those mark'd with a Cross (call'd by *Johnston Crossbearers*) are by him thus described, *The Crossbearing Fox has a black streak beginning at the Nose, along the Head and Back to the Tail, he is mark'd with another cross the Back and Shoulders down to the Forefeet, both which resemble a Cross.* These are esteemed much beyond the common Foxes, being both larger and with thicker Hair. The Ashcolour'd Foxes, *Johnston* calls *Hatides*, being a mixture of Ash and Blue, resembling the Weed of that Name. But this Colour is not all over his Body, or each particular of the same; but the largest Hair inclines to a Black towards the Extremities, the shorter Hairs, which are Woolly, are Whitish, from whence arises this mix'd Colour. *Olaus Magnus* call'd them *Sky blue*, or *Azure-blue Foxes*, and tells us that they are accounted the worst of all, except the White ones, which have white Hair, without any mixture of Colours, like our white Rabbets; the reason he alledges is because they are most common, and their

Lib. 18. c. 5.

Lib. 18. c. 37.

Skin

in not lasting. *The White Skins*, says he, *are esteemed worst, as well as the Blue ones of a Sky and Azure lour; both by reason of their great Numbers, and that ir Hairs are less durable; but soon fall off.* Perhaps reason why they are so common is, because they are ily taken, for they never live in Woods, but among bare Mountains betwixt *Sweden* and *Norway*. *Sa-el Rheen* says, *The White Foxes are never found in the Grounds among the Woods, but only among the Moun-ns.* The *Martins* come after the Foxes, in Mr. *Rheen*'s talogue. These also are very numerous in *Lapland*, Country affording more or finer *Martin* Skins than s, yet there is a considerable difference among them. hose which have no white Hair about the Throat, be-g esteemed much better than those that have. What is ore remarkable is, that there are no *Martins* to be und in *Lapland*, except in the Woody Parts. *The* artins, says he, *are only to be met with in or near the oods, not among the Mountains.* Their Food is also orth taking notice of, for they live chiefly upon Squir-s and Birds. *Olaus Petri* gives the following Account. e Martins *by the help of their sharp Claws climb up the ees in the Night time, where as many Squirrils as they et with become their Prey, the Squirrils being no match them in Strength, but not inferiour in Nimblenes, mb up to the top of the Tree, where they are sure their emies are not able to follow them. If they are put to ir last shift there, and see no other way of escaping their emies, they leap from one Tree to another. Besides these y also are injurious to the Birds, both small and great. ey pull them down with their Claws as they are roosting on the Trees and devour them. If they happen to light on some of a big size, they get upon their Backs, and ilst the Birds are flying upwards they bite them so long l they drop dead to the Ground.* The Squirrils come in e Rear, which are incredible in number throughout all pland; they have this peculiar Quality, that they ange their Colour twice every Year; for against the inter they change their Red Coat for a Gray, which most esteemed. *Every Year*, says *Samuel Rheen*, *they ange their Hair, for they change their Red Summer Co-r for a Gray in Autumn.* The further they are taken orthward, the less mixture of Red is observed in their

Hair, as likewise the more remote the Season of th Year is from the Summer; for which reason they scarc ever look after them in the Summer, but take them i the heart of the Winter. But notwithstanding they a in such prodigious numbers here, they sometimes lea the Country in vast Troops, so that few are left behin *The Squirrils*, says he, *are not plentiful alike every Year for some Years they catch vast numbers of them, when a another time few or any of them are to be seen* The rea son of their departure is not sufficiently known hither Some will have it a certain foresight in this Creature Hunger and want of Food; others of most violent Tem pests. *Samuel Rheen* describes it thus, *When they are leave the Country they retire in whole Troops to the Lake and there putting themselves upon small pieces of Bark Cork keep their Tails upright, as if they were under Sail; they happen to be surprized by a Tempest they are all drowne* *Olaus Petri* confirms it, having been an Eye Witness their Departure. *They thrust themselves upon pieces Bark of Pine or Birch, and so setting out from the Ban of the Rivers, with their Tails upwards, sail whither t Wind carries them; till perhaps both the Ships and Ships Crew are devoured by the Waves. Their Bodies natural don't sink, but are immediately by the Waves cast ashor where they are gathered sometimes in great quantitie* *Olaus Magnus* gives the same Account of their passin the Rivers. *This Creature*, says he, *swims over by the he of a small piece of Wood, its Tail being instead of a Sai* Notwithstanding thus few of the kind are left at a tim they soon multiply again, each Female Squirril bringin forth four, five or more young ones. *They soon replen ish*, says *Samuel Rheen, for each Squirril brings a Litt of four, five or six at a time.* These are all the wil Beasts mentioned by *Samuel Rheen*; besides which the are some others not mentioned by him; but not neg lected by *Olaus Magnus*, and taken particular notice by *Johnston*; *The best Skins come from* Tartary *and* La land. It is beyond all dispute, that *Olaus* positivel affirms, *That the Bride in* Lapland *is adorn'd with Ermi and Sable Furs*; but they are very rare. Some say the Creatures resemble a Wezel, some, and especially *Zie ler*, a *Martin*, and indeed they come very near to t last both in shape and bigness of their Bodies. The Colo

Lib. 18. c. 12.

Hist. Animi, p. 1. c. 6.

Lib. 4. c. 7.

Colour the blacker it is the better and dearer; though there are also white Sables, such as have been several times presented, by the *Muscovite* Ambassadors, to our Kings; they seem to be the same mentioned by *Adam* of *Bremen* long ago, in his *Scandinavia*, under the name of *White Martins*. *Samuel Rheen* has also forgot the *Ermin*, a Creature very frequent in *Lapland*. *Jovius* says of the *Laplanders* already in his time; *They exchange very White Skins, call'd by us* Ermins, *for divers sorts of Commodities.* The *Ermin* is nothing else but a White Weezel, having Black Spots at the end of their Tails. *Albertus Magnus*, and after him *Johnston*, describes it thus: *Albertus* speaking of the White Weezel, says, That *the Ermin is a White Creature resembling a Weezel, Black at the end of their Tail.* He calls it *Ermin*, others have call'd it *Armelin*, or *Hermelin*, a Creature both in Colour and Nature altogether the same with the Weezel. The Colour can be no Objection; for it is White in the Winter, and Reddish in the Summer, as Weezels commonly are. *Olaus Magnus* tells us expressly: *If they were shut up from the Cold in the Winter, there would not be the least appearance of their fine Skins, which begins to turn Reddish towards the end of* May, *when they begin to pair, and then their White Colour leaves them.* And *Olaus Petri*, *I will say something of the Weezel, which in the Winter is a delicious White Creature, but in the Summer a dark Yellow mix't with Gray.* They also catch Mice as Weezels do, which makes the *Swedes* call them *Lekat*, as is very well known to those who have seen them in the Northern Parts; which is the reason I cannot agree with *Scaliger*, who calls it the *Swedish Mouse*. There is another kind call'd *Lemmus*, which more properly deserve that Name, because the *Ermins* feed upon them, according to *Olaus Magnus*; *Samuel Rheen* says, they are also found in *Lapland*, *They have also a kind of Mice which they call* Mountain Mice *or* Lemblar. *Wormius* has given us a Description and Draught of them in his Chapter of Rarities, by which it appears, that they have short Tails and stairing Hair, so that they are not in all respects like our Mice; not to mention here their Colour, which *Olaus* says is mix't: *Samuel Rheen* says, their Hair is a mixture of Red and Black, and makes this farther Observation, that they appear sometimes on a sud-

P. 15. v. 3.

Lib. 18. c. 20.

Præd. loc.

den, and cover the Ground by their vast Multitude. *They are not seen*, says he, *every Year, but at certain times only, then they appear on a sudden in great Multitudes, and disperse all over the Country, like as the Birds do in the Spring.* *Olaus* observes, that this happens after a Rain. *They fall from Heaven in sudden Tempests and Storms.* *Olaus* is of opinion, *That they fall down with the Rains or Storms, and that they are carried along by the force of the Winds from remote Islands, or else produced in the Clouds*; the last of which he however calls in question; but *Wormius* inclines to the same Opinion; but has been contradicted in this Point by *Isaac Vossius*, who says, That these Mice are by Tempests forced out of their Caves. *The reason why these Creatures are generally supposed to fall from Heaven*, says he, *amounts to no more than this, because, whereas they did not appear before, they are by violent Rains and Storms forced from their Caves; which are perhaps fill'd with Water, or perhaps they thrive and delight in rainy Weather.* The last Opinion seems most probable to me: They are not Fearful but Bold, don't run away at the noise of any approaching Passengers, but keep on their way, and make a great noise. If any one strike at them they turn about and strive to bite. *If they meet any body*, says *Samuel Rheen*, *they bark at them like small Dogs, neither fear they either Stick or Spear, but very fiercely turn against those who attempt to kill them.* And *Olaus Petri*, *They bark like little Dogs; and if you strike at them they will fix their Teeth in the Stick, like an enraged Dog.* They have also this peculiar Quality, that they never come into any Houses or Huts, or do any mischief there: *They never*, says the same Author, *do any Mischief in the Houses, but always keep among the Shrubs and Brambles.* Sometimes they are seen to be divided into two Parties, and to attack one another like Warriors: *They set upon one another*, says he, *in the Marshy Grounds, like two Armies.* The *Laplanders* look upon this as a Presage of future Wars in *Sweden*; nay, they are so Superstitious as to pretend to determine from what side the Enemy is to come, by the different Motions of the fighting Mice. *When the* Laplanders, says the same Author, *observe them to fight; if they find them to come from the* East, *they foretel a War betwixt* Muscovy *and* Sweden; *if from the* West, *betwixt the last*

Not. ad Pomp. Mel.

last and the Danes. These small Creatures don't want their Enemies; first the *Ermins*, as I told you before: And *Olaus Magnus*, *The Creature commonly call'd* Lekat *or* Ermin, *feeds upon these small Creatures.* Their next Enemies are the Foxes, which carry prodigious Numbers of them into their Holes: *They are frequently devoured*, says *Samuel Rheen*, *by the Foxes; these carry many Thousands of them into their Holes.* He tells us, that they are good Food for the Foxes, which proves very detrimental to the *Laplanders*; for when they have sufficient of this Food, they will not take the Bait laid to catch them. The Raindeer are also their Enemies; *The Raindeer also*, says he, *will eat these Mice of the Mountains, especially in the Summer.* Neither are they free from the Dogs, who will likewise eat them, *viz.* the foremost part of them, but leave the hindermost, perhaps because it is not agreeable to their Constitution: *They are often*, says he, *torn to pieces by the Dogs, but they never eat the hindermost, but only the foremost part.* They never live after they have eat of a Herb grown again since they tasted it before. *These Mice*, says *Olaus Magnus*, *live no longer than after they have tasted of a Herb which is grown again since they tasted it before*; so that not only their Enemies, but they themselves are frequently the occasion of their own Destruction: for they sometimes perish by being stifled in the Hedges or Bushes, or sometimes by casting themselves into the Water. *Samuel Rheen* says thus of both, *When they are to disappear, some crawl upon the Trees or Bushes, where they hang themselves betwixt the small Twigs; some run directly into the Water, so that sometimes several Thousands of them are found drowned near the Banks.* *Olaus Magnus* seems to have spoken of this, when he says, *They meet in great Numbers like the Swallows when they are to leave a place, and at certain times dye in heaps, by a certain Distemper.* Last of all, *Samuel Rheen* has not taken any notice of the Hares, of which there are no small number in *Lapland*: They are chiefly in Request for their Skins sake; especially in the Winter time, when they are as White as the Foxes; for they always change their Colour against Winter, when they become White, for the same Reasons before alledged; besides which, Providence seems to have design'd this for their Advan-

tage, that they might the better escape the Hands of the Hunters, when their Skin was of the same Colour with the Snow, and so consequently not to be totally destroyed; which I likewise believe to be the reason, why most other wild Beasts, as well as the Birds, enjoy the same Advantage here, of which more anon. *Olaus Magnus* speaking of the Hares says, *It is certain that all Hares in the* North, *immediately after the Autumnal Equinox, when the Snow begins to fall, change their Grey Coat into a White one.* Nothing is more frequent, than that such Hares as are catch'd about that time, are half Grey, and half White, which I have often observed my self; but in the midst of the Winter they are all over White; of which I have spoken several times before.

CHAP. XXX.

Of the Birds and Fishes.

WE will now come to their Birds, of which also *Lapland* produces vast Numbers. *Samuel Rheen* gives us the following Catalogue of them, *viz. Swans, Geese, Ducks, Lapwings, Snipes*, and all Sorts of *Water-Fowl; besides of Wild Fowl, Heath-Cocks, Stock-Doves, Wood-Cocks and Patridge*, especially in the Spring, till about *Whitsontide*, when they begin to disperse, some to the Mountains, the rest to far distant Places, or to the Bogs. He makes a distinction betwixt the River or Water-Fowl, and those in the Woods; of each Kind, he says, there is great Store in *Lapland*, which abounds in Rivers, Lakes, Woods and Mountainous Places. Amongst these some are common also to other Places, others peculiar only to the Northern Countries. Of the first Sort are the Swans, Geese and Ducks, sufficiently known every where, but of the two last he means not the tame

but

at the wild Kind; for tame ones are not to be found in *Lapland*. *This Country*, says *Olaus Petri*, *has no tame Fowl*. By which he understands not only Geese, Ducks, *&c.* but likewise Cocks, Hens and Turkeys of all Kinds The Swans, says *Lundius*, when they cast their Feathers retire to the desolate Marshes till they grow again It deserves our particular observation, That the wild Fowl in the Northern Countries, come thither from the Southern Parts, where they build their Nests, and hatch their young ones, which makes them to be more numerous here, than in other Places. Perhaps because they enjoy more quiet here in the North, and meet with more Food. *Samuel Rheen* says, *They come in great Numbers hither in the beginning of the Spring, from the* German *Ocean*. And of the Water-Fowl in particular; *In the Summer they build here their Nests, lay their Egs, and hatch their young Ones*. So the *Lapwings* come duly every Spring to Hatch here; *Olaus Petri* says *In the Spring they come in such vast Flights, that they darken the Sky; wherever they settle at Nights, or come to look for Food, they make such a Noise, that you may hear them at half a Leagues distance*. The Bird *Kniper* (a kind of Snipe) I suppose to belong to the last Kind, being scarce to be met with in other Parts. He is Black on the Head and Back, and so are the Wings, for the most part, the Breast and Belly White, with a Red long Bill set with Teeth, Red short Feet, with a Skin between the Claws, as most Water-Fowl have; the Draught of which I give you here.

16 F. P. 344

To this last sort belongs also the Bird call'd *Loom*; no mention'd by *Samuel Rheen*, unless he intended to com prehend it among the Water-Fowl. Of these there ar such prodigious Numbers, and that of divers Kinds, tha it is impossible to express them all in a narrow compass *Olaus VVormius* has given us a Description of it in hi *Chamber of Rarities*, with its Picture: It is not of th kind of Ducks, as appears by the Bill, which is no broad, but sharp. This Bird has this peculiar Quality that it never appears on the Ground or Trees, but al ways flies or dwells in the Water. Its Feet are short according to the proportion of the Body, and set back wards; so that it can Swim very conveniently, but no Walk far without trouble; from whence it has got its Name; for *Loom* implys as much as *Lame*, and unfit to Walk. What *Samuel Rheen* calls *Kinder* among the wild Fowl, we have signified by the VVord of *Urogallus*, meaning the biggest kind, which, if we may give credit to *Gesnerus*, is call'd *Cedron* about *Trent*, who gives us a very fine Description of it, except in what he tells us of the Hens not differing in Colour from the Cock, but only

nly in being not quite so Black as the Cock, he is mistaken, the Hen being of a Yellow Colour, spotted with Black. The same may be observed in the lesser *Urogallus* or *Stockdove*, the Cock and Hen differing much in Colour; for the first is altogether Black, whereas the last is Yellow, like the Hen of the large *Urogallus*, the whole difference betwixt these two being only in their size. *Olaus Magnus* says, they are of an Ash Colour, because they have sometimes a mixture of Ash Colour with the Yellow. For thus he describes his Heathcocks, *In the Northern Parts are certain Heathcocks, not unlike our Pheasants, except that they have shorter Tails, and are quite Black, with a few White Feathers in their Wings and Tails. The Cocks have a Red and large Comb, but the Hen's lesser, of a Grey Colour.* These Wild or Heathcocks are the same which the *Swedes* call *Orrar*, and the *Latins Tetorones*, or *Urogalli minores*, neither are their Combs different from the *Urogalli*, not on the top of the Head, but on both sides of the Eyes; instead of which the Painter has mistaken the joint, and has drawn them like our tame Cock. The Hens of both these kinds, as well of the lesser call'd *Orrar*, as the larger call'd *Kiedrar*, are of a Colour differing much from the Cocks, the first being quite Yellow, the last inclining somewhat to an Ash, as I told you before. Some would have them to be a kind of Pheasants, but whoever will compare them together, will find a remarkable difference. And though *Lapland* affords both kinds, yet are the larger sort more frequent than the other. *The Woods*, says *Samuel Rheen*, *are stor'd with all sorts of wild Fowl, such as Heathcocks, but they have not so much plenty of Stockdoves.* Neither are the other Birds found in the quantities at all times, there being some Years, when scarce any are to be seen at all; *It happes sometimes*, says *Olaus Petri*, *that the Birds leave the Country for several Years together; but when they return they are catch'd in such vast numbers, that the* Laplanders *don't know what to do with them.* We will now come to the Woodcocks, for that I suppose to be the neareſt Name of what the *Swedes* call *Jurne*, or the *Germans Hasethuhn*, though I question whether that be the same; for though it be certain, that the *Jurne* of the *Swedes*, and the *Husethuhn* of the *Germans* are one and the same thing,

Lib. 19. c. 35.

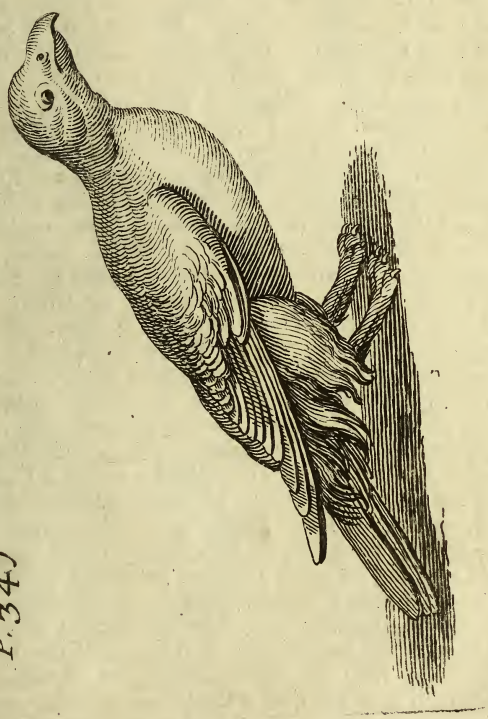
yet

yet do they not dwell in the marshy places, as the Woodcocks of the Antients, but in the Woods, which makes *Samuel Rheen* place them among the wild Fowl belonging to the Woods. Of these there is also great plenty in *Lapland*, which afford very good Food to the Inhabitants. But the Country abounds more in White Partridges, than in any other kind of Birds; with these not only the Woods, but also the highest Mountains, though never so Barren, and covered with Snow, are stock'd: *These Birds*, says the same Author, *(meaning the Wild Cocks, Stockdoves and Woodcocks) are found in great plenty near the Rivers and Lakes. But as the Mountains on the Borders of* Norway *are destitute of Woods, being furnished only with some small Lakes, so no Wild-Fowl inhabiting the Woods can abide there, except the White Partridge, which are in vast numbers thereabouts.* I call the same Birds *Lagepedes*, which *Samuel Rheen* calls sometimes *Fial Riipos*, sometimes *Shickripos*; and are by the *Germans*, but especially the *Swissers* call'd *Schnee-Vogel*, or *Schnee-huhner*, *Gallinas nivales* or a Snow Bird, because they delight to dwell in the Snow, on the tops of the *Helvetian* Mountains, and the *Alpes*, which are seldom without Snow. They have Feet like Hares, and a Wool instead of Feathers, from whence they have got the Name of *Lagepedes*. *Samuel Rheen* gives us the following Account of them: *These* Lagepedes *are as white as Snow in the VVinter, without so much as one black Feather, except that the Hen has one single black Feather under one of her VVings. Towards the Spring they begin to be Gray, not unlike the Hens of the Stockdove, and thus they continue till VVinter, when they turn VVhite again.* What he says of their changing of Colour is the more worth taking notice of, because the same has not been observed by any other besides himself. 'Tis true, *Olaus Magnus* speaks of some *Snow Birds*, which, he says, *change naturally their Colour from a Grey into a VVhite*; but it seems as if he did not intend the *Lagepedes*, because he speaks of their Red Feet such as Storks have; but the Feet of the *Lagepedes* are nothing like these, as we told you before: Besides which *Samuel Rheen* makes another Observation of the *Lagepedes*, *viz.* That they seldom are seen on Trees, quite contrary to those delineated by *Olaus*. *The* Lagepedes, says *Samuel Rheen*, *keep*

Lib. 19. c. 35.

commonly

only upon the Ground, and rarely upon the Trees. The *pedes* are also fine nimble Birds, which are always motion, and never continue in one place; *They are inually running from one place to another,* says he; in another Passage,



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They are clean and nimble Birds. Besides these us Birds, fit either for Food or Cloathing, they have s uselefs or pernicious ones, such are the Eagles in Mountains, which sometimes kill the young Rainde Ravens are seldom to be seen here, and those are, are not White, as *Martiniere* has perswaded World they were.

We must at last come to the Fish, of which there incredible quantities in *Lapland. They catch prodig quantities of Fish*, says *Ziegler, not only for their pre use, but they lay them up in their Store-houses, and s them to the Neighbouring Countries.* And *Jorvius, near Sea side they abound in Fishes.* He says near the Sea si because he speaks of the *Muscovite Laplanders*, wher the other *Laplanders* catch most of their Fish in the vers and Lakes. Salmon is their best Fish, of wh *Olaus Magnus, There is scarce any part of* Europe *wh abounds so much in Salmon as the* Bothnian *Sea towa* Lapland; *for from their Mountains descend vast River sweet VWater, in which the Salmons are seen to swim gainst the Stream in Shoales, which coming towards Sources become a Prey to the Fishermen. Samuel Rb* gives them likewise the Precedency among the Fishes *Lapland*, and says, that they swim up the Rivers as as they can, and so turn about St. *Matthew. The S mons*, says he, *come from the Sea into the Rivers of* La land; *they swim up against the Stream as far as they c till being stop'd in their course by the Cataracts, they co back about* St. Matthew. *Lundius* observes, that in t *Lapmark* of *Lublah* the Salmon comes up the River far as the Church call'd *Jockmoch*, where a Catara prevents its going farther. He farther observes, that t Salmon is not so Fat at his return as at his coming in the Rivers; the reason of which seems to be, that th are weakned by their continual swimming against t Current, and spent by engendring in the remote parts the Rivers, from the Sea. *Lundius* observes also, th as soon as the Salmon coms to that part of the River which fall from the Rocks among the Mountains *Norway*, it is as black as a Coal, that it vomits up a what is in its Stomack, and takes very little Food a the Summer long. This makes the *Stoule Burgers* (m Countrymen) call the Salmon, whilst he is coming u

Lib. 20. c. 13.

tl

River, *Salne*, but when he comes back, *Lax*, i. e. Cap. 13.
, from the Word *Lassus*. Of their vast quantities
s *Petri* says, *A certain Customhouse Officer of* Torna
me, *that in one Year* 1300 *Barrels of Salmon had been*
rted *there*. The next Fish belonging to *Lapland*
he Pikes: *These Lakes*, says *Samuel Rheen, afford a*
t *plenty of Pikes*. And *Olaus Magnus*, *There are* Lib. 20.
Lakes among the Mountains of Lapland *of* 400 Ita- c. 8.
Miles long, and a 100 *broad, which furnish them*
such vast quantities of Pikes, (besides other Fish)
re not only sufficient for the Provision of those two large
thern Kingdoms, but whole Ship loads of them, after
are dried, are transported into Germany. He calls
m *Lupi*, the same which the *Swedes* call *Giaddor*, and
Luci or *Pikes*, a sort of River Water Fish, and suf-
ently known, having a large Head, with the lower
w hanging out, which is provided with many very
rp Teeth; the *Germans* call it *Hecht*. They are of
h a bigness here, that they sometimes exceed a Man
length. *Olaus* says truly, *If the Water could furnish*
s Fish with sufficient Food, it would in time attain to
ght Feet in length. The *Swedes* inhabiting the Di-
ict of *Granara*, about six Leagues from the *Lap-*
nd School call'p *Lyksala*, in the *Lapmark* of *Uma*,
tch abundance of Pikes, which the *Laplanders* don't
ell like; but the *Swedes* being Proprietors of those
akes, catch such incredible quantities of Fish there,
ith their Boats (which they carry on their Backs)
nd Nets, that three or four of them carries 4 or
oo weight at a time. *Lundius* says, that the *Swedes*
laim these Lakes as their Propriety, which their An-
estors bought of some of the Governours of *Lapland*;
ecause the Inhabitants being at that time not in a ca-
acity to pay the usual Tribute, these Lakes were as-
gn'd to some *Swedish* Boors for their Money, which
hey enjoy quietly. *Lundius* says also, that besides the
yck there is another Fish catcht here, call'd *Har* by the
wedes, not unlike the *Syck* it self. The third sort is
Fish call'd by the *Swedes Syck*, they differ not much
rom the Carp, except that they have a larger and
harper Mouth, and their Bodies are not so broad:
They generally are scarce so big a Carp, but those of
Lapland weigh sometimes 12 Pound. *There is here*

great

great plenty of that Fish, says Mr. *Rheen, call'd S of an excellent Taste, and weighing sometimes* 10 o *Pound. Johannes Tornæus* speaks also of their big and grateful Taste, which he compares to the bes Fishes. *Amongst their Fishes*, says he, *they catch g store of the larger kind of* Syck, *sometimes of an Ell especially in the little Lakes. This Fish is so Luscious, of so fine a Taste, that I know not one other kind of that can come in Competition with it.* The fourth they call *Abbor*, the *Latines Perca*, or a *Perch*; thi likewise very plentiful here, and of an incredible b ness. There is a dry'd Head of a *Perca* kept to Day in the Church of *Luehlah*, which from the top the Head to the under Jaw is above two Hands bro They have also Water-Weezels, Red and White, th are found especially in the Pools near the Sea side. *the Lakes in the lower Grounds are Water-Weezels, and White.* Besides these the Lakes in the Mountains *Norway* furnish them with two other kinds of Fish, cal by the *Swedes Ræding* and *Orlvk*, *The Lakes which higher up in the Mountains afford only* Ræding *and* C lak. Whether these Fishes be known also in other Plac I am not able to tell, The first kind is thus describ by *Samuel Rheen*, Ræding *has got its Name from its R and Purple Colour on the lower part of the Belly.* T second kind resemble a kind of Salmon, but they a not near so big; some would have them to be you Salmons, but very little probability of Truth, becau they are always taken in the Lakes, which have Communications with the Sea, and therefore cannot stored with Salmons. I rather believe them to be a ki of Trouts, because there is scarce any difference in the shape, except that the Trouts Flesh is somewhat redde softer and more luscious. There are many other Fish *Lapland*; but as they are seldom eaten, so they are scar upon their Rivers. To say something of them w will give you them as they are set down by *Olaus Petr* who however seems to be doubtful in his Account: *Sal*

Cap. 13. *rio, Cobitys, Barbatula, Rubellis, Barbocha, Oculata, Gr sinus, Cyprinus, Cobytis, Aculenta.* This Country produ ces few Weezels. and no Snakes. *This Country produc no kind of Serpents*, says *Ziegler*; which must be unde stood from the Mountainous part; for among the Wood

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nd in the lower Grounds, ſome are found of that kind, hough but ſeldom. *There are but few Snakes in* Lapland, ays *Samuel Rheen. they are ſometimes ſeen in the lower Grounds and Woods, but not ſo much as one among the Mountains.* Neither are Inſects very frequent here; Fleas they know not, but are full of Lice, becauſe hey wear no Linnen, and change their Cloths very ſelldom: They louſe themſelves in the Summer, and in the Winter they expoſe their Cloths to the cold Air, which kills them. Their Heads are not very Louſy. *Lundius* ſays, that they have three ſorts of Gnats, of a different bigneſs. The leaſt of all are ſcarce to be perceived, but ſting ſo ſmartly, as if you were prick'd with a Needle; theſe commonly appear juſt before rainy Weather. The largeſt of all are bigger than the common Gnats of other Countries These Gnats are very injurious to them. *They are peſtred with large Gnats,* ſays *Ziegler.* And *Olaus Magnus, In the marſhy Grounds of the uttermoſt parts of the* North, *they are infinitely peſtred with great Gnats, which make an odious noiſe when they Sting.* They are not only troubleſome to Men, but alſo to the Cattle, especially to the Raindeer; thoſe they keep for that reaſon near the tops of the Mountains. *Some are forced,* ſays *Samuel Rheen, to the tops of the Mountains, ſome to croſs them, by reaſon of the Gnats which are ſo numerous among them, that they are very pernicious to the Raindeer; to avoid this Plague they are obliged to get to the very tops of the Mountains, as far as they are able to go.* The Men defend themſelves againſt theſe Creatures, by keeping a continual Smoak in their Huts: *They keep,* ſays *Johannes Tornæus, the Gnats in the Summer time without Doors, by keeping a continual Smoak.* When they go to Sleep they cover their Heads and Body with a Blanket. *Whilſt they are aſleep,* ſays *Samuel Rheen, they put their Heads under a Blanket to avoid the Gnats, which are very numerous here.* When they ſtir abroad they put on Skins or Leather Garments; *During the Summer,* ſays he, *both Men and Women wear Leather Garments to avoid the ſtinging of the Gnats.* For the ſame reaſon they wear a Cloath Cap, which they can pull over their Faces. Some *Laplanders* tell me, that they often beſmear their Faces, except their Eyes, with Roſin or Pitch, to defend themſelves againſt theſe odious Creatures. *Olaus Petri Niurenius*

Cap. 17.

