The History of Lapland
Written in Latin by John Scheffer newly done into English from y. last Edition with large Additions
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:
THE PREFACE TO THE READER:

Mr. Scheffer, the Author of this History, was employed 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-Cuts we here make use of were done in France by Monseur Bofs.

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

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 reasonable 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 oppressed with Want, and punished with Cold and other Inconveniences 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 Reflections 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, supplied 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; in Pref. Johannes Magnus calls it Lappia, in which he Histor, perhaps followed the Footsteps of Saxo, who lib. 5 speaks of the Lappias. Others have given it the Name of Lapponia. Olaus Magnus, the Brother of Johannes, has inferred 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 Varfalliensis 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 of Laplanders, and places them near the Sea-Shoar of the frozen Ocean.
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 Lamenius 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 befall the name of Pilapi, upon the Inhabitants, and that of Pilapia upon the Country, is not easy to be determined, unless he had heard something of Pitha Lappa, and the Pitha Lappi or Pitlappi, i.e. the Lappi inhabiting the mark of Pitha. Peucerius, following his Footsteps, places the Pilapi 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 Lappi 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 Skim Lapper, does not imply those that are cloathed in Skins, but the same that is call'd by the Greeks παχος i.e. Rags: Which has induced Olaus Petri to derive the Etymology of this Word from their appearing
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appearing every Year in Rags in Sweden; but the same might be applicable also to the Finlanders, especially since according to Waxonius his own Confection, they don't always wear Skins, but for the most part Woollen-Stuffs. Grotsius would have the Lappi, Lopi, and Lapiones to call from their Swiftness in Running; but besides that, the Swedish word Lepa, 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 Laplanders are no extraordinary Runners, they being beholden 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 titles the Lappi, Lappmannos, as he gives the Name of Nordmannos, Westmannos and Sude-mannos to others; the word Manni signifying as much as Men inhabiting Lappia, the Etymology of the Left of which they derive from its Situation, being joined to Scandinavia like a Piece of a Rag; or as Waxonius 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 itself, 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 Lapmanian 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 Lapp or Exil'd, the before-mentioned 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
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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 Lapmark of Uma call'd Sambienladte, 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 Lippi 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 Forsander and Paul Warnefried, even those who have written in the most ancient Island, Norwegian and Gothic Languages, and have given us the Histories of Heraud and Bofa, of King Gotic, of Rolfus and Olaus, are quite silent as to this Point. Adam of Bremen has been very careful to infert even those Matters he had only by hearsay, but does not mention the word Lapland, no more than Strumson, 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 Lupiones in the Puetingerian Table, are understood the Lippi or Lappones, and that they are the same call'd Lippi 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 Theodofius, 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 Lupiones 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
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that interval of Time. 'Tis true Saxo speaks of the Lappi 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 Upfal, who lived in 1470, makes mention of Lappia amongst the other Provinces of Tavastia, Carelia and Nylandia. Next to him, the beforementioned James Stiegler, 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.

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 the following Words: He ordered that besides the Province of Helsingen and both the Lappias, Finland and Ethland 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 Ethland. But Eric Olaus, otherwise called Eric of Upfal, 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 Mus-
is known by the Name of Finnia or Finland; and it seems as if Eric did precisely assign its Situation between 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 the 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. These 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 Bureus, 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. Nevertheles we ought to be very cautious, how to flight 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 Scriefinni, mentioned by Johannes Magnus and Olaus Magnus, ought to be read Scriefinni; for I can't agree with Bureus, who would have it writ Skidfinni, because all the Antients, tho' differing in the ref, agree in this, that it ought not to be expres'd without an R. So Fernandes calls them Scriefenni, Paul Warnefried Scriefenni, by changing the F into a B. Adam of Bremen Scriefinni. And the Greeks agreeing in this Point with the Latins, is a Confirmation of our Opinion, being sometimes call'd by Procopius Σκεισεννις sometimes Σκεισίνενα. And the Thing proves it self, the Scriefinni 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 Shoes, which are bent not unlike an Arrow. They owe therefore the origin of their Name not to the word Skidh, or their Wooden Shoes, but to their Leaping or Running very swift with those
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those Shooes, which beyond all dispute was antiently express'd by the word Skrida; as is evident from the Authority of Waurin, in the 46 Page of the Lapponian Dictionary, where he allidges the Words of Hafier, who made a solemn Oath that he would observe the Conditions of the Peace, as long as Fin. ur Skrida; i.e. as long as the Laplanders can Leap; the interpretation there inferred 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 Skridske; and the word Skrida 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 steadfastly 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, These are the same called by Solin Himantopodes, which signifies Leaping upon one Foot. This seems to suit exactly to our Scritofinni; for when they understood that Skrida implied 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 Scritifini or Finni, who Slide along upon the Ice, for which reason the Country they Inhabit justly may claim the Name of Scritofinnia or Scritifinia. 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 Befa in the antient Gotbick or Island Tongue, who calls it in several Places Biarmaland. Nay, what is more, he Names one of their Kings to have been Horeker, and his two Sons, Ravick 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 Matalus, who then Reign'd in Finland, So that tho' it be

Sol. c 44.

Himantopodes fluxi.

is, nisibus erubens posterior quam in sedunt, & per gen.

dium lapumagis manifest quam in gressu.
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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, Formandes, Paul Warnefried and Adam of Bremen, who all make mention of Scritofinnia, never speak the least Word of Biarmia: Whereas on the other Hand those antient Northern Authors, who have mentioned Biarmia, have quite silent as to Scritofinnia. 'Tis true, Saxo mentions them both, but so as to name Scritofinnia but once in his Preface, whereas in all other Places he mentions Biarmia, without making the least mention of Scritofinnia. 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 Scritofinnia. What confirms me in this Opinion, is, That as Adam of Bremen makes Scritofinnia adjoining to the Province of Helsinge-hen; so the Author of the History of Heraud and Bofa does the same with Biarmia, when he says, That there are Forests and Rivers there which extend and exonerate themselves into the Bay of Ganduya, now called the Bay of Bighnia, and Bordering upon Helsinge-hen. Besides this, the very Name of Scritofinnia argues them to have been of the same Extraction with the Finlanders, and in an antient Choregraphick Table alleged by Grotius, the Fenni are distinguished into the Scritofinni and Redefinni; the same may be supposed of Biarmia, by reason of its Neighbourhood, and that the beforesaid 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?
The contrary of which has been asserted by Olaus and Johannes Magnus, as is evident out of their Geographical Tables or Maps, and the beformentioned Description given by them. But according to this Supposition there is no room left for Lapland. For if Scritfinnia and Biarmia extend on one side as far as to the Borders of Helsingen and Jemften, and the other side to Finland, may even to the Bay of Bothnia, (as has been allledged before) what place is there left for Lapland? Olaus and Johannes Magnus are therefore both in an Error, when they place it South of Biarmia and Scritfinnia, all the other ancient Historians having put it far beyond it. What has been allledged by some, viz. That the Biarmia of the Antients did extend no further than what now-a-days is called by the Swedes the Province of Trennes, is sufficiently confuted before. There are some, says Bureus, who are of Opinion, That the Province called Trennes by the Swedes, Vythtanni by the Laplanders, Tarchana Volach by the Muscovites is the same with the Biarmia of the Antients; the Etymology of this Word arising, as it seems, from the Finland word Varama, signifying a mountainous Country. But Trennes is the same with the Biarmia of the Antients, where are those Rivers, that exonerate themselves in the Bay or Gulph of Bothnia? How does this agree with its Bordering upon Finland? All which makes me believe, that 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 the same Country called antiently Biarmia by its Inhabitants, and Scritfinnia by Foreigners, did afterwards change its Name, for some caufe or other, into that of Lappia or Lapponia. Thus much is certain, That now-a-days there is no such Country as Biarmia or Scritfinnia 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 in the modern Lapland; which beginning from Jempen and Angermanland, extends all about both the Bothnias, and runs up to the Borders of Carelia and Finland; so that it comprehends that whole vast Northern Tract of Ground situat betwixt the Ocean, the White-Sea, and the Lake of Ladoga, which are the 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
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being unknown to them, to Olaus and Johannes Magnus themselves, because they have made Scritsimia and Biamia 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 Scritsimia, assigned those Parts to the Cinocerbiti, Busii, Trogledita, 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 Shor 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 Torhus 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 Fortres 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 itself (properly so called.) Andreas

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Bureus allots above a Hundred German Leagues for its in longitudinem, length and Fourscore and Ten for the Breadth. This whole line, 100, Tract is now comprehended under the Name of Lapland, in latitudine by the unanimous Consent of all those who have given the Descriptions of this Country. If we intend to calculate the Climate, according to its Compafs, we must begin in the 64. Degree of Latitude to the 71, and make its Length 27 Meridians or more, these are Bureus his Words; The greatest part of the Southern and inland Lap-pia belongs to the Crown of Sweden, a vast Country, excepting the 64 to the 71 Degree. Wixonius speaks to l. i. c. 21. the same Purpose, The Situation of the Lapmark of Ume, 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 Ume 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 Descrip-Portugese Knight; Lapland is by the Sea of Bothnia divided into the Eastern and Western Lappia, Tornia being next adjoining to the Sea Shores. 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 Cap. 2; 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-
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Observations made by the Two before-mentioned Mathematicians Aron Torfius and Jerome Birkholten in the Year, 1600, as it has been left us by Olaus Petri.

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<th>Town</th>
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<tr>
<td>Uma</td>
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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 itself 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 allledged for this Darkness in the Winter, takes place for
The History of Lapland.

For the continual Daylight in the Summer Season. Peter Claudi in his Treatise of Norway says, That the Inhabitants 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 only forty Days together above the Horizon; these are his Words: We were also informed, That in those Parts inhabited by the Savage Laplanders, the Sun did never set for 40 Days together about the Summer Solstice, yet so as that the Body of it appeared somewhat darkned, its Rays being not to be perceived; nevertheless they did not want Light sufficient to go about their necessary Occasions. But this does not contradict what has been said of Lapland in general, some Parts of it laying nearer to, others more remote from the Pole; others more to the East, others to the West, from whence a fundamental difference of the Suns continuing more or fewer Days above the Horizon. It is further to be observed, That tho' the Sun never sets in the Summer Season, nevertheless does it not ascend much above their Horizon, but its Rays only slide along the Ground, as in the Winter time it does not go far below it; which is the Reason, that, tho' for several Months they have continual Night, yet are they not quite bereaved of some glimpses, which makes a kind of Twilight. Kiegele says: They have for three Months together no other Light, but a kind of Twilight, and that only a few Hours, without mentioning our clear Moon-Light. Johannes Magnus speaks to the same Purpose; The absence of the Sun is in some L. 3. Ch. 14. more recompensed by a double Twilight, One in the Morning, the other in the Evening, which being the small Remainers of Day-Light make the Night tolerable. The farther the Sun is removed from them, the more they enjoy the benefit of the Moon, which rising very high, affords them a very considerable Light; so, that what other Nations perform in the Day time, is by the Laplanders done by Moonshine. It is certain, says Johannes L. 3. Ch. 14. Magnus, that the defect of the Sun in the Winter time is much 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, Norweg. if it were not for the Moonlight, when they are abroad a c. 27.

Fishing,
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Fishing, and manage what other Business they have abroad. Neither are they quite destitute of Light, when the Moon does not shine, the glistering of the Stars in a pure and serene Air supplying in some measure, and abating much of the horror of the Darkness, and rendering it fit for the dispatch of several Businesses, being especially augmented by the repercussion of the Light in the Snow. 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 Star-Light. The Air of Lapland is generally very pure and clear, and consequently not unwholsome; this is confirmed by the same Author, when he says, The Air of Laplanders live in a very pure and wholesome 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 separate the Swedish Lapland from Norway, (being called in their native Tongue Fellicer) here the Winds carry sometimes Men and Beasts from the Tops down a great way the Precipices, 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 some of the next Dens or Caves. The Laplanders relate, says Olaus Petri, that when a sudden Storm arises the...
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The Clouds come down to the tops of those Northern Alps, car-
ing along with them all they meet with; the only way they
make use of to save themselves is this, that they endeavour
shelter themselves with their Beasts in the Concavities of
the Rocks. What the Lapponians relate of the Clouds,
but be understood of the Winds, who force the Clouds
with incredible Violence. They have rainy Weather,
sometimes more sometimes less, like in other Countries,
with this difference only, that it seldom Rains here to-
wards the midst of the Summer. It seldom Rains, says L. 1. c. 2.

Olaus Magnus, as well in Lapland as in the circumjacent
countries during the Summer Season. But in the Winter
Snows frequently, and so much, that it lies very high
upon the Ground, tho' not every Year alike, especially
at the Lapmark of Uma, from whence they draw this
conveniency, that the Snow adds both to the Light of
the Night, and renders their Travelling more expedi-
tious, which they undertake in this Season for the conve-
niency of Hunting and Catching of Venison, Wild-Fowl
and Wild Reens, which makes the Laplanders to be al-
ways very well pleased when they see a great deal of
Snow fall. To this purpose speaks Olaus, when he says,
the Light of the Moon being augmented by the whiteness of L. 4. c. 9
the Snow, stands them in great stead, as to the avoiding of 13.
recipices and ravenous Beasts. And in another Place, Ch. 9.
during the Winter Season the Country appears plain and
unprofitable for Travelling, which they perform with great
conveniency and Swiftness upon the beaten Snow, where two
Horses are able to draw a greater Weight than ten Horses
of a Waggon. The Snow lies always in some Places, be-
ging never dissolved on the Top of the high Mountains.
In the tops of the highest Mountains, says Peter Claudi,
never fail to meet with Snow. And Samuel Rhen says;
the Highlands of Lapland there are Mountains rising by
trees, but to such a prodigious height, that they are al-
ways covered with Snow, the Heat of the Sun being not
strong enough to melt it in the Summer: But in the
other Parts of Lapland the Snow melts away every Year.
They have alo very thick and frequent Fogs, as may be
seen out of Olaus Magnus; In the Northern Countries, says L. 1. c. 20.
they have such Fogs, as quite darken the Air, so that
travellers cannot see one another upon the Road. It is ea-
to be imagined that it must be excessive Cold here.
and that to such a degree, as would be intolerable to.
any Body but those, who have been Born in, and accustomed to it from their Childhood. The swiftest Rivers are all covered with Ice in the Winter; three or more Cubits thick: Nay, the largest Lakes, and the Sea itself are Frozen up so as to bare any Weight whatever. But what seems not very probable, is, That the Heat of the 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 continuing upon the Surface for several Months together, and being not tempered by the Coolness of the Nights, they become excessive, beyond what can be imagined, especially upon the Rocks, which is questionless the Reason that the Laplanders never go Bare-footed during the Heat of the Summer Season. Johannes Troneus speaks to this purpose, As soon as the Sun enters the Sign of Cancer the Heat encreaseth excessively, the Reason of which is, with out 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 extremly Subject to violent Lightnings and Thunders. (a) Spring and Autumn 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 Rheem, are Valleys, 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 Sulphurous Morasses.
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...full of Flints, and small Rocks, which rendering the Country rough and uneven make it unfit for Tillage. These are Samuel Rheem’s Words: Lapland is a stony Country, full of Mountains, and some Valleys. Johannes Tornœus 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 be 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 being under the same Climate, and enjoying the same Benefit of the Air, that tho’ they don’t Till in these 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; he had forgot what he says in another Place; That Lapland is Stony and insupportable in some Places, in others nothing but Sand for several Leagues together, full of Thorns and Bryars, Lakes and Marshes, 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, with which 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 Reen 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 Rheem; 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 Haffren, 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 Claudion, 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.
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here, as will not suffer any Trees to grow upon them. However betwixt these Mountains are sometimes very pleasant Valleys, full of Springs and Rivulets; Lapland, says Olaus Petri, has an incredible quantity of Springs and Rivulets. And Johannes Torneus; 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 Rhoen’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 wholesome; and that the Lakes are generally near or within the compass of some Forest or other. Andrew Bursius, 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; Fifth 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 Scritfimnia 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 Scritfimnia: The Scrinbini are not free from Snow, even in the Summer Season. About the Summer Solfice 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 Solfice 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
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who lived before him. The Scythefanni lead a savage Life; Lib. 11.
the Men dont Sow nor Pough, nor do the Women apply them-
seves to Working; both Sexs exercise Hunting; their For-
ests affording an incredible number of wild and tame Beasts;
their Mountains exceed both in Height 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.

CHAP. IV.

Of the Division of Lapland.

There are several Divisions of Lapland. Saxd;
who first of all makes mention of it divides it into
two Parts, when he says; Lappiam urramque. These are
his Words, He allotted him Heflingen and both the Lap-
pias; and in the same Sense he speaks of it in other
Places. Johannes Magnus seems to follow his Footsteps, Descript,
when he says; Towards the South both the Lappias are Septent-
ioned together. But what they mean by both these Lapp-
ias 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 In Hisp.
thus, when he says, Lapland is by the Sea of Bothnia di-
vided into the East and West Lapland. From whence it
is evident that they made the Gulph of Bothnia the com-
mon Border of both the Lappias, 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 Siasfin-
marken, the Laft 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 Siasfinni inhabit all that Traß border-
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ing upon the Sea Shoor, to the North and East, which is called Findmark, being therefore called the Maritime Fin-
landers, as the Lapfinlanders inhabit the Mountainous and Champaign Country, which from thence is called Lap-
mark or Wildfinland; Which signifies as much as the Savage Finland. Here he distinguishes betwixt Lapmark and Findmark, the Firrit bordering upon the Sea-shoor, the other an Inland Country, Mountainous, Woody and Savage; where notice ought to be taken that he calls the Lapmark the Wild or Savage Finland, because, as I sup-
pose, 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 Lap-
land feed chiefly on the Flesh of wild Beasts, especially on Reens. Which has induced Samuel Rhee to say; Besides those Laplanders or Siafinni (by whom he under-
stands 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 Findmark; the Inhabitants of which feed on Fissh and Carrel. 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 Hominis 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 were 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 laft of which, he says, dwell near the Sea-shoor, and consequently are the same, otherwife called Siafinner, or the maritime Finlanders. We arrived, says he, amongst the Finlaplanders living near the Sea-shoor in miserable Cottages, who, tho' they led a very Savage Life, yet were not so Britifh as the wild Lap-
landers. 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:
By the Conversation with Strangers who come thither to traffick with them, they have laid aside much of their Brutishness, 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. Andreas Burns 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 Finnmark, 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 Tar-chana 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 & Prefecturas; Districts, Territories or Provinces, each of them being distinguished by their peculiar Names as follows: (1.) Angermanlands Lap-mark. (2.) Uma Lapmarck. (3.) Pirba Lapmarck. (4.) Lulab Lapmarck. (5.) Torna Lapmarck. (6.) Kiemi Lap-marck, as we find them mentioned by Samuel Rhee. 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 thro.
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...tho' 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 Lapmärck borders upon Angermanland and Feinem, the Uma Lapmärck is next adjoining to this, the Pitha Lapmärck next to Uma Lapmärck, and the Lulah Lapmärck next to Pithi Lapmärck, 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 Lapmärck 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 Kemi-Lapmärck, winding about from North to East, between 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 Lapmärckers, 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 Caesar calls Pagi, as for instance, when he speaks of the Pagus Tigurinis and Pagis Suevorum, by which he understands 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 οὐσίαι, and was in most antiquity times made use of in the Division of Egypt, from whence the Name of Tépar-chia, which by the antient Glossaries is translated οמקובל, τοιούτως, ποιείς, ποιεῖ. Such there are several in each of these Districts, except in the Angermanland Lapmärck, which being no more than one Canton, is commonly called Åsaföla. In the Uma Lapmärck are Four of these Cantons, viz. Uma, Lait or Raanby, Granby and Vapšeen. The Pitha Lapmärck comprehends Seven, Graatreskby, Arwérerfsby, Loctebly, Arrieplesby, Vöfserby, Norwefterby and Westerby. The Lulah Lapmärck Five; Joachmach, Lochfob, Torpinlaut, Zerkislochter and Rautovervaier. The Torna Lapmärck and Kemi Lapmärck have each of them eight Cantons; those of the First are called, Tingwara, Sigewara, Londewara, Ronelaby, Pellejers, Kanteikiemö, Anigorara, Tenouthsejochki. The Names of the Second are; Enaraby, Lanbeobu, Kiamiksla, Koulajers, Kied...
The History of Lapland.

Kiedkajef, Mansiulcka, 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 Latin Foci. Each of these Families has certain Grounds allotted them for their use, not in the nature of out 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 Aofahla, 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 granted 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.

C 4 C H A P.
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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 Fovius says, The Laplanders are of a very low Stature. Keigler, The Laplanders are of a very moderate Size; and Damian Gres speaks to the same purpose. The Northern Historians agree in this Point with the Foreign Authors: This Nation, says (a) Olaus Magnus, is commonly extremely 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 Vofius makes them quite mihapen, and not above three Cubits high; these are his Words: The Laplanders, Sa-

ed Pompon. myedex, and if any others live more northerly, are all de-

formed, 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 Vofius 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 affirms this by his own Expe-

rience: 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 Torneus has observed; Tall Men are a rarity among them. Vofius alludes, as a Reason for their lowness of Stature, the violence of the Cold, and that with a great deal
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A real 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, and it is not sufficient to give due Aid to the Excretion and Alimentation, which renders their Bodies both lean and short: Th'o' in my Opinion, their Food, which contains little fit for Nourishment, may also contribute in a great measure to it, as shall be shewn anon. But tho' it be true, that the Laplanders are of low Stature, yet are they not so distorted or crooked, as Vossius would make them; for if they were, how could they be so active, and manage their Business with so much Dexterity as they do? But what occasion is there for Arguments, when we see daily great Numbers of Laplanders, who don't want theirjust proportion of their Limbs? Lomenius affirms, that the Inhabitants of the Uma Lapmark, are not only much taller but also handsomer than those of Lülab Lapmark; and that they surpass them in neatness of their Bodies and Cloaths, and therefore have such an Aversion to them, that they seldom converse with them, even at their great Fairs. Olaus Magnus says, That the Females in those Parts are handsome, their Complexion being a mixture of white and red. Which is confirmed by the Testimony of Tornay; and I must acknowledge to have seen some myself, who were indifferent handsome; it being natural to most Women to preserve their Beauty, which being neglected by the Men, they appear more rough. Add to this, that they live under a very cold Climate, which is so excessive, that they have neither convenient Cloths, or any other way to defend themselves against it, except the Fire, the smoke whereof, considering the roughness of their Tents or Cottages, must needs impair their natural Complexion, which is the reason that the Men are generally Tawny. Paulus Vossius says, The Laplanders are of low Stature, and have swarthly Faces: And Peter Claudi speaking of the Laplanders, speaks to the same purpose; Their Bodies are of a swarthly and dark Complexion. What wonder is it, c. 28. if those, who from their Infancy are exposed to the smoke, should be of a tawny Complexion? as Jof. Lodgacus, Minister of Tornay terms it. They are not only very
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Lib. M. S. very short of Stature, but also extremely lean; so that it is the greatest Rarity that can be to meet with a fair 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 Olau 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 Tornus describes them thus: They are flat Faced, with meagre Cheeks and a long Chin. Their Heads thick, with a tawny Complexion and bear Eyes.

Their Hair short, freight and thin, and is their Beard, the Hair of which scarce covers the Chin. The Colour of the Hair of both Sexes is Black, contrary to what the rest of the Northern Nations have, who are inclined to Fairness. The Hair of both Sexes, says Tornus, 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, Jov. Bureau 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 Waists indifferently slender, spindle Shanks, but extremely 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 Swimming 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 Johannii, who was still alive in his Time, and lived in the Valley of Sie. This Fellow having left his Habitation, to change it for a better, came with his whole Family to the Banks of the River Stoortuad, 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
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by thet swiftnes of the Current; which the _Laplander_ 3s sooner saw, but he plunged himself into the Water, wun after them a great way under the Ice, and at last brought them both safe Ashore, which so surprised some of 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 Ar-rows on their Backs they will throw themselves thro' a Hoop, set 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 at the Laplanders are very Strong and Swift._ But as vigorous 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 Job. Torneus, _is bent forward, and looked 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 particular-ly 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 attracted to Superstition; but of this Point we shall have occasion to treat more at large hereafter. The next Thing for our Observation is, That this Nation is very Ti-gerous and Cowardly, beyond what can be imagined; 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 Shore._ 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 each 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 con-ites however, that they are great Cowards, and conse-quently unfit for Soulticry; For, says he, if a _Laplander_ should
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 Faint-hearted. 

Job. Torneu speaks upon his own Experience, That the Laplander 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 Faint-hearted 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 thaw the least appearance of Fear to their Guides, for if they should, they would insult over them: The reason why they are thus Faint-hearted 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 Courageous: Which makes Bartholomew Coreles 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 Soldiers. Neither did Lapland ever send any Soldiers to the Swedes, as appears from the ancient Muster-rolls; so that it must be look'd upon as a Fiction, what some have attempted to pervert 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 expressly men-
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...cond; besides that, the Laplanders, have not only a natural Aversion to War, such is their natural Constitution, that they cannot live long from their native Country, but soon languish and die; it having been found by experience, that our Climate, and Diet, but especially Salt and Bread, are as Incompatible with the Constitution of Laplander, as their dry'd Fish and raw Flesh with ours. Several Experiments of this Kind have been made upon the Laplanders, who being prevailed upon by great Promises to leave their native Soil, soon repented themselves of their Change, and were very desirous to return, which if they did not, they died soon after. Of this Claus Magnus has given us a remarkable Instance: Theseus, Lib. 17. in his Words; It is recorded, That Sceno Sture junior, C. 27. en Regent of Sweden, did send six Reens (or Raindeer) Frederick Duke of Holstein, with two Keepers, Natives of Lapland, viz. a Man and a Woman; but both these and the Beasts, because they were transferred into a different Climate from their Native Country, and consequently wanted their accustomed way of Living at their own Eafe and Pleasure, and their native Air, did not live long there. That has been alledged concerning their natural Aversion to War, seems to be contradicted by Ziegler, who says, that this was a very powerful Nation, and for a considerable Time maintained their Liberty against the Nor-Kaprians and Swedes; who in this Point is followed by B. Scaliger (for he could have it no where else, there being no other Historian who has made the same Observation) when he says; We are well satisfied, that the Laplanders are very Brave when they encounter an Enemy. It is true, Peter Claudi does likewise observe, That those Nations lived in former Ages under their own Government, and that they were so Potent, that Harald Palmbrimus, King of Norway, was not able to subdue them; so he extended his Conquests over all the other Neighbouring Nations, at which Time the Laplanders had for their King one Mottle. But what he relates of this Mottle, and their Government, does not in the least prove them to have been a warlike Nation; this whole Relation being taken out of the History of Snoro, who indeed tells many Things concerning their Skill in Magick, but is not one Word concerning their Bravery or warlike Dispositions. It is very likely, that Ziegler spoke in respect to the First, because I don't see from whence he could have.
could otherwise have what he says concerning their Liberty, there being no other History extant (at least not that is more certain) than that of Snoro; for, in his Tin the Laplanders were already under the Swedish Jurisdiction. Perhaps he might take the Laplanders and Biarmians for the same People, and so ascribe to one what has been related of the other: Saxo mentions several Wars of th Biarmians, tho' at the same time he does not speak of them as a Courageous Nation; but on the contrary, says; That the Biarmians abusing rather to make use of their Magick than Weapons, did by certain Enchantments raise sudden Storms and Tempests; so, that from thence there is not the least Inference to be made, that tho' they main tain'd for a considerable time their Liberty, they were a warlike Nation. And, whatever has been said upon this Score of the Biarmians, certain it is, by daily Experience, That Fighting is contrary to the Nature of a Lap lander. Besides that they are Cowards, they are very apt to be suspicous of every Thing; For, being con scious 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 Mistruflul: And Paulus Fovius before him speaks to the same Purpofe, when he gives this Character of them, viz. That they are a Nation, Barba rous and Mistruflul, 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 tho'fe 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 Purpofe; 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 Adver fary an ill Turn, because he had by his Skill in Magick frustrat'd 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 Rhen tells us, That many of them are very prone to commit secret Murthers. And Peter Claudi seems to speak to the fame Purpofe, when he says of the Laplanders, That they
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As soon overcome by Passion, and as unruly as the wild Bears: By which he does not understand as if they were Courageous, but very Bloody when provoked. This last is not observable in their old Women, as Tornius tells us, who if put into a Passion (which they soon are) act no otherwise than if they were Mad, without the least respect 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 harshly 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, pull his Hair and Face, and beat him with what comes next to their Hands. Nay, they don’t flick in the Presence of none to whom they owe most Respect, to expose what Nature teaches them to keep undiscovered; so that during their Furies 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 persuad’d from doing Mischief, till the Vapours of the strong Liquor be Evaporated. It is likewise observed of the Laplanders, That they are very indolent in heating one another, by any clandestine means, a Vice natural to mean Spirits; for, as Arisphocles has observed long ago, Cheating and Underhand-dealing are Qualifications not belonging to a great Soul. Job. Tornius says, that they will oftentimes impose upon others, by dissimulating the Truth. And in another Place he calls them very cunning Nation in Bargaining and Overreaching one another. Samuel Rheem says, that the Laplanders are very 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 inclined in former Ages, if we may give credit to what Julius Fovius has left us concerning them, viz. That with strangers, or those that are absent they deal with great sincerity; which is confirmed by Olaus Magnus: These are Words: The Laplanders are a very frank Nation, who’s Lib. 4. c.

Craft
Craft of Trading, nor ever trouble themselves to be instruct
in it. And in another Place: They deal sincerely by way
of Exchange. Perhaps they first learnt to Cheat from
Strangers, it being natural to a fearful Spirit, to endea-
vour to be before-hand with others, in what they fear
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 Samuel
Bheen, who says, That they are sure to Laugh at those
whom they have Outwitted. For knowing themselves in
ferior in most respects to other Nations, they are infinite-
ly pleased to find themselves in a Capacity to over-reach
them. They are great Tatlers, so that scarce Two or
Three meet, but they Backbite one another, as the before-
mentioned Samuel Rheen observes; but especially they are
very apt to Censure and Detract from other Nations, th
wretched Laplanders themselves having vanity enough to
imagine that they have certain Qualifications belonging
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-
ian who is 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 at-
tributed to their fear of want, in a Country where there
is no great plenty of Things for Subsistence. Job, Ter-
nous 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. Olaius 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 Tem-
per 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 de-
feat of convenient Subsistence 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 therunto by necessity. Lundius says, That
the Laplanders inhabiting the Mountains are more ad-
dicted
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...lifted to Idlenefs, than those who dwell in the Woods; of forced by extremity 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
the largest Fish in a Kettle, the leffer they hang on some
Trees to dry in the Air, those being referved for another
Time, when they feast their Friends: No sooner have
they made an end of their Dinner, but they go to Sleep
All Night, when they take care to mend their Nets, if
they be out of Order. It is very probable that this
lazy Temper is the Mother of another Vice in vogue
among them, which is, That they ufe their Parents, when
advanced in Years, or disabled by Sickness, very Scru-
nilly, to that degree, as not only to contemn and neglect,
but alfo to hate them; partly, because they think it long
to expect what they witl to be in poſsession of, partly
because they look upon it as a Hardship to provide for
those who are no longer able to do them good. This I
speak upon the Credit of feveral Persons, who have been
converfant among them; tho' it is contradicted by Jch.
Borneus, there are his Words: They pay to their Parents
ill due Honour and Obedience, fo that if they are superannu-
ated, their Children never neglect to take care of them, and
provide for them to their dying Day. 'Tis possible that the
laplanders of Torna may do fo, but this muft be acr-
ced to their more generous Education, rather than their
natural Inclination, the contrary having been obverted
many, as well by others as by my fel. Last of all, La-
svioufnefs is a Vice much in Vogue among the Laplan-
ers, according to Samuel Rheen, who fays. That besides
other Vices, they are addicted much to Lasciviousnefs.
Vexovim indeed seems to differ from him in this Point
then he fays, That the Laplanders abominate and punish Swes,
Adultery and Fornication. But, suppoing this to be true,
relation to Adultery (as fhall be fhewn hereafter) but
is does not counterbalance in the whole the Credit of
the beforementioned Author, who has lived for a con-
derable time, and still lives among them: especially,
ince we find him back'd by the Authority of Herberftein. Hiflor.
who tells us, That tho' the Laplanders are deftitute of
read, Salt, and any other Provocatives; they are ne-
theless very prone to Lust. besides that it is agreed
all Hands, that they are very defirous of procreating
children (of which more will be faid hereafter). Men
and Women, without the least difference of Age or Sex live and dye promiscuously in one and the same Hurt, which mult 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, Job. Torneus says, That among the Inhabitants of Tornä 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 another’s Faces, with Knives, which he says is often done in the Lapmark of Lulab. The Second is, That they are extremly addicted to Curling and Swearing, and making most dreadful Imprecations. He who is to make an Oath does strip himself quite naked as low as the Waife, keeping only his Breeches, Stockings and Shoes 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 befalls 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 Prefages 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 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 supposed, had it out of Bureus: These are his Words; Adultery is rarely observed among the Laplanders. This is confirmed by the Testimony of Olau Petri; In all outward appearance, says he, they keep the Conjugal Tye very Sacred and Chaste. To the same Purpofe speaks Torneus, 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 Bureus, is a Thing rarely or never heard of there. Wexovius says, They know not what Stealing is; And Torneus, They abhor the very Thought of Thieving. L. 4. c. 5. And Olau Magnus says, That they look upon Robbing as the highest Crime. From whence it is, as Bureus 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 Tempefts, 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, Enclofures 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 Job. Torneus, 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 affift the Poor with their own Raindeer, either by lending them or else by giving one of them. To this Purpofe speaks Samuel Chap. 24. Reem: Many of them are very charitable and compati- nionate towards the Poor; if a poor Laplander, who has no Reens of his own, comes to one of his wealthy Coun- trymen, to defire him to lend Two, Three, Ten, nay Twenty
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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 Hus 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 Vittuals 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 Tempelf, Shipwracks, or any other sinister Accident were forced upon their Coaf. 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 Giovius call them a Nation wild beyond what can be conceived. And Wexiuus, That they are very much Uncivilized. They are however naturally great Lovers of Cleannefs, which makes them washe 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 Žob. Tornæus, who says, That they are generally full of Itch, because they seldom washe 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 fo. Neither do they want Ingenuity, as may be evident from thence, that they make all their Tools and Houſhold Veffels themselves. They make their own Cloths and Shoos, Wooden Veffels 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 feveral Things for their own use, but also for Exportation. Veffels, Barrels, says Ziegherus, and all other Houſhold Veffels, they make very artificially, which are exported into the neigbours...
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Johannes Torneus 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 inclined 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 Manufactures and other Matters thereunto belonging.

C H A P. VI.

Of the Origine of the Laplanders.

It is a very difficult Task to trace the true Original of the Laplanders, and how they possesse'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 Gros, 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 Completion, the Laplanders are Swarthy. Neither is there the least resemblance betwixt the Russian and Lapponian Tongues,
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Descript. Lap. Tongues. Johannes Torneus is of the same Opinion with us; these are his Words: They cannot owe their Origine to the Russians, for the Mulcovites live in Houses, Culti- vate the Ground, and apply themselves to Breeding of Cattle, all which the Laplanders neither know nor care for; nei- ther 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 Nor- wegians, there being the same difference betwixt the Nor- wegians 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 Distri- ct 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 Reafons, 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 Comring, 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 Samejedes, which may be proved by several Reafons: 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 Suami implies as much as a Finlander, both which only differ in the Dialect. Besides that they have a moft antient Tradition among them, that one Jumi was the Founder of both thofe Nations, con- cerning which Job. Torneus says, There is an antient Tra- dition 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 prob- able, was not the Founder of two Nations. Their Languages strengthen this Opinion; which, tho' they be not altogether the fame, yet retain to this Day a great affinity, as will be proved at large in a particular Chap- ter, which treats of the Lapponian Tongue. 'Tis with-
but all question, that there is a near resemblance in many Words: Thus Jumala signifies among the Finnlanders, God; Jummal the same among the Laplanders. Tuli among the Finnlanders 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 Finnlanders 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

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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 Wexvius, 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 skilful in Mageick, as if they had been instructed in this diabolical Art, by Zoroafter 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 Hutts 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 Mageick, 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 o'er 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 questionably de-
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The Laplanders are by the Danes and Norwegians called Finlanders to this Day. Thus Peter Claudii in his Description of Norway, has given his 28 Chapter, which treats of the Laplanders under the Danish Jurisdiction, this following little, Om Finnerne, that is to say, Of the Finlanders. For which reason he divides these Finlanders into Siofinnar, that is, the Maritime Finlanders, and into Lappfinner, or Laplanders. In the preceding Chapter, speaking of these Lapfinlanders, he says; The Lapfinlanders habit the Mountains (which divide Sweden from Norway) from whence that part of the Country is called Lap-land. For the Lapfinlanders are the same with the Laplanders, having questionless got their Name, as being descended from the Laplanders. This may also be collected from the Russians, not only calling the Laplanders popi or Dicti L. ppi, which is as much as Wild Laplanders, but Kajenni also, and their Country, Kajensheja Simla; for which I can see no other reason, but that they take them for the same with the Cajetani; but Cajetania is a Province in Great Finland. Thus Wexvius describes Finland. This great Duchy comprehends in its compass seven lesser Principalities: Finland, properly so called, Ta- Swe. L. E. 

This shows that the Russians suppose the Laplanders to reduce their Original from Finland. Some may perhaps jeal that the Finlanders being a warlike Nation, where-the Laplanders are Cowards, they cannot be of the same Offspring; especially considering that the Laft are generally Meager and Lean, the First Fat and well Set. But this is not sufficient to destroy our Affertion. For begin with the Last, we know, that the difference of the Habit of the Body depends in a great measure on our diet, and that the Finlanders are well provided with many Things fit for Nourishment, whereas the Laplanders have nothing like it, so that this Argument can find no place here, no more than what is allledged concerning the Laplanders warlike Temper, it being beyond all question, but the Cafe was quite different with them in ancient times, when they first sent their Colonies into Lapland, which makes Tacitus call them a Nation without Arms or forces, so far were they in those Times from being Val-ant or Warlike. Nay even to this Day their natural inclinations don't tend to warlike Exploits, it being cer-
tain, by daily experience, that when they are to be Pref's to serve in the Wars they hide themselves, and avoid this Employment, as much as possibly they can. Therefore what Reputation the Finlanders have got of late Years of being good Souldiers, must not be so much attributed to their warlike Genius, as to the Care of the Officers, who by degrees train them up to the use of Arms and military Discipline; they being for the re not to claim any considerable Preference in this Point before the Laplanders. But what need we to insift farther upon the Proof of this Opinion, when the Laplanders themselves, who in this Cafe ought to be credited before all others, deduces their Origine from the Finlanders; this being a constant received Opinion among them to this Day, which by a long Tradition has been transmitted to them by their Ancestors, and they still keep a Lift of the Names of their Chieftains, who led them into Lapland. Thus we find Olaus Niurenius speaking to this purpose: The Laplanders themselves deduce their Origine from one Mieschogiesche. When I ask'd them further, Who he was, and from whence he came? They gave me for Answer, That, as far as they had learn'd by Tradition, he had his Offspring in Finland, from whence he had brought their Ancestors into this Country. One Andrew Anderson, an Inhabitant of Pitha in Lapland, and mad afterwards Steward of the Lapland Shoar, confirms the fame by his Testimony, and says, That by long and frequent Conversation among them, he had found, that they acknowledged one Thins Kogre for their Leader who in former Ages had brought them into Lapla Zachary Plantin, in the Preface to a certain Manuscrip we have mentioned before, has these Words; Some of the most understanding among them being ask'd concerning their Origine, did acknowledge they were come out of Finland, under the Conduct of one Thins Kogre.

Tho' it seems to me, that what has been allledged concerning these Migrations under the two before names, Chieftains, must be understood of those made in the latter Ages; it being not very probable that the Names of the most ancient Leaders, should be retained among the Laplanders to this day. For, it must be supposed that they lived before Saxo, because he makes mention of the Laplanders; but Saxo having lived near 500 Years ago and the Finlanders themselves being quite ignorant as to who
That pafs'd among them so many Ages ago, how can the Laplanders be suppos'd to know it? The word Thins itself contradicts it, which, I am sure, can be no ancient Finland word. For Thins is called by the Swedes, Thinas, and by the Dutch, Thinius, which is as much as Antonius; and which way can it be suppos'd that the Name of Anthony should be known among the Finlanders, before they received the Christian Doctrine? The same may be said, concerning their pretended Reason of setting in Lapland, which they say the Finlanders did to free themselves from the Burthen of heavy Taxes laid upon them. To such purpose Zach. Plantin says this: There is a Tradition among the Laplanders, that they first left their ancient Habitations without the Consent of their Governors, firft, being beyond all measure oppress'd with Taxes, they set their Habitations in Tavastia near Brokarla and Renacris, and taking their way through the vast Forest of Tavastia, did settle themselves on the southern part of the a-fhoar of Oftro Bothnia near the Bay of Bothnia, being quite destitute of Inhabitants. There, as it is said, they first pitch'd their Tents. But this is in no wise agreeable to the Etymology of the word Laplander, which, according to their own Confession, (as has been shewn before) signifies as much as a banish'd Person, and therefore has not the least relation to those, who voluntarily left their Native Country, on the account of heavy Taxes. But to this some reply, that they got this Name, because they were afterwards forc'd from those places, where they had establish'd themselves at firft; as is evident from the following words of the before-mention'd Plantin. Their own Country-men being exasperated against them, because they had left their ancient Habitations, or from a Motive of Avarice and Envy, or perhaps both, and resolve totally to extirpate them, and under the Conduct of one Mathias Kurek, (as it is generally said) did attack them with such Vigour, by killing and plundering whatever they met with, that at last they forc'd them to leave that large 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 at last they were forc'd to seek for Shelter among the dreadfull Mountains, surroun'd on all sides with Desarts. Thus at Plantin, who had this Relation from the Natives themselves, and does positively affirm, that the before-mentioned
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mentioned Andrew Anderson did assure him, that he had seen some of the Lapland Writings, in which mention was made of this Kurek as their Leader, which is confirmed by the Testimony of his Father Olaus Petri Nekais; These are his words: About the beforementioned time, being that of the Birth of Christ, several Familiar the Finlanders did leave the Distrits of Birkala and Rago, and crossing the great Forest of Tavafia, did fix the Habitations near the Sea-shore of Oltra Bothnia, which now are Nerpis and Nultafaca; being at that time, place, destitute of Inhabitants. Here they lived quiet without being molested with Taxes as their Country-men: Finlanders were at Home; and applying themselves to Trade, they used to sell several sorts of Commodities to the Country-men the Thavaltians. These finding them, by the splendid appearance, to live in great Affluence of Fortun and looking with an envious Eye upon their Godly Appearance one Matthew (he means Kurek) for their Leader under whose Conduit they made a powerful Invasion upon them, plundering and destroying every thing they met in their way; neither would they rest satisfied, till they had forced them from thence, as far as to the Rivers of Chim and Torni. But, in a few Years, after being informed that in this place also they lived sufficiently at their ease they attack them a second time, and treated them so barbarously, that being despoiled of all their Cattle, both great and small, they were forced to flee from themselves in the Deserts, where they now live, having nothing left but their 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 infect upon the Sirname of Kurek, which cannot 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 of 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 probability, 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 Birmians and Scridfinni did inhabit those Parts, the last of
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which were a Colony of the Finlanders, as is evident from the Erythology of their Name. Thus the Finlanders are mentioned to have dwelt here under the Reign of Harald the Fair, King of Norway, and his Son Eric Bloodock, who lived a considerable time before Christianity was introduced. Sturlefon gives us some Particulars of the Expedition undertaken by the last, first against the inhabitants of Finmarkia, and afterwards against the Barmans. These are his words: Then he set sail (speaking of Eric Bloodock) northward to Finmarkia, and from thence to Biama, where engaging in a Battle with the Biarmians, he obtained the Victory and a considerable Booty. He did set sail from Norway to the North into Finmarkia; it is evident that in his time Finmarkia was not so distant to the North of Norway, and that it bordered on the Sea, just as the modern Inhabitants of Finmarkia now, which has retained its ancient Name. And, as the Finlanders did inhabit the same Track in those days (as is apparent by its Name) it is in vain to suppose, that the Laplanders, vanquished and forced out by the Southern Bosnia by Matthew Kureck, were its first inhabitants. Neither could they derive the Name of Lappi from their being expelled at that time, the same being already mentioned by Saxo; and I see not the least reason to persuade myself, that the Expedition of Kureck should have been undertaken before his time; the writings alluded to this Opinion, in which the Name Matthew Kureck is mentioned, being of no validity, considering that in those Days, to commit Things to Writing was not only not customary, but also unknown among the Laplanders. We must therefore trace the Origin of the Laplanders another way, by which it may appear, from whence they had the Name of Lappi or Lapes. My Opinion is, that the ancient Finlanders did at several times settle their Colonies in Lapland, which among other reasons, may be proved from the different Names of their Leaders, being by some called Tins Kogre, by others Mieschogieshe. The first and most ancient Colonies to have been the same, which gave birth to that of the Biarmians, whom I take for granted to have been the Offspring of the ancient Finlanders, because their Leaders were called by Finland Names, because their Manners did agree in all Points with the ancient Finlanders; and lastly, because they are by all the Foreign Writers called
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called Skrïdfinni, which is as much to say, as Finlanders sliding along upon the frozen Snow, the Ancients knowing no others, having given to the Biarmians the Name, as they were so titled by the Finlanders, from their dwelling among the Mountains. For Biarmia, for Burcius, seems to be derived from the Finland word Varama, which signifies a Mountainous Country. But Foreigners, who had been told that they used to slide along in wooden Shooes upon the Snow, which among Swedes and other Northern Nations (from whence they had the only knowledge of those People) was called skrïida, did therefore instead of the Biarmians, which were unknown to them, give them the Name of Skrîfini. As the ancient Finlanders and Biarmians were the same Off-spring, so they frequently were under the Government of one King; as for instance, under the Reign of Cufo, who, according to Saxo, was King bo of Finland and Biarmia, under the Reign of King Heter. But what induced them to change their Habitations is not so very easy to guess. Perhaps it was our fear of the Swedes, who already in their King Agnum. Time had miserably beaten the Finlanders. To which purpose says Sturlefon: He undertook an Expedition in Finland, where engaging in a Battel with Frotes the King of the Finlanders, he put to an entire Rout, with great slaughter, burning and plundering all Finland, from whom he brought home a great Booty. We will now say something of their second Colony, which I suppose might have been undertaken at that time, when the Russians first extended their Conquest to the Lake of Ladoga, the Cruelt which these barbarous People exercised against the Vanquished, being a sufficient Inducement for them to leave their Native Country, and to retreat into Laplans. What confirms me most in this Opinion is, that the Laplanders are called by the Russians, Kajeani, as has been shewn before, which seems to arise from thence, because they believed them to be originally descended from Kajania, from whence they retired into Lapland; and th the Russians could not know, but by their own Experience, considering they are ignorant in all sort of History; but especially in that of former Ages, it being against the Custom of that Nation, to transmit their Deeds s Politerly in Writing: So that what we have alleged be fore concerning the true Reason of transferring themselves into...
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To Lapland, must have been transacted in the sixth age after Christ, when the Russians first attacked the Finlanders, especially those of Carelia and Kajania; and extended their conquests on that side. And these I suppose to be the same, which the Swedes, Danes, and Norwegians call Finni, or with an addition, Siafinni or Ticleini, as being the offspring of the ancient Finni, the name of the Biarmians (as the fewest in number) being allowed up in the other, and grown quite out of date; especially since the defeat they received from Harald, surnamed Harfager, King of Norway, who, if we believe Snorre, did almost destroy the Biarmians. These are his words: Harald set sail towards the North into Finmark, as far as Biarmia, where he fought a battle, and conquered the inhabitants, bringing back great spoils; and thence it is evident that he passed by the Finlanders, their name was quite lost with their government. And these are the several colonies sent forth out of this nation, before they were called Laplanders; it being certain that in those days that name was unknown in the world, they being then called Finni, Siafinni, and Biarmi; the Lappi and Laplanders owing their rise to the following ages. And here it is to be observed, that, considering that Adam of Bremen, who wrote about the year after Christ, one thousand seventy seven, makes not the least mention of the Laplanders, whereas Saxo the Dane, who wrote about the year twelve hundred, after the death of Christ, does, it is very probable, that this their third migration (made after they were called Laplanders) was undertaken during that interval of time. Now, if we trace the history of those times, we see no other reason which could induce the Finlanders at that time to leave their habitations, than the expedition undertaken by Eric, surnamed the Fin, against Finland, with such success, that he made them tributary to Swedeland, and forced them to embrace Christianity; which happening about the year after Christ, 1150, did unquestionably move many to leave their native soil a third time, and to fix their habitations in Lapland.
For what other Motive could be more prevailing th

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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 alleged 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. Job. 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 deftitute 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 Job. Büntens, Antiquary of Sweden, which shews, That many of these Lapps or Exiles did continue to live in those Parts till
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till the Reign of King Magnus Ladulæos, being the Year of Christ, 1272, and consequently a whole Age after their Migration. These are his Words: Under the Reign of King Magnus Ladulæos, 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 informate 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 shore. Which done they obtained a Patent from the King, by virtue 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 Ladulæos, 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 Tavostiens; but if we make a narrow Search into this Expedition, it will appear, that the fame must be of a later Date; thus much is beyond all exception, that the fame 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 Ladulæos, 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 Pe- tri gives us the following Account; I have mentioned one Matthew, under whose Conduit 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 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 virtue of which they put him in possession of some Lands in Finland, in exchange for which he surrendered to them all his Rights and Pretensions upon the Laplanders. From hence it is that the Laplanders did pay a certain yearly Tribute to the Bikarti (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 Ernas, 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 Ladislaus, unless the matter might be reconciled thus, that those which by Olaus Petri are called Tatvasti, are the same with the Bikarti of Bureus, 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 Ladislaus 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 Tatvasti were either a free People, and for what reason should they let another dispofe of what was their own by Conquest; or else they depended on another Government, and consequently could not dispose of it: Whatever Lands or Allocations the Bikarti did allow 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 Tatvasti, I think it is unquestionable.
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.
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 Biarni, 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 between the several Religions of the Pagans themselves, it is worth our enquiry, what kind of Religion it was the Laplanders professed. ’Tis very probable they were of the same Religion with the Finlanders; for, as they ow’d their Origine to them, unquestionably, 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 Biarni and Skridfinni, and from some remainders of it, among the modern Finlanders and Laplanders; it having been sufficiently proved before, that the Biarni 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 Biarni, whom they call Jumala, stands upon an Altar. In the same manner Ferrodus in his History, speaking of a certain Temple of the Biarni, has these Words: Here you
you see a God, famous among them under the Name of Jumala. From whence it is evident, that this word Jumala or Jomala, was a Word altogether Foreign to those who writ those Histories, because they allledge 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 Gods, the Latins Deus; the Swedes and Goths, and others are descended from them, Gothe or Gute, is by the Finish 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 Finishers 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 Turijas, being the same with Tor. Siegfried Aaron, who writ in Verse of the Gods of the Finlanders, confirms the same by his Testimony; his Words allledged by Michael Wexovius are these; The Tavasti worshipped one Turijas, as the God of War and Victory. This word Turijas is joined from two others, to wit Turis and As, which impute as much as Turis, Torus or Turus (for thus it is variously expressed, as we have shewn in our Treatise of Upfal) Prince of the Aves or Asericks; and that those who in most ancient times came out of Asea and settled in the Northern Parts were called Asea, 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 Turijas. Angren Jonas tells us, that the Finlanders had in ancient Times one Torus for their King, who was a Predecessor of Nors, King of Norway, from whom, as some are of Opinion, that Kingdom got its Name, quafi Noririge, or the
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The Kingdom of Nörus; 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 Turnes, Turnes, or Tor, from the Finlanders, as they did their Language, Worships and Customs. To these two Gods (if they are Two) viz. Tumala 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 Darkens, 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 inferior 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 shown 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 Siege-fried Aaron: The ancient Finlanders had likewise their I. 10. c. Demi-Gods; thus the Inhabitants of Carelia had Rongo- then the God of Rye, Pellompko of Barley, Wieecannos of Swe. Oats, Egres was look'd upon among them as the Patron of Herbs, Pease, Turnips, Flax and Hemp; Teko with his Wife Roane of Tempufis; Kukre was supposed the Protector of Castel; Hyle 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.
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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 Herodrus, 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, an up towards Jumala, and espying a large Chain about his Neck, he with his Ax cut the String in pieces at one stroke, which fastened 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 needles, if it had been a Chain. It is therefore my Opinion, that this Men was a certain Golden Badge or Jewel, finely engraved and set with precious Stones; what confirms me in it is, that in the History of Herodrus 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 usual in former Ages, as I have shown in the
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Treatise: which Custom is also observed to this day among us, nothing being more frequent, than to see Golden Badges or Jewels fastned by a String or Ribband about the Neck. *Wormius* in his Dictionary says: Men was a round piece of Gold fastened on a Colour; a Mene, which signifies as much as the Moon, its roundness resembling the shape of that Celestial Body. Thus the Latins call them *Jumala's*, as I have told you in the reforementioned Treatise. But whatever the Signification of the word *Men* may mean, thus much is certain, that they paid Divine Worship to the Image of *Jumala*, being of a Human shape, with a Crown on its Head, fitted with twelve Gems, as it is described by the Author of the History of St. Olaus; which shews us, that in this, as well as in the other parts of his Habit, he had near a resemblance to the God Thor, which was worshipped by the ancient Swedes, according to the description we have given of that Image in our Treatise of *Upsal*; for this God was made fitting in the shape of a Man, with a Crown on his Head, adorned with twelve Stars, as *Jumala* with as many Gems; from whence I am apt to persuade myself, that the *Biasmi, and afterwards the Laplanders* did worship the same God under two different Names, or at least made use of both Names promiscuously. For they called the true God, whom they knew partly by the Dictates of Reacon, partly by Tradition, *Jumalia;* but after the Name of *Tor* was introduced among them, they either called him *Tor*, or gave the Name of *Jumala* to *Tor*; what confirms me in this Opinion, is, that to this day the Laplanders attribute the same Power to *Tor*, that in former Ages they did to *Jumala*, 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 much of the shape of *Jumalia*. What this Idol was made of, is not very well known, tho' I am of opinion, that it was of Wood; because we are told in the History of St. Olaus, that Charles did with his Ax cut off its Head, and that at one Stroke, which could not have been done, had it been of Gold or Silver; considering especially, that the Author speaks in that Passage of it as an accidental thing, Charles's Aim being only at the Collar on which the Jewel was fastned; but, says he, the blow was
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so terrible, that at once is struck off the Head of Jumala and the Image was of Wood, because it is far from the Truth. Thefe are his words: Then, after they had taken away 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 use to be offered to this God; because the Biarmi paid the Homage to Jumala by casting as much Gold into a large Golden Basin 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 between his Knees (Jumala's) a large Golden Basin, 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 Basin, 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 left their Golden Basin with the Golden Coin, and since that time had not been in a Condition to repair the Lofs 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 signifies to this day a certain place enclosed round about,
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Thus Halo, by which the Latins understand the Circle which appears round the Moon, is called Monshoff; perhaps by reason of its Resemblance to those Fences, wherewith they used to enclose the States of their Gods. The Roman Temples were built in the same manner, open on the top, which makes Testus a Temple is a place, which may be seen from all sides, and from whence you may look every where; which could not have been done, had they been covered on the top. And such was the Temple of Jumala, placed in a thick grove: They approached, says the History of Olaus, to a certain Grove, and in it they found a very high Fence, the door of which was lock'd. Here you find the Fence and the Door mentioned, by which those were excluded who were not to be admitted to the Worship of Jumala: In is they did imitate most of the other ancient Nations, no, tho' they commonly worship their Gods in Groves, yet were always careful to defend the sacred Residence of their Idols, by a sufficient Fence, or Hoff, which is the same with what the Romans called Templum. Thus much of Jumala, and the ancient manner of worshipping him among the Birmi, as far as it is transmitted to us, by the ancient Writers. What concerns Tor, the Sun, and some other of an inferior Rank, there is scarce any footsteps left of them, unless what we find intermixed with the Christian Religion, some of these Superstitions continuing among them to this day, of which we shall speak in a peculiar Chapter.
CHAP. VIII.

