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THE FJORDS
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A MARRIED WOMAN OF HARDANGER

THE FJORDS AND FOLK OF NORWAY

BY

SAMUEL J. BECKETT, F.R.P.S.

"TWO VOICES ARE THERE, ONE IS OF THE SEA,
ONE OF THE MOUNTAINS; EACH A MIGHTY VOICE"

WITH FORTY-SEVEN ILLUSTRATIONS AND A MAP

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TO
CÉCILE

MY OBSERVANT FELLOW-TRAVELLER
DURING MANY HAPPY JOURNEYS IN THE NORTHLAND
TO WHOSE HELP AND ENCOURAGEMENT I OWE MUCH
I INSCRIBE THE FOLLOWING PAGES

PREFACE

NORWAY is a daughter of the Sea. No country in the world has a history more intimately connected with the sea. From it she draws her power and prosperity, and to it she owes her physiographical and geographical structure and her unique and peculiar charm.

Protected from the mighty onslaught of the ocean by a wonderful rock-hewn bulwark; traversed by majestic waterways amidst eerie mountain ranges that raise themselves thousands of feet out of these land-locked seas—she is truly worthy of her birthright—a land of Titans and Vikings.

It is difficult to imagine the terrible struggle, of natural force contending with natural force, that for ages has been taking place along Norway's rugged shore. It seems clear, however, from the extent of the fjords, and the fretted and sea-worn coast, that the combat has been both long and relentless; and who shall say which has obtained supremacy? Has a permanent boundary between sea and land been defined? or is the struggle still proceeding in that slow and sure method of earth change, barely perceptible to man who measures time by periods as nothing in the long ages occupied in fashioning the globe?

viii THE FJORDS AND FOLK OF NORWAY

To human eyes, however, the land appears to have conquered, and the frowning, bold, rocky face of its coast, severe, desolate, and immovable, now calmly regards the attacks of the ocean beating out their fury upon the skerried ramparts with which it has fortified itself, until the waters, transformed into gentle ripples, roll in to pay homage and lie submissive at their feet.

The geographical position of Norway, while affording all the grandeur and the stimulating rigour of the north, yet combines with it, during the summer months, a mild and invigorating climate and a luxurious and varied vegetation unequalled in any northern country. It offers, too, a diversity of attractions. To the traveller and the nature-lover, it throws open a region of natural as well as artistic beauty. On its mountains, and in its ice-carved valleys, the climber and the scientist find sport in plenty, and flora, fauna, and geological formation of the greatest interest and importance, while the fjords, lakes, and rivers offer unparalleled fishing possibilities. In the variety of its scenery may be observed nature in her severest moods: beautiful both under the stormy wind-swept sky or glorified by the sun; or the gentler beauties of green-walled valleys, rural homesteads, and the infinite charm of mountains, lakes, fjords, turbulent rivers, glaciers, forests, and the atmospheric effects peculiar to these latitudes—factors which, with her nightless summers, combine in making Norway a land in every way ideal for holiday travel. Norway is to-day not only open to the traveller and the tourist, but it can offer them a hospitality, a culture, and a civilisation

which is of the most enlightened and advanced in Europe.

As already stated, the sea has been the supreme modifier and developer of Norway, and the sea is, therefore, the appropriate highway by which Norway should be entered, and it is to this Norway of the sea, with its great and beautiful coast region, and of those true-born sons of the sea who people its shores, that the succeeding pages are devoted.

Some association with Viking times is sure to confront the visitor to Norway's shores, and this, together with the increased, and increasing, interest in the civilisation of the Viking age, has been the inducement to dwell at some length on this absorbing subject in the historical section, and to add some notes of life in those times.

The author wishes to acknowledge his indebtedness for the kind assistance of many friends, and particularly to Mr. Arundel del Ré, and to Mr. Karl Mjelva and his accomplished wife; also to the Curator of the Bergen Museum; to Mr. John Murray for his kindness in permitting the reproduction of the *Hávámál*—the remarkable Viking Code, and quotations from the works of Mr. Paul du Chaillu; and to Lieut.-Col. A. F. Mockler-Ferryman for leave to make use of his paper contributed to the Viking Club.

SAMUEL J. BECKETT

284 ELGIN AVENUE, W.

CONTENTS

	PAGE
PREFACE	vii
I. THE LAND—	
Position and Geology	1
Climate	7
Mountains and Glaciers	10
Rivers	13
Lakes	14
Waterfalls	15
Vegetation	15
Communications by Sea	16
„ „ Road	18
„ „ Rail	19
Telegraph and Telephone	20
II. THE PEOPLE—	
Population	22
Language	24
Government	25
Education	28
Religion	32
Defence	33
Industries and Commerce	34
Forestry	39
Shipping	43
Agriculture	43
Water-Power	45

xii THE FJORDS AND FOLK OF NORWAY

	PAGE
Factories	46
National Traits and Characteristics	48
The Norwegian at Home—Town	50
The Norwegian at Home—Country	59
The Saeter	67
Art	72
Literature	76
Music	84
National Customs	88
III. HISTORY—	
Prehistoric Norway	96
The Viking Age	97
Life in Viking Times	114
The Viking as a Sailor	117
The Viking as a Warrior	125
The Vikings in Great Britain and France	130
Some Viking Laws and Customs	136
Mythology	147
Norway of To-day	153
THE NORWEGIAN INDEX	155
APPENDIX I. THE HÁVÁMÁL	281
„ II. THE ANCIENT STAV CHURCHES OF NORWAY	287
„ III. THE LAPPS	291
INDEX	297

LIST OF ILLUSTRATIONS

A MARRIED WOMAN OF HARDANGER	<i>Frontispiece</i>
	FACING PAGE
THE CALM WATERS OF THE INNER LEAD	8
NORWEGIAN HAYMAKERS	16
NORWEGIAN METHOD OF DRYING CORN	46
PEASANT WATER MILLS	46
NORSE CARVED DOOR JAMBS FROM ANCIENT STAV- KIRKE AT TOENJUM-SOGN	72
By permission of the Bergen Museum.	
A PEASANT WEDDING, HARDANGER	90
AALESUND	156
MEROK, GEIRANGER	156
BERGEN, FISH MARKET	158
HANSEATIC QUAY, BERGEN	158
OFFICE IN HANSA MERCHANT'S HOUSE, BERGEN	160
SLEEPING BERTHS, HANSA HOUSE, BERGEN	160
BÖJUMS GLACIER	174
BONDUS GLACIER	174
CHRISTIANIA FROM HOLMENKOLLEN	180
GEIRANGER FJORD	190

xiv THE FJORDS AND FOLK OF NORWAY

	FACING PAGE
"EAGLE'S NEST" DWELLINGS, SHOWING TETHERED CHILDREN	190
MEROK, GEIRANGER BASIN FROM FLYDAL	194
HAMMERFEST	196
MONUMENT TO HARALD HAARFAGER, HAUGESUND	196
FRESCO IN VIK CHURCH	204
VIK CHURCH, HARDANGER	204
ESPELANDEFOS, NEAR ODDA	206
VÖRINGFOS	206
RAFTSUND, LOFOTEN ISLANDS	218
DIGERMULEN, THE LANDING-PLACE	218
DIGERMULEN, LOFOTEN ISLANDS	218
ROCK-HEWN ROAD	228
NORANGSFJORD	228
SUBMERGED VALLEY, NEAR ÖIE, NORANGSDAL	230
LOEN LAKE: SCENE OF ROCK FALL	230
MIDNIGHT SUN	232
THE NORTH CAPE	232
NAERÖ FJORD: VILLAGE OF BAKKE	250
GUDVANGEN, NAERÖ FJORD	252
STALHEIM AND NAERÖDAL	252
STAVANGER CATHEDRAL	258
TROMSÖ	258
RAVINE OF TOKAGJELET	264
TRONDHJEM, ROYAL PALACE	268
TRONDHJEM CATHEDRAL	268

	FACING PAGE
VIK I EIDFJORD, HARDANGER	276
VOSSEVANGEN	276
MUNDAL, FJAERLAND FJORD.	276
FANTOFT STAVKIRKE	288
NOMADIC LAPPS	292

The illustrations except where otherwise stated are from photographs by the author.

THE FJORDS AND FOLK OF NORWAY

I. THE LAND

POSITION AND GEOLOGY

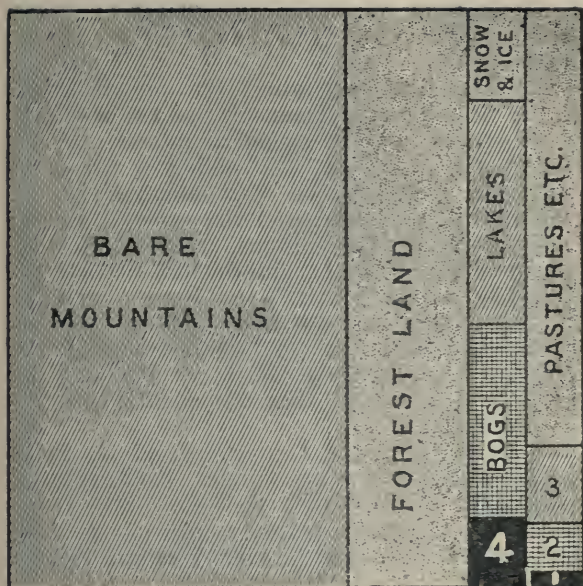
NORWAY forms part of the largest peninsula in Europe, joining with Russia and Sweden in peopling that curiously shaped geographical division of the continent known as the Scandinavian peninsula, of which it occupies the western and northern seaboard. It is a long-shaped country; its southern point, Cape Lindesnaes, situated in $57^{\circ} 59'$ N. lat., from whence the country runs off in a direction N.N.E. and terminates at Knivskjerodden (near North Cape) in N. lat. $71^{\circ} 11'$. East and west, Norway lies between meridians of $4^{\circ} 20'$ and 30° E. long.—extremes which are represented by about one and a half-hour's difference of time; its greatest width is 250 miles, in the south, contracting irregularly towards the north until at Narvik the narrowest part is reached, the Swedish frontier being but 30 miles distant. Its greatest length, represented by a straight line between Vardö in the north and Cape Lindesnaes in the south, is 1100 miles.

Norway presents some remarkable and interesting physical features, the most extraordinary of which is undoubtedly its unique coast, 1700 miles in length and equalling that of France, which is bordered by a multitude of rocky islands (upwards

2 THE FJORDS AND FOLK OF NORWAY

of 150,000=8500 square miles) constituting a natural breakwater to the forces of three oceans—the North Sea, Atlantic, and Arctic Oceans. This gives to the country, as it were, a double coast-line, providing, between the islands and the mainland a seaway of calm lake-like water, navigable by the largest ships. Inside these islands the coast is very broken and deeply indented by numerous waterways piercing the land—deep fissures in the mountain ranges known as fjords. The seaboard thus provided by this serried coast is enormous, and its measurement, together with the coast around the largest islands, gives a distance estimated at 12,000 miles; equal to half the circumference of the world!

Norway rears herself boldly and precipitously from the sea in the form of a vast undulating tableland, which attains its highest altitude on the coast side of the country, the ridge of which follows roughly the contour of the west side of the peninsula, descending by gentle degrees towards the east. The general conformation of the Scandinavian peninsula may be compared with a gigantic wave of rock flowing in from the east and breaking into the ocean on the west. This great plateau is intersected by those lengthy indentations of the coast—the fjords—literally sea-flooded valleys, forming the distinctive characteristic of Norwegian coast scenery, and constituting one of the most interesting and beautiful land formations on the earth. To the east and south the plateau is cut by long and wide valleys with less steep sides than the chasm-like fissures on the west side. The total area of the country is 124,525 square miles, and more than one-half of this is at an altitude of over 2000 feet above sea-level, whilst nearly 8000 square miles are above the snow line. There are not more than 1000 square miles cultivated; 3400 square miles are pasture land, and



DISTRIBUTION OF LAND

	Square miles.	Percentage of area of country.
1. Towns	96	0'1
2. Grain fields	893	0'7
3. Cultivated meadows	1,450	1'2
4. Natural meadows	1,211	1'0
5. Woodland, forest, etc.	26,317	21'0
6. Pastures. Home and mountain grazing ground	9,438	7'6
7. Bogs	4,632	3'7
8. Bare mountain	73,752	59'2
9. Lakes	4,789	3'8
10. Snow and ice	1,947	1'6
	<hr/> 124,525	<hr/> 100'00

4 THE FJORDS AND FOLK OF NORWAY

a full fourth of the whole country is forest land ; the remainder being rocky, unproductive and uninhabitable.

The hypothesis regarding the primal origin of the Scandinavian peninsula, and Norway in particular, is of great geological interest. As in other parts of Europe, the cooling of the earth after the Devonian or Carboniferous period, coupled with the lowering of the sea-level, caused the appearance of mountains, which in Norway are represented by that chain which stands between the Naze and the North Cape. Norway exhibits on the surface an extensive area of primary rocks, which constitutes a large portion of the oldest crust of the earth laid bare, and not since overlaid with any of the subsequent geological formations.

At the close of the Tertiary period the Polar regions had a temperate climate which extended beyond the Arctic Circle and the North Cape. During the succeeding period a great change took place which gave the face of Western Europe that aspect which it still keeps to-day. A sudden climatic depression wrapped the whole of the Scandinavian peninsula in a coat of moving ice which stretched its sway over Western Prussia, North Germany and Holland. Traces of this glacial invasion have been found in Silesia and the Low Countries as well as at Holderness in Yorkshire, in the shape of great boulders of syenite. The mountains, the fjords and the fretted coast of Norway are all silent and immortal witness of the titanic ice battle which was waged centuries and centuries before the birth of man. If it were possible to calculate even approximately the duration of this period, science would have progressed one step farther towards revealing the age of the globe.

It is almost generally accepted that, as in the

case of the Scotch firths, with which there is something more than a casual resemblance, the great valleys and cañon-like ravines now called fjords existed before the ice age. Wherever there was a chasm or a cleft, the ice current laden with rocky boulders rubbed and scored a way for itself, cleaving the rocks asunder, widening and deepening its bed, leaving behind it polished rocks such as are seen frequently in the Alpine regions and are called by the characteristic name of *roches-moutonnées*. In many places the ice action was so strong that its bed was hundreds of feet below the level of the outer sea.

The central ice current was split in eddies and backwaters, cross currents and side currents which wore away the rocks and cut up the lower portions of the country into those strange geometrical sections which still may be observed on a physical map of Norway. Thus these great frozen waterways reached down to the sea much in the same way as is seen in Iceland, Greenland, and the nearer Polar regions to-day. At some instant during the glacial period, when, precisely, it is impossible to ascertain, a reverse process to the one already described set in. The glaciers began their slow and steady retreat from the coast-line, and the space previously occupied by them was filled by the sea, hence a configuration in every way similar and parallel to that of the fjords and mountains in the interior. The coast of Norway, in fact, properly speaking, is surrounded by a chain of numberless islands, islets, rocks, promontories, and peninsulas often joined to the mainland by narrow isthmuses. The moraines and the deposits washed up by the ceaseless beat of the North Sea gradually formed sandbanks and bars round the entrances to the fjords. No sooner had the ice left the fjords than these were invaded by the sea, owing to their

6 THE FJORDS AND FOLK OF NORWAY

depth below the sea-level, and became great navigable waterways penetrating deep into the heart of the country and giving it those remarkable characteristics which still exist to-day. The moraines and alluvial deposits of the cross currents of ice formed round the edges of the fjords and at the entrance of the valleys narrow low-lying strips of fertile and pastoral land. The snow and ice line retreating still farther above the rocks and the plateaux, gave the mountain sides that singularly majestic and terrible aspect which strikes the traveller on his first approach to the western coast : great black arêtes, snow-filled gulleys and crevices, terraces and barren plateaux, often covered with splintered rocks and extending for miles, peaty bogs, devoid of anything save the scantiest vegetation ; and higher again craggy peaks jutting up clear cut against the blue sky. Thus everywhere in Norway can be traced unmistakable signs of the great armour of snow and ice which encased Scandinavia during the Ice Age.

Before the great ice period, the country doubtless occupied a higher elevation than at present. Now the country presents indisputable evidence that it is rising—or the sea receding—especially the northern half from about the region of the Nord Fjord to the North Cape. The coast is reported to have risen 20 feet in Trondhjem in a thousand years, whilst near Hammerfest there are ancient coast-lines to be seen at a height of over 600 feet. The country to the north is, roughly speaking, rising about half an inch annually, but on the other hand the comparatively flat region of southern Norway is undoubtedly sinking.

Norway may be considered either as the youngest or the oldest country in Europe ; the youngest, because it is the last part of the continent that has been relieved of its snow mantle, after Europe, generally, had already emerged

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from the grip of the glacial period, the oldest country, because one is face to face with the original earth's crust, of untold antiquity, and even now but little changed from the shape it assumed when it first solidified.

CLIMATE

Norway is favoured with a very healthy climate ; no other country so remote from the equator can claim such a mild temperature. In the same latitude in which Franklin perished in the North American arctic wastes, Norway enjoys a quite remarkable mildness, its waters remaining unfrozen with few exceptions. In Siberia, agriculture cannot be carried on beyond lat. 60° , but in Norway oats ripen under lat. 69° , and rye under $69\frac{1}{2}^{\circ}$ and barley under 70° . In spite of the fact that one-third of the country lies within the Arctic Circle, the vegetation exhibits a greater variety and luxuriance than is to be found in any other country occupying the same degree of latitude. Occupying, as it does, above 13° of latitude and 26° of longitude, it is natural to expect extremes of climate, but in Norway these extremes are the result not of the difference of geographical position, but must be ascribed rather to local influence. Nature has bestowed on Norway, in fact, an artificial climate, largely derived from the temperature of the seas which lave its shores, in which the Gulf Stream plays a very important part, impinging upon the western coast about the region of lat. 62° thence turning northward to bestow its beneficent influence along the shores of what would, under other local conditions, be a glacial country. In no place in the world is there such an example of the natural temperature being supplemented by

8 THE FJORDS AND FOLK OF NORWAY

so much surplus heat, it having been estimated that the country enjoys about 36° of Fahrenheit more heat than what it is by nature and position entitled to, after comparison with other regions of relative positions. This accounts for some curious extremes; thus the mean temperature of the North Cape and of Christiania, 1100 miles farther south, is, in the winter months, the same. In most countries the heat decreases towards the north, but in Norway towards the east. Inland, away from the influence of the sea air, the summer heat is oppressive and the cold in winter intense. It is remarkable that the heat in the sun is often twice as much as that in the shade. The most equable climate is found in the region of the fjords on the western coast, but at some distance away from the outer and island-strewn coast, which is, as a rule, wetter than the inner reaches of the fjords. At the mouth of the Sogne Fjord, for instance, at Sognefest, there is a rainfall of 60 inches annually, whilst only 87 miles farther inland along the fjord, at Laerdal, it decreases to 13 inches. The reasons which contribute to the mildness of the coast region combine to increase its rainfall, which is much greater than that of the interior of the country.

There is only one part of the coast where the mean annual temperature is below freezing point, and that is in the far north, at the most inland point of the Varanger Fjord, where the mean temperature is $29^{\circ} \cdot 3$ F.; the highest mean annual temperature is along the outer coast-line between Lyster and Sogne Fjord, being nearly 45° F. The longest and coldest winters are found in southern Norway and in the northern province of Finmarken, where above two hundred days of the year there is a temperature of below freezing point.

The coast, of course, enjoys a milder climate than



THE CALM WATERS OF THE INNER LEAD

the interior in the winter, but, on the other hand, is cooler in the summer. July is the warmest month in the Hardanger district, the Inner Sogn district and in eastern Norway; each of these places having in this month an average temperature of above 61° F.

The warmest part of northern Norway is in the interior of Finmarken, lying, roughly, between the parallels of 69° and 71° N. lat., which in July is favoured with a temperature of between 53° and $55^{\circ}5$ F.

Along the western portion of the coast, the fjord region proper, the temperature never falls below 14° F., and rarely rises above 77° F.; whilst in Österdal in the south, and in parts of Finmarken, in the extreme north, the temperature has been known to fall in the winter to -40° F., which is the freezing point of mercury; and in the same province a summer reading of 86° F. has been recorded—extremes represented by a difference of 126 degrees of Fahrenheit.

The temperature of the seas which surround the coast are, for the most part of the year (September to May) higher than that of the air, and constitute an unending supply of heat, thereby raising the temperature of the surrounding atmosphere and rendering the country inhabitable and life-sustaining. From observations taken off Lindesnaes, the mean annual temperature of the sea was 47° F., the lowest recorded being 37° and the maximum 61° F.; whilst at places in the Lofoten Islands, within the Arctic Circle, a mean annual temperature of the water was 42° , the lowest being $36^{\circ}7$ and the highest $53^{\circ}8$ F. The surface water in summer is the warmer, but in winter the deep water is warmest.

On the coast the finest weather may be expected during the months of June, July, and August, when long periods of calm are often experienced.

During the summer the prevailing winds are those coming from the sea, south-westerly, and following the line of coast from south to north and very rarely blowing at right angles to the coast. Within the island belt the winds generally follow the course of the fjords; the south-westerly winds bringing dull weather; the easterly winds fine clear weather on the coast. The same wind, however, produces rain on the east side of the peninsular mountain range, which really divide the country into two distinct climates. Fogs on the west and north coasts are rarest in winter, but in very cold weather—when the air is very much colder than the water—the whole surface of the sea gives off steam, producing a condition known as “smoke-frost.” During the summer, mirage is fairly common on the coasts; it is considered to forebode fine settled weather, unless the image is badly distorted, when the reverse is generally the case. Thunderstorms are by no means common in Norway, although some of the winter storms have been very severe, some forty churches having been destroyed by lightning as the result of these storms during the last 150 years.

The tides upon the west coast are the result of a tidal wave which sets from south-west to north-east, and increase towards the north; thus at Stavanger spring tides rise $4\frac{1}{2}$ feet, 8 feet at Trondhjem, and 9 feet at the North Cape.

MOUNTAINS AND GLACIERS

The configuration of Norway is mountainous, consisting of large tracts of country standing at an elevation of some 4000 feet in the form of tablelands from which the higher peaks emerge; these plateaux have steep and abrupt escarpments and descents towards the west, indented by the fjords

and incline at a gentle angle towards the east, and furrowed by almost parallel valleys.

The mountains are rich in minerals; iron, copper, silver nickel, and cobalt being found; coal is only found in one or two places, particularly in the island of Andö, in the north, where the seam extends under the sea.

In order to provide a succinct account of the various ranges, it is convenient to divide the country into three parts:

1. In this division is embraced two-thirds of the land, from a point some 100 miles south of Trondhjem (Röraas) to its northern limit in the 71st parallel of north latitude. Within these boundaries is the great northern range or Kjölen, the keel, which, before the correct orography of the country was known, was supposed, erroneously, to form part of a continuous range extending north and south of the peninsula, with a well-defined ridge or crest forming a natural frontier between the sister countries. To this may perhaps be ascribed the name of Kjölen.

The distinguishing feature of this range is that, for the most part, it is not tabular in construction, which, on the other hand, forms the salient feature of the ranges to the south and west.

In this division is Sulitelma, 6200 feet, situated on the line dividing Norway from Sweden, in about the same latitude as Bodö (68° N. lat.), Svartisen, a vast plateau of snow and ice, 4000 feet, covering an expanse 35 miles long by 10 broad.

In the north, in the territory adjacent to the Russian frontier, the mountains seldom exceed 1000 feet. Southwards, almost to the region of Trondhjem (about 64° N. lat.), stretches a desolate and dreary arctic waste, peopled only by a few tribes of nomadic Lapps and their reindeer, a comparatively unknown, unexplored area until 1826. In this section should be mentioned the

mountainous fjords of Lyngen, and the Lofoten Islands.

2. From the above-mentioned boundary of Røraas, in a W.S.W. direction, commencing with an altitude of 2,000 feet begins the range known as the Dovrefjeld,¹ defined S.E. and N.W. by the valley of the Rauma with its Romsdal mountains of gneiss. The range culminates in Snehatten, 7620 feet, of mica slate, at one time credited with being the highest mountain in the country. This range forms a rough division between northern and southern Norway.

3. Farther southward are several groups of mountainous plateaux comprised in the Langfjelde section. Here is the great Jostedal with its snow field, the largest in Europe, 330 square miles in extent, and computed to be 1500 to 1600 feet in thickness, sending some twenty-five glaciers streaming the valleys, the largest of these being only second in size in Europe, the Altesch, in Switzerland, being the largest ice-stream. The Sogne Fjord runs right into this range. North of the Jostedalsbrae is the Nord and the Geiranger Fjords, two gems of fjord scenery, the waters being enclosed as it were, in the former case with alpine peaks and in the latter by a fissure in the range.

Westward of the Jostedal the range is continued as the Jotunheim (home of the giants) or Jotunfjelde, from which rises the Galdhøpig, 8405 feet, the highest peak in Norway, and indeed the highest in Europe anywhere north of the Carpathians. South, the ridge continues as the Fillefjeld with the Suletind, 5808 feet, Hallingskarvet, 6432 feet, the Halling Jökelen, 6540 feet, and Hardanger Vidden, 6064 feet, the latter a rocky barren waste. Another important group is the

¹ These various plateaux are called in Norwegian "Fjeld"—a tableland.

Folgefond, with its snow mantle, 22 miles long by 4 to 8 across, the second largest in Europe, which also pushes forward its glaciers in to the valleys.

Southwards the elevation decreases until, quite in the south, there is a district which, together with another tract near Trondhjem, are the only places that partake of the nature of a plain in the whole country.

RIVERS

In consequence of the abrupt descent of the mountain plateaux towards the west, the streams on that side of the country are of a rapid and turbulent nature, and constituting, in most cases, the true mountain torrents of crystal clearness. Eastwards from the same range, however, the streams, as a result of the very gentle declivity—at times even almost imperceptible—expand, and the watercourses often assume the character of lakes connected by rapids and waterfalls at the junction of the different levels. Although Norway is profusely watered by rivers which traverse its valleys in every direction, it is only in the south that any true rivers are found, and of these only the Glommen and the Drammen are at all navigable, and in this respect stand alone in the country. The longest river is the Glommen, 350 miles, which with the Drammen constitute the chief highways upon which the timber from the richly-wooded districts of the Österdal, and from the forests of Hallingdal, Valdres, Hadeland and Numedal, is floated down. Nearly two-thirds of the timber of Norway reaches the sea by the medium of these two rivers. In the north the historic river Nid joins the sea at Trondhjem, on which some of the timber of that district is floated but it is not navigable. Still farther north is

the broad and imposing Tana, forming the boundary between Norway and Lapland, but is of little commercial use on account of the shallow lower reaches.

LAKES

A considerable number of fresh-water lakes are to be found, but in no case have they any considerable area, although collectively they represent about one-twelfth part of the total area of the country. Some of these lakes are of great depth, and in some cases, particularly in the case of the Horningdalsvand in the Nord Fjord district, which has an area of 20 square miles, and Lake Mjösen near Christiania, soundings show the bottom of both lakes to be over 1500 feet below the level of the sea. The largest lake is that of Mjösen, "Norway's inland sea," which has an area of 138 square miles. Some of these lakes are highly picturesque, especially those embosomed in the mountains of the great fjord region; of these the group of three lakes of Loen, Olden and Opstryn are perhaps the finest. These three vary from 7 to 11 miles in length, with areas of $3\frac{1}{2}$ to 5 square miles. The Jotunheim mountain region in the centre of the country has some fine lakes, Bygdin standing at an altitude of 3485 feet, and an area of about 18 square miles, whilst higher still is Lake Tyin, 3536 feet, of over 13 square miles area. In the south, apart from the Mjösen lake above mentioned, is the Bankdaks lake, now forming part of the canal route, Bandak-Nordsjö, Lake Kröderen on the line of railway, Christiania-Bergen, through the Hallingdal, and the Nisser, 21 miles long, on the route to Arendal. Apart from these better known lakes there are innumerable lesser ones, and mountain tarns, which, though small, are often of incomparable beauty.

WATERFALLS

Norway is especially rich in fine waterfalls and cascades, in fact, no other country can show anything like them for the same area of country. In all the mountain districts, particularly in the Hardanger, waterfalls abound. The snow melting from the great snow wastes of the Folgefond in Hardanger, and from the Jostedalsbrae and other snow stretches, are productive of majestic waterfalls unrivalled in Europe. Of these the more noteworthy are the Vöringsfos, a great mass of water plunging 500 feet into a colossal rock-cauldron; the Skjeggedalsfos, a beautiful fall on the uplands of Hardanger; the smaller but exquisite Laatefos and its many charming neighbours the veil-like streamers of the Seven Sisters in Geiranger, the falls of the river Nid at Trondhjem, and the Sarpsfos, the huge falls of the Glommen, are but a few of the gems. Waterfalls may be seen at every turn; and so satiated does the traveller often become that fine falls, often nameless, are passed unnoticed, which in any other country would form the objective of an excursion.

VEGETATION

The vegetation of Norway displays a greater variety and luxuriance than exists in any country occupying the same degree of latitude. In consequence of the continuous daylight of the northern summer, spring hardly exists, all vegetable growth progressing with marvellous rapidity; rye, for instance, growing at the rate of three inches per day, and hay cut, even in latitude 70° N., four weeks after the melting of the snow. The continuous sunshine would appear to completely compensate for the lack of heat, for it is

found that barley will ripen in the north of the country in the same period occupied in the south of France, namely, ninety days. Another curious result of the protracted summer light is that the leaves of the trees grow larger in the north of Norway than do those of the same species grown in the south of the country, although the trees themselves are dwarfed. Most of the forests are of pine and fir, but the familiar oak, beech, elm and silver birch also occur, but do not attain to the fine proportions found in Britain. Of fruit trees, the apple and plum are grown in the southern half of the land; cherries have matured as far north as 66° ; and bilberries, currants and gooseberries as far north as 70° . Amongst cereals, wheat has been grown in places as far north as 64° , and barley and rye have been reaped almost up to 70° N. lat. Wheat is the least grown and oats the most frequent. The potato flourishes, and is now an indispensable adjunct to the cereal crops. There is a noticeable and unreasonable paucity of table vegetables grown, many of which could be successfully cultivated. The Government are applying the best of remedies against traditional prejudice—the education of the young—and are encouraging the instruction in the gardening of table vegetables and flower growing, in the schools. The best agricultural land and the most arable is situated near the ancient and modern capitals of Trondhjem and Christiania.

COMMUNICATIONS BY SEA

The great highway of Norway is the sea, in which expression is included the numerous arteries which in the form of fjords intersect the coast in every direction. The absence of navigable rivers, however, has been amply compensated for by



NORWEGIAN HAYMAKERS

these commodious channels, which throw open large districts to a considerable distance inland, permitting of the conveyance of merchandise and passengers to an unlimited extent. In this way the country is literally enveloped by a vast network of water communications of the first importance, which in every respect satisfactorily replace both the railway and the road. Her immemorial association with the necessity of water traffic caused Norway to early appreciate and adopt the steam vessel, and as far back as 1827 a mail service was started under the ægis and subsidisation of the ever paternal Government. The result is to-day a most excellent service of steamers on which the accommodation is both cheap and comfortable and the food quite good. Even the smallest hamlet is served by these steamers, and that, too, with fairly frequent calls, taking into account, of course, the smallness of the population. In addition to the ordinary post services there are special fast steamers which ply, with few stops, between the more important places and large towns. Some conception may be obtained of the prodigious coast-line thus served by mentioning that the post steamer which starts from Christiania takes sixteen days in its journey to Vardö in the north, and that, too, with restricted calls !

In addition to the regular posting services there are auxiliary steamers serving certain fjord localities in order to cope with the increased demand during the summer months at the season of the tourist.

The steamers are of comfortable size, generally from 500 to 1500 tons ; and as the larger part of their route is within the friendly island belt, it is only when those exposed and unprotected portions of the coast are reached that any uncomfortable motion is experienced. The observant traveller who wishes to be brought into first-hand

contact with the national life, and the many out-of-the-world spots in which the coast of Norway abounds, could do no better than spend a week or two on one of these steamers.

COMMUNICATIONS BY ROAD

The sparse population, the extraordinary configuration of a large part of the country and the cost of construction are factors which, until lately, naturally tended to restrict communications to those of absolute necessity. But during the last half-century many new roads have appeared, due to the advent of the tourist, coupled with the nation's recognition that if commerce and industry would thrive, improved and adequate communications must exist. The result has been that few countries have now better facilities for travel than has Norway; the old roads, often nothing but rough horse-tracks, have been replaced with modern and substantial cart roads bearing comparison with those of any country in Europe. The construction of these has been both a difficult and a costly matter, brought into being at great sacrifice by a nation with a scattered and scanty population. The successful results of these efforts have left a standing tribute to the administration of the Director of Roads, on whom devolves the responsibility of their inception and construction.

The building of some of the more noteworthy roads, has demanded the highest degree of engineering skill, and the traveller in Norway will soon become aware of this when passing through the grand mountain scenery. Special mention may be made of the famous and well-known road through the Naerodal, which climbs the bluff Stalheims cliff in a series of loops; made in 1854, this was one of the first of the

modern roads. But since those days far greater difficulties have been overcome, particularly that through the Toka Ravine near Norheimsund, that from Myrdal through the Flaam valley to Fretheim, and that splendid example of Norse road-making, the road from Merok, with its ribbon-like twistings over the Grotlid, to mention but a few of many recent accomplishments in the linking up of districts previously difficult of access.

Communication is kept up along the roads by a system of Government stations known as skydsstation which, according to local resources, are classed as either fast or slow. Here horses and vehicles may be obtained. The usual form of vehicle is the stolkjaerre, a light, two-wheeled conveyance, particularly adapted to the traffic and roads, the old-fashioned and one time almost universal kariol is now rarely seen. Several of these skydsstation have a post-office, and even an hotel or restaurant attached, and are often busy little places during the tourist season. Vehicles are generally to be found at a faste station, but at a tilsigelse (slow) station as much as a day or two days' notice may be needed. The rates are regulated by a fixed Government table from stage to stage according to the nature of the road, but are in every case reasonable.

Should the passenger drive, he assumes full responsibility for the driver, horse and vehicle. The rule of the road is to keep to the right. Some of the most important roads now have a motor service.

COMMUNICATIONS BY RAIL

Until recent years, Norway was the most backward of countries in respect of its railway systems, but she is fast remedying this, the total mileage

being now 1946. The first railway—that from the capital to Eidsvold, a distance of 40 miles—opened in 1854, was largely the outcome of British capital and enterprise. The success of this line at once prompted native effort, and the first great achievement was the coupling of the present capital of Christiania and the ancient one of Trondhjem. Many other local lines, more particularly in the south, have sprung into being, such as that from Stavanger to Ekersund and also that to Bygland in the Saetersdal from Christiansand. One of the more recent, though hardly local, lines, since it connects to a trunk line, is that from the newly-created town of Narvik to the Swedish frontier in lat. 68° N., which thus makes it the most northerly line in the world.

The crowning addition to the system is the Bergen-Christiania line,¹ opened in 1909, which stands as one of the greatest national undertakings and realises the long-cherished ambition to link up these two important commercial centres situated in two vastly different types of country. The need of this line has long been felt, as until 1909 the fastest method of performing this journey was by sea, the voyage taking two days and costing about £2, without food. This is now possible by railway in fourteen hours.

The railways are State-owned and are constructed on the uniform broad gauge system (1·067 metre). Only second and third class carriages are provided, which, in common with the dining and sleeping cars, are in every way comfortable.

TELEGRAPH AND TELEPHONE

With its network of wire communications, Norway is among the foremost nations of Europe, the

¹ See page 171.

telephone in particular being very largely employed. Many private houses have their instruments, as the cost is low. The towns are plentifully supplied with public "kiosks" or call offices, and in obscure places it is the telephone which plays a large part in rendering them at all habitable to the more enlightened resident, such as the parish priest and the doctor. The great telegraph centres, too, are linked up by innumerable telephone connections. Several "radio" or wireless stations exist at relays along the coast and these are being supplemented. The total length of the mileage of telegraph and telephone wires is 13,535.

II. THE PEOPLE

POPULATION

NORWAY is a very thinly populated land ; the total inhabitants only about equalling that of the English county of Lancashire, and, although the country constitutes three per cent. of the area of Europe, the inhabitants represent only one-half per cent.

Exact figures of population in ancient times are wanting, but about the middle of the 14th century there were probably about 300,000 inhabitants. About one-third of this number was sacrificed to the ravages of the terrible pestilence which visited the country in the years 1349 and 1350, the "Black Death" which was brought to her shores by an English vessel. The effects of this are to this day evident in some places. By the end of the seventeenth century the figures had only risen to half a million, and at the first official census taken in 1769 they had increased to 727,600. The next census was not made until 1801, which showed a return of 883,038 souls, since when a ten-yearly census has been usual. At the last census, in 1910, there were 2,301,782 people in the country, but it must be borne in mind that these figures do not include the large number away at the time, which is inevitable from a sea-faring nation. The Norwegians are, before all, a littoral people, which accounts for the two-thirds who live along the coasts and the fjords ; one-quarter

inhabit the interior and the lowland districts, and about 10 per cent. people the mountain regions, even to heights of 3000 feet. One-half of the total population is comprised in the two largest towns—Bergen and Christiania.

The most thickly populated part is the southern Amts, which account for, roughly, two-thirds; the most densely peopled Amt (leaving out the two administrative Amts of the towns of Christiania and Bergen) is Jarlsberg-Larvik with 116 to the square mile, next comes Smaalenene with 80·20, and Akershus, 51; these three counties being all around the Christiania fjord region. Taking the whole area of the country into consideration (excluding lakes), the number of inhabitants per square mile is 16·80 (Sweden has, for the same area, 27·70, Denmark 147·60, and Belgium 533·50).

The most sparsely inhabited district is in Finmark, where there are only 1·50 persons for the square mile, which is less than that of Iceland which has 1·80. There are, indeed, districts which have only one person to every four square miles, and in the highlands, mountain tablelands and forests there are, of course, great uninhabited tracts. On the west coast the most populous Amt is that of Stavanger with 34·90, and in the two great divisions on the east, Hedemarken and Kristians Amts, there are but 11·60. The proportion of town and country dwellers is very much in favour of the latter; about 70 per cent. living in rural districts. The growth of town populations has been a feature which has been manifested during the latter part of the nineteenth century; in 1801 only 10 per cent. inhabited the forty-two towns then existing, and even so late as 1880 the number had not exceeded 20 per cent., but from the figures of the last census the total has increased another 10 per cent. in thirty years. This is, of

course, low in comparison with some countries ; England, for instance, where there is as high a percentage as 75 who are town-dwellers. The term town, too, is hardly defined ; in most countries it is merely a conventional one, but in Norway it is a legal one, and includes what would often be considered mere villages. There are now sixty-one official "towns," nearly all of which are situated along the coast, but these are, however, nearly all small ; forty-two out of the number having less than 5000 inhabitants and only two above 50,000. The three largest towns are Christiania, Bergen and Trondhjem. The only inland towns of any size are Hamar with 5000 and the mining town of Kongsberg with 5500 inhabitants. Apart from the towns, the people live in isolated and solitary farms surrounded by their cultivated land ; villages are unusual except in some parts of the coast where the fishing population has often formed groups of houses, and, of course, they have similarly been grouped around the various industrial undertakings. The average number of persons to each household is five (in England and Wales it is 4.73). The proportion of women to the men is increasing ; there are now 1072 women for every 1000 men.

LANGUAGE

The language of Norway is Dano-Norwegian and forms the most permanent monument of what may be called Norway's dormant period, during the time she was united with Denmark, from 1450 to 1814, when the rejuvenescence of the country took place and she declared herself once more free and independent. This Dano-Norwegian is the language of the State, and is called in consequence the riksmåal. Recently efforts have been made, and indeed are still being

made, by zealous nationalists to popularise the *landsmaal*, a patois constructed out of various peasant dialects, and its purpose is that of giving Norway a national language.

The State language bears in some ways a similar relationship to the pure Danish as does English spoken by the country Scot. The original Norse exists in a more or less modified form in Iceland to-day, but is to be found in its purity in the Sagas.

GOVERNMENT

The kingdom of Norway is an independent constitutional and hereditary monarchy, the country being governed by a representative assembly (the *Storting*) and the King, who becomes legally of age at eighteen years. The Crown is hereditary only in the lineal and agnatic line of the royal house. Should the King have no male issue, the parliament (*Storting*) elects a successor. The royal authority is vested in a Council of State—the Cabinet, in fact—which is composed of the heads or Ministers of the following eight Departments:—Church and Education, National Defence, Public Works, Finance and Customs, Foreign Affairs (which includes Shipping), Justice and Police, Agriculture, Social Affairs and Board of Trade. On these Ministers devolves full responsibility of the edicts, resolutions and decisions of the Government which are issued in the King's name.

One quarter of the members of the *Storting* are elected from that body to form the *Lagthing* (which serves the purpose of a second chamber), the remaining three-quarters acting as the *Odelsting*. A measure rejected by the *Lagthing* is sent back to the *Odelsting* for further consideration together with the reasons which led to its rejection. After further debate, and, possibly,

remodelling, it is again submitted to the Lagthing, and, in the event of its rejection a second time, then both the Odelsting and the Lagthing meet in unison and a vote is taken. In the event of the measure receiving a majority of two-thirds of the votes, the Bill, on the formal sanction of the King, at once becomes law. The Storthing opens its legislative session in October, and, with the exception of the Christmas vacation, continues until early summer.

The Storthing is composed of representatives of the people directly elected. These number one hundred and twenty-three members, each electoral district returning one member, and elections taking place every three years. By this arrangement the greater number of members belong to the country districts, and the balance of power is still, as it always has been in the country, held by the rural population. To all intents and purposes there is universal suffrage in Norway, since the Franchise Act of 1898, by which all Norwegian citizens who have been resident in the country for five years, may vote, provided they are over twenty-five years of age. In 1907 the Storthing gave the Parliamentary Franchise to all women who were qualified to vote in Municipal elections, which added about 300,000 to the total electorate. The result of this feminine accession to the electorate has in every way fulfilled the expectations of the partisans of the feminist movement and has justified the confidence of the legislators of advanced views. Already several new laws controlling divorce, legitimacy and the social and economic position of women are a few of the first-fruits of the official recognition of the complete equality of the sexes. Members of the Storthing are paid for their services at the rate of 12 kroner (13s. 4d.) per day, plus their out-of-pocket travelling expenses from their district to the capital.

Norway in many respects may be considered an ideal country to live in, not so much from the point of view of its climate, but from the much more important one of its administration.

In many ways it may be said that the Government is paternal, but it is not in any sense bound by it as is the case in Germany. The system of local government also, while not detracting from the value of centralisation, greatly assists the works of the ministers of the different departments and renders the laws more effective. For the purposes of municipal organisation, the country is divided into about forty large and twenty small municipalities and 525 rural districts (*herreder*), which, as a rule, generally coincide with the ecclesiastical districts. The rural districts are further divided by the several parishes of which they are composed and which, in all matters which specially concern the parish, act as their own corporation (*Sognekommune*). The *Amts* or counties control all the affairs of that county by a corporation or county council (*Amtskommune*), of which there are eighteen in the country, the two large towns of Christiania and Bergen being, in addition, considered as *Amts* or counties for administration purposes much as is the case of London (County Council of London). At the head of the *Amt* is the *Amtmand*, appointed by the Crown ; these are again divided into fifty-four districts, or *Fogedrie*, under the charge of a *Foged*, who is the most important officer of his district (which office is, however, now being automatically replaced by an *Amtskasserer*, or treasurer, whose duty is to administer the economical side of the district, and the *Politimester*, who regulates public order). Under the *Foged* (or, when replaced, the *Amtskasserer* and *Politimester*) is the *Lensman*, who is in direct touch with the peasants. He has a variety of duties and is the local official, and, in fact, "embodies the law."

The municipal council of the towns, *Kommunestyre*, is like the *Amts*, an elected body. This is, roughly, the system of local government, in which, as in the larger administrations, women play a conspicuous part—a part which is gradually increasing, thanks to the untiring efforts of the *Norsks Kvindesagsforening* (Norwegian Women's Union) and its organ *Nylænde* (The New Land), conducted by Miss Gina Krog, a most enlightened and able feminist leader.

EDUCATION

The great success of the educational system in Norway is due, in a large degree, to the national independent and enlightened spirit which is a Norwegian trait, and partly to the fact that the governing class belongs in great measure to the bonde peasantry, who know the desires, the requirements of their constituency, and seek to fulfil them to the best of their ability. There is much less of what has been described as "red tape" in Norway than in many other smaller and less important countries, as is immediately apparent to a visitor landing in Norway for the first time, even in some of the smallest villages. Education in Norway, contrary to what is generally the case, does not merely imply instruction, but a much wider sphere of knowledge, of *savoir-vivre*. This is all the more remarkable if one takes into consideration the extraordinary difficulties of communication in such a country, where even the parishes are separated and scattered over immense tracts of country and almost cut off from the rest of the world for months at a time. With these problems in view, an Act was passed in 1827, by which the teacher made his centre in a certain district for a couple of weeks, and then passed on to other districts. In 1837 the percentage of children

taught in this way (towns excluded) was 92 per cent. This system was soon superseded by the appointing of certain school districts called skolekredse, each of which is obliged by law to maintain an elementary school and to afford instruction to infants and older children. These are the folkeskole. It is noticeable that while instruction is obligatory, the standard required by the folkeskole may be attained without any enforced attendance at school. The good results of this system is to be seen in the government statistics, which show that illiteracy is practically nonexistent. The condition of the town children is different, but the same liberty is shown, though by far the greatest number of children are still taught in the common country schools. The course of instruction includes—Christian religion, Norwegian, arithmetic, writing, singing—for the first division or infant schools; and for the more advanced—geography, history, duties of citizenship, natural science and elements of hygiene. In some of the larger districts it is further required that an additional subject be taken, such as manual handicrafts, physical exercise or drawing. Religion is one of the important subjects, and the Lutheran Catechism is taught in all schools; there is special provision made, however, for children of other denominations, who may be excluded on application being made. Besides elementary schools there are numbers of continuation schools for boys and girls between fourteen and eighteen years; night schools, county schools and people's high schools, more or less of a private nature. To these must be added working men's colleges, a sort of popular university, which are widely attended by the working classes. The fees for all these various classes of instruction are purely nominal, and, in cases of extreme poverty, are defrayed by the guardians of the poor. This beneficent body pro-

vides also for the feeding of poor children, which is carried out by the municipalities of the towns, and which does splendid work during the winter months. It should be mentioned that the management of the country elementary schools in each herred (corresponding to the ecclesiastical parish) is vested in a board composed of the chairman of the local council, the parish priest (or his kappelen or curate), one of the teachers (either sex), which is elected by the other teachers, and a certain number of the parish council. This body is responsible for all classes of education conducted within its boundary. In the towns the control of schools is vested in a board constructed on somewhat similar lines, but with the novel provision that at least one-fourth of the members, which are appointed by right vested in the municipal council, must be parents of children actually attending school at the time.

The secondary education is principally of a private school kind, despite the Government management of public schools. The latter are to be found only in the towns and are designed to follow upon the elementary schools and to work on the same lines, thereby affording a continuous system of education. This consists of the Middel-skole, or preparatory school, and the Gymnasium for those going on to the University and the Technical schools, which are, by far, the most advanced in the country, and are to be found at Christiania, Trondhjem and Bergen. These are supplemented by the special schools of mechanics and electro-technics and the large number of evening schools. These schools embrace a period of about four years, and are specially designed to afford the pupils a complete and thorough education of a general character preparatory to further or university education studies. The standard of efficiency is very high, and includes

substantial knowledge of English, French and German, as well as singing and physical culture, not to mention the other regular subjects. The higher education centres round the university of Christiania and the Technical University of Trondhjem, which is in course of formation. To these, as to the other schools, women are admitted, and the increasing number of women students each year points to the rapid development of feminine culture in Norway. The university is run on the usual continental lines, is free to any one and every one; only for a degree is a certificate of previous studies and a nominal tax necessary. The courses are fairly complete and the professors are some of the best known authorities in their different subjects. The social life of the students, while not as extensive in some respects as the English, is developed and centres round the Studenter Samfund (Students' Union), resembling somewhat its English equivalent. Here social evenings are given every Saturday during term and club meetings held in connection with the various sports of tennis, rowing, ski, etc. The intellectual side of university life is a vigorous one, and Norwegian students acquire an exhaustive knowledge of foreign literatures which makes them both more interesting and more widely tolerant than their English confrères. The university consists of five faculties: Theology, Law, Medicine, History and Philosophy, and Mathematics. The academical year is divided into two sessions, namely, 15th September to Christmas and from 15th January to 15th June. The courses vary in length from two to four years. The great event of the student's year is the summer meeting of students which takes place at Eidsvold or some place of national interest, and lasts four days. At this meeting the interest and welfare of the students are discussed and lectures

are given on a variety of subjects. The place lays itself out to satisfy the needs of the student, and students are boarded and provided for and special travel and railway facilities afforded. These gatherings are held to foster an international entente cordiale. The relations between men and women at the university are very free and a sincere esprit de corps develops among students. Beyond a few very advanced young men and women, theories of free love are considered beyond the pale, and sex equality is based on economic freedom which the earning capacities of women have made possible. The reasons for this are to be found, partly in the system of education in the democratic, puritanical, and withal independent standing which women have held in Norway since Viking days. The relatively limited sphere of town life, the struggle for life and the simplicity of the religion are also reasons which must be taken into account.

RELIGION

Religion is one of the fundamental factors in Norwegian life, and if outwardly less visible and tangible than in England, it is, nevertheless, spiritually stronger and deeper. The spirit of freedom also, which is the underlying note of all Norwegian institutions, has prevented exaggerations and bigotry. The spread of education has produced a much higher level of culture among the clergy; the great difficulties of their life are well known, with their thinly scattered parishioners miles apart, where some churches can only obtain the services of their pastor once a month or even less. The religion is Lutheran and is based on the Augsburg Confession of 1530, but other religious bodies are

permitted, with the single exception of the Society of Jesus.

Norway is divided into six dioceses, Trondhjem, Bergen, Christiania and Hamar, which are the ancient ones, and Christiansand and Tromsö, which were added after the Reformation. With regard to this and other religious movements, it must be noted that they were principally political, and that, with few exceptions, there was no rapid change from the old to the new beliefs. This perhaps accounts for the widespread acceptance of Lutheranism, which has to-day become such a part of the national character that the German wave of agnosticism and scepticism has made but little headway. The Norwegians are essentially a religious people in the best sense of the word, and religion to them is more an inward and spiritual than outward and material truth. This saves them on the one side from bigotry and narrow-mindedness and on the other from anti-religious tendencies. Sunday observance is not of the intolerant puritanical order, but partakes rather of what is called the "continental Sunday." They are most strict in their observance of religious duties on that day, but do not object to attending a place of amusement or joining in any form of innocent sport or exercise.

DEFENCE

The system of national defence is one of the most highly perfected mechanisms of its kind in Europe, and is run on the lines of the Swiss Confederation. Conscription is followed for both the army and the navy, but there is no regular standing army, and the profession of arms is taken up by few. All male Norwegians are liable to

military service between the ages of eighteen and fifty, and service extends over sixteen years. Most recruits, however, are not called out until the age of twenty-two. The territorial army is divided into three parts. In the first, Opbuds, the service lasts six years, after which the recruit passes into the Landvern, which lasts another six years, and finally into the Landstorm for a further four years, after which compulsory service is at an end, except in times of national danger. The periods of service for the conscript each year vary from forty-eight to one hundred and two days, in such a way as not to interfere with his other calling. There are no town barracks, but *exercerplads*, or fixed camps in each of the military divisions of the country. The recruits are apportioned to the different divisions, according to their various avocations ; thus ensuring greater efficiency. The officers are trained at the military college, and at the military high school for those who make the army their career. The statistics of the army show fine physiques, and the highest average stature in Europe as well as breadth of chest. The navy is very small by comparison with the mercantile marine, which is classed among the four largest in the world. The principal naval station is at Hjørtten in the Christiania Fjord, where is also the naval academy, in which, during a period of three years, the cadet gets a thorough training of a practical nature, and a careful instruction in foreign tongues, a knowledge of French and German or English being compulsory.

INDUSTRIES AND COMMERCE

The position and configuration of Norway has tended to divide the population into two sections, the inhabitants of the coast proper, and the pas-

toral peasant. The development of Norway's mercantile marine is one of the most interesting in Europe, and traces its origin to viking and possibly pre-viking days. Of the latter, unfortunately, there is no trace. The recent studies and researches in Celtic civilisation, however, have led to the establishment of several hypotheses which, in the near future, may throw some important light on the pre-viking age. It is certain that before the viking age extensive commerce had been carried on between the Scandinavian peninsula and Scotland, Ireland and England, as well as with some of the more southern regions. The predatory raids of the northmen were evidently organised with some knowledge of the state of civilisation of the nearer countries. These raids, therefore, which were not merely piracies for plunder, as is generally and erroneously believed, form a phase in the development of European commercial enterprise.

The period extending from the consolidation of Scandinavia in the tenth and eleventh centuries, under Olaf Tryggvason, Olaf the Holy, Skothoning in Sweden and Cnut in Denmark, to the establishment of an organised commerce, is rather obscure, and follows closely on the internal history of the country. The first really important town in Norway was Bergen, though in viking times Slesvik, and Hedby in Denmark, Skringsslar in Norway, and Björkö in the island of Gotland, and the periodical market in the island of Bohuslän, prove that commerce had already been established in some degree.

It is difficult to draw a line of demarcation between merchant and pirate. It was often the case that between enemies, a truce should be arranged until business was concluded. The foundation of the Norwegian mercantile marine dates back to Haakon Haakonson. The first


part of this reign was a period of civil war, which only ended after thirty years' struggle, when Haakon was crowned in Christchurch, Bergen, on St. Olaf's, 29th July 1247, by the Pope's legate. Among the principal events of the latter years of his reign, was his recognition among the rulers of Europe, and the establishment of several important treaties of commerce. His fleet of over three hundred vessels did much to strengthen Norway's position as a naval power, and to extend her commerce. The prosperity of Bergen may be said to owe its establishment to him; but after his death, in 1263, the power of Norway declined rapidly, and the commercial enterprises of the three cities, Lubeck, Bremen and Hamburg,—the nucleus of the so-called Hansa League,—extended their influence over the whole of western Europe, founding factories as far as Novgorod in the east, and London, York, Wisby and Bergen in the west. This movement may be considered the forerunner of the present German commercial expansion. The ravages of the Victual brothers, a sort of pirate confederacy, had for a long time endangered commerce on the western coast, and weakened the power of the Bergen merchants. This proved a favourable occasion for the Hansa factory, which had been established in Bergen some time before, and which on the complete ruin of Norway during the Black Death in 1349, became sole master of the situation. Oppressed on the one side by the Hansa, on the other by Swedes and Danes, Norwegian commerce disappeared completely for several centuries, until the recovery of Norwegian independence in 1814.

The care and forethought which characterise the whole of the government administration in Norway, is to be found illustrated in the way in which it deals with the problems of industrial life. Norway has realised that if the country is to

prosper, and become truly great, it is necessary that the conditions of the workers should be made as advantageous as possible, and means of communication established such as to allow of a quick and effective solution of the law of supply and demand. The Department of Trade and the Department of Public Works have made enormous strides of late years, and the country has been gradually opened out by means of railroads, roads and steamship communication.

The industrial welfare of the country, though not so large as that of Sweden, or that of the peasant districts, is nevertheless yearly increasing, thanks to the efforts of the government. One of the striking facts is that the larger number of the factories are in the country districts, thereby avoiding the housing problem always present in crowded towns. Though the wages paid to the Norwegian workman are lower than those in larger countries, the cheaper cost of living compensates matters. The admirable administration produces conditions superior to many other better paid workmen, and the safety and interests of the employed are well provided for by the State. In this connection it is interesting to observe that copies of the various Acts of the Storting may be purchased for about twopence each, thus stimulating the interest of the people in the Constitution.

The leading industries are those connected with the chief natural resources of the country, and comprise fishing, timber, shipping and agriculture, the latter in its broader sense, including the breeding of cattle and horses.