Lib. 22. c. 5.

nius confirms this by his Testimony. *The Summer*, says he, *brings this Inconveniency along with it, that it fills the Air with Flyes, Gnats, and other Insects; so that unless you dawb your Face with Pitch, you will scarce be able to preserve it against them.* Besides these Gnats, there are also great Wasps, which much infect the Raindeer. These Sting so violently and deep, that the holes are to be seen in the Raindeers Skins after they are kill'd; these holes they call in their own Tongue *Kaorm*; *The small holes which are found in the Raindeers Skin occasioned by the Stinging of the Wasps in the Summer, they call* Kaorm, says *Johannes Buræus* in his M. S. The Remedy against this Evil is the Smoak also. *They are much pestred by Insects*, says *Olaus Petri Niurenius, during the Summer*, ; *to free themselves from this Plague, they are forc'd to make a continual Fire, and to keep the Raindeer in the Smoak.* The better to encrease the Smoak, says *Lundius*, they put Moss upon the Wood while it is burning: If that cannot conveniently be done, they dip themselves into the Water; *Otherwise*, says he, *they dip themselves over Head and Ears into the Water, so that sometimes they are drowned, or at least much weakned.* And this may suffice for the Animals of the *Laplanders*.

CHAP. XXXI.

Of the Trees and Plants in Lapland.

NExt to the Beasts we will take a view of the Trees, which this Country produces in good store, but no Fruit Trees, such as our Apple, Pear, or Cherry Trees. *The* Laplanders, says *Tornæus, are not acquainted with Apples or any sort of other Fruit, which other Nations, living under a more benign Climate enjoy.* And *Olaus Petri, They have no such thing as Apples, or any other Fruit Trees.* Neither have they any wild Trees, such as will not bear the Cold; as Oak, Beech, and such like; Lapland *produces no Oak, Beech, Hasel-trees, Plum-trees or Linden; but only Pine or Fir, Juniper, Birch, Service-tree and VVillow, the Asp and Ollar, the Alder and Dog-*

tree.

ree. But he mistakes the *Eornas* instead of *Currans*; nd by the *Tacumla* he means the *Lybian Poplar* or Asp, y *Fruagula* the Alder-tree. These don't grow in every art of it; for in the Mountains, which divide *Norway* rom *Lapland*, call'd *Fellices*, there are no Trees at all. *n the higher parts of the Mountains there is not so much s one Tree to be found; which ought not to be pass'd by n Silence,* says *Olaus Petri.* And *Johannes Tornæus, he Mountains* Fellices *are without any Trees. Samuel heen* says, *There are no VWoods in the Mountains. Peter laudi* attributes it, to the violent Winds which blow here without intermission; but I rather suppose it may e the continual and extream Cold which never ceases pon the top of those high Rocks. In the Grounds be-ow the Mountains you meet with Woods, but the next djacent Parts produce nothing but Birch-trees, which eing very large and tall, and placed by Nature as re-ular as if design'd for Walks, affords a very fine As-ect. *Immediately below the Mountains*, says *Samuel heen, the VWoods begin, though the Grounds next to the Mountains afford nothing but Birch-trees, which are very ll and large, no Fir or Pitch-trees being to be seen here.* ut in the more remote Parts from the Mountains are ir and Pitch-trees, besides the Birch, the Woods being mposed of these three Kinds. *After you are pass'd the irch VWoods,* says he, *you meet with others, composed of ir, Pitch and Birch Tree; however these VWoods are but in.* Besides these, *Lapland* scarce produces any other rees, but Shrubs in plenty; especially Currans. *In the igh Grounds, towards the Mountains,* says he, *grow fine nd large Currans,(Ribes) in great quantities*; though as e tells us, they are not regarded by the *Laplanders*; erhaps they are of an ungrateful Taste; besides that e greatest part of them are of the Black kind. *Lun-ius* says, that among the Mountains *Fellices* there are ild Cherry-trees, the *Laplanders* make use of them; ey are call'd by the *Swedes Janebar*, and *Hæggebær.* nipers grow likewise in *Lapland*, and come to a great ight, as also Berries of all sorts. The most noted are ll'd by the *Swedes Hiertroa*, by the *Latines Chamume-* (Dew-berries) or *Norway Black-berries.* They ap-ear not unlike Bramble-Berries, each Berry being di-ided into Grains, being of a pale yellowish Colour at

first, bnt turn Red as they begin to ripen. These gro for the most part in Watry and Marshy Places. T *have great store*, says *Olaus Petri, of the* Chamume (Hiortorn) *which grows in marshy Places, and are of agreeable Taste. Samuel Rheen* says, *The* Chamumer *grows in great Plenty in the low Watry Grounds.* Th grow on a small Stalk creeping along the Ground, a therefore can scarce be placed among the Shrubs ; b the Berries are very wholesome, being accounted a S vereign Remedy against the Scurvy ; which is the reas the *Laplanders* eat them frequently, not only fresh, b also pickled, as has been shewn before. They ha likewise a sort of Blackberries, call'd *Hallon* by t *Swedes*, and the thin leaved Heath, with Berries, whi some call *Ground Eive*, and the *Swedes Kraokeber*, p haps because the Crows eat them ; and the greater a lesser Blackberries, the first call'd by the *Swedes Linc* the last *Blacbar*. The before mentioned Author sa *In the same manner they prepare the great and lesser Blac berries and Heath-berries.* And *Olaus Petri, They ha also Gray Billberries* (Blaobær) *and in Autumn Blac berries (* Likgon) *Heath-berries.* He speaks in this P sage of their way of pickling them, as has been shew before ; from whence it is evident, that they have great plenty of these Berries, as of any other. In sho *Lapland* produces most sorts of Berries, some of whi are not regarded by the Inhabitants. Neither are th destitute of useful Herbs, they have the *Wild Angelic* which the *Laplanders* call the *Lapland Herb*, (*Samigraes Posko)* and frequently use it in their Victuals : It h a short but thick stalk. *There grows a vast quantity wild Angelica in* Lapland, *on short but thick stalks.* S they have good store of Sorrel, which they likewi mix among their Victuals , as we told you befor *Sorrel*, says he, *grows likewise here in great plenty.* B sides these they have some Herbs which are peculiar o ly to *Lapland*, or at least are seldom met with any whe else : *There are*, says he, *some other Herbs here, which a not found in any other Country.* He himself mentions Herb call'd by the Natives, the *Lapland Shoe*, or th *Raindeers Cabbage*, of which he gives us the followir Description ; Lapland *produces a certain Herb, call'd the Inhabitants the* Lapland Shoe, *or the* Raindee Cabbag

Cabbage, *because its Flower, which is Blue, resembles a* Lapland Shoe; *it has three rows of Seed in the Bud; its Leaves spread larger than those of a common Cabbage; the Stalk is an inch thick; the Root very bitter.* He tells us farther, that it grows and spreads very fast, to the hight of three Cubits and more. It is look'd upon as a dangerous Herb, because no Beast will eat it. *No Beast,* says he, *will touch this Herb, but avoid it like Poison.* Another Herb they have, and much esteemed of by the Natives, being very wholesome and useful. *Olaus Petri* describes it thus, *The Herb* Musoroth, *the Flower and Taste of which resembles to our Simpervel, and grows in marshy Grounds, about an Ell in hight, is esteemed a good Medicine in* Lapland. *I suppose it to be a kind of Carrol.* But the Word *Masuroth* is not a *Lapland* but a *Swedish* Word, from *Mausa*, which signifies *Marshy*; or where much Moss grows; but *Lundius* assures us, that the *Laplanders* call it *Welk anigroes*, that it grows both on rising Grounds, and in the Marshes, with a long Root; its Leaves resembling Tabacco, being small and long, and growing asunder as into several Branches. *Frankovius* will have it to be a kind of Parsnip; this Herb is used as a Medicine against the Colick, though the *Laplanders* also eat it. Hard by this grows another Herb not unlike it both in its Root and Leaves, but only somewhat smaller, which if eaten produces Madness: Of this he gives us an Instance of a certain young *Laplander*, a Scholar in the School of *Uma*, who no sooner had tasted of this Herb, but he run Mad, and for two Months together traversed the Woods, till by chance lighting upon some Fish, that were hang'd out in the Air to dry, he eat some of them and recovered soon after: He told afterwards, that he had cross'd nine great Rivers, but could not tell which way. And thus much of the Herbs of *Lapland*, as far as they are come to our knowledge; for hitherto no body has given us an exact Account of them; and though *Lapland* affords some Herbs peculiar to it self and others also which are to be found likewise in the neighbouring Countries, yet is their number very small, as *Olaus Petri* rightly concludes; from what Herbs are to be found in the *Estern Bothinia*, bordering upon *Lapland*, these are his Words. *There are not near so many several kinds of Herbs in* Lapland, *as are to be met*

with in Sweden. *This I gather from what I have observ in the* Western Bothnia (*for I never was in the Summ in* Lapland) *which bordering upon a great part of* Laplan *affords not above Fourscore Simples* (as they call them *that ever I could get sight of. For Agrimony, Celidon Peneroial, Cumfrey and many more such like, which a common in* Sweden, *are not to be met with here.* We wi not proceed to the Moss, which is of different kinds The first is the Tree-Moss, hanging without from th Boughs of the Pitch-tree, and sometimes also of other the *Swedes* call it *Leaf.* The Second, which grows i vast quantities all over *Lapland*, and furnishes their Rair deer especially in the Winter, with Food, is a Groun Moss, of a White Colour, with long, thin and sma Leaves, of about a Foot high. The third kind is als a Ground Moss, but grows not so high, the Leaves ar less, of a fine Green Yellow Colour. This Moss doe not agree with the Fowl, for which reason the *Laplan ders* cut and mix it with the Baits when they have a min to catch them. The fourth is also a Ground Moss, ver low, with thin and smooth Leaves, of a Red Colou *Samuel Rheen* calls it, *The best Red Moss, which grov plentifully in* Lapland. For by reason of its softness the use it, instead of Feathers, to lay under new born Babe as we told you before. I have seen also a fifth kin with much broader and longer Leaves, which they say the Natives call *Fatona*, and is look'd upon as an excel lent Remedy against sounding Fits, if chop'd and take in Broath. But I much question whether it be a *Speci* of Moss, but rather the *Angelica* cut in small pieces, an prepared and kept under Ground, according as we re lated before. Last of all comes their Grass, this is als of different kinds. The best is a short, smooth and juic Grass, which grows in the Valleys among the *Fillice* or *Norway* Mountains: the second kind, which com monly grows in other Places, is longer, thicker, roughe and very dry. The third kind has also long but sof and small Leaves, which is chiefly made use of by th *Laplanders*, to put into their Shoos and Gloves, the bet ter to defend themselves against the rigour of the Cold as we told you before. This Grass grows along th Banks of the Rivulets, which run through the Plains o the Woodlands of *Lapland*; they cut and dry it in Au

tumn

nmn, and tye it up in great Bundels or Truſſes, and ex-
hange it with the Mountaineers, for young Raindeer,
Cheeſe and ſuch like Commodities. And thus far we
ave communicated to you, what is come to our Know-
edge, concerning the Herbs, Shrubs and Trees found in
Lapland.

CHAP. XXXII.

Of the Metals of Lapland.

THe Antients did ſuſpect, but never were certain in their Opinion that *Lapland*, *Scandinavia*, and ſome ther moſt *Northern* Provinces did afford any Metals. This is the reaſon that no mention is made of it by hem: *Olaus Magnus* poſitively aſſerts, that none were ver found there: *In the utmoſt* Northern *Provinces no Mines are found hitherto, no Iron, Copper or Silver, though* ob *ſays, That Gold comes from the* North; and for this eaſon alſo the *Laplanders* were conſtrained to join their Boats together with Oſiers inſtead of Iron Nails. But n our Age, *viz.* 1635. under the Reign of Queen *Chriſtine*, a Silver Mine was diſcovered at a Place called *Naſafiæll*, in the *Lapmark* of *Pitha*, not far from he Mountains that divide *Sweden* from *Norway*. *Samuel Rheen* gives us the following Account of them. *This Silver Mine is about Threeſcore Leagues diſtant from the Pariſh of* Pitha, *or* Skiælleft, *not far from the River* Skiælleft, *where it takes its firſt riſe among the Mountains of* Norway. *Tornæus* alſo mentions them, *If what* Paracelſus *Propheſies be true*, viz. *That in the* North, *betwixt Sixty and Seventy Days, there will be found vaſter quantities of Metals than ever was ſeen in the* Eaſt, *and computes the time out of* Apocalypſis; *then certainly theſe vaſt Ridges of Mountains* (the Fellices betwixt *Sweden* and *Norway*) *muſt contain a prodigious quantity. The rich Silver Mine at* Naſafiæll, *in the* Lapmark *of* Pitha, *is a convincing Inſtance that he was not altogether miſtaken.* This is the firſt Mine diſcovered in *Lapland*, by a cer-

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tain *Laplander*, call'd *Loans Person. This Silver Mine* says *Samuel Rheen, was first discovered* 1635. *by a certain* Laplander, *call'd* Loans Person, *an Inhabitant of* Pitha *by Trade a Dimond-Cutter and Pearl-Fisher.* This Mine was first opened under the Direction of my Lord *Eric Flemming*, Baron of *Lars*, and now one of the Senators of the Kingdom, and chief Director of the Company of Mines; who likewise caused a Melting-House, with other Conveniences to be built there at the Company's Charge. *In the Year* 1635. says *Samuel Rheen, one* Hans Philip *was by Order from the other Regents of the Kingdom, sent together with one of the Directors, to open the Silver Mine of* Nasa, *in the Lapmark of* Pitha. But this is rather a Lead than a Silver Mine, which is easily work'd, and separated. *This Mine*, says the same Author, *has a rich Vein of Lead, not difficult to be Work'd as being not of a hard Stone, but rather of a sandy Substance, and consequently easie to be broken; they work it by means of Bores, and break it by the help of Gunpowder.* His meaning is, that they can't work through the Oak with Pickaxes, but by boring holes which they fill with Gunpowder, and after they have closed the Mouth well, set Fire to it through a small touch-hole, which blows the hardest Stones in pieces. But they reap'd but a small time the benefit of this Mine, the same being 1658, in the War betwixt *Sweden* and *Denmark*, spoil'd by one *Van Anen*, the *Danish* Governour of *Norway*. *Nasasiæll*, says he, *was in the last War spoil'd and destroyed by* Brahca van Anen, *the Governour of* Norway; since which time it was not thought worth the while to cleanse and rebuild it; because it would have required vast Charges, before they could expect any Benefit of it; an Enterprise too hazardous to be undertaken by any private Person. The Second Silver Mine is in the *Lapmark* of *Luhlah*, call'd *Kiedtkievari*. This was first discovered 1660, by a *Laplander* call'd *Jonan Petri* an Inhabitant of *Torpenjeur*. Of this *Samuel Rheen* gives us the following Account, *In the Year* 1660 *another Silver Mine was discovered, call'd* Kiedtkivari, *by a certain* Laplander, *whose Name was* Jonam Petri, *at* Torpenjeur *in the* Lapmark *of* Luhlah, *about* 32 Swedish *Miles from the Parish Church of* Luhlah. He tells us farther, that this Mine is in the midst of the Village *Torpenjeur*, on

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ne of the high Mountains (about two Leagues below e top) which divide *Sweden* and *Norway*, about six eagues from *Roedstad*, a Village of *Norway*; betwixt is *Kiedtkivari* and *Rædstad* lies that high and famous lountain *Daorfiæll*, in the Road that leads from the line into *Norway*; but is not passable in the Winter, by eason of its prodigious hight, which makes it subject to ich prodigious Huricanes and Tempests, as to render it npassible at that Season. Here is a very rich and broad ilver Vein, lodged in a hard white Flint Stone. *This ilver Mine*, says *Samuel Rheen, contains a Vein which retches to a large extent, in a hard White Marchasite tone: This Vein has been opened in divers Places, and was und every where of the same Goodness.* The chief Inconeniency here, is the want of Wood, which must be onveyed thither at a League and a half distance: They ipply this want by Gunpowder, which they use as we old you just now. The Melting-House where they eparate and purify the Oar, is about five Leagues distant om the Mine, being situate in a pleasant Place, at the onfluence of several Rivers, especially the *Ruickjock* and *Oarijock*, from the first of which the House has borrowd its Name. Near it is a large Wood full of Shrubs, ood Herbs and Grass, especially Currans. They are vell stored with all sorts of Fish, *viz.* Salmons, Trouts, Pikes, Perches, and such like. In the Summer there is n easie passage from thence by Water, till within a few Leagues of the Church of *Luhlah*, and a convenient reurn from thence to the Melting-House, and so further o the Bay of *Botknia*. This Silver Mine is maintain'd to his Day by the Curriers, who receive considearble Reurns from thence. Besides these two there are several other Mines, but are not work'd in, either because they ay in remote Places, of very difficult Access, where no body cares to expend vast Summs, before they can expect to reap any Benefit by them, a thing that agrees not with every Man's Purse. One was discovered by *Laureatz Andrew*, a *Laplander*, of the Mountain of *Tiurrovari*. Another by the same Person, but a League distant from the Mine of *Kiedtkivari*; and a Third about two Leagues more from the *East*. At the first opening of the Vein they found the Oar lodged in a soft Stone, but as they entred deeper it grew very hard, and impenetrable.

The first was found 1670, according to *Samuel Rheen* *The last Summer a certain* Laplander, *an Inhabitant o* Torpenjeur, *who's Name is* Laureatz Andrew, *shew'd* *piece of rich Silver Oar, which he said was faln from* *Rock about ten Ells high, in the Mountain* Tiurrovari, *t* *the top of which no body can ascend, without manifest dan* *ger of his Life.* This *Samuel Rheen* writ 1671, so tha the discovery was made the Year before. The other two were found before, and they are not without hopes tha more will be discovered in time. *It is very probable* says he, *that more Silver Veins will be found yet, severa* Laplanders, *having promised to make considerable discove* *ries of Mines.* He alledges the reason why they are no very forward in making these Discoveries; because they are afraid to be forced to Work in the Mines, a thing not at all agreeable with their usual lazy way of Living *There is no Question,* says he, *but there are several more* *Mines in other Places, neither are the* Laplanders *igno* *rant of it; but nothing being dearer to them than to live* *idly without undergoing any hard Labour, they will not dis* *cover them, for fear of being compell'd to this Drudgery* Besides these Silver Mines, there are also Copper Mines in *Lapland.* One of these is in the *Lapmark* of *Torna,* call'd *Svappawahra,* near the River *Taorge,* about 27 Leagues from the Town *Taorge.* This Mine was first discovered 1655, by a certain *Laplander,* who shew'd a piece of the Oar to one *Eric Ericson*; it is a good and rich Vein, but its Situation somewhat incovenient for Carriage This I told you according to the best Information I could get from several creditable Persons; but understand since, that this Mine was discovered 1654. by Mr. *Abraham Rheenstiern,* one of the Directors of the Company of Mines, who brought the first Pattern of the Oar to *Stockholm,* upon trial a Hundred Weight of Oar yielded Forty Pounds true and good Metal; which made him resolve to go on with this Mine, as he writ to me himself, and sent me a Pattern of the said first Oar, which was tried at *Stockholm.* There is another in the same *Lapmark*, about three Leagues more to the *North,* discovered likewise by a *Laplander,* 1668. The Vein is none of the best, being mix'd with abundance of Iron, for which Reason it is not so much regarded as the former; it is call'd *Wittaagi.* The Oar of both

these

hese Mines is carried by Water to the Melting House of *Kicagis*, where after it is purified, it is further conveyed to *Torna*. Here are likewise some Iron Mines; for in the *Lapmark* of *Torna*, there is an Iron Mine just by the Copper Mine call'd *Swappevahra*, springing both out of the same Mountain; this Mine affords excellent Iron. There is another Iron Mine in the same *Lapmark*, call'd *Junes vande*, discovered 1640 by a *Laplander* living thereabouts. It lies about 22 Leagues from the Town of *Torna*, whither it is carried from the Melting Houses of *Kacagis*, where they cast both the Iron Bars, and purify the Copper Oar. *The Iron Oar*, says *Johannes Tornæus*, *lately dug out of the Mine* Junesvarido, *in the* Lapmark *of* Torna, *is carried from thence a great way, to the Melting Houses of* Kengær, *to be cast into Plates; it is excellent in its kind, and found in such vast quantity, that it is believed it will supply us for ever.* From whence it is apparant, that this is a most excellent Vein. It is not long ago since another Copper Mine was discovered in a certain Mountain of the *Lapmark* of *Torna*, call'd *Ranatvara*, not above a League from the Ocean, and as much from *Titisfiurden*, to the *North*; this Mine is richer than all the rest; because 100 weight of Oar yields 50 Pound of Copper, as Mr. *Rheenstrem* assures me, who has likewise sent me a Pattern of the Oar. I have also a Pattern of Oar belonging to another Copper Vein in the *Lapmark* of *Torna*, discovered in a Mountain call'd *Mangna warra*, 1674. It seems to be a good Vein, but has not hitherto been work'd in; the Patterns being only Pieces of Oar. In the same *Lapmark* is also a Third Iron Vein, in the Mountain call'd *Gillewara*, about five Leagues from *Suappewara*. This is a very fine Mine, Mr. *Rheenstrem* has sent me a Pattern of the Oar, and tells me, that the Vein runs through the whole Mountain. There is another Mine of the same kind in the *Lapmark* of *Luhlah*, call'd *Petziwara*. *In the Mountain* Fellices, says *Samuel Rheen*, *is a fine Iron Vein call'd* Petziwara, *a League and a quarter distant from* Quikioch, *here the Iron Stones fall frequently down from the Mountains.* But the two first of these Iron Mines are only work'd in; the third lies neglected for fear of the Charges. In the Year 1671. there was a Discourse of a discovery of a Gold Mine here, but nothing

thing of certainty being come to my Knowledge concerning it, I will not insist upon it any longer; though notice has been taken of such a Mine to have been found in *Sweden*, under the Reign of King *Gustave* I. *Olaus Magnus* says thus, Job *says, that Golden Mines shall be brought from the* North: *It is now reported, that King* Gustave *has found out a very rich Mine.* But this was no more than a rumour founded upon hearsay, as the Event has sufficiently shewn, no such Mine being heard of there since that time.

Lib. 4. c. 12.

CHAP. XXXIII.

Of their Stones, Jewels, and Pearls.