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

THE Lapland Nation (as many others before them was, after it had continued a long time in the darkness of Paganism, at last enlightened with the Christian Religion. And this being the Theme of this Chapter we ought in the first place to enquire, at what time the received the first Tincture of Christianity, tho' it must be confessed that it is no easy Task to determine it, because we are quite destitute of any Monuments of Antiquity of this kind. 'Tis true Plantin pretends to maintain, that they knew nothing of Christianity till the last 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 confessed, 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 Christian, 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 Christian, 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-
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knowledge of Christ, and the Christian Religion. The contrary appears out of a certain Letter of King Eric, fir
med the Pomeran, written to the Consistory of Upsal, which he exhorts them to send some Ministers to instruct
the Laplanders; which afterwards was made use of by
King Charles IX. King of Sweden, as an Argument to
maintain his Title to Lapland, against some of his Neigh-
bours in these following Words: King Eric the Pomeran,
withstanding he was King of Denmark and Norway, as
well as of Sweden, yet did he direct his Letter to the Con-
sistory of Upsal, to exhort them to send some Ministers into
Lapland. It ought further to be considered that their
next Neighbours were the Bikarti, whose Origine was
her out of Finland or Sweden, and were long before
converted to the Christian Faith; with those they main-
'nd a constant Commerce, nay pay'd them a certain
tribute ever since the time of King Magnus Ladulao,
as we have shewn before, and shall have further occasion to
shew hereafter; and since King Magnus lived in the thir-
tenth Century, how can it be true, that Christianity was
not known there till in the last Age? I am rather apt to
believe, that ever since the time of King Magnus Ladulao
there were always some Christians among the Laplanders,
(at least such as pretended to be so. For Lapland being
then conquered and made a Province of Sweden, there is
no doubt, but that the Swedes did at the same time es-

tablish 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-
ders into Lapland, by reason of the dreadful Arms of
Eric the Saint, and the Aversion they had to the Christian
religion, then first introduced in Finland, 'tis probable
they must at that time understand something of Christ, and
the Christian Religion, tho' at the same time they did
neglect and refuse it, Besides this, if we consider that
the Finlanders have always been their Neighbours, how
in any Man of Sense imagine, that for several Ages to-
gether they should not give them the least Instruction con-
cerning Christ and the Christian Religion? It is therefore
by constant Opinion, that the Laplanders had the first
knowledge of Christ ever since the Reign of Eric the
Saint, viz. above 500 Years ago, but did refuse to em-
brace the Christian Faith as long as they were under their
own Government; but being afterwards conquered by
the
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the Swedes, they either voluntarily, or to curry Favor with their Kings, as Ziegler says, or out of some Motive began to assume the Name of Christians; whereas it happened under the Reign of King Magnus Ladul who lived in the Year after the Birth of our Savior MCCLXXVII. it is from this time we ought to date the first beginning of the Christian Religion in Lapland. And thus much of the first Head, the next Thing to be considered is, in what manner they received the Christian Doctrin; this Ziegler tells us when he says: They neither entirely embrace nor altogether refuse the Christian Religion, but retain a certain hatred, not unlike the Fen against it; the more and more they profess it, to please the Kings, under whom they live. He tells us in plain Terms that it was not out of a good Inclination, or a Desire the Kings had to a Religion, which they believed could lead them to Salvation, that they did prefer it before their ancient Pagan Superstitions, but merely to curry Favour with their Kings, or to avoid the Punishment, which the Law inflicts upon those who persist in their Obstinate. It was from those Motives, that they used to Celebrate their Marriages in the Presence of a Priest, and carried their Children to some of the Neighbouring Churches, to be Baptized there; for these were the two main Things, their Religion consisted in, and for this Reason are only mentioned by Olaus Magnus; Preaching, and what else had any relation to the knowledge of the main Points of the Christian Faith, being things altogether unknown among them, as we may gather from Ziegler, who tells us, That the Governors of the Church were become very careless in having them duly instructed. Another Proof of this may be taken from the ancient Records of Bishoprics, 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
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Hopes, that when once they are taught the Word of God, they will at last embrace the Christian Faith. This was the true State of Religion in Lapland, till the Reign of Gustave; truly a very miserable one, and such as derived from the ancient Paganism only in Name and a few external Ceremonies, which served to make them pass for Christians in outward show. This moved Damian an Exes, a Contemporary, and otherwise a great Friend of two Brothers Johannes and Olaus Magnus’s, to say; that Lapland was quite destitute of the true Knowledge of God and Christ. Which, together with what has been said before upon this Head, may serve as a seasonable Intercitation of the following Words of Olaus Magnus: By earnest and pious Exhortations of the Catholick Priests, considerable part of this Savage Nation (thus he terms the Laplanders) have been prevailed upon, and our Hope increases daily, that they will leave their ancient Errors, and universally be reconciled to the Christian Religion. (a) The State of Religion was much altered after the accession of Gustave to the Swedish Throne; this Prince having taken a more than ordinary care, to propagate the true Religion as well in Lapland, as in all the rest of his Dominions. That which most contributed towards the Conversion of the Laplanders, was, that whereas hitherto they had been Tributaries rather to the Bikarti than to the Swedish Kings, which made them the less regarded by the latter, they were now by Gustave made immediate Subjects to the Crown, as we shall see anon. It was therefore by his particular Command, that they were to assemble at a certain prefixed Time, when at once they were to pay the annual Tribute to the Kings Collectors, and to be instructed in the chief Points of Christian Religion. This is mentioned by Buræus, who says; That at a certain Time in the Winter, when they are to pay the annual Tribute to the King, they

(a) Lundius observes, That to this Day they retain many of the remnants of the Roman Religion; such as to abstain from Meat at certain Days in the Year; to Pray to the Virgin Mary, to pay her a singular Devotion; to keep a fast, if any sudden accident happens to them, or that they are surprized at anything; to cry, help me Virgin Mary.
are obliged to meet in Barns, when several Ministers appointed, who Baptize their Children, and instruct them of riper Years in the chief Points of the Christian Religion, and Chatechize them, taking particular care to examine them concerning what they had taught them the Year before. That this Custom was first introduced King Gustave, is evident from thence, that the Predecessors of Gustave having never received any Tribute from the Laplanders, there was no occasion for their meeting upon that Account, and consequently no opportunity performing the Ministerial Function. Besides, that Old would not have pass'd it by in silence, if any thing this nature had been practis'd among them in his Time; whereas on the contrary he declares, that the Laplanders were in those Days obliged to carry their Infants, if the had a mind to have them Baptized, above Two hundred English Miles to the next Christian Churches. These are his Words; They live at least Two hundred Italian Mili dis tant from any Christian Churches, which is the real reason they very seldom come into them; nevertheless those who have embraced Christianity are very observing in their Duty, and notwithstanding this great distance, visit once or twice a Year the Churches in which they were Baptized, and carry their Sucking Infants either in Baskets, or tied upon their Backs thisother, to have them Baptized. Which shew that in those Days the Laplanders had no Meetings in their own Country, that they had no Priests of their own, and that they used to Baptize their Children not in their own Country, but in the next neighbouring Swedish Churches of Angermanland, Helsinghen and some other Neighbouring Countries; and that unless they did come thither Voluntarily, no Body used to compell them to it. This is put beyond all contradiction, by the very Words of the 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 is attest'd by Peherus: They allege, says he, that all such as are Baptist'd 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 King
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King Gustave, that Priests were sent into Lapland, together with the Kings Collectors, who Baptised their Children at Home, and instructed them in the Christian Faith. Care was also taken, that they were not only obliged to hear those that Preached the Gospel, but to be very attentive to the Instructions given them by those Ministers; as much as they were to give an Account of what had been taught them in the ensuing Examinations. It was then that the Word of God, and the true Christian Religion was planted among them; so that some have, not without Reason, said, that it was not till the last Age, that the Gospel was Preached in Lapland, the true way of Salvation being unknown to their Ancestors, as we have told you before. Certain it is, that at that time they had Priests appointed, who should instruct them in the Christian Faith; as is evident from the Words of the before-mentioned Letter written 1559. of King Gustave, which he commands them, to hearken seriously to the Instructions of Mr. Michael, whom I suppose, to have been the First Priest, at least since the Reformation, received such among the Laplanders. The beginning of the Royal Letter, which is very prolix, runs thus: That therefore the Laplanders may have no less opportunity than other Nations to be instructed in the true knowledge of God, and the means of their Salvation, we have given our Command to our faithful Mr. Michael, and by these Presents do command him, that he to the utmost of his Power, endeavour, pious Exhortations and Instructions, to bring the Laplanders as much as possibly may be done, to the true Knowledge of God, the Baptism, and the other Points of the Christian Religion, &c. These good beginnings were more and more seconded in the following Reigns of Charles Gustave, and of Queen Christine; who took care to lay the foundations of the two main Pillars of Religion, without which it cannot be supposed to be either lasting or increase in Strength; I mean the Churches and Schools; who then began first to be founded in Lapland. Olaus Lapi, tells us that Charles IX. was the first, who ordered Churches to be built in each Division or Mark, and provided each of them with a Priest, and every one of these with a competent Salary out of his Treasury. Andreas Bura says, that Charles IX. King of Sweden did cause Churches to be erected in Lapland, for the performance of the Divine Service.
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The fame is confirmed by the Testimony of Baillius, when he tells us, That Charles IX. King of Sweden, did take care to have Churches built in Lapland towards the latter end, says he, of the Reign of King Charles IX. Churches were begun to be built the first time in Lapland. And it is so particular in this matter, as to give us the Names of those Churches, viz. Tenkertis and Jukasjørrfj; one of which was built in the year 1600, and the other three years after, at the King's Charge. Queen Christina having from a Silver Mine there, followed his Footstep and by her Charter of the year 1640. caused more to be built there, to wit, the Church of Arwit Zierf, Ariepló, Silbojoch and Nafrilocht; as it is expressed in the Charter itself. These were the Churches then built in Lapland, but now adays there are in the Lapmark of Angelmaaland one called Asoalo; in the Lapmark of Uma, one called Lyksala; in the Lapmark of Pítha, four; their name are, Graatrikk, Arwit Zierfs, Stormar Wanyks, and Arie ploges. There was also a fifth called Silbojoch, which was some years ago demolish'd and burnt by the Danes. In the Lapmark of Sublah, there is but one, called Foss 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 Jukasjørrfs, Rounala, and Enotakes. In the Lapmark of Kima there is no more than one, called Enare; thirteen in all, which are kept in a good condition, and frequented by the Laplanders, except those two of Silbojoch, and Nafrilocht, according to the authentick Testimony of Samuel Rhee, in his Manuscript, containing a Description of Lapland, which we have had occasion to mention several times before. All these Churches acknowledge 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 Brothers, Natives of Lapland, and was adorn'd with a Bell. This Zeal deferves the more to be taken notice of, because 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 situated
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...amidst the Mountains which divide Sweden from Nor-
way, 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 fetched all the wooden Materials out of Nor-
way, 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 Chrifline, in the year 1640,
being the custom before, for the Priests to come to cer-
tain places at certain seasons of the year, to perform their
function.
The Queens Charter says expressly thus: We will take care
that convenient Habitations shall be built near each Church,
etc. 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
Uthba. Certain it is, that in the same year, Nicholas An-
rew, Minister of Pitha, does pay his acknowledgment
upon that score, in his Preface to a Ritual, as they call it
there; 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 Na-
on, as well as the rest of his Subjects, and how, out of his
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; and 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 inconvenience 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. Tour 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. Ni-
Nicholas 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 (sunt och reformat) 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 main, 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 Meuler, under the following Title: Libellus Cantionum, quomodo fit celeberranda missa, quomodo orandum cantandum uterque Laponico. 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 Haukt. 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 Graau, a Native of Lapland, Minister and Schoolmaster among the Laplanders at Lyk Zala, published another under the same Title, printed at Stockholm by Nicholas Warkiff, 1669. This Book contains the Gospels and Epistles, the ColleÁexts, the Ritual, the History of Christ’s Passion, and some Prayers. It differs from the former chiefly in this, that it comes nearer to the Dialect of the Lapmark of Ume 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 Lapland Tongues, being printed opposite to one another, at Stockholm, by George Faursch, and the second Edition 1668, by his Widow; being taken out of the Catechistical Treas-

ury 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 Dedi-
cation 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 Instruc-
tion; and tho' the first difficulty be removed, the other continues among them to this day, they being very un-
willing, 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 Encoura-
gements, began by degrees to apply themselves more seri-
ously to the Christian Religion, especially since the same
was taught them not in a Foreign but in their own
Tongue: Those who were formerly employed in the Mi-
niferial Function there; having always done it in the

L. 7. Hist. Swedish Tongue; as is evident from the words of *Baaz-

us. Charles IX. King of Sweden* took care to have Churches
built there, but the chief want, was Preachers, who could

教 them in their native Lapland Tongue, they understand-
ing no other. Olaus Petri speaks to the same purpose:
The Clergy was of opinion, that they did rarely well, in fre-
quently preaching to those People, not in the Lapland Tongue,
which they knew not, but in the Swedish, which the Lapland-
ers understand very little of. So that tho' they compre-
pend somewhat, yet so it was, that they could not give

a satisfactory account of what had been taught them; which
which makes Mr. Nicholas Andrew confess, in the after-
mentioned 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 endeau-
oured 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 Auditor; as Samuel Rheem
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 In-
terpreters, being commonly simple and ignorant Fellows,
of little or no judgment, were not able to give a just Inter-
pretation of the Priest's 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 pray-
ed, and their Teachers instructed them not in the Swed-
ish 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 Mini-
terial Function. King Gustave Adolph, says Baxius,
did draw the young Laplanders to the Schools, by allow-
ing 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 know-
ledge of the true Fundaments of the Christian Reli-
gion, 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 Lap-
land 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 Ministeri-
Mal 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. Kersbult is in an er-
or, when he says, that Preaching and other Matters re-
lat:ing to the Divine Service, are not performed here in
the Lapland, but in the Swedish Tongue.

By these steps, as the often-mentioned Mr. Nicholas
Andrew has observed, the Laplanders did come to the
knowledge of the Christian Religion, many begin to be
lieve 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 Mem-
bers of the Christian Church, by means of the Baptism, and
Preaching of the Gospel among them. Thus they are invit-
ed to the true knowledge of Christ, and that he, by his suf-
ferings 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 cheerful-
ness.

Thus far we have given you an account of the first
endeavours of King Gustav 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 to 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 Gustav Adolph, for another
School within the Limits of Lapland, in the Mark of U-
ma, near to the Church of Lyckfa, 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; Olafus Petri speaking of King Gustav A-
dolph tells us, He thought it convenient, nay very necessary,
so have a School Established in Lapland itself, that so they
might not be obliged to change their Diet and Climate, and
avoid the inconveniences 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 there-
fore the second School erected for the Relief of the Lap-
landers.
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Anders, pursuant to a Patent granted for that purpose by King Gustave Adolph, who being then, viz., in the year 1632, entangled 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, duly 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 Cavendien, 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 Dioceses of Uma, are obliged to bring yearly into our Storehouse at Uma, after the ordinary Payments and Charges are deducted. These Tithes, 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; so serving notwithstanding 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 Stettin in Pomerania, June 20.
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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 before is evident from the Words is to be Established. While School enjoys this preference before the other former establisbed, 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, her- the Master and Scholars were not only provided with cer- tain Allowance, but this also was assigned them upon the Tythes of Uma. The before-mentioned School, it- true, had likewise a certain Stipend allotted for its u- but this being not assigned upon any certain Branch of 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 Design. This Inconveniency was removed here, by his settlemen- of their Allowance; And for fear this might also fall 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 untoumen- but to give them the most ample Proof that could be o- his Zeal and Love to God and all usefull Sciences, did ad- with such Success in this Busines, that what with his own and his Friends Contributions, he raised a Sum of Five thousand Dollars, amounting to the Sum of about Three 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 the School of Uma, to be assigned them upon the Rents of certain Farms, belonging to the Crown, in the Distriec of Uma. The Queen according to her wonted Goodnefs, 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 eleaf and hereditary Princes of the Swedes, Goths and Vandals; Great Dutches of Finland, Dutches of Esthonia and Carelian, Lady of Ingermanland, make known that our dearly beloved Father; late King of Sweden, out of his singular Zeal to pro- mote...
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Note the true Interest of the Church of God, and especially the Conversion of those barbarous People inhabiting the most northern Parts, did order a Lapland School to be erected, in the Mark of Uma, in hopes to bring them by this means to the true Knowledge of Christ; and the direction of this Work being committed by him to our faithful and beloved counsellor and Senator of the Kingdom, John Skytte, President of our Royal Court in Gothland, Chancellor of the University of Upsal, and Lord Justice of South Finland; Baron of Duderhoff, Lord of Garenfia, Stramfrum and Kyttcholm, Knight, and after his Decease, the same Division to be Hereditary to his Family, graciously allowing for the maintenance of the said School, the Tythes Yearly to be brought into the Granary of Uma, belonging to the Crown. We therefore by virtue of these Letters Patents, do not only confirm the said laudable Institution of our Pious Father deceased, but also declare by these Presents, that the noble Lord John Skytte did make a Collection, partly of his own, partly of his Friends, of 5000 Dollars of Silver, for the use of the said Lapland School; which Sum be did put into the Hands of the Copper Mine Company, humbly desiring that the said Sum might remain to us and our Crown, and that we 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 should 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; Stakfloe 2½, Klabbiter 3½, Baggabolets 2½, Kuddis 2½, Branceland 2½. 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 subtract any thing from the said Rents given in Security before the Money 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 Governors and the Administrators of the Kingdom have set their respective
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respective Hands, and affixed the Royal Seal. Dated
Stockholm, Novemb. 5. 1634.

The Names of the Persons who subscribed as Protectors of the Kingdom were, Gabriel Oxenstern, Son of Gustaf Droste of the Kingdom; James de la Gardie, His Marshal; Charles, Son of Charles Guldenhelm, High Admiral; Peter Banner, Vice Chancellour; Gabriel Oxe Stern Treasurer. And this is the School unto which the Laplanders owe the rise and progress of several Ingenious Persons, who since have implanted into them the true Tenets of the Christian Religion; the same having been frequented by a good number of the Lapland Youth, where there have, with a great deal of Care and Pains, been instructed both in Literature and Religious Exercises, which is evident from the Testimony given by those who were present at the Examination in the same Year, the School was endowed by the Royal Patent. It will not be amiss to give you the Words of the Testimonial of Baaflius, forasmuch as it gives an Account of the Success of the School. "We whole Names are underwritten to testify, That we being desired by the Reverend and Learned Mr. Olauus our Minister of the Church of Ume, to be present at the Examination of the Laplanders young Scholars, of the School Established at Lyksala in the District of Ume; we were willing to grant his Request, and being present when the before-said Minister (being Master of the said School) did examine them, do testify, That they altogether Sang exactly the Psalms of David translated into Swedes, 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 Commandments, together with the Words of the Institution of the Sacraments of Baptism and the Lord's Supper; 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 practiced in the Schools in Sweden. Some more Ingenious than the rest did distinctly, and without Hesitation, repeat the Questions and Explications of the Lower Catechism of Luther, and did read the Gospels for Sundays and Holidays, published in the Swedish Tongue. All the Scho-
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Years 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 Caretsim 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 Bureus, 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 applied 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
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Concerning the Truth of this we have undeniable Testimonies: In Uma Lapmark, says Samuel Rheen, there is 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. It seems the Task is somewhat more difficult, by reason of the great distance of Places, inhabited by the Laplanders, which inconvenience is supplied by the Care or the Minister: In the Lapmark of Lulha 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 amis 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 Lulha 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 Governor 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
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They meet with convenience enough frequently during the winter season, and always in the summer, to hear the Word of God. The other two Lapmarks, viz. those of Torna and Chima, much exceeding the rest in bigness, are visited but once a year by their minister, at their publick Fair in February. The Lapmark of Torna has two Churches, but the Lapmark of Chima none. Divine Service is performed both those Lapmarks in the Finland tongue, the inhabitants somewhat understanding the same in some measure.

Here you see with what application the Priests in Lapland do now labour in instructing the Lapland Nation in the Christian Faith, being encouraged to act with the more cheerfulness, by the Revenues settled upon them for the maintenance of their families; which are assigned them upon the Tythes of the Raindeer, which the Laplanders are obliged to give to the King, of which the third part is allotted for the use of the Priests. The Raindeer, says Samuel Rheen, which they are obliged as an annual tribute to give to the Crown, are divided betwixt the King and the Priest, the first has two parts, the last one; they have likewise a share in what fifth, and some other things they pay to the King, concerning which, says the before-mentioned Author: The Laplanders give to the Crown and Priests for Tythes, either a pair of Shoes, or a white Fox, or half a pound of Pike, which is divided Share and Share alike, betwixt the King and the Priest. All which, together with some other advantages granted them by the Swedish Kings, as it makes the Priests act with the more cheerfulness, so the Laplanders are encouraged by them to look with more Care than formerly, after the way of Salvation; which makes them be very respectful to their Ministers, whom, when they take their circuits among them, they salute with a low Bow, invite them into their Tents, and set before them the best they have, calling them every now and then, as a Token of their 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 Christmas 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 distance with a profound reverence, after the Russian manner, with these words; Saa terve tulemas Lappin, i.e. You are welcome in Lapland. Upon a Table, which is no more than a Plank laid upon the ground, they set before them Meat, which is generally Fish, the flesh of Rain-Deer dry'd, the Tongue being rolled, and the Bones tosted by the fire, from whence the take the Marrow; but they use neither bread nor salt 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 drink being only water, which they keep in Vessels made of Cork. It is however to be observed, that in this, as well as in several other respects, there is a remarkable difference; for, as Lundiis tells us, the Inhabitants of the Lapmark of Ume, are much more respectful to their Priests, at least in outward show, and go more frequently to Church, than those of the Lapmark of Loppa, who make no great account of their Ministers, and will sometimes, especially when they are drunk, talk very familiar to them; tho' at the same time they are otherwise more liberal, presenting them frequently with Cheefe 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 Torneus, 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, especially 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 singing Psalms; it is worth our observation, what Torneus mentions of the Laplanders of Torna, viz. That they are so zealous and eager, that they strive to outdo one another...
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They pay a great deal of Reverence to the Sacraments, and make use of them according to the Institution of their Church. Samuel Rhee fays, The Sacrament of Baptifm is in great veneration among them; that the Mothers will carry their Children, within eight or fourteen days after they are born, a great way, in order to be Baptized by the Priest. Samuel Rhee fays us: They never defer to have their Children Baptized; the Lapland Women being used to undertake long Journeys over the highest Mountains, vast Lakes, and cross the loftest Frofts, with their Babes, to have them Baptized the Priest. The fame reverence they pay to the Lord's upper, and never neglect to go beforehand to Confefion, and receive Ablution. Olaus Petri fays, That in all outward appearances, they receive Ablution and the Lord's Supper, with a great deal of Devotion; especially since they are now made fenfible, that they are real partakers of it; whereas in former Ages, in the times of Popery, they did receive it, but without any previous Confecration. Peter Claudius fays expressly, That the fame was as practiced in Norway; which makes it very probable, that the fame Custom was observed in Sweden. The Sacrament of the Lord's Supper, fays he, used to be administered to them in the Popifh times, and for some time after, without any previous Confecration, as it was generally believed. Samuel Rhee gives us the following Testimony of the Devotion of the Modern Laplanders: They come with a singular Devotion to Confefion, and receive the Ablution and the Lord's Supper. Torneus us of the Laplanders of Torna, That they pay the same reverence to the Sacraments of Baptifm and the Lord's Supper, as other Christians do; neither are they remifs of other things relating to pious Exercises. They seldom or never are heard to Swear, Curse, or Blafphemize; the fame Author observes of them. There is one thing, as he, very praise-worthy in them, that they abftain from Swearing, Cursing and Blafphemizing, it being very rare to hear any fuch thing among them. They are very Liberal and Charitable to the Poor, as I have obferved before; and I told you also, that Thieving was a Thing scarce known among them. They are very Courteous in their Converfation, especially among thofe of one Family, or their Country-men, who frequently vifit one another, and...
pass away their Time with friendly Discourses. Samuel Rheen says, That they make frequent Visits, and enter

Chap. 24.

tain one another, especially if they are either Kindred Relations, or particular Friends. All which they hav
taken from the Rules taught them by their Ministers, be

ing 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 Lap

landers are very sensible, that there is one God, who be

created Heaven and Earth; and that we are Saved by th

Death of his Son. And soon after: The Faith of the Lap

landers consists in this, that they believe one God, and thre

Persons comprehended in one Divinity, viz. The Father

Son, and Holy Ghost. Now, as they follow the Precept

of Christianity, so on the other Hand they fly and abho

the remnants of their ancient Superstitions. They pu

away their Drums, they pull down and burn those Idol

and other Images of Wood or Stone, which they used to

worship as Gods. Of this Johannes Tornius has given u

a remarkable Instance. In a certain Village in the Lap

mark of Torn, called Paldojarf, lived a certain Laplan
der, 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 Pur

pose, his Raindeer dying now as before. At length he
took good Store of dried Wood, and with his whole

Family undertook a Journey to the Place, where the

Idol Seitan stood; round about the Idol he strewed man

green Bows of Fir, and prostrating himself with his whole

Family before it, he offered the Sacrifices of the Skinso

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

told them, Why will you not let your Seitan revenge hi

own Quarrel upon me. This Paiwia became afterward

so constant an Asserter of the Christian Faith, that when

they threatened him with their Enchantments, he would

Sing the Apostle's Creed, the Lord's Prayer, and such

like
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like; and burnt all the Seitas he could meet with, and sent his son to Euaroby, to do the like there; for which reason the said son (whose name was Wuottabas) was forced to fly into Norway, to avoid the danger of being killed by the Inhabitants of Torna; in the same manner certain Laplander called Clement, an Inhabitant of Euaroby, did put away his Drum. Tornaus says, that being several times admonished by the Minister, he would not part with his Drum, till his Mother falling sick, he applied himself for help to his Drum; but his Mother, being notwithstanding, he cut the Drum in pieces, alleging, that he found it useless. Thus we have given you the modern state of the Christian Religion, much better approved and put in practice among the Laplanders than it was in former Ages; from whence we may rationally conclude, what care and trouble those were forced to be who by their Authority, Council, Advice and Ministry have been encouraging to great a Work: At the same time it must be confessed, that they cannot boast to this day, that the Seeds of their former Impieties are quite rooted out, as will appear out of the following Chap-

C H A P. IX.

Of 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 both the Swedish Kings, and the Priests have not been sparing, by all possible means, to extirpate the ancient Superstitions, and their evil Consequences; notwithstanding which there are many Remnants, which require their other Care and Trouble. Samuel Rheen confesses this Defer unto himself, when he says, That there are still remaining Lapp. among them many gross Errors and Superstitions; which 24. takes their Conversion much suspected by many, as if they were Christians only in outward appearance, but Pagans.
Pagans in their Hearts: Which makes the befoorementioned Author lay 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 much
addicted to the Superstitions of their Ancestors. To th
same Purpose did Peter Claudii speak of the Norwegen.
Laplanders of his time: Tho', saith he, they carry their Infants 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 be
applied to all, this being contrary to Experience; never
theless is it undeniable, that many of them make Professions
of the Christiain Religion, rather for a shew, than in reality.
Many Reasons may be alleged, for this their obstinate perseverance in their ancient Impiety and Super
stitions. Among the rest there is one of a very ancient
Date, mentioned by Ziegler in his time: The Reason, saith
he, why there are so few Christiains 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 Doctrine of Christ, by endeav
ouring to lay heavy Impositions upon the People, under th
pretence of the Christiain Faith. It is no wonder if th
Laplanders, who were but Poor before, could not digest
these exactions of the Priests. Olaus Magnus endeavour
to contradict this, when he calls it, a gross and impious
Lye, but he would have done well to have convinced us
of 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 Jemperland
where he bestowed large Alms upon the Poor, and at his
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 Swedifh 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
s to every Body, why the Laplanders are so backward to turn
Christians, viz. because they are above two hundred Italian
Miles distant from any Christiain Churches. This Caufc
seem:
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It 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 the 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, is forced to undergo an incredible fatigue in his Function. 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 is bent to Superstition; of which we have said something already, and is sufficiently proved by daily Experience, his may be imputed partly to their living in Solitudes, woods, and among the wild Beasts; partly to their solitary way of dwelling separately from the Society of others, except what belong to their own Families, sometimes at several Leagues distance. Hereafter may be added, that their daily Exercise is Hunting, it being observed that this kind of Life is apt to draw People into various Superstitions, and at last to a Correspondence with Spirits. or those who lead a solitary Life being frequently destitute of humane Aid, have oftentimes recourse to forbidden means, in hopes to find that Aid and Help among the Spirits, which they cannot find among Men; and that encourages them in it is Impunity, these Things being committed by them, without as much as the fear of any Witnesses; which moved the often mentioned Mr. been, to allledge, among Reasons for the continuance of the impious Superstitions of the Laplanders, this for One: because they live among inaccessible Mountains, and at a great distance from the Conversation of other Men. Another Reason is, the good Opinion they constantly entertain of their Ancestors, whom they cannot imagine to have been so stupid, as not to understand, what God they ought to Worship; wherefore they judge they should be wanting in their Reverence due to them, if, by receding from their Institutions, they should reprove them of Imprudence and Ignorance. In this they seem to agree with oft of the other Pagans; Cicero himself does confess it, when he says: They judged it their Duty to retain and Worship the same Gods their Ancestors had done before them. Samuel Reeven speaks upon the same Account of the Laplanders: They are much addicted to the Superstitions of their
their Ancestors, the Reason they give for it, being no other but that their Ancestors, whom they call their ancient Fathers, did live thus, and made use of the same. The thin Reason is an invererate Custom, which, when once firmly rooted is so prevailing, as to obtain the force of a Law. This Custom the less relation it has to the true Dictates of Piety and right Reason, the more it has involved them in such Darkness, as to render them incapable of discerning what is False, and what is Truth. Which ha questionless, moved Samuel Rheaen to allege among other Reasons for the continuance of the Laplanders in the Superstition, this for one: Because they have for many Ages past been involved in Darkness and abominable Error. From all which it is evident that there are considerable Remains among them of Idolatry and impious Superstitions, which have taken so firm Root among them, that all the Art of Men has not been able to extirpate hither to. Something of the same kind may be observed among the Country, and other common People, not only in Sweden, but even in Germany, France and some other Nations: where you may meet with abundance of Things, which as they favour much of Paganism, so they are the Relick of their impious Superstitions, tho' for the rest they are Orthodox in their Religion. For the rest, these superstitious Remains of the Laplanders may be reduced to two several Heads: Under the first are comprehended such impious Superstitions, as had their Rise from the Pagans; under the second, all those relating to the Magical and Diabolical Enchantments. Again, among those of the first sort, some of their Superstitions are Vain and Foolish, others very Impious and Heathenish. Among those, as Lundius observes, they approach in many Things to the Opinions of most of the other ancient Pagans, especially in relation to natural Philosophy. Thus they believe that the World was from Eternity, and will continue 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 eclipsed, 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
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fame 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 *Voff. 1. 2.* Thunder, do enter the Bodies of Dogs, which is the rea-
son, 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 Succes 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 Christmases, when the Masters of Families don't care to come to Church themselves, but send only their Sons, Daughters and Maids. The Reason they allege 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 frightened the Shepherds. They are likewise great observers of Omens; and among the rest make particu-
lar Reflection upon what Beast they meet with first in the Morning, from whence they judge of the good or ill Success of that Day; which, if they think Ominous, they return to their Huts, and sit not abroad again on that Day. According to the Nature of that Creature, lay Ziegler, they meet with at their first going abroad in the Morning, they judge of the Success of the Day. Amongst these kind of Superstitions, this is none of the least, that they will not allow a Woman to go out of the same Door thro' which a Man went abroad a Hunting, as judging that nothing but ill Success would attend him in his Hunting, if a Woman trod his Footsteps; as we are told by the before-mentioned Author: They look upon it as Unprosperous for a Woman to walk out of the same Door, by which a Man has gone abroad a Hunting the same Day. Among the rest of their Superstitious Customs, Lundius observes, That they are used to throw the Bones of the wild Raindeers into a River, or other warry Place, after they have eaten the Flesh; and that before they fall to Eating, they always lay a piece of their Cloths, or some other Cover, 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 of 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 Rhee, 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
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difference betwixt the Spirit of Men and Beasts. And in Chap. 24. nother Pasage he says; Many of the Laplanders live in his erroneous Opinion, That there is no Resurrection of the Dead. Job. Tornæus tells us of a certain Priest, a Laplander 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 bad 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. Luminus speaks much to the same purpose, when he says, That of 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 have there Devotion betwixt God and Christ, and their Licentious Gods, whom they Worship at the same time, just as if their might be an easy 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 Lublab have their Gods of the first and a leffer 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
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Some of our Divines affirm, that the Laplanders, as we as the Eastern Nations, did worship the Fire; but after the best enquiry I could make concerning it, I could not find at 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 Paulinus, who, what he says upon this Point, had taken it from Damian Peucek, tells us, That they worshipped both Stone and Wood as Gods; which must be referred to the Image of Thor made of Wood, as we shall shew hereafter. So that those Three before-mentioned are only accounted the first Rank, at least by the Inhabitants of the two Lapmarks of Pitha and Luhlab; for those of Torna and Kima know nothing of them; and those of Uma and Angermanland are so little acquainted with Storjunkare, that they laugh at thefe, and look upon them as beyond the Wits, who speak of him; but in their stead worship certain Deity, called by them Seita, as Lundius observes. Johannes Tornanus says expressly, The Inhabitants of the Chap. 7: Lapmarks of Torna and Kima don't understand what Storjunkare is. And of the Seita he has these Words: The worshipped Wood and Stones, each Family, nay even each Laplander having his own Idol placed near a Lake. Beside whom however they had one chief Idol, unto whom the whole Village paid divine Wofhip. And this, as well as all the lesser Gods they called Seita. (a) Tho' considering that the word Seita is a general Word among the Laplanders, denoting any God, without exception, it is very probable that they worshipped under that Name the same whom those of Luhlab call Tiermes or Auke, i. e. the Thunderer, or Grandfather, or Thoriss, as the Chief and Head of all the other Seitas; and that the rest were in the same manner with them, as the Storjunkare among the Inhabitants of the Lapmark of Luhlab; 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, it
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will be evident, that there is not the least difference among them, as will be shewn more at large hereafter. But besides these Gods of a higher degree mentioned before, as of Luhlah, Pitha, and their Neighbours, worship some other Gods of a lower Degree, the fame is pra-
ticed among the Inhabitants of the Lapmark of Torna with this difference only, that they call the greater and after promiscuously, Seita's; except only One, whom they filed Wirku Accha, which signifies as much as a Livonian old Woman. If I am not mistaken, this is the one mentioned by Olaus Petri Miurenus; The God of the inhabitants of Kima, says he, called Virefaka, represents Chap. 19.

the Face of a Man fixed on the top of a Trunk of a Tree, but instead of those of Kima, he should have had of Tor-
na, and for Virefaka Wirku Accha, as we find in Job.

Tormeus, these are his Words: In the Center of the Lap-
mark of Torna stood formerly a famous Seita, called Wirku
accha, which signifies as much as a Livonian old Woman: This all the Circumjacents Laplanders did Worship and offer Sacrifices to for a long time, till the Birkarli of Torna, who in those Days had a Privileedge to Traffick with the Lap-
landers, did pull it down. But notwithstanding they re-
moved this Idol, and bid it in a remote Place from thence,
et in a little while after it was found and put up in the same Place again, but now is wholly rotten. This had not
any resemblance to a Human Shape, being no more than the Trunk of a Tree. This was therefore the only God, wor-
shipped among those of Torna, under a peculiar Name, being now quite destroyed and forgotten; All the rest,
whether of a higher or lower Degree they called by the same Name. Tis true Tormeus has neglected to give us a Description of the manner of Worshipping used by them, both in ancient, and our Times; nevertheless, we may
 guess at it from what we find to have been observed of
his kind in the rest of the Laplanders. First, therefore they comprehend under those, and worship as such, those we 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
pert them; in which they approach in some measure to the Sentiments of the ancient Romans, of whom Servius says thus: Manes are called the Souls of Men, when having

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left their Bodies, they are not as yet lodged in others. Sam. Rheen says; It is their Opinion, that there remains for a Kind after Death, for which reason they fe the Dead. Paucer speaks much to the Same Purpose.

They are terribly afraid of the Manes or Remainers of the Kindred after they are Dead. What may confirm us this Opinion is, that they offer them Sacrifices, In a certain Manuscript without a Name I find these Words, Th Sacrifice to the Death, or the Dead. But of their Sacrifice we shall have occasion to say more hereafter. Befid these Manes, they believe certain Spectres or Daemon which they say, wander about among the Rocks at Mountains, and near the Rivers and Lakes; thofe the worship also like Gods, in the fame manner as the ancien Romans did their Fauni, Sylvani and Tritons. They believe, says Samuel Rheen, that there are certain Daemon wandering among the Rocks, Mountains and Rivers. The believe Thirdly, That there is a certain kind of goo and evil Genius's, wandering in the Air, especially about Christmas Eve, of which we have said something before. The before-mentioned Author speaking of certain Sacrifices they used to offer to them says: Those they offer the Jublian Company, which they suppose are wandering, about that time in the Air. Those they call the Jublian Company deriving their Name from the word Jubl, which now signifies as much as the Feast of the Nativity of Christ but in former Ages was used for the time of the new Year, as I have sufficiently demonstratet in my Treatise of Upsal. But it being their Opinion, that more especially about this time the Air is filled with Spectres and Genius's, they have given it this Name. Thus having given you an Account of the Gods which the Laplanders even to this Day, suppose they may worship in Conjunction with the true God and Christ, we will now proceed to a more particular Relation of their manner o Worshipping them.

CHAP
CHAPTER X.

Of 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 the Head and Chief of all the rest. The First is Thor Thordoen, according to the Swedifh Dialect, signifying much as Thorus or Thunder. The Laplanders call him Tiermes, i.e. any thing that makes a Noise. So that if we search into the true Etymology of the Word, it has a far relation to the same God, called by the Romans Jupiter the Thunderer, and to the God Tarami or Tarani, mentioned in our Treatise of Upfal. This Tiermes they take the Thunder itself, which they believe to be a living Being, endowed with Celestial Power; They are of opinion, says Samuel Rhee, That the Thunder which they hear in the Air is a living Substance. Here he calls Thor and Thordoen or Thunder the same Thing, which the Laplanders express by the word Tiermes, signifying the Power, from whence the Thunder proceeds, which is the same thing as the God that Thunders; for which reason they style him likewise Aijeke, which among the Laplanders bears the fame signification, as Avus and Proavus, i.e. Grand and Great-Grandfather among the Latins, imitating in this Point also the Romans, who called Jupiter the Father; and the Swedes their Gubba, implying the same thing as Avus or Proavus; This God when he Thunders is their Tiermes, the same with the Tarami of the Ilytes, and the Swedifh God Thor or Thoro. This Tiermes or Aijeke, whose Power they measure by the Noise and Force of the Thunder, and from thence have stiled him Tiermes, the Laplander’s Worship, as supposing him to have the Power of Life and Death, of Health and Sickness of Men in his Hands. Samuel Rhee says to this purpose, they verily believe that this Thor (whom they call Aijeke or Tiermes) has the Dispersion over Men’s Life and Death, Health and Sickness. Besides which they attribute to him the Command over all the evil Demons, dwelling among
the Rocks, Mountains and Lakes, whom he Chastize
keeps in Awe, and sometimes Destroys with his Thun-
der-bolts; just as the Latines said of Jupiter, that he set
forth his Thunder to Chastize the worst of Men. It;
their Opinion, says the before-mentioned Author, That th
Thunder destroys all the evil Demons. Which is the rea
son they have given this Thor or Tiermes, a Bow and Ar
rows in his Hand, to shoot the Demons with, and th
Bow, they say, is the Rainbow: The same Author say
in express Words: They file the Rainbow the Bow of
Thor, wherewith he shoots at and kills the evil Demon
who come to hurt them. 'Tis true they don't call it thu
in their own, but in the Swedifh Tongue; for the Lap
landers term it Aijke dama, i. e. the Grand-father's Bow
intimating thereby, that God will like a kind Fathe
protect his Offspring against the evil Demons: Where
fore they also give him a Mallet, which they call Aijek
Wefsbera, to dash out the Brains of those Demons; thi
I speak upon the Credit of Olaus Matthew, a Native o
the Lapmark of Torna, who told me this with his own
Mouth. Now the Laplanders expecting so many Blessing
from their Tiermes, and believing that he has the Dispo
sition over their Lives and Death, that he is the Guardi
an of Health, drives away the Demons, who prejudice
them in their Hunting, Fowling and Fishting, and punishe
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 Te
stimony of Samuel Rhee; 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 Laplan
ders 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 file him like-wis
Storra Paffe, i.e. Great Saint, as appears by a cer-
tain 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
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The other Gods, because they esteem him as the Vice Ge-
neral of Ajke or Tiermes. Samuel Rhee says, They look
upon this Storjunkare as the Vicar and Lieutenant of God.
Which is the reason they title him Storjunkare, i.e. the
Grand Vicar, superior to any of the Royal Governours.

Yet the Reason, says the beforementioned Author, why the Lap-
landers give the Name of Storjunkare to their Gods is, be-
cause they esteem them superior to all other Governours: from
the word Stoere, signifying greater. Another Motive why
they worship this Storjunkare, is, because they imagine
that they are obliged to him for many Blessings of Hu-
mane Life, it being their Opinion, that all Beasts as well
wild as tame are subject to his Jurisdiction; that as
Ajke or Tiermes has the Government over the other
Gods and the Demons, so Storjunkare over the Beasts;
and being in his absolute Disposall, he gives them to whom
he pleases, and none can take them without his Consent.

Samuel Rhee says to this purpose; They attribute to their
Storjunkare, as being a Vicegerent of God, the absolute dis-
posall of all Sorts of Beasts, viz. Bears, Wolves, Foxes, Rain-
er, Fijbes and Fowl; which cannot be taken without his
Blessing. He says expressly that the Laplanders believe
their taking of wild Beasts to depend altogether on the
pleasure of their Storjunkare, who bestows them upon
whom he will, as belonging to himself alone. And con-
dering that the Laplanders are behaving to those Beasts
both for their Nourishment and Clothing, what Wonder
it is, if they think themselves highly obliged to worship
his Storjunkare? And these are the two Gods, peculiar
to the Laplanders; whereof the First has the Government
of Men, the other of Beasts; the First is Master of their
Lives, the other provides them with Necessaries for their
Sufficiency. Thus far we have followed the Footsteps
of Mr. Rhee, concerning their Storjunkare: it will not
amiss to understand also what Torneus has laid upon
his Head, which tho' it seems somewhat different, yet
may easily be reconciled with the rest, if it be rightly
taken; these are his Words: "They say, that the Storjunk-
are has oftentimes appeared to some as they went
abroad a Fowling or Fithing, in a humane Shape, ve-
ry Tall, with a goodly Aspect, in Black Cloths after
the same Fashion as the Noble-Men are dres'd in the
Northern Parts, with a Gun in his Hand, but his Feet
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 Gun
as they fly by, and offer them to those that are the
present. They relate that the first time this Steerj
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 Mountain
where this Steerjunkare was supposed to have his Rel
dence, stop'd all on a sudden, fix'd the helve of hi
Ax upon the Ice, turning it round in a Circle, while
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 agreeable to wha
has been mentioned before upon this Head, for it make
the Steerjunkare the suprem Ruler of the wild Beasts
Birds and Fish, unto whom the Laplanders acknowledg
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 sup
posed 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 Laiblah 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 Turna,
having never seen him under the same Shape, did there
fore not worship him under the same Name, but by the
general Appellation of Scita, from whom they believed
they received the Benefits of Fishing, Fowling and Hunt
ing. We now come to their third God, whom they wor
ship 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 be
fore-
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forementioned Author, as the Mother of all Beasts. They especially are of Opinion, that their Raindear doe grow strong and lufty 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 Raindear, 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 rejoices 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 Rheem, they erect Scaffolds about three Yards high from the Ground, upon which they set round about Branches of Birch and Pine, as they do upon the Ground theareabouts 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 Tiermes says concerning the Seitha of the
Inhabitants of Torna and Kima, we find him speaking much to the same purpose, so that the whole difference between this and Thor seems to be only in the Name, except that he makes no mention of any Scaffold. Then are his Words: Their Gods, whom they call Seitha, the place near Lakes, or in some other low Grounds, taking a very special Care that the Place be stick’d with Grasfs. During the Summer Season they take great Care to adorn it. Place all round about with green Bows of Trees, in the Winter with Branches cut in small Pieces, which as often as they dry up, other fresh ones are laid in their stead. Unfels we suppose him to speak in this Passage of the Storjunkare’s, because these used to be erected near thLakes 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 Tornaus in this place had not been very solicitous to make any par ticular distinction between those two Gods, but had spoke of both under the same Name; especially since the Tem ple of Thor or Tiermes belonged likewise to the Sun, a Chap. 25. 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 Place where they Sacrifice to Thor. So that they offer their 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 flile 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 Cafe 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 Rhem speaks to the same Purpose; Each Tribe or Family has its holy Mount ain. And in another Passage, speaking of those Holy Mountains, he has these Words; They erect their Stor junkare
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 wary Places, and that in the Shape of a Noble Man, with a Gun in his Hand, as we have related before out of Torneus, have from whence 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 Paffewarna, 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 Paffewarna, 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 informed 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 Luhlah, 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 Joachmoch, 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 Haaraoos.

The Tenth on the highest Top of the high Mountain Kafa, 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 Hinijaur, at a Place called Nibbi.
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The Fifteenth, near the Lake Kaskajaur.
The Sixteenth at the Hill Emudda, towards Norway.
The Seventeenth at the Hill Rann, 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 Kjerkowari.
The Twenty fourth on the Hill Kautom Faubli.
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 Ryggrask.
The Twenty eighth on the Hill Pioki.
The Twenty ninth in an Isle of the Lake Wajkeajaur, called Lusbyshulos.
The Thirtieth on the Hill Varialuth, near the River Jules.

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 easy 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...
for the Habitation of Storjunkare, unto which no Marriageable Woman is allowed to approach. If any Woman should be so bold as to trespass those Limits, they believe her in great danger, even of Life, from the Daemons. 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 itself. 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 Daemons 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 Tiernes, 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 Tiernes, tho' under the Name of Seitha. Peter Claudi makes like- wise mention of these Wooden Images, in his Description of Norway. There are some, says he, who make themselves Wooden Images of a considerable height, which they deposit in Caves in the Foot of certain Hills. They are made of Birch, according to Samuel Rheen; They erect,
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Says 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 Steuchiuss, 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. Steuchiuss, upon whose Credit he writes me this, was Superintendent (or Bishop) of Hemo-

land, who having the supreme 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 Ano-

nymous Author has these Words upon this Subject; They drive a Nail of Iron or Steel into the Idol's 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.
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But tho' this Idol is generally thus shaped, yet are there not a few among the Laplanders, especially those of the Lapmark of Torne, who worship a bare Stump. The Tornæus, says, have no shape, or any certain Figure, of Wooden Idols being either the Trunks of Trees with their roots, or else Stumps fastened in the Ground. They have no peculiar Image of the Sun, either because it is known every one by Sight, or because, according to the fa- med Mystery of their Religion, he is the same withnor. The Image of Storjunkare is represented by a Stone. And the before-mentioned anonymous M. S. in these Words; With this they anoint these Stones, they all Storjunkare. It is in this Sense that the Words of Petri Miurejntis are to be taken, when he says of the Lapomini; That they have their Idols, which are no more than Descript. that Stones, among the Deserts and uninhabitable Places. The Stones he mentions here could not belong to Thor, whose Image is always of Wood, neither to any other God, but to Storjunkare. In the same Sense also must be interpreted Damian a Goes and Jacob Ziegler, when they say of the Laplanders; That they Worship certain Stone Images in the Mountains as Gods. It was very well observed that they are in the Mountains, these being the proper Places, where Storjunkare used to be worshipped, has been shewn before. If we rely upon the Judgment of Olaus Petri Miurejntis, They resemble in Shape a certain Bird. Lundius is of the same Opinion, and tells that they call this Bird Sedde. Samuel Rhee ren affirms, that sometimes they are shaped like a Man, sometimes he 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, so imagine it to be like something, without being able to persuade others that it is so. Their chief Reason, why they Dedicate them to their Storjunkare, being, because they Fancy to have found such and such a Figure in them. 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 Image of Storjunkare. Their Storjunkares, says Samuel Rhee, are nothing else but Idols of Stone, such as they find either
either among the Rocks and Mountains, or near the Water side. They are extreamly taken with such a Shape, which they don't look upon as made by Chance; but by a peculiar Influence of their God Storjunkare, who ought therefore to be worshipped in this Image; which being erected in some certain Place, in order to be worshipped as such, they call the Stone God. The Shape of the Stones being so Rude, and rather imaginary than real, has moved Torrance to affirm that these Idols have a Shape at all. The Seithæ, says he, have no certain Figure or Shape form'd either by Nature or Art; Their Stone Image being no more than a common Stone, black, rough and flat: of Holes, occasioned by the continual falling of the Water upon them near the Cataracts. Questionless this rough interspread with several small Concavities, has given occasion to the Laplanders to fancy their likenesses to something. He confesses however, that in one Place he met with some that resembled a Humane Shape: These are his Words; Near that Place, where the River Tornatra sends forth a Branch, making an Island, is a Cataract, called Darra; in the midst of this Island are certain Seith of Stone, of a Humane Shape, set up in good Order. Five of them as high as a tall Man; next to him are Four more, being somewhat shorter, having altogether a kind of Hats on the Heads. But it being very dangerous, by reason of the Cataract or Waterfall, to pass over into that Island, the Laplanders have not of late Years frequented that Place; that it is not easy to be determined now, how, and in what manner they used to Worship them, and by what means the Stone Idols were fix'd in that Island. They don't always set up one Stone, but increase their Number, according as they find more or less. The First they give the Title of Storjunkare, the Second is called his Spouse; Third comes his Son or Daughter, and last of all his Men and Maid Servants. In some of those Mountains, says Samu Rhee, you see Two, Three, or more of those Stones set up; the First they style Storjunkare, the Second Axe, i.e. his Spouse; Thirdly comes his Son and Daughter, and the rest of the Stones are his Men and Maid Servants. In this the Laplanders imitate Persons of Quality, for having observed that the King's Governours came among them, being accompanied by their Spouses, Children and Attendants, the
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Would not have their Storjunkare, whom they look upon
the Lieutenant of Thor, or the Vicegerent of God, ap-
pear in a worse Condition. The Image or Idol of Stor-
junkare, you may see in the following Figures; the First
these I have drawn according to the best Description
received of this Stone and their Worship. For the
cond I am obliged to Mr. Grape, a young Gentleman,
who 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,
sent out of the same Lapmark into Sweden, and
which is preserved as an extraordinary Piece of Curiosi-
in the Royal Cabinet of Antiquities of the City of

Neither
Neither of them has the resemblance either to a Human Shape, or to the Head of any other Creature, unless you will fancy something like it by the Strength of your own Imagination. To speak the real Truth, they are nothing else but large Flint Stones, which are full of holes, and are frequently found in or near the Highays. They are about a Roman Foot in height, of a blackish Colour, which however I don't look upon as their natural Colour, but adventitious, viz. from the Blood and Grease wherewith they have been besprinkled, when the Sacrifices were offered unto them. Considering the Qualifications of this Stone, we have all the reason in the World to believe, that its natural Colour is mixture of Black and White, which we call Gray, or Ash Colour; all the other Stones found in Lapland being of the same Colour, which is the reason that in their Tongue they call them Graufleen, i.e. Gray Stones. It now time we proceed to the third Head, viz. their Sacrifices, and other Ceremonies belonging to their Worship.

The first Thing to be taken notice of, is, That the Sacrifices being performed by the Men only, all Women being excluded; it being their constant Opinion, that a Woman ought neither to Sacrifice, nor to approach near any Place whatsoever, Dedicated to the Worship of God. Woman is permitted, says Samuel Rheen, to offer Sacrifices. The Second is, That they never Sacrifice, without having first made an enquiry, whether the Sacrifice will be acceptable or not, to the God they are to offer it to. This is performed by the help of a certain Instrument, called by them Kannus, resembling old Fashion Drums, from whence it is commonly called the Lapland Drum, of which we shall give you an exact Description hereafter. At the beat of this Drum, and 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) by Sacrifice with the usual Ceremonies; if it be not pleasing to him, they apply themselves in due Order; first to the Sun, and afterwards to Stojunkare, till one of them gives the Sign, that the Sacrifice is acceptable to him: The manner of it is very circumstantially described 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 Storjunkare whilst one is beating the Drum, the rest, as well Men Women, sing together; What say'ft thou O great and fat 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 Sacrifice be pleasing to Storjunkare, the Ring stands still upon Drum, at that very place, where the Image of Storjunkare is Painted; if Storjunkare refuses it, they offer the Sacrifice to Thor, in the same manner as before, Singing at the same time; and thou Father God, wilt not thou accept Sacrifice? If the Ring stands fix'd upon the Image of The Sacrifice is to be offered to him. In the same manner they proceed with the rest. Samuel Rhsen mentions another Circumstance, viz: that they used to tye a Hair pull'd out of the Neck of the Beast to be Sacrificed, the Ring: These are his Words: *When they would be satisfied, unto whom they ought to offer their Sacrifice, whether to Thor, to Storjunkare or the Sun, they proceed thus: After they have tye'd the Sacrifice to be kill'd on the back of their Hut, whither no Woman is permitted to come, they pull out a Hair of the lower part of its Neck, which they tye to one of the Rings, of which they have a whole Bundle design'd for the use of the Drum. Whilst they beat the Drum, the Bundle of Rings moves round about, till the Ring on which the Hair is fastned, coming to the Picture of Thor, or of Storjunkare, or the Sun, remains fix'd upon the Drum in one of these Places, as a Sign that the Sacrifice is pleasing to either One or other of them; neither do the Ring move from the Place of that Picture, till the Sacrifice be promised to the said God. What I have told you before concerning the Drum, has been long ago taken notice of by Pecorum, tho' in a different manner, tho' either misinformation or misapprehension: These are his Words; *They make use of a Drum of Brass, wherein are Painted several Sorts of such Four Legged Beasts, Birds or Fishes, as they are able to procure without much difficulty. They have likewise a Brazen Frog, put upon an Iron Peaeh 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 of those Creatures; the Creature upon whose Picture the Frog
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...opens to fall, must be Sacrificed to the Gods. Their most
usual Sacrifices are Raindeer, tho' sometimes they also
make use of other Creatures; Spirri Nils, a Native of
Lapland, observes that they Sacrifice sometimes Cats,
Dogs, 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
such Beasts are found in Lapland, but Spirri Nils, speak-
ing of these Sacrifices, says; Which they fetch out of Nor-
way. Which is confirmed by Samuel Rheem, when he
sees; But especially they buy (speaking of the Laplanders,
then in Norway) these Creatures they are to Sacrifice to
their Idols in Autumn. These Words lead us to the third
head to be taken notice of, viz. That most commonly
they offer their Sacrifices in Autumn; which I gather from
the Words, They are to Sacrifice to their Idols in Autumn.
It seems as if they most generally did perform their So-
lemn Sacrifices in Autumn, by reason of the approaching
winter and long Darkness, during which they stand most
in need of God's assistance. Which I suppose is also the
reason, that about the same time, they erect a new
Image to the Honour of Thor. For after those Prepara-
tions beforementioned, one Thing they strictly observe
in those Sacrifices, is, That they make every Year a new
Image of Thor, which is done fourteen Days before Mi-
elmass. Fourteen Days before Michaelmas, says Spirri
Nils, they make a new Idol of Wood. The next thing they
do, is, that they Conferate the said Image with certain
Ceremonies, viz. by killing a Sacrifice, with the Blood
and Fat of which they anoint the Idol. Near the Idol, says
the same Author, they kill a Raindeer, then taking out the
Bone of all they bury the Raindeer's Flesh and Bones under
the ground. This is the solemn Conferation of the Image
Thor, which is usually repeated every Year; tho' be-
ces this Idol they set up many others, viz. One every
Year they Sacrifice a Raindeer. As often, says Samuel
Rheem, as a Laplander Sacrifices, as many Idols are to be
erected for the God Thor. All these they place one by
one upon the Scaffold behind the Hut, of which I
have spoken before, where they offer the Sacrifice, in the
following manner: First of all they tye the Sacrifice ap-
proved of by Thor, according to the Signal given by the
Drum,
Drum, on the backside of the Hut. The Raindeer often for this purpose, (which must be a Buck, if offered 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 a proposal 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 Cres, made with the same Blood. Making certain Cross fays 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, fays the Anonymous M. S. the Hor and Bones of the Skull upon the Scaffold of Thor. The remaining part of the Flesh they convert to their own use 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 of Thor, preferring 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 Hoofs and Feet of the Sacrificed Beast, and carries them altogether 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 deep Reverence, badge, bending his Knees, and performing all the other Ceremonies with a most pro found Respect, such as anointing the Idol with the Blood and Fat of the Beast, brought along with him for that Purpose. Thus far Samuel Rheen. The Anonymous M. S. adds to this, that they tie to the right Horn of the Raindeer, his Yard, to the Left a red Thread, co vered with Tin, and some Silver. The Horns and Bones, fays he, of the Head they carry to the Place Dedicated to Sto...
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سورجناكاري، where they set them up. On the right Horns they set the Privey Member of the Raindeer, on the Left a certain Thread covered with Tin; and some small quantity of Silver. It is observable that the Rites observed in the Worship of سورجناكاري are the same with those used in the Worship of سيفتبا, from whence it is apparent, that the Idol of the Inhabitants of تورنا differs from that of the Inhabitants of لولاب and پيثا, only in Name.

Johannes Torneus gives us the following Description of the Laplanders meet at certain appointed Times, especially on Holy-days, or when any Misfortune or Loss has befallen them, near their Seitha; being equipped in their best apparel, they approach the Idol, and offer their Prayers and several sorts of Sacrifices, viz. the Feet of the Raindeer; Flesh, Fat, Skin, Horns and Hoofs. There being, to this Day, great Quantities to be seen of them in those Places, where they worshipp'd the Seitha. Here you see the Worship of the Seitha and the سورجناكاري to be the same. There are in some Places found great Numbers of those Horns placed one above the other, which surround these one Idols like a Fence, and are therefore call'd by the Laplanders تورفويرغارد, i.e. a Court fenced with Horns. They call it, says Samuel Rheen, تورفويرغارد, i.e. a Place fenced with Horns, it being like a Fence to the Idol سورجناكاري. If we believe the said Author, there are sometimes above a Thousand of these Horns in one Place; the adds, That those who bring along with them and set up those Horns, used to hang before them a Garland tied of Birch-Tree Branches, stuck about with bits of flesh cut from every Member of the Sacrifice. They take, says he, a bit of Flesh, out of every Member of the Sacrifice, all which they fasten to a Birch-Tree twisted in a circular Figure, which they hang up before the Horns. From hence it is, I believe, that some have been misled into this Error, as if the Laplanders did Worship the Horns of the Raindeer; concerning which, these are Torneus's Words: Some who either don't know or understand better, have given out, that the Laplanders Worship among other Things the Horns of Raindeer. They are, as I suppose, in this Error, because there are great Heaps of Raindeer Horns found in several Places there: But with how little Reason this Assertion is made, I leave to those who are sensible, that those Heaps are the Remains of those Sacrifices.
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...they used to offer to their Seitha; it being an ancient Custom among the Laplanders, to Sacrifice the Rainde with their Horns and Hoofs. All the remaining Flesh they convert to their private use. This is the ordinary way of Worshipping Storjunkare; besides which they have Two more less used; One is, when they carry the Sacrifice alive to the Mountain, where the Idol is placed, the Second, when they intend to Sacrifice on the Mountain 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 Flesh of the Sacrifice upon the Spot, especially that about the Head and Neck, and unto the Feast they invite their Friends, leaving the Skin behind them; this they call 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 Purpose. Samuel Rheem says to this Purpose; Upon some of these sacred Hills they kill the Raindeer to be offered a Sacrifice, and consume the Flesh, after it is boiled, with their Friends invited for that Purpose; especially the Flesh of the Head and Neck: This they call Storjunkare's Feast, the Skin remains behind for some Years after. The Second is, when by reason of the Steepness of the Holy Mountain, they can't carry up the Sacrifice to the Idol; in that Cafe, they throw a Stone, dip'd in the Blood of the Sacrificed Beast, up to the Mountain, and so end their Devotion. They take a Stone, says the same Author, which they dip in the Blood of the Raindeer, Sacrificed to Storjunkare and so throw it up towards the top of that Mountain, where they believe he has his Dwelling Place. As we told you before, that besides their Worshipping Thor with Sacrifices, they used, especially once a Year, to erect Images to his Honour; so they practise the same with Storjunkare, by laying fresh Boughs of Birch and Pine round his Stone Image. This is commonly done twice a Year; in the Summer with Boughs of Birch, in the 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, in the Summer of Birch or Grafs, round about them. Which we have mentioned before out of Tornæus, concernin
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The Seith, is very agreeable 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 Grafs, or what else they are to flrow 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 Incantations, 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 immovable, they know that they are Offended. This is not practised upon all Occasions, nor at all Times, but only when they are to flrow the Grafs and Boughs. For, other wise, 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.

This is chosen out of the Females; neither are the Raindeer to be full grown, but very Young, according to Samuel Rheem, 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 fame, 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 distinguished 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 Fleth, which they fix upon a Scaffold, behind their Huts, not unlike that belonging to Thor. After they have kill'd, says he,
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**he, the Raindeer, they take a bit of Flesh cut out of ever**
**Member, which they fasten to a Garland of Willow; of th**
**bignefs of a Hoop, belonging to a Hogs-head. This they fi**
**upon a high Scaffold, on the back-side of their Huts, where**
**they used to Sacrifice to Thor. This Scaffold is not th**
**same, but like to that of Thor, as I laid 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 deftitute of Horns. The only thing**
**in this Scaffold bearing any renumblance 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 the**
**first Rank, they have others of a lower Degree, as we**
**have shewn before; especially the Manes of the Dead**
**and the jubilian Company. They don’t give any par**
**ticular Names to those Ghoffs, but in general call them**
**Sitte. Neither do they erect them any Images, as they**
**do to Thor and Storfjunkare, only they offer them some**
**certain Sacrifices: The first Thing they have to do is, to**
**enquire the Will of the Dead, by the Drum, whether**
**he will accept of that Sacrifice. Whilst they are beating**
**the Drum, after their usual way, some Sing thus; *What* **sort of Sacrifice would you have Manes?* And the King**
**shewing the desired Sacrifice, they draw a black Three**
**thro’ the Beast’s right Ear, which is to be Sacrificed**
**They draw, says the to 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 String**
**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 tye’d to their Horns:* This**
**done they kill their Sacrifice, the Flesh whereof they**
**spend for their own ufe, except a small Piece of the**
**Heart and another of the Lungs; each of which they di**
**vide 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 fiftined them upon**
**three
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Three 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 the same manner, have a relation to a preceding Passage, when he speaks of the Bones of thofe Sacrifices, which they used to take out and bury, as Samuel Rheem informs us; Then they take all the Bones, says he, which they put in a Chest made for that Purpofe, and thus bury them. Of this we shall have occasion to fay more hereafter, when we come to treat of the Funeral Rites of the Laplanders, where the fame is made ufe of. We will add no more at prefent upon this Head, but that these are the Ceremo-
nies obferved to this Day in Sacrificing to the Dead among thofe Laplanders, who have not shaken off the Super-
ftitions of their Ancestors. We will now come to the Nablian Company, whom, as I have fhewn before, they call Jubilafolk. Thofe, as well as the Ghofts, have no Statues or Images allotted for their Worship, the Place where they are worshipped being a Tree, at about a Bow-shot from the back-side of their Huts. They likewise orship them by Sacrifices, a Description of which has been left us by Samuel Rheem, in the following Words; The Day before the Feast of the Nablian Company, being Christmas-Eve, and on Christmas-Day it self, they offer "prifitious Sacrifices, in Honour of the Nablian Company, whom they fuppofe wandering at that time thro' the neigh-
bouring Forests and Mountains. The manner thus: On Christmas-Eve they fast, or rather abfain from all sorts of Flesh; but of every thing else they eat, they carefully pre-
serve a small quantity. The fame they perform on Christmas-Day, when they live very Plentiful. All the Bits they have preferved for these two Days, they put in a small Chest made of the Bark of Birch, in the Shape of a Boat, with its
Stibs and Oars; they pour alfo fome of the Fat of the Brob
fon it, and thus hang it on a Tree, about a Bow Shot dis-
ance from the back-side of their Huts, for the ufe of the Nablian Company, wandering at that time about the Forests,
Mountains, and the Air. Thus we have alfo given you an account of this kind of Sacrifices, which refeemle in great measure the Libations of the Ancients to their Genius's. But why they do this in a Boat, they know not, nor can give the leaft reafon for it. In my Opinion,

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this seems to intimate, that they had it first from foreign Parts, where perhaps they used to pay a certain Reverence to the Company of Angels, who brought the News of Christ's Birth; as I told you before. Of this the could not be informed but by Christians, who probably might come thither in ancient Times by Sea, and consequently in Vessels. So much concerning the Idolatry and superstitious Worship of the Lapland Gods, which is continued to this Day, if not by all, at least among a great many of the Laplanders, as far as we have been able to discover them by the experience and enquiry of those who have frequented and lived a considerable time in the Parts; for, as Lundius well observes, it must be acknowledged at the same time, that there are many Things wanting, in relation to those Sacrifices, which, if they were to be described in all their Circumstances, would require the Pen of a Man, who had had the opportunity of being present at, and an exact ocular Witness of them, as well as of their Magical Arts, both which they are very careful to hide from others, it being almost impossible to learn any thing of that kind from them, unless when they are Drunk, and that the Strength of the Liquor makes them speak what they would not at another time. Sometimes you may Flish something out of their Children's Heads; at the same time they give them a great charge not to discover the least Thing of this kind to the Swedes.