Fishing is an industry of great extent, and is of the first moment to the dwellers along the rugged shores and land-locked waters of the coast, and forms one of the largest sources of income to the nation.  Indeed it is doubtful if

the harvest of the sea along the western coast should suddenly cease, whether these shore dwellers could support life. Cod and herrings represent the chief harvest; two different species of cod are found in these waters: sea-cod and fjord-cod, the latter being found in most of the fjords, whilst the former resort in certain seasons to various places in prodigious quantities. One of the great centres of their resort is the Lofoten and Vesteraalen group of islands within the Arctic Circle, where the yield represents very considerable sums. An average yield of the large fishing banks, of which government record has been kept extending over a period of forty years, gives an annual value of sea produce of about one and a third million sterling. The leading fisheries may roughly be divided as follows: the south part of the coast, mackerel and lobsters; from Stavanger northward up the coast as far as Tromsø, herring; and from the Molde Fjord to the northern province of Finmarken is the region where the most important fishery of all is carried on, that of the cod. In addition to these should be added the smaller industries of the seal and whale, which, of course, goes on in the far northern seas. The whale fishery, it may be remarked in passing, has been stopped by the government from the period between 1904 and 1914 in order to conserve the species, as not only the whale but the cetaceans generally are threatened with extinction should the present indiscriminate slaughter now going on in other parts continue.

The great season for cod commences in January and continues until May, at which time the inhabitants of the Lofotens will be supplemented by as many as 40,000 men, for which temporary accommodation in the form of sheds is provided (for further details see Lofoten Islands). At such times these men live very hard lives, and are

exposed to many dangers of sudden storm, in some years as many as 100 lives being sacrificed in this way, and in ordinary years the number often varies between 40 and 50. In comparison, the yearly toll of lives in connection with the other fisheries is very small indeed.

The cod is exported as (1) klip-fisk, the head and livers and roes removed, salted, cut open kipper shape and dried on the rocks ; (2) stok-fisk or tör-fisk, which after removal of its roes are hung to dry (without salting) on frames until thoroughly desiccated. From the heads and offal, guano is manufactured, and from the livers the oil is extracted (see Hammerfest). The heads are also often used for the feeding of cattle.

FORESTRY

When it is remembered that as much as one-fifth the area of the country is covered with forest land and woodland growth, it is at once apparent that the timber industry is a very important one. It is, in fact, one of the great sources of national wealth, and has been valued at twenty-two millions sterling. The industry centres round the south-eastern part of the land, and is in general terms confined chiefly to the great valleys of the south which empty their rivers into the Skager-Rack and the Christiania Fjord, a region of over 40,000 square miles' area of which as much as 40 per cent. is covered with forest growth. The only other area of any size producing timber—but in a more restricted area than what might be called the Christiania district—is around the district of Trondhjem. Apart from these large areas, forest growth is intermittent, but is practically non-existent in the fjord region of the west coast, although at one time it was

largely covered with fine trees. The trees which flourish and, in fact, predominate, are what is known as the soft-wood trees, the Scotch fir (*furu*) and the spruce or pine (*gran*), the former being the more common.

The life of the forester and tree feller is associated with great hardship and even danger. The cutting must take place at the time when the sap is not rising, late autumn or winter, for it is then that the timber is in its hardest condition. In the solitude of these wind-swept forests, with the ground often thick with snow, the woodmen of Norway live an almost Crusoe-like existence in rudely constructed huts. The cold is often so intense that both men and horses often run the danger of perishing. Certainly none but the Norwegian horses could possibly endure it, but even they must perforce be kept at work at times almost continuously to avert the dangers of frost. It is an interesting fact that it is found that hay, on which these horses are fed, is more cold resisting than oats. The men, too, must keep fires going in their little cabins during the time they are sleeping to keep off frost-bite. They bring their own provisions with them, and they indulge in large quantities of coffee. Such an occupation would seem most unsuited for married men; and it is noteworthy that, as a fact, the men themselves appreciate this, for the majority of them are unmarried and constitute a separate social class.

The trees when felled are dragged by the horses to the river bank, where they are collected in huge piles until the time comes for them to be floated down the river, frequently a dangerous business, especially when their progress is arrested by the logs being caught or entangled in any obstruction; it then becomes necessary for the woodman to liberate the mass by releasing the locking logs, in which he will need to display the greatest

agility, especially if the stream should be a rapid one.

The control of the forests is vested in the Department of Agriculture, the different districts being administered by a local authority. These administrators keenly realise that the timber is a national asset, and wisely administer their regulations always with a providential eye to the future, and regulate the number and condition of trees that shall be felled, and stipulated for those that must be planted to replace them. The State has control of about over 80 per cent. of the total forest lands.

The industry provides employment, directly and indirectly, for above 70,000 persons. The exports amount to two and a quarter millions sterling, most of which goes to England. Of the total yield, about four-fifths of the timber is used in Norway, the rest being exported.

A visitor to the western coast might be pardoned for assuming that the country had very little, if any, forest land; this is owing to the large forest regions—representing as much as 21 per cent. of the area of the country—being situated in the south-east and in the country east of the Trondhjem district, where coniferous trees predominate. The fjord region, however, was not always forestless, many bare mountains and regions were once dense forests, and the roots of big trees are often dug up to testify to the statement; but for a very long period a ruthless system of denudation had been going on as if the supply could not be exhausted, and it is only in recent times that any serious attempt has been made to check the destruction of some of the country's wealth. A department of Forestry was organised in 1857 which already shows encouraging results; the study of forestry from a scientific standpoint has been fostered and forestry schools established, several protective measures have become law, and the State itself

owns upwards of 4000 square miles of forest land. Mention should also be made of the efforts of "Det Norske Skogselskab" (Norwegian Forest Society), which, established in 1898, has for its object the encouragement of the re-afforestation of certain districts. Mr. Axel Hagelmann, in the organ of the Society (himself a forest inspector), makes an impassioned appeal to his countrymen: "Three hundred years ago Finmarken's remotest coasts were wooded,—by which expression is meant that the shores were covered with birch,—the advance guard of the vegetation nearest the arctic sea bathed on stormy days with salt spray, but in summer enlivened by the song of birds. Now all is swept bare, and not by natural causes, but by the destruction wrought by man. We talk, and with good reason, of our forest tracts, but these terms are relative, and these districts are mere fractions of what they once were, and should once more be; and even when we do find woods, they are so badly used and injured as scarcely to deserve the name. A fact often overlooked by owners of woods is, that whilst we should not allow trees to be overcrowded and to rot away uselessly, still there should always be a reserve capital untouched; only the interest should be used. For the sake of high prices, woods are recklessly cut down in season and out of season. Along every river and stream sawmills spring up like mushrooms in autumn, to supply which trees are cut down so carelessly and roughly, that no after-growth is possible.

"I think our ancestors could scarcely recognise the beautiful country they bequeathed to their children, and I think our land will be in danger if we continue to destroy its woods as we have hitherto done. Let us give a warning on this point, and never forget that the man who lays waste his country by plundering its woods, sins

against his nation, both the present generation and those to come. Norway is our mother, the woods are her green mantle. Will you join in plucking off her jewels? I think both you and I ought rather to join in defending her woods, in clothing her richly and softly, so that she may lie snug and warm in her grey old age."

In this direction it is pleasant to see that many schools set aside one day a year as sacred to re-forestation, and each scholar on that day plants a little tree, which is supplied free by the State.

SHIPPING

Fully realising the importance of a mercantile marine to a country such as Norway, her legislators have done all in their power to promote its development. During the last hundred years or so she has more than fully justified her ancient reputation as "Queen of the Northern Seas," her commercial navy now being the fourth largest in the world, but first if considered comparatively in regard to her population. The number of vessels owned by this country of under three million inhabitants is 3232, with an aggregate tonnage of 2,488,582; the total value of her exports in 1912 was £20,314,630, and of this Great Britain took goods to the value of £5,566,269. During the same period, however, Norway received in the form of imports, merchandise to the value of £30,728,986.

The entire revenue of the country for 1913 was £6,100,000, with an expenditure of £6,600,000. Her public debt now amounts to £19,852,358.

AGRICULTURE

Along the coast provinces, the farmer with his small farm is often fisherman as well. A

curious fact that immediately strikes the visitor approaching Norway from the coast side is the apparent absence to any extent of what would be called in England arable land. On the other side of the country, however, more especially in the neighbourhood of the district of the capital, there are some considerable sweeps of cultivated land; but despite this fact and notwithstanding that the area of the whole country equals that of Great Britain and Ireland (124,130 square miles), only about three per cent. of the land is cultivated. But the farmer rarely depends for support solely on the cultivation of his land; on the coast and fjord district, for instance, he often supplements it by fishing; rearing of the peculiar diminutive cattle, very hardy and most accommodating in their choice of food, even, as mentioned elsewhere, accepting a diet of dried fish-heads and seaweed; goats in fair numbers in the wilder districts of the mountains; and in many places a good income is made by the breeding of horses of which during later years the value has considerably advanced, to be ascribed, doubtless, to the increasing demand for the conveyance of tourists along the well-known scenic routes—a good horse now fetching from £40 to £50. The type of horse usually met with, the fjord-horse, being generally of a cream or roan colour, and hardy and enduring beasts; the only other breed of horses favoured is a rather larger animal, known as the Gudbrandsdal horse, seldom seen in the fjord districts, but met with in the country in the east of Norway.

A considerable income is derived, too, from the dairy produce, considerable quantities of butter being now exported; an industry that is increasing. The Norwegian farmer has yet to acquire, however, the art of cheese-making to suit any but the Norske palate.

The chief cereals are oats, rye and barley.

Most farms now grow potatoes, some varieties of which do exceedingly well; and, in the more sheltered parts of the southern fjords, a few fruits, such as apples and cherries, thrive.

When the farms are of sufficient size, the farmer employs a labourer (Husmand), who receives about 1s. per day together with his food, or 1s. 7d. should he provide his own food.

WATER-POWER

Norway's great national treasure, *i.e.* the enormous wealth represented by the potential power of her falling water, has long been neglected; in this respect the country stands alone in Europe, no other country in any way approaching it in respect to the vast magnitude of its inexhaustible water-power. But this great power, so long ignored, is now being taken advantage of by the engineer, and the day is certainly in view when most of this erstwhile waste wealth will be trapped and harnessed to industry, and an additional aspect will be added to the country, that of a great industrial centre; for just as industries have sprung into being in England and other places where coal and other sources of power and cheap fuel were found, so in Norway, around her great waterfalls, her "white coal" industrial centres are sure to become fixed. The great plateaux, snow areas, and the somewhat unusual rainfall, severally contribute to the many streams which are seen on all hands; much of this is stored in natural reservoirs in the form of lakes in the upland regions, and need little or no aid from the hand of man to at once equip them for drawing upon for producing power.

It is no overstatement to say that the wealth contained in this latent power is so great that the

richest coalfields or even gold mines must appear poor in comparison, for they, in time, may be worked out, but the wealth from the water of Norway is inexhaustible, the snow will surely fall on her mountains, the rain in her valleys, and torrent cascade and waterfall will be formed full of the force ready to be expended in their eagerness to swell the bosom of the great seas.

The appreciation of this natural treasure is quite recent. Until a decade or so ago very little water-power was employed, and even now rather less than a two-hundredth part is being utilised, or roughly 1,000,000 horse-power is now being developed, and over 200,000,000 is possible—and that at a moderate estimate. Electric energy is the usual form of power generated. Some of the better-known places where water-power is being utilised are Leirfos Falls of the river Nid, for the lighting of the city of Trondhjem, and the great works for the manufacture of calcic carbide, etc., at Odda (see p. 209).

FACTORIES

To the leading industries already dealt with there are now many smaller ones, some of which are of great importance. Factory industries did not exist until the nineteenth century; one of the first of these to be started was for the making of wood-pulp, which was commenced in the sixties, which has since then become one of the great manufactures. In 1850 only 12,700 persons were factory employées, whilst now some 80,000 are engaged chiefly in the production of the following commodities: wood-pulp, worked wood, and other wooden ware; food and beverages, such as breweries, tinned food-stuffs, condensed milk, dairy produce; the various productions from



NORWEGIAN METHOD OF DRYING CORN



PEASANT WATER MILLS

earth and stone, such as pottery, marble, brick-making, etc.; metals, copper, iron, etc.; machines and chemicals, which includes the manufacture of guano from the fish offal in the great fishing centres.

Among the newer developments of industry is the canning or tinning of foods, particularly that of the Norwegian "Sardine" and other fish, the quality and packing of which is excellent and the demand a growing one.

The latest industry is that established in 1906 by the Alby Company at Odda in Hardanger. This enterprise, which has a capital of two millions, came quietly into existence without any great flourish of trumpets, but which must be recognised as one of the great romances of science linked with industry. It is one of the first great enterprises, too, which has availed itself of the cheap hydro-electric power produced by the water. The products are those of calcic carbide and cyanamide. The anthracite is brought from Wales by steamer right up to the quay alongside the works, and the limestone from the factory's own quarries in Norway. Fused together in great electric retorts at a temperature of about 5000° Fahrenheit, the result is the well-known calcium carbide. It has been discovered that this is an excellent and convenient vehicle for the handling of fixed nitrogen; the element without which vegetable growth cannot flourish. The powdered carbide will absorb 20 per cent. of nitrogen, and the use of this as an artificial fertiliser is now becoming so great that the supply is unable to cope with the demand.

The Chile nitrates, which contain about 15 per cent. nitrogen against 20 in cyanamide, are becoming perilously near to exhaustion, and the cyanamide is destined to effectually supplant it. The nitrogen is obtained by the Linde process

from liquid air, which is drawn pure from the mountain side above Odda. It is a wonderful illustration of the provisions of nature that it is possible to extract the nitrogen from the air surrounding the barren mountains of Norway to be utilised to aid the growth of food plants in the plains of other countries. Sir William Crookes has pointed out that if the wheat supply is to be sufficient for the world's population in the year 1935, that 12,000,000 tons of nitrates will be necessary; and the only natural source of these is in Chile, the supply from which would then be most inadequate. The importance of the product which is to take its place apart from the importance to Norway as an industry, is world wide.

NATIONAL TRAITS AND CHARACTERISTICS

The people of Norway form an interesting link between the Celtic, the Teutonic (or Germanic), and the Slav races. Derived originally from the great Aryan family, the Norwegians combine in a strange manner the imaginative qualities and the mysticism of the Celts with the dogged perseverance and stolidity of the Teutons, and that peculiar deep sense of primeval sorrow and fatalistic outlook on life inseparable from the Slav—without, however, the latter's somewhat crude and fiery barbarism. This blending of racial temperaments has given the national character an individual charm, directness and spontaneity reflected in its art, literature, music and national life, and it finds its counterpart in the Norwegian physique. The influence and the subtle relations exerted by the geographical conformation on the mental and spiritual development of a people may be more clearly traced here than in any other country. The rocky character of the soil, the peculiar

formation of the coast-line, full of excellent harbours and long navigable arms of the ocean penetrating far into the country, surrounded with narrow strips of arable and pasturable land, inevitably tended to form a strong and hardy race ; a nation of warriors, pirates, and merchants dependent on the ocean for its livelihood and sustenance. It was natural, therefore, that art and all forms of self-expression should have arisen later, and have been essentially, at the beginning at least, of a graphic and utilitarian kind, as is evident on comparison of the Mycenæan remains and those of the Iron Age in the north. These primitive conditions of life reacted also on the social and religious system, making it prevalently feudal and semi-despotic in character. With regard to the latter, the bellicose and heroic rather than divine characteristics of the Norse gods are very significant and pervade the early sagas, and, indeed, the greater part of primitive Norwegian literature. It satisfied the people's inherent warlike spirit of adventure, and at the same time it conduced to the creation of that subtle spiritual mysticism which is inseparable from the Norse character ; yet it was through these same channels that the country was thrown open to the revolutionary influence of Christianity.

Any nation might well envy the people of Norway with their upright, manly bearing and their fair complexions and blue eyes. This simple, honest, hospitable God-fearing people are the modern descendants of those victorious Vikings who ravaged the coasts of Britain and later settled there—bringing with them that love of freedom which these men of the north have ever considered their most cherished possession. The progress which has been made during the last fifty years is nothing short of wonderful ; in it is found national spirit at its best, singularly united and advanced, and producing as fine a race, both physically and

intellectually, as is to be found in any country. Their love of country is proverbial, and there are few countries where the singing of the national anthem awakens a deeper or more heart-stirring emotion than the singing of "Gamle Norge," their national hymn.

THE NORWEGIAN AT HOME—TOWN

Even a superficial acquaintance with Norway is sufficient to prove that town life is by no means the centre and hub of national life. Neither may the principal towns, such as Christiania, Trondhjem, Bergen, etc., compare with towns bearing the same relationship to the country as they do in England. It is nevertheless true that of late years these towns have been assuming a greater importance. It is the country cousin, however, who is the most important element, and though he may be despised by his citizen cousin, he still remains the typical example of the Norwegian. Town life is more a matter of convenience than a pleasure; nor are the towns inhabited by the idle rich in the same way as they are abroad. The reason for this is to be sought in that Norway is not only a democratic country in the true sense of the word, but is also entirely devoid of any kind of aristocracy. All privileges and titles were finally swept away by the law passed in 1821. Pride of birth does still exist, but has to take rank with the higher professions and the industrial magnates. The country is not sufficiently rich to allow of great distinctions between rich and poor, and the democratic spirit imbues all classes with a sense of equality without causing any friction or unpleasantness. Though many well-born girls go into service rather than become a burden to their families, they are always treated as members of the families, and

a careful line is drawn between such and the real serving-girl. The one unpardonable sin alike for men and women is idleness. This especially is the case in the little towns dotted along the coast, which to a degree embody the characteristics of the larger towns. Bergen and Trondhjem and even Christiania, will strike the Londoner, the Parisian, or the Berliner as rather bourgeois. This, however, does not detract from their interest, and is especially significant in these days in which democracy is so much to the fore. It is remarkable that, even in the capital, the great differences between the very rich and the very poor is not noticeable, pauperism being almost unknown, and provided for by the guardians of the poor or some private or semi-private enterprises. The sanitary conditions, too, of the various cities are excellent; this is demonstrated by the death-rate, which was 16.52 per 1000 in Christiania and 15.3 in Bergen in 1905. Leprosy, a common disease, especially in the remoter parts, has been successfully curbed, and the rigorous methods adopted by the government, and the improved alimentary conditions among the peasants, have done much to lessen the ravages of this scourge.

A glance at the map will confirm the interesting fact that all the towns of Norway are situated on the sea or on a fjord. It is therefore the marketplace (Torvet), generally facing the quays, that becomes the centre of the town. Here stands the town hall, sparebank, and often the post, telegraph offices, etc. In these small commercial towns, where the events are few and far between and everybody's business is public property, the arrival of the steamers and market days are the principal attractions. During the spring and summer months, on Sundays and holidays, in fine evenings, these towns are a scene of great animation. The towns are generally built around the main street,

which contains the general stores, sometimes a few shops and the hotel. In some of the larger towns there are two hotels, one for the local people and one for the visitors. The difference between the two is mainly a matter of price, the food and the accommodation in both being very good though a trifle homely, but always scrupulously clean. The cooking is much akin to the German kitchen, but is superior both as regards serving and more appetising flavouring. Norwegians of all grades are fond of well-cooked food, and bestow great care in its preparation.

The Kirke (church) is generally at one end of the town and is always well attended, the predominance of men worshippers being remarkable. The church has always been, in addition to a place of worship, a kind of rendezvous where appointments are made and frequently business transacted outside. The smaller towns, with their prying curiosity and self-satisfied contentment, present a curious mixture of enlightenment and Mrs. Grundy, of perfect freedom and of petty social tyranny which seems at first irreconcilable, and which is often reminiscent of Voltaire's immortal Dr. Pangloss. The conditions of the inhabitants are, on the whole, prosperous, and signs of poverty are difficult to detect at first glance, so discreetly hidden are they under a general cheerful exterior. Each town has its almshouse for the destitute, as well as its schools and its social hall where dances are given. Some of the larger towns even go so far as to possess a cinema, which has become a favourite form of amusement. All Norwegians, men and women, are good oarsmen, being used to it from their earliest years. In many places it is a common sight to see children of six and seven years pulling at the oars of some of the fjord rowboats. Some of the towns derive a special increment from the foreigners. The inhabitants, however, are not spoiled as they frequently

are in other tourist-scoured countries. It is particularly noticeable in towns like Bergen and Trondhjem, where the inhabitants still retain a large degree of their national simplicity and heartiness of manner. Hospitality is one of the national characteristics, and not merely a question of form. The "grosserer"¹ expects his visitors to make themselves at home, and shows his hospitality by treating them as members of the household.

The Norwegian of the town is ceremonious with his politeness; when acknowledging a friend, the hat is not merely raised from the head, but is brought down in a curve well below the face. Gentlemen on entering a shop also raise their hats. Marked politeness is also carried into the house, for no guest would dream of leaving the dining-table without thanking his host for the food, "Tak for maten." This delightful custom is observed, too, in all families, by the children performing the same office to their parents after having finished their meal. This custom is prevalent among all classes and in the houses of the very poorest peasant. Expressions of thanks and marks of gratitude are, throughout the country, always accompanied by a handshake—no matter how divergent the social status. Another custom of politeness peculiar to the country is to express thanks for the pleasure of the last time of meeting, thus: "Tak for sidst" is, literally, "Thank you for the pleasure your company gave me the last time we met." Similarly, on parting it is usual to say, "Tak for idag," *i.e.*, "Thank you for the pleasure of your company to-day."

The drinking of healths, or the skaal, is a very serious matter, and should not be treated in the manner customary in Britain. When the host looks towards his guest he intends to honour with a toast, with glass in hand, and set serious

¹ Merchant.

countenance, he will probably express himself in terms somewhat like this: "Herr Ingenieur Jones, skaal," or "Mr. Engineer Jones, your health," in accordance with the custom of adding the profession after that of the prefix "Herr." There are many pitfalls for the unwary in the matter of health drinking for the guest; for instance, to drink a health in any other wine or drink differing from that which is in the glass of the proposer, would be a terrible faux pas.

Whatever the riches and the position held by the family, the wife is before all a good house-keeper, and will supervise the cooking and the expenses, teach the cook, and generally help to make things run smoothly. In this the daughters of the house are supposed to take part, and only in a few of the richest families of the capital are airs and graces gradually making their appearance. These are singularly in contrast with the general trend of Norwegian life, and with the current of feminist movement, which, since the attainment of the Parliamentary Franchise in 1907, has been developing with great rapidity, and with excellent results both to the economic and industrial welfare of the country. The Norwegian women were among the first in Europe to obtain the vote, with the single exception of the Isle of Man, and it has solved many of the sex problems which have been troubling other countries. Allusion has already been made to the important part played by them in the administrative life,—a large part of Government offices being worked by women,—and the freedom enjoyed at the university. There is, however, a large number of girls engaged in domestic pursuits. The average girl does not generally "come out" until after her Confirmation at the age of fifteen to sixteen, which is the most important event in her life apart from marriage, and necessitates quite a lavish expendi-

ture in trousseau. After this she may be sent abroad to perfect herself in modern languages for a year or two, and on her return settles down to life in real earnest. Even in the largest towns men and women freely intermix socially, even when engaged to be married; and the duty of chaperon has been practically done away with except at public balls, and in its place has been introduced a somewhat complex code of etiquette and savoir vivre.

The "grosserer," head of a family, is the person of principal importance, and still retains many of his patriarchal ways. Thus the great festivals of Christmas and Easter are kept with great solemnity, and on these occasions the whole family unites, and the servants take places at their master's table, and in the drawing-room even, as equals. The dinner parties on such gala occasions are still formidable institutions; and while in the larger towns continental customs are making headway, in the smaller ones the etiquette is most complex. The "grosserer" resembles, in some respects, the English county gentleman, except that he is more hardworking, has a greater business capacity, and is often better read. Most of his time, except at meals, when on holiday, or during the summer vacation, is spent at the office, which is often quite near to his home, or even in the house itself, a custom which seems to claim a direct descent from the old Hansa times. His manners are on the whole good, and, if exception is made to his tendency to show off at table, which he shares with his Italian confrère of the provinces, he has no vices. Gambling for high stakes is rare, and club life is practically non-existent except in the capital, where the Forening, the Athenæum, the Norske Selskab, and Den Gode Hensigt (the Good Intent) in Bergen, are resorted to mainly for the purpose of reading

the papers. The average comfortable incomes vary between £400 and £600, very few exceed £1000. Against this must be set the comparatively low rents, flats of ample size and accommodation being obtainable from £50 to £120 per year, whilst large houses in the best parts may be had for £100 to £250 per annum. The lower classes are well provided for, many living outside the municipal area, where rents and living are very much cheaper. The domestic servant problem is by no means so acute as it is in many other European countries, and especially in England. The wages do not exceed, even in exceptional cases, £30 per annum. The cost of living, although like everywhere else it shows an upward tendency, is not high. The family wants are comparatively humble, the only luxury being the wines, which are always of the very best. The recent laws have done much to check the consumption of spirits; and Norway, from being one of the countries noted for drunkenness, has almost gone to the other extreme. The system introduced by the Storting in 1871 is largely based on the Gothenburg system, and is that of the *Samlag* or companies licensed for the sale of spirits by the municipality. One of the principal conditions of granting this permission is that the sellers cannot retain more than 5 per cent. profit from their capital outlay; another beneficent feature is that the profits obtained shall be entirely devoted to philanthropic and charitable objects; but this has since been extended, and by the laws of 1904 the extra profits are now divisible among the *Amts* for the purpose of national beneficence, in which respect it differs from the Gothenburg system, where the profits go to swell the municipal funds. All municipal voters decide whether there shall be any sale of spirits in their town for the following five years, and during late years the sale has been

in this way prohibited in quite a number of towns since 1871. The number of bars in the towns has been reduced from 501 to about 100, which gives about one to every 4000 inhabitants, and if the whole country is taken into the reckoning, only one to every 16,000 people. The beer in Norway is considered to contain about $3\frac{1}{2}$ per cent. of alcohol, and wine 10 per cent. The results of this system have been excellent, except in those places where the total abstainers have sought to entirely do away with the Samlags. The equilibrium has now been about established, and the existing results amply testify to the excellence of the system. The average annual consumption of 100 per cent. alcohol (in litres) is, for Norway, 2.2, but in 1830 to 1840 was as much as 8 litres (Britain 7, Germany 8, Italy 9, Denmark 10). Norway has thus become one of the soberest of countries.

One of the great events of the calendar in town life in Norway is the annual exodus to the country, which is indulged in by all classes who can afford it—the rich to country houses and the mountain hotels, and the middle class to some neighbouring farm. The repercussion of this custom is to be found even among the bonde population, where the summer migration to the saeter is of primary importance, both economically and physically, after the hardships of the winter. While these are much less in the towns, the monotony of the life of the lower middle class demands a change, though, to say the truth, the Norwegians are the most contented of people. The exodus begins after the closing of the schools, about the middle of June, and the return begins about the middle of August. Even among that part of the population that cannot afford to go away, there is always a week or two's holiday during the hottest months of the year, and, indeed, during all the period there

is a sort of holiday atmosphere in the air, and no opportunity for a little relaxation is lost. Of late years the guardians of the poor have been widening the scope of their activities even in this direction, and arrangements are made for free holidays for the children of poor parents or delicate children, to the country.

The most interesting season for town life is during winter and spring months; society is in full swing, but, unfortunately, at a time when tourists are not free to visit it. It is a singular fact that the amusements, with the two exceptions of dances or theatres, are of an open-air kind, and winter sports are freely indulged in by all classes alike all over the country. This feature tells considerably in favour of the physique of the inhabitants. The site of most of the towns is generally a healthy one, and so far overcrowding has not proved a serious problem, whilst there is, too, plenty of open space and healthy air within easy access. The flow of emigration is rather from the country than from the towns, and, with the increasing flow of commerce and industry, shows signs during late years of a decrease. Contrary to what is the case in Teutonic races, the Norwegians are not good permanent settlers (colonists). They work well, and show more than a pretence of being content with their lot when abroad, but the longing for "Gamle Norge" is very deep-rooted in every heart, and generally proves too strong for them. In this way they resemble very closely the Swiss and the Italians, and is possibly explained by the mountainous character of the country, which always seems to exert a greater sway and love of country with its inhabitants than does a flat country. Like the Viking of old, the modern Norwegian likes to rove, and is as much at home on sea as on land; but he prefers to settle in his own country when

his youthful wanderjahres are over. Taking a general survey of town life as a whole, it compares favourably with that of many other larger and newer countries.

THE NORWEGIAN AT HOME—COUNTRY

The Norwegian freeholder or bonde has been from time immemorial the most important political and economical factor in Norway's history. In some respects he may be considered the corresponding element to the Viking—exercising his rights of independence and constituting the backbone of the race. These rights, which are the bonde's most cherished inheritance, may be traced back to the ancient popular assemblies known as Things, whose origin is veiled in the mist of ages, and traces of which are to be found in the histories of many peoples.

It was in these Things that their kings were elected, or disputes were settled invoking the Gods. The spirit which dominated the people then has been transmitted through the ages as the most precious of all legacies—liberty.

It must be understood, however, that until a comparatively late period—sixteenth or seventeenth centuries—the bönder were the most important class (politically) in Norway, and even after the establishment of an extensive foreign commerce they maintained their influence in the internal government of the country. This is to-day still the case, as is evidenced by the fact that out of the 123 members of their government house of assembly—the Storting—43 are representatives of urban constituencies, the remainder being rural.

Considering these figures more closely, it is not difficult to realise the power still exercised by the bonde and the inevitable friction which this must cause between the commercial (or merchant)

classes, especially in a country where education is free and compulsory, and local government can both encourage and enforce it, and where radical and socialistic tendencies naturally flourish.

Arne Garborg (the greatest novelist of the Norwegian peasantry), in his *Bondestudentar*, published in 1870, unmercifully ridiculed the pretentiousness of the young bonde, ashamed of his lowly origin and determined to acquire that culture and finesse which the town dweller throws in his face. Further, Carl Naerup, an eminent Norwegian critic, criticising Garborg's book, aptly summed up the position of bonde and bymand (townsman). "There are two peoples here in this country; the one consisting of a fourth part, who dwell in the towns—officials, grosserere (merchants and traders), an exotic race with high-sounding names of Low German origin, and elegant if over-bearing demeanour. This is the dominant caste which is in possession of 'culture' and the powers economic. The other consists of bönder, the primal proprietors of the land, who speak their own idiom of pride. These latter are the cowed—the caste of the slave!" To this may be added that these young bönder affect a distinct idiom of their own in which Garborg's book itself is written. The exposure of this feud—largely attributable to Garborg's book—has, however, much tended to relieve and better this very serious social evil, and the present actual relationship now existing between the bymand and bonde, if not of a very openly friendly character, is not, however, actively hostile.

In attempting to pass any sort of judgment on the much abused bonde, or to estimate with any justice his value, it is essential to consider the all important fact that the feudal system of land tenure or the rights of primogeniture has never been introduced into Norway.

By the provisions of the Udal law, the principals of which date back to very early times, *the immediate possessor of the soil owns no superior, is absolute owner, and is not subject to any rents or duties or vexations of any kind whatsoever.*

From this the unique position of the Norwegian peasant may be rightly gauged, and his pride and somewhat arrogant independence, which owns no allegiance but to God and country, may be fully understood and appreciated. The very physical nature of the country, the division of the land into small holdings, the distances and comparatively difficult means of communication, and, finally, the struggle for existence—man pitted against nature—have strengthened and maintained these hereditary tendencies, producing a class scrupulously honest, thrifty, God-fearing, strong and self-reliant. Under any other conditions it is hard to think how the Norwegian peasants should have been able to live and maintain themselves on a soil rocky and cultivated with great difficulty, and under conditions of climate and atmosphere decidedly inimical. As already remarked, the Udal law has of necessity, by the distribution of the inheritance among the children of the late proprietor, tended towards the parcelling out of the land into small holdings.

It is difficult, even for those who know Norway and the Norwegian bonde intimately, to decide if the Udal law has been beneficial or not to the country on the whole. According to the estimate given by Dr. Willson, out of the 120,000 holdings in Norway,—averaging from 5 to 30 acres each,—109,000 are freehold and belong to the cultivator. Like his colleague of other countries, the Norwegian bonde is not progressive by nature, and this system of land tenure is certainly not conducive to the introduction of labour-saving

devices and advanced systems of intensive farming, which necessitate expenditure and time in order to realise satisfactory results, commodities which the average bonde cannot afford. The larger holdings, however, some of which still exist in the more fertile valleys, have enabled their owners to try some experiments which have proved advantageous, but such cases are few and far between. The apparent disadvantages notwithstanding, it is remarkable how comparatively little agriculture has been effected by the problems which confront small holdings in other parts of the world. The reason for this is, primarily, to be sought in the pride and interest evinced by the owner in his land, often handed down to him from many generations, and in the two customs which have done much to maintain the land in the hands of the same proprietors. The first of these, called *Odelsret*, establishes that in the case of a proprietor being obliged to sell his farm, he, or one of his family, may redeem it on payment of a certain sum of money, according to the value of his property, within three years from date of sale. The right of *Odelsret* can be exercised after twenty years of possession. Should a lapse occur the land becomes *Odelsfri*, and the *Odelsret* does not longer obtain.

The second, *Aasæderet*, confers the right of possession on the next of kin, thus maintaining the property in the family. As may be easily gauged, these two by-laws exert a very powerful influence on the Norwegian system of land tenure, and, coupled with the natural bonde characteristics, offer a strong resistance against the depopulation of the countryside and the powerful tide of emigration.

The peculiar climatic conditions of Norway make the farmstead one of the most typical things in Norwegian life. Contrary to the generality

of these in other parts of the world, it represents, especially in the more out of the way districts, the aspect of a hamlet. The reason of this is the need for providing store places and shelter for both food and cattle as well as for the farm carts, implements and provisions during the dark months of winter, and this need has been filled by the building of a number of outhouses adjoining the homestead. Of late years, however, the tendency has been to diminish the number and increase the size, and it is now frequent to see but one barn of two storeys, so partitioned that the upper portion is used as a store for the fodder and farm implements, and the lower for the carts and the cattle. This, whilst certainly being more practical, has destroyed much of the picturesqueness of the farmstead. Some of the older storehouses (staburs) are still to be found in the Gudbrandsdal and Telemarken districts, the latter especially being well known for their beautiful carvings and decoration, and are supported by four wooden pillars approximating in shape to a mushroom, to prevent rats and other vermin from gaining access. These constitute the last traces of the primitive structural forms, being built of logs roughly dovetailed, with a roof covered with birch bark and a layer of turf to make it water and air proof. In some of the mountain farms it is frequent to see grass and flowers, sometimes quite a miniature garden or even quite a large-sized birch or fir tree, growing on the roof of the stabur. On some of these staburs it is frequent to find a cross inside a circle painted on the doors as a supposed preventive against the "trolls" from playing mischievous tricks on the cattle. Much the same superstition exists in Scotland, Ireland and Wales. In the more primitive farms the custom still obtains to have separate outhouses, one for the storing of clothes, coverings, bridal

costumes and jewels, this is called a "bui," and one for the baking of the flad-brod and the drying of corn, and bearing the name of "ild-hus." The flad-bröd and the other provisions are stored in the stabur. In many of the more recent and larger farmhouses, however, all the provisions are stored in the stone basement on which the house proper rests, and generally a trap-door from the living-room gives access to this for use in inclement weather, besides the entrance from the ground level. The farmhouses vary very much in size and decoration, the old log buildings rapidly giving place to more modern constructions, which if less picturesque are better designed for the uses of the bönder. The old large square stone slabs, formerly used for roofing, have likewise given place to the more trim elliptical slabs of laminated rock which gives to them an unpleasing slate-like appearance. The houses—that is the more modern ones—are frequently painted red, white, yellow or brown on the outside, and have two entrances. The main one—often covered with a wooden porch with seats and a flower-pot or two—and the back door generally opening directly on to the kitchen, with its array of pots, pans, wooden bowls, and cooking utensils. The cooking is done on an iron stove, for the old chimneypiece, which is so frequent in all the old farmhouses in England and abroad, is virtually non-existent in Norway. In some of the older farmhouses, kitchen and living-rooms are combined, this for economy of space and also for the economy of heating. In this primitive form of building the fireplace used to be constructed by a stone slab with a hook suspended from above, from which hung the big iron cauldron which is the most important of all the domestic utensils. A hole in the roof served for the purpose of a chimney—rog-stue—much the same as obtains

in the Lapp and Eskimo houses. This was covered at will by a trap-door of wood operated by a lever from the roof. One thing which strikes a visitor on entering most of these houses is that, notwithstanding the great care and cleanliness of the household, it is an exception to find a door-mat proper—a single piece of sacking or old carpet being often the only substitute on wet days; but even this is by no means usual.

The living-room of the gaard¹ is the most important room in the house, and a glance round it reveals very accurately the character and temperament of the Norwegian bonde. On entering, one is first struck by the size and cleanliness coupled with a very remarkable lack of ventilation. The walls and floors are, as a general rule, bare; but it is not infrequent, however, to find cardboard texts from the Psalms, or a line of some favourite Lutheran hymn, on the walls, and sometimes too a cheap print of Royalty and possibly a photograph or two. These, of course, in the more modern farms. The floors have sometimes a few brightly coloured handwoven mats upon them, but, as in case of the walls, the wood when well seasoned assumes a rich dark brown colour which is often more pleasing to the sensitive eye than many more ornate forms of wall decoration. The principal furniture consists of a bed, usually in a corner, and the large cast-iron stove generally figures prominently. The Norwegian bed is further typical of the bonde's thriftiness. Made of wood and shaped somewhat like a box, it is constructed that it may accommodate the young man during his bachelor days, his wife when he is married, and the offspring when young; this is rendered possible by means of a second bed, as it were, sliding under the other, which can be let out as space demands. The bed may contain

¹ Farmhouse.

straw, wool, or sometimes in the better class farms a properly constructed mattress, sheets and handwoven coverlets, frequently of gaudy colours and barbaric design. A peculiar appurtenance to the bed is often in evidence in some of the older households, consisting of a strong cord suspended from the ceiling to assist in rising in bed. This cord often terminates with a handle of knitted stuff or occasionally an eagle's claw.

The heating stove is of the closed-in kind, and reaches more than half-way to the ceiling, the pipes or flues running inside the room and through the upper floor, thus radiating a certain amount of heat throughout the house. On the wall a range of shelves is fixed (for cupboards are seldom seen), covered with a medley of cooking utensils, boots, books, wooden bowls, cheap crockery and enamelled iron dishes and pans which are fast replacing the old and more picturesque native utensils. It is particularly worthy of note that peasant pottery is never to be found in Norway as it is in other countries. In many places in the Hardanger and Telemarken district one frequently finds the old hand-looms and carved spinning-wheels still employed. A feature now falling into disuse, but frequently seen in the older houses, is the gallery running along one side or end of the living room; in this things not in daily use are stored, and even a spare bed is kept. Besides the furniture already mentioned, the living room contains a clock, generally of the weight variety, a supply of wooden chairs and a long form in front of the window, which latter has generally a few pots of flowers, and a heavy deal table. A sewing-machine, too, is found in any household where it can possibly be afforded. A "best room" or parlour often opens out from the living room. This, among the lesser educated bönder, is of decidedly Victorian taste and abounds in knick-knacks, photos, glass-

cases and such-like impedimenta which were the treasured possessions of our grandparents.

The rest of the house is occupied by bedrooms and sometimes a storeroom. The bedrooms are severely simple and bare in the extreme, containing as a rule nothing but one or two beds placed along the walls, a "kist" or chest, and a cradle. These latter articles are often gaudily painted or carved. The kist contains the daughter's wardrobe—present and future—and in it, like the "bottom drawer," she accumulates her trousseau. This she carries away with her when she marries, and her name and date of her marriage is painted on it and figures in the scheme of design. The washing "facilities" are rarely found in the bonde bedroom, this being carried out in the living room in the winter, or even outside in the summer months. The sanitary conveniences are placed in one of the outhouses, and made so that they may be utilised for manurial purposes. Bathrooms have not found their way even into the most enlightened bonde household, neither have the most elementary principles of ventilation.

For those further interested in the history and evolution of the bonde farmstead and the allied peasant arts and culture, the Bergen Museum and the Lillehammer collection of the eminent antiquarian Sandvig, now in the Mjösen Park, will afford enlightening examples arranged with art and intelligence.

THE SAETER

To those who travel in Norway without being acquainted with the internal economy of the country, it will appear little short of miraculous that the peasant, even in the best districts, should be able to find on his small holding not only subsistence but even a certain profit. The average bonde is by nature and by tradition thrifty; with

the experience of generations he has learnt how to master the natural obstacles of his land and how to make the best use possible of every spare inch of ground and, literally, every blade of grass. The difficulties which have had to be overcome and the nature of the country can be gauged by the following data : out of the 124,295 square miles—about the size of Great Britain and Ireland—59·2 per cent. consists of bare mountains and 7·5 per cent of lakes and swamps, and 21 per cent. of forest-land, whilst 3 per cent. is cultivated ! To the resources of the land are to be added those afforded by the fishing in the fjords, lakes and rivers. Under such conditions life would be practically impossible, at least for the inhabitants of the inland areas, if it were not for the *saeter*, a kind of auxiliary farm consisting of rough log, and, rarely, stone huts, situated in the uplands. As soon as the weather permits—usually about the 24th of June—St. Hans' Day—the *bonde* moves his live-stock, consisting of goats, sheep and cows, to this rich pasture-land. In some districts nearly the whole of the family move to the *saeter*, but, as a general rule, the larger part of the family remain at the *gaard* in the valley, as the eldest daughter, an attendant and a herd-boy are generally considered sufficient.

It is not infrequent in the early summer to meet some of these *démenagements*, strangely reminiscent of an Oriental caravan—a straggling procession of cows, sheep and goats, followed by dairymaids with milking utensils and men with ponies laden with provisions and the large, black, universal cooking utensil, the witch-like cauldron in which the *gammelost*¹ is brewed. The *saeters* are dotted about on the high lands sometimes alone, sometimes several together for the sake of companionship. These *saeters* are by no means always near the parent farm, being, in some cases, two or

¹ A kind of cheese.

even three days' journey. It is frequent for the inhabitants of the islands to have to ship their cattle by steamer or boat to the mainland.

The origin of the saeter movement is exceedingly remote and is referred to by Adam of Bremen, the Northern Chronicler, who traces it back to Oriental sources, remarking how "their flocks the people of the country place far away in the wilds, after the manner of the Arabs." Although at first sight this may seem surprising, if one considers how intimately connected the Norse people have been with the East, as recorded in the sagas, and testified to in their mythology, it assumes a deeper significance. It can be further remarked that the lower farms by the water's edge, while comparatively safe during the winter months, these were a portal and highway to marauders of all kinds in the summer, and it was not only convenience but also safety which led them to drive their flocks to the heights and to keep their womenfolk there during the dangerous months of summer when the seas were calm and inviting, thus always having in reserve a safe means of retreat in case of danger and a sure means of livelihood should their farms be burnt or destroyed.

The saeter is comprised of one or more rough log huts, one of which serves as a dwelling and dairy and the other a shed for the cattle during bad weather. In some cases, however, the cattle may be stabled in the dwelling-house; whilst in the more prosperous saeters the dairy enjoys quarters to itself. In some of the remote uplands, where wild animals may be feared, a fenced-in enclosure is built in which to shut the live-stock at nightfall. Adjoining the saeter there is generally a piece of land, which, aided by the manure from the cattle, produces a good crop of hay which is either stored in the little huts for this purpose, or carried to the gaard to help out the other fodder in the winter.

This two months' stay at the saeter is of the utmost importance to the bonde, for from it he derives much of his comfort during the winter, this being one of his staple items of income.

The saeter is the woman's domain; in it she reigns supreme and unquestioned, man being merely an appendage of little use and consequence in the manipulation of the dairy. The saeter life is generally a lonely one, the men only coming up at the week-end to pay a visit to their flocks, or to see their wives or sweethearts and replenish the store of provisions; but the women seem to become accustomed to the life and suffer often from a curious longing, after the dreary winter, for the quiet and the life of these solitary saeters and the brisk invigorating mountain air. But there is seldom time for loneliness as there is much to be done and the summer is short. An admirable pen-picture of a saeter is given by Paul du Chaillu¹:—

“The mountain life is an active one and the girls are busy from sunrise to twilight. The pastures belonging to this saeter were extensive in the neighbouring mountains, and sufficed for fifty-two cows, with eight others, and four horses. The cattle belonged to three different farms, some coming from Sor Fjord, fifty-eight miles distant. The milk of each herd was put in the vessels belonging to the place from which the cows came, and the butter and cheese were set apart in like manner. The people are so honest that no farmer fears that the girls will favour one at the expense of the other, or put any butter or cheese in vessels belonging to any but the rightful owners. A large enclosure surrounded by a stone wall contained a fine meadow, the grass of which was carefully cut and dried, to be taken away by sleighs in the winter. There were

¹ *Land of the Midnight Sun* (Murray).

upwards of 250 milch cows at the Valdal saeters, besides large numbers of heifers, calves and horses. The calves were kept at home; every morning and evening they were fed on a mixture of churned milk and flour, with salt, or if no milk was to be had, on hot water, in which juniper shrubs had been kept for a while.

“At four o’clock in the morning we were awakened by the ringing of the bells which some of the cows wore around their necks; they had come by themselves from the mountains to be milked, and that was the signal for the girls to rise. This they did at once, and were soon on duty, each buckling on her waistbelt from which hung a horn filled with salt. This is given to the cows as well as to the horses and the sheep, generally in the morning and evening, when they go to or from the mountains. After the milking the girls drive the cows up another path to the mountains to new pastures, from which they would go and come by themselves after knowing the way. On their return the maidens went into the milking-room, the door of which was carefully closed, skimmed off the cream which had been formed on the milk of previous days, and putting it in the churn, they began to make the butter. Others took the empty vessels to the river and rubbed them inside and outside with fine sand from the shore, and afterwards with juniper branches, finishing by a thorough rinsing in the stream. The pails are generally made of white pine, and are clean and spotless. Cheese-day also proves a busy time, and its work is done in the same thorough manner. The room where the milk is kept was marvelously neat; about 150 pails filled with it were on the shelves, each being about twenty inches in diameter and five inches deep, made of white pine, with wooden hoops; the milking-pails

stood on the floor ready to be used. Several barrels for the churned milk and buttermilk, and vessels for the butter, were also arranged in order.

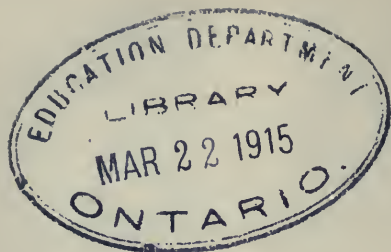
"On Sunday, after the morning milking, everyone commenced his or her toilet as if getting ready to go to church, putting on clean linen, and all their holiday clothes and shoes. No work was done except what was absolutely necessary; some of the family read the Bible and sang a few hymns of praise. After dinner visiting took place from saeter to saeter, and the afternoon was spent in the social fashion customary to the country."

ART

In the description of the Bergen Museum, mention is made of the tendencies of the peasant arts in Norway, and the important part they have played—and are playing—in the development of the national forms of decoration. It is necessary, however, to go a step further back and to glance at the remains of the Viking Age so as to approach the origin of what, at present, is styled Norse decorative art. The Bergen Museum, and the museums of Christiania, contain some valuable examples of wood and metal work, as well as of woven materials found in the viking ships, tombs, and elsewhere. From these it is possible to ascertain, that the dominant motif of Norse design is of Roman origin, traceable to the art influences to be seen in the coins which have been found in large quantities in Gotland, North Germany and in the valley of the Danube. These seem to point to the fact that, during the Iron Age which occurs much later in Scandinavia, and corresponds to the period of Roman expansion in the north, the early vikings came into contact



NORSE CARVED DOOR JAMBS FROM ANCIENT STAVKIRKE AT TOENJUM-SOGNE



with Roman influence. These also prove that a regular traffic existed between the north, through the Baltic provinces, Germany and the Roman provinces, as late as the times of the Emperor Septimus Severus. Such an intercourse had an important effect on the development of industrial arts as well as the art of decoration, Professor Bugge even maintaining the Runic alphabet is a corruption of the Roman made by Celtic tribes in Central Europe. It was, furthermore, due to the viking knowledge of Eastern Europe, and the relations with Constantinople and Byzantine art, that produced a further development of Norse art such as may be seen in the numerous examples of gold ornaments; bracteates which have been discovered show a very considerable level of workmanship. During the decline of the eastern and western empires, Roman and Byzantine elements were contaminated with Teutonic and barbaric motifs or elements, and from this union Norse decorative art may have been derived.

The prevailing scheme of design, as seen in the door-jambs and in the carving on the high seats or the viking ships, is a complicated scroll-work, the stalks of plants or the bodies of mythical animals being elongated to abnormal extent to suit the exigencies of the motif. These barbaric and non-realistic representations of animals evidently trace their origin to a debased form of the Roman lion. This accounts for the curious and interesting fact that in a country so far north should be found an animal quite foreign to its climate. Later, side by side with these elements a national art proper grew up, more akin to the Russian and Swedish, both in colouring and design, which is generally carried out in pure colour—red, blue and green predominating. The designs are geometrical, both in the woven patterns and in the wood-carving. In these it is frequent to see this

amalgamated with the earlier or viking style, the bolder Norse design being in prominence, the latter scheme being utilised for the border or a background. Norwegian carving is of a solid type and perfect in workmanship. Even some of the smaller domestic utensils are decorated with designs remarkable for their beauty. The two districts of Telemarken and Saetersdal are especially rich in work of this class. Of recent years, peasant arts and crafts have been largely developed and have much improved in colour and design. It is a remarkable fact that Norway was one of the last countries to feel the wave of the Renaissance, and was, on the whole, little affected by it. As with literature, so with art; it was only after the dissolution of her union with Denmark that a vigorous modern school came into being.

Norwegian painting, properly speaking, commences about 1820 with Johan Christian Dahl, who was the first to open the eyes of German artists to the picturesque possibilities of Norway. To him must be added Fearnley and Frich, also romantics, and later, Adolphe Tidemand, who brought the influence of the Düsseldorf school to bear upon Norwegian art, and Hans F. Gude, the celebrated landscape painter. From this period until 1880 Norwegian painting was continentalised and retained few, if any, of the typical Norse characteristics, except as regards the subjects portrayed. The Düsseldorf school was soon replaced by that of Munich, and again by that of Paris. Norwegian art then underwent a change very similar to that which had occurred many centuries before, during the viking age,—the reaction from foreign influence stimulating the growth of an independent art. Then for the first time the wonderful simplicity, directness and even ruggedness of the national inspiration

found its plastic expression. Thus was born the national school of painting which has produced artists such as Sinding, Wentzel, Jørgensen, Kolstoe, and Kristian Krohg, the greatest of them all; and among the landscape painters, Eckersberg, Nielsen, Thaulow, Gerhard Munthe, Kielland, Hansteen, and Werenskjold, the illustrator of Asbjørnsen's *Fairy Tales*. The national characteristics are ably summed up by Professor Richard Muther in his *The History of Modern Painting*: "The painters themselves have also something rough and large, like the giants they represent. Everything they represent is healthy and frank. The air one breathes in their work is not the atmosphere of the sitting-room, but has a strong salt of the ocean, a freshness as invigorating as a sea bath. They approach *plein air* with an energy that is almost rude, and paint under the open sky like people who are not afraid of numb fingers. The trenchant poetry of northern scenery and the deep religious feeling of the people, find grave, awed, measured expression in the works of Norwegian artists. They look at life with keen bright eyes, and paint it in its true colours, as it is, simply, and without making pictorial points, without embellishment, and without any effort after style. Such is the clear and most realistic ideal of modern Norwegian painters." These admirable words are the best possible introduction to an understanding, not only of Norwegian painting in itself, but the artistic genius of the Norse people. As in painting, so in sculpture, the development has been slow, and it is only comparatively recently that Sinding has emancipated it from the influence of Thorwaldsen, Bergslien, and others, who, though great in their day, belong to the past rather than to the future which is opening before Norwegian plastic art.

LITERATURE

The literature of Norway may be conveniently classed into three sections:—(1) The ancient writings in the old Norse tongue as exemplified in the eddas and sagas, the latter reaching its flower in the Norse colony of Iceland in the twelfth and thirteenth century—a truly great literature of which any nation might justly be proud; (2) the somewhat scanty literature produced from this time until the beginning of the nineteenth century; and (3) the distinctly modern national school which had its birth at the dawn of modern Norway in 1814, when, after a period of about four hundred years of subjection or, at least, dependency, the hopes and feelings of the nation ran high and the long dormant national spirit was awakened. This inspired the group of poets who produced patriotic verses known as the “*Syttendemai*” and inaugurated a new literature of which two names stand out, and may be accepted as a type—those of Ibsen and Björnson.

Most of the modern literature is in the adopted Dano-Norwegian¹ tongue and has a parallel somewhat in the case of American literature; in each case the emotions of a new nation find expression in a tongue which does not properly pertain to the country, but which they assimilated during the time of their dependency. In the case of Norway, some of her modern writers have stated that the national expression should find utterance in a national tongue, and certain dialects (particularly those of the north-west), retaining a large admixture of old Norse, have been incorporated and arranged as a language by one Ivar Aasen, a man of learning but of peasant stock, who has issued a dictionary and a

¹ More correctly Norwego-Danish, since it is the Danish tongue modified by Norway. See Language, p. 24.

grammar in this tongue. This was in 1848. Several writers, including Vinje and Arne Garborg, have employed the new language—the Landsmaal as it is called; it is also occasionally used in newspaper articles, and has even obtained official recognition, for parents have now the right of demanding that the tuition of their children shall be in this tongue, in the case of the country schools.

The literature of the viking age, or directly following upon it, can be classed under two headings, the edda or poetic literature and the saga or prose literature. The development and the origin of the saga literature in Norway is uncertain, but is somewhat parallel to that of the epic literature in Greece. Just as it is impossible to affirm that a poet called Homer wrote either the Iliad or the Odyssey, so it is impossible to say of the Elder Edda and later of the Sagas that they were the work of any individual poet. Poetry is always the natural and spontaneous form of expression among young peoples, and in this respect Norway was no exception. The gradual development of mythology coincided with that of poetry—the two growing side by side until they were practically fused into one whole. Thus a cycle of legends grew around each god, from the simple and primitive ones of a cosmogonic kind to the more human ones of a later date. It is conceivable that in the earlier days the priests were the poets, and the first poems were merely prayers and invocations. Soon, however, as civilisation progressed, there arose a body of men who used the ancient legends, modified them according to their instinctive taste, and laid the bases of a proper poetic literature. To this group belong the sagas, which show traces of a considerable literary ability. The question of the sagas is still unresolved, but literary and

archæological finds point to the fact that they attained some form of perfection in Iceland about the twelfth century and from here spread to Ireland and Norway. The first existing record is from the eleventh century, just after the Christianisation of Iceland. These early writings were in Runic characters, believed by some to be of Celtic origin. The discoveries which have been made during the past century have brought to light much valuable evidence, notably the *Hávamál*¹ or rune of Odin, in which strong poetic feeling is expressed in rude but picturesque language. The great Icelandic sagas form two broad divisions: those that were written in verse, and the later cycle of sagas called the *Heimskringla*, by Snorre Sturlason (1178-1241), in prose, which constitute the most valuable document concerning the early history of Norway embracing as it does the lives of the kings of Norway from the mythical Odin to the historical Olaf Trygvason. This great history is in part original and part derived from preceding works and sagas and from some of the old ballad poetry. Of this truly invaluable work Carlyle says that it deserves to be reckoned among the great history books of the world. In addition to the *Heimskringla* there are some important and later collections, such as the *Orkneyinga Saga* (History of the Earls of Orkney), *The Faereyinga Saga* (History of the Faroe Islands), *The Skjoldunga Saga* (History of the Royal Family of Denmark), and many others. Among the most famous of the earlier writings *Burnt Njal*, the *Egils Saga*, and the *Laxdæla Saga* are considered the gems.

Until the use of written records became general, many of these stories were oral and were committed to memory, and in these days of easily-made records it is certainly difficult to appreciate that stories, in some cases equal to the three-volume novel,

¹ See Appendix I, p. 281.

should have been committed to memory. It must be remembered that in those days there was neither the drama, dancing, or music, so that listening to the telling of stories became the chief pastime of the people. These stories were woven from the local traditions of the daring deeds of heroes, and were cleverly composed. They extolled bravery and warlike ardour—

“Sing me a song divine, with a sword in every line.”

