

ished in Swedish a work upon the same subject: the Valley of the Hasli and a short tour in Switzerland.

Some will ask a the outset, and before looking into the matter, what motive has caused that migration and its establishment into our country? Alas! famine, probably, that was so often desolating Scandinavia, bringing sedition in its train; and in order to appease the gods, horrible human sacrifices, when even Kings' blood was shed. It is after one of those terrible scourges, that the vikings, the hardy pirates of the north, had seized the coasts of Friesland and Holland. In 881, says an old Chronicle, they advanced until they reached the river Meusa, and established a fortified camp at Hasloo, now Elsloo, near Maestricht. In the following year, they repulsed an army of Franks, advanced to the Rhine, and southward to Worms. According to the Saga of Olof Tryggvason, the sons of Ragnar Lodbrok were in that expedition, and the Saga of Ragnar Lodbrok relates that, advancing always southward, they arrived at Wifflisburgh (now Owenches, the Owenicum of the Roman) to which they laid 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 the Alps.

They are here lost sight of until the 12th Century, when they reappear under the name of Suites or Sutili. Full of the independent spirit of their ancestors they formed among themselves a federative alliance, after the manner of the Scandinavians.

In 1414, they are made mention of, on a matter of a law suit.

In order to ascertain the truth of that tradition, Holmberg came to Switzerland in 1849, 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 Meiringer and Guttanen, observing, asking questions and taking notes, and on his return he published, with all the enthusiasm of conviction a multitude 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 behind the head. He noticed that the poor alpine chalets of the Hasli are built precisely like the ancient Swedish cottages, with logs superposed. We find, he says, in both countries, habits and superstitions that are exactly alike.

As for the language, the people of the Hasli speak their own German, but they pronounce the vowel u exactly as in Sweden, with a sharp sound, very peculiar. Several words, designating objects proper to the country are purely Swedish; such is hagskid, which is the name for enclosure of meadows or timber land, a fence, whose construction is the same in both countries.

According to the same author, the Swedes have given to the Hasli several of their national melodies, which bear no resemblance with those of Switzerland; he has heard in the Entlibuck, a valley near the Hasli, a shepherd song of Dalecarlia.

Dybeck, another Swede, has also recognized in the Kangdes Jacheo of the Swiss valleys the names that the Swedes

and Norwegians give to their cows: Ranti, Lindi, Brandi, Shaggi correspond exactly with their signification to the Scandinavian words: Rama or Kamla, a cow striped with black; Linda, a cow of the color of the Linden or lime tree; Brandi, or the brandet-ryg of the Norwegians, a cow reddish brown, Schlikka, in Swedish, a small cow irregularly spotted.

The legends also are testifying of striking similarities between both people. Thus, the legend of Hasli, known under the name of Ostfriesenlied, composed of historical elements mixed with the marvelous, has many traits of resemblance with the Sagas of the north and the Saga of Ragnar Lodbrok in particular prove, by the mention of Wifflisburgh (Avencheo) that the remembrance of the Scandinavian expedition in Switzerland has been preserved in Sweden.

"At Guttanen," again says Hohnberg, "they told me that, two centuries ago, the country having been devastated by avalanches and inundations, thirty families resolved to return to Sweden, their ancient father land.

The learned Wimmenstedt, after proving that the destinies of the Hasli should not be separated from those of the Waldstetten, (the original Switzerland) set off the antiquity of the tradition as well in Switzerland as in Sweden.

In Switzerland, Tohanu, Pintiner, of Wri, gave in 1414 a Chroica miscella, unhappily destroyed in the burning of Altori, but partly preserved by subsequent authors, especially by Fassbind of Schwitz. This author expressly says that Pintiner mentions an invasion, Friso Swedish, into Switzerland, and that he places it about the year 380.

