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**THE NORTHERN  
MUSEUM ■ ■**



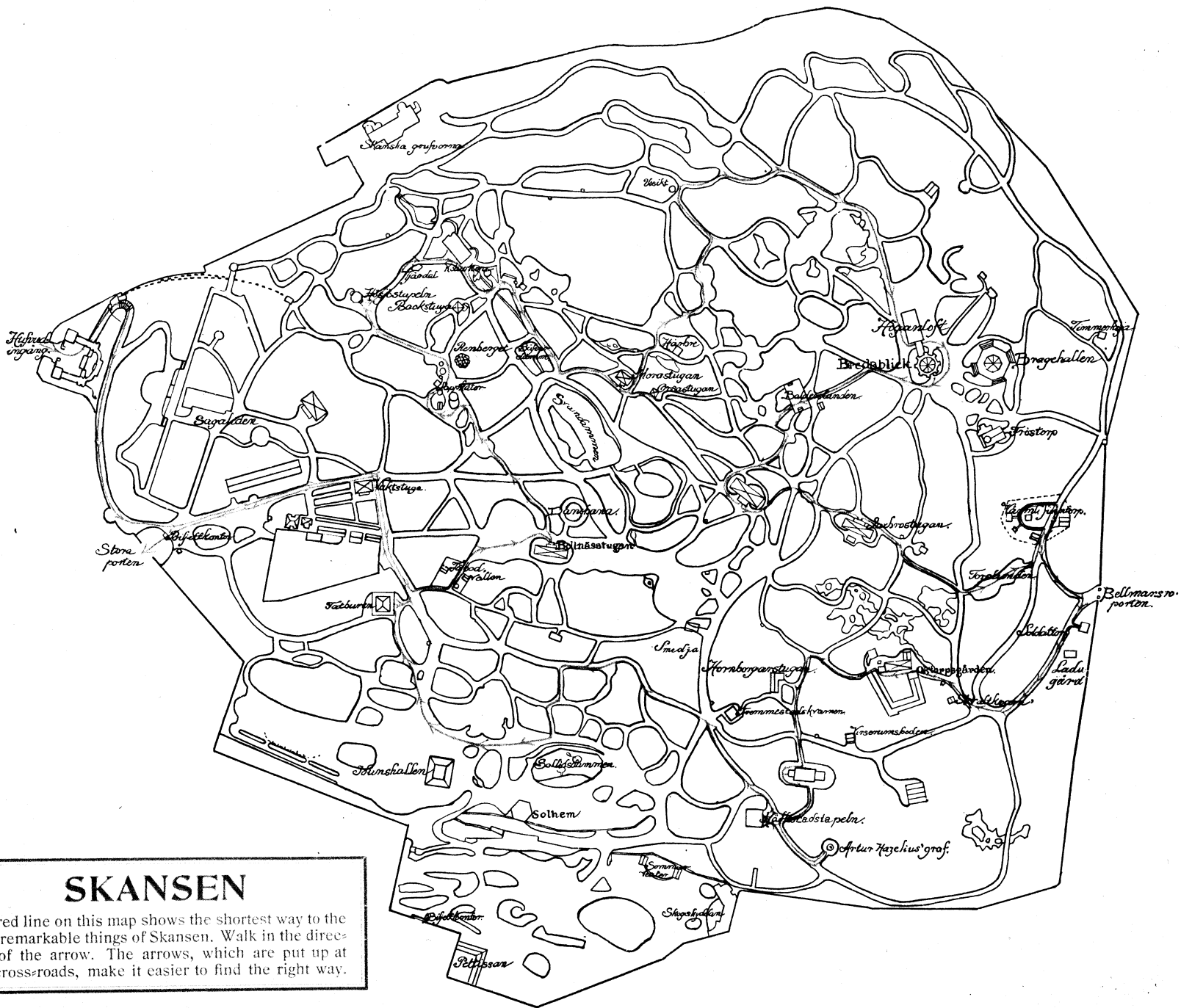
**THE HISTORICAL  
AND ETHNOGRA-  
PHICAL ■ ■ ■  
DEPARTMENT  
OF SKANSEN**











## SKANSEN

The red line on this map shows the shortest way to the most remarkable things of Skansen. Walk in the direction of the arrow. The arrows, which are put up at the cross-roads, make it easier to find the right way.

GUIDE TO SKANSEN. I.

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THE HISTORICAL AND ETNOGRAPHICAL  
DEPARTMENT OF SKANSEN



A SHORT GUIDE FOR THE USE OF VISITORS

BY

AXEL NILSSON

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TRANSLATED FROM SWEDISH BY NILS KEYLAND

THIRD EDITION

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Such objects of culture in Skansen, as are marked by a number within a ring, are to be found under the corresponding number in this guide.

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I am particularly obliged to Doctor William Evans Hoyle, Director of the National Museum of Wales, for kindly revising the last edition of this guide (excepting *The blacksmith's shop* and *The cow-house from Smaland*), and I take the opportunity of expressing to him my most grateful thanks.

Skansen, August 1911.

BERNHARD SALIN.



## Fäbodvallen. "The Summer-seat or somerset". ①—④

Erected in Skansen in 1891 as a copy of a somerset from the parish of Mörsil in Jämtland. The timber was given by G. Eriksson of Mörsil member of the Parliament.

The »somerset» or »somerseat», known in Swedish as the *fäbodvall*, (fig. 1), is a sort of summer residence in the woodland, temporarily occupied for cattle-grazing.<sup>1</sup> Agriculture, though practised on a small scale, was originally of only inferior importance there; and the cultivated ground was not in the first place used for production of fodder for the animals. But the selfsown pasture-lands give a scanty produce in this northern climate. The pasteurs consequently must be the more extensive for the feeding of a growing stock of cattle. If moreover, as is usually the case, the ground near the farm is more and more required for the cultivation of new fields, it is, in order to spare the produce of the contiguous land for wintering, necessary to find pastures or »summer-gangs» still further from the farm, often miles away in the forests. It then, of course, becomes impossible to

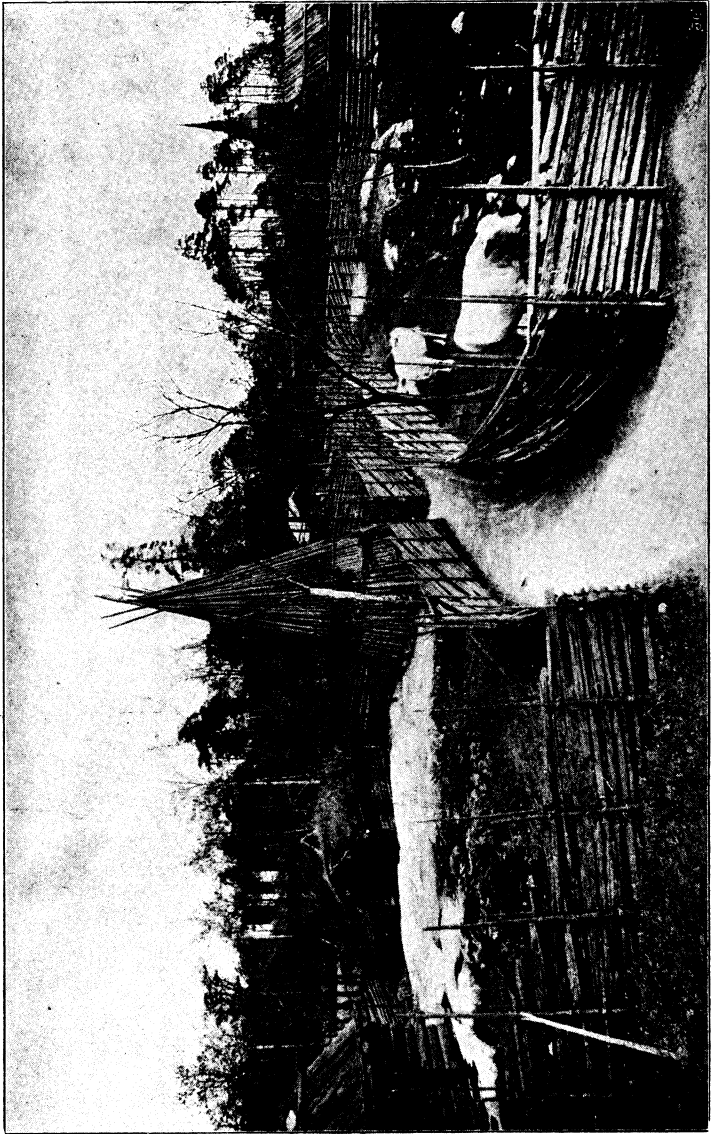
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<sup>1</sup> It was in former times with many nations and is still in some parts of the world a custom to divide the year between the »winter-houses» and the »summer-houses».

As to the ancient occurrence of the latter form of house in Great Britain such names as Somerguage, Somerby, Somersal, Somerset, Sommerley, and others afford plenty of evidence.

The name for a mountain dairy-farm of this temporary kind was »set» and »seat» as may be deduced from a number of examples, as Somerset, before mentioned, Moorseat, Outseats, Woodseats, Thornsett, Runsett, Lord's Seat and others, all of which are proved to be of a pastoral origin.

*Translator's note.*



The fire-house.

The store-house.

The kitchen-hut.

Fig. 1. *Fübedvallen*. The somerset.

The summer-house.

carry the milk there every day. That is the reason why the peasants build a sheal or booth in the outlying district for which the young maid, *säterjäsentan*, *bujäsentan*, *bustårsan*, leaves in the early summer with the cows and goats. There she stays till the autumn, when the men of the hamlet arrive to bring home on pack-horses the cheese and other milk products that she has prepared during the summer.

It often happens that they break the land around the »set», which gradually becomes a real farmstead or, since the peasants of a hamlet usually have their abodes lying close together, develops into a new hamlet. This in its turn causes more somersets to be constructed further away in the wilderness. The summer-houses have thus been from times of yore the outposts of culture. Of such houses, which are called in Swedish *fäbod* and *säterbod*, we may still trace reminiscences in names of places ending in *-bod*, *-boda*<sup>1</sup> and *-säter*, which are still to be met with in provinces where the use of *fäbod* has vanished long ago.

These summer-abodes have, in their method of construction, maintained exceptionally old forms, owing to the fact that they are used only as temporary dwellings during the summer. The desire for comfort which has gradually asserted itself in rural communities has left the somersets unaffected, and we therefore find in them architectural features preserved which were characteristic of a farm-yard of the North long before the close of the heathen period. The buildings lay irregularly dispersed within an enclosure, each containing only a single room. The »someset-maid»,<sup>①</sup> *fäbodjäsentan*, lives in the »fire-house»<sup>2</sup>, *stårriset* (fig. 2),

<sup>1</sup> We should notice the resemblance between The English word »booth» and the Swedish *bod*. In the Welsh laws »booth» is also mentioned in the sense of »summer-house» = Swedish *fäbod*.

*Translator's note.*

<sup>2</sup> Compare the »fire-house». Pag. 12.

which corresponds to the winter-abode in the walley. She has her bed on a shelf fastened to the inner gable and cooks her food over the open hearth in the middle of the floor. There is no chimney the smoke finding its way out through a hole in the roof, *ljore*, which at the same time serves for a window. A »hood», *huf*, consisting of split logs which incline towards the apex, is placed over the *ljore* to prevent the rain and snow from falling into the fire. That hood,

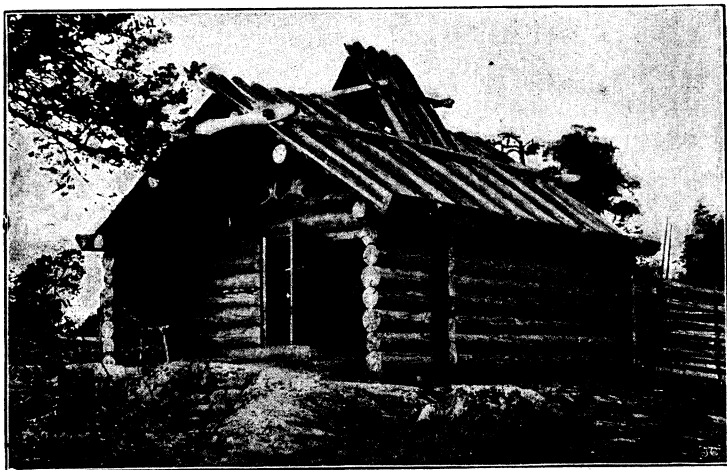


Fig. 2. *Stårriset*. The fire-house.

however, is usually wanting. There are fixed settles at the sides of the room. The door is in one of the gable-ends and is protected by a kind of porch formed by the projection of the roof and the side-walls. The walls are constructed of round timbers »crosscut»<sup>1</sup> at the corners. The roof which rests on round ridges consists of split logs, *takved*, laid alternately in two layers.

<sup>1</sup> »Cross-cut», a word often occurring in this book, is used here as a term to signify a special sort of simpler dove-tailing. The figure on p. 19 shows the arrangement. *Translator's note.*



The store-house, *boden* or *bun*, in plan and construction ② resembles the fire-house, save that there is no fireplace nor smoke-hole in the former and that the roof is covered with turf instead of split logs. The fixtures consist of shelves on which the cheeses, the milk-vessels and other household stores have their places.

The »kitchen-hut» *köksskälen*, (fig. 3), is intended for ③ the making of cheese and butter. It is shaped like a cone and erected of numerous round poles around a skeleton of some twelve special main poles, the tops of which are bound together by an osier-tie. The lowest third of the hut is externally covered with spruce-bark, the rest being uncovered so as to allow the smoke from the fireplace to escape. The latter, which is situated in the centre of the hut, is nearly square and enclosed on three sides by a row of low stones. The pan in which the milk is cooked hangs on a notched »pole», suspended above the hearth. The round shape of the kitchen-hut is noticeable; either we have therein a survival of a method of construction which in this country preceded the architecture of the rectangular house, or we can discern the influence of Finnish immigrants in whose native country such huts are still common.

The drove extends along one side of the enclosure; and it is bordered on the other side by the cattle-pen in which the cow-house *fähuset* is situated. The cows are milked in ④ the pen in the mornings and evenings.

The resemblance of the somerset to an old Norse<sup>1</sup> farmer's home in its simplest form, such as is known by the descriptions in the Icelandic sagas, is to apparent and of too great interest to be omitted here. The more important buildings lay dispersed within the enclosed court-yard even in

<sup>1</sup> »Old Norse» is here and subsequently used in its widest sence expressing what was anciently commonly found in the Scandinavian countries.

the old Norse farmer's house, and each of them was made for its own particular purpose and had only a single room. There were three buildings at least: the living-house, the cooking-house, and the store-house. The living-house, in

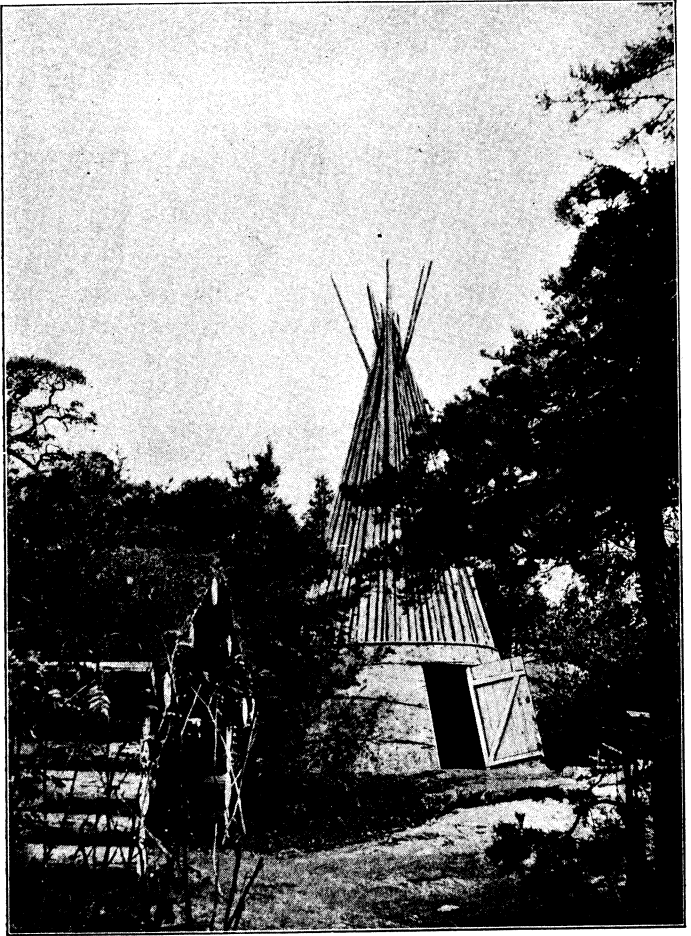


Fig. 3. *Köksskålen*. The kitchen-hut.

which the family lodged and slept, in its whole plan and construction resembled the fire-house, *stårriset*, in the somerset. In the middle of the floor lay the open hearth, from which the smoke escaped through a hole in the roof, which was the only window in the room. Fixed benches, which were used at night for sleeping-places, ran along the walls. There was an open entrance-flor, *svale*, outside the doorway in one gable-end. The living-house was certainly also used in part for the cooking in smaller farm-yards. The cooking-house was intended for baking, brewing, cheese-making, and the like. The store-house, *buren*, was the farmer's larder. Outside the real building site lay the outhouses; the stables and the barns. By evolution and combination of those primitive buildings the peasant's houses, which are still peculiar to different parts of our country, have since arisen.