WE proceed from the Metals to their Stones, of which *Lapland* has very many and large ones, but so harsh, rough and hard, as scarce to be shaped or fitted for use with the hardest Iron Instruments; they are of an Ash colour, like as in other Parts. Besides these there are many Stones found on the Banks of Rivers and Lakes, which resembling in shape some Creatures, are in great esteem among the *Laplanders*, who adore them like the Gods, under the Name of *Storjunkare*, as has been told before. In the *Lapmark* of *Torna*, near the Mine *Junesuando*, on the Banks of the River *Torna*, are found certain yellow flat round Stones, not unlike our Counters, of the bigness of half a Crown; they appear as if they were made of Dirt, but are as hard as a Flint. Mr. *Graffe* in his Letter to me, says, *Immediately below* Junesuando *or* Junusuando *are found a kind of yellow Counters, near the River side, and that in great quantities.* I will give you the Draught of them hereafter, with that of the Crystal, mark'd with B. In the Mine it self are found certain Stones of an octangular Figure; they are Transparent and Polish'd by Nature it self; they seldom exceed the bigness of a Hasle-Nut, and are generally less; and contain but a small share of Metallick Substance, but abundance of Sulphur. I have likewise given you the Draught

raught of them at the end of this Chapter, mark'd ith C. Whether there be any Magnets in *Lapland* is unertain as yet; for what *Olaus Magnus* says concerning em, has a reference to the Mountains, under the Poles, hich some have thought to be full of the Loadstone. His Words are these, *Loadstones (the common Guides of Mariners) as big as Mountains are found in the utter-most Parts of the* North. Since he makes Loadstones Mountains, he did not speak of *Lapland*, where no Magetic Mountains are to be met with, though some are of Opinion, that *Lapland* affords some; neither are they ltogether Strangers to Precious Stones. *Some of the* Lapland *Mountains*, says *Buræus, afford Precious Stones.* He calls them *Diamonds*, *Amethists* and *Topazes*. But his *Diamonds* are no more than our common Crystals, as is evident from their shape. These grow frequently in *Lapland* upon the Rocks, some larger some lesser. For some come n bigness near to a Child's Head; of which I remember I have seen several at my Lord *Eric de la Guardie's* House. They are commonly singular, each side ending a Pyramid; though they are not all perfectly shaped alike: Some of them are very White, Transparent and Bright, not inferiour to the Oriental Crystal; some are cloudy and with Black and Yellow Spots, Veins or Cracks: Some are Smooth and Polish'd by Nature, others Rough. They exceed all other Crystals in hardness, even those call'd the *Bohemian Diamonds*. The *Laplanders* use them instead of Flints, to strike Fire with, and when striked with a Steel, they yield more Fire than any common Flint. I keep some of them by me in a *Lapland* Pouch, with the same Steel that belonged to the *Laplander*, who used to wear it; some Jewellers have had the cunning to polish these *Lapland* Crystals so finely, that, after they were set, they were sold them for true ones, even to those People that understood Diamonds very well: I have given you a Draught of one of the biggest of these Crystals in its natural Shape, at the the end of the Chapter, mark'd with A. *Buræus* also speaks of Amethists, and I remember to have seen some that were brought out of *Lapland*, but they were flat and full of Clouds, in no wise comparable to those of *Bohemia*; however, I have been told, that sometimes, but rarely, they find most excellent ones.

Lib. 2. c. 26.

The

The ſame is to be obſerved in the Topaze, likewiſe mentiond by *Buræus*; I have one by me reſembling a Cryſtal, except in its Colour, which is a pale Yellow; and as far as I could learn, all the reſt are ſuch, and conſequently are not ſo Bright, or approaching in goodneſs to thoſe found in other Places; for it ſeems the *Northern* Climate has not the ſame Quality to endow them with vigorous and lively Colours, as the *Eaſtern* Parts. Under this Head we ought alſo to take notice of the Pearls, though they be no Stones, ſome *Lapland* Rivers afford them; for which reaſon certain Pearl Fiſhers are appointed among the *Laplanders*; ſuch a one was *John Oterſon* (the Son of *Peter*) mention'd by *Samuel Rheen*, to have been the firſt Diſcoverer of the Mine *Naſafiæl*, for he calls him a *Diamond-Cutter* and *Pearl-Fiſher*. Neither are the *Lapland* Pearls altogether Contemptible; *Olaus Magnus* makes them indeed of a pale Colour, when he ſays, *After we have given you an Account of their Fiſhes we muſt not paſs by in ſilence their Pearls; wherefore it is to be obſerved, that in theſe* Northern *Parts there are certain Rivers affording good ſtore of Precious Stones, but eſpecially Muſſels, which contain well colour'd Pearls, tho' ſomewhat pale, by reaſon of the Coldneſs of the Climate.* For it is undeniable, that moſt of them want that lively Brightneſs which makes the Oriental Pearls ſo Valuable, though now and then one is found, not inferiour in Beauty, or any other Reſpects, to them; nay in bigneſs, and an exact round ſhape, they challenge the Precedency; it being a rarity to meet with any Pearls here, that are come to their full Maturity, but what are exactly round; but thoſe not come to Perfection, and thoſe in great quantities, are flat on one end, and round on the other ſide; the laſt is of a bright ſhining White, the flat ſide of a cloudy dark yellowiſh Colour, of both which kinds I keep ſome by me; and it was not many Years ago ſince I ſaw a Pearl brought out of *Bothnia* to *Stockholm*, of ſo bright a Colour, and ſo exactly round, that a certain Woman of Quality offered 120 Crowns for it, the Jeweller proteſting at the ſame time, that if he knew how to match it, he would not ſell them both together under 500 Crowns. So that *Lapland* has whereof likewiſe to boaſt of this kind.

Lib. 22. c. 21.

Theſe

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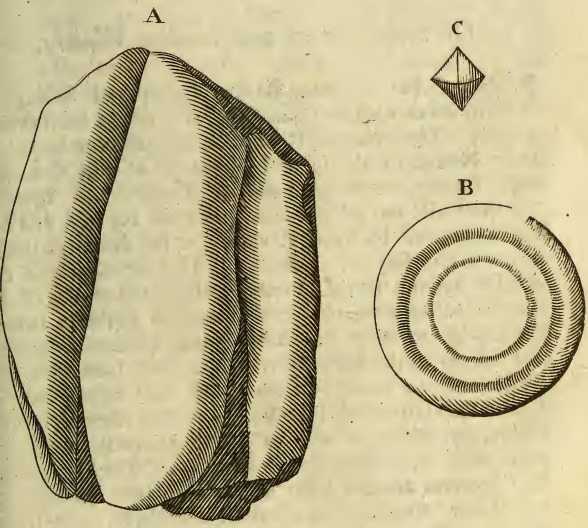

These Pearls are not bred here in such large, flat a round Shells, resembling our Oister Shells, as th Oriental ones are, but in hollow Mussel Shells, of oblong Figure, like unto our Mussels; neither does t Sea only; but the Rivers produce them, as may be g thered from *Olaus Magnus* his Words. Those Pea that are not come to Perfection stick close within t Shells; but those come to Maturity are loose and dr out as soon as the Mussels are opened.

CHAP. XXXIV.

Of their Rivers and standing Waters.

LApland has as many Rivers, Lakes and Springs a any other Country can boast of; as has been shew already. Their chiefest Rivers are such as have impartec their Names to the several *Lapmarks* of this Country *viz. Umeao, Pitheao, Luhleao, Torneao* and *Kimiao* All these rise out of the Mountains of *Norway*, and being augmented by many Rivulets, at last discharge themselves in the Bay of *Bothnia*. The River *Umao* is encreased by the Rivers *Vindilow, Pithao* and *Skiallefre* *Lundius* assures us, that it is a common Opinion among the *Laplanders*, that this River *Umao* rises with a slender Spring in the Mountains *Fellices*, that soon after it i swallowed up under Ground, and rises again near a Lake, through which it passes, as well as through severa others, by which as well as by the many Rivulets that join with it, it becomes a vast River. The River *Luhlao* receives another lesser one of the same Name, and the River *Kimiao*, once call'd *Avilajocki*, both being very considerable for their bigness, as being augmented in their Course by innumerable Rivulets. So the River *Luhlao*, which has a double Sourse, receives in its lesser Channel, the Rivers *Puariiaus, Kardiioch*, and several others. *All over* Lapland, says *Samuel Rheen, you meet small Rivers, which coming down from the Mountains* Fellices, *fall into the great ones. In the* Lapmark *of* Luhlah *you have these following Rivers*, Kadriioch, Darriioch, Quickioch,

Quickioch, Kittagioch, Siitijoch, *all which exonerate themselves into the lesser Channel of the River* Luhlao; *besides many more, and so make one large River.* The same is to be said of its other Channel, which is much lager, and call'd *Stoor-Luhlao. In the same manner*, says he, *many Rivers join themselves with the River call'd* Stoor-Luhlao. So the River *Torneao* is augmented by the Rivers *Kaungamæ*, *Tængelao*, and several lesser ones. And thus with all the rest; so that those beforementioned great Rivers are not inferior to any others either for their bigness and depth, or for the swiftness of their Currents. Besides which it commonly happens once every four or five Year, that these Rivers by the melting of the Snow and Ice on the Mountains *Fellices*, overflow the Banks on both sides. And because they run through many rocky Places, they have this peculiar, that they are full of Cataracts, or Water-falls, which fall with great noise and violence from the Rocks, and therefore in some places are scarce Navigable; such a one is the Cataract in the *Lapmark* of *Luhlah*, call'd *Muskaumokke*, another call'd so, and third call'd *Niomesaski*, or the *Hares Leap*, because the River *Luhlao* forces its way through so narrow a Passage, betwixt two Rocks, that a Hare may leap from one to the other. Such like are also found in the *Lapmark* of *Torna*; the most famous ones are, *Tarrafros*, near the Mountains of *Norway*, which by *Tornæus* is stilled *a very violent and swift Cataract.* The next is *Cangerbruksfors*, and next *Lappiafors*; then three more falling close within one another, call'd by one Name *Pulloforsez*; besides these *Kettilefoas* and *Kukulafors*, this last is near the Torrent *Torna*. These Cataracts are a great hindrance to the Ships, nevertheless are they very beneficial to the Melting Houses, and afford incredible plenty of Fishes. But besides these Rivers, *Lapland* is provided with so vast a number of Lakes, that it will suffice to give you the Names of a few out of so many. In the *Lapmark* of *Luhlah* you meet with following Lakes, *Saggat*, *Rettack*, *Pinijaur*, *Skalka*, *Lytiiock*, *Wagkijaur*, and *Karragier*, the last of which exceeds all the rest in bigness, and altogether have great store of Fishes of several kinds. Within the *Lapmark* of *Pitha* these following Lakes are worth taking notice of, *Horsnkiaudijaur*, *Arsuisierfe* (which according to

Lundius

Lundius has 18 Leagues in compass) and *Pieskejaur*, and above all the Lake call'd *Stoor Afuan*, being of so vast an extent, that it contains as many Islands as there are Days in the Year. Stoor Afuan, says *Tornæus*, *a Lake in the* Lapmark *of* Pitha, *has as many Islands, as the Year Days.* But the Lake call'd *Enaretrusk*, in the *Lapmark* of *Kimi* exceeds all the other Lakes of *Lapland* in bigness: *Wexovius* describes it thus, *Not to mention here that great Lake of* Lapland Enaratresk, *situate under the Pole, which contains incredible rocky Islands, ascending like Pyramids, but destitute of Inhabitants.* He speaks without Hyperbole, when he says that this great Lake contains innumerable Islands; for *Tornæus* asserts it for a Truth, that its extent is so vast, that no body ever could survey or find out all its Bays or Creeks. He says thus *Likewise the same* Enaretursk, *in the* Lapmark *of* Kimi *contains innumerable Islands, which is of so vast a Circuit that never any* Laplander *lived long enough, to this Day to have viewed and found out all its Creeks.* There are many more Lakes in *Lapland*, not so large in compass as these, but abounding in Fish to a Miracle. The *Laplanders* call them *Sailo*, i. e. *Holy*, because they ought to be kept undefiled. *These Lakes*, says *Tornæus*, *are by the* Laplanders *call'd* Saivo, *i. e.* Holy, because they look upon them as Sacred, and will not allow the least Dirt to be thrown into them. In some of these Lakes, says *Lundius*, the Fish are very Fat, in others very Lean, tho' they are at a small distance from one another. Some of these Lakes have this peculiar, that they are double-bottom'd, so that there is another Lake under the bottom of the first, the Fish leaving sometimes the uppermost, and retiring into the lowermost Lake; whenever this happens the Superstitious *Laplanders* offer Sacrifices to the titular Gods of these Lakes, to appease their Anger, which they suppose to be the reason of the Fishes retiring into the lower Lake. *Because*, says *Johannes Tornæus*, *most of those Lakes have two bottoms, and the Fishes retire into the lowermost Lake, they frequently offer Sacrifices to them, some keeping still the Remnants of their antient Superstitions, as if certain Dæmons had the tuition of these Lakes, whose Anger ought to be appeased.* *Lundius* makes this farther observation, that there are certain Springs in *Lapland*, which rising out of a Sandy bottom,

are

e very cool in the Summer, they twirl on the Surface f the Water as if they were ſtirr'd about with a Stick. bout half a League from the School *Luksala*, in the *apmark* of *Uma* is ſuch a one, the Waters of which are counted very Wholeſome; it divides its ſelf into three nall Channels, the firſt of which turns to the *Eaſt*, the cond to the *Weſt*, and the third to the *North*. This Vater never Freezes, though put in a Veſſel; the *edes* cure the Tooth-ach with it.

CHAP. XXXV.

Of their Grounds and Mountains.

THeir Grounds, which I have reſerved for the laſt Chapter, is not in the ſame condition throughout l *Lapland*, being much better and more fit for the pro- ucing of Herbage, near the Confines of *Bothnia*, as oſe can witneſs who have thereabouts Planted and owed Colworts, Turnips, Parſnips, Reddiſhes, and ch like, in their Gardens. In moſt other Parts it is ther Boggy, by reaſon of the many Maſhes, or Stony cauſe it is full of Rocky Hills or Mountains; beſides at they have many Tracts of barren Sands, which eing ſometimes raiſed by the Wind over a great part of e Circumjacent Country like Snow, eſpecially near e Mountains of *Norway*. *Here*, ſays *Tornæus*, *you ſee thing but barren Grounds, covered all over with Sands.* nd *Olaus Petri Niurenius*, Lapland *is in the Summer ry Boggy, and ſcarce paſſable, in other places Sandy and ck y.* Theſe Sands are ſometimes very dangerous to ravellers, for when they are blown over the Snow, len and Beaſt are unawares ſwallowed up in them. oncerning the firſt *Tornæus* ſays thus, *Here and there u ſee vaſt heaps of Snow, which, becauſe they cannot be ſperſed by the Winds, are congealed by Day by the Sun, d by Night by the Shadow, to ſuch a degree, that they pear like Ice. If they happen to be covered with Sands own thither by the violence of the Winds, Travellers, ho can ſcarce be aware of them, happen to paſs over them,*

so that if the congealed Snow gives way, they find the Grave here, no body being able to help them. Concernin the last his Words are these, *If a Traveller happen to surprized by a Tempest among the Mountains* Fellices, *has good luck if he escape with Life; for in the Wint all is covered with Snow, in the Summer with Sands, whi are forced thither by the Winds.* Towards the *Norw* side they are raised to the hight of vast Mountains, call by the *Swedes Fiæll*: *The* Lapland *Mountains*, says *To næus, are in the ancient* Swedish *or Island Tongue call* Fiæll. But the *Laplanders* call them *Tudderi*, *The Mountains* Fellices, says *Samuel Rheen, are by the* La landers *called* Tudderi. *Cluver* gives the Name *Sevo* to the whole ridge of these Mountains; for spea ing of *Norway* he says, *Its* Eastern *side is enclosed by t Mount* Sevo. This he has taken of *Pliny* who says thu *Hereabouts live the* Ingevenes, *a famous Nation of* Ge many, *and the first of them. The vast Mount* Sevo, *n inferior in bigness to the* Riphean *Mountains, extending the Promentory of the* Cimbrians *makes here a vast Ba called the* Sinus Codanus, *which contains many Island and among the rest the famous Isle of* Scandinavia. *Ada* of *Bremen* calls them the *Riphean* Mountains; in h *Scandinavia*, speaking of *Norway*, he says thus, *It is mited by the* Riphean *Mountains, the utmost Boundary the World.* But he was misled into this Error, by n rightly understanding the Words of *Pliny*, and some ther Geographers, such as *Solinus*, *Orosius*, and othe But however they differ in the Name, it is unquestio able what *Pliny* asserts, *viz.* That they are Mountains a vast extent, not inferior to the *Riphean* Mountain *The tops of these Alps*, says *Olaus Petro Niurenius*, *see to reach the Sky.* And *Johanneus Tornæus*, *These Moun tains are by the* Swedes *call'd* Fiæll, *by the* Finlande Tundur, *and by the* Laplanders Tudderi, *being of such prodigious extent and hight, that at a distance they appea like Clouds.* And in another Passage, *It is incredible what vast extent and hight these Mountains are, whe Travellers come within some Leagues of them, they appea like so many Clouds above the Horizon, sufficient to strik Terror into those that are to pass them.* The tops of the Mountains are always covered either with Snow Sand and Stones. *On the top*, says he, *you see nothin*

bu

t Sand and Rocks. And *Samuel Rheen, The tops of the ountains of* Lapland *are very high, nothing to be ſeen e e but Snow both Winter and Summer.* The beginning d extent of theſe Mountains is deſcribed by *Olaus Petri urenius, The firſt great aſcent of the Mountains, that vide* Norway *from* Lapland, *begins near* Zemptland, *m whence extending in one continued Ridge for about Hundred Leagues* Northward, *it reaches as far as* tul, *or (perhaps further) a Bay on the frozen Sea.* h's ridge of Mountains being the common Boundary the Provinces of *Sweden* and *Norway* divides theſe two ingdoms like as a Wall built there by Nature. The *ediſo* Provinces, ſays *Johannes Tornæus*, of the *Weſtern thnia, Angermanland, Medalpado, Zemptland, Herren-bl, Helbingland, Goſtrienland*, and the *Dahlers*, are by ature it ſelf ſeparated from *Norway. Lundius* ſays, t the Inhabitants of the Valleys among theſe Moun-ns relate, that if they happen to make any noiſe in Evening, or the Dogs fall a barking, there appears ghtful Spectters to them, and they hear doleful Voices, d ſee the Flames iſſue forth from the Mountains, ch they ſay is done by their Idol *Storjunkare*, who his Reſidence here; and that if any one be ſo bold to point with his Finger to the place where this *Seddé* ides, he will immediately raiſe vaſt Snows and terri-Tempeſts. But though this be no more than one tinued Ridge of Mountains, nevertheleſs they riſe a much greater hight in ſome places, than in others; ich I conceive are diſtinguiſhed by their peculiar mes among the *Laplanders. Samuel Rheen* gives us following Catalogue of the chiefeſt in the *Lapmark Luhlah, Wasſawari, Skinoive, Naſawari, Cenivive, oldawari, Niottuſwagg, Keidtkiwari, Zeknawari, Fier-ari, Cardawari, Steikawari, Skalopacht, Darrawari, ggouſaari, Niynnas, Kaskavive, Wallawari, Skuldawa-Harrawari, Poſtawaari, Kaſla, Seggoek, Ultiris.* I 't paſs by in ſilence here, what *Lundius* relates of a tain Rock among the *Fellices*, exceeding all the reſt hight, *viz*, That on the top of it is to be ſeen a nd of a Hut made of Boards, which the *Laplanders* was built ever ſince the time of the Deluge, by tain Perſons, in hopes that the Waters would not riſe high as this Rock; but there is great reaſon to

doubt of the Truth of this Story; becauſe *Lapla*
was ſcarce Inhabited at that time, and it is more th
probable that the *Laplanders* never heard of the Delu
till Chriſtianity was introduced among them, neither
it likely that thoſe Boards could have reſiſted the Inj
ries of the Weather for ſo long a time; perhaps th
have confounded the general Deluge, with ſome part
cular one. In the ſame manner thoſe in the other Pr
vinces of *Lapland*, have their peculiar Names, to fir
out which, it would be a very difficult Task, and
no great purpoſe, ſo we will here put an end to th
Treatiſe.

A Short Description of the Great Dukedom of Finland, *and the Lordship of* Ingermanland.

FInland is bounded to the *East* with the *Finland Bay*, and the vast Lake *Ladoga*; on the *West* with the Bay of *Bothnia*, to the *South* with the *Finnic Sea*, and the *Baltick*, and to the *North* with *Lapland*. The Natives call it *Somi* or *Soma*, from the great number of Lakes wherewith it abounds (*Soma* signifying a Lake) but the *Swedes Finland*, *quasi Finde Land*, the Land of Enemies, the Inhabitants thereof, before they were brought under Subjection, having always proved very troublesome Neighbours to the *Swedes*. It contains the Seven Districts or Governments, *viz.* The *Southern* and *Northern Finland*, *Cajania*, *Savolaxia*, *Tavastia*, *Nyland* and *Carelia*.

The River *Aujaraki*, upon the Banks of which the Episcopal City *Abralyes* stands is the common Boundary betwixt the *Northern* and *Southern Finland*. The last of these two extends *Eastward* all along the *Finland Bay*, being bounded to the *East* and *North* by *Tavastia* and *Nyland*. It has two considerable Forts call'd *Gusto* and *Rasebergh*.

The *Northern Finland* extends from the *East* side of the Bay of *Bothnia* to the *North*. It has only one River call'd *Cumorelff*, which exonerates it self into the Sea, near the City of *Biornebergh*, and three Towns of Note, *viz.* *Raumo*, *Nystad* and *Nadhendant*; besides the Fort of *Castleholm*, in a small adjacent Island, call'd *Aland*.

Cajania, or the *Eastern Bothnia*, (to distinguish it from the *Western Bothnia*) lies to this on the *West* side of the Bay of *Bothnia*. It is watered by many Rivers, the chiefest of which are *Kimielff*, which divides it from the *Western Bothnia*, and disembogues near the most

Northern Cape of the Bay of *Bothnia* into the Sea; *Itioelff* and *Vlaelff*, all three very large Rivers. It has but two Cities, *viz. Vlam* or *Vlo*, and *Vasa* or *Wassambul*; and as many Forts, *Cajaneburgh* and *Vlaburgh*.

Savolaxia has for its Boundary to the *East* the vast Lake of *Ladago*; on the *West* side it is divided from *Carelia* by a Ridge of Mountains; to the *North* it borders upon the *Muscovite Lapland*, and to the *South* upon a part of *Tavastia* and *Carelia*. Here are many goodly Rivers and Lakes, which empty themselves, for the most part, in the Lake of *Ladoga*; they afford vast quantities of Fish to the Inhabitants, and the Lakes great store of Sea-Calves. The most remarkable place here is the Fort of *Nystrat*, or St. *Olaus*, built by one *Eric Axelbon* 1475, then Governor of *Aboa*, under the Reign of *Charles Cnutson* VIII.

Tavastia is surrounded to the *West* by *North Finland*, on the *North* side by *Cajania*, on the *East* by *Savolaxia* and *Carelia*, and to the *South* by *Nyland* and the Dukedom of *Rysebergh*. The most noted Place here is the Fort call'd *Tavasthus*, built 1250, by *Berjer Jerl*, to keep the *Tavastians* in aw, after he had brought them under the *Swedish* Subjection, and obliged them to embrace Christianity. Here the Lake *Jende* or *Pejende* is very remarkable for its large extent: Towards the *North* of this Province there are many very remakable for the great quantity of Iron, the Inhabitants fish out of them; for which reason they are call'd by the Natives *Kautilambi* or *Iron-Lakes*.

Nyland or *Niewland* is so call'd from the new Colonies settled there by the *Swedes* after they had reduced the *Finlanders* and *Carelians* under their Obedience. Here are only two Towns, call'd *Borgo* and *Hesingfers*.

Carelia extends all along the *East* side of that great and famous *Danish* Island, call'd *Scandinavia*; it is divided from *Russia* by the two Rivers *Pinsyoki* and *Povavetz*, the first of which disembogues in the *North* Sea, the last in the Lake *Onega*. These two Rivers approach within three *German* Leagues of another, at a Place call'd *Manaselke*, making a Neck of Land, by which *Scandinavia* (supposed by the Antients to be an Island) is joined to

the

e Continent. This Province formerly comprehended l that Tract of Ground which is encompass'd by the iver *Kimi* to the *North*, by the Lakes *Pejende* and *O-ga* on the *VVest* and *East* side, and to the *South* and *uth-East* by the two Rivers *Sueci* and *Nieva*, the first which exonerates it self into the Lake *Ladoga*; these d in the *Finland* Bay; but now it is reduced to a uch more narrow compass, containing only the *Southern* arts of the antient *Carelia*: It affords good Pasturage r Cattle, from whence it has got its Name, *Caria* sig-ifying in their Native Tongue Herds of Cattle. Whilst e *Finlanders* were Govern'd by their own Princes, *Ca-lia* was entirely under their Jurisdiction, till the *Mus-vites* and *Swedes* began to contend for the Conquest of . The first Division was made 1319, betwixt the *Swe-ish* King *Magnus* II. firnamed *Smeck*, and *George* the Duke of *Novogorod*, certain bounds being assign'd to oth Parties near a Place call'd *Systerbergh*; which con-inued thus, without any considerable alteration, for some ges. But that famous *Russian* Tyrant *Juan Basilowitz*, eing about the Year 1609, hardly set upon by the *Poles*, e sought for Aid by *Charles* IX. King of *Sweden*, pro-nising as a Reward for this Service to surrender into is Hands the Country of *Carelogorod*, with the City and Fort of the same Name; having before made himself Master of the Dukedom and City of *Novagorod Veleki*, or *Navagorod the Great*. King *Charles* IX. sent confide-rable Succours accordingly, which for that time deliver-ed the *Muscovites* from the dangers they were in, not-withstanding which their Service was very ill Rewarded by the *Russian* Tyrant, who not only caused them to be robb'd of what Money they had received, or else acqui-red in his Service, but likewise refused to perform the beforementioned Conditions of surrendring *Carelogorod*. The *Swedish* King, who was *Charles* IX. being justly In-censed at this perfidious Proceeding, enters that Province with a powerful Army, carrying the Terror of his Arms into the very Dukedom of *Novogorod*. *Gustave Adolph*, the Successor of *Charles*, continued the War against the *Muscovites*, with the same Success, forced them all at last to a Peace 1616, by Vertue of which the then Great Duke of *Muscovy*, *Michael Fedewvitz*, surrendred to him *Ivanogorod*, *Iamma*, *Caparitz* and *Noteburgh*, be-

sides all that part of *Carelia* the *Russians* laid claim to before,

That part of *Carelia* which depends on *Finland*, has two noted Places, *viz.Wibourgh*, famous for its Strength and its bare defence against the *Muscovites*; and *Kemboim*, by the *Muscovites* call'd *Carelogorod*, or the City of *Carelia*, *Gorod* signifying in the *Russian* Language as a strong Hold, or City. The high Grounds near the Lake *Ladoga*, are very Fertile in Corn, whereas the other Parts are very Fenny, by reason of many Rivers and Lakes in which it abounds. Amongst all the Lakes of the *Nothern* Provinces, and perhaps of *Europe*, the said Lake *Ladoga* claims the Prerogative for its vast extent, being above 250 Leagues in Circumference. It has got its Name from a certain Fish peculiar to this Lake, call'd by the *Russians Lagdog*; the greatest part of the Circumjacent Country is under the *Swedish* Jurisdiction. This Country affords a kind of Red Crystal, commonly known by the Name of *Kenhorm* Rubies.