CHAP
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 this time, given them this Character: That they are great Treifs in Sorcery. And Damian a Goes gives us the same Description of them. They are so well instruced 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 furthest Parts of the North, were in the time of Paganism so well instruced in Sorcery, as if they had been instruced in this damnable Art, by Zoroaster the Persian himself. Peter Claudis 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 Lapposfinni are worse than the Finlanders living near the Sea-floor. 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. Saxo gives us an Instance of this kind, when he says:
the Biarmi instead of Arms, having recourse to Art, did by their Enchantments raise a Storm, the brightness of the Sun being soon overcast by the Darknes of thick Clouds and Rains: The History of K. Heraut and Sturtefon, speaking much to the same effect, leaves no room to doubt the Truth of it. 'Tis true, it must be confess'd that not a-days the Laplanders do neither so frequently nor put l Vickly practice it, as in former times, which makes Andras Bureus say: The Laplanders are not now so much addicted to magical Superstitions as in former Ages. And not long after; The greatest part of the Laplanders are free from those magical Superstitions. Which is confirm'd by Peucerus, who lived long before him: Now a-day says he, they don't use so frequently their Enchantments, as they did before, because the King of Sweden has made more severe Laws against them. Nevertheless there are not few among them, who apply themselves to Magick. If you desire to know the reason of it, besides those mention'd before in general, I can give you no better, than that they think it absolutely necessary, to defend themselves against the Designs of their Country-men. This they frankly confess, and Peter Claudi relates it upon his own Credit; That the knowledge of those Arts is look'd up on by them as absolutely necessary, to prevent the danger of being hurt by others. For which reason they have their certain Masters and Tutors; and Parents bequeath to their Children, as part of their Inheritance, such Spirit or Demons, as they have found serviceable to them. Concerning the First Torneus says; Some are instructed in this Art, and perfect'd by Practice. And Peter Claudi, The send their Children to be instruct'd by the Laplanders, viz. in the Magical Art. Sturtefon mentions a certain Virgin called Gummila, who was, by her Father Odzor Huide living in Hanogalad, sent to Matic, then King of the Fin Lapmark or Norwegian Lapland, to learn the Finland 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 Torneus, 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 as an Opportunity offers. Thus they accomplish themselves
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this Art, especially if their Genius leads them to it, or, they don't look upon every one as a fit Scholar, say some are accounted quite incapable of it, notwithstanding they have been sufficiently instructed, as I have been informed by very credible People. And Job. Torneus confirms it by these Words: *As the Laplanders are naturally of different Inclinations, so are they not equally capable of attaining to this Art*. And in another Passage; they bequeath the Demons as part of their Inheritance, which is the reason that one Family excels the other in this magical Art. From whence it is evident, that certain hole Families have their own Demons, not only differing from the familiar Spirits of others, but also quite contrary and opposite to them. Besides this, not only hole Families, but also particular Persons have some-ones 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, when he says: *They are attended by a certain Number of Spirits, some by Three, others by Two, or at least by One. Be Lust is intended for their Security, the other to hurt others. The First commands all the rest*. Some of those they acquire with a great deal of Pains and Prayers, me without much trouble, being their Attendants from their Infancy. Job.Torneus gives us a very large Account of it. *There are some, says he, who naturally are Magi-ans; an abominable Thing indeed. For, those who the De-evil knows will prove very serviceable to him in this Art, he* rides on in their very Infancy with a certain Disfemper, *then they are haunted with Apparitions and Visions, by* which they are in proportion of their Age, instructed in the rudiments of this Art. Those who are a second Time taken* with this Disfemper, have more Apparitions coming before them, than in the First, by which they receive much more Insight into it, than before. But if they are seized a third* Time with this Disease, which then proves very dangerous, and often not without the hazard of their Lives; then it* they see all the Apparitions the Devil is able to contrive, to accomplish them in the Magical Art. Those are arrived* to such a Degree of Perfection, that without the help of the* Drum, they can foretell things to come, a great while before;* and are so strongly possessed by the Devil, that they fore-see Things, even against their Will. Thus not long ago, a* certain
certain Laplander, who is still alive, did voluntarily deliver his Drum to me, which I had often desired of him before; notwithstanding all this, he told me in a very melancholy Posture, that tho' he had put away his Drum, intended to have any other hereafter, yet he should fore every Thing without it, as he had done before. As an instance of it, he told me truly all the particular Accidents that had happened to me in my Journey into Lapland; making at the same time heavy Complaints, that he did not know, what use to make of his Eyes, those Things being presented to his Sight much against his Will. Lundius observes that some of the Laplanders are seized upon by Demon, when they are arrived to a middle Age, in the following manner: While they are busie in the Woods the Spirit appears to them, where they Discourse concerning the Conditions, upon which the Demon offers them his assistance, which done, he teaches them a certain Song, which they are obliged to keep in constant remembrance. They must return the next Day to the same Place, where the same Spirit appears to them again, and repeats the former Song, in case he takes a Fancy to a Person, if not he does not appear at all. These Spirits make their appearances under different Shapes, some like Fishes, some like Birds, others like a Serpent or Dragon, others in the Shape of a Pigmee, about a Yard high being attended by Three, Four or Five other Pigmes of the same bigness, sometimes by more, but never exceeding Nine. No sooner are they seized by the Genii but they appear in a most surprizing Posture, like Men, bereaved of the use of Reason. This continues for six Months, during which time they don't suffer at all of their Kindred to come near them, not so much as their own Wives and Children: They spend most of the time in the Woods and other solitary Places, being very Melancholy and Thoughtful, scarce taking any Food which makes them extremely Weak. If you ask the Children, where and how their Parents sustain them, they will tell you, that they receive their Sustenance 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 Lipala, of about eighteen Years of Age. This young Fe low fell mad on a sudden, making most dreadful Postures...
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Outcries, that he was in Hell, and his Spirit tormented beyond what could be express'd. If he took a book in hand, so soon as he met with the Name of Jesus, he threw the book upon the ground, in great fury, which after some time being pass'd over, they used to ask him, whether he had seen any vision, during this ecstasy? He answered, that abundance of things had appeared to him; and that a mad dog being tied to his foot, followed him wherever he stirr'd. In his lucid intervals he would tell them, that the first beginning of it pned to him one day, as he was going out of the doors, he make water, when a great flame passing before his eyes and touching his ears, a certain person appear'd to him all naked. The next day he was seized with a most terrible head-ach, so that he made most lamentable outcries, and broke every thing that came under his hands: This unfortunate person's face was as black as a coal, and he used to say, that the devil most commonly appear'd to him in the habit of a minister, in a long cloak; during his fits he would say, that he was surrounded by nine or ten fellows of a low stature, who did use him very barbarously, tho' at the same time he standers by did not perceive the least thing like it. He would often climb to the top of the highest firs, with as much swiftness as a squirrel, and leap down again to the ground, without receiving the least hurt. He always loved solitude, flying the conversation of other men. He would run as swift as a horse, it being impossible for any body to overtake him. He used to talk amongst the woods to himself, no otherwise, than if several persons had been in his company.

I am apt to believe, that these spirits, were not altogether unknown to the ancients, and that they are the same, which were called by Tertullian Paredri, and are mentioned by monsieur Valois, in his ecclesiastical history of Eusebius.

Whenever a Laplander has occasion for his familiar spirit, he calls to him, and makes him come by only singing the song, he taught him at their first interview; 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 in their tongue, as the companions of their labour, or
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their Help-mates. Lundius has made another Obser-
tion, very well worth taking notice of, viz. That the
Spirits or Demons never appear to the Women, or ever
into their Service; of which I don't pretend to alle
the true Cause, unless one might say, that perhaps they
do it out of Pride, or a natural Aversion they have
the Female Sex, subject to so many Infirmities. The
Women who apply themselves to Witchcraft among
Laplanders, and are by them called Kuepekafs, i.e. S
ceresfes, perform it by pronouncing certain Words, m
ical Characters, and other Ceremonies, which they m
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: Un
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 of
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 Job. Torne
Minifter 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 Pe,
their Drum out of a hollow Trunk of a large Tree. Whi
must be of a Pine, Firr or Birch-Tree, growing in cer
rain 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 Peerson
was in the wrong when he says; They make use of
Drum made of Metal. Where it is to be observed, the
a Tree is said to turn according to the Course of th
Sun, when the Grain of the Wood, turning from the Bot
om to the Top, winds from the Right to the left Hand.
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...being a Token to them, that the Tree is acceptable to the Sun, which, pursuant to the Mysteries of their religion, they Worship under the Name of Thor. They make it out of one Piece of Wood, which must be of the Root, cleft asunder, and hollowed out on one side, over which they stretch the Skin; the other side being convex, is the lower part, where is the Handle to hold by. This is made by two Hollownees on the out side of the body of it, the Wood remaining betwixt them, being instead of a Handle. That part, on which the Skin is fitted, resembles a Circle, approaching however more an Oval than circular Figure, its diameter seldom exceeding half a Yard; but is often less. They are covered with one Skin only. One side of this Drum, says Nus Petri, they cover with a Skin. Which makes Torus compare them to our Kettle-Drums, for, says he, they are Instruments made after the Fashion of our Bokor (the Swedes call a Kettle-Drum) only they are of a more long Figure. Tho’ in another Place he says very well, that they differ also from them in this, that they are not together so round, nor so deep, and, that the Skin is not fastened to them with Iron Screws, but with Wooden Pegs. We have also seen some, the Skin of which was not fastened by Pegs, but sewed with the Sinews of Raindeer. Nus Magnus did call it an Anvil, but not very properly: These are his Words; He beat the Frog or Ser. 27, but, made of Metal, with a Hammer, repeating his Blows on the Anvil: By which that he understands nothing else but the Drum, will be shewn hereafter. The Engraver, who made the Cut before that Chapter, was questionless, tho’ words mislaid into an Error, which made him put a Smith’s Anvil, with a Serpent and Frog upon it, the Smith’s Hammer laying by, quite contrary to the invention of the Author, and the nature of the Thing he was Delineate; the Laplander making no use of a Smith’s anvil, but of a Drum, which because they beat with a kind of a Hammer, this made Olaus call it an Anvil. Upon the Skin, which covers this Drum, they Paint divers Figures in Red, made of the Bark of an Alder-tree eaten and boil’d for a considerable Time. The Skin, says Johannes Tornæus, is all over painted with divers Figures in Red, made with the Bark of the Alder-tree. Samuel 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
alogue of these Figures, as follows: About the mid
of the Drum, they draw several Lines quite across, u
which they paint those of their Gods, that are most
verenced among them, * Thor the supream Ruler
all the rest, with his Attendance; then Storfjunkare w
his: these are placed on the Top of the first Line. Th
they make another Line parallel to the former,
reaching only half across 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 terre
al Things, and various Sorts of living Creatures; su
as Bears, Wolves, Raindeer, Otters, Foxes and Serpens
as likewise Marshes, Lakes, Rivers and such like. Th
is the Lapland Drum, according to the Description gi
by Samuel Rheen, of which he has left us the followi
Delineation.
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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 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 G. g a Squirrel, h Heaven, i the Sun, l a Wolf, m the F. Scik, n an Ohr Cock, o 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. f Friendship with other Laplanders, t a Swan, u a S. to try the Condition of others, and whether a Distemp be Curable, x a Bear, y a Hog, B a Fish, V one carrying a Soul to Hell.

For the rest I have observed, that all their Drums are not Painted with the same Figures; I myself have less than Three, which are very different, One of which I have represented here with the First, by the Letter And Johannes Tornaus has given us a different Description of them, in the following Words; They divide their Figures in relation to different Countries, but especially in three Parts; The First Division is intended for Norland and some other Swedish Provinces, placed on the South Side of the Drum, and distinguished from the others by a Line, this also contains the next Neighbouring City of Note, where they used to Traffick most. As for Instance, in those Drum which are made at Torna or Kiemi, you will see the City of Torna Painted, with its Church, Minifter, the Governor of Lapland, and several other Persons, with whom the used to Converse. So likewise the High-way leading from their dwelling Place to Torna, which serves them to discover when the Minifter, the Governor, or certain other Persons will come that way, as also what is transacted there. 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 greatest part of the Drum, with most of such Creatures as are found in that Country. Here you see whole Herds of wild Rain deer painted, Bears, Foxes, Wolves and all Sorts of wild Beasts, placed there with an intent to discover where they are to be found; whether a tame Raindeer, if lost, is t.
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The found again, and where; whether their Reindeers young ones will be long lived; whether they shall be successful in their Net Fishing; a Sick Body, whether he will recover or not; whether a Woman with Child is likely to have an easy Labour; whether a certain Person shall dye or not, and by what means; and many other Things they want to know will not pretend to give you the true Reason of this difference, but as I am informed, some Drums are intended for more malicious Designs than others, and are better adapted to the accomplishing of their Magical Art; which makes me believe that according to the different Intention of what Business they are to be applied to, they either add or take away certain Figures, and sometimes also make considerable Alterations. For the better understanding of the diversity of these Drums, I here give you the Draught of two other Drums, both which had from the Illustrious Lord Chancellor of Swed-
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Both the Figures of these Drums represent and shew you the Signs and their Explication, as they were sent to me; in the same manner as I have represented in the Drum marked with B.

And here I must acknowledge, that this is not the only Obligation I have to this illustrious Lord of this kind, he having likewise sent me a Third scarce to be matched for its bigness, mark'd with E. the Draught of which I give you likewise, together with another mark'd with F; for which I am obliged to the Illustrious Lord Henry 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 certain Drum of this kind, exceeding all the rest both in beauty and the number of its Characters. It belongs to a certain Citizen of Stockholm, called Lawrence Ahlmae. Mr. Laurence Norman has sent me the Draught of it, an Explication of the Figures, taken from the Mouth of a certain Laplander, a Native of Torna, by Chistoph Utterius, June 16. 1673.

1. Paul of Torna, 2. River of Torna, 3. River let of Torna, 4. Weather-Cock pointing to the North by the help of a Line mark'd with two Crosses, 5. God of War, 6. the Sun, 7. the Moon, 8. the Thunder, 9. the Angel 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. the Wind, 20. Good Fortune, 21. Bad Fortune, 22. the Earth, 23. the Water, 24. the Fire, 25. dedicated to Sacrifices, 26. dedicated to Sacrifices, 27. the Mountain Stadeberg, dedicated to Sacrifices, 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 Sweden, 41. the Cities of Germany, 42. the Village of the Labourers, 43. War, 44. Peace, 45. some Persons going to Church, 46. a great Ship, 47. a Chaloup, 48. a Lapland Idol, 49. the Devil's Boat, 50. the Holy Tree of the Laplanders, 51. a Citizen, 52. his Wife, 53. a Country-man, 54. his Wife, 55. a Laplander or his Wife, 56. the Governour of Lapland, 57. the Governour's Gentlemen, 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 Laplanders, 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 Swan, 73. a Swan, 74. a Swan, 75. a great wild Cock, 76. a Laplander Travelling in his Sledge, 77. the Mountains of Lapland, dedicated to Sacrifices, 78. a Lapland Hut, 79. the most dangerous and malicious Sorcerers, 80. a Priest, 81. a Man, 82. a Squirrel, 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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Tree, 89. a Cat, 90. a 91. a Bog or Lake, and several Fishes, and a Boat in it, 92. a Calf, 93. a certain Beast called Ferf or Goulu, 94. a 95. a Dog, 96. an Orneskre or Ornsk ye, 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. Afmodeus, 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. Eater, 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
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. The other is 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 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 whole 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 lay: In the Center they draw the Picture of their God, upon which they lay a Frog or some other Piece made of Brass. Torneus tells us that the Laplanders call it Arpa. The Index, says he, which they call Arpa, is compos'd 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 allledged out of Olaus Magnus and Johannes Torneus; 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 falsely persuaded himself, but it is a certain Instrument so call'd by
by the Laplanders, and dedicated to this peculiar use, made 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 they 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 Appurtenances, 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 between 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 Ho’es cut in it with a Handle in the middle; whereby they hold it with the left Hand, whilffe they beat with the Right. Over this they stretch a Skin, fastened 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 Lambkin. The Laplanders, says Samuel Rheen, set a great value upon their Drum, for they always keep
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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 signify 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 defi'd, but keeps a strict Hand over those who neglect his Rites, by punishing them severily, 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-
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According to their Opinion, they can effect strange Things, by the help of this Drum, we must take a view, what these Things are, and how they are performed. Olaus Petri mentions Three; relating either to their Hunting, to 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 knowledge of Things at a distance. Samuel Rhen mentions Four. The First, To enquire what passes in other places, those never so remote. The Second, To know the good and bad Success of any Undertaking, and what use any Distemper is like to have. The Third, To Cure Diseases. The Fourth, To know what sort of Sacrifice their Gods are pleased with, and what kind of Beasts each God desires for his Sacrifice. They don't all use the same way or Ceremonies, in making their Enquiries. There are however several Circumstances which are to be observed by all. The First is, That they take care to stretch the Skin very stiff, by holding it near the Fire. They hold, says Olaus Petri, the Skin to the Fire, to make it Stiff. Secondly, That they don't always beat in one Place, 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. Torrens says to this effect: He lifts up the Drum a little, and then beats round about the Index, first softly till the Index begin to stir and to move about, and when he finds it removed from the Place where it first laid, to one or the other side of the Drum, the Drummer beats harder and harder, till the Index Points at a certain Sign, from whence they may draw a Conjecture as to the Point they fought 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 skillful 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 Money, 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 Smajuend, who had a certain Norwegian Finlaplander in his Company, he ask'd him, whether he could tell him, what his Mafter was then doing in Germany? The Finlaplander having anfwered 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 Mafter was transacting in Germany; which being immediately entered 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 happened to Johannes Tornow deserves to be taken particular Notice of; a certain Laplander, who is still living, having told him all what happened 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 happened 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 re ly upon it, as a means to investigate Truth. There is no th
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 Demon or other carried 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 shows, and declares to his Companion. Peter Claudii 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 transferr 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 Fleming, 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 and Bones of several Creatures; On the Instrument itself, says he, they hang the Claws and Bones of such Creatures, as they have taken. What was mentioned before concerning the Drum-beater’s Companion, and some other Ceremonies, is confirmed by Samuel Rheem, in the following Words: When they are curious to know what passes in foreign Countries, the Laplander has recourse to his Drum, as follows: He takes several Rings made of Brass, which being tied together by a Chain of the same Metal, are laid upon the Drum, where the Figure of the Sun is Painted. Then, with a forked Hammer, made of Bone, he beats the Drum till the Rings are put in Motion. In the mean while he that beats the Drum sings a Song with a loud Voice, call’d by them Jonas. 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. These Songs are composed of certain Words, relating especially to those Places, from whence they are to bring Intelligence. Here you find the Drum mentioned as well as the Standers-by, not only One, besides the Drummer’s Wife, Olaus has it, but several, both Men and Women, singing as well as the rest; besides two different sorts of Songs, the First belonging to the Drum-beater, called Jonas, the other sung by the Standers-by, Duura; we must now see also, what they say concerning their casting themselves on the Ground. After the Drummer, says the same Author, has for some time thus beat the Drum, he falls on the Ground, as if he were asleep. The often-mentioned Manuscript says: They fall down on the ground, as if they were in a Trance, nay as if they were dead. Peucerus says thus; After the Sorcerer has with his usual Ceremonies call’d upon his Gods, he falls down and vanishes away on a sudden, no otherwise than if the Soul had left the Body. There being not the least appearance of Life, Sense or Motion. Peter Claudi says, Their Spirits and Soul leave them, there being not a few, who are of Opinion, that the Soul really leaves their Bodies, whilst they are in this Condition, and returns afterwards, which makes Olaus say, That the Soul (of the Sorcerer) under the Conduit of the evil Spirit goes to bring back certain Tokens from most remote Places. Tho’ I cannot but look upon this as a very erroneous One, it being not in the Power
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 ly 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 Claudius has upon this Head) says: They Sing for a considerable time, till they fall down in a Trance. During this time they suffer extremely, the Sweat breaking forth plentifully in their Faces, and all over their Bodies; which as Lucian observes, all this while feels as hard as a Stone. After 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 Rhee makes this particular Observation, viz. that both the Men and Women, their present, don't cease to Sing, and repeat their Songs, a long as he lays thus on the Ground, for fear he should lose his Errand, he is sent upon: His Words are as follow: In the mean while all there present, both Men and Women, continue their Singing without Intermission, till the Drum-beater be awakened from his Sleep to put him in mind, of what is desired to be known. The Anonymous M. S. adds to this that unless they do so, the Drum-beater would never recover out of his Trance, but dye in good earnest. The rest there present says, he, are obliged to continue Singing as long as he lies in this Trance, to put him in mind of what had been proposed to him, before he fell into the Trance, otherwise he would never come to Life again. The same Danger attends him, if they should go about to awaken him, touching his Body with their Feet or Hands. Which perhaps the Reason, why Olavus says, that they take singular Care to frighten the Flies and other such Insects away from them, neither suffer him to be touch'd by a living Creature. Peucerius says; That they are forced a ways to keep some Body or other to watch the Drumme whilst he lyeth thus dead on the Ground, if they should otherwise, the Devil would certainly carry away his Body.
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 until it be extended on the ground, without life, last anything should touch it; it being their opinion, that if it should 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. Pencerus will have it, that it requires four and twenty hours, but the time is not certainly determined, the drummer awakening sometimes in a lefs, sometimes in a longer time, according to the greater or leffer 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 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 asks him the question, according to Olaus. Olaus Petri does confirm this by his testimony, when he says: As a confirmation, that what they were said is really true, they bring to him, who hired them, 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 help 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
Raindeers do in their abasence. 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 Rhenn says to this purpose; When they have their 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, Discontent 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 Ring follow the Footsteps of that Being, which rejoices 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 Journey, or go a Hunting, to change their Habitations, or any such like Thing, as we have told you before, and shall they 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 according as they ought to go in quest of their Game, if they have good Success. When they intend to go a Hunting, says Olau Petri, they hold the Skin that covers the Drum near the Fire, to excite it the better; then they put to Freg, which is placed in the Center, into a Motion, by con-
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usually beating the Drum with the Hammer, till it stand
still 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
same that Day, or what kind of Creature, of Fishes, Birds
& wild Beasts he is to Catch. We now come to the third
Use of the Drum, having a peculiar reference to Diftem-
pers, which is two-fold: For, First they enquire, whe-
ther the Diftemper owes its Offspring to some natural
Caufe, 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 pro-
ceeds from any Disorder in the Body, or whether from Ma-
"ical 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 of-
fered 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 be-
ing 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 imme-
diately, or at least promise to offer such a Sacrifice at a cer-
tain 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, nei-
ther 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 describ-
ed by Samuel Rheen: When they pretend to Cure any Di-
stemper 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 ties to his right Arm. The Drum-
mer, after having put these 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 Raindeers, 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 penitent 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 Gate 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 Die, 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. Pau 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 another ufe of it, to accomplish their Designs against
one another, even with the hazard of their Lives; tho'
this is not fo commonly practifed as the others. Some
Laplanders, fays Samuel Rbeen, but not all, make ufe of
his Drum to do Mifchief. Which is the Reafon, that the
reft of the Laplanders look upon this laft alone as unlawful,
but not the before-mentioned, because they are not
intended or made ufe of to the detriment of others.
Thofe, fays Johannes Tornæus, who make ufe of the Drum
to enquire after fuch Matters (as have been before-men-
tioned) take it amifs, if you account them to be of the fame
Stamp with thofe, who employ it to damnifie others; because
they do it to the Detriment, but thofe for the Benefit of oth-
er People. This has queftionlefs moved Lundius to affirm,
that thofe among the Laplanders, who ufe the Drum, have
no Commerce with evil minded Spirits, and that they
have recourfe to the Drum, upon no other Account,
than for the conveyance of Hunting, to know which
way they are likely to meet with good Game, or to fa-
ifie their Curiosities in some other Points; and that
whenever they do any Mifchief to others, this is performed
by certain Words, or fome other Charms, taught them
by fome other Laplanders, who keep Correspondence with
evil Spirits. But tho' it muft be confefs'd that the Drum
is not fo generally ufed for mifchievous Purpofes, 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 feveral in the Lapmark of
Kiema, who had fuch Drums, of a prodigious Bignefs.
They surrendered, fays he, their Drums, of fuch a vast Breadth
and Compafs, that they could not be removed from thence,
but were burnt upon the Place. And as a confirmation of
it, gives us the following Inftance: There was, fays he,
among thofe Laplanders, one of about fourscore Years of Age,
who confefs'd, that he had learn'd this Art from his Fa-
ther, 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 caufed him to be drowned in a Ca-
raft. Whereupon being condemned to Death, he was car-
ried 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 himfelf by the help of his Sorcery, he be-
ing but a Moment before found very healthy and lively, which
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indeed he had foresaid 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 thofe, from whom I have received the refte belonging to the ufe of the Drums. The reafon of which, as I fuppose, is, that they keep it very Secret, and that no Body can be in- ftructed in the management of this Point, without lying under a great fuspition of bearing a Share in this moft abominable Art.

Having thus given you a large Account of what belongs to the ufe of the Drum among the Laplanders, it is now time we proceed to the other Parts of the magick Arts, exercifed among them, by certain proper Inftuments. Where it is to be observed, that by the word Inftument, I understand every Thing, which ferves them in the performance of their magical Art. Thus they make ufe of the Snow (according to Lundius) when they intend to cause or to increase the Cold Weather, which is common- ly done by Women, and by fuch only, as are born in the Winter Seafon, the refte having no Power to effect it. Upon this Occafion they take fome Snow, which they form into a Humane Shape, then they chaw the Bark of the Alder Tree, and with the red Spittle and the Paft they befmear the Face, Hands and Feet of this little Image. They make likewife another ufe of this Bark of the Alder Tree for the fame purpofe, viz. they chaw it and lay it up and down, either in the Middle, or on both Sides of the Roads. The fame Lundius fays, That when the Laplan- ders pretend to caufe an alteration of the exceflive Cold, they take a Bears Skin, which they hang up all Night abroad. The firft Thing the Laplander does after he rifes out of his Bed, is to whip the said Skin for a confiderable time with Rods, by which means they pretend to moderate the exceflive Cold of the Seafon; tho' I am apt to believe that they also make ufe of certain Words which they mutter betwixt their Teeth. They also make ufe of another Secret for the fame purpofe. They take the Skin of the bleft Fawn they have, which they cut in Pieces of the bignefs of a Hand, and throw them into the Fire, whilft they are muttering a certain long Prayer. Among thofe Inftuments, one of the chiefeft is, the Cord iued with Knotts, for the raising of Wind. Of this Zeig...
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ier says thus: They eye three magical Knots in this Cord; when they untie the First they raise a tolerable fair Wind; at the untieing 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 hea-

thenish Superstitions, retain this, that they fell Wind to

such Merchants as are detained by contrary Winds upon their

Crafts. For a certain Sum of Money 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 Tem-

pests 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 go-

vern the Ship. Here you see, that Olaus says the same of

the Finlanders, what Ziegler mentions of the Laplanders.

And considering that neither Samuel Rhee, nor Johannes

Tornerus, 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-Shore, 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 increase any Wind, when, and as much as

they please. (a) He makes also this Observation, very

well

(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-Shore, some of our Crew told us, that we might eas-

ily 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 Chaloup 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 Mourmansko-

more

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ezell worth our taking notice of, viz. That such as art skil'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 blow 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 Shipwreck'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

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 Linen Cloth of about a third part of an Ell long, and four Inches broad, with three Knots in it, tied 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) untied 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 Maelstrom (a knot of dangerous Rocks in the Sea of Norway) the Wind then beginning to change, our Master untied 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 infallibly have perished, if by good Fortune we had not been soon thrown off again by the violence of the Stream and Waves, &c.
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They may duly lay Claim, viz. the Art of stopping a Ship at Sea, in its full Course. This however is like-wise attributed to the Laplanders by Damian a Goes. They can, says he, stop Ships in their full Course, so that they cannot steer from the Place, let the Wind blow never so long. Ziegler seems to make Reflections upon this, when he says: They make use of this Art at Pleasure, against the Mariners, for according as they either intend favour or to disoblige them they stop the Course of the Rivers and Seas. Which I suppose cannot be done by any other means, but what has been alleged before. For the rest, they are so skilful in this Art, that there is no remedy prevailing against it, except the Excrements of Maidens: Which Evil, says Damian, is not to be avoided, any other way than by smearing some of the Excrements of Virgins on the Masts and Doors of the Ships, the Spirits being a natural Aversion to it, as I have been informed the Inhabitants. It may perhaps be questioned, what means by the Excrements of Virgins; my Opinion is, that he speaks of the Menstrual Excrements, which has been many Ages past look'd upon as a proper Remedy against Magical Enchantments. This is verified by Pliny, when he says: I am very apt to believe what is related Lib. 28. of the Menstrual Blood, viz. That it destroys all Magical Arts, if smeared only to the Posts of the Doors. We now come to the third Kind, viz. their Magical Darts, as Ziegler calls them, by which they cause Distempers, Pains and other Mischiefs, even at a great distance. These are his Words: They make certain Magical Darts of Lead of Fingers length; these they send forth at a great distance, to take revenge of their Enemies; who thereupon are seized with a Cancerous Tumor, either on the Legs or Arms, with a violent Pain, that they scarce ever out-live three Days. Plautus Magnus speaks to the same purpose, which I suppose he has taken out of Ziegler. They are, says he, reputed to be very skilful in casting and shooting Magical Darts made of Lead, of the length of a Finger, the at the greatest distance; by which means they throw these, whom they owe a Spite, into various Distempers. These are Ziegler's Words, so that there is no great question, but that in 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 Darts, which they have thus erroneously descried to Polterity, 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 of it, who would not have pass'd it by in Silence, if we had heard any thing of it, only by rumour. Neither can I conceive, why they should just be of Lead. Inapt to imagine, that Ziegler was deceived by the word Skott, which is frequently made use of upon such an account; for if either Man or Beast is afflicted with any Leaden Diftemper, so as to lose all its Strength, or perhaps its Life, without any manifest Cause, the common People are apt to say, it is done by Witchcraft, and of it Skott, i. e. a Dart. Ziegler having perhaps heard something of this Skott, this has misled him into the Opinion of those Leaden Darts, which in that Sense are known now a-days, the same being performed by other means. Peter Claudi calls it a Gan, which, he says, they send abroad in the shape of a Fly, under which the Devil disguises himself, and of those, as he relates the Norwegian Finlanders, addicted to this Art, keep a great many in a Leathern Bag, of which they dispatch abroad some every Day. Of this he gives us an Instance, which happened in his Time. Some few Years ago, says he, a certain Person, who is yet living, travelling in Helicel, towards the Mountains of Norway, whether he was a gang to shoot Bears, happened to light upon a Cave among the Rocks. Within it he found a certain Image, rudely made, being an Idol belonging to a certain Finlander, and hard by it his Ganeska or magical Pouch. He opened it, and found in it many Flies, of a blewish Colour, crawling about, which were the Finlanders' Gans or Spirits, and used to be sent abroad daily to execute his Magical Exploits. And that he understands by this Gan the same thing, which they make use of to endanger other Men's Healths or Lives, he explains in these following Words: A Finlander can scarce satisfy, unless he sends abroad every Day his Gan, e. a Fly or Spirit out of his Ganeska or Ganiid, i. e. his Magical Satchel, where he always keeps them. If he do not think it convenient to send his Gan to hurt any Man (which is never done without some Reason) then he lets his Fly into the Air to sit at Pleasure, and to destroy either Men, Cattel, wild Beasts, or any thing else he meets with.
times he dispatches him to the next Mountains, where
leaves vast Rocks asunder. They will however upon a
slander Accusne send their Gan to destroy Men. Which
wards plainly shew, that this Gan is made use of to the
riment of Men and Beasts, and sent abroad for that
pose, which puts it beyond all doubt, that this is the
ke, which Ziegler calls Darts; for he says in another
ce; de Skiiude deris Gan, they shoot their Gan, like a
, the word Skiute 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
ly against Strangers, but also against one another,
 those whom they know to be as well versed in this
 themselves. Of this the before-mentioned Peter
udi gives us a memorable Instance in a certain Fin-
der, called Asbidern Ganckong, from his great Skill in
management of the Gan; who upon some Quarrel
other, another Finlander was several Times put in danger
being destroys by his Enemies Gan, which however
always prevented by his more prevailing Art; at last
happened that this Asbidern fell asleep under a Rock,
hereupon the other immediately dispatch'd away his
, that cleat 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.
these Sorcerers also try their Skill in expelling a Gan
nt by another: Some among them, says the same Au-
, strive to overiew one another in their magical Art,
that whilst one sends forth his Gan against a certain Per-
m, the other commands him away. Lundius goes further,
hen he affurses us, that they will often make a tryal of
skill 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
y term in their Language Killod, which is as much
as to try the Skill of your Companion. Thus they try the
ufoft Strength of one another, to such a degree of Ma-
le, that he, whose Genius is superior to that of his
nder, is not so satisfied, till he has totally ruin'd
him; he kills all his Raindeer, bereaves him of all Suc-
ces in Hunting or Fishing, nay sometimes of his Life.
Two Laplanders having once set themselves in this Po-
ure, with their Backs against one another, in one of
their
their Huts, each trying the best of his Skill; it was long before one of them, whose Genius was inferior to the others, drop'd down dead on the Ground, the Blood issuing forth out of his Mouth, Eyes, Ears and Noftrils.

One thing is very remarkable, that they are of Opinion they cannot hurt any Man with their Gan, unless they know his Parent's Name. They have no Power, says the same Author, to hurt a Man, unless they know his Parent Name. Upon which Head, Lundius makes this following Observation: I know not whether this takes place again the rest of their magical Attempts, but this is certain (by the Confession of some of the Laplanders) that if the Person, against whom the Sorcerer has laid his Design, beat him till he fetches Blood from him, this defeats his Intention; a Coal thrown after the Sorcerer at his return is said to have the same effect. What Peter Claudii describes to the Gan of the Finlanders and Norwegian Laplanders, the other Laplanders perform by their Tyre. This Tyre is a round Ball of the bigness of a Walnut, or a small Apple, made of the finest Hair of some Beast, or else of Mofs; it is very light, smooth and hollow within; being of a mixt Colour of Yellow, Green and Ash inclining most to a pale Yellow. Of this kind I had one presented to me by Mr. John Otto Silverfroome, Warden of the Society belonging to the Metals, and Governor of the Mines of Salbergh and Tablume; 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.
This Tyre, they say, is animated and put in Motion by particular Art, which they sell to others, so that the yer may use it against whom he pleases. They are very positive, that by the help of this Tyre, they can convey Serpents, Toads, Mice or whatever they think fit into any Man, who thereby is put to great Torments. They pretend, that this Tyre runs like a whirl-Wind, as swift an Arrow or Ball out of a Bow or Gun, and that whatever Man or Beast it meets with in his way, is destroyed at what was sent to, so that it often afflicts the innocent, and mistakes his Aim. Of this there are several Instances, too many to be inferred here.

Besides this, the Laplanders frequently exercise their Magic by bare Words, uttered in a certain manner; this Lundius has given us an Instance, which happened in the District of Smartsby, near the City of Lublab, there were two Laplanders who had been at Enmity for a considerable Time. An old Beggar Woman of the same Country, coming one Day to one of those two to ask an Alms, he told her, That he would give her a good Reward, if she would undertake to convey Serpents into his Enemies Body, which she having promised to do, he gave her good Store of Aqua vina; this set the old Woman to Work, so that to accomplish her Design, she began to mutter certain Verses she had got by Heart. In an Instant the other Country Fellow began to find himself very ill, and soon after voided six Serpents thro' his Mouth, being tormented with such violent Pains, that at first he dy'd in great Misery. After his Decease, a vast Quantity of Serpents did crawl out of the dead Carcass, one thro' the Mouth, others thro' the Nostrils, of all sorts of Colours, viz. Gray, White, Black and Green; his Body being swel'd and extended like a Drum. The same Lundius relates another Example of this kind; which happened in his Time at the Town of Lublab: An old ugly Lapland Woman coming one Day into the Chamber of an Inhabitant of that Place, where the Woman of the House was just then lying in, and no body else with her, she ask'd her for some Victuals and Aqua vina; the Woman in Child-Bed not being able to arise out of the Bed, by reason of her Weakness, told her, that she must stay till her Servant came Home, who should give her what she desired. The old Woman being enraged at this
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this Delay, which she took for a Denial, did all on a sudden carry her self upwards thro' the Ceiling of the Chamber, 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 of the chiefeft Matters, relating to the Religion of the Laplanders, and to their Sacred as well as superstitious Rites and Worship, it is now Time to put a period to this Subject, and to proceed to other Matters.

C H A P. XII.

Of the Government of the Laplanders.

Next to the sacred Affairs of the Laplanders, their secular Constitutions ought to come into consideration, which may be considered either as publick or private. We will treat first of the publick Affairs, and which belong to the Civil Constitutions of their Government. The Constitution before they were call'd Laplanders, was such, that they were not subject to any other Jurisdiction, but administered their own Affairs, under the Conduct of a King, chosen out of their own Nation. This was the Constitution of their Government, under the Reign of Harald, surnamed Harfager, King of Norway, who Reigned at the same Time with the Swedifh King Eric, surnamed the Victorius, viz. about the Year after Christ's Nativity 900. There is much is beyond all Question, That those bordering on Norway and the Sea-floar, commonly called Finlanders or Finlaplanders had their own Kings. The Laptoftes, says Peter Claudius, and Sicofinni (or Maritime Finlanders) were in antient Times govern'd by their own Kings, both before and after the Time of Harald Harfager, who Conquered all Norway, except those Finlanders, who, under the Reign of this King Harald Harfager, had one Mottle for the King. Peter Claudius did, without all question, take the out of Sturlefon's History of Harald's Expedition, who left all the Country of Barmia, but did not Conquer these Finlanders. For, among other Things, Sturle...
produceth one Gunilda, speaking thus: He sent me to
Uttle, King of the Finlanders. The Name of Laplan-
d was not known or used in those Days, as I have
own before, they having retained for a considerable
time the Name of that Nation, from whence they had
their Offspring. And it seems very probable that they
continued thus after they had got the Name of Laplan-
d, viz. after they had settled their Colonies in the in-
country's, and beyond those Mountains, that divide
eden from Norway. It is easy to be conceived, that
then they undertook it, they could not do it without a
leader, who, without doubt, after they had made their
settlement, did govern them as their King; and would
not in all likelihood submit himself to any foreign Pow-
en, especially since no Body in those Days thought it
worth his while to make War against a poor beggarly
Company of Wretches, inhabiting Woods and Deserts,
overwhelmed with continual Snows and extremity of
told. This is the Opinion of Paulus Fovius, when in his
History of Muscovy, he says thus of the Laplanders: Their
way of Living and Manners are not as much as known to
their next Neighbours the Muscovites; those who look upon it as
piece of Madness to attack them with an inconsiderable
force; and to invade a People destitute of all Things ne-
necessary for Subsistence, with a good Army, they judge both
against their Honour and Interest. So, that the Laplanders
were for a considerable time govern'd by their own
Kings; The first Swedish King, who undertook this Con-
quest, was Magnus, surnamed Ladulaos, who lived about
the Year of Christ, 1277. Concerning which Johannes
Lumius, in a certain Manuscript, entitled Summa, has these
Words: Under the Reign of King Magnus Ladulaos, the
Laplanders were as yet their own Lords and Masters. This
King not being able to Conquer them, offered those that
would undertake it, the Dominion over them. It seems he
did not think it worth his while, to be at the Charge of
undertaking an Expedition against a Company of vaga-
bond Wretches; yet could not endure, that a Neigh-
bourhood dwelling almost in the Heart of his Dominions
for they did inhabit all that time the Sea-food 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 Expedition, to invite private Persons, by the
prospect
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prospect of great Advantages, to undertake this Task which succeeded accordingly; the Bikartsi being th Neighbours, having engaged and successfully executed this Work. Upon this Account, I cannot pass by in lence the Plot laid by one of the Bikartsi, for the excution of this Design, as it was related by one Eric a Gol smith, and Inhabitant of Lublab, who had it from M. Andrew, Minister of Plitha, and is recorded by Johan Bureau. These are his Words: One single Person amo the Bikartsi, having laid a Design to surprize some Laplanders upon the Road, as they were going Home from Bika (the northern Part of this Country being destitute of Inhabitants in these 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. Know ing them to be the Chief Heads of the Laplanders, un whom the rest were in Subjection, and that they were Fifteen 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 eing at some distance from one another, furthered his Desig with such Success, that those that followed were quite Ignorant of the Death of their Companions, till the last Man happening to stumble over some of their Dead Carcasses, per ceived the Danger, and made a brave resistance, seeing him self obliged to Fight desperately for his Life, for a consider able time, till at last the Inhabitant of Bikartsi, being seconded by his Wife, got the Victory, and slew him. The Laplanders being thus bereaved of their Heads and Leaders were soon brought under Subjection. Some will have it That this was done by the Bikartsi (at the Intitation of King Magnus Ladulaos, as we told you before) under pretence of a Truce. For the Manuscript of Bureau, af ter the before-cited Words, proceeds thus; The Inhabi tants of the District of Bikartsi, being encouraged by the Promises (made by King Magnus) made a Truce with the Laplanders for a certain Time. But whilst these thought themselves secure, they fell upon them unawares, and after they had put a good Number of them to the Sword, they forced the rest, inhabiting from the Northern to the Western Sea floor, to submit to their Conquerors. From whence it is evident,
That before the Laplanders were brought under Swedish Jurisdiction by the Bikarti, they were at war with the Swedes; for a Truce is expressly mentioned there. And in another preceding Passage of the same Manuscript, it is said of King Magnus: Because he could not bring them under Subjection. This it is perhaps, that has induced Zieglerus to say of the Laplanders; They are a brave Nation, that maintained its Liberty for a long time against the Norwegian and Swedifh Kings, till at last they were forced to submit. But what Ziegler attributes to their Bravery, ought, in my Opinion, rather to be ascribed to their Meanenes. Thus we told you, that the Moscovites did not think them worth the Expences of Conquest, by reason of their Poverty. And no doubt, the Swedes were of the same Opinion, so that King Magnus could not bring them under Subjection nor because the Laplanders were too powerful for the Swedes, but because these did not think it would quit Cost to be at the Charge of sending an Army againft them; for we see at the Bikarti, the Inhabitants of one single District, were able to Maffter them. Thus were the Laplanders brought under Subjection, by the Craftines, and Subtilty, and at the Charge of a few private Persons, about the Year of Christ, 1277. from which time on, they have been forced to live under the Jurisdiction of the Bikarti, and consequently under the Kings of Sweden: But whether all the Laplanders, even those who lived near the Sea-floor, beyond the Norwegian Mountains, being commonly called Finlanders or Lapfinlanders, were conquercd at the same time, remains doubtful, unless we would take an Inference from the Words mentioned out of the fore-cited Manuscript, viz. That they had Conquered those inhabiting from the Northern to the Western Sea-floor. But, however it be, this is beyond all Dispute, That the Swedes were the First that Conquered the Laplanders; the neighbouring Norwegian and Moscovites being encouraged by the Example of the Swedes, did also get a share of it; so, that ever after Lapland has been Subject to Three several Kings. The Laplanders, says Andrewus Buricus, are now a-days Subject to Three several Princes, viz. of Sweden, Norway and Muscovy. Peter Claudi, in his Description of Norway, says: Now a-days the Maritime Finlanders are Subject to the Crown of Norway, but the Finlanders in-
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Habiting the Mountains, pay Tribute to Three Kings. But our Business being not with the rest, it is certain, that the Swedes have for several Ages past enjoyed half a Share of the Sovereignty over the Laplanders or Maritime Finanders inhabiting betwixt Tidessorden and Walang. The Instructions given by Charles IX. King of Sweden to his Ambassadors to the King of Denmark, are to this Effect: It is sufficiently demonstrable, that the Crown of Sweden has from very ancient Times been possessed of a half of the Rights, as well Sacred as Civil, of Tributes, Taxes, Men or Fisheries, from Titisforderen to Walang, with the Crowns of Denmark and Sweden. But for Malanger to Warangor, they only enjoyed one third Part of the rest being divided betwixt the Crown of Norway and Sweden, till the Year, 1593. when by virtue of a certain Commission, the last likewise granted their Share of the Sweden; whoever since the Reign of King Magnus Ladulais, being the Space of 400 Years, were possessors of the Mountainous part of Lapland, and their Colonies bordering upon Sweden. The Government fell after to Conquest into the Hands of the Birkarti, who, pursuant to the Grant of King Magnus, had a Power to impose Taxes to Traffick with them, and received all the Profit arising from thence; paying only to the Swedish King yearly a certain number of Skins, as an acknowledgment of their Sovereignty. To this purpose the before-mentioned Manuscript of Bucceus says thus: The Birkarti had obtained a Grant from his Majesty, by virtue of which he had the supreme Administration of the Government of the Laplanders, then inhabiting near the Sea-shore of the Bay of Bothnia, lodged in their Hands, together with all the Taxes and Profits arising from the Salmon-Fishery; under condition, that they should pay to the Crown, as an acknowledgment of their Subjection, a certain number of Grey Squirrel Skins. This is confirmed by Olaus Magnus, when he says thus of the Laplanders: They receive at respect their Governors, call'd Berchara, or Men of the Mountains, with common Consent, whom they present with precious Furs, Fishes, and other Things, both for their Tribute to the King of Sweden, and for their other Use. He calls the Birkarti, Governors of Lapland, for Reasons alleged before; and that they we
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Governed 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 choose, says he, a Governor 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 Governor was always one of the Birkatii, who had the Supreme Authority over the East, as appears by his red Garment; Olau speaking of the Birkarti says; And those were distinguished above the rest by a red Garment. So that in those days one of the Birkatii 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 Governor. 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 Governor, as those of Pitha and Torna did theirs in their own Division; those they styled 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 Olau speaks of several Governors of the Laplanders, whereas Ziegler makes mention only of one. These Governors had the supreme Administration of Affairs among the Laplanders, being chosen by their own consent, if we believe Ziegler, and Olau 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.
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Upon this occasion it may very well be called in question, who these Birkarties were, by whose assistance the Swedes subdued Lapland? Budaeus in his Manuscript calls them, The Birkarti inhabiting the District of Birkal. From whom differs Olaus Magnus, who calls them Bergchara, which he himself interprets Men of the Mountains from Berg, which signifies a Mountain, and Chara or Karar, i.e. Men. They choose, says he, their Governors with joint Consent of the Common People, whom they call Berchari, i.e. Men of the Mountains. But he is silent as to the reason why they are thus called. And as I am not able to guess at it, so he can scarce persuade Men, that he is in the right. For, from whence were they so called? Or from what Mountains? Not from the Norwegian Mountains; because those were not inhabited in those days neither are there any other Mountains thereabouts, from whence they could derive their Name. Besides, that the Birkarti were Subjects of Sweden, and from thence used to Traffick into Lapland; and in the antient Records they are never called Bergcharti, as Olaus would have it, but Birkartebea.

There are certain Letters written by Canute Johnsson one of the chief Officers of the Kingdom of Sweden, written 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 between the Fellinghers of one, and the Birkartebea of the other side. And not long after; It was agreed, that the Wild Vagabond Laplanders, should not be disturbed in the Hunting, no more than the before-mentioned Birkartebea Travelling among the Laplanders.

This confutes the Opinion of Olaus, who would have them Men of the Mountains. Their Origin is more certain; for Olaus Petri Muurenius says, they came out the District of Birkala, in the Province of Tavastia, which is found in the Modern Maps. The reason why King Gustave I. in his before-mentioned Letters, speaks of the Birkarti, as belonging not only to the single District Birkala, but to the several Divisions of Lublaff, Pitba at Torna, is, that the Birkarti, who owed their Offspring to the Province of Tavastia, were afterwards settled among the Laplanders; and as some of them had the management of the Government, so the rest Trafficked among them.
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which Prerogative, because it properly belong'd to them, therefore were they called by Budew Merchants. Here also, says he, the Merchants whom, as we told you before, they call Birkarti, expose their Commodities to Sale. The Words, as we told you before, have a relation to the preceding Passage, where he says thus: The Inhabitants of the Colonies of Bothnia, especially those called Birkarti, buy from the Merchants, who come thither by Sea in the Summer time, such Commodities as they know to be fit for the use of the Laplanders; those they transport into Lapland in the Winter Season, so soon as the Lakes and Rivers are frozen up. Here he mentions the Birkarti, trafficking with and carrying the necessary Commodities from the Towns and Villages of Bothnia into Lapland, neither does he speak only of the Inhabitants of one District, but of all the Colonies of Bothnia. So that it seems as if they had inhabited only the District of Birkarti, but afterwards extended their Possessions further into the Country, and in all the Towns and Villages where they settled, main- taining their Rights and Privileges granted them by King Magnus, viz. To have the sole Government of the Laplanders, to levy Taxes, and Traffic with them, and other things of this nature; all which they enjoy'd for a long time, as is evident from the before-mentioned Letter of Sams Johnfons, written under the Reign of King Magnus Fomeck, in which it was provided, That no body should pretend to molest the Birkarleboa in their Passage to or from the Laplanders, or whilst they were carrying among them.

Things continued thus till the Reign of King Gustave I. who made a Contract with the Birkarti in the year 1518. April, at Upsal, under the following Title: Concerning the yearly Tribute to be paid by them to the Crown, for the great Advantages and Revenues they receive from the Laplanders. All which advantages accruing to the Birkarti, by virtue of their Privileges they enjoyed for many Years, viz. ever since the time of King Magnus Ladilaus. These being not only granted to them, but also to their Posterity; so that none but those born from the Birkarti could enjoy them. This is put beyond all doubt, by the Letters of King Gustave; where he says thus: And we have promised and agreed, as we by these presents do promise and fully
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fully agree, that they shall after this day enjoy the same Power and Privileges over the before-mentioned Laplanders, as they and their Ancestors were possessed of them before. Here it is expressly 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 Badeus, Miniter of Pisto, speaks much to the same purpose; for, after he had given an account in what manner the Laplanders were surprized 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 subtlety, and maintained 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 In- lent, were become burthenfom to the poorer sort of their Race. Concerning which, the M. S. of Badeus 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 In- lent, 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 unquestionles one of the chief Men among the Birkarti under the Reign of King Gustave I 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 Tributes and some other Matters, mentioned by us before. From whence it is evident, that their Privileges were take from them afterwards, to wit, towards the latter end of

Gustave
During Gustavus's Reign. It was no more than just, that a few private Persons who abused their Power, to the detriment and oppression of others, should be deprived of their Privileges: Besides that, according to the Rules of God's Policy, it was no more than Prudence, not to continue any longer so excessive a Power, granted to few private Persons, over a vast number of People, and so large a Tract of Ground, who having got great riches into their Hands, the same might be better employed, by making them circulate in the Kingdom, whereby the King might be enabled to drive out the enemy, and maintain the Publick Liberty, than to uphold the Pride of a few useless Persons among the Birka. The King having thus put a period to the Power of the Birka, who were Governors of the several Laparks, and had the Titles of Kings bestowed upon them by the Laplanders, he sent thither Governors of his own, who levied Taxes, and had the Administration of the Government in his Name.

These Governors are by the Swedes call'd Laplouger, i.e. the Laplanders Konunga Olmei, i.e. Royal Men, or Kings' Men. Of these mention is made in a certain Patent granted by K. Gustave I. in the year 1559. to Mr. Michael, the first Priest of Lapland; the Words are to this purpose: We therefore command all our Officers in Lapland, as well Governors as others, &c. These, it seems, had at first the sole Administration of all Publick Affairs; as will appear more hereafter, in the following Chapter, both in Collecting of Taxes and Administration of Justice. But when afterwards Charles IX. made a new Division of the Country, and put every thing in a better order, they had others joined with them, some being Commissioned for the Administration of Justice, others for the Examining of Causes, and dispatching other Publick Affairs.

And thus it continued, till at last the State of the Government was reduced to what it is now. For the Laplanders have in our time, next under their King, a Provincial Judge, one of the Senators of the Swedish Kingdom, call'd by them Lagman, and his Deputy, call'd Under Lagman; next to them one call'd Laglafaren, i.e. the Interpreter of the Law, and several others whose Business it is to take cognizance of Causes, and to pronounce M 4...
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Sentence. Then they have a Governor of the Province call'd Lands-hafdingh, and the Governors of the Lap marks, call'd Lapfoughden, with their Officers still'd Land men, whose business is to see Judgment Executed, collect the Tributes, preserve the Publick Peace, and perform all other Duties of this nature. Lundius says that in his time there was but one Governor or Tong of the three Lapmarks of Uma, and Lublah, who was much esteemed of among the Laplanders: That their Custom is, as often as their Governor comes among them, to offer him a Present of a Piece of Cheese, called by them Nefloff, and a piece of Flesh; in lieu of which, he allows to each of them three Spoonful of Aqua Vitæ, call'd Purifnestz, i.e. the Present of the Interview. They so Complement him (by an Interpreter, if he does not understand the Lapland Tongue) telling him, that they are extremely Rejoiced, and thank God, so great and brave a Person as the Governor, is in their Country; while they perform with low Reverence.

This is the present Condition of the Swedish Government in Lapland.
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 Public 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 Ju-
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nice began to be managed with much more care and better order. But, above all the rest, I find, that King Charles IX, did take all possible care to have them regulated and brought under a good Discipline, according to the Swedish Laws, as it appears by his Instructions given to one Lawrence Lawrenson, his Governor of Lapland dated an Stockholm 10 Octob. 1610.

We Charles, &c. Constitute our Faithful Minister Lawrenson, Governor of our Lapland Subjects, as well in the Mark of Uma, as those of Pitha an Luhlah. And we command him to Govern them according to the Tenour of the Swedish Laws, as they are extant in Print, which we have given him for that purpose; to take care that no injury or violence be offered to them.

John Tornæus says, That now adays they have three several Governors, and as many Courts for the Administration of Justice. These are his Words: 'There are now three different Courts of Justice in Lapland; the first is that called Anundsjö, or Angermanland; the second that of Uma, Pitha, and Luhlah; the third that of Torna and Kiema. In each of these presides a certain Governor, who are obliged to give Sentence in the King's Name, in the presence of a Judge and a Minister or Priest.

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

Those Courts of Justice, says Tornæus, have every one their own President, who every year in January and February, are obliged to Administer Justice in the King's Name. These Courts are held in the same places where their Publick Markets and Fairs are kept, which are in each Lapmark appointed for that purpose, as will be shewn anon.
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Now we come to their Tributes: These were first on some Skins of wild Beasts, and were not paid by the plunderers themselves, but by the Birkarti, as a Token in their Subjection to the Crown of Sweden, the Revenue being very inconsiderable in itself. Bureaus in his MS. tells them, Navastra Timber Graoskin; but Graoskin signifies Gray Squirrel-Skins, they being all of that colour in the Winter time; and Timber denotes their number, being forty ty'd in one bundle. How many of those numbers or Bundles the Birkarti used to give, is not expressed in the said MS. But according to the Agreement made between King Gustave I. and them, they were to give eight, making 360 Skins, out of the Lapmarks of ublah and Pitha; and those of Torna the same number, besides two Martins Skins for each. The Birkarti of ublah and Pitha did not pay to the Crown any more than eight Bundles of Skins of Squirrels, call'd by them Timbers, and two Martin Skins. The Birkarti of Torna paid the same number, in respect of the Laplanders under their Jurisdiction.

This is the Tribute mentioned by Ziegler, when he says; The Lapland Nation pays precious Skins for a Tribune. These Men having been observed in his time, and under the Reign of K. Gustave I. with this alteration only; at they were obliged to pay double that number: For as the before-mentioned Compact: The Birkarti of ublah and Pitha shall for the future pay every year sixteen Bundles, call'd by them Timbers, of Squirrel-Skins, and four Martin-Skins. The Birkarti of Torna shall do the same. The Sum total being 32 Bundles, or Timbers, of squirrel-Skins, and 8 Martin-Skins. This Agreement was completed in the year 1528, which was the first; the Birkarti paid this double Tribute.