## Eldhuset. The fire-house.<sup>1</sup>

⑤

This building previously stood in the somerset of Hjärpesbodar on Sollerön in Dalecarlia and was given by Mr Oskar Schollin to Skansen where it was re-erected in the spring of 1905.

There was originally on an old Norse farmer's premises a hearth in only one of the buildings which hence acquired

<sup>1</sup> The name fire-house often met with in old English documents is analogous to the old Norse *eld-hus*. In an English vocabulary of the eleventh century it is called »fyr-hus», a form of word that might just as well be used in Swedish. *Fyr* is still in many places in this country used in the sense of fire. In historic times in England the name of fire-house was often used to signify the central part of the dwelling-house and was then synonymous with the »hall», the »house-part» or »house-place», forms which we shall later have occasion to refer to.

Notwithstanding the difference between the fire-house described here and the old English »hall» or »house-place», we take the liberty of using a translation, which no doubt corresponds to the original meaning of the English word.

*Translator's note.*

the name of the »fire-house». The latter was used then both as family-room and kitchen. In later times, when people began to erect more elaborate dwelling-houses, the fire-house would have to remain on its site as a cooking-house, and was used for the coarser dressing of food as baking, brewing, and cheese-making, retaining its old name in many places.

The somersets in many points reflect an exceedingly old-fashioned arrangement of building, and the word *eldhus*, or *jeld'us* (fire-house) is still used as a name for the living-

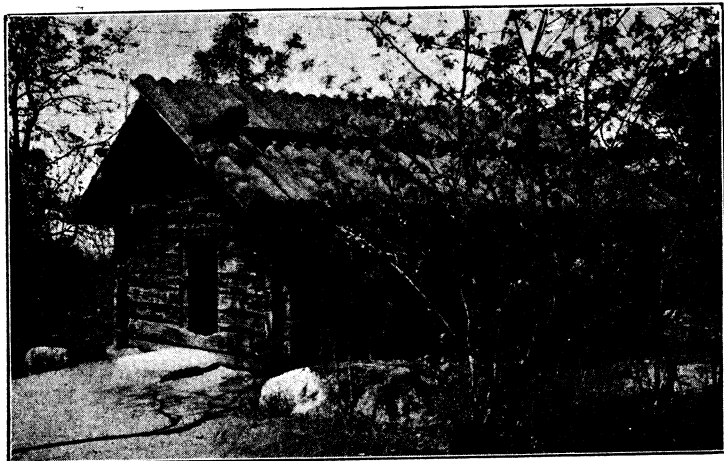


Fig. 4. *Eldhuset*. The fire-house. From Sollerön in Darlecarlia.

house in some places, as for instance in the north of Dalecarlia. In the somersets of other provinces it is called *stárris* or *störes* denoting its exterior resemblance to the cooking-house; the form of this latter building having no doubt been copied in past times from earlier fire-houses which were intended for dwelling-houses as well as for kitchens.

The fire-house from Hjärpesbodan in many respects

resembles the *stårris* in the somerset from Mörsil (compare page 7). The open hearth in the centre of the floor is to be found here also as well as the smoke-hole, *ljoren*, in the roof above and the fixed benches or bed-shelves at the sides. The doorway is in one gable-end, but the porch is reduced merely to a short projection of the roof. The store-house, which is usually a separate building, is here united with the fire-house at its inner gable—a result of the same tendency to combine the various buildings that permeates all the history of the evolution of the old Norse farm-yard.



Fig. 5. *Morastugan*. The Mora-house.

## Morastugan. The Mora-house.

⑥

This building, which previously stood in Östnor in the parish of Mora in Dalecarlia, was bought by Dr Arthur Hazelius in 1885 for a proposed open-air museum. It was erected in Skansen 1891.

The most primitive form of house, to which we may with certainty liken all our peasant structures and which we

still find almost unaltered in such buildings as the fire-house of the somerset (fig. 6), was early developed so far that the open porch was transformed into an enclosed

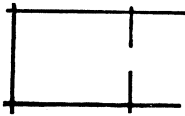


Fig. 6.

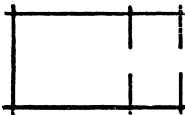


Fig. 7.

entrance hall. The latter was then furnished with a door in the gable opposite the doorway of the living-room or »house-part» (fig. 7). That position of the doors however, one opposite the other, did not prevent wind and rain from easily beating into the house, when they were opened. The outer door had therefore, by the close of the heathen time, in many places been moved to one side of the building and placed at right

angles to the »house-door». If the inner part of the entrance floor is shut off as a separate little room, *kove*, we have the ground-plan which is

found in the Mora-house (fig. 8) and in its main outlines, is met with in all the country livinghouses of recent times. The *Morastuga* of Skansen is built of pine timbers, flet-hewn with the broadaxe and cross-cut<sup>1</sup> at the corners. A small

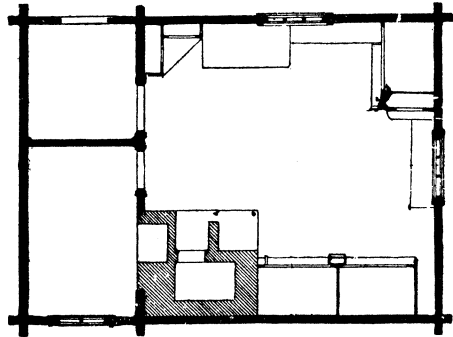


Fig. 8. Plan of the Mora-house.

porch-roof protects the outer door from rain and eaves-drop. In the northern provinces, for example in Dalecarlia, Hälsingland, Härjedalen, and Jämtland, the porch is known as *bårfre* (= the German *Burgfried*). The roof rests on a

<sup>1</sup> Compare the note page 8.

large ridge from which the rafters extend in pairs down to the wall-plates or »pans», *väggbanden*, i. e. the uppermost timbers of the side-walls.<sup>1</sup> The boards lying on the rafters are covered by a layer of birch-bark, which is kept in position by half-round cleavings, the *takved*. Transverse planks, *täckjor*, extending one on each side along the bases of the slopes, prevent the roofing from sliding down.

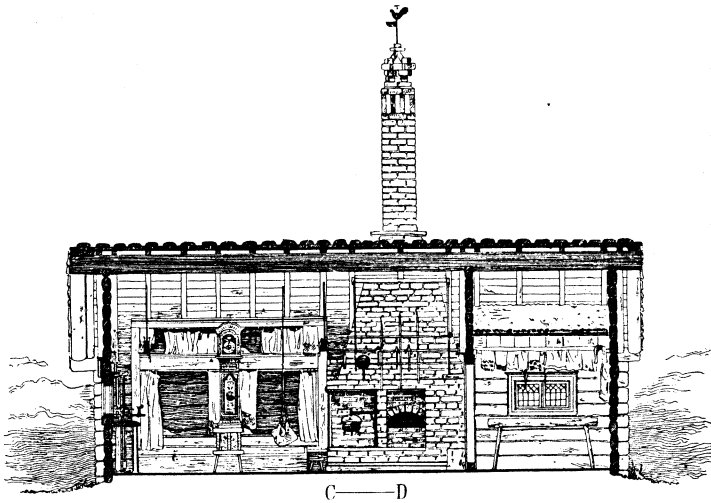


Fig. 9. Longitudinal section of the Mora-house.

The interior of the house presents several old-fashioned features. It is true that the open central hearth has been replaced by an ordinary fireplace, lying in the right hand corner inside the door, and that the sky-light has been succeeded by lead-lights in the walls, but the »house-place» is still open to the ridge-pole. Such a house is therefore called *högstuga* (»high-house»). The elaborately carved

<sup>1</sup> The »pans», or »pons», in modern English known as the wall-plates, occupied the same place as the *väggband* in a Swedish building.

*Translator's note.*

clothesrails hang from the roof, one at the projecting corner of the fireplace, the other further in, dividing the room into three parts. In the Swedish provincial laws we find various enactments for violations of domicile within those limits. The crime was leniently punished if committed between the treshold and the fireplace, more rigorously if at the fireplace, and most so, if between this and the gable.

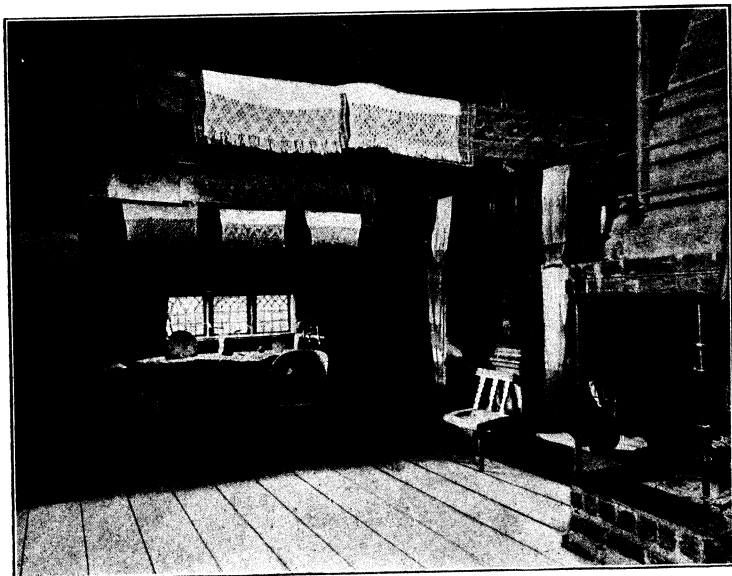


Fig. 10. Interior of the Mora-house.

One side-wall, viz. that between the fireplace and the gable, is occupied by two enclosed bedsteads with elaborately woven curtains. Each bedstead has two sleeping-places, one over the other. The upper place is called *trallen*. The wall-clock, which is of the housefather's own make, stands between the bedsteads. The men of Mora practised the manufacture of clocks, *moraklockor*, as a domestic art. That is the reason why the »long table», which otherwise



always has its place at the inner gable, has been moved to the side opposite the beds so as to make room for a clockmaker's bench and a turning-lathe at the fore window. Another bedstead is placed in the corner next to that. A piece of skin, *bejen*, which was used as a cradle, hangs down from the roof. The part of the room next to the door forms, as it were, the kitchen of the house. The fireplace stands there bricked together with the baker's oven, the chimney, *skroiven*, serving for both and terminating at the top in a coroniform superstructure. An upright iron-bar, *stöpen*, is found in the fireplace furnished with a reversible arm, *ringor*, on which the pot is hung. A cupboard with shelves for the kitchen utensils, made of unpainted deal-boards like the other furniture of the house, stands in the corner on the left side of the door. The towel is hung on the post between the »housedoor» and the »chamber door». The »chamber», *koven*, usually serves the same purpose as a store-house for keeping clothes and other things in. As the store-house is often used for nightlodgings, so the chamber, when occasion requires, also has to serve for a guest-room. It is covered by its own little ceiling which is slanting an lower than the outer roof. Under the latter is consequently formed a loft, which is reached from the entry by a »stee» or ladder, *stikon*.

The Mora-house is only one of the buildings that belong to a Dalecarlia yard; the others, such as store-houses, stables, and barns, will be erected as soon as possible.

## Morahärbret. The "Mora-harbour".

⑦

Previously situated in Färnäs in the parish of Mora, Dalecarlia. Transported to Skansen in 1897.

Besides the living-house and outhouses there belong to every Mora farm, as to every old Norse yard one or more

⑦

store-houses, in which victuals, clothes, and other things were preserved. When occasion required, the store-house, *boden*, also had to serve for a guest-room and was therefore, (even) in the Middle Ages, called *härbärke*, i. e. lodgings or a »harbour». That name we still find preserved in the south Swedish words *häbbare*, *häbbre* or *häbba*,

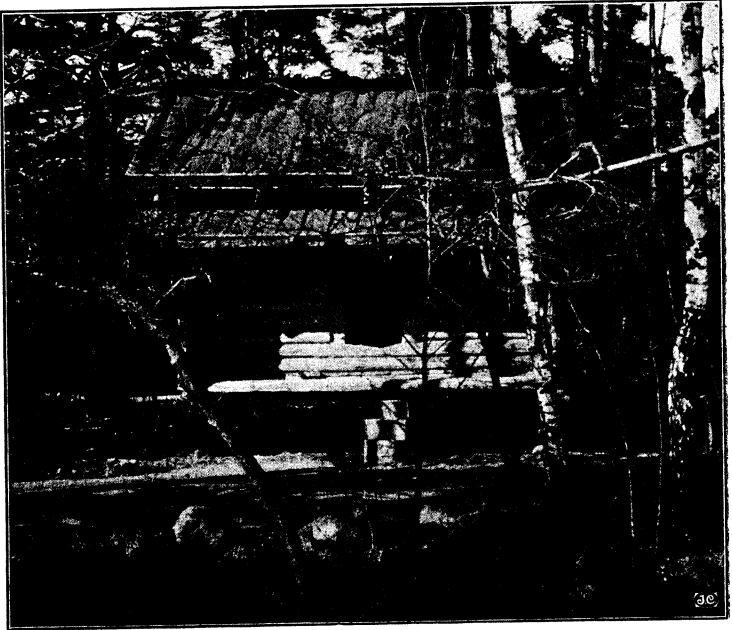


Fig. 11 a. *Morahärbret*. The Mora-harbour.

and in the north Swedish *häbbre* or *harbur*<sup>1</sup>, even if the harbour, like that from Mora, is used nowadays only as a store-house.

<sup>1</sup> The resemblance especially of this last form to the English word »harbour» will be noticed. The double meaning of the Swedish *härbre* or *harbour* makes it convenient to adopt the word »harbour» as translation of *härbre*.

*Translator's note.*

The Mora-harbour of Skansen is of a type that is very common in Mora. It is found, however, in other parts of the country also, particularly in the Dalecarlia parishes north of Siljan, in Jämtland, and Härjedalen.

Four pillars, each one yard high, stand over the corners of a substructure, which is formed of four cross-cut timbers. They support the sill-frame on which the »cross-cut» walls are erected. The sills of the gable-ends consist of

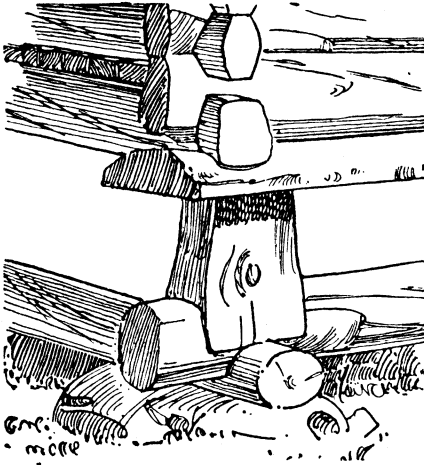


Fig. 11 b. The Mora-harbour.  
Corner-prop with mouse-shelf.

immense half-round cleavings laid flat side down and projecting with the edges beyond the pillars so as to prevent rats and mice from forcing their way up into the harbour. Such a sill is therefore often called »mouse-shelf», *mushilla*. The timbers of the gable-ends project a little from the fore-side of the building forming an open entrance to which access is gained by steps, cut out of a wooden block and placed so far from the edge of the entrance-floor that the mice would not be able to get across. The entrance is covered by an additional little roof standing out from

beneath the eaves. The date 1595 is carved above the door. That is the earliest year with which we can with any degree of certainty connect any of the houses in Skansen, though in all likelihood some of them are older. The method of construction, which they represent, in any case often dates much further back. The harbour is interiorly divided into a ground-floor and a loft to which access is obtained by a stair cut out of a split piece of timber. The loft is used for keeping clothes, textiles, and other things; and the supply of grain, flour, meat, and other victuals for the use of the house is stored on the ground-floor.

### ⑧ Blekingstugan. The "Bleking-house".

Previously situated in Lilla Bröthult, in the parish of Kyrkhult, Blekinge. Erected in Skansen in 1891.