After Pintiner, Johann Friend, of Schwitz in his work upon the origin of the Swiss (published in 1440) and known by the critic made of it by Tschudi, in his Gallia comata, says that the country of the Waldstetten was first peopled by 6,000 Swede and 1,200 Friesland emigrants.

Eterlin, whose chronicle has been printed in 1507, says that these emigrants were bound for Rome, but, by a sort of miracle, they were detained in the Canton of Schwitz, near the actual Einsideli, country which reminded them of Sweden. It was then a vast forest full of wild animals; they settled in it to clear and cultivate it.

Tschudy, though admitting a Frieso-Swedish invasion, caused by famine, mistakes it with that of the Cimbres who, vanquished by the Roman Marius, probably took refuge in the country of Schwitz, the Hasli and part of Unterwald.

As to the Swedish authors, the most ancient, Ericus Glai (1486) mention the Swedish emigration in Switzerland; even he derives the name of Furich (Twerii) from that of Sweden, in modern language Sverige in old Swede Fweriike.

Johannes Magnus born in 1488, describes, but probably after another historian, the emigration of the Scandinavian Goths, divided in three corps, one of whom stopped in Switzerland, and he added when I was in that country, I found there strong sympathies towards Sweden.

It is known that Gustave Wasa and Gustave Odolph made an appeal to the relationship uniting the Swedes and the Swiss.

Thus, in both countries, the fact seems

confirmed by the most ancient historical monuments, at the end of the fifteenth and the beginning of the sixteenth centuries, it is exciting a real enthusiasm.

"It is written, in the Landbuch of Schwitz, of 1531, that all were commanded to repeat, at the eleven o'clock dinner, five Pater, five Ave and the Christian confession of faith, in remembrance of their ancestors of Sweden, who had charged them never to have another master but God."

Hurhardt has attempted to refute the historical foundation of that tradition, by saying that, before the fourteenth century the Hasli, very little populated, seemed more of a desert, and counted very few churches. But that argument would prove only the impossibility of a very ancient and considerable invasion; and if so, we cannot believe in the 6,000 Swedes and 1,200 Frieslanders of Friind, nor in the numerous cohorts of Cimvurs, of Tschudi. Churches were scarce, it is true, and no wonder? At the close of the ninth century the inhabitants of the Hasli were still pagans. And as to the population, we should not forget that the ancient documents mention particularly the nobility and the clergy; nobody paid much attention to the shepherds wandering through the valleys and the forests.

Besides, the more recent researches of Swiss historians confirm the fact of a Swedish immigration in their country, rather than they invalidate it. But some will say, how is it that a Scandinavian people has strayed in the desert mountains of Switzerland?

We know that famine drove them away from their country.

But, again, why did they come to Switzerland? The vikings, probably followed the Roman military road leading from the Rhine to Italy. They passed through Avencheo, (Wifflisburgh,) a portion went eastward, followed the river Reuss, until they reached the lake of the four Cantons, and settled there, favored by the solitude of the country, and the disorders then prevailing in Switzerland and Germany.

How shall we explain the presence of free emigrants in a country subject to the rigors of feudality? In the vast Roman German empire, the emperors were glad to receive new settlers in their domains to cultivate them, so that they granted to them their freedom; they were free peasants, free shepherds, and it is precisely among these people, the Waldstetten and Schwitzers, that the tradition has been preserved, where free communities were the rule.

In Uterwald, besides feudality, there were free communities and free individuals. In the Hasli a sort of democracy was the rule; the peasants, for the most part free, had at their head an Omman, the communities composed of these free peasants boasted of their Swedish origin.

That is the conclusion of the labors of Wimmerstedt, who, like Grijer, place at the close of the ninth century the emigration of the Swedes into Switzerland.

He also thinks that it is with good reason that a Scandinavian origin has been attached to the legend of William Tell, which is found in the Edda, in several Sagas in Norway; in Holstein, in Carelia, where probably the Swedes made it known, when St. Eric and his successors were laboring for the con-