But after the Birkarti were bereaved of their Antient privileges, for Reasons before-mentioned, and the Swedish Kings began to gather the Tributes of the Laplanders, by their own Officers; it is very likely several other alterations were introduced. In the year 1602, it was ordained, that instead of Skins they should pay every Tenth Rain-deer, and the Tenth of all their dry'd Fish, as a Tribute.
This is evident from the Instructions given by King Charles to his Lapland Governors Olaus Burman, a
Henry Beneyson, to this purpose, at Stockfion 22d of the fore-mention'd year, where also the following Reson is allledged, 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 manner they were to furnish them. So that it seems as if
Swedish Governors, ever since the time of King Gustav, used to make the Laplanders pay sometimes Skins, sometimes other Commodities, according as they suited best with their present occasions, which uncertainty of Tribute began to be burdensome to the Laplanders, Governors taking hold of this opportunity, to serve their own Turns, under pretence of the Publick Good, prevent which, it was ordained, That the said Governors shall demand and take of the Laplanders every Tenth their Rain-Deer, and the Tenth of all the dry'd Fish consumed in the Country. That these Rain-Deer and dry'd Fish, shall be all the yearly Tribute they shall be obliged to pay; that no Skins, or any thing else of what kind soever, shall for the future be demanded of them. Neither did this continue long perhaps, because it was found too heavy a Burthen for the Laplanders to bear, as being too destractive to their Herds; for which reason it was ordain'd about four years after, viz. in the 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 mentioned here) of dry'd Fish; as also every Tenth Fawn, their Tame Rain-Deer, and the Tenth Part of all the Fish they catch. Neither were the Birkari any more spared than the Laplanders, their Tribute, being likewise appointed in the same year, viz. every Tenth Skin, at the Tenth of all their Fish; to be paid by every one of them that should frequent the Lapland Fairs, and Traffic there. Those that had any Rain-Deer, were also obliged to pay every Tenth to the Swedish Crown; for thus runs the Instruction given to the Governor; those of the Birkari who have any Rain-Deer, are to give every Tenth, & which has thus continued for a considerable time after the same rate, having been confirmed by another Edict of the same King Charles, in the year 1610.
Now adays they pay their Tributes in three different kinds, viz. in the Rain-Deer, Money or Skins, either in or fitted for use; all which are paid in proportion to the Allotments of Ground they possess; for those that are possess'd of the largest Allotments, they call _en beel call_, i.e. a whole Tribute; those that have a less _Tract_ of Ground in their possession, _een half skall_, i.e. half a Tribute, and so further in proportion. A Laplander, therefore, who is possess'd of an Allotment of a whole Tribute, pays for a Tribute yearly, two Crown Pieces, or _Rixdollars_. The chief Tribute of the Laplanders, says Samuel Rhen, is _two Rixdollars_, which they call _Skattdollars_; those are to be paid by every one who is obliged to pay a whole Tribute. Job. Tornæus speaks to the same purpose: He that is liable to a whole Tribute, pays every year two _Rixdollars to the Crown_. But those who are not Masters of so large a _Tract_ of Ground, or Allotment, pay no more than one _Rixdollar_. Others, says the same author, whose Allotment is only of half a Tribute, pay only one _Rixdollar_. But if it happens, as it oftentimes does, that they have no ready Money, they pay in their stead a certain number of Skins or _Fifth_. The Skins are commonly either Foxes or Squirrel-Skins; of the lat to are reckoned equivalent to a _Rixdollar_; of the first one single Skin, and a pair of _Lapland Shoes_; the Fifth are always dry'd Fish, two pounds of which are valued likewise at one _Rixdollar_; but to each of those Pounds there must be an addition made of five pounds over and above, there being so much commonly lost in the drying. And this pound, together with additional pounds, they call _Skatt Pound_, that is, _the Pound for Tribute_. This passage plainly shews, that the word _Pondo_ used by the Author, implies a certain Weight of a great many Pounds. As for their Rain-Deer, of these they pay the Tenth, which are assifled not to each Family, but a whole _Division_. The beforementioned Author says to this purpose: _They pay the Tenth of their Rain-Deer, each of which is valued at the rate of three _Rixdollars_ silver Money_. Those were given by the several _Divisions_; there being a certain _Assessment made_, how many each _Division_ is to give. The rate here mentioned of the Rain-Deer, was appointed for this purpose; that in case any one had rather keep his Rain-Deer, he might know what price he was to pay for
for them, without being imposed upon. The third kind of Tribute to be paid are the Skins, each head of a Family being obliged to pay either one white Fox's Skin, or two pair of Lapland Shoes, or in default of those, half a Lapland pound of dried Pikes. The Laplanders, in the same Author, pay to the Crown either two pair of Lapland Skins for their Tents, or one white Fox's Skin, half a pound of dried Jack.

This is now the ordinary yearly Tribute paid by the Laplanders to the Swedish Crown, a considerable share which is by the King's Favour allotted for the Use and Maintenance of the Priests in Lapland, as we have told you before.

Now because those Tributes paid by the Laplanders must be carried a great way both by Sea and Land, before they can be laid up in the King's Storehouses, it is ordained, that besides those ordinary Taxes, every Housekeeper shall give one pair of Shoes, which they call Hakapaleka, or the price of the Carriage. To this purpose Samuel Rheen says thus: Besides this, the Laplanders pay one pair of Lapland Shoes for Hakapaleka, or the Wages of the Ship, or Transport Money, which is an equivalent for the charge the Crown is to be at, in Transporting those Commodities.

Those who are Commissioned to gather those Tributes are by the Swedes called Lappefrugdar, who owe their Origin to King Gustave I. after the removal of the Barkari, as has been shewn already. Of those Officers mention is made in the Instructions given by King Charles I. to Olauus Birmam, and Henry Benyfen, in the year 1600, and to Laurence Lawrenfon, in the year 1610. In the latter of which it is expressly said; We have commanded him, that he shall demand and receive the Tributes payable by the Laplanders inhabiting the beforementioned Lapmarks, up the same Foot, as the same were settled by our Edict issued in the year 1606.

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

Besides which, they pay likewise something to the King of Denmark, and the great Duke of Muscovy; not that they are Subject to three different Princes, but on the account of several Advantages they receive from the Territories belonging to those Princes. Concerning which
not but give you the words of Mr. Job. Torius:

one of the Laplanders, who are Subjects of Sweden, have

fully discharged their Duty, tho' they have paid their

taxes to one King; being obliged to pay some to two, some

three Princes; not that they acknowledge them all for their

sovereigns; but because they have free liberty to Fish and

hunt, in their Territories. Thus all the Divisions of the

Lapmark of Torna lying beyond the Mountains, pay a

tribute to the Danish King, because they have liberty given

to them, to send down their Cattle from the Mountains, quite

back'd up by the excessive heat of the Summer Season, into

the lower Grounds near the Sea-side, where they both feed

and refresh them, and at the same time enjoy the convenienc-

es of Fishing; which Countries belonging to the King of

Denmark, they pay him one half of this tribute they are

obliged to pay to the Swedish King. The Divisions lying

beyond the Mountains, here mentioned, are those of

Outekeine, Anjovara, Teno, and Utzicki, as he calls

them. The Laplanders inhabiting the Division of Enare,

in the Lapmark of Kiema, are under the same circum-

stances; because they both Hunt and Fish in the Territo-

ries of the King of Denmark, and of the Great Duke of

Annovy; for which they pay, besides their ordinary Tri-

butes, to the first one half, and to the last one third part

of what they are obliged to pay to the King of Sweden.

This tribute used in former times to be collected when

the Governour pleased, and afterwards only in the Win-

ter; as Andr. Burcus observes: In the Winter time, says

he, when they are to pay the Tribute, they meet in a kind of

darks, at a certain appointed time and place. From whence

it appears, that a certain time used to be appointed for

their meeting in every Lapmark, in order to pay their

Tribute.

This Custom continued till certain places were deter-

mined for the keeping of their Publick Markets and

Fairs, when it was ordred, that for the future they

should pay their Tribute at those Fairs; which course

they still take. The Laplanders, says Samuel Rheen, pay

their Tribute at the time of their Publick Fairs, whither

the Governour came to receive it, But at what time

those Fairs were kept, will appear from what we are to

say concerning their Fairs, in the next Chapter.
AMong their Publick Affairs, which we have treat of hitherto, their Traffick is none of the least. What Custom the Laplanders observed in their Dealing in ancient Times, is not well known. Paulus Fovius says, that those who brought their Commodities thither to Sall used to expose their Wares, and so go their ways, where the Laplanders would come and take of them, what they found for their purpose; in lieu of which they receive an equivalent in Skins, without speaking one word. Though it be not well known, yet Cuvier has observed, that when the Commodities were brought thither to Sall, they used to expose their Wares, and so go their ways, where the Laplanders would come and take of them, what they found for their purpose; in lieu of which they receive an equivalent in Skins, without speaking one word. These words, that the Laplanders Trade in white Furs called Ermins, which they exchange with divers sorts of Commodities, tho' at the same time they avoid the Conversation and Sight of the Merchants. They deal altogether by way of Exchange; so that after they have sincerely and faithfully rated the Goods, they have in lieu of them the full equivalent in Skins, to the absent and unknown Merchant. He says, that they avoid the Conversation and Sight of the Merchants, pursuant to the description he had given of them before; That they were a barbarous Nation, beyond all belief, so suspicious, as to run away at the sight of a Ship, or the Footsteps of a Stranger.

This is contradicted by Ziegler, who says, That the people buy and sell without using any words, yet he attributes the reason of it to their Language, which is quite different from those of other Nations, and consequently not to be understood by them. They Trade both with Money and by Exchange, so as to communicate their Thoughts not by Words, but by Nodding to one another and this not out of Rulicity, or for want of Sense, but because their Language being peculiar to themselves, is not understood by the Neighbouring Nations. These words, not out of Rulicity, or for want of Sense, seem to be inserted in contradiction of Fovius. Herber
in agrees with Ziegler, when he says, They don’t understand the use of Gold and Silver Coin, being contented to do by way of Exchange only; and, because they are quite ignorant of Foreign Languages, they are reputed among some strangers a Dumb People. And so does Olaus Magnus, who speaks to this purpose: They Exchange their Commodities without the help of Money, or making use of Words, but by a faithful and tacit mutual consent; not for want of Senfe, and by reason of their Barbarity, but because their language being peculiar to themselves, is little understood by the Neighbouring Nations. This is confirmed by Damian a Goes, when he says; They Traffic only by way of Exchange, whereby they get both Provisions and Money, without the use of Words, but only by Nodding; which is to be imputed to the barbarity and harshnes of their Language.

What relates to their Traffick, we find, that the same as exercised in former times, without speaking a word, but by Nodding to one another; neither could it properly be called Buying and Selling, but rather an Exchange; only by Exchange, says Damian and Olaus; They carry on their Traffick without Money, by Exchange. Which makes me almost imagine, that in the before cited page of Ziegler, ought to be read instead of permutatione pecuniae, by exchange of Money, permutatione nec pecunia, by Exchange and not Money. That they carried on their Traffick in antient Times by Exchange only, 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 those days there was no Money Coined, and scarce any bound at all, except what was brought thither out of the Neighbouring Nations, especially out of England and Scotland. What wonder then, if the Laplanders were unacquainted with the use of Coin? Neither is it probable, that in after times when they lived under the Jurisdiction of the Birkarls, they could be acquainted with the use of Money; because these Monopolizing all the Trade of Lapland, did not buy any thing for ready Money, 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 Rixdollars. The Laplanders, says Job. Torow, neither know nor takes any other Money, but Rixdollars. Any other Coin whether Silver, Gold, or Copper, be 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 the Vale of Joachim, their acquaintance with Current Money cannot be of a very long standing; and that their strangers to any other Coin, is likewise verified by Samuel Rhee. The Laplanders, says he, value no other Coin, except Rixdollars; each of which they reckon at two of their Ounces: so that a Rixdollar is among them equivalent to two of their Ounces.

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

But whatever may be the Sense of this passage of Damian, this is most certain, that in former times the Laplanders used to Traffick by Bartering their Commodities for others, and that even to this day they are not very fond of Money, or at least of no more than is requisite for the payment of their Tribute. Which makes Samuel Rhee
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Rhen, 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 Chapman 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 Moscovites 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 Bureaus seems to intimate this, when it says, That King Magnus Laudus 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 for-
bid for the future the Birkarti, or any others, to Traffick in Lapland for Skins, or any other Commodities, as hath been practised bitherto.

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, where they exchanged for Skins, and sold them afterwards for ready Money to other Nations. This was their custom practis'd, 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 Buraus says, had made them both Rich and Proud. The Birkarti, says he, grew Strong, Powerful and Rich, gave to the poorer for 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 Governors in Lapland, shall be obliged to bring 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 Elk into the King's Store-houses gratis. The Words at this effect: The Laplanders shall be oblig'd to bring to our Governor 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 Elk taken in Lapland, shall be seiz'd 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.

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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 Rieen 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 Ruffia. But they have many other Commodities, which Olaus Magnus comprehends under the general Title of precious Skins. Samuel Rieen 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.

Ludius says, that the Inhabitants of the Lapmark of Öna 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 Linen Cloath, Copper, Brass, Salt, Meal, Ox’s Hides, Brimstone, Needles, Knives, Aqua Vite, 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 intrinsic Value of a Rixdollar, containing in weight two of their Ounces, but makes scarce one of ours.

Thus
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, laden 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 caftled, 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 Laplana 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 reckoned 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 coarse Woollen Cloath, such as they call Sleeftian 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 coarsest Cloath such as the Boors make themselves, call'd Waldemar, at one Rixdollar; one quart of Aqua Viva at half a Rixdollar; according to the computation left us by Samuel Rheen. If they happen to meet with any Commodities of their 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 Artof, 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 between 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; Cheefe made of Rain-Deer, and the Feathers of Birds; besides several other Things they have out of Sweden, such as Copper or Brass Veffels, 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 then
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In the Winter for Food; for Goats, Sheep, out whole Skin they make themselves Rugs; for Silver, Jack Foxes Skins, and the Skins of Otters; for Woolen Blankets, for Fish, which they fell to the Swedes, such as Herrings, Poor-Jack, and Skait, as the fame are excited by the before-mentioned Author. Job. Tornæus gives us the following account of it, in few Words. The Laplanders Traffick in Norway, and with the Swedish subjects of Bothnia. They buy both Woollen and Linen both, coarse and fine; Hemp, Meat, Bread, Bræsi and Iron Pots, and such like Country Utensils. But their chiefest usefulness in Norway is to buy Beasts, which they Sacrifice to their Idols. But the Laplanders, says Samuel Rheen, take it their chiefest care, to buy here such Beasts, as they intend to Sacrifice to their Idols in Autumn.

Whether there were any certain Places and Time appointed for their Traffick in antient Times, I will not pretend to determine. Olaus Magnus seems to affirm it, L. 4. c. 5. when he says; There were certain Places appointed, either in the Fields, or upon the Ice, where they kept their Fairs and Traffick every year, and exposed to Publick View what they had got by their Industry, either at home or abroad. But he does not ascertain those Times and Places. It is certain, that when K. Charles I. did by his Proclamation forbid the Birkart 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 Birkart 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 therefore, that the Governours of the Lapmarks shall be obliged to pitch upon certain convenient Places, where to keep these Fairs, and to appoint the most proper Times, for the Laplanders, Birkart, Muscovites, and others, to come to these Fairs. These Fairs are each to last for two or three Weeks, during which time every one shall be at liberty, to Traffick as he finds it most for his Interest; for which purpose the said Governours.
for

Secondly,

not appoint or mention any certain Times or Places, but leaves it to the discretion of his Governours, to pitch up on them hereafter; which, that it was performed after wards. Andreas Bureus 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 Chriftine 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 Arieplug. The word run thus: 'Secondly, we have granted and ordaine two Fairs to be kept, the first at Arwisierf, beginning on St. Paul's Day, or the 25th of January; the second at Arieplug, beginning on Candlemas-Day, or the 20th of February, which Fairs shall continue for 3 days successively, sively 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 the 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 Rhee 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 Chriftine for their F
The history of Lapland. The Fair of Uma, which I suppose has been more frequent and observed than any others, ever since the time of K. Charles I. as being the nearest to Sweden. Note that Trade into Norway, go thither about twice year viz. About St. John’s or Midsummer-Day, in the Summer, and All-Saints Day in Autumn. The Laplanders, says the before-mentioned Author, inhabiting the mountains, Trade likewise with the Norwegians, where famous Fairs are kept, one about St. John’s, or Midsummer-Day, which they call Hansmæfja, the second on the 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 Encomium, that in former times they were very Faithful and just in their Dealings; They exchange their Commodities, says he, with all imaginable Sincerity. And Olaus Magnus says, They perform their Exchanges very Faithfully and honestly. But Damian a Goes seems to charge them with craftiness, when he says, They are very cunning and thomnor-pac’d in their Exchanges. Samuel Rhee tells us plainly, That the Laplanders are very deceitful and crafty in their Dealings, to such a degree, that scarce any body, who unacquainted with their Tricks, will be able to escape uncheated. ’Tis probable, that while they found the Foreigners to deal honestly with them, they used likewise to do them Justice; but after they became sensible of the Deceits of others, they began to take the same methods, to avoid being deceived by them. But of this has been spoken before; so that this may suffice to give you some sight 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 Language of the Laplanders was such as had scarce an affinity with their Neighbouring Languages. We will now endeavour to investigate what it is. A Language generally used in a Country, being to be reputed the Language. Ziegler says, They have a peculiar Language unknown to their Neighbours. Damian chargeth it with Barbarity and bawdry of Speech. Our Modern Authors say, their Language is a confused Miscellany of the Neighbouring Languages. The Lapland Dialect, says John Tornæus, participates of several other Languages, which the reason that some will have it call’d Lingua Lapponica from eet Lappat Spmack, i. e. a Tongue patch’d together. Samuel Rheen agrees with this opinion, when he says: The Lapland Tongue seems to be patch’d together out of Remnants of many other Languages. To prove which, he tells us, That it is fill’d up with many Finland and Swedish Words; as for instance, Stour, is in Swedish Steor Salug, in Swedish Saligh; as likewise with several Latin ones, as Porcus, Orients. &c. There are however not few, who, notwithstanding they acknowledge this Language to have borrow’d many Words from the Neighbouring Nations, are of opinion, that it contains many Words and Expressions peculiar to itself, and neither known nor used by other Nations. John Tornæus himself confesses afterwards, That they have many peculiar and Original Words, as well as Expressions.

You see, he allows both peculiar Words and Phrases in the Lapland Tongue, such as are not used in the Languages. Others there are, who deduce its Origin from the Finland Language. Truly it is confess’d by all that there is a great Affinity betwixt those two Languages Munster in his Cosmograpy, says thus: The Finland Tongue, as it is spoken in the Inland Countries, has not the
The History of Lapland.

The History of Lapland, but is a peculiar Language belonging to the Laplanders inhabiting the most Northern Provinces. Samuel Johnson says expressly, The Lapland Tongue has a great Affinity with the Finland Language. Mr. Zachary Plantin, in his Preface to a M. S. Lapland Dictionary, says thus; concerning the great Affinity that is observed in the general use of those two Languages (of Lapland and Finland) is obvious beyond contradiction. Those that are versed in them, may soon be convinced of it. This Opinion took upon as absolutely true; and to make it the more clear, I have here inserted some Words commonly used among the Laplanders, which differ very little from the Finland Words.

God is by the Laplanders called Fubmae or Imme, by the Finlanders trumal. Fire, by the Laplanders, Tolle; by the Finlanders Jumala.

A Day, by the Laplanders, Paiwe; by the Finlanders Tuiva.

<table>
<thead>
<tr>
<th>The Laplanders call</th>
<th>The Finlanders say</th>
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<tbody>
<tr>
<td>Fi</td>
<td>Ye</td>
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<tr>
<td>Focki</td>
<td>The same</td>
</tr>
<tr>
<td>Faur</td>
<td>Farwi</td>
</tr>
<tr>
<td>Fenga</td>
<td>Fae</td>
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<tr>
<td>Warra</td>
<td>Tonori</td>
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<tr>
<td>Medz</td>
<td>Medza</td>
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<tr>
<td>Silme</td>
<td>The same</td>
</tr>
<tr>
<td>Niuna</td>
<td>Nene</td>
</tr>
<tr>
<td>Ketawerth</td>
<td>Kasivorsa</td>
</tr>
<tr>
<td>Kiit</td>
<td>Kesi</td>
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<tr>
<td>Falk</td>
<td>Falka</td>
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<tr>
<td>Fof</td>
<td>Fuuto</td>
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<tr>
<td>Sappad</td>
<td>Saapas</td>
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<tr>
<td>Kamath</td>
<td>Kangid</td>
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<td>Koote</td>
<td>Koto</td>
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<tr>
<td>Niola</td>
<td>Nuoli</td>
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<tr>
<td>Tzioad</td>
<td>Sota</td>
</tr>
<tr>
<td>Konnagas</td>
<td>Cumngas</td>
</tr>
<tr>
<td>Atkia</td>
<td>Aja</td>
</tr>
<tr>
<td>Am</td>
<td>Ama</td>
</tr>
<tr>
<td>Wellje</td>
<td>Weli</td>
</tr>
<tr>
<td>Morswift</td>
<td>Morsian</td>
</tr>
</tbody>
</table>

The Night
River
Lake
Mountain
Foreft
Eye
Nofe
Arm
Hand
Foot
Shoe
Shed or Hutt
Arrow
War
King
Father
Mother
Brother
Bride.
The Hi\(\text{on}\) of Lapland.

A Dog | Picnak | Peinika
A Ferret | Nate | N\(\text{e}\)ta
A Squirrel | Orve | O\(\text{r}\)awa
A Bird | Lodo | Lindu
A Fish | Quel\(\text{i}\) | Cala
A Salmon | Lofa | Lobi
A wild Pine-Tree | Quaofs | Caiufi

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 confidering that the
Words here set down don't signifie any thing that is F-
\(\text{e}\) 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 Lan-
\(\text{g}\) age peculiar to themselves, and altogether different fro-
that of the F\(\text{i}\)nlanders; but that it took its Origin
O\(\text{f}\)-spring thence: For if they had a Language of the
\(\text{o}\) wn quite different from others, as some suppose the
had, what could induce them not to explain such Thin-
as were of daily ufe to them, and had been fo at a
times, as long as they were Laplanders, by significa-
\(\text{W}\)ords of their own Tongue, but by such as are obvi-
that they owe their Off\(\text{s}\)pring to the Finland Tongue.
C\(\text{e}\)ertain it is, that this, contrary to the Custom of all ot-
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 ma-
be at large demonstrated, from the Language of the Ge-
mans, the Antient French or Gauls, Spaniards, Italian
Greeks, and others. Neither does the thing bear at a-
great Dispute, if it be supposed (as we have fhewn befo-
and may easily be conjectur'd from the great Similitu-
of \(\text{d}\) two Languages, that the Laplanders are origi-
ally Descended from the Finlanders. For what can
move them to ufe any other Language, but the fan-
that was transmitted to them from their Ancestors
\(\text{W}\)ekenius makes ufe of this Argument, to shew that th-
Laplanders were of the fame Off\(\text{s}\)pring with the Fin-

L. 3. c. 12.
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xended from a Nation, and to use the same Language; that therefore this may be applied justly to the Laplanders: which seems to be no more than Truth. Some believe will be apt to object, that it is not probable, that those who are of Opinion that the Laplanders have peculiar Language, could be destitute of all Reason, that therefore there must be something in it, upon which they founded their Judgment.

To answer this, it must be confess'd, that there are Words used by the Laplanders, not in the least conceivable with the Language of the Finlanders, as will appear from the following Words:

<table>
<thead>
<tr>
<th>The Finlanders call</th>
<th>The Laplanders call</th>
<th>The Finlanders</th>
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<tbody>
<tr>
<td>Reime</td>
<td>Beime</td>
<td>Auringa</td>
</tr>
<tr>
<td>Albme</td>
<td>Albme</td>
<td>Taiwas</td>
</tr>
<tr>
<td>Kietze</td>
<td>Abbra</td>
<td>Wefi</td>
</tr>
<tr>
<td>Mota</td>
<td>Ulmuyd</td>
<td>Sade</td>
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<tr>
<td>Albm or Olma</td>
<td>Niffum</td>
<td>Lumi</td>
</tr>
<tr>
<td>Waopt</td>
<td>Waimo</td>
<td>Ihmikem</td>
</tr>
<tr>
<td>Nialbme</td>
<td>Kaig</td>
<td>Mies</td>
</tr>
<tr>
<td>Waimo</td>
<td>Ogge</td>
<td>Wiinio</td>
</tr>
<tr>
<td>Waimbe</td>
<td>Seibik</td>
<td>Hiuki</td>
</tr>
<tr>
<td>Murit</td>
<td>Riemmes</td>
<td>Sun</td>
</tr>
<tr>
<td>Ntalbme</td>
<td>Waimo</td>
<td>Leuea</td>
</tr>
<tr>
<td>Waibme</td>
<td>Ogge</td>
<td>Sydaon</td>
</tr>
<tr>
<td>Seibik</td>
<td>Kaig</td>
<td>Liba</td>
</tr>
<tr>
<td>Murit</td>
<td>Waimo</td>
<td>Sufi</td>
</tr>
<tr>
<td>Riemmes</td>
<td>Waimo</td>
<td>Karih</td>
</tr>
<tr>
<td>Waimo</td>
<td>Ogge</td>
<td>Kettu</td>
</tr>
</tbody>
</table>

The great difference that appears between these and any other Words, has unquestionably given occasion to me to believe, that in ancient Times the Laplanders had a Language peculiar to themselves, and quite different from that of the Finlanders, of which these were the mainders.

They allude for another Reason, That the Laplanders, standing in fear of the Finlanders, were forced to use a Language different from the others, to avoid the snares and Deceptions 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, hearkening what they
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they were transacting among themselves; wherefore following the Policy of their Ancestors, they thought fit to retire into the Division of Rengo, in the Province of Nolna, where it was advised, to frame unto themselves a new Language (such as they now speak) quite different from that of the Finlanders; so there remain but very few Finland Words in the Modern Lapland Language. By those Finland Spies, he understands the same, who were forced from their Habitations by the Tavasii, under the conduct of Matthew Kark, as is manifest from his preceding Words.

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

<table>
<thead>
<tr>
<th>God</th>
<th>Allah</th>
<th>Fubmel</th>
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</thead>
<tbody>
<tr>
<td>The Sun</td>
<td>Gynesb</td>
<td>Beiwe</td>
</tr>
<tr>
<td>Heaven</td>
<td>Gioceh</td>
<td>Alra</td>
</tr>
<tr>
<td>Fire</td>
<td>Atafo</td>
<td>Tulla</td>
</tr>
<tr>
<td>The Air</td>
<td>FuJger</td>
<td>Biagga</td>
</tr>
<tr>
<td>Water</td>
<td>Savannah</td>
<td>Tzialz</td>
</tr>
<tr>
<td>A Lake</td>
<td>Dannis</td>
<td>Faur</td>
</tr>
<tr>
<td>Ice</td>
<td>Buus</td>
<td>Fenga</td>
</tr>
<tr>
<td>The Earth</td>
<td>Fer or Toprak</td>
<td>AEnuam</td>
</tr>
<tr>
<td>A Mountain</td>
<td>Dagda</td>
<td>Ware</td>
</tr>
<tr>
<td>A Man</td>
<td>Adam</td>
<td>Aolmaitz</td>
</tr>
<tr>
<td>Hair</td>
<td>Sadsb</td>
<td>Waopta</td>
</tr>
<tr>
<td>The Eye</td>
<td>Gios</td>
<td>Tzialme</td>
</tr>
<tr>
<td>A Nose</td>
<td>Bumum</td>
<td>Nierme</td>
</tr>
<tr>
<td>A Hearth</td>
<td>Beichlar</td>
<td>Semao</td>
</tr>
<tr>
<td>An Arm</td>
<td>Abl</td>
<td>Kiettawaerd</td>
</tr>
<tr>
<td>A Hand</td>
<td>Cholun</td>
<td>Kiella</td>
</tr>
<tr>
<td>A Foot</td>
<td>Ajach</td>
<td>Twohge</td>
</tr>
<tr>
<td>A Heart</td>
<td>Jurck</td>
<td>Waimao</td>
</tr>
<tr>
<td>A Bow</td>
<td>Fay</td>
<td>Taub</td>
</tr>
<tr>
<td>An Arrow</td>
<td>Orb</td>
<td>Niala</td>
</tr>
</tbody>
</table>
And the same Incongruity may be observed in the rest; that it is ridiculous to make the least reflection upon the Tartarian Language. Neither has the other Opinion any resemblance of Truth in it, as being a mere invention.

For, why did they only make this alteration in a few words, and not in all the rest? Especially if it be considered, that those Words that have to near an Affinity to the 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. Which induces me to believe, that these, as well as the first, belong originally to the Finland Language. Those to form this diversity of Words, pretend to draw an inference, as to the original Difference of Languages, we not taken sufficient notice of what most frequently happens in all Languages, viz. that they are subject to variations in tract of time; which commonly happens the severer, the more frequent correspondence a Nation keeps with foreigners. Of this we have an undeniable instance in the Islanders and Norwegians, no body who is tired in the History of that, once so famous Nations, can be able to call in question.

Now it is evident, that there are many words used among the Islanders, which are not as much as understood by the Modern Norwegians; which nevertheless is not a sufficient Argument to prove, that the Islanders have a peculiar Language, different in its Original from that of the Norwegians: For the Islanders living separate from the rest, and having little or no Commerce with the Foreigners, have preferred the same Language used by their Ancestors, very near entire to this day; whereas the case is quite different with the Norwegians, who have changed their Language, together with their Masters.
The same may be said of the Finlanders, who since they were forced to submit to a Foreign Power, and began to keep frequent Correspondence with other Nations, had lost a great part of their antient Language; which the Laplanders, on the other hand, have preserved more entire and uncorrupted, as leading a more solitary Life, so that it cannot be surprising, if many Words are four among them, which seem to have no congruity with the modern Finland Language. And who knows, but if we were well acquainted with all the various Dialects of the Finlanders, many things might be found out, to convince us, that tho' some Words seem to be very different at first, they are not so remote from the Originals. This is also observable in other Languages, as for instance in the German; of which the otherwise learned Mr. Olaus Wormius has judged a little too rashly, who pretends to have found out a greater difference in them than really there is; for the word Efter is not quite aside yet, but used sometimes, as well as the word Nach, as we may see in the words Affterred, Afterdan and such like. So do the Germans say not only Geschicht, but also Anelitz; not only Vorstande, but also Vernunft, not only Essen, Anfangen, Schufs, Alter, Gefangnis, Anfangen, Bette, Dopff, and such like; but also, as Beginne, Keimen, Uhrze, Haffte, Endeaken, Lagerstad, Tocken, & which indeed come much nearer to antient German Language.

It is therefore my Opinion, That the difference of some Words, is not a sufficient Argument to prove the Laplanders to have a Language peculiar to themselfs, in its Origin, as containing many more Words, who have a great Congruity with that of the Finlanders. It rather proves, That the Laplanders did not leave their Habitations in Finland, all at the same time; but that some led their Colonies in former Ages, who brought the absolute Words along with them, as the others who came thither in later Times, retained those now in use. Th

I have given you my true Sentiment of the Language of the Laplanders, of which, this however deserves like wise our observation, that it does not every where agree alike with itself, but admits of different Dialects; such a degree, that they scarce understand one another.

There is but one Language used, says Samuel Rheen, through
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all the Provinces of Lapland; notwithstanding which there is such a considerable difference in their several Dialects, that a Laplander using the Dialect of one Lapmark, cannot understand another, speaking in a different Dialect. He tells us further, that there are three Dialects of the Lapland Language in its variety of Dialects agrees with several other Nations; as for Instance with the Germans, where the Swedes, the Saxons and Netherlanders, speak in a very different Dialect, so has it this common with most other Countries, that it participates less of the Language of these Nations, upon which each Lapmark Borders. Thus the Inhabitants of the Lapmarks of Torna and Kima do approach in their Speech nearer to the modern Finland Tongue than any of the rest. The Inhabitants of the Lapmarks of Torna and Kima, says Samuel Rheen, bordering upon Finland, do therefore incline beyond the rest to the Language of the Finns. Which is also the reason that they make it their business to learn the Finland Tongue, as those of Uma and Pitha do the Swedish and Norwegian. Concerning which the said Author says thus; Most of the Inhabitants of the Lapmarks of Kima and Torna understand the Finland Tongue; as many of the Inhabitants of Luhlah and Pitha, but especially those of Uma do the Swedish. And

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

The western Dialect of the Lapmarks of Uma and Pitha (a) the northern of the Lapmark of Luhlah; and thirdly, the Eastern, of the Lapmarks of Kima and Kima: Which variety was occasioned by the difference of times, in which the Laplanders left their antient Habitations, some having settled a considerable time before the others, in divers parts of the Country. Among all these the Dialect of Luhlah is the most Harsh and Barbarous; the Inhabitants of the Lapmark of Luhlah are very Barous and Rude in their Manners, so is their Language. That you may see what disparity there is betwixt them, thought fit to set down the following Words. In the Lapmark of Pitha, they say Juhmel, in that of Torna Imel, in Pitha; Focki, varra, olbno, nisfo, Skaigki, Kijft, Farder, febig, muriit, reppi. But in the Lapmark of Torna, they say instead of those, Vibe, toador, almii, lab, Kawiia, raopaka, kaap, alik, owre, kops, viennes.
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 Tilto, with many more of this Nature. Concerning which the reverend and learned Johann Torneus has these Words; The use of foreign Words has 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 Heft, the Finlanders Hapitz, the Germans Rofs, and so do the Laplanders, because their Country affords no Horses. Thus Names must be taken together with the Foreign Commodities. What Torneus here observes of the word Rofs, may also be applied to the word Porcus, 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 there fore aside all other Observations, and considering the 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 Miscellan or Collection of the Latin, German and Swedish Word neither altogether a peculiar one of its own kind, havin not the least Affinity to any other, but the genuine Of spring of the ancient Finland Language, which by reason of its Antiquity appears in such a Disguise, as being grown almost out of the knowledge of the modern Finlander.
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For the rest, this Tongue, as well as others, as its Declensions, Comparisons, Conjugations, Moods and Tenses. It will, I suppose, not be ungrateful to the Reader, to set down a few Examples, by which the Genius of this Language may be the better understood. I 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 judge of the Congruity and Incongruity of both. The Noun shall be *Immel*, as those of *Torna* pronounce it (for me call it *Jumel*) and among the Finlanders is *Jumala*, i.e. God.

**Lapland.**

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**Finland.**

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

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O 2
and after the same manner, with the rest of the Nouns; The Adjectives have their Terminations and Comparisons, as, Steure great, Stourapo greater, Stouramus greatest; Enaek much, Enapo more, Enamus most; Utza little, Utzapo least, 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, Tett signifies Hic and Hec, but Tor Hoc.

They have also Pronouns; Mum signifies Eye or I; sun thou, fin he, mii we, sii you, tach they; instead of which the Finlanders say, mina, sina, ban; and in the Plural Number, me, te, be.

Their Verbs are conjugated in their Tenses; as for instance, the Verb Amo in the Indicative Mood Singular, Mum prorasten, I love; Tum prorastack, thou lovest; Sun prorasta, he loves. Plural, Mii prorastip, we love; Sii prorastro, you love; Tach prorapt, they love.

In the same manner with other Verbs; as, Singular Mum lam I am, tum leck, thou art, sun lia he is; Plural, Mii lap we are, sii la you are, tach 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 learnt the observation and distillation 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
The Laplanders themselves have the least knowledge of them, not so much as by Hearlay; so that probably the Swedes, when they carried their Conquering Arms into those Parts, and inhabited here, brought them along with them. Now-a-days, the Laplanders, as well as the Finlanders make use of Latin Letters, in the same Character as they are used by the Germans and Swedes; though there are not many among them, who can Read, and much fewer who can Write; this being look'd upon here as a great Point of Scholarship. Now this Language being peculiar to the Laplanders, and scarce ever learn'd or used among Foreigners, they are under an absolute necessity of making use of Interpreters, when they are to enter upon any Business with Strangers; of which they have for this reason considerable Numbers living among them; but as all Laplanders are not without great difficulty brought to pronounce any other Tongue, except that of the Finlanders, so they speak all foreign Languages very Barbarously, and scarce intelligibly; confounding frequently one with another. The Laplanders, says Samuel Rhee, bordering upon Norway, and Trafficking with the Norwegians, frequently confound the Swedish and Norwegian Languages. Thus for instance, they say, Jegh Kiemi, instead of Jay Kom; Jeg Gaony for Jay Gaer. Thus in lieu of Hultoo, they say Koon, Minmiffia for Mitthoftund. But this is sufficient of the Lapland Tongue.
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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 Employments; 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, whether 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 wandering about without control, 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 Affecti- on shall assign to each Family its due Proportion; after which time it shall not be lawful for any Laplander to wan-
And at his own Discretion, throughout the whole Lapmark, as is been the Custom hitherto.

Ever since the time of this Edict, each Family among the Laplanders was confined to its own Allotment, assigned for its Sustenance, it being not lawful for one to invade the property of his Neighbour, or to wander about for Pleasure; by which means, however their former Custom of removing from one Place to another was not quite abolished, but rather limited to certain Tracts of ground, assigned for their proper Use; which makes Andreas Bureus, who has writ since the time of that Edict, say; They have no fix'd Habitations, but according to the best Convenience of Fishing or Hunting, transplant themselves for a certain time to another River, Lake, Wood or Hill; from whence, after a stay of some Days or Weeks, they remove to another more commodious Place. And Samuel Rhen, a modern Author, speaks of them thus; The Laplanders have no fix'd dwelling Place, but wander from 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 Pasture, and their Families with Fishes and Game, which they cannot meet with but in several Places, unless they will run the hazard of destroying the Breed: Which makes Bureus say, According to the best Convenience of Hunting or Fishing, they stay shorter or longer near a Lake, River, Wood or Hill. And all these Conveniences are rarely to be met with in all Places; for the Fish are catch'd in greatest plenty when they are spawning, 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 Rhen, either for the convenience of Pasture for their Raindeer, or of Fishing; For, according to the different Seasons of the spawning 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 far round within the space of a Year, thro'
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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 Palturage. This is the Custom of the Laplenders, 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 Femal Raindeer bringing forth their young Ones, they carry thitherabouts till Mid-summer. By this time plenty of Gras 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 Christmass to the same Place, from whence they came. (a) Here you have a Descrip-

(a) It is an Observation of Luddius, 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.
of the Circuits of the Laplanders, together with the
season and Time, for which, and when, they are un-
taken and continued in divers Places. And these are
sometimes for a considerable time, and of no small com-
itio, some extending to many Leagues. There are some
the Laplanders, says Samuel Rheen, who in their Cir-
uits take a compass of 20 and more Lapland Miles. And
caue some of them dwell near the Rivers, and among
the Plains, others in and near the Mountains, these last;
are called Fin Lapper from the Mountains of Nor-
way, called Fiali, the others Graan Lapper, from the
bird Graan, signifying among the Swedes and Norwegians
much as a Pine-Tree. These Laplanders, says Samuel
Rheen, who dwell for the most part in and near the Fiallen
Mountains of Norway) are called Fial Lapper, as the
bers go by the Name of Graan Lappers, who have their
habitations in the Woods, and near the great Rivers and
rakes, and maintain themselves, by Fishing, Hunting and
Bowing. Lundius observes, That when they travel thus
from Place to Place, they are not guided by the tract
of any high Road, there being no such thing, not even
in the Summer, throughout Lapland; notwithstanding
which they know how to find out their own Hurs, from
whence they come, tho' sometimes at a great distance.
Thus, if they once discover the Tract of a Bear or other
wild Beasts, they are sure to find it out. Their Cir-
uits they perform in a different manner; for in the Win-
ter 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 Tornaus says, During the Winter they perform
their Journey's by the help of Sledges and Raindeer, which
having a Collar about the Neck, with a Rope tyed to it,
which passing between 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 Hurs,
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 Journey's; In the Summer,
says he, they put them in Pannels on their Raindeers
Backs, fastned to a Neckcloth or Pufisaddle, 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 commonly used for Boxes. These two Lathes are joyned together at the top, by putting the one end into a Morise 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 the Right, the other on the left Side; which are tied by Withes under the Beast's Belly, to fasten them the closer and to support the Dorlers, or roundish Pannels, made of the same Wood, not unlike a Drum, but that they are more inclining to an oval Figure. These Pannels are drawn together with Twigs of Birch, in form of a Lattice, and at the top ty'd with Thongs or Cords, which they loosen, as often as they have occasion to put any thing in or out; and left any thing should fall out, they cover these Pannels with Bark of Birch, some 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 the sides of the Beasts. (a) This is the way of loading their Raindeer, not only with their Household-goods and Utensils, but also with their Infants that are not able to walk themselves, whom they hang in their Cradles on the sides of the Raindeer, which more anon.
When they are thus removing their Quarters, they observe the following Order, which they don't easily recollect from: In the front is the Master of the Family, followed by several Raindeer, laden in the before-mentioned manner; then his Wife with some Raindeer of the same Kind; then come the rest of the Beasts, which, driven softly along in one Herd, by their Children and Servants. In the rear marches he who has charge of the Drum. Samuel Rhee, gives us the following Description: First of all marches the Master of the Family, with several Raindeer, loaded with Baggage; after him, the Wife in the same manner; then comes the whole Herd of Raindeer, driven softly along by the Children and Servants; last of all comes he who carries the Drum. The Raindeer, thus loaded, are not joined together, but follow one another, so that which follows being tied to the Pannel of the foremost, which is led by a Laplander, a Rope fastened about his Neck; and in this Order they march on, till they come to a convenient Place, where they set up their Huts, to continue there for some Days or Weeks. When they are, says Samuel Rhee, thus come to the Place where they intend to tarry, for some time, they fix their Huts; And these Huts or Tents are their dwelling Places.

It is however to be observed, that there is some difference between these belonging to the Mountain Laplanders, called Fial Lapper, and those belonging to the other Laplanders, called Graan Lapper; For the Fix build theirs very slightly, because they return but on a Year; but the Last make them more durable, because they leave them standing, when they remove, where the others destroy them. The First erect their Huts the following manner; they set four Posts at, as man Corners, on the tops of which they fix three Rafters, that there shall be one on each side, and one behind, but none crosses the two foremost Posts. Upon these Rafters they fix long Poles, leaning with their tops again one another, for their common Support, and being at the greater distance, the nearer they reach to the Ground, so that the whole appears in form of a Quadrilateral Building, which ascending like a Pyramid, is narrow at the Top, but broad at the bottom. These Poles the poorer sort cover with a thick Woollen Cloth, called Haldmer; but the richer sort lay Linnen over the
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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
Poles, which they cover with the coarsest Woollen Cloth,
ed Waldmar; but the other part make use of another be-
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
part with Cloths, which they take down and set
at Pleasure, as often as they change their Habitations,
the Graan Lapper, or Wood Laplanders, make theirs
her of Boards, or six Pots meeting at the top in the
m of a Cone; these they cover, either with the
anches of Pine or Fur-trees, or with their Barks, and
etimes with Turfs. Herberstein speaks many Years
concerning these Barks; They cover, says he, their
ets with the Bark of Trees. Andreas Bures will have
m to be the Barks of Birch; Instead of Houses, says he,
y dwell in Huts made of the Bark of Birch joined toge-
er. 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.
ns Magnus makes also mention of Leather; They use L. 4. c. 3.
uts instead of Houses, covered either with the Skins of
als, or the Bark of Trees. These are of the same kind, in
ich 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
m the former, that they seldom are covered with
ths, neither are they four square, but sexangular.
uel Rheen, describes them thus; The Wood Lap-
anders make their Huts of wooden Planks, with six Sides
Walls; some make use also of Fir and Pine Branches,
ers of the Bark of Firr, others of Turfs. Wexovius adds
o Sides more; for speaking of the Laplanders of Ki-
a, he says, Their Huts made of Boards, are Octagons,
ewhat larger at the bottom, about five Ells high. Olaus
Petri affirms the fame of the Laplanders of Pitha; When
ey intend, says he, to continue for some time in a Place,
ey lay an octagonal Foundation of an Ell high, to build
ir Huts upon. These Huts they never remove or take
down,
down, when they are to go their Circuits, but le
then standing, and after their return repair them w
new Branches, Barks or Turfs, if they want it. Sam
Rheen speaks to this purpose; Thse Huts remain a
standing near the Lakes or Rivers, where they ufed to F
or Hunt. Besides these Two. Olaus Magnus menti
another Sort of Huts in these Words; Some of the Li
landers build their Houses upon Trees that grow foursqua
to prevent their being closed by the great Snows, or i
wouted by the hungry wild Beasts; which surround them fom
times in vast Numbers. What he means by Trees grow
four-square, I do not very well understand; but sup
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 four-square Huts. But of these
never could hear any thing. Tacitus, I remember, fa
of the Fenii; that they lived within twisted Boughs.
which perhaps has led our Author into this Opinion,
it seems, that the fourth Sort, mentioned by him, I
has taken from Ziegler, who says; They are Amakobi,
which induced Olaus Magnus to affert, That they dw
in Tents and Carra. For according to the true Erymolo

gy of the word Amakobi, they are such as dwell i
Tents and Caras: Olaus Magnus did apply this to th
Laplanders; when at the fame time Caras and Waggon
are Things altogether unknown in Lapland, as being
quite ufeless to them upon the Slippery Ice or Waggon
Neither did Ziegler call them Amakobius upon that a
ccount, but because they ufed to change their Habitati
ons, not unlike the Amakobius, a famous Nation amon
the Scythians. It is therefore certain, that they inhabi
t only these two before-mentioned sorts of Huts; for th
Fifth mentioned by Paulius Fovius, must be supposed t
be only upon sudden Occasions, or else belong more pe
cularly to the Muscovite Laplanders. Their dwellin
Places, says he, are some small Caves filled with dry
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 leffer or Back-door; th
great one is made for Daily-use, but thro’ the leffer no
Woman is allowed to come in or out. These are Samue
Rheen’s Words; Each of their Huts has two Doors, on
common use, for every Body to go in and out; another
the back-side, thro' which they bring in their Provisions,
entially what they have catch'd either by Hunting, Fishing,
Fowling, such as the Meat of wild Beasts, Fowl or Fish; •
not be brought in by the Fore-door, but thro' the
back-door. Here he gives you an Account of two Doors,
which 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
room; and thro' which no Woman is allowed to pass
go out, because, as we told you before, all Women
are forbidden to appear on the back side of the Tent.
the Reason of which, I suppose to be the same alluded
to 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
are going a Hunting. And in this Sense ought to be in-
terpreted the Words of Ziegler, when he says; The Wo-
men are forbidden to go out thro' the same Door, thro' which
the Men are gone abroad a Hunting. This cannot be un-
stood of any other, but only the Back-door, the use
which is not allowed to Women, neither the same,
by any other Day. Wenovius speaks to this Purpose;
they have a small Trap-door, opposite to which is a Win-
dow, thro' which they receive Light; when they come from
Hunting they creep thro' this Window, with a Piece of
winder's Flesh. In the Room of the Hut, which is next
to this Window, no Woman is allowed to enter, because here
the Husband pulls off his Hunting Apparel. What Samuel
beson calls the small Door, Wenovius calls the Window,
because it is commonly open; for he tells us, That Wo-
men are not allowed entrance here, because the Men
do not pull off their Hunting Apparel here; he terms it
the Room or Chamber, tho' the Laplanders have no Rooms
in their Huts, divided by Walls or Partitions, but only
furnished by certain Logs or Pieces of Wood, laid up-
on the Ground, of which we must speak in the second
place; the whole Compass of the Hut being so con-

cived, that the Hearth made of Stone be placed in the
Middle. The Snook, says Wenovius, 'is set up from the
Hearth, in the midst of the Hut, thro' the Top, which is
open. Samuel Rhee describes it thus: They keep a con-
nant Fire in the midst of the Hut, except at Midnight,
and for fear it should do harm, they will put Stones round the Hearth. Just behind the Hearth, towards the back side of the Hut, they lay three Logs, which divides that part we spoke of just now in so many particulars. The midst of this is the lesser Door, made only for the use of the Men, called by them Poffê, opposite to which is the common Door, called OX; that part of the Hut thus divided by the Logs, appropriated to the sole use of the Men, the Women being not allowed to come theret they call Lops. Samuel Rothen says thus; Near the Kett (which hangs over the Fire) they put three Logs, upon which they cut their Flesh, Fishe or other Eatables with Hatchet. This space they call Poffê, where no Woman admitted entrance. He says here, that they call the space Poffê, but he means rather the Door of the Room which is properly called Poffê, the space itself being called Lops. The great Door is commonly to the South and the other to the North. These Huts, says Old Petri, have two Doors, one to the South, design'd for common use, the other to the North. The Spaces on both Sides, and the Sides themselves they term Loides. Here are their Sleeping Places, the Husband with his Wife and Children on one, and the Men and Maid Servant on the opposite Side. In these Huts, says the same Author, Sleeps the whole Family, the Master with his Wife and Daughters on one side of the Fire, the Men and Maid Servants on the other. He mentions only the Daughter to Sleep near their Parents, probably to take the better Care of their Chastity, whilst they leave the Sons among the Servants. The remaining parts of the Hut toward the Door, they call Kitta, appropriated to the peculiar use of the Women, who in the Space next to the common Door, lay in Child-Bed. But to give you a more clear Idea of the whole, I have inserted here the Plan of the Hut.
A. is the lesser Door, call'd Poffe. B. C. are the
aces call'd Lops, design'd only for the ufe of the Men,
here they keep their hunting Apparel and Infrumants.
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 ufe 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 stretching
from A. to I.; and the Third, which lies across,
which distinguishes the Mens Apartment from the rest;
here also the Poffe is.
The third Thing to be taken notice of in their Huts.
That they cover the Floor with Branches of Birch-
trees, to keep them from wet; over those they spread
the Skins of Raindeer, which are both their Beds and
hairs; which makes weexouius say, Their Huts are co-
ered with Twigs of Birch, and adorned with Raindeer
skins: Their Pavements, says Samuel Rhee, are nothing
'fet but the Twigs of Birch, which they use for Cleans-
fs sake, over these they spread several Raindeer Skins.
These are the Daily dwelling Places of the Laplander Upon which Lundius makes this further Observation. That in their Domestic Conversation they observe several Superstitious Ceremonies; the First is that no Body in walking up and down the Hut, must follow him who is going out, but must keep his turn betwixt the Fire and those who sit about it. The Second is, That no Woman in going cross the Hut, must pass with her Feet over the Legs of a Man, they looking upon it a Ominous; which is the reason the Women, but especially the Wives are very careful to avoid it. Besides they have also some Store-houses, where they keep their Flesh, Fishes and other Provisions; these, they call, according to Samuel Rheen, Nalla; who gives us the following Description of them: They cut off the Branches of a Tree to the Trunk, so that it remains about four or five Ells high from the Ground; upon this they lay two Rafters cross-wise, and upon these build their Store-house, with Door in it, this they cover with Boards. They are not like our Pidgeon-houses, built upon Posts. They have this peculiar, that the Door is not in the Sides, but at the Bottom, in the nature of a Trap-door, which opens and shuts it self. They go up to them by means of a Trun of a Tree, cut out into Steps like a Ladder. Samuel Rheen gives us the Reason why these Store-houses are thus built at such a distance from the Ground, in the following Words: The true Reason why they erect their Store-houses at such a distance from the Ground, is that they stand in fear of the Bears and other wild Beasts, who otherwise would break into them, and devour all what they find within them. For the same Reason they used also to Greeze the Trunk upon which they stand, which prevents them from climbing up to the Top. Olaus Petri gives us this Description of them: They take of the Bark of one of the largest Firr-Pine-trees, the Trunk of which they anoint with Greeze, and make it slippery, so that neither Mice nor any other wild Beast can climb up to it. Then they cut them off till about six Ells distance from the Ground, and on the top of it six two Rafters cross-wise, upon which they build the Store-house and cover it with the Bark of Birch. Thele I am apt to believe, are the same Housés, mentioned by Olaus Magnus, when he says, That they build their Housés upon Trees, for fear of the wild Beasts. But to give you a better Idea of the whole, I have added a delineation of both.

CHAP
The History of Lapland.

C H A P. XVII.

Of the Garments of the Laplanders.

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 between the garments of both sexes among the Laplanders, as also in respect of the scales 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 tie with a girdle. This makes Ziegler say; They wear straight 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 straight by reason of their brogues; and close, from their being girt about. Olavi Potri seems to be of the same opinion: Their garments, says he, are straight 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 dress of the Laplanders; as for instance, those of the Lapmark or Ume, wear their garments close to their bodies, an open before; whereas the inhabitants of the Lapmark of Lubiab wear them somewhat wider, and gird them selves with a scarf, and have a loose garment over all the rest. But all these garments they wear next to their skins, without any linen shirts, such as the European use. The Laplanders, says Samuel Rheen, use no linen 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 coarse 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 called 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 not 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 coarse 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 coarse Cloth, but upon Fast-Days they love to appear in Cloaths, made of fine Cloth, according to the boast 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 Calf 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 Tinwire Thread. The Implements of this Pouch are: A Stone to strike Fire with, nor of Flint, but Crystal, of which more anon; also a Steel, with some Brimstone, for the Conveniency of lighting Fire, besides some To-
bacca, and other odd Things: Their Purse is of the same Leather, and like wife of an oblong square Figure such'd not unlike a Pear; in this they keep their Money and other Things of Value; at the end of it hangs abundance of Rings. Their Needle Cages is of a peculiar Sort; they take a single piece of Cloth, almost foursquare, but so, that the upper part is somewhat narrower than the lower; not unlike an oblong triangle cut off near the Vertical Angle; this they bind round the edges with Leather, to make it the more durable and so fix their Needles into it; this they put within a Bag of the same Shape, of Red or some other Coloured Cloth, adorned with Tin-wire Thread, and draw together on the upper end by a Leather String, by which 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 Pouch hangs down before below the Navel; the rest hang on both Sides. And these are the Garments and Ornament of the Body. Next their Heads they wear a Cap, while the richer Sort cover with some Skin; The richer Sort says Olaus Petri, adorn their Heads with Caps of Fox Beaver or Badger's Skin. They resemble in Shape on Night-Caps, and are made of Red, or some other Coloured Cloth, or of the Furs of Hare, twisted together like a Thread, and knit like our Stockings; they all make them out of the Skins of a certain Bird called Lem with the Feathers on it. They have also a way of fitting the whole Bird with his Head and Wings to their Heads, which is not unbecoming. They make themselves Caps, says Olaus Magnus, of the Skins of Geese, Ducks and Cocks, which as well as all other Sorts of Birds, are found here in prodigious Quantities. He does not speak here of the common Cocks or Turkeys, but of the Uro galî 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 few'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
in the rest, like our Shoes; there being only a Hole
in the Top, in which they put their Feet; the Toe
ending upwards, and pointed at the end; they strengthen the Seams however with some narrow Pieces of Red
cloth, or any other Colour. For the rest, they wear
them on their bare Feet, and dye them with Leather
strings, three or four times round just above their Ancles.
Undius says, They make these Strings of the Skin of
the Front of the Raindeer, which are so thick and strong,
that they will last two or three Years; to make them
as clofer to their Feet, they stuff them up with a
peculiar Sort of Hay. They fill up their Shoes, says Sa-
nuel Rhee, with Hay; for they have a peculiar kind of
Grass in Lapland, which they first boil and preserve on
purpose to put in their Shoes. We will now proceed to
these Garments, which they wear only for certain Times;
they have a certain sort of Garments, made all of Lea-
ther, to secure them against the Stings of the Gnats. In
the Summer, says the same Author, both Men and Wo-
en wear Garments of Leather, the Hair being either taken
off by Scissors, or by some corroding Matter. These they
make use of, because the Gnats cannot sting thro' them,
but in the Winter the Men wear both Coats and Breeches
of rough Raindeer Skins, which they call Mudd. In the
Winter, says the same Author, they make use of their
rough Mudds, to secure themselves against the cold Season;
the Men have Breeches made of the Skins of the Legs of
Raindeer. These Mudds are not all of a sort, some being
cloth, some worser; the futter are made of the Skins
of Raindeer Fawns, after they have cast their first Coat,
which are very soft and smooth, and inclining to Black.
The first Time, says Samuel Rhee, they cast their Coat,
as about St. James; the next after this is inclining to Black;
then they kill these Fawns, and make the finest Mudds of
their 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
Rhee, 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 Vexovius
say; The Lapland Mudd, they wear next their bare Skins,
being girt about the middle with a Belt, and reaching down the middle Leg. The Breeches made also of the Skin of Raindeer, are close to their Bodies. But their Boots and Shoes they stuff with Hay, as we told you before. This stuff, says Samuel Rheen, their Sleeves and Gloves in the Winter with the same sort of Hay; and sometimes with Wool. Tolmers speaks of these Garments, when he says Their Garments are made of Skins. The Raindeer furnish them with Leather Coats, Breeches, Gloves, Shoes and Sandals, the Hair being always on the outside, so that they appear all over hairy, like the wild Beasts. And the Word of Ziegler cannot be interpreted of the Winter Garments of the Laplanders. In the Winter, says he, the Cloath themselves with Bear, and Sea-Calfs Skins, artificially made; these they tie together in a Knot, on the top of their Heads, so that nothing appears of their whole Body but their Eyes, all the rest being shaved up, like in a Sac only that they are fitted to the Shape of their Limbs; from hence I suppose, is arisen that vulgar Error, that their Bodies are Fairy like the Beasts; some having encouraged this Story out of an itch of relating surprising Things, concerning remote Countries, others out of Ignorance. According to my Judgment he is not mistaken in his Guesses; th from their Hairy Garments, these Fables of their Hair, Bodies have taken their first Rise; which however question, whether it ever was related of these Parts but am not ignorant, that Ademus Biemansius puts his Cloaths with one Eye in the Front, hereabouts; the Hoop in their Cap, thro' which they look, having furnish sufficient Matter for this Invention of one Eye. But what he says concerning the Bears and Sea-Calfs Skins is not agreeable to Truth, those Skins being not found in great Quantities in Lapland, and these they have, a apply'd to other Uses.

Neither do these Garments want their Ornaments for they adorn them with Patch-work, of Red or other coloured Cloth, and with several Figures of Flower, Stars and such like, made with Tin-wire-Thread; as shall be shew anon.

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

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The middle downwards; these they call Volpi. The women, says Samuel Rheen, wear certain pleated Coats called Volpi. These they wear likewise over their bare skins, Smocks being no more in fashion here for the women, than Shirts are for the Men. So that Count vonatins was egregiously imposed upon, according to his own Words: The Women, says he, wear besides these skins (call'd Mudds) Smocks, not of Linen, but of the nerves of Beasts, which they make Threads of. But this is contrary to Truth. They do indeed make Thread of nerves, but not to make Linen Cloth or Smocks of them, but to sew withal. These Coats the Poor have of ordinary course Cloth, the Rich of fine Cloth, as we observed before in the Men. The Poor, says Samuel Rheen, he course Cloth call'd Waldmar, the richer Sort, fine Cloth: the Rich, says Olaus Petri, Cloath themselves with red or purple English Cloth. They also wear Girdles, but somewhat different from those of the Men, being broader; the Lapland Women, says the same Author, use Tin Girdles of three Fingers Breadth. Secondly, They are not adorned with Studs, but with Plates of a Fingers length, and more, on which are engraven, Birds, Flowers, and such like Figures. These are fastned upon Leather, so close to one another, that the whole Girdle seems to be but one Piece of Tin; tho' some of the richer 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 another a Pouch, on another a Needle-Cafe, 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 the Girdles, says the before-mentioned Author, they have many Brass Chains hanging down before, with a Knife and Sheath, a Needle-Cafe, 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 Torrens, 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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... Wexovius makes likewise mention of them; To Women wear Girdles adorned with Tin and Bras Chain and Rings. He is mistaken in his Tin Chains and Rings, for they are generally of Bras; and if they were of Tin, how could they make a Noise? Neither would they be lasting.