The old Norse farmer's home consisted, as above mentioned, of a great many separate houses which, as their size depended upon the length of the timber, generally

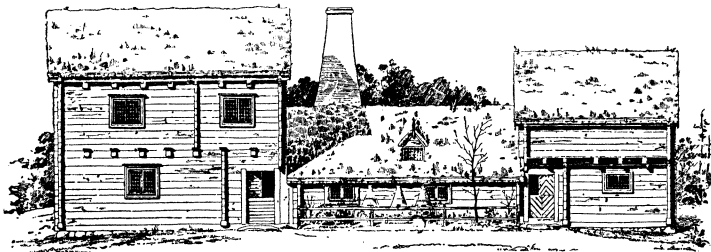


Fig. 12. *Blekingstugan*. The Bleking-house.

contained only one room each. The location of the buildings and their relative situation had occasionally to be accommodated to the conditions of the site. In the beginning of the Middle Ages the attempt was made to overcome the difficulties met with in flaming the premises

by a more methodical allocation and concentration of the buildings. The store-house or harbour was united at one gable with the living-house, which had hitherto consisted of a separate building with a ground-plan resembling, for instance, that of the Mora-house in Skansen (fig. 8); and it soon became common in larger farms to add a similar even to the opposite gable. When the later West-Gothic law, which dates from the thirteenth century, mentions *bakhärbärgi*, i. e. a »back-harbour», amongst the buildings that ought to be on a parsonage, then the existence of a »fore-harbour» must be presupposed; hence we should

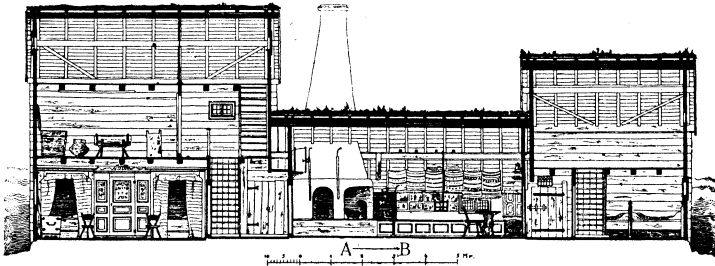


Fig. 13. Longitudinal section of the Bleking-house.  
Along the line A. B. in fig. 14.

have a house, to the fore- and back-gable of which there was annexed a harbour-building or *bod*. Those adjuncts are even today called *framhäbbaret* and *bakhäbbaret* in some places in southern Sweden; and we know that such harbours were built with lofts, i. e. in two stories, even at the times of the West-Gothic law. It is accordingly beyond doubt that buildings like the Bleking-house were in use as early as that. In Sweden this type of building seems to have been limited, at least in later centuries to the southern and western parts: Scania, Bleking, Halland, Småland, Bohuslän, and West-Gothland and, in the north-west, to the neighbourhood of Kinnekulle.

The Bleking-house consists of a lower middle part, the living-house, and of a harbour-house, with loft, attached to each of its two gables. These loft-buildings are originally nothing but store-houses, which have received their names from their having occasionally served as guest-rooms. They are built in two stories in opposition to the dwelling-house, which is built in only one. They consequently rise above the latter like two wing-towers. The upper stories are used as granaries and larders. The ground-floor of one harbour is occupied by *kistekammaren*, the »box-room» or »summerchamber», that of the other

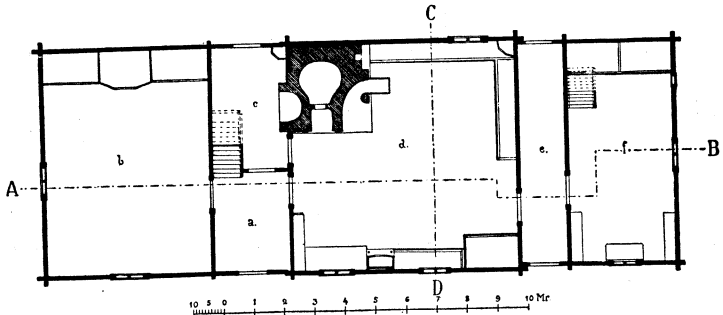


Fig. 14. Plan of the Bleking-house.

- |   |  |
|---|--|
| a) Entrance.                            | d) Living-room or house-part.                      |
| b) »Fore-harbour» (box-room with loft). | f) »Back-harbour» (here weaving-closet with loft). |
| c) Chamber used as laundry.             |  |

by the weaving-closet. There are bedsteads in both. The upper story of the smaller loft projects a little beyond the lower story at the front and back-side indicating the relationship of these loft-buildings to the common »passage-harbours» (compare the Virserum-harbour, p. 54).

The house-part is known as *högstuga* or *ryggåsstuga*, that is to say, it lacks a ceiling and is open as far upwards as the main ridge, which with the two side-trees supports the narrow rafters. A layer of boards covered with birch-bark is placed on these; and above all are two

layers of sods laid with the roots towards each other. A log, known as the »mould=ridge», *mullåsen*, which is held up by the »roof=hooks», *takkrokarne*, prevents the turf from sliding down. The sky=light, *vindögat*, is found on the south side of the roof reminding one of the times when the fireplace was still an open hearth in the middle of the floor and when the smoke had no other outlet than a hole, *ljore*, in the roof. It is worthy of note that this remnant

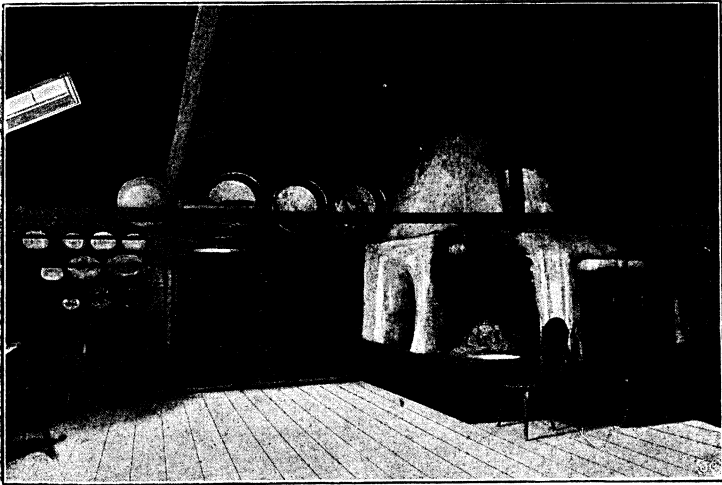


Fig. 15. Interior of the Blekingehouse.

of the ancient vent=hole has been retained even after wall=windows (in the beginning of the 19<sup>th</sup> century) had come into use in that neighbourhood, and after the hearth had been moved to one corner of the room as a fire=place with flue and chimney. An iron=stove stands by the fire=place into which the embers from the fire=place are put so as to produce more even and lasting heat. These stoves first became common i Sweden in the middle of the sixteenth century. In earlier stoves, such as that of the

Bleking-house, fire was, in fact, never made in the stove itself. They are to be regarded only as a sort of warming-pans or braziers, as were the oldest earthenware stoves which were merely supplementary to an open fireplace situated either in the same or in the adjacent room. The baker's oven is built in with the fireplace and has a fire-shelf, *fyren*, lying in front of it. The baker's oven was

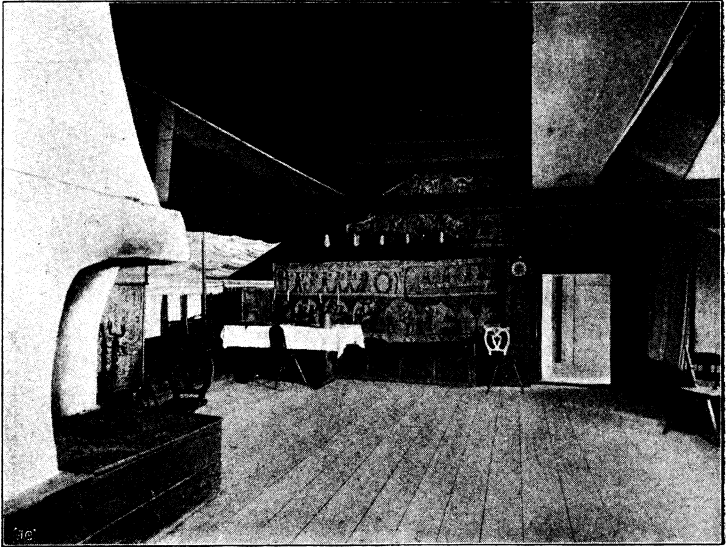


Fig. 16. Interior of the Bleking-house.

in earlier times situated in a separate house, the cooking-house, as is still the case in many places in Sweden. But even after the cooking-house or kitchen has been moved into the living-room, as for instance in the Bleking-house, one may plainly distinguish the various parts, of which this room is composed, viz. the »house-part», the fireplace of which is the hearth with the iron-stove, and the kitchen-part, the fireplace of which consists of the baker's oven with the fire-shelf.



The boundary between these two parts is shown by the suspended »crown=bar», *bjelken*, which extends from the corner of the fireplace across the room. The kitchen=part is often paved, even if the rest of the room has a wooden floor. A table used for the dressing of food is found there and the »goose=bench», *gåsabänken*, has its place under the table; and there are shelves for the kitchen utensils at the gableend. The fitting=up of the house=part is simple. Fixed »chestbenches» *kistebänkar*, filled with straw for the children and servants to sleep in and covered with worsted counterpanes stand around the walls.

The »enclosed» bedstead of the master and his wife stands in the inner corner at the south wall. The house=father has his place at the head of the »grand=table», *stora bordet*, which extends along the gable=bench. He keeps his valuables in the corner=closet placed next to that. The walls and the ceiling in the house=part are dressed at festivals with sewn or woven linen hanging=clothes, characteristic of Bleking, or with painted hangings of linen material, usually made in Smaland.<sup>1</sup> (The triangular hanging at the gable=top is of a make that is characteristic to the parish of Knäred in Halland.)

A little bee=garden is found in front of the house. The hives stand there on a bench amongst ornamental plants of the species that are appropriate to a south Swedish country flower=bed or *rosenland*. The hop=garden is behind the house.

## Stenstugan. The Stone-cabin.

9

Erected in Skansen after the model of a stone=cabin or stone=cottage from the parish of Jämshög in Bleking.

In the poor districts of south Sweden we sometimes still find these buildings, the whole appearance of which

<sup>1</sup> A border=land of Bleking.

bears witness to the poverty of their inhabitants. They generally lie out of the way of cultivated regions and are often inhabited by people of most irregular life, as gipsies and their kind. In north-eastern Scania they represent a very common type of habitations occupied by the labourers at the small glass-works.

Although the stone cottage, by its being half buried in the ground, takes us back to pit-dwelling of the kind to which men in a low state of culture have often been reduced,

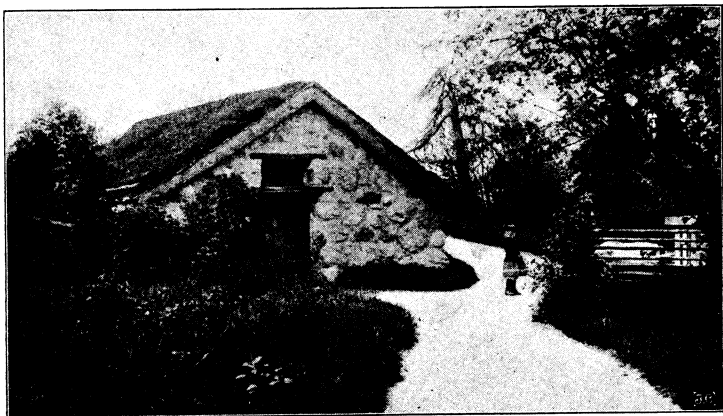


Fig. 17. *Stenstugan*. The stone-cabin.

we may still recognize in it a form of our earlier timbered country houses defaced by poverty. The walls are for want of timber erected of large stone blocks, but the roof is built in the same manner as that of the timbered houses. It rests on three ridges which hold up a wainscot of boards. Birch-bark lies upon this, the uppermost material consisting of turf. The cottage like log-cabins of an earlier date is lighted by a small sky-light in the roof. The fireplace with the baker's oven, which is otherwise usually situated in the corner inside the door, is placed in this

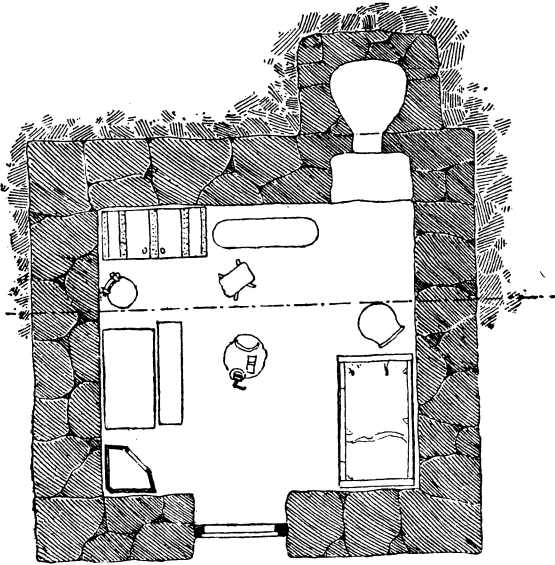


Fig. 18. Plan of the stone-cabin.

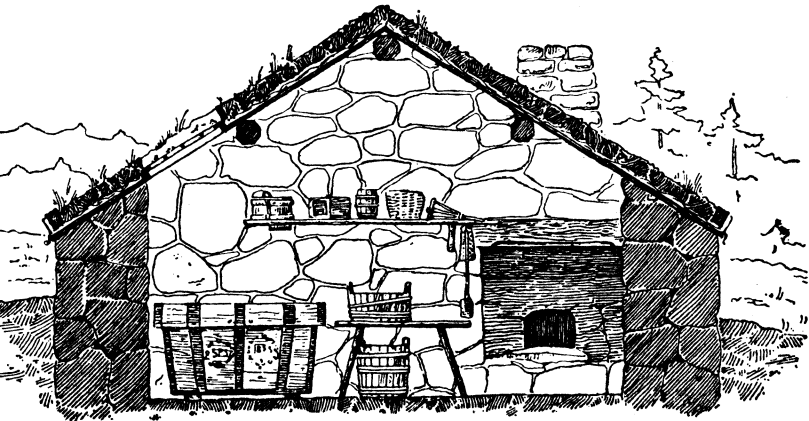


Fig. 19. The stone-cabin (transverse section).

house in the inner gable-end. By this means a certain amount of wall-building was saved, and the fire-place and the oven had only to be excavated out of the earth.

The furniture is of the meanest description. A bedstead, a table, and, in front of this, a seat standing under the window, a chest, a corner-closet, some chairs, and a shelf for dishes at the inner gable-wall, comprise almost all. A

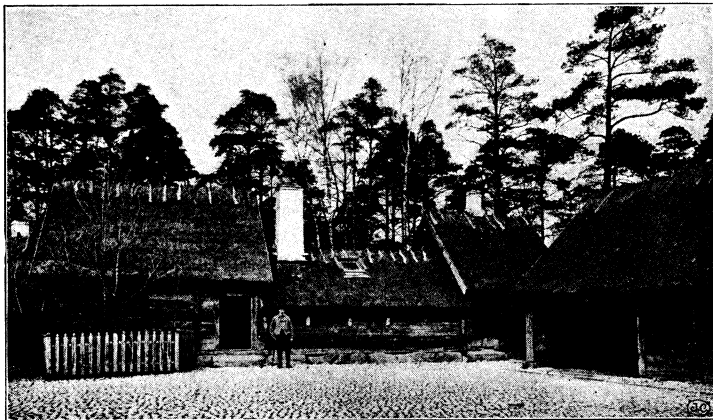


Fig. 20. Oktorpsgård. The Oktorps-farm.

wooden bloch, with a vice and a fragment of anvil, standing in the centre of the floor, shows that the former owner of this cottage was a smith or a tinker.

## 10 Oktorpsgård. The Oktorps-farm.

Formerly situated in Oktorp in the parish of Slöinge, Halland. Re-erected in Skansen in 1896 by contributions from Mr J. Anderson and Mr I. Hirsch, Stockholm.

The South-Swedish enclosed yard forms the last stage of the evolution that the old Norse yard has gone through and still is undergoing in some places towards the concen-

tration of the buildings around a foursided courtyard. In earlier times, as is still the case in many woodland districts, the different houses lay apart without any definite relation to one another.

The buildings gradually begin to arrange themselves around the sides of the plot but without being really built together. As long as the building was done in the old manner by cross-cutting<sup>1</sup> the timbers at the corners, the houses had, of course, to be built each for itself to a size limited by the length of the timbers. Only since the scarcity of timber has necessitated the expedient of building in *skiftesverk* or *ladföre*, i. e. of split logs or deals tongued into a frame-work of upright posts (fig. 21), a real

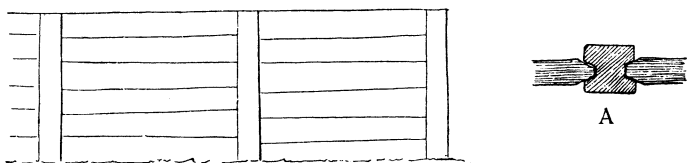


Fig. 21. Wall, erected in »skiftesverk».

The figure A shows how the planks are tongued into the woodenposts.

and not only a seeming combination of the houses in an unbroken succession has been possible. The enclosed yard accordingly appears in the first place on the woodless plains, even if other causes, such as comfort, protection against the wind, and even against disturbers of the peace, have helped to bring about the fortified building round the yard.