The Inhabitants of *Finland* are next to the *Laplanders*, the least Civilized of all under the *Swedish* Jurisdiction: yet after they are trained up in Martial Discipline, make very good Soldiers, and great numbers of them are employed in the *Swedish* Armies. They retain their own Language to this Day, differing from any other in *Europe*; for they know know no *F*, neither begin they any Word with *B*. *D* or *G*; besides they place their Prepositions after the Word unto which they belong; make no distinction betwixt Genders, and have but one Article, *viz*. *She*. They were Governed by their own Princes and Laws till about the Year 1150. *Eric* IX. Surnamed the *Saint*, Conquered a great part of it, and forced them to embrace Christianity. *Berjer Jerl* Vanquished the *Tavastians*, and *Turgill Kuateson Carelia*, where he built the Fortress *Wiburgh* 1193. At present this whole Dukedom belongs to the *Swedes*, who after its Conquest settled Colonies in some parts thereof, and divided the Country among the Inhabitants by way of certain Allotments, to hold from the Crown of *Sweden*, under Condition of furnishing a certain number of Horse and Foot, in proportion to each Allotment, which being al-

ways

ways Trained for the Service of War, by certain Officers appointed for that purpose, furnishes the *Swedes* with a considerable number of good Soldiers upon any Emergency.

The Lordship of Ingria *or* Ingermanland.

INgermanland, at present the Boundary betwixt *Muscovy* and *Sweden*, and the chief Seat of War in the *Northern* Provinces, Famous for the late Defeat of the *Muscovites* near *Narva*, is bounded to the *East* and *South* by *Muscovy*, on the *West* side by *Esthonia* (a Province of *Livonia*) and part of the *Finland* Bay, and to the *North* by the same *Ladoga*. It is a very plentiful Country, affording great store of Beasts of all sorts, but especially of *Elks* which in the Spring swam over the River *Nieva* into *Carelia*, and return in Autumn into *Russia*. This being formerly the chief Frontier Province of the *Muscovites* on that side, and *Narva* their Principal Place of Traffick in those Parts, (the want of which is supplyed since by transferring the Staple to *Archangel*) contains several strong and woody Towns: (1) *Notteburgh*, situate in a small Island at the very entrance of the River *Nieva*, it is accounted one of the strongest Places of the *North*. *Gustave Adolph* King of *Sweden* laid close Siege to it in 1614, for a considerable time, but could not reduce it by Force, till the Inhabitants being by a certain Distemper that reign'd among them incapacitated to defend themselves much longer, surrendred upon Conditions. (2) *Ivanagorod* built upon a Rock, on a small Neck of Land, made by two Rivers just opposite to *Narva*; from which it is parted by the River *Narva*, which having its rise in the Lake *Pipus*, exonerates it self into the *Finland* Bay. The City of *Ivanogorod* is situate upon the River *Laga*, as the strong Fortress *Coparia*, near the Sea shore of the *Finland* Bay.

An

An Account of Livonia, *with the Manners, Customs and Religion of its Antient as well as Modern Inhabitants, and the chief Occurrences that have happened there, during the present War betwixt* Muscovy, *the King of* Poland *and the* Swedes.

CHAP. I.

A Geographical Description of Livonia.

LIvonia or *Liefland* hath *Muscovy* on the *East*, on *West* it is enclosed on the *Baltick* Sea, on the *South* it borders upon *Samogitia*, *Lithuania*, and *Prussia*, and on the *North* side it is divided from *Sweden* and *Finland* by a Gulph of the *Baltick*, commonly call'd the *Livonian Bay*. Its extent is of about 600 *English* Miles in length, and near 200 in breadth. It contains four different Provinces, *viz.* *Esthonie*, *Odevoa*, *Lettie*, and *Courland*, besides the Island of *Oesel*; though some have made *Harland* and *Wirland* also distinct Provinces, which are no more than certain Districts belonging to *Esthonia*.

The Province of *Esthonie* or *Esthland* being bounded to the *North* with the *Finland Bay*, on the *South* by the River *Divina* or *Dune*, and part of the Province of *Lettie*,

ie, to the *East* by *Muscovy* and the Lake *Pipus*, to the *West* by the *Baltick Sea*; and comprehends the Districts of *Alentaken*, *Wirland*, *Harland*, *Jerve* and *Wieke*.

The Capital City of the District of *Alentaken* (extending from the *South* to the *North*, betwixt the Lake *Pipus* and the *Finland Bay*) is *Narva*, commonly call'd the *Gernean Narva* (to distinguish it from the Suburbs on the other side of the River, inhabited by *Muscovites*) Situate at 60 Degrees *West*: It has borrowed its Name from the River *Nerva*, near which it lies, which arising out of the Lake *Pipus*, falls with a very swift Current into the *Finland* Gulph, or *Livonian* Bay, some few Leagues below the City; but that is no small hindrance to the encrease of this City is a dangerous Cataract or Water-fall, about a League above it, which obliges the Ships that come down the River *Narva* to *unload* thereabouts. The chief strength of this City consists in its two Castles, one of which is on the same side of the River, the other call'd *Ivanagorod*, built upon an unaccessible Rock, in a Neck of Land, on the opposite side, by the *Muscovites*, and was taken from them by the *Swedish* King *Gustave Adolph*, in the Year 1617. At the Foot of this Rock is the Suburb call'd *Muscovite Narva*, where the *Muscovites* are suffered to dwell under the *Swedish* Protection. It is said to have been built 1223, by *Waldmar* II. King of *Denmark*. In the Year 1558 it was besieged and taken by that Famous *Russian* Tyrant *Juan Basilovits*, but was retaken by the *Swedes* 1581. It was in the last Age a place of considerable Trade, whilst it remained Incorporated with the Body of the *Hanseatick* Towns; but its Privileges being in a great measure impared by the *Swedes*, the *Muscovy* Trade was from thence translated to *Archangel*. To the District of *Alentaken* belongs also the Fort of *Niestot*, or New Fort, situate upon the River *Nerva*, near the Lake *Pipus*.

In the District of *Wirland* are only three places of Note, *viz*. *Wesenberg*, near the River *Wesenaa*, taken by the *Swedes* from the *Muscovites* 1581, *Toleborg*, and *Borcholm*.

The District of *Harland* extending to the *North* and *West* along the *Finland Bay*, has for its Capital the City of *Reval*, being indeed the Metropolis of all *Esthonie*.

It

It is but ſmall, but very ſtrong, being Fortified after th Modern way, though its chief Strength conſiſts in th Caſtle, which is built upon a Rock. It was built in th Year 1230, by *Waldmar* II. King of *Denmark*, but i 1347 ſold by King *Waldmar* III. to *Goſwin d' Eck*, th then Maſter of the *Livonian* Order of Knights. Afte the *Muſcovites* had conſiderably encreaſed their Empir by the Conqueſts of the Kingdoms of *Caſan* and *Aſtra can*, and the great Dukedom of *Novagorod Veliki* they left no Stone unturn'd to extend their Conqueſt on that ſide to the *Baltick*, by making themſelves Maſters of *Livionia:* The City of *Reval* finding themſelves moſt expoſed to their Fury, ſubmitted themſelves 1561 to the Protection of the *Swedes*, and in the Year 1570, and 1577, held out two memorable Sieges againſt the *Muſcovites*, with prodigious loſs on their ſide; ſince which time, purſuant to the ſeveral Treaties of Peace made betwixt the *Swedes* and *Muſcovites* 1591, 1607 and 1617, it has remained in the Poſſeſſion of the firſt. Its Harbour is very convenient, eſpecially for the *Muſcovite* Trade, which made its Traffick very flouriſhing, from the Year 1477 till 1550, whilſt it was under the Juriſdiction of the *Livonian* Knights; it being one of the moſt antient Towns of the *Hanſeatick* Confederacy, and having in concert with the City of *Lubeck*, the direction of the *Northern* College belonging to the *Hanſeatick* Towns, in the once ſo famous City of *Novagorod Veliki*; but their falling off from the ſaid *Hanſeatick* League, at a time when the *Muſcovites* ſoon after became Maſters of *Narva*, and planted the *Muſcovite* Trade there, did much abate their Trade. Add to this, that the Government of the City being near the Democratical, their Magiſtrates being not allowed to tranſact any thing of Moment without the Approbation of the Leading Men of the City, and ſometimes not without the Conſent of all the Free-men in general, the *Swediſh* Kings looking upon this as dangerous to their Governenty, have found means to diminiſh many of their Privilidges granted them in former times by the *Livonian* Knights. It was antiently a Biſhops See, but ſince *Lutheraniſm* has been Introduced, the Eccleſiaſtical Government is Adminiſtred by a Conſiſtory and Superintendant. Here is alſo a Gymnaſium provided with

ſeveral

everal Professors, who Read and Teach the Liberal Sciences. Not far from this City, about half a League from the Sea-shore, is to be seen the Ruins of a once stately Monastery, Founded about the beginning of the XV. Century, by a rich Merchant of this City, and Dedicated to St. *Bridget*: It consisted both of Men and Women, and the Book which contains the Foundation of it acquaints the Reader, that already in those Days the Fryars and Nuns were so ingenious as to entertain a secret Commerce by certain Signs of which there is a kind of small Dictionary affixed at the end.

The Fort *Badis*, belonging to this District, lies upon the River *Assa*.

The District of *Jerve*, being an Inland Country, contains the Castle of *Witten* or *Weissenstein*, *Upperpalen* and *Leu*, places of pretty good strength.

Neither has the District of *Wicke* more than four places of any Note, *viz*. *Hapsal*, near the Bay of *Bothnia*, once in the Possession of the *Danes*, under their King *Frederick* II. but was taken by the *Muscovites* 1575 and in six Years after recovered by the *Swedes*; *Lode*, *Leal* and *Wicke*.

II. The Province of *Odepoa* borders to the *East* upon the Lake *Pipus*, to the *North* on the Rivers *Fela*, *Pernaw* and *Embec*; to the *West*, on the Bay of *Livonia*, and on the *South* it is bounded by the Province of *Lettie*. Its chief City is *Deopt* or *Torpat*; by the *Muscovites* call'd *Jurigorod*, being seated betwixt the two Lakes *Worzero* and *Papus*, upon the River *Embec*, a pretty large City, the Remnants of its antient Stone Buildings and Walls, being sufficient Testimonies, that this place was none of the least considerable in those Parts, it having been formerly also a Bishops See. It was in the Possession of the *Muscovites* till 1230, when the Master of the *Teutonick* Order conquered it by the Sword. In the Year 1558, that famous *Russian* Tyrant *Ivan Basilerits*, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendred immediately; but the Year 1571 proved fatal to them; for a certain *Livonian* Gentleman, call'd *Reinold Rose*, having laid a design to deliver the City from the *Muscovite* Slavery, by putting it into the Hands of *Magnus*, the then Duke of *Holstein*; and the

Plot

Plot being discovered before it could be put in Execution, the *Muscovites* took a fatal Revenge upon the Inhabitants, without the least distinction of either Age or Sex. About ten Years after, *viz*, 1582, by Vertue of a Treaty of Peace made betwixt the said *Ivan Basilovit*, and *Stephen Bathor*, King of *Poland*, it was surrendred to the last, with the remaining part of *Livonia*. No long after the *Swedish* Duke *Charles* of *Ludermanland* took from the *Poles*, and these again recovered it from the *Swedes* 1603, till in the Year 1625, *James de la Gardie*, the *Swedish* General, took all again from the *Poles*, since which time it has remained constantly in the Possession of the *Swedes*, which was confirm'd to them first by Vertue of the Truce made betwixt the two Crowns 1635, and afterwards by the Peace of *Oliva*. King *Gustave Adolph* Founded an University there 1632; but it is frequented only by a few *Finlanders*, the *Livonian* Gentlemen rather chusing to send their Sons to Forreign Universities, especially in *Germany* and *Holland*.

Next to this is the City of *Warbeck*, near the Mouth of the River *Embec*: The Fort of *Ringer*, *Kanneleks*, *Odepea*, a small Town noted for nothing else, but that it has communicated its Name to the whole District: The two strong Forts of *Niewenhusen* and *Marienburgh*, the first on the Borders of *Muscovy*, the last upon the Lake *Pipus*. *Tarnest* was a goodly Town whilst in the Hands of the *Muscovites*; but being taken from them by the *Poles*, they quite demolished it, when they were forced to quit it to the *Swedes*. *Fellin* and *Lemsal* are also Places of no great Consequence; but *Parnaw*, as it was formerly a Member of the *Hanseatick* League, so it was very flourishing in Trade, which is however much decayed of late, unless it be in Wheat, of which they Transport a considerable quantity every Year. It is not very large, but pretty compact, built of Wood, after the *Muscovite* fashion; it is situate upon the River *Parnaw*, (from whence it has got its Name) which rises out of *Weissenstein* upon the small River *Beca*, and being in its Passage increased by the two Rivers *Fela* and *Perukcia*, disembogues in the *Baltick*, not far below this City. The *Poles* were the first who Conquered it from the *Muscovites*, but *Eric* XIV. King of *Sweden*, Conquered it 1562. Three Years after the *Poles* regain'd

it

t by a Stratagem, and ten Years after the *Muscovites* ecovered it from them, who remain'd in Possession of it ill, by Vertue of the beforementioned Treaty 1582, it was surrendred again to the *Poles*, from whom it was reaken by the *Swedes* 1617, and ever since kept by them, pursuant to the ensuing Treaties.

III The Province of *Lettie* is enclosed on the *West* side by the Bay of *Livonia*, and to the *South* by the River *Dwina*; on the *North* it is bounded by the Province *Odepea*, and on the *East* it borders upon *Muscovy*. Its Capital City is *Riga*, formerly an Archbishops See, situate under 57. 30. *Min. Lat.* upon the famous River *Dwina*, which being near this place about a Mile broad, and running through a spacious Vally, exonerates it self about twelve Miles below it, into the *Baltick*. It is on the Land side defended by six regular Bastions of Brick Work, and as many half Moons and Counterscaps, lined with strong Pallisadoes. Its Buildings were formerly of Wood, after the *Muscovite* fashion, but about Twenty five Years ago, the whole City was rebuilt of Stone, and the Streets made more Regular, by express Orders from the late King of *Sweden*. It is a very Populous City, by reason of the great Concourse of trading People from *Germany*, *England* and *Holland*, that flock thither on the account of Commerce, which consists chiefly in Hemp, Flax, Wax, Pitch, Tar, Planks and Wood for Building, Skins of Bares, Elks, Foxes, and Furs of Sables, Martins, Ermins, and such like, brought thither in the Winter out of *Poland* and *Muscovy*, in Sledges. They profess here, as all over *Livonia*, the *Lutheran* Religion, with exclusion of all others, Its Origne is very doubtful, some making *Albert* the third Bishop of *Livonia* 1196, others one *Berteld*, a *White Fryer*, Abbot of *Locken*, in the Country of *Showenburgh*, in the Dioceses of *Winden*, its Founder 1189, who, as they say, made it also a Bishops See. Thus much is certain, that in the Year 1215 it was raised to the Dignity of an Archbishoprick, and made the Seat of the Matropolitan of *Livonia* and *Prussia*, which occasioned no small differences betwixt these Archbishops and the *Livonian* Knights, as also with those of the Order of *Prussia*, concerning certain Prerogatives, which were not ended till within the Reformation. About the Year

1561,

1561, when the *Livonians* were hardly press'd by the *Muscovites*, this City submitted under the Protection of the *Poles*, who kept quiet Possession of it till 1605, when it was twice but in vain, besieged by *Charles* Duke of *Sudermanland* (Uncle to King *Sigismund* King of *Poland* and *Sweden*) who was got into he Possession of the *Swedish* Kingdom. At last King *Gustave Adolph* took it by Composition 1621, after a Siege of six Weeks, since which time it has by Vertue of the Truce made betwixt these two Crowns 1635, and the ensuing Peace of *Oliva*, remain'd in the Possession of the *Swedes*.

The *Dunamunder* Fort (lately taken by the present King of *Poland*, and after his Name called *Augustus Burgh*) has derived its Name from its Situation, at the Mouth of the River *Dune* or *Dwina*, where it disembogues into the *Livonian* Bay. It is very Considerable, not only for its Strength, but also its advantagious Situation, it being surrounded on all sides with Marshes, and commanding the entrance of the River, which is about two Leagues below *Riga*; for which reason also certain Customs are laid there of all Merchandises Imported or Exported from the said City.

Kokenhusen, formerly the Residence of the Archbishop of *Riga*, lies some few Leagues above *Riga*, its chief Strength consists in the Castle, which is a very Antient Structure.

IV. The Province of *Courland* and *Semigallen* is divided from the Province of *Lettie* by the River *Dwina* or *Dune*, being so call'd from its Antient Inhabitants the *Curveni*; Its Capital City is *Goldingen*, but the Residence of the Duke of *Courland* is *Mittau*, situate upon the River *Maus*, a place which has little Remarkable in it, except the Castle, which has been magnificently rebuilt of late Years. It lies about Thirty Leagues from *Riga*, and was in the Year 1621, taken by *Gustave Adolph* King of *Sweden*, who Fortified and kept it till 1629, when by Vertue of the Truce concluded betwixt him and the *Poles*, it was restored to the Duke of *Courland*.

This Province bore its full share of those Miseries which afflicted *Livonia*, during the Wars betwixt the *Muscovites*, *Poles* and *Swedes*, till the Master of the *Livonian* Knights, and the Archbishop of *Riga*, were forced

to

o ſubmit under the Protection of *Sigiſmund Auguſtus* King f *Poland*, who made *Courland* a Dukedom, and gave t to *Goddard Kettler* of *Neſſelrath*, the laſt Maſter of the *Teutonick* Order in *Livonia*, to hold it as a Fief of the Crown of *Poland*. But *William* the youngeſt Son of his *Goddard*, who ſucceeded his elder Brother in the Government, was diſpoſſeſſed of his Dominions by *Sigiſmund* III. King of *Poland*, and lived in Exile till 1619, when he was reſtored to the Dukedom, whoſe Poſterity njoy it to this Day.

The *Poles* alſo remain to this Day poſſeſs'd of ſome nconſiderable Places of the *South* ſide of the River *Dwina* or *Dune*, among which *Dunaburgh* is the only Place vorth taking notice of.

The Dutchy of *Memel* is likewiſe a part of the *Southrn Livonia* : Its Capital City bearing the ſame Name, s Situate upon, and encompaſs'd by, the River *Tanger*, which not far from thence exonerates it ſelf into the ea, in the Gulph call'd the Lake of *Courland*, and aſords a very Commodious Harbour to this little but leaſant Town: Its Caſtle is very well Fortified; it was *An.* 1250. built by the Maſter of the Order of *Livonia*, nd in 1328. ſold by them to the Maſter of the *Pruſſian* Knights. In the Truce made in the Year 1635, betwixt the *Poles* and *Swedes*, it was Stipulated, that the ſaid City nd Dukedom ſhould be ſurrendred to the Elector of *Brandenburgh*, who ever ſince remains in poſſeſſion of it.

CHAP. II.

Of the Antient Inhabitants of Livonia, *and their Superſtitions and Cuſtoms.*

IT is beyond all diſpute, that *Livonia* remain'd for a long time involved in the Darkneſs of Paganiſm and Idolatry, this Country being quite unknown in theſe Parts, till in the Year 1158, a Merchant Ship of *Bremen* (or as ſome will have it of *Lubeck*) being forced by a Tempeſt into the Gulph of *Riga*, made the firſt

 diſcovery

discovery of it, and the Merchanes of that City havin obtained leave from the Inhabitants to build a Chapp in a small Island of the *Dwina*, (thence call'd *Kircholm* laid the first Foundation of Christianity and Commerc there, of which we shall have occasion to say more here after, our present purpose being to give an Account c their former Idolatries and Pagan Superstitions, the rem nants of which are not quite rooted out among thei Posterity to this Day.

The Antient *Livonians*, as well as the *Prussians*, *Li thuanians*, and some other *Sarmatian* Nations, before the received Christianity, had many Gods, unto whom the offred Sacrifices. *Occopirnus*, *Antrimpus* and *Gardantes* were in the same esteem among them as *Jupiter*, *Nep tune* and *Portumnus* among the Antient *Romans* : Th first being by them stiled the God of Heaven and Earth the second of the Seas, and the last the Patron of Ma riners. *Potrympus* had the Patronage of Rivers and Foun tains, *Pitritus* was the God of Riches, and *Pergubriu* of the Spring; so *Paranus* had the command over th Thunder and Tempests, *Poctus* the Superintendant of Dark ness and the Infernal Spirits, and *Poccollus* of the Aerea Spirits. *Putsius* was Patron over the Sacred Woods an Groves, *Ausecatus* disposed of Health and Sickness, *Mar coppol* was the Patron of Noblemen. Besides these they made great account of those Demons the *Russians* cal *Bantus* and *Colkis*, and the *Germans Erdmenlein*, *i. e* living under Ground, and *Cobolds*.

To their God *Pergubrius*, the Patron of the Spring, they offer'd their Sacifices on St. *George's* Day. The Priest with a Cup of strong Beer in his right Hand used to adore the Idol and sing thus in his Praise. *Thou dost chase away the Winter, and restorest Spring : It is to thy Power we stand indebted for the Pleasures our Gardens and Fields afford us, and that the Forests and Trees are covered with Green Leaves*. Then taking the Cup of Beer with his Teeth out of his right Hand, he drinks it off, and without the assistance of his Hands throws it backwards over his Head. The same Cup is replenish'd with Beer, and given to all the rest there present, who drink one after another, and sing to the same purpose as before, concluding the Day with Feasting and Dancing. The same Sacrifice is performed twice more every Year, *viz*, at the

the beginning and end of the Harvest. At the beginning, after the Sacrifice is over, they choose a certain Person there present, who cuts down a Handful of Corn, which he carries to his House; the next Day he makes the beginning of the Harvest, and the rest after him.

To their Idol *Putseatus* they used to Sacrifice under an Alder-Tree, which consisted chiefly in Bread, Beer and Eatables; their Prayers tended chiefly to beg his Intercession with *Marcoppol*, the Patron of Noblemen, to preserve them from the Oppression of their Lords.

To the other Gods they commonly offered a He Goat for a Sacrifice; after the Company was assembled, the Priest laid both his Hands upon the Goat, muttering out, in the mean time, certain Prayers to the God the Sacrifice was intended for, to crave his assistance; after this, those there present lifted up the Goat into the Air, whilst the Priest was Singing a Hymn, which being finished, the Goat was put upon his Legs again; the Priest admonishing the People, *to be careful that they perform'd this Sacrifice according to the Institutions transmitted to them by their Pious Ancestors, which they ought to preserve with the same Zeal for their Posterity.* Then he kill'd the Goat, and the Standers by being sprinkled with the Blood, the Women boil the Flesh, which they all Feast upon all Night, and what is left is Buried under Ground, for fear it should be defiled by Beasts.

They frequently used to implore the Aid of these Gods, to send them some of these *Erdmunlain* or Subterraneous Spirits, or of the *Cobolds*; it being their Opinion, that if these *Demons* take to a House, the Inhabitants of it will be very Fortunate, but if they leave it, it portends some great Misfortune; for which reason they used to set in their Barns, Bread, Butter, Cheese, and other Eatables, at Night, and if they found it Eaten, they promised themselves good Fortune, if not, they expected the contrary. In the same manner they did endeavour to keep the *Cobolds* (whom they supposed to dwell among the Ruins of old Edifices) in their Houses.

Nothing was more frequent among them than to entertain Serpents or Snakes, in the Corner, near their Stoves: It was the Priest's Care, to take his Rounds at certain Times to their Houses, and to conjure these Creatures to come forth out of their Holes, and to take part

of what Provisions was set for that Purpose upon a Table; if the Creature did not hearken to the Priest, they believed that nothing but ill Fortune would attend them.

They had also their Sooth-sayers and perpetual Fire, like the antient *Romans*. The First acknowledg'd the God *Potrympus* for their Patron, unto whom they address'd their Prayers, and by pouring melted Wax upon Water, pretended by the different Shapes, to predict the event of Things to come. Their perpetual Fire they kept upon a very high Mountain in *Samogitia*, betwixt *Lithuania* and *Livonia*; certain Priests were appointed to take care of it, who pay'd their chief Devotion to the God *Pungaus*, the manager of the Tempests.

The Customs observed in their Nuptials and Funerals, may likewise challenge a Place here: As to the First; after the mutual Promise of Marriage, Two of the next of Kin to the Bridegroom, were sent to her Father's House, from whence they took her, as it were against her Will, and then made their Applications to her Parents or Guardians, to obtain their Consent. On the Day of Marriage, the Bride being dress'd in her best Apparel with Bells hanging from the middle down to the Knees was led three times round the Kitchen, and being afterwards put in a Chair, they washed her Feet with Spring Water, wherewith they sprinkled the Nuptial Bed, all the Houshold-goods, and the Guests there present. This done they gave her a Taste of Honey, and putting a Vail over her Face, led her round the House, where she was obliged to knock with the right Foot against every Door, a Servant following at her Heels, with a Bag full of all Sorts of Corn, such as Wheat, Oats, Barley, Pease, Beans, and the Seed of Poppies, strewed the Ground about her, constantly uttering these Words: *If you remain constant in your Religion, and be mindful of your Domestick Affairs, you will never know the want of these Things.* This done the Veil is taken off, the Bride placed at the same Time with the Guests invited to this Solemnity. Dinner being ended, they take a turn at Dancing, when some of the Women there present cut off the Brides Hair, and instead thereof put a Garland upon her Head, which she was obliged to wear till such time she brought forth a Son; then they conduct her into her Bed-Chamber, but before she would be undress'd, they

they used to employ all their best Rhetorick, to perswade her to a compliance, which however for the most part proved in vain, for they were obliged to come sometimes to Blows, and by force to throw her into the Bed, and then to leave her to the Bridegroom's disposal. About an Hour after they have been in Bed, a Cup of strong Liquor and some Bears or Kids Stones used to be brought them, which they believed to contain a fortifying quality, for which reason they also never eat the Flesh of any Creature, that has been Guelt at their Wedding Feasts.