Poetic allusion is made in the sagas to the elements, thus, the sea, “The land of ships,” “The belt of the earth,” “The sea-king’s road,” “The land of fishes,” “The necklace of the earth,” “The glittering home.” The sky is spoken of as “The tub of the wind,” “The hall of the mountains,” “The dripping hall,” “The sea of mist,” “Tent of the sun”; whilst hail is figuratively alluded to as “Stones of the clouds,” and rain as “The clouds’ tears.”

The saga may be defined as a prose epic, and, as a literary work, is peerless. The difference between the eddas and the sagas lies principally in this: that the one is the spontaneous expression of the soul of a people, and, as such, is rough and simple; while in the other these primitive forms are elaborated by poets who have artistic intuition,—the former is the epopee, the latter the epic.

The Edda, or, to be more accurate, the body of poems which goes under the name of edda, must be divided into the original or poetic, and into the so-called Younger Edda, in prose, written during the thirteenth century and attributed to Snorre Sturlason. While being based on the legends and myths enshrined in the earlier work, it contains much material which is evidently of much later date and shows a very marked classic influence. The prose edda is in three

parts, each forming a distinct work : *Gylfaginning*, *Skáldskaparmál* and the *Háttatal*. From the first of these philologists have reconstructed the eddic mythology. According to some authorities, the home of the Edda proper is the Orkney Islands, as Iceland is of the sagas. The few fragments which have remained of the edda present a remarkable similarity to the early English poems, such as that of *Beowulf*, which it is probable was derived from some earlier Swedish poem. The development of the edda seems to coincide with the middle of the Viking Age, and can be reasonably accounted for by contact with the strong Celtic influence, civilisation and imagination. However this may be, it is highly probable that a people like the vikings already possessed an inherent poetic instinct and even perhaps a previous body of poetry, part of which they had brought with them from their Aryan home, and on the other hand partly produced by the peculiar climatic conditions of their new home. The recent interest in Icelandic literature has led to the belief that in Iceland, rather than in the Orkneys, the original Norse beliefs existed in their purest and most integral forms. The main importance of the Edda lies rather in the depth and beauty of its poetry and in the influence it may have exerted on the development of Teutonic poetry of other countries, than in the information it affords of Norse beliefs and mythology.

The Elder Edda, such as it exists to-day, is a collection of some of the early Norse poetry made by *Sæmund*, a Christian priest. From a study of the collection, it is seen that there is scarcely any allusion made to sacrificial rites or to religious customs. The myths included are chosen for their picturesqueness, and are evidently the work of a poet working among, and selecting

from, a body of far older tradition of which there is no direct trace.

The Younger Edda is concerned almost exclusively with the epic cycles of the Völsung and Fridthjof. The Völsunga saga is the greatest saga of the north and the basis of the Niebulungen Lied and several other smaller cycles of legends. The story is too well known for repetition here, but its importance may be gauged by quoting the following opinion of William Morris :—

“This is the great story of the north, which should be to all our race what the tale of Troy was to the Greeks—to all our race first, and afterwards, when the change of the world has made our race nothing more than a name of what has been—a story too—then should it be to those that come after us no less than the tale of Troy has been to us.”

Apart from the sagas, there remain some old Norse books, one of which, *Kongespeilet* (the King's mirror), is especially interesting, giving a very vivid description of the manners and customs of that time. Though so remote from the other parts of Europe, continental culture reached Norway by means of translations and vulgarisations from the Latin. Among these Barlaam's and Josafat's sagas were the most universally known, thanks to the translation made, it is believed, by Haakon Sverresön. Later, in the sixteenth century, Absalon Pedersson, chaplain to the Castle of Bergen, wrote an exhaustive valuable description of Norway, while his diary gives some valuable insight into life at this period. Bishop Arrebo, though Danish, ranks among the Norwegian history of literature on account of his *Hexamæron* and versions of the Psalms.

Petter Dass (probably Dundas), 1647–1708, is one of the most conspicuous and original figures in Norwegian literature. In his “Nordlands Trompet,”

a very well-known poem, he gives a vivid description of Norwegian scenery, and it is in this poem that mention is made of the legend concerning the Maelström in the Lofoten Islands. Ludwig Holberg, a citizen of Bergen, and the father of modern literature, who, according to Dr. Gosse, brought Norway into contact with modern Europe, and through his extensive travels and studies in England, influenced very considerably the development of the theatre and other forms of literature in Denmark and Norway. To these should be added Bishop Brun, author of "For Norge kjaempers fodeland," and "Ja vi elsker dette landet," which can be considered to correspond with the British patriotic song of "Rule Britannia."

The period of Norwegian history culminating in the Eidsvold declaration of independence produced a cycle of enthusiastic poems which has been called, in memory of the day of the declaration, the "seventeenth of May" poetry (Syttendemai). Though of little artistic value this poetry was characterised by its patriotic fervour. It was Henrik Wergeland, born in 1808, who was to voice in the most perfect manner the newly-awakened spirit of the people. His life was one continual struggle against circumstances and rivals, among whom the most aggressive was Welhaven. The dispute between these two poets fills one of the most interesting chapters in Norwegian literature, and lasted until the death of Wergeland in 1845. Among Wergeland's best known work, which almost made him a national hero, was the drama *Skabelsen, mennesket og Messias* (The creation, mankind and the Messiah). "The Jew" (1842) and "The Jewess" (*Jödinden*), published in 1844, which was instrumental in obtaining liberty for the Jews to settle in Norway. "The English Pilot" (*Den Engelske Lods*), written after a visit to England, is certainly one of his most

beautiful poems, and was written at the close of his life.

The literature of Norway, though not as extensive as that of other countries, includes, in modern times, some of the greatest giants of letters.

It would be superfluous to mention at length Ibsen and Björnson, who are undisputably the two greatest lights on Norwegian literature, and have been compared to Schiller and Goethe. Their plays and their novels have lately been translated, played, and studied with much interest in England. Among the more modern writers one may mention Jonas Lie, whose novel, *The Pilot's Wife*, is very popular, and gives a very truthful, if terrible, account of the life of the fishermen on the western coast. Asbjörnson's *Fairy Tales* have done much to revive many of the old folk-legends, and owes its popularity in a large degree to the collaboration of Werenskjöld. Arne Garborg's *Bonde Studentar* (The Peasant Student), which unfortunately has not yet been translated into English, is written in the landsmaal,¹ and is a strong satire upon the pride and weaknesses of the intellectualised bonde. Several other writers, such as Jens Tvedt and Löland, have also affected the landsmaal, and have produced some excellent pictures of native life. It is questionable if these efforts will ever prove anything but a sporadic growth, the Norwegian language fulfilling all the practical and literary necessities of the country of which it is an integral part. Among the other novelists that may be mentioned are Alexander Kielland, who is practically unknown in England, Knut Hamsun, a well-known dramatist, Thomas Krag, and many others. Apart from these, Norway counts some authorities on historical subjects, such as Munch, author of the *History of the Norse*

¹ See Language, p. 24.

People, and Professor Sars, author of *Udsigt over den Norske Historie*, both valuable contributions.

Norwegian literature—the most youthful in Europe—may be considered as the most realistic, and in this respect bears much resemblance to the Russian (modern) literature, and, like this, reflects the soul of the country and of its inhabitants.

MUSIC

It cannot be said that Norway is a country which impels its children to song. The stern, rugged and rough-hewn lines upon which it is modelled, with its vast mountain wastes, the ice and snow, the grand but sombre fjords with their forbidding cliffs, and the powerful effects of climate, are factors conducing to sadness. Reserved and self-contained emotions do not find expression in song to the same extent as do the lighter and more demonstrative natures of the southern nations. Although they cannot be called a singing people, the inference must not be drawn that they do not sing or that, as a nation, they are not musical. In the remote valleys and well-nigh isolated districts there has grown, and has been preserved, a pure folk-music as much part of the land as her mountains; the creation of peasants, perhaps, but essentially national and beautiful, a growth rendered the more distinctive as it has not been uninfluenced by European musical culture. It is unfortunate that much of this music has been lost in the passage of years, and only of later days has any attempt been made to record these gems of expression exhibiting so often the real "atmosphere" of the land of their origin. Thanks to a well-known organist, L. M. Lindeman (1812-1887)—himself a composer—many hundreds of songs, ballads, dances and hymns were collected and

published in 1848, thereby bequeathing to his own memory an undying monument. "There is in this music an infinity of varying moods, rhythms and colours. Every one of the harp strings is tuned. They sing of heroic exploits in heathen ages, of the kings and warriors of the Middle Ages, and of the beautiful huldre, of the draug who presages the destruction of the fishermen, of the brownie and the water-sprite. There are also love-songs so deep and ardent that they have few equals, sarcastic comic songs, and children's songs as pure and innocent as the sleeping child itself."

It is difficult to indicate just what part the national instruments have played in the character of the music of the country, that is, of course, the indigenous as distinct from the art-music, but the limitations of these instruments must have left their effect upon the expression apart from that of temperamental influence. The two national instruments are the langleik—a form of zither with seven strings operated by the aid of a plectrum and producing a somewhat weak and monotonous effect—and the popular and more distinctive fele or Hardanger violin, a variety of the orthodox European type, but differing from it by the more pronounced arch; the scroll (generally a dragon's head), and the body, which is deeper than the type, is often ornamented with ivory or mother-of-pearl, whilst below the four gut strings are a supplementary set of four or more steel strings, which impart a peculiar droning resonance suggestive of the droning bass of the bag-pipes. By the aid of this fele—frequently home-made—remarks Mr. Johan Meyer, the country people make their improvised musical impressions of nature, interspersed with descriptive sketches of midsummer with the dawn of morning and the glow of evening, the huldres' (hill fairies)

song, the thrush's trill, or the ring of marriage bells.

The genesis of the art-music in the country has been ascribed to the time when an official town-musician enjoyed the sole right, apart from the church organist and singers, to perform music. This custom was inaugurated at the beginning of the seventeenth century, and the standard of production was no doubt raised when it was decided to give preference to applicants for this post to those who were members of the Royal Orchestra of Denmark, which was, at that time, united with Norway.

To Lindeman, previously mentioned, belongs the honour of establishing the first Academy of Music and Organ School in the country. The first musical institutions were, however, private companies, such as the Musical Lyceum, a prominent member of which was Waldemar Thrane (1790-1828), who obtained recognition by his operetta *Fjeldenventyret*, which is declared to be the first dramatic work which exhibited a thoroughly national character. The Lyceum was followed by the Philharmonic Society in 1847, from one of whose members, Carl Arnold (1794-1873), Norwegian music received a considerable impetus. Arnold was an accomplished pianist, theorist and composer.

Twenty years later the Philharmonic was followed by the Musical Union (Musikforeningen), which still remains the greatest permanent concert company in Christiania. In the formation of this society Edvard Grieg afforded, with his friend Johan Svendsen, valuable co-operation.

To Grieg must be allotted the premier place of Norwegian music. "He is the highest representative of the Norse element in music, the great beating heart of Norwegian musical art." Of Scotch descent, Grieg (born in 1843, died 1907),

a native of the city of Bergen, spent many years of his life travelling to various centres of musical culture. The world of music has been enriched by the beautiful contributions of this eminent composer—the musical poems of a cultured dreamer with a rare gift of expression. They are world-famous and are acclaimed as some of the rarest gems of musical art. The first great pioneer of the national music, however, was Halfdan Kjerulf (1815–1868), and “in his songs is found in bud the national feeling which has burst into full bloom in Grieg”; nor must be omitted the name of Rikard Nordraak (1842–1866), in the short years of whose young life the profoundest national feeling strove for, and found, an eloquent exponent. His name will live as the composer of the patriotic song, “Ja vi elsker dette landet” (Yes, we love this land!). By Nordraak was Grieg strongly influenced and forms thereby an honoured link in the chain of Norwegian music: Kjerulf—Nordraak—Grieg.

The great names of the nineteenth-century Norwegian composers and executors with which that of Ole Bull will be for ever associated, have all proved to be essentially and typically national, with farther reaching effects than that of their own land, for so strong has been the force of their musical inspiration that it has created for itself a new method of expression, endowing Norway with a vigorous growth of musical culture, as well as stimulating the study of folk-music all over Europe. Ole Bull, “the violin-king” (1810–1880), enjoyed a reputation whose limits were only those of the globe itself and at whose obsequies the emotions of the great Grieg found expression in his famous tribute:—“Because more than any other thou wast the glory of our land; because more than any other thou hast carried our people with thee up towards the bright heights of art; because

thou wast more than any other a pioneer of our young national music ; more, much more, than any other, the faithful, warm-hearted conqueror of all hearts, because thou hast planted a seed which shall spring up in the future and for which coming generations shall bless thee, with the gratitude of thousands upon thousands ; for all this, in the name of our Norse memorial art, I lay this laurel wreath on thy coffin. Peace be with thy ashes."

NATIONAL CUSTOMS

In a country which for centuries has been comparatively isolated and whose sparse population has dwelt in widely separated valleys, it is natural that the ancient customs, manners and usages should still exist. Like all mountain dwellers the Norwegians are endowed with many superstitious beliefs. In the remoter districts may be often observed a cross within a circle marked upon doorposts and on outhouses, it being believed that this mystic sign has the power of warding off those mischievous trolds or gnomes who are supposed to have their habitation high up in inaccessible places on the mountains, and it is a popular belief that illness in cattle is the work of these trolds. On Christmas Eve a candle is kept burning all night ; in the early morning it is taken into the shed and the tip of the tail of each cow is carefully singed as a preventive in the coming year against illness. Many housewives will not throw hot water from their doorways without first warning the sprites or fairies who are supposed to live in the earth by calling out, " Look out those of you who live below ! " When children fall ill it is not unusual for the neighbours, when gossiping, to remark, " Well, who can wonder at it ; the mother is always throwing hot water out of the door."

Elsewhere mention has been made of the many grave-mounds or barrows which exist in various districts. Many of these contain the remains of long-dead warriors of viking times, and there is no wonder that, with the distorted traditions which have been handed down, the peasants should believe that the inhabitants of these "Grav-haug" should exchange visits on Christmas Eve and for thirteen successive nights after. There exist also stories of the nixies (nokken), who are able to change their shape into the grotesque forms of animals, sometimes with heads both front and back; these are the spirits of fresh water and are supposed to inhabit mountain lakes, whilst in the sea is the equivalent of the sea-serpent (kraken). All these stories persist in Norway, and they are frequently alluded to in conversation even by the more enlightened folk who do not believe in them. It is said that when a particularly lucky haul of fish has been made that "the fishermen had been fishing with the kraken."

As in pagan times, so in Christian times, the Norwegians have two great festivals in the year, that of Yule and Midsummer, and allusion has been made to the custom of burning oak logs, the sacred tree of Odin and other customs which had a like pagan origin. The Midsummer's Eve is still kept as a festival by the lighting of fires all along the coast; these are called the St. John's fires, but in reality the fire represents the sun, as the practice was intimately associated with Balder, the Sun God. It is to be regretted that this custom has shown some signs of dying out. Sailing along the still waterways at midnight, in the protracted twilight of summer, it is indeed a romantic sight to observe the occasional fires on the various heights and pro-

montories, with their vivid patches of flame, whilst those near at hand reveal the silhouettes of human forms dancing around and singing to the music of a fiddler. In some places a mock wedding is associated with this festival, one of the peasant girls being dressed as a bride, but crowned by a crown of twigs, in place of the usual metal bridal crown. As many of the peasants attend in their national costume, St. Hans' Eve is one of the most picturesque of the existing national customs.

The customs of the Hardanger people, together with their costumes and manners, are essentially national. Unfortunately the costumes are slowly giving place to the almost universal European orthodox garb. The country places still retain their national dress, but it is now more as a holiday or gala dress, for use on holidays and Sundays. The women's costume consists of a white blouse with embroidery or lace insertion, over which a scarlet cloth vest encloses a breastplate of elaborate coloured beads sewn on to velvet in geometrical designs. The skirt is usually of black cloth or serge. Married women have a special head-dress of gophered linen known as a "skaut," and a black skirt. The unmarried girls have no distinctive head-dress; a light shawl or coloured handkerchief being sometimes used.

It is perhaps at weddings that the Hardanger peasants are at their best. Unfortunately this festival is being much curtailed, but even now, in spite of the rapid march of progress in Norway, it is possible at times to find that the real old-time Hardanger wedding is honoured to the full. This very ponderous affair consists really of a succession of ceremonies extending over an entire week.¹

¹ Many of the details are extracted from an interesting paper by Lieut.-Col. A. F. Mockler-Ferryman, contributed to the Viking Club,



A PEASANT WEDDING, HARDANGER

On such occasions there is no limit placed upon the number of guests attending, but as the hosts are often tempted to expend beyond their means in consequence of the tax put upon them by a whole week's "open-house" festivities, it is therefore usual for these guests to contribute some offering of a present, or food, in order to diminish the expense. From time immemorial the Norwegians have always seized upon the slightest pretext or occasion to honour it with feasting and drinking, and in this respect the brewing of the special wedding ale at such times is a matter of the first importance, in fact, it is not until this special brew is declared to be satisfactory that the guests are invited. Tuesday is a favourite day for the ceremony, but those guests coming from a distance generally arrive on the Monday. The whole of the social arrangements are placed in the hands of a master of ceremonies, known as a *kjögemester*, a sort of semi-professional, who assumes complete control and is paid for his services.

On him devolves the duty of allotting the guests their seats in correct order of precedence at the wedding table—often a very fine point. Having done this, the festivities commence by his making a speech and singing a psalm, and it may be mentioned that he is liable at any time to be called upon to make a speech, a task he is always equal to, even to the extent of delivering it in extemporised verse. The first official meal is supper on Monday, at which the *kjögemester* recites the names of the hosts, the happy couple to be; the fiddler, the voluntary helpers, and all the minor officials, the bride and bridegroom then enter the room (heralded by rifle-shots outside) and occupy the two end seats of the wedding table, but in unmarried costume. The fiddler straight away provides a sample of his music,

after which all the guests seat themselves at the board. No wedding would be complete without the fiddler, who plays on the slightest pretext. It is his duty throughout the full programme of festivities to charm away all evil spirits by the plaintive and melodious airs which are accredited with having been first learnt from the mountain fairies or elves, called *huldre*. This music, the most beautiful of all Hardanger music, is therefore called *huldreslaater*. The Hardanger fiddle or *fele*, it may be explained, is composed of a double set of strings—gut above and steel below—which give an increased complementary music, resulting in a peculiar droning resonance.¹ This droning bass, reminiscent of the bagpipes, would seem to be a characteristic of music in the north. These fiddlers play entirely by heart and do not use written music. After the supper on Monday, dancing ensues, without the bride and bridegroom, who retire early, and improvised sleeping accommodation is arranged for the guests. On the day of the wedding the guests are served in their rooms with light food and strong drink, brought by the waiting women or voluntary helpers, preceded by the officious master of the ceremonies and the ubiquitous fiddler. All then devote their time to attiring themselves in their best, after which seats are again taken at the festive board for further refreshment, when the happy pair, in marriage costumes, accompanied by the fiddler, enter the apartment. Having seated themselves the bridegroom is asked by the *kjögemester* what he intends giving his bride as the *morgen-gave* (morning gift). This is the survival of the primitive method of making the marriage settlement; it is now merely formal and is intended, in case of the predecease of the husband, to ensure that the wife shall receive the customary dower

¹ See Music, p. 84.

before the estate is administered. The procession next forms up, and bride and bridegroom take farewell of their parents, who, by the way, do not accompany the party to the church. This sometimes means quite a long journey; if by road, and the distance is not more than about ten miles, the party walk. Frequently, however, the journeys are undertaken by boats, and it is indeed a delightful picture of national life to see the fleet of row-boats filled with peasants in bridal attire on the still waters of the fjord, girdled by imposing mountains. The order of procession is somewhat as follows :—

1. The master of the ceremony.
2. The bridegroom.
3. The male relations.
4. The fiddler (playing, of course).
5. The other groomsmen.
6. The bride.
7. A bevy of women and girls.

On arrival at the church the party usually assemble on some grassy spot near by and partake of more refreshment. The wedding service is a lengthy one, and the pastor delivers a homily on the duties of married life. After the service follows more refreshment and, possibly, dancing, consequently the homeward journey is at times undertaken in somewhat broken order. On arrival home they are met by their parents, each holding huge bowls of ale, and until these are emptied by the party none are allowed to enter the house. The wedding feast then ensues and more drink is consumed, and by nightfall, when the dancing commences, one may well imagine the state some of the guests are in. At the wedding ball in the evening the master of the ceremony leads off with the bride, followed by a *pas de deux* executed by

the bride and bridegroom, and the revelry is continued until the early hours.

The following morning (Wednesday) the bride assumes, for the first time in her life, the "skaut" of all married women in Hardanger, and with her husband makes a round of visits to all the guests in the house, offering them light refreshment. When the party is assembled for the morning meal, a bowl of porridge is broken and scattered about the room as a symbol that the happy pair may never again require bridal porridge. The kjögemester then gives one more speech, followed by a psalm, and the bridegroom, taking a cup of wine, pledges the health of his bride and all the guests. After breakfast the table is set with small glasses of brandy, and the bride and bridegroom stand by to receive the gifts, which are, very sensibly, of money. The guest takes his glass, and after drinking the brandy replaces it upon the board with his offering (skaalpenge) placed in the glass, this he accompanies by a few words of good wishes. Every present is honoured by a rifle-shot, executed by a young man stationed outside the window, a custom now rare, after which more dancing follows.

The next day (Thursday) is a free day, all official feasts and ceremonies are now at an end. On this day a kind of carnival is kept, the guests playing practical jokes on one and another, changing one another's boots and hats, and dressing up as niggers, and the house generally being turned upside down. In the evening it is the servants' turn, who all join in the dancing. The next morning (Friday) formal visits, in correct processional form, are made to friends and neighbours, and on arrival at each house the party is served with food and drink. On returning to the hosts' house in the afternoon, no meal is found ready—a time-honoured and expected hint that the departure of the guests

would be welcomed. In some places it was the custom for the guests to seize the cook or other official and hold him tied to a beam as hostage until the hostess promised them just one more meal before their departure.

III. HISTORY

PREHISTORIC NORWAY

WHILE the remains of the Palæolithic Age in Norway are few and scanty, those of the Neolithic, on the contrary, are such as to warrant a sharp distinction being made between the Stone Age of Scandinavia, extending over Poland, Prussia and the southern coasts of the Baltic and Northern Seas, and that of Britain, Belgium and Northern France. Without giving any overdue importance to the discovery of the art of polishing and sharpening flints, it can be conclusively proved by the remains found in the dolmens and cromlechs that this age had a development considerably in advance and superior both in variety of form and technical ability to that of the Neolithic Age in Western Europe.

The next important remains of the Scandinavian Stone Age consist in refuse heaps and tombs. The latter can be divided into four distinct types which mark the development of civilisation, namely: Stundösar, the oldest (stone heap graves); Gangrifter (passage or gallery graves); Hallkistor (free-standing stone coffins) and stone coffins covered by a mound of stones or earth; these are the latest and testify to the transition from the Stone to the Bronze Ages. From the rough implements and the skeletons of animals found in the refuse heaps and confirmed by the finds in the graves, it is evident that neolithic man lived in a primitive fashion, and derived his

maintenance from hunting, fishing and agricultural pursuits. In the latter part domestic animals were introduced and the ornamentation of the various implements prove a high state of development.

The copper and tin of the Bronze Age, being foreign to Scandinavia, must necessarily have been imported from abroad and implies already a considerable advance in social organisation and national expansion due to commerce.

The first index of Scandinavian art appears during this age in the numerous rock cuttings and coffin slabs as well as in the decoration of bronze and gold vessels. The Bronze Age limits the prehistoric period and ushers in the Iron and Viking Age, with which the history of Norway properly begins.

THE VIKING AGE

The primitive history of Norway is wrapped in myth. According to popular tradition, the first man to wear a crown was Ivar, a chief of Finnish family, who made Trondhjem his headquarters, about the fourth century, and who subdued the adjacent territories. The account, however, which is to be found in the old chronicle known as *Fundium Noregr*, is scarcely credible, and is accounted for by the custom prevailing in all civilised countries, of tracing their descent to a mythical personage or god, as may be seen in Roman mythology.

His ancestors, Fornjot and his three sons, rulers of the earth, the air and the sea, may be considered as Scandinavian equivalents of Noah and Shem, Ham and Japhet. Among his ancestors are also placed Frostius, Svaer and Drifa (frost, snow and drift), which are evidently climatic phenomena personalised into deities or petty

kings. The nature of this allegorical pedigree of the Norse kings presents considerable resemblance to Aryan cosmogony, and, coupled with the instances afforded by the mythology, go far to prove the theory of an early Aryan migration. This scion of kings and chiefs ruled over the districts of Thrandia, Naumdal, Romsdal, Gudbrandsdal, Rogaland, Hordaland, Ringerike, Raumarike, from which the different provinces of Norway later derived their names.¹

Of the numerous exploits, characteristics and lives of these kings, all belong to mythology rather than to history. Upon these beliefs Christianity was grafted with no little difficulty. It was only after several centuries that the old cult became absorbed into the new one, and even then the new beliefs were frequently much confused, as may be gathered by the many sculptured stones which bear, besides the sign of the cross, pictures of Ragnarok, Balder and Loki. The *Hávamál* (see Appendix) gives a fairly accurate conception of the Norse code of morality and conduct of life, which in itself is not very inferior to the Christian if due allowance be made for the crudity of the times. In judging, therefore, of the cruelty of the vikings, it must be remembered that they had no conception of sin as understood in the Christian sense, and that the satisfaction of their wants, provided they did not infringe their strict moral code, was a part of their life. It is also to be remembered that the larger source of information about the vikings is derived from monkish chronicles, men whom they had attacked and wronged. It is unfortunate that but scanty knowledge exists of Northern Europe before the reign of Augustus and Tiberius. The information of such authors as Cæsar and Tacitus is of little use except in so far as it shows that even in those days

¹ The etymology of these is uncertain.

some sort of civilisation existed. As to the races which inhabited these lands, no records remain.

It is safe to affirm, however, that the vikings were not the original settlers of Scandinavia, but that they are of Aryan origin. As to the exact period of their emigration, and to the course that it took, it is difficult to hazard any conjecture; suffice it to say that they were a people much more highly civilised and cultured than the indigenes. The evidence existing of the raids and the systematic plan on which they were conducted leads to the belief that they must have had a previous knowledge of the countries attacked. Nothing definite is known of the particular causes which sent them North, nor of their struggle with the Frisian naval power.

The first actual information existing about the vikings dates to the reign of King Harald Haar-fager, when many war-lords left the country, and either settled in Iceland or went on viking expeditions, and gradually monopolised the commerce of the North Sea, the North Atlantic, and as far down even as Gibraltar. To the vikings, moreover, is due the discovery and settlement of Iceland in A.D. 861, Greenland in 985 and Vinland (N. America) between the years 985-1011. The sagas give detailed accounts of these five expeditions.

Before studying the different aspects of the viking movement, it may be well to make clear the etymology of the word viking, which has been interpreted in different ways, and has given rise to a good deal of confusion. According to the latest research, viking comes from the old Norse "vik," a bay, and literally means "one who haunts a bay, creek or fjord." The word, however, is found in Anglo-Saxon spelt "wicing," which would seem to prove that it is older than viking days. Whilst, strictly speaking, the word refers to those chiefs who refused to swear allegiance

to Harald Haarfager, it is now applied in a sense wider and more in accord with recent discoveries, to a whole period of history extending from the ninth to the eleventh centuries. The sagas, the edda, the laws, customs and institutions, as well as the artistic development of this warlike and commercial people, entitle them to be considered as a separate and peculiar civilisation, whose importance is so widespread that it cannot yet be fully gauged. Not only Scandinavia herself largely owes her greatness to this period, but the whole of North-Western Europe is indebted to its civilising influence. It has always been the task and the self-imposed mission of seafaring peoples to be the channels of civilisation and progress—to wit, the Phœnicians, the Frisians and, later, the vikings. The period including the latter half of the eighth century, when the vikings commenced their piratical attacks abroad, may be said to coincide with the first appearance of Norway in history proper.

It is only in comparatively recent years that scholars have turned their attention to the viking age. The systematic study of the remains and the literature in connection with the records which have been handed down in the monkish chronicles of Britain has brought to light many important and hitherto unknown facts, which aid the reconstruction of the early history of Northern Europe.

The first king of whom we have any historical record is Harald Haarfager, who first unified the various tribes or petty kingdoms into which the country was divided into one nation, and reduced the petty kings or jarls to a state of vassalage, which continued to as late as the end of the ninth century. Harald Haarfager was a scion of the ancient and noble family of Ynglings, of Asiatic descent. Olaf Tretelgja (tree-feller), their last representative, laid the foundation of a

new kingdom in Vermland, which extended across the Swedish frontier into Norway, embracing the districts of Westfold, Vingulmark, Raumarike, Hordaland and Hedemark. From him the crown descended in direct succession to five princes, 640–840, of whom little is known beyond their name. The last of these, Halfdan Svarte (the black or swarthy), who was a great king, increased his possessions and married Ragnhild, daughter of Goldbeard, a petty king of Sogne. By Ragnhild he had a son, Harald Haarfager, who was brought up in Sogne by his maternal grandfather, Goldbeard.

“Ragnhild, who was wise and intelligent, dreamt great dreams. She dreamt, for one, that she was standing out in her herb garden, and she took a thorn out of her best shift, but while she was holding the thorn in her hand it grew so that it became a great tree, one end of which struck itself down in the earth, and it became firmly rooted; and the other end of the tree raised itself so high in the air that she could scarcely see over it, and it became also wonderfully thick. The under part of the tree was red with blood, but the stem upwards was beautifully green and the branches white as snow. There were many and great limbs to the tree, some high up, others low down, and so vast were the tree’s branches, they seemed to be all over Norway and even much more.”¹ The resemblance to the tree Yggdrasil is, to say the least, remarkable, and in view of the Asiatic origin of the Ynglings the two can well be considered as closely connected. More directly this dream applied prophetically to the expansion and the future power which was to come forth out of the family in the person of Harald Haarfager. It is said that the giant Döfre taught him the military art, and when in A.D. 863, at the age of ten, he lost his father, he had already acquired the

¹ *Heimskringla*.

reputation of surpassing all his contemporaries in beauty, courage, wisdom and warlike accomplishments.

During his minority, the regency had been committed to his uncle, Guttorm, who kept the numerous and turbulent vassals in awe. At the age of twelve he is said to have resolved to conquer the whole of Norway (see the legend under *Haugesund*). He commenced by subduing Thrandia (Trondhjem), whose eight chiefs he defeated in battle. Following on this, he conquered the whole western coast from Finmarken to the Naze; Hordaland, Telemarken, and Verm-land shortly afterwards, and by the famous victory of the battle of Hafrsfjord (near Stavanger) in A.D. 875 he became master of the entire kingdom. Thus, in less than ten years, he accomplished the dream of his youth, and consolidated the first kingdom of Norway. The victory of the Hafrsfjord not only had an immediate importance in its relation to Norway, but it affords a valuable clue to the causes of that which has been called the "viking movement." The hegemony exerted by Harald Haarfager not only proved irksome to the rebellious spirit of the Norse warriors, but it caused a considerable emigration of the most independent among them to other lands, as the Orkneys and Shetland Islands, the Hebrides and the whole country north of the Grampians, the Isle of Man—where a Norman dynasty had been already established—and parts of Ireland, including Dublin. In his warlike ardour, Harald followed and defeated them, entrusting the government of these newly acquired possessions to relations or chiefs of his own, under the title of jarls or vassals of the crown.

Soon, however, as was the case with Charlemagne, internal broils and difficulties caused Harald Haar-

fager to divide his kingdom up among his several sons, some of whom were illegitimate. This led not only to political complications, but to disastrous quarrels and feuds, which were increased still more by ceding the throne to Erik Bloodaxe, his favourite son. Harald died three years after (934), leaving a considerable progeny, from which, according to M. Von Kroningsward's demonstration, most of the Royal families of Europe have descended. He had the reputation of being a bold and fearless prince, handsome in form, robust in constitution and majestic in stature. During his reign Iceland and the Faroe Islands were colonised, Normandy was conquered by Rolf the Ganger (Duke Rollo, Rollo the Walker), who had fled from Norway after the battle of Hafrsfjord.

Though a barbarian, Harald possessed the lofty spirit of that heroic age, and even aspired to civilise and legislate. His own interest, combined with motives of internal policy, induced him to suppress the Udal tenure of land law and to reduce the country under a feudal system, substituting the king's commands for the deliberations of the Things. This was the great flaw in his internal administration, which, despite his measures for the suppression of private feuds, marauding land expeditions or Strandhaug, in which the depredators seized the cattle of the peasantry, prevented the country enjoying the full benefits of unification. Had Harald been a keener statesman he might have laid the foundations of a really great Scandinavian power.

As has been already pointed out, the effect of the consolidation of Norway on the viking movement is of the greatest service in ascertaining some of the reasons for its sudden birth, or rather its change in character. As Professor Mawer¹ remarks, an analysis of the foreign politics of Harald leads

¹ *The Vikings* (Cambridge University Press).

one by analogy to admit the probability of other attempts at consolidation in previous times having produced the same effects. This is certain, however, that the commencement of the viking movement proper coincides with the increasing commercial rivalry of the Franks and the Frisians, which ended in the defeat of the latter by Charles Martel, and thereby probably opened a way to the Scandinavian commerce. According to several authorities, however, numerous archæological finds seem to prove a considerable amount of purely commercial intercourse between the Frisians and the Norwegians during the eighth century, especially in Southern and Western Norway. About the year A.D. 800 this ceases suddenly. This data coincides with the decline of the Frisian naval power. However this may be, it can be safely assumed that the viking raids always coincided with a period of internal unrest, as may be gathered from the different sagas collected by Snorre Sturlason in his *Heimskringla*. In a later portion, the viking question is entered into further, more especially in relation to its civilising influence exerted on the whole of Europe between the eighth and the eleventh centuries. Even during these times there are documents referring to English intercourse with Norway; especially in the case of King Athelstane. The saga account of this intercourse, however, differs considerably from the historical version. The divergence between these two versions can be probably explained by racial prejudice, and throws light on the relations between Norway and England, which were of a semi-hostile character whatever outward appearance they might assume. The following incidents are from the saga accounts. "At this time Athelstane . . . sent to Norway a messenger who went in before King Harald,¹ and

¹ Haarfager.

handed him a sword with golden guards and hilt, its scabbard was ornamented with gold and silver and set with gems. The messenger turned the handle of the sword towards the King and said, 'Here is a sword that King Athelstane said that thou shouldst take,' the King took hold of the hilt, and the messenger added, 'Thou didst take hold of the sword as our King wanted thee to ; thou shalt now be his thegn (subject) because thou didst take it by the hilt.' Harald then saw that this had been done to deceive him, for he did not want to be the thegn of any man. He nevertheless remembered his habit, whenever he got angry, to first keep quiet and let his anger subside, and then look at the matter calmly. He did this and brought the matter before his friends, and they all thought it right to do as he had been done by. He thereupon allowed King Athelstane's men to depart unharmed.

"Hauk Haabrok (high breeches) was with King Harald. He was a good messenger on all difficult errands, and dear to the King. The summer after this, King Harald entrusted his son Haakon to the hands of Hauk, and sent him westward to England to King Athelstane. Hauk found him in London at a great feast. He went into the hall with thirty men, and said to them, 'We will so arrange that the one that enters last shall go out first, and we will all stand in line before the King's table, and each one shall have his shield on his left side, and hide it under his cloak.' He took the boy Haakon on his arm and they entered ; he saluted the King, who bid him welcome ; and he seated the boy on King Athelstane's knee. The King looked at him, and asked why he did this. Hauk replied, 'King Harald of Norway asks thee to foster for him, this child of his bondwoman.' King Athelstane at this became very angry, seized a sword near him and drew it as if he wanted to slay the boy. Hauk

then said, 'Thou hast now seated him on thy knee, King, and murder him thou mayest if thou wilt, but by this thou wilt not exterminate King Harald's sons.' Hauk and his men then walked out and went to their ships, and when they were ready, set sail and returned to Norway. King Harald was well pleased with the result of their errand; for it is said that the man who fosters the child of another is of lower rank. By these doings of the King, it could be seen that each wanted to be greater than the other. . . . King Athelstane had Haakon baptized and taught the true creed, good habits and all kinds of courtesies. He loved him more than anyone else, kinsman or not, and every one who knew him liked him. He was afterwards called Athelstane's foster-son. He was larger and stronger and handsomer than other men, and the greatest man of his time, wise and eloquent and a good Christian."¹

The elevation of Erik Bloodaxe to the throne of Norway, as already referred to, prefaced a long series of civil wars in Norway, and, after the death of Harald, caused further discontent. The brothers, by Harald's will, had equal rights in the kingdom, and refused to submit to Erik's tyranny. The people, on the other hand, impoverished and ruined by the continual internal warfare, at length rebelled and called Haakon to the throne, and expelled Erik, who withdrew to the Orkney Islands. After having raided the English coast, he obtained from the son of Athelstane the kingdom of Northumberland with the understanding that he should turn Christian and defend England from the incursions of the northern pirates. Erik, however, did not keep his word, and was subsequently killed in battle with several other sea-kings or warlords.

When Haakon had restored peace in Norway, he

¹ Olaf Tryggvason's saga.

at once commenced to profit by the experience and education he had acquired in England, and attempted to turn these to good account, for the purposes of his legislation and in his attempts at introducing Christianity. In a Thing assembled at Trondhjem, he proclaimed his wish that all the people indiscriminately should be baptized and believe in the one true God. This, however, was vigorously opposed by Asbjörn, a wealthy landowner, who, echoing the voice of the people, declared that they would transfer their allegiance should he persist in forcing them. Following the advice of his counsellor, Sigurd Jarl, Haakon resolved to postpone his intention, and was persuaded to attend the Yuletide sacrifice to Thor, in which, however, his irresolution nearly cost him his kingdom, had it not been for Sigurd's wily intervention. The people, however, superstitiously fearing the wrath of the pagan gods, determined to force Haakon to renounce his beliefs and destroy the Christian temples. Religious war seemed inevitable, for the king refused to give in any further, when the sons of Erik, with a Danish fleet, attacked Norway, but were repulsed.

In order to avert such danger in the future Haakon divided the country into Skip-reider, which followed the course of the fjords and the rivers as far as the salmon ascended. Each of these was bound to furnish a certain number of vessels and men in time of danger for the common defence of the country, and establish a chain of stations along the mountain peaks from which the alarm could be given, all along the coast, from Helgoland to the Naze. These measures, however, proved inefficient, and a sudden attack by the sons of Erik and the Danish fleet, while Haakon was in a remote part of the country, led to a terrible battle in which Haakon was killed.

The reign of Harald the Second, Graafeld (grey-mantle), the eldest son of Erik and Gunhilda, was characterised by little internal broils, instigated by the insatiable desire of Gunhilda for expansion, which ended in the death of Harald at the hands of Haakon Jarl and the invasion of Norway by the Danes under Harald Blaataand (blue-tooth). Gunhilda fled with her two sons to the Orkneys, and Harald invested Haakon Jarl with the viceroyalty over seven provinces, for which he undertook to pay a yearly tribute of sixty falcons and fifty gold marks. The rest of Norway was divided between his sons, Svend and Harald Graenske, grandson of Erik, while reserving for himself the sovereignty over Norway. Harald, however, was only awaiting a pretext to overthrow the hegemony of the Danish king. Constrained by the Danes, to abjure paganism, to be baptized and to carry with him some Christian priests to convert Norway, Harald, by a ruse, once out of the Sound, set the monks ashore and sailed towards Sweden, disembarked and marched overland to Norway.

Upon the death of Harald, Svend determined to subdue Haakon and to force him to pay tribute to him. His fleet, however, having been completely destroyed, Haakon became once more master of Norway and forthwith reinstated paganism. This tyrannous behaviour, however, aroused the ire of the peasants, who revolted and cast him out of the country, and Olaf Tryggvason, the nephew of Harald Haarfager, who had succeeded in escaping from the clutches of Gunhilda, and had obtained great fame as a sea-king, was elected by the Norwegians.

The early youth of Olaf has been celebrated in many sagas—principally in the saga of Olaf Tryggvason in the *Heimskringla*. Olaf Tryggvason was the son of Tryggve Olafson, by Astrid, daughter of a great war-lord. On his death, at the hands

of Gunhilda, who wanted to exterminate all the seed of Harald Haarfager, Astrid, then pregnant, fled to a small island in a lake on the west coast of Norway, where Olaf was born. After travelling for some time, seeking to escape the vengeance of Gunhilda, she determined to go to Russia, where her brother Sigurd had obtained many honours. On the journey they were captured by Esthonian pirates, amongst whom Olaf lived six years, when he was recognised by his uncle, ransomed and brought to the court of Vladimir at Novgorod, where he remained nine years. During his stay in Russia Olaf began to give proofs of his courage and strength, and obtained the favour of the Queen, thereby incurring the hatred of the courtiers. Having procured a fleet of Russian pirates, he became a sea-rover (viking) in the Baltic, and took part with Otho against Denmark.

After the death of his wife, Geira, daughter of Burislaer, King of Pomerania, Olaf set out again on a great cruise round the coast of Scotland, England, Ireland and France, and the Hebrides. He sailed up the Thames, and though unable to sack London, obtained a large sum of money in return for a solemn oath never to molest the country again. While in the Scilly Isles he was converted to Christianity by a hermit who had obtained his esteem in the character of a prophet. It is probable, however, that this was not his first acquaintance with the religion, which already was practised in Russia, while in the English and Norman chronicles it is stated that he was solemnly baptized in London and at Rouen. During his stay there he married the widow of a nobleman, named Gyda, who was also sister to a Norman prince reigning in Dublin. The news of Olaf's viking exploits had reached Norway, and Haakon, fearing in him a dangerous rival, sent his cleverest messenger, Thore Klakka, with the injunction to lure him to

Norway, under the pretext of gaining the kingdom left by Haakon. This, in fact, actually happened, for, during the messenger's absence, Haakon had been expelled from the country, which welcomed Olaf with open arms.

The first act of Olaf's reign was to reinstate Christianity. At the great Frosta Thing at Trondhjem he proposed the abolition of heathen worship, but the suggestion was met by the ominous reply of all present drawing their swords. The conference was thereupon adjourned and the deliberation resumed at the Isle of Mere, the chosen residence of Thor and the centre of the cult. The Christians and heathens confronted each other in a wordy theological battle, but words were speedily followed by blows. Olaf struck down with a mighty blow the statue of the god Thor. This was the signal for a general onslaught. Olaf's berserks soon made short shrift of the other gods, which were hurled from their pedestals, and attacked the idolaters who were vainly attempting to defend their deities; thus was Christianity forcibly introduced into Norway. These violent measures did not have the desired effect, and paganism betook itself to the more inaccessible spots in the mountain districts, where it could flourish unmolested.

The fame of Olaf's enterprises had spread over Scandinavia and even to Great Britain and other far lands. The reputation he acquired is apparent from the story of how Sigrid the Proud, a Swedish princess, who had rejected many suitors, accepted his overtures of marriage. All appeared satisfactorily settled when the King insisted that before he would marry her she must renounce the heathen gods, and, upon her scornfully refusing, Olaf, with equal contempt, retorted that he "could never consent to live with an old heathen hag," and struck her with his glove. To avenge this insult Sigrid forthwith married Svend, King of Denmark, and

stirred up his animosity against Olaf. When the latter, without demanding permission from King Svend, passed with his fleet through Danish waters, the proud Sigrid urged Svend to action, and he, with other princes, formed a confederation and lay in wait for the King's fleet to return. Betrayed by Sigwald Jarl, chief of the famed Jomsborg vikings, the fleet was hemmed in among the narrow passages and was attacked by the Danes. The greater part of his ships had already got out to the open sea when the attack commenced, and after a terrible fight he was eventually overwhelmed, on realising which he threw himself into the sea and perished.

His adventurous career, and his great courage and vanity, inspired, as was natural, many legends and stories, which gradually formed round him a cycle of narratives, all of which have been used by Snorre Sturlason in his *Tryggvason's Saga*.

The death of Olaf Tryggvason was the signal for a general invasion and division of Norway among the confederates, headed by Cnut the Great of Denmark, who, by right of his father's active part in the overthrow of Olaf, demanded the sceptre. The Norwegians, however, had previously chosen and acknowledged as their king another lineal descendant of Harald Haarfager, Olaf, son of Harald Graenske, who from twelve years of age upwards had been occupied with viking raids, and during the absence of Erik, son of Haakon Jarl, fighting with Cnut against the English, returned to Norway and was acclaimed. He forthwith determined to continue forcibly the work of Christianising, and succeeded in finally uprooting the last vestiges of paganism. Meanwhile Cnut had returned from England, and, landing at Trondhjem, was chosen king by the people and the principal chieftains who were averse to Christianity. Olaf fled with his son Magnus to Russia, and on the death of

Erik Jarl, whom Cnut had nominated Viceroy, attempted once more to regain his crown, but was defeated and slain in the battle of Stikklestad, 29th July 1030, near the city of Nidarös (Trondhjem). His body, which had been buried by one of his followers, was later disinterred and carried to Trondhjem, where it was placed in the magnificent cathedral which had been erected on the ruins of the famous temple of the god Thor (see Trondhjem). The ages dimmed any faults he may have had and he became the hero of Norway, as well as a Christian saint and martyr. Churches were erected to his honour not only in Norway but in Denmark, Sweden, Russia, England and even as far off as Constantinople.

The dominion of Cnut the Great over Norway soon proved more tyrannical and intolerable to the inherent free spirit of the bönder, than was the case with the former kings who were idealised and celebrated, especially Olaf, who was honoured with the suffix, "the Saint."¹ Coupled with the unrest of his Norwegian subjects, Cnut had to contend with adverse factions which, during his absence, had made his son King of Denmark. This formed a pretext for open rebellion in Norway, and Magnus the Good was elected king, and on the death of Hardicnut (1039) established his dominion over both countries, and extended his influence over north Germany, destroying the viking stronghold of Jomsborg, and defeating in a famous battle of Tyrsk-og-heath (near Schleswig) a great army of Slavs.

Whilst occupied with these several expeditions Harald Haardrade, half-brother of St. Olaf, appeared as a new ally to Svend, the enemy of Magnus. Like Olaf Tryggvason and Harald Haarfager, the exploits of Harald Haardrade were the subject of a whole cycle of sagas in which his daring

¹ See also Trondhjem, p. 267.

viking adventures were extolled. After the battle of Stikklestad he fled through Russia to Byzantium, where other viking warriors had already gone to offer services to the Emperor, thus forming the Varangian guard. While in Constantinople Harald made many expeditions against the Saracens in the East and in southern Italy and Sicily.

After the establishment of Magnus on the throne, Harald Haardrade returned to his country and entered into an alliance with Magnus, and, after his death, took the crown of Norway. But the viking spirit within him would not permit him to rest; so, claiming his right to the crown of England as a direct descendant of Hardicnut, he prepared a great fleet, the "most powerful armament that had ever quitted Norway," say the chronicles of that day, and it is said that 500 vessels in all set sail for England. On arrival he was joined by the brother of Harald of England, Töstig, and several jarls and viking lords from the Orkneys. He pillaged and plundered the coasts of Scotland and Northumberland, but he was finally defeated at the terrible battle of Stamford Bridge, at which both Harald Haardrade and Töstig fell.

With the death of Harald Haardrade the viking kings of Norway end, and with them the age of the Sagas. But mention must be made of Olaf Kyrre (the peaceful), who succeeded Harald Haardrade in 1066, and in whose reign many towns were built and a form of government inaugurated. The Church of Norway was organised by him, and it was much enriched in the reign of Magnus Erlingsson (1162-1184): the prevalence of religious strife was so great that Sverrir was set up in opposition, and Magnus was killed by him. Following him came Haakon Haakonsön (1217-1263), under whom Norway enjoyed peace: his son Magnus

Lagaböter (1263-1280) did much to solidify the empire: two of his sons followed him to the throne, the second, Haakon—fifth of that name—reigning until 1319.

The establishment of Christianity opened a new epoch in the history of the country; and, while on the one hand it effected the effacement of such warlike ardours and excesses of such men as the berserks, it fostered on the other a period of intellectual development and laid the foundation of what was destined to become, later, Modern Norway.

LIFE IN VIKING TIMES

All great civilisations reveal certain outstanding features which mark and differentiate one civilisation from another. For instance, the characteristic of the Grecian civilisation was art; of the Roman, law; and of the viking, war. War was, of course, universal in primitive communities, but in this direction war is meant in the deeper sense as an art and a science. Humanitarian principles and peace congresses have, to-day, relegated war to barbarians; but in viking times war was the first principle around which all life was woven; war was, in fact, a necessity for the ancient Norse people, as it was their only means of livelihood and expansion. Towards this end was everything aimed, as in the case of the Spartans of ancient Greece. It is necessary to emphasise this point because the fury of the Norsemen has become proverbial. On the other hand the causes and the necessities for this warlike activity have not been sufficiently realised.

Thanks to the vast number of rock-tracings at Bohüslan, on the shores of the Cattegat and elsewhere, a most valuable aid to the understanding of this period of Norwegian history is afforded.

These correspond, in some way, to the Egyptian and Assyrian mural decorations, and to the designs on the Greek vases and bas-reliefs. It is also interesting to note how most of these are to be found by the Cattegat and none at all in those regions which, more properly, were swayed by the vikings. The representations, though vivid in the extreme, are exceedingly primitive, and seem to point to the work of the original inhabitants of Scandinavia rather than to those of the settlers who followed them.

The main sources for all information on viking civilisation are the sagas and the remains which have, from time to time, come to light.

"War was the Norseman's occupation, and his gods were war gods. A life full of warlike achievements, and after death an honourable fame, he had been taught to regard as the worthiest objects of aspiration. Ascetism and humility he looked upon with pitying disdain, and the sublimity of self-sacrificing suffering, as revealed in Christ, could scarcely appeal to him. A god who consented to be slain by his enemies must have appeared to him quite an incomprehensible being whose feebleness contrasted strikingly with the grandeur of the thundering Thor. The joys of Valhalla, the valkyries with the mead-horns, the daily diet of pork, the exhilarating tumult of never-ending combat, and the glorious companionship with departed heroes, were in conformity with the ideas of happiness which his life and training had fostered; while the Christian heaven, with its prospect of unending praise, in the company of saints who had no taste for fight or craving for honour, must, by comparison, have appeared ineffably dreary." The story is related of a Northern chieftain who had presented himself for baptism, that he inquired of the priest what had become of his brave fore-

fathers who had not enjoyed the privileges of baptism? To this the priest replied, "They are in hell." "Then," retorted the warrior, casting aside his robes of baptism, "I will rather be in hell with Odin and my forefathers, who were brave and noble men, than in heaven with cowardly Christians and bald-headed monks."¹

The Anglo-Saxon monkish chroniclers were unable, for obvious reasons, to understand or appreciate the value of viking civilisation. Laing remarks on this point: "When we turn from the heavy Latin records of the Anglo-Saxon monks to the accounts given of themselves in their own language during the very same ages, by the Northmen, we are startled to find that these wild, bloody seakings, worshippers of Thor, Odin and Frigg, and known to us only from the Anglo-Saxon monks as ferocious pagans overthrowing kings, destroying churches and monasteries, ravaging countries with fire and sword, and dragging the wretched inhabitants whom they did not murder into slavery, surpassed the cognate Saxon people, whom they were plundering and subduing, in literature as much as in arms—that poetry, history, laws, social institutions and usages, many of the useful arts, and all the elements of civilisation and freedom, were existing among them in those ages in much greater vigour than among the Anglo-Saxons themselves. We cling to the early impressions given to us by Hume and all our best historians, upon the authority of our monkish chroniclers, that these pagan Northmen were barbarians of an almost brutal ignorance and ferocity, without a spark of civilisation or literature. We see these vikings, or marauders from the North, were bloody, daring, capable of incredible enterprises and exertion, and of incredible outrages and cruelty when successful—and that a few hundreds of them,

¹ Boyesen, *History of Norway*.

landing from row-boats, could daunt and subdue expansive tracts of country and all their inhabitants." ¹

THE VIKING AS A SAILOR

The ancient Northman, by reason of his innate daring, his love of adventure, and his intimate connection with the sea from his home in the numerous waterways conducing to the ocean, was by nature and environment a sailor and rover.

For centuries the sea has been the highway and sole means of connecting one district with another, so there is little wonder that the hardy sons of the fjords should have evolved as fine a race of true sailor-men, navigators and explorers as any country could wish to boast. It was as a sailor therefore that the viking became famous and evoked the greatest admiration. Long before the viking age the inhabitants were familiar with ships, as is shown by the curious rock-drawings found at Bohüslan and other places in the north, and which constitute the most ancient of all records of ships in northern Europe. It is not possible to exactly date these, but they must have been made at least a thousand years before the age of the vikings. In these rock-tracings there are striking points of resemblance between them and the viking ship; in both are the same peculiar lines of high prow and stern, a characteristic which survives even to-day in some of the boats in the north of Norway.

Of the viking ships the existing records are to be found in the descriptions in the sagas, the representation on the Bayeux tapestry, and more especially the remains of the actual ships themselves, disinterred after ten centuries of burial and preserved in an extraordinary manner

¹ *Heimskringla*.

by the peculiar properties of the earth or clay in which they have been embedded, the hull appears to have served as a sepulchre for the remains of a sea-king of viking times. With this data it is possible to reconstruct, true in every detail, an exact picture of the ships in which these wonderful people reached most European countries—and sometimes even beyond—and by means of which they were able to conquer or plunder the countries visited.¹

Although there is so strong a resemblance between the viking ships and the pictures scratched on the rocks at Bohüslan, they differ in the important particular that the latter had no sails but were only oar-propelled, whilst the former were driven by the wind when it was "fair," and at other times pulled by numerous rowers. It is the discovery of sails by the northern seamen that provided them with the means for making long voyages, and it is conceivable that the age of piracy by the vikings could not have occurred before this discovery. The saga literature is full of figurative allusions to their beloved ships and is another testimony of the high esteem in which they were held by them; "carriage of the sea," "horse of the breeze," "sea-king's sledge," "reindeer of breezes" and "the sea-wader" are some of the poetical expressions used.

The viking fleets were very large, and in the famous battle of Bravöll mention is made of one of the fleets as being composed of 3000 ships! The ship played the most important part in Norse life; every bonde who could afford it owned a ship of some kind, but only the rich viking chiefs could afford to build and man the long warships or dragon ships, as they were called, and which sometimes contained as many as 300 men.

¹ A detailed description of the remains of the viking ships in the museum at Christiania appears on p. 179.

In some cases the ships were ironclad above the water-line and possessed prows fitted specially for ramming.

From the remains of the ship found at Gokstad it is clear that a row of shields was hung along the strakes to serve as a defence to the rowers; such a row of shields was a sure sign that the ship was a warship; the favourite colours for these were yellow, red and black. The generic name for ships was skip, and they were divided broadly into trading ships and warships, although cases exist to show that they served, at times, a dual purpose. The warships were called dragon-ships (*dreki-skip*) from the fact that they were ornamented with the carved head of a dragon on the prow with a dragon's tail at the stern. They were also called long-ships (*lang-skip*) from the fact that these fighting ships were narrower in the beam than the heavier trading ships for cargo; the long-ship formed the most powerful engine of naval warfare, whilst smaller forms of vessels of attack were the *skuta* and the still smaller *ask*.

From the existing remains of their ships it is evident that the vikings were accomplished boat-builders, their vessels being of good design, elegant lines and thorough workmanship. The timbers were generally of oak and the construction is what is known as clinch or clinker-built—the planks of the hull overlapping one another and being fastened together with rivets. The vessel carried a single mast resting amidships on a step composed of a single block of oak, and arrangements existed for lowering the mast at will.

The number of crew, of course, varied. In none of the sagas are the measurements of the ships given, but instead they are spoken of as having the capacity for a certain number of pairs of oars or a certain number of places, the place being

half the length of the seat running athwart the ship; in large ships as many as eight men might be on such a seat, for as the oars were at times 30 to 35 feet in length it naturally required a large number of men to move them. It was not unusual for ships to contain 100 to 200 men. Special mention is made of a great ship at the naval battle of Svold which held 700 men. The remains of the Gokstad ship at Christiania show it to have been 76 feet long, with sixteen pairs of oars. By measuring the distance between the oars a key is provided to the size of some of the ships mentioned in the saga literature; thus, a 34-seater would be 180 feet long. Cnut the Great's ship, which is perhaps the largest of which there is any record, had sixty pairs of oars, and must, therefore, have been 300 feet long. In addition to the rowers, warships always had an accompaniment of fighting men. The oars were passed through holes in the ship's side and were fastened to these tholes or openings with a strip of leather; as may clearly be seen in the ship at Christiania. The poetic name given to oars in the sagas include such expressions as "the feet of the horse of the sea," "the wave-sweeper," etc.