The Oktorp-yard lay in a neighbourhood that is neither pronounced woodland nor plain country, but a mixture of the two. The living-house, with its two lofts, is built of timbers that are cross-cut<sup>1</sup> and flat-hewn with the broad-axe, and it lies separate, not being joined together at the

<sup>1</sup> Compare the note, page 8.

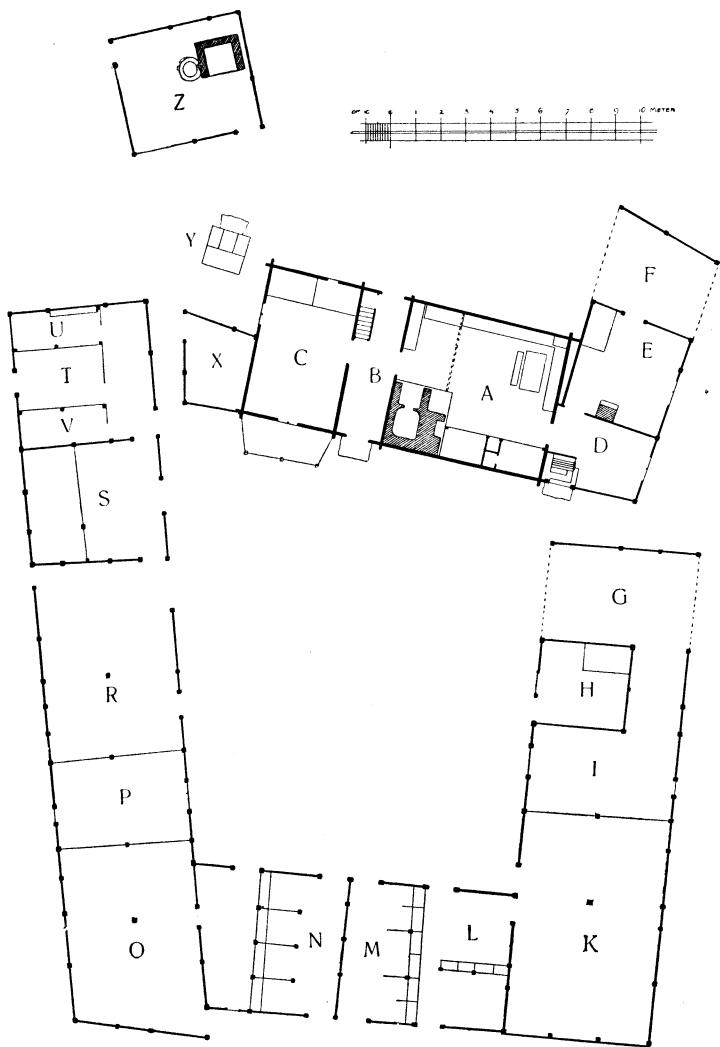


Fig. 22. Plan of the Oktorp-farm.

A. »House-place» or »house-part». B. Entrance (»traunce»). C. »Fore-harbour». D, E. »Back-harbour». F, G. Gateways, »carriage-gates». H. Manservant's room I, K. Hay-barns. O, R. Corn-barns. L, M, N. Horse- and cow-stables. P. Threshing-barn. S. Forage-store (»gulf of straw»). T, U, V. Pigsty and sheep-pen. X. Wood-shed. Y. Well. Z. Brewery and »distillery».

corners with the other houses. These, on the other hand, are erected of oak-planks, tongued into a framework of upright posts, and form in a running course the three remaining sides of the yard.

If we look at the location of the different houses of the yard, we shall notice an adherence to the old fashion. During the mediæval times and certainly far earlier one could distinguish between *invistarhus*, and *utvistarhus*, »indoor» and »outdoor-houses»; these two groups of buildings were also placed in close proximity to each other (compare the somerset), the former sometimes even within a special enclosure. The »outdoor-houses» consisted of barn, cow-house, and stable; and these we may meet again in the combined ranges of outhouses in the Oktorp-yard. Among the »indoor-houses» were reckoned the dwelling house, the harbours and probably also the fire-house or cooking-house. As early as the thirteenth century it became customary, at least in Westgothland, to build the »harbours» or store-houses close up to the gables of the living-house (compare the Bleking-house); and since we know that these were at that time often built up in two stories, we conclude that the Oktorp-house with its two harbours rising at the gables must be of very old origin. The house is entered by the front-door of one harbour, which for that reason is called the »entrance-harbour» or »fore-harbour», *framhäbaret*.

This contains besides the entrance-hall or entry the weaving-room in which we find two enclosed bedsteads for the use of guests. A door leads from the entry<sup>1</sup> into the »house-part». It is low and has a high treshold that a man can get through only by stooping down — an arrangement that was very appropriate in troubled times, when the enemies' approach had to be made as difficult as

<sup>1</sup> The entrance forms here a regular »trance» or »traunce» (transitus) leading right through the house as a passage. *Translator's note.*

possible. The house-part is known as a »high-house», *högstuga*, open as far upwards as the ridge-tree, *ryggåsen*. This together with the two »side-trees», *sidoåsarne*, bears up the »roof-boards» on which rests a layer of earth and moss. The somewhat steeper straw-roof rises above this and the apex or ridge is thatched with »ridge-straw», *rygghalm*, held in position by »ridge-poles», fastened together in pairs by sticks. The bottom timbers of the

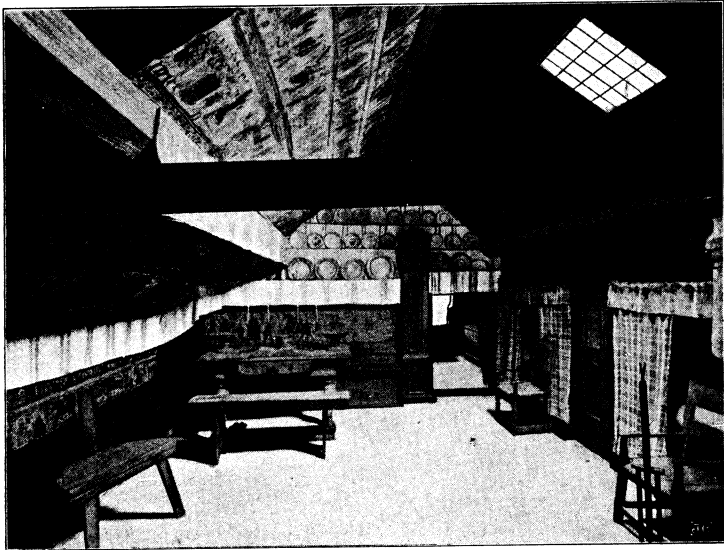


Fig. 23. *Oktorpsgården*. The Oktorp-house.  
Interior of the house-part seen from the entrance-door.

side-walls are called the sills, *syllarna*, those of the gable-walls the »foot-trees», *fotträna*. The wall-plates, i. e. the topmost timbers of the sides, are named *lejderna* or *bandträna*. These are generally somewhat bigger than the rest of the side-timbers and project into the house like narrow shelves. They are then called *varremmarna* (in



northern Scania *vallr-åsarne*, i. e. the »great timbers«). The open, walled fireplace stands to the right inside the door facing the room of which it covers a good part. The baker's oven is close to the entrance-gable. The mantelpiece is called *bricken* or *fyrbricken*; on it is usually placed the tinderbox, *fyrskrället* or *skörasken*, containing the flint and steel. A beam extends from the projecting corner of the fireplace on a level with the mantelpiece, bearing the name of »the poor man's beam«, *stackarebjälken*, thus named because it indicated the limit beyond which the beggar was not allowed to tread. The »poor man's beam« also divides the house-part into the real living-room and the kitchen, i. e. the place right before the baker's oven between the beam and the entrance (compare the Bleking-house). The ground is often paved here, even if the rest of the room has a wood-floor. There are shelves and cupboards for the kitchen utensils around the walls. This portion is also called the »fold«, *kätten*, because the newborn calves and other small domestic animals were housed there. The south wall inside the beam in the real living-room is occupied by two large, fixed bedsteads, before which linen bed-curtains are hung. The husband and his wife slept together here with the babies. The »bed-closet«, *sängskåpet*, is placed between the bedsteads. It has a little space underneath closed by a wooden grate. The chickens and the ducks were enclosed there during the winter. The sky-light is placed over the bed-frieze, which is fitted up with small cupboards furnished with doors. It reminds us of the smoke-hole in earlier houses, when the fireplace still lay in the centre of the floor as an open hearth without chimney. Another reminiscence of those times we also find in the »stick-saver«, locally known as *stickedallan* or *lyskäringen*, a stick a yard long stuck into a wooden block and furnished at the top

with a fork for holding the torch of thin wood. In the evening this is put in the middle of the floor, where there was in many houses a hollow lined with clay and filled with water for the extinction of the sparks that fell down from the torch — a wise arrangement, especially at Christmas when the whole floor was covered with straw. A bench called »the northbench», *norra bänken*, is fixed to the north side-wall opposite the bedsteads; and the »gable-bench», *gafvelbänken*, is placed at right angles to it in the inner gable. They are made like chests with reversible wooden lids. The remaining bread-crusts were thrown down into the bench-chest after the meals; and the »bench-porridge», *bänkvällingen*, was afterwards cooked on them. The corner-closet, in which the husband kept his papers and money, is placed in the corner between the »north-bench» and the »gable-bench». The »high-seat», *högsätet*, which was exclusively reserved for him, is found at the head of the »grand table» standing along the »gable-bench». A loose seat, the »foreseat», *försätet*, is placed before the table. A couple of chairs and a wall-clock complete the furniture. The inner end-wall opposite the doorway has, on a level with the sides, a rack, *bricken*, on which dishes, pewter pots, and glazed earthenware are displayed in a row. The three-sided gable compartment above is called *bjälken*; on it smaller racks are fastened. The walls and the roof in the house-part are decorated at feasts with hangings. These consisted long ago of skins or tick woollen textiles so as to protect the room from draught and cold. After more closely built walls and better fire-places had been introduced these hangings were replaced by paintings executed on thin linen-cloth or paper. Usually they were scenes from sacred history, less often worldly motives, as wedding-processions, hunting or the like. They were always furnished with illustrative texts, and were drawn

by professional painters, each of whom had a few themes that he incessantly repeated. The hangings are taken down in every day life and put into chests. Instead of these, the house-part is then scantily adorned along the side-trees with narrow linen hanging-cloths, woven in a plain pattern of red or blue stripes. The edges of the racks are trimmed with netted linen lace, *trä*. From the house-part we go through a doorway in the inner end-wall into the »back-harbour», *bakhäbbaret* or *krobbehäbbaret*, on the groundfloor of which we find the »box-room», *kistekammaren*, and the »summer-chamber» *sommärstugan*. A stair leads to the upper story, which is the corn-loft, *kornloftet*.

A separate little building is erected at the north side of the premises: the brew-house, which before home-distillation was prohibited was also used for the making of corn-brandy.

A small water-mill, »*skvaltkvarn*», from Halland is found in the vicinity of the Oktorp-premises (compare the brook-mill).

A country bath-house (= »Russian bath-house»), *bastu*, also belonged to a complete Halland farmstead. It was generally used in common by the villagers.

## Bollnässtugan. The Bollnäs-house. ⑪

Formerly situated on the farm number 11, at Herte in the parish of Bollnäs, Hälsingland. The yard of which this building formed the living-house originally lay in another place in the village close by the so-called *Bybäcken*. As the adjacent lake Herte often rose so high »that one could row in the barns», the proprietor, Anders Andersson, with the other villager's permission moved the house up to *Knubbacken*, a place situated near by the village, where it stood till it was moved to Skansen in the summer of 1892.

This house, which was named *Knubbstugan* after the place where it was last situated, is built up to timbers that

are cross-cut at the corners and flattened with the broad-axe. The roof rests on rafters which are supported below by the wall-plates or »pans» and at the apex by a large round ridgepole. Boards lie horizontally on the rafters,

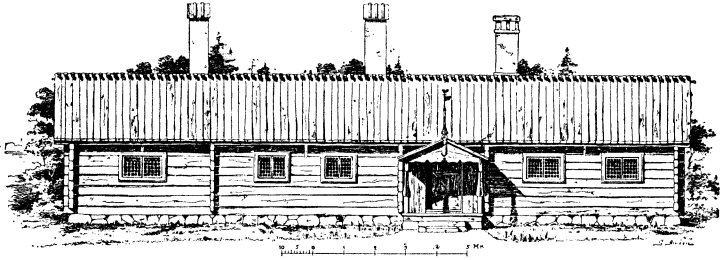


Fig. 24. *Bollnässtugan*. The Bollnäs-house.

and a layer of birch-bark is laid on these. The birch-bark is kept in position by the wood-roofage, *takveden*, which consists of logs split by wedges and threaded at the apex, two and two, on sticks so that they cannot slide down.

If we look at the accompanying plan, fig. 25, we shall find the same arrangement as in all later Swedish living-houses: an entrance hall, *a*, from which a chamber, *c*, *kåven*, is shut off (here called the »middle chamber», *mellankammaren*), and the »everyday-room» or house-part, *dagligstugan*, *d*, (compare the Mora-house). And additional room is annexed to this at each end. We see on the right hand side of the entrance hall a »holiday-room», *helgdagsrum* or *harrstuga*, *b*, and at the opposite gable inside the house-part a smaller chamber, the »fore-chamber», *framkammaren*, *e*, which serves as a guest-room. Both these rooms were originally nothing but store-houses» as were also the »harbours» or »loftbuildings» annexed to the gables of the Bleking-house (compare the Bleking-house). The difference is that the »harbours» of the Bollnäs-house are only one story high, that their roofs are level

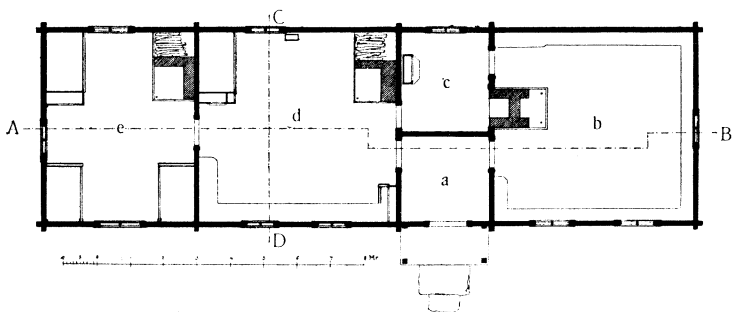


Fig. 25. Plan of the Bollnäs-house.

- |                     |                                    |
|---------------------|------------------------------------|
| a. Entrance.        | d. »Housepart» (»every-day room»). |
| b. »Holiday-room».  | e. »Fore-chamber».                 |
| c. »Middle-chamber. |                                    |

with the living-house, and that they have been fitted up with fireplaces like ordinary living-rooms.

The interior of the Bollnäs-house, differs in many respects from our simpler and more old-fashioned farm-houses. The rooms are furnished with an inner wainscot-roof or ceiling lying horizontally on the same level with the walls of the entrance-hall, of the »middle-chamber», and of the house-part. One survival of the older, open type we still have in the »holiday-room», where the wainscot follows the slopes of the roof up towards the ridge-pole and is broken by a flat »halfceiling»,

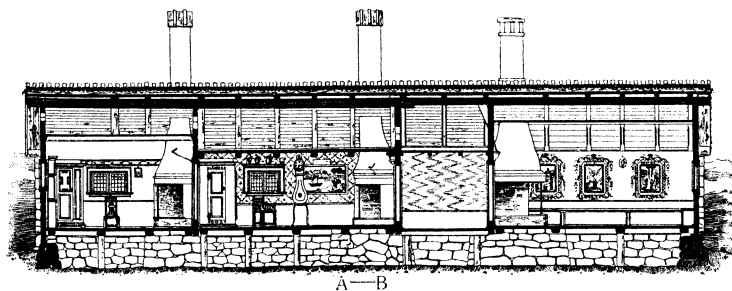


Fig. 26. The Bollnäs-house. Longitudinal section, along the line A—B.

*halfpanel*, resting on the two side-trees: for another thing in the »fore-chamber», which has a lower broken wainscot on three ridges.

With the introduction of ceilings there also followed the necessity of fitting windows into the walls instead of the roof-lights, which we still find in places where architecture has remained untouched by the influence of the towns and the manors (compare the Bleking-house and the Oktorp-yard).