Their Funeral Rites they performed thus: The Corps of the Deceased they dress'd in his best Cloaths, with Shoes and Stockings, and so put it upright in a Chair, whilst the nearest Relations standing about it, drink very heartily. After the Liquor was out, they began their Lamentations, and addressing themselves to their deceased Friend, ask'd him, *Why he would dye? Whether he wanted any Victuals or Drink? Whether he had not a good Wife*, &c. and so running thro' many other particulars, repeating always the same Question; *And why then wouldst thou Dye?* After the Corps was put in the Coffin, they were sure to provide it with Needle and Thread, some Bread and Liquor; As it was carrying to the Burying Place, the Relations on Horse-back surrounded the Waggon on which it lay, with their drawn Swords, striking the Air crosswise, crying out aloud, *Remove you Demons to infernal Darkness*; and whilst they were busy in putting the Corps under Ground, they throw some Mony after it. Their Widows were obliged to Mourn for forty Days over their Husband's Graves, *viz.* Mornings and Evenings, at Sun-rising and setting; and the rest of the Relations used to celebrate the Memory of their deceased Friend, upon certain set Days, *viz.* on the Third, the Sixth, Ninth, and Fortieth Days. They had a certain Form of Prayer, by which they addressed themselves to the Soul of the Deceased, as they were entring the House, inviting her to come and take part of the intended Feast. Not a Word was to be heard whilst they were at Table, nor no Knives allowed them, two Women being appointed on purpose to give to each of the Guests his Share, but without Knives. Every one there present was sure to throw some part of his Victuals and Liquor under the

Table, which they look'd upon as the Share allowed for the Food of the Soul of the Deceased; and if any thing happened to fall accidentally under the Table, it was look'd upon as a Crime to take it up, this being to be left for the Food of those Souls, whose Relations were not in a Capacity to Feast them after their Death. At the Conclusion of the Feast the Priest, who first rises from the Table, sweeps with a Broom all the Dust out of the Doors, crying aloud; *Retreat dear Souls, retreat, you have received your Share of Victuals and Drink, then retire from this House.* This said, all the Guests began to open their Mouths, and the Cup began to go merrily about to the remembrance of their deceased Friend, the Men drinking to the Women, and these again pledging the Men, till they began to be mellow, and so parted with a Kiss.

CHAP. III.

Of the Religion, Government, Manners and Customs of the Modern Inhabitants of Livonia.

HOW the Christian Religion was first introduced into *Livonia* by the means of some *Bremen* or *Lubeck* Merchants, who were by Tempest forced upon that Coast in the Year, 1258. we told you in the preceeding Chapter. The first that Preached the Gospel here, and was 1170. made a Bishop of *Livonia* by Pope *Alexander* VIII. was one *Menard* a Fryar of *Segeberg*. He was succeeded by one *Bertold* of the Order of the white Fryars, who being rather for Dragooning than Preaching the Pagan Inhabitants into the Christian Religion, soon received the Reward of his Folly, they rising up in Arms against him, and killing him with 10000 Christians, who were likely to have lost all their Interest in that Country, if the Prudence of the succeeding Bishop of *Livonia*, viz. of *Albert* a Canon of *Bremen*, had not prevented its Ruin.

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For it was he, who laid the first Foundation of that Order of Knighthood, who afterwards proved the Champions of Christianity on that side; and Fortified *Riga*, which ever after proved a strong Bulwark against the Infidels. This Order, which consisted chiefly of *Germans*, was Instituted by Authority, from Pope *Innocent* III. who prescribed them the same Rules that the Knights Templars observed in those Days, and allow'd them a third part of what they should Conquer from the Barbarians. They were stiled *Knights of the short Sword*, because they had a Red short Sword, with a Star of the same Colour on their white Cloaks, which however afterwards they changed for two *Short Swords Salterwise*. But this Order finding themselves not strong enough to cope with the Neighbouring Barbarians, that assaulted them on all Sides, they joined with the *Prussian* Order of *St. Mary of Jerusalem*, in the Year, 1238. in the Person of *Harman Black*, then Grand Master of the Teutonic Order in *Prussia*, whose Successors appointed always a Provincial Master of the Order of *Livonia*, who had a Dependance on the *Prussian* Order; as on the other hand the *Prussian* Bishops of *Culm*, *Pomesen* and *Sambland*, by degrees made themselves Suffragans of the Archbishop of *Riga*; and thus it continued, till the Year, 1513. when the Archbishop of *Riga*, with his Suffragans, and *Walter de Plettenberg*, the then Provincial Master of the Order of *Livonia*, after that memorable Battel Fought against the *Muscovites*, in which 40000 of them were Kill'd upon the Spot, withdrew their Obedience from the Master of the *Prussian* Order, were received among the Princes of the Empire. The beforementioned Battel with the *Muscovites* produced a Truce of 50 Years, during which time their Successors remained in quiet possession of *Livonia*, till about the Year, 1558. when *William Furstenberg*, Master of the *Livonian* Knights, being turn'd *Lutheran*, this occasioned great Jarrings betwixt him and *William*, the then Archbishop of *Riga*; the famous *Russian* Tyrant *Joan Basilovits*, being then flush'd with his late Conquests of the two Kingdoms of *Casan* and *Astracan*, and willing to improve these Domestick Dissentions of *Livonia* to his Advantage, entred the Bishoprick of *Derpt* and the District of *Wirland*, with a powerful Army, Burning and Ravaging all before

him, wherever he came. The *Livonians* had recourse to the Empire, but the *Germans* being likewise involved in intestine Broils arisen from the late Reformation, were not in a Condition to come to their Relief; so that the *Livonians* finding themselves unable to withstand alone the Efforts of so Powerful and Barbarous an Enemy, as the *Muscovite*, the Archbishop of *Riga*, and the Master of the Order, *Godard Kettlar*, Baron of *Nesselrath*, made their Applications in the Year, 1559. to *Sigismund Augustus*, King of *Poland*, promising him an Aid of 60000 Ducats (for which they offer'd six Baylywicks in Mortgage) in Case he would assist them in driving out the *Muscovites*. But whilst the *Poles* were running upon the Matter, the City of *Nerva*, and the circumjacent Nobility dreading another Invasion from the *Muscovites*, made their Addresses to *Eric* King of *Sweden*, desiring him to assist them with Men and Mony, which he refusing to do, unless they would submit to his Protection, the City and adjacent Nobility considering their present Danger, separated themselves from the rest, and acknowledged the *Swedish* Jurisdiction, in the Year, 1660.

The King of *Poland* finding the Power of the *Livonians* so considerably weakned by this Division, and thinking it below his Grandeur to accept of less advantageous Terms than the *Swedes* had obtained, refused to send them any Aid, unless the Archbishop of *Riga*, and the Master of *Livonia*, would acknowledge the Sovereignty of the Crown of *Poland*. The *Livonians* being by this time reduced to the last Shift, were forced to make a Vertue of Necessity, and to comply with the King of *Poland's* Desires, who sent thither Prince *Radzivil* as his Chief Commissioner, to take the Oath of Allegiance from them, which was done accordingly on the 5th of *March*, 1562. when they surrendred at the same time all the Acts and Priviledges they had formerly obtained from the Emperor and Pope, into the *Polish* Commissioner's Hands, and the beforementioned Master of *Livonia*, *Godard Ketler* was created by the King of *Poland*, Duke of *Courland*, which he and his Heirs were to hold as a Fief from the *Polish* Crown; and the rest of *Livonia* (which had not submitted to the *Swedes*) was annexed to the same Common-wealth of *Poland*.

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The *Livonians* having for this time freed themselves from the Danger that threatned them from the *Muscovites*, soon saw themselves involved in new Miseries, by the Wars that arose betwixt the two Crowns of *Sweden* and *Poland*; but after the Death of King *Eric* of *Sweden*, and King *Sigismund* of *Poland*, the *Muscovites* again attempting the recovery of *Livonia*, by constituting the Duke of *Holstein* King of *Livonia*, and backing his Pretension with a vast Army; these two Crowns thought it their best Policy, to lay aside for some time their Jealousies, and join in the defence of *Livonia*, against the common Enemy; the *Swedes* had the best Success against the *Muscovites*, from whom they took *Lorde*, *Lehale*, *Habsal*, and the City of *Narva*; nay the whole district of *Wicke*, and the strong Castle of *Weissenstein* and *Caretryered*. *Steven* then King of *Poland*, being sensible that unless the *Swedish* King were check'd in the Career of his Victories, he would soon become Master of *Livonia*, judged it most advisable to clap up a separate Peace with the *Muscovites*, Jan. 15. 1582. by vertue of which the *Muscovites* restored to the *Poles* all *Livonia*, except what was in the possession of the *Swedes* at that time.

The *Poles* having gained this Point, and looking with a longing Eye upon the Possessions of the *Swedes* in *Livonia* did after the Death of King *Stephen*, elect *Sigismund* the Son of *John* III. King of *Swedeland*, their King, under condition, that he should re-unite that part of *Livonia* which was then under the *Swedish* Jurisdiction, with the *Polish* Crown. But after the accession of *Sigismund* to the *Swedish* Throne, the *Swedes* were so far from agreeing to this Stipulation, that what with this, and the jealousie they had conceived of his Intention of re-establishing Popery in *Swedeland* (his Father having introduced the Reformation not many Years before) they deposed him, and in his stead set *Charles* IX. his deceased Fathers Brother, upon the Throne.

This proved the occasion of a Bloody War, betwixt these two Princes, which was continued by his Son and Successor *Gustave Adolph*, who made himself Master of almost all *Livonia*, till in the Year, 1629. a Truce was concluded betwixt these two Crowns, by vertue of which the *Swedes* remained in possession of all they had Conquered in *Livonia*. This Truce was by the Media-

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tion of *England*, *France* and *Holland*, renewed in the Year, 1635. for 26 Years longer; but the *Swedish* King *Charles Gustave* having no less in view than the entire Conquest of all the North, took in the Year 1654 (before the said Truce was expired) the Opportunity of Invading *Poland*, when they were involved in domestick Broils, and harrassed by a powerful Irruption of the *Muscovites* into *Lithuania*, with such Success, that a great part of the *Polish* Nobility siding with him, he had almost made himself Master of the Kingdom; and would without Question have compleated his Conquest, if the *Danes* by a powerful Diversion had not obliged him to turn his Arms against them, to their Cost; which gave the *Poles* leisure both to re-unite themselves, and to recollect themselves, and by degrees to force the *Swedes* out of *Poland*; about this Time, *viz.* 1659. *Charles Gustave* the *Swedish* King happening to Dye, leaving but one Son, a Minor of 4 Years of Age behind, the *Swedes* thought it best to conclude a Peace with the *Danes*, and soon after with the *Poles*, which was brought to a Conclusion in 1660. in the Monastery of *Oliva*, near the City of *Dantzick*; by vertue of which, among other Articles, *John Casimer*, the then King of *Poland*, renounc'd for ever all his Pretensions to that part of *Livonia*, lying beyond the River *Dwina*, reserving only to himself a few Places, such as *Duneburgh*, *Luzen*, *Marienhusen*, &c. on the South-Side of the said River, and the Dukedom of *Courland* to be holden as a Fief from the Crown of *Poland*, by the Dukes of that Name, ever since which time the *Swedes* have enjoyed the quiet possession of it till in the last Year, a powerful Irruption was made upon them by the King of *Poland* and *Muscovites*, of which more in the next following Chapter.

Since the Reformation the *Lutheran* Religion was Established in *Livonia*, which continues there without the least intermixture, especially in those Parts subject to the *Swedes*: Their Church Government is managed by Superintendants, with the Advice of the rest of the Clergy especially of the great Cities.

The Modern Inhabitants of *Livonia* must be consider'd under two different Qualifications, *viz.* the Nobility and chief Inhabitants of their Cities; the Offspring of the antient *Germans* that Conquer'd this Country, and the Pea-

'easantry, the Progeny of its primitive Inhabitants, who re all Slaves to the former.

The Nobility of *Livonia* deduce their Pedigree for the most part from the time of the Conquest of this Country by the *Germans*; the Manners and Language and Customs of whom they retain to this Day; which is the reason also that in most of the Churches of the great Cities, and in many others all over the Country, Divine Service is performed in the *German* Language, according to the Confession of *Augsburgh*. Their Liberties and Priviledges they have acquired by their Services they have performed against the Infidels; *Wolmar* II. first gave them Mannors to hold from that Crown in Fealty, which were afterwards confirmed to them by *Eric* VII. and the Masters as well of the *Prussian* as *Livonian* Order, made considerable Additions to their Priviledges. *Conred de Jungingen*, Master of the Order of *Prussia*, extended the Succession of their Mannors in *Harriland* and *Wirland*, to the Daughters, and their Issue to the fifth Degree; and *Walter de Plettenburgh*, who after he had freed himself from the *Prussian* Great Masters, was made a Prince of the Empire, 1513. exempted the Nobility from all Charges and Taxes, except the Services they were obliged to do on account of their Mannors. This is continued to this Day, there being once a Year a review taken of all the Nobility, which is look'd upon as the best Nursery the *Swedes* have for to supply their Armies with able Officers, even to Generals, besides the noble Cavalry, they are obliged to raise, one of the main Strengths of the *Swedish* Forces. They strove to the utmost for many Years to preserve for themselves the Sovereign Dignity of their glorious Ancestors, till being quite overwhelmed by the irresistible Power of three Potent Neighbouring Enemies, *viz.* the *Muscovites*, *Poles* and *Swedes*, they were at last forced to submit to *Sweden*, under condition nevertheless of having their antient Priviledges preserved to them.

From hence it is, that the Government of the Country, both as to Policy and Justice (which was always Aristocratical) is still lodged in the Nobility, who choose out of their own Body twelve Persons, who represent the Council of the Country, the Governour, for the time being, supplying the Place of their President.

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Their Time of Meeting is in *January*, when they decide all Differences betwixt Parties, in a very ſhort Method, there being no more allowed than a Declaration and Anſwer, upon which they give immediate Judgment. At the ſame time they alſo redreſs the Grievances of the People, if they have any to offer; for which Purpoſe they chooſe every three Year a certain Gentleman, who is for that ſpace of time ſtiled the Captain of the Province, whoſe Buſineſs is to repreſent their Grievances to this Council, and to implore their Aid. The greateſt Troubles in their Law Suits ariſe from the Confuſion ariſen betwixt the Eſtates in *Harriland*, *Wirland* and *Wieke*, about their Limits, during the Wars with the *Muſcovites* and *Poles*; to decide theſe Differences, certain particular Judges are appointed, who nevertheleſs are never continued above three Years in the ſame Station; but if either of the Parties find themſelves aggrieved by their Judgment, an Appeal lies to the Council of the Country, who appoint Commiſſioners living upon the Spot, with Authority to reverſe or confirm the former Judgment. And becauſe peculiar Care ought to be taken of the High-ways, Bridges and Cauſe-ways in a Fenny Country, certain Surveyers or Judges are alſo appointed for that purpoſe.

The Government of the Cities approaches much nearer to a Democratical State, being better fitted for Traffick than any other; for tho' the Adminiſtration of Juſtice is lodged in the Magiſtrates, yet in moſt Matters of Moment they are obliged to conſult with the chief Men of every *Guild* or Profeſſion, and in ſome extraordinary Matters, they cannot tranſact any Thing without the Conſent of the whole Body of the Free-Men of their reſpective Cities.

We will not inſiſt much upon their other Cuſtoms and Manners, being much the ſame with the reſt of the *Germans*, it being the conſtant Cuſtom of the *Livonian* Nobility, as well as the chief Inhabitants of the Cities, to ſend their Sons Abroad into Foreign Countries, and eſpecially to the Univerſities of *Germany* and *Holland*, to inſtruct them in the Policy as well as Cuſtoms of thoſe Countries.

We muſt now come to the ſecond Rank, *viz.* the Peaſantry; theſe Inhabit all the Champaign Country of

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Livonia, retaining much of the Barbarity as well as Superstitions of their Pagan Ancestors: They have nothing of their own, but are meer Slaves to the Nobility, who give them certain Allotments of Lands to Cultivate, for the bare subsistence of their Families, the overplus being reserved for their Lords, unto whom they are obliged to do certain Services at their Country Seats, in proportion of their Possessions they hold under them. It must be acknowledged that their Slavery is almost unsupportable; but the *Livonian* Nobility excuse this hard Usage with their Stubbornness, which is such, that unless they be oppress'd beyond all Hopes or Thoughts of relief, they would soon turn out their Masters, of which they have sometimes given sufficient Proof, when occasion has presented.

They are indeed *Lutherans* by Name, and there is scarce a Village but what has its own Church; but what with their Obstinacy and Perseverance in their Heathenish Superstitions, and what with their carelesness and little regard of a future State, they have scarce any thing that bears the resemblance of a Christian, except it be Baptism; for as to hear Sermons, and to go to Communion, they are scarce ever seen at it, except it be by Compulsion, or for some Interest relating to the conveniencies of this Life. If they are asked the Reason, they alledge, that their Slavery and Drudgery is such, that it is impossible for them to apply themselves to Devotion. And to confess the Truth, this seems to be no framed Excuse; for considering, that besides the Daily Turmoils they undergo at Home for providing for their Families, they are obliged to do Services at the Seats of their Lords, whither they repair early in the Morning every *Monday*, and return not till late on *Saturday* Night; during which time they have scarce two Hours in 24 allow'd them for Sleep (if their Lords be good Natur'd, for the rest give them scarce any intermission) during which time they undergo such incredible Fatigues and Drudgeries (both Men and Women) in cleaving of Wood, Cultivating the Ground, Thrashing and Drying of Corn, that it is no Wonder, if they rather apply these few Hours on *Sundays* for Rest, than in Devotion. This insupportable Slavery, their want of Rest, and the Badness of their Diet, being nothing else but Rye Bread,

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dry Cheese and Water, is without Question the Reason, that tho' whilst the Men and Women are Abroad in their Lords Service, and lye without any distinction of Sexes these few Hours they have allow'd them for Rest in the Barns, yet they are so far from being sensible of those pleasing Motions, which are so natural to others, that it is next to a Miracle, to hear of a Bastard begot betwixt them; unless we would attribute this Defect to the Coldness of the Climate, it being certain, that in those Parts they are more regardless in this respect than the more Southern Nations; nothing being more common here, than for Men and Women to sit promiscuously at one long Table, in order to undress themselves, before they go into the publick Bath-stoves, where both Sexes are attended only by Women; and in private Houses, both Men and Women frequently enter the Bath-stoves together, without making any great Account of the Matter.

As this Slavery renders them incapable of thinking of a future State, so all their Thoughts are bent upon this Life, tho' it be never so Miserable; which is the Reason that when they take an Oath at Law, they add this Curse, *That if they Swear False, the Curse of God may fall upon their Bodies as well as Souls, and that their Children, as well as every thing else that appertains to them, may feel the Effects of it, to the ninth Generation:* In *Esthenie*, and about *Riga*, when the Peasants are to take an Oath at Law, they put a Turf upon their Heads, with a white Staff in their Hands, intimating, that if they Swear falsely, then their Children, and Cattel may become as dry as the Turf and Stick. This as well as the putting of a Needle and Thread into the Graves of their deceased Friends, savours much of the beforementioned Pagan Superstitions of their Ancestors; but they have others, besides these, which may very well be look'd upon as the true Relicks of them. Thus they frequently perform their Devotions upon Hills, or near a certain Tree, in which they make many Incisions, and after they have bound them up with some red Stuff, offer their Prayers here, which always tend to temporal Blessings. Thus they go on Pilgrimage every *Lady-Day* to an old, ruin'd Chappel, two Leagues from *Kunda*, betwixt *Rival* and *Narva*, where they strip themselves of their Cloths; and after they have been Kneeling a while in the midst of

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the Chappel, they offer a Sacrifice of Fruits and Flesh, for the preservation of themselves and their Cattel, for the next Year. The whole is concluded with Feasting, Drinking, and Quarrelling.

Their Marriage Ceremonies are much of the same stamp; for, if a Peasant marries a Lass out of another Village, he fetches her from thence on Horseback, she imbracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Brass Mony, which is given as a Reward to the Person who opens the Wicket, through which he passes. In their return, besides a Bag-piper, Two of his neareſt Kinsmen ride before on Horse-back, with drawn Swords in their Hands, wherewith they strike twice crosswise the Door, thro' which they are to enter the House, where the Marriage is to be Consummated; and as soon as the Bridegroom is seated, they fix one of these Swords in a Beam over his Head, to prevent Charms, as they say; to prevent which, the Bride also, as she passes along the Road, scatters small Pieces of Red Woollen Stuff, especially near the Crosses, where cross-ways meet, and upon the Graves of Unbaptized Children, who are here Buried in the High-ways. The only thing most worth taking notice of among so barbarous a Race, is, That after the Bridegroom and Bride are set down at Table with the other Guests, they don't stay with them till the end of the Feast, for fear of overcharging themselves with strong Liquor, but within half an Hour after retire to the nuptial Bed, where after they have made the best Tryal of their mutual Strength for two Hours, they return to the rest, and spend the remaining part of the Day and Night, with Eating, Drinking, and Dancing; till what with Drunkenness, and what with Weariness, they drop down upon the Floor, and so fall a sleep together. If the Bride has been able to save a little by her Drudgery, she wares upon this solemn Occasion, a Necklace of thin Plates of Silver round the Neck, of the bigness of a Crown Piece, and one of the same Mettal hanging down on a Chain from the Neck upon her Breast, of the bigness of a small Wooden Trenchar. For the rest, their Garments are commonly of home-made course Woollen Cloth, the Womens Petti-Coats being like Sacks, without any Pleats.

Formerly the neglect these miserable Wretches shew of their Salvation, was in a great measure attributed to the

the Ignorance and Carelesness of the Country Clergy; but since by the Care of the *Swedish* Kings, a Yearly Synod has been Convocated at *Rival*, for the regulation of Church-Affairs, and Examination of the Clergy-Men; it has been found by experience, that besides their unfitness for Devotion, by reason of the constant Fatigues they are forced to undergo, their antient Idolatry and Superstition, has taken so deep root among them, as not to be quite extirpated by the Art of Man; for such is their Inclination for Sorcery, that they are of Opinion their Cattel cannot thrive without it; for which reason, Fathers and Mothers, among these Peasants, are as careful to instruct their Children in it, as we do in the Cathechism and other good Morals. To elude the Effects of Charms, they never kill a Beast, or make a Slaughter, but they throw some part away, upon which the effect of the Charm is to fall; nay, they are so far entangled in Superstition, that if within a few Weeks after Baptism, the Child happen to fall ill, or pine away, they Rebaptize it, alledging, that the first Name was not agreable to its Constitution, tho' very severe Laws have been enacted against it. The worst of all is, that they are so Tenacious of these Superstitions, and so obstinate in the perseverance of their antient Customs, that nothing is able to divert them from it. Of this there have been several Instances of late Years; for these Peasants, as I told you before, being not permitted to purchase any Lands, but obliged to live upon the Allotments granted to them by their Lords, for the bare sustenance of their Families, will sometimes cut or burn down some Woods, and Manure the Ground, which produces good Wheat; this they hide for Sale; but if they happen to be catch'd, they are strip'd to the middle, and ty'd to a Post, where they are soundly whipt with a Switch, till the Blood issues forth on all Sides; I say, there are many Instances of such among the *Livonian* Peasants, who rather than redeem this Chastisement by a small pecuniary Mulct of about 18 or 16 Pence, have chosen to submit readily to the Punishment, alledging, that rather than introduce any Novelty of this Kind, they would suffer the same Chastisement their Fore-fathers used to do before them.

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CHAP. IV.

Of the Occasion and most remarkable Actions of the last Years War in Livonia.

WE told you in the preceeding Chapters, how that the *Finlanders*, as well as the *Livonian* Nobility, hold their Mannors on the account of certain Services and allowances of Men, to be furnished in case of War. Queen *Christine* of *Sweden*, during the Wars in *Germany*, had granted many of these Mannors, which were Forfeited to the Crown, to such of the *Swedish* and *Livonian* Nobility, as had behaved themselves Courageiously in her Service, with exemption from all Duties; by which means not only the publick Revenues were considerably impaired, but also the standing Militia of the Kingdom greatly demolished.

The late King of *Sweden*, *Charles* IX. (being about 25 Years ago) whilst yet in his Minority, by the influence of the *French* Counsels on a sudden entangled in a War, first with *Brandenburgh*, and soon after with *Denmark* and the House of *Lunenburgh*, who sided with the Emperor, the *Dutch*, and the other Confederates, and most furiously attack'd the *Swedes*, after their notable Defeat near *Tesirren*, *Bremen* and *Schonen*, with great Success. The King finding his Coffers empty, and his Forces not sufficient to withstand so many Potent Enemies at one time, had recourse to his Nobles; but these for the most part were for laying the Burthen upon the Commonality, and for exempting themselves from the Inconveniences which must needs attend so heavy a War as this; but the *Swedish* King having been restored to most of those Dominions, by vertue of the Treaty of *Nimwegen*, which in all likelihood he could not have recovered by Force of Arms; an Assembly of the Estates of that Kingdom was called together, in which the State of the Nation being under Debate, the Commons, consisting in the Deputies of the Cities, of the Clergy, and Peasants, remembring the Hardships they had been put to in the late War, by bearing if not all, at least the greatest Share of the Bur-

then of it, began to advise the King to re-assume these as well as other Grants of Crown Lands into his own Hands, and by letting the same out in Leases, both to replenish his Treasury, and to restore the State of the Militia (for which these Lands were to furnish their Quota as formerly) upon the antient Foot.