The ship's sail was square and was hauled into position at the yard by a pulley; most of this data is supplied by the Bayeux tapestry and descriptions in the sagas, for there are but little remains of such found in the grave-mounds. The sails were composed of vadmal, a coarsely woven woollen material. They were often of brilliant colours and in stripes, either red and green or blue alternating, but they were sometimes of pure white. On kings' ships, or special ships, the sails were very beautiful, and the sagas describe them as being lined with pell, which is thought to have been a kind of velvet; at times, too, the edges or other parts of the sails were embroidered,

or bore the design of an eagle, raven or other device. In the sagas sails are spoken of as "the cloth of the wind," "the shirt of the mast" and "the beard of the yard." The vikings were very proud of the impression created by their sails. The sagas tell how Sigurd, returning from Mikle-gaard (Constantinople), waited for two weeks for a side wind, despite the fact that a fair wind had been blowing all the time, on account of his desire to create a sensation. When nearing Constantinople, he sailed close to the shore, and the enormous array of the distended gaily coloured sails of his fleet is said to have resembled a continuous wall. Mention is made in the sagas of a magnificent ship built by Harald Haardrade, which was gilded all over, above the water-line, and with a great gilded dragon's head on the prow and gilded tail astern. The ship was also painted in red, purple and other colours.

The saga of Harald Haardrade gives a famous description of the appearance of a viking ship—

"The sea howls and the wave
Dashes the light foam against the red wood,
While the roller bison (ship) gapes
With the gold-ornamented mouth.

Look where the long hull
Of the proud dragon rides near the shore ;

The bright mares of the serpent glitter,
For it has been launched off the rollers ;

The ornamented necks
Carried burnt gold."

There is little mention of any decking except in some of the largest ships, and then probably only partially at the ends, or more generally at the poop (lipting), from whence the steersman controlled the vessel. The rudder was not placed at the stern of the vessel, but an oar-shaped one was attached to

the gunwale on the right-hand side of the ship—hence this side came to be known as the styrbord or steerboard side, and survives nowadays as the starboard side.

The ships, when not in use, were hauled ashore on rollers and stored in sheds, all loose gear being removed, together with the carved and gilded dragons' heads and tails which seem only to have been fixed on when the vessel was afloat. One of these dragons, 12 feet long, exists to-day and is to be seen on the belfry of the city of Ghent, and which was long a mystery to antiquaries. It was given by Sigurd before leaving Constantinople and placed on the Church of St. Sophia, but when that city was captured by the Crusaders it was sent by the Emperor Baldwin of Flanders to Bruges in 1204 and subsequently removed to Ghent.

Mention is made elsewhere of the difficulty of defining the line between viking and trading expeditions. The Norsemen have always been traders, and trading was always considered an honourable calling, even kings and princes being sometimes interested in these enterprises or taking partnership with traders. In Olaf Tryggvason's saga it tells of one, Thore Klakka, who "was accustomed to go on viking expeditions in the summer, but sometimes went on trading journeys, and therefore he knew many countries" (*Heimskringla*), and in the *Fornmanna Sögur* mention is made that foreign traders were appreciated by the men of the north for the commodities they brought. "We thank all English men who bring hither wheat and honey, flour and cloth, for coming; we thank also all men who bring hither linen, wax or kettles." The blending of a pastoral life and that of a viking is thus recounted in another saga: "Sweyn had in the spring much hard work, and made them lay down much seed,

and looked much after it himself. But when that toil was ended, he fared away every spring on a viking voyage, and harried about among the southern isles (Orkneys) and Ireland and came home after mid-summer. That he called spring viking. Then he was at home until the cornfields were reaped down, and the grain seen to be stored. Then he fared away on a viking voyage, and then he did not come home till the winter was one month off, and that he called his autumn viking" (*Orkneyinga Saga*).

Certain places were recognised as trading centres, where, at stated times, markets or commercial fairs were held.

The merchant ships were heavier built and slower than the warships; they were also better sea-boats and often accompanied viking fleets as provision or store ships. The vikings seldom attacked a trading ship, as that seems to have been regarded as dishonourable. Among the laws governing robbery amongst the vikings it is interesting to note that "if a man steals on trading journeys he makes himself a gotü-thjof (gauntlet thief). His head shall be shaved and tarred and eider-down be taken and put on it. Then all the crew shall make a road for him and stand on both sides, and he shall run to the wood if he can. Everyone present shall throw a stone or stick at him, and whoever does not throw is liable to pay nine örtugar." This was "running the gauntlet." The penalty mentioned still survives (as an expression) among sailor-men of to-day, for they often say of one deserving of punishment for any particularly dishonourable act that "he deserves to be tarred and feathered."

The viking expeditions to foreign countries were not merely marauding forays, but they were carried out with great foresight and an evident knowledge of the country and the rivers and harbours to

which their fleets sailed. Each expedition may be rightly considered as a definite plan of campaign, as may be seen by following the progress of the viking movement in any special country. In the larger and more important expeditions, the fleet of warships proper was followed or convoyed by a van of provision ships in order that they might always have a base for supplies. It is noticeable that the ports used were often the mouths of rivers, from which they made incursions into the country in small canoes. This accounts in great measure for the victories obtained by the vikings and the rapidity and certainty of their movements and attacks.

It is difficult to differentiate between the strictly commercial activity of the vikings and their military movements; the one seems to fit in and complement the other, and in some cases seems even to be interchangeable in so far as the traders were warriors and the warriors traders. The viking movement can be considered as one of the main channels and bonds between North and South, just as the activities of the republics in the Middle Ages were the chain which bound East and West. In the island of Gotland, off the coast of Sweden, there has been found an immense number of coins and ornaments, Greek, Roman, English, French, German, Byzantine and Arabic, which were brought here by traders. There is, further, the additional evidence contributed by the Varangian guard at Constantinople, which was composed of Norsemen, and a striking proof of this is to be found in the Runic inscription still existing on one of the lions standing at the entrance to the arsenal at Venice, which same lions, it will be recalled, were brought originally from Constantinople.

The eastern activities of the vikings are still more exemplified by their influence in Russia.

In an account by the monk Nestor, in the tenth century, he says that in the year 859, Varangians, or more precisely Russ, a tribe of Varangians (identified with Swedes), came and reigned over the tribes and founded three kingdoms; of these first kings, Rurik was one. Archæological evidence abounds to prove the Norse government of the first kings of Russia, and it is further attested by the accounts of the Russ to be found in Arabian chronicles, which, in every detail, correspond in all details with those of the early Swedes. Gradually, however, the Scandinavian element merged into the Slavonic towards the end of the eleventh century. The western expansion of the vikings centres round Britain and Normandy, and must be studied in detail on account of the intimate connection it has with the development of the English language and literature.

THE VIKING AS A WARRIOR

The testimony of the sagas with regard to the variety and beauty of the weapons used by the vikings are corroborated by the finds in Norway, Sweden and Denmark. From these, as well as from the rock-tracings, it is evident that the arms of offence were the sword, the axe, the bow-arrow and the spear. Principal among these was the sword—mostly double-edged—with rich inlayings of gold and silver, and ornamented with golden ornaments. The swords were kept in scabbards made of wood covered with hide and slung across the shoulder. The principal interest of these swords lies in their decoration, which provides some of the earliest and most typical examples of Norse art.

As in all early civilisations, the sword had a peculiar symbolism attaching to it and was called by various high-sounding names. The sword in

fact, as well as the ship, became part of a warrior's own personality and was handed down from father to son as the most precious of heirlooms (see *Fridthjof Saga*). Not only were the swords ornamented, but so also were the spears and the axes. The former appear to have been very common and were over 11 feet long, with a handle, generally, of ash ; these also were called by poetical names, such as the spear of Odin, Gugnir. The axe was the most typical weapon of the Norse warrior. It varied very much in size and weight, and was often inlaid with gold and silver and ornamented with decorative designs. The sagas are full of references of the prowess of the great warriors in wielding the great battle-axes, and descriptions of the arrows, which were, in the case of naval encounters, the principal means, together with slings and stone projectiles, of offence and attack.

With regard to defence, the chief objects were shields, helmets and coats of mail, of which there exist several interesting remains. The shields were of wood, covered with leather or metal and richly decorated and generally round in shape ; some of them, like the famous shield of Achilles, were decorated with drawings referring to the life of the hero. The helmets were of gold, or were gilded, and sometimes fashioned in the shape of animals' heads so as to terrify the enemy. Another object of defence, though much rarer, was the coat of armour made of gold rings, which only the richest warriors could afford, and was so wonderful in workmanship that they were often called "The woof of spears," and "The shirt of Odin." In this most warlike civilisation it was conceivable that an advanced code of laws existed regulating even the smallest details of the conflicts. The challenged party had the option of choosing his place and of

marking out the battleground, which was bounded by poles. The summons to war was given by means of the war-arrow (cf. the war-hatchet of the Red Indians), and all free- and bondsmen were obliged to obey within five days under the penalty of outlawry. The rallying (or meeting) place was generally some ship which had hoisted the red war-shield—the sign of hostilities. The shields, apart from actual use for defence, were used as a signal—and upon an armistice being declared a white shield was put up at the mast-head. The battle itself was commenced by the blowing of horns, which appear to have been known since the earliest times. The age limit for young men was between fifteen and eighteen years, though the latter was the general rule, except in times of dire necessity. As in later times, the standard, often beautifully worked, occupied the centre of the field of combat, round which rallied a body of picked warriors, somewhat like the ancient Oriflamme of St. Denis, in France. Several codes of laws were instituted by some of the most important viking chiefs regulating warfare and treaties. Chief of these were the Jomsviking laws, Fridthjof laws and King Half laws. Of these mention is made in all the principal sagas. In this respect, some of the most remarkable enforcements are recorded, such as the following example (*Halfs Saga*) quoted by Du Chaillu¹:—

“Many things were forbidden in their laws that they might become the greater champions. One law was, that no one of them should have a sword longer than two feet, so close was the fight to be. No one of them had less strength than twelve average men put together. No one of them should dress his wounds until one day had passed (from the time he had got it). No

¹ *The Viking Age* (Murray).

one of less strength or bravery than has been stated was accepted."

Reference has already been made to the high degree of civilisation attained by the vikings. This is still more remarkable in considering them in their private lives, which were conducted on a truly regal scale. The utensils, ornaments and other remains to be seen in the Bergen Museum and elsewhere in Scandinavia are corroborative of the descriptions which are found in the sagas. The great chiefs and the kings and jarls lived on their vast properties surrounded by their slaves and followers, occupying some truly palatial residences which went by the name of halls (holl) ; constructed of wood, they were richly decorated and furnished. One of the main features was the banqueting-hall, which was built east and west. The following description from the *Fagrskinna Saga*, translated by Du Chaillu,¹ affords an excellent idea of one of these and of its customs :—

"It was an old custom in Norway, Sweden and Denmark to have doors at each end of the hall in kings' residences and feasting halls, with the king's high seat on the middle of the long bench, facing towards the sun. The queen sat on the left hand of the king, and the seat was called Ondvezi. The seats next to these on either side were the most dignified for men and women, while the one near the door was the least. The next high-born, old and wise man was the king's counsellor, as it was then the custom of kings to have wise men who knew ancient examples and customs of their forefathers, but the counsellor sat on the northern bench opposite the king on what was called the lower high seat ; there were also women on his right hand, but men on his left. It was then the custom for chiefs

¹ *The Viking Age* (Murray).

to carry the ale over the fire, and drink to the man sitting in the opposite high seat, and it was a great honour at that time to be toasted by the king.

“King Olaf had a raised bench placed in his feast halls, and put the high seat in the middle of the cross bench. He arranged his pages and candle boys in front. He also had a candle held in front of every high-born man who sat at his table, and a page holding a table cup before each. He had also chairs for his marshalls and other wise men.”

The palace itself was, as still may be seen in some of the upland farms in out-of-the-way Norway, not all one building, but was separated into different houses which were used *as women's apartments and sleeping chambers, as men's apartments and as general living rooms. The light came through an opening covered with some transparent membrane. There was no fireplace proper, but, as in each western civilisation, the hearth was in the centre of the place and the smoke escaped through a hole in the roof. Social life, in a kind of patriarchal manner, played a very useful part in the domestic life of the Northmen. The hall of a chief became the centre of the district and was opened to all free men, and hospitality was—and is—a strong Norse characteristic, and was as serious and important an element as was war. The sagas are full of accounts of the great feasts, and, indeed until a few years ago, feasting and drinking played an important part in the life of the Norwegian countryman. Every occurrence was celebrated and marked by a banquet of some kind.

It was at the banquets that skalds were introduced to celebrate or recite the great deeds of the heroes, sometimes accompanied by music. The memory and repertoire of these skalds was

wonderful. It is related that one of the famous skalds, after having recited sixty different lays one evening to Harald Sigurdson, was asked by him if he knew any more, and is said to have replied that these were but half of what he knew. Besides saga-telling, the vikings had several other forms of amusement: chess, dice, falconry, and horse-fighting. Among athletic sports, the favourites were jumping, swimming, wrestling and archery.

The women, much like they were in ancient Greek times, were occupied in embroidering and weaving, but they also looked after the household generally, milked the cows, cut the hay, and, what will appear very strange to modern eyes, used to wash their husband's heads and undress them and put them to bed. These remarks will serve to provide a sketchy idea of the life of a viking in the best period of the age. With regard to their morality the *Hávamál*¹ gives a complete illustration.

THE VIKINGS IN GREAT BRITAIN AND FRANCE

It is only comparatively recently that it has been discovered and satisfactorily proved, that the vikings played a much larger part in Great Britain than was at first credited. This is due, partly to the imperfect knowledge of the subject and partly to the somewhat confusing narratives of the English chronicles. It can be definitely stated that there is evidence of the presence of Norsemen in England in the reign of Beothric, King of Wessex, 786-812, and in 793 when Lindisfarne was taken, and in 802 when Dorchester was attacked, and in 835 in the series of organised attacks on England, begun in the period which elapses between the

¹ See Appendix I, p. 281.

above dates, we have news of viking raids in Ireland, Scotland and its islands. Thus, slowly, the whole of Britain was hemmed in by vikings, and in 851, during the reign of King Athelstane, a fleet of about 350 ships sailed up the Thames, and in 855 the Norsemen made the Island of Sheppey their headquarters. This was succeeded by another period of comparative peace, until in 866 another fleet attacked England and conquered the greater part of the northern counties and established the Danelagh. The reign of Athelstane was one continual struggle, and only after the battle of Brunanburgh (c. 928) was peace restored. With the succession of Ethelred the Unready in 988 a new series of invasions took place which culminated in the subsequent dominion of Canute (Cnut) the Great, c. 1018, who became the greatest of Scandinavian Kings (in England). After his death the empire he had consolidated split up and England passed first to Hardicnut and then to Edward the Confessor, the main line being then extinct.

While England had been under the domination of the Danish vikings, Ireland had suffered more from the Norsemen proper and from the fights which ensued in Ireland between the Danes and the Norse, than from the Danes themselves. As was the case in England, two periods can be distinctly traced in Ireland—that of Norse supremacy and that of Norse decadence, which ended with the famous battle of Clontarf, which, like the battle of Brunanburgh, may be considered as the greatest of battles of ancient English history, and has survived in the sagas, the chronicles and in the Icelandic story of *Burnt Njal*.

In Scotland the information is scantier and points towards a friendly, rather than a warlike intercourse between Norway and Scotland, the Western Islands and Man. In fact the chroniclers

of the time refer to the Hebrides as the Islands of the foreigners, whilst the Norse called them the Southern Islands (*Sörr-eyjar*). Traces of this exists in the Bishopric of Sodor and Man, which originally formed part of the See of Trondhjem. The principal document relating to this is the *Orkneyinga Saga*, in which are related the exploits of the great line of the Norse Jarls of Orkney, which, after the extinction of the last of these at the battle of Clontarf, was succeeded by a Scottish line. There is but little information about the occupation of the Hebrides, Man and some of the settlements on the Scottish mainland, but that these must have been of extreme importance may be gauged by the fact that they afford some of the clearest examples of Norse influence in the whole of Britain.

Before pointing out some of the more interesting traces of Norse civilisation in England, it is necessary to mention the Norse raids in the Mediterranean which led to the foundation of the kingdom of Normandy.

Between the years 799-865, the vikings harassed the Frankish Empire and the whole of the Mediterranean. The chroniclers are full of the exploits of the invaders who spread over Flanders, Northern Germany and France, and gradually settled down and fortified themselves on the Scheldt, the Somme, the Seine, the Loire and the Garonne, under the leadership of Ragnar Lodbrok, Björn Ironside and Hasteinn (Hastings). A few years later, however, the Danish vikings turned towards England, and thus allowed France to prepare herself against any further invasions. Apart from this, these years are interesting as marking one of the most extensive of the viking raids. Under the leadership of Hasteinn and Björn, in 859 a fleet sailed through the Straits of Gibraltar, landed in Morocco, then attacked Spain and Italy, capturing Pisa and other important towns, and

returned to Brittany in 862. In the second period, after 865, the vikings invaded Holland and Germany and besieged Paris, but had to retire. This was the beginning of the decadence of Norse power on the Continent, and culminated in an arrangement by which the Norse under Rollo retained the region later known by the name of Normandy, with an undertaking that they should become Christians and defend the rest of France against invaders. Thus by the tenth century the period of viking activity had ended, and the Northmen had become, more or less, an integral part of the nations amongst which they settled.

The movements of the vikings in England may be easily divided into two great sections—the Danish, which from the south attacked the southern portion of England, and then sailed across the North Sea and attacked Northumbria; and the Norse, which from the north descended upon Ireland and thence upon Scotland into England. In the early records there is but a hazy distinction between native races, which, however, differed widely in many respects the one from the other, and the term Finn-gaill and Dubh-gaill of the Irish monks and the Nordman and Dene of the Anglo-Saxon chronicles are often confused. As Professor Mawer rightly observes: "Speaking roughly, however, we may assert that Ireland, Scotland and the Western Islands were almost entirely in the hands of Norwegian settlers (Danish attacks on Ireland failed for the most part), Northumbria was Norwegian, but East Anglia and the Five Boroughs were Danish. The attacks on France and the Netherlands were due both to Norwegians and Danes, probably with a preponderance of the latter, while Danes and Swedes alone settled in Baltic lands."¹

Taking Great Britain as a whole, and analysing

¹ *The Vikings*, Cambridge University Press.

the traces left by the Northmen, we find that these are to be found in the place-names, in the language, and in certain customs and laws. It would need a whole volume to do full justice to this most interesting subject, but it is sufficient to draw attention to the most striking features. As has already been remarked, the Isle of Man, of all others, presents the directest signs of Norse influence. Here, as in the Hebrides, many of the place-names and family-names are evidently Norse, and many Norse words are in common use but slightly modified. In the island of Man there are twenty-six rune-inscribed crosses which are Norse, and the Manx legal system witnesses to its Norse origin. The Tynwald court, the chief executive authority in the island, takes its name from the old Norse Thing-Vallr, or plain where the Thing assembled, and the customs connected with it are of pure viking origin. In Ireland, Norse influence is traceable in the names of a few places on the coast and in some of the Gaelic shipping terms. Apart from this the Norse and the Gaelic were rival forces developed side by side, and the latter influencing the former very considerably. Thus has originated the theory that Norse mythology and art was largely derived from the Celtic.

From the intimate connection of the British Isles with Norway in viking times, an epoch extending over some centuries, it is to be conjectured that the language of those days, at least on those parts towards which the flow of immigration tended, was the same for the English and the Norse, or was at least intelligible to both of these peoples. Certain it is that nowhere in the sagas is there any mention of any difficulty arising from the Norse invaders not understanding the language of the inhabitants of these lands. Haakon, son of Harald Haarfager, was brought up from early childhood in the court

of King Athelstane of England, and many years after, on his arrival in Norway, delivered a speech at the popular assembly. It is interesting to trace the resemblance of many of the words in everyday use in the English language, which shows their common parentage. Below mention is made of the place-names of parts of England, showing their Norse origin, but, to further illustrate this point, some few examples, chosen at random, may be quoted here: egg = egg, bók = book, korn = corn, skip = ship, gor = gore, fódír = father, módír = mother, glád = glad, land = land, blód = blood, draum = dream, út = out, hus = house, skinna = skin, gud = god, spillir = spoiler, hrafn = raven, ask = ash (tree), mann = man, gull = gold, holl = hall, etc. etc.

According to Canon Taylor, one can class under three divisions:—“(1) Places visited only for trade or booty. These fringe the coast and are the names of bays, capes, or islands. The surrounding villages have Saxon or Celtic names. To this class belong, mostly, the names along the estuary of the Thames and Severn, and along the coast of Kent, Essex, North Wales and Eastern Scotland. (2) Isolated settlements amid a hostile population. These are found in places which are nearly surrounded by water, and which are furnished with good harbours. In this class we must include settlements near Harwich, Yarmouth, Birkenhead and Milford. (3) The Danelagh, or Danish kingdom, where the Norse element of the population was predominant; yet even here the names are clustered rather than uniformly distributed. Such clusters of names are to be found near Stamford, Sleaford, Horncastle, Market Rasen, Melton Mowbray, Leicester, Ashby-de-la-Zouch, Newark, Grimsby, York and Bridlington.”¹ The above quotation gives an adequate idea of the extent of the viking influence

¹ Isaac Taylor, *Words and Places*.

in England. Among the most characteristic terminations of Scandinavian place-names are forth, by, thorpe, tarn, fell. Several practical experiments have been made by those interested in the subject, and it has been found that Yorkshire dialect is very largely understood by the Norwegian peasants of the western coast, and is further borne out by the interesting fact that the Norwegian will often understand some English where he would not be able to comprehend a word of German.

SOME VIKING LAWS AND CUSTOMS

In ancient Scandinavia, both in Norway and Sweden, the land was divided into Herad and Fylki (her or hest implies a number of people who have united for protection). When the period of race transmigration began, the hers took by force certain tracts of land and colonised them. Apart from this system of land-holding, there was also the odal, a title applied to land which, originally, was probably partitioned out at the time of settlement of the immigrants, in proportion to the size of the different families, or in relation to their rank, their holding was absolute in every way and was unalienable. The odal was the property of the bonde, or dweller, or occupier (see p. 61). There was also the usual freehold land, which could be sold, as well as common and leasehold land. The formality of their buying of land is thus described in the *Gulathing Saga*: "If a man buys land in the presence of many men, the Thing men shall convey the land to him. He shall summon the other man home and thence to the Thing, and have witnesses at the Thing that he has lawfully summoned him. He shall take mould, as is mentioned in the laws, to the four corners of the hearth, and to the high seat,

and where field and meadows meet, and where pasture and stone ridge meet ; and have witnesses and those who were present at the bargain at the Thing, that he has taken the mould lawfully. If he has full witnesses, the Thing men shall, with weapon taking, convey the land to him."

Although strictly there was no feudal system in the country, a very strong caste feeling existed among the people, which became an integral part of the nation's political economy. The station into which the people were born was accepted as a fate-given fact, and accepted with contentment—whether as noble to rule, or slave to obey. Thus by the Rigsmal we have a very illuminating example of the division of the people into slave, karl or bondi, jarl and hersir.

The hersir¹ originally was synonymous with godi, or temple priest ; but, latterly, at the time of Harald Haarfager, the two offices were split, which points probably to a division of the temporal and spiritual power. After the union of Norway, under Harald Haarfager, many of these hersir went to Iceland, others became viking chiefs, others again made their way to Constantinople, where they formed the all-powerful Varangian guard, and some to Russia. One of the most interesting customs obtaining amongst the hersir was that of sitting daily at the mounds of their ancestors, so that they might be visible and accessible to all. This is mentioned in *Heimskringla*, *Thrymskvida* :

" Thrym sat on a mound,
The Lord of Thursar,
Braiding gold band
For his greyhounds
And cutting even the manes
of his horses."

This custom probably explains the peculiar shape

¹ From *her*, host or community.

of the early burial mound, and is in itself perhaps some small evidence that the hersir, in a patriarchal manner, exercised or administered law, and, in a sense, had the same prerogative as the Thing.

The hersir were later substituted by a special class called Lendismenn, which was not, however, a hereditary title, and was conferred only as a mark of distinction for warlike prowess, and who were considered socially somewhat below the Jarl. The Lendismenn were the natural leaders and counsellors of the Bänder, who, on the other hand, were second to none, and wielded through the Thing an unlimited power over the King.

The Bänder, and the Haulld, a superior grade of holders of land which was unchallengeable, were a joint-stock community holding the country—if the term may be allowed, and properly the only hereditary class, by virtue of the odalsret. In viking times the office of hersir, the spiritual and temporal leaders, was substituted and gradually absorbed by that of the Konung, local or petty kings of several kinds; Fylki-kings, Herad-kings, Skatt-kings, Sea-kings, and so on. The origin of the word appears in the *Yngling Saga*, where also the sea-kings are mentioned: "There were many sea-kings who ruled over many men and had no land. He only was thought fit to fully deserve the name of sea-king, who never slept under a sooty rafter and never drank at the hearth corner," and also, "as soon as King Olaf got men and ships, his warriors gave him the name of king, for it was the custom that sea-kings, who went on viking expeditions, if they were king born, should be given the name of king although they ruled over no land."

From the evidence of the laws and government, during the early ages of the Norsemen, it is clear that the independence of the little states was only

partial and nominal, and it would be difficult to find in them any parallels with the monarchies of to-day.

The King, as is always the case in primitive civilisations, used to be chosen from among the descendants of a sacred stock, and the choice was absolutely free, and dependent on the approbation of the people assembled at the Thing. In ancient Norse, Thing signifies to speak, and hence a popular assembly. The custom of the Thing is to be found not only in Scandinavia, but in England, Ireland, Scotland, and hence the Tingwald hill in Dumfries-shire, the Tinwald in the Isle of Man, and the Tarahill in Ireland, all of which served the same purpose.

“It is here, in these assemblies or Things of the Northmen, the immediate predecessors of the Norman conquerors, and their ancestors also—by which, however rudely, legislation and all parliamentary principles were exercised—that we must look for the origin of our parliaments, and the spirit and character of our people; on which, and not on the mere forms, our constitution is founded.”¹

Things were of two kinds, Fylki Things and Herad Things. Things were summoned on all sorts of occasions and for all kinds of reasons, and attendance was, as a rule, obligatory, the summons being conveyed by a Thingbod, or in the case of murder, by an arrow. The assembly was usually held in a plain surrounding a mound, in the centre of which was the sacred Thing stone, upon which the new sovereign was elevated amidst the clash of arms, and the acclamations of the multitude assembled. Only the bonde had a vote. The clergy had not yet asserted their claim to a separate share of political powers, the boroughs scarcely existed in the form of municipal corpora-

¹ Laing.

tions, nor had the aristocracy usurped those privileges which belonged originally to the nation. The thralls, not being free, had no right to vote. Slavery dates back to a very remote time in the north, and seems to point to an Oriental origin. Most of the slaves were prisoners of war; the women of high degree became the king's concubines. Slaves had no rights, and formed part of the live stock. The relation between the slave and the master, even when liberated, was much the same as in ancient Greece and Rome.

The consolidation of Norway under Harald Haarfager produced an important change in the kingship, and laid the foundation of the monarchical system, and by the establishment of a hereditary succession, as in the case of King Cnut, which, of course, greatly strengthened the power of kingdoms. These were divided into four portions, each of which was subdivided into three other portions governed by a Godi (*q.v.*). Later on, the growth of towns and commercial merchants necessitated special Things and laws; each town had also a meeting at which all the householders (*husfaste*) took part. The great Thing, held once or twice a year, much resembling the Amphictyonic Council in Greece, was the occasion for rejoicing and amusements of several kinds, such as saga-telling, and booths were erected to lodge those who had come from a great distance. One of the most important parts in the Thing was played by the Godi or priest, who received the oath of purification, and looked after the formalities of the Things assembled. Analogous to the Things were the places of laws, or judgment rings, where law was administered, religious ceremonies enacted, and sometimes fought duels. Justice was administered by the lagman or lawman, an office which, while having no political power, exerted a great personal in-

fluence. The ancient code of law was very advanced and practical, and compares very favourably with the ancient Roman ones, thus accounting for much of the power wielded by the people and the kings in viking times. The most important code of laws is that called the Gragas (the grey goose). This consisted chiefly of traditions, immemorial usages and maxims ascribed to ancient sagas and deities. For the convenience of justice the country was also divided into four districts, which took the name from the Thing law, thus: Frosta Thing, Gola Thing, Eidsiva Thing and Borgar Thing law. The basic principle was that every freeman was inviolable, both in honour and body, any violation of which entailed the offender to make amends by paying a fixed sum of money, which varied according to the status of the family. The payment of this penalty, called weregeld, was handed down from father to son.

In an age as barbarous and primitive as this, it was natural that there should be some means of restraint. One of these were oaths which were of several kinds, *i.e.* the ordinary oath on the Thing ring, the oath by witnesses, and the oath by purification, which used to vary according to the importance of the matter. To the oaths must be added the ordeals and duelling; the former were of different kinds, the commonest form being the earth ordeal, which consisted in passing under an arch of sods, without causing them to fall; there was also the ordeal of boiling water in which the accused was obliged to immerse his hand in a cauldron of boiling water and extract some precious stones or other costly article from the bottom, without scalding himself. The severest ordeal, however, was by fire, which was only resorted to in the severest cases: the accused had to walk, sometimes blindfolded, over red-hot irons.

In common with other primitive peoples, duelling was a favourite form of ordeal, and was of two kinds; the first, the *holmganga*, was according to the *Egils Saga*, that "if he who challenged another man in order to get something gained the victory, he should have the prize for which he had challenged; but if he was defeated, he should release himself with as much property as had been agreed upon; but if he fell in *holmganga*, he should forfeit all his property, and he who killed him was to take all the inheritance." The encounter, which was regulated by stringent laws, owes its name to the custom followed by the combatants to fight upon an islet or *holm*, which, later, was substituted by a piece of land, its boundary being marked by stones. The second form of duel—*emoyi*—was a single-handed combat restricted by no rules and very relentless and deadly.

During the viking times duelling became a mania with a certain class of warriors called Berserks, who used to challenge and kill each other for the lust of fighting and bloodshed. These Berserks or champions were devoted to the service of the kings and great chiefs, and served as bodyguard. When seized by warlike frenzy, stimulated by large potions of strong drink and, almost to a like degree, by the warlike songs of the skalds or historic poets, they committed every sort of excess, attacking friends and foes indiscriminately, fighting against rocks and trees, and even challenged one another to mortal combat. In the *Eyrbyggja Saga* is related a singular story of two Berserks, who were presented by Verimund to Haakon Jarl, whose tempers became so fierce, in consequence of being denied alliance with a rich, beautiful and well-born maiden, that it was found desirable to suffocate them in a bath filled with boiling water. Among these champions perhaps the most celebrated was Starkadder, a

Norse Hercules, whose exploits filled all Europe with amazement. Like Hercules, too, he travelled abroad, visiting Scotland, Ireland, Russia, Poland and Constantinople. He was, in fact, a sort of paladin protecting the weak, and is once reported to have killed in single combat nine bandits of tremendous bravery who had conspired to carry off the bride of a Norwegian prince, on the very day of her wedding. A skald, as well as a warrior, in a poem in which he recounts his deeds, boasts that his constant delight was in carnage and slaughter, to fatten the earth with blood, and gorge the beasts of prey with the mangled bodies of slaughtered heroes. Notwithstanding this, he was a model of temperance and of exalted virtues ; musty bread was his daily fare, and in a famous ode, still extant, he rebukes the luxury of the times, and extols raw meat and toasted water. Worn out by age, and weary of life, rather than die naturally of old age, he asked a friend to kill him ; presenting him with a sword, the great warrior turned away his head, lest the stern look on his face should unnerve the arm of the executioner, and thus calmly submitted to death. These excesses, however, were condemned by Cnut the Great, and those discovered indulging in them were outlawed. Exile was inflicted as a punishment for such crimes as could not be redeemed by the payment of weregeld, such as the murder of a friend, the unprovoked assault on a man's house, or eloping with another man's wife. Such outlaws were considered enemies of society, and as such were hunted out of the country.

Not among men alone was the passion for war highly developed in viking times. Women of high birth sometimes became pirates and fought on land. These went by the name of skjoldmeyar, or virgins of the shield, and some of the sagas are full of their exploits. One of the most famous

of these was Alfild, daughter of Sigurd, king of the Ostrogoths. She was chaste, brave and fair, and always protected by two Berserks. All suitors to her hand were obliged to fight and vanquish these, or forfeit their lives for their intrepidity. Alf, a young sea king, encountered and slew them both, but the princess in complete armour put to sea. Alf at once pursued her and gave her battle, and not until he had broken open her helmet did she consent to marry him.

However primitive everything relating to warfare may seem, this cannot equally be said of the marriage laws, which indeed compare favourably with those of modern times, and prove again the extraordinary degree of enlightenment attained by Norse legislators, which is only comparable to that of the ancient Romans. Marriage was regarded simply as a contract, and was not valid unless the wife's guardian (father or brother) gave her a *mund* or dowry. In cases where she was too poor to receive this, her husband had to provide it. The ceremony of marriage had to be carried out in the presence of six witnesses, and was a civil contract. If, for any reason, the man or the woman broke off the engagement, they were subject to heavy penalties, and to outlawry in the case of a man eloping with another man's betrothed, or with a girl who was not his betrothed. Engagements lasted not more than twelve months. In the case of a prolonged absence of three years from the country, the contract was then considered void, and the woman could marry again freely. The property was divided among the husband and wife, the former having two-thirds and the latter one-third. No marriage was allowed between people who possessed less than 100 aurar of gold, besides their clothes and ornaments, and, if they did marry with less, they were outlawed until they had

the sufficient sum, but the property was not confiscated. Girls had no say in the matter, unless by special concession of the father; on the other hand, those women who earned their own living were considered as the equal of the man, and had nearly equal rights. The marriage ceremonies were very elaborate, lasting for several days, according to the status of the family; and though they were purely civil, the toasts of the gods were drunk as is usual in banquets. The sacredness of the married woman was very strictly tutelated, and any man kissing a married woman was liable to prosecution, and ran the risk of being outlawed. All illegal relationships were very stringently put down, and polygamy was very rarely practised except in the case of some kings, such as Harald Haarfager. While the marriage laws were severe, divorce was comparatively easy to obtain, on the ground of infidelity and maltreatment. Another cause was that of wearing clothes belonging to the opposite sex. In the *Laxadæla Saga* reference is made to a man who obtained a divorce from his wife on the ground that she wore short breeches like a man. Similarly, a man who showed too much of his breast could be divorced by his wife. In the case of the right being on the woman's side, her kinsman could demand the return of the dowry money (mund) and her proportion of the property. Divorce was no obstacle to marrying again, and was not considered a dishonour, provided it was legally proclaimed—first, by the husband's bedside; secondly, in front of the man's door; and, thirdly, at the Thing. A married woman could be invested with all her husband's rights of buying and selling. Women, however, were on no account allowed to sell the husband's property without permission, and the purchaser could be prosecuted. A very strict surveillance also was exercised over her expenditure, which

could not exceed a certain proportion, regulated by the status of the husband, and beyond which he could no longer be held responsible. The rules for the legitimacy of children were very clearly defined, and on them depended the right of inheritance. As among the ancient Spartans, it was customary for the father to acknowledge his child by taking him up, or, if the father were absent, the office was performed by the next-of-kin; unless this was done, the child was "exposed." Great importance was attached to the omens connected with the birth, and from these the whole future and the name depended. The father performed the office of name-sprinkling, or it was conceded to some important person present, and whose office was very similar to our present-day sponsors. This, as nowadays, entailed the giving of a present, and a similar custom obtained on the child cutting its first tooth. The names were generally double and were often those of some great warrior, so that the child might emulate his virtues or prowess. Several other curious customs are connected with birth, among which is that of the family and retinue being present at the birth, and that of offering the child a sword together with all the young of the cattle and the flocks which were born on that day.

One of the great ceremonies was that connected with the taking possession of the inheritance, which took place the seventh day after death, but in the case of great kings this might take place sometimes after several years, and on these occasions all important people were bidden to the feast. "The high seat of the deceased stood empty until the arvel (inheritance feast). On the first evening the heir, or heirs, sat upon a lower seat, until the memorial toast of the deceased and of the mightiest of their departed kinsmen and the gods had been proffered. Then they sat

down on the high seat, and by this act took possession of the inheritance." The inheritance was divided after all debts had been paid or acknowledged. Only the son of a mother who had been bought with a mund had a right to inheritance, but illegitimates might, by adoption, be admitted to the succession with equal rights, provided the legitimate heir was a consenting party. Womenfolk inherited only in the case of no male offspring existing, and the parents on the father's side always had the preference.

Intimately connected with the law of adoption was the very ancient and beautiful custom of foster-brotherhood, by which two friends bound themselves to each other until death and after death, and which finds an interesting parallel in Homeric mythology in Pytheas and Damon and Orestes and Pylades, Cretullus and Patroculus, and is also abundantly exemplified in all the sagas.

MYTHOLOGY

Mythology has been, until lately, either too neglected or too much the pastime of philosophers and philologists. Few have realised the importance it has had in the formation of national characteristics. If, on the one hand, it may be objected that the mythology is the produce of these characteristics, it is certain, on the other, that it is easier to study by its effects upon them than by trying to reconstruct primitive ages of the world. To this, however, should be excepted certain naturalistic interpretations which are common to all Aryan peoples. The configuration of Norway and the climatic conditions were evidently the basic elements which characterised Norse mythology. On to these were grafted another series of elements of Aryan stock which

gradually adapted and fused themselves with the primitive ones, much in the same way as happened later with Christianity. Two things are especially evident in all Norse mythology—"a peculiar grim humour" and "a dark thread of tragedy." The gods, as in other mythologies, undergo several changes, and the cosmogonic conception of earth's beginning, corresponding to the Saturnian Age, leads to the conceptions of the Iron Age—the reign of Odin—Wotan, Woden and Jupiter, and later to the heroic cycles built round some great heroic figure or figures. These belong to the Saga period and are exemplified in the Volsunga Saga and the Fridthjof Sagas. While Odin was, in certain respects, regarded as the greatest of the gods, Thor was really the national patron and protector, as may be seen by the frequent use of his name both in places and persons. Both Odin and Thor, in earlier days, were nature gods, and symbolised, the one wind or storm, the other thunder, whilst Frey was the god of Spring. The latter god is of interest in so much as, under the name of Yngvi, he is claimed to be the ancestor of the Swedes, much as Odin is claimed to be that of the vikings. To these should be added Balder, who in some respects corresponds to Apollo, and is evidently of a much later origin. Odin is the head of the celestial deities, and lived in Asgard, the home of the gods; Valhalla was the resting-place of the heroes, where they were brought from the battlefield by the Valkyrie or Odin's maidens. Among the lesser gods there are frequent references to Bragi, god of poetry, one of the many personifications of Odin; Heimdal or Righ, a kind of universal ancestor; and Loki, an evil genius and considered by some to be a Norse adaptation of the Christian Lucifer. As in Grecian and Aryan mythology, there are three regions—heaven,

earth and underworld. The mythical conception of the world, according to the Eddaic poems, resembles closely that held by the Greeks and still more that held by the Indians, and points towards a common source.

In the beginning was nothingness, only darkness brooded over the face of uncreated inchoate matter. In the centre of space they conceived a great abyss—Ginnunga-gap—and to the north of it, a world enveloped in perpetual twilight—Niflheim. In the centre of this an inexhaustible spring—Hvergelmir—fed twelve streams which, rolling down into the Ginnunga-gap, were turned into ice. On the other side of the chasm was placed Muspel-heim, a world of fire and brightness. From the great giant Ymir, guardian of Muspel-heim, were born the giants who warred continually with the gods until the birth of Odin (spirit), Vile (will) and Ve (holy), who, with the father Börr, killed Ymir; the blood which flowed from his veins caused a deluge which swept away all the giants except Bergelmer, who with his wife took refuge at the ends of the earth in a place called Jotunheim (home of giants). This is the first chapter of mythology. But of the body of Ymir, the gods created the earth—

“ Of Ymir's flesh
Was earth created,
Of his blood the sea,
Of his bones the hills,
Of his hair trees and plants,
Of his skull the heavens,
And of his brows
The gentler powers
Formed Midgard for the sons of men,
But of his brain
The heavy clouds are
All created.”

Later, the Allfather created man, as the legend runs: One day Odin, Vile and Ve started out

together and walked along the seashore, where they found an ash (ask) and an elm (embla) hewn into the rough semblance of the human form. The gods gazed at first upon the inanimate wood in silent wonder, then Ódin gave these logs souls, Vile or Holnir bestowed motion and senses and Ve or Lodur contributed blood and fair complexions. The three regions of Niflheim, Midgard and Asgard were connected by the huge ash tree Yggdrasil, the tree of life.

This will suffice to give an idea of ancient Norse cosmogony. Apart from the great gods themselves, there were legions of sprites, demons, dwarfs, trolls and witches who peopled the northern lands and gave rise to a wide cycle of superstitions, traces of which are extant in some of the remote parts of Norway, such as the Trolldinderne or Peaks of the Trolls in the Romsdal valley, the site of a furious fight between two bands of trolls, who in their warlike ardour forgot the approach of sunrise and were turned to stone. In *Peer Gynt* Ibsen gives some idea of the extent of these superstitions.

Another important tribe of fairy folk were the elves or fairies, as they are called in England and Ireland, and to these belong the will-o'-the-wisp, the tree maidens kobolds, pixies and brownies of which the German and Irish folklore are full. The elves were, however, worshipped as household gods by the ancient vikings, and many images of these carved on doorposts and on high seats have been found in Iceland.

The principal festival of Thor was at Yuletide, when it was customary to burn a great log of oak—his sacred tree. He was widely worshipped as a benevolent deity at Moeri, Gothland, Upsala and elsewhere. Brides always wore red—his sacred colour—the emblem of love, a survival of which is still to be found in the great predominance

of red in the bridal costumes and in the red stones generally set in engagement rings. The decoration of the houses at Yuletide with red-berried shrubs is also probably a survival of the same worship. The worship of Thor was one of the last to die out, and persisted for several centuries after the introduction of Christianity into Norway; in fact, so deeply rooted was the Yuletide festival that many of the festivities were, by the early missionaries, transferred to Christmas. The name of Yule (wheel) is derived from the supposition that the sun resembled a wheel revolving across the sky. In connection with this it is interesting to note the survival of the custom of setting fire to a wooden wheel bound with straw, and when lighted to set it in motion down hill into the water. The Yule festival was also sacred to Frey, hence the boar's head which was always eaten at Yuletide and the custom of the flitch of bacon, still extant in Vienna and at Dunmow in Essex, Frey being a patron of wedded bliss.

Thor's symbol was a hammer, and was modified by the early missionaries into the form of the cross obviously in order to wean them from the ancient beliefs by gentle degrees. Both these symbols have always been sacred and protective marks, and used by the ignorant to ward off evil spirits.

Odin is the least national of the Norse gods, and is found all over the North and in England. Besides the legendary Odin, there is also a semi-historical figure mentioned in the sagas, chief of the Aesir, inhabitants of Asia Minor who were expelled from their land 70 B.C. and made their way north, conquering Russia, Germany, Denmark, Sweden and Norway. From his sons Hengist and Horsa claimed descent from Odin, and there is a legend which affirms that Odin's seven sons formed the Saxon heptarchy. This

accounts for the widespread worship in England. The principal shrine, however, was in the temple at Upsala, where sacrifices were offered to him, generally a horse, but in exceptional cases even human life. The first day of May was sacred to him, and one day in each week was, from his Saxon name, called Wodensdag or Wednesday. As god of poetry, people used to assemble at his shrine on festive occasions and listen to the songs of the skalds. His son Bragi was also god of poetry, and his health was always drunk with that of Odin at the great feasts, in cups fashioned in the form of a ship; this toast was called Bragaful, and upon it the head of the house and his guests used to make oaths to accomplish deeds of valour, which, in their more sober moments, they found difficult to fulfil often at the sacrifice of their life—hence the origin of the English expression “to brag.”

“The most permanent remains of the Odin religion are to be found in the usages and language of the descendants of the Odin worshippers. All the descendants of the great Saxon race retain the names of three days of the week—Wednesday, Thursday and Friday—from the Odin religion—Tuesday, perhaps, or Diss-day, on which the offerings were made, and the courts of justice held, may belong also to the number. Yule is a pagan festival kept in the pagan way, with merriment and good cheer, all over the Saxon world. Beltan is kept on midsummer day all over the north of Europe, by lighting fires on the hills, and other festivals. . . . Mara (the nightmare) still rides the modern Saxon in his sleep . . . and the evil one in the Odin mythology, Nokken, keeps his ground in the speech and invocations of our common people, as Old Nick—in spite of the Society for the Diffusion of Christian Knowledge ! ” ¹

¹ Laing, *Heimskringla*.

Odin is said to have been the discoverer of the Runic alphabet, which is composed of sixteen letters of Phœnician origin. The oldest book written in these characters is a digest of the customary laws of Skåne, dating back to the twelfth and thirteenth century, and now preserved in the University of Copenhagen.

NORWAY OF TO-DAY

To obtain an adequate idea of the Constitution of Modern Norway it is necessary to go back to the Union of Calmar in 1388, in which Denmark, Sweden and Norway were united under Queen Margaret. In 1450, however, on the Union being dissolved, Norway united with Denmark and remained thus until 1814, when, by the Treaty of Kiel, the Union was entirely dissolved and Norway was handed over to Sweden by Denmark, as demanded by the Allied Powers, without Norway having the slightest voice in the matter. This act, contrary to the rights of peoples, as formulated after the French Revolution, met with strong opposition in Norway. Though neighbours, inhabiting a similar country and believing in the same faith, the fundamental characteristics of the two nations are entirely different. Norway is essentially by natural instinct democratic, Sweden aristocratic. Thus a meeting was assembled at Eidsvold, and on 20th April 1814, the Norwegians proclaimed their independence. To this meeting the country elected 112 delegates, who in turn chose 15 of their members to draw up a Constitution which was completed on 17th May of the same year, and elected Prince Christian Frederick (former Viceroy of Norway) king of the country. After several difficulties and a brief war with Sweden, it was decided that Norway should be joined with Sweden as an independent country, with its

own Storting (Parliament) and its own laws. This arrangement soon proved unsatisfactory, and a series of complications arose and friction ensued between the Storting and the King in respect of his right of veto and other events, particularly with regard to the demand of Norway, with her growing maritime commerce, of the right of separate Consular representation, all of which finally led to the bloodless dissolution of the Union in 1905, when Prince Charles of Denmark was offered, and accepted, the throne of Norway under the title of Haakon the Seventh, and thus Norway once more regained her freedom.

The Constitution of Norway, as formulated in 1814 at Eidsvold, has undergone few changes. Like most of the Constitutions made at that time it was based on the principles enunciated by the French Revolution and Jean Jacques Rousseau, and upholds free religion, a free press and a free Constitution.

THE NORWEGIAN INDEX

A ALESUND (pronounced "olersoon" = eel-sound) is a thriving commercial town on the coast, about midway between Bergen and Trondhjem, or, more correctly, on two islands forming part of the island barrier of the coast proper, and is in a very picturesque situation. It is a busy port, but of comparatively modern growth, for it was not until 1848 that the dignity of a township was conferred upon it. Its prosperity continued until it was utterly destroyed by a great fire in January 1904, which ravaged the town in the short space of about two hours, destroying all the public buildings with the exception of the Hospital. Most of the boats in harbour at the time were sunk to save them from the flames, but several steamers and a number of sailing vessels were burnt. At that time the town was built entirely of wood.

A new Aalesund has arisen, however, and a well-built town of brick, stone and ferro-concrete buildings has replaced the old-fashioned wooden houses. Its population is now about 12,500. Its prosperity is due in large measure to the favourable position it occupies as a centre for the cod fisheries of the Western Banks. Its trade is concerned chiefly with shipping and the exportation of fish-oil and dried fish to Mediterranean ports. The value of the cod alone from the Western Banks fishery amounts to about £330,000 annually. Large quantities of halibut are sent to England in ice. Aalesund is the chief commercial centre of

the district. Being quite new, there is little of interest in the town. The German influence traceable in some of its buildings is said to be due to the fact that after the catastrophe a number of German architects were imported into the town to assist in its reconstruction.

In a park on the east of the town stands a "bauta" stone, erected to acknowledge the indebtedness of the inhabitants to the Kaiser Wilhelm II, who did so much to assist the town at the time of the fire in 1904. Near by stands a statue to Ganger Rolf or "Rollo the Walker," so called from the fact of his ample proportions being such that no horse could carry him. The whole of the district round about Aalesund is rich in associations intimately connected with the early history of Norway, the castle of Rollo having been situated a little southward of the town. "Rollo the Walker" was the conqueror and Duke of Normandy, and was therefore the ancestor of William the Conqueror, of England. A rather steep path conducts from the Park to the Aalesundsaxla, a hill 500 feet high, providing a most extensive viewpoint. Below is a fine prospect of the town, on the two islands of Nörvö and Aspen, with the narrow channel or strait spanned by a bridge which separates them—the Aalesund—which gives its name to the town. The view embraces the island-sprinkled coast and the open sea. Landwards, the mountainous country terminates in the distance with the bold peaks of the Söndmöre district. Magnificent sunsets and sky pictures are witnessed from this point.

The road skirting the south side of Nörvö Island leads to Borgund church; the views of the mountains, broken by beautiful lake-like stretches of water, are very fine.

AANDALSNÆS. *See* ROMSDAL FJORD.



AALESUND



MEROK, GEIRANGER

ALSTENÖ, THE SEVEN SISTERS MOUNTAINS, an island with a population of about 1500, whose beautiful and striking peaks are known as "The Seven Sisters," which, legend records, were turned into stone by the Fates (for legend, see p. 261). There are really but six peaks, but one has a twin summit; the highest of the peaks is the Stortind, 3500 feet high. The island is well known to all Norwegians; it was here that Petter Dass, the first Norwegian poet, was pastor of the little church which stands at Alstahoug, on the southern end of the island, from 1689 to 1708. He was the author of poetry descriptive of the local scenery of the Nordland province, which is still popular and oft quoted, known as the "Nordlands Trompet." A mound near the church is reputed to be the grave of an ancient northern king, but with doubtful authenticity.

ARENDAL, with its population of 10,500 inhabitants, occupies a picturesque situation at the mouth of the Nid (South Norway); it is a busy trading and shipbuilding place, and possesses an excellent harbour, which is always busy and animated in consequence of the great shipping traffic. The inhabitants of Arendal are the owners of more sailing vessels than any other port in Norway. Part of the town lies on the various islands which occupy the mouth of the river, and a good service of steamer communication is kept up between them and the mainland. An excellent general view of the town is to be had by a walk of ten minutes up the steps leading from the quay to the Battery terrace (Övre-Batteri).

A small street bordered by villas ascends the Nid for about 13 kilometres through pretty scenery. Above Helle—its terminus—is the Rygendefos, which is well worth a visit.

AVALDSNÆS is about $4\frac{1}{2}$ miles north of Koper-vik, and seen on the left from steamers proceeding north by the Inner Lead. There is an old church here and an ancient "standing stone" (bautasten) 25 feet high, which leans towards the church; the natives call this the Virgin Mary's needle, and a tradition exists that when this stone falls against the church, the world will come to an end.

AURLAND. *See* SOGNE.

BALHOLM or BALESTRAND. *See* SOGNE FJORD.

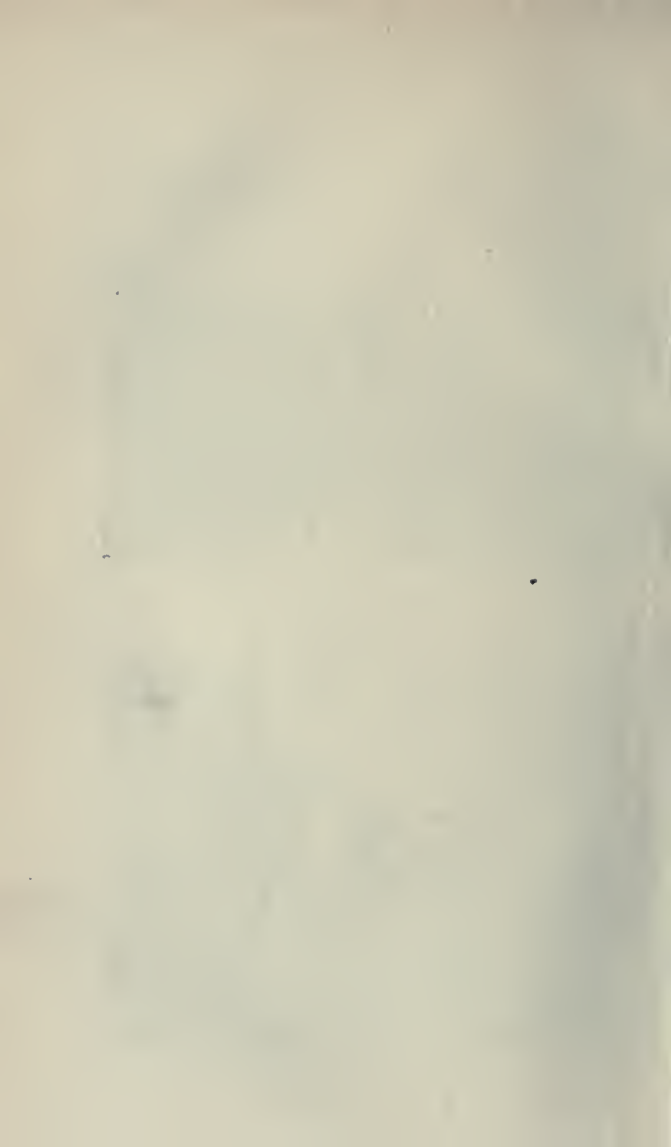
BERGEN is one of the most beautiful small cities of Europe. It lies on a hilly peninsula and isthmus, limited on the north by the Vaagen and the Byfjord, and on the south-west and south by Lungegaardsvand and the Puddefjord. Built on seven hills and irregularly laid out, it presents from the harbour an aspect both picturesque and mediaeval. The houses and warehouses extend round the harbour, some built of stone or brick, others of timber, often a couple of hundred years old, painted white, green, or brown. In no town, with the possible exception of Bremen and Hamburg, have the ancient traditions and customs been thus handed down naturally and spontaneously, grafting themselves upon, and welding themselves with, the exigencies and the growth of modern life and commerce. Bergen is a city of contrasts. Indeed, perhaps, it is this which gives it its peculiar charm. Wholly unpretentious, it is full of beauty and interest to those who know how to see and listen to the voice of the past. From the Tydskebryggen or from the Faestningsbryggen, looking across the Vaagen, or peering down through the narrow alley leading from the Strandgade to the quay, one



BERGEN FISH MARKET



HANSEATIC QUAY, BERGEN



catches glimpses of a confused mêlée of shipping, framed, as it were, by the narrow sides of the alley, the huge funnels of the transatlantics rising up behind the spars and the rigging of tramp ships, or the square sail and high prows of the "jaegts." All these diverse and seemingly antagonistic elements fuse harmoniously, and offer a picture as beautiful in colour and in composition as some old seascape of Salvatore Rosa or Van der Velde. The viking, the Hansas and the modern mercantile marine are represented in the port. On shore one sees ladies in the latest fashions from Paris, and peasant women in their native costumes, stolkjaerres and taxis, country carts and electric tramcars, modern hotels and banks, and the houses of the Hansa merchants—all are casually placed cheek by jowl, and only heighten the picturesque effect of the whole.