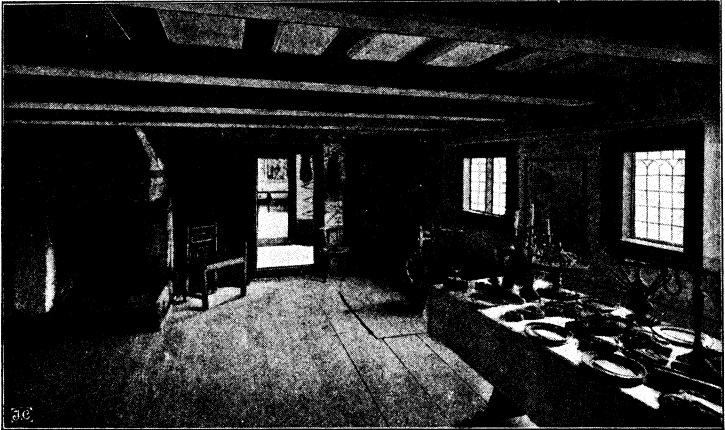


Fig. 27. The Bollnäs-house.  
The »house-part», seen from the entrance door.

The house-part, or »everyday-room», shows an arrangement still existing in northern Sweden, where the cooking-house or kitchen is not moved into the living-house (compare the Mora-house, the Bleking-house and the Oktorp-yard). The open fireplace of the house-part was certainly used for the cooking of the daily meals, but all preparation of food on a larger scale, as baking, brewing, and cheese-making, was done in a separate cooking-house or

kitchen, where also the oven, characteristic of this building, had its place.

The proprietor of this house, a peasant Per Olsson, in 1786 ordered the painter Jonas Hertman from Björktjära in Bollnäs to carry out the paintings that still adorn the walls and ceilings of the rooms. The wall-decorations, which for the most part are painted direct on the withewashed wall-timbers, represent Biblical scenes, landscapes,

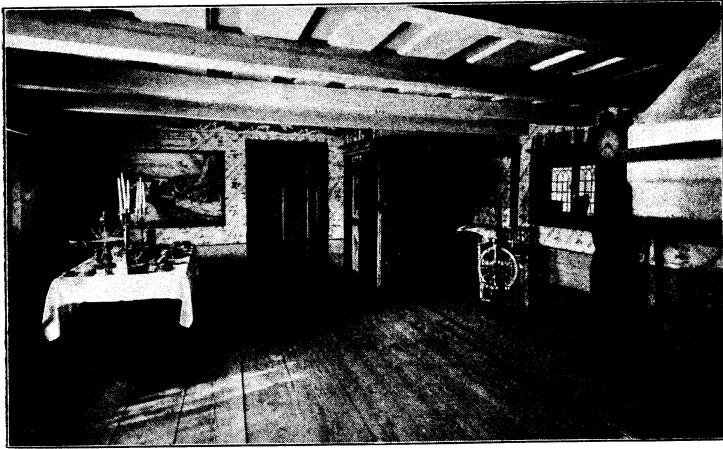


Fig. 28. The Bollnäs-house.  
The house-part seen from the inner gable.

and other things within ornamental frames in rococo, probably after the prototypes of old copper-plate prints. The porch before the doorway of the house has been replaced by a similar one from another equally old house in the same village, as this proved to be more characteristic of the neighbourhood.

## Laxbrostugan. The Laxbro-house.

Formerly situated at Laxbro, in the parish of Ljusnarsberg in the mining district of Nya Kopparberg. The proprietor Mr J. Westholm in Laxbro gave it to Skansen, where it was set up in 1896.

The Laxbro-house, which was built in the middle of the seventeenth century by Michael Hindersson, miner, was not strictly speaking a peasant's home. Its first owner was a powerful miner, united by his two marriages to ladies of noble families and progenitor of a still living, distinguished miner's family. Even if the house, on that account, in some respects, as in the arrangement of the windows and in the shapes of the fireplaces which are characterized by the taste of the baroque time, reminds one of a gentleman's residence during the seventeenth century, it still proves in its whole ground-plan and construction to agree with the contemporary popular dwellings of central and northern Sweden (compare the Bollnäs-house). The walls are built of timbers which are cross-cut at the corners and flat-hewn with the broad-axe. The exterior covering of the roof, which rests on three large ridge-poles, consists of turf. From the porch which is combined with a small out-house one enters, on the left, the house-part. Two small chambers lie inside this at one side. Another little room, which corresponds to the *kåve* still common in the peasants' living-houses, is found at the opposite side. It has been converted into a kind of kitchen and furnished with an open fireplace and with shelves for the kitchen utensils around the walls. A baker's oven is wanting, however, which seems to indicate that the food-dressing was originally done in a special building as is still usual in many places in northern Sweden. The »grand-



room» or »feast-room» is situated on the other side of the entrance hall. It is called the »judgment-hall», *tings-salen*, since the mining court of justice held its sessions there for a long time. The judgment hall has like the house-part, an inner broken wainscot-roof or ceiling, which rests on rafters supported by two large round ridges. It is bountifully adorned with paintings representing birds and flowers on a white-washed ground.



Fig. 29. *Laxbrostugan*. The Laxbro-house.

We see on one gable-wall within a wreath of flowers the names of the first proprietor of the building, Mickel Hindersson, and his second wife, Maria van Gent. The date 1673 indicating the year, when the judgment-hall was painted, is to be read within a similar frame on the other side of the entrance.

Of the original furniture there were only the kitchen shelves, a cabinet, and a couple of corner-cupboards left. Until proper house-stuff from a miner's home can be procured, furniture and other things of the taste of the seventeenth century selected from the collections of the Museum are exhibited in the house.

A little garden is arranged at the back-side of the house, showing specimens of the ornamental plants, which were common in a Swedish garden during the time this house was built.

### 13 Hornborgastugan. The Hornborga-house.

From the village of Hornborga in the parish of the same name, West-Gothland, where it belonged to Deragården and was inhabited by a fisherman's widow, Slöjdalska. In 1898 it was moved to Skansen as the gift of Director E. Rosenlind of Stockholm.

In many Swedish districts, where the large farmsteads have long ago been changed according to the fashion of later times, an obsolete method of construction has often been maintained in smaller houses. Ridged living-houses are rarely found on the peasants' farms on the fertile plain of West-Gothland, but they are still not uncommon on the crofters' holdings. The Hornborga-house is a very good example of those West-Gothland cottages of earlier construction, all of which, on the whole, resemble one another closely. The building contains a living-room, a small cattle-house, and a barn built at right angles to the latter. The living-house is built of timbers planed by the broad-axe and cross-cut at the corners; other parts of the building being probably for reason of economy and for want of large timber erected partly of thin planks tongued into a frame-work of upright posts, partly of large rough stones loosely laid on one another without mortar. The roof of the house is thatched with straw which is kept in position by a layer of turf. The thatching of the barn is held only by long stakes, *påller*. The living-house is in its ground-plan comformable to the ground-plan of such

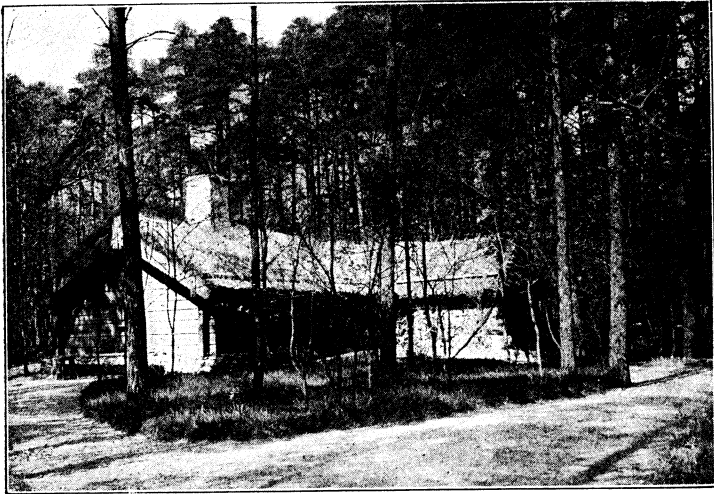


Fig. 30. *Hornborgastugan*. The Hornborgastugan-house.

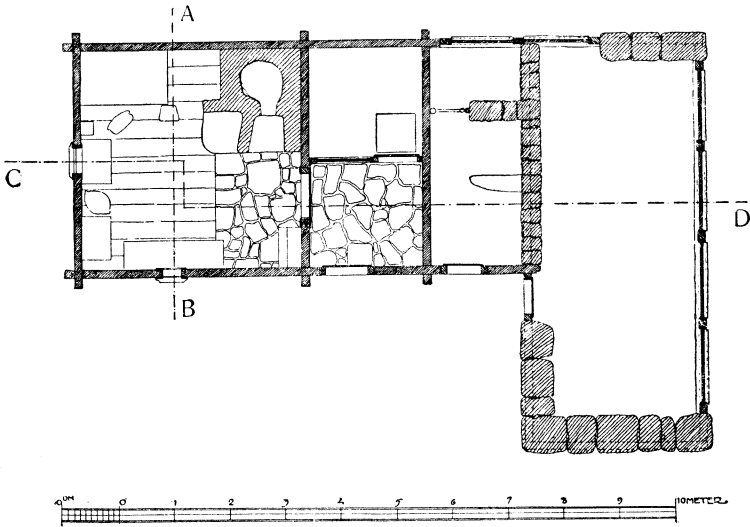


Fig. 31. Plan of the Hornborgastugan-house.

dwelling-structures as were common in earlier times all over Sweden. It consists accordingly of an entrance-hall, a chamber, *kåve*, and a single living-room, »house-part». The latter is

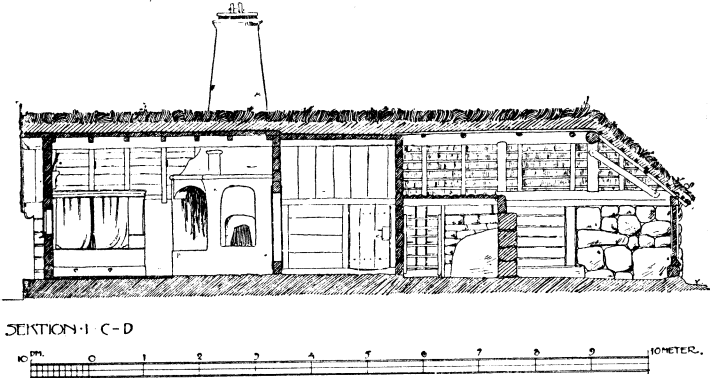


Fig. 32. The Hornborga-house. Longitudinal section, along the line C—D.

open upwards as far as the ridge-tree, from which rafters extend to the wall-plates, constituting the bearing substructure for the boards on which the exterior roofing is placed.

We may still trace in the scanty fixtures the same arrangement that was common in the earlier houses of larger farms. The open fireplace in the right hand corner is built together with the baker's oven. The part of the room, lying next to the doorway in front of the baker's oven, forms the »kitchen» of the house and is paved. It contains the hen-coop and a shelf for the kitchen uten-

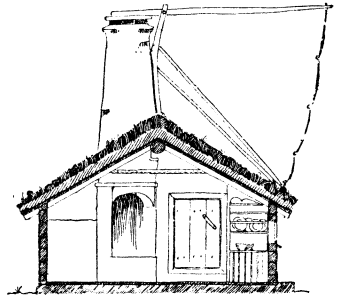


Fig. 33. The Hornborga-house. Transverse section along the line A—B.

sils. Two thin boards, somewhat carved, are fastened to the rafters and extend transversely. The one next to the coping corresponds to the »crown=bar», *bjälken*, indicating the boundary between the kitchen and the house=part (compare the Bleking-house, page 20). Only the enclosed bedstead reminds one of the fixed furniture of olden times. The fixed benches are replaced by a settle=bed. There are two windows instead of the sky=light, one in the side=wall and one in the gableend. The only table of the house stands before the latter. A damper is placed over the chimney=shaft, consisting of a stone=slab that can be shut only from the outside; it is opened by means of a pole.

## Soldattorpet. The "tenement" soldier's house. ⑭

Formerly located at Saldefall and belonging to Högaskog in the country parish of Eksjö, Smaland. Erected in Skansen in 1905. The expenses were defrayed by voluntary contributions from the Swedish tenemented regiments.

The soldier's house was erected at Skansen in commemoration of the Swedish method of military tenure which, organised by Charles XI and in the main unchanged to the present day, has formed the basis on which the standing army of Sweden has principally rested. The »tenement» soldier's, the horseman's, or the mariner's<sup>1</sup> wages were for the most part paid in the form of a small farm or allotment, *torp*, appertaining to which was »half a *tunn=land* (= 5,904,26 square yards = I acre I rood) of cultivated land and a cabbage=garden with meadow=ground for two cart=loads of hay». He therefore became a farmer in time of peace; and »the life on the *rote*»<sup>2</sup> became for

<sup>1</sup> Viz. a member of the naval force.

<sup>2</sup> A district charged with the maintenance of a tenement soldier.

him very much like life in our cottages, though perhaps with the difference that he enjoyed a greater reputation as a warrior.

As the number-board on the gables depicts, the soldier's residence now in Skansen was granted to Private n:o 91, Vedbo Company of the Kalmar regiment. It consists of

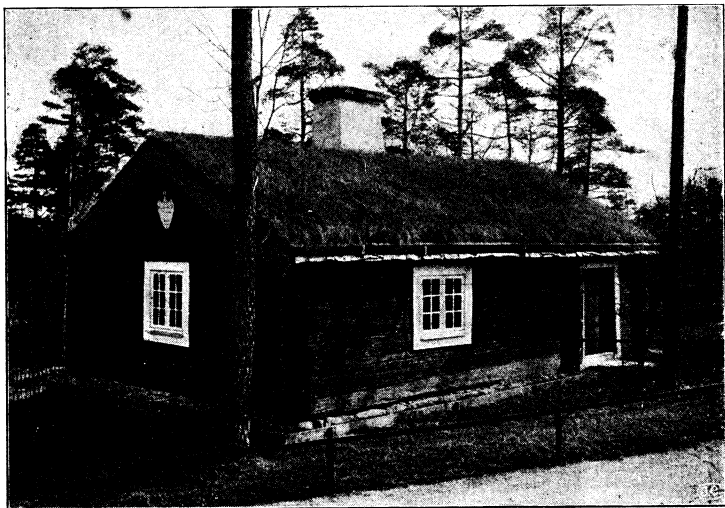


Fig. 34. *Soldattorpet*. The soldier's house.

an entrancehall, a »house-part», and a chamber, which, however, has been converted into a kitchen in later times; it is built according to the custom of the neighbourhood and has the legal measurements. The walls are cross-cut at the corners and planed by the broad-axe. The roof is an ordinary ridge roof, covered with turf. It is, however, provided internally with a broken wainscot or »half-ceiling». This is wanting in the kitchen, which is open as far up as the ridge-pole. The entrance has its own little roof provided with a ridge-pole.

The house-part has a large, open fireplace projecting right to the centre of the room, because the baker's oven, which opens into the kitchen, is walled up in the chimney. This oven had its outlet into the house-part before the chamber was transformed into a kitchen.

The thatched farm-building belonging to the soldier's<sup>97</sup> house stands at the usual distance from the living-house. The left door opens into the real cow-house, which is furnished with stalls. The other opens into the threshing-barn. The space to the right of the threshing-barn was used for storing the harvest. The straw after being threshed on the barn-floor was thrown into the room on the opposite side.

A store-house also belonged to the soldier's home besides the mentioned cow-house. The store-houses found on allotments of a more recent date are often built close to or upon the living-house.

## Kolarkojor. Charcoal burners' huts.

Erected in Skansen in 1891. The material was given by Berggrens' Transport Compani Limited, Stockholm.

We may trace in huts like these, put up for a short temporary stay, several features of such simple methods of construction as the men of the North have been reduced to, ere they learnt to make buildings of »cross-cut» timber. It is true that the hearth of our charcoal burners' huts is arranged nowadays not in the middle of the floor, but by a wall as an ordinary fireplace with a flue on the outside, and must consequently, be considered as an exceedingly simple imitation of the common fireplace of the living-houses; but the buildings are, as to the rest of their construction, of a very primitive shape.

*The charcoal burner's hut from Smaland* (fig. 35) shows<sup>15</sup> even in its ground-plan the same round shape, that we know from the remains of the stone-age huts. The wood-



Fig. 35. Charcoal burners' hut from Småland.

work in composed of split logs which incline towards the summit, forming a conical room hardly more than the height of a man. The external covering consists of earth

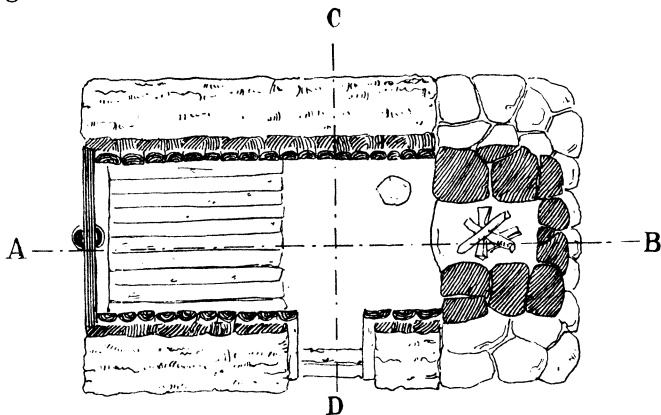


Fig. 36. Charcoal burners' hut from Westmanland.  
Horizontal section.



and sods.<sup>1</sup> A loose wooden door or shutter closes the doorway; and the fireplace, which is erected of big boulders, is found on the opposite side. The charcoal-burners have their bed-places at each side of the door. The beds consist of some sprucetwigs spread on the bare ground.

