SWEDES IN SWITZERLAND.

BY AUGUSTE LEMAITRE.

From the French for the News by Percy Leslie.

In visiting the old Uyeal and her antique monuments I asked myself where are now the descendants of those who, a thousand years ago, were gathering here in great numbers to sacrifice to Odin?

Do you remember an old tradition saying that a migration of Swedes came and established themselves in the middle of Switzerland in the valley of the Hasli? The more modern Swiss historians deny the fact, but the Swedish maintain it. Wimmerstrom, a young learned Swede, recently dead, has published in 1871 in Colmar, a conscientious and valuable work upon that subject. His book, now very scarce, is found in the Stockholm library.

As soon as shall Geiler, the celebrated historian of Sweden, has published the truth of the tradition in a Latin thesis: De Colonia Suiorum in Helvetiam Egressa.

Later, in 1851, Holmberg, a savant but learned in Scandinavian antiquities, published in Swedish a less reliable pamphlet upon the Valley of the Hasli and a short one in Switzerland.

Some will ask at the outset, and before looking into the matter; what motive has caused that migration and its establishment into our country? Alas! action, probably, that was so often desolating Scandinavia, bringing sedition in its train; and in order to appease its gods, terrible human sacrifices, when even Kings' blood was shed. It is after one of these terrible scourges, that the vikings, the hardy pirates of the north, had seized the coasts of Friesland and Holland. In 851, says an old Chronicle, they advanced until they reached the river Meuse, and established a fortified camp at Haslon, now Elslon, near Gorcum. In the following year, they repulsed an army of Franks, advanced to the Rhine, and southward to Worms. According to the Saga of Olaf Tryggvason, the sons of Ragnar Lodbrok were in that expedition, and the Saga of Ragnar Lodbrok relates that, advancing still southward, they arrived at Wifburgh (now Gwenchies, the Owenchies of the Romans) to which they set siege and burned. But hearing that Charles the Great was advancing against them with a strong army, they retreated, with the exception of a few who sought refuge in the fastnesses of Ardennes.

They are here lost sight of until the 11th Century, when they reappear under the name of Suiones or Suitii. Full of the independent spirit of their ancestors they turned among themselves a warrior alliance, after the manner of the Scandinavians.

Later, they are made mention of, on the matter of a law suit.

In order to ascertain the truth of that tradition, Homberg came to Switzerland in 1845, and there observed the customs, habits, morals and physiognomy of the inhabitants of the Hasli that he might establish with as much exactitude as possible the analogies. He spent some time at Meiringen and Guttanen, observing, asking questions and taking notes, and on his return he published, with all the enthusiasm of conviction a volume of facts which confirmed his opinion.

He was struck by the resemblance of dress of the peasant women of Hasli with that of the women of Scania; short waist, long petticoat and kerchief tied around the head. He noticed that the most ancient chalets of the Hasli are indisputably like the ancient Swedish cottages, with logs superposed. We see, he says, in both countries, habits and customs that are exactly alike.

As for the language, the people of the Hasli speak their own German, but the pronouns the vowel a exactly as in Sweden, with a sharp sound, very peculiar. Several words, designing objects unique to the country are purely Swedish; such is bagskid, which is the name of ordinary of meadows or timber land, and kno, whose construction is the same in both countries.

According to the same author, the Swiss have given to the Hasli several of their national melodies, which bear no resemblance with those of Switzerland, but has based in the Entlibuck, a village near the Hasli, a shepherd song of Dalecarlia.

Schack, another Swede, has also recognized in the Ranges Jacheo of the Swiss, which the names that the Swedes in Norrlands give to their cows: Lisel, Lindi, Brandi, Stagal correspond exactly with their signification to the Scandinavian words: Raina or Kamla, a cow of