Bergen has been true to herself. She has never forgotten that she was the most important commercial port in Norway, and she continues to live up to her reputation. It is generally thought that the commercial development of Bergen dates back to Hansa times. Founded by Olaf Kyrre in 1070, Bergen, principally on account of her position between the Sogne and the Hardanger districts, and as a gateway to the north and to the south respectively, assumed an extraordinary importance, which is testified to, not only by the numerous battles fought near and around, but by the attacks of numerous bands of marauders, such as the Victual Brothers and, later, the Hansa merchants. Its position with regard to England very soon caused communications to be opened between the two countries, and in 1217 there is the record of a treaty—the first ever made by England between Norway (Bergen) and England—for the furtherance of commercial relations between the two countries. Another document during the reign of Charles the

Second refers to the difficulties encountered by the English merchants trading with Bergen at the hands of pirates, and Pepys in his *Diary* relates an interview with Lord Sandwich in 1665, and caustically remarks, "He did inform us in the business of Bergen, so as to let us see how the judgment of the world is not to be depended on in things they know not ; it being a place just wide enough, and so much hardly, for ships to go through to it." It was, however, during the reign of Haakon Haakonsön, at the diet held at Bergen, by which his title to the crown was recognised, that Bergen became the most important port in the kingdom.

Though the commerce of the Hansa merchants at first proved beneficial to the mercantile interests of Norway, as is attested by a permission given by King Haguin in 1376 to trade with all ports and cities within the kingdom, soon this became a gigantic trust which excluded all other commerce and tyrannised over the people of Bergen. Indeed, the conditions were such that the inhabitants had to go so far as to pawn their land in order to obtain the bare necessities of life; not only that, but were slowly and mercilessly enslaved by the German merchants who established a sort of independent state within the state. Thus an ever-increasing population of merchants, clerks, apprentices, sailors and workmen exercised a practical suzerainty over the town of Bergen. This Hansa factory was situated on the Tydske-bryggen, which was called in derision "Bridge of Lice." It was divided into twenty-two "gaards," nine of which belonged to the community of St. Martin and thirteen to St. Mary. Each of these gaards formed an autonomous body bearing a different crest, and acknowledging the sovereignty of the Grand Council. Unfortunately most of these old Hansa houses on the ridge have been pulled down, and only one now remains in the old



OFFICE IN HANSA MERCHANT'S HOUSE, BERGEN



SLEEPING BERTHS, HANSA HOUSE, BERGEN



condition to give an adequate idea of the life in those barbarous days. The house now shown, and which has been made into a museum, does not, as many are inclined to believe, differ from any of the others. The Hansa houses were all built on one plan, as systematic and as regular as that of their life and customs. The ground floor consisted of the warehouses and workshops. On the first floor is placed the counting-house or stue of the head of the gaard, leading into his dining-room and bedroom. The head merchant's desk was enclosed in a glass-panelled enclosure. The rest of the room was used as a reception-room where the natives came to contract the sale of their goods, and were treated to brandy and spirits. while the Hansas used this as a pretext for imposing upon their simplicity. On the second floor were the sleeping-rooms of the clerks and servants. The cellars were at the back of the house, and above them, on the first floor, the schutury, an open space which lead to a kitchen garden, and was used as council chamber and general hall during the winter months. This was the only place where fires were allowed to be lighted. Each gaard contained about ten families, generally belonging to the same town, and were only allowed to reside in the town for a period of ten years. The Hansa colony at Bergen in their most prosperous time amounted to 2000 people vowed to celibacy, which was strictly enforced. An armed patrol and watchdogs guarded each of the gaards, to prevent anyone passing the night outside, fearing that by intermarriages the strength of the league might be weakened. To limit the number of workmen, a very severe and barbarous initiation, consisting in a series of thirteen ordeals or "games," as they were called, had to be undergone by would-be probationers.

The position of the Houses and the harbour

- practically monopolised the whole of the commerce of Bergen, all approaches to the Fishmarket being severely guarded until the Germans had taken their pick of the fish. The seriousness of this is fully brought to one's mind, looking at the crowd which collects at the Fishmarket on Tuesdays and Saturdays. The whole of the town seems to turn out, scrambling and pushing in a confused mass on the quay. The selling goes on from the boats and from the tanks, where the fish are kept alive, and from the barrows. Indeed, on market day in Bergen there is no house which has not fish on the table, such an important part does this play, not only in the domestic, but in the political, economy and resources of Bergen. Originally of wooden piles, the German Quay was in 1900 replaced by a stone quay, and many of the old timber gaards of the Hansas were replaced by stone warehouses. This quarter still preserves, however, the atmosphere of ancient times with its maze of narrow streets leading down to the quay. The view across the harbour with its varicoloured shipping, and the Mariakirke at the end of the Bergarden, situated on a slight slope and surrounded by trees, still savours of the Middle Ages. The quaint old church with the towers in the orthodox German style, erected in the twelfth century and enlarged in the thirteenth, was the Hansa church from about 1401 to 1766. It presents a curious combination of styles, the nave being Romanesque, the choir Gothic and the pulpit and altar of the seventeenth century. Long after the supremacy of the Hansas had passed, Bergen had still a large colony of Germans, descendants from the olden times, some few of whom still exist, and the church continued to have German services down to the middle of the nineteenth century, and the churchyard was used for burial, as the many ancient

and modern tombstones attest. Beyond the Mariakirke and rising above the Faestningsbrygge, a continuation of the Tydskebrygge, the Bergenhus, with the Rosenkrants Tower, the Haakons hall and the ruins of the ancient Sverresborg form an imposing and picturesque pile, commanding a magnificent view of the Bergen harbour. During the Anglo-Dutch War in 1665 the tower was bombarded, and still shows traces of the balls, some of which have been built into the masonry and gilded. The continuation northward of the Fishmarket is the Torvet or principal square, just by the statue of Christie, president of the first Norwegian Storting in 1814. The flower market is held once a week—a pretty and picturesque sight—the flower pots being ranged round in portable greenhouses, and giving the open space quite a gay appearance. Bergen is very rich in flowers, on account of its mild and humid climate, much resembling that of the west coast of Scotland. The mean temperature standing at 45° Fahr., winter frosts are rare. It is, however, one of the rainiest cities in Europe, the average yearly rainfall being 72 inches, which means about 120 days out of 365 are either snowy or rainy. The population of Bergen is extremely vivacious and sociable. The aptness of the motto, "Live and let live," is singularly applicable to the Bergeneese, who in their finer instincts are worthy of a more southern race. In the afternoon and towards midday the Torvet and the Strandgade are full and crowded with people "busy doing nothing," peering into shops, or sitting in the café on the Boulevard; an ambitious attempt at realising Parisian life. The whole of the town life centres round the Torvet, with its fine shops and buildings, where one may get all the latest novelties.

The Strandgade and the Torvet form the centre of Bergen life. On the Torvet, or more exactly

at the Fishmarket, the old and new parts of the town meet. There the modern Norwegian architect has constructed several dignified and fine public buildings of stone, and more or less in the German Style. The Stock Exchange and the Public Library are especially conspicuous for their severe beauty of line. Opposite the Stock Exchange a monument to Ludwig Holberg has been erected, the most famous Scandinavian dramatist of the eighteenth century, and the founder of Danish drama. Born at Bergen in 1684, his early life was one continual struggle, and it was not till 1728, when he was appointed professor of Metaphysics at the University of Copenhagen, that his worth began to be appreciated. Holberg was not only a national poet and dramatist, but, as it has been remarked of him, he incorporated Denmark and Norway with contemporary Europe, and left the twin nations as an imperishable inheritance a modern literature, a modern stage and a modern prose.

The southern portion of Bergen beyond the Torvets (Almenning) is entirely new and centres round the Lille Lungegaardsvand, or the Leper Lake and the Town Park, small but charming and beautifully kept, and the so-called Boulevard, where, on summer evenings, the band plays and the Bergensers promenade or take coffee in one of the large and smart cafés near by. Adjoining the Grand Café a charming monument by Sinding to the famous violinist Ole Bull was erected in 1901. The names of Ole Bull (1810-80), Edvard Grieg (1843-1907), Holberg and Petter Dass, are indissolubly connected with Bergen, and are the truest representatives of the national spirit in Norwegian literature and music.

The railway station, a little farther to the south of the park, together with the new Opera House, constitute typical instances of the modern

tendencies of Norwegian architecture, which, as we have already remarked, while following the general conception of the school, present an individual spirit of decoration. The foyer of the latter, as indeed the whole building, is remarkable for its beauty and dignity of line, coupled with a certain feeling of delicacy which are very unusual in Teutonic architecture, and which seem to emanate from the national characteristics of the Norwegian people. These mark the whole of the public life of Bergen, adding to this northern city a slight piquance which is extremely fascinating. The Vestlandske Museum is on the other side of the park. Strictly speaking it is an ethnographical museum of importance and interest, especially on account of its pictures by Tidemand and Gude (see Art, p. 74), which give the truest and liveliest representation of Norwegian peasant life of fifty years ago. The most important museum of Bergen, however, is undoubtedly the Bergenske Museum, situated on the Sydnaes Hill. It contains antiquarian and natural history collections and a library. The central block was erected in 1865 by Nebelong, the wings were added in 1898 by Sparre. It is a rather severe stone building, surrounded by a garden containing several bauta stones, models of prehistoric tombs, and a monument to Dr. Hansen, the discoverer of the leprosy bacillus.

The Bergen Museum was founded in 1825 by W. F. K. Christie, and is very well arranged and up to date. Though comparatively small, its exhibits afford a valuable contribution to the prehistoric and viking ages in Scandinavia as well as presenting a most enlightening survey of Norwegian home life of fifty years ago and earlier. The collection includes sections devoted to natural history, archæology, a library of 5300 volumes, a botanical garden with conservatory, a biological

and seismographic station and an aquarium. The museum is endowed by Government and publishes a yearly popular review called *Naturen*.

The ground floor is devoted to the archæological collections. The entrance hall—which does not form part of the collections proper—contains some Runic stones and highly interesting door-frames or jambs from the mediæval stavkirker, and a most complete model of the Hanseatic quarter, which conveys an excellent idea of old Bergen, and the organisation of the Hansa factory. It is perhaps to be regretted that it is not possible for this to be lodged in one of the rooms of the Hansa house, where it would be highly appreciated by the visitors.

On the wall hangs a portrait of the founder, and in front of the entrance a bust of the first curator, Professor D. C. Danielsen. The prehistoric collection occupies four rooms, and comprises examples of Norwegian antiquities found in graves, and ancient dwellings dating from the first appearance of prehistoric man up to the Christianisation of the country about A.D. 1050.

The collection is divided chronologically into Stone Age (up to 1800 B.C.), Bronze Age (from 1800 B.C. to 500 B.C.), earlier Iron Age, subdivided into pre-Roman period (500 B.C. to A.D.), Roman period (from A.D. to A.D. 400), Migration period (A.D. 400 to A.D. 800), later Iron Age or Viking Age (A.D. 800 to A.D. 1050). Each of the ages is well represented by flint and stone implements (Stone Age), bronze weapons, implements, gold ornaments, rock-tracings, giving weird representations of war and hunting (Bronze Age), Roman remains from the remarkable grave-finds in Karmöen, consisting of glasses and bronze vessels exhibiting a high degree of workmanship, and remains of men's dress, stuffs, blankets, toilet necessities, coins, etc. (early Iron Age). The Viking Age is un-

doubtedly the most important, both on account of the variety of the exhibits and the interest attaching to them, sufficient to enable us to reconstruct with some accuracy the customs, life and art of the vikings ; amongst these are sword-hilts inlaid with gold and silver of manifest Oriental workmanship, the bronze, iron and gold fibulæ, representing the typical Norse decorative motif, which still persists and pervades the productions of the present-day Norwegian craftsman ; the other domestic and war-like instruments are particularly worthy of notice. The gallery in the garden contains a reconstruction of an ancient tumulus, and together with bauta stones and " holy white stones " form an important corollary to the collection of this age.

The next section—Middle Ages—(Rooms 5 to 8) contains chiefly objects belonging to the Catholic times, A.D. 1050 to A.D. 1350, and post-Reformation church objects. The former are by far the more interesting as they afford excellent specimens of the church carving and decoration of the Early Ages of the stavkirke, most of which have now disappeared.

The decorative scheme of these is especially interesting as affording the first example of characteristic national style of ornamentation. Some of the earlier ones are much simpler and present a central stem and a set of spiral stems which have zoomorphic figures, such as birds and lions. According to recently expressed opinion, the basis of this form of decoration is the Roman lion, derived from bad imitations of the lions on the obverse of Roman coins, or from Oriental motifs. The shape of the designs are strangely reminiscent of the Moorish and Byzantine ogival forms of art (see section on Art, p. 72).

The post-Reformation exhibits are of little interest except in so far as they give a vivid insight into church history and demonstrate the

gradual merging process of the Catholic faith into the Lutheran. It took several centuries before the old faith could be overcome, and the art of this period (seventeenth century) in composition belongs to the earlier faith and presents Flemish and Dutch influences, but, in its technique and colouring, is decidedly national in its colour-schemes—the predominance of vivid greens, reds, yellows, etc., laid on in streaks. The representation also of Christ and the Saints displays a curious blending of these two spirits. The most interesting of these are the paintings from the Mariakirke in Bergen. Room 9 contains a collection of armour from the sixteenth century to contemporary times of purely antiquarian and historical interest. The section devoted to the Bergen district, occupying Rooms 10 to 12, contains household furniture mostly of the seventeenth and eighteenth centuries, that have been collected from the houses of Bergen citizens. Some of these, of the Renaissance period (seventeenth century), are very fine, and prove that even so far north the richer classes had attained a high degree of civilisation and comfort. The two latter rooms have exhibits of the eighteenth and early nineteenth centuries, and include objects from the various guilds of the city, and several relics of the great Ludwig Holberg. To this room, properly speaking, belong a collection of old iron stoves in the basement of the museum, and the model of the Hanseatic quarter previously mentioned. Following on this section Rooms 13 to 16 contain a most valuable collection of furniture, household objects, costumes, implements, etc., from the country districts from the seventeenth century and upwards, which, together with the remains of the Viking Age, are the most valued possessions of the museum. This section is divided according to district—Trondhjem and Gudbrandsdal (13), Western Norway and Roms-

dal and Bergenhus (14), Telemarken (15), Hallingdal and Saetersdal (16). Among these, Western Norway and Telemarken are the most interesting, while the latter give an adequate idea of the ability and beauty of peasant woodwork and carving; the former afford some splendid examples of the painted wooden chests and beds and bridal costumes and crowns which are typical of the western fjord districts, which are, unfortunately, rapidly passing away.

This collection, together with that of Bygdö (see Christiania) and Lillehammer, form the complete material for the study of the origin and development of the peasant or indigenous arts of Norway in different districts. The remaining rooms (17 to 21), and those on the first floor, are of purely scientific and local interest, though their arrangement and classification show an enlightened perspective of judgment which is worthy of vaster and more important collections.

The red-brick church of St. John (Johannes kirke) is a conspicuous feature in Bergen on account of its commanding position on an eminence near the museum and overlooking the large central market square. The interior of the building is utterly devoid of artistic or architectural merit. There are no supporting columns to the roof, which is ingeniously knit by means of iron ties. The church possesses a beautiful altar-painting by a native of the city, Marcus Grönvold, now practising at Munich. The subject of "Christ in the Wilderness" is treated in a masterly manner and attracts many visitors. The English translation of the text at the foot of the painting is: "And in the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed" (St. Mark i. 35).

The city is delightfully situated and naturally abounds in attractive walks in the vicinity. For

further excursions outside the city there are two which may be strongly recommended. 1. To the island of Ask, a water-trip of about one hour (about four times daily in season from Murebryggen). The walks on this island are most diversified, and the hill of Dyrteigen offers a charming viewpoint. 2. To Solstrand (lit. sunny beach) and Ös. This is a very favourite excursion, and may be reached by steamer to Ös, or by railway to Nestun, and thence by a branch line to Ös, this part of the journey providing some beautiful scenery. The Solstrand hotel occupies an elevated position on a plateau, and commands splendid views of the snow-covered heights of Hardanger. This is thought by many to be one of the gems of Norwegian scenery.

Fantoft church, one of the few remaining ancient wooden churches (called Stavkirke), stands at Fantoft, near Bergen.¹ A drive of two and a half hours, there and back, through very agreeable scenery, affords an opportunity of seeing the villas of Bergen's wealthy merchants; or, train may be taken to Fjøsanger (14 min.), whence it is half an hour's walk. The excellent specimen at Fantoft originally stood at Fortun in Sogne (Lysterfiord), and was removed to its present site by the late American Consul, and re-erected in the grounds of his villa. The building was freely restored at the time of its re-erection. It is constructed of pine wood dating as far back as the twelfth century, and it owes its wonderful preservation and rich brown colouring to the oil and Stockholm tar with which the wood has been impregnated, rendering it impervious to the rains and atmospheric changes of eight centuries. A curious feature which at once strikes the visitor is that the building is windowless, small apertures providing

¹ The subject of the Stav churches is dealt with in Appendix (see Appendix II, p. 287).

both light and air, but of limited quantity. An arcaded passage is constructed round the church; this feature, together with the aisles and the apsidal end and nave, are roofed separately. At the end is a small window, known as the leper's window, at which the leper, standing outside, could, as a communicant, receive the holy sacrament.

The Bergen-Christianity or "Highland Railway" is the latest addition to the railroad systems of Norway, and is an undoubted triumph of railway construction, consummating a long-discussed and much desired connection between the two most populous towns and financial centres in the country—a project half a century old and long routed as impossible. This line invades the heart of a wild and beautiful mountain country, and is carried for some distance over the watershed of the Langfjelde—a wild solitude of icebound lakes and great glaciers—an awesome Arctic waste. Great contrasts of scenery are to be enjoyed on this journey—greater probably than on any other line of the same extent; but, apart from the scenic attractions and new regions opened up for the tourist, there is also its commercial importance, for, by uniting the activities of east and west, the industrial pulse is sure to be quickened to the economic advantage of the country.

In many respects this is one of the most remarkable railways in Europe, and its construction, which has extended over a very long period, has been in the face of difficulties which, at times, have appeared well-nigh insuperable. In one section of the line, over a distance of 25 miles, no less than 150 tunnels had to be constructed. That portion from Bergen to Voss (72 miles) was commenced as far back as 1875, and, after many lengthy delays, was not completed until 1883, at a cost of over

£600,000. It is a fine engineering achievement and in its 70 miles of rails possesses 52 tunnels, which have a combined length of 6 miles. The gauge is 1·067 metre. In general terms, the line may be said to have been cut from the living rock nearly the whole distance, long sections overhang the fjord-side, and the views are very fine. For its diversified scenery this railway journey from Bergen to Voss cannot be too strongly urged.

Known as the "highland railway of Norway," it continues beyond Voss along the high ridge of the great Western Range, with a total length between termini of 305 miles. The total cost of this railway has been about three millions sterling. Owing to its elevated character (the highest point is 4070 feet) the line has a large number of tunnels, the longest being over three miles long, whilst considerable distances are protected by snow-sheds, which assist in keeping the line open all the year, but the rotary snow plough has a very busy time during the winter.

From Voss the line takes an up-gradient to Opset, at which point trees have disappeared. This railway is the only one of its kind in Europe, travelling such distances above the snowline. To repeat such conditions in the Swiss Alps, the line would have to be built at 7000 feet high. Between Voss and Myrdal, one-fifth of the distance is occupied with tunnels; at the extremity of the last of these, that of Gravehalsen, lies the station of Myrdal. Close by is the comfortable Vatnahalsen Hotel, standing in a unique situation and commanding fine views, especially down the Flaam valley. The road through this valley leads hence to Fretheim, on the Sogne Fjord (see p. 244). A branch line has been sanctioned to make this connection to the great Sogne district. From Myrdal, which stands 2844 feet high, the train ascends the great mountain

range which separates eastern from western Norway, and here is seen some of the grandest scenery on the route, all very wild and barren in character, the views being interrupted by a succession of tunnels; but the "snapshots" available in the open track reveal the wondrous daring of the builders of the line, at one point the train running along the edge of a giddy precipice 2000 feet high. The highest point on the line is indicated at Taugevand by a large cairn (4267 feet). Truly Alpine scenery follows until it becomes almost blinding with its whiteness of snow wastes barely relieved by the small points of the islands of rocks. The line is now the popular highway, the winter-sport centre of Finse, the highest station on the line, 4070 feet in altitude, at which place winter sports continue until Midsummer Day. Here it is winter all the year round, and at Finse (4008 feet) advantage has been taken of this fact to create a winter-sports centre, where a large hotel has been erected. The place already enjoys a great reputation among the devotees of winter sports. For this purpose Finse claims that it enjoys ideal conditions unapproached elsewhere. The long spring days provide it with more sunshine than any other centre, the ski-runs are safe and uninterrupted owing to the absence of trees, and competitions can, and do, take place here as late as Midsummer Day. Finse has undoubtedly a great future.

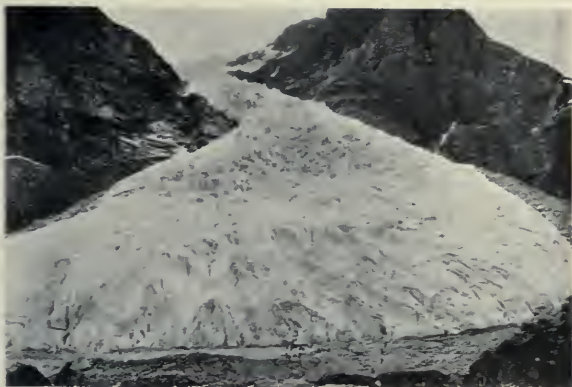
Beyond Finse the line dips some 800 feet and enters the one-time all but isolated valley of Halling. The Halling folk have retained the old-time traditions and characteristics hallowed by centuries of use. The coming of the railway may eventually bring them somewhat more in touch with the world, but they are proverbially tenacious of their dress, customs and speech.

There is another winter centre at Haugastøl (2604 feet), where there is a suitable hotel. The line now crosses to Gjeilo (2604 feet), where the scenery begins to assume a more friendly aspect, and soon the mountain ridge is left behind. Gjeilo is a popular resort in summer. The line continues to Gol, 32 miles farther on, in which distance the line descends about 2000 feet. The prettiest scenery on the whole route is perhaps that seen between Gulsvik and Hønefos, the line skirting the eastern shore of Lake Kröderen embowered in smiling hills. From hence the line fails to possess any special or noteworthy attractions, and the scenery partakes of the distinctive east Norway type, until eventually Christiania is reached.

BODÖ lies within the Arctic Circle and is the first town of importance which is passed on the northward journey. It includes amongst its 5000 inhabitants the Amtmand or Governor of the province of Nordland. The midnight sun is visible from 1st June till 12th July. A fine view is to be had from the top of the Lobsaas, 1140 feet, in one and three-quarter hours; the Junkerfjeld, 930 feet, one and a half hours, both with club huts of refuge.

When making the foundations for the hospital here, some years ago, a layer of seashell was discovered, lying on a clay bed, an indication that the land has risen in (geologically) recent times. In a farm near Bodö, Louis Philippe (then Duc d'Orléans), travelling as a refugee under the name of Müller, was entertained for a time whilst on his way to the North Cape.

Near Bodö, the land-locked waters of the Skjerstad Fjord, nearly 100 square miles in extent, effect their outlet and inlet, according to the rise and fall of the tide, by three confined straits—



BONDHUS GLACIER



BŌJUMS GLACIER

the Saltström, Godöström and Sundström, all of which, at certain times of the tide, are rapid and turbulent streams, the difference of level between the enclosed waters and those outside being as much as 4 feet. The Saltström is the most remarkable natural phenomenon of its kind in Norway.

From Bodö opens the great expanse of the Vest Fjord, stretching from the ocean on the southwest, and finally losing itself in the intricacies of the broken land in the north in the Lofotens.

BÖJUMS GLACIER. *See* SOGNE FJORD (*Fjaerland*).

BOMMEL, an irregular island about 18 miles in its longest dimension, bounds the northward course of the ships proceeding by the Inner Lead. It is known chiefly in connection with its gold mines, but the properties have not proved to be of commercial value. A noticeable landmark is the Siggen, 1500 feet high, a conspicuous hill of pyramid shape with a rounded summit; the Bommelfjord is one of the entrances to the Hardanger.

BONDHUS GLACIER. *See* HARDANGER.

BYGDÖ. *See* CHRISTIANIA.

CHRISTIANIA.—The modern capital of Norway is beautifully situated on the slopes of wooded hills, rising gradually from the waters of the Christiania Fjord. The ancient city of Oslo stood on the east bank of the small river Akers, which now flows through Christiania. This city was founded by Harald Hardraade about 1050, as a rival to Nidaros, or Trondhjem, in the north, which had been founded by Olaf Tryggvason. In order to increase the importance of the city he transported here the remains of St. Halvard, and built a cathe-

dral which, though inferior to the famous one of Nidaros, attracted many people and visitors. Here James VI of Scotland was married to Anne of Denmark in 1529. He also built a castle—Akershus—on the east side of the river, which he and several of his successors used as a royal residence. Oslo, however, never acquired a great importance, even though the Hansa League had one of its factories there. After being partially burnt down several times, it was finally destroyed by a terrible fire in 1624, after which Christian the Fourth laid out the present Christiania round the castle of Akershus.

Contrary to other large towns of Norway, Christiania has little of the picturesque about it, with the exception of the Akershus, and Vor Frelses Kirke (Church of Our Saviour), consecrated in 1697, whose massive red-brick tower is a landmark. The city is essentially modern and bears some resemblance to the larger towns of Germany; it is interesting to note the subtle difference between the two, which seems to point to a much deeper division, separating the Teutonic from the Norse temperament. In Germany, however new a city may be, the atmosphere of a past gives a sense of incongruity to the modern style of architecture, as if it were striving to find a new means of self-expression, and does not quite succeed. This is never the case in Norway. The old and the new never jar, but fit into each other as a matter of course. This is especially apparent in the simplicity, austerity and cleanliness of the city which, while often not boasting fine architecture, provides a feeling of space and breadth which is peculiarly remarkable. Of this, Christiania is an excellent instance. The town possesses few tourist attractions, but this is compensated for, on the other hand, by the life, which is interesting, especially when the Storting is

sitting and the University life is in full swing. The palace of the Storting (Parliament) was erected in 1861-1866, and is situated in the Eidsvolds-plads, opening out of the Carl Johans Gade, the main artery of the city, running from the Østbane Gate to the Royal Palace, and combines Fleet Street, Bond Street and Regent Street. The chief façade of the Storting is flanked by two granite lions by Borch. The members of the National Council, or Storting, number 123, of which 41 represent town constituencies and 82 country. One-fourth of these are elected to form the Lagthing, which serves in a modified degree the purposes of a second chamber, the remaining portion forms the Odelsting.¹ The building itself contains little of interest save the great picture by Oscar Wergeland, in the Great Hall, which represents the discussion of the Norwegian Constitution.

The Eidsvolds-plads is the most frequented place in Christiania and well supplied with cafés which are thronged during afternoons and evenings, and here also, during the summer months, a band frequently plays. One of the principal characteristics of the Norwegian squares is the extreme taste with which the gardens are laid out with trees and statues, etc.; the Eidsvolds-plads contains some interesting examples of sculpture, namely, those of Ibsen and Björnson by Sinding in front of the theatre, and that of the famous poet, Henrik Wergeland, by Bergslien. In a little street leading off the Carl Johans Gade is situated the Museum of Art, of interest on account of its collection of pictures by modern Norwegian painters, affording a good idea of the different aspects of peasant life. It contains valuable remains of the flint and iron ages and an ethnographical collection from the North

¹ See Government, p. 25.

Polar regions, collected by the famous explorer, Amundsen.

The Eidsvolds-plads contains also the National Theatre, built in 1895-1899 by Henrik Bull, and is the most important theatre in Norway, giving, in addition to the usual performances, a winter season of opera and a special Ibsen and Björnson season during the month of August. The University, the only one in Norway, was founded by Frederick the Sixth of Denmark, and forms an imposing group of buildings, which fills three sides of a quadrangle. The instruction is carried on by seventy professors and twenty lecturers, and covers a great variety of subjects. The number of students average about 1500, of which over a third are women. The main building contains the lecture halls and the office, while the Great Hall (*Domus Academica*) is in the east wing, and the University library of over 420,000 volumes is in the west wing. The buildings were erected in 1841-1853 by Grosch.

The most interesting feature of the University is the grounds, which contain sheds in which are exhibited two viking ships. The most important of the two belongs to the ninth century, and was found at Gokstad in 1889. The custom of burying in ships is peculiar to viking times, and excavations conducted in several parts of the country have led to the discovery of other examples, one of which—that from Öseberg—is preserved in the Historical Museum. The Gokstad ship, though not the largest of its kind—its length is 76 feet by 16 feet—had sixteen pairs of oars, and owes its preservation to the quality of the clay in which it was found embedded. The ship was propelled either by rowers or by the large square sail which was such a distinctive feature of viking ships. The sail was hauled up into position on the mast by a pulley. In the third strake rowlocks were fitted for sixteen oars, whilst the

vessel was steered by the long oar attached to the right-hand side of the ship aft, from whence comes our expression for this side of the ship, namely, starboard—stýrbord.

A shed-like construction of wood was built amidships, in which lay the body, with the arms; utensils and precious belongings of the dead. In the earth surrounding the ship were often interred the domestic animals of the deceased, consisting of the remains of three horses and a dog.

This ship was discovered in 1881 in a mound which had always been known as the King's mound (Kong's Haug). Its hull is 76 feet long, keel only 66 feet, and 16 feet wide amidships. In the centre is the log in which the single mast rested. The rudder was at the right side, aft. The gunwales were completely covered with a line of shields—an indication that it was a warship, painted yellow and black. The sepulchral chamber was constructed of wood, aft of the mast, on one side of which, evidently, an entry had been forced to extract the treasure or jewellery which it was the custom to bury with the chiefs. Amongst the relics which were left at the time the grave had been violated, were fragments of costly garments ornamented with gold or silk, and harness mounted with beautifully worked pieces of gilt bronze. In the third strake from the top there were sixteen rowlocks for the oars, some portions of which were discovered in the mound.

There is also a good specimen of a viking ship from Öseberg, in an excellent state of preservation, with some fine carvings on the bow and stern. Discovered in 1903, it was not set up until 1907. Professor Gustafson, who has issued a most interesting pamphlet on the subject, writes: "The ship is entirely of oak, and the timbers have kept so well that they were able to bear being steamed

and bent back to their original shape. . . . With the exception of a piece about half a yard long, five or six little bits let in, and one of the beams that are new, the whole ship, from end to end, consists of the old, original, woodwork. Even two-thirds of the rivets are the old ones." The date of the ship can be assigned to the year 800, thus being over a thousand years old. Like the Gokstad ship, it was found in a mound covered with stones, earth and peat. On opening it, two skeletons, both women, were found, and from the utensils and ornaments it has been conjectured that one of them was a lady of high rank and the other a maid-servant who had been buried with her mistress.

The Art Industry Museum in the St. Olaf's Gade contains a good collection of Norwegian peasant art and crafts arranged with care and taste.

At the west end of the town, at the end of the Carl Johans Gade, stands the Royal Palace, with a somewhat clumsy Ionic portico, commanding a fine view over the town and fjord. The gardens surrounding the palace are attractive and the palace itself contains pictures and statues by native artists. Round it extends the residential quarter with fine houses and well-laid-out grounds. Among the other interesting sights is the Akershus, now used as an arsenal and a prison and containing a museum of ancient armour. Though Christiania has a number of churches, few of these have any distinctive interest apart from their construction. Besides the Vor Frelses Kirke, already mentioned, there is the Trefoldigheds, which contains an altar-piece by Tidemand; and the Gamle Akers Kirke in the Vor Frelses Gravlund (cemetery), which was probably founded by King Olaf Kyrre, and first mentioned in 1150, is a fine Romanesque basilica restored in 1905. The cemetery itself is especially noteworthy on account of the tomb of Ibsen, composed of Labradorite.



CHRISTANIA FROM HOLMENKOLLEN

The environs of Christiania are attractive by reason of their verdant beauty. Those in the immediate vicinity of the city and the most frequented are: Holmenkollen, Voxenkollen, Frognersaeter, and Ekeberg, and all these have hotels and restaurants attached and are the scene of winter sports when tobogganing and ski-ing competitions attract sportsmen from all parts. During the summer months this quarter is deserving of a visit on account of the well-wooded walks and fine views afforded of the town and fjord. These are reached by electric tramway.

The most interesting excursion is to the peninsula of Bygdö and the Royal château of Oscarshall, a small summer resort in the Gothic style, constructed for King Oscar the First in 1849. The dining-room contains paintings of peasant life and historical subjects, and in a room on the first floor are a series of reliefs from scenes in the *Fridthjof Saga* by Borch. The view from the roof of the tower should not be missed. From Oscarshall it is a walk of some ten minutes to the Norwegian National Museum, one of the best arranged museums of its kind in existence. The entrance is a replica of the old town gate of Bergen, dated 1628. The collections are divided into three buildings, the church, which contains specimens of ecclesiastical arts and crafts from the middle of the sixteenth century to the end of the eighteenth; the larger portion of the exhibits are displayed in the Ridehus, arranged according to periods and districts.

The Manège. The entrance hall contains decorative parts of old buildings, namely, door-posts from old storehouses in Telemarken and examples of weaving.

Rooms 1 to 3 contain works by peasant artists, carved panel backs of high seats and mangle boards in decidedly rococco style and showing

pronounced town influence, especially in the coloured exhibits and paintings.

Rooms 4 to 16 contain examples of carving, "rose-painting," household utensils from the Valdres, Gudbrandsdal, Numedal, Hallingdal, Telemarken and Saetersdal districts, giving an interesting insight into the characteristics of each of these regions.

Rooms 17 to 29 are arranged according to period and show the influence of foreign art on native decoration from the middle of the fifteenth century to the middle of the eighteenth.

Rooms 29 to 33 show the development of arts and crafts in modern Norway with the interesting specimens from southern, western, and northern regions. Besides these, there is an extensive systematic collection of national dresses and ornaments, kitchen utensils, dinner services, drinking vessels, vessels for brewing and distilling, knives, forks and spoons, lighting and heating, musical instruments, including the famous Hardanger violin, toys, needlework, and many other specimens of Norwegian handicraft.

The Stove House contains an interesting collection of Norwegian iron-work from ancient times until to-day. It is further noticeable that during the eighteenth century this kind of work was the best in Europe.

The Dépôt Building. This contains a large collection of sledges and harness, richly decorated with fine examples of native wood-carving.

Apart from the collections proper, just mentioned, there is another interesting feature in the form of old buildings, removed from their original sites for preservation, scattered in a picturesque manner about the grounds. These form valuable illustrations of the various types of buildings, such as farmhouses, barns, storehouses (stabur), saeters, cattle sheds, smoke houses (ildhus or röghus), the

latter being the parent of the Norwegian house construction. The most interesting of all is the timber church (stavkirke), transported here from Hallingdal. It is a twelve-thirteenth century building, and has been freely restored, but forms one of the well-known specimens of the fantastic architecture which at that period was applied to ecclesiastical buildings throughout the country (see Appendix II, p. 287).

CHRISTIANSAND.—The capital of a province with about 16,000 inhabitants, it owes its existence to Christian the Fourth of Denmark, who founded the city in 1641. But since that time the town has been repeatedly devastated by fire. The last great fire was in 1892, since when the town has been largely rebuilt in brick or stone. It is the seat of a Bishop, being one of the five dioceses in the country. There is a deserted and cheerless air about the place, due to the formal and spacious manner in which the town is planned, with its straight, wide, rectangular streets; the prim atmosphere is almost offensive.

The city stands on a plot of square flat land, composed of alluvial deposit, at the mouth of the Otteraa. The rectangular symmetry of the town is in strong contrast with the rocky and beautiful island of Odderö, connected to the town by a bridge at the junction of the Vestre and Östre Strand Gades. One half of this island—that nearest the sea—is fortified and is not accessible to visitors, but the portion facing the town is prettily laid out and is a favourite resort.

Excellent views of the town and harbour are to be had by following the Vestreveien, starting from the Saetersdal Railway station (the beginning of the road to Mandal), passing the Bellevue grounds, thence on to Dueknip. Another fine

view is afforded by ascending Hamreheia, reached by crossing the Otteraa bridge, thence bearing to the right. The latter is the nearer of the two, but both are quite short, easy excursions in the immediate vicinity of the town. Further excursions may be made to the Ravnefjeld, in which the picturesque environs of Christiansand are seen at their best, or by steam launch to the islands of Oxö with its lighthouse and meteorological station, and on the Flekkerö, an island much used as a sea resort, well laid out in promenades and affording fine views.

CHRISTIANSUND (not to be confused with Christiansand, which is on the south coast) is about 70 miles south of Trondhjem (by steamer). The town is distributed over four islands fringing the coast, which form part of the Skjaergaard, and in this respect it resembles Aalesund. The harbour is formed of the enclosed water which these islands encircle.¹ The contour of the islands is very irregular, consequently the houses are built on different levels; many of the streets being both steep and irregular. The principal island is Kirkelandet, to the south-west, on which the church and hotels are situated. Here, in the market square, or Torvet, stands a statue of Christie, the President to the first Norwegian Parliament in 1814 and who was a native of Christiansund. On the island of Skorpen, to the west, large quantities of the salted cod fish (klip-fisk) are laid on the rocks to dry. Most of these are sent to Spain in bundles of about 40 lb. A fine view is to be had from the Vaardetaarn, a pleasant walk of about twenty-five minutes from the harbour. The many coloured wooden houses,

¹ On approaching from the sea, Christiansund is not visible until the narrow passage between the islands is passed, when the town comes suddenly into view,

the harbour with its shipping and painted warehouses, present a series of well-composed pictures. The town exports dried cod, oils, fish manures, salt herrings and butter, and the annual value of this in 1900 totalled £432,000. The town was founded in 1742, and its population, now about 15,000, has for some years been rapidly increasing (in 1870 it was but 4000).

DRAMMEN.—The fifth town in point of size, it occupies a pleasing situation at the mouth of the Drammen River at the point of confluence with the Drammen Fjord. The town is enclosed by lofty and picturesque hills. The town with its 25,000 inhabitants is comprised of the quarter of Bragernaes, the principal district, on the north bank and Strömsö and Tangen on the south, and has been largely rebuilt since the fires of 1866 and 1870. The Gothic, brick-built church of Bragernaes, which was built in 1871, contains a painting of the Resurrection by the Norwegian artist Tidemand. An excellent survey of the town is to be had from the fire station, a walk of about a quarter of an hour from the church of Bragernaes. The town is of great commercial importance, for nearly a third of all the timber leaving Norway converges here from the great forests of Valdres, Hallingdal, Numedal, etc. The industries include saw-mills, timber working factories, the increasing industry of wood-pulp making and ironworks, all of which productions it exports, together with granite and ice, etc., to the value of upwards of £350,000 annually. The commercial fleet of the town numbers over 300 vessels, and is one of the most important in Norway.

DYNNAESO or DÖNNA.—It is at Björn, a village on this island, that the largest fair in the Nord-

land is held, on 2nd July, attracting folk from miles around. At one time it was considered a favourable opportunity to collect the taxes, for so many people being gathered together, the collection was facilitated, but this is now discontinued.

EIDSVOLD, a name dear to all Norwegians and famous in history, for it was in the country mansion of Eidsvoldsvaerk near by that the assembly of delegates met who framed the Constitution in 1814, when Norway proclaimed her independence. The building in which this historic event took place has been purchased by the State and preserved as a national monument ; inside are the portraits of the members of the Diet.

The first railway constructed in Norway was from Christiania to Eidsvold, built in 1857. Associated with the undertaking was Robert Stephenson and George Bidder, who was so abnormally clever at mathematics that he was exhibited when young as the "Marvellous calculating boy." This line is now continued right through the country. Eidsvold is $42\frac{1}{2}$ miles from Christiania. The place is beautifully situated on the banks of the clear and broad Vormen, the stream which issues from Lake Mjösen and farther on feeds the river Glommen. The bautasten which stands near the church is erected in honour of Wergeland, the national poet.

ESSE FJORD (by Balholm). *See* SOGNE.

ESPELANDFOS. *See* HARDANGER.

FALEIDE. *See* NORD FJORD.

FANTOFT CHURCH. *See* BERGEN.

FOLGEFOND. *See* HARDANGER.

FREDRIKSTAD.—An important town of 15,000 inhabitants, lies at the mouth of the Glommen (p. 195), which is here both broad and deep. At this point the river discharges itself into the Skager-Rack, the northern continuation of which becomes the entrance to the Christiania Fjord. The town is about 10 miles distant from Sarpsborg and 58 from Christiania. The larger part of its industry is connected with the timber which arrives here by floating down the Glommen. Formerly most of this was exported unworked, but large factories are now in full swing converting it into door-frames, windows, etc. The leading exports are: worked wood—sawn, planed or manufactured—wood-pulp and feldspar.

The old town on the left bank of the river, formerly strongly fortified, was founded by Frederick II in 1570, to which fact it owes its name. The busiest quarter of the town is at Forstad (on the west bank), where is a large church, the railway station, a theatre and other places of amusement.

FREDRIKSHALD.—An ancient fortress town close to the Swedish frontier, 85 miles by rail from Christiania. With its 12,500 inhabitants the town stands on both banks of the Tistedal River which here joins the Ide Fjord. The town has been prominent in several encounters with the Swedes, particularly in 1665, when, in commemoration of the gallant defence then made, Frederick III changed its name of Halden to that which it now bears. The ancient and picturesque castle of Fredriksten surmounts a perpendicular rock 400 feet high to the south-east of the town, the scene of many

sieges and famous as the place where Charles XII met his death in 1718, as recorded on an iron pyramid, the exact spot where he was shot being indicated by a stone ball with a cross. The harbours here suffer considerable annoyance from the great quantity of sawdust which makes its way from the adjoining mills; it costs a considerable amount yearly to keep them clear. The town is indebted for its commercial prosperity to the timber trade of eastern Norway—as many as one million logs collecting here each year. Like Sarpsborg, Fredrikstad and Drammen, numerous factories are supported for converting the logs into manufactured articles and wood-pulp.

GEIRANGER FJORD.—Of all the fjords the Geiranger is that which will probably impress the traveller most—nowhere is there amongst them scenery more remarkable and overwhelming. Its only rival in the world is the Naerö Fjord which, although closely resembling it in its savage character, lacks the fairy-like touch of its delicate waterfalls and the romance suggested by its extraordinary inhabitants, who, eagle-like, have made their homes on the ledges of its terrible cliffs.

Many years ago, at the entrance to the fjord, near Madvik, one of those terrible falls of rock occurred which caused a wave of such strength to flow along the fjord that it swept away a number of boathouses, farmhouses and a church, its effect being felt even at Hellesylt some miles away. Near the entrance to this fjord there still remains a very ancient farmhouse, such as was in general use in the primitive times of wooden houses, built of logs blackened by time and still retaining the old “rögstue” or smoke-hole in the roof. On the floor of earth under this hole stands a block of stone on which the

fire was lighted, with the iron cauldrons swung above and hanging from a wooden pole. Here may be seen also the fast disappearing iron lamp known as a kole, a heart-shaped iron saucer provided with a lip in which the wick lies. These lamps burn the crude fish oil called "tran"—hence train oil. They give a very poor light, however.

As the steamer traces its course through the windings of this ocean avenue the proximity of its stupendous cliffs produces a sensation of oppression, the beholder being unconsciously impelled to silence on being confronted with such bold works of nature. This precipitous rock-walled and sea-paved gully is, says Mr. Mathieu Williams, "the culmination of the wild grandeur of all the fjords of this region. Its unmeasured depths are walled by precipices which make a perpendicular plunge of three to five thousand feet down to its dark surface . . . and gauzy waterfalls pitch from the unseen wilderness above over the sharp edges of the crag, and proceed downward with a curiously deliberate and leisurely motion, waving gracefully in the air, or gently grazing the face of the rock." The cliff edges reveal many fanciful profiles, of which the chief is the square projecting Pulpit Rock and the Priest's Face, etc. The numerous waterfalls which descend on all hands are varied in form; the Skaggeflaa Fall pours out its volume from the outlet of a gorge, others descend from overhanging cliffs and apparently are lost, being scattered by the wind, or, if the air is still, are invisible until their spray disturbs the mirrored surface of the dark green waters. Other falls flutter in the breeze like long silky streamers, and to this class belong the Bride's Veil and the Knivsflaafos or Seven Sister Falls. It is only when they are "full" that seven falls are revealed, generally there are but

four. It is at this part of the fjord that the scenery is the finest—on the one hand rise the cloud-capped cliffs, with the Pulpit Rock, on the other the delicate shimmer of the Seven Sister Falls, enshrouding the carbon-black walls with its diaphanous veiling. The fjord then suddenly expands, forming a fine basin, and the village of Merok appears with its pretty white church standing on the top of a knoll, the village being encircled by majestic peaks.

A strangely curious, if not unique, characteristic of the Geiranger Fjord and its continuation, the Sunelvs and Stor Fjords, is the human dwellings which the traveller is at first startled to discover perched at various points along the mountain steeps which border these waters. Situated in elevated positions from 1500 to 3000 feet, in a death-like stillness, they are at first with difficulty discerned, and might well be overlooked; they are frequently fronted by giddy precipices with equally steep mountain walls behind, topped by rocky and snow-patched wastes. On the intervening ledges—an oasis in a wilderness of rock—which seems more fitting for the eagle's nest than for the abode of man, these Norse cliff-dwellers cultivate their tiny patches of earth, and snatch a bare existence from nature only by the exercise of the severest frugality. Every blade of grass from these sky meadows is saved; and in one or two of the more favoured places, a little barley or oats may grow, or even a potato patch in the various "pockets" of earth filling the hollows of the rocks. One or two cattle sometimes form a further adjunct to the income.

These poor peasants, notwithstanding the utter desolation of their lives, are an interesting people; they rely largely upon their own exertion and resources for their needs. They spin the wool for their clothes and make their



GEIRANGER FJORD



"EAGLE'S NEST" DWELLINGS. SHOWING TETHERED CHILDREN

own shoes, furniture and boats. The interior of their wooden houses contains the barest necessities. The living-room—often combined with the bedroom—generally contains a table, benches round the walls, a few rough chairs, a spinning-wheel, a cradle, shelves or a cupboard, with the domestic utensils, and a book or two. On the walls are a number of scriptural texts and maybe a print of the King and Queen. They see their newspapers in batches, which they collect at intervals, and they take a keen interest, like all the bönder, in politics. Compulsory education applies to these isolated families equally with the town-dwellers, but a period of a couple of months at school is followed by one at home. The nearest school is at the village at the head of the fjord—Merok. The usual method is for the parents to make arrangements to board their child at the house of a villager during the school period, and this is often done without payment—at least in cash. The children are exempt from school attendance during summer, that they may assist their parents on the “farms.”¹ Isolated for long periods in the winter, and well-nigh severed from intercourse with the world in normal times, dependent upon themselves to supply their needs from their own pitifully insufficient resources, it is small wonder that these curious folk should become mentally cramped and exhibit the dimmest conception of what the world means, with all its great possibilities, and refuse to listen to the suggestion to come down from their fastnesses and live more within hail of the doctor or the priest. Small wonder,

¹ Dangerous precipices adjoin most of these “farms,” and, at such, when the small children are left unattended, it is usual to tether them, like goats, to poles, to prevent them straying and falling over the edges of the cliffs.

too, that many a stricken one should pass away lacking the attention that the poorest town-dweller would consider a bare necessity—to make no mention of such unheard-of possibilities as medical attendance. A bare wooden cross may, at times, mark the spot, sacred to some hearts, where their dear ones have been laid, waiting perhaps a whole season for the visit of a priest to perform the last rites. In hard winters the rude coffins containing the remains may be stored in the snow until the weather allows of them being lowered by ropes over the edge of the precipice into a boat below. It is from the deck of a passing steamer that full appreciation can be made of these apparently inaccessible homes. They are reached by giddy paths often cut in the cliff face, and at the bottom of these tracks a row-boat is kept by which connection is made with civilisation. Some of these boats have been built up above at the “farms,” and may have been lowered by the most primitive of methods a couple of thousand feet or so, a most risky proceeding. Of a truth these strange folk, as if to show how strangely adaptable is the human body, inhabit uninhabitable ledges in a rocky wilderness of almost unproductive nature.

The farm of Skaggeflaa, nearly opposite the Seven Sisters, is approached by a particularly giddy path, formerly faced at one point, with an upright wall of rock over which a ladder hung. Stories are told by the fjord folk of a former owner of this house refusing to pay his taxes, and on seeing the sheriff approaching, in order to levy distraint, pulled up the ladder, cutting off all access to his property. Since then the Government have insisted on proper access being given at all times. The ladder has been replaced by a rough foothold on the cliff face, and iron bars fixed for assisting visitors to Skaggeflaa.

Merok (Marok, Meraak).—Clustering around the head of the Geiranger Fjord the village of Merok is one of the most picturesque of all the fjords. Near the quay is a delightful group of rich-coloured and time-stained old boat-houses, the village being dominated by a quaint, octagonal, white wooden church, red-roofed and surmounted by a small spire. Merok is a terminus of one of the finest roads in the land—a splendid example of the ingenious manner in which the modern Norwegian road-maker has, by skilful engineering, overcome difficulties. The views over the valley and Geiranger basin, with the surrounding mountains, is fine from every curve all the way from the Union Hotel to the ravine of Flydalsjuvet, to which it ascends in many ribbon-like windings, spanning in its course many waterfalls. The walk to the ravine is accomplished in two and a half hours there and back. A few steps from the road above the refreshment house of Udsigten leads to one of the most magnificent of all view-points in Norway; here, at an elevation of about a thousand feet, is a projecting rock, railed round and overhanging a wild gorge some 600 feet below, and providing an unrivalled view towards the fjord, embracing the tortuous road, the verdant valley, the village and the exquisite Geiranger basin.

The road may be continued to Knuden (the Knot) at which point the looped road crosses itself, by a bridge at a height of 1330 feet, which later traverses the valley of Flydal, with its farm, and then ascends more sharply and negotiates the breast of the Rundhorn, and, in bold and daring curves, climbs to Örjasaeter and Oplendskedal, 1425 feet, where the green upland valley stands in vivid contrast to the wild and barren mountain-top scenery. From this point vegetation becomes rapidly rarer and the flora partakes more of the

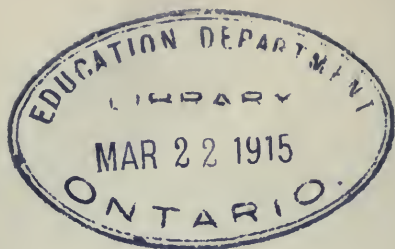
Arctic and Alpine character, and so the road ascends amidst surroundings of the best phases of mountain scenery, unsurpassed by anything of a like nature in the Swiss Alps.

About forty minutes before arriving at the summit of the pass, and standing at an altitude of about 3000 feet, a short distance from the road (to which attention is drawn by a finger-post) is to be seen a good "glacier cauldron" about 15 feet deep and 6 feet across. Here, too, just before arriving at the "cauldron," a scene of great magnificence is unfolded of a mountain of wild prospect. The summit, 3400 feet, constitutes the watershed; and waters flow from here—in one direction to the Atlantic, and in the other to the Skager-Rack. At Djupvashytte, a mountain lake, frozen during the greater part of the year, the inn, or hospice, offers cheerful refuge in the cold and dreary solitude which generally reigns at these altitudes, the only sign of life being the herds of semi-wild reindeer which may be sometimes observed moving across the snowy wastes of the Skjaeringsdalsbrae on the other side of the lake. From Merok to the Djupvashytte the road covers a distance of about 11 miles, but, as the crow flies, it is no more than 4 miles at most.

This splendid route may be followed to Grotlid by skirting the lake of Djupvashytte and the lake of Breidalsvand, 5 miles long, and traversing a country of utter loneliness and inhospitality one reaches Grotlid, where there is an excellent hotel. Near by is a family of Lapps who have charge of the reindeer in the neighbourhood. Here the road leads off to Vidar-saeter, thence to Hjelle, where a small steamer makes connection with Mindre-Sunde on Lake Stryn, from which roads lead to Visnaes, Loen and other places on the Nord Fjord. The entire distance from Merok to Stryn (Visnaes) is about 41 miles, two days



MEROK, GEIRANGER BASIN, FROM FLYDAL



being taken over the journey. This is one of the most varied and impressive of overland routes, and one which every traveller whose time permits should on no account omit.

GLOMMEN, the largest river in Norway, 350 miles long, shares with the Drammen—with which it has much in common—the distinction of being the only two navigable rivers. Along its waters the timber from the extensive and richly wooded Österdal is floated to the sea. Over five million logs are annually brought in this way to Sarpsborg and Fredrikstad, an amount equal to one-third of all the timber exported from Norway. The river has its source in the Aursund-sjö, near Röraas (about 100 miles south of Trondhjem), and discharges into the Skager-Rack at Fredrikstad.

GUDVANGEN. *See* SOGNE FJORD.

HAMMERFEST, in latitude 70° 40' 11", is thus the most northerly town in the world. The town wears an air of silent sadness; it stands in a dreary and cheerless region, without a tree in sight, on the north-western corner of the island Kvalø, near the mainland. As a town, Hammerfest is of modern growth, for Von Buch, who visited it in 1807, records that there were at that time only nine habitations, the clergyman's house, five merchants, a custom-house, a school-house, and only one mechanic—a shoemaker. Its population did not exceed forty souls, and was therefore the smallest, as well as the most northern, town in the world. But Hammerfest is now well in line with the times, and possesses its own electric light, telegraph, telephone, excellent schools, newspapers, and a Grand Hotel. It has stores and shops in which most

commodities may be purchased to supply the needs of its 3000 inhabitants. It is a thoroughly wooden town and its one street follows the contour of the shore of the bay. The older houses are turf-roofed and stand on a sub-structure of irregular pieces of local rock, held together without cement of any kind. These quaint-looking houses are not unpicturesque, and the entrance is usually approached by a flight of wooden steps. It is refreshing to notice in this sterile region that many a window is gay with flowers in pots; pelargoniums and even roses being occasionally seen. It is noticeable that the plot of land on which the houses stand has no apparent dividing-line; there is no suggestion of any wall, fence, or hoarding of any kind. Along one side of the street stand the warehouses of cod-liver and train oil and dried fish; the result is that the town is somewhat malodorous. In addition to its principal trade in fish products, the town has an important traffic in reindeer hides, eider-down, furs and skins. A visit to one of the^m oil factories is interesting, but apt to be rather disagreeable. Immense quantities of cods' livers are cast into large wooden vats, from which a certain quantity of oil naturally exudes; this is the "cold-drawn" oil; it has a dark brown colour and appears by no means appetising, but it is in just that condition that is said to possess the greatest virtue—at least this is what the manager of the factory will doubtless affirm to the visitors, and probably drink a cupful at a gulp to prove it. After no more oil is yielded by the liver in the cold state, boiling is resorted to, and it is the fumes from this boiling that contribute largely to the unpleasant odour that pervades the atmosphere of the town. Those interested in the industry declare, however, that "Smoke which makes money cannot be



HAMMERFEST



MONUMENT TO HARALD HAARFAGER, HAUGESUND

disagreeable," but Von] Buch's remark will echo the opinion of visitors: "If it were not for the fish in the ocean, who would select such a place for his residence?" At certain seasons the sea in this region swarms with fish, and the existence of Hammerfest is, no doubt, largely the result of this fact. Cows are kept in many places along this coast, and contrive somehow, during the few weeks of the uncertain "summer," to extract scanty sustenance from the scrubby growth of herbage between the rocks; but this is rarely sufficient, and is often supplemented by reindeer moss or hay, but more usually fish—not only cows but sheep and goats in these parts will greedily devour it, either cooked or raw.

The harbour is always animated and frequently crowded with shipping craft of all kinds, chiefly flying the flags of Norway, Sweden, Russia, Germany and Britain—Russia sending in chiefly flour, while all embark cargoes of dried or salted fish and oil. The harbour is sheltered, and shipping is often driven in here during very bad weather; the bay, in common with the waters generally along this northern region, is always open for shipping. It is a remarkable fact that at Christiania, 1000 miles to the south, the fjord is frozen for three months of the year, while here the harbour is never closed by ice. This is due to the beneficent action of the Gulf Stream, which, after its thousands of miles of travelling through the ocean, dies upon this inhospitable coast, leaving as a legacy fragments of tropical vegetation on the strands to be gratefully gathered by the local fishermen at a spot where fuel is so scarce.