They have also a peculiar Ornament belonging to them, being a kind of Collar or Tipper, called Kracka. This is made of Red or any other colour'd Cloth, and surrounds the Neck about a Hands breadth, and coming down on both sides below the Breasts, ends in a narrow Point. This Collar they adorn with many Studs before upon the Breast, and sometimes about the Neck, engraved 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. Samuel Rheen describes it thus: All the Lapland Women wear a kind of a Collar, called Kracka, on which are many round Studs of Silver, some Guilt; with small Bracelets hanging on them; this being their chief Ornament. The poor Sort who cannot purchase Plate Studs, have theirs of Tin or Bras. Job. Torneus, gives us this short Description according to his Cultom: The Women cover their Breasts all over with Silver Guilt, glistening like a Shield. But those who want Silver, adorn their Breasts with Copper an Bras Rings and Chains. These Studs they don't only wear upon their Collars, but also upon their Gowns before, about the Breast, sometimes two or three Rows together. The Rich, says Samuel Rheen, don't only wear these Studs on their Collars, but also on their Gowns, about the Breast; sometimes in double and triple Rows. This is the Habit of their Bodies. On their Heads they wear a kind of round red Cap or Bonnet, flat on the Top. Th Women as well as Maids, says Olaus Petri, have their Heads tied round with a Piece of Linnen, upon a Holy-Day or at a Fair or Wedding. On their Legs they wear Stockings, which however reach no further than just below their Ankles. The VWomen, says the same Author, wear Stockings, but only in the Summer. Their Shoes are of the same make with those of the Men, and are put on and tied in the same Fashion; neither are their Winter Garments different from the Men, being Mudds made of Raindecr Skins. Both Men and VWomen use ruff Coats say...
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Samuel Rheen; and a little after, Men as well as Women wear Breaches in the Winter. The reason allledged by Johannes Tornaus is, Both Men and Women make of Breaches in the Winter, by reason of deep Snows and Tempests which renders the Sufs very bad. (a) They also wear Caps; Samuel Rheen, after having spoken of the men's Caps says; The same are also used by VWomen. They wear sometimes Caps the same Shape in the Summer, to secure themselves against the Gnats; but then they are that Part which used to hang over the shoulders, up with a String, so that it stands out like the Brim of a Hat. This is the whole habit of Women, whether Married or Unmarried, there being not the least difference betwixt them. Besides these Day garments, they have also others, which they use in the Night Time, instead of Feather-Beds, for these are not in use among them, like among other European Nations. So that Olaus Magnus is under a Mistake, when L.4. c. 12, says; That they use the softest Feathers of Birds in their beds; These Night Garments are of two Sorts, viz. such as they lie upon, and such as they cover themselves with; both which differ again, according to the Summer and Winter Seasons. They lay upon Raindeer skins, One or Two of which they throw upon Birch-wigs or Leaves; these they use instead of Straw or Suts, without any under-beds, upon the bare Ground. Over these (says Samuel Rheen, speaking of Birch-Leaves) they throw One or Two Raindeer Skins, to sleep upon. He says they sleep or lie upon the Skins, without any Sheers, the use of which is unknown to them. Their Coverlets in the Summer are Woollen Blankets, or rather Rugs, being rough and wooley on one side; they call them Samer or Ryern. In the Summer, says the same Author, they cover themselves with flaggen woollen Blankets. These they cover themselves with over Head and Ears, the better to defend themselves against the Gnats, which are mighty troublesome here in the Night Time. They draw, says the same Author, these Blankets quite over their Heads, to avoid the Gnats. But to avoid the inconvenience of the Heat, which must be occasioned by their Weight, Lunds says, That the Women in the Lapmarks of Luhlab wear their Hair loose, whereas those of Uma twigt them with Ribbons in two Locks; which they throw behind on their Back; and that they make their Winter Garments, sometimes of Sheep-Skins, the woollen Side outward.
Weight, they hang them up with Strings fastned to top of their Huts, at some small distance from their dye's; That they may sleep with more Ease, says the Author, under these Blankets, they tie them, at some little distance from the Head, to the top of the Huts: Thus they 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 Winter, they cover themselves with Raindeer or Sheep-Skin, over which they lay large jagged Woollen Blankets, which they buy in Norway. Under these Coverlets they quite naked, both in Winter and Summer. Thus much concerning the Summer and Winter Garments of Lapland Men and Women. In the following Fig. you see the Habit of both; The first Woman has a Child in the Cradle tied to her Back; the second holding a Child with the Cradle in Arms.
Having discoursed of those Things which are used in the Laplanders, to defend themselves against the injuries of the Season; we will now come to their Alimentation or Diet, which is not the same all over Lapland; for as the Laplanders are divided in Highland and Wee Laplanders (Pial-Lappar or Graan-Lappar) so there is remarkable difference in their Diet. The Lapland Mountainers, says Samuel Rheen, live upon their Cattle; as, as they are not addicted to Fishing, so they feed upon Flesh and Milk; All which their Raindeer furnish them; besides which they buy sometimes Sheep, Goats and Oxen in Norway about Midsummer. The Laplanders, says the same Author, buy at Midsummer-Fair Norway, Oxen, Sheep and Goats, which they Milk in Summer, and Kill in Autumn. So that at certain times they have Milk and Flesh of Sheep, Goats and Oxen, but that is not very common, they being neither able to buy or to maintain them in any considerable Quantity, for want of Fodder and Stabling in the Winter, because they never stay long in one Place; which is the reason, that they are obliged to kill such Beasts as they buy in Summer, in Autumn; but as they never want Raindeer (of which they have great plenty at all Seasons) these are their most constant Food. Yet is their Winter Diet different from what they feed upon in the Summer. For in the Winter they live for the most part upon boiled Raindeers Flesh; In Autumn and Winter, says Samuel Rheen, they scarce eat any thing else but Flesh. In the Spring they feed upon Cheefe and Flesh dried in the Winter; in the Spring, says he, their Food is Cheefe and dried Flesh. For the Laplanders, as well as some other Northern Nations, hang up their Flesh in the Winter, which being dried by the Air, is thereby preserved from Putrefaction. Count Lomelius calls this, Raw Flesh; but...
But it is very different from common raw Flesh; tho' it may be apt to imagine the contrary, it being diffed and made tender by the sharpness of the cold Air, which has no less Virtue in this kind, than the Sun-teams. This is their ordinary Food in Spring; but in the Summer they live for the most part upon Milk, Cheese, Curds and Whey, call'd by them Kamadha. In the Summer, says the same Author, they Feed for the most Part upon Milk, Cheese and Curds, which they call Kamada. (a) But they esteem the Tongue and Marrow of the Raindeer above all the rest: They look upon Raindeers Flesh, says Johannes Tornaeus, as very good Food, but the Fat and Marrow is a Dainty among them. Wexovius, speaking of what Entertainment they used to give to their Ministers, says; They give them the best Pieces of dried Raindeers Flesh, the Tongue roasted, and the Marrow-Bones aftarmed before the Fire. And in another Passage he has these Words: The Marrow of Raindeer is of a delicious Taste, which they value in Lapland, just as we do Oysters, some other Outlandish Dainties. (b) They have also another Dish in Lapland, which is made of the Blood of Raindeer, boil'd with Water, to the consistence of your Hasty-Pudding; They make, says Samuel Rheen, a certain Dish very common among them, of the Blood of Raindeer, boil'd as thick as a Medifice.

The Wood-Laplanders or Graan-Lappars feed, partly upon Fish, partly upon wild Fowl or wild Beasts. The Wood-Laplanders, says the same Author, are upon Fishes, and such wild Beasts as they catch in the woods; this is their Food throughout all the Seasons of the Year. They know of no difference in their Diet, according to the different Seasons, as is practised among the Highland-Laplanders; because, as I suppose, they have always plenty of these Things. So that the Words of Olaus Magnus, when he says; They eat no Bread, but live L. 4. c. 3. upon Fish and wild Beasts, must be understood of thee De Divino Wood-Laplanders. So says Peucerus of them; They live of Hunting and Fishing; tho' the last is their most general Diet. This makes Ziegler compare them to the Ichtie-
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**Ichtiophagi in Ethiopia.** They catch, says he, prodigious Quantities of Fish, which is their ordinary Food, not un
like the Ichtiophagi in Ethiopia. And Olaus, who gene
rally follows the Footsteps of Kieger; The greatest part
of the Laplanders are Ichtiophagi, living upon Fish, while
their Waters furnishes them with prodigious Quantities
Among all the wild Beasts, the Flesh of Bears is moft in
quest; Bears Flesh, says Olaus Petri, is much in eftee
among the Laplanders, which they look upon as a Dainty.
And Samuel Rheen; The Laplanders esteem the Flesh of
Bears a great Delicacy, and as the best Entertainiment they
can give to their Friends. They feed also upon Birds of
everal kinds; and if we may believe Lundius, likewise upon
their Eggs, which they find in great Quantities in the
Spring near the Marshes. There is, says he, a certain
Bird call’d Kjadker, who hides his Eggs within the
hollow Trees; the Laplanders bore Holes in those Trees
which they make up with Moths, and by this means after
wards catch him and his Eggs. Another Water Fowl
called Skracka, commonly lays his Eggs after the before
mentioned Bird, which they take in the same manne.
Besides this their Dayly Dier, they have also certain
Sawces or Pickles, made of Black-berries, Straw-berrie
a kind of Mul-berries, and fuch like; as likewise of the
wild Angelica, and the inner Rind of the Pine-tree; 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. Herberfein says al
ready in his Time, The Laplanders have no Bread, Salt
or favoury Sawces. And Wexevius after he has mentione
all things belonging to their Dier, says; All this they use
without Bread or Salt. Tornous speaks to the fame pur
pose; The Laplanders do neither Sow nor Reap, which is
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; Salt
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 Likewise
Fishes, which they eat Winter and Summer without Bread
and commonly without Salt. Which, according to Lundius,
they use in so small a Quantity, that it is scarce to be
saited; tho’ he afferts, that the Inhabitants of the Lap
mar
They have their Flower from Norway, which they mix with Water, and toast the Paft over the Fire, they call Tegga. Instead of Flower, they eat dried Fift, which they grind to Powder. Ziegler makes mention of this, then he says: They dry their Fift in the cold Air, and reduce them into a Powder or Flower. The Laplanders, says Samuel Rhen, eat Fishes dryed in the Spring and Sum- mer, by the Winds and Sun, in lieu of Bread. If we may edit Olaus Magnus, they eat in its stead the Pill of the Pine-tree; The Inhabitants of Lapland, says he, use the neat and inner Pill of the highest part of the Pine-tree, which they gather in the Summer, instead of Bread, as the Tartians do the Palm-tree. Instead of Salt they prepare the inner Rind of the same Tree, after a peculiar manner, which is thus described by Samuel Rhen; They pull the first Bark of the Pine-tree, next to the Ground, then they take the inner Rind, which they cleanse and slice into thin Skins, no thicker than Parchment. Thus they dry it in the Sun, and after they have cut it into small Pieces, they put them up close in Boxes made of the Barks of Trees; before they bury in Sands for 24 Hours, when they kindle a good Fire over the Hole. Thus thro' the violence of the Wood Fire, the Rind turns Red, and acquires a very agreeable Taste. This, as I have been credibly informed, is that wherewith they seafon their Victuals. Samuel Rhen says; They eat this, as we do our Sweet-meats. One of the reliques of Popery among the Laplanders, is, that most of them abstain from Flefh every Friday, in lieu of which they eat Fift, or for want of them Milk and Cheefe. This is most observable among the Mountaineers, because they generally eat more Flefh. Every Friday, says Samuel Rhen, the Highland Laplanders observe a Fast, when they wont as much as taste any Flefh, but live upon Fift; and if they have none themselves, they buy them from their Neighbours; or for want of them eat Milk and Cheefe. All the before-mentioned Victuals, they dress in the follow- ing manner; They boil their Flefh Meat, but not much, scarce any longer than we boil our Fift, to preserve the Gravy, and make their Broth the better, according to their Opinion; of which they are great Lovers, and do drink it sometimes, as we shall see anon. They boil their Flefh 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 a
late Years begun to be acquainted with boiling their
Victuals. For my Lord Heberstein, who writ his His
story 130 Years ago, says: They now begin to eat boil
Victuals, and to become more civilized. Which shews that
boiling was introduced among them in his time. Some
times they boil Flesh and Fish together in the same Ke
tle; They frequently boil Fish and Flesh in the same Kett
at a Time, says Samuel Rhee. But their dried Flesh
either by the Sun or by the Air, they eat without any
further Dressing; this makes Lomenius call it, raw Fle
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 in
to a Curd: They keep the Milk of Raindeer in Autumn i
large Vessels, which freezes into a kind of Cheese Curd, an
may be cut with a Knife. In the same manner they pro
ceed with their Fishes, some of which they boil, the rest
they dry and eat, which makes Samuel Rhee say; Some
times they eat their Fishes boiled, sometimes unbe
speaks of their dried Fishes, which they dry in the
Spring and Summer in the Air; They dry, says he, then
Fishes in Spring and Summer, in the Sun and Air. The
take the Fish, of what kind soever, but especially Pike
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 say
they call these Sheds Lues, being for the most part be
hind 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, ar
very well tasted. If we may believe Wexovius, the Win
ter Seaton has the same effect upon them. The Laplan
dors, says he, dry their Fishes in the coldest Winter Sea
son, without any Salt. What they don't dry thus, the
boil and eat fresh; sometimes by themselves, sometime
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 Rain
deet
Their Sweet-meats, which serve them in lieu of Dears 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 Rhee: They take the Straw-berries (otherwise called Norway Black-berries, and in Swedish Hiorroen) these they boil with a slow Fire, 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 tell them in great quantities to the Highland Laplanders, or exchange them for Cheefe or Fawns of Rainder. They also mix them sometimes, whilst they are fresh, with Fish; of which they make a peculiar Dish; They boil, says Rhee, the Fish, and after they have taken out the Bones, they put the Berries to them, and with a good Wooden Pestle, 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 Fishe, 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
they boil and eat. He adds, That they look upon it a Dainty: This, says he, the Laplanders eat with a great deal of Delight. They have also another way of preserving it with the Whey of Raindeer Milk, which they boil together till it turns Red; this they preserve for Winter. They prepare, says the same Author Rheen, Angelica likewise, by taking the Stalk, when it begins to flower, and boiling it with Whey for a whole Day together, till it turns as red as Blood; this they use in Winter, and some other Seasons of the Year. He further observes, That it is very bitter (as may easily be supposed) but that the by Custom are mightily pleased with it, looking upon it as very wholesome. Much such another Preparation they make with Sorrel. They also boil, says he, Sow thich Milk. Their last Preparation is made of the Root of the Pine-tree; which, as I told you, they put upon Ground, and boil it, by making a Fire upon it, this the use instead of Salt. The Laplanders call this Santopei, as the same Author observes. Lundius says, they call it Fuefes Kjarsmer in the Lapmark of Uma, and that Highland Laplanders sell to those inhabiting the Fore. I call this the last Preparation, because I question whether Butter ought to be reckoned among these, it being certain that Butter is none of their ordinary Food, there being some who doubt, whether the Raindeer afford any Milk at all, as I told you before; thos Samwil Rheen gives us its Preparation thus: They also make Butter of Raindeers Milk; which they put into a Kettle, and coagulate it like a Cheese Curd; this they stir about with a Stick, till the Butter rises, which is of a whitish Colour, like Suet, they preserve it by sprinkling a little Salt upon it.

We will now come to their Drink, which is most commonly Water. Lomenius calls it very improperly Ice-solved, it being certain, that considering the vast quantities of Rivers and Lakes there, they cannot want Water, for all the Ice. To prevent its Freezing they always keep it in a Kettle, hanging over the Fire. They also, says Samuel Rheen, without Water in the Kettle, their Drink. He mentions a Kettle, the same of which he told us before, that it was always hanging over a Fire, in the midst of the Hut; every one takes water he wants for his Drink out of this Kettle with
They drink 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, L. 17. c. 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 Wexxovius, L. 4. c. 8. 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 Vitis 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. Audius 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.

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 Ceremonial or Precedency, every one taking his Place where he Q. 3
lights first. They sit or lye down in a Circle, without any Bench or Stool, only upon a Skin spread upon the Ground, with their Knees backwards; They sit round the Kettle, says Samuel Rhee. Being thus feated in a Circle, they are served not upon a Table, but a Stump or Piece of Board, if we credit Wexovius, who says; A Piece of Board is to them instead of a good Table; the most of them are contented only with a Piece of the Fam Skin, upon which they sit. The Meat, after it is taken out of the Kettle, whether Fish or Flefh, is generally laid upon a Piece of course Woollen Cloth, called Waldemar; (for they know not what Dishes and Places are) the richer Sort use sometimes Linnen instead of this Woolle Cloth. Samuel Rhee describes it thus: After they have dressed their Victuals, whether Fife or Flefh, they put them upon a Linnen Cloth, if they be of the richer Sort, the Poor upon Woollen Cloth, called Waldemar; for there are few Laplanders who understand what a Trenchard or Dish means. But if any liquid Thing, such as Milk or the like is to be served up, they put it in a hollow Piece of Wood or Trey made of Birch, resembling in Shape a Fane, in which the Country People Pan their Cor When they have boil'd Milk, says the said Author, or any such thing, they serve it up in a Vessel. They commonly take their Meat, whether Fish or Flefh, in their Hands and that sometimes freight out of the Kettle, and if want of a Table Cloth, put it upon their Gloves or Cap. For want of other Conveniencies, says the same Author, the Laplander puts his Share of Fishes and Flesh upon his Gloves and Cap. He says, for want of other Conveniencies, because they have sometimes Wooden Vessels. (a) Their Drink they take up in Wooden Ladel, which serves in lieu of a Cup. Some make them of Barks, whilst makes Wexovius say; The Laplanders put their Water for their Drink in Vessels made of the Bark of Trees. And it is observab that they are great Eaters, if they haw 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 Rele, made either of Wood or Raindeers Horns, or sometimes of the Bark of Trees.

c. 17. Olaus Petri Nigerius, says; As they are very lavish and Glutons when they have Plenty, so they can fast when they are in want, beyond what is to be imagine And in another Passage, They are never sparing of the Victuals.
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Vi\(\text{tuals, especially in the Spring, when they have great e}
\text{nty of Bears and wild Raindeers Flesh; then they eat}
\text{ay and Night, till they have consumed all they can get.}

Upon which Head Lundius observes, that they commonly eat two Meals a Day; the First in the Morning when they take only a Piece of Cheefe, dry Fish, or a small Piece of Flesh; the Second in the Evening, when they eat very heartily, as if they had been starved before; he tells us that the Mountainers are not such great Eaters as the Wood Laplanders, because the first feed upon more nourishing Vi\(\text{tuals, such as Cheefe, Milk and}
\text{leth, whereas the last eat scarce any thing but dried}
\text{fih without Salt. After their Meals they observe con-
\text{stantly two Things: First to say Grace, and next to}
exhort one another to keep mutual Faith and Charity,}
y giving one another the Hand, as a sign of that mutual Engagement, which ought to be betwixt Table Com-
\text{panions. Concerning the First Samuel Rhee has these}
\text{Words: After they have eaten together, they wash their}
\text{hands and say Grace thus: Thanks be to God, who has}
\text{reated this Meat for our Sustenance. And whilst they}
say this Grace, they shew their Acknowledgment by
\text{tring up their Hands. This they do in the Lapmark}
of Pisha; but in Torna they say Grace thus: Good God,
\text{e praised for this Meat, grant that what we have now ea-
en, may conduce to the strengthening of our Bodies. Con-
\text{erning the Last, the said Author has these Words: Then}
\text{many as have eaten together, give one another the Hand,}
\text{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 of Lapland; according to Torneus his Assertion: Both Men and Women are used to laborious Exercises here, except Hunting. Which is contradicted by Olaus Magnus, who 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 in 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 Person, but that in this as well as some other Points, he has followed the Footsteps of some ancient Writers. ThusProcopius says of the Scriptofinni, whom Olaus Magnus makes to border upon Lapland: Neither Men nor Women addicted 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 Scriptofinni 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 a little as much as touch their Hunting Instruments; that they ne
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Are abroad, or return from Hunting thro' the same door, used commonly by the Women, who are not permitted to lay a Finger upon what they bring Home, as they shall see more at large hereafter. For the rest, it is worth our Observation, what Superstitions are commonly in Vogue among them, in relation to their Hunting. The First is, That they look upon certain Days Ominous or unprosperous; amongst these they reckon St. Mark's Day (called Cantepaive) and St. Clement's Day. Concerning this, Samuel Rheem has these following Words, which we alluded once before: They look upon certain Days as Ominous; such as St. Catharines, St. Alarks or Cantepaive, and St. Clement's Day. On these Days no Laplander ever goes abroad a Hunting, nay does not as much as shoot an Arrow at a wild Beast; for, say they, we should have but ill Success in Hunting all the Year after, and our Bows would break. Here you see a twofold 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 they seldom go abroad or Hunting, unless they have first consulted their Drum; which is among other Things particularly design'd for this Use, as is manifest from the many Figures of wild Beasts painted upon it; as we have related 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, they make use of a Hatchet instead of the Drum. This they hang on the Top of the Hut, with a long String tied to the Handle. Then they mutter out certain Words, at which the Hatchet begins to move and to turn, till at last it remains immovable. 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 dedicated 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
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the Tent or Hut, called Peffe. 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 the Women are not allowed to appear on the back-side of the Hut, where this Door is, as I have been credibly informed by Olaus Matthew, a Laplander, and young Student living now among us; for they promise themselves nothing but ill Success in Hunting, if they happen to meet with a Woman. Ziegler tells us the same Thing long ago, tho' somewhat obscurely, but his Words may easily be explained in the same Sense; It is a Crime, saith he, in a Woman, to go out of the Hut, thro' the same Door, which her Husband went abroad a Hunting that Day. Not only for that Day, but at all Times, because they never go abroad a Hunting, but thro' the Door, or the back-side of the Hut, which is forbidden to the Woman. Lundius adds a fourth Superstition; which is, That they are very cautious when they go a Hunting, for fear they should meet with any thing that is Ominous. He says, That they eat but little before they go abroad, if hopes of a quick return, which if it proves otherwise, they Faint the whole Day, they seldom taking any thing along with them, except it be the Marrow of Raindeer, which they look upon as a potent restorative of the whole Bodies, but especially of their Legs. These are the Preparatives for Hunting; now we come to the Hunting itself, which differs in respect of the Season, and the various Sizes of wild Beasts. They order their Hunting according to the Difference of the Season, says Job. Tornau and of the wild Beasts: For they use another Method in the Summer, another in the Winter, another when they are to hunt lesser Beasts, another when they are to catch great Ones. In the Summer they hunt on Foot, with Dogs, which are of a very good kind in Lapland, being not only for the Scent, but also fit to set upon a wild Beast, for which reason they always keep them chained in their Tents or Huts. They always keep, says Wescovius, their Dogs tyed up, to make them the more Fierce, when they are to set upon the wild Beasts. But in the Winter, they follow the Tract of the Beasts in the Snow, and pursue the same, having certain Skates tyed to their Feet, which we shall describe hereafter. Olaus Magnus describe
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They run with their wooden skates to their feet, with incredible swiftness cross the mountains, covered all over with snow, whether they pursue the wild beasts. And in another passage; These savage Laplanders do run and slide by bending their bodies at pleasure, with incredible swiftness cross the mountains and valleys, the help of certain long pieces of wood fastened to the soles of their feet. This they perform with the utmost agility, both when they are a hunting in dangerous places, or sport only; for hunting is their livelihood: The small cats they Kill with Bows and Arrows, the great ones with Spears and Fire-Arms; tho' in those they likewise use 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-crofts, and so fastned to a small string, so that when the Ermins (sometimes three, four or eight) enter the trap, the string being touched, draws them close over them. He says further, That they catch them in small holes covered with snow, as likewise with Dogs, which are so swift that they take them and pinch them to death. But Squirrels they Kill with blunt Darts, for fear of spoiling their skins, which is that they are caught for. After the same manner they also Kill Martens; They brought forth, says the same Author, wooden darts blunt-ed, wherewith they kill Martens, Sables 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 spoil their skins, if they be of a good kind; in which the Laplanders are very dextrous; as my Lord Heberlein has already observed of them in his time. They are, 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 least 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 Sam-muel Rheezen, when he speaks of the field mice, the Foxes common food, say: The fox will not always take the bait which
which the Laplander lays for him, viz. when they had enough of them in the Field. They catch Hares with Snares, baffled to the Boughs of Trees, in the same manner 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 right Owner; if any one, says he, happen to take a wild Beast in another Man's Snare, he gives it immediately to the right Owner. Where he speaks of these Snares, in which Hares and other small Creatures are caught. Lundius says, that in the Lapmark of Uma they catch Beavers in such like in Baskets made of the Twigs of Firr-Tree. They make a Hole in one Side of it with a Trap Door which they tie up in the middle, with small Strings of Osiers or Rushes. On this they fasten a small Twig of Poplar, of which the Beaver is very fond. The Beaver entering the Basket, knows both the Twig and the String, which makes the Trap-Door fall, being kept down by Stone tied to the end of it. If the Beaver be not taken of the Trap within an Hour, he is suffocated; but if the Tide, viz. a Male and Female, come to it at the same Time (which happens often) he that is without lifts up the Trap Door, and lets the other out. We now come to the wild Beasts of a bigger Size. Among these the Wolves are generally caught in Holes dug for that Purpose, as commonly known, tho' sometimes also they Shoot them with Bullets, there being a perpetual Enmity between them and the Laplanders, because they suffer extreamly in their Cattle by these ravenous Beasts. Olaus Magnus says they Kill them with Synthes and Darts. They bid says he, Iron Synthes tied to some Carrion under the Snow by which means the Wolves eager after their Prey, have the Legs cut, or are shot with Darts. In the same manner they catch Leopards and Gluttons. Of the last Olaus has the following Words: Whilst this Beast is discharging its Bowels betwixt two Trees, the Huntsman Kills it with a large Dart: There is also another way of catching it by a Trap or Snare; several thin Pieces of Wood being joined together with a String, in which at the least touch the Beast is Strangled. They likewise catch it in Pits or Holes. But now a-days they Shoot them for the most part with Fire-Arms. Lundius says they catch them in certain
tain Wooden Traps, called in Swedish Fjartbass, by putting a Stick with a Piece of Meat under the Trap-net, or Covert, which the Beast endeavouring to devour, the Covert falls upon it, and bruises it to Death. They also kill the Elk, with Fire-Arms, when they can meet with them, which is not very often; tho' Lundius says us, That they are not very difficult to be kill'd. Autumn either by Dogs, or by Fire-Arms, when is their Rutting Time; for then, says he, they appear ways Five or Six together; besides that this Creature is this peculiar Quality, that if one of them be shot, the rest is frightned for the present, at the Noife of the Gun, will never the less return soon after; so that they may all be kill'd one after another. But no other Beasts they pursue with so much eagerness as the wild Raindeer and Bears; the First they attack with all manner of Leapons. They catch the Raindeer, says Samuel Rheen, 4th Snares; they Kill it with Javelins, Darts and Fire-Arms. But especially in the Spring and Autumn. In Autumn, at their rutting Time, they catch them by exposing to their view a tame Female Raindeer; and whilst they are approaching, the Hunts-man, who hides himself behind the tame Doe, shoots them with his Fire-Arms. The wild Raindeer, says Johannes Tornæus, are noticed to come to the tame Does, behind which the Hunts-man lies, till the Raindeer comes within reach of his Gun. Samuel Rheen speaks to the same Purpose; About St. Matthew's Day in Autumn at Rutting Time, the Laplanders enter the Forests, where they know the wild Raindeers are; bither they carry their tame Does, which they tie to the Trees, and whilst the wild Raindeer are approaching, they Kill them with their Fire-Arms. In the Spring they overtake them by the help of their Scates tied to their Feet, whilst they are entangled in the deep Snows. They Kill them likewise, says Samuel Rheen, in the Spring when the Snow is very deep; for at that time the Huntsmen, 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 Hardles, set up on both Sides for a considerable length, betwixt which they are forced or chafed to the end of the Enclosure,
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into a Pit Dog there for that Purpose. Torneus descri-
it thus; They are also taken by means of a certain En-
sure extending like two Branches, several Leagues in Long.
Betwixt this they chase whole Herds of Reindeer, till t.
force them into a Pit. Lundius says, he knew a cert.
Laplander, who in one Day Catch'd sixteen Reindeer 
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 Interfaces they fix sever
Darts at such a Height, that the Reindeer can neither p.
under, nor above them, and being forced to pass ther
Betwixt the two Porches, are killed by the Darts. He fur
ther says, That they spread their Nets or Snares be
twixt two Trunks of Trees, where they know the 
Reindeer used to pass; here also they fix Sharp-point
Irons covered with Mofs, and by this means kill t
Reindeer. 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 Distrits
as they are passing that way about Twelfth-Tide, who
they go to their Fairs, so that One of the Highland
Laplanners entertains sometimcs ten Guests till Lad
Day. Thus much of their Reindeer Hunting. The ne:
is the Hunting of the Bear, which as it is performed
with more than ordinary Superfition, so we must tre
of it with the more Circumpection.

The first Thing they take care of is, to find out when
about the Bear has forded his Winter Den. He who fir
Traces the Bears Den, is said to have Circumvented th
Bear, and has the chief Management of the Hunting.
A certain Anonymous M. S. treating of this peculiar
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 say
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 diligent
observation made over what Rocks, and thro' what
Bryars he is used to pass, they guess his Den not to be
far off; knowing that the Bear always takes three
Rounds for about a quarter of a League, and returns t
the same Place from whence he first began. After the


we discovered his Den, they joyfully invite their Relations and Friends to be partakers of the Hunting March; and the same Ceremony as we invite our Friends to a Feast; for, as we told you before, the Laplanders look on the Bears Flesh as the greatest Dainty that can be. A Laplander, says Samuel Rheen, who has first of all discovered the Beasts Den, invites all his Relations and Friends otherwise than if it were to a solemn Feast. But it is observed, that this is never performed till in March or April, when they can best enjoy the convenience of their Sates. Olaus Petri, after having spoken of the Discovery of the Bears Den in October, has these Words: Afterwards in the Month of March and April, when the Snow is deepest, and consequently they can with the most convenience make use of their Scares, they find out the Bear, the Scent of their Dogs. After they have called together 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 the Bear. The first Thing they go about, says Mr. Rheen, to let him who is the best Artift among them beat the Drum, and to consult whether they shall take the Bear. Being encouraged with the Hopes of good Success, they march in very good Order, every one in his proper Station towards the Forest; he who first traced the Bear, being at the Head of them. The Laplander who first circumvented the Bear marches in the Front, says Samuel Rheen. He has no other Weapons but a Lance, with a Brass Ring at the end of it, according to the before-mentioned Author: He is only Armed, says he, with a Club, with a Brass Ring; tho' the before-mentioned Anonymous Author says, they carry a Rod: For, says he, the Laplander who circumvented the Bear, marches first of all, they are going out to Kill the Bear, having in his Hand only a Rod with a Brass Ring fastened to it. But perhaps this might be a Mistake, there being no great difference twixt a Stick and a Rod. Next to him comes the Drum-beater, and after him the Person who is to make the first attack upon the Beast; and for the rest, every one according to his Employment, after the Killing of the Bear, one being appointed to boil the Flesh, another to divide it, another to fetch Water and Wood; and they are very exact in not encroaching upon one another's Bufti-
Business; according to the same Author's Relation, 
soon as they come in this Order to the Bear's Den, th
fall on courageously 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 when
they Sing immediately after the Bear is Kill'd, r,
thus; Kittulù pourra, Kittulis iskada, Seubbi jalla Zati.
The Sense of which is explained by the said Anony
Author: They thank the Bear for his coming thither, a
that he did not hurt their Persons, nor Break their Clubs
Spears, wherewith they killed him. When they Sing th
their Captain is the head Musician, the same who car
the Rod, with the Brass Ring. He is, says the ano
mous Author, the chief Musician, who first begins S
Song. After they have thus proclaimed their Victo
they drag the Bear out, beating him with Rods and sma
Small Sticks; This done, says Samuel Rheein, they d
the Bear out of his Den and beat him with Rods and S
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 Fleth
to be boiled, Singing all the while another merry Tr
or Song: As they carry the Bear along, says the Ano
mous Author, they Sing thus; It Paha talki oggio, it 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 c
coming thither in the Firq; unless we suppose, they s
terrinate a certain Superstition, that the killing of the
wild Beasts proves sometimes ominous to the Hunte
which indeed is the Opinion of some among them to th
Day. Samuel Rheein gives us a somewhat different In
pretation of this Song in these Words: Then they be
the Bears Song, in which they give thanks to God the C
ator of wild Beasts for their Use; and for having endo
them with sufficient Force and Courage, to overcome so
and fierce a Creature. Perhaps they Sing this, besides t
before-mentioned Songs. The Raindeer that has e
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And off the Bear, is not to be used by any Woman all at Year. The Raindeer, saies Samuel Rhen, that carries the Bear, is not to be used by any Woman that Year. Our anonymous Author assures us, that not only the Women, but also the Men are forbidden to make use of the said raindeer. No Body, saies he, is permitted to use that raindeer for that Year, which has caried the Bear Home, is their Custom to boile the Bears Fleih immediately at the same Place where they have killed him, unless for want of Wood and other Necessaries, they are forced to carry him to some more convenient Place, where they eat a Hut, for that purpose, and are met there by their Wives; as they approach they Sing another Song, deiring their Wives to chew the Bark of the Elder-tree, and to Spit it in their Faces. When they come to the place, saies the Anonymous Author, where they are to Feast on the Bears Fleis, they are welcomed by their Wives, set together on purpose to expect their Husbands return from the Bear Hunting, who as they approach Sing thus: "abi ja tuo to fuáseo, i. e. they desire their Wives to chew the Bark of Elder-trees, and to Spit it in their Husbands faces. The Reason why they do so, is, because after the dead Bear is conducted to the Hut, where his Fleis to be boiled, they go to another Hut, where they are welcomed by their Wives, who frequently use chaw’d Elder-bark to Paint their Utensils withal, it being of a ditty Colour; so that they Spit it in their Husbands faces, by reason of its resemblance to the Bears Blood, whom they would not seem to have Kill’d, without great Danger and Trouble. They never enter the Tent after their return, but thro’ the Back-Door, and as they look in first, so every one is Spit upon by his Wife, as I have told you before. I speake this upon the Credit of the anonymous Author, who saies further, That the Women took thro’ a Brass Ring, as if they were aiming at some thing, and so Spit in the Men’s Faces; these are his Words: The Laplanders, after their return Home, go to their Hut, but not thro’ the common Door, but open the back Window, thro’ which, whilst they are looking, their Wives 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
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the Bear's Blood. Samuel Rhee speaks to the same Pur-
pose, with this difference only, that he says, one Woman
only, viz. the Wife of the Captain Spits in her Husband'
Face; These are his Words: Then they invite thee
Wives into their Huts, which however the Men don't ene
tho' the common Door, but open the back Window, the
which he who circumvented the Bear, looks into the Hut
and his Wife Spits chew'd Elder-Bark in his Face, in the
following manner: A certain Lapland Woman, holding
Brafs Ring to her right Eye, as if she were aiming at
a certain Mark with her Eye, and so Spits the Juice of chew
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, while
the Bear is carried, skin'd, boiled, and cut in Pieces
the other for the Women, where they Feast after the
return from Hunting. It is in the last of these that either
the Captain alone, as Samuel Rhee will have it, or all
the Hunters, according to the Anonymous Author, are
thus welcomed by the Women. So soon as they are at
met in the Women's 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 pouo tounkiris, 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 Bear's Flesh. Then, says
Samuel Rhee, 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 re-
turn immediately after the Feast from the Women's 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.
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Life for three Days, but he who carried the Reed with the Reaf on, not in five Days. He says this done, viz. immediately after the Eafth is ended in the Women's Hut, then they withdraw to the other Hut, where the Bear is to be Eaf’d and Boil’d. The Bear Skin belongs to the Wood of the first discoverer of his Den. He who first discovered the Winter Den, keeps the Skin for himself, says Samuel Rheen. The Bears Flesh, Fat and Blood are Boil’d; after they have Boil’d all the Flesh with the Fat and Blood, is the fame Author. They Boil it in Brafs Kettles, and Boil the Fat, which swims on the top in Wooden Vessels, which hang as many Brafs Plates, as they have kill’d Bears, and Boil’d their Flesh. They immediately Boil the Bear, says the fame Author, and skim off the Fat swimming upon the Broth into a Wooden Vessel, on which ought to be fixed a Brafs Plate, if they have Boil’d one Bear; but if more, it has also more Plates. Whilft the Flesh is boiling, those who have been present at the Hunting fit and the Hearth, every one in his proper Place. The first Place on the Right Hand belonging to the Discoverer of the Bear’s Den, or the Captain; the Second to the Drum-bearer; the next to him who first encountered the Bear. On the left Side first fits he, who cut the Wood, on the Water-Carrier, and so forth all the rest. Whilft the Bear’s Flesh is Boiling, says he, they sit on both Sides of the Fire-Hearth, each in his Place, which they observe exactly. First sits he, who Circumvented the Bear; next the Summer, and then the Person who first shot or struck the Bear. On the left Side, First, He who cut the Wood, and next the Water-bearer. The Flesh, when Boil’d, is divided betwixt the Men and Women; the last of which have also their Share of the Flesh and Fat, which is sent them as a Present from the Captain, whose Prerogative it is, to assign them their Portion: The Boil’d Bear’s Flesh, says the Anonymous Author, is by him who carried the Reed with the Ring, and circumvented the Bear, divided betwixt the Men and Women. In which they always take particular Care that they never send any of the Buttocks, other hindermost Parts to the Women, this being reserved for the Men. The Women, says Samuel Rheen, never have any Share of the hindermost Parts, but only of the fore Quarters. Lundius says, the fame is observed with other Creatures, as Hares, wild Raindeers Flesh, and Birds.
Birds. Two of the Laplanders are always deputed to carry the Women's portion to their Hut, they being no allowed to come within the Hut, where the Bears Fleth is boiled. No Woman, says Samuel Rhee, must enter the Hut, where they boil the Bear. These Two sing a certain Song, as they are carrying it along, which runs thus in their Language: Olmaipot Swersiland, Polandi, England, Frankishis; intimating that they come from to reign Parts, to bring them this Present. Two Laplanders says the Anonymous Author, carry the Women's share in them, and as they are walking along, Sing; Here come the Men out of Sweden, Poland, England and France. The Women as soon as they hear them, go out to meet them Singing likewise all the way, bidding them welcome, and telling them, that they will dye Red Woollen Thread round their Legs. After the Men have done Singing, say the same Author, the Women answer them; Olmaipot. Swersiland, Polandi, England, Frankishis, kalka kaul fis laigit teuti tiadnat, i. e. You Men who are come from Sweden, Poland, England and France, we will dye red Strings round your Legs; which they do accordingly. It is the Drum-beater's Business to divide the Men's Share if we believe Mr. Rhee. The Drummer, says he, is in stead of the Carver at the Feast, he divides the Fleth an Fat, viz. He gives their Portion of Fleth and Fat to a that are present. The Fleth, Blood and Fat being boil'd, he who attends at the Feast gives to every one there present his share both of the Fleth and Fat. After the Men at Women have eaten all the Fleth, they gather up the Bones, but don't break them for the Marrows sake, they do with those of some other Beasts, but bury the whole. The Fleth being all eaten, says the same Mr. Rhee they gather all the Bones, which they don't break, but bury under Ground. He who had the Bears Skin for his Share, hangs it upon a Stump or Pole, for the Women to sto at Blind-folded with Darts. The Laplander, says an Anonymous Author, who carried the Rod with the Brair Ring, hangs the Bear Skin on a Pole, at which the Women being veiled, shoot their Darts, as at a Mark. According to Samuel Rhee, the Women have a Veil over the Eyes; They hang the Bear's Skin on a Stump, as with like at a Mark, the Women shoot with Arrows, the Faces being covered with a Veil. They Sing at the same time.
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The piece is a historical account of traditional Lapland practices, particularly the use of bear skin and cross elements in ceremonial and protective contexts. It mentions the officials' practice of wearing bear skins and cross ornaments as amulets, and discusses the role of bears as symbols in Lapland culture. The text also references the shooting of bears and the hanging of bear skins around women's necks, as well as the wearing of crosses as amulets. The account concludes with a description of Laplanders' attire and customs, emphasizing the bear skin and cross motifs in their culture.
three Times round the Fire-hearth, they run out at a common Door, belonging to the Hut; the Women sitting in the mean while, that they will throw Ashes upon them, which is actually done by one of the Women, who throws Ashes after every one of them. The three Days of abstinence being expired, says the Anonymous Author: when the Laplanders are allowed to cohabit again with their Wives, one after another takes hold of the Chain, on which hangs the Kettle over the Fire, and so after they have danced three Rounds about the Hearth, they run one after another out of the Door of the Hut, whilst the Women Sin thus: Todna kalka Kaina oggie, i.e. take a Shovel of Ash along with you. Samuel Rheen speaks to the same Purport with this Addition, That not till then the Men are allowed to cohabit with their Wives. For it seems they we look'd upon as unclean, by reason they had killed the Bear; but are by this expiation cleansed from it, according to the said Anonymous Author: By this Means the Men are purged before they return to their Wives. Thus far we have treated of their Bear-Hunting, as the Superstitions observed in this Point by the Laplanders in which as they are most peculiar, nevertheless they have some Things also in this kind which are common, with their other Huntings, viz. That they don't allow the Women to touch any wild Beast they have taken, neither return thro' the common Door, but the back Door of the Hut, which particulars they religiously observe in all their Huntings. Concerning the Women Ziegler has spoke of it long ago; It is a Crime among them, for a Woman to lay her Hand upon a wild Beast they have taken. Of the Door Wenckius says thus: Opposite the common Door is the back Window, thro' which they come after their return from Hunting, bringing a Piece of Raine deer Flies along with them. Or rather they throw their Prey thro' this back Door or Window into the Hut, after their return from Hunting. Olus Petri Niurenri speaks of this Door, when he says: The other Door on the North-side is made for Superstition sake, thro' which they go out, and return from Hunting and Fishing, and put their Prey into the Hut. He says they put, which is done by throwing, according to Samuel Rheen: On the back side of the Hut is a small Door, thro' which they throw their Provisions into the Hut, but especially what they take in the Forests.
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rests, such as Birds or wild Beasts; or in the Water, such as Fish of all Sorts; they being not allowed to bring them in thro' the common Door. They don't bring, but throw all these Things into the Hut, questionless out of a Superstition, as if they had been given them, and drop'd from Heaven; and tho' they are ignorant of the reason, yet follow they the Foot-steps of their Ancestors. For the rest, it is look'd upon as the greatest Piece of Bravery among the Laplanders to Kill a Bear, which is the reason they wear publick Marks, which are Laces round their Cap, wrought with Tin-wire: Among other Things, says Olaus Petri Alimentarius, they adorn their Caps with as many small Laces wrought with Tin-wire, as they have ill'd Bears. Lundius says, That they put these Marks of their Bravery upon their Household-Goods, but especially upon their Muskets; and, that the first Thing, such a Laplander does after his return Home, is to hang up the Bears Skin in the Air to Dry, which he takes down again the next Morning, before he dresses himself. We now come to their Fowling, which is likewise performed 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 (a) A kind call'd by the Swedes Sniropi, is catch'd by them in a peculiar manner, which is thus describ'd by Samuel Rhee:

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 Angel of the Gods of the Forests. Thus, when they have kill'd a Squirrel, either with a Gun or Bow, upon a Tree, they tie the Creature, with the four Legs, to one of the Twigs of the
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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 split 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 Ballistra, which signifies a Cross-bow, fixed to a Wooden Handle, upon which
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which rests the Darr, the Germans call it an Armbrust, and the French Arbalatre. This kind of Bow can imposibly be made of Bone, but the Handle might be laid in with Ivory, the Mother of Pearl, and such like, instead which the northern Artificers iled the Raindeer Bones. This was, questionless the Sense of Olaus his Words, but understood by Lomenius. But however it be, it is beyond all question, that the Laplanders Bows are not made of Bones, but of Wood, neither are they adorned with images, as being without any Handles, their Strings being not stretch'd or drawn by the help of any Instrument, nor by mere Strength of the Arm. I told you before, that they were made of two Pieces of Wood, joined without one another; to which must be added, that they are joined together; this Glue is made by the Laplanders in the following manner: They Flea Perches lately taken, and lay the Skin in Water till the Scales come off; then they boil the Skin in a little Water, which they skim frequently, and fir so long till it comes to the consistence of a Poultice. This they dry further and keep for use. When they are to Glue any Thing, they dissolve it in a little Water, like other Glues. (a) Besides these Bows, they have also Cross-Bows, made of Steel, which we told you before, are called Armbrusts by the Germans; these are much in use of late among the Laplanders. They draw them by the help of an Iron Hook, fastned to their Girdle; so that setting the Foot in a Dexterity, made at the Head of the Bow, they may with the whole Force of their Body draw the Hook and Bow-string up to the Nut, made of Bone in the Handle of the Bow. From their Bows we must come next to their Arrows or Darts. These are of two sorts, some pointed with Iron, others without, and blunt at the end; which they use to kill some Creatures of the finer Size, such as Ermins and Squirrels withal. Olaus Magnus makes mention of them: They bring forth their wooden Arrows blunted at the end, wherewith they kill Martins, Sabels, Squirrels and such like. But the other sorts pointed with Iron are intended against the wild birds of a bigger Size. They are not always pointed with Iron, but sometimes also with Bones or Horns, as may be seen by those we have among us. They bore a Hole

(a) Lundius says, in the Lapmark of Lublica they most commonly use these Bows, and that with extraordinary Dexterity.
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Hole in the Head of the Dart, with a red hot Iron, with in this they fasten the Horn with Glue, which they afterwards sharpen upon a Steel or Whetstone. Besid these, they also use Guns; there being but few Laplanders now a-days, who are not provided with a Gun; as they are very careful to use certain Enchantments, which they pretend to make their Guns never to miss what they aim at; which is also practised by some Htm men of other Nations: These they buy at Suederhamen a Town of Helsingeland, or in Bothnia; which Tow is famous for Armourers and Gun-smiths; who sell the these Commodities to the Inhabitants of Bothnia, at these again to the Laplanders; from whence they a Likewife supplyed with Gun-Powder and Shot, or at lea with Lead for Shot. Sometimes they buy those things Norway, says Lundius, especially the Mountaineers, wi pay from Eight to Ten Crowns for a good Gun. Th alfo use Spears in their Hunting, especially against the Bears. Our anonymous Author makes particular men on of them in the description of their Bear Hunting: Th fall, says he, courageously upon the Bear, whom they k with Spears and Guns. But as they are the same wi ours, fo we need not infaé any longer upon them. Th much for their Arms, we now proceed to their Oth Hunting Instruments. The chiefest among them are the Wooden Shoes or Scares, by the help of which th Slide over the Snows. They run very swiftly, says Ola Magnus, by the help of broad, smooth Planks tied to the Feet, upon the Snow crofs the Vallies and Hills, in pursi of the wild Beasts, which they kill with their Bows and Arows. By these broad and smooth Planks, he means the Scares, call'd by the Northern People Skider, and by contraction Skier (which agrees with the German vor Scheiter, which signifies a piece of slit Deal) and lome Andar or Undrar. Magnus Olaus, a Native of Iceland, in his Animadversion upon Eddas, cited by Ste phanius to Saxo, says, Skydi are long slips of Wood: The our People fasten to their Feet, and they slide over the deep Snow. Samuel Rheem says; They come in their Wode Shoes, call'd Skyth or Andar. The before-mentione Icelander pretends to describe their Shape thus; They are long slips of Wood, turn'd upwards before, five or six Tvo in length, but no broader than the Soles of the Feet. Bu th
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This appears incredible to me, who have seen both in other Places, and keep by me now a pair of those Scares, which are somewhat broader, but not near so long. Vermien also comes nearer to my Opinion, when he says, keep by me a pair of such wooden Shoes (Scares) three yards long. Wherewith agree those mention'd by Finlius, in his Annotations upon Baldwinus, which are to be seen in Leyden in Holland. They are, says he, barely seven Foot long, and something above four Inches broad. And Reason tells us, it cannot be otherwise, besides that Olaus con-

forms it by his Testimony, when he says that they are made so, as that one of these Scares is longer than the other in a Foot, proportionable to the tallness of the Man or Wo-

man, who are to use them; so that supposing the Man to be eight Foot long, one of the Scares must be of the same length, viz. of eight Foot, and the other of Nine. One Scare, viz.

the biggest of the Two, ought to exceed the length of the Person that is to wear it, by one Foot, the other to be one Foot shorter. And so are mine, one being a whole Foot longer than the other. I remember Trifius tells us, that those at Leyden are both of the same length, neither does Olaus Vermien mention any difference in his; but these I suppose are no Pairs, but the biggest belonging to other Pairs. For the longest of mine is exactly the same as it is mentioned by Trifius, cover'd all over with Ro-

in or Pitch, whereas the shorter is plain and smooth.

and since the larger is of greater use, especially in long journeys, what wonder is it, if they sent One or Two of them, as Patterns to Foreign Countries? Those which are to be seen at Leyden being of the largest Size, it is evident from thence, that the Laplanders are not so tall, as Trifius imagines, but of the just Stature of other Men, viz. about six Foot high. This is the Dimension of these Wooden Scares. As to their Shape, they are well enough described by the Icelander; being plain and smooth, and turning upwards before; I say before, not behind; as they are delineated by Vermien, by mistake quæstionless of the Painter, rather than of the Author; for in the first Cut of Vermien his Chamber of Rarities, they are otherwise represented. I have also found this peculiar in my largest Scare, that just under the Sole of the Foot, it is not quite straight, but raised a little: Trifius has indeed given us a tolerable good Figure of one of those Scares.
Scates only, and that not bent, wherefore I will shew you the Pattern of both mine, with a Lapland sliding in them.

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
dus. 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 delineated in our Figure; for both that of Olaus Magnus and
and that of Trifus are only Inventions of the Painter, Annot. ad Graeco. living in Italy, could not form himself a true Idea. The Lapland Scates, which made him represent them so as Wooden Brogs, standing out a great way beyond their Feet, and pointed at the end, being hollow within like other Shoes. Which as it was a simple Invention, it is not agreeable to Olaus his Intention, as indeed may be observed in several other Cuts of his. For they don’t put their Feet in one end, but in the midst of the Scate; and that not without Reason; for if they were fastned at the end, how would they be able to keep so great a weight before, or manage it in the motion, for which it intended, which is to slide firm upon the Snow, which cannot be imagined, if the whole weight of a Man should sit upon the hindermost part only; whereas when the Foot is in the middle, it keeps up an even Balance. Olaus tells us, how they slide along with them; The Inhabitants run very swift by the help of certain smooth Pieces of Wood, bent in the middle like a Bow, and fastned to their Feet; they make use also of a Stick, whereby they can turn their Bodies at Pleasure on both Sides, so that they pass with great Activity over the Snowy Mountains. He tells us that they make use of a Stick or Staff, at the end of which is a round Piece of Wood, to hinder it from piercing too deep into the Snow; by this means, and the Smoothness of their Scales, they force themselves with great Expedition over the frozen Snow. Some say, as Mundus observes, a piece of Cord thro’ a Hole made for that purpose, at the end of this Staff, which has this good effect, that being able to give way a little, it is not apt to slip as the other upon the slippery Ice or Snow. He further says, That all Laplanders are not Skilful alike in using these Scales, those of the Lapmark or Uma, who have great store of wild Raindeer, being much more dexterous at it, than those of Lubeck. Those who are Masters of it, are scarce ever tired, tho’ they travel never so far; I have seen, says he, a certain Laplander, who coming to his Hut at Night, after he had travelled thus twelve Leagues, appear’d as fresh and hearty as if he had scarce stirr’d out of the Doors, after he had drank about a quart of Wine. This way of Travelling being a thing unknown among the Romans, we have no Latin Word for it, but the Swedes and other Northern Nations, call this
this way of Sliding over the Frozen Snow with Wood Shooes, Skridabini, says Paul Warnefried, deducing etymology in their barbarous Language from leaping.

they leap after, and pursue the wild Beasts, by the help of a Piece of Wood bent not unlike a Bow. And consider he tells us many other Things concerning the Rainy Beasts always peculiar to the Laplanders, there is question, but he meant the fame, because they were before they got this Name, called Scritofinni. This man Adam of Bremen, who makes not the least mention the Laplanders, says of the Scritobini or Scritofinni, as calls them; In the North live the Scritofinni, who are to outrun the wild Beasts. He does not speak here of their ordinary Running, but the fame, from whence they get their Name, which, as Paul Warnefried expresses it, performed by bent Pieces of Wood, i.e. by these Skis we described before. This being done with great Swiftness, which, as I have shewn before, is called Skrida by the Northern People, and they owning their Origin to the Finni, from thence arose the word Scridofinni. The way of Running they not only use in plain and even but also the most rugged Ground; nay they will mont up to the highest Mountains, as we have seen by our own Experience. Saxo says the fame long ago of the Scritofinni and tells us the whole method of it in these Words: The Parts are originally Inhabited by the Scritofinni (so he calls the Skridofinni) which Nation mounts to the highest Pinnacles by the help of their extraordinary Carriages, there being hills or Hill so steep, but being eager in the pursuit of the wild Beasts, they will throw many windings to the Top of it. For, in an Instant you see them leave the Valleys and by various Circumgyrations mount from the Foot of the Mountain, till by many turnings they come to the very Top of it. He calls these Skates extraordinary Carriages, that are otherwise call'd Skidder, as is evident from all the Circumstances related in this Passage, which Words concerning their way of running with Skates, are transcribed by Olav Magnus from Saxo. So that by various windings of their Bodies, and windings and turnings in their way they ascend the highest Mountains, which, as Olav relates, appeared quite incredible to Pope Paul III. But what is more surprising than this, they not only ascend but likewise descend from the top of these Mountains.
down to the bottom, without any danger of Falling, concerning which Samuel Rhee says thus: All the Laplanders are very nimble and active; for a Laplander will with his wooden Skates, call'd Skider, run down from the steep 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, and that without the least Danger of falling, seems next to an impossibility. There is another Thing likewise at our taking notice of in these Lapland Skates, viz., that they are covered with the ruff Skins of young Raindeers, the Hair of which turning against the Snow, prevent their falling backwards. Of this Olaus Magnus says: These Wooden Shoes are covered with the finest Skins of young Raindeers; for which they alledge several Reasons, viz. That by its flipperiness they may be enabled to run the faster; and as the Hairs in climbing up the Rocks strive to brushles against the Snow, by a wonderful Providence of Nature, so it keeps them from falling back down the Precipices. Wormians likewise mentions this Covert, but makes it to be of Sea-Calf-Skins; because these might perhaps long to one of the Siasimi or Laplanders, welling near the Sea-thoar, where they are not much acquainted with Raindeer. This is their chief Instrument in Hunting, to they also use them upon other occasions in the Winter; it being impossible to Travel without them in that Season: And whenever they use them, they outrun the Wild Beasts: When they go abroad a Hunting in their Country in the Winter, says Olaus Petri, they pursue the Wild Beasts the deepest Snow, with such incredible Swiftness; as to outrun the wild Raindeer and Wolves. So Adam Bremen says; The Scirofimsi living in the North, are fitted to outrun the wild Beasts. The other Instrument they use are their Sledges, which tho' chiefly intended for Travelling, nevertheless sometimes use them in hunting the wild Raindeer. Olaus Magnus, speaking of these Sledges, says: By this convenience those that travel in the Snow kill the wild Raindeer with their Bows and Arrows. We should now give you a description of the Shape of these Sledges, this matter having not been treated of before; but because they are rather fitted for Travelling in Hunting, we will defer it to another Place.
C H A P. XXI.

Of the Handy-craft Trades belonging to the Men in Lapland.

We told you before, that the chief Employments of their Men in Lapland, was Hunting, of which have spoken before; besides which they also exert other Trades, belonging to the Subsistence and other necessaries of Life. Among these, Cookery claims first Place; for whatever they take Abroad, or Buy, whether Fish or Flesh, is always dressed by the Men, and by the Women. All their Vi{uals, says Samuel Rhe are dressed by the Men, and not by the Women. And long after; It is the Men’s Business to provide, boil and dress their Vi{uals. So that the Women in Lapland know nothing of Cookery (in which the Men are not very expert) for they never dress any Vi{uals, unless it be in a Case of Necessity, when the Men are absent; the same Author observes: No Woman ever meddles with Cooking, unless it be in a Journey, where no Men are with them. The Second is, That of the Boat-Builders. The Boats they make of Pine-Deals, not fastened with Nails, as is commonly done, but with Twigs, as among the Ancients with Thongs. Ziegler says of them long ago, Their Boats are not joined together with Nails, but with Twigs and Nerves. With these they venture upon the most rapid Rivers, in the Mountains of Norway, commonly Naked in the Summer, for the convenience of Swimming; in case of Danger; Olaus Magnus mentions the Roots of Trees, and Nerves instead of Twigs: These are Words; When they are to Build their Boats, especially Fising, they take Pine or Deal-Boards, which they join together with the smallest Roots of Trees, twisted together artificially like Ropes. Others sew them together with the Nerves of Beasts, especially of Reindeer dry’d in the A. So Johannes Tornæus; They use the Nerves of Reindeer in the Building of their Boats. They actually make use of Nerves, and more frequently of the Roots of Trees, twisted like Ropes to join the Boards of their Boats; whi
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which they bow together, just like we do our Linnen or oollen Cloths, with Threads: They Caunt them with ol's to keep out the Water. Each of these Boats has wo, and sometimes Four Oars, loaffined betwixt Pegs the Sides, that one Person may manage Two at a time. Lundius says these Boats are of about six Yards ng, and not above a Yard and a half broad. They 6 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 y 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 like in the following manner, in the Lapmark of Uma; they dig a Hole of about two Yards deep, in this they r a large Brass Kettle, which they cover with the Bark Pine, and in the middle of it fix a pretty thick Loggallowed out like a Pipe; this they cram full of Twigs, small Sticks of Pine and Firr, which are full of Roffin, d after they have covered it well with Mosses, they h a strong Fire over it, which makes the Roffin drop t of the Twigs into the Kettle. He further adds, That upon other occasions they are very timorous, yet ose of Uma, when they are going to some great Fair other solemn Meeting, will pass in these small Boats, ttracfts (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 edges, the Carpenters Trade; for they themselves ke their Sledges of different Kinds, which they use the Winter; those used for the carriage of their Baggage being of another Shape than those fitted for Tra-fing only, and are distinguished by two different mes. For the Laff is called Pulca, being built in the pe of half a Boat, the Prou turning upwards, and the pe of one flat Board. The Body is joined together f of many Boards, of the length of a common Sledge, ng fastened by Pegs to Two or three Ribs, made pret-thick and strong, like our Ships. It turns up in the ou of about a Palms length, with a Hole in it, thro’ which they draw the Rains of the Raindeer. The other wards are scarce a Span broad. At the bottom are

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no Boards upon which the Body of the Sledge rests instead of Wheels, like our Sledges, but they are round and convex, so that they may roll any way, and slid with the more ease thro' the deepest Snow. This is the true description of a Lapland Sledge, agreeable to Points to that which I keep by me. Herberstein mentions it long ago in these few Words: Their Carriages, made like Boats, are drawn along by Reindeer. Olaus Magnus describes them thus; Their Sledges are of a different sort, from others, being turn'd up and pointed before, the better to force their way thro' the Snow, as the Ships divide the Sea Waves. Here he gives us the Reason, why they are pointed upwards before, which is confirmed by Johann Tornaus, when he says; Their Sledges are pointed, a turning upwards from the Prow to the Prou, for the conveniency of Travelling. To prevent the Snow from falling into the Sledge upon the Travellers Feet, they are covered in the fore-part about a Yard in length, with Scotch Calfs Skin, stretched upon Hoops, fastened to the Sledge under which they put Moss or Hay (such as they use in their Shoes) to keep their Feet warm. This is one kind of Sledges, besides which the Laplanders have others 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 covered on the fore-part, but open all over. Wexwoius gives the following Description of both; They have two different sorts of Sledges, the First represents a small Boat Bothnia, cut in the middle; about two Ells and half long, and about a quarter of an Ell broad, artificially But with one flat Board on the Back; they call it Pulca. The other is a Sledge intended for the Carriage of House Goods, call'd Achkio, about five Ells long, for the rest is the others; but every where open, which is the reason they lay Flax over them, when it Snows. Here you see the difference, but what he means by Flax, I don't apprehend for no Flax grows in Lapland, neither do they know the use of Linnen Cloth, as I have shewn before. Neither do they take so much Care of their Sledges, but rather of their Household-Stuff, which they cover, not with Flax, but with Leather, Skins, or the Bark of Birch. T Waggon or Cart, running upon Wheels, as represented by Olaus Magnus, is also a Thing unknown and unhea.
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The Hifiory of Lapland. He describes it thus: The tame Rain
er are used in Waggon with Wheels, and draw heavy carriages. But what he means by these Cunilia Plaustra, does not explain; and since the Painter, in many other places has put upon the World his own Inventions, instead Olauis his Opinion, it is not improbable, but that here
has taken the same Method. For it is unquestionable,
dknown by every Body, that the Laplanders use no
aggon or Cart, but what they have to carry in the
summer they convey in Pannels, upon their Raindeer.
the Summer, says Johannes Tornew, they Travel on Foot,
ir Baggage and Children they put in Pannels on the Rain-
ner's Backs. They also make their own Scates, such as
have described in the preceeding Chapter, so that it
would be Superfluous to repeat it here. The Fourth Em-
ployment is that of the Box-Makers; for the Men make
Sorts of Boxes of an oval Figure, and Chefts for
ir Arms. Samuel Rheeii speaks of them thus: They are
dextrous in making Boxes, and large Chefts, which
adorn with inlaid VVork of Bone. I keep such a one
me, which was presented me by Mr. Lewis Otto, a
five of Bothnia. This Box is made of a thin Birch
ink, 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
lard, and the Handle fastned to the round Box; they
orn them with inlaid Work of Raindeir Bones of dif-
ent Shapes, according to Samuel Rheim'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-
ation sake. Their Fifth Trade is that of Basket-
kers. They are also very dextrous, says the same Au-
ter, at Basket-making. This is the Laplanders Master-
work, there being no other Nation comparable to them
this kind. They make them of the Roots of Trees,
ich they first steep, and then slit in long thin Pieces,
that they will bend which way they please. Johannes
rencion mentions thefe Baskets; They make Baskets of all
ets of the Roots of Trees. They work them in a diffe-
rnt manner from what other Nations do, for they take
Twig of such a length, as they intend their Basket
ould be in Circumference, by which means they twist
Branches of the Roots close together one upon anot-
S 2
ther,
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ther, till they have brought the Basket to what height they intended: This they perform with so much Dexterity, that, provided they will do it carefully, they do closely twisted, that they will hold Water, like a Vessel. They are of different Shapes and bigness, so larger, some less, most are round with a Lid; so have a semicircular Handle on the Cover, others are a four square oblong Figure. These Baskets are only used in Lapland, but also much esteemed in Sweden and frequently transported into Foreign Countries for their Goodness and Workmanship. We have given the Draught of one of the round Ones, which are made, at the end of this Chapter, mark’d with B.