The Chief of the *Swedish* Nobility finding the Estates to persevere unanimously in their Resolution, and the King willing to hearken to their Proposals, thought it but common Prudence to shew a seeming Complyance, by a voluntary Surrender of what they were in a short time to be forced to do against their Wills, and so put all their Grants into the King's Hands, whose Example was followed by the most of the *Livonian* Nobility, and such as had obtained any Grants of Lands in *Finland.*

But as this Reduction fell very heavy upon the *Livonians*, who had always been very active in the *German* War, and been rewarded for their Services with such Lands, as were Forfeited to the Crown, by many of the antient *Livonian* Families, that sided with the *Poles* against the *Swedes*, which were very considerable: So this occasioned no small Murmurings among them, many of these Estates having already been transferred by Purchase, Marriage, or otherwise, into other Families.

Augustus the present King of *Poland*, finding his Subjects very pressing to send Home his *Saxon* Troops, after his quiet Establishment upon the *Polish* Throne, thought he could not pitch upon a better Pretence to keep his *Saxon* Army, at least near the Borders of *Poland*, at a time when a Rupture was every Day expected betwixt *Sweden* and *Denmark*, on account of the *Holstein* Affairs, than to revive that Article of the Peace made at *Oliva*, 1660. betwixt the two Crowns of *Poland* and *Sweden*, by vertue of which the *Livonian* Nobility were to be maintained in their Rights and Priviledges, as before; not questioning but the *Livonians* would embrace this Opportunity of joyning with him against the *Swedes.*

Big with these Hopes, the King of *Poland* sent last Year, early in the Spring, a Body of about Four or Five Thousand *Saxons* into *Livonia* to invest *Riga*, which they did accordingly, threatning the Inhabitants with no less than the total Destruction of their City by a Bombardment, unless they submit to his *Polish* Majesty; It was the Opinion of most, that if at that Juncture, when *Sweden*

expected

expected no less than a Rupture with *Denmark*, and dreaded the assistance of the *Muscovites*, the King of *Poland* had sent a sufficient Force to terrifie the Citizens of *Riga* into a Compliance, and to encourage the discontented Nobility of *Livonia* to joyn with him, he might have promised himself considerable Success in a Country unprovided with every Thing requisite to resist a powerful Enemy; but the small Number of his Forces not being able to produce the hoped for effect, it was judged most expedient to attack the *Dunamunder* Fort, which lying at the very Entrance of the River *Dune* or *Dwina* (upon which *Riga* is situated) commands the Passage of all Ships going out or coming into that River. Accordly the *Saxons*, with Sword in Hand, made a vigorous Attack upon it about the middle of *March*, but were bravely repulsed with the loss of above 500 Men; but the next Day proved more favourable to their Design; for the Governour of the Fort seeing himself attack'd by fresh Troops, seconded by several Re-inforcements, thought fit to Capitulate, and accordingly surrendred the Place to General *Fleming*, Commander in Chief of the *Saxon* Forces before *Riga*, who gave it the Name of *Augustusburgh*, instead of that of the *Dunamunder* Fort.

By this means having cut off all Communication with the City by Water, and their Forces being not sufficient to Attack it in Form, they made themselves Masters of the Suburbs, where they posted about 3000 Men, to block up the Place, and a Body of *Saxon* Dragoons, and of General *Sapiehas*'s Guards were ordered to defend the Passages, by which he expected *Swedish* Succours from *Finland* must relieve the Place; for which purpose they Fortified also the most important Posts of *Newmolen*, *Smilings*, and the *Inferenhof*, near to their Camp, raised some Batteries against the Castle of the City, and laid a Bridge of Boats over the *Duina*, expecting every Day to be reinforced with 4000 *Saxons*, the King's Guards, and some *Lithuanians*; but notwithstanding all these Precautions, the *Swedish* Succours, to the Number of 7 or 8000 Men, arriving before these Reinforcements, *viz.* about the middle of *May*, General *Puseril*, who then Commanded in Chief, in the absence of General *Fleming*, seeing the *Swedes* ready to Attack his small Body, much harrassed and diminished by a Winter Campaign, thought it

it the most Prudent way to make an early and honourable Retreat, and so repast the *Dwina*, with all his Artillery, without any considerable loss.

The relief of *Riga* was no small Disappointment to the King and his Party in *Poland*, who were at that time labouring main and might with the Senators to engage the Republick in the Quarrel, under the pretence of a prospect of great Advantages; but as the *Swedish* Forces were for the most part at times employed against the King of *Denmark*, so they were not without Hopes, that after the arrival of these Forces, which were sent for from *Saxony*, they should be soon able to regain their former Post.

In *July* the King of *Poland* published a Manifesto, in which he accuses the *Swedes* of the breach of the Peace of *Oliva*, by having taken from the *Livonians* their former Liberties, and acted in a most arbitrary way in that Country; and by laying extraordinary Duties upon the Products as well as Manufactories of *Poland*, to the great prejudice of their Traffick.

In the mean while the *Swedes* had raised several Batteries on this side the River, from whence they frequently Canonaded the *Saxon* Camp, and it was generally believed that the River would scarce have been a sufficient Guard to them, if they had not been seasonably reinforced by 3000 *Lithuanians*, and the before-mentioned *Saxon* Guards of their King; and this with the prospect they had of another *Saxon* reinforcement of 8000 Men, which were already advanced as far as *Elbing*, made them conceive no small Hopes of driving the *Swedes* from their Posts on the other side of the River.

Neither was it long before the *Saxons* were rejoyced with both the arrival of these Troops, and the Presence of their King, who coming the 18th of *July* into his Camp, which he found about 20000 strong, gave immediately Orders to prepare every Thing for passing the River. Some Days were spent in making a Bridge, and providing other Necessaries, so that it was the 28th of *July* before any of the *Saxon* Forces attempted to pass it.

The beginning was made by 50 Dragoons, who swum at *Thomsdorf*, about five *English* Miles from *Riga*, over the River; but seeing several Squadrons of *Swedish* Horse approach against them, they soon returned with the loss of

of six of their Comrades, that were drowned. Notwithstanding which a Detachment of Granadiers was sent over in Boats (the Bridge being not quite finished) and these being followed by 4000 Foot, with some Pieces of Cannon, they found means to cast up a half Moon, and some other Entrenchments, without any Disturbance from the *Swede*. The next Day being the 29th, towards Evening the *Saxon* Horse and Artillery began to pass over the Bridge they had laid cross the River, and were the next Day followed by the rest of the Foot, posting themselves near *Thomsdorf*. The Day next following, being the last of *August*, the King being resolved to attack the *Swedes*, he led the left Wing of his Army in Person, the Duke of *Courland* the Right, and General *Steinau* the main Body; the King knowing that the Duke of *Courland* must fetch a compass round a Morass, marched very slowly along the *Dwina*, to bring both Wings into a right Line, before they charged the Enemy; but finding the Duke soon after to have pass'd the said Morass, and engaged with the Enemy, he also hastned towards them; a Body of *Tartars* and *Cosacks* made the first Onset on that side, with great Fury, but soon after retreating towards a Place, where the *Saxons* had planted part of their Artillery, they opened to the Right and Left, so that the *Swedes* received an unexpected Salute of Cartriches from the great Guns, which broke their Ranks, at which time the *Saxon* Horse advanced to attack them in the Flank, which General *Welling* perceiving, and seeing himself besides outnumbred by the Enemy, he retreated under the favour of the Night, under *Riga*, from whence he marched the next Day, being the 1st of *August*, deeper into *Livonia*, with 4000 Horse, and 1000 Foot, leaving the rest of his Forces behind, for the defence of the City; the *Swedes* lost above a 1000 Men, and the *Saxons* but very few.

The same Day the *Saxons* sat down before *Riga*, which made the Governour burn all the Suburbs the two next following Days; On the 6th the *Saxons* advanced within half a Mile of the Place, notwithstanding a vigorous Sally made by the Besiegers, and made themselves Masters of a small Island in the *Dwina*, call'd *Lutzelholm*. On the 10th they took another Island, very near *Riga*, where they raised some Batteries the next Day. The

11th the King sent General *la Forest* with a Body of 6000 Men in quest of the *Swedish* General *Welling*, and to raise Contributions. About the 14th the great Artillery arriving in the Camp, they began to plant their great Cannon upon the Batteries, in which they were employed till the first of *September*, when they began to play Furiously with their Cannon against the City, and to make the first trial of their Bombs, which set Fire in two Places, but was soon extinguished. Two Days after every thing being prepared for a general Bombardment, the whole City was under no small Consternation, but within the 10th they were rejoyced with the wellcome News, that at the intercession of the *English* and *Dutch* Ministers, the Bombardment had been delay'd for that time; neither was it long before the Inhabitants were absolutely freed of this Fear, for the *Saxons* began on the 18, 19, and 20, to level their Batteries, to carry off their heavy Cannon, and to change the Siege into a Blockade.

He sent at the same time General *Steinau* with a considerable Body to attack the Fort of *Kokenhausen*, situate some Leagues beyond *Riga*, which was done accordingly the 2d of *September*, and the Governour of the Place summon'd to surrender; who having answered that he would defend it to the last, the Cannon began to play furiously for three Days, after which the Besiegers having made themselves Masters of the Counterscarp, the Governour desired a Parley, which was granted, and the Capitulation signed the next Day, being the 7th of *September*, by vertue of which the Garrison was to be Conducted to *Riga*, which was executed accordingly the next following Day. Within two Days after the King of *Poland* having disposed his Army in their Winter-Quarters on the other side of the *Dwina*, he return'd to *Warsaw*.

But if the *Livonians* had reason to be rejoyced at the King of *Poland*'s absence, they were threatned by another Storm, which did fall unexpectedly upon the City *Narva*, and the circumjacent Provinces; for notwithstanding all the Protestations of the *Muscovite* Ministers in *Sweden* and *Holland*, to the contrary, the *Czar* had no sooner notice of the prolongation of the Truce betwixt him and the *Turks*, but he entred *Livonia* with a powerful Army (some say of 80000 Men) and spreading himself

ſelf all over *Ingermanland* three times, with great Fury, but by reaſon of its advantagious Situation upon a Rock, was bravely repulſed with great loſs, which done, he attempted the ſame againſt *Narva*, which having but a ſlender Garriſon, he thought to carry with Sword in Hand; but with no better Succeſs than before *Ivanogorod* the Garriſon, under their Governour *Horn*, defending it ſelf with the utmoſt Bravery.

The *Czar* finding that the Place was not to be carried without a formal Siege, ordered Lines of Circumvallation to be made for the Security of his Camp, with an intention to attack the Place with all imaginable vigour, as ſoon as his great Cannon ſhould arrive in the Camp, but great part of his Artillery being ſunk in the Moraſſes, was no ſmall hindrance to his Deſign, and gave the King of *Sweden* leiſure to come to the timely Relief of the City.

For having procured an honourable Peace betwixt the King of *Denmark* and the Duke of *Holſtein Gottorp* his Ally, by his landing in Perſon in *Zeeland*, near *Copenhagen*, and the Conjunction of the Confederate *Engliſh* and *Dutch* Fleets with the *Swediſh*, his Hands were now at liberty to make his utmoſt efforts againſt the *Muſcovites*.

For which reaſon having ſet ſail on the 11th of *October*, from *Caralſcroon*, with a good Fleet, aboard of which were about 15000 Men, he landed ſafely at *Pernaw*; the 17th following he ſent the two Majors *Paechul* and *Thierſenhuſen*, with 800 Horſe, to get Intelligence of the *Muſcovites*; they had the good Fortune to meet with 2000 of them in a Village, whom they put to the rout, but advancing deeper into the Country, fell in an Ambuſh of 3000 of the Enemies Horſe, who engaged them very furiouſly, notwithſtanding which they fought their way thro', and with the loſs of 80 of their Men, carryed off moſt of the Booty. The *Muſcovites* made alſo an unſucceſsful Attack upon the Caſtle of *Weiſſenburgh*, being repulſed with great loſs by the Garriſon, conſiſting of 2000 Men; and the *Swedes* intercepted one of their Convoys coming from *Pleskow*.

The *Swedes* being encouraged by theſe Succeſſes, and having received lately ſeveral other Reinforcements from *Carelſcroon*, it was reſolved to attempt the Relief of *Narva*.

The *Czar* suspecting their Design; had posted two Detatchments on two Passes, to prevent their advancing near his Camp; but the King of *Sweden*, by the assistance of sure Guides, found means to get betwixt them and the *Muscovites* Camp, without being obliged to engage either of them; and so unexpectedly attackt the *Muscovites* in their Lines, so that after an Engagement of three Hours, he totally routed them, the *Muscovites* as soon as they saw the *Swedish* Horse break into their Lines, throwing down their Arms, and betaking themselves to their Heels. The *Swedes* assert that the *Muscovites* lost 30000 Men that Day, partly kill'd, partly taken Prisoners, with the loss only of 2000 Men on their Side; but the *Muscovites* affirm the contrary, alledging that their whole Army did not then consist of above 36000 Men, they having lost a considerable Number before in the several Attacks, and by the rigour of the Season; and that they were betrayed by some of their Foreign Officers, who being with the choicest Troops posted in the two before-mentioned Passes, had kept a secret Intelligence with the *Swedes*, and avoided to come to an Engagement with them. They say the *Swedes* lost in the Attack of their Camp, at least 5000 of their best Troops, and that the violence of the Winds and Snows, which were in their Faces, together with the Surprise, judging no less than that the Flower of their Army, which were posted on the Passes, was cut off; made them not do their Duty so well as they would have done otherwise. But however it be, the number of so many Prisoners of Note on the *Muscovite* Side, shews that their Loss must have been very considerable; they were the Duke of *Croy*, Lieutenant General *Weide* and *Hanland*, Major General *Lanye*, the Colonel *Solenbergh* and *Le Foot*; tho' it must be confess'd also, that most of them were among those Troops posted at the Passes, and afterwards surrendred without striking a Stroak.

As this Defeat occasioned great Joy in *Sweden*, so it afforded no small Hopes of a Peace in the North, to the rest of *Europe*; but the late Interview betwixt the *Czar* of *Muscovy* and the King of *Poland*, at *Birsen* on the Confines of *Lithuania*, with their vast Preparations on that Side, together with the large supplies promised to the last both by the Court of *France* and *Muscovy*, seems to presage nothing less than a Bloody War on that side, unless the next *Polish* Dyet should take effectual Measures to extinguish the Flame, which otherwise is likely to spread it self on their Frontiers.

An

An Account of a Voyage of Charles XI. *late King of* Sweden, *in the Year,* 1694. *to the Borders of* Lapland, *with the Obſervations made by Mr.* Andrew Spole, *and Mr.* John Bilberg, *two of his Mathematicians in the Year,* 1695. *in* Lapland, *and ſome other of the moſt Northern* Parts *of* Sweden, *by ſpecial Command from his ſaid Majeſty.*

THE moſt ſerene Prince *Charles* XI. late King of the *Swedes*, *Goths* and *Vandals*, having taken a Progreſs into the moſt Northern Parts of his Dominions, and being willing to ſatisfie his Curioſity, in what he had often heard related before, *viz.* That in and towards *Lapland* they had their whole Day near the Summers Solſtice of 24 Hours, came in the Year, 1694. ſome Days after the ſaid Solſtice to the City of *Torneo* in the *Weſtern Bothnia*, upon the Confines of *Lapland*, ſituated about 65 and 43 of Latitnde: The Horizon being ſomewhat hindred by the circumjacent Mountains and Woods, the ſaid King, together with *Guſtave Douglas*, Governour of the Northern Provinces, *Charles Piper*, Secretary of State, and *John Hoghuſen* Secretary of War, aſcended a little Tower belonging to the Church of the City, of about 100 Feet high, on the 14th of *June*, from whence they took a view of the Sun till Eleven a Clock and 53 minutes at Night, when a Cloud covering the Sun, it diſappear'd till the 12th Hour, 6 min. after Midnight, being our 15th of *June*, when it

it ſhined out very brightly again, ſo that the Sun did not ſet, but was only hid under a Cloud, which is conformable to the Experience of the Inhabitants, who always at this Seaſon, ſee the Sun all Night long in clear Weather. His Majeſty was ſo curious as to put down in his own Table-Book this Obſervation, which the beſt of the Company having neglected to do, they begg'd his Majeſty the next Day to impart to them a Copy of it, which by the ſpecial Command of the before-mentioned Count *Guſtave Douglas* was written in Golden Letters upon a Table faſtned to the Wall of the Church, and atteſted by *John Hoghuſen* the Secretary of War.

I underwritten do teſtifie, that this Account abſolutely agrees with the Obſervation of his Serene Majeſty, written with his own Hand.

Torneo Jan. 15. 1694.

His Majeſty after his return to *Stockholm*, his ordinary Reſidence, having ſent for ſome of his beſt Mathematicians, to conſult with them concerning the Cauſes of theſe Phenomena's; theſe moſt humbly anſwered that they might depend on divers natural Cauſes, ſuch as the Situation of Places, the Temper of the Air, and ſome other Changes, not exactly to be determined by reaſon of the uncorrectneſs of the Land Maps, it was reſolved in *April* 1695. to ſend Mr. *Andrew Spole*, Royal Profeſſor of the Mathematicks in the Univerſity of *Upſal*, and Mr. *John Bilberg* another Mathematician into thoſe Parts, to make their own Obſervations, with all the exactneſs imaginable; which that it might be performed with the more conveniency, they were ordered to be at *Torneo* (where the King had made his Obſervations the Year before) at leaſt ſome Days before the Summer Solſtice, and from thence to go further Northwards, where they might ſee the Sun higher above the Horizon, in the Northern Meridian, by reaſon of its greater Latitude.

Accordingly they left *Upſal* on the 21 *May*, O. S. 1695. and the rather being as then got very Cold and unſettled in this Climate, they paſſed not without a great deal of difficulty thro' *Upland*, *Geſtricland*, *Helſingland*, *Medelpadia*, *Angermanland*, and the weſtern *Bothnia*, and after a hazardous Voyage of 16 Days, croſs many Rivers, Lakes, and Arms of the Sea, ſafely arrived the 6th of *Jun.* O. S. at *Torneo.*

This City lies upon a River of the ſame Name, which riſing in *Lapland*, divides it ſelf in two Branches hereabouts, which joining again, before it diſembogues into the Sea, makes this Iſland, upon which the City was Built, 1620. The Inhabitants dwelling before that time ſome Furlongs further to the South, where are ſtill to be ſeen the Ruins of an old Stone Church. The City of *Torneo* has a conſiderable Trade with the *Finlanders* and *Laplanders*, both which Languages they underſtand here, as alſo with the *Muſcovites*.

The ſame Evening they came to *Torneo*, they obſerved the Sun above the Horizon, by a moſt exact Clock, till 11 Hours, 15, 45, when the Sun was hid under a Cloud, and appear'd no more all that Night.

On the 7th of *June* they were for finding the true Altitude of the Sun, by two Braſs Aſtrolabes, exactly divided into De. and Mi. One of theſe they would have looſe, the other was fixed with the Perpendicular, by which the Errors ariſing by the diſpoſition, might be the more conveniently corrected; they being very careful not to make any Calculation, except the Inſtruments agreed exactly. They found that Day the greateſt Altitude of the Sun, 47. 48. And the next following Day, being the 8th 47. 49. the 9th it proved Cloudy; the 10th they found it 47. 50. from which repeated Obſervations, and another made at their return, on the 18th *Jun.* in the ſame Place, when they found the Sun's Meridian height decreaſed to 47. 45. they concluded that the Elevation of the Pole falls far ſhort of what has been laid down in the Geographical Tables, eſpecially thoſe of Foreigners, the true Elevation being no more than 65. 43. here.

After they had found the true Latitude, they were alſo for inveſtigating the Longitude; But, as the Situation of the Places thereabouts hindred them from making any true Aſtronomical Obſervations thereabouts, ſo they were under a neceſſity of relying upon the Credit of thoſe Land-Surveyors, who have taken the beſt Account that poſſibly could be had, by Order from his *Swediſh* Majeſty, and to make uſe of theſe Pendulums, which were invented by the Ingenious *Chriſtian Conſtantine van Huggens*, in *Holland*, for the finding out the Longitudes of Places, eſpecially at Sea. They had three of theſe portable Clocks along with them (one of which ſhew'd likewiſe the Seconds) theſe went ſo exactly during their whole Journey, that they did not differ one Minute from one another. But what was moſt remarkable was, that in their firſt Obſervation of the greateſt Altitude of the Sun at *Torneo*, and from them the true Place of the South being known, all theſe three Clocks wanted but 18 Min. of that Point, *viz.* the *Automa* ſhewed the exact Hour of the Day of the Meridian from whence they came, and to which they were joined, when they departed at twelve a Clock, and yet did not ſhew them the exact Meridian of *Torneo*, becauſe this City lies ſome Degrees more to the Eaſt than *Stockholm*. They had three different Maps along with them, the firſt of *Valkenier*, making the Longitude of *Stockholm*, 35 deg. 30 min. and of *Torneo* 40. 0. which difference of the Meridians 4. 30. gives the Intervals of time 18 Aſtronomically computed. The Second of *Fred. de Witt*, which makes the Longitude of *Stockholm* 36. 20. and of *Torneo* 40. 10. which difference of the Meridians 40. 50. makes the meaſure of Time betwixt them 19. 20. A

Third

Third by the ſame *de Witt* of *Scandia* makes the Longitude of *Stockholm* 39. 00. and that of *Torneo* exactly 44. 00. which being the greateſt, produces the difference of the Meridians of five Degrees, whence the difference of Meridians in time is given 20 min. It being uncertain which of theſe two laſt Maps is the laſt or the trueſt, they could not determin, but this much they were convinced of, that all three neither differed much from one another, nor from their Clocks; the firſt agreeing exactly with them, they being juſt ſo much too ſlow; and the differenee betwixt them and the ſecond Map, was only one Min. and 20 Seconds, and with the Third, no more than 2 Min. They further obſerved, That in winding up of their Clocks, they loſt Daily five Seconds, which five Seconds, multiplyed with 12 produce one Minute, and the Clocks juſt went too ſlow by one Minute in twelve Days. And becauſe they were 16 Days upon their Journey to *Torneo*, if 20 Seconds were added, for thoſe remaining four Days, that ſo the the number of the loſt time may be 1. 20. which added to 18, wanting at *Torneo*, makes the Sun 19. 20. this agreed with the ſecond Maps, they requiring in that time the difference of ſo many Minutes.

They likewiſe made their Obſervations concerning the variation of the Needle in thoſe Northern Countries, the declination of which they found in the City of *Torneo*, to be of about ſeven Degrees from the North to the Weſt, but could not give a preciſe determination of the Matter, by reaſon that the uncertainty of the Weather gave them but little Opportunity to ſee the Sun either before or after Noon, unleſs it were among the Clouds, ſo that a Shadow could ſcarce be diſtinguiſhed from a *Penumbra*; beſides that the time of the Solſtices is the unfitteſt for ſuch a purpoſe.

But to return to their Obſervations of the Sun, after they had for ſeveral Nights watch'd in vain, at laſt the Night betwixt the 10 and 11 of *June* being a very clear Night, they obſerved above three Parts of the Body of the Sun, above the Horizon, one Fourth being only below it, the Center of the Sun, appearing really above the Horizon; they made at firſt uſe of the ſame Tower, from which his Majeſty had made his Obſervation, but to be ſatisfied whether the ſmall hight of the Turret would cauſe any alteration in the ſight of the Sun, they choſe another Place not far from thence, where they had a free Proſpect, where they obſerved the ſame clear and diſtinct Proſpect, the Sun being then but a few Hours from the Solſtice, which on the following Day, being the 11th of *June*, fell out at 9 a Clock, 39 Min. before Noon.

Their next Buſineſs being, according to his Majeſty's Orders, to go further Northward to a Place, where they might ſee the whole Body of the Sun without any Refraction, ſince it

was

was evident to them, that what they had ſeen hitherto, appear'd only by Refraction; for which reaſon they embark'd in ſuch miſerable Boats as the Country thereabouts affords, and after a moſt tedious ſtruggling againſt the Stream, and vaſt Ice-Shoals, by the help of many Hands, and long Poles, they got at laſt to ſome *Finland* Cottages, about Ten old Miles diſtant from *Torneo*, where after they had refreſh'd and reſted themſelves a little upon Raindeer Skins, inſtead of Beds, they made their Obſervations in a Night free from Clouds, and in a Place without Mountains or Woods, which might hinder their Proſpect. Here they ſaw the whole Body of the Sun, not only entire, but alſo elevated more than two Diameters of its Body; which done, they proceeded the next Day on their Journey, and with no leſs difficulty than before, arrived the 14th of *June* at the Iron and Copper Work-houſes at *Kengis*. This Night proving likewiſe very ſerene, they plainly ſaw the Sun from their Boats on the River, three Diameters of its Body above the Horizon.

This Place is Situated betwixt the Confluence of two Branches of the River (*Torneo*) whoſe right Branch owes its riſe to the Lakes and marſhy Places in *Lapland*; and thence from *Swadawari*, by ſeveral windings thro' *Monier* and *Kengis*; the left Branch ſhoots forth to the Weſt, thro' the Lake *Torna*, near the Confines of *Norway*, and is here precipitated with ſuch violence from the Rocks, that the Cataract near theſe Work-houſes is eſteemed 36 feet high, which is however no ſmall Advantage to theſe Work-houſes, which being built near a Place, where the River had a turning to the Weſt, it is not reſtrained with the Wears, tho' they be of a conſiderable bigneſs.

On the 15th of *June* being a windy and cloudy Day, they took here the hight of the Sun with an Aſtrolabe, and at ten a Clock 15 Min. gueſſed by their Elevation the Latitude of the Place to be ſcarce more than 66. 45. They intended to have gone further into *Lapland* by the right Branch of the River, which leads more Northward, but being aſſured by the Inhabitants that this Journey was not to be undertaken in the Summer Seaſon, and being limited as to the time of their Journey, they reſolved to take their Courſe Homewards. At their going away they were preſented with ſome Copper and Iron Oar, brought thither from *Lapland*, as alſo ſome Magnet-ſtones of that Country, which they found to exceed in Force all that ever they met with before.

They returned in the ſame Boats, and what with the ſwiftneſs of the Current, and the Skill of their Boat-Men, they paſs'd 16 long *Swediſh* Miles from *Kengis* to *Torneo*, in leſs than 36 Hours; here they immediately obſerved the nocturnal and diurnal Sun, to ſee whether their preſent Obſervati-

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ons would agree with the former, but being ſo many Days after the Solſtice, they perceived the Meridian Altitude of the Sun on the 18th of *June* to have decreaſed to 47. 45. and yet gave the ſame Elevation of the Pole with their former Obſervations.