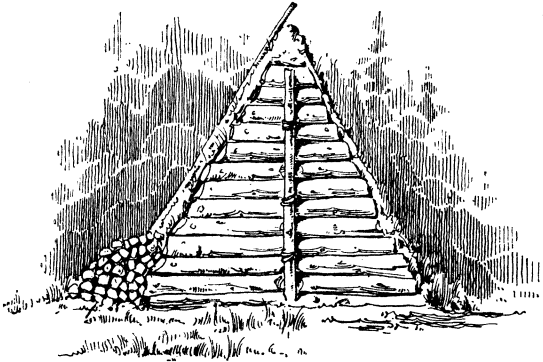


Fig. 37. Charcoal burners hut from Westmanland.  
End-wall.

*The charcoal-burner's hut from Westmanland* represents a type which frequently occurs in the mining districts of central Sweden. It is rectangular in ground-

<sup>1</sup> The charcoal-burners' huts used in England are described by T. Winder in the *Builder's Journal* in the following manner: »They are composed of a number of thin poles laid together in the form of a cone. The feet are placed about nine inches apart and they are interlaced with brushwood. A doorway is formed by laying a lintel from fork to fork and the whole is covered with sods laid with the grass towards the hut. A lair of grass and brushwood is formed upon one side, and a fire, often of charcoal, is lighted upon the hearth in the threshold».

It is to be remarked that this description tallies exactly almost with what we know of the conical charcoal burners' huts used in other parts of Sweden. For very often the hearth is placed, not opposite the door, but close beside the threshold, the hut being composed of thin poles meeting towards the summit and of brushwood and sods covering the poles.

*Translator's note.*

plan and has a doorway in one longside. The bulky fire-place is built up of blocks of stone and constitutes one gable-end; the other end is piled up of split logs kept in position by a pair of stakes which are driven into the ground and bound together with osier-ties. The sides con-

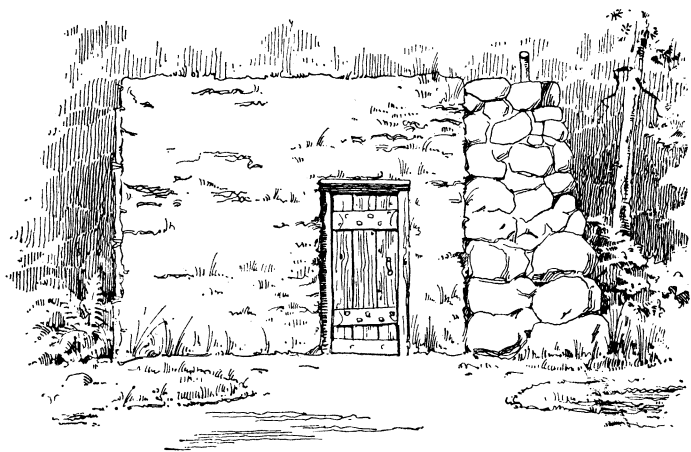


Fig. 38. Charcoal burners' hut from Westmanland.  
Front.

sist of half-round, split logs sloping towards the apex and leaning against a ridge which rests on the gables. The two slopes in this way form a ridged roof standing on the ground and covered with earth and sods. The greater part of the floor is covered by a low wooden ledge spread over with spruce-twigs and serving for a lair or sleeping-place.

17

## Nyngen. The "log-fire".

As timber-cutters and floaters often have to reside far away in the wilderness but do not stay in the same place long enough to make it worth while to erect a real hut,

they make their bed for the night near a log=fire, called *nying*. A lair of spruce=twigs is arranged on the ground; and two large timbers are placed to the windward side of it, the upper being wedged up somewhat above the lower so as to form a slit between them. The slit is filled with chips and splinters of light=wood which, after being lighthed, set the logs aglowing. The wind carries the heat over the brushwood bed, where the men lie with their feet stretched towards the fire. In this manner they are able to spend a night in the open air even in the most severe cold.

### The lumberers' cabin. (The wood-camp). ④5

Erected in Skansen in the summer of 1906. Given by the Kopparberg and Hofors Sawing Mill Company Limited.

This cabin was built by a lumberer from Helsingland after the pattern of the temporary dwellings which lumberers still use in the Northland forests. It is cross=cut at the corners and consists of round logs. It has a single room, and the doorway is in the centre of one gable. An open porch is found outside the door, formed by the projection of the side=walls and the roof. Inside we find the hearth, *eldpallen*, in the middle of the floor. It is constructed of dove=tailed timbers in the shape of a square box, filled with stones and gravel. There is a vent=hole in the roof over the hart to let the smoke out of the room, and a four=sided, tapering wooden flue is put up through the hole. It rises like a chimney=shaft over the apex and stretches inside a good way down below the roof so as to receive the smoke from the fire=place, with which it does not communicate directly as is the case in our common fire=places. Fixed wooden camp=beds, *breskar*,

on which the lumberers have their sleeping-places, five on each side, extend along the main walls level with the hearth. They sleep with their feet towards the fire and their head against the wall.

A small window is found in the inner gable and a table below that.

The lower roof forms an angle. It consists of split logs, the lower ends of which rest on the main walls, the upper on two ridges. The roofing, which is composed of split logs, and the sod-layer placed on that are prevented from sliding down by a log outside the wall-plate. A shingle roof on rafters covers the lower roof.

The resemblance of this Northland wood-camp to the fire-houses found in the somersets<sup>1</sup> is unmistakable. Even though the former has not directly received its shape from the latter, still both may be referred to a very primitive mode of construction.

## ⑱ Slogboden. The mowing-booth.

In those parts of the country, where agriculture still occupies such a place that stock-raising is the principal occupation and is dependent on the supply of natural pastures, it is often necessary to bring winter supplies for the cattle from distant meadows. As this may necessitate absence from home for several days, the mowers erect temporary booths or sheds for themselves in which they seek shelter against storm and rain, prepare their food, and make a simple sleeping-place for the night. The »mowing-booth» is a specimen of such a temporary dwelling from Dalecarlia. It is built of split, cross-cut logs and its three

<sup>1</sup> Compare the somerset, pag. 5.

sides form a room, the fourth side being open and closed only by poles to bar out the cattle and other animals. The roof, which rests on four large rafters, is made of thin round spruce-stakes and is covered by a layer of birch-bark kept in position by superimposed, split logs. There is a simple bed of boards in the room and a rack on the inner wall for such necessaries as may have been

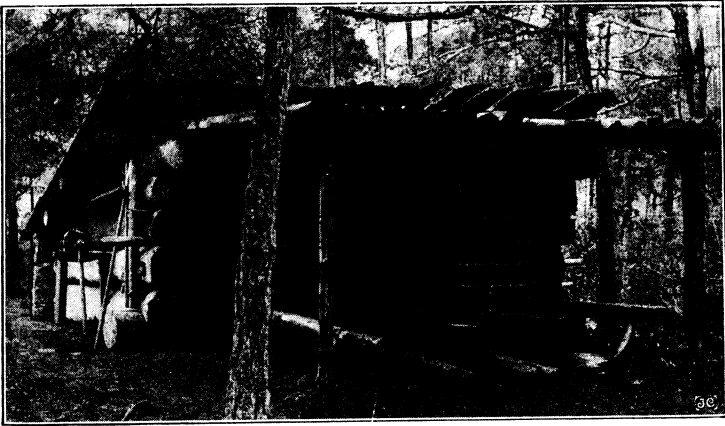


Fig. 39. *Slogboden*. »Mowing-booth» from Dalecarlia.

brought from home. A sloping roof resting on two posts projects beyond the open side of the booth. Below that, on the bare ground, they make a fire over which the pot is hung by an osier-tie. The grindstone, on which the scythes are sharpened, is placed outside one gable.

Shelters like this are erected by the roads in the wilderness for the use of the peasants during the time they are out repairing the highways, as for instance by the road between Elfdalen and Särna in Dalecarlia.

## Virserumsboden. The "Virserum-harbour".

Formerly situated in the Hvensjögle estate in the parish of Virserum, Småland. Erected in Skansen in 1899.

The most old-fashioned type of store-house yet met with in our country consists of a small one storied, ridged building, built of cross-cut timbers and furnished with

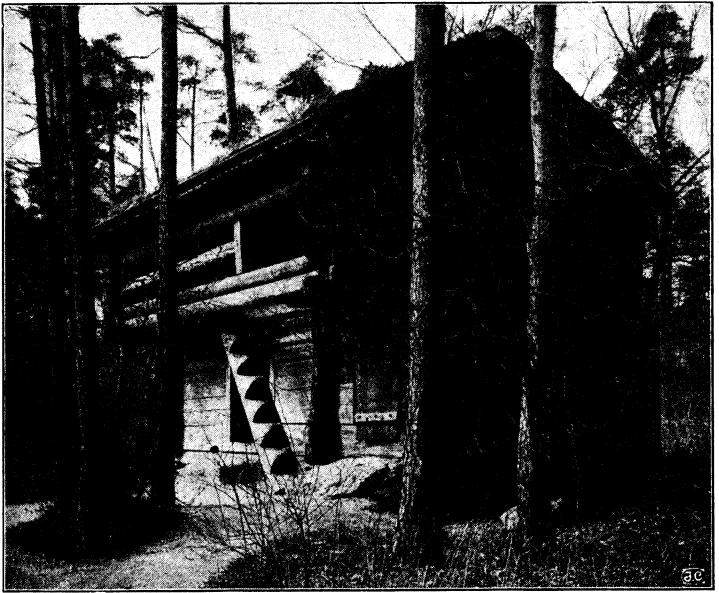


Fig. 40. *Virserumsboden*. The Virserum-harbour.

a doorway in one gable end. There is an open »floor» or kind of porch outside the doorway formed by the projection of the roof and the sidewalls.<sup>1</sup> The house is often

<sup>1</sup> Compare the somerset.

built in two stories, and it then has an »outhot» *utskott* projecting over the »floor».<sup>1</sup> The same is the case with the store-houses of certainly younger shape which have an entrance-floor along one side and a doorway in that.<sup>2</sup> The entrance is then formed by the projecting gables. This projection is nowadays missing in the lower story of two-storied harbours. The »harbour»-type then arises, which is the most common in Sweden, and which we find again in the store-house from Virserum.

The Virserum-harbour is built mostly of round, cross-cut timbers. The roof, which is supported by round ridge-poles, consists of split logs, known as *troer*, and of a layer of birch-bark kept in position by an outer covering of turf.

Access is gained by a ladder cut out from a piece of timber up to the projecting gallery or »aisle», from which a doorway opens into the loft. The loft is intended for the storage of grain, the lower story being a provision-room for flour, meat, and other victuals.

Store-houses of this shape certainly date from very olden times. During the troubled conditions of the Middle Ages, when the peasant himself had to defend his premises and property against the foes' assaults or against cavalcades of gentry exacting hospitality, the »gallery-harbour» was to serve for the fortified cover the which the inhabitants might retire during the attack.<sup>3</sup> It was more

<sup>1</sup> The English word »outshot» and the Swedish *utskott* are forms etymologically related. *Utskott* is the name given to any *projection* of the roof or the walls covering or including a space outside the house, open or enclosed. Compare fig. 2, 4, 11, 40 and 47.

*Translator's note.*

<sup>2</sup> Compare the Mora-harbour.

<sup>3</sup> Compare the mediæval burghers' castle-towers, which were provided with a projecting shooting-passage (German *Burgfried*, Swedish *barfred*, which name was used still for the gallery in the sixteenth

fit for that purpose than the other buildings since the basement floor had no special entrance from the outside and was accessible only by and interior stair or ladder leading down from the loft. The outside ladder could also be pulled up for the purpose of rendering access still more difficult.

That it was the harbour which was thus fitted out for defence was quite natural, since the people's stores of valuables, victuals, clothes, and other things were kept in it. It was therefore called *fataburen*,<sup>1</sup> that is the »clothes-bower». The old-country-ballads tell us that the women used to sit at their work in the upper story, *höganloftsal*, and the maids had their sleeping-room there in summer. Hence the name *jungfrubur*,<sup>2</sup> which means a maiden's bower. It even happened that the *jungfrubur* was used by the lads, the unmarried men, as a living-room. It is told from the later Middle Ages that a person enjoyed so freely the king's favour, that he permitted him to sleep in the harbour (or store-house) with the »bower-lads». When occasion required, the store-house also had to serve instead of a guest-harbour. It has therefore kept the names *harbur*, *härbe*, *häbbare* or *häßba*, in many places up to these days; and this even after the building, as is often the case in South and West Sweden, has been adapted to form an appendage to one gable of the house.<sup>3</sup>

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century. In Dalecarlia it is to be met with in the name *barfre*, the porch-roof projecting beyond the house-door. In other provinces of North Sweden the whole of the porch is still generally named *barfre*).

<sup>1</sup> Compare the »Highloft-bower».

<sup>2</sup> The English »bower» and the Swedish *bur*, etymologically related, seem to have in any case served closely similar purposes, viz. those of being a living- or sleeping-apartment, especially for the women, and of being a buttery or some other kind of room to keep such things as clothes and victuals in.

*Translators note.*

<sup>3</sup> Compare the Bleking-house.



## Höganloftburen or fatburen. The "highloft-bower" or "clothes-bower".

A careful reproduction of the »highloft-bower» which stands at the Björkvik estate in the parish of Östra-Ryd, Östergötland. Erected in Skansen in 1893.

The gallery-harbour, i. e. the »highloft» or »clothes-bower»<sup>1</sup> known already during an earlier period of the

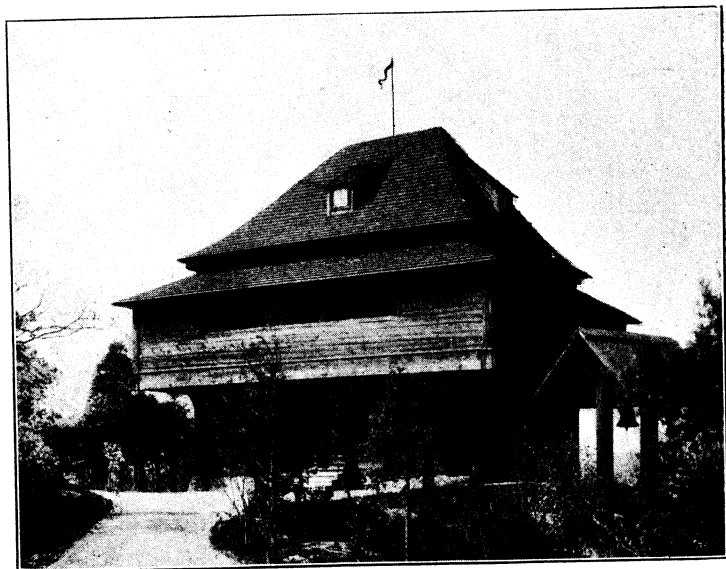


Fig. 41. The *fatbur* from Björkvik.

Middle Ages, was finally changed so that the gallery embraced all the four sides of the upper story; this being

<sup>1</sup> Compare the notes under the Virserum-harbour.

done probably in order to increase further its availability for defence. It then acquired the exterior shown by the »bower» from Björkvik, reminding us very plainly of the towers of the mediæval knights' castles, which were provided with »shooting=passages».

How old the *fatbur* from Björkvik is, cannot for certain be decided now. Some details of the architecture indicate however that it had not been erected before the sixteenth century, though in general it is of a shape known far back in the Middle Ages.

It is built of large timbers, smoothed with the broad-axe and cross-cut at the corners. A stair leads to the upper story from the ground-floor, which was originally a larder. The upper story was intended for the preservation of clothes and other things (hence the name of *fatbur*, which means »clothes=bower»). The floor of this room rests on large, crossed beams, the projecting ends of which support the gallery=passage which is furnished with wide light-openings. Access is gained by a steep stair from the second floor into a garret which is lighted by four small dormer=windows. The roof is covered with shingles.

The highloft=bower is used at Skansen for the exhibition of ancient agricultural implements.

## 21 Vastveitloftet. The loft=bower from Vastveit.

Formerly situated at Vastveit in Telemarken, Norway. Erected in Skansen in the summer of 1901.

The »Vastveit=bower» is a two=storied gallery harbour on pillars, a *stabbur*, about which all that has been said of the Virserum=harbour and the Björkvik=bower holds

good in this case also. Its resemblance to the latter especially is evident. Here in the »Vastveit-bower» we see still more clearly that such buildings have served the purpose of possible defence against the foes' attacks.