Besides which the Men make what sorts of House-Stuff for Utensils they use in their Families, either of Wood or Bone. Johannes Torneus tells us in general, that Men make all Sorts of Carpenters Work, and wooden Vessels with a great deal of Art. Ziegler says long ago, To make Boats, Tubs, and all other Sorts of Utensils very well. Among these their Spoons, made of Raindeers Horn, are very well done; Samuel Rheen mentions them; So among them, says he, are good Artists in making of Spoons of Raindeers Bones, in which they carve Streaks, and mark them Black. I have one of this kind by me, with all Streaks curiously done, with several Plates and Rings hanging on the end of the Handle, altogether cut out one and the same Bone, or Horn. I will give you a Draught of it hereafter, mark’d with A. I have a by me some Weavers Instruments made of Bone, one 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 which they weave some small woollen Wreaths of divers Colours, mark’d with E. these are well worth seeing. have also a very neat Snuff-Box, made of Bone; Carved and laid in with Rings and other Figures: All which gives us sufficient reason to believe, that they are in altogether so dull and stupid, as they are generally transported to be, and that Johannes Torneus did not with reason say of them; Since they perform all these Things in their own Industry, they give us some Hopes, that by the Industry of good Artificers, they might attain to something To certify which the better, I have annexed these few
Cuts of them at the end of this Chapter. There is one
thing 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
Men and Women wear on their Girdles. Some of them,
says Samuel Rheen, have an Art of Carving Molds in Bones,
which they cast Tin Girdles, both for Men and Women.
In these Molds they don't only cast some of their Orna-
ments, but also what is for their use, as Bullets for their
guns; which makes Torneus say in general Terms. They
cast pretty well upon a necessary Occasion. The Men
do make wooden Utensils of divers sorts, some for their
itchin, some for their Cattle, some for Hunting, some
for Travelling. Concerning their Hunting Instru-
ments, Torneus 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
they make them of Bones, for as we have shewn before,
they are for the most part made of Wood, but that they
don them with Bones, as we told you before, of their
oxes and other Utensils. Ziegler also mentions Tubs,
but these are rather Vessels cut out of the whole Trunk,
Trays are, and such like. Wexovius speaks of Vefs-
els made of Bark, which are drinking Cups. I pass by
the rest, as commonly known. All these are made by
the Men, each for his own Family, as having received no
instructions of this kind from their Master, but only from
their Parents, or what they attain to by their own Inge-
niity. Concerning this, Samuel Rheen says; The Lap-
landers don't learn any handicraft Trade, by the Instruction
of Masters, but have it from their Parents, who instruct
their Sons. And considering that they perform all these
Things by their own Industry, I will conclude this Chap-
er with the Words of Bureus; They are very active, and
industrious, according to their Way, in handicraft 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, and see in what they exercise their Industry. These trades are most particular to them, which they perform without the assistance of the Men, viz. Taylors and Homemakers Work; for they make all the Cloaths both for themselves and the Men. To make Cloaths belongs to the Women, says Olaus Petri. And John Tornejus, The Women make Cloaths of Raindeer Skins, for they have no other Taylors. And Samuel Rheen, It is the Women's Work 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 Tornejus says in general, The Women 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 Aukerty, i.e. that belongs to the Raindeer. As for Instance in this Passage, The Women'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 subervient 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 Andreaas 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 Raindear in particular, of which I keep some by me made into Thread. Olauus Magnus speaking of the usefulness of the Raindear, has these Words, They make use of Nerves instead of Flax, which will not grow there by reason of the excessive cold. The, they make into Threads to make Shirts withal. What Beaven calls Elu menre, Olau tells us ad indumentorum usum which obscure way way of expressing himself has lost 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 Olau, to fill up his Itinerari 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 Olau was in the fame Opinion, as I say, is evident from thence, that he refers himself to the 16th Chapter of his 4th Book, where, he says, he spake of the same; in which Passage is nothing to be found of Cloath or Shirts made of the Nerves of Raindear; but only these Words: They Nerves are separated from the more subtile Nerves, design 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 Cloaths; 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, Shoes, or Boots, but what are seved 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 Olau has the 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 Cloaths, 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 other
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Their Passages in Olaus, are somewhat obscure; for they may be interpreted, that the Lapland Women never ply themselves to Weaving like the rest of the Northern 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 other place of any other Women's Cloths, but only of threads, as is evident from the before cited Passages: So that in this place also, he does not understand woven Cloath, but only the Thread used to few Cloaths with his Intention was not so, he was without doubt in the rong. In the making of this Thread they first cleanse the Nerves, and cut off all the hard parts, as Olaus roll'd before; then they dry and hatchel them, as Bureaus tells us. That they are made of the Nerves of Beasts dry'd, eaten and dress'd like Flax. And Olaus Petri, They make their Thread of Nerves dry'd and prepared like Flax. The first thing is to mollifie and make them pliable with Fishes fat. These Women, says Wexovius, are very Industrious, their Needle and Thread, made of the Nerves of Raindeer, dry'd, hatchell'd and mollified with Fishes Fat. Besides these Threads made of the Nerves of Raindeer, they Spin Wooll for Swadling Cloaths, and Hairs Fur for their Caps and Gloves, for they have a way of knitting 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 Caps are very fine and soft, nay softer than the Swans down it self, worn by the Women; and are a good defensive against the Cold. In the same manner they knit their Gloves, which are very beneficial against the extremeness of the Cold. Neither ought the weaving of their Fillets to be despis'd, which are made by the help of the beforementioned Weaving Instruments, and are Interwoven with several Figures, as may be seen by that which I have by me, the Draught of which I have inserted at the end of the preceding Chapter, mark'd with J. These are the second and third piece of Workmanship 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 Andreas Bureaus, as thin as Gold Wire, and cover the
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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 he a piece of Horn, which is of a different bigness, for being wider, some lesser, from which they draw the T with their Teeth, till by degrees it becomes as thin d Wire. They draw the Tin Wire through a Horn mi 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, and consequently cannot conveniently be put one Thread, being requisite the Tin should be flat on one side, the fill up one half of the holes of the Horn with sm pieces of Bones, and so draw the Wire through them 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 flattened 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 sometimes 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. This done by the help of a Spindle, which doth twift en both together; yet so, that the Thread is covered over with the Tin-wire, and appears as if it were all in. They twift them immediately after they have drawn the Tin-wire, left they should be entangled and wild, which is the reason, that as fast as they do it, they wind it round their Head or Foot; As soon as they have drawn a piece of Tin-wire of some Eells long, says the e Author, they wind it, whilst they are drawing, about the Head, or sometimes about their Foot, for fear it should tangle. Afterwards they twift it with a small Spindle about a fine Thread. And this is the reason why the Laplanders use Tin-wire as other Nations do Gold and Sil-
er Thread: For the chief and most frequent use they ak of it is in Embroaderings, which is the fifth Em-
ployment of the Lapland Women. Zeigler makes mention of this Art long ago. Some, says he, work with the Needle-
ery Artificially, and have their Cloaths interwoven with Gold or Silver. I question what he says of Gold and Silver, for certain it is that the Laplanders have no such thing. Besides, that it cannot be called Interwoven, for whatever the Metal may be, they never weave any Cloath whether Linnen or Woollen, for their Cloths; but what they have of this kind they buy from, or ex-
change with the Merchants of Bothnia and Norway; so that they do not Interweave but Embroider their Apparel.

To supply the defect of other Ornaments made with Needle-
work, they draw Tin into a small Wire like Gold, where-
with they cover the bforementioned Nerves, and use it for
embrdering their best Apparel. Wexovius ought to have
put this Interpretation upon it, instead of which he ex-
presses himself in these Words: They Interweave Tin-wire
Artificially in their Shoos and Gloves, which are daily sold
among us. There is no such thing to be found in their
Gloves and Shoos, but only that, as Bureau says, they
are Embroidered with Tin-wire. Johannes Tornæus says,
they make very fine Thread of the Nerves of wild Beast's,
according to occasion requires; these they cover with Tin-wire, which they use in the Embroiderings of their best Clothes. They do this kind of Embroidering most of their Cloaths, which makes those Women, that are the best Artificers in this kind, to be most esteemed and preferred before others.
These Women, says Samuel Rheen, who best understand how to draw Tin Wire, and to Embroider most curiously, in most esteem among them. He mentions likewise with sort of Apparel they Embroider upon; They Embroider with this Tin Wire Thread, their loose Coats, call'd Mordar, Gloves, Boots and Shoes: They don't put their Embroidery immediately upon the ruff Skins, but upon Lids of Blew, dark Green, but especially red Cloth. Such like Lids they wear also Embroidered on their Coats round the Neck and Sleeves, and on the Breast and Sides; Gloves on the Tops, which reach up to the Arms on their Boots about the Knees, and their Shoes on the 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 Raindeer, which have their Share in this Ornament. And to make it the more glittering, they add Tin Plates thither 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 Wire Thread, and wear on their Heads Shreds of divers coloured Cloth, done with the same. I have given you the Draught of some of them at the end of the last Chapter, viz. the Boots mark'd with F, the Gloves with G, and the Shoes with H. The Harnets, Back-Cloths, and what other Ornaments belong to the Raindeer, are like wise thus Embroidered, with Shreds of Cloth round the 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 Women Pouches thus Embroidered, some Needle-Cases, and Sheaths for Knives, curiously done. Of all which, that I may not fall under the Censure of having exaggerated the matter, and to satisfy such as never saw any of the Lapland Works before, I have given you the true Draught here.
Of the Employments common to both Sexes.

The Matters we have hitherto treated of, are such as belong partly to the Men, partly to the Women, so that neither side used to interfere with one another in Business. The next thing to be considered, are the Employments, whether at Home or Abroad, as belong to both Sexes. Johannes Tornaus speaks thus of them: Both Men and Women wear Breeches, by reason of the deep Snows, and their tedious Travelling. For the Women as well as the Men are engaged in all Sorts of Labours, except Hunting. He says, except Hunting, as being the chief of all, not that he denies these Employments, we now mention’d, to be peculiar to the Women. He says 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 Breeches.

Concerning their Journeys, Samuel Bjeen has these Words: First of all goes the Master of the Family, with some Raindeer behind him, laden with the Baggage, the the Wife, with some Raindeer following her likewise laden with Utensils. You see that each bears his share in Travelling. In the Summer they walk on Foot, both Man and Wife, in the Winter they are carry’d in Sledges, such as I described before. He that sits in the Sledge, is tied fast with Fillers on both Sides of the Sledge, especially if they are to Travel hard, their Head, Breast and Arms being only at Liberty, and their Backs leaning against the flat Board, at the end of the Sledge; The Sledge, say Wexovius, has a flat Board at the end, against which is (for each Sledge carry’s but one single Person) who sits in it leans with his Back, and is tied up within the Sledge, above the middle with Linen or Leather Fillers. In this Sledge says Johannes Tornaus, the Person is wrapt up like a Child to the middle, the Arms and upper part of the Body only excepted. The Raindeer is not joined to the Sledge, as we do our Horses, having a thick Cloth about the Neck on which is fastned a Rope, which goes down from his Breast.
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The fore and hind Legs, and is tied to the Prow of the Sledge. To the very point of the Prow of the Sledge is fastned a Rope, drawn thro' a hole; which passes between the Raindeers Legs, up to the east, where it is tied to a Collar (made of the ruff Skin of the same Beast). Varvarus speaks to the same purpose: they put only one Collar about the Raindeer's Neck, unto which is tied the Rope, which passes thro' the Beast's Legs, which may be managed by a Boy. (a) He therefore who drew

(a) The Account of the Voyage made 1653. by Order of the Northern Company erected at Copenhagen, by K. Fre- dic 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 Rain- deer, to carry us deeper into the Country, he founded a Horn the Door of his Hut, at which 14 or 15 Raindeer came running to him instantly, of which Number he chose Six, for many Sledges, shaped almost like Boats, but resting upon two round Pieces of Wood, about two Feet longer than the Sledge. Being provided with a Guide, each mounted his Sledge, being ty'd to the Back of it, with a Piece of Raindeers Skin, and furnished with a Stick in each Hand, for the conve- nency of removing such Pieces of Wood, Stones, or their like, out of our way. As we were ready to go, our Host whispered to the Ears of each Raindeer, certain Words, which we sup- posed, were to direct them whither they were to go; and in an Instant they began to run with incredible Swiftness, over hills and Valleys, continuing thus, without intermission, till even a Clock at Night; when coming into a pretty large village, situate in a Plain near a Lake, they stopped at the fourth habitation, and all together struck with their Feet against the round. The Master of the House understanding the Signal, came and took us out of the Sledges. These Raindeer are bin'd to the Sledges, betwixt two Poles, which are fastned in both Sides of the Sledge with Raindeers Skin, almost in the same manner as our Draught Horses. And not long after, they put fix Raindeer, in fix Sledges, we laid our Merchandises in me, and made use of the rest for our selves; after the Master had whisper'd into the Ears of the Raindeer, they ran very fast, without keeping any certain Road, till about two or three a Clock in the Afternoon, when coming to a small Village built upon a Hill, near a Forest, our Beasts stopp'd again, but meeting with no Inhabitants, we baited our Beasts with Mois;
drew those Figures in *Olaus Magnus*, did not hit the Mark, when he represents us the Raindeer put in Sledge, like we do our Horses, with Traces on both Sides. He has also put a half wooden Collar upon the Raindeer’s Neck, besides the proper Neck or Brea Cloth, of the same Shape as we use in our Sledges; to we commonly put our Horses in the Sledge, betwixt two wooden Poles, instead of Ropes, which, that they may not annoy the Beast in drawing, we put half a woode Collar upon the Horse’s Neck, to which these Poles are 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 useless to the Raindeer, which draw not betwixt two Poles, but by the help of one Neck-Cloth only, as I told you before. Neither is his delineation of their Summer Carriage of a better stamp, when he puts two Raindeers in a Waggon with Wheels, a Thing, the *Laplanders* are altogether Strangers to; for, as I told you before, they do not carry their Household-Goods in the Summer upon Wagons, but in their Pannels. But nothing can be more falsely represented, than his setting a *Laplander* upon the Raindeer’s Back, like upon a Horse, with Saddle and Bridle. ’Tis true that *Olaus* says; *This Creature with his Rider runs thro’ the deepest Snows*. But this is not practised in Lapland, as *Ziegler* has well observed, long before *Olaus* his Time. They admit, says he, *no Rider on their Backs, but draw the Sledge by the help of a Cloth round their Necks*. The *Laplanders* neither ride in Wagons, nor on the Raindeers Backs in Summer, as they are represented in *Olaus* his Book, but *Travel on Foot*; in the Winter each fits in his Sledge, tied up as we told you before, and drawn by a single Raindeer. He who fits in

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 Maiter; which obliged him to have recourse to the best of his Wits; for he went into the adjacent Wood, and returning, whisper’d 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 only fastned to the Head and the Horns; this he holds in his right Hand, with a Stick at the end, and throws it sometimes on the right, sometimes on the left side of the Reindeer, which turns to that side where the Rope or Alter twiches. One single Rain, says Wezovius, is tied to the Head of the Beast, made of Sea-Dogs Skins, which passing along its Back guides the Reindeer according it is thrown to the right or left side by him that is in the Sledge. Here you have but one single Rain tied to the Head. He is drawn along very swiftly, says Tornaus, and guides the Beast with a single Rain. But what does he with his left Hand? viz. He governs the Beast with the right, and the Sledge with the left Hand. And the Sledge being of a Semicircular Figure at the bottom, it is constantly inclining to one side or other, so that it wants a continual Ballance, which must be done, partly by the Stick, 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 shape of a Fisher-boat are drawn by Roebucks, (so he calls the Reindeer) in which he that rules the Beast is fast, for fear of being thrown out. He holds the Rain which guides the Beast in his left, and a Stick in his right Hand, wherewith he ballances the Sledge, as often as it lines more to one side than the other. Thus far Herberstein. But he ought to have put the Stick, which is tied to the Rain in the right Hand, as the Rain is the Reindeers Head. This Stick has this use, that the Son who sits very low in the Sledge, may be the better able to throw the Rain either on the right or left side 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.
Thus they Travel in the Winter over the deep Snow, they 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 delight in) all embroidered with Tin-wire Thread, with redes of Cloth of divers Colours round the edges, as you may see in the preceding Figure. It is farther to observed, that sometimes they travel faster, sometimes slower, according as their busines is less or more urgent, when they travel in order to change their Habitation, they go but slowly, because they are incumbered with their Household Goods, which they carry in their other Sledges, being call'd by them Achkio's, and of a bigger size, but are drawn only by one single Raindeer. In the Journey's the Man or his Wife go first in their Sledges, the rest follow one after another sometimes freely, sometimes one Raindeer being tyed to the back of the preceding Sledge. The Raindeer which draw these Achkio's, follow the first like their Leader. He, freely, as being used to follow one another when they are feeding abroad. If they Travel without Baggage, very swiftly. Ziegler says, They travel in Twenty Hours 150000 Paces, or 30 German Leagues, which in their Tongue call, To change thrice the Horizon; To pass three times that Sign they saw at the greatest once they could reach with their Eyes. Herberstein, they can Travel 20 German Miles in one day; He, says he, that he had Travelled 20 Miles in his Life in one Day. Herberstein speaks of the Natural, but Ziegler of the Civil Day of 24 Hours. Thos' seems impossible, that one Raindeer should be able to get so far at once, when the strongest Raindeer can scarce hold out 20 Miles, and that neither unless it be in a very smooth and slippery way; for generally speaking a Raindeer can scarce travel above 12, 14 or 16 Miles in 10 Hours, which is the greatest stretch this is able to make at once. If it be doubled, then according to Ziegler, it may run 130 Miles in 24 Hours; if were not impossible that one Raindeer should hold out longer, as I have been credibly informed by several Landers, and Olaus Petri confirms it. We know it to be safe by Experience, that one Raindeer should be able to carry a Man without resting above 12 (German) Miles.
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in one Day; and that if he does so one Day he must in 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 Olau Magnus tells us, and daily Experience confirms it. "I true Olaus says, that the Women use Geates in Hunting which we have shewn before to be Erroneous, nevertheless they use them upon other occasions, and so they use the Sledges as well as the Men. Furthermore, as the Men and Women give a helping Hand in all these matters which depended on it; as for Instance, if they happen to tarry for a little while by the way, they help one another in Fishing and Feeding the Cattle. It is commonly known, that the Men as well as the Women manage, feed, guard and milk the Raindeer, Sam. Rheen speaking of their way of managing, says in plain terms: Men and Women, both young and old, manage Business. So it is likewise with Fishing, which the Women are as Industrious at as the Men; for in the absence of their Husbands, they will go abroad for several Weeks together and catch great store of Fish, which they dry and lay up for the Winter. Their way of Fishing is little different from what is practised in other places; for they use Nets and Hooks, and force them into Enclosures in the Rivers. So that I don't ve well apprehend what Lundius Jovius means when he says, They are very awkward, but successful in their Fishing. I see nothing so very awkward in their Fishing. I never hard, says Olaus Petri, that the Laplanders use any other Fishing Tackle, but what is used every where else. Perhaps Jovius speaks in respect of their Fishing Hook, which are rarely of Iron, but of Wood. For they take a Piece of Juniper-wood double pointed at one end, which they sharpen at the two ends, and fasten it to a Stick, which they again tie to a Stick, and put it in the River and the large Fish being eager of the Bait, are by means taken in great quantities, because they lay many of those Hooks at a time. But our way of Angling by using a Hook and Horse-hair to a Fishing-Rod is quite known to them. There is also a considerable different in their Fishing, according to the different Seasons; in the Summer they Fish with drag Nets, so that th
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close the Fish by the means of two Boars; by this means they catch an incredible quantity of Fish, especially in the Spring when they Spawn, except those Years when the Rivers are over-flown. They have also a way of Fishing with pointed Speers, like Tridents, but only that they have more Spikes; with these they strike at, as they lie upon the Water spreading themselves; the same they do at Night, when by making Fires of Wood in the Prows of their Boats, they entice the Fish thither by their Light. In the Winter they thrust sticks under the Ice, and make holes in it, at such a distance that by means of a Stick they can force the Net off the River, and in the mean while, by making a fire upon the Ice, frighten the Fish into the Net. All which is oftentimes done by the Women, without the assistance of the Men; which is the less to be wondered at, because Lapland is a Country abounding with Fish. Andius observes upon this Head, that the Laplanders, before they go abroad a Fishing, use also to consult their Drum whether they are likely to be successful or not; in a somewhat different way, from what they commonly do: For instead of the Rim they make use of a certain Stone which sticks so close to the Drum, that tho' they turn it upside down it does not drop off, which they look upon as an infallible Presage of good Success; when they have a mind to know what River is best to fish in at such a time, they throw this Stone into the Water, and if it swim half way on the Surface of it, they judge they shall be successful, but as soon as it begins to go under Water they desist. This Stone, of which you may see the Figure in the Cut, is in great Veneration with the Laplanders, and they constantly anoint it with Fishes Fat.
A. Shews the hollowness that divides it in two halves. They also judge of their good or ill Success by the first Draught; for if they happen to catch but one Fish they suppose they shall not have much better luck with the rest; they take the Fish in two pieces with the Teeth, and throw one piece towards one side, and the other towards the other side of the River, muttering certain Words at the same time, as if they were talking to the Fish. [a] They have also a way of spoiling the Enemies Fishing by Charms, by tying either a Man Hair, or else three or four Tin-rings to his Lines; if the other suspects the Witchcraft he may soon remove the Charm by taking off the Rings; but if it be done by Men's Hair, he must have patience till it either break or

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(a) The beforementioned Northern Voyage gives much the same account of the Danish Laplanders. For says he, tho' they are Lutheran, they are most Sorcerers, and much addicted to Superstition. If they meet with a Creature which they look upon as Ominous, they immediately return home, and if no more abroad all that Day. If they happen to catch but one Fish at the first Draught, they look upon it as Ominous and fish no more for that time.
Chap. XXIV.

Of the Sports and Pastimes of the Laplanders.

Since we have hitherto given you an account of the daily Employments of the Laplanders, we will now proceed to their Sports and Pastimes. It is beyond all question, that the Laplanders are naturally inclined to Idleness, and that they never Work, but when forced by Want and absolute Necessity; which seems to be transmitted to them from their Ancestors, the Finlanders, as has been observed before. Add to this their cold Constitution derived from the coldness of the Climate, (which in itself disposes People to Laziness,) as likewise the long Nights and much Sleep, all which are sufficient to suppress our natural Vigour. I need not mention here their other Infirmities, which disenable them from undergoing any hard Labour for a considerable time. This makes them covet Idleness, and to give themselves up to it. But let us see what it is they do at their idle Hours. The most general custom of passing their idle time away is Visiting, and diverting themselves with Talking. For, as they lead a solitary Life, each Family living separate in its own Hut, all a considerable distance from one another, so they much delight in this mutual Conversation and Discourses. The Laplanders, says Samuel Rhee, 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
got any knowledge of by Commerce or otherwise, at these they will frequently traduce, and give them nick names; an Observation made upon them by the said Author. *Scarce two or three Laplanders meet together, b the main Argument of their Discourse is to traduce theirs, especially Foreigners, upon whom they bestowed nick name or other. Some of the richer sort however are used to entertain their Visitors pretty gently, and offer them good Cheer; which makes the beforementioned Author add these Words, *Then every body makes it his business to entertain his Guests with what ever the Place affords.* Besides these Visits they have also some Sports especially in the VWinter time, when they don't live far a funder as in the Summer, but have several occasions to meet at their Fairs and Affizes. Some of the Sports are peculiar to the Men, and others intended for the Diversion of both Sexes. One of the Sports belonging only to the Men and young Fellows is this.*They make a Line in the Snow, behind which at some Paces distance they set up a mark, from whence they run to the Line, and so leap as far as possibly they can, he who leaps farthest one leap is the Conqueror.* In this first Sport they but run and leap. Another Sport they have where the try their skill in Leaping only, and that not in length but in height. Two young Men hold a Rope or Stick being at some distance from one another, sometimes higher, sometimes lower, sometimes to a Man's high according as the matter is agreed betwixt them. Each of these Combatants endeavours to leap over this Rope or Stick, and he who does it best carries the Ball. *Lun. dius* observes, that the Laplanders are very active, an well disposed for Leaping, that they will leap over Ditches and Rivulets of a considerable breadth. The third Pastime is to exercise themselves with the Bow and Arrows. They fix a small mark, at which they shot with Arrows from a certain appointed place; he who hits it oftentimes gains the Applause before his Companion. Sometimes they use these Exercises only for Credits sake sometimes upon a Wager, when the Prize is laid down upon the Spot. These Prizes are seldom Money, but commonly Skins, especially Squirrel Skins; sometimes few, sometimes more, according as the Wager is laid. Besides these they have certain Sports common to both
They play with a Leather Ball stuff'd with Hay, the bigaels or of a Filt. The Men and VVomen there first fort themselves into two Companies, one of which place themselves on a certain piece of Ground, the other on another opposite to it at a certain distance; then each Person in his turn, belonging to one side, beats the Ball with full force with a Trap-stick into the air, which those of the other side endeavour to catch; any of them happen to catch it in his Hands they turn the Game, those that before beat the Ball being now obliged to catch at it: This Sport is used both by Men and VVomen, Boys and Girls, the VVomen being commonly as nimble at it as the Men. They have likewise another Sport with the Ball. They make two lines in the frozen Snow at some distance from one another. The company of Men and VVomen there present fort themselves into two D'visions, one of which undertake the defence of this, the other of that Line. Then they meet in the middle betwixt the two Lines, each Party endeavouring to strike the Ball with Sticks (for they must not touch it with their Hands) over one another's Line. That side which strikes the Ball over the others Line is accounted the conquering side. These just now mentioned Sports, of Men and VVomen, are common both to the younger fort, and thole of a more mature Age; but the next following is peculiar to the last, and only to Men. The whole Company divides itself into two Parties, in order to try their skill in VVrestling. They stand all along in File like Soldiers, fronting one another, then each Man singles out his Adversary, and takes hold of his Girdle, which all the Laplanders wear; These Girdles going six lines round their Bodies, are very fair, and consequent- ly 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 Treipas 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 another's 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 have got from other Places; the first is playing at Cards, a thing sufficiently known throughout all Europe, and which the Laplanders take great delight: the Cards they buy from those foreign Neighbouring Merchants they Traffic with them every Year; their Games are the same as in other Parts. Neither are they without Dice; these they make themselves, after the general Manner 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 who throws with his two Dice one or both of these Figure X. uppermost wins the Stake, which is generally for a small Trifle, Squirrel Skins, or such like, and for want of these, Laced Bullets, which they charge their Guns with when they go abroad a Hunting. It often happens, that he who is on the losing Hand, in hopes of recovering his Loss, loses all the rest of his Cattle which is not only a great detriment to him for the present, but being thereby deprived of the best means to pursue his Employment of Hunting, finds the dismal Effects of it, viz. the defect of Provisions, for a considerable time after. These are the usual Diversions when by the Laplanders spend their leisir time, as the same has been related to me by Olaus Matthias, a Native of the Lapmark of Torna.

CHAP. XXV.

The manner of Courthip and Marriages of the 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 Diversions and Pastimes. It now remains, that we should also make some Observations upon their extraordinary and more Solemn Transactions. Amongst these, their Marriages claim
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aim the first Place; the first thing to be taken notice
is, that he who intends to Marry, looks out for a
maid well stock'd with Raindeer. For it is the Custom
Lapland (as we shall see anon) for Parents to present
their Children as soon as they are Born, with some
Raindeer, which for ever after, with all their encrease,
elong not to the Parents, but to those Children they
were given to. Now the more Raindeer a Maid has,
the sooner she may hope for a Woer, or Husband; For
Laplander does not regard any thing else, neither Hon-
esty nor Beauty, or such Things as are generally val-
able by others; When a Laplander, says Samuel Rheen,
proposes to Marry, he pitches upon a Maid, whom he knows
to have been most successful in her Raindeer; so that if a
Laplander has more than one Daughter, he is sure to choose
her, whose Raindeer have proved most Fruitful and Profi-
able, without the least respect to her Person, whether she be
Honest, Handsome or Ugly. The poorer sort are content-
ted to Marry a Man's Daughter who lives in a conveni-
ent Place for Hunting and Fishing. It is natural for such
as live in barren Countries to be most solicitous for their
subsistence, which, because the Raindeer chiefly afford
them, 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 common-
ly done at their publick Meetings, at Fairs, or when they
pay their usual Tribute, he undertakes a Journey to her
Father, in Company of his Father, if he be alive, or
some other Body, perhaps Two or Three, who he thinks
will be most acceptable to his Mistreß's Parents, and may
be most proper to gain their Favour. Being come to
the Hut, they are all invited to come in, except the Su-
ier, who stays for some time without, and paffes 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 Af-
fetion, and to manage the whole Business; and Two or
three Quarts of Brandy. Before the Spokesman and the reft
enter, the young Man's Father gives them some of the Bran-
dy.
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dy. The Suiter himself is not allow'd to come into the House but must stay without Doors like a Dog or Porter; for he would do otherwise, he would be look'd upon as a Ruinous Impudent Fellow, and would spoil the whole Business. All they have fortified themselves with some Brandy, the Spokes-man begins to declare his Suit, defiring the Maid's Father to be pleased to bellow his Daughter in Marriage upon a young Man; and not to be wanting in anything which may contribute towards the obtaining his Request he heaps Titles upon Titles, Cringes and Bows to her Father as if he were a Prince. He calls him, says Samuel Rhee, Granfire, Venerable Father, the best and greatest Fathers, as if he were one of the ancient Patriarchs; and to be sure, bends his Knees at every Word he speaks. An no question if they were acquainted with what your Majesty means, he would bestow that Title upon him; as I have seen it done with my own Eyes. The Brandy which the Suitor brings along with him is call'd Pouriftwiin, i. e. Th Whine of good Access, or Soubewiin, i. e. The Suitor Wine. Samuel Rhee gives us this following Account of it. When the Suitor comes to his Mistress's Parents, he must be sure to bring some Brandy along with him for a Present to them, this they call Pouriftwiin, i. e. The Wine of the Prosperous Access to his future Father and Mother in Law, or Soubewiin, i. e. The Suitor-Wine which the Woes is obliged to give to obtain an Interest and Favour from his Mistress. Where it is to be observed, that the first Courtship is not made to the Maid herself, 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 meantime, says Johannes Torneus, she that is to be the Bride, is sent into the Woods to look after the Rein-deer, 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 a-fright out of the Hut to his Sledge, and puts on his Sunday's Apparel, his Shooes and Sleeves are embroidered.
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Embroidred with Tin-wire Thread, and other such like ornaments, by which he hopes to gain his Miftresses Affection. After Dinner, says the fame Author, he goes out in his Sledge, from whence he takes his Apparel made of lamb, or the best he has; these he puts on, and then comes to salute his Miftress. They salute with a Kiss, and not only press their Lips, but likewise their Noses together. He salutes her, says he, by putting Nose to Nose, as well as Lips to Lips, else it would not pass for a true Salute.

After the Salute he makes some Presents to her of the best Dainties Lapland affords, as a Raindeers Tongue, the Flefh of a Beaver, and such like, which he refuses to accept, in the presence of others; but being secretly call’d aside, without the Hut, if she accepts of the Present, the Suitor begs of her the Favour, to let him Sleep near her in the Hut, which if she grants, the Marriage is as good as concluded, but if she refuses, she throws the Presents, which he offers at the same time, at his Feet; these Presents the Suitor commonly takes out of his Bosom. He rings his Dainties, says the fame Olaus, in his Bosom, as the Tongue of a Raindeer, Beavers Flefh, and such like, which he refuses to accept in the Presence of her Sisters. Where-fore he tips the Wink upon her, to come without the Hut, and there offers them again, defiring her at the same time to permit him to Sleep near her, if she rejects the offer, she throws it all at his Feet; if she agrees to it, the Business is look’d upon as done. (a) Nevertheless the Consummation of the Marriage, after the Consent of the Parents obtained, is sometimes deferred for a long time, nay for two or three Years. They sometimes Court their Miftresses, says Samuel Rheen, a whole Year, nay two or three. The Reafon of this long Courtship is, because the Suitor lies under an Obligation of getting the Consent, not only of her Parents, but of all her Kindred and Relations, before 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 firft Salute their Miftresses.
to make Presents to her Parents and Kinsfolks, according to her Parents and Kinsfolks. In what things the Presents commit, 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 to gether requires a considerable time. In the mean whil 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 belt, 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.

K
Ulufa'z, My Raindeer,
We have a long Journey to go,
The Moors are vast,
And we must haste,
Our Strength I fear
Will fail if we are slow,
And so,
Our Songs will do.

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

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

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So shall we quickly end our pleasing Pain,
Behold my Mistrefs there;
With decent Motion walking o'er the Plain,
Kulnafatz 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 encourage their Raindeer to Travel with all speed they can; or delay, tho' never so small, seems tedious to Lovers. They have also other Songs, in which they praise their Mistresses Beauty, and divert themselves with their remembrance. One of this kind I received likewise from the said Mr. Olau, which seeing we are treating of this subject, I will also set down here.

With 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 stays,
The gawdy Bowers,
With all their verdant Pride,
Their Blossoms and their Spraies;
Which make my Mistresses disappar,
And her in envious Darkness hide,
I from the Roots and Bed of Earth would tear,
Upon the Raft of Clouds I'd ride,
Which unto Orra flie.
O' th' Ravens I would borrow W'ings,
And all the feathered Inmates of the Sky.
But W'ings 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 Youth's 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, the unwise is good.

These Sonnets the Laplanders call Mourlfsauog, 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 sometime entire, sometimes piece meal, or with some variations; i.e. 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 Mourlfsauog, 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 retreats his Promise, he is, by the Law, obliged to make good all the Charges the Bride-
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room has been at, except the Brandy that was drunk at their first meeting, which they call Pouristuin, as Samuel Rheen tells us; unless the Suitor will notwithstanding the first denial pursue his Suit, and so put himself to charges; tho' they very rarely give a flat denial; but only keep the Suitor in suspense, sometimes for a whole ear. Johannes Torneus gives the following Account of it.

It often happens, says he, the Father is resolved beforehand, not to bestow his Daughter upon the Suitor, northeless for the Brandy's sake he keeps them in suspense from one Tear to another, till finding himself deceived he has 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 been at in Courting his Daughter. Where it is to be observed, that he shall have no Compensation made him for the Brandy drunk at their first meeting; but shall stand the loss of it alone, and if he persists in his Suit after a denial received, it is at his own Charge and Peril. But supposing every thing to succeed according to Expectation, then the Wedding-day is appointed. The Day before all the Kinsfolk and Relations, both of the Bride and Bridegroom, meet at the Maids Father's Hut, where the Bridegroom makes his Marriage Offerings to them, according to Agreement; of which we said something before; but S. Rheen gives us the following Account of it. The Bridegroom is obliged to give to the Brides Father a Silver Drinking-Cup, this is the first Present called Stycke, the next is a great Brass or Copper-Kettle. The third is a Bed, or things for Bedding. To the Mother he presents first of all a Silver Girdle; secondly, a long Robe call'd Vol-Vi; thirdly, a Tippet (or Collar, which they wear round their necks, quite down before their Breasts) beset with Silver; they call it Krake. These are the Presents to be made to the Parents. To the Brothers, Sisters and other Relations, he presents Silver Spoons, Silver Plates, and such like. Here you have a Catalogue of the Presents the Bridegroom is obliged to make the Day before the Wedding, to his Father and Mother in Law, and to the rest of his Relations. The next Day the Marriage is Consummated, first by the Minister, who marries them in the Church, and next by a Feast. The Bride and Bridegroom appear in their
their best Apparel, such as they are able to purchase, \\
either to borrow Cloaths is look'd upon as very scandalous; \\
mong them. They never borrow Cloaths for their Wedding Day, but wear such as they are able to buy themselves, \\
Samuel Rhee. By which he not only understands the \\
Cloaths, which not long before he had call'd their Vesture, \\
of Honour, and best Apparel, but all other Ornaments used upon such Solemn Occasion; as the Coronet, \\
worn by the Bride upon her Head, Golden Chains about \\
the Neck, and Rings upon the Fingers, which in some \\
Places are kept and let out for these Purposes. The Laplanders \\
know nothing of all this, but provide their own \\
Cloaths and Ornaments, without borrowing from an \\
body. The Bridegroom, as we told you before, puts \\
on his best Garments; what kind of Garments these are, \\
Olaus Magnus seems to tell us, when speaking of the \\
Laplanders he has these Words: The Husband appears clad \\
in Ermin and Martin Furrs, of divers Colours, like a Venetian Nobleman, the value of these Precious Skins, being \\
no less than Precious Stones, or Gold Chains. I know not \\
whether this was the Custom of the Ancient Laplanders \\
in his time; for I much question whether ever the \\
Cloathed themselves with these Skins; certain it is, that \\
all those who have given us an Account of them, mention no other but Raindeer Skins, and their Holyday \\
Cloaths are now adays not made of Skins, but of fine \\
Woollen Cloath. They are so fond, says Johannes Tornus, of fine Woollen Cloath, that they will purchase it for \\
their Holyday Cloaths if possibly they can. Here he says \\
expressly their Holyday Garments, and that they are now \\
made not of Skins, but of fine Cloath. Over these the \\
Bridegroom wears a Silver Girdle. The Bridegroom \\
says Samuel Rhee, girds a Silver Girdle round his Middle. \\
The first thing the Bride does is to loosen her Hair, and \\
to give the Hair String to her near Kinswoman. The \\
Bride, says he, takes the Hair String out of her Hair and \\
gives it to a Maiden that is next of kin to her. Upon \\
her bare Head and loose Hair they put a Silver Fillet \\
gilt, or sometimes two, which are also worn by two \\
Men at other times instead of a Garland or Coronet, that \\
by how much the Fillet is larger than the Head, so much it hangs down behind. About her Middle they all \\
wears a Silver Girdle. Then, says the same Author, \\

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Chambers her loose Hair, on which she puts a Silver Fillet gilt, two, and a Silver Girdle round her Middle. This is the Brides Dress, except that they have a piece of Linnen on their Head, not unlike a Vail, which the Women to wear at other times here, when they intend to appear more than ordinary fine. We have told you before, that both the Bride and Bridgroom 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 a Vail, made of fine Woollen Cloath; so that what Olaus Magnus says of the Laplanders, That they put the Robe, Dres'd in Ermin and Sable Furs, upon the Raindeers Back, has the least relation to their Modern Customs. Thus accoutred they are conducted to the Church, the Minifter. The next Day (after their meeting in Hut) they take a Journey to the Church or Minifter, in order to be married. Formerly they did not do, if we may believe Olaus Magnus, but were joined together at me, and that not by the Priest, but by their Parents. 3d 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 join their Children in Marriage with Fire, in the presence of their Friends and Esteemations, for they strike Fire with a Flint-stone and Steel. Here he makes the Parents to Officiate the Priest, and in us also the manner, but not by striking Fire with Flint-stone, which as well as several other matters he takes out of Ziegler, who however does not mention 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 upon as the most proper Emblem of Marriage that can be. For 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, 'tis he adds this of his own, that they put the Bride on the Raindeers Back. After the Marriage, says he; has then thus Solemnized by Fire, they take the Bride clad in Min and Sable Furs, and under the concourse of the best her Kinsfolk and Relations attendance, and with her Health and a numerous Issue, put her on a tame Raindeers Back,
so conduct her to the Hut where the Marriage is to be consummated. These things, I am afraid he has taken up heartily; 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 conduct the Bride; not from her Father's Hut, because there the Marriage Ceremonies are begun and confirmed, neither can the Bride-bed be supposed to be where else but there. Not from any other Hut, because each Family has its peculiar Hut; neither is it probable she should be conducted to the Bride-bed from any other 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 Church, or to the Priest, whither they are carried by the Raindeer in the Winter, if it be a good way off; but upon their backs, but in Sledges. When they come to the Church, they observe the following Order: First the Men, then follow the Women. The Men are led by a Laplander whom they call Autommatze, i.e. Foreman, then comes the Groom, and fo the rest. Among the Women some Virgins lead the way, the Bride next, betwixt a Man and a Woman, and the other men follow. It is to be observed, that the Bride is it were, drag'd along by the Man and Woman, not without some Reluctancy, as if she were unwilling to enter into the state of Matrimony, and therefore proceeds with a sad, a melancholy Countenance. Samuel Rheem describes it thus. As they are walking into the Church, a Laplander, whom they call Autommata (Leader) or Autommatze (Foreman) walks before the Bride-groom, then the rest of the Men follow. The Bride is preceded by some Virgins and is carry'd along by a Man and a Woman, with a Countenance, as if she were unwilling to be marry'd. Afterwards they are join'd in Matrimony, with Prayers and Benedictions, after the Christian rite. John Tornaus gives us the same Account of it, except that he says, the Bride is led betwixt two Men, viz. her Father 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 Fa ther and Brother, if they be alive, or else her nearest Kinsmen.
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Men carry her to Church, and she hangs her Head as she was going to Execution. When the Minister asks whether she will have this Man for her Husband, she says not a Word, till her Friends and Relations exhort her to speak. Then at last she says Yes, but with so low a Voice, 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 enough to their Husbands. I here give you the Draught o' Bride in her Wedding Apparel, betwixt her two Companions.

The Marriage Ceremony being over, they go to Feasting in the Brides Father's Hut, every one of the Guests.
Guests contributes his Share towards the Vi\textit{ctuals. After the Marriage Ceremony is ended, says Samuel Rheen they go to the Hut where the \textit{Wedding Feast} is to be, whereunto every one that is invited contributes his Share of \textit{Vi\textit{ctuals}. These \textit{Vi\textit{ctuals} are brought the Day before, when the Bridegroom presents his Offerings to the Brides Parents and Kindred. Then every Body, says the same Athor, who is invited to the \textit{Feast}, brings his Share of \textit{Vi\textit{ctuals}. They bring these \textit{Vi\textit{ctuals} raw, which they give to one of the \textit{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 \textit{Vi\textit{ctuals}, 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; \textit{Lundis} 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 \textit{Vi\textit{ctuals} themselves, but from a \textit{Laplander} appointed for that purpose who is both Cook and Carver. There is a certain \textit{Laplander} appointed, who boils and divides the \textit{Vi\textit{ctuals} 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 \textit{Vi\textit{ctuals} given them first, after them all the other Guests. Then 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 \textit{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 \textit{Feast} is a Cup of Brandy, which they never fail to have upon this Occasion, if it be to be had for Money. 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 Seafons,
afons, when Foreign Merchants come to Traffick with
them; the poorer must be contented to divert them-
without Talking, for what Olaus Magnus tells us con-
cerning their Music and Dancing, is a mere Fiction;
is Nation, says he, living under the coldest Climate of
the North, where they enjoy either perpetual Light, or are
involved in Darkness by turns, do nevertheless Feast Mer-
ch, and have their Fidlers, who rouse the Spirits of their
guests, dull'd with eating indigestible and course Meats;
sas they begin to Dance bravely, and whilst the Fidler plays,
ning in old Rhyme the great Deeds of their antient Hero's
and Giants, and what Glory and Renown they gained by their
Brown, till they begin to Sigh and to Moan, and at last
heep into Tears and Cry's, then they tumble down upon
the another on the Ground. If Olaus had related this of
the ancient Sweden, he had indeed said something, but
there is nothing like this to be met with among the Lap-
landers. They don't know what a Fidler or Music is,
and Laugh at Dancing as a foolish Thing. And as to the
achievements of their antient Hero's and Giants, they
are so little acquainted with them, that they are ignorant
of what pass'd among them an Age ago; as I have been
credibly informed by Olaus Matthias, a young Student,
and a Native of Lapland. Neither can I imagine, from
whence Olaus had this Notion, because among all that
have writ of them, I know not One, that I remember,
who has as much as mentioned one Word like it. Lunn-
ius says, that the Laplanders, who persift still in Pag-
ism, when they are at any of these Feasts, use to lay up
in their Pannels made of Bark, a Remnant of Cheese, 
Meat, Fish, or of the Raindeers Marrow, for an Offer-
ing to their Gods, before whom they bury the Pannel
with the Victuals, under Ground. After the Wedding
is over, the new Married Man is not at liberty immedi-
ately, 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 please, set up for himself; then
her Father does not only give her the Raindeer, which
he bestowed upon her in her Insanity, but also all sorts
of necessary Household-Goods, besides some Gifts, and fo
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.
Parents Hut, where he must serve for a whole Year after before he can take away his Wife and her Raindeer from b Father-in-Law. After the Year is expired, he surrenders to his Son-in-Law, his Wife, her Raindeer, and what Of 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. Beside which, the Parents give the Daughter for her Portion perhaps 100 more, besides Money, Copper, and Brass Vessels, Hut, Bedding, and in short, all Sorts of Furniture for Hut. The Brothers, Sisters, and other Kindred, are likewise obliged to give certain Presents, in lieu of those they received from the Bridegroom, for they commonly present Raindeer for each six Ounces of Silver. Thus it comes passeth, that a Laplander who Marries a Rich Man's Daughter, and is in a Capacity to make fair Presents to the Kind folks, becomes very wealthy in Raindeer. These are the Ceremonies observed in their Marriage Contracts, at Marriages; but before we leave this Subject, we must not pass by in Silence, that it is unlawful among the Laplanders, to Marry a Wife too near in Blood: The Laplanders, says Torneus, are very nice in observing the degrees of Consanguinity; and therefore never request Marriage within the prohibited Ones. Neither is it Law for them to Marry more than one Wife at a time, or be divorced from her. Polygamy and Divorces, says this same Author, are Things unknown to the Laplanders, be whilst they were Pagans, and since; but they always observe Marriage honestly, like the Christians do. Yet perhaps in former Ages they were not altogether Strangers to th Custom of communicating their Wives to Strangers. He berstein positively afferts it, his Words I will give you the next following Chapter; and Torneus mentions an Instance of a later Date, viz. of a Laplander of Luhla tho' he seems not to give entire Credit to it; I was told says he, that in my Predecessors Time, a certain immoderate Laplander of the Lapmark of Luhlah, came to lodge within a Bishop at Torva, who, together with his Family, led a pious Life, and could read very well so that he was nick-named Juan the Bishop. The Laplander of Luhlah being one Night got Drunk with Brandy made his Addresses to the others Wife, which her Husband having understood, had recourse to two of the King's Officers.
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at were then selling Brandy thereabout, desiring them to him Justice for the Affront put upon him by the other, attempting to debase his Wife. Whereupon they tied him to a Tree, where he was forced to continue all Night exposed to the Cold, and besides this to redeem himself with me Money. His excuse was, that it was their Custom in the Lapmark of Luhlah, to oblige their Guests with their Wives. Thus Tornæus relates it, but as you see, not without some doubt, it being very probable, that this fellow only framed this for an Excuse; because no such thing has been taken notice on by any other Persons in the Lapmark of Luhlah; and the Laplanders in general are so jealous of their Wives, that they can scarce bear their Wives should look at other Men; The Laplanders, says the fame Author, inhabiting near the River Torna, upon the Confines of Norway, are so jealous, that if they see a Woman but to exchange a few Words with a Man upon 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, ho' they are contracted before, and that a Child begotten between 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, run'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. But tho' they so fervently desire it, they are seldom Fruitful, it being a great rarity among them to have above eight Children. They are generally not Fruitful, says the late Author, it being seldom known, for any of them to bear above eight Children, this being the greatest Number, it commonly they beget but One, Two or Three. Lundius says: That they are often Married six or seven Years before they beget a Child. This did introduce that Custom in former Ages, to allow their Wives the cohabiting with Strangers, as Herberstein tells us. When they go abroad, Hunting, says he, they leave such Merchants or Strangers as lodge with them, at Home with their Wives. If they find the Wife to be well pleased with the Stranger's Conversation they give him a Present, but if she be out of Humour after the return of her Husband, the Stranger is turn'd out a Stranger. Olaus Magnus is of a contrary Opinion; To Women, says he, of this Country are very good Breeders. The same is confirm'd by Tornæus; In respect of their Fruitfulness, they are like the other Northern Nations; and are considerably increased in Number. But this is not the 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 what they are now. For it is beyond all question, that even since the Reign of K. Charles IX. (who had all the Families of Lapland Registred) they are rather decreased that increased in Number. And the same is easily observa-

ble in those Laplanders that live in Sweden, there being scarce one of them all, that has many Children. Same, Rhean 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 Petulant

al Distempers, or Wars, yet they don't increase, but rather decrease Daily in Number of People. He alludes 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.
Female, which they pretend to discover in the following manner; when they find the Woman big with Child, they take notice of the Moon, (for they are of Opinion, that there is a near resemblance betwixt that celestial body and a Woman with Child, as we shall see hereafter) if a Star appears above the Moon, they conclude will be a Boy, if below, a Girl. They judge of the sex of the Child by the Moon, says Samuel Rheen, which they compare a big-bellied Woman; if they see a Star appear just above the Moon, it is a Sign it will be a Boy, but if the Star be just below the Moon, they conjecture it to be big with a Girl. I cannot imagine why they could compare a big-bellied Woman to the Moon, for I cannot find out the least resemblance betwixt them, unless they will say, that a Woman increaseth in bulk like the Moon, and after being delivered decreases. I am other apt to believe that this is one of the Reliques of paganism; the Heathens having made the Moon the titular Goddess of big-bellied Women; and since the true reason of it has been obliterated by length of time, they pitch'd upon this Invention of the resemblance betwixt the Moon and a big-bellied Woman. Their next Care is concerning the Child's Health, which they likewise pretend to know by the Moon. For if a Star happen to be seen just before the Moon, they look upon it as a Sign of the Strength and Health of the Child; if it be after the Moon, they reckon it will be a weakly Child, and not long lived. If a Star, says Mr. Rheen, be seen just before the Moon, it is a Sign of a lusty and well grown Child, without Blemish. If a Star comes just after, it is a Sign the Child will have some Defect, or die soon after it is Born. (a) The Woman is delivered in the Hut, but as it is easy 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 benefit 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 they are delivered, is a Draught of Whales Fat, which they get out of Norway. After they are delivered, they wash the Child, as in other Countries peculiar in this kind, th{ }\textcolor{red}{e}y wash it in cold Water or Snow first, and then, when they scarce can draw Breath, with hot Water. Johann Bureus in his M. S. says thus, The Lapland Woman wash their Children first of all in cold Water or Snow, at which they can scarce fetch their Breath; then they dip them again in hot Water. They put all the other parts, except the Head, in the Water, for they let no Water touch that part before the Child be Baptized. They warm, says Samuel Rhee, Water in a Kettle, to which they put the Child upright to the Neck. For they let no Water touch the Head till after the Child be Christened by the Minister. Instead of Linnen Swadling Cloath they wrap the new born Babe in a Hares Skin. Then the wrap, says Bureus, the Child in a Hares Skin. The Child Bed Woman has a peculiar place in the Tent, where she lies in, viz. on the left Hand of the Door, because then they are least disturbed by Company. When a Lapland Woman is brought to Bed, says Samuel Rhee, she lies in a peculiar place of the Hut, near the Door, most commonly on the left side, where very few come about that time, except such as furnish her with what she stands in need of. From whence it appears, that this part of the Hut is least frequented by reason of the Woman's lying in there; either because they are unwilling to disturb the Woman, or (which seems more probable) because they look upon her as unclean. The time of lying in of the Lapland Woman is but very short, seldom exceeding four or five Days, they being of a very strong Constitution, and their parts so firm that they go about their business as before, and take care about the Childs Christening; for since they have been thoroughly 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 alluded before, tells us this in express Terms, as to the last Point; and as to the first,
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Left, the Charter of King Gustave Adolph, granted 1634, confirms it, for in the Introduction it gives us a Scheme of the State of Religion in Lapland at that time. "Tis true, Baptism is Administred, but not till the usual time; that if the Child lives so long, it is well, but if not, it yet unbaptized; some are many Years old before they receive Baptism, which causes no small trouble to those who re to Baptize them. The usual time here mention'd is the Winter, and that but twice in the whole Season, viz. about New-year and Lady-day, when Sermons were preached, and Sacraments Administred, as we told you before. Nay, in former times the Laplanders were obliged 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 Sicknes 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 Renne, very forward in hasteing 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 extremely 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 eye the Babe in a Sledge, in the Summer in Pannels on the Raindeers Back. Concerning the last Torneus 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 the Raindeers Back, but fastned to a Pack-Sadd
with Cradle and all, as you see in the next Figure.

Ians Magnus says, they carry them by Baskets on the
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 Soos on their Feet, so that both together the
travel with four Children; but I am afraid the Paint
has followed his own Fancy more than he ought to have
done; for his Baskets have no Reffemblance to those
of the Laplanders, who are not acquainted with thefe for
their Baskets are carried on their Backs, by the Latin
call’d Æro or Phormio. Their Baskets are not made lik
Wooden Boxes, railed upwards from the Bottom, as h
Picture makes them; but twifted together in a Circula
compafs, as I fhew’d you before. When they Baptiz
their Children they commonly name them after one of
their nearest Kinsfolks or Relations. They generally, say
Mr. Rheen, name their Children, at their Baptifm, afte
one of their next Kinsfolks. Lundius says, that the mo
common Names given to the Boys are thofe; Andrew
Matthew, Canute, Jonathan, Nicholas; and to the Girl:
Margaret, Elsa, Catherine and Sigefrida. Samuel Rheen
observes further, that they are mighty fond of give
Pagan Names to their Children; fuch as Thor, Guttarm
Einne, Pagge; but that the Minifters ftrive, as much a
in them lies, to divert them from it. There is anothe
thing worth our peculiar Obfervation, that they some
times change their Childrens Names, and instead of thofe
given them at their Baptifm, give them a Name of some
deceased Friend, whose Memory they defire to preferve
by this means. It happens frequently, fays the fame Au-
thor, 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 his
Name to one of their Children. Tornæus makes anothe
Obfervation of this kind; for he fays, If the Children
happen to be feized with anyDiftemper they change their
Christian Name into a Surname, efpecially if they be
Boys. If a Male Child happen to fall ill, fays 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
eight
ight or fourteen Days after their Delivery, and though they have appear'd at Church, and been Church'd by the Minister, yet are they look'd upon by their Husbands Unclean, till after the expiration of six Weeks, before which time they never Cohabit together. The Laplanders, says the same Author, have not the least ConJuval Commerce with their Wives till after six Weeks, but keep them as unclean all this while, though they have been Church'd before. They remove, says Lundius, their bed to another place, as looking upon that, where the woman has lain in, as defiled. So much of their Childaring; the next is their Education; in which their nursing challenges the first place; this is done by the Mother's Milk, there being no other Nurseries used in Lapland. All the Lapland Women, says Samuel Rheem, suckle their own Children; and that not for a little time, but generally two, nay sometimes three or four Years. They commonly give Suck to their own Children, says he, sometimes two, three or four Years together. If they are fabled from so doing by Sickness or any other Accident, they feed the Child with Raindeers Milk in a Spoon, it being so thick, that they cannot suck it out of Sucking-bottle, as they do in other Places. The Rain\textit{deers Milk is so thick}, says the same Author, that it cannot be given to the Children in a Sucking-bottle, but only in a Spoon if Necessity requires it. Besides the Mother's milk, they accustom them immediately to Raindeers flesh, of which they put a piece into their Mouths, that they may suck the Juice out of it. They give their children, says he, Raindeers Flesh to suck and draw Nourishment from. The next thing is, the rocking the Child in a Cradle to lull it asleep. Their Cradles are made of the Stock of a Tree hollowed, like a small Boat, these they cover with Leather, and over the Child's Head is likewise another piece of Leather. They tie the Infant in this Cradle without any Linnen or other Bed-cloaths, in lieu of which they use a kind of soft and fine Moss, and cover it all over with a fine tender Skin of a young Raindeer. They lay, says Samuel Rheem, their Children in Baskets, made of a hollowed piece of Wood, which they cover with Leather, and over the Child's Head they likewise make a Leathern cover; In these they tie their Children with a Filler, and instead of Bed-cloaths, use in the bot-
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The Cradle is a kind of red soft Moss, which is very plentiful in Lapland; this they do in the Summer, and change it as often as they take the Child out of the Cradle which they cover on the sides, and all over the Body, with the soft Skins of Raindeers. He calls these Cradles Baskets, which I am apt to believe misled the Painter of Olavus Magnus, or perhaps Olavus himself into an Error; for they having understood, that the Laplanders carry'd their Children on their Backs in Baskets, they could not imagine 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 tie it with Cradle and all, like a Snapack, to their Baskets, with its Head above their Shoulders, which we gave you the Draught in the Chapter where we treated of the Laplanders Garments. But when the Babe is to be rocked, they fasten the Cradle with a Rope to the Roof of the Hut, and so by tossing it from one side to the other, lull it asleep. When they have a mind, says Mr. Rheen, to rock the Child asleep, they hang the Basket with a Rope from the Roof of the Hut, and so move it from one side to the other. They have also certain Baubles to please their Children; thus they have Brass Rings on the Cradle, to make a glistening noise. 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 and Duty; thus, if he be a Boy, they hang a Bow, Arrows and a Spear, very artificially, made of Raindeers Horn to his Cradle: If he be a Boy, says the same Author they tie to his Basket, a Bow, Arrows or Spear, made of Tin or Raindeers Horn, to intimate, that they ought to apply themselves to the use of the Bow and Spear. If it be a Girl, they hang to her Cradle the Wings, Feet and Beak of a white Partridge, which they call Sianipa, and is of the kind of the Lagepus. If it be a Girl, says he, the tie to her Basket the Wings, Feet and Beak of the Lagepus, to show, that Maids should be cleanly and nimble like these Birds. The Lapland Children grow very slow which may be attributed partly to the coldness of the Climate, partly to their ill nourishing Dier, besides that their Parents are generally of a low size: But, as they...
grow up, the Parents instruct them in what is necessary for them to know; the Fathers the Sons, and the Mothers the Daughters; for they have no other Matters, but very one must supply that Office himself in his Family.