As to the Conſtitution of the frigid Zone, they found themſelves *Periſcii*, whilſt they were at *Torneo*, and the other Places more Northward of it, the Shadow of the Sun being carried about into all Parts; and whilſt the Sun was in the upper Semi-Circle of the Meridian, it was extended to the *North*, but whilſt in the Lower to the *South*. And in ſo ſmall an Elevation of it to the *North*, the Light of the Sun could not ſhew the Hour of the Night on the Dials, partly by reaſon of the Parallelifm with the Place of the Dial, being ſcarce above its planes; partly becauſe of the thick Vapours about the Horizon.

They affirm, That the Stay of the Sun above the Horizon affords this advantage to the Inhabitants of the frigid Zone, that their Corn in a good Year commonly ripens very faſt, there being not above ſix or ſeven Weeks betwixt the time of Sowing and Reaping. For they found the Barley ſown in the beginning of *June* was very well grown; and the Graſs in the Weſtern *Bothnia*, which ſcarce began to appear at their firſt paſſing by that way, was at their return in a Month after mowed; but they labour alſo under this Inconveniency, that when at the time of ripening the cold Dew happens to fall upon the Grain, it totally deſtroys it, and they are forced to cut it down before it is quite ripe. But this, they ſay, happens but ſeldom. At Night betwixt the 19 and 20 of *June*, they ſaw the Sun ſetting at *Calix* at 11 a Clock 12 Min. tho' the Horizontal Plane being interrupted by ſome Hills, ſcarce permitted them to determine its true ſetting. They would have found the height of the Sun the next Day, but were prevented by the Clouds. They gueſs'd by the Sun ſetting, the Latitude of this Place to differ but very little from *Torneo*.

Their further Obſervations of the Latitudes of Places, thro' which they paſſed in their return, were as follows.

On the 21ſt of *June* they obſerved in the old Town of *Lubleach*, the meridian Altitude of the Sun, and thence concluded the Latitude of the Place to be 65 deg. 25 min. and the declination of the Magnet from the North to the Weſt 6 degr. That City was Built in the Year 1622. where there is ſtill a large old Church not inferior to any of thoſe Parts. But in the Year, 1642. New *Lubleah* was Built for its more convenient Situation near the Sea ſide, which was twice ſince burnt by Accident, *viz.* 1647. and 1653.

On the 24th of *June* they endeavoured to have found the Meridian Altitude of the Sun in the old City of *Bithea*, but were

were prevented by the Clouds. This old City was Founded in the Year, 1621. and likewise consumed by Fire, 1666. when some Years after the new City of *Bithea*, about half a Mile distant from the old One, towards the Sea-side, was built for the conveniency of its Harbour. The next Day in the Parish of *Schelefia*, they observed near the Church, the Meridian Altitude of the Sun, and found the Latitude of that Place to be 64. 37. and the variation of the Needle the same with *Lubleah*.

On the 26 and 27 following, it being very Cloudy, they could make no celestial Observations, the only Thing worth their taking notice of thereabouts being the antient Church of the Parish of *Bygde*, which according to an Inscription on the Front of the Church, appears to be Founded in the Year, 1169. *viz.* under the Reign of King *Eric*, who first Established Christianity in those Parts.

On the 28th they observed the Meridian Altitude of the Sun near the old Church in *Ubma*, which they found to be 48. 38. and consequently the Latitude of the Place 63. 48. the variation of the Needle the same with the former. The City has a convenient Harbour on the Sea, being the First and chiefest of the *Western Bothnia*, and the Seat of the Government of that Province.

They left that Place the 29th, and passing thro' the Borders of *Western Bothnia*, cross'd the craggy Rocks of the Mountain *Seula* into *Angermania*, and to its Capital City call'd *Hernosand*, where is a Royal Seminary for young Scholars. They stay'd here three Days, in Hopes to find the Elevation of the Pole, but the Weather being very Cloudy and Rainy, they were constrained to prosecute their Journey without doing any thing of Moment, and arrived the 7th of *July* in *Medelpadia*.

They endeavoured to find out the Latitude of the City of *Sundswald*, belonging to this Province, but in vain, by reason of the Cloudy Weather; they continued two Days longer in an Inn, near the Church of *Niurunda*, not far from the City, being a Place fit for Observations, but with no better Success, so that they could make no Observations either in *Angermania* or *Medelpedia*.

On the 10th of *July* they came to *Hudwikswald*, a Town of *Helsingland*, a neat City near the Sea-side, where they were likewise prevented in their purpose by the Weather, which however proved more favourable to them the next Day, being the 11th, at another City of the same Province, call'd *Soderhamn*, where they found the Elevation of the Pole to be 61. 12. and after that in the City of *Gefle*, being in the Country of *Gestrefland*, not many Leagues from *Upsal*, 60. 31.

On the 13th, at their Arrival in the Mountainous Country they found the Elevation of the Pole at their Inn call'd *Lomſheden*, to be 60. 41. and on the 20th in the City of *Tablun*, famous for its Copper-Mines, and its being the Governour's Reſidence of that Country, found its Latitude to be 60. 32. and conſequently much the ſame with *Geſle*.

After this, being willing to come to their Journeys end, they paſs'd without making any Obſervations thro' the City *Weſtmanland* and *Hedonore*, and ſo further thro' *Atwaſtafers* and *Sojeburgh*, the firſt of which is celebrated for its Rich Copper-Mines, and Coining of Mony of the ſame Mettal, the laſt for an antient precious Silver Mine.

On the 24th of *July* they return'd happily to *Upſal*, which lies under the Elevation of the Pole of 59. 54. the variation of the Compaſs being about 8 Degr. No ſooner were they arrived there, but being informed that his *Swediſh* Majeſty was then at *Kongſor* to take a review of ſome Forces, they after a Stay of two Days only, ſet forward again from *Upſal*, on the 27th of *July*, and taking their way thro' the City's *Enoopia*, *Aroſia*, *Koping* and *Weſtmanland*, arrived the next following Day, being the 28th, at *Kongſor*, where they gave an Account of their Obſervations, and were very favourably received, both by the King and the Royal Prince, and returned the 29th from thence, each to his reſpective Home.

F I N I S.

Olof Rudbecks *the Younger*, Nora Samolad; *or*, Lapland *illustrated*; *being an Account of his Travels thro'* Upland, Gestricia, Helsingen, Medelpadia, Angermanland *and* Bothnia, *to the West, with the District of* Luhlah *in* Lapland; *and to the North, the District of* Torna *in the same* Lapland, *together with* Finland, Aland, *and some of the Eastern Provinces*; *containing a Description of the true Situation of all these Places, and the Disposition of their Inhabitants, especially what relates to the Manners, Inclinations, Customs, Religion, Language, and first Origin of the* Laplanders; *together with the Products, living Creatures, Plants, Mines, Mountains, Woods, Lakes, Rivers and Cataracts of these Countries. Taken from the Latin Original Printed in* 1701. *at* Upsal.

Olof Rudbecks *the Younger*, Lapland *Illustrated His Journey thro'* Upland.

AMong all the Arts or Sciences that are chiefly acquired by Travelling, the true Knowledge of Minerals, Stones, Plants, Trees, and living Creatures, challenges the Industry of an Indefatigable Traveller. For, as the diversity of the Soil and Climate produces different Kinds of Plants and Fruits, so the vast difference that is to be observ'd among the living

Travelling useful for Natural Philosophy.

Creatures as well upon Earth as in the Watery Element, is without doubt to be attributed to the ſame Cauſe. It is certain that the North produces divers Sorts of Minerals, Plants and living Creatures, that are not to be met with in the Southern Parts, as on the other Hand they abound in many Things which are never ſeen by, and quite unknown to the Northern Nations. As for inſtance, nothing is more common in the North, than to ſee ſeveral Sorts of Birds ſtay no longer there than the Summer, and afterwards retire to other Places; in the ſtead of which, others of a different kind return in the Winter, but are never obſerved in the Summer. The ſame is obſervable in divers of the four Legg'd Beaſts of theſe Countries; they ſeem in this to imitate the Fiſh, which appear in vaſt Shoals, at different Times and on different Shoars, ſometimes quite forſaking the River, and betaking themſelves to the main Sea; and returning at certain Seaſons (or ſpawning time) till they begin to grow lean they betake themſelves again to their natural Station the Main Sea. Not to ſpeak here of the Inſects, which for the moſt part, according to their different kinds, owe their Origin and Deſtruction to the reſpective Climates they are found in.

I can't upon this occaſion paſs by in Silence, that the remoteneſs of the North, and its being ſo little frequented in former Ages, has given ſufficient opportunity to the antient Geographers to give us a very odd Deſcription of theſe Places, of their Situation beyond the reach of the Sun, and their being involved in continual Darkneſs, without either Plants, Herbs, Graſs, Fruits or any other thing neceſſary for the conveniency or ſubſiſtence of Human Life; vaſt Solitudes full of Horror and Darkneſs; tho' it is now ſufficiently known, that Nature has not ſhew'd her ſelf ſo much a Step-Mother to the Northern Regions, as not to provide them with what is requiſite both for the ſuſtenance and conveniency of humane Life; whence it is that the Inhabitants are ſo well contented with, and think themſelves ſo happy among their Snowy Rocks, inacceſſible Places, and pleaſant Rivers and Cataracts, that they are ſeldom known to be deſirous of changing them with the Plains of the more benign Regions, that are ſubject to perpetual changes of Weather thick Fogs, and dreadful Tempeſts; which as they are

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the ſource of mortal Diſtempers, ſo theſe Nations dwelling among the Mountains in a moſt ſerene Air, are rarely ſubject to thoſe Diſeaſes that afflict thoſe who enjoy the benefit of a milder Climate, but continue very robuſt to a great Age. *The Northern Climate moſt wholeſome.*

But granting we can't boaſt of ſo many ſorts of rare Fruits, as Peaches, Lemons, Oranges, Pome Granates, all ſorts of delicious Pears and Grapes, as ſome other Countries may, kind Nature has nevertheleſs beſtow'd upon us ſufficient wherewithal to ſatisfy both our Neceſſities and Pleaſures; for even the moſt Northern Parts affor'd their native Dainties; our Fields and Hills produce vaſt ſtore of Straw-berries, and other Berries, of a moſt excellent Taſte, and that of ſo many different Sorts, that the Names of them are not as much as known in moſt other Places; ſome of the moſt common and beſt taſted are: *Rubus humilis fragaria fol. fructu rubro,* a kind of Bramble with Leaves like thoſe of the Straw-berry and Red-berries. *Rubus humilis paluſtris fructu ex rubro flaveſcente,* another ſmall Bramble with Yellow-berries. *Rubus major fructu ſpadiceo, Rubus repens fructu cæſio,* Two of the ſame Kind with different Berries. *Rubus Idæus ſpinoſus fructu rubro,* J. B. *Rubus Idæus ſpinoſus fructu albo,* C. B. the thorny red and white Rasberry-trees. *Vitis Vinifera Ribes ſylveſtris dicta fructu rubro* J. B. a kind of wild red Currents; *Vitis Ribes ſylveſtris fructu majore*; another larger kind; *Vitis Ribes ſylveſtris fructu albo,* a white Curren-tree; *Vitis Ribes ſylveſtris fructu nigro olente,* the black Curren-tree; *Vitis Ribes Alpinus dulcis* J. B. *Vitis Ribes ſanatilis fructu Umbellato, Vitis ſylveſtris longe laterepens, Vitis Idæa repens, fructu racemoſo nigerrimo magno; Vitis Idæa magnaſ-Myrtillus grandis* J. B. *Vitis Idæa anguloſa* J. B. *Vitis Idæa foliis longis acukii natis, baccis rubris inſipidis* C. B. *Vitis Idæa ſemper virens fructu rubro* J. B. *Vitis Idæa ſemper virens fructu nigro majore; Vitis Idæa ſemper virens fructu albo; Vitis Idea paluſtris fructicoſa fructu magno; Fragaria vulg.* C. B. the common Straw-berry; *Fragaria fructu albo* C. B. a kind of white Straw-berry; *Fragaria fructu parvæ Magni tudinis* C. B. a kind of Straw-berry of the bigneſs of a ſmall Plum. *Erica baccifera latifolia Tab. Erica baccifera latifolia Tab.* Two kinds of Heath or Ling; *Herba Paris flore* *Some of their Plants.*

magno pelycoceos edulis, a kind of Ox-Berry. *Tribulus aquaticus* C. B. a kind of Water-Calthrop; *Uva Crispa sive grossularis* J. B. a kind of white Goose-Berries. *Cynosbates & Cynorchodos altera Cord.* a kind of Sweet-Bryar or wild Rose. *Cynosbates pomifera major*, a kind of Fruit bearing Eglantine or Sweet-Bryar; *Cynosbates pomifera minor fructu globoso*, another of the same kind, with small round Fruits; *Cynosbates pomifera minor fructu maximo pyriformi*, of the same kind, bearing large Fruits like Pears. *Mespitus Apii fol. Sylvestris Spinosa* C. B. a kind of thorny wild Medlar-tree; *Juniperus fruticosa* C. B. the common Juniper-tree; *Juniperus Alpina fol. crassiore latiore*, of the same kind with thick and broad Leaves; *Cerasus Lativa* C. B. a kind of Haselnut-tree. *Tagus* C. B. *Beech Pyrus Sylvestris* C. B. a kind of wild Pear-tree; *Sorbus Torminalis* C. B. *Sorbus aucupuria Bell*, two kinds of Sarvice-trees: *Cerasus anium, Clus.* a wild Cherry-tree; *Malus Sylvestris, Park*, a kind of wild Apple or Crabb-Tree; *Prunus Sylvestris* C. B. a kind of wild Plum-tree.

The rough Taste of these as well as divers other Fruits (not mentioned here) is much qualify'd by the fierce Frosts. Add to this the singular Diversion we enjoy above several other Nations, in our *Fishing*, *Fowling* and *Hunting*; and the vast conveniencies of our Winter Journeys, which surpass every thing of this Nature you can meet with in any other Countries but the *North*. For we pass in a convenient Sledge with one Horse only, or one *Raindeer* (as they do in *Lapland*,) over the frozen Lakes and snowy Ground with such celerity that in one Day you may travel 12 or 16 *Swedish* Miles; I had almost forgot to mention these kind of *Wooden Shooes* (or Skates) so much in use among the *Laplanders*, but scarce known, or at least seldom used in the more Southern Parts, where they have little or no Ice; I have it from credible Hands, that by the help of these Skates, the *Laplanders* will follow and overtake the Swiftest wild Beasts, as *Elks*, wild *Raindeer*, *Stags* and *Bears*; and when tired with this Sport, they divert themselves with laying Snares or Traps for, or shooting with their Arrows at the *Wolves*, *Lynxes*, *Foxes*, *Sabels*, *Marders*, *Hares*, *Ermins* or *Squirrils*; all which are equally profitable and delightful to the Northern In-

Their convenient Winter Journeys.

The Lapland *Skates.*

Inhabitants, in a Country where without any trouble or danger they may apply themselves to their Fishery, or Fowling, or Hunting the wild Beast, or what else their Inclination prompts them too of this kind; without the least fear of being surfeited by the excessive Heats of the Sun, or being surprised in the Night time by the Tygers and other rapacious Creatures; or robb'd of their Booty by the *Bandities* or other Highway-Men in their return Home. 'Tis certain that the fiercest Bears dread the very sight of a *Laplander* (tho' they are generally but of a mean Stature) being sure that they shall scarce escape his Hands, such is their Dexterity in the Bow; and there is scarce a *Laplander*, let his Condition be never so low, but what kills every Year several Bears with his Bow and Arrows; as on the other hand, Basilisks, Scorpions, Serpents, and such like venemous Creatures, are things unknown, and not as much as heard of here; Thunder and Lightning seldom disturbs their Rest, and when it happens is neither violent nor of any long continuance; Earthquakes, which makes such terrible havocks in the Southern and Eastern Parts, as well as Pestilential Distempers, are both unknown in *Lapland*. *No Earthquake or Plague.*

Add to this, that they dwell in the utmost security in their Cottages, free from all danger of an insulting Enemy, without the least fear from Bombs and other murthering Instruments, or being carried into Servitude and condemn'd to the Oars; should they be attack'd by an Enemy (which was never done yet, and considering the Situation of the Place, is never likely to be) they have this for their Comfort, that without much trouble they may avoid the Fury of their Enemies; they have no more to do, than to load their whole Cottages with Furniture, Utensils, and the whole Family upon their *Raindeer*, and so retire to inaccessible Woods, unknown to any Body but themselves, till the Danger is over.

To be short, The serene Winters, the most delightful and light Summer Nights, and the pureness and wholsomness of the Air enjoyed by the *Laplanders*, together with that prodigious Plenty of Fish wherewith their Rivers and Lakes are stored; the vast number of wild Fowl and Beasts, which are the Products of their Woods, the pleasantness of some Valley's, the richness of their

Silver, Copper and Iron Mines, together with the pleasantness of their Brooks, and the murmuring and diverting Noise of their different Cataracts or Water-falls; it is these, I say, which have inticed a considerable Number of Inhabitants to this so remote Corner of the North; the particulars of which will be the chief Subject of this present Account of our Travels.

The King of Sweden's *Journey into* Lapland.

The late King of *Sweden* (of Blessed Memory) *Charles* XI. having made a Progress in 1694. into the most Northern Parts of his Dominions, would among other Places visit the City of *Tornau*, seated within the *Bothnic Gulph*, to be an Eye-witness of the Sun's not going below the Horizon, in those Parts, about the *Summer Solstice*; being highly satisfied with the Observations and Demonstrations made by his Astronomers and Mathematicians, he engaged me within a twelve Month after, to go thither in order to make the best Observations I could of such Plants, Flowers, Stones, Minerals, wild Beasts, Birds, Fishes, and such like, as are the Products of *Lapland*. To prepare my self the better for such an Undertaking, I engaged two young Students of the University of *Upsal*, (both well versed in Drawing) to be my Companions in this Journey; the Name of One of them was Mr. *Andrew Holtzhome*, a Student in Physick, and I must speak it to his Praise, that with an equal Skill and Industry he has represented the true Draughts of the Birds and Plants in their natural Colours, beyond what could be expected from his Age, he being now not above twenty four or twenty five Years old.

The beginning of the Author's Journey.

Every thing being ready for our intended Journey, the most Illustrious Count *James Gyllenborg*, one of the Senators of the Kingdom, and then Governour of the Province of *Upland*, would needs send his two Sons (tho' but young) *Charles* and *James* along with me; we set out from *Upsal* the 18th of *May*, in 1695. in a dark tempestuous Day, taking our Course towards the West of *Upland*. Nothing worth Observation happened that Day, except that as we were travelling along the Hills of the Plains of *Trelling* and *Wendel*, I took notice on both sides of many Stones of a middle Size and as round and bright as if they had been made by a Turner, or polish'd by an Artist; having observed such like Stones

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formerly near the Sea-shoar, I ask'd both our Carrier and some of the Inhabitants, whether perhaps these Fields had formerly been a Lake or great Pond; they all agreed it had been so; adding, that to this Day it lay commonly under Water in the Spring time.

I will not enter now upon the Question, whether these Stones were made thus originally from the beginning of the World; or whether they became thus bright and polished by their continual agitation during the time of the Deluge; for it seems to me most probable, that these Stones being first produced among the sandy Hills, and afterwards washed away from thence by the Waters that covered the adjacent Fields, were by a continual agitation and mixture with the Sand, rendred thus round and bright; what confirms me in this Opinion, is, That we observed many Stones of a larger size, but neither round nor bright upon the Hills, tho' for the rest they were of the same Colour and Hardness; which by reason of their bulk, and being fastened too deep in the Ground, could not be removed by the Waters, and consequently retained their former shape and roughness; we need not go far for an Instance of this nature, nothing being more frequent than to see the Sea cast up ashoar whole Hills of Sand and Stones mixed together, and soon after, to carry them away again: For the rest, I am apt to imagine, that these Hills are part of that Ridge of Mountains call'd *Langacsen*, which beginning not far from *Stockholm*, extends towards *Upsal* (which lies on the left side of them) to *Wandelsaesek*, thence to *Facsuade* and *Fille*, and thus with one continued Chain of Mountains, runs for a vast Track to *Tormand*, and the *Norwegian Alps*. At the foot of the Hills of *Trelling*, I took notice of a certain pure white Sand, which they told me was excellent for Moulds to cast in. About Nine a Clock at Night, we took up our Quarters at a Place call'd *Yfre*, about Five *Swedish* Leagues from *Upsal*; the next day, with the rising of the Sun, we continued our Journey, but being a cloudy day, we were not rejoiced with the sight of the Sun, till about Noon, when we came to *Elskara*, a Village, or rather Town about 8 Leagues and half from *Upsal*, famous for the vast quantity of Salmons taken there abouts, and for a vast Chataract, which falling from a high Precipice a-

The Hills of Melling.

mong the Rocks, produces a Sound that may be heard at a great distance: It is built on both sides of the River, and two noted Fairs are kept here every Year, *viz* about *Midsummer* and *Michaelmas*; they last three Weeks successively, and occasion a considerable concourse of People. Some derive the Etymology of *Elfkara* from *Elf*, *i. e.* Eleven, and *Karawen*, who they say, were the first Founders of it; but it is most probable, that the word *Elf* was added only, to distinguish it from divers other Towns of the same Names in *Vandalia*, and the *Eastern Bothnia*.

As we were passing the River here in an old small Boat carried with the rapidness of the Current, but above all, the Ferry-man, an Old Gray-headed and long-bearded Fellow with tatter'd Sleeves, and a piece of a Coat, through which you might see his bare Skin, put me in mind of the description given us by * *Virgil* of *Charon*.

* L. vi.

Portiter has horrendus aquas & flumina servat,
Terribili squalore Charon.———

Whilst I was ruminating upon these Verses, I was more than ever confirm'd in the Opinion I had conceived formerly, (first published by my Father) That the Fable of *Charon* had taken its rise first from these *Northern* parts; the Name it self, according to the ancient *Gothick*, furnishing us with a good Argument upon this account; for the word *Kar* does to this day signifie not only as much as a stout good Fellow, but also an ill natur'd surly-look'd, and a decrepid person; nay, even a Man of a desperate Fortune, and reduced to the greatest Poverty: Thus our Proverb (mentioned by † *Ormius*) tells you, *That sometimes you may meet in a poor Man's Cottage* (Karl) *with what you may look for in vain in a Royal Court.* Add to this, That according to *Olaus Varelius*, *Karse*, or *Karsi*, signify in Ancient Times, in these *Northern* Countries, the same thing as a small Boat, which they used also to stile *Karfetur*, *i. e.* The *Bottom of a Vessel*; and it is very probable, that the *Carina* of the *Latins*, the *Carene* of the *French*, the *Caravelle* of the *Spaniards*, and the *Carraco* of the *Italians*, might deduce their Origen from the Ancient *Goths*; it is questionless

† P. 69.

† In Indic. ling Schyto scandicæ.

onless from thence, that to this day, we, in our Language distinguish all sorts of open hollow Vessels, in use among us, by the addition of *Kar*, as *Wattnkar*, *Osekar*, *Twattekar*, *Bryggecar*; and the same Vessels, in a diminutive sense, are called *Karrel*, and *Karsa*, *Garsa*, and *Grasa uth*, implies carrying and making a thing hollow, like the Boats still in use among the Country People in these Northern parts are, being not made of Boards joyn'd together, but out of a Trunk of a Tree hollow'd out. The *English* Word Carving, *i. e. Sculpere*, and the *Lapland Karrid* have a near affinity to the Ancient *Scythian* word *Karsa*, and the *French Caraffe*, and the *Italian Caraffa*, signifying a hollow'd big-belly'd Bottle. But, as this Etymology has rather relation to the Boat than the *Ferry-man*, so must we look for a Word in the same Language, that may more particularly be applyed to his Station: This is the Word, *Karar*, *i. e.* to *move* the Boat with *one Oar*, or with *one Staff or Pole*; thus we say of a lazy fellow; *Haniis ieke Karà allen affig*; He will scarce remove the Fire from his side; *Kara bert*, is as much to say as to *remove something from a place*; and *Elkara* signifies a kind of *Fire-fork* to stir or remove the Coals. This Word *Karar*, tho' not so much used in *Lapland*, yet retains the same ancient signification of *trajicere*, or to *ferry over*, among the *Dalecarls* and the *Westmen*, from whence perhaps the *English* had their Phrase to *carry over*, or to *carry* from place to place.