There is an interesting walk, by the path skirting the shore, to the Meridian Monument, erected to commemorate the completion of the Norwegian, Swedish and Russian survey (1816—

1852). It marks the number of degrees between Hammerfest and the mouth of the Danube. This walk, too, affords an opportunity of examining the great quantities of split fish, called *stok-fisk*, because of the fish resembling sticks when dried (*stok*=stick, *fisk*=fish), which are hung upon elevated poles to dry. Most of this is exported to the southern Latin countries. An excellent general survey of the town, harbour and district around is afforded from the *Sadlen*, a hill, about 800 feet high, at the back of the town. The view embraces the barren island of *Seiland*, which rises to a height of 3408 feet, supporting the most northerly glacier in Europe. The view amply demonstrates the utterly barren and desolate character of the place, nothing but bleak and barren dark rocks being visible. The sun does not set here from 13th May to 29th June, and after the dark winter the vegetation, such as can exist, grows at a phenomenal rate, and hay is made in some sheltered spots the month after the melting of the snows. Wood has to be brought into the town, but the inhabitants burn a quantity of English coal which, considering the distance, is not very expensive.

HARDANGER FJORD.—Norway's second largest fjord. The great beauty and noble character of its scenery has been extolled for ages by many writers. *Wergeland*, for instance, calls it "the wondrous beautiful." It is deservedly celebrated for its combination of rocky and precipitous mountains, its delightful waterways, its unrivalled cascades and waterfalls, its glaciers, its pretty villages and interesting people, who, in spite of contact with twentieth-century progress, are very tenacious of their ancient manners and costumes.

In contrast to the wilder character of its great rival, the *Sogne*, this fjord is very verdant, the

fertility of some of its districts being responsible for the epithet of "smiling Hardanger." In point of beauty it is not surpassed by any of the fjords, although for really wild grandeur it is undoubtedly excelled by some of its northern neighbours, such as the Geiranger, the various arms of the Sogne, the Nord Fjord, etc. The district offers tempting sport for the sportsman, for its waters have salmon in plenty, and the great plateau of its main mountain range, known as Hardanger Vidden (waste), is rich in reindeer.

Hardanger both summer and winter has a mild climate. Its inhabitants derive a living from farming, market gardening and boat-building. Various branches of the fjord are known under different names. Its mountains for the most part rise steeply from the waters, and anything in the form of a foreshore or beach is rare, but in almost every green spot is to be observed a farmhouse, connected by a rocky track, or more often the only connection is by boat. The Hardanger runs inland for 65 miles, its mountains are clothed wherever roothold is possible with forests of conifers or deciduous trees according to local conditions or altitude, whilst the lower slopes are green with orchards or meadow-land interspersed with farm buildings or hamlets. The Hardanger is really the landward prolongation of the Bømmel Fjord, and intersects the land from south-west to north-west; it is divided into two great divisions, Inner and Outer Hardanger. The outer region is bordered by the mainland on its south-east side and by the islands of Stordö and Tysnaesö on its north-west side. At the point where the fjord leaves the outer group of islands and enters the mainland it takes the name of Hardanger. After running almost directly inland for about 50 miles, the fjord bifurcates and its longest arm, the Sör (or South) Fjord, runs a

southern course for about 25 miles. Another branch, under the name of Eidfjord, runs east for about 15 miles to Vik.

The Outer Hardanger is that portion of the main fjord comprised between Tysnaesö Island and that portion called locally Gravenfjord. The striking characteristics of Outer Hardanger is the great snowfield of Folgefond and the rather short but fertile valleys which run from the calm waters of the fjord into the heart of the well-wooded mountains. The first section of the Outer Hardanger is Kvindherred Fjord, on which is the village of

Rosendal, standing on its western shore. It is one of the most striking spots in Hardanger, for its fertility is effectively contrasted with stupendous mountains. The Melderskin is the peak rising 4550 feet behind the village, with large and well-cultivated tracts at its base. One of the very few baronial mansions in Norway is at Rosendal. The family of Roseland were for many years an influential family in the country; one was a Governor of the Norway, and one a Bishop of Bergen. The barony of Rosendal was created in 1678, at which time a large proportion of the district had fallen into the hands of the Rosenkrone family, whom Christian V, King of Denmark, created a baron. This first baron was one Ludvig, a Dane, who, settling in this district, married a rich Norwegian lady. He was buried in Kvindherred church close by, where a list of the offices he held is to be seen over his tomb. The barony was held until 1821, when the Government passed a law abolishing all noble titles.

From Rosendal, Varalds Island is seen occupying the centre of a wide basin. The watercourse opening eastwards is the

Mauranger Fjord.—The village of Aenaes stands at the entrance on the south shore, and two

massive, cone-like mountains stand sentinel-like at its entrance, that on the right, Jygrastol, being 3000 feet. This fjord is about 7 miles long. It brings the traveller right into the heart of a wild mountain region and affords beautiful views of some wonderful glaciers, valleys and waterfalls, and comprises some of the best of Hardanger scenery. On the right the steamer passes close to the waterfall of Furuberg, a considerable volume of water plunging in cascade form from the rocky mountain ledges to the fjord. The vessel shortly after arrives at the village of

Sundal, and it is here that the Mauranger Fjord appears at its best. The vessel appears to lie in an amphitheatre of peaks, the great mountain walls seem to have closed in and no outlet appears visible. Sundal village is a mere handful of cottages at the head of a green-walled valley stretching into the blue distance where lies the Bondhus Glacier. The village proper stands on the ancient terminal moraine which runs across the mouth of the valley, a short distance back from the fjord.

Bondhus Glacier.—The lake is crossed in small boats, a twenty minutes' row. The lake is exceedingly deep and of icy coldness. Mountains, wild and bare, rise steeply from the water's edge; the riven and weather-worn summits have hurled down masses of rock which lie piled in wild confusion on all hands. The zigzag mountain path leading to the Garshammer-saeter, and subsequently to the Folgefond snowfield, is seen plainly to the left. The path on the farther side of the lake is much rougher; it ascends old moraines, crosses a boggy patch, near which is the saeter of Bondhus, and ascends another moraine to the foot of the glacier, the view of which strikes the traveller suddenly. The Bondhus is the cleanest and neatest formed glacier, and has often fine coloured grottos at

its base. This glacier much resembles a great river which, tumbling over the edge of the Folgefond ridge, had been instantly frozen in its descent, its mighty ridges, like frozen waves, tipped with glistening diamond-like points. The recesses of the great fissures assume a rich deep blue which softens off to pearly white towards the surface. All the well-known characteristics of glacières—terminal moraines, side moraines, surface detritus, aiguilles and crevasses, etc.—are noticeable here in the clearest manner, as if the glacier had been expressly created by an educational body for the instruction of the young.

A visit to the Bondhus Glacier occupies three to four hours. A narrow road leads through the valley, first ascending the ancient moraine, to the left of which the village lies. Following the course of the torrent, which in places descends in picturesque cascades on the left, on the right rise lofty cliffs fringed at their base with a belt of trees and mighty boulders with sweet-smelling herbage between. Wild flowers are plentiful here, particularly the monkshood, and a free growth of ferns, artistically filling up many a nook, and decorating at intervals the masses of débris. A charming group of water-mills is seen shortly after starting—an illustration of the primitive manner in which the people make use of the water-power for the grinding of corn or the cutting of wood. These mills are of great age, and time has endowed them with a rich colouring and a many-coloured verdure on their turf roofs. The water-power of Norway holds great possibilities for the future, a fact which is exemplified in several places during the last few years, particularly the thriving industry that has grown up at Odda and elsewhere. Now that methods exist of effectively harnessing this hitherto waste power, and of conveying it in the form of elec-

tricity by cable to any scene of industrial operations, capitalists will, more and more, turn their attention to the great potentialities of this country.

After three-quarters of an hour's walk, the road ceases at the edge of the Bondhus Lake, a wild tarn with peculiar rich colour incidental to all glacier-fed water. The view hence, with the foreground filled with masses of jagged rock piercing the surface of the water, and the Bondhus Glacier in the distance, flowing between two great cone-like mountains, is ample reward for the walk.

Norheimsund.—This attractive village extends round the shores of a very sheltered bay, divided from the main waters of the fjord by a narrow sound, outside which the large steamers have to anchor. The place is an admirable one for those wishing to make a stay, and has long enjoyed the reputation of being a favourite place of summer resort, especially among Norwegians. (The neighbouring Öfsthufos and the overland route to Tösse is described on p. 263.)

Eide, occupying the head of that branch of the Hardanger known as the Graven Fjord. Eide is a busy place during the season, being in direct communication with the high roads to Voss and the Sogne Fjord. Maelands Hotel, a fair-sized, comfortable house, has some good flowering shrubs such as lilac, etc., which, seen in June, are loaded with blossom, often to such an extent that the leaves are barely visible. (For the overland route Eide-Voss, see p. 277.)

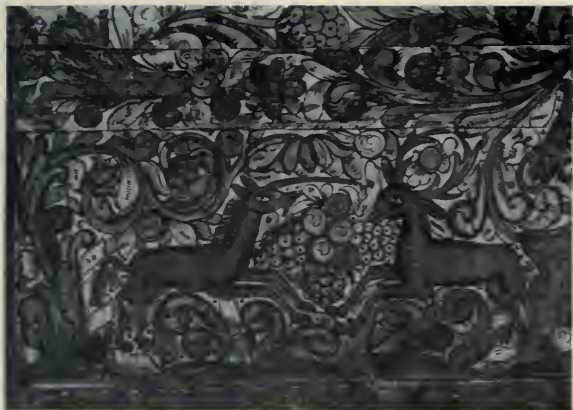
Utne.—A village lying on the south bank of the fjord, and easily distinguished by its comparatively large church. It is picturesquely situated, and was evidently a place of some importance in ancient times, for it was the place of assembly of the *Thing*, or Parliament, of the district.

Ulvik is a charming village most beautifully situated on the banks of the fjord, and visitors

to the village, not approaching it by road, should not omit at least a walk to the Tyssaa cascade, with its saw-mill, or even ascend to the top of the road for the generous reward afforded by the view, which is one of the prettiest in Hardanger. (For the overland route Ulvik-Voss, see p. 277.)

Vik, one of the oldest and most interesting of the Hardanger villages, is situated on a fine specimen of an ancient terminal moraine, 1 mile wide. It is a picturesque village, and is interesting as possessing some excellent examples of the old-time Hardanger cottages, exhibiting many primitive characteristics — now fast disappearing. Here may be seen examples of the old turf roofs, the turf being laid over several layers of birch bark. These are very cosy and warm, they are also watertight. Showers are absorbed by the turf and afterwards disseminated by evaporation, whilst continuous rain, after saturating the turf, meets the waterproof birch bark, which effectually prevents any water from entering. Here also may be seen the primitive fireplaces built up on slabs of rock in a corner of the apartment, which originally had an opening in the roof from which the smoke escaped. These are fast giving place to the more economical but less picturesque, upright, closed, slow combustion stove. The primitive and "home-made" character of the woodwork, construction, doors, etc., of these houses, together with the simple latches and, in many cases, absence of bolts and bars, is an interesting feature.

Many houses possess spinning-wheels and some have handlooms for winter weaving. This village boasts two of the Hardanger bridal crowns and costumes which are lent to brides for their nuptials. The distinctive feature of the Norwegian bride is the crown, red corsage, with multi-coloured bead work, silver jewellery, and the embroidered napkin



FRESCO IN VIK CHURCH



VIK CHURCH, HARDANGER

which covers the bride's hands. All brides wear their hair loose.

Vik church is a fine specimen of a peasant church, dating back to pre-Reformation days, and of which evidence exists in the traces of frescoes discovered under a coating of whitewash. The building is of solid masonry some 4 or 5 feet thick. The three deep-set windows show the great thickness of the walls. The interior is further lighted by windows placed in the corners of the horizontal wooden false roof. The altar contains a debased seventeenth-century Crucifixion, evidently the work of early Reformation days (see Bergen Museum). The church furniture is evidently of local peasant workmanship, and is certainly not the product of the professional artisan and carpenter. Notwithstanding this, the work is not without decided architectural ambitions. A quaint rood screen, curiously carved and painted, and the wall friezes on wooden panels are both remarkable examples of peasant art, and in colouring exhibit a decided affinity to that of the Red Indians. Beyond the masonry and scanty traces of frescoes on the walls of the sanctuary, little remains of the original building. Following the early Christian custom, the sexes are divided, the women sitting on the left, and the men on the right on entering. The women's section is further distinguished by the box-like enclosed pews. All the pews are provided with a liberal supply of spittoons. In the large towns notices are displayed in the churches that "spitting is prohibited," but in the country districts the custom is too ingrained to hope that spitting will be prevented by a printed notice. The ancient stone font stands in the chancel, but a brass plate, resting on a portable bracket, is in general use. An ancient leather collecting-bag, fixed to the end of a long stick with a small bell

attached, helps to arouse dormant worshippers at collection-time.

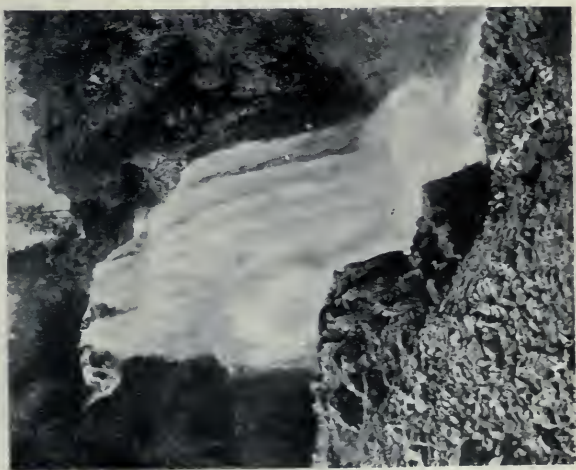
Vik is the starting-place for the *Vöringfos*, a drive of about three and a half hours there and back. The road follows the course of the river to the Eidsfjord Lake, separated from the fjord by an ancient moraine which forms a natural dam across the valley. The lake is about 3 miles long and 250 feet deep, and the road is constructed along its western side, being hewn nearly all the way out of the rocky cliffs which border it. In places the road passes through tunnels constructed partly on account of the steepness of the rock walls, partly as protection from the dangerous avalanches or snow-falls in the early spring.

At the end of the lake, 7 kilometres from Vik, stands Saebö and several other farms occupying the fertile plain. Ascending, the road enters the Maabödal, one of the wildest valleys in Hardanger, with the boisterous torrent of Bjoreia dashing through it. Rocks piled in confused masses lie everywhere; in one place the road even piercing by a tunnel an enormous block, which has been but a fragment of a rocky pinnacle that has been hurled down from frowning heights. A short distance after crossing the river the road ends, and the journey has to be continued on foot along a bridle path; the roar of the falls is soon heard, resembling the sound of a distant train, and half an hour or so leads to the primitive suspension bridge which conducts to the fall. The spray drives in clouds, and a waterproof coat is advisable.

The *Vöringfos* is a king among waterfalls, and the scene of wild grandeur in which it is set contributes to its majestic character. The enormous volume of the Bjoreia River plunges into a constricted abyss formed by vast precipices of perpendicular rocks standing on three sides, and almost



VÖRINGFOS



ESPRILANDEFOS, NEAR ODDA

encasing the falls in an immense pit. The water, falling 535 feet before it meets obstruction, accumulates so much force that its impact on the base of the cliffs causes clouds of spray to rise considerably higher than the top of the falls, and so prevents a near approach; at certain times a touch of vivid colour is lent to the sombre scene by the rainbows which are formed.

"Where rearing o'er its rocky wall,
The water's headlong torrent falls,
Full, rapid, powerful, flashing to the light;
Till sunk the boiling gulf beneath,
It mounts again like snowy wreath;
Which, scattered by contending blasts,
Back to the clouds their treasures casts;
Where snow-capped mountains rise—
A grand and wondrous sight."

JOANNA BAILLIE

The *Fosli Hotel* stands conspicuously above the fall (about 2300 feet), a climb of about an hour and a quarter by the path leading off from the path to the Vöringfos. From the brink of the ravine, in places protected by railings, splendid views are obtained of the falls.

Kinservik.—A well-formed bay and pretty hamlet, near the entrance to the Sör Fjord, with a good anchorage, frequently made use of by the larger ships proceeding to or from Odda. It is known also for its revival of the art of wood-carving in the old Norse style, a revival due in the Hardanger district to the exertions of Mr. Kinservik, who produces furniture ornamented in a delightful manner with the quaint scroll-work motif of dragons and plants.

Lofthus.—In all ages this small village has been celebrated for the beauty of its situation and fertile regions. It is a place of some resort, being an ideal rural retreat, and often alluded to as the most beautiful of beautiful Hardanger.

Adjoining is the hamlet of Ullensvang. An interesting twelfth-century Gothic church, one of the best of the ancient stone churches of the district, stands here. The west portal is worth seeing, as is the chancel window, which has a curious sculptured head of a bishop who is laughing on one side of his face and crying on the other.

On the opposite side of the fjord lies the large gaards or farms of Aga, Jaastad and Vilure, boasting some of the best orchards in Hardanger. The former farmhouse possesses an old hall, lighted in the ancient style, from above.

Sör Fjord.—Considered to be the most beautiful of all the reaches of the Hardanger, and said by Du Chaillu to be incontestably the loveliest of the fjords of Norway. About 25 miles long, it varies in width from a mile to a few hundred yards, and is bordered by mountains rising steeply from the water to heights of from 3000 to 5000 feet, crowned with snow, which supplies the source of the many waterfalls which descend on all hands. The fjord is lined on the west by the extraordinary Folgefond peninsula, along the summit of which stretches the snowfield of that name. Away up on the heights of its eastern side stretches the vast expanse of that dreary waste known as Hardanger Vidden, crowned also with snow. It is these enormous accumulations of snow which provide the source of the many fine glaciers and waterfalls, which attract so many visitors to the district. The Folgefond range is not penetrated by any valleys, but in spite of this the shores of the fjord provide the orchard of western Norway—apples, pears, and cherries being the chief fruits. Though intercepting the snow-laden winds from the southwest, the Folgefond, owing to its peculiar situation, completely shelters the shores from the dampness of these winds, and renders the climate

very agreeable and equable. The waters of the fjord do not freeze in winter.

Tyssedal.—A valley 7 kilometres from Odda. The great water-power, which has for centuries been running to waste, has at last been successfully bridled, and an electric power station established. Enormous turbines are driven by water obtained from the Ringedalsvand, conducted by a large tunnel. Over 100,000 horse-power is generated and conveyed to the works at Odda.

Tyssedal is the starting-point for the excursion to the Skjaeggedalsfos (pronounced Sheggadalsfos). This is usually taken from Odda, and takes nine hours there and back. Motor-boats leave Odda for Tyssedal daily, thence it is a walk by a good bridle-track affording splendid views, particularly of the Folgefond. This path leads in two hours to the farm of Skjaeggedal, where there is an inn. Twenty minutes more lead to the exquisite Ringedalsvand, 1430 feet. The surroundings are glorious and, apart from the objective of the falls, well deserve the exertion. The crystal clearness of the lake is remarkable. The lake is 6 kilometres long, and the motor-boat takes three-quarters of an hour crossing the lake. Towards the end of the journey the pretty fall of Tyssetregene is seen to the left. After landing, a rough walk over broken rocks reveals in a quarter of an hour the grand Skjaeggedalsfos, 525 feet high, which shares with the Vöringfos the honour of being the finest falls in Norway. The falls are seen at their best in spring or after heavy rain. In the heat of summer they are sometimes very scanty, and therefore disappointing.

Odda.—The best-known and largest town in Hardanger. The erstwhile proverbial beauty of this village has been almost sacrificed by the factories which have sprung up for the manufacture of calcium carbide, zyanamide, etc., the electric power

for which is conducted by cable from Tyssedal. Since the erection of the works quite a little town has sprung into existence. Industrial enterprise undoubtedly assists the well-being of a country, but these strictly utilitarian factories, belching forth their fumes, appear strangely incongruous in this charming spot.

Odda is the centre for several excursions, and that to the Laatefos Falls is about 15 kilometres distant. This is usually undertaken by driving, in which case the time occupied is four and a half hours, or a pedestrian one of eight hours for the return journey. From Odda the road ascends an old moraine, and good views over the valley, village and fjord are unfolded. From the summit of the moraine the road skirts the Sandven Lake and soon affords fine views across to the Jordal valley, with the Buarbrae, an arm of the Folgefond, plainly visible. Farther along the road several waterfalls come into view, that on the left being the Tjönnadalsfos, and opposite is the Strandsfos. At the extremity of Sandven Lake stands the flourishing farm of Sandven, 7 kilometres from Odda; farther, the Hildalsfos, a pretty fall, is seen. The road then ascends, and the valley contracts suddenly to a ravine through which dashes a foaming torrent. A bronze tablet at this point, by the side of the road, records the death of a German officer from the royal yacht who lost his life by falling from his bicycle into the torrent in 1897. Here two great falls, the Laatefos and Skarsfos, come crashing and tumbling down. They are fed by a lake high above, and intermingling in their descent over the rugged masses of black rock, send dense clouds of fine spray across the road.

“ And lo, two cataracts from rival cliffs
Spring to meet and marry in mid-air.”

The effect of these highly picturesque falls can

only be called sublime. From all points these falls are imposing, and when the sun's rays pierce the spray, and the falls are crowned with a multi-coloured bow, the glorious effect seems complete.

Opposite is the

Espelandsfos, whose delicate veil-like character stands in strong contrast to the boisterousness of the Laatefos. Here, instead of the wild masses of rock, the fall is set in a thick growth of trees, forming a scene of great delicacy and enchantment.

HAUGESUND, a prosperous town, opposite the north end of the island of Karmö. It is built on the mainland, and extends to the islands of Risö and Hassellö. The town is very prosperous, and its population has increased more rapidly than any other town in the country, the present population being about 9000. With Stavanger, it has industries in fishing and canning. In no place in Norway is the number and healthy character of the children so remarkable. There is nothing of interest in the town, but the harbour is picturesque. Near the town stands an inartistic, but conspicuous, obelisk of red granite, 56 feet in height. Surrounding the main pillars are twenty smaller ones 9 feet high. The monument was erected in 1872 to commemorate the 1000th anniversary of the victory of Harald Haarfager at the naval battle of Hafrsfjord, by which he became the first king of all Norway. The reign of this king is perhaps the most important in the history of the country. "It is the singular and peculiar feature of Norwegian history, that the struggle between the sovereign power of the State and the great nobility claiming independent sovereignty, each in his own domain, a struggle it has been the destiny of every modern nation to go through, was begun and finished in Norway in one reign, in the ninth century. In every other European country

this struggle was continued through four centuries of bloodshed, rapine and misery. In Norway the great nobility never had feudal powers. The small king had to assemble the Thing and obtain its authority for making war. The equal division of property among children, a rule extending even to the Crown itself, prevented the accumulation of power among individuals. Of the nobility or petty kings, some colonised Iceland ; and Normandy was conquered by one of those whom Harald Haarfager expelled from Norway. Christianity was introduced in this reign, and the historical sagas claim our confidence, in the events which they relate, from the time of Haarfager. The great length of this reign, extending over a period of eighty-three years, and reaching, as it were, from the fabulous to the historical age of modern Europe, was no doubt favourable to the correctness of the narratives of events.”¹ It is said that Harald Haarfager received the inspiration for his ambition to subdue the petty kings of the country and thus create himself first King of united Norway, in consequence of him becoming enamoured of one Gyda, the daughter of King Eirik of Hordaland, who was a remarkably beautiful girl, but of a high spirit. “ Now when the (king’s) messenger came there, and delivered his errand to the girl, she answered, that she would not throw herself away even to take a king for a husband who had no greater kingdom to rule over than a few districts. ‘ And methinks,’ said she, ‘ it is wonderful that no king here in Norway will make the whole country subject to him . . . now tell to King Harald these my words, I will only agree to be his lawful wife upon the condition that he shall first, for my sake, subject to himself the whole of Norway, so that he may rule over that kingdom as freely and fully as King Eirik over the Swedish dominions

¹ *Heimskringla*, Laing.

or King Gorm over Denmark, for only then, methinks, can he be called a king of the people.'"¹ The messengers on returning to Harald are said to have counselled him to avenge himself for these insulting words, but, instead, Harald replied that they were wise words, and as an earnest of his expressed ambition to do as the fair Gyda had requested, he said, "And now I make the solemn vow, and take God to witness who made me and rules over all things, that never shall I clip or comb my hair until I have subdued the whole of Norway, with scat, and duties, and domains; or, if not, have died in the attempt."

The accomplishment of his object occupied about ten years, and in consequence his unkempt and uncut hair became a conspicuous feature—hence his title of Harald Haarfager, the fair (beautiful) hair. From the saga story we learn that this king died on a sick-bed and was buried in a mound at Hauge in Karmsund. His grave was said to be on the north-west side near to the churchyard. It was described as being 13½ feet high, with one stone at the head and another at the foot, whilst on top lay a flat slab.

HESTMANDÖ, an island of 1800 feet in height, with an extraordinary outline suggestive of a mounted horseman in a cloak draping from his shoulders to the haunches of his horse. The Arctic Circle runs through the island—60° 32' 30" (for legend, see p. 261).

HJÖRUND FJORD. *See* JÖRUND FJORD.

HORGHEIM. *See* ROMSDAL.

HORNELEN, a wonderful pile standing on the easternmost extremity of the triangular-shaped

¹ *Heimskringla*, Laing.

island of Bremangerland. The vicinity is one of the most beautiful parts of the Skjaergaard or Inner Lead; the vessel, threading its way in and out of the islands, or between them and the mainland, gives new groupings of the mountains at every turn. The grey rugged rocks with a very occasional house on a barren spot provides a note which only seems to increase the solitude in the same way that the plaintive cry of the sea-birds skimming in the wake of the vessel only serves to increase the deadly silence. In such surroundings stands that giant of seacliffs—the highest in Europe—Hornelen, rising sheer from the sea 3002 feet, with its defiant air, “a fortress built by Nature for herself,” tremendous in its proportions and forbidding in aspect, its summit appearing to overhang the base. It is most imposing on its north side when viewed from the narrow waters of the Skateström, so called from the rapidity of the tidal stream which passes through it. The island on the other side of the sound is the Rugsundö.

When passing its northern side, vessels often fire detonating signals; these produce fine echoes, which reverberate like peals of thunder or the rattle of artillery, but the cliff on this side being almost perpendicular, and, in parts, even overhanging, the firing of explosives is considered a dangerous practice owing to the liability of the concussion detaching loose masses.

Hornelen is alluded to in the sagas as the Smalsörhorn, and is said to have been ascended or visited by King Olaf Tryggvason in the year 1000. It was ascended by Mr. Bing in 1897 from the east side.

JÖRUND FJORD.—This fjord is near Aalesund, taking a direction to the south-west, but it is separated from that town by the island of Sulö and the Stor Fjord, from which the Jörund Fjord opens.

The beautiful ranges of its pronounced, clear-cut mountains are visible for a considerable distance. The salient feature of this fjord is the truly Alpine appearance of its scenery, being lined with isolated peaks, in this respect differing from the prevailing type of fjords in western Norway, which are generally a split or fissure in the great flat-topped tableland of the country. Its mountains are detached sharp peaks with toothed or serrated ridges and deep shadowy gaps, a district "so little known and yet so bewitching," its mysterious recesses and almost untrodden snow and ice-crowned crests offering a fine field for enterprising mountaineers. Notwithstanding that the fjord is only about 25 miles long, it yet contains scenery amongst the grandest in Norway, and probably unrivalled in Europe.

On the right of the entrance is the Jönshorn, 4714 feet, with its glacier nestling in a hollow. Farther along, on the right also, is Standal with its pier, at the mouth of the Standal valley, flanked by the Kolaastinder, glacier topped and rising 4900 feet. Here the scene becomes very fine. The fjord opens out into a glorious vista, peak added to peak or sharpened ridge diminishing towards the distance—a veritable avenue of pinnacles.

The short, but equally grand, Norangsfjord opens from the west bank, the same Alpine character of its banks being maintained. The grouping of the peaks at the entrance is very fine, and even improves as the fjord is penetrated, revealing the various ice-crowned giants of the neighbourhood, from 4000 to 5000 feet and upwards.

Öie.—At the head of the fjord nestles the hamlet of Öie in a charming and sheltered situation, surrounded by a grand array of mountain peaks. The Blaahorn, 4505 feet, and the Slogen, 5211 feet, are conspicuous; from the summit of the latter,

Mr. Slingsby attributes "one of the noblest views in Europe"; and many other equally fine peaks. An excellent road connects Öie with the road from the Nord Fjord district *via* Faleide-Horningdal thence to Hellesylt on the Sunelvs Fjord, near Geiranger. The finest scenery is displayed on the first section of this road between Öie and Fibelstad-Haugen—a little over 8 miles—constituting a very fine excursion from and to Öie. From the first rise in the road, shortly after leaving Öie, is a pretty view, looking back over the fjord. The valley proper is then entered, and a short distance along stands an interesting but terrible evidence of the natural forces developed by the weathering of the mountains. In May 1908 a portion of the summit of an extension of the Staven—known as the Kjeipen—fell from a height of some thousands of feet. This tremendous mass of rock and débris filled up the end of the valley, building a natural dam, imprisoning the river which formerly ran through, and converting the base of the valley into a lake, submerging the road and several small farms. The roofs of one or two may still be seen projecting through the surface, whilst at times others may be seen in the clear water together with a part of the road. From the lake the road ascends and passes the highest farm in the valley—that of Skylstad—backed by the masses of the Middagshorn, 4350 feet; opposite is the Smörskredinder, 5242 feet. Farther along, as the spurs of Staven are approached, the valley contracts and becomes exceedingly wild. Here is often found, even throughout the summer, patches of avalanche-snow, whilst remains of rock-falls are not infrequent. At one point the rock-walls appear almost to meet, resembling a natural gateway erected at the intersection of the valleys. It is at this point (the base of Staven) where the black rocks rise almost sheer, some 4900 feet,

that the scenery is grandest. Owing to the contraction of the air-currents at this point, the wind has such force that a house which once stood near this spot was actually fastened down to the rocks by great chains to prevent it being overturned in times of storm. The road along the foot of Staven is built up like a broad wall along the top of which the traveller passes. The summit of this gloomy pass is reached at Fibelstad-Haugen, about 1100 feet, a posting station and a favourite centre for climbers in the district—one of the most frequented climbing centres probably in the country.

The journey may be continued to Hellesylt, passing through the less severe Nebbedal, or pursued in the other direction toward the Nord Fjord.

KARMSUND, the name of the narrow waterway between Karmö and Buken islands. It is about 18 miles long, and is nowhere more than half a mile broad. On the east side of the sound are five ancient standing stones arranged in a circle; these are called the "five foolish virgins."

KINSERVIK. *See* HARDANGER.

KOBBERDAL. *See* LÖKTA.

KOPERVIK, a small town, near Haugesund, of about 1000 inhabitants, largely engaged in herring fishery. It is situated on the island of Karmö, which is about 16 miles long, and lies directly north and south.

The island is rich in barrows or ancient grave mounds, and many valuable antiquities, associated with the ancient Norse inhabitants, have been brought to light. The island is the healthiest part of Norway and has the lowest death-rate.

To the westward, 10 miles out at sea, stands the lonely island of Utsire, with its lighthouse and chapel.

KUNNA. *See* SVARTISEN GLACIER.

LAATEFOS (near Odde). *See* HARDANGER.

LÖKTA.—On this island at Kobberdal the breeding of the eider-duck is carried on. Artificial nests are placed among the rocks, and in these the ducks lay their eggs. As these are systematically taken away, the ducks remain in their nests long periods and deposit quantities of the wonderful cold-resisting down from their breasts, the down which is taken from the breast of the living bird being well known to be better in quality in every way than that from the dead bird. Each female duck is said to produce about half a pound of down worth about 9s. The down when collected is compressed into small balls about the size of the human fist, and may weigh four to five pounds, sufficient for a full-sized quilt. The shooting of eider-ducks is prohibited in Norway.

LEVANGER. *See* TRONHDJEM.

The LOFOTEN ISLANDS.—Lo-fot-en, the lynx foot, the largest and most beautiful group of islands in Norway, lying within the Arctic Circle. They are world famous for their romantic scenery and the rich fisheries which periodically attract thousands of fishermen. Seen from the great Vest Fjord or from the sea, they present a scene of beauty seldom equalled even in this country of fine atmospheric effects.

The twin groups of Lofoten and Vesteraalen extend along the coast for a distance of 140 miles. The islands consist, for the most part, of bare



RAFTSUND. LOFOTEN ISLANDS



DIGERMULEN : THE LANDING PLACE



DIGERMULEN. LOFOTEN ISLANDS

rock with occasional patches of thinly scattered earth or marshy hollows; the vegetation is, as a result of this fact and its northern latitude, very scanty, meadows few and far between, and the trees are either stunted or dwarfed. In spite of the latitude, the winters are sufficiently mild to allow of the sheep being retained in the open all the winter.

In all directions the Lofotens are intersected by numerous waterways and channels running between the islands themselves and the mainland. The one-timed dreaded maelström, which the popular imagination was wont to picture as a colossal whirlpool with a terrific bottomless pit in the centre, luring shipping to its doom, reputed to be situated towards the southern end of the islands,* but it has been proved to be a mere myth, much of its popularity no doubt being due to the fanciful writings of Edgar Allan Poe. There is a stream at that point, but of so little importance that it is not found on the charts!

The sole wealth of the islands is extracted from the sea, and is considered an industry of such importance that the Government, with its paternal interest in the welfare of its sons, provide hospitals in various centres and medical men for the care of the sick, free. The State has also provided a system of telephonic communication which tends to lessen the solitude of the dreary winters and is of great utility during the busy fishing season. The various fishing grounds are officially divided into separate districts; each district bears a distinctive letter and each fishing boat is numbered in addition to this letter, so that in case of accident the fishermen can always be identified. Unfortunately this is a very necessary provision, for the annual toll of human life in these fisheries is pathetic.

The season of cod fisheries is from the middle of

February to the middle of April, and for herrings from August to November. It is in the month of February that the cod begins to leave the deep waters of the Atlantic and move towards the coast of Norway to spawn. They travel in enormous compact shoals sometimes as much as 150 feet thick, and so closely packed that a lead let down literally rests on their backs. The cod are mostly found over the banks off the coast at depths of from 30 to 100 fathoms. At these seasons the fishermen flock to the islands in great numbers, sometimes as many as 40,000, and bringing with them over 9000 fishing boats; the larger part of the inhabitants are, therefore, temporary. In order to accommodate this influx of fishermen, sheds or log-built huts, called "rorborder" are erected, in which as many as twenty men are accommodated; their sleeping-places are rough bunks ranged round the walls, with two or three men to each bunk. Each boat's crew choses their own captain, who assumes complete control of the boat and the fishing operations, even although the owner of the boat may be among the crew. There are three methods of fishing employed. The larger boats, each with a crew of about six men, usually fish with nets, "garn," having a mesh of about three inches. The nets are placed in position in the evening and drawn up the following morning. The line fishers, "lin," employ rather smaller boats with crews of three or four men. The lines which are used are very long, from 1500 to 1700 yards—about a mile—and armed with as many as 1500 hooks. A good average day's catch for the net fishers is from 300 to 400 cod, and for "liners" 200 fish. The old-fashioned hand line "dybsagn" is the least employed method. The fishermen are paid, in addition to their keep, from 1s. 6d. to 1s. 10d. per day. The fishing boats are all obliged to start the day's work together and return

the same evening, no fishing being done on Sundays. The men may go from one station to another, but must first declare the fact to the officials before commencing to fish. These various settlements are rather offensive owing to the smell of the drying fish, and the fish boileries where oil is extracted from the livers. At most of the settlements is a guano factory which turns the cod's-heads into fish-guano by first drying them by heat and then powdering them.

After the fish is brought to harbour it is split open and dried on the rocks and on frames (hjeld) ; the fish takes some time to become thoroughly desiccated, and it is left in the open until the end of May or beginning of June, after which it is packed in bales and sent to Bergen. The dried cod is either "klipfisk" or "törfisk." For "klipfisk" the fish is split right open and salted and dried on the rocks or on the ground, whilst the "törfisk" are merely gutted and hung in pairs by the tail over frames of wooden poles to dry, a frequent sight in many parts of the Nordland. Official figures state that as much as 65,000 tons of this dried fish have been exported in one year, the largest proportion being taken by Spain.

At the south end of the Lofotens is the island of Moskenesö, with an area of 80 square miles. The little island of Röst, at the southernmost point of the islands, is well populated and is well known, being equipped with a wireless telegraph station. The next island in order is Vestvaagö, then the smaller island of Gimsö and Östvaagö, which is the largest of the group with 208 square miles. On its southern point stands the fishing settlement of Henningsvaer, whose harbour at times shelters as many as 800 fishing boats. Farther along stands Kabelvaag, first in point of size of all the fishing ports in the Lofotens. The busy and important station of Svolvær stands on a peninsula along

the coast of the same island. It is from here that the lines of local steamers start. The island of Hindö is the first one of the upper division of islands, the Vesteraalen group, and is the largest island in Norway, being 860 square miles in extent. The waterway separating these two groups of islands is the Raftsund, and the grandest of all the many beautiful channels hereabouts. On the southern point of the island is Digermulen, at the back of which stands the rocky Digermulkoll, 1140 feet high, and offering to those who do not mind a rather tiring walk of one and a half hours the finest view in the Nordland. The view embraces the magnificent Raftsund with its imposing ranges of peaked heights, the great Vest Fjord separating the islands from the mainland and the open sea.

LOFTHUS. *See* HARDANGER.

LYNGEN FJORD is celebrated for its Alpine scenery and the many glaciers and snow-filled gorges of its mountains, some of the glaciers coming very near to sea-level. After sailing along this fjord with its truly Arctic scenery, it is pleasant to arrive at Lyngen or Lyngseidet, a hamlet of some importance in these sparsely peopled regions, since it possesses a church, and has a doctor and pastor both in residence, whilst the law is represented by the Lensmand. A number of fish-drying frames, "hjeld," are on the shore. The surrounding hills are well wooded, in pleasant contrast to the inhospitable mountains of the fjord.

There is a road from here to Kjosen, a distance of about 4 kilometres. About twenty minutes from Lyngen, at the base of the Gvalsevarre (4230 feet), is an interesting settlement of Lapps together with their reindeer, which, however, are not always down from the mountains. The

Lapps offer souvenirs made from the produce of the reindeer, reindeer horns, etc. The Laplanders are described in Appendix III, p. 291.

MAURANGER. *See* HARDANGER.

MELÖ. *See* SVARTISEN GLACIER.

MEROK. *See* GEIRANGER FJORD.

MJÖSEN, LAKE.—The largest lake in Norway, and often alluded to as Norway's inland sea. It is 62 miles long, and $9\frac{1}{2}$ miles at its widest part, with a total area of 159 square miles. It stands 397 feet above sea-level. Its great depth, 1482 feet, has given ground for the supposition that this was once connected with the sea, but geologists do not now endorse this theory.

The banks are well wooded and pretty, and although it has been compared with Windermere, the scenery cannot be said to be specially striking in this land of grandeur. The highest point on its shores is the Skreifjeld, 2672 feet. From Minne, at the southern end of the lake, to Christiania it is 47 miles by rail.

The historic town of Hamar, with its 6000 inhabitants, stands about half-way along the lake on the western bank. The city dates from 1152, when a bishopric was founded by one Nicolas Breakspeare, an Englishman, who, as Papal Legate, was sent to Denmark and Norway in 1146. Breakspeare was born at Langley, near St. Albans, in Hertfordshire, and is the only Englishman who has been elevated to the papal chair.

The ruins of the twelfth-century cathedral are a half-hour's walk by the Strand Gade (to the left on leaving the station) and the Storhammer Gade. Ruins are a rarity in Norway, and these are most picturesque.

MOLDE is a celebrated summer resort, being largely patronised by the Norwegians themselves. The town can boast of nothing really remarkable in the way of interest or stupendous in the way of scenery, yet the spot has a compelling claim upon the traveller, for there is mingled with the gentle beauty and colouring of the place a soothing and restful air which one often dreams of but seldom finds in so-called "resorts." Apart from these considerations it occupies a very healthy situation and is remarkably sheltered from the stormy northerly and westerly winds, giving a wonderfully luxuriant vegetation to the place, in spite of the fact that it lies three degrees farther north than the city of St. Petersburg; yet roses, honeysuckle and other flowers make bright and sweet-smelling the gardens of the many villas; and amongst its trees may be seen, in vigorous growth, the lime, birch, maple, larch, ash, horse-chestnut and cherry.

Molde, a small town of 1800 inhabitants, is a variation of the usual type of fjord-side town with which the coast traveller soon becomes familiar. The fjord is wide and dotted with long stretches of fir-clad islands, and the view of the town from the water is very pleasing, being relieved by several bright touches of colour. The town wears a cheerful aspect and stretches along the strand at the base of the wooded Moldehöi. It is very clean, is built chiefly of wood, and its one long straggling street has several good shops. The church contains a much-visited and very popular picture over its altar, "The Women at the Sepulchre" (The First Easter Morn), by Axel Ender.

Molde has a small shipping trade, of which the quaint wooden warehouses of wood along its shore bear evidence, but its chief source of income is from its visitors. It occupies the centre of

a charming region abounding in beautiful walks, and it is its environment that constitutes the greatest charm of the place. The town looks out upon a beautiful lake-like expanse of water, perhaps 30 miles long by five or six broad, picturesquely broken by the long wood-covered islands of Faarö, Hjaertö and Saeterö, bounded in the farther distance by one of the grandest ranges in Norway. The two large hotels, the Alexandra and the Grand, look out upon this scene, and one can imagine no more delightfully peaceful place in which to idle or lounge or indulge in a rest cure. A walk which no visitor should omit is to the pavilion of the Rekneshaug in the Park, reached by a path at the back of the Alexandra Hotel,—a walk of about twenty minutes,—a picturesque wooded hill 259 feet high, to which many winding paths lead. The pavilion is fitted with an indicator giving the names and heights of the more prominent of the peaks to be seen among the array of snow-crowned mountains. The view embraces the town in the foreground embosomed in green, faced by the fine fjord with its wooded islands, backed by that magnificent range of mountains among which stand the Romsdalshorn, 5104 feet, Vengetinder, 5958 feet, and the Troltdinder, 6010 feet, and many others. The walk may be extended from here to the top of the Moldehöi, 1349 feet, to which many paths lead, or the hill may be ascended direct without following the paths if care is taken to avoid the marshy places. This walk occupies about an hour, the view yielded being most extensive. The ascent of the hillside, covered with trees, rich undergrowth, bracken and wild flowers, is in itself, with the views it affords at every step, a pleasing excursion. There are other walks by the fjord side in both directions, the best being past the Grand Hotel, extending for about

16 miles skirting the banks of the Fanne Fjord. The road is bordered by pleasant farmhouses and villas and often sheltered by trees.

MOSTERÖ.—An island with a fishing village called Mosterhavn. It is famed for its church, built about 995 by Olaf Tryggvason—the oldest church in Scandinavia.

NAERÖ FJORD, NAERÖDAL. *See SOGNE FJORD.*

NARVIK.—The Vest Fjord narrows as it approaches the north, and finally ends near Lodingen on the island of Hindö, which is a prettily situated place and one of the most important telegraph centres in the north. The natural continuation of the waters of the Vest Fjord are now named the Ofoten Fjord, and on a peninsula, projecting between the two short fjords of Rombaken and Beis, stands Narvik, the baby of Norwegian towns, since it only came into being in 1892, when the railway from the Swedish frontier came here to utilise the port (always ice-free) for shipping the iron ore from the Swedish mines, of which as much as 1,250,000 tons have been shipped in one year. Narvik has thriven, and to-day totals 5000 inhabitants. Its town has fine quays and many good shops.

NORD FJORD.—Nord Fjord is the name that was formerly applied to this region, but is now confined to the fjord itself, although its branches are, as usual elsewhere, distinguished by various names. The fjord lies about 60 miles farther north than the Sogne Fjord, with whose waters it runs parallel, though it cannot compare with that waterway for length, being only about 50 miles long, but it can boast magnificent combinations of the best elements of truly Alpine scenery.

Although only ranking third in size among the great inlets of the western coast, it must be placed in the front rank for its fine combinations of mountains, water and glaciers, in which the district abounds. The banks and lower slopes of its mountains are well wooded, varied with cultivated patches and farm-houses, whilst the snow-clad peaks feed the cascades which in the distance appear like threads on the mountain-sides. The fjord entrance begins near to the island of Rugsundö and Bremanger (on which is the Hornelen Cliff), and at once runs due east, when it bifurcates at Havnnaes, the direct line being continued by the short Eidsfjord, at the end of which is Nordfjordeid, the largest place on the fjord, boasting a church and a bank, and being a favourite headquarters for English fishermen. The fjord waters terminate here, but the structural formation of the mountains is continued by the Horningdals Vand, a lake of about 20 square miles in area lying 5 miles from the village. Although 184 feet higher than the fjord, its waters descend to nearly 1600 feet *below* sea-level. A steamer connects with Grodaas at the farther end of the lake, from whence a road runs through the Hornindal, connecting with Hellesylt on the Sunelvs fjord and Öie on the Norangsfjord—both very fine routes.

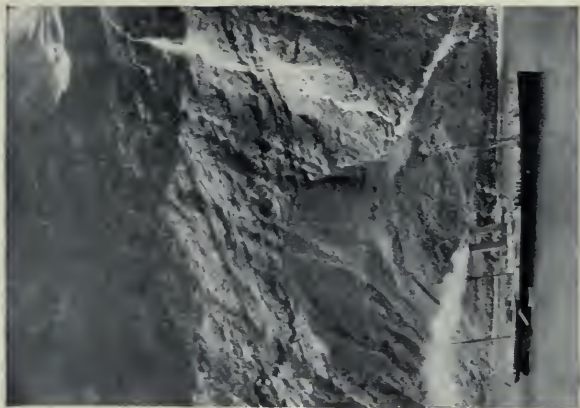
From the point of divergence above mentioned the main channel continues for a short distance as the Is Fjord, where there are fine views due south of the Aalfot Brae and Gjeugnabrae, the melting waters from which form fine cascades in their descent through the Öksendal. Rounding a point the fjord turns east and becomes the Hundviks Fjord, passes the entrance to the narrow Hyenfjord and the Gloppe Fjord—two branches running respectively south-west and south-east.

The main fjord then travels eastwards as the Utfjord; later the Invikfjord, which, half-way, curves sharply up towards the north, then again east, and on the north bank is seen the village of Faleide, connected by road to Grodaas, Visnaes, Loen, Olden, etc. The view of the fjord from the village is very grand. From the head of Nord Fjord three long openings or fissures penetrate the mountains, and in each of them there is a fine lake—Loen, Olden and Stryn. Close by, round the next bend, is

Visnaes.—Visnaes is important as being the starting-point for the overland journey to Merok on the Geiranger Fjord and the alternative route *via* Hornindal to Hellesylt, etc. Commanding a fine view of the reaches of the fjord, the village proper, near by, is called Toning.

The first stage on the road is at Mindre Sunde, on the shores of the beautiful Stryn Lake. The journey from Visnaes to Mindre Sunde forms a very pleasant excursion, attractive more by reason of the gentle type of its scenery rather than for its grandeur. An interesting example of a glacier cauldron stands half-way to Mindre Sunde on the left of the road. At 7 miles the road reaches Mindre Sunde, very finely situated on the banks of the Stryn Lake, the largest of the three Nord Fjord lakes. The road to the Geiranger starts from the farther end of this lake, 8 miles distant, at Hjelle.

Olden and Brigsdals Glacier.—The small hamlet of Olden stands at the junction of the Oldendal with the Nord Fjord. A visit to the Brigsdals Glacier takes eight and a half to nine hours. The valley runs south for about 12 miles, and is really a tremendous fissure in the main structure of the vast Jostedalsbræ, from which flow so many glaciers. Seven miles of the valley is occupied by the Olden Lake, reached by a good road from



NORANGSFJORD



ROCK-HIEM ROAD

Olden landing-place, passing in view of the Store Ceciliekrone, 5627 feet, and past the small but picturesque lake of Floen, after 3 miles it reaches the farm of Eide, at the north end of the Oldenvand, 122 feet above the waters of the fjord and less than half a mile wide. The lake is encircled with noble mountains and the journey by steamer along its waters (three-quarters of an hour) is a most enjoyable one. The lake is especially fine at Sunde, a narrow channel formed by the silting up of the lake from a stream flowing into it on each side. The precipitous Synsnib, which at one time would appear to bar further progress, is passed, when the southern portion of the lake reveals an unrivalled prospect of lake, mountain and glacier; the distance being occupied by the masses of the Melkevoldsbrae. The steamer proceeds to the lake-head at Rustöien, overshadowed by the predominating Rustöifjeld and its waterfall. Here a road, about 3 miles long, providing fine glimpses of the Melkevoldsbrae, flowing down the rocky steep at the head of the valley, crosses the torrent and rises to the Brigsdals Gaard (where there is a refreshment house), to 500 feet above sea-level. To reach the Brigsdals Glacier the journey is continued by a stony path ascending to 1000 feet high to the foot of the glacier, in about fifty minutes—a delightful mountain walk. Part of the way is through a vigorous growth of dwarf birches and alder, and crosses the somewhat tiring moraine. The Brigsdals is a superb ice-stream, descending precipitously from the Jostedalsbrae, and is one of the most majestic glaciers in the country, celebrated for the beauty and delicacy of the natural ice-cavern usually to be found at its base.

Loen and the Kjendals Glacier.—Loen is situated on the final arm of the Nord Fjord, and its valley is the centre of the three fissures mentioned on

page 228. The excursion to the Kjendals Glacier occupies about seven hours there and back. The village is very pretty as seen from the fjord. The road to Vasenden, at the end of lake Loen, is but a short drive of half an hour or so through pretty and cultivated country, often likened to that of an English park. Loen Lake is deservedly famed for its beauty, for in some respects it surpasses the Swiss lakes. Its waters are of a pure pale green hue and its banks are composed of a splendid array of rock giants whose heads are clad in caps of shimmering snow or glacier. So very precipitous are some of its mountains that the glaciers which droop over the edges of their summits project masses of snow and ice into the lake below, driven forward by the pressure of the great ice-sheet behind, which, when viewed from below, appear to overhang the lake; these detached glaciers fall with a great roar and send clouds of snow-spray into the air. Mountainous nature is here to be observed in her proudest mood, beautifully reflected in the shining water-mirror by her side. The variety of the scenery is in itself a charm; side by side with the rugged crags are tree-clothed slopes, fertile patches and farmhouses looking very toy-like and unreal. Many fine mountains are seen on the journey of 9 miles to the farther end; first the Sandenib, 5427 feet, to the left, then the Afleinfjeld and Melheinsnib, 5430 feet. Away up on the west side stands the Hellesaetersbrae, from which avalanches of ice are frequently falling. The west bank has no farms, being too steep and rocky. The Kvaernhusfjeld, 5700 feet, rises to the east, next the jagged Ravnefjeld, 5575 feet.

On 15th January 1905, a most appalling calamity befell the scattered farms of Naesdal and Bødal, when, without warning, the great Ravnefjeld shed one of its stupendous crags. This awful landslide



SUBMERGED VALLEY NEAR ÖIE, NORANGSDAL.



LOEN LAKE: SCENE OF ROCK FALL.

was the cause of a mighty wave which travelled round the lake, leaving death and destruction in its path, obliterating farmhouses and killing sixty-one persons. So high was the wave that the small steamer which then plied on the lake was carried and deposited some 300 feet above the level of the water, where it now lies, denuded of its machinery, which is fitted into the present steamer. By the Ravnefjeld the lake contracts and again opens out into the imposing basin of Naesdal, the steep Nonsnib, 6000 feet, and the Bödalsfjeld, with the glacier of Kronebrae, being conspicuous features.

The steamer stops at the wooden pier of Kjendal, adjoining which is a refreshment house. The Kjendals Glacier is reached in one hour by the fairly level path through a wood of dwarf trees, and following the course of the glacier torrent becomes rather stony at the end. The glacier is imposing, its peaked and rugged ice-masses being very fine. It is dangerous to approach too near the glacier on account of the large number of stones which often fall from above and the large pieces of ice which detach themselves from its foot.

NORDSJÖ LAKE. *See* SKIEN.

NORHEIMSUND. *See* HARDANGER.

NORTH CAPE.—The coast-wise journey northward from Hammerfest creates a vivid impression that one is really in the silent realm of the north and out of touch with the world. Each of the sixty miles separating the North Cape from Hammerfest shows nature in a more frowning mood; vegetation dies, leaving nothing behind it but naked, dark rocks. Acerbi, who in his time was one of the first few who dared to

approach the North Cape, tells an interesting narrative of his journey by small boat, and pens a true picture of this region: "Here everything is solitary, everything is sterile, everything sad and despondent. The shadowy forest no longer adorns the brow of the mountains. The singing of the birds, which enlivened even the woods of Lapland, is no longer heard in this scene of desolation. The ruggedness of the dark grey rocks is not covered by a single shrub. The only music is the hoarse murmuring of the waves, ever and anon renewing their assaults on the huge masses that oppose them." The only sign of life is the numerous flocks of sea-birds which select certain islands and make their homes on the suitable ledges and crevices. The island of Hjelmsö, on account of its large population of these sea-birds, is called the "bird-rock," and clouds of them fly off when startled by the steamer firing a rocket or blowing its steam whistle; but it is said to be only the young birds who fly off, the older ones retaining their places with an air of stolid indifference.

The district comprises the two ancient kingdoms of Rogaland and Hordaland—the last two to be subdued by Harald Haarfager at the battle of Hafrsfjord in 872 A.D.

The heroic days are perpetuated by the peasants, who, instead of commencing any fabulous story with "Once upon a time," substitute "In the days of the petty kings."

The tourist steamers generally time their arrival at North Cape about eight in the evening, casting anchor in the bay of Hornviken. The bay is not enclosed or protected by any barrier-reef, consequently it is only in calm weather that the landing in the ship's boats can be effected. As the steamer turns into the bay the mass of rock which forms the Cape



THE MIDNIGHT SUN



THE NORTH CAPE



will at once recall the oft-quoted lines of Longfellow—

“ And then uprose before me, upon the water’s edge,
The huge and haggard shape of that unknown North
Cape
Whose form is like a wedge.”

The North Cape, Europe’s most northerly outpost, is a bold headland of mica-schist on the star-shaped island of Magerö, separated from the mainland by the Magerösund, about a mile in width. On landing on its rocky shore it is seen that this bight (the most sheltered on the island) affords some roothold for a scanty vegetation. Among the thick, green and sturdy grass may be seen the buttercup (*Ranunculus nivalis* and *glacialis*), together with a few of our other familiar wild flowers, such as forget-me-not, the dock (*Rumex digynus*) and saxifrages and the plantain *Plantago major*, which latter seems to be so adaptable to an incredible range of latitude; this may be seen under the Equator, and appearing as much at home as here in lat. $71^{\circ} 10' N$. Dwarf birch and willows, stunted and almost creeping along the face of the earth, are the only suggestion of tree life. Elsewhere on the island the rocks are naked except for a few lichens. The path which ascends to the summit is steep and somewhat rough, but iron stanchions have been driven into the rock at intervals, to which a cord is attached for the purpose of assisting travellers up the steepest portions. In certain seasons the upper part of the path is often rendered a little difficult by the snow patches which obliterate or, at times, carry away the path, but the path cannot be said to be dangerous.

The summit partakes of the character of a rocky moor, which has to be traversed for about a mile before arriving at the shelter. On the summit

stand monuments recording the visits of King Oscar II and Kaiser Wilhelm II. Looking north the eye travels to the horizon of the dark blue mysterious Arctic Ocean, which merges almost imperceptibly into the luminous sky-line. The romantic position of the Cape, the despondent outlook afforded over the sterile slopes or craggy edges of the island, without a human habitation in sight, and the wonderful effects of atmosphere, when the sun travels through that period which is strictly neither sunrise nor sunset, since it does not disappear, has inspired many writers.