The Laplanders don't learn any thing by the Instruction of Masters, but the Children are by their Parents fitted for all such things as are useful and customary among them. The Sons they carefully instruct in handling the Bow, and shooting with Arrows at a certain Mark; for as they were formerly beholding to the Bow and Arrows for their Sustenance (the greatest part of the Laplanders living by Hunting) so to this Day they will not allow the Boys to Eat, before they have hit a certain mark, provided they have been but little exercised in shooting. Ziegler says of them long ago; They are taught from their Infancy to shoot with Arrows, and as in ancient time among the Baleares, so now a-days among the Laplanders, a Boy is allowed no Vi'tuals before he has hit the Mark with his Arrow. Samuel Rhen a modern Author speaks to the same purpose. They oblige their Boys to shoot every Day with Arrows at a certain Mark, which commonly a piece of Birch Bark fix'd on a long Pole, and they have no Vi'tuals given them till they have hit it. Here you have the Mark expressly mention'd, viz. a piece of the Bark of Birch, of which he says thus in another Passage, The Fathers do chiefly instruct their Sons in the management of the Bow and Arrows; for they set them a Mark of Bark upon a Pole, which they must hit before they eat any Vi'tuals, by which means they become excellent Marks-men. Olaus Magnus makes particular mention of the Care of their Parents in this kind, and highly extols their Dexterity in shooting with Arrows; He declares himself to have been an Eye Witness of it; when a Laplander hit a Farthing, and the Head of a Needle with his Arrow, at such a distance, as that he could but just see it. These are his Words, They are above all very careful to instruct their Sons in the management of the Bow and Arrows, bow to hold it, when to lift it higher or lower, or to turn it aside, when they are to shoot, and for an encouragement they give to the Boys a white Girdle, which they much admire, and new Bows and Arrows. By this means they grow so expert, that they will infallibly hit a thing, or a Needle, at a considerable distance, viz. at X.
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far as they can see; of this I was myself an Eye Witness in 1618, when I was in that Country. Olau 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 Rhee, are taught to make Boots, Shoes, Gloves, Coats and Harnesses for Raindeer. These are the Women's 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 is the 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 Torneus, if it be a Girl, the Parents present her with a Raindeer Calf, and put her mark on its Horns. This mark this mark to distinguish it from others, to avoid any Contention: So soon as the gets the first Tooth they give her another: Samuel Rhee 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 Doe Raindeer, which they call Pannixcis, i. e. the Tooth Raindeer. Johannes Torneus 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 it 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 Rhee, the Parents give to their Son or Daughter a second Doe Raindeer, called by them Waddom.
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'addom, i. e. given. The whole Increase of these Raindeer belong to the Child, and if they make use of any of them, or exchange them for Money, Copper, Bras, Cloaths, such like, the same is laid by for the Child's use. He says immediately after, which shows this to be not the second, but the third Raindeer; unless we suppose that the Inhabitants of Torna, give one Raindeer as soon as the Child is christened, and the rest immediately after they discover the first Tooth. And this is the chief care of making ovisions for their Children; if their Parents are dead, their Guardians, which are commonly their next insfolks, look after these things, as is practised in other Nations. After the Decease of their Parents, says the same Author, 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 health. The Natives, says Olaus Petri Niurenius, are so healthful, that they neither have nor want any Physicians, and Samuel Rhen. The Laplanders are of a strong Constitution, being seldom afflicted with any of those Distemps which are frequent among other Nations. They scarce now what Sicknes is, not so much as those Epidemical Distempers which sometimes afflict whole Nations. There is no such thing as putrid or burning Fevers, or the Plague in Lapland. In Lapland, says the same Author, you meet with no burning Fevers or the Plague; nay if any Contagion be transferred thither, it loses its Virulence. Olaus Petri Niurenius says, Some Years ago a Peculteral Contagion was transported into Lapland, but nobody was kill'd by it, except the Women that in Spinning caught it; for the coldness of the Northern Climate soon disperses the virulent Vapours. Their only Epidemical Distemper

X2 Distemper
Disstemer is sore Eyes, which are often the Forerunners of Blindness; this is attributed to their constant sitting in their Huts, from their Infancy, which are both Winter and Summer pestred with Smoak. Their Diseases, says he, is Sore Eyes; for the continual Smoak in their Huts, is so offensive to them, that most lose the Eye-sight as they grow old. Eric Plantin attributes the cause of it, besides the Smoak, to the light of the Fire. The Laplanders, says he, grow for the most part Blind as a last, without question, because from their very Infancy they sit constantly in the Smoak and near the Fire. The same confirmed by Olaus Petri Nueniues the Elder: The greatest Trouble and Misery is, that they lose their Eye-sight when they grow old; this being a Disease more than any other Nation. This proceeds from their continual locking upon the Fire from their Infancy, which burns Day and Night, in the Winter and Summer, in the midst of their Huts. (a) They are also sometimes troubled with the Pleurisy, Inflammation of the Lungs, Pain in the Back, and Giddiness in the Head. Mr. Er Plantin, in his Answer to my Letter says, Their most common Diseases are, the Pleurisy, Pains in the Back and Back, and Dizziness in the Head. And sometimes also the Small-Pox; for he adds, Sometimes they are afflicted with the Small-Pox. As they are subject but few Diseases, so they are Strangers to Physician. Their universal Remedy against Internal Diseases at the Roots of a certain Moss call'd by them Jerth, or want of those, the Stalks of Angelica. Their general Medicine, says Plantin, against any Internal Diseases is the Root of Moss, call'd Jerth; instead of which they substitute, in those Places where it grows not, the Angelica, call'd them Fadna, which is to be found everywhere. Lundius adds the Beavers Kidneys steep'd in Brandy. They boil the Angelica in Whey of Raindeers Milk, as I told you it was their Custom in that Chapter of their Diet. Samuel Rhoen says of this, They use it likewise for a Medicine because  

(a) Lundius is of Opinion, that the Mountaineers are Blinded by the Violent reflection of the Sun Beams upon the Ice and Snow of the Mountains.
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Against the Scurvy, says Lundius, they drink Raindeers’ blood; when they are afflicted with the Tooth-Ach which is but seldom) they make a Tooth-Pick of the Wood of a Tree, which has been struck with Lightning, with this they pick their Teeth till they Bleed. Against the Pain in the Back, they anoint themselves with Greå’è Serpents, or wear Beavers Teeth on the back-side of their Girdle; others have a Superstition, that if they turn themselves round extended upon the Ground, the left time they hear it Thunder in the Spring, this Cures the Aches in the Back. When they are afflicted with pains in their Limbs, they apply fired Chips, which occasioning an Ulcer, they pretend by that means to raw the vicious Humour thither, and to mitigate the pain. Their common Remedy is, says Plantin, to take fired chips, or the Mofs growing on the Birch-Tree; this they apply to the Place where the Pain lies; if they hit it right, the Mofs will fall off, of it self, and the subsequent Ulcer removes the Pain. To their Wounds they use no other Laitfers, than the Rosin, which the Trees sweat out. If they are wounded, says he, they apply Rosin instead of a Laitfer. If their Limbs are benummed with Cold, their Raindeers Cheefe supplies them with an Infallible Medicine; they thrust a red hot Iron into the Cheefe, and with the Oil, that drips from thence, anoint the affected Part, with incredible Success. Some apply the Cheefe itself, cut in thin Slices; If their Limbs be spoiled by the Cold, says Olaus Petri, this Cheefe they cut in thin Slices, and applied warm is a present Remedy. They likewise boil this Cheefe in Milk, against a Cough, and all other Distempers of the Breast and Lungs, arising from Cold; they drink it Hot. It is also a good Stomachick to rectifie the Indigestion of the Stomach, occasioned by drinking too much Water. This Cheefe, says Olaus Petri, is good for the Stomach, when it is spoiled with taking too much Water. For the rest, as they are seldom troubled with any Distempers, so they commonly arrive to a great Age. As the Laplanders, says Samuel Rheed, are not subject to any dangerous Distempers, so they 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 Moun-
Mountains, and thickest Woods, and manage all other Affairs as before, neither get they any gray Hairs till the are very Old; They seldom grow Gray, says he. 'So the most of the Laplanders Dye rather for Age, than by an Distemper. But when ever any one is dangeroufly Ill either by Age, or some Distemper, they have recourse to their Drum, to know whether he will recover or 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 manner of Death of the Patient. And Eric Plantin says They pretend to enquire by their Drum, whether the Patient will Live or Dye. After they are satisfied, he cannot live long, if any Pious and good Christians are present, the exhort the dying Person, to think of God and Christ I was told, says Eric Plantin, by an old gray Headed Laplander, who formerly went to School at Pitha, that they, who are well instructed in the Christian Religion, used to exhort the Patient to remember God. But such as are 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 Steuchius, a rich Laplander, being desparately Ill, beyond a. Hopes of Recovery, sent for his Friends and Relations. The finding him to draw near his end, went to an Inn, where those that travel to Norway and Jemperland, used to lodge; there they stay'd a whole Day, which they spent in drinking of Strong-Beer and Brandy, the best Sacrifice the could make him, whilst yet alive, and then returning to the Hut, found him Dead. This being an Instance of a late Date, gives us sufficient reason to make due Reflection upon the just Complaints inferred in the introduction to the Grant of K. Gustave Adolph for creating a Lapland School, where among other Matters he says of the Lapan-landers: Those which live in the remotest Parts, among the Mountains of Norway, if they are Sick, and destitute of all Comfort, there being no Body, who administers the Sacrament to them, but they Dye without Consolation or Absolution. He alludes 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 into them, to neglect all these Things, as vain Inventions.
that instead of those of their Friends that are good Chris-
ians, they send for such, as take more Care of their
elky’s, than the Salvation of the Sick Person. But
whenever any of them Dies, let the Distemper be what
will, they all forfake the Hut, where the Dead Car-
cas lies; it being their Opinion, that there is something
remaining still of the Dead (as I told you before) such as
the 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 fearfu1
of the Dead, says Samuel Rheen, for no sooner does any Bo-
ly 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 Wool-
en 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 coarse Woolen Cloath, call’d Waldmar. This is the
Custom of those who make Profession of the Chrillian
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 Per-
on, an Inhabitant of the Parish of Underfoak, on the
Conines of Lapland, in his Letter; They cover, says he,
the Corps of the Deceased, with the best Cloths he wore
when alive, and to 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 prefervative 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

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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 ancient Times they used to Bury them in the first Place they thought convenient, but especially in the Woods. Before they embraced Christianity, says Torneus 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 befall the Sledge with the Dead Carcifs, 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. Struwhius tells me; They lay, says he, the Corps in a Cave which they cover with Stones. But what Penicurus 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 the 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-hearth. This is their only Remedy against the frightful Vexations of the Devils; which if they observe, they are freed from the 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 least Religious) lay with the Dead Carcifs in the Coffin, a Hatcher, Flint and Steel. They give for a Reason,
That since they are to wander thro' dark Places, they shall want Light, in which they may be affifted by a Flint and Steel; and to open themselves the way to heaven, thro' the Woods, where they lye Buried, they still stand in need of a Hatchet. They lay in the Coffin, says Steuchiws, a Hatchet, a Piece of Steel to strike Fire with, and a Flint. When I ask'd him what they meant by the Hatchet and Flint, he answered, that it was their Opinion, the Deceafed would on the Day of Judgment want light to conduct him to the Mansion of the Bieffed; and that the better to make his way, he might cut down such trees as were in his way, with the Hatchet, so that by Fire and Iron they were to pass to Heaven. This is what they pledge of late Years, since they have been taught the Resurrection of the Dead on the Day of Judgment. But according to my Opinion, this has been a very antient superftition in those Parts. For I have seen at the Lord High Treafurers Steeno Bielle, a Steel and Flint, which was dug up a few Miles from Upfal, which that it had been buried there ever since the Times of Paganim, of the Place and Tomb did sufficiently teftifie. It is beyond all quefition, that it was the Opinion of the antient Pagans, that the way leading to the Mansions of the Blessed, was very Dark, which might take the more with the Laplanders, who are involved in long Darknings, in this northern Climate. Neither is there any great Riddle in the Hatcher, it being a general Custom to Bury the Arms of the Deceafed with them, among which the Hatcher is one of the chiefest in Lapland. Olau Petri is of Opinion, that the modern Laplanders lay these Things in the Coffin, because they believe that every one shall be in the fame Function he was in before, after the Refurrection. They Bury, says he, a Tinder-Box, a Bow and Arrows, with the dead Carcufs, because after the Refurrection he is to follow the fame Employment. Lundius says, they also add some Victuals; this is the Custom of thefe, who are left obfervant of the Chriftian Rites, and live at a considerable distance from any Chriftian Churches. For the reft, they carry their dead Corps to the Churches, and near the Church; to which the Priets oblige them as much as they can; The Minifters, 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 easy 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 an Thing will do it, so that they are forced to hire a Swede, and 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 Corpse to the Grave, says Thomas, put their worst Cloths on. What is most worth taking notice of, is, that they leave the Sledge, in which the Decease has been carried, an 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 Be 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 Raineer that carried the Corps to the Sepulcher. Three Days after the Burial, says Samuel Rhen, they kill the Raineer which carried the Deceased Person to the Church-yard, th 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 while he was yet
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They are alive; according to Stocchius his Letter. (a) They dress upon the Wooden Box, in which the Raindeers are shut up, a kind of an Image, sometimes bigger, sometimes lesser, according to the Size of the Deceased Person. They make a Wooden Image, says Samuel Peden, which they fasten upon the Box; it is bigger or lesser, according to the proportion of the Party deceased. And as much of their Funeral Ceremonies, except that some of the richer Sort keep such an Annual Feast, in Memory of the Deceased, in the same manner, as has been just now described. The said Author gives this Account of: If the deceased Person has been rich, they sacrifice to his Memory every Year some Raindeers, perhaps for two or three Years after his Death; and bury the Bones as we told you before. Where it is to be observed, that they don't kill these Raindeers on the account of the Feast only, but also for Sacrifices, the Bones being to be made in Offering to the Manes of the Deceased Person; as we told you before. From whence it also appears, that the Laplanders Mourn a considerable time for their Dead Friends; especially for their Husbands, Wives or Children. They Mourn, says Plantin, long and vehemently for their Husbands, Wives or Children. The’ir Mourn- ing is kept within their own Breast, and not made to appear by any external Signs, as in their Cloths, which are the 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 Funeral 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 Person, 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.
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Goods, which consists chiefly in Cattle, Plate, Copper, Brafs, Vessels, and such like. The chiefest Riches of these Laplanders, says Samuel Breen, consists in moveable Goods viz. Raindeer, Plate, Money, Copper, Bras and Cloths. But the Raindeer are their main Stock, there being some Laplanders who have from 100 to 1000. There are many Laplanders, says the same Author, who keep a Hundred, nay a Thousand and more Raindeer. Olaus Magnus mentions no more than half the Number: some of the Inhabitants, says he, have 10, 15, 30, 70, nay, 400 or 500, which are led to Pasture by those who guard them. But Burck in his M. S. makes the Number much larger. Orywein, says he, had such a multitude of Raindeer that he himself did not know their Number. One Arian Jostin stole a Hundred of them, without being missed. And for this reason it is, says Lundius, that the Mountaineer are accounted the richest, not only because they are more Laborious, but because the Mountains furnish them with more plenty of Pasture for their Raindeer. Besides that their Situation betwixt Norway and the Wood Laplanders opens them a way to Traffick. What is for common use they either keep in Publick, or else lay it up in their Store Houses, as I told you before; but their Plate and Money they bury under Ground; the place where it is laid they call Roggai. 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 Mosses, the better to hide it from the sight of People. Those Laplanders, says Samuel Breen, 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 Mosses, 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 Father's Inheritance, says he, that according to the Swedish Laws, the Brother hath 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 Parents, with their whole Encrease, amounting sometimes a considerable number. What was presented them by their Parents in their Infancy is exempted from the Divi
sion, says the same Author, and soon after, Each Child gets the Raindeer presented to him by the Parents at the time of the discovery of the first Tooth, with their Encrease. In their real Estate, such as Grounds, Lakes, Hills, and such like, are not divided betwixt the Children, but both Sexes have an equal right in them, to make use of for their Benefit. Those things that are not Moveables, says he, such as Grounds, Lakes, Hills, or Rivulets are not divided amongst the Children; but the Sister as well as the other inhabit their Father’s and Mother’s Possessions, which they look upon as their own, whether they be Woods, Hills or Waters, near which their Parents used to dwell before. This is not barely a Custom, but Established and bounded upon the Division of Lapland by King Charles X. by virtue of which each Family has its peculiar Allotments of Grounds, Lakes, Woods and Hills assign’d them; for which they are obliged to pay an equal Tribute, as we told you before, which is, as I suppose, the true reason why these Allotments must remain undivided to the Family; considering they are not their own Possessions without restriction, but they hold them from the Crown of Sweden, for their use only, in consideration of which they pay the yearly Tribute. But this matter having been treated of before, we need not insist further upon it here.
CHAP. XXVIII.

Of the Four Footed Domestick Creatures of the Laplanders.

Having spoken at large of the Inhabitants of Lapland, their Inclinations and Manners, we must now proceed to some other Matters worth our Observation; among which the four Leg'd Creatures ought to have the first place, some of these they have here, that are not to be met with among other Neighbouring Nations: Again these are provided with some not to be found in Lapland as the Laplanders have some that are common both to them and other Nations. Lapland affords no Horses, Asses, Oxen, Sheep or Goats; Horses especially they don't put the least value upon, as being useless in their Country. Oxen, Sheep and Goats they sometimes buy in Norway, for their Flesh, Wool and Skins sake; but they keep them only for one Summer, and kill them against Winter, as has been shewn before. The only four Legg'd Beasts proper to Lapland, which is nowhere else to be found (except in the most Northern Towns) is the Raindeer, which therefore will deserve our most particular Observation. Pecuratus gives it the Name of Tarandus, the reason of which I am not able to guess at; his Word are these; The Laplanders don't apply themselves to tilling the Ground, or feeding of Cattle, except the Tarandus which they use in their Sledges in the Winter, upon the frozen Rivers and Snow. If we compare the Tarandus, as described by Pliny, with the Raindeer, we shall find 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 he can change into what colour he pleases. But nothing like this is to be met with in the Raindeer, as we shall see anon. Neither are Gesnerus and his Followers in the right, who make it to be a Composition of two diverse 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
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by call it Rhen, Reen and Rengi. I am apt to believe, 

thus Magnus was the first Inventor of it; because he 

uses us its Etymology thus, They were call'd Rangifer 

in their Harnasses. And in another Passage, The Beast c. 37. 

Rangifer, is so call'd for two Reasons, first because it car-

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dice, because the Collar and Harness, by which it draws 

Sledge in the Winter, are in their Native Tongue call'd 

Ranca and Tech'a. As far as I can gather from these 

words, he was either the first Author of the Latin Word 

this Beast, or any other before him; He tells us, that 

they were call'd Rangiferi, quod ferant ramos, i.e. Horns, 

quod ferant rachos, or Wooden Collars round their 

necks, by which means they draw the Lapland Sledges 

the Winter. But this last Derivation is absolutely 

false, because they make no use of these Ranchas or Col-

lers when they put their Raindeers in the Sledge. And from 

numus and Ferrea does not arise Rangifer, but Ranifer. 

And supposing the Word Rani to be interpreted Horns, 

this Etymology would not be peculiar and applicable 

only to the Raindeer, but to other Beasts also, whereof 

the true Etymology ought to be such as distinguishes this 

Beast from others: Wherefore if Olavus himself was not 

the first Inventor of this Word (which I much question, 

because he does not hit its proper Derivation) but met 

with it in some other Author; I am apt to imagine it to 

be derived from the Word Rangi and Ferre, i.e. a wild 

Beast call'd Rangi; with a Dipthongue, by the Swedes. 

Certain it is that Sealer calls it Ranger. And Damian Ex. 106. 

Says, Instead of Horse they make use of a certain Beast, p. 2. 

call'd in their Tongue Rengi. Here you see both Rangi 

and Rengi, or as I suppose Rengi, a Word very well 

known in Sweden. What he says in their i.e. the Lap-

landers Tongue is not so, for they call it Herki or Puatze, 

so that it is no Lapland, but a Swedish Word. The 

Swedes call it likewise Rhen, which Herberstein says, He 

also related that they had large Herds of Stags, as we have 

of Oxen, which the Norwegians call Rhen. There is no 

difference between the Norway and Swedish Tongues in 

those Parts; so that Ziegler is fallen into the same Error, 

when he says, The Laplanders have no Horses, but in 

their stead tame uncertain wild Beasts call'd by them Rhen. 

The Laplanders do not call it thus, but the Swedes and 

Norwegians,
Norwegians. But why the Swedes call it Rhee, is as hard to be determined, as the Etymology of Rangi or Ragifer. Some derive it from running; but Rema who signifies running in Sweden, is writ with a short e, and double n; whereas Rhee has but one n and a double ee: Some have fetch'd its Etymology from the cleanliness of this Beast, because when it is kill'd no Excrements are found in the Bowels. John Buræus in his M. S. says When they kill the Raindeer they find no Excrements in the Bowels, from whence it is called Reen. Olaus Petri applies it to the external part of the Body. Reen, says he signifies clean; and indeed this Beast is so; for you seem the least Durt about it in the Winter. But however be it seems the Word is of a much later date than the Beast itself, which has been known a long time before. The first who mentions it is Paulus Warnefried, Surname Diaconus, who lived about the Year 1270. These are his 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 Scritelini wear. No question but he speaks here of the kind of Coats, call'd by the Laplanders Mudd, made c Raindeers Skins, which they say are wore by the Scritelini, or Scritesfermi, of which there is no doubt but they 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 Stagg. And Damia says, They have the Shape and Horns of Stagg. But the they are not unlike a Stagg, yet is there some difference betwixt them. For first of all the Raindeer is larger. They are a kind of Stagg, says Olaus Magnus, but much taller; which tho' it be contradicted by some, yet Jonstenius confirms it, relying upon the Authority of Albertus, who says; They are like a Stagg, but larger; and it says Herbeslein, viz. That they are something larger than ou'r Stags; where it is to be observed, that there is a considerable difference betwixt Stags, those with broad Horns, such as are most frequent in the North, being not so big as the rest. Besides there is a great difference, to speak of their bulk, and of their tallness: For tho' the other Stags are taller than the Raindeer, by reason of their long and small Legs, they come not near them.
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...them in bulk. Besides that the Raindeer has one Horn more, viz., three in all. Their two biggest Horns, says Alan, are in the same place where the Staggs have theirs, sides which they have a lesser one in the midst of the head, with smaller tacks, wherewith they defend themselves against their Enemies, especially the Wolves. This is also contradicted by some, but without reason, because they did not take Olaus's Words right; for his meaning is or as if this was a separate Horn, differing only from the rest in bigness; but else of the same kind, as the painter has foolishly represented it; his meaning was, Lib. 7., that they had a Branch sprouting from both the great c. 27 Horns, bending forward with Tacks, and appearing like a third; and thus many Raindeer have their Horns; for they have two Horns branching out backwards like Staggs, from whence sprouts forth a third Branch to the midst of the Forehead, somewhat less than the other two, but resembling them so near both in shape and otherwise, that it might be taken for a third Horn. Most generally each of the two great Horns send forth such small Branch, which join together in the Forehead, so that they appear like four Horns in all, viz., two turning backwards like Staggs, the other two bending down on the Forehead, which is peculiar to the Raindeer. Lutgenius has likewise made this Observation, when speaking of the Raindeer, he says thus: They contend with the Stagg for swiftness, but are less in bulk; being also distinguished from them by a double row of Horns. Where he speaks of two backward, and two others bending forward, as is evident from the Figure, in which the painter, however, has not express'd the whole as it ought to be, as my Draught made to the Life will shew anon. Albertus Magnus assigns them three pair of Horns, which to be taken in the same sense. Fontbonius says of them: his Beast carries three rows of Horns upon his Head, each consisting of two, which makes the Head seem bulky, the two biggest stand in the same place where the Staggs have them, and of the same bigness, being sometimes five Cubits long, with 25 Tacks. Besides these they have two lesser ones between both, with sharp pointed Tacks; and two more standing out in the Forehead like two Horns, wherewith they defend themselves. Albertus speaks nothing but truth in place; because some Raindeer have two Horns turning backward, ...
backward, two lefser ones standing upright, and two other little ones bending forward, each having the Tacks, but sprouting altogether from the great ones, the two pair of leffer ones, being only Branches belonging to the great Horns, which turn backward like those of Staggs, according to the Draught given by *Fortsonius* in his XXXVI Cut, under the title of the Admiraile Stagg, tho' the Painter has added some things which are foreign to the matter.

These are but seldom met with, those with three Horns much oftener, and with four commonly. What have said hitherto concerning their Horns, must be understood of the Buck Raindeer; for the Doe hath lefser Horns, and fewer Branches. *The Buck,* says *Tornau,* has large and broad Horns, the Doe leffer. And it is observaile in both Sexes, that the Tacks of their Horns don't turn backward like those of the He or She Goa; neither are they opposite to one another, like as you see in the Stagg and Elk, but stand out forward like those of the Roe-buck and Fallowdeer. The Raindeers Horns have also this peculiar, that they are often covered with a kind of Wooll. *Damian a Goes* has made this Observation 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, being soft and wooley, and full of Blood within. When they arrive to their full growth the Wool vanisheth. There is also another difference betwixt the Raindeer and Stagg, that the first has much shorter and thicker Feet and Hoofs resembling those of Bulls. *Olaus* says they are round, and so are those of Oxen or Bulls. *Nature,* says he, *has be swowed round Hoofs upon them, which are cleft.* When th Raindeer walks the Joints of their Feet make a noife, like the clashing of Flints, or cracking of Nuts, as *Damia* expresseth 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 noife like the ralir, of Nuts in the Joints of their Legs.* *Olaus Magnus* makes likewise mention of it, *They make,* says he, *such a noife and ratling with their Feet and Hoofs, that you may hear them before you see them.* Last of all, they have a different Colour from the Staggs, more inclining to an Att:
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besides that they are White, not only under the Belly, but also under the Hanches and Shoulders. Which makes Damian compare them rather to an Ass than a Stagg. In bigness and colour, says he, they resemble an Ass. And Ziegler, With rough Hair like an Ass. But for what reason Olau Magnus attributes a Main to this beast, I cannot guess: It has a Main, says he, like a Horse. They have indeed, especially under their Necks, long and rough Hair, such as the Goats and some other creatures have; but which bear not the least resemblance to a Horse's Main. It is farther worth taking notice of, that tho' they are cleft, they don't chew. They have, says Torrens, cleft Hoofs, yet don't chew. And, at, instead of the Bladder of the Gall, they have a Slack Passage in the Liver. They are without Gall, says the same Author, instead of which there is a small Passage in their Liver, of a blackish colour, but not of bitter Bile, as commonly the Gall is. I have given you here the Draught of this Beast, as it was taken by my self to the Life. (a)

(a) The before mentioned Voyage to the North gives us a short Description of the Raindeer: Their Horns are as big as tho' of the Staggs, but turning more backward, and with fewer Tacks; they appear in Colour like the Stagg, but are so big; with cleft Hoofs, not unlike an Ox; they live chiefly upon Moss. And not long after; Being bred in the Country of the Borandians, and observed that the Raindeer were bigger than tho' we had seen in Lapland; We asked our Guide, whether they were also stronger? unto which he answered, Yes, and that tho' Raindeer could draw 2 Persons, whereas tho' of Lapland would draw but one; and we found afterwards their Sledges fitted for two Persons.

This

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This Creature does naturally belong to the wild Beasts, and there are vast quantities of the wild kind found to this Day in Lapland, many of which the Laplanders, or their Ancestors have made tame by degrees. Ziegler says very well, They have no Horses, but in lieu of them, name a certain wild Creature call'd by them Rheen. Those that are bred of a tamed Raindeer are actually tame ones, and fit for any service at home, of which you may see vast Numbers feeding in Herds, through all Lapland. There is also a third kind, betwixt a wild and tame one, as being bred of both. For, as Samuel Rheen tells us, and we have shewn you before, they are fed at Rutting time, to carry abroad the tame Does, the better to catch the wild ones; whence it comes to pass, that those Does produce sometimes that third sort, call'd by the Laplanders Kattaigiar or Pewach, being bigger and stronger than the rest, and consequently more proper for drawing the Sledge. Those, says Samuel Rheen, bred up of a wild Raindeer Buck, and a tame Doe, they all Kattaigiar, they grow tall and strong, and are fittest for the Sledge. He says they retain somewhat of their natural Wildness, will be very refractory and kick at him that sits in the Sledge: When they begin to be Headstrong, they kick against those that are in the Sledge. The only 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 to be ruled by Blows, whilst they are in the Sledge. Johannes Torneus, speaking of this kind, says, They are much more refractory than the others. Their Rutting times is 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 if 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 tafted, and affords them good Food, as I have shewn before. The Does (call'd by the Laplanders Waijar) are big Forty Weeks, and Calve about May, when they can recruit themselves with fresh Grafs, 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 Masts of the Cross; or about St. Eric's of St. Urban's Day; which they call Cantepuge. They bring but one a piece. The old one, says Olaus Petri, breeds in more than one at a time. However they are such good Breeders, that of a Hundred scarce Ten mil. The Barren ones are call'd by a peculiar Name Roane. The Barren Does, says he, they call Roane; and these become exceeding Fleshy and Plump, against Autumn, as if they had been Fatted, when they generally kill them. After they have Calved they bring up their young one without Does. The Raindeer Fawns, says he, are nourished 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 Neigboring. That in a Herd of several Hundred Raindeer, the Doe knows their Fawns, and they their Does, and that some times 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' Noses, which pricking the old Does Totts, as the young one is sucking, makes her kick it back. The Fawns are at first of a reddish Colour. The Fawns, says Ternus, are of a reddish Colour. About St. James's they begin to turn blackish. The Fawns of the Raindeer, says Samuel Rhee, are at first of a yellowish Colour, inclining to red; about St. James's they cast these Hairs, instead of which come black ones. Ternus says, they turn not Black, but to a Hair Colour. About St. James's, says he, they cast their Hairs, 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 be full
Growth and Strength, and is fit for Business. Each year they change their Names, the first they are call’d by the Laplanders, Mees; the second Ræb; the third Perie; the fourth Kofatt. But afterwards they file new Nanu tak pu, i.e. without a Name; and if a Buck tiras, according to Johannes Tornæus; for Samuel Rheen calls him Herki. When they are come to their full Growth and Strength they are tamed, and some accustomed to the Sledge, and those they file Vajomhark, others to carry Burthens, which they call Lykamerki; according to many, Samuel Rheen, the first signifies as much as a Draught Raindeer, the last a Pack Raindeer. Those design’d for Drudgery, are commonly Guelt, to make them the more tractable. It is a very mild and useful Creature, says Olaus Petri, especially 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 the Laplanders, by squeezing or biting their Genital Vessels with their Teeth. The Raindeer design’d for Labour, says Samuel Rheen, are Guelt by the Laplanders, who Masculinate 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 preferve 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 half 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 about 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 Stoof and a half Swedifo 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 Stoof 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 Cheefe; Samuel Rhee gives us an Account how they make it. The Lapland 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 Cheefe-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 Cheefe-frames; then they turn them altogether upside down, so that the undermost comes uppermost; for they never touch the Cheefes with their Hands, but one presses the other. Lundius says, the Laplanders turn their Milk with the Guts of Pikes dried, and the Wood-Laplanders sell them to the Mountaineers, who have no Fish. Unto each Cheefe they take the Milk of Ten Raindeers, according to the same Author's Affertion; they are round, of the bignefs of one of our Wooden Trenchards, about one or two Inches thick, they are very Fat. This Cheefe, say 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 Cheefe, 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 Rhee, must be continually watched, both Night and Day, in Winter as well as Summer, for fear they should run atfray, or be in danger from Wild Beasts. For which reason the Maffen as well as the Miftrels, as also the Children and Servants are commonly near at Hand whilst they are Feeding, to watch them narrowly that they may not run atfray, and to turn them back to the Herd or Enclofure, especially against Milking-time. For they make a kind of Enclofure in these Places, with Hurdles, fastned to forked Sticks of Wood, in which they make two Doors, one thro'
which they drive the Raindeers in, and another to turn em out to Pasture. On the Tops of the Mountains, where they have no Wood, they rye the Does to small Stakes, till they are Milk'd, as the fame Mr. Rheen tells us. Lundius says, that the Lapland Servants are extremally harrassed among the Mountains of Norway, with looking after the, Raindeers; in the midst of the Winter, when they are apt to run at a rate, and are in great Danger from the Wolves. This, and their small Wages, says he, is the reason why they seldom stay above a Year, nay sometimes but fix Months in a Place; for their Yearly Wages is no more than a Raindeer of two Years old, called by them Aorack. Their Food, throughout the Summer are the best Herbs that grow in the Valleys, as also the Leaves of young Shrubs. They avoid all sorts of Bull-rushes or hard Grafs. The Raindeer, says the same Author, live in the Summer upon the best Herbs and Grafs that is to be found; they eat also the Leaves of the young and juicy Shrubs, which grow among the Mountains of Norway, but by will not touch the rough and hard Grafs. The rest of the Year they eat a peculiar Sort of Moss, which grows in 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 Mosses, therewith 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. Olus 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 Mejne, in the Lapmark of Oma, which the Raindeers love extremly. 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 of the Rivers, especially where there are any Cataracts or Water-falls. Samuel Rhee observes, that tho' they are forced to live upon a very slender Portion of Moss in the Winter, yet they are fatter and plumper, than in the other Seasons. Tho' this may seem, says he, but a fledge: Food, yet the Raindeers grow Fatter in Autumn, when the, begin to Feed upon Moss, than in Summer, when they eat Herbs, Leaves and Grasses. Olaus Petri confirms the same, when he says: In Autumn they are most Flethy and Vigo-rous; then they appear very well, but extremly ill in the Spring. The reason why they are not so fat in Summer, is, because the Heat of the Weather is an Enemy to their Constitution. The Raindeer, says he, cannot bear the Heat of the Summer, at which time they are nothing but 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. Some- times, says he, a kind of a Pestilential Distemper gets among the Raindeers, 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, and crossthe 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 Distem- per which seizes upon them every Year, and is thus de- scribed 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 Sieve, 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 Raindeers, 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 them- selves 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 al- ways provided with Horns, because they call them ever-

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Year, and they come again by degrees. Their Horns, says Olaus Petri, as they grow in the Summer, so they fall in the Winter. Samuel Rheen speaks to the same purpose; All the Raindeer cast their Horns once a Year, the largest cast soonest, which grow again by degrees, and are first covered with a kind of Wool. The Does never cast their Horns till after they are with Young. The Does, says he, do not cast their Horns, till after they are big with Young. But the Raindeer don't so much defend themselves with their Horns, as with their Feet, wherewith they strike with great Force at the Wolf. When the Raindeer happens to be attack'd by a Wolf, says Olaus Petri, Olaus Petri, the worst of all his Enemies, he defends himself by striking at him with his Fore-feet, than with his Horns; The otherwise they trust most to their Heels; The chiefest safety, says he, is in his Feet, for unless the Wolf be very steep, he may get free from the Wolf by the stiffness of his Heels; The only Danger is, that they sometimes tumble down some Precipices, and break either their Feet, or perhaps the Neck. Lundius says, that the Laplanders are sometimes so spiteful at one another, that by vertue of certain Charms, they will command the Wolves to a certain Place, from a great distance. These are upon the Raindeer of the Person appointed them by their Commander, of which they kill as many as they are ordered by him. There is another Inconvenience belonging to the Raindeer, which is, that they often run away; for which reason they give them certain Marks, by which they may know them again, when intermingled with other Raindeer. Johannes Buraeus, in his M. S. says; They put a certain Mark upon every Raindeer. And Buraeus; The Laplanders often catch a wild Raindeer, which has their own Mark on his Ears. Lundius says, they put these Marks with a Knife in their Ears, whilst they are very young; because they do often cast their Horns. But after the Raindeer have escaped all Dangers, they seldom outlive the thirteenth Year. A Raindeer, says Olaus Petri, seldom lives beyond the thirteenth Year; and what is most surprising, says Lundius, When a Laplander dies, either all, or at least the greatest part of his Raindeer Die at the same Time. And thus much of the Raindeer; 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 they apply all their Care; except the Dogs to guard the Huts and Cattle, and to be serviceable to them in Hunting, as we have shown before, when we treated of the Hunting. *The Laplanders, says* Olaus Petri, *have not more than two Domestic Creatures, viz. Hunting Dogs and Raindeer, the last they call Rheen in Swedish. (a) They have very good Hunting Dogs, which they sell to another from one to three Crowns a Piece. Some are taught to catch the wild Raindeer, some for the Bear and some for Martins, and other Creatures of a less Size.

(a) The before-mentioned Northern Voyage gives us the following Description of their Dogs: Their Dogs are about a Foot high, of a bright ruddy Colour, their Tails turn’d up like our Pig’s, their Ears standing upright, like those of the Wolf. They will catch Mice like a Cat, are very ugly, but much request among the Laplanders.

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**CHAP. XXIX.**

**Of the wild Beasts of the Laplanders.**

Among all the other wild Beasts of Lapland, the Bear challenges the first Place, being accounted King of the Woods; *The Laplanders, says Samuel Rheen, oftener the Bear a most excellent Beast, which makes them stile him Lord of the Forest, and of all the other wild Beasts. His Reason is because the Bear does both in Strength and Fierceness excel the rest: They are very numerous here, tho’ some are accounted to be Fiercer than others, especially those with a white Wreath round their Necks with which Kind the North abounds. They do considerable Mischief to the Cattle, and Store-houses, which the Laplanders build upon Trees; thefle the Bears pull down, and at once deprive the owner of what Flesh, Fih or other Provisions he has laid up, for his use, as we told..."
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...you before. The next Place belongs to the Elks, which Olaus Magnus calls the wild As, but the Onager a quite different Creature. Scaliger confounds them with the Raindeeer. Nay, he says, they are the same; Our lch has Hair like an As; the Swedes call it Ranger; Exc. 102. me of the Goths Rangifer; the Germans Elend, the Muscovites Lozzi; some Authors observe that in Norway they 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 Germans call Elend, Rebo, but Alg, which Name it still remains throughout all the North. Olaus Magnus confirms by his Testimony: The Elks, says he, come from the L. 18. c. 1. north, 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 Lofs, according to Her- stein; That Creature call'd by the Lithuanians Lofs, the Germans call Elend, and the Latines Alec. So that Lofs, oxielg or Elend, is all one and the same Creature, which is of a very different Kind from the Raindeeer, or what the Norwegians call Reben; notwithstanding Scalier's Opinion to the contrary. For first of all it is much Leamer than the Raindeeer, being as big as the largest Horses: Secondly, Its Horns are shorter, but broader, being 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-foot, 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 Raindeeer does, from all which it is evident, that whoever sees these two Beasts together (as I have several times done) will find so great a difference between them, that it is impossible to mistake one for the other. Lapland does not produce many Elks, but they rather 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
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frequently met with there, except when by Hunting they are forced thither. In the other Parts they are rarely or not at all seen. Yet it is sufficiently known, that the Elks swim two a Year in great Numbers across the River Nivaniz. In Spring they come into Carelia, and return in Autumn into Russia. Lundius affures us that there are Elks in the Lapland of Uma, but never in Lubloa Lapmark. There are also Staggs in Lapland; Samuel Rheen speaking of the four Legg’d wild Beasts of Lapland, mentions the Raindeer, Bears, Staggs, Wolves, Gluttons, Beavers, Otters, Martins and Squirrels. But these Staggs are all not very common here, and not very big, being of a kind call’d Damascenor Placiterres, with flat Horns, which, as they having nothing peculiar from other Staggs, so it is sufficient to mention them here. Next to the Staggs we should speak of the wild Raindeer but as these don’t differ from the same ones, but only in their Size, which is somewhat bigger, and in their Colour, inclining more to Black, we will also super sede to lay more of them here. The wild Raindeer says Olaus Pietri, differ from the same ones only in bigness. Next to the Staggs, Samuel Rheen mentions the 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. Burieux in his before-mentioned 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 ty’d 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 ty’d; for this Creature is very timorous 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
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...and they are so fierce as to hit not only upon the Raindeer, but their Men and Women, especially if they be with Child. *Olaus Magnus* speaking of their manner of Living in their Countries, has these Words, Some fix their Houses on four-square Trees, left they should be choak'd up by the thick Lib. 4. Lawns in the open Countries; or be devoured by the ravenous wild Beasts, appearing sometimes in whole Troops: for which reason they keep a strict Eye over their Wives and Children, for fear they should be set upon by the Wolves, which are greedy after them especially, as after one their best Dainties; of which I shall say more anon. 

The Passage here mention'd runs thus; Travellers are reed to be armed, especially such Women as are near their me, the Wolves being more eager after them by the fent, for which reason no Woman is permitted to travel without an Attendant well armed. From whence it is evident that the Wolves are the greatest Enemies of the Women of Lapland. According to Samuel Rhen the Gluttons claim the next Place: These are likewise in great Numbers in Lapland, their Head is somewhat more round, their Tales long and sharp like the Wolves, with a large Body and Feet shorter than the Otter. Their Skin is very black, which makes *Olaus Magnus* compare them to a black Flower'd Damask. Some reckon them equivalent to Sabels; but though the Gluttons Skin be very bright, the Hairs are not so soft and fine as the Sabels. It is an amphibious Creature, though it for the most part dwells in the Water, not unlike the Otter; some having taken it for a kind of Otter, but it is both fiercer and stronger, from whence it also has got its Name. The *Swedes,* says *Danaus,* call it *Jæff,* the *Germans* *Vilefraf,* from its ravenous Qualities. *Zeigler* calls it *Wildfraf,* for these are his Words. *The Word* Rosamacha is a Scalvonian Word, the *Swedes* call it *Jæff,* the *Germans* *Wildstraf,* but the German Word does not imply devouring much, but devouring wild Creatures; for *Wild* signifies in the German Tongue as much as a wild Beast. So that either *Zeigler* did not rightly apprehend the German Word, or he the Transcriber or Printer committed this Error: Besides, that the Glutton does not only devour wild, but also tame Creatures, as is very well known in *Sweden,* may he feeds upon Water Fowl, his aboad being frequently...
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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 stored 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 Perfons of the best Rank wear upon their Caps in Muscovy; 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 Corsesbearers) are by him thus described, The Corsesbearing Fox has a black freck 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 Rabbits; the reason he alledges is because they are most common, and their Skin
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in not lasting. The White Skins, says he, are esteemed for worst, as well as the Blue ones of a Sky and Azure colour; both by reason of their great Numbers, and that their Hairs are less durable; but soon fall off. Perhaps the reason why they are so common is, because they are singly taken, for they never live in Woods, but among the bare Mountains betwixt Sweden and Norway. Samuel Rhee says, The White Foxes are never found in the Grounds among the Woods, but only among the Mountains. The Martins come after the Foxes, in Mr. Rhee's catalogue. These also are very numerous in Lapland, a Country affording more or finer Martin Skins than this; yet there is a considerable difference among them. Those which have no white Hair about the Throat, being esteemed much better than those that have. What is more remarkable is, that there are no Martins to be found in Lapland, except in the Woody Parts. The Martins, says he, are only to be met with in or near the Foods, not among the Mountains. Their Food is also forth taking notice of, for they live chiefly upon Squirrels and Birds. Olaus Petri gives the following Account. The Martins by the help of their sharp Claws climb up the Trees in the Night time, where as many Squirrels as they meet with become their Prey, the Squirrels being no match for them in Strength, but not inferior in Nimbleness; climb up to the top of the Tree, where they are sure their enemies are not able to follow them. If they are put to their last shift there, and see no other way of escaping their enemies, they leap from one Tree to another. Besides these they also are injurious to the Birds, both small and great. They 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 while the Birds are flying upwards they bite them so long as they drop dead to the Ground. The Squirrels come in the Rear, which are incredible in number throughout all Lapland; they have this peculiar Quality, that they change their Colour twice every Year; for against the Winter they change their Red Coat for a Gray, which is most esteemed. Every Year, says Samuel Rhee, they change their Hair, for they change their Red Summer Coat for a Gray in Autumn. The further they are taken northward, the less mixture of Red is observed in their

Z Hair,
Hair, as likewise the more remote the Season of the Year is from the Summer; for which reason they scarce ever look after them in the Summer, but take them in the heart of the Winter. But notwithstanding they all in such prodigious numbers here, they sometimes leave the Country in vast Troops, so that few are left behind. The Squirrels, says he, are not plentiful alike every Year for some Years they catch vast numbers of them, when another time few or any of them are to be seen. The reason of their departure is not sufficiently known hitherto. Some will have it a certain foresight in this Creature of Hunger and want of Food; others of most violent Tempests. Samuel Rhee describes it thus, When they are to leave the Country they retire in whole Troops to the Lake and there putting themselves upon small pieces of Bark or Cork keep their Tails upright, as if they were under Sail; if they happen to be surprized by a Tempest they are all drowned. Olaus Petri confirms it, having been an Eye Witness of their Departure. They thrust themselves upon pieces of Bark of Pine or Birch, and so setting out from the Bank of the Rivers, with their Tails upwards, sail whether the 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 ashore, where they are gathered sometimes in great Quantities.

Olaus Magnus gives the same Account of their passing the Rivers. This Creature, says he, swims over by the help of a small piece of Wood, its Tail being instead of a Sail. Notwithstanding thus few of the kind are left at a time, they soon multiply again, each Female Squirrel bringing forth four, five or more young ones. They soon repro- ifo, says Samuel Rhee, for each Squirrel brings a Little of four, five or six at a time. These are all the wild Beasts mentioned by Samuel Rhee; besides which there are some others not mentioned by him; but not neglected by Olaus Magnus, and taken particular notice of by Johnston; The best Skins come from Tartary and Lapland. It is beyond all dispute, that Olaus postively affirms, That the Bride in Lapland is adorned with Ermine and Sable Furs; but they are very rare. Some say the Creatures resemble a Weasel, some, and especially Ziger, a Martin, and indeed they come very near to the last both in shape and bigness of their Bodies. The Color

Lib. 18.
c. 12.

Hist. A-

anim, p. 1.
c. 6.

Lib. 4.
c. 7.
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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. Fovius 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 fpeak-P. 15. ing of the White Weezel, says, That the Ermin is a 3. White Creature resembling a Weezel, Black at the end of their Tail. He calls it Ermin, others have call'd it Ar- melin, or Hermelin, a Creature both in Colour and Na- ture 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. O- laus Magnus tells us expresly: If they were flore 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 Wee- zels 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 reafon I cannot agree with Scaliger, who calls it the Swedifh Moufe. There is another kind call'd Lemmus, which more properly deferve that Name, because the Ermins feed upon them, accord- ing to Olaus Magnus; Samuel Rheen fays, 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 ftraifing Hair, fo that they are not in all re- fpects like our Mice; nor to mention here their Colour, which Olaus fays is mix't: Samuel Rheen fays, their Hair is a mixture of Red and Black, and makes this far- ther Obfervation, that they appear fometimes on a sud- den,
den, and cover the Ground by their vaft 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 fame Opinion; but has been contradicted in this Point by Iſaac Voffius, who says, 

Not. ad Pomp. Mel. 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 fall'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 Rheeſ, 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 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 fo Superſitious 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, obferve them to fight; if they find them to come from the East, they foretell a War betwixt Mercury and Sweden; if from the West, betwixt the
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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 Lekar 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 alleged; besides which, Providence seems to have design'd this for their Advan-
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... tage, that they might the better escape the Hands of the Hunters, when their Skin was of the fame 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 myself; but in the midst of the Winter they are all over White; of which I have spoken several times before.

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C H A P. XXX.

Of the Birds and Fishes.

We will now come to their Birds, of which also Lapland produces vast Numbers. Samuel Rhen 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 ...
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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 Marithes 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 Rheem says, They come in great Numbers either 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 Eggs, 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.
To this last sort belongs also the Bird call'd Loom; no mention'd by Samuel Rheen, unless he intended to comprehend it among the Water-Fowl. Of these there are such prodigious Numbers, and that of divers Kinds, that it is impossible to express them all in a narrow compass. Olaus Wormius has given us a Description of it in his Chamber of Rarities, with its Picture: It is not of the kind of Ducks, as appears by the Bill, which is not broad, but sharp. This Bird has this peculiar Quality that it never appears on the ground or Trees, but always flies or dwells in the Water. Its Feet are short according to the proportion of the Body, and set backwards; so that it can Swim very conveniently, but not 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 Word of Urogallus, meaning the biggest kind, which, if we may give credit to Gesiusus, 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
only 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 lefser
\textit{Urogallus} or \	extit{Stockdove}, the Cock and Hen differing much
in Colour; for the first is altogether Black, whereas the
lft is Yellow, like the Hen of the large \textit{Urogallus}, the
whole difference between these two being only in their
size. \textit{Olaus Magnus} says, they are of an Ash Colour, be-
cause they have sometimes a mixture of Ash Colour
with the Yellow. For thus he describes his Heathcocks,
\textit{In the Northern Parts are certain Heathcocks, not unlike Lib. 19;}
our Pheasants, except that they have shorter Tails, and are c. 35-
quite Black, with a few White Feathers in their Wings
and Tails. The Cocks have a Red and large Comb, but the
Hen’s lefser, of a Grey Colour. These Wild or Heath-
cocks are the same which the Swedes call \textit{Orrar}, and the
\textit{Latins Tetrorones}, or \textit{Urogalli minor}, neither are their
Combs different from the \textit{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 lefser call’d \textit{Orrar}, as the larger
call’d \textit{Kjedrav}, 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 dif-
ference. And though \textit{Lapland} affords both kinds, yet are
the larger sort more frequent than the other. The \textit{VWoods},
says Samuel Rhuen, are for’d with all sorts of wild Fowl,
such as Heathcocks, but they have not so much plenty of
\textit{Stockdover}. 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 happens 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 \textit{Jurne}, or the Germans \textit{Hafethuhn},
though I question whether that be the same; for though
it be certain, that the \textit{Jurne} of the Swedes, and the
\textit{Hafethuhn} of the Germans are one and the same thing,
yet do they not dwell in the marshy places, as the Woodcocks of the Antients, but in the Woods, which makes Samuel Rhee\nplace 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 Rhee\ncalls sometimes Fial Riapos, sometimes Shickripis; and are by the Germans, but especially the Swiflers call'd Schnee-Vogel, or Schnee-hunner, Gallinas nivales or a Snow Bird, because they delight to dwell in the Snow, on the tops of the Helvetian Mountains, and the Alps, 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 Rhee\ngives us the following Account of them: These Lagepedes are as white as Snow in the Winter, without so much as one black Feather, except that the Hen has one single black Feather under one of her Wings. Towards the Spring they begin to be Gray, not unlike the Hens of the Stockdove, and thus they continue till Winter, when they turn White 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, Olav Magnus speaks of some Snow Birds, which, he says, change naturally their Colour from a Grey into a White; 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 Rhee makes another Observation of the Lagepedes, viz. That they seldom are seen on Trees, quite contrary to those delineated by Olavs. The Lagepedes, says Samuel Rhee, keep commonly
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only upon the Ground, and rarely upon the Trees. The
pedes are also fine nimble Birds, which are always
notion, and never continue in one place; They are
usually running from one place to another, says he;
in another Passage,
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They are clean and nimble Birds. Besides these useful Birds, fit either for Food or Cloathing, they have scarce any part of Europe where it abounds so much in Salmon as the Bothnian Sea towrd Lapland; for from their Mountains descend vast River, where the Salmons are seen to swim against the Stream in Shoales, which coming towards Sources become a Prey to the Fishermen. Samuel Robins gives them likewise the Precedency among the Fishes of Lapland, and says, that they swim up the Rivers as far as they can, and so turn about St. Matthew. The Salmons, says he, come from the Sea into the Rivers of Lapland; they swim up against the Stream as far as they can, still being stop'd in their course by the Catarafts, they come back about St. Matthew. Lundius observes, that in the Lapmark of Luleah the Salmon comes up the River, as far as the Church call'd Fockmoch, where a Cataraft prevents its going farther. He farther observes, that the Salmon is not so fat at his return as at his coming in the Rivers; the reason of which seems to be, that they are weakened by their continual swimming against the Current, and spent by engendering in the remote parts of the Rivers, from the Sea. Lundius observes also, that as soon as the Salmon comes to that part of the River which fall from the Rocks among the Mountains of Norway, it is as black as a Coal, that it vomits up a what is in its Stomack, and takes very little Food at the Summer long. This makes the Soule Burgers (in Countrysmen) call the Salmon, whilst he is coming u
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River, Salne, but when he comes back, Lax, i.e. Cap. 13., from the Word Laffus. Of their vast quantities

Petri says, A certain Customhouse Officer of Torna
time, that in one Year 1300 Barrels of Salmon had been

entered there. The next Fish belonging to Lapland

the Pikes. These Lakes, says Samuel Rhen, afford a
type 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 Fishe)
are not only sufficient for the Provision of those two large

kingdoms, but whole Ship loads of them, after

are dried, are transported into Germany. He calls

Lupi, the same which the Swedes call Giaddor, and

Luci or Pikes, a sort of River Water Fish, and suffi-
cently known, having a large Head, with the lower

winding out, which is provided with many very

up Teeth; the Germans call it Hecht. They are of

such a bigness here, that they sometimes exceed a Man

length. Olaus says truly, If the Water could furnish

a Fish with sufficient Food, it would in time attain to

ight Feet. in length. The Swedes inhabiting the Di-

ect of Granara, about six Leagues from the Lap-

School call P Lyksala, in the Lapmark of Uma,

atch abundance of Pikes, which the Laplanders don't

tell 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

0 weight at a time. Lundius says, that the Swedes

aim these Lakes as their Propriety, which their An-

tors bought of some of the Governours of Lapland;

cause the Inhabitants being at that time not in a ca-

city to pay the usual Tribute, these Lakes were al-
gnd to some Swedis Boors for their Money, which

they enjoy quietly. Lundius says also, that besides the

yk there is another Fish catcht here, call'd Har by the

swedes, not unlike the Syck it self. The third sort is

Fish call'd by the Swedes Syck, they differ not much

from the Carp, except that they have a larger and

paper 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
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Great plenty of that Fish, says Mr. Rhen, call'd Salmo, of an excellent Taste, and weighing sometimes 10 or 15 Pounds. Johannes Torneus speaks also of their big and grateful Taste, which he compares to the better Fishes. Amongst their Fishes, says he, they catch good 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 Fish that can come in Competition with it. The fourth kind they call Abbor, the Latines Perca, or a Perch; this likewise very plentiful here, and of an incredible Beauty. There is a dry'd Head of a Perca kept to this Day in the Church of Lueblah, which from the top of the Head to the under Jaw is above two Hands broad. They have also Water-Weezels, Red and White, that are found especially in the Pools near the Sea side. The Lakes in the lower Grounds are Water-Weezels, Red and White. Besides these the Lakes in the Mountains of Norway furnish them with two other kinds of Fish, call'd by the Swedes Ræding and Orlyk, The Lakes which are higher up in the Mountains afford only Ræding and Orolak. Whether these Fishes be known also in other Places I am not able to tell. The first kind is thus describ'd by Samuel Rhen, Ræding has got its Name from its Red and Purple Colour on the lower part of the Belly. The second kind resemble a kind of Salmon, but they are not near so big; some would have them to be your Salmons, but very little probability of Truth, because they are always taken in the Lakes, which have no Communications with the Sea, and therefore cannot have been stored with Salmons. I rather believe them to be a kind of Trouts, because there is scarce any difference in the shape, except that the Trouts Flesh is somewhat redder, fatter and more luscious. There are many other Fishes in Lapland; but as they are seldom eaten, so they are scarce upon their Rivers. To say something of them will give you them as they are set down by Olam Petri, who however seems to be doubtful in his Account: Salmio, Cobyta, Barbatula, Rubellis, Barbocha, Oculata, Grinus, Cyprinus, Cobyta, Aculenta. This Country produces few Weezels, and no Snakes. This Country produces no kind of Serpents, says Ziegler; which must be understood from the Mountainous part; for among the Woods

Cap. 13.
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And in the lower Grounds, some are found of that kind, though but seldom. There are but few Snakes in Lapland, says Samuel Rhee, 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 they wear no Linnen, and charge their Cloths very seldom: They lose 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. Lundt says, that they have three sorts of Gnats, of a different bigness. The least of all are scarce to be perceived, but stinging 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 pester'd with large Gnats, says Ziegler. And Olaus Magnus, in the marshy Grounds of the uttermost parts of the North, they are infinitely pester'd with great Gnats, c. 5. 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 Rhee, 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 Torneus, 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. While they are asleep, says Samuel Rhee, they put their Heads under a Blanket to avoid the Gnats, which are very numerous here. When they flir 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 Cloth Cap, which they can pull over their Faces. Some Laplanders tell me, that they often besmear their Faces, except their Eyes, with Robin or Pitch, to defend themselves against these odious Creatures. Olaus Petri Niuren...
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nus confirms this by his Teftimony. The Summer, says he, brings this Inconvenience along with it, that it fill the Air with Flies, Gnats, and other Insects; so that unless you dab your Face with Pitch, you will scarce be able to preserve it against them. Besides these Gnats, there are also great Wasps, which much infest the Raindeers. 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 BURCEUS in his M. S. The Remedy against this Evil is the Smoak also. They are much pestered by Insects, says OLAUS PETRI NURENIUS, during the Summer; to free themselves from this Plague, they are forc'd to make a continual Fire, and to keep the Raindeers 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 weakened. And this may suffice for the Animals of the Laplanders.

C H A P. 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 Tornoeus, 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, Hafel-trees, Plum-trees or Linden; but only Pine or Fir, Juniper, Birch, Service-trees and Willow, the Alp and Ofer, the Alder and Dog-trees.
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But he mistakes the *Eornas* instead of *Curranis*; and by the *Tacumla* he means the *Lybian Poplar* or *Alp*, by *Fruagula* the Alder-tree. These don't grow in every part of it; for in the Mountains, which divide *Norway* from *Lapland*, call'd *Fellices*, there are no Trees at all. In the higher parts of the Mountains there is so much of one Tree to be found; which ought not to be past'd by a Silence, says *Olaus Petri*. And *Johannes Tornaeus*, the Mountains *Fellices* are without any Trees. *Samuel* been says, *There are no Woods in the Mountains*. *Peter laudi* attributes it, to the violent Winds which blow here without intermission; but I rather suppose it may be the continual and extreme Cold which never ceases upon the top of those high Rocks. In the Grounds below the Mountains you meet with Woods, but the next adjacent Parts produce nothing but Birch-trees, which being very large and tall, and placed by Nature as regular as if design'd for Walks, affords a very fine Aspect. *Immediately below the Mountains*, says *Samuel* been, *the Woods begin*, though the Grounds next to the Mountains afford nothing but Birch-trees, which are very tall and large, no Fir or Pitch-trees being to be seen here. But in the more remote Parts from the Mountains are Fir and Pitch-trees, besides the Birch, the Woods being composed of these three Kinds. *After you are pass'd the Birch Woods*, says he, *you meet with others, composed of Fir, Pitch and Birch Tree*; however these *Woods* are built. Besides these, *Lapland* scarce produces any other Trees, but Shrubs in plenty; especially *Curranis*. *In the high Grounds, towards the Mountains*, says he, *grow fine and large Curranis (Ribes) in great quantities*; though as he tells us, they are not regarded by the *Laplanders*; perhaps they are of an ungrateful Taste; besides that the greatest part of them are of the Black kind. *Lunus* says, that among the Mountains *Fellices* there are wild Cherry-trees, the *Laplanders* make use of them; they are call'd by the *Swedes* *Janebar*, and *Haggebar*. Junipers grow likewise in *Lapland*, and come to a great height, as also Berries of all sorts. The most noted are all'd by the *Swedes* *Hierroa*, by the *Latines* *Chamumeus* (Dew-berries) or *Norway* Black-berrises. They appear not unlike Bramble-berries, each Berry being divided into Grains, being of a pale yellowish Colour at first
first, but turn red as they begin to ripen. These grow for the most part in Watry and Marshy Places. Thus have great store, says Olaus Petrus, of the Chamume (Hiortorn) which grows in marshy Places, and are of agreeable Taste. Samuel Reen says, The Chamumer grows in great plenty in the low Watry Grounds. The grow on a small stalk creeping along the Ground, a therefore can scarce be placed among the Shrubs; but the Berries are very wholesome, being accounted a Svereign Remedy against the Scurvy; which is the real the Laplanders eat them frequently, not only fresh, but also pickled, as has been shewn before. They have likewise a sort of Blackberries, call'd Hallon by the Swedes, and the thin leaved Heath, with Berries, which some call Ground Eive, and the Swedes Kaakeber, perhaps because the Crows eat them; and the greater an leffer Blackberries, the first call'd by the Swedes Linc; the last Blabar. The before mentioned Author says, In the same manner they prepare the great and leffer Bla berries and Heath-berries. And Olaus Petri, They ha also Grey Billberries (Blaobae) and in Autumn Bla berries (Likgon) Heath-berries. He speaks in this Place of their way of pickling them, as has been shewn before; from whence it is evident, that they have great plenty of these Berries, as of any other. In the Lapland produces most sorts of Berries, some of which are not regarded by the Inhabitants. Neither are the deftitute of useful Herbs, they have the Wild Angelica of which the Laplanders call the Lapland Herb, (Samigrae Posko) and frequently use it in their Viætuals: It is a short but thick stalk. There grows a vast quantity wild Angelica in Lapland, on short but thick stalks. So they have good store of Sorrel, which they likewise mix among their Viætuals, as we told you before. Sorrel, says he, grows likewise here in great plenty. Besides these, they have some Herbs which are peculiar only to Lapland, or at least are seldom met with any where else: There are, says he, some other Herbs here, which are not found in any other Country. He himself mentions Herb call'd by the Natives, the Lapland Shoe, or the Raindeers Cabbage, of which he gives us the following Description; Lapland produces a certain Herb, call'd the Inhabitants the Lapland Shoe, or the Raindee Cabbage.
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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 height of three Cubits and more. It is look'd upon as a dangerous Herb, because no Beasts will eat it. No Beasts, saies he, will touch this Herb, but avoid it like Poison.