But to return to our *Northern Charon* or *Ferry-man*; he being one of the sturdiest Fellows of his Age I ever saw; he put me in mind of what has been affirm'd by some Modern Authors of the Shape or whole extent of the *Baltick* Sea, to represent the posture of a Gyant, which, if taken with some grains of allowance, may perhaps challenge the same probability, as the Representations made by some Geographers of other Countries; as of *Europe*, like a *Virgin*; of *Holland*, like a *Lyon*, *&c.* Take then this vast Tract of our *Baltick* Sea, with all its Bays and Branches, from the *Northern* Point; as for instance, near the Lake of *Jende*, or that of *Ulah*, and thus forward to the Streight call'd *Oresund*, to the *Western* Point, you will find it to represent in an exact Map, the shape of an Old Gyant bending his Head forward,

The Baltick *Sea.*

Its shape in the Map.

ward, with a crooked Back; to begin with the Head; the Sea comprehended betwixt the two Capes of *Kulle* and *Kullby*, seems to represent the whole Circumference of the Forehead; the first is on the Coast of *Schonen* above *Oresund*, the other in the Isle of *Samus* near the Coast of *Jutland*. The Isles of *Zealand*, *Funen* and *Lahland*, must be imagined to be the Eyes and Cheeks sparkling with fire: I remember, that being once at Anchor on that Coast in tempestuous Weather the Waves beat with such violence against the Rocks, that they appear'd no otherwise at a distance than as if they had struck fire out of the Stones; and made a dreadful noise, not unlike that of Froggs but much more intense and terrible. It seems as if the Inhabitants of these Isles had made some Reflection upon the same Supposition; it being certain, that most of these noted Places have taken their Names from the Head it self or some part relating to it, and those other Parts they represent. Thus in *Zealand* they have *Knynshoff* and *Shoffenshofvit*. i. e. *Cnyns* and *Stephens-head*; in *Fichnen Finshhofrit*, *Knutshofvit* and *Risanshofvit*, that is the *Gyants Head*; *Silishofrit*, *Lundshofvit*, *Bovenshofvit*, *Degershofvit*, *&c.* The uttermost point of *Zealand* is called *Kallenberg* from *Skallen*. *i. e.* the *Forehead*; and the two *Eyes Egholm* and *Egion*; the Bay on the Coast of *Fuhnen*, representing the Cheek of the Gyant, is called *Resenaes*, *i. e.* the *Gyants Nose*. *Or* and *Aar*, two places in *Falstria* discover the Gyants *Ears*, as the Isles of *Mon* and *Monsklint* do his Mouth. *Haken* in *Laland* finishes the Chin mention'd at length in *Buræus*'s Maps, but lest out either by neglect or ignorance in some more modern Mapps; as *Rugland* and *Rug* in the Isle of *Rugen* do the Beard. The Isle of *Alssen*, (formerly writ *Falssen*, *i. e.* a Neck) does manifestly shew us the hindermost part of the Head or Neck. as that whole Tract betwixt *Scanoer* and *Bornholm*, makes up the Throat; next come the Shoulders and Breast, which you must look for in *Brosterort*, and for the whole extent of the Belly at *Libau*, a River and City of *Curland*. All the Sea and Shoar hereabouts must make up the Buttock, *Rono* and *Gupersalo*, *i. e.* the *Buttock* Isles seem by their Names design'd for this intent; as *Narwick* in *Gothland* for the Navil; for the Privy parts you must take *Balleron*, *Kokor* and *Aland*, famous for its dangerous

gerous Rocks; we now are come to the Hipps; the left begins at *Reison* extending along the Gulph of *Bothnia* to *Foetson*. *i. e.* the *Foot-Isle* and to *Tornau*; the right, together with the Leg and Thigh extend along the Bay of *Finland* to *Narva* *Coper* and *Noteburgh*, *Leba*, and the Lake of *Ludesco* making up the Feet. Thus much for our Northern Gyant in his natural Shape, but as the Antients did appropriate to their *Charon* an old rusty Cloak hanging over his left Shoulder, and fastned on one side, so we will not leave our *Gyant* without a Cloak, to cover part of his Nakedness; the several Isles, Rocks and Capes on the Western Shoar of the *Baltick Sea* (call'd commonly *Skaer*) seem to be placed there for that purpose, and *Schonen* instead of a Buckle to fasten the Cloak on one side; and, as the Shoar on the right Hand (I speak in reference to those that go by Sea into *Sweden*) all along the Coasts of *Pomerania*, *Prussia*, *Livonia* and *Courland*, is free from all sorts of Rocks, so on the other hand those we have assign'd for a Cloak to our *Gyant*, retain their rusty Colour (contracted questionless from the neighbouring Iron Mines) in spite of the Waves of the Sea, which continually wash them. The next thing is to provide a Boat for our *Northern Charon*; Indeed the *Gulph of Bothnia* might easie enough furnish us with a very good one; for if you take this vast Bay from *West* to *East*, you will find it not unlike a Boat, *Aland* with its little Creeks and rocky Shoar making up the Stern; from thence extending by degrees to *Gevel*, and continuing in the same Bulk along the Coast of *Hernosand*, it begins to grow narrower and narrower near *Querken*, and ends in a Point (like the Fore-Castle of a Ship) near *Ternau*. But considering that the Bulk of our Vessel must be proportionable to his Person, and this being scarce big enough for one of his Legs, we must see for one that may better fit his *Gygantick Body*; and what pray is likely to do it better than the vast Concavity of the *Baltick* Sea it self, which, as it lies enclosed betwixt its several Coasts, will make up a Ship suitable to the bulk of him that is to Command it; it is said of the old *Charon's* Boat that it was very Dirty and Leaky on all Sides; the same is easie to be apply'd to our Great Ship; the many Rivers that exonerate themselves into it on all sides, are like so many

ny Leaks; and these carry along with them abundance of Dirt and Filth, especially when they overflow their Banks in the Spring.

There is still wanting the *old Charon's Staff* or *Pole*, wherewith he used to manage his *Ferry-Boat*, call'd *Borken* by these *Northern* Nations; with this the Isle of *Borkholm* or *Oeland* (as the modern Inhabitants call it) can furnish our Gyant; for as it is near 18 or 20 Leagues long, but very narrow, so its shape comes next to such a Staff or Pole, as that used by *Charon* has been describ'd by the Antients. Perhaps you will judge this Pole too short for the Gyant and Ship, but if you remember that they made no other use of them than to strike into the Water sometimes on one, sometimes on the other side of the Boat, with one Hand only, you will be satisfied as to its bigness; I have seen them in *Westmanland*, *Norland*, and among the Western Mountains, thus to manage their Boats very frequently. Add to this, that that part of this Isle which falls under your Eyes, must be supposed only to be the Handle of the Pole, the rest which lies under Water, being to be allow'd for the inferiour part of it.

And since we have dwell'd so long upon the allusion of the old *Charon* and his Boat, we must not pass by in silence his ϑαυάκη or carriage Mony, which our Ferry-Man sufficiently put me in mind of by refusing the Mony we offered him, which made me suppose, not without reason, that he had lived among the *Laplanders*, who, as simple as they may appear upon other Occasions, will never take any other Mony but *Rixdollars*; as the *Greek* Critics themselves confess the Word ϑαυάκη to be barbarous, and not genuine to their Language, and that *Golius* his Etymology from the *Arabian Danak*, and the *Persian Dank* seems to be too far fetch'd, I see no reason why we should not look for this as well as the rest belonging to *Charon's* Equipage, among the *Goths* and Modern *Swedes*. It is to be observed that this piece of Mony, call'd *Danake* was to pay *Charon* for his Carriage, for which reason (according to *(a) Lucianus*) they used to put it into the Mouth of the deceased Person. It is composed of two Words, *viz.* of *Dan* or *Pan* (as the Antients used to write it) signifying as much as a *Road* or *Highway*; and *ake* I *encrease* from the Word *Auka* to aug-

(a) Deluct.

augment, which last Word retains the same signification among the *Laplanders* to this Day, who use it frequently when they speak of any Gain, Interest Mony or Usury. The word *Pan*, has its Origin from the *Swedish* Word *Pana*, *i. e.* to do any thing with eargerness, to hasten to do any thing. The Word *Tahan* of the *Finlanders* and *Tangde* of the *English Saxons*, seem to have a relation to this, as there is a great cognation betwixt these Languages in many other respects. Thus *Panug* signifying in our Tongue a *beaten Road*, and *Pan* or *Then* as those of *Estonic* pronounce it, and *Tien* by the *Finlanders* a Road betwixt two Hedges, or a Lane. Thus *Galeipan* signifies in our Language, *to keep in the right Road*, and *afled pan*, *to go out of the Road*. From the same root is derived our Word *Dantza*, call'd *Dantzid* by the *Laplanders*, *Dantzata* by the *Finlanders*, *Dantzima* by the *Esthonians*, to *Dance* by the *English Danser* by the *French*, *Dantzare* by the *Italians*, *Dancar* by the *Spaniards*, *Tancatti* by the *Slavonians*, *Tantzvitz* by the *Poles*, and *Tantzen* by the *Germans*.

Thus far of the Origin of the Word *Darnake*, and it will be our next task to examine the reason and occasion of the augmentation of this Carriage Mony, first to a double and afterwards to a triple Piece, beyond which it was never raised.

First, It is evident by the joint Consent of all the antient Poets and Authors, who have mentioned this *Danake*, that at the beginning, *Charon* had no more allow'd him for ferrying over a deceased Soul to the *Elysian-fields*, than one of these *Danake*'s, but that in process of Time the Carriage encreased to two and at last to three, and no higher. I know *Natalis Comes* attributes this augmentation of *Charon*'s Passage Mony to the *Athenian* Generals, but not to enter upon a strict Examination of this Opinion, I will tell you my Sentiment upon the Matter.

It is obvious that those that pass out of the *Atlantic Sea* by the way of the *Skager-Rock* into the *Baltick-Sea*, must enter it by either of these three Streights *viz.* 1. The *Oresound*. 2. The *larger Belt*, 3. By the *lesser Belt*. It seems to me very probable, that these three Streights being not discovered to Foreigners at one time, but by degrees and at several intervals, the Passage Mony

was

was introduced accordingly. For whilst they knew of no more than one Streight they were to pass one *Danake* was sufficient for the carriage. In process of time the second Streights being likewise discovered, double as much was paid as before, and upon the Discovery of the other Streight, triple the price as at first. As the Antients were exceeding fond to wrap up the best part of what they knew in Fables and Riddles, so they did in this case with the threefold Passage of the *Baltick-Sea*; witness the so much celebrated Stories of the *Three headed Cerberus*, of *Neptune's Trident*, &c. among the *Greek* and *Roman* Poets. Their Fable of the *Tritons* seems to derive its Origin, (before all the rest) from the antient *Sweeds*. *Tri* signifying as much as *thrice* in their Language, *Dan* a *Road-way* or *Passage*, by which they denoted the *threefold Passage*, out of the *Atlantick Ocean* into the *Baltick Sea*, The same may be said of the threefold piece of Mony call'd *Danake*, implying the same signification as *Triton*; for *Dan*, as I told you, is a *Way* or *Road*, and *Ake* or *Auke* the same as an *Addition*, the *Ocean* or an *Eye*, out of the composition of which two Words they have form'd *Danake*, meaning the *narrow Streights leading into the Baltick*; or the *Eye or Opening* into it. For among the antient *Sweeds agi*, *age*, one signify'd the *Ocean*, and *auge auke*, and *augo* an *Eye*. In the *Island Tongue*, *augà*; in the *Danish*, *auge*; in the *High German*, an *Aug*; in *Low Dutch*, *Ooghe*; in the antient *Saxon*, *Eng*; in *English* an *Eye*; in *Italian*, *Occhio*; in *Spanish*, *Occhos*; in the *Slavonian*, *Okko*; in *French*, *Ocit*; in the *Latin*, *Oculus*; in the *Hebrew*, *Chaldaie* and *Arabian*, עין. The true Root of all which we must trace from among the *Finlanders*, their Word *Aukana*, signifying the same, as *aperire* or to *open* in *Latin*. Thus to this Day among the *Swedes* the Iron Ring on which they fasten a Hook, is call'd *Occlay*, and the *Yoak* put upon the Neck of an Ox, for Draught, *Ok*; and the *Slavonian* Word *Zeneca* signifies as much as the *Eye Apple* itself, or an *Eye opened*. Those that are tenacious of their derivation of *Danake* from the *Arabic*, have recourse to the Word רבק signifying an *opening* a *Throat* or *Neck*; which seems to have some relation to the beformentioned *Three Streights* or *Entrances* into the *Baltick Sea*; If you join the *Arabick-Root* יבר or אררז, i. e. *reperit* or *invenit*,

invenit, he *has found* with the word *Daw Pan-anyed*, signifies as much as he has *opened a Way*; which may conveniently enough be apply'd to the Discovery of these *Passages*. What confirms me in this Opinion, concerning the triple *Danake* of the old *Charon*, is, that near the Cape of *Langland*, along the Shoar there lye three small Isles, of an equal bigness, and an oblong round Figure, such as the *Danake* of the Antients is described. Their Names as they are express'd in the Geographical Maps; seeming to bear a near relation to what we have said just before. For the first is call'd *Egholm*, i. e. *Oculi insula* or the *Isle of the Eye*, having questionless obtain'd its denomination on account of the Discovery made of the first *Streights* or *Passage* into the *Baltick Sea*, call'd *Oeresund*. The second is call'd *Agger* or *Ager*, with the addition of the Letter (*r*) (in the plural number) signifying as much as *Eyes*, intimating the augmentation of the Passages into the *Baltick Sea*, by the Discovery of the *second Streights*, known in the North under the Name of that *Sterre Belt* or the *great Belt*. We told you before that *Charon* (according to the ancient Tradition) was oblig'd to the *Athenian* Magistrates for the third piece of his Carriage Mony; hence it is without doubt, that the third of the beforementioned Islands has yet the name of *Omma*, or as the *Greeks* express it ὄμμα, being the same with them as *eag*, *auge*, or *oga* is with us, *viz*. *Oculus* or an *Eye*; in reference to the third Passage into the *Baltick*, call'd by the *Northern* Nations the *Middlefart* or *Mindere Belt*, *i. e.* the *lesser Belt*, or rather the *lesser Entrance into the Baltick Sea*. Much more might be alledged out of the Antients for the elucidation of this Fable in relation of the *Danake*, but it is time we proceed on our Journey, and so we will leave the rest till another opportunity, I can't however pass by in Silence, the Opinion of divers of the Northern Antiquaries, *viz*. That these *three several Streights* or Charon's *Rivers* (if you please to stile them so) are the same which the antient *Swedish* or *Gothick* Kings have inserted in their Eschutcheons; for they bore *three Crowns*, or, with *three Rivers* argent, and a *Crown'd Lyon* in an *Azure-field*. The *Lyon* without all doubt was the Emblem of the Heroic Actions of these antient *Swedish*, *Gothick* Kings, who had carried the Terror of their Arms into those Countries, were those fierce

The antient Swedish Arms.

Beasts

Beasts are to be found, and made them first known to the Northern Parts. The *three Rivers Argent*, had without dispute a respect to the *three beforementioned Passages*, which being the Keys both of the *Atlantick Ocean* and the *Baltick Sea*, did intimate the supream Dominion of these Kings over both. The *three Crowns Or* in an *Azure-field*, could be nothing else than so many Emblems of the three, then only known Parts of the World, *viz. Europe*, *Asia* and *Afric*, whither the antient *Swedish Goths* entended their Conquests, and maintain'd them for many Years under the Conduct of their *Lyons* or magnanimous Princes. These *three Crowns* are to this Day retain'd in the *Arms* of the Kingdom of *Sweden*. But to come to a conclusion of the Matter: It seems very probable to me, that the affinity of the word in different Languages has given the first occasion to this Fable, nothing being more certain, than that the Antients used to found their Fictions upon the different Allusions, arising from Words, tho' very little differing in the sound, yet of divers significations. The same is to be affirm'd of the Word *Danake*, which among the *Sweeds* and *Arabics* signifies a piece of Mony or an Entrance into a Road, The Streights or a narrow Passage of the Sea, *&c.*

Allowing what we have inferr'd from the before-mentioned derivations in reference of this *Danake* or the *Passage* Mony. It is no difficult Task to discover the reason why the *Hermiones* were the only among all the other Nations of the World, that were exempted from paying the usual Tribute or Passage Mony, to the old Ferry-Man *Charon*; the matter is easily resolv'd, they inhabited on the same side of these Streights or Rivers, where the *Elysian Fields* were, and consequently had no occasion for *Charon*'s Boat; and it is observable, that the famous *Buræus* in his great Geographical Map, places the *Harmonar* or *Hermiones* in *Helsingia*, under the Elevation of 62 and a half degrees: the Fable of *Charon* and his Triple-Passage-Mony, might easily lead us to another of the same nature, *viz.* to the *Three-headed Cerberus*, but we will differ the Solution thereof till we are come to the *Laplanders*, where perhaps we shall meet with among their *Magic Arts*, that may allay the Fury of this dreadful Door-keeper of Hell.

But

But it is time to return into the Road; near the Ferry of the Town of *Elfkarby* or *Elfkarla* before-mentioned, we saw an Island pretty long, but narrow, with a good number of Trees in it. If we may believe the Inhabitants, they tell you, that under the Reign of *John* III. King of *Sweden*, this Isle was torn from the Western Bank of the Continent of that River, betwixt which and the Isle, the Channel is now the broadest, and runs with a very swift and violent Current; and visibly encreases every Year in breadth, by its carrying along with it part of the Ground of the *Western Bank*. Some of the most Antient among them assur'd us positively, that when they were Boys, the Channel was so narrow, that they used frequently to pass over it upon a piece of Board only, whereas it is so spacious and deep now, and its Course so rapid, that they have been forced to support the Bridge built from the Island to the *Western Bank*, with huge thick Timber.

Scarce were we come on the other side of the River, but espying a small Bird call'd *Goktida* (at *Jynx*) I shot it with my birding Piece. This Bird has its Name from its time of Singing, which begins always about 8 or 10 days before the *Cuckow*, with a shrill Voice, not unlike the *κεγχρὶς* (*Tom-Tit*) of *Aldrovandus*. It is about the bigness of a *Lark*, of a greyish or ash Colour, distinguish'd with tawny-brown, red and black Spots after a peculiar manner. The Head, which is of an ash Colour, is all towards the Neck full of black Spots, but lower whitish. Both the Wings have likewise black Spots, shap'd like the Y of the *Greeks* at about half an Inch distance from one another; the Belly, Breast and Neck is of a dark yellowish Colour, interspersed with Speckles of a tawny-brown, and the Wings are intermix'd with streaks of the same Colour: The Hipps are whitish, the Legs short and thick, of a Lead Colour, as are likewise the Feet; of which it has four, two outward and two inward ones, the last being something longer than the others; The Claws are passably large of the same Colour as the Feet; It has a short thick Neck, round Head, little Eyes, black Eye-balls and Eye-lids; from both Eyes descends a dark yellow streak towards the Neck, but is lost immediately after; The Bill is pretty long, of a Lead Colour like the Feet; but neither so strong

nor so much edged as that of the *Wood-pecker*, tho, for the rest it is not unlike that Bird both in the structure of its Feet and Tongue. Its Bill is both long and sharp, pointed with a small long substance as sharp as a Needle, which serves him to pick up the Aunts or Pismires, Flies, and such like Insects, which being his chiefest Food, he swallows them entire. 'Tis not unlikely that these small Insects may be sufficient to afford Sustenance to a Bird of so inconsiderable a Bulk, much beyond what has been assur'd for truth by several Authors. *viz.* That the *Crocodils* feed for the most part upon them; and I remember that Mr. *Sandys* in his Travels, p. 262. would needs persuade us, that the *Crocodil*'s Tongue (which is of a great length) is for that purpose provided by nature with an acuminated Substance, tho' nothing like it has been observed by divers antient and modern Authors, who have described to us the *Crocodil*'s Tongue (contrary to *Aristotle* and *Herodote*'s Opinion, who both allow'd none to this Creature) but without such a sharp point. The *Goktida* (or *Jynx* is provided with two Cartilaginous Tendons for the more convenient motion of his Tongue which lies enclosed betwixt them at the root; and according to its motion they extend themselves along the Neck to the very Bill, or draw backwards into the Throat. The *Goktida* is different from the *Wood-pecker*, 1. In his Voice. 2. Because this Bird never runs up to the tops of the Trees or uppermost parts of Hedges, and these do; but like most other Birds perches upon the small Branches and Twigs of Trees, especially of the Sallows and Oaks; nay, if he is near a Town or Village he will commonly settle on the Tops of the Chimnies. 3. His Tail is somewhat broader and smoother. 4. His Bill not quite so long and thick, and something more round. 5. In these Northern Parts the *Goktida* never appears but at a certain Season of the Year, for it always is the forerunner of the *Cuckow*, and soon vanishes when the same Bird is heard no more. 6. He turns his Neck and Head quite round without moving his Body, whence it is that the Names given him in divers Languages deduce their Etymology, from turning or moving about. Thus in *Latin* he is stiled *Torquilla & Collitorquis & Verticilla*; in *Italian*,

lian, *Tortocollo* and *Collotorto*; in *Spanish*, *Torxicuello*; the *French* call this Bird, *Torco* and *Tourcol*; the *Germans*, *Windhals*; the *Hollanders*, *Dracyhals*; the *English*, *Wryneck*; by the *Greeks* he is call'd Ἴυγξ from the Noise he makes; *Jemiopucka* by the *Polanders*; and *Teekerveny* by the *Hungarians*, &c. The preceding Description relates to the Male *Goktida*, which however differs from the Female only in the Colours, which are not so lively in the last. They build their Nests in the Concavities of Trees like the *Wood-pecker*, and are sometimes met with in several other Places as well as in the Northern Parts, but as I never met with any exact description and delineation of them, I thought it would not be amiss to assign their differences.

We had not travell'd long in the Wood betwixt *Elfkarly* and *Geval*, but the *Cuckow* welcomed us on all sides with his usual Tune, which being a Bird known in most other Parts as well as the North, I will supersede to describe in this place, referring my self for a more ample Account of this as well all other wing'd Creatures of the North, to a Treatise I am preparing for that purpose, containing an exact description and delineation of their Shape, Bulk, Colours, Places of Abode, and all other matters relating to the knowledge of Birds. I can't however but upon this occasion, take notice of a vulgar Error founded upon Tradition, *viz*. That the *Cuckow* as long as his singing Time lasts, is fed by another small Bird. What has given occasion to this mistake, is, that the *Cuckow* after he has left off Singing, changes his Feathers towards Autumn; and thus resembles the lesser *Hawk*, a Bird which at that Season most generally dwells near Villages and Houses; and such is the resemblance betwixt this Bird and the *Cuckow* both in Colour and Magnitude, that were it not for the different position of their Feet, they would appear one and the same thing. For the *Cuckow* as well as the *Goktida* have two of their Feet standing forward and as many backward, whereas the said *Hawk* has three forward and but one backward. There is also some small difference in the Bill, that of the *Cuckow* being not quite so thick nor so crooked as the others. The before-mentioned Error of the *Cuckow*'s being fed by other Birds, might also have its rise from thence, that nothing is more frequently observed in the

Vulgar Error about the Cuckow.

Spring time, than the other Birds to follow the *Cuckow* when they find their Nests destroy'd, tho' it be certain that he is no Bird of Prey, but feeds upon Worms, Insects, and such like Creatures, which is the reason he delights to dwell in or near the Gardens, and never is noxious but rather beneficial to them, by keeping the Ground free from Vermin. During his singing time in the Spring, the Bill, Eye-lids, the whole Circumference about the Bill, the Tongue, Throat, Neck and the Rump, are of a Saffron Colour, which in Autumn changes into a pale Yellow. The Female lays but a few Eggs, generally but two, and rarely three, they are of a Colour inclining to a Green. There is another commonly received Opinion, that the Female *Cuckow* does not hatch her young Ones, but leaves the same to be done by other Birds; but as I could never meet with any others in a *Cuckow*'s Nest, but am fully convinced, I have seen a Female *Cuckow* scared from the Nest where her Eggs were, I am fully of opinion that the female *Cuckow* as well as other Birds, hatches her young Ones her self, without the assistance of others. For the rest, the *Cuckow* is a most delicious Meat, not inferior to that of any of the volatile kind, which are look'd upon by nice Palates, as the greatest Dainties. Knowing that several of my Friends were very fond of their Meat, I commonly present every Spring 8 or 10 to each of them, which I kill with my Birding piece, and are as acceptable to them, as the greatest Rarity I could offer. For the rest, as the *Cuckow* begins and continues one and the same Song in the Spring time, which tho' very shrill yet is not offensive to the Ears, it has given the name of *Cuckow* (from its sound) to this Creature, in most known Languages; with a very small variation. Thus the *Swedes* call him *Gock* and *Guku*; the *Islanders*, *Gauke*; the *Danes*, *Gog*; the *Laplanders*, *Kuoko*; the *Finlanders*, *Kuki*; those of *Esthonia*, *Keggi*; the *Hungarians*, *Kukuk*; the *English*, *Cuckow*; the *Hollanders*, *Koeckoeck*; the *High Germans*, *Guekuck*; the *French*, *Cocu* and *Coucou*; the *Greeks*, Κόκκυξ, the *Polanders*, *Kukupka*; the *Italians*, *Quento* and *Cueco*; the *Spaniards*, *Cuchillo*; the *Latins*, *Cuculus*; and the *Slavonians*, *Ziezgale*.

We pass'd in this Forrest by abundance of the noted Sepulchral Hillocks of the antient Inhabitants here; and on

on the tops of the Fir-trees, saw vast Flocks of certain Birds, known in the Northern Parts by the Name of *Regelrifare*, i. e. *Conirosores*. I kill'd several of them with my Birding-piece, some of which were red, or of a deep Yellow, others of a plain yellow Colour. But what is most worth taking notice of in this Bird, is his Bill, quite different from what is to be seen in other Birds, as being not only very thick and strong made, but also bent inwards, and so strongly joined cross one another, that with a great deal of ease they can separate the hard Rind of the Fruits of the Fir-trees, the only Food they live upon. It is from the shape of their Bills, that these Birds have got the name of *Kneutz Vogel*, *i. e. Cross-bird* or *Kreutzschnabel*, *i. e. Cross-bill*; among the *Germans*, and the same, *viz.* that of *Cross-bill* among the *English*. According to *Aldrovandus*, the *Latins* call this Bird likewise *Curvirostra*, and the *Greeks* Λοξίας, the same that was by the antients bestowed upon *Apollo* or the Sun, of whose return towards us these Birds are the fore-boders early in the Spring. For the rest I can't conceive what has induced most Authors, that have left us any description of these kind of Birds, to represent them with their Tails standing upright, whereas it is certain, that they never hold them upwards, except just at that instant, when they are scared, catch'd, or kill'd.

The Bird Regelrifare.

Soon after we came to *Harnas*, noted for the Iron Works there, seated in a most convenient Place, exactly upon the Borders of *Upland* and *Gestricia*, betwixt the Bay of *Bothnia*, which lies on this side of it; and the little River *Harnes Aen*, having its rise out of the Lake call'd *Traeske*, not far distant from hence; both which are not to be met with (as far as ever I saw) in any either of the antient or modern *Geographical* Maps. The reason is, that they making the great River *Dalecart* (tho' erroneously) the common boundary of *Upland* and *Gestricia*, they have neglected this lesser one, and in their Geographical Descriptions never as much as mentioned as then its true Rise and Course, which by its various turnings and windings divides the two beforementioned Provinces. Whereas the famous River *Dalecart* takes quite a different Course; for within about half a League from its first Source it turns its rigid Stream quite towards

Harnas *and* Harnas Aen.

wards the East, and so continuing its Course for a considerable Tract, at last exonerates it self into the Sea; from whence it is evident, that the River *Dalecart* is so far from mixing its limpid Current with the muddy Waters of the *Harnes Aen*, that it does not as much as approach towards it. Thus much of our Journey thro' *Upland*, whose antient Kings, tho' living in so remote a Corner of the World, deduced their Origin (if we may believe *Olaus* in his Hist. Chap. 19.) from the Race of the Gods, as well as many in the Southern Parts.

FINIS.