" Silence as of death, for midnight, even in the Arctic latitude, has its character; nothing but the granite cliffs, ruddy-tinged, the peaceable gurgle of that slow-heaving Polar Ocean, over which, in the utmost north, the great sun hangs low and hazy, as if he too were slumbering. Yet in his cloud-couch, wrought of crimson and cloth of gold, yet does his light stream over the mirror of waters, like a tremulous fire-pillar shooting downwards to the abyss, and hide itself under my feet. In such moments solitude also is invaluable; for who would speak, or be looked upon, when behind him lies all Europe and Africa fast asleep, except the watchmen, and before him the silent Immensity and palace of the Eternal, whereof our sun is but a porch lamp? " ¹

" The eddies of returning birds gleamed golden in the nocturnal sun like drifts of beechwood in the October air. Far to the north the sun lay in a bed of saffron light over the clear horizon of the Arctic Ocean. A few bars of dazzling orange floated above him, and still higher in the sky, where the saffron melted through delicate rose colour into blue, hung like wreaths of vapour, touched with pearly opaline flushes of pink and golden grey. The sea was a web of pale slate

¹ Carlyle, *Sartor Resartus*.

colour, shot through with threads of orange and saffron, from the dance of a myriad shifting and twinkling ripples. The air was filled with the soft mysterious glow, and even the very azure of the southern sky seemed to shine through a net of golden gauze. The headlands of this deeply indented coast—the capes of the Laxe and Porsanger Fjords, and of Magerö, lay around us, in different degrees of distance, but all with foreheads touched with supernatural glory. Far to the north-east was Nordkyn, the most northern point of the mainland of Europe, gleaming rosily and faint in the full beams of the sun, and just as our watches denoted midnight, the North Cape appeared to the westward, a long line of purple bluff, presenting a vertical front to the Polar Ocean of 900 feet in height. Midway between these two magnificent headlands stood the midnight sun, shining on us with subdued fires, and with the gorgeous colouring of an hour for which we have no name, since it is neither sunrise nor sunset but the blended loveliness of both shining at the same moment, in the heat and splendour of noonday, on the Pacific Isles.”¹

“Midnight—without darkness, without stars! Midnight—and the unwearied sun stood, yet visible in the heavens, like a victorious king throned on a dais of royal purple bordered with gold. The sky above him, his canopy—gleamed with a cold yet lustrous blue, while across it slowly flitted a few wandering clouds of palest amber, deepening as they sail along, to a tawny orange. A broad stream of light, falling, as it were, from the centre of the magnificent orb, shot lengthwise across the Altenfjord, turning its waters to a mass of quivering and shifting colour that alternated from bronze to copper—from copper to silver and azure. The surrounding hills glowed with a

¹ Bayard Taylor.

warm, deep violet tint, flecked here and there with touches of bright red, as though fairies were lighting tiny bonfires on their summits. Away in the distance a huge mass of rock stood out to view, its rugged lines transfigured into ethereal loveliness by a misty veil of tender rose pink—a hue curiously suggestive of some other and smaller sun that might have just set. Absolute silence prevailed. Not even the cry of the seamew or the kittiwake broke the death-like stillness,—no breath of wind stirred a ripple on the glassy water. The whole scene might well have been the fantastic dream of some imaginative painter, whose ambition soared beyond the limits of human skill. Yet it was only one of those million wonderful effects of sky and sea which are common in Norway, where, though beyond the Arctic Circle, the climate in summer is that of another Italy, and the landscape a living poem fairer than the visions of *Endymion*.”¹

ODDA. *See* HARDANGER.

ÖFSTHUSFOS (Norheimsund). *See* HARDANGER.

ÖIESTESÖ. *See* HARDANGER.

PORSGRUND.—A town of some 5000 inhabitants, in the province of Bratsberg, the Governor of whom is in residence here. The town stands on both sides of the Skien River, about one mile from Thorsberg. The greatest commerce is with timber, so many as one and a half million logs being exported annually; it also sends away large quantities of ice. Porsgrund possesses one of the very few porcelain factories in the country; it produces some really fine and even remarkable work.

¹ Marie Corelli, *Thelma*.

RANENFJORD, situated just south of the Arctic Circle, enjoys the enviable distinction of being the best wooded of all the fjords in the Nordland. Its timber forms the source of supply for the building of boats and houses from here to beyond the North Cape. The boats built here are celebrated, and have the distinguishing features of all the boats built in the north: very high ends and somewhat suggestive of the Venetian gondola. At the village of Hemnesberget is a church which has a number of refuge huts adjoining it for the convenience of the worshippers who come long distances, and many of whom have to stay the night. Farther down the fjord is Mo, a commercial port by reason of the iron ore shipped by the Dunderland mines, which are owned by an English company, and to which a railway runs. The mines provide employment for about six hundred hands. Here, also, is the centre of the Ranen boat industry, some thousand boats being constructed annually. The Swedish frontier is distant only about 25 miles.

Passing the islands of Tombö (left), at the entrance to the Ranenfjord, and Hannesö (right), past Alderen and the mainland promontory of Langnaes, abreast of which appears Hestmandö.

RÖDÖ, or RÖDÖLÖVEN, a few miles inside the Arctic Circle—the “red island,” or the “Red Lion,” 1445 feet high. The outline appears very much like a lion, and the tint of the rocks giving rise to the appellation of red island. On the right is visible the long white stretches of the Svartisen.

ROMSDAL FJORD opens from the Molde Fjord in a south-easterly direction. On the eastern bank at the entrance to the Tresfjord, at which point the Romsdal Fjord may be said to begin, stands Gjermundnaes, with its agricultural school

to be seen on the hill, and the snow-streaked Ysttinder in the background. The entrance to the Romsdal Fjord is bounded on the north side by the island of Saekken, after clearing which a striking glimpse is available up the Langfjord, whilst simultaneously visible on the right is the populous little place of Vaagsstranden. The scenery of the fjord improves as the waterway is penetrated and the various heights commence to attract attention : first, the Oksen, 2647 feet, with its well-wooded slopes, the indented Vengetinder, and the Store-Troldtind appearing in the distance ; further, on the south side, stands the Troldstolen, 3714 feet ; on the same bank appears the entrance to the short Indfjord with an imposing background of mountains. Further is seen the Romsdal group of mountains, then the village of

Veblungsnaes, on the shores of the Romsdal Fjord, standing at the base of the Saetnesfjeld, 3900 feet, at the point where the River Rauma enters the fjord. There is an octagonal timber church at Gryten, a few minutes' walk. *Veblungsnaes* is the landing-place for the military camp of Isterdal. Beyond the village a splendid view is obtained from the steamer up the Romsdal. At this point the Romsdal Fjord ends, and the continuation of the waters become the Is Fjord, the only part which freezes in the winter. At the entrance of this fjord is the more important of the twin villages at the mouth of the Romsdal :

Aandalsnaes, or *Naes*, occupying the north bank of the Rauma, is the usual landing-place for joining the great overland road connecting with Christiania and, of course, for a visit to the famous Romsdal, the valley of the Rauma, or Rauma's dal (valley). The village is dominated by the Mjelvfjeld with its spur, the Naesaxlen, and farther off stands the Storhest. The Romsdalshorn is not visible from here. The village is well provided

with hotels, the place being well adapted and attractive for a stay.

Romsdal.—A world-famous and superb valley, the greatest variety of its grand scenery being contained in the 8 miles that separate the village of Naes from the posting station of Horgheim. A short distance from Naes the road unites with that from the other village of Veblungsnaes, then commences a green, beautiful, almost park-like scenery, with a wealth of trees and woods of silver birch, ash and alder, the road skirting the bank of the river which expands into little lakes duplicating the majestic mountains which encircle the scene. On a well-defined alluvial bed, and almost surrounded by the waters of the river, stands the Park Hotel in a commanding situation. The road next passes through the farm of Aak, with its white wooden farmhouses. Away to the other side of the valley opens the Isterdal, where is situated one of the permanent military training-camps. The peasants allude to the prominent peaks as the Bridal Procession, and will point out the Bishop (Bispen) and the Sisters (Söstrene), 3094 feet, and on the right stands the King (Kongen), 5013 feet. The road continues past the Hotel Halså, and later the three farms of Hole, Venje and Fiva, the latter standing in a birch plantation.

For a short time the jagged or saw-like edges of the Vengetinder are visible on the eastern side of the valley, 5058 feet high, the mighty Romsdals-horn, 5104 feet, with its massive and imposing pile of granite, surmounted by a tower-like erection or enormous cairn, commanding the valley. This peak, the Matterhorn of Norway, is said to have been ascended for the first time, in 1881, by Mr. C. Hall; but Mr. W. C. Slingsby, the well-known mountaineer, states that it was really ascended for the first time in 1832 by two farmers from the valley, out of a spirit of bravado, and who had to

spend two days on the summit before they could summon sufficient courage to descend. The mountain is not now considered difficult for mountaineers, but is very dangerous.

Along the western side of the valley stand the wildest of all the mountains in this wild valley—the Trolldtinder, 6010 feet, the so-called Witches' Peaks. This was first ascended by Mr. Hall in 1882, and is considered a very difficult peak. The Vengetinder was first scaled by Mr. Slingsby in 1881, who later (1885) added to his list of conquests the Mjöltnir, which he described as the steepest mountain in Europe. These peaks are seldom attempted.

The Trolldtinder is an inspiring mountain; where the valley is narrowest it appears to rise as an upright wall. It is at this spot that the irregularities of its sky-line assume weird shapes and resemble, it is said, a row of gnomes, or elves, standing along its edge. The inhabitants of the valley will recount how—many years ago—there were two families, or tribes, of these queer creatures having their habitation hereabout, one tribe dwelling in the valley, and the other on the heights; those on the heights were not allowed to be visible after sunrise. These, however, became at feud, and the quarrel raged furiously until one night when the quarrel terminated in an unexpected manner. Now those above had arranged to lie in wait upon the edge of the cliff until their enemies should appear at its base, when they would roll down upon them the masses of rock which they had collected and prepared for that purpose. But it was almost sunrise before their enemies appeared, and, in their excitement, they had overlooked the near approach of the sun, and were still in the very act of rolling down the boulders when the first sun-rays tipped with golden light the edge of the cliff, and, as a punishment for their dis-

obedience, were at once turned to stone, and there they remain until this day.

The Romsdalshorn farther on appears to block all progress, but the valley soon after expands, and the road is carried at its base, on a viaduct or embankment built in the river-bed. This part of the valley is much exposed to the havoc of avalanches during the winter. The valley was the scene of a terrible massacre in 1612, at the time when the Norwegians were at war with the Swedes, and Colonel Ramsay and Captain Sinclair, with a force of nine hundred Scottish auxiliaries, landed at the entrance to the valley (Veblungsnaes), and endeavoured to run the gauntlet by crossing Norway at this point, in order to join the Swedes. The peasants of the valley, three hundred in number, arranged an ambush and felled trees and collected a great quantity of stones on a hill overlooking the road which they let loose upon the invaders ; great numbers were killed and the survivors put to the sword.

The finest scenery of the valley ends at the posting station of Horgheim (pronounced Horyem), 14 kilometres from Naes. A short stay is made to rest the horses before either continuing on the road or returning to Naes. The road continues for 160 kilometers as far as Otta, at which point the railway is taken, *via* Hamar, to Christiania.

RÖRAAS. See TRONDHJEM.

ROSENDAL. See HARDANGER.

SAETERSDALEN is best reached from Christiansand. This is a very long valley (143 miles), through which flows the Otteraa, finally reaching the sea at Christiansand. A light railway runs as far as Byglandsfjord, a distance of 78 kilometres, three and a quarter to four hours, through attractive scenery.

At Evje, 67 kilometres from Christiansand, are many early tombs and mounds of the fifth and sixth centuries and several copper and nickel mines. Byglandsfjord forms the terminus of the line, the rest of the valley being traversed, first by boat along the Byglandsfjord, and later the Upper Saetersdalen by road. The so-called Byglands-“fjord” is really a lake-like expansion of the river Otteraa, on which a steamer connects with Öse at the other end. At Byglands is the Saetersdalen Sommerhjem, or pension, annually visited chiefly by English people who make extended stays here for fishing and the fine excursions in the Saeterdal.

The valley is as much celebrated for its people as for its scenery. The Saetersdalers are a fine, tall, sturdy race who cling tenaciously to their primitive time-honoured customs and habits. It is said that their ancestors were Scottish settlers who came here to replace the inhabitants who had been utterly wiped out by the plague or “Black Death.” This is said to account for their “dour” manner which, like the Scottish people, arises more from shyness than suspicion, and quickly disappears on acquaintance. Their peculiar costumes are still much favoured and are the most curious of all the costumes of Norway. The peasants seem to have a disposition to hang their various garments directly from their neck or shoulders, and to meet the exigencies of this peculiarity the trousers have been elongated upward, so that the top of the trousers comes up directly under the arm-pits, being held in position by short leather braces, and the men being mostly fine, tall fellows, the effect is very quaint, reminding one of a street urchin of tender years dressed in his father’s breeches. The men wear a leather patch on their trousers, it being suggested that the size of the patch denotes their

social status. The ladies, not to be outdone by the fashion set them by the men, also appear to wear their garments depending from their neck, but they do not appear to have troubled to elongate their garments accordingly. The consequence is that they do not come beyond about the knee.

SARPSBORG.—A commercial town of nearly 10,000 inhabitants, 18 miles from the Swedish frontier; is situated on the west bank of the Glommen (p. 195) and is largely engaged in the timber industry. The town was founded in 1839 on the site of an ancient town destroyed by the Swedes in 1567. North of the town the river expands and forms the lake Glengshölen, whilst to the south-east the river contracts and the great volume of water is forced over a ledge of rock only 160 feet wide, through which it thunders in a series of cascades with a total fall of about 80 feet; it is called the Sarpsfos, and is one of the finest falls in the country; much of this power is utilised by great turbines, developing 50,000 horse-power for the machinery of the sawmills, wood-pulp, celluloid factory, etc. For factories farther out the power is conducted by electricity from an electric-power station, also driven by the water-power, the current being taken as far as the frontier town of Fredrikstad.

SKIEN (pronounced Shane) occupies the left bank of the Skien River, flowing from the Nordsjö Lake (about 3 miles farther up from the neighbouring Porsgrund). The town was known as Skida in the fourteenth century. After several previous fires it was last burnt down in 1886, and has been again rebuilt chiefly of wood. Its population is about 12,000. This is the terminus of the Christiania-Skien railway, 126 miles long.

Skien was the birthplace of Henrik Ibsen

(1826-1906), a bust of whom stands in the square facing the church, a new Gothic building in brick with two slate-covered spires. The Skien River forms fine falls, flowing through its contracted rocky bed, which at this point is spanned by bridges.

To the south-east, on the steep Bratsberg road, are the remains of Bratsberg Chapel—a name sufficiently famous that it has given it to the whole surrounding province. Skien's chief exports are timber, wood-pulp, ice, copper and iron.

The lake of Nordsjø, from which the Skien River flows, is 28 miles long and is among the large lakes of southern Norway. There is a service of steamers starting from Skien, *via* the Skien River, with the three curious locks of Löveid, by which communications are kept up at various places along the lake. Between Ulefos (about half-way along its west bank) and Kragerö, on the coast due southwards, lies one of the richest iron districts in the country.

SKJÆGGEDALSFOS. *See* HARDANGER FJORD.

SKUDESNAES, a small town and harbour, with about 1200 inhabitants, whose lighthouse is an important landmark for mariners. It is the southern point at which steamers from Britain often enter Norwegian waters. It occupies the southern point of the island of Karmö. About midway on the same island, facing the Karmsund, stands Kopervik.

SOGNE FJORD.—The Sogne Fjord (Sogne=a narrow arm of the sea), resembling in plan the skeleton of a tree, is distinctive as being at once the longest, widest and deepest of all the Norwegian fjords. In places it is as much as 4000 feet in depth, and it varies from 2 to 5 miles in width, with an

average of 4 miles. This magnificent waterway pierces the land for a distance of 112 miles. During the Viking Age it was one of the most important highways to the ocean, and many a warlike fleet of high-prowed dragon ships have sailed along its waters on marauding expeditions.

On approaching the entrance one observes here, as elsewhere at the entrance to other fjords, the unmistakable evidences of terrific ice action, for it was, naturally, at the point where the glacier or ice-stream discharged itself into the ocean, urged forward by the irresistible pressure of this vast ice-wedge, that the rocks suffered most.

As an instance of the diversity of climate in different parts of these fjords it is interesting to note that Sognefest, at the entrance to this fjord, "enjoys" an annual rainfall of 60 inches, whilst only 87 miles farther along the same fjord, at Laerdal, 13 inches only is recorded.

The diversity of the scenery of this fjord is remarkable. Its varied aspects range from scenery of the grandest magnificence to the softer beauties of prosperous homesteads surrounded by fertile meadows and fields of waving corn.

This fjord may conveniently be divided into two parts: the outer fjord, being contained in the section from its entrance to Balholm, and the inner fjord, from Balholm to its farther extremity, and enclosing that vast network of offshoots or ramifications embracing those celebrated fjords which exhibit the wonderful scenery for which the Sogne is so celebrated. Each of these five branches has its own name: Fjaerlands, Aurlands, Lyster, Aardals, and Naerö Fjords. The character of the great Sogne Fjord itself, with its wide and stately waterway, sometimes opening out into immense reaches, and bordered by ranges of rolling mountains so typical of the west coast, contrasts strongly with that of its offshoots, which partakes

of the character of winding lanes of water between bare or wooded precipices which often rise sheer from the water's edge. As one approaches Balholm the severity of the scenery relaxes somewhat, and one cannot fail to admire the numerous verdant pasture-clad hills, giving to this part an aspect strangely southern for such a northern latitude. A typical instance of this is the rich promontory of Vangsnaes—the "Framnes" of the *Fridthjof Saga*. This was the ancestral home of Fridthjof and of his father Thorstein. The promontory is surmounted by a colossal bronze statue representing Fridthjof, the legendary viking war-lord. The monument is the gift of the Kaiser Wilhelm the Second to Norway, and bears the following inscription :—

"Dies Denkmal wurde geschaffen vom Bildhauer Max Unger zu Steglitz—Berlin, in der Zeit von 1910-1912. Der Bronzguss führte die Aktien-Gesellschaft Gladenbeck in Berlin-Frederickshagen in 8 Monnaten aus.

Der Sockel baute Ingenieur Hertzberg in Berlin.

Die Figur hat eine Höhe von 12 Meter, der Sockel is $10\frac{1}{2}$ Meter hoch."

This district is the centre of the scene of the *Fridthjof Saga*. Fridthjof inherited from his father Thorstein a vast dowry and must have been a rich man. The saga tells us :

"Scarce were there found in the Northland any with richer
possessions
Save were he heir of a kingdom, for of kings is the wealth
always greatest."

Balholm or Balestrand is three miles distant on the opposite shore. It possesses two great attractions—the intimate associations with the scene of the *Fridthjof Saga*, and its own natural beauty and delightful situation, which, with its

rich pastures and orchards, is strongly reminiscent of the lakes of Italy. The grandest scenery is undoubtedly seen from the road skirting the short but imposing and lake-like Esse Fjord, whose grey peaks rise from the rich-coloured water to snowy heights, imparting a character at all times gloomy, but especially so towards evening, at which time it is seen to advantage; the effect at the head of the fjord, with its amphitheatre of frowning mountains walls and the deep rich touches of its purples and greys, is sure to prove a lasting picture of fjord scenery.

Another attractive walk is that provided by the path of the opposite shore of the Esse Fjord, conveniently reached by rowing-boat from Tjugum, a small hamlet with a conspicuously situated white church. Here the richness of the vegetation is, in parts, most noticeable. The road is bordered by glimpses of the Esse waters, and when viewed hence is full of contrasts, combining the green and fertile foreground with the threatening and bare masses of its mountains.

Curious vagaries of vegetation may be seen at Balholm on account of the over-lapping of the seasons. In late August are to be seen, for instance, wild roses in bloom, hay being cut, corn already reaped, ripe blackberries and red currants and cherries still to be gathered!

Several of the leading Norwegian artists have their villas and studios at Balholm, notably those of Hans Dahl and Normann. The villas which line the road are, for the most part, built in the Norse style. Balholm is proud of the possession of the only English church to be found in the Western fjord region. It was built in 1897 and is dedicated to St. Olaf. It is interesting as being constructed in the style of the ancient Norse stav churches, and somewhat resembles that to be found at Vik in the Sogne Fjord.

English visitors are indebted to the brothers Kvikne, whose exertions have resulted in the erection of the church and many other improvements in Balholm.

The main interest centres around the reputed grave-mound or tumulus of King Bala, standing on the left of the road a little beyond the English church. The story of the *Fridthjof Saga* is one of the most beautiful as well as the most accessible of all Norse stories.

Fjaerlands Fjord is a continuation of the Sogne Fjord in a northerly direction beyond Balholm, from which place it is fourteen miles distant. The scenery of this fjord is very striking, and the view which is unfolded on approaching the head of the fjord is grand indeed. The snowy whiteness of the vast Jostedalsbrae, the largest snowfield in Europe, with an area of 350 square miles, dominates the more distant mountains; then comes into view the two glaciers of Bøjums and Suphelle. Mundal, or Fjaerland village, off which the steamers anchor, is a pretty picture as seen from the fjord, and from the village itself are obtained excellent views across and up to the head of the fjord. Mundal's hotel is a most enticing place at which to make a prolonged stay, for not only the immediate vicinity has its attractions but so many other places near by are easily reached and make almost an equal claim upon the tourist. At Mundal is a bautastone erected to the memory of Fru Pavels Larsen, an authoress celebrated for her many tales in the local dialect, known as Sognemaal, which of all the various dialects is said to bear the closest resemblance to the old Norwegian tongue. A visit to the majestic Bøjums Glacier is one of Fjaerlands great attractions. The road at first skirts the upper waters of the fjord-head and commands many rich

views, then divides, one branch leading to the Bøjums and the other to the Suphelle Glacier, which is celebrated for the "calving" off its ice. The edge of the huge Jostedalsbrae is thrust forward to the extremity of a bluff cliff of rock which is so steep that the great masses of ice fall forward, and, precipitating themselves to the foot of the cliff, form a distinct glacier, maintained by the inexhaustible supply above. There are few glaciers in Norway descending so close to the sea-level. The Bøjums Glacier—reached after an enjoyable drive as far as the Bøjums saeter, whence it is only a short and level walk—is, of course, like its neighbour, the offspring of the mighty Jostedalsbrae. The Bøjums is a fine, clean glacier, of very pure ice, and is not sullied or spoiled, like many another, by the débris resting at intervals or along the edges of the ice stream. Good climbers (accompanied by guide) may, without great difficulty, ascend this glacier to the summit of the Skeidesnipa, 4725 feet, and descend by way of the Suphelle.

It was off Fimreite, near by in the Sogne Fjord, that King Sverre in 1184, in order to punish the Sogninger for killing one of his bailiffs, encountered his enemy Magnus Erlingson, whom he vanquished, and the victory thus gained secured him his crown. From a small place known as Slinde, too, King Erik entrusted a powerful chief to travel to Scotland in order to bring back with him Princess Margaret to become King Erik's bride. In these days of luxurious travel, when the crossing of the North Sea is made a pleasant highway by palatial steamers, it is interesting to recall that the daughter of Margaret, who, on account of her great beauty was known as the "fair maid of Norway," died of sea-sickness on her way from Norway to Scotland, in order to visit her grandfather Alexander the Third.

From the main Sogne Fjord several vistas open down branch fjords, revealing many hidden beauties. Of these, perhaps, the Naerö Fjord is the finest. Beginning with a width of about a thousand yards, it eventually contracts to a bare two hundred yards. The Naerö Fjord, the wildest of all Norway's waters, is of cañon-like character and may be compared to a flooded chasm or ravine. It is a gigantic split or fracture in the mountain range, into which the waters of the ocean have flowed. The imposing entrance forms a fitting portal to the wonders of its severe and fantastic scenery, unfolded in ever-changing form as the vessel proceeds. Soon after entering, the pointed Krogegg and then the Gjeitegg are prominent peaks affording fine glimpses of the great Steganosi (the terrible nose), soaring 5660 feet to the clouds. About half-way down the fjord, at Dyrdal, on the right, the fjord abruptly contracts into a yet narrower defile and all further access appears barred. It is at Dyrdal that geologists will find an interesting example of an ancient coast-line, now occupied by several farms. The sudden immersion into the chilly cavern-like recesses of the fjord never fails to create a sensation of oppression and awe. The atmospheric effects are wonderful; whilst the sombre ice-scarred rocks are heightened in effect by the peculiar lighting produced by the proscribed strip of sky discernible between the jagged edges of the high rock ridges above.

In parts the fjord is bare of vegetation, and in others the shrubs project quaintly from the steep walls and appear to have taken root-hold on bare rock. The average height of the mountains is 5000 feet, and, in places, cliffs of rock rise directly from the water's edge 3000 feet. The waters are very deep and of a fine rich colouring, ranging, according to depth and



NAERÖ FJORD; VILLAGE OF BAKKE

atmosphere, from an indigo to shades of sombre green, and even to an occasional inky blackness, a colour quite in harmony with the general character of the surroundings.

A short distance from the head of the fjord, the romantically situated village of Bakke is passed. The course of the steamer is somewhat tortuous here, the channel resembling the letter "S," being indicated by sticks, merely a foot or two high, driven into, or floating above, submerged rocks—consequently this fjord can only be navigated in daylight. The large vessels come to an anchorage in the wider waters, which open out almost in the form of a circular basin, off the village of Gudvangen. At one time it was the ambition of the sailors coming here on the passenger and cruising steamers, to vie with each other in painting the name of their ship as high as possible on the face of the rocky cliffs. This hideous custom has now been vetoed by the authorities and the true character of the unique scenery preserved by obliterating, at great trouble, many hundreds of ship's names.

Gudvangen.—The village at the junction of the fjord and the valley may be said to be the port of Naerödal, for in the summer great numbers of tourists land here and drive through the Naerödal or arrive by the overland journey from Bergen and rejoin their steamers. It is difficult to picture a wilder spot than that occupied by this village. On one side stretch the dim recesses of the Naerödal, on the other the apparently land-locked waters of the Naerö Fjord; the village is enclosed by such an amphitheatre of gigantic mountains that for four months in winter its inhabitants do not see the sun. High up, on the left, facing the village, is seen the Kilefos, a waterfall of 1000 feet, with, in one part, a single drop of 500 feet, one of the highest perpendicular falls

in Norway. In spring this fall is very fine, but later is often blown by the wind and spread against the rocks, like a bride's veil—hence it is often called the Brude-Slör.

The majestic scenery of the Naerö Fjord is well sustained and in parts surpassed by the Naerödal, which is, in fact, strictly a continuation of the same valley. This is, probably, the best-known and most travelled valley in the country. In the journey of seven miles from Gudvangen to Stalheim are many evidences of the mighty forces of nature: huge boulders of rock are strewn everywhere; these falls occur at the break up of winter, and occasionally the road is obliterated. In some places, and particularly at the hamlet of Jordal near Gudvangen, houses are built under the shelter of great rocks as a protection against the danger of these periodic rock-falls. The road traverses the centre of the valley, and often follows the course of the picturesque stream of clear green water which, falling in rapids, hurries joyously towards the fjord. The scenery is sublime. On the left, the steep mountains spring straight from the valley, throw skywards their streaked weather-worn and nearly upright escarpments. As a wall between heaven and earth the illusion is almost complete. On the right stands that remarkable pile, the Jordalsnut, resembling a sugar-loaf or some gigantic thimble. It is composed of glistening feldspar, and, being devoid of vegetation, its naked sides are particularly striking in sunlight, but it is at all times a distinctive feature in the landscape; it is said to possess caves which were the resort of outlaws in bygone times. The further the recesses of this great gorge are penetrated, the finer becomes the scene. At the end of the valley, all further progress seems barred by a steep hill—the Stalheimsklev. But the hill is cleverly negotiated by a masterly road



GUDVANGEN, NAERÖ FJORD



STALHEIM AND NAERÖDAL

which, unseen from a distance, ascends, ribbon-like, in sixteen steep curves to the summit, on which stands the famous hotel of Stalheim. This road was constructed by Captain Finne, a Norwegian officer, and for many years enjoyed the reputation of being one of the finest examples of road construction the country possessed. In very dry or very wet weather this road has its drawbacks, but one is hardly conscious of them, as the views yielded at every turn are magnificent. The police regulations forbid the driving of travellers up this steep road. Two fine waterfalls are passed: on the left that of the Stalheimsfos, a torrent issuing from the adjacent watershed between Gudvangen and Voss, plunging over the edge of the rocky gap, right to the valley below. The force generated by this fall is utilised to produce the electric current for lighting Stalheim Hotel. On the right is the more picturesque Sivlefos, romantically situated in a rocky and verdant amphitheatre and facing the valley. The fall is a series of delightful leaps in cascade form for about 1000 feet. A few paces before reaching the hotel, on the left of the road, stands a modern bauta stone in memory of Per Sivle, a poor peasant who lived in a small house overlooking the wild Naerödal; he was a native of Hardanger, and produced some delightful verses in the vernacular; but he was quite without education and was unable to put to paper his own beautiful lines.

Stalheim is an important station, and travellers from all routes halt here. It is a posting station for conveyances, and also a telegraph, telephone and postage station. There is no village here—Stalheim is the Hotel and the Hotel is Stalheim. The hotels of Stalheim appear to be destined to perish by fire, the present building is the sixth which has been erected here, and yet each new erection is consistently constructed of

wood! Stalheim is 800 feet above the base of the valley and 1200 feet above sea-level. From the cliff edge facing the hotel, and from an eminence a few minutes' walk behind the hotel—now known as the Kaiser Wilhelmshöi—a favourite spot frequented by the Emperor—a splendid prospect is unfolded, revealing almost the full length of the gorge to Gudvangen in a single coup d'œil. The valley is narrow and from this point the bases of some of the mountains appear to meet. The road is visible for some distance until cut off by a projecting spur of the mountains. On all hands is visible the havoc wrought by the constant rock falls which, collecting around the feet of the mountains, appear to serve as buttresses supporting the heights above. The sombre mountain-towers and battlements, from 4000 to 6000 feet high, are disposed along either side, stern, defiant, devoid of vegetation and only relieved by the occasional waterfalls which leap in silver streaks down their almost upright sides. The conspicuous Jordalsnut is seen to advantage from this point, 3500 feet high, dividing the cross valleys of Sivle and Jördal. The farthestmost enclosing wall of the valley is comprised of the mountains around Gudvangen, the Kilefos, with its 600-feet clear drop, being still visible. The view is seen to advantage by afternoon light, but the artist will at all times admire the scene but particularly towards sunset or by moonlight.

Vossevangen.¹—The distance from Stalheim is 31 kilometres (20 miles), the road being divided into three stations of about 7 miles each. From Stalheim the road dips and enters an open plateau (in striking contrast to the sombre Naerödal), in which trees, bogs, stones and fine examples of water and ice-worn rocks are, at times, encountered. The road later skirts Opheimsvand, a lake abound-

¹ See also p. 295.

ing in fish, to its extremity, and then road and torrent continue their journey side by side. Just before reaching the station of Vinje the valley contracts, well-wooded heights appear, and the scenery is generally more clothed in vegetation. Vinje, in common with the other stations on the road, contains one of those small but homely hotels, now found on all frequented routes. The adjacent church with the quaint paintings is of interest. Some fine scenery is passed on the way to the next station, the road at one part being carried along the side of a defile at the base of which a torrent is roaring. Here are some good examples of "jettegryte," or giants' cauldrons, spherical bowls worn by the action of the water setting in motion a rotating boulder. At this point the road is protected by an iron railing. Shortly after, the torrent is crossed by a small bridge spanning the gap between two huge rocks under which the water roars. The character of the scene now changes and rapidly becomes more fertile, the valley suddenly broadening. On this route, as in most others in western Norway, one cannot but be struck by the absence of the chief English forest trees, such as the oak, elm, beech, etc., though the slopes, wherever roothold could be had, are clothed with dwarf juniper, British alder and that queen of the forest, the silver birch, intermingled with spruce fir and pine—the latter invariably fringing the topmost cliffs. Seven miles separates the two stations and then Tvinde is reached, where is the pretty Tvindefos, which leaps from ledge to ledge of the coal-black rock in refreshing cascades of snow-white foam. Another 7 miles of very open country, past the still waters of the lake of Löne, faithfully mirroring the wooded hills, past the pointed Lönehorjen, sometimes likened to the Mythen of Schweiz, showing scars on its sides

which later reveal themselves as quarries from which the elliptical roofing slates are projected to the vålley in bundles upon the wires leading to the roadside. These slates are being used now on most of the present-day peasants' buildings in place of the turf roofs.

SÖR FJORD. *See* HARDANGER.

STADLAND.—A bold and rocky peninsula situated just north of the Nord Fjord—a long arm of the mainland projecting some distance out to sea. It is $17\frac{1}{2}$ miles long and varies from $2\frac{1}{2}$ to 8 miles in width. It has been compared to a "huge right hand with a long forearm." Pursuing this comparison, the "thumb" would form the most southern portion; this is Skraetna, the highest point in the promontory, and is the part which is first seen from northward-bound vessels when approaching Stadt from the Sildegabet (the Herring's Mouth), a bay in which, at times, incredible quantities of herrings are caught. The "middle finger" forms the most striking part of Stadland, being formed of a bleak and inhospitable hill of 1680 feet high. The "third finger," Staal—is the next conspicuous point seen, whilst the "little finger," being much farther west, is barely visible.

With trifling exceptions, Stadland is the only place in western Norway where the coast is unprotected by the sheltering barrier of the Skjaergaard. There is no part of the Norwegian coast more open to the attacks and forces of the ocean than this headland, and even in summer it is no unusual experience to encounter stormy weather here, open as it is to the broad Atlantic. Most travellers are glad when they are round the Stadland.

STALHEIM. *See* SOGNE FJORD.

STAVANGER (pronounced *Stavanger*) has a pretty situation and is spread irregularly over the undulating rocky ground and around the bay of the fjord which forms its harbour. The Cathedral, the Church of St. Peter, and the fire watch-tower dominate the varied collection of buildings; the gay-coloured storehouses and canning factories lining the water's edge giving the town a somewhat Dutch appearance.

Stavanger is an old town—one of the oldest in Norway—but there is little to suggest that it dates back to the ninth century; in fact, the town has quite a modern appearance, a result, no doubt, due to the fact that it has been many times destroyed by fire. Its streets are irregular and by no means level. Here, as elsewhere in Norwegian towns, is evident the growing tendency of erecting present-day buildings of brick or stone.

Always essentially a fishing and shipping centre, Stavanger owes much of its industry nowadays to the number of fish-canning factories. To it is due the popularity of the Norwegian smoked "sardine," and the many small craft engaged in this industry contribute to give its waters an animated appearance.

The town was burnt down in 1684, and the town suffered from this blow until the beginning of the nineteenth century. The population in 1814 was only 2500; it is now, thanks to its commercial prosperity, 36,000. Its principal industry is shipbuilding, and it is the second largest maritime town in the country. It exports quantities of fish and artificial manure.

The Cathedral, the finest ecclesiastical building in Norway after that of Trondhjem, owes its existence largely to the exertions of the English Bishop Reinald, who founded the church in the eleventh century. This Bishop of Winchester dedicated the church to St. Swithin, whilst the

English architectural influence of the period is to be traced in the building, particularly in the massive Norman columns of the nave, which obviously belonged to the original structure. This part of the building is strongly reminiscent of the Knights' Hall at Rochester, which is of the same period. The building is without a central tower, a transept or triforium.

The exterior of the building is not attractive, but the portals are beautiful. The striking feature in the interior is the ponderous circular Norman columns, five on each side, with somewhat crude capitals. The choir, which immediately adjoins the nave without any intersection of transept, is in the Anglo-Gothic style, dating from a century later than the nave, and was evidently the outcome of the rebuilding necessitated after the fire of 1272. The choir is square-ended and is lighted by a stained glass window—somewhat of a rarity in Norwegian churches. The most striking object in the church furniture is the elaborate and richly carved wooden pulpit of 1658, and further adorned with colour and gilding, which would bear comparison with any of the carved pulpits of Belgium or Holland—the home of carved pulpits. A thorough and skilful restoration of the church took place in 1866.

The story of how Bishop Reinald became possessed of sufficient means to found the cathedral is as follows: King Sigurd (twelfth century) became enamoured of a comely woman whose name was Cecilia, and accordingly forthwith divorced his lawful wife that he might marry Cecilia. He applied to the Bishop of Bergen, who refused to perform the ceremony. The Bishop of Stavanger, however, had no such fine scruples and solemnised the nuptials. As a mark of his gratitude, King Sigurd rewarded the bishop with large gifts, who utilised them for the building of his cathedral.

Stavanger was a bishopric for six hundred years,



STAVANGER CATHEDRAL



TROMSÖ

until it was transferred in 1685 to the new see of Christiansand. The ancient residence of the bishop is close to the cathedral and is now used as a school. The town has a hospital, theatre and museum, the latter chiefly devoted to northern antiquities and natural history specimens.

St. Peter's Church, a modern red building built in 1863-65, contains a replica of Thorwaldsen's statue of Christ. The original stands in the Fruekirke, Copenhagen.

The public park of Bjergsted, lying on the north-west corner of the harbour, provides several good view-points. A row-boat across the harbour is the best means of reaching it.

The older parts of the town are on the promontory of Holmen, where stands the watch-tower, to which visitors are admitted; it commands beautiful views over the town and harbour and the distant range of mountains. The finest view is from the water-tower of the Vaalandshaug, a small hill about twenty minutes distant.

STORDO is a large island in the Sønd-Hordland district, the name given to the region occupied by a large group of islands occupying the outer waters of the Hardanger Fjord. The island has sulphur mines. There are many links with the past here, ancient grave mounds and the remains of a twelfth-century Benedictine monastery,—a fact which gives its name to the Klosterfjord, which commences here.

SUNDAL. *See* HARDANGER.

SUPHELLE GLACIER. *See* SOGNE FJORD (*Fjaerland*).

SVARTISEN GLACIER.—This is situated just to the north of the Arctic circle. The coast is intersected hereabouts by many fjords, of which the Skars

Fjord and its continuation, the Holand's Fjord, are the best examples; they are all narrow—some scarcely 300 yards in width, their grandeur heightened by the imposing array of mountains with which they are flanked. It is in the latter fjord that the tourist ships usually land their passengers for a visit to the foot of the great Svartisen or "black-ice" glacier, which, when seen in its vast expanse from the steamer, is more impressive than when seen at close quarters. The particular arm which here descends almost to the sea is known as the Fondalsbrae, and is the only glacier in Europe which descends to sea-level. It can be reached in a short walk of twenty minutes. The Svartisen Glacier, the third largest in Europe, crowns some 330 square miles of the mountain summits, and is visible from the coast for many miles.

Proceeding north, the vessel passes the island of Melö and rounds the headland of Kunna, which rises almost 2000 feet and is a prominent headland, and gives a view of the open sea, the swell of which is often felt for a short time. Passing Fuglö, Fleina and Arnö Islands, the mouth of the Saltenfjord is reached, and Bodö comes into sight.

TÖNSBERG.—One of the oldest and most celebrated of towns in Norse history, and, as *Tuna*, was perhaps the leading town in the kingdom of Harald Haarfager. Its population is now nearly 10,000. In 1397, at the time of the Union of Calmar, it is said to have contained ten churches, several monasteries and a castle. In 1536 a great fire ravaged the town, and it has never since regained its erstwhile importance. Tönsberg has a pretty situation at the upper end of the Tönsberg Fjord, which is 14 miles long. From ancient times Tönsberg has enjoyed the reputation of producing fine sailors, and its present

importance is owing to its being the headquarters of a whaling and sealing fleet ; as many as fifty vessels fitting out and sailing from here on such expeditions. It is the third town in the kingdom for its shipping, the vessels belonging to this port having a tonnage next in order after those of Christiania and Bergen.

In the tower at the top of the Castle Hill is gathered a collection of whaling implements and curiosities and also various antiquities. The hill is worth visiting for the fine view afforded. The town is connected by railway, Christiania being distant 71 miles.

TORGHATTEN.—The most remarkable of the myriad isles which girdle the coast. Seen from passing ships its curious outline resembles a large hat lying upon the waters, and as the steamers approach it is seen to possess the unique feature of being pierced, as if riddled by a piece of artillery constructed by the giants on the same scale as that of the hat, which, by the way, is 825 feet in height. The aperture, through which the daylight may be seen, varies from 60 to about 250 feet in height and 535 feet in length. The walls of this tunnel are so regular in places that it seems difficult to believe they have not been artificially constructed, but the phenomenon is probably due to erosion. The tunnel may be visited in about forty minutes' walk (two hours there and back); it is an excursion that presents no difficulty, but, on account of the path traversing both marshy and very rocky places, strong boots should be used. The poetic imagination of the dwellers in these desolate solitudes has invested the remarkably shaped islands of Torghattan, Lekö, Alstenö (Seven Sisters) and Hestmandö (Horseman) with a legendary lore which is still fresh among them.

This is the legend of the origin of Lekö, Torg-

hatten, Alstenö and Hestmandö Islands.—In the remote past—how long ago nobody can say—a youthful “jutul,” a giant and a distant relation of the devil, thought that he would pay a visit to his seven sisters who lived on another island in the neighbourhood. When he arrived he found that a maiden cousin was visiting them at the same time. The giant “jutul” and his fair cousin fell most desperately in love with one another, but, as is often the case with mortals, they had to part soon after, vowing eternal love one for the other. The giant was obliged to tear himself away for purposes of business, and the maiden had received a message that her brother was ill and that her services were required at home to nurse him back to health, which, like a devoted sister, she successfully accomplished. During his convalescence she confided to him the secret of her attachment to the “jutul,” and her brother raised no objection to her wedding the choice of her heart. When quite restored to health, however, he changed his mind, and, being of a very contrary nature, introduced his sister to a dissolute comrade and insisted that she should forthwith wed him. The “jutul” lover sent several trusty messengers to his lady-love, but they never returned, for they were each turned into stone, as the members of this particular family of “jutuls” possessed the peculiar power of petrifying their enemies—a reserve of force which was only exercised on exceptional occasions as a last resource. Therefore the various messengers were transformed into a row of rocks. The maiden had not mentioned to her lover the fact that she had a brother, on account of his dissolute character, therefore it was but natural to conclude that the condign punishment meted to his messengers were the result of his stony-hearted “jutuleless,” as he knew nothing of the existence of any other member

of the family. The lover then became very angry, mounted his charger, and as he possessed the power of being a "dead-shot," he projected a bolt from his cross-bow at the spot where his lady-love lived. Now her brother was just then enjoying a bath, and, being a rainy morning he was wearing his hat at the time, and the unerring bolt of the giant, after flying through 70 miles of air, passed through the hat of the brother of his lady-love and carried with it a piece of his skull and laid the hat at her feet. She immediately knew that none other than her lover could have shot such a terrific shot so far with such unerring aim. She watched her brother sinking, never again to rise, whilst his hat floated idly on the waters. Enraged at the faithlessness and cruelty of her lover, she pined and died of a broken heart; but before dying, in her rage and disappointment, utilised for the last time her malign power and forthwith transformed into stone her lover, who was mounted on his steed, the floating hat, herself, and the seven cousins with whom she was staying when she had the misfortune to meet the fateful "jutul." The silent witnesses to the truth of this history are still to be seen—the horseman with his cloak around him (Hestmandö), the very hat of the fair one's brother (Torghatten), and a long line of messengers whom the lover had sent to his lady-love (a line of islets), and, even the lady herself (Lekö), and last of all, in a sad and regular line, the whole of the seven sisters (Alstenö).

TOSSE to NORHEIMSUND (overland).—The small village of Tösse lies in a bay at the end of the Samnanger Fjord, the southern waterway enclosing the irregular triangular-shaped peninsula on which Bergen stands. A large woollen factory driven by water-power stands near the landing-place. There is a very popular

overland route from here to Norheimsund or Öistesö on the Hardanger Fjord. There is direct communication, however, from Bergen, in which case the railway is taken as far as Trengereid (39 kilometres), thence driving the 19 kilometres to Tösse and continuing to Norheimsund, a further 30 kilometre.

From Tösse the road is a gradual ascent, passing the pretty Frondals Lake, beyond which is visible the iron conduits utilised for conveying the water to the factory. Fine views are yielded from the upper reaches of the road, which continues its ascent and, near the top, passes the pretty Eikedalsfos, a fall of 300 feet, flowing from the adjacent watershed over a rocky ledge from the plateau of Eikeland, 1280 feet high. On this plateau stands the hotel of Kvamshaug, where a break in the journey is made— $7\frac{1}{2}$ miles from Tösse. The finest part of the journey is yet to come; after crossing the watershed and a mountain tarn, the road enters the wild ravine of Tokagjelet, undoubtedly one of the most daring pieces of road-making in Norway. The ravine is an irregular split or fissure through the body of the mountains, and, for the best part of the way, the road has been blasted from the living rock; a fair portion is tunnelled and, at its upper end, consists in an escarpment of the cliff side. The delicately formed waterfall supplies the torrent which wanders along the base of the gorge, green with rich masses of ferns, which, from the great height, might be mistaken for moss. In order to thoroughly appreciate this choice piece of scenic splendour it is strongly recommended to walk through the gorge. From the rocky wildness of the Tokagjelet the road emerges at once into scenery of a totally different nature, the view of the green and cultivated Steinsdal, dotted with farms and undulating



RAVINE OF TOKAGJELET

meadows, suddenly confronting the traveller. The road rapidly descends in sweeping curves and giving views towards the Folgefond. The Öfsthusfos, on the left of the road (half an hour from Norheimsund), is a fine fall 100 feet high, possessing the novel feature of a natural path along a ledge at the back of the fall, permitting visitors to walk behind the roaring water. Shortly after the still blue waters of the Hardanger Fjord and the village of Norheimsund appear ahead (p. 203).

TROMSÖ.—Shipping proceeding to Tromsö from the south travels between the mainland and the island of Senjen (640 square miles). On its western corner, at Klöven, quantities of fine specimens of halibut are caught, often 10 feet long, which are dried on the rocks. Leaving Senjen Island, the steamer crosses the entrance to the Malangen Fjord, passes the island of Kvalö (left), and enters the Tromsö-sund, about 500 yards wide. On the southern portion of Kvalö several ancient coast-lines may be seen from the steamer as it passes by; the current is at certain phases of the tide very rapid. Tromsö presents an attractive picture from the Sound, backed with the snowy mountains of the Skulgamntinder on the island of Ringvassö. Tromsö is the capital of Tromsö Province, the headquarters of the Amtmand or Civil Governor and the residence of the Bishop. It has nearly nine thousand inhabitants, and is an important northern city—the most important, in fact, in the Arctic Circle. Tromsö cannot boast of antiquity, as it was only founded in the year 1794, and in 1816 the population was only 300. The town stands on a fertile island of the same name, and although in lat. $69^{\circ} 38'$, its vegetation is surprisingly luxuriant, and the silver birch, mountain ash and even the wild cherry flourishing, whilst many houses make gay their windows

with geraniums, cacti, roses and myrtle. Large quantities of fish, oil, furs, etc., are exported. It owes its commercial prosperity to the great fisheries of northern Norway and also to the sealing expeditions to Spitzbergen, which fit out here, and its trade with Russia *via* Archangel.

The American-Norwegian Coal Company, at present working the mines in Spitzbergen, has its European office here.

The town contains some good shops where Arctic curiosities are sold, and there are good fur stores.

The town is mostly constructed of wood, but all rebuilding and new constructions are being made in stone or brick. There are several churches (one Roman Catholic), excellent schools, hospital and an interesting Museum situated on an eminence at one end of the town. There is a public promenade situated at the top of the hill backing the town, known as Alfheim, which is very popular on fine evenings. There are a number of villas surrounding the town.

The northward journey from Tromsö is past the Ringvassö and Reinö Islands, by the Grotsund, passing the mouth of the Ulfs (wolves) Fjord. Running southward from the promontory of Lyngstuen opens the Lyngs Fjord, but northward-bound tourist steamers generally time their departure from Tromsö so as to arrive at the open space between the islands of Vannö and Arnö, which gives a clear view of the sea horizon, picturesquely broken by the finely shaped solitary island of Fuglö (2570 feet), and here the steamers await the hour of midnight in the hope of obtaining an unobstructed view of the sun. On clear, still evenings the water appears like burnished steel and gold, thinly veiled by an opalescent mist which often rises; the sharply cut lines of the mountains and bold contour of rocky Fuglö, their masses filled with the deepest ultramarine; above,

the great red midnight sun hovers over the horizon, in all its radiant glory, revealing the almost imperceptible vapour wreaths from the waters by many lustrous and glowing hues imparting to the Arctic Ocean, with all its mystery, an almost cordial and inviting aspect.

TRONDHJEM occupies a picturesque situation in a bay on the south side of the Trondhjem Fjord at the mouth of the river Nid. Until the middle of the sixteenth century the town was known as Nidaros, but the exact date when it changed its name to Trondhjem is uncertain—Trond, throne—Hjem, home; Home of the Throne, *i.e.* the capital or place of enthroning. The river Nid, flowing from the Lake Selbö, describes some tortuous windings in its course to the fjord, and an isthmus thereby created forms the site of the present city. Since the arrival of the railway, providing connection with Christiania and the Gulf of Bothnia, the long-dormant city has begun to expand, and suburbs are springing up outside its old-time boundaries of the sea on one side and the river on the other. The city owes its foundation in 996 to the first Christian King of Norway, Olaf Tryggvason, and it is fitting that the country's finest church should be here. It is, however, to Saint Olaf that the town is indebted for its fame. This one-time capital of Norway, until replaced by that of Christiania, after the union with Denmark, seems to have been an important place from remote historic times, for it was at the mouth of the river Nid that the great national assembly of this part of the country was held in pagan days—the Öre-Thing; and in the Constitution of 1814 a clause was inserted that the coronation of Norway's kings must be solemnised in its Cathedral. The city is the capital of the province or Stift, and the Stift-amtmand or Civil Governor resides here, as does

also the Bishop of the diocese. With its population of 40,000 it is now the third largest town in the country. Standing in lat. $63^{\circ} 30' N.$, it is parallel with the south of Iceland. In summer the climate is variable and subject to sudden changes, but on the whole may be said to be equal to that of England. In winter the climate is very equable and enjoys long periods of cloudless skies, whilst it is no more severe than that of Dresden.

The south portion of the province of Trondhjem is an interesting district. The valleys are very fertile and invariably well cultivated, the abnormally long hours of sunlight giving to the vegetation a remarkable rapidity of growth. Barley has been reaped six weeks after sowing, and records show that two barley crops a year are not unknown. Fruit, however, meets with scanty results. It is a curious fact that the hop, which even in the south of England requires most careful culture, will grow in Levanger in lat. $64^{\circ} N.$, about 55 miles N.W. from Trondhjem, with very little attention. Along the course of the river Nid are some exceptionally well-defined examples of terraces or previous natural levels, of interest to geologists.

The trade of Trondhjem is a brisk one, but cannot be compared with that of Bergen. There are large quantities of dried and salted fish exported, chiefly salmon, cod, ling, cod-liver oil and herrings, timber, wood-pulp and tar together with copper from the Røraas mines. Amongst leading industries should be mentioned a dockyard with a boiler and engine factory and a building yard for iron ships, steam saw-mills, distilleries, tanneries, rope walks, tobacco works, etc. Ships built at Trondhjem have the reputation of being both very fast and very "wet."

Trondhjem is planned on generous lines and a spacious scale. The streets are wide and regular,



TRONDHJEM. ROYAL PALACE



TRONDHJEM CATHEDRAL



and in some of the older quarters may be seen large square water cisterns at the intersections of the streets—a provision born of the memory of the fifteen fires from which the town has suffered. A large proportion of the houses still retain their distinctive local style—trim, low, two-storied wooden houses with a flight of steps leading to a landing outside the main door, on which there is frequently a seat. The houses are painted generally white, and are covered with weather-boarding and roofed with dark coloured tiles. The city, since the fire of 1841, however, will permit no more buildings of wood, consequently the town can already boast some fine shops, hotels and public buildings in stone and brick. The market-place stands in the centre of the town at the intersection of the Munkegade and Kongensgade—two of the principal streets. The royal palace, reputed to be the largest wooden building in Europe, stands in the Munkegade with its frontage directly facing the public footway. Built in 1770, it is the residence of the Stiftamtmand or Civil Governor of the province, but is used for the king on the occasions of coronations and when visiting the city. It was last used for the reception of King Haakon VII in 1906. Beyond the fact that it is constructed throughout of wood, and that it is an exceedingly simple and unpretentious building for a royal palace, it is not of special interest. The Munkegade runs directly north and south between the harbour and the Cathedral, is a wide thoroughfare, and lined on each side with trees in boulevard style. The principal streets, in which the best shops are to be found, are the two above mentioned and Olaf Tryggvason's Gade, Dronningen's Gade, Søndre Gade and Thomas Angell's Gade, etc.

TRONDHJEM CATHEDRAL.—The first Christian church in Trondhjem was built by King Olaf

Tryggvason about the year 995, who dedicated it to St. Clement; but, the country being still pagan, the church was destroyed after he fell at the battle of Svolder in the year 1000. About twenty years later Olaf Haraldsson (St. Olaf), a descendant of Harald Haarfager, ascended the throne. He will be remembered as the ally of King Ethelred of England, who succeeded in driving the Danes out of England by capturing London Bridge. He rebuilt the ruined church of St. Clement, and in his religious zeal endeavoured to force Christianity upon his subjects at the point of the sword; but, by reason of his ruthless atrocities, the whole country arose against him. This unpopularity of Olaf's was seized upon by Cnut the Dane, who at that time was also King of England, and he succeeded in obtaining election at an assembly of the Öre Thing to the throne of Norway. Olaf took flight, and, after living in exile in Russia for a couple of years, returned to Norway, and with his followers gave battle and fell at Stikklestad, north of Trondhjem, in the year 1030. His body was secreted after dark by the owner of the farm of Stikklestad, who remained loyal to the king. The body was conveyed under cover of darkness to the mouth of the river Nid, and secretly buried in a sandhill. The dead king, as it proved, was to become more powerful in death than in life. Stories began to be noised abroad of a blind man who had touched the dead king being miraculously restored to vision, and other cures from disease had also been ascribed to the miracle-working king. Olaf was then declared by his friend, the English Bishop Grimkell, to be a martyr and a saint; his body was disinterred, enclosed in a silver casket and deposited in the Church of St. Clement that Olaf had built. On the spot where Olaf had been buried a well of

water appeared, which effected many cures, and over this sacred spot a small wooden chapel was erected, which proved to be the forerunner of the magnificent pile which was later to appear on the same site. The worship of St. Olaf became a cult, and his fame spread throughout not only Scandinavia, but reached even Germany, Constantinople and Novgorod in Russia. He became equally famed in the British Isles, where his name is perpetuated in many churches, and exists to-day in London in St. Olave's, Tooley Street, Southwark and in Old Jewry. After the fall of Harald Hardraada at the battle of Stamford in 1066, his son, Olaf Kyrre, became king, and during his reign replaced the humble chapel which had stood over the grave of St. Olaf by a stone church, and it is around this hallowed spot that the cathedral has grown. The foundations of this church built by Kyrre have been traced, and correspond with the line of the middle aisle of the chancel and the inner part of the octagon. Here rested, in their costly casket, the ashes of St. Olaf, occupying the place of honour on the altar for five hundred years, during which period the building underwent much alteration. The fame of St. Olaf continued to increase, and it was felt that the Norwegian Church should now be recognised as a separate organisation, and in 1152 Nicholas Breakspeare, an Englishman, who later became Pope, was sent to Trondhjem by Pope Eugene III, who appointed an archbishop and four bishops, with the Metropolitan See established at Trondhjem. The ecclesiastical jurisdiction of Norway at that time included Greenland and Iceland, the Faroes, Orkneys, Shetlands, Hebrides and Man. The Hebrides and Man were known as the Southern Islands, or, in old Norse, Syderoer, which is doubtless the origin of the English bishopric Sodor and Man. In order

to provide increased accommodation for the worshippers and larger body of ecclesiastics, the church built by Olaf Kyrre was enlarged. Olaf Kyrre's church became the choir of the new building, a nave and transepts being added to its west end and a chapter house erected. Of the building of that time the chapter house and transepts still exist and form part of the present edifice. Anglo-Norman was the style of the building at that period.