Another Herb they have, and much esteem'd of by the Natives, being very wholesome and useful. Olaus Petri describes it thus, The Herb Musforoth, the Flower and Taste of which resembles to our Simpervel, and grows in marshy Grounds, about an Ell in hight, is esteem'd a good Medicine in Lapland. I suppose it to be a kind of Carrol, but the Word Masforoth is not a Lapland but a Swedish Word, from Mansa, which signifies Marley; or where much Moss grows; but Lundius assures us, that the Laplanders call it Wolk 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 rowing asunder as into several Branches. Frankovius will have it to be a kind of Parsnip, this Herb is used as a Medicine against the Cofick, though the Laplanders do eat it. Hard by this grows another Herb not unlike 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 travers'd the Woods, till by chance lighting upon some Fish, that were hang'd out in the Air to dry, he cut some of them and recovered soon after: He told afterwards, that he had crost' 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 hither to 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;
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with in Sweden. This I gather from what I have observed in the Western Bothnia (for I never was in the Summer in Lapland) which bordering upon a great part of Lapland affords not above Four score Simples (as they call them that ever I could get sight of. For Agrimony, Celidion, Peneroiso, Cumfrey and many more such like, which is common in Sweden, are not to be met with here. We will not proceed to the Mois, which is of different kinds. The first is the Tree-Mois, hanging without from th Boughs of the Pitch-tree, and sometimes also of others: the Swedes call it Leaf. The Second, which grows in vast quantities all over Lapland, and furnishes their Rain deer especially in the Winter, with Food, is a Ground Mois, of a White Colour, with long, thin and flat Leaves, of about a Foot high. The third kind is all a Ground Mois, but grows not so high, the Leaves at their roots, of a fine Green Yellow Colour. This Mois does not agree with the Fowl, for which reason the Laplanders cut and mix it with the Baits when they have a min to catch them. The fourth is also a Ground Mois, very low, with thin and smooth Leaves, of a Red Colour. Samuel Rheen calls it, The best Red Mois, which grows 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 kind with much broader and longer Leaves, which they say the Natives call Fatona, and is look'd upon as an excellent Remedy against sounding Fits, if chop'd and taken in Broath. But I much question whether it be a Species of Mois, but rather the Angelica cut in small pieces, an prepared and kept under Ground, according as we related before. Last of all comes their Grass, this is all of different kinds. The best is a short, smooth and juicy Grass, which grows in the Valleys among the Filiice or Norway Mountains: the second kind, which commonly grows in other Places, is longer, thicker, rougher and very dry. The third kind has also long but for and small Leaves, which is chiefly made use of by the 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 the Banks of the Rivulet, which run through the Plains of the Woodlands of Lapland; they cut and dry it in Au tumn.
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nnn, and tye it up in great Bundels or Trusses, and ex-
change it with the Mountaineers, for young Raindeer,
Chesse and such like Commodities. And thus far we
have communicated to you, what is come to our Know-
ledge, concerning the Herbs, Shrubs and Trees found in
Lapland.

C H A P. 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
them: Olaus Magnus positively afferts, that none were
ever 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
reason also the Laplanders were constrained to join their
Boats together with Others instead of Iron Nails. But
in our Age, viz. 1635. under the Reign of Queen
Christine, a Silver Mine was discovered at a Place cal-
ed Nafalæll, in the Lapmark of Pitba, not far from
the Mountains that divide Sweden from Norway. Samuel
Reeën gives us the following Account of them. This
Silver Mine is about Threescore Leagues distant from the
Parish of Pitba, or Skjaælæft, not far from the River
Skjaælæft, where it takes its first rise among the Moun-
tains of Norway. Torneæus also mentions them, If what
Paracelius Prophefies be true, viz. That in the North, Lib. 9,
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 Apocalypfi; then certainly these
past Ridges of Mountains (the Fellices betwixt Sweden
and Norway) must contain a prodigious quantity. The
rich Silver Mine at Nafalæll, in the Lapmark of Pitba,
is a convincing Instance that he was not altogether mistaken.
This is the first Mine discovered in Lapland, by a cer-
tain
tain Laplander, call'd Loans Perfon. This Silver Mine
says Samuel Rhee, was first discovered 1635. by a certain
Laplander, call'd Loans Perfon, an Inhabitant of Pitha
by Trade a Dimond-Cutter and Pearl-Fijher. This Min-
was first opened under the Direction of my Lord Eri
Flemming, Baron of Lars, and now one of the Senator
of the Kingdom, and chief Director of the Company
of Mines; who likewise caufed a Melting-Houfe, and
other Conveniences to be built there at the Company's
Charge. In the Year 1635. says Samuel Rhee, one Hans
Philip was by Order from the other Regents of the Kin-
dom, sent together with one of the Directors, to open th
Silver Mine of Nafa, in the Lapmark of Pitha. But thi
is rather a Lead than a Silver Mine, which is eafily
work'd, and separat'd. This Mine, says the fame Au-
thor, has a rich Vein of Lead, not difficult to be Work'd
as being not of a hard Stone, but rather of a fandy Sub-
fcance, and confequently eafe to be broken; they work i
by means of Bores, and break it by the help of Gunpowder
His meaning is, that they can't work through the Oa
with Pickaxes, but by boring holes which they fill with
Gunpowder, and after they have closed the Mouth well, fe
Fire to it through a small touch-hole, which blows the
hardeft Stones in pieces. But they reap'd but a fmall
time the benefit of this Mine, the fame being 1658, in
the War betwixt Sweden and Denmark, spoil'd by one
Van Anen, the Danifh Governour of Norway. Nafaflell,
says he, was in the laft 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
vaft Charges, before they could expect any Benefit of
it; an Enterprife too hazardous to be undertaken by any
private Perfon. The Second Silver Mine is in the Lap-
mark of Lublah, call'd Kiedtkivari. This was firft
discovered 1660, by a Laplander call'd Jonan Petri an
Inhabitant of Torpenjeur. Of this Samuel Rhee gives
us the following Account, In the Year 1660 another Sil-
ver Mine was discovered, call'd Kiedtkivari, by a certain
Laplander, whose Name was Jonam Petri, at Torpenjeur
in the Lapmark of Lublah, about 32 Swedifh Miles from
the Parift Church of Lublah. He tells us farther, that
this Mine is in the midft of the Village Torpenjeur, on
one
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one of the high Mountains (about two Leagues below the top) which divide Sweden and Norway, about six Leagues from Roedstad, a Village of Norway; betwixt his Ketckivari and Redstad lies that high and famous Mountain Daorfaell, in the Road that leads from the fine into Norway; but is not passable in the Winter, by reason of its prodigious hight, which makes it subject to such prodigious Hurricanes and Tempesfs, as to render it impassable at that Seafon. Here is a very rich and broad silver Vein, lodged in a hard white Flint Stone. This Silver Mine, says Samuel Rheen, contains a Vein which stretches to a large extent, in a hard White Marchasite stone: This Vein has been opened in divers Places, and was found every where of the same Goodness. The chief Inconvenience here is, the want of Wood, which must be conveyed thither at a League and a half distance: They supply this want by Gunpowder, which they use as we old you just now. The Melting-Houfe where they separate and purify the Oar, is about five Leagues distant from the Mine, being situate in a pleasant Place, at the confluence of several Rivers, especially the Ruickjock and Darjock, from the first of which the Houfe has borrowed its Name. Near it is a large Wood full of Shrubs, good Herbs and Grafs, especially Currrans. They are well stored with all sorts of Fish, viz. Salmons, Trouts, Pikes, Perches, and such like. In the Summer there is an eafe passage from thence by Water, till within a few Leagues of the Church of泸lab, and a convenient return from thence to the Melting-Houfe, and so further to the Bay of Bothnia. This Silver Mine is maintain'd to his Day by the Curriers, who receive conifeable Returns from thence. Besides these two there are several other Mines, but are not work'd in, either because they lay in remote Places, of very difficult Accefs, 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 Purfe. One was discovered by Lauræatz Andrew, a Laplander, of the Mountain of Tiurrovari. Another by the fame Person, but a League distant from the Mine of Ketckivari; 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 Rheem. The last Summer, a certain Laplander; an Inhabitant of Torpenjeur, who is Name is Laureantz Andrew, shew'd piece of rich Silver Oar, which he said was failn from. Rock about ten Ellis high, in the Mountain Tiurrovari, the top of which no body can ascend, without manifest danger of his Life. This Samuel Rheem writ 1671, so that the discovery was made the Year before. The other two were found before, and they are not without hopes that 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 discovories of Mines. He alleges 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 ignorant of it; but nothing being dearer to them than to live idly without undergoing any hard Labour, they will not discover 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 Soappawabra, 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 inconvenient 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 Rheenfier, 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 belt, being mix'd with abundance of Iron, for which Reason it is not so much regarded as the former; it is call'd Mittaagi. The Oar of both these
These Mines is carried by Water to the Melting House of Kicagis, where after it is purifed, 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 Swappewabra, springing both out of the fame Mountain; this Mine affords excellent Iron. There is another Iron Mine in the fame Lapmark, call'd Janes 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 Torneus, lately dug out of the Mine Junctivarido, in the Lapmark of Torna, is carried from thence a great way, to the Melting Houses of Kengae, 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 Ranatwara, not above a League from the Ocean, and as much from Titisfurden, to the North; this Mine is richer than all the rest; because 100 weight of Oar yields 50 Pound of Copper, as Mr. Rheensfrem 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 fame Lapmark is also a Third Iron Vein, in the Mountain call'd Gillowara, about five Leagues from Swappewara. This is a very fine Mine, Mr. Rheensfrem 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 fame kind in the Lapmark of Lubah, 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, where 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 no-
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. Olav 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.

C H A P. 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 Junefuando, 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 Junefuando or Junufuando 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 octagonal Figure; they are Transparent and Polish'd by Nature it self; they seldom exceed the bigness of a Haile-Nut, and are generally less; and contain but a small share of Metallic Substances, but abundance of Sulphur. I have likewise given you the Draught
Draught of them at the end: of this Chapter, mark'd with C. Whether there be any Magnets in Lapland is uncertain as yet; for what Olaus Magnus says concerning them, has a reference to the Mountains, under the Poles, which some have thought to be full of the Loadstone. His Words are these, Loadstones (the common Guides of Lib. 2. Mariners) as big as Mountains are found in the utter c. 26. soft Parts of the North. Since he makes Loadstones Mountains, he did not speak of Lapland, where no Magnetic Mountains are to be met with, though some are of Opinion, that Lapland affords some; neither are they together Strangers to Precious Stones. Some of the Lapland Mountains, says Bureau, afford Precious Stones. He calls them Diamonds, Amethysts 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 less. For some come in bigness near to a Child's Head; of which I remember I have seen several at my Lord Eriò de la Guardie's Houfe. They are commonly singular, each side ending a Pyramid; though they are not all perfectly shaped a-like: Some of them are very White, Transparent and Bright, not inferiour to the Oriental Crystall; some are cloudy and with Black and Yellow Spots, Veins or Cracks: Some are Smooth and Polifh'd by Nature, others Rough. They exceed all other Crystals in hardneas, 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 fame Steel that belonged to the Laplander, who used to wear it; some Jewellers have had the cunning to polifih these Lapland Crystals so finely, that, after they were set, they were told 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. Bureau also speaks of Amethysts, 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.
The same is to be observed in the Topaze, likewise mentioned by Buresius; 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 goodnes 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 Nasafiel, for he calls him a Diamond-Cutter and Pearl-Fisher. Neither are the Lapland Pearls altogether Contemptible; Olau 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, the 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 inferior in Beauty, or any other Respect, 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 like-wise to boast of this kind.
These Pearls are not bred here in such large, flat round Shells, resembling our Oyster Shells, as the Oriental ones are, but in hollow Muffel Shells, of oblong Figure, like unto our Mussels; neither does the Sea only; but the Rivers produce them, as may be gathered from Olaus Magnus his Words. Those Pearls that are not come to Perfection stick close within the Shells; but those come to Maturity are loose and drop out as soon as the Mussels are opened.

C H A P. XXXIV.

Of their Rivers and standing Waters.

Lapland has as many Rivers, Lakes and Springs as any other Country can boast of; as has been shewn already. Their chiefest Rivers are such as have imparted 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 Umeao is increased by the Rivers Vindilow, Pitheao and Skiallefre Lundius assures us, that it is a common Opinion among the Laplanders, that this River Umeao rises with a slender Spring in the Mountains Fellices, that soon after it is swallowed up under Ground, and rises again near a Lake, through which it passes, as well as through several others, by which as well as by the many Rivulets that join with it, it becomes a vast River. The River Luhleao 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 Luhleao, which has a double Source, receives in its lesser Channel, the Rivers Puariiaus, Kardiooch, and several others. All over Lapland, says Samuel Rhen, 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, Kadriiooch, Darriiooch, Quickiooch,
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Quickijoeh, Kittagioeh, Siitijoch, all which exonerate them-
leves into the lesser channel of the River Luhlao; besides
many more, and so make one large River. The same is to
be paid 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
Laungame, Tangelao, 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 swifness 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 Cataraet
in the Lapmark of Luhlaa, call'd Muskamokke, another
call'd So, and third call'd Niomesaski, or the Hares Leap,
because the River Luhlaa forces its way through so nar-
row 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 Tor-
neas is filled 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 Pulfofors; besides these Kettlefoas and Kukula-
fors, this last is near, the Torrent Torna. These Cata-
raets are a great hindrance to the Ships, nevertheless are
they very beneficial to the Melting Housies, 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 Luhlaa you meet with
following Lakes, Saggat, Retrack, Pinijaur, Skalka, Ly-
tiouch, Wagkijaur, and Karragier, the last of which ex-
ceeds all the rest in bigness, and altogether have great
store of Fishes of several kinds. Within the Lapmark
of Piiba these following Lakes are worth taking notice
of, Horlnkiaudijaur, Arsfisterfe (which according to
Lundius
Lundius has 18 Leagues in compass) and Pieskejaun, an 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 Pitsa, has as many Islands, as th 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 her that great Lake of Lapland Enaretrusk, situate under th 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 afferts 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 Enaretrusk, 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, nor so large in compass as these, but abounding in Fishe to a Miracle. The Lap-landers 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 Fishe are very Fat, in others very Lean, tho’ they are at a small distance from one another. Some of thefe Lakes have this peculiar, that they are double-bottom’d, so that there is another Lake under the bottom of the first, the Fishe 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 Fishe retiring into the lower Lake. Because, says Johannes Tornæus, most of these Lakes have two bottoms, and the Fishe retire into the lowermost Lake, they frequently offer Sacrifices to them, some keeping still the Remnants of their antient Superstitions, as if certain Daemons 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,
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It's very cool in the Summer, they twirl on the Surface of the Water as if they were stir'd about with a Stick. About half a League from the School Luskala, in the 5apmark of Uma is such a one, the Waters of which are accounted very wholesome; it divides itself into three small Channels, the first of which turns to the East, the cond to the West, and the third to the North. This Water never Freezes, though put in a Vessel; the Bebes cure the Tooth-ach with it.

CHAP. XXXV.

Of their Grounds and Mountains.

Heir Grounds, which I have reserved for the last Chapter, is not in the same condition throughout Lapland, being much better and more fit for the producing of Herbage, near the Confines of Bothnia, as bole can witnes who have thereabouts Planted and owed Colworts, Turnips, Pansips, Reddishes, and ch like, in their Gardens. In moft other Parts it is ther Boggy, by reason of the many Mashes, or Stony cause it is full of Rocky Hills or Mountains; besides that they have many Tracts of barren Sands, which 5ing sometimes raised by the Wind over a great part of the Circumjacent Country like Snow, especially near the Mountains of Norway. Here, says Tornæus, you see thing but barren Grounds, covered all over with Sands. And Olaus Petri Niurenus, Lapland is in the Summer very Boggy, and scarce passable, in other places Sandy and rocky. These Sands are sometimes very dangerous to travellers, for when they are blown over the Snow, len and Beast are unawares swallowed up in them. Concerning the first Tornæus says thus, Here and there you see vast heaps of Snow, which, because they cannot be spersed by the Winds, are congealed by Day by the Sun, and 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, so 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. Concernit
the last his Words are these, If a Traveller happen to,
swrprized 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 Fiëll: The Lapland Mountains, says To
naus, are in the ancient Swedish or Island Tongue call
Fiëll. But the Laplanders call them Tudderi, The
Mountains Fellices, says Samuel Rheem, are by the Lap
landers called Tudderi. Cluver gives the Name of
Sevo to the whole ridge of these Mountains; for speak
ing of Norway he says, Its Eastern side is enclosed by t
Mount Sevo. This he has taken of Pliny who says theu
Hereabouts live the Ingevenes, a famous Nation of Ge
many, and the first of them. The vast Mount Sevo, re
inferior in bignefs to the Riphean Mountains, extending
the Promontory of the Cimbrians makes here a vast Ba
called the Sinus Codanus, which contains many Islands
and among the west the famous Isle of Scandinavia. Ada
of Bremen calls them the Riphean Mountains; in h
Scandinavia, speaking of Norway, he says thus, It is li
mited by the Riphean Mountains, the utmost Boundary
the World. But he was mislaid into this Error, by not
rightly understanding the Words of Pliny, and some o
ther Geographers, such as Solinus, Orofius, and others.
But however they differ in the Name, it is unquestion
able what Pliny afferts, viz. That they are Mountains
a vast extent, not inferior to the Riphean Mountain
The tops of these Alps, says Olaus Petri Niuenius, see
reaching to the Sky. And Johannus Tornus, These Mou
tains are by the Swedes call'd Fiëll, by the Finlanders
Tundur, and by the Laplanders Tudderi, being of such
prodigious extent and hight, that at a distance they appear
like Clouds. And in another Passage, It is incredible w
what vast extent and hight these Mountains are, whe
Travellers come within some Leagues of them, they appear
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 o
Sand and Stones. On the top, says he, you see nothin
by
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Of Sand and Rocks. And Samuel Rheen, The tops of the Mountains of Lapland are very high, nothing to be seen e but Snow both Winter and Summer. The beginning and extent of these Mountains is described by Olaus Petri Breuenius. The first great ascent of the Mountains, that divide Norway from Lapland, begins near Zemptland, from whence extending in one continued Ridge for about Hundred Leagues Northward, it reaches as far as petul, or (perhaps further) a Bay on the frozen Sea. His ridge of Mountains being the common Boundary the Provinces of Sweden and Norway divides these two kingdoms like a Wall built there by Nature. The medico Provinces, says Johannes Tornneus, of the Western labnia, Angermanland, Medelpado, Zemptland, Herrenhl, Helbingland, Gefriencland, and the Dablars, are by nature it self separated from Norway. Lundius says, the Inhabitants of the Valleys among these Mountains relate, that if they happen to make any noise in the Evening, or the Dogs fall a barking, there appears frightful Specters to them, and they hear doleful Voices, and see the Flames issue forth from the Mountains, which they say is done by their Idol Stoijunkare, who in his Residence here; and that if any one be so bold to point with his Finger to the place where this Sedde sits, he will immediately raise vast Snows and terrible Tempefts. But though this be no more than one continued Ridge of Mountains, nevertheless they rise a much greater height in some places, than in others; which I conceive are distinguished by their peculiar names among the Laplanders. Samuel Rheen gives us the following Catalogue of the chiefest in the Lapmark Lulhab, Wasfarwi, Skinoive, Nafawari, Cenive, Galdawari, Niottawagg, Keidtiwari, Zeknawari, Ferwari, Cardawari, Steikawari, Skalopacht, Darrawari, Segeusaari, Niynas, Kaskavive, Wallawari, Skuldawa-Harrawari, Poftawaari, Kafla, Seggoek, Ulfiris. I pass by in silence here, what Lundius relates of a certain Rock among the Fellsces, exceeding all the rest in height, viz, That on the top of it is to be seen a kind of a Hut made of Boards, which the Laplanders was built ever since the time of the Deluge, by certain Persons, in hopes that the Waters would not rise high as this Rock; but there is great reason to doubt.
doubt of the Truth of this Story; because Lapland was scarce Inhabited at that time, and it is more probable that the Laplanders never heard of the Deluge till Christianity was introduced among them, neither it likely that those Boards could have resifted the Injuries of the Weather for so long a time; perhaps the have confounded the general Deluge, with some particular one. In the fame manner those in the other Provinces of Lapland, have their peculiar Names, to find out which, it would be a very difficult Task, and no great purpose, so we will here put an end to the 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 Baltic, 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 Fiende 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, Cajaania, Savolaxia, Tavastia, Nyland and Carelia.

The River Ajaraki, upon the Banks of which the Episcopal City Abrayes 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 Rosenthal.

The Northern Finland extends from the East side of the Bay of Bothnia to the North. It has only one River call'd Cumorellf, which exonerates it self into the Sea, near the City of Bornebergh, and three Towns of Note, viz. Raumo, Nyfjad and Nadhendant; besides the Fort of Castleholm, in a small adjacent Island, call'd Almd. 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 Kimieloff, which divides it from the Western Bothnia, and difembogues near the most Northern
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Northern Cape of the Bay of Bothnia into the Sea; Itioellof and Ulaoellof, all three very large Rivers. It has but two Cities, viz. Ulam or Ulo, and Vafa or Vassambul; and as many Forts, Cajaneburgh and Ulaburgh.

Savolaxia has for its Boundary to the East the vall Lake of Ladago; on the WWest side it is divided from Carelia by a Ridge of Mountains; to the North it borders upon the Moscovite Lapland, and to the South upon a part of Tavassia 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 Axelbom 1475, then Governor of Aboa, under the Reign of Charles Cnutson VIII.

Tavassia is surrounded to the WWest by North Finland on the North side by Cajania, on the East by Savolaxia and Carelia, and to the South by Nyland and the Duke dom of Rike gb. The most noted Place here is the Fort call'd Tavassbus, built 1250, by Berger Jorl, to keep the Tavassians in awe, 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 remarkable for the great Quantity of Iron, the Inhabitants fith out of them; for which Reason they are call'd by the Natives Kawilambit 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 Hensingfors.

Carelia extends all along the East side of that great and famous Dauifio Island, call'd Scandinavia: it is divided from Russia by the two Rivers Pihysoki and Pavquetz, the first of which diemnanges 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 Menafelke, making a Neck of Land, by which Scandinavia (supposed by the Antients to be an Island) is joined to the
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This Province formerly comprehended a Tract of Ground which is encompassed by the river Kymi to the North, by the Lakes Pejende and Oga on the West and East side, and to the South and North-East by the two Rivers Suci and Niewa, the first of which exonerates itself into the Lake Ladoga; these in the Finland Bay; but now it is reduced to a much more narrow compass, containing only the Southern parts of the ancient Carelia: It affords good Pasturage for Cattle, from whence it has got its Name, Caria signify ing in their Native Tongue Herds of Cattle. Whilst the Finlanders were Govern'd by their own Princes, Carelia was entirely under their Jurisdiction, till the Muscovites and Swedes began to contend for the Conquest of it. The first Division was made 1319, betwixt the Swedish King Magnus II. sirnamed Smack, and George the Duke of Novgorod, certain bounds being assigned to both Parties near a Place call'd Systerbergh; which continued thus, without any considerable alteration, for some Ages. But that famous Russian Tyrant Juan Basilowis, being about the Year 1609, hardly set upon by the Poles, he sought for Aid by Charles IX. King of Sweden, promising as a Reward for this Service to surrender into his 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 Veleski, or Novagorod the Great. King Charles IX. lent considerable Succours accordingly, which for that time delivered the Muscovites from the dangers they were in, notwithstanding which their Service was very ill Rewarded by the Russian Tyrant, who not only caufed them to be robb'd of what Money they had received, or else acquired in his Service, but likewise refused to perform the beforementioned Conditions of surrendering Carelogorod. The Swedifh King, who was Charles IX, being justly Incensed 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 fame Success, forced them all at last to a Peace 1616, by Virtue of which the then Great Duke of Muscovy, Michael Fedewowitz, surrendered to him Ivanogorod, Iamma, Caparitz and Noteburgh, besides...
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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 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 Northern 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 Swedifh 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 Swedifh Jurisdiction; yet after they are trained up in Martial Discipline, make very good Soldiers, and great numbers of them are employed in the Swedifh Armies. They retain their own Language to this Day, differing from any other in Europe; for they 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. Berjur Ferl Vanquished the Tavastians, and Turgill Kuatfon Carelia, where he built the Fortrefis Wibourgh 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
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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 Elk, which in the Spring swim 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 supplied 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, surrendered 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 Pius, exonerates itself into the Finland Bay. The City of Ivanagorod is situate upon the River Laga, as the strong Fortres Coparia, near the Sea shore of the Finland Bay.
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 Baltic 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 Baltic, 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. Esthonia, Odevena, 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 Esthonia 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,
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The History of Livonia.

The Hijory Livonia. 579

The Hijory Livonia. 579

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 German Narva (to distinguish it from the Suburbs on the other side of the River, inhabited by Muscovites)

Situat at 60 Degrees West: It has borrowed its Name from the River Narva, 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 inaccessible 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 Hanseatic Towns; but its Privileges being in a great measure impaired by the Swedes, the Muscovy Trade was from thence translated to Archangel. To the District of Alentaken belongs also the Fort of Nieflot, or New Fort, situate upon the River Nerova, near the Lake Pipus.

In the District of Wirland are only three places of Note, viz. Wosenberg, near the River Wosena, taken by the Swedes from the Muscovites 1581, Toleborg, and Borholm.

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 Esthonia.
It is but small, but very strong, being Fortified after the Modern way, though its chief Strength consists in the Castle, which is built upon a Rock. It was built in the Year 1230, by Waldmar II. King of Denmark, but in 1347 sold by King Waldmar III. to Gofwin d'Eck, then Master of the Livonian Order of Knights. After the Muscovites had considerably encroached their Empire by the Conquests of the Kingdoms of Casan and Aftrakan, and the great Dukedom of Novagorod Veliki they left no Stone unturned to extend their Conquests on that side to the Baltic, by making themselves Masters of Livonia: The City of Revel 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 Traffic 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 Hanseatic Confederacy, and having in concert with the City of Lubeck, the direction of the Northern College belonging to the Hanseatic Towns, in the once so famous City of Novagorod Veliki; but their falling off from the said Hanseatic 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 Government, have found means to diminish many of their Privileges granted them in former times by the Livonian Knights. It was antiently a Bishop's See, but since Lutheranism has been Introduced, the Ecclesiastical Government is Administered by a Consistory and Superintendent. Here is also a Gymnasia provided with several
Several 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 tately 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 Distriët, lies upon the River Afsa.

The Distriët of Jefoe, being an Inland Country, contains the Castle of Witten or Weißenstein, Upperpalen and Leu, places of pretty good strength.

Neither has the Distriët of Wicke more than four places of any Note, viz. Hapsal, near the Bay of Bethnia, 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 Papan, 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 Batische, advanced against this City with a formidable Army, which struck such Terror into the Inhabitants, that they surrendered immediately; but the Year 1571 proved fatal to them; for a certain Livonian Gentleman, call'd Reinold Rofe, 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 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 Virtue of a Treaty of Peace made betwixt the said Ivan Basilovitc, and Stephen Barbor, King of Poland, it was surrendered to the last, with the remaining part of Livonia. No long after the Swedish Duke Charles of Lutzenbranck 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 confirmed by them first by Virtue 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 choosing to send their Sons to Foreign Universities, especially in Germany and Holland.

Next to this is the City of Warbeck, near the Mouth of the River Embeck: The Fort of Ringcr, Kanneley, Odpea, a small Town noted for nothing else, but that it has communicated its Name to the whole District: The two strong Forts of Niewenhufen and Marienburg, the first on the Borders of Muscovy, the last upon the Lake Pipus. Tarnesf 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. Felbin and Lemfal are also Places of no great Consequence; but Parnaw, as it was formerly a Member of the Hanseatic 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 situated upon the River Parnaw, (from whence it has got its Name) which rises out of Weissenstein upon the small River Becs, and being in its Passage increased by the two Rivers Fela and Perukia, disembogues in the Baltic, 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 regained
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by a Stratagem, and ten Years after the Muscovites recovered it from them, who remain'd in Possession of it ill, by Virtue of the aforesaid Treaty 1582, it was surrendered again to the Poles, from whom it was re-taken 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 Oepea, and on the East it borders upon Muscovy. Its Capital City is Riga, formerly an Archbishops See, situated 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 itself about twelve Miles below it, into the Baltic. It is on the Land side defended by six regular Battions 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 Origin is very doubtful, some making Albert the third Bishop of Livonia 1196, others one Bertold, a White Fryer, Abbot of Locken, in the Country of Showenburgh, in the Dioces 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 Archbishopsrick, and made the Seat of the Metropolitian of Livonia and Prussia, which occasioned no small differences betwixt these Archbishopts 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 Prorection 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 the 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 Virtue of the Truce made between these two Crowns 1635, and the ensuing Peace of Oliva, remain'd in the Possession of the Swedes.

The Dumbunder 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 Dvina, where it diles into the Livonian Bay. It is very Confiderable, not only for its Strength, but also its advantageous 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 Merchandizes 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 Latvia by the River Dwina or Dune, being so call'd from its Antient Inhabitants the Curoni; Its Capital City is Goldingen, but the Residence of the Duke of Courland is Mitau, situate upon the River Mius, 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 Virtue of the Truce concluded between him and the Poles, it was restored to the Duke of Courland.

This Province bore the full share of those Miseries which afflicted Livonia, during the Wars between the Muscovites, Poles and Swedes, till the Master of the Livonian Knights, and the Archbishop of Riga, were forced to
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0 submit under the Protection of Sigismund Augustus King of Poland, who made Courland a Dukedom, and gave it to Goddard Kettler of Neffelrath, the last Master of the Teutonic 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 enjoy it to this Day.

The Poles also remain to this Day posses'd of some considerable Places of the South side of the River Dvina or Dune, among which Dunaburgh is the only Place worth taking notice of.

The Duchy of Memel is likewise a part of the Southern Livonia: Its Capital City bearing the same Name, is Situate upon, and encompas'd by, the River Tanger, which not far from thence exonerates it self into the Sea, in the Gulph call'd the Lake of Courland, and affords a very Commodious Harbour to this little but pleasant Town: Its Castle is very well Fortified; it was in 1250. built by the Master of the Order of Livonia, and 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 and Dukedom should be surrendered 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 Arts, 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 called Kircholm
laid the first Foundation of Christianty and Commerc
there, of which we shall have occasion to say more here
after, our present purpose being to give an Account of
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, Lo
thuanians, and some other Sarmatian Nations, before the
received Christianty, had many Gods, unto whom the
offred Sacrifices. Occopirinus, Antrimpu and Gardante
were in the same efteeem among them as Jupiter, Ne	une and Portumnus among the Antient Romans: The
first being by them flied the God of Heaven and Earth
the fcond of the Seas, and the laft the Patron of Ma
rines. Portympus had the Patronage of Rivers and Foun
tains, Pitritus was the God of Riches, and Perugbrinof
the Spring; fo Paranus had the command over the
Thunder and Tempelits, Poftius the Superintendant of Dark
nes and the Infernal Spirits, and Pocollus of the Aerea
Spirits. Pufius was Patron over the Sacred Woods and
Groves, Aunecatus disposed of Health and Sickness, Mar
coppol was the Patron of Noblemen. Besides thefe they
made great account of those Demons the Russians cal
Bantus and Colys, and the Germans Erdmenlein, i.e. e
living under Ground, and Cobolds.

To their God Perugbrinus, the Patron of the Spring,
they offer'd their Sacrifices on St. George's Day. The
Prieft with a Cup of strong Beer in his right Hand used
to adore the Idol and fing thus in his Praife. Thou doft
chafe away the Winter, and reftoreft Spring: It is to thy
Power we stand indebted for the Pleasures our Gardens and
Fields afford us, and that the Forefts 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 affiftance of his Hands throws it backwards
over his Head. The fame Cup is replenished with Beer,
and given to all the refid there present, who drink one af
after another, and fing to the fame purpose as before, con
cluding the Day with Eaffeing and Dancing. The fame
Sacrifice is performed twice more every Year, viz; at
the
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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 Pufteatns they used to Sacrifice under an Alder-Tree, which consisted chiefly in Bread, Beer and Eatables; their Prayers tended chiefly to beg his Interection with Marcoppol, the Patron of Noblemen, to preserve them from the Oppreffion 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 Fleith, which they all Feaft 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 fend 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, Cheefe, 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 suppos'd 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 Petrympus 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 Pungans, the manager of the Tempetts.

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 dres'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 Household-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, Pea, 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 undres'd, they
they used to employ all their best Rhetorick, to persuade 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 Viætuals 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 Wagon on which it lay, with their drawn Swords, striking the Air croffwife, crying out aloud, Remove you Demens to infernal Darkness; and whilft 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 entering 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 Viætuals and Liquor under the Table,
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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 Viuitals 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 Lübeck Merchants, who were by Tempest forced upon that Coast in the Year, 1258. we told you in the preceding Chapter. The first that Preached the Gospel here, and was 1170. made a Bishop of Livonia by Pope Alexander VIII. was one Memard 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.
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 allowed them a third part of what they should Conquer from the Barbarians. They were styled 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 Salters wife. 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 Dependence on the Prussian Order; as on the other hand the Prussian Bishops of Culm, Pomefsen and Samland, 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 Battle 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 Battle 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 between him and William, the then Archbishop of Riga; the famous Russian Tyrant Joan Baslovits, being then flush'd with his late Conquests of the two Kingdoms of Casan and Astrakan, and willing to improve thee Domestick Dissentions of Livonia to his Advantage, entered the Bishoprick of Dercr and the District of Wirland, with a powerful Army, Burning and Ravaging all before him.
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 Muscovites, the Archbishop of Riga, and the Master of the Order, Godard Kettler, Baron of Neffelrath, made their Applications in the Year, 1559, to Sigismund Augustus, King of Poland, promising him an Aid of 60,000 Ducats (for which they offered 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 Address to Eric King of Sweden, defiring him to assist them with Men and Money, which he refused 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 weakened 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 Verteue of Necessity, and to comply with the King of Poland's Desires, who sent thither Prince Radziwil as his Chief Commissioner, to take the Oath of Allegiance from them, which was done accordingly on the 5th of March, 1562, when they surrendered 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 Kettler 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.
The Livonians having for this time freed themselves from the Danger that threatened them from the Muscovites; soon saw themselves involved in new Miseries, by the Wars that arose between 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, Habfal, 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 virtue 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 reunite 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 jealousy 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 Father's 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 virtue of which the Swedes remained in possession of all they had Conquered in Livonia. This Truce was by the Mediation
tion of England, France and Holland, renewed in the Year, 1635, for 26 Years longer; but the Swedifh 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 Polifh Nobility fiding with him, he had almoft made himself Master of the Kingdom; and would without Question have compleated his Conquest, if the Danes by a powerful Diverfion had not obliged him to turn his Arms against them, to their Coft; which gave the Poles leisure both to re-unite themselves, and to re-collect themselves, and by degrees to force the Swedes out of Poland; about this Time, viz. 1659. Charles Guflave the Swedifh King happening to Dye, leaving but one Son, a Minor of 4 Years of Age behind, the Swedes thought it fett to conclude a Peace with the Danes, and soon after with the Poles, which was brought to a Conclufion in 1660. in the Monaftery of Oliva, near the City of Dantzick; by vertue of which, among other Articles, John Casimor, the then King of Poland, renounced for ever all his Pretentions to that part of Livonia, lying beyond the River Dwina, referring only to himself a few Places, fuch as Dumeburgh, Luzen, Marienhufen, &c. on the South-Side of the faid 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 laft 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 Eftablished in Livonia, which continues there without the leaft intermixture, especially in those Parts subject to the Swedes: Their Church Government is managed by Superintendants, with the Advice of the reft 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
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[Page of text discussing the history and current status of Livonia, including its nobility, its language, and its military, as well as its relationships with neighboring countries.]

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.
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 redrefs 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 styled 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 Wicke, 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 Surveyors 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
Livonia, retaining much of the Barbarity as well as Superstitions of their Pagan Ancestors: They have nothing of their own, but are mere 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 oppressed 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 Obstinance and Perseverance in their Heathenish Superstitions, and what with their carelessness 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 conveniences of this Life. If they are asked the Reason, they allege, 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 unsupportable Slavery, their want of Rest, and the Badness of their Diet, being nothing else but Rye Bread, dry
dry Cheesè 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 Eßbenie, 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 decealed 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 Ribót and Narea, where they strip themselves of their Cloths; and after they have been Kneeling a while in the midst of
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, the embracing him with her right Arm. In his Hand he holds a Stick cleft at the upper end, where he puts a piece of Brass Money, 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 feared, 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 reft, 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 coarse Woollen Cloth, the Womens Petticoats being like Sacks, without any Pleats.

Formerly the neglect of these miserable Wretches shew of their Salvation, was in a great measure attributed to
the Ignorance and Carelessness 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 ancient 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 Cartel 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 clude 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 Re-baptize it, alleging, that the first Name was not agreeable 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 ancient 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 issue 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, alleging, that rather than introduce any Novelty of this Kind, they would suffer the same Chastisement their Fore-fathers used to do before them.
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 Swedife and Livonian Nobility, as had behaved themselves courageously 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 Luneburgh, who sided with the Emperor, the Dutch, and the other Confederates, and most furiously attack'd the Swedes, after their notable Defeat near Tesfinen, 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 Swedife King having been restored to most of those Dominions, by virtue 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, remembering the Hardships they had been put to in the last 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 Leaves, 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 Swedifh 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 Purchafe, 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 virtue 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, threatening 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 Juncature, 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 terrify the Citizens of Riga into a Compliance, and to encourage the discontented Nobility of Livonia to join 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. Accordingly 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 Governor of the Fort seeing himself attacked by fresh troops, seconded by several re-inforcements, thought fit to capitulate, and accordingly surrendered 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 Sapieba'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 Niewmolen, 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 Duna, expecting every day to be reinforced with 4000 Saxons, the King's guards, and some Lithuanians; but notwithstanding all these precautions, the Swedes succours, to the number of 7 or 8000 men, arriving before these reinforcements, viz. about the middle of May, General Puferil, who then commanded in Chief, in the absence of General Fleming, seeing the Swedes ready to attack his small body, much harassed and diminished by a winter campaign, thought...
it the most Prudent way to make an early and honourable Retreat, and so repult the Dvina, 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 Manufactory 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 Pofts on the other side of the River.

Neither was it long before the Saxons were rejoiced 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 Neceffaries, 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 Thonsdorf, 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 Swedes. The next Day being the 29th, towards Evening the Saxons 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 Morafs, 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 passed the said Morafs, and engaged with the Enemy, he also hastened towards them; a Body of Tartars and Cossacks 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 Cannon from the great Guns, which broke their Ranks, at which time the Saxons advanced to attack them in the Flank, which General Welling perceiving, and seeing himself besides outnumbered 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 left 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
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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 employ'd 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 rejoiced 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 furnished 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 virtue 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 rejoiced at the King of Poland's absence, they were threatened 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 between him and the Turks, but he entred Livonia with a powerful Army (some say of 80000 Men) and spreading himself...
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self all over Ingermanland three times, with great Fury, but by reason of its advantageous 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 Ivanogered the Garrison, under their Governor 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 Carlsfjord, 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 Thierwienhusen, 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, carried off most of the Booty. The Muscovites made also an unsuccessful Attack upon the Castle of Weissenburg, being repulsed with great loss by the Garrison, consisting of 2000 Men; and the Swedes intercepted one of their Convoys coming from Pletskow.

The Swedes being encouraged by these Successes, and having received lately several other Reinforcements from Carelsfjord, it was resolved to attempt the Relief of Narva.
The Czar suspecting their Design; had posted two Detachments 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 Line, throwing down their Arms, and betaking themselves to their Heels. The Swedes affirm that the Muscovites loft 30000 Men that Day, partly kill'd, partly taken Prisoners, with the losf only of 2000 Men on their Side; but the Muscovites affirm the contrary, alledging that their whole Army did not then confit of above 36000 Men, they having lost a considerable Number before in the several Attacks, and by the rigour of the Sea; 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 loft 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 les 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 otherwife. But however it be, the number of so many Prisoners of Note on the Muscovite Side, shews that their Losf must have been very considerable; they were the Duke of Croy, Lieutenant General Weidt and Harland, Major General Lanye, the Colonel Solenbergh and Le Foe; tho' it must be confess'd also, that most of them were among those Troop; posted at the Passes, and afterwards surrendered without striking a Streak.

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 Birfen on the Conflines 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 preface nothing les than a Bloody War on that Side, unless the next Polish Dyet should take effectual Meafures to extinguish the Flame, which otherwise is likely to spread itself on their Frontiers.
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 satisfy 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 Tornea in the Western Bohnia, upon the Confines of Lapland, situate about 65 and 43 of Latitude: The Horizon being somewhat hid by the circumjacent Mountains and Woods, the said King, together with Gustave Douglas, Governor of the Northern Provinces, Charles Piper, Secretary of State, and John Høgbusen 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
The King of Sweden’s Voyage.

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 testify, 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 lent for some of his best Mathematicians, to consult with them concerning the Causes of these Phenomena’s; these most humbly answer’d 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 1694, 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 pasted not without a great deal of difficulty thro’ Upland, Gesvricland, Halsongland, Medelpadia, Angermanland, and the western Bobnia, 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 itself in two Branches herabouts, 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.

These
to Lapland.

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 Bras's Aftrolabes, 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 June, 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 hindered 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 Aurorea shew'd 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 Wind, 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 Wit 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 laft 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 difference 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, multiplied with 12 produce one Minute, and the Clocks just went too fast by one Minute in twelve Days. And becaufe 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 unfitness 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 fame Tower, from which his Majesty had made his Observation, but to be satisfied whether the small height 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 moft tedious struggling against the Stream, and vaft 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 Kemgis. 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 rife to the Lakes and marthy Places in Lapland; and thence from Swadaware, by several windings thro' Monier and Kemgis; the left Branch flows forth to the West, thro' the Lake Torn, near the Confinies 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 height of the Sun with an Astrolabe, and at ten a Clock 15 Min. guesstled 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 afflu'd 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 fame Boats, and what with the swiftnes of the Current, and the Skill of their Boat-Men, they pass'd 16 long Swedish Miles from Kemgis to Torneo, in less than 36 Hours; here they immediately observed the nocturnal and diurnal Sun, to see whether their present Observations...
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 4.5 and yet gave the same Elevation of the Pole with their former Observations.

As to the Constitution of the frigid Zone, they found themselves Perissiti, whilst they were at Torno, 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 Parallelism 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 between the time of Sowing and Reaping. For they found the Barley sown in the beginning of June was very well grown; and the Grains in the Western Bohemia, 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 Inconvenience, that when at the time of ripening the cold Dew happens to fall upon the Grains, 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. 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 Torno.

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 Luk-leah, 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 deg. 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 Lukleah 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 Bitha, 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 Bitbea, 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 Scheleflia, 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 Lubeaeh.

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 Ohma, 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, crost'd the craggy Rocks of the Mountain Seula into Angermania, and to its Capital City call'd Hernosland, 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 Sundsfwale, 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 Hudwiksfwale, 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 Soderbamn, 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 Gesfgland, 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 Governor's Residence of that Country, found its Latitude to be 60. 32. and consequently much the same with Gesse.

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' Atmoshaers 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 Uplal, 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 Kongfor to take a review of some Forces, they after a Stay of two Days only, set forward again from Uplal, on the 27th of July, and taking their way thro' the City's Enopria, Aroha, Kopine and Westmanland, arrived the next following Day, being the 28th, at Kongfor, 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.

FINIS.
Olof Rudbecks the Younger, Nora Samolad; or, Lapland illustrated; being an Account of his Travels thro' Upland, Geotrica, Helvingen, 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 Indefarigable 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 observed among the living Creatures 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 fame is observable in divers of the four Legged 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, Grasfs, 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 pleafant 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 Tempefts; which as they are th
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the source of mortal Diseases, so these Nations dwell- The Nor-

ing among the Mountains in a most serene Air, are thern Cli-

rarely subject to those Diseases that afflict those who en-

joy the benefit of a milder Climate, but continue very wholesome,

robut to a great Age.

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 bestowed upon us sufficient whereby to satisfy both our Ne-

cessities and Pleasures; for even the most Northern Parts

afford their native Dainties; our Fields and Hills pro-

duce vast stores 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 ru-

Some of

bro, a kind of Bramble with Leaves like those of the

Straw-berry and Red-berries. Rubus humilis palustris Plants.

fructu ex rubro flavostramenta, another small Bramble with

Yellow-berries. Rubus major fructu spadiceo, Rubus rep-

ens fructu oesio, Two of the same Kind with different

Berries. Rubus ideaus spinosus fructu rubro, J. B. Rubus

Ideus spinosus fructu albo, C. B. the thorny red and white

Raspberry-trees. Vitis Vinifera Ribes sylvestris dieta

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 Current-tree; Vitis

Ribes sylvestris fructu nigro olente, the black Current-

tree; Vitis Ribes Alpinus dulcis J. B. Vitis Ribes sanatilis

fructu Umbellato, Vitis sylvestris longe laevipes, Vitis

Idea repens, fructu racemofo nigerrimo magno; Vitis

Idea magnas-Myrillis grandis J. B. Vitis Idea angulosa

J. B. Vitis Idea folis longis acukiis natis, baccis rubris

infipidis C. B. Vitis idea semper vires fructu rubro J. B.

Vitis Idea semper vires fructu nigro magno; Vitis Idea

semper vires fructu albo; Vitis Idea palustris fructicofo

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 bignefs of a small Plum.

Erica baccifera latifolia Tab. Erica baccifera latifolia

Tab. Two kinds of Heath or Ling; Herba Paris flore

E e 2

magno
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*magno pelycoceos edulis*, a kind of Ox-Berry. *Tribulus aquaticus* C. B. a kind of Water-Calthrop; *Uva Crispa* five 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 Egantine or Sweet-Bryar; *Cynosbates pomifera minor fructu globofo,* another of the same kind, with small round Fruits; *Cynosbates pomifera major fructu maximo pyriformi,* of the same kind, bearing large Fruits like Pears. *Mespitus Apii fol. Sylvaeiris Spinosa C. B.* a kind of thorny wild Medlar-tree; *Juniperus fruticofa C. B.* the common Juniper-tree; *Juniperus Alpina fol. crasifera latiore,* of the same kind with thick and broad Leaves; *Cerasus Lativa C. B.* a kind of Haselnut-tree, *Tagus C. B. Beech Pyrus Sylvaeiris C. B.* a kind of wild Pear-tree; *Sorbus Torminalis C. B.* *Sorbus aucuparia Bell,* two kinds of Service-trees: *Cerasus anium, Chuf. a wild Cherry-tree; Malus Sylvaeiris, Park,* a kind of wild Apple or Crab-Tree; *Prunus Sylvaeiris C. B.* a kind of wild Plum-tree.

The rough Taft 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 Fisking, Fowling and Hunting; and the vast conveniencies of our Winter Journeys, which surpræs 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 Shooses (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, Seags 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 Squirrels; 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 surprized 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 fierceft 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 venomous 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. 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 Reindeer, 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 wholsomnes 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 pleasamtneſs 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 thefe, I fay, which have incited a considerable Number of Inhabitants to this so remote Corner of the North; the particulars of which will be the chief Subject of this prefent Account of our Travels.

The late King of Sweden (of Blessed Memory) Charles XI. having made a Progress in 1694, into the molt Northern Parts of his Dominions, would among other Places visit the City of Tornau, seated within the Bothnic Gulph, to be an Eye witnefs of the Sun's not going below the Horizon, in thofe Parts, about the Summer Solstice; being highly fatisfied 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 fuch Plants, Flowers, Stones, Minerals, wild Beasts, Birds, Fishes, and fuch like, as are the Products of Lapland. To prepare my felf the better for fuch 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 Holzboine, a Student in Phyfick, and I muft fpeak it to his Praise, that with an equal Skill and Industry he has repreffed 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.

Every thing being ready for our intended Journey, the molt Illufrious Count James Gyllenbarg, one of the Senators of the Kingdom, and then Governor of the Province of Upland, would needs fend 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 Courfe towards the Weft of Upland. Nothing worth Observation happened that Day, except that as we were travelling along the Hills of the Plains of Trolling and Wendel, I took notice on both fides of many Stones of a middle Size and as round and bright as if they had been made by a Turner, or polifh'd by an Artift; having observed fuch like Stones for-
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formerly near the Sea-shore, 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, rendered 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 afoar 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 Melling.

Ridge of Mountains call'd Langæfen, which beginning not far from Stockholm, extends towards Uppsala (which lies on the left side of them) to Wandelsæfek, thence to Esromade and Fillc, 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 Trel-ling, 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 Tjöre, about Five Swedish Leagues from Uppsala; 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 Uppsala, famous for the vast quantity of Salmons taken thereabouts, and for a vast Chataract, which falling from a high Precipice a-
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among 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 Elfkaras from Elf, i.e. Eleven, and Karawan, 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 rapidity 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.

Pueri ter 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 itself, according to the ancient Gothick, furnishing us with a good Argument upon this account; for the word Kar does to this day signify not only as much as a stout good Fellow, but also an ill natur'd fur-ty-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 *Ormian) 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, Karfe, 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 Schy-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 quell-
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Onlefs 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 Watankar, Ofekar, Twattekar, Bryggecar; and the same Vessels, in a diminutive sense, are called Karrel, and Karfa, Garfa, and Grafa 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 join'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 Karfa, 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 applied 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 ike Kara allen offig; 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 Baltic 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 Baltic Sea, with all its Bays and Branches, from the Northern Point; as for instance, near the Lake of Fende, 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 shape in Map, the shape of an Old Gyant bending his Head for the Map, ward,
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 Zeeland, Essen and Labland, 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 appeared 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 Frogs, but much more intense and terrible. It seems as if the Inhabitants of these Isles had made some Reflection upon the fame Supposition; it being certain, that most of these noted Places have taken their Names from the Head itself, or some part relating to it, and those other Parts they represent. Thus in Zealand they have Knyskoff and Schoffenhoftvit. i.e. Cyns and Stephens-head; in Fichsen Finshhoftvit, Knutsdoftvit and Ri- fanshoftvit, that is the Gyants Head; Silshhoftvit, Lindenhoftvit, Rovenhoftvit, Degershoffvit, &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 Fuhmen, representing the Cheek of the Gyant, is called Refenaes, i.e. the Gyants Nofe. Or and Aar, two places in Falfris discover the Gyants Ear, as the Isles of Mon and Monshlant do his Mouth. Haken in Laland signifies the Chin, mention'd at length in Bureau's Maps, but left 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 Alsen, (formerly writ Falffen, i.e. a Neck) does manifestly shew us the hindermost part of the Head or Neck. as that whole Tract betwixt Scannoer and Bornholm, makes up the Throat; next come the Shoulders and Breast, which you must look for in Broforort, and for the whole extent of the Belly at Libau, a River and City of Cur- land. All the Sea and Shoar hereabouts must make up the Buttock, Reno and Gapferslo, i.e. the Buttock Isles seem by their Names design'd for this intent; as Nar- wick in Gotland for the Navil; for the Privy parts you must take Balleron, Kekor and Aland, famous for its dan- gerous
gerous Rocks; we now are come to the Hipps; the left
begins at Reifon extending along the Gulph of Bothnia
to Foetson, i.e. the Foot-Isle and to Ternau; 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
rufty Cloak hanging over his left Shoulder, and faftned
on one side, so we will not leave our Gyant without a
Cloak, to cover part of his Nakednes; 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 purpofe, and Schonen instead of a Buckle
to faftned the Cloak on one side; and, as the Shoar on
the right Hand (I fpeak in reference to thofe that go by
Sea into Sweden) all along the Coafts of Pomerania, Pruf-
fa, Livonia and Courland, is free from all forts of
Rocks, fo on the other hand thofe we have affign'd for
a Cloak to our Gyant, retain their rufty Colour (con-
trafted queftionless from the neighbouring Iron Mines)
in fpite of the Waves of the Sea, which continually
wafh them. The next thing is to provide a Boat for
our Northern Charon; Indeed the Gulph of Bothnia might
eafe enough furnish us with a very good one; for if you
take this vaft 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 fame Bulk along
the Coaft of Hernfand, it begins to grow narrower and
narrower near Querken, and ends in a Point (like the
Fore-Caffle of a Ship) near Ternau. But confidering
that the Bulk of our Veffel must be proportionable to his
Perfon, and this being scarce big enough for one of his
Legs, we muft fee for one that may better fit his Gy-
gantick Body; and what pray is likely to do it better
than the vaft Concavity of the Baltick Sea itfelf, which,
as it lies enclofed betwixt its feveral Coafts, will make
up a Ship fuitable to the bulk of him that is to Com-
mand it; it is faid of the old Charon's Boat that it was
very Dirty and Leaky on all Sides; the fame is eafe
to be apply'd to our Great Ship; the many Rivers that
exonerate themselves into it on all Sides, are like so ma-
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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 Barke 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 Weftern 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 inferior 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 Saved 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 Saved 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 fetched; 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 Perfon. 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-

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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 Utury. The word Pan, has its Origin from the Swedish Word Pana, i.e., to do any thing with eagerness, to hasten to do any thing. The Word Takan of the Finlanders and Tangde of the English Saxons, seem to have a relation to this, as there is a great cognition betwixt these Languages in many other respects. Thus Panug signifying in our Tongue a beaten Road, and Pan or Then as those of Estonian pronounce it, and Tien by the Finlanders a Road between two Hedges, or a Lane. Thus Galleipan signifies in our Language, to keep in the right Road, and aftered pan, to go out of the Road. From the same root is derived our Word Danza, call'd Dantzid by the Laplanders, Dantesza by the Finlanders, Dantzima by the Esthonians, to Dance by the English Danfer by the French, Danzare by the Italians, Dancar by the Spaniards, Tancatti by the Slavonians, Tantzovitz by the Pole's, 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 ancient Poets and Authors, who have mentioned this Darnake, that at the beginning, Charon had no more allowed him for ferrying over a deceased Soul to the Elysian-fields, than one of these Darnake'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 Baltic-Sea, must enter it by either of these three Straights viz. 1. The Orefound. 2. The larger Bels. 3. By the lesser Bels. It seems to me very probable, that these three Straights 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 Straight 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 Straight, 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 did they in this case with the threefold Passage of the Baltic Sea; witnesses the so much celebrated Stories of the Three head- ed 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 ancient 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 Atlantic Ocean into the Baltic 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 Baltic; or the Eye or Opening into it. For among the ancient Sweeds agi, age, one signify’d the Ocean, and auge auke, and augo an Eye. In the Island Tongue, augâ; 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, Oc- chos; in the Slavonian, Okko; in French, Ocit; in the Latin, Oculus; in the Hebrew, Chaldaic 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 Yoke 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 שבו signifying an opening a Throat or Neck; which seems to have some relation to the before-mentioned Three Streights or Entrances into the Baltic Sea; If you join the Arabick-Root ב or ב, i. e. reperiri or inventi,
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invent, he has found with the word Dæw Pan-angled, 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 infula 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 Ballick Sea, call'd Oere-fund. 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 Ballick 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 beforemention'd Islands has yet the name of Omma, or as the Greeks express it βمة, being the same with them as eag, ange, or oga is with us, viz. Oculus or an Eye; in reference to the third Passage into the Ballick, call'd by the Northern Nations the Middle-fart or Mindere Belt, i.e. the leffer Belt, or rather the leffer Entrance into the Ballick Sea. Much more might be alleged 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 title them so) are the same, which the ancient Swedifb or Gothick Kings have inerited in their Eschutcheons; for they bore three Crowns, or, with three Rivers argent, and a Swedish Crown'd Lyon in an Azure-field. The Lyon without all doubt was the Emblem of the Heroic Actions of these antient Swedifb, Gothick Kings, who had carried the Terror of their Arms into those Countries, were those fierce Beasts
Beasts are to be found, and made them first known to the Northern Parts. The three Rivers Argen, had without dispute a respect to the three beforementioned Passages, which being the Keys both of the Atlantick Ocean and the Baltic Sea, did intimate the supremum 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 Africa, whither the antient Swedifh Goths extended 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 Arabs 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 infer'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 Bureuus 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 Lapladers, where perhaps we shall meet with among their Magic Arts, that may allay the Fury of this dreadful Door-keeper of Hell.

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But it is time to return into the Road; near the Ferry of the Town of Esfkarby or Esfkarla 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 Island was torn from the Western Bank of the Continent of that River, betwixt which and the Island, 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 assure'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 (or 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 keyneys (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, hop'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 Hips 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...
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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 affur'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 Herodotus's Opinion, who both allow'd none to this Creature) but without such a sharp point. The Goktida (or Fynx) is provided with two Carilaginous 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 Torquila & Collistorguis & Verticilla: in Ita-
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lian, Tortocillo and Collotorto; in Spanish, Torxicuello; the French call this Bird, Torto and Tourcol; the Germans, Windbals; the Hollanders, Dracynbals; the English, Wryneck; by the Greeks he is call'd Zovs, from the Noise he makes; from the Polorchb by the Polonanders; and Teckerveny 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-pocker, 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 travelled long in the Wood betwixt Elskarry 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 supercede 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 Feather's towards Autumn; and thus resembles the leffer Hawk, a Bird which at that Season moit generally dwells near Villages and Houlies; 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
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Spring time, than the other Birds to follow the Cuckow, when they find their Nefts destroy'd, tho' it be certain that he is no Bird of Prey, but feeds upon Worms, Insects, and fuch like Creatures, which is the reason he delights to dwell in or near the Gardens, and never is noxious but rather beneficiaiy 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 fame to be done by other Birds; but as I could never meet with any others in a Cuckow's Neft, but am fully convinced, I have seen a Female Cuckow scarce from the Neft 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 affiurance of others. For the reft, the Cuckow is a most delicious Meat, nor 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 3 or 10 to each of them, which I kill with my Birding piece, and are as acceptable to them, as the greatest Rarify I could offer. For the reft, as the Cuckow begins and continues one and the fame 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 found) to this Creature, in moft known Languages; with a very small variation. Thus the Swedes call him Gock and Guku; the Ilanders, Gauke; the Danes, Gog; the Laplanders, Kuko; the Finlanders, Kuki; the of Esthonia, Keggi; the Hungarians, Kukuk; the English, Cuckow; the Holandrs, Koeckoeck; the High Germans, Guekuck; the French, Cocu and Coucou; the Greeks, Kóxvú, the Polderers, Kukupka; the Italians, Quento and Cuco; the Spaniards, Cuchillo; the Latins, Cuculus; and the Slavonians, Zieglale.

We pass'd in this Forrest by abundance of the noted Sepulchral Hillocks of the antient Inhabitants here; and on
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on the tops of the Fir-trees, saw vast Flocks of certain Birds, known in the Northern Parts by the Name of Regelerifare, i.e. Conirofores. I kill'd several of them with my Birding-piece, some of which were red, or of Regelrifare, 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 crofs one another, that with a great deal of eafe 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. Crofs-bird or Kreutzschnabel, i.e. Crofs-bill; among the Germans, and the name, viz. that of Crofs-bill among the Engliſho. According to Aldrovandus, the Latins call this Bird likewise Curviofora, and the Greeks Νοξιας, the name 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.

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 Aen 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 ſeſter one, and in their Geographical Descriptions never as much as mentioned as then its true River 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 to-
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wards the East, and so continuing its Course for a considerable Tract, at last exonerates itself 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.