Entrance is rendered highly difficult, for the stair, that leads to the upper story, is so placed as to make it



Fig. 42. The »Vastveit-bower».

necessary to walk around the house in the gallery before access is gained to the room of the upper story. The lower story is used as a repository for victuals, the upper for clothes and the like, but was also intended to do duty for a guest-room or harbour. When Dr Artur Hazelius during one of his first travels in Norway saw the Vastveitloft, there stood in it a fixed, strangely carved bedstead which afterwards found its place in a Norwegian museum.

The Vastveit-bower is particularly well built of cross-cut, »oval-cut» timbers. The gallery passage is built in *resvirke*, i. e. of upright planks tongued into a framework of logs. The »entrance-passage» is constructed in the same way. The latter, originally wanting in store-houses of the Vastveit-type, also shows by the manner in which it is built that it is a more recent addition. The planks in the front-side of the loft prove by the form of the carvings, that they are no older than the eighteenth century.

A number of crosses are carved above the upper door probably in order to protect against sorcery and evil powers. Numerous slashes of knives and marks of arrow heads are seen over the door inside the loft. In Telemarken, as elsewhere in the North, it was formerly believed that the evil powers could not force their way in, since steel had been fixed above the door.

## Hackstugan. The "chopping-house".

Moved to Skansen in 1891 from the parish of Orsa in Dalecarlia.

During the long winters, when the care and management of the farm left plenty of time to spare, the country people formerly employed themselves more than they do now with the manufacture of implements and household-stuff, partly for their own use, partly also for sale. The men of Mora until a few years ago practised the manufacture of wall-clocks, *moraklockor*, as a domestic art; and the peasants of Orsa still make grind-stones, mill-stones, and also, for building purposes, ashlar of the noted, red »Orsa-sandstone». As such work could not

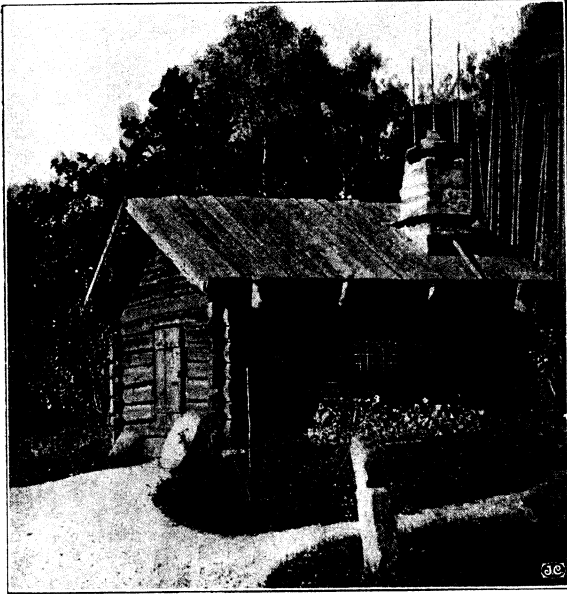


Fig. 43. *Hackstugan*. »Chopping-house» from Orsa.

very well be accomplished in the living-house, a special little shed, known as *hackstugan*, was erected for the purpose and furnished with a fireplace.

## Främmestadskvarnen. The “Främ- mestad-mill”.

23

From the parish of Främmestad in West-Gothland. Erected in Skansen in 1900.

The oldest mills known in Sweden are some querns or hand-mills very likely dating from the younger stone age. They consist of a bed-stone with a shallow cavity in which the grain was brayed by help of a smaller stone

of round shape. The cavity found in more recent hand-mills is more regularly circular, and the runner or upper stone shaped so as to fit it precisely. The grinding is accomplished by turning the runner around with a peg which is fitted into a hole at the edge by way of a handle. There is a wider hole in the centre of the runner into which the grain is poured.

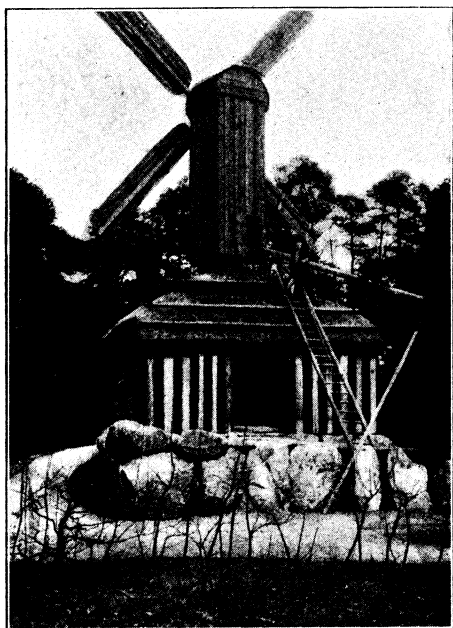


Fig. 44. The »Främmestad-mill».

The ancient place for the hand-mill was outside the door of the living-house in an open space called the »threshing-floor» or the »threshold». Even after the »threshold» was transformed into an enclosed porch, the hand-mill often kept its place there up to the present day.

When the use of a special corn-barn had been adopted, it was found more suitable to place the mill in the »entrance-door found outside the door of that building. When space required two barns, those were put up with the entrances against each other. The whole then came to form a house of considerable length, and a carriage-gate was arranged right through the transept, which had to serve at the same time for a threshing-floor. As that building in more recent times came to form one side of a rectangular, enclosed yard, we often find the carriage-gate running right through the barn into the yard and the handmill standing in the passage. When the corn-harvests grew larger, even larger mills were required, such as could no longer be turned by hand. They then constructed vanes or sails upon the roof which by a gearing through the roof were put in connection with the runner, turning it around. At last this machinery became so large that a special house was needed for its accommodation. Then it was that wind-mills with an exterior like that of the »Främmestad-mill» arose. If there was a sufficient supply of running water, they preferred to build a little water-mill, *skvalt* or *enfotakvarn*, (compare the brook-mill).

Wind-mills like that from Främmestad are known in West-Gothland as *skrull* or *holkekvarnar*. They are still found here and there in West-Gothland and Bohuslän. In Erik Dahlberg's *Suecia antiqua et hodierna* they are often seen on pictures from those provinces.

Various hand-mills are exhibited inside the house and in the entrance.

## Skvaltkvarn. The "brook-mill".

This house belonged to farm n:o 2 in Stengårdshult, the parish of Ås in Halland; and was moved to Skansen in the autumn of 1905.

The brook-mill has found its place close to the Oktorp-yard so as to make the set of houses belonging to an old Halland farm complete there. The mill originally belonging to the Oktorp-farm in Halland no longer existed when the buildings were moved to Skansen. It was consequently necessary to get another from the same neighbourhood.

Another mill of similar construction but of considerably less antiquity was found in the same village, where the mill formerly stood, and at the same brook, which falls into Viskan just below there. The date 1768 was carved in a log over the door.

Small brook-mills of this kind are not rarely found even in other parts of Sweden. One often sees them placed in a row along some brooklet in the vicinity of a village. Each farmer in the village then keeps his own mill.

As in days of old all the peasants of a village had to start plowing, sowing, harvesting or doing other work belonging to the farm on the same day, so they also had to start grinding at the same time. This latter custom has been retained in many places until now, at least where the mills are located successively along a course so small that the water-body must be gathered up in a higher pond for the running of the mills. For if any peasant does not take the opportunity of grinding when the water is let out from the mill-pond, it flows by his mill unused, and afterwards it may take many weeks before sufficient water has gathered again.



Those mills are called *sporrekvarnar* in north Halland; in other districts they are popularly termed *fotkvarnar* or *enfotakvarnar*, *skvaltekvarnar*, *skvaltor*. They represent the most primitive form of a mill run by mechanical power, and are in fact only large hand-mills run by water.

The water presses against the slanting floats of an simple paddle-wheel or turbine of wood, *sporren*, causing it to rotate. The perpendicular shaft directly transfers the spinning motion without a gear to the upper stone, the runner, by a transverse piece of iron, *seglet*, which is fastened to the top of the shaft. The pressure of the runner, on the amount of which the fineness of the flour depends, is regulated by the *lätteverk*, an arrangement for raising and lowering the runner.

When the mill is to be stopped, the water is conducted out of the way by moving aside the wooden race, *kvarnhon*, through which the water is directed against the turbinefloats or by stemming the water in the race by a wooden sluice-gate, *stämmeluckan*.

The mill-house is built in *skiftesverk*;<sup>1</sup> it is made of oakplanks tongued into grooves, *humlingar*, carved in four large corner-posts of oak. The floor is composed of split deals. The roof projects a little over the entrance-gable in accordance with an ancient construction found in plan logbuildings of earlier date. It is thatched with straw, which is fastened with osier-ties and held by ridge poles at the apex.

## The pigsty.

94

From Neder Söderby in the parish of Sorunda, Södermanland. Moved to Skansen in the spring of 1907.

As our rustic living-house, *stugan*, gradually evolved from a building with cross-cut corners, a single room and an

<sup>1</sup> Compare the Oktorp-yard, page 29.

open entrance=floor at one gable=end, such was the case also with the other buildings in the yard. Store=houses (harbours), barns and stables, constructed in that primitive way, are still found in many places. But just as for instance the store=houses have attained the proportions of two=storied buildings with a gallery on one or more sides, so also have the stables every here and there. The pigsty from Sorunda shows a type of that kind. It has an open gallery at one gable and at both sides, formed by a projection of the low loft=story.

24

### Tjärdalen. The tar-furnace.

An imitation of the arrangement for tar=distillation used in Småland. In the wide funnel, which is coated internally with clay, roots and stumps of pine are burnt, covered with earth and ashes, lest the fire should become hotter than necessary for the extraction of the tar from the wood. The tar runs out through a hole in the bottom of the funnel into a trough and is put into barrels.

The name *tjärdal*, »tar=valley», may have arisen from the fact that originally a natural hollow or small valley in the ground was used for the tar=distillation as is still common in some places.

25

### Hölada. Hay-barn.

From the parish of Neder Kalix in Norrbotten. Erected in Skansen in 1894. Given by Mr. E. Berggren, Björkfors.

This barn is of a shape frequently met with near rivers and mowing=bogs within the Finnish districts of Norrbotten and also on the Finnish border, but is now practically unknown in other parts of Sweden.

A form of building like this, decreasing from the top

downwards, is intended to protect the walls against humidity and to prevent the hay from packing too closely, as it may often have to remain till later on in the winter.

## Smedja. The Blacksmith's shop.

②⑧

From the old mining districts of northwestern Upland, Bruskebo in the parish of Väster-Löfsta. Erected in Skansen 1910. The expences were defrayed by Consul A. J. Norberg of Härnösand.

The Swedish peasant smithy belongs to those buildings which have most generally retained the primitive form. The door is in one gable-end, and the roof and the side-walls project so as to form a simple porch (like that in fig. 2). The open place under the projection, *utskottet*, is often used for the keeping of forge-coal, and a bin of boards is sometimes arranged for that purpose at the side of the door. The smithy from Upland shows a peculiarity as to that arrangement, the coal-bin being constructed of timber and forming a front corner of the building.

A village tradition tells that this shop was erected by the Reverend Abraham,<sup>1</sup> who devoted much of his time to forgery. »He wished to have the coal-bin so lest he should be like the peasants».

According to another tradition the smithy was built by the last owner's grandfather. His son Lars Ersson was born in 1822, and it is told about him that he was a clever smith, that he built saw- and threshing-mills, made

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<sup>1</sup> Fant's *Diocesan Annals* tell that two churchmen of Väster-Löfsta have borne that name, viz. Abraham Benedicti, curate ibidem to 1624 and his son Johan Abraham Alm, curate from 1656, perished by drowning in Lake Hallaren 1661. The tradition probably refers to this latter Abraham.

edge-tools and other things. Some specimens of his craft form part of the smithy movables, for instance an iron for the modelling of axe-handle holes, a half finished scythe, and a wooden model for saw-mill blades. He spent all his time in the smithy to the detriment of the big farm, which was managed by the man-servant and suffered to fall into decay. Lars Larsson had changed the chimney at the least on two occasions, and in doing so he one time had walled it up to the right inside the door. The window is supposed to be from the curate-house.

Much goes to prove that the former tradition about the origin of the smithy has a ground, that it was built by the Rev. Abraham, but in later times passed over into the possession of the above-mentioned family. Certain features indicate in any case a higher antiquity than that which the latter tradition suggests.

The old fixtures and the old tools were included in the purchase and are found in the smithy.

26

## Finngården. The Fin-houses.

From the Finnish districts of Wermland. Erected in Skansen in 1902—1904. The expenses were defrayed partly through a collection by Engineer A. Pilgren of Malmö, partly through a donation from Countess Anna Mörner, Karlstad, and by the Fredriksshald Timber Company through the medium of Mr Erik Edgren, Vägsjöfors.

From the time of Gustavus Vasa till at all events about the close of the seventeenth century a great immigration of Fins into different parts of central and northern Sweden took place. Great numbers of immigrants are stated to have settled especially in Wermland in the years of 1530, 1608 and 1650. The parts of Finland from which most Fins came were the east border-lands, Savolaks and Karelen, which were most exposed to devastation during the in-

cessant disturbances of war. The Swedish Government encouraged the immigration, as the Fins were known for their ability in opening up new ground. They therefore obtained their quarters in distant backwoods, principally in the mining districts where they might be of use at the same time to the mining business by making charcoal. In some places these Finnish immigrants have maintained their old language and their ancient customs till the present day with a tenacity characteristic of their nation.

The »smoke-cabin«, or kiln, *röksturian* or *rökstubbastun*, formerly stood at Rörkullen in the parish of Lekvattnet in the county of Fryksdal, close by Rottna river in Wermeland. Tradition informs us, that it had been originally built by two female octogenarians »so long ago that nobody remembers it«. That, however, must have been done in another place than where the building last stood, for a numbering of the timbers, cut in with an axe, indicates that it has been marked and moved once before.

A building of this type deserves the appellation and more than that; for it was used not only as a living-house and kiln, but also as a house for taking vapour-baths in. When the immigrated Fins settled in the wilderness and commenced cultivating — which was almost exclusively done by clearing the woodland with fire — they, at first, had to settle themselves with as much simplicity as possible. They could not at once build separate houses for different purposes; and so they adopted this special sort of smoke-house, in which they lived, dried the rye grown on the burnt woodland, and in which, finally, they might take the vapour-baths so indispensable to the Fins. Later on, when they had made themselves more comfortable, they erected other buildings, above all a special living-house, *pörte*; and the cabin, mentioned before, usually had then to serve only as a »bath-house« and kiln.

The smoke-cabin from Rörkullen is built of round timbers cross-cut at the corners. It consists of a single room having the door in one gable-end without a porch. The walls, whose undermost timbers rest on the foundationstones, are rough-hewn with the broad-axe inside up to the height of a man. Windows are lacking, but there are three small loop-holes with slide-boards instead of them. The floor consists of large, split logs, *golfklöfter*<sup>1</sup>, which repose on a bolster of transverse joists. A ceiling, *flat-tak* made of mixed round and split timbers and covered by moss and earth, is placed in the same plane with the upper edge of the walls. The roof, *vasstaket*,<sup>2</sup> rests on a ridge-timber and four side-trees, two on each side. On these lie round spruce-poles, *su*, six of which are lengthened outwardly on each side so as to form hooks, *utbolskrokar*. The latter are intended for the retention of the laths, *utbolen*, which prevent the outer covering of the roof, *farjen* from sliding down. The *farj* consists of mixed wood-material, round and split poles, *farjträn*, which serve to retain the birch-bark covering the *su* (the inner roofing). The topmost part of the roof, where all the ends of the »roofing-trees» meet, as it were, in a crest, is called *farjkammen*.

The fireplace, from which the whole building acquires its strange character, is a »smoke-oven».

The peculiarity of the oven is due to the absence of a chimney-flue standing in direct communication with the fireplace. It is built of rough stones. When the fire is lighted the smoke spreads thence through the whole room, settling like a thick cloud beneath the ceiling. In older

<sup>1</sup> The Swedish names applied to the several parts of these buildings are derived from the dialect which is current in Wermland.

<sup>2</sup> *Vasstaket* = *vattentaket*. The literal translation of the word is the »Water-roof» i. e. the outer roof. *Translator's notes.*

houses, after the fire was burnt out, one had to clear out the smoke through the door and the small loopholes in the walls. The expedient of making a smoke-hole in the ceiling and of covering that with a wooden lid, as in the house from Rörkullen, was only later hit upon. A regular »smoke-trunk»<sup>1</sup> is still lacking here, for after the smoke has come up through the hole in the ceiling into the garret, it has to find its way thence through fissures between the gable-timbers and any which may be in the roof.

The fireplace rests on a framework, which is composed of logs planed with the broad-axe and dovetail-jointed at the corners. This structure projects from the fore-side in the manner of a bench, called *omsbänken*. A cavity, *grufvan*, which is lined with flat stones, is found in the middle, exactly before the mouth of the oven, and the embers and ashes are raked out into it after firing. The part of the »oven-bench», which extends from the »ash-pit» to the corner, as also sometimes the upper side of the arch, is considered to be the best place in the house to sleep in especially by old persons suffering from the cold.