The next great change in the style of its architecture was brought about by the fact that the third archbishop (Eystein), who became known as "the great Archbishop," having fallen into disfavour with the king, took refuge in England, remaining there three years. The result of his visit is visible to-day. He became strongly imbued with the English architecture of the period (1183), and, on his return to Norway, determined to render Trondhjem Cathedral as fitting and worthy a monument to the memory of their great saint as should vie with the impressive pile of Canterbury Cathedral, with its costly shrine of Thomas à Becket, that cathedral having been rebuilt in the new Gothic style brought from France. It was in this way that Gothic architecture in its flower made its advent in far-away Trondhjem only nine years after it had been introduced into England. Eystein demolished Olaf Kyrre's church, and constructed on its foundations the pillars which support the middle aisle with its triforium and clerestory. To these he added side aisles of 10 feet wide. He elevated the floor of the octagon 2 feet, and constructed a passage round it, off which opened several chapels, and enclosed St. Olaf's well in one of the buttresses. He rebuilt the central tower, raising the pillars 7 feet, over which he made great pointed arches supporting the triforium and clerestory, together with the

octagonal spire and belfry. He also pointed the upper windows in the gables of the transepts.

The next great event in the history of the church was the reconstruction of the nave by Archbishop Sigurd Eindridesson about 1248, the Norman nave giving place to a magnificent building in pure Gothic—much purer than that of the chancel and octagon. At that time the nave was considered to be closely allied in style to that in the choir of Lincoln Cathedral, and which dated from the same period. Clusters of white marble columns stretched along the central aisle, and the spaces between the arches being occupied with trefoils containing statues. The west end terminated in two great towers—one at each corner in alignment with the west front, adorned with statues, which gave access to the nave by three portals. The building is supposed to have been complete, and stood in its glory about the year 1300. It had a length of 324 feet with four towers, the central one of which rose well above the others, in addition to many lesser turrets and pinnacles. It had 316 windows and 3360 pillars and columns, and the church was embellished with a large number of sculptured statues as well as many decorative busts and heads. The interior had 25 altars, and at the high altar reposed the body of the saint enclosed in its wonderful shrine of gilded silver, weighing nearly two hundredweight, and embellished with many jewels. Fresco paintings adorned the walls, and the windows were filled with choice stained glass from Cologne, and the effect to the visitor entering from the west, with a clear view between the rows of clustered columns right up to the high altar, must have been very striking.

From this time onward a succession of misfortunes proved very disastrous for the Church of St. Olaf. Scarce thirty years later, in the fire of

1328, the woodwork perished and many columns fell, whilst in another twenty-one years (1349) the great plague—the “Black Death”—swept the country to such an extent that only a single canon was left to the cathedral. Fires occurred again in 1432 and in 1531. The church also suffered terribly when the wave of the Reformation reached Norway, and at the same time the country became part of the kingdom of Denmark. The beautiful and costly shrine of the saint was sent to Denmark, although his body was permitted to remain on the altar. The greater part of this plunder was lost at sea by the foundering of the ship on which it was carried, and the rest was stolen on land. The body, however, was removed by the Swedes when the city was taken by them in 1564, who buried it in the little church of Skatval. The body was recovered in the following year and was buried in a brick vault. The Danish king ordered this to be filled up some years after, and its exact spot is not now known, but it is certainly in or near the church which was built to honour his memory. Subsequent fires occurred in 1708 and in 1719.

The various fires and the neglect of the building during the Reformation period reduced the fabric to a ruinous condition, and temporary repairs were often executed with beautifully sculptured fragments, and thus the historic pile stood until 1869, when a serious and scientific restoration was commenced by Herr Schirmer, the architect, and subsequently Architect Christie and the present Director of Works, Architect Ryford. Under their devoted care many valuable fragments and carvings have been rescued, and with skilful additions, set up in their original places.

“The architecture of the oldest parts of the cathedral are Norman, in every respect similar

to the best Norman architecture in England but richer . . . the architecture of those parts which are next in date is early English, in every respect similar to the best early English architecture in England (with the characteristics of toothed ornament, water-moulding at base, etc.). Nothing precisely similar is to be seen . . . on any part of the Continent. The architectural relation between England and Norway must have been very close down to the year 1300.”¹

TVINDE. *See* SOGNE FJORD.

TYSSDAL. *See* HARDANGER.

ULVIK. *See* HARDANGER.

UTNE. *See* HARDANGER.

VIK. *See* HARDANGER.

VANGSNAES. *See* SOGNE FJORD.

VEBLUNGSNAES. *See* ROMSDAL FJORD.

VESTNAES, in the Molde Fjord, about one hour by steamer from Molde, lying on the western shore at the entrance of the Tresjord, whence there is a road connecting with Söholt on the Nord Fjord, a drive of about three and a half hours, continuing thence to Aalesund.

VIK (EIDSFJORD). *See* HARDANGER.

VINJE. *See* SOGNE FJORD.

VÖRINGFOS. *See* HARDANGER.

VOSSEVANGEN or VOSS, is a somewhat scattered

¹ Fergusson.

but populous small town, and holds interest for the traveller in Norway making a yachting cruise, in that it provides a contrast to the fjord valleys and the coast. Here the wide and open district resembles the other side of Norway, the east side, or East Country, as the Norwegians have it, being of the same fertile and well-cultivated character, so different from the stern and naked rocks of the coast. The local peasant will inform you with pride that Voss is the "kitchen garden of Bergen." Voss was at one time a town of some importance, and this is supported by the size of the thirteenth-century stone church. The town is now, however, growing rapidly, industries are springing up and the population increasing—this change being no doubt brought about by the coming of the railway. The town is well known to all travellers in the country, for it is on the highway between Bergen and the overland route to Sogne Fjord. There are several hotels here—mostly comfortable if unpretentious—and one large first-class house of world-wide fame—Fleischer's—and it is probably the largest wooden building in the country.

The natives of Voss wear a distinctive costume, but is now very little seen except on Sundays and holidays.

A short distance (about half a mile) is a fifteenth-century wooden building,—Finneloftet,—at one time a dwelling but now preserved as a curiosity and filled with interesting articles, chiefly dealing with the domestic life of the peasants of former times.

The prettiest walk in the district is to Breidablik (about $1\frac{1}{2}$ miles). The path leads direct from the village to the woods, skirting the lake; the river is crossed by a ferry, and continues to the chalet in the woods, from whence there is a fine view across the lake.



VOSSEVANGEN



VIK I EIDFJORD, HARDANGER



VOSSEVANGEN TO EIDE OR ULVIK IN HARDANGER—two very popular and much traversed routes. To Eide it is a drive of about three hours (30 kilometres); Ulvik is a drive of 44 kilometres, occupying about five and a half hours.

At the end of the village the main road bifurcates, one running north to the Sogne and one south (right) to the Hardanger to Eide and Ulvik. Crossing to the other side of the Voss River, the road soon begins to ascend, passing many substantial farms; later entering a fine forest of pines—the only pine forest in western Norway—and, 7 miles from Voss, reaches the highest point of the road (about 870 feet high). Here is the county boundary separating the Bergenhus Amt from the Hardanger Amt. At the top are several picturesque ponds stained brown by the peaty nature of the soil. The Skjerve River now follows the road and begins its southward descent, receiving its brown colour from the marshy ponds above mentioned. The valley then abruptly ends, and the traveller is confronted with the superb panorama of the Skjerve ravine and valley. The suddenness with which this view appears is quite startling. The river makes an abrupt descent over the black cliffs and becomes the fine waterfall of Skjervefos, along the base of which the road is carried by a bridge; the windings of the ribbon road are clearly visible from the top, and below is seen the rich green valley with the little chalet of Fossheim. It is a good plan, if time permits, to leave the vehicle directly the valley comes into view, and, after resting awhile at the top to enjoy the view, to walk to the bottom along the very excellent and well-graded road, and rejoin the vehicle again at Fossheim. The summit of the road appears to be perched on the edge of an abyss girdled by perpendicular

masses of stupendous mountainous cliffs. When the waterfalls are in "form," the river is projected into the chasm below, causing clouds of spray whirling into the air and across the road. From Fossheim the scenery changes, rapidly loses its wild character, and becoming remarkably fertile, and soon Graven Lake appears with the little white church half-way along its shores. Graven is a beautiful lake, with the rural hamlet of Övre Vasenden at its head, lying in view of the Naesheimhorg (3248 feet). At the small hotel of Naesheim, a stay is often made to rest the ponies and accommodate the thirsty traveller. Soon after leaving Vasenden, the road to Ulvik is passed on the left, not far from the typical white wooden church. On still days the lake provides an additional attraction by the perfect mirroring of its mountainous banks. Near the end of the lake the road follows the course of the Graven River, flowing from the lake, and passes many very artistic "bits," with excellent groupings of farm buildings, the rapid torrent, fine specimens of silver birches and a background of mountains veiled with rich blue haze. It is now but a few kilometres from the village of Eide.

The road to Ulvik branches away to the left and ascends the wooded valley, giving pretty views of the Graven Lake, which for a time remains visible. It takes about an hour to reach the top of the road, and it is a pleasant change for walkers to leave their vehicle and mount the hill by cutting off the rather long curve of the road. The road attains an altitude of 1125 feet, with fine views in which appear the Sotenut and the Vasfjaeren (5355 feet). This part of the road is through the watershed, passing the mountain lake of Espelandsvand, at the end of which appears the snow-crowned Onen (5150 feet) away in the background. At some

distance an extensive and much admired view is revealed, embracing the reaches of the Ulviks Fjord far below, with the white church of Ulvik standing prominent in the village, together with a fine prospect of the mountains enclosing the fjord. The road then descends the breast of the hill and, taking many long sweeps, crosses the gorge of the Tyssaa, and finally reaches Ulvik.

APPENDIX I

THE HÁVAMÁL

The following is a selection from the Hávamál or moral code of the vikings. The translation is by Paul B. du Chaillu, and is taken from his book, *The Viking Age*, by kind permission of Mr. John Murray.

All door-ways
Before one goes forth
Should be looked over,
Should be searched out,
For 'tis hard to know
Where foes sit
On the benches before one.

Fire is needed
By him who has come in
And is benumbed in his knees ;
Food and clothes
Are needed by one
Who has travelled over the
mountain.

Water is needed
By the one who comes to the
meal,
A towel and a hearty welcome,
Good-will
If he can get it,
Talk and answer.

Wisdom is wanted
By him who travels widely ;
Anything is easy at home ;
He who nothing knows
And sits among the wise
Becomes a gazing-stock.

A man with a thinking mind
Should not boast,

But rather be heedful in his
mood.

When a wise and silent man
Comes to a homestead
The wary man seldom makes
a slip,

For a more faithful friend
Will a man never get
Than great man-wit.

The wary guest
Who comes to a meal
Is silent and talks little,
Listens with (his) ears,
Looks on with (his) eyes ;
Thus every wise man looks
about him.

He is happy
Who gets for himself
Praise and good-will ;
That which a man must own
In the mind of another
Is less easy to deal with.

A better burthen
A man carries not on the road
Than great wits ;
Better than wealth
It is thought at strange places ;
It is the strength of the poor.

Better burthen
A man carries not on the road
Than great good sense ;
No worse journey-provisions
Weigh him to the ground
Than too much ale-drinking.

The ale of men's sons
Is not so good
As men say it is ;
For the more
A man drinks
The less has he his senses.

Silent and thoughtful
Should a king's son be
And bold in battle ;
Glad and cheerful
Should every man be
Till he meet his death.

The unwise man
Thinks he will live for ever
If he shuns fight,
But old age gives him
No peace
Though spears may spare him.

A fool gapes
When he comes into company,
He mutters or sulks ;
All at once
If he gets a drink
His mind is displayed.

He alone knows
Who widely travels
And has seen much
What the temper is
Of every man
Who has his wits about him.

A greedy man
Unless he has sense
Eats ill-health for himself ;
A foolish man's belly
Often causes laughter
When he is among the wise.

Herds know
When they shall go home
And then walk off the grass ;
But an unwise man
Never knows
The measure of his stomach.

A wretched man
With evil mind
Sneers at everything ;
He knows not that,
Which he needed to know,
That he is not himself fault-
less.

An unwise man
Is awake all night
Worrying about everything ;
He is weary
When the morning comes
All the woe is as it was.

An unwise man
Thinks all who smile on him
To be his friends ;
He does not know
When he sits among wise men
Though they speak badly of
him.

An unwise man
When he comes among people
Had best be silent ;
No one knows
That he nothing knows,
Unless he talks too much ;
The man who nothing knows
Knows not of it
Though he talk too much.

He who is never silent
Speaks too many
Meaningless words ;
A glib tongue
Unless it has restrainers
Often does harm to itself,

One should take leave,
The guest should not stay
Always in one place ;
The loved becomes loathed
If he sits too long
In another's house.

A homestead is best
Though it be small ;
A man is master at home ;
Though he has but two goats
And a straw-thatched hall
(house)
It is better than begging.

I never met a man
So openhanded or free with
his food
That he would not take a gift,
Nor one so lavish
With his property
That rewards were to him
unwelcome.

With weapons and clothes
Such as are most sightly on
oneself
Shall friends gladden each
other ;
Givers and receivers
Are the longest friends,
If they give with good wishes.

A man should be
A friend to his friend
And give gift for gift ;
Laughter for laughter
And lie for lie
Should men return.

To his friend
A man should be a friend,
To him and his friend ;
But no man
Should be the friend
Of his foe's friend.

If thou hast another
Whom thou trustest little
Yet wilt good from him get,
Kindly shalt thou talk to
him,
But think deceitfully
And give lie back for lie.

That is further from him
Whom thou trustest little
And whose mind thou sus-
pectest,
Thou shalt smile at him
And speak contrary to thy
thoughts,
The reward should be like the
gift.

Middling wise
Should every man be,
Never too wise ;
Happiest live
Those men
Who know many things well.

Middling wise
Should every man be,
Never too wise ;
For the heart of a wise man
Is seldom glad
If its owner is all-wise.

Middling wise
Should every man be
Never too wise ;
No man ought to
Know his fate beforehand,
Then his mind is freest from
sorrow.

Early should rise
He who wants the property
Or the life of another ;
Seldom a sleeping wolf
Gets a thigh-bone
Or a sleeping man victory.

Early should rise
 He who has few workers
 And go to his work ;
 Many hindrances has he
 Who sleeps in the morning ;
 Half one's wealth depends on
 activity.

Washed and well-fed
 Should a man ride to the
 thing,
 Though he be not so well
 dressed ;
 Of his shoes and breeches
 Let no man be ashamed,
 Nor of his horse, though he
 has not a good one.

Ask and answer
 Should every sage man
 Who wants to be called wise ;
 One may know
 But not another ;
 All know if three know.

Much too early
 Came I to many places
 And too late to some ;
 The ale was drank
 Or it was unbrewed ;
 An unwelcome man seldom
 finds the ale.

Fire is the best thing
 Among the sons of men,
 And the sight of the sun,
 His good health
 If a man can keep it,
 And a blameless life.

A man is not utterly unhappy
 Though he be in ill-health ;
 Some are happy in sons,
 Some in kinsmen,
 Some in much wealth,
 Some in good deeds.

Better is it to live
 Than not to live ;
 A living man (may) always
 get a cow ;
 I saw fire blaze
 Before a wealthy man
 And outside was death at the
 door.

The lame may ride a horse,
 The handless may drive a
 herd,
 The deaf may fight and do
 well ;
 A blind man is better
 Than a burnt one ;
 The dead are of no use.

He who nothing knows
 Knows not this ;
 Many are made fools by
 wealth ;
 One man is wealthy,
 And another poor ;
 Blame not a man for that.

Cattle die,
 Kinsmen die,
 One's self dies too ;
 But the fame
 Never dies
 Of him who gets a good name.

An unwise man
 If he gets
 Wealth or a woman's love
 Grows in pride,
 But never in wits ;
 He goes on further in his
 conceit.

A day should be praised at
 night,
 A woman when she is burnt,
 A sword when it is tried,
 A maiden when she is married,
 Ice when crossed,
 Ale when drank.

In a gale should trees be cut,
 In a breeze row out at sea,
 In the dark to a maiden talk,
 Many are the eyes of day,
 A ship is made for sailing,
 A shield for sheltering,
 A sword for striking,
 A maiden for kisses.

The words of a maiden
 Or the talk of a woman
 Should no man trust ;
 For their hearts were shaped
 On a whirling wheel,
 And fickleness laid in their
 breasts.

A creaking bow,
 A burning flame,
 A gaping wolf,
 A croaking crow,
 A squealing swine,
 A rootless tree,
 A waxing wave,
 A boiling cauldron,

A flying arrow,
 A falling billow,
 A one night old ice,
 A ring-coiled snake,
 The bed-talk of a bride,
 Or a broken sword,
 The play of a bear,
 Or a king's child,

A sick calf,
 A wilful thrall,
 The kind words of a volva,
 The new-felled slain,

An early sown field
 Shall no man trust,
 Nor his son too early ;
 The weather rules the field,
 And wit guides the son ;
 Each of them is uncertain.

Thou must not sleep
 In the arms of a witch
 So that she clasp thee with
 her limbs.

On a mountain or a fjord
 If thou to travel wantest
 Take thou good store of food.

A bad man
 Do thou never
 Let thy misfortunes know ;
 For from a bad man
 Gettest thou never
 Reward for thy goodwill.

I saw the words
 Of a wicked woman
 Wound a man deeply ;
 Her false tongue
 Became his death,
 Though he had no guilt.

Know this, if thou hast
 A friend whom thou trustest
 well,
 Go often to see him ;
 For with brushwood
 And with high grass will over-
 grown
 The road on which no one
 walks.

Draw a good man to thee
 For the sake of pleasant talk,
 And learn healing spells while
 thou livest.

Be never the first
 To forsake
 The company of thy friend ;
 Sorrow eats the heart
 If one cannot tell
 All his mind to some one.

Be never
 Glad at evil,
 But be pleased with the good.

I bid thee be wary,
 But not too wary ;
 Be most wary at ale,
 And with another's wife,
 And thirdly
 That thieves play not tricks
 on thee.

Thou must never
 Mock or laugh at
 A guest or a wayfarer.

Often know not well
 Those who sit within
 Of what kin they are who
 come ;
 No man is so good
 That a fault follows him not,
 Nor so bad, that he is good
 for nothing.

Never laugh
 At a hoary wise man ;
 Often it is good which old
 men say.

Skilled words come often
 Out of a shrivelled skin
 Hanging among hides,
 Dangling among dry skins,
 And going among the sons of
 toil.

Scoff not at the guest,
 Nor drive him to the door ;
 Be kind to the poor.

Courage is better
 Than the power of sword
 Where the angry must fight ;
 For I saw a bold man
 Win
 Victory with a blunt sword.

'Tis better for the bold
 Than cowards
 To be in the game of Hild ;
 It is better to be merry
 Than to be downhearted
 Whatever may come to hand.

APPENDIX II

THE ANCIENT STAV CHURCHES OF NORWAY

WITH the noteworthy exception of the cathedral at Trondhejm, the stone churches in Norway have few interesting or remarkable features. They are generally quite innocent of any architectural ambition and exhibit few instances of style or ornament. The stone churches are restricted to the coast or the islands that surround the coast, but the Stav churches, found in the fjords and in the uplands in the vicinity of the fjords, are so unlike anything else in Europe as to constitute a distinct and national style of a most extraordinary character in design and construction. They are said to be the most remarkable and architecturally important timber buildings in Europe. There is nothing like them in stone architecture known to exist. Their greatest peculiarity is their thoroughly Eastern aspect, resembling very much a Chinese pagoda, and it is difficult to appreciate that these buildings, so unlike a Christian church, should have been created during the eleventh and twelfth centuries, contemporaneous with the beautiful architecture of that period.

It is estimated that at one time there must have been at least three hundred of these churches standing in Norway, but the number has been sadly reduced; many have perished from sheer neglect, but by far the greater proportion have been sacrificed to the ravages of fire until they now number but twenty-four. They are all constructed

of soft wood, pine, fir, etc., and are of a rich deep brown colouring, the result of age and the frequent application of pitch or Stockholm tar, etc., a fact to which the extraordinary preservation of the wood is due.

The origin of the Stav church is unknown ; certain somewhat similar pagoda-style churches have been known in Russia and Bohemia, but they have been declared by Professor Dietrichson, who has written an exhaustive treatise on the subject, to be in no way connected with the evolution of the Stav church. The one notable example which bears several points in common is that at Greenstead, in Essex. This was not built later than the tenth century, but nothing far-reaching can be deduced from this fact, although it certainly antedates the earliest known church in Norway, in this style, by at least a century. It may be supposed, with some reason, that this singular form of building was adapted from the pagan temples in the north, which it is known were of wood, and that they were adapted by the first missionaries to facilitate the grafting of the new faith to a vestige of the old ; and it may be that it was for this reason that the pagan form of ornamentation was retained, and even representations of mythological scenes from the sagas permitted to embellish the fabric of a Christian church. As these churches exist in districts never very far from the fjords or the sea, and it is an undoubted fact that at that period the best carpenters were the boat builders, it is probable that these men were employed in the erection of these churches, and the dragon-head terminals to the gables may have been adapted from the prows of their ships.

Mr. H. W. Brewer has admirably classified the leading peculiarities of the Stav churches of Norway :—

- I. The general pyramidal grouping or building



FANTOFT STAVKIRKE

up of the features of the exterior, a most unusual treatment in northern woodwork of the Middle Ages, where the reverse system is nearly always followed—the upper portions of the building projecting beyond the lower.

2. The planning of the church with aisles surrounding the nave on all four sides, so as to cut off the chancel constructively from the nave.

3. The separate roofing of every portion of the structure.

4. The external cloister “Laufgang,” built up against the aisle walls and surrounding the whole building. This is, however, not by any means general.

5. The stone-like character of all the constructive details, such as arcades, caps, bases, etc.

6. The strange and elaborate carvings with which portions of the exterior, especially the doorways, are adorned, recalling to the mind the early Irish work, such as, for instance, as the sarcophagus of Cormac M’Carthy on the rock of Cashel. Kügler calls the Norwegian work “Keltischirischen” decoration, and there is certainly great probability that it came to Norway from Ireland. It consists of patterns almost geometrical in their regularity, formed by the coiling and knotting together of snakes, lizards and sometimes the elongated stalks of plants.

The churches are in a few instances accompanied by a bell tower, or campanile, and this leads to the supposition that the buildings might have been designed after the architect had been in contact with Byzantine influences received in some of the expeditions to Constantinople; and in like manner the bell tower, as a separate structure, may have been inspired by the crusade of Sigurd in 1111. Mr. Brace, in *Norse Folk*, describing one of the best known of these churches, that of Borgund, writes: “The first sensation in coming in view of

it, in the solitary mountain valley, is as if suddenly seeing a huge, mailed animal, with many necks and heads, resting on the earth—of something fantastic and living—you cannot in the least understand its structure or shape as a church ; on approaching you discover that it is primarily a little building of Norwegian pine, with cloisters or galleries built out on it in double rows, the first making part of the interior, and the second being really open galleries or arcades in Byzantine style. The whole is covered with small pointed shingles, fitting closely, and smeared with pitch, giving an appearance of scales, or of a coat of mail. The spire has an Oriental aspect, and the gables and summits are surmounted by all sorts of quaint tasteless heads and angular ornaments, these last probably being the first-fruits of the Renaissance transplanted here. The doorway has some curious carvings in wood of the ancient mythological subjects—the Midgard serpent, perhaps, swallowing the works of man before the final destruction. The nave is only 39 feet long and the circular apse 15 by 14 feet.”

APPENDIX III

THE LAPPS

THE Lapp country extends from Norway, through Sweden and into Russia. In the former country they are only found north of Trondhjem. The province called Finmark, in Norway, owes its name to the Lapps, as the Norwegians to this day persist in calling them Finns despite the fact that there are many points of difference between the two. The Lapps are probably the modern descendants of the aboriginal inhabitants of Norway, and are a brachycephalic race quite distinct from the short-skulled type of the Norwegian.

The Lapps are of short stature, the average height being 4 to 5 feet ; they have quaint wizened faces, broad in the upper part and with high and prominent cheek bones, a flat nose with retroussé tendencies, thin lips and grey-green eyes. Their hair is generally reddish dark brown, but in some cases is quite dark or even fair. Their complexions are very dark, like that of the Red Indian, and often of a leathery appearance, but there is no doubt that this is the outcome of the buffeting that they get from the cold winds, hard weather and sun, to which they are continually exposed ; it must also be added that they are not a very clean race, and it is said that a Lapp may at any time conceal his identity by washing himself. That they are naturally not a dark-skinned race is proved by their babies, which have quite a fair and even white skin, their artificial complexion

only arriving as they grow up. It is curious that, apart from the very young, the Lapps appear much alike, and after the age of about twenty years it is exceedingly difficult to estimate their age.

The Lapp population of Norway totals some 21,000, and it is a popular impression that they are dying out, but this is not so ; in 1845 they numbered 13,000. There are now about 1700 Nomad or Mountain Lapps. There are several divisions of Lapps, named after the callings they follow for a livelihood : (1) Nomad or Mountain Lapps ; (2) Sea Lapps ; (3) Forest Lapps ; (4) River Lapps ; and (5) Fisher Lapps. The Sea Lapps are to be found in groups of families at different parts of the coast of Nordland, and are said to be excellent fishermen and, of course, living in a grade better style than the Nomads who retain most of the characteristics of their race from ancient times. The River Lapps are so called from the fact that they live upon the fish caught from rivers and do not work upon the coast.

When encamped, the Nomad Lapps live in a rude circular or cone-shaped hut built of boughs, turf or clay and stones. These sometimes have a primitive doorway so low that it is necessary to stoop on entering. The hut top has a circular opening through which the smoke escapes and light and air are admitted. These huts are about 7 feet in height, and from 10 to 12 in diameter. A large flat stone occupies the centre of the hut, on which the fire is kindled and over which hangs the large iron pot used for cooking. Into this restricted area the family or families crowd together with their dogs ; the air is usually heavy with the fumes from the fire and the pipes of both male and female inhabitants, and it is not therefore surprising that they should suffer from pneumonia and ophthalmia ; they are also very susceptible to measles. During the summer,



NOMAD LAPPS

when encamped, in addition to the earth huts, some Lapps live in tents made by stretching canvas round birch poles driven into the ground and converging to a common centre.

The summer encampments of Nomadic Lapps usually most convenient for tourists to visit, are those near Lyngseidet, and in the Tromsdal near Tromsö. The costume of the Mountain Lapps is largely derived from the reindeer. The coat or kofta is of reindeer skin with the hair attached, and is long enough to reach to the knees, and extends upwards with a high collar so as to encircle the neck, thus protecting the wearer against rain or snow. The breeches are made from the skin of the reindeer leg—also with the hair on—this part being considered the warmest part of its fur; this comes below the knee. Woollen underclothes are worn by those who can afford them, or in their place a reindeer-skin shirt. In very severe weather two or more of these shirts supplement the woollen clothing. The shoes are also of reindeer skin worn with one or more pairs of stockings inside. The feet are surrounded by dried “shoe grass” or sennegraes (*Carex ampullacea*, *C. versicaria*, *C. sylvatica*), which is collected in summer and preserved for winter use. This makes the shoes very comfortable, and has the property of defying the severest cold. This grass is also used in summer when marching over stony ground, or if the shoes are worn without hose. The Lapp shoes are made of skin from the legs of the male reindeer, a very strong decoction of birch or other bark being made in which the skins (with the hair still on) are immersed for about twenty-four hours. A warm fur cap is worn on the head, which varies both in shape and size according to the various tribes. The dress of the women is similar to that of the men, except that women wear a differently fashioned cap,

"skull-cap" in shape, with a little strip of cheap lace along the front above the forehead. It is, also a little more gaily decorated with strips of bright coloured cloth. The men wear a wide leather belt, whilst the women usually assume a narrower cloth one. The wealthier of both sexes boast two suits of clothes, and wear cloth dresses during the summer months when in the valleys.

Notwithstanding their slender build, with round chests and poor muscular development, the Lapps are a very hardy and enduring race. They are frequently bow-legged, but they will march long distances for weeks together, with their reindeer, living on poor rations, and overcoming the pangs of hunger by tightening their belts a little more each day. Their food consists chiefly of animal food; vegetables—which are hardly obtainable—are seldom eaten. They are very fond of coffee, and are proverbially addicted to the use of tobacco and alcohol, when they can get it. When a Norwegian wishes to reprove another for drinking too much, he is wont to say, "Don't make a Lapp of yourself."

Many of the Laplanders, even the nomadic tribes, are now able to read and write, thanks to the special provisions made by the paternal Government to meet the needs of the case.

The sole wealth, and often the only source of food and clothing, of the nomad Lapps is their reindeer, which they drive about in semi-wild herds of two to three thousand, on the snow-covered uplands in summer, and in the lower lands and valleys in the winter, always guided by the presence or otherwise of the moss *Cenomyce rangeferinax*, which is so essential for the reindeer. The reindeer moss grows in great abundance in those bleak and barren mountain-tops, where there is plenty of snow and a uniformly low temperature, and these are conditions which precisely suit the

well-being of the reindeer, who must perish without this food. The animals are endowed with great instinct in finding the moss, and will sometimes dig with their hoofs 5 or 6 feet in order to get at the moss. The reindeer yield very thick milk, with a strong flavour, and resembling cream in appearance, and which forms one of the chief foods of the Lapp, who, however, waters it before use. It is also used for making cheese. The movement of a herd of reindeer produces a peculiar crackling sound, and they run so fast that the fastest horse cannot overtake them. The Lapps are very expert in the art of lassoing the deer, and will single out any particular deer and seldom miss their mark. The reindeer are naturally very timid, and never become really tame, although they are used for drawing the peculiar canoe-shaped Lapp sledges, which are so difficult to ride, novices being invariably thrown out. It is said to take five years patient training to break them in to sledge-drawing.

The Lapps are a very religious people, and are exceptionally contentious in this direction; the principal religious festival is at Easter (Paaske), when all Lapps partake of the Holy Communion. "It is strange to see a people who can read, write, and who have family prayers morning and evening, still living as nomadic pastoral savages, clinging in all particulars to the old habits of their forefathers, clothed in the skins of beasts, and with so much contempt for Manchester, Birmingham and Sheffield as to still make their own thread of the sinews of their own reindeer, their needles and pins of the bones, and their spoons of the horns."¹

¹ Stodart.

BY S. J.
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INDEX

- Aak Farm, 239
 Aalesund, 155
 Aalesundsaxla, 156
 Aalfot Brae, 227
 Aandalsnaes, 238
 Aardals Fjord, 245
 Aasæderet, 62
 Aasen, Ivar, 76
 Acerbi *quoted*, 231
 Adam of Bremen, 69
 Aenaes, 200
 Afleinfjeld, 230
 Aga Farm, 208
 Agriculture, 43, 268
 Akers, river, 175
 Alcohol, consumption of, 57
 Alderen Island, 237
 Alfheim, 266
 Alfchild, daughter of Sigurd,
 144
 Alstenö Island, 261, 262, 263
 Altenfiord, 235
 Anglo-Dutch War, 163
 Anne of Denmark, 176
 Apollo, 148
 Arendal, 157
 Arnö Island, 260, 266
 Arnold, Carl, 86
 Arrebo, Bishop, 81
 Art, 72
 Asbjörn, 107
 Asbjörnson, 83
 Asgard, 148
 Ask Island, 170
 Aspen, 156
 Athelstane, King of England,
 104, 131
 Aurlands Fjord, 245
 Aursund-sjö, 195
 Avalanches, 241
 Avaldsnaes, 158
 Axes, Battle, 126
 Baillie, Joanna, *quoted*, 207
 Bakke, 251
 Bala, tumulus of King, 248
 Balder, the Sun-God, 89, 148
 Balestrand, 246
 Balholm, 245, 246
 Barlaam's Saga, 81
 Bauta stones, 156
 Bayeux tapestry, 117, 120
 Beis Fjord, 226
 Beothric, King of Wessex,
 130
 Bergelmer, 149
 Bergen, 158
 Berserks, 110, 142
 Bidder, George, 186
 Bispén, 239
 Bjergsted Park, 259
 Björn, 185
 Björnson, 76, 83
 Blaahorn, 215
 "Black Death," 22, 36, 242,
 274
 Bloodaxe, Erik, 106
 Bødal Farm, 230
 Bødalsfjeld, 231
 Bodö, 174, 260
 Bohuslän, rock tracings at,
 114, 117
 Bøjums Glacier, 248, 249
 Bommel, 175

298 THE FJORDS AND FOLK OF NORWAY

- Bonde, 59, 136
 Bondhus Glacier, 201
 Borch, painter, 181
 sculptor, 177
 Borgund, 156, 289
 Boyesen *quoted*, 116
 Brace, Mr., *quoted*, 289
 Bragernaes, 185
 Bragi, 148, 152
 Bratsberg, 244
 province of, 236
 Bravöll, battle of, 118
 Breakspeare, Nicolas, 223,
 271
 Breidablik, 276
 Breidalsvand, Lake, 194
 Bremanger, 227
 Bremangerland Island, 214
 Brewer, H. W., *quoted*, 288
 Bridal crowns, 204
 " Bridal Procession " Peaks,
 239
 Bride's Veil Fall, 189
 Bridge of Lice, 160
 Brigsdals Gaard, 229
 Glacier, 228, 229
 Brude-Slör, 252
 Brunanburgh, battle of, 131
 Buarbrae, 210
 Buch, Von, *quoted*, 195, 197
 Buken Island, 217
 Bull, Henrik, 178
 Bull, Ole, 87, 164
Burnt Njal, 78, 131
 Byglandsfjord, 241, 242

 Calcic carbide, 47
 Calmar, Union of, 260
 Carlyle's *Sartor Resartus*
 quoted, 234
 Carving, peasant, 181, 182
 Chaillu, Paul du, *quoted*, 70,
 127, 128, 208, 281
 Charles II, 159
 Charles XII, 188
 Charles of Denmark, 154
 Christian IV of Denmark, 183
 Christian V of Denmark, 200
 Christian Frederick, King,
 153
 Christiania, 175
 Christianity, introduction of,
 107
 Christiansand, 183
 Christianssund, 184
 Christie, architect, 274
 first President of Norwegian
 Storthing, 163; statue
 of, 184
 W. F. K., 165
 Church, English, 247
 Climate, 7
 Clubs, 55
 Cnut the Great, 111, 112,
 120, 131, 143, 270
 Cod fisheries, 38, 220
 Cod-liver oil, 39, 196
 Constantinople, 121, 124
 Corelli, Marie, *Thelma*, *quoted*,
 236
 Customs, 88
 Cyanamide, 47

 Dahl, Hans, 247
 Johan Christian, 74
 Danelagh, 135
 Danielsen, Prof. D. C., 166
 Dass, Petter, 81, 157, 164
 Defence, 33
 Dietrichson, Prof., 288
 Digermulen, 222
 Digermulkoll, 222
 Djupvashytte, 194
 Dowry, 145
 Drammen, 185
 Dress, national, 182, 242
 Dueknip, 183
 Duels, 141
 Dunderland mines, 237
 Dunmow flitch, 151
 Dynnaeso, 185
 Dyrdal, 250
 Dyrteigen hill, 170

 Eagle dwellings, 191
 Eckersberg, 75

- Edda, Elder, 77, 80
 Edda, Younger, 81
 Education, 28
 Edward the Confessor, 131
Egils Saga, 78, 142
 Eide, 203, 277
 Eider-down, 218
 Eidfjord, 200
 Eidsfjord, 227
 Lake, 206
 Eidsvold, 186
 Eikedalsfos, 264
 Eikeland, 264
 Eindridesson, Archbishop
 Sigurd, 272
 Eirik, King of Sweden, 213
 Ekeberg, 181
 Ender, Axel (The First Easter
 Morn), 224
 Erik Jarl, 111
 Erik, King, 249
 Erlingsson, Magnus, 113, 249
 Espelandsfos, 211
 Espelandsvand, 278
 Esse Fjord, 247
 Ethelred the Unready, 131,
 270
 Eugene III, Pope, 271
 Evje, 242
Eyrbyggja Saga, 142
 Eystein, Archbishop, 272

 Faarö Island, 225
Faereyinga Saga, 78
Fagrskinna Saga, 128
 Fairs in Nordland, 185
 Faleide, 228
 Fanne Fjord, 226
 Fantoft, 170
 Farmhouse, ancient, 188
 Farms, 63
 Fearnley, 74
 Fele, 85, 92
 Fibelstad-Haugen, 216, 217
 Filmreite, 249
 Finne, Captain, 253
 Finneloftet, 276
 Finse, 173

 Fisheries, 155
 Fishing, 37-39
 Fiva Farm, 239
 Fjaerlands Fjord, 245, 248
 Fleina Island, 260
 Fleischer's Hotel, 276
 Flekkerö Island, 184
 Floen, Lake, 229
 Flora of N. Cape, 233
 Flydalsjuvet, 193
 Folgefond snowfield, 200, 201,
 208, 265
 Fondalsbrae, 260
 Forestry, 39
Fornmanna Sögur, 122
 Fosli Hotel, 207
 Fossheim, 277, 278
 Franchise Act of 1898, 26
 Frederick II, 187
 Frederick III, 187
 Frederick VI of Denmark,
 178
 Fredrikshald, 187
 Fredrikstad, 187
 Frey, 151
 Frich, 74
 Fridthjof, Home and Statue
 of, 246
Fridthjof Saga, 126, 246
 Frisians, intercourse with,
 104
 Frognersaeter, 181
 Frondals, Lake, 264
 Fuglö Island, 260, 266
 Furuberg Falls, 201
 Gambling, 55
 Garborg, Arne, 60, 77, 83
 Garshammer-Saeter, 201.
 Gauntlet, running the, 123.
 Geira, daughter of Burislaer,
 109
 Geiranger Fjord, 188
 Geology, 1.
 German colony at Bergen, 162
 "Giants' cauldrons," 255
 Gimsö Island, 221.
 Gjegnabrae, 227
 Gjeilo, 174

- Gjeitegg, 250
 Gjermundnaes, 237
 Glaciers, 10.
 Glengshölen, Lake, 243
 Glommen, 195
 Gloppe Fjord, 227
 Godi, 140
 Godöström, 175
 Gokstad, viking ship found
 at, 178
 Gol, 174
 Goldbeard, 101
 Gorm, King of Denmark, 213
 Government, 25.
 Graenske, Magnus, 111
 Olaf, 111
 Svend and Harald, 108
 Gragas (code of law), 141
 Graven Fjord, 203
 Lake, 278
 River, 278
 Grieg, Edvard, 86, 164
 Grimkell, Bishop, 276
 Grodaas, 227, 228
 Grönvold, Marcus, 169
 Grosch, architect, 178
 "Grosserer," 53
 Grotlid, 194
 Grotsund, 266
 Gryten, 238
 Gudbrandsdal, carving from,
 182
 Gude, Hans F., 74
 Gudvangen, 251
Gulathing Saga, 136
 Gulf Stream, 7, 197
 Gulsvik, 174
 Gunhilda, 108
 Gustafson, Professor, 179
 Guttorm, 102
 Gvalsevarre, 222
 Gyda, 109
 daughter of Erik of Horda-
 land, 212
 Haabrok, Hauk, 104
 Haakon Haakonsön, 35, 113,
 160
 Haakon Haakonsön, Jarl, 108,
 111, 142
 Lagaböter, 114
 Sverresön, 81
 VII, 154, 269
 Hafrsfjord, battle of, 102, 211,
 232
 Haguin, King, 160
 Halden, 187
 Hallingdal, carving from, 182
 stavkirke, 183
 Halså Hotel, 239
 Hamar, 223
 Hammerfest, 195
 Hamreheia, 184
 Hamsun, Knut, 83
 Hannesö Island, 237
 Hansa House, 166
 League, 36, 160, 176
 merchants, 159
 Hansen, Dr., 165
 Hansteen, 75
 Harald Haarfager, 99, 137,
 140, 145, 211, 212, 213,
 232, 260
 II (Graafeld), 108
 Harald Hardraade, 112, 121,
 175, 271
 Hardanger Fjord, 198
 Vidden, 199, 208
 Hardicnut, 112, 131
 Hassellö Island, 211
 Hasteinn, 132
 Haugastöl, 174
 Haugesund, 211
 Hávámál, the, 78, 98, 281
 Havnaes, 227
Heimskringla, 78, 101, 104,
 108, 117, 122, 137, 152,
 212, 213
 Helle, 157
 Hellesætersbræ, 230
 Hellesylt, 216, 217, 227
 Helmets, 126
 Hemnesberget, 237
 Henningsvaer, 221
 Hestmandö Island, 213, 237,
 261, 262, 263

- Hildalsfos, 210
 Hindō Island, 222, 226
 Hjaertō Island, 225
 Hjelle, 228
 Hjelsmō Island, 232
 Holand's Fjord, 260
 Holberg, Ludwig, 164
 Hole Farm, 239
 Holmen, 259
 Holmenkollen, 181
 Hōnefos, 174
 Hordaland, kingdom of, 232
 Horgheim, 239, 241
 Hornelen, 213, 214
 Cliff, 227
 Horningdals Vand, 227
 Hornviken, 232
 Hospitals in the Lofotens, 219
 Hundviks Fjord, 227
 Hyenfjord, 227

 Ibsen, Henrik, 76, 83, 243
 Peer Gynt, 150
 tomb, 180
 Ide Fjord, 187
 Independence declared at
 Eidsvold in 1814, 153
 Indfjord, 238
 Inheritance Feast, 146
 Inner Lead, 175, 214
 Invikfjord, 228
 Iron district, 244
 Ironside, Björn, 132
 Is Fjord, 227, 238
 Isterdal, 238
 Ivar, 97

 Jaastad Farm, 208
 James VI of Scotland, 176
 Jønshorn, 215
 Jordal, 2752
 valley, 210
 Jordalsnut, 252, 254
 Jørgensen, 75
 Jörund Fjord, 214
Josafat's Saga, 81
 Jostedalsbrae, 228, 229, 248,
 249

 Junkerfjeld, 174
 Jupiter, 148
 Jygrastol, 201

 Kabelvaag, 221
 Kariol, 19
 Karmō, island of, 211, 217,
 244
 Karmoen, finds at, 166
 Karmsund, 213, 217
 Kielland, Alexander, 75, 83
 Kilefos, 251, 254
 Kinservik, 207
 Kirkelandet Island, 184
 Kjeipen, 216
 Kjendal, 231
 Kjendals Glacier, 229
 Kjerulf, Halfdan, 87
 Kjosens, 222
 Klakka, Thore, 109, 122
 Klosterfjord, 259
 Klöven, 265
 Knivsflaafos, 189
 Knuden, 193
 Kobberdal, 218
 Kolaastinder, 215
 Kolstoe, 75
 Kongen, 239
Kongespeilet, 81
 Kopervik, 217
 Krag, Thomas, 83
 Kragerō, 244
 Kröderen, Lake, 174
 Krogegg, 250
 Krohg, Kristian, 75
 Kronebrae, 231
 Kroningsward, M. von, 103
 Kügler *quoted*, 289
 Kunna, 260
 Kvaernhusfjeld, 230
 Kvalō Island, 195, 265
 Kvamshaug Hotel, 264
 Kvikne Brothers, 248
 Kvindherred Fjord, 200
 Kyrre, Olaf. *See* Olaf

 Laatefos, 210
 Lagthing, 25, 26

- Laing, Samuel, *quoted*, 116
 Lakes, 14
 Landslips, 216, 230
 Landsmaal, 25
 Langeleik (zither), 85
 Langfjelde, 171
 Langfjord, 238
 Langnaes, 237
 Language, 24
 Lapps, 11, 194, 222, 291
 Larsen, Fru Pavels, 248
 Laws, Fridthjof, 127
 Jomsviking, 127
 King Half, 127
 Udal, 61, 103
 Viking, 136
Laxdæla Saga, 78, 145
 Laxe, Cape, 235
 Legends, 82, 261
 Lekö Island, 261, 262, 263
 Lendismenn, 138
 Leprosy, 51
 Levanger, 268
 Lie, Jonas, 83
 Lindeman, L. M., 84, 86
 Lobsaas, 174
 Lodbrok, Ragnar, 132
 Lodingen, 226
 Loen, Lake, 228, 229
 Lofoten Islands, 218
 legend of Maelström, 82
 Lofthus, 207
 Lökta, 218
 Löland, 83
 Lönehörjen, 255
 Longfellow *quoted*, 233
 Louis Philippe, 174
 Löveid Løck, 244
 Lyngen, 222, 293
 Fjord, 222
 Lyngs Fjord, 266
 Lyngstuen, 266
 Lyngseidet, 222, 293
 Lyster Fjord, 245

 Madvik, 188
 Maelström, the, 82, 219
 Magerö Island, 233, 235
 Magerösund, 233
 Magnus the Good, 112
 Magnus Lagaböter, 113
 Mail, coats of, 126
 Malangen Fjord, 265
 Margaret, Queen, 153
 of Scotland, Princess, 249
 Marriage laws of vikings, 144
 Martel, Charles, 104
 Massacre of Scottish auxiliaries, 1612, 241
 Mauranger Fjord, 200
 Mawer, Professor, *quoted*, 103, 133
 Melderskin, 200
 Melheinsnib, 230
 Melkevoldsbrae, 229
 Melö Island, 260
 Meridian Monument, 197
 Middagshorn, 216
 Mindre-Sunde, 194, 228
 Minne, 223
 Mjelfvafjeld, 238
 Mjöltnir, ascent by W. C. Slingsby in 1885, 240
 Mjösen, Lake, 223
 Mo, 237
 Mockler-Ferryman, Lt.-Col., *quoted*, 90
 Molde, 224
 Moldehöi, 225
 Morris, William, *quoted*, 81
 Moskenesö Island, 221
 Mosterhavn, 226
 Mosterö Island, 226
 Mountains, 10
 Munch, 83
 Mundal, 248
 Munthe, Gerhard, 75
 Music, 84
 Musical Lyceum, 86
 Muther, Professor Richard, *quoted*, 75
 Myrdal, 173
 Mythology, 147

 Naerödal, 251
 Naerö Fjord, 245, 250

- Naerup, Carl, 60
 Naes, 238
 Naesaxlen, 238
 Naesdal, 231
 Naesdal Farm, 230
 Naesheimborg, 278
 Narvik, 226
 Nebbedal, 217
 Nebelong, architect, 165
 Nestor, 125
 Nestun, 170
 Nid, River, 267, 268, 270
 Nielsen, 75
 Nonsnib, 231
 Norangs Fjord, 215
 Nord Fjord, 226
 Nordkyn, 235
 Nordraak, Rikard, 87
 Nordsjö Lake, 243, 244
 Norheimsund, 203, 265
 Normann, 247
 Norske Skogselskab, Det, 42
 North Cape, 231
 Norvö, 156
 Numedal, carving from, 182

 Oaths, 141
 Odda, 209
 Odderö Island, 183
 Odelsret and Odelsfri, 62
 Odelsting, 25, 26
 Odin, 148, 151
 Ofoten Fjord, 226
 Öfsthufos, 265
 Öie, 215, 216, 227
 Oksen, 238
 Öksendal, 227
 Olaf Haraldsson, 270
 Olaf Kyrre, 113, 159, 180,
 270, 271
 Olden Lake, 228
 Onen, 278
 Opheimsvand, 254
 Oplendskedal, 193
 Ordeals, 141
 Örjasaeter, 193
 Örkneyinga Saga, 78, 123,
 132

 Ös, 170
 Oscar I, 181
 Oscar II, 234
 Öse, 242
 Öseberg, viking ship found
 at, 178
 Oslo, 175
 Östvaagö Island, 221
 Otta, 241
 Otteraa, River, 183, 241
 Övre Vasenden, 278
 Oxö Island, 184

 Paaske (Easter), 295
 Peasant costumes, 242, 182
 Pedersson, Absalon, 81
 Pepys *quoted*, 160
 Poe, Edgar Allan, 219
 Population, 22
 Porsanger Fjord, 235
 Porsgrund, 236
 Prehistoric remains, 96

 Raftsund, 222
 Ragnhild, daughter of Gold-
 beard, 101
 Railway, Highland, 171
 Railways, 19
 Rainfall, 8
 Ramsay, Colonel, 241
 Ranen boat industry, 237
 Rauma River, 238
 Ravnefjeld, 184, 230, 231
 "Red Lion," 237
 Reinald, Bishop, of Win-
 chester, 257, 258
 Reindeer, 199, 294
 Reinö Island, 266
 Religion, 32
 Riksmal, 24
 Ringedalsvand, 209
 Ringvassö Island, 265
 Risö Island, 211
 Rivers, 13
 Roads, 18
 Rödö (Rödölöven), 237
 Rogaland, kingdom of, 232

- Rolf the Ganger (Rollo the Walker), 103, 133, 156
 Rombaken Fjord, 226
 Romsdal, 239
 Fjord, 237
 Romsdalshorn, 225, 239, 241
 ascent in 1832, 239
 ascent by C. Hall in 1881, 239
 Rosendal, 200
 Barony of, 200
 Rosenkrone family, 200
 Röst Island, 221
 Rugsundö Island, 214, 227
 Rundhorn, 193
 Rustöien, 229
 Rustöifjeld, 229
 Ryfjord, architect, 274
 Rygendefos, 157
- Sadlen, 198
 Saekken Island, 238
 Sæmund, 80
 Saeter, the, 67
 Saeterö Island, 225
 Saetersdal, 74
 Saetersdalen, 241
 Saetnesfjeld, 238
 Sagas, 77
 Salmon, 199
 Salten Fjord, 260
 Saltström, 175
 Samnanger Fjord, 263
 Sandenib, 230
 Sandven, Lake, 210
 Sanitation, 51
 "Sardines," 47, 257
 Sarpsborg, 243
 Sarpsfos, 243
 Sars, Professor, 84
 Schirmer, architect, 274
 Schools, 28, 32
 Seiland Island, 198
 Selbö, Lake, 267
 Senjen Island, 265
 Seven Sister Falls, 189
 Shields, 126
 Shipbuilding, 268
- Shipping, 43
 Siggen, 175
 Sigrid the Proud, 110
 Sigurd, crusade of, 289
 Jarl, 107
 King, 258
 Sigwald, Jarl, 111
 Sildegabet, 256
 Sinclair, Captain, 241
 Sinding, 75, 164
 Sivle, Per, 253
 Sivlefos, 253
 Skaal, 53
 Skager Rack, 187, 194, 195
 Skaggeflaa Fall, 189
 Skars Fjord, 259
 Skarsfos, 210
 Skateström, 214
 Skatval, 274
 Skeidesnipa, 249
 Skida, 243
 Skien River, 236, 243, 244
 Skjaeggedalsfos, 209
 Skjaergaard, 184, 214, 256
 Skjaeringsdalsbrae, 194
 Skjerstad Fjord, 174
 Skjervefos, 277
 Skjerve River, 277
Skjoldunga Saga, 78
 Skorpen Island, 184
 Skraetna, 256
 Skreifjeld, 223
 Skudesnaes, 244
 Skulgam tinder, 265
 Skylstad, 216
 Slinde, 249
 Slings, 126
 Slingsby, W. C., *quoted*, 216, 239
 Slogen, 215
 Smalsörhorn, 214
 Smörskredinder, 216
 Sognefest, 244
 Sogne Fjord, 244
 Söholt, 275
 Solstrand, 170
 Sommerhjem, 242
 Sond-Hordland, 259

- Sondmøre, 156
 Sör Fjord, 208
 Söstrene, 239
 Sotenut, 278
 Sparre, architect, 165
 Spittoons in church, 205
 Sport, 199
 St. Halvard, 175
 St. Hans' Day, 68
 St. Olaf, 270
 Staal, 256
 Stadland, 256
 Stalheim, 253
 Stalheimsfos, 253
 Stalheimsklev, 252
 Standal, 215
 Starkadder, 142
 Stav churches, 287
 Stavanger, 257
 Staven, 216, 217
 Steganosí, 250
 Steinsdal, 264
 Stephenson, Robert, 186
 Stikklestad, battle of, 112, 270
 Stodart *quoted*, 295
 Stolkjaerre, 19
 Stordö Island, 199, 259
 Store Ceciliekroner, 229
 Store-Troldtind, 238
 Stor Fjord, 190, 214
 Storhest, 238
 Storthing, 25, 26, 154
 Storthing Palace, 177
 Stoves, 66
 Strandhaug, 103
 Strandsfos, 210
 Strömsö, 185
 Stryn, Lake, 194, 228
 Studenter Samfund, 31
 Sturlason, Snorre, 78, 79, 104, 111
 Sulö Island, 214
 Sundal, 201
 Sunde, 229
 Sundström, 175
 Sunelvs Fjord, 190, 227
 Suphelle Glacier, 248, 249
 "Svarte," Halfdan, 101
 Svartisen Glacier, 237, 259
 Svend, King of Denmark, 110
 Svendsen, Johan, 86
 Sverre, King, 249
 Sverrir, 113
 Svolder, battle of, 270
 Svolvaer, 221
 Sydnaes Hill, 165
 Synsnib, 229
 Tangen, 185
 Taugevand, 173
 Taylor, Bayard, *quoted*, 235
 Isaac, *quoted*, 135
 Telegraph, 20
 Telemarken, 74
 carving from, 181, 182
 Telephone, 20
 Temperature, 7
 Thaulow, 75
 Thing, Borgar, 141
 Eidsiva, 141
 Frosta, 110, 141
 Fylki, 139
 Gola, 141
 Herad, 139
 Odels, 25, 26
 Öre, 267
 -Vallr, 134
 Things, 140, 145
 Thor, 148, 150
 Thorsberg, 236
 Thorstein, Father of Fridthjof, 246
 Thorwaldsen, replica of his statue of Christ, 259
 Thrane, Waldemar, 86
 Tidemand, Adolph, 74, 165, 185
 Tides, 10
 Tistedal River, 187
 Tjønndalsfos, 210
 Tjugum, 247
 Torghatten Island, 261, 262, 263
 Tokagjelet, 264

- Tombö Island, 237
 Toning, 228
 Tönsberg, 260
 Tönsberg Fjord, 260
 Tösse, 263
 Traits, 48
 Treaty of Kiel, 1814, 153
 Tresfjord, 237, 275
 Tretelgja, Olaf, 100
 Troidstolen, 238
 Troldtinder, 225, 240
 Tromsdal, 293
 Tromsö, 265
 -sund, 265
 Trøndhjem, 267
 Cathedral, 269
 Fjord, 267
 Tryggvason, Olaf, 78, 108,
 175, 214, 226, 267, 269
Tryggvason's Saga, 111, 122
 Tuna, 260
 Tvedt, Jens, 83
 Tvinde, 255
 Tvindefos, 255
 Tynwald, 134
 Tyrsk-og Heath, battle of,
 112
 Tysnaesö Island, 199, 200
 Tyssaa, 279
 cascade, 204
 Tyssedal, 209

 Udal law, 61, 103
 Ulefos, 244
 Ulfs Fjord, 266
 Ullensvang, 208
 Ulvik, 203, 277, 279
 Ulviks Fjord, 279
 Union of Calmar, 1388, 153
 Universities, 31
 University of Christiania, 177
 Upsala, 152
 Utfjord, 228
 Utne, 203
 Utsire Island, 218

 Vaagsstranden, 238
 Vaalandshaug, 259

 Valdars, carving from, 182
 Valhalla, 148
 Vangsnaes, 246
 Vannö Island, 266
 Varalds Island, 200
 Varangian Guard, 124, 125
 Vasfjaeren, 278
 Ve, 149
 Veblungsnaes, 238, 241
 Vegetation, 15
 Vengetinder, 225, 238, 239
 ascent by W. C. Slingsby
 in 1881, 240
 Venice, 124
 Venje Farm, 239
 Verimund, 142
 Vesteraalen, 218
 Vest Fjord, 175, 226
 Vestnaes, 275
 Vestvaagö Island, 221
 Vidar-saeter, 194
 Vik, 204
 Vikings, 97
 Viking fleets, 118
 interments, 179
 laws, 136
 ships, 117, 178, 179
 Vile, 149
 Vilure Farm, 208
 Vinje, 77, 255
 Violin (Hardanger), 85, 92
 "Virgins, Five Foolish," 217
 Virgins of the Shield, 143
 Visnaes, 228
Volsunga Saga, 148
 Vöringfos, 206
 Voss, River, 277
 Vossevangen, 254, 275
 Voxenkollen, 181

 War-arrow, 127
 Waterfalls, 15
 Water-power, 45
 Weddings, 90
 Welhaven, 82
 Wentzel, 75
 Weregeld, 141
 Werenskjöld, 75, 83

- Wergeland, Oscar, 82, 177, 186; *quoted*, 198
Whaling, 261
Wilhelm II, 234, 246, 254
Wilhelmshöi, 254
Williams, Mathieu, *quoted*, 189
Woden, 148
Women, franchise of, 26
 viking, 145
Wotan, 148
Ymir, 149
Yngvi, 148
Ysttinder, 238
Yuletide festivals, 150



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