A large pillar, known as *pahas* or the »pata-log (*patastocken*) which supports a beam lying beneath the roof, stands at the inner corner of the oven.<sup>2</sup> That beam bears the poles on which the rye, mown on the burnt land, was put up for drying. A platform, known as *lave*, composed of large, half logs, is fitted up in the other corner beneath the roof. When taking their baths the Finns climbed up there so as better to enjoy the hot vapour formed by pouring water over the heated oven. The platform was used at other times as a bed-shelf; and it was reached by means of a ladder with steps hewn out from the log.

<sup>1</sup> Compare, page 73.

<sup>2</sup> For this beam, compare the Bleking-house, page 20.

An apparatus, *våffat*, arranged on the inner gable-wall, may also be reckoned among the fixed furniture. It simply consists of some pegs put into the wall. Those pegs, on which the warping of the yarn was accomplished, was in its way a substitute for the warping-mill.

The rest of the furniture is extremely simple. The floor might sometimes have served for a sleeping-place, as did the bathing-platform and the oven. Bedsteads were very likely not used in primeval smoke-cabins.

A settle is placed along the right hand side of the room; and we see in front of that a massive table clumsily cut out with the axe. Hollows due to the cutting of tobacco and the crushing of salt are seen at the corners of the table. A »cupboard», hollowed out from a single wooden block, is hung on the wall over the settle. The simple furniture is completed by a couple of foot-stools, *krackstolar*, made in one piece of logs with the legs naturally growing out from them<sup>1</sup> and a chopping-block, on which the sticks used for lighting were split, was placed beside the door. The sticks, thus split with the knife, were laid on the oven or on the poles above to dry. When lighted and put into the light holder, *lyskäring*,<sup>2</sup> fixed to the *pahas*, they would spread their pale, magic light through the blackened room.

②⑦ The *pörte* (fig. 45) from Örtjärnshöjden in the parish of Lekvattnet in Wermland was known as Damstugan in the place where it previously stood and was owned by Olof Olsson in Bråtarne.

Damstugan is a *pörte* or »smoke-cabin» in the true sense of the word, as it was exclusively intended for a living-house in opposition to the house from Rörkullen.

<sup>1</sup> *Självvuxna*, i. e. of spontaneous growth.

<sup>2</sup> Literally »lighting old woman», a notched piece of iron or wood used for holding the sticks.

*Translator's note.*



It agrees with the form of *pörte* formerly used in Finland. The first hard years being over, the Finnish immigrants resumed the old style of building here.

The *pörte* has a »smoke-cabin oven«, *rökstu-om*, like that of the kiln; but the construction of the oven as well as that of the whole building and of the furniture, is no longer so extremely primitive. The oven is coated with clay and white washed on the front. A vent or conduit

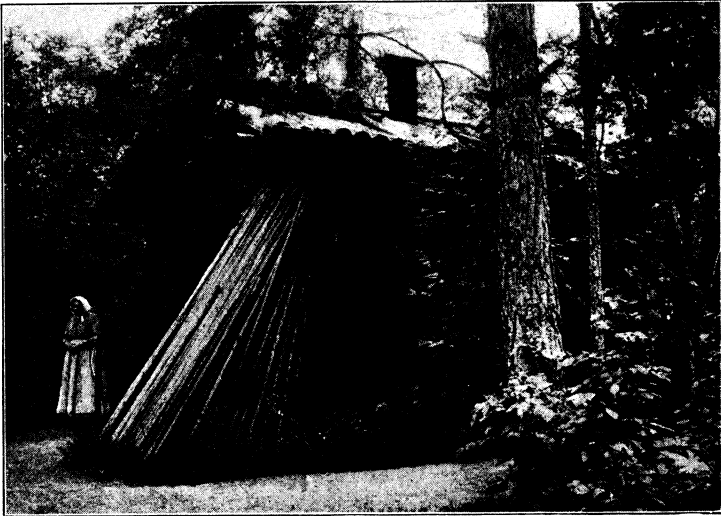


Fig. 45. Damstugan, smoke-cabin from Wermland.

coming out over the mouth of the oven as an opening, known as the »flamehole«, *låghålet*, is adjusted in the arch for bringing about the necessary draught when firing. For letting the smoke out of the room, a hollow trunk of a tree, *takhålskistan*,<sup>1</sup> *taktuten*, is set over the hole in

<sup>1</sup> Literally »the roof-hole-chest«. This was in later times usually made of boards. *Translator's note.*

the ceiling. The smoke is conveyed by that flue through the roof into the open air without any communication with the oven.

The walls are built up of round timbers which are cross-cut at the corners. The simple loopholes are replaced by two wide, light windows; and the furniture will at all events satisfy moderate claims to comfort. The long settle, with its table in front, is to be found also here; but these

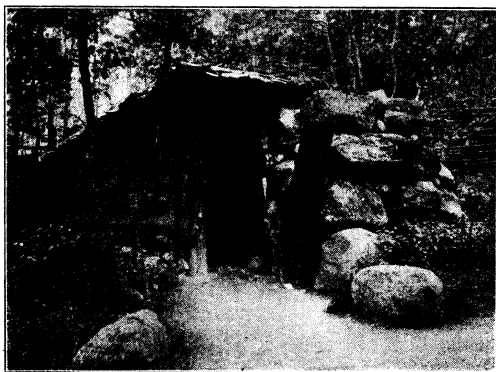


Fig. 46. »Cooking-house» belonging to Damstugan.

pieces of furniture are not blocked out so roughly as those in the house from Rörkullen. A comfortable chair, *stabbstol* or *kårstol*, and a spinning-wheel stand at the window; and an ordinary bedstead has its place in the *karsina*-nook between the oven and the inner gable-wall. Amongst the furniture we may here, as well as in Rörkullen, count the *nåfverkont*, a wallet plaited of birch-bark, and the »birch-bark shoes», *nåfverskorna*. The illumination is here also effected by sticks, *pertstickor*, which are put into a notched chip of wood, *lystand*, affixed to the *pahas*.

The construction of the roof is essentially the same as in the house from Rörkullen; but the side-trees are four

on each side, and the roof forms a considerable porch or »outshot»,<sup>1</sup> *utskott*, projecting over the entrance gable. A kind of primitive penthouse, *smock*, composed of spruce-poles slanting towards the wall, *resvirke*, is set up by the side of the door. It is the place for a chopping-block and generally also for an »osier-bag», *bäner*, used as a »back-basket» or knapsack for the carrying of miscellaneous ar-

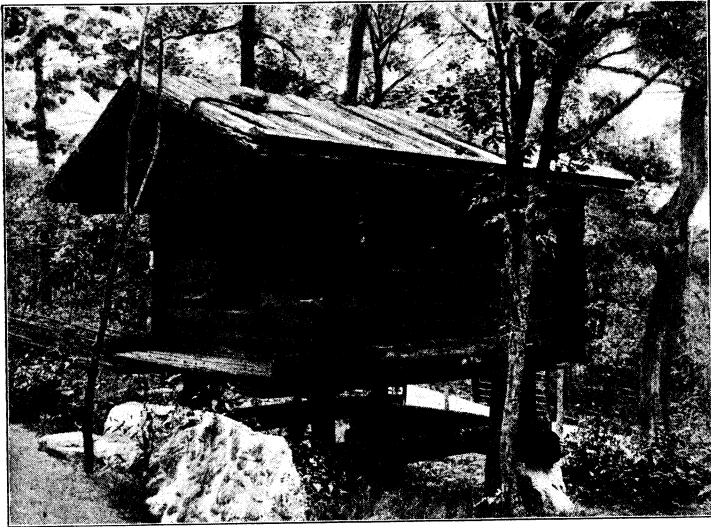


Fig. 47. *Stolpbod*. »Pillar-harbour».

ticles. Even the »snowshoes», *trygorna*, which like the *bäner* are made of withes, generally have their place there, either hung on the wall or put in the *smock*.

The cook-house, *kokhuset* (fig. 46), is the »kitchen» and (28) always belonged to the *Damstugan*, whereas the two other buildings in the yard are taken from other places.

<sup>1</sup> Compare the *Virserum-harbour*.

29—38

- 29 The »pillar-harbour»<sup>1</sup>, *stolpboden*, *stolpharburet* (fig. 47), is from Honkamak in Långnäs, in the parish of Gräsmark in Wermland; and
- 30 the barn, *logen*, which bears the date 1671, is from Pojkansana in Hvitkärn in the parish of Lekvattnet in Wermland.

The *Hemtobakspallen* is a small plot found behind the pörte *Damstugan*. It is annually sown with green tobacco seed (*Nicotiana rustica*).

The Finns' chief plants, besides tobacco, were turnips and (»wood») rye (= *skogsråg*, *fallråg*), both grown on the burnt woodland. We also see in the yard a field intended for the growing of potatoes, a plant which first came into use in that district in 1789.

31—38

## Lapplägret. The Laplander's camp.

The Laplanders form a tribe which belongs to the great High-Asiatic or Mongolian race of people, being by their language nearest in relation to the Finns. They are spread in Russia and Finland north of the 66<sup>th</sup> degree of latitude, in Sweden and Norway north of the 63<sup>rd</sup>. Into the North they have immigrated at a time belonging to the pre-historic period. At that time they lived in a stone-age which, however, differs from the stone-age of our old Norse ancestors, especially inasmuch as they chiefly used slate besides bones and antlers for their edge-tools. They first learnt the use of metals through contact with the Northerners.

Although the Lapps, as far as their racial characteristics and language are concerned, constitute one people, we

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<sup>1</sup> Compare the notes under the »Virserum-harbour» and the »Mora-harbour».

usually divide them according to their mode of living into two principal groups: »mountain= or wood=Lapps», and »sea= or fishing Lapps». The former still live as a nomadic people having most conspicuously retained the singularities of their tribe. The reindeer is their domestic animal; and only its ability to find a scanty food of reindeer-moss under the snow in the winter makes it possible for them to get their living in that hard climate. But for the subsistence of a family a great herd of reindeers is required. Poor is the Lapp, who owns less than one or



Fig. 48. The Laplanders' camp.

two hundred heads. The meat and the milk of the reindeer is the Lapp's main food; the hide is tanned for skins and clothes, and many of the smaller household requisites are made of the antlers, sinews and bones. The Laplanders obtain in exchange for the products of the reindeer cloth, salt, coffee, tobacco, and flour. The prepare from the last a kind of unfermented bread.

The mountain=Lapp assisted by his dogs, who keep the herd together, drives his reindeer around on the mountains above the wood=border in the summer. He moves downwards towards the close of the summer and arrives

at the border of the forests in the beginning of September. Here at the *höstviste*, the autumn residence, he is to stay till the middle of November. The butchering is done in the beginning of October. The Lapp usually has his winter quarters down in the forests, following his herd from pasture to pasture and encamping only for short



Fig. 49. *Torfkåta*. »Torf-hut».

periods. When the Lapps »roam», *gäjsa*, from one place to another, male reindeer are used as beasts of burden or drawers of the boat-shaped sleighs, *pulkorna* or *akjorna*.

The return to the mountains takes place early in the spring, when the sun commences to melt away the surface of the snow and the nightfrost forms a sufficient crust. They come back to the autumn residence again in the

beginning of May. The reindeer having calved, the march is continued into the mountains through the summer.

The Laplanders' huts, *kåtorna*, are, except the timbered ones belonging to the more stationary wood- and fishing Lapps, erected round a wooden skeleton, which is always of the same shape in its outlines. It is made up of four main posts, *åtnårisa*, the feet of which are placed at the

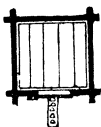
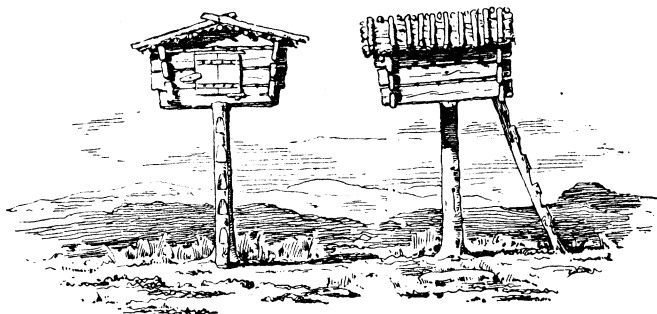


Fig. 50. *Njalla*,  
front-view, side-view, and plan.

angles of a square, their upper, somewhat curved ends intersecting each other in pairs. A ridge-pole, called *aulemuora*, is put through the auger-holes bored through the sections, both ends projecting a little on each side. The jambs, *uksa tjakke*, are afterwards threaded on the foremost of these ends; they incline upwards and intersect each other at the top. A pole, known as *påssjotjagge*, placed aslant against the ground, buttresses the hindmost end. Usually both pairs of mainpoles, i. e. the »crucks» or »crutches», are connected by an additional cross-piece,

*vuodjem*, a little above the middle. The poles, which support the outer covering, lean against the *vuodjem*. According to the material used for covering distinction is made between tent<sub>s</sub>, bark<sub>s</sub>, turf<sub>s</sub>, and brushwood<sub>s</sub>huts. The door of the tent<sub>s</sub>huts generally consists of a piece of cloth; those of the others of a wooden lid, swinging on wooden hinges or fastened to one jamb by osier<sub>s</sub>ties.

On entering the hut one usually has to stride over a heap of fuel lying to dry just inside the door. The hearth, *aran*, lies in the centre of the floor on the bare ground, bordered at the most by some stones placed in a circle. The pot is suspended from a withe or an iron<sub>s</sub>chain above. The smoke from the fire escapes by a hole at the summit, left open when the hut was being covered. The ground is covered with spruce<sub>s</sub>twigs on both sides of the hearth, the occupants of the hut having their sitting<sub>s</sub>places there in the day<sub>s</sub>time and their sleeping<sub>s</sub>places at night. The right hand side is regarded the most esteemed. It is the master's and his wife's place. There also an honoured guest is invited. The valuables, such as trinkets and other house<sub>s</sub>stuff, are kept in a box at the side opposite the door. That place was anciently considered to be sacred.

③① *Turf-hut* (fig. 49) from an autumn residence in the Lapp<sub>s</sub>district of Lule.

Given by C. O. Bergman, Lieutenant<sub>s</sub>colonel, in Gellivare.

③② *Tent-hut* from Gellivare in the Lapp<sub>s</sub>district of Lule.

③③ *Tent-hut*, showing the skeleton of a hut after the removal of the tentcloth.

③④ *Tool-house, luove*, for seines and nets, clothes, snow<sub>s</sub>shoes, sleighs, and other things. From the autumn residence in Gellivare, in the Lapp<sub>s</sub>district of Lule.

③⑤ »*Cheese-drying hut*», *mosta=koikom=luove*, used for drying cheeses, for holding milk<sub>s</sub>vessels, cheese<sub>s</sub>moulds,



strainers, and so forth. From the autumn residence in Gellivare, in the Lappdistrict of Lule.

»*Pillar=booth*», *njalla*, in which the Lapp at starting from 36 the autumn residence leaves behind some victuals, clothes, and other things to remain till his return. From Gellivare in the Lappdistrict of Lule.

»*Food=stand*», *suongero*, for drying paunches filled with 37 blood, fish, meat, and other things. From Gellivare in the Lappdistrict of Lule.

*Log=hut*, such as the wood- and fishing-Lapps build. 38

## Swedenborg's lusthus. Swedenborg's 39 summer-house.

Formerly situated on the lot number 45, Hornsgatan in Stockholm. Erected in Skansen in 1896 by means of contributions from captains O. V. Nordenskjöld and N. G. Sundström.

In the seventeenth and eighteenth centuries the wealthier citizens of Stockholm generally had their villa-residences at *Söder*<sup>1</sup>, to which they removed for the summer to enjoy the comfort of a dwelling-place unaffected by the closeness of town and surrounded by a garden. As the city expanded in that direction, these suburban houses, *malmgårdarne*, became by degrees real city-houses, inhabited the whole year round. Emanuel Swedenborg<sup>2</sup> had

<sup>1</sup> *Söder*, part of Stockholm, forming at that time the south outskirts of the town.

<sup>2</sup> Emanuel Swedenborg, son of Jesper Swedberg, Bishop of Skara, was born in Stockholm on Jan. 29<sup>th</sup>, 1688, and died in London March 29<sup>th</sup>, 1772. He was a celebrated natural philosopher, inventor, mathematician, and poet; but known, however, by his religious philosophy which is written with a tendency towards mysticism and naturalism. His religious works, after his death, gave birth to the religious society »The New church» or »New Jerusalem», which has numerous adherents, especially in England and America.

his residence in Hornsgatan close by Adolf Fredrik's square. The little summer-house, to which he would withdraw especially at night, to devote himself undisturbed to studies and contemplations, was situated in the garden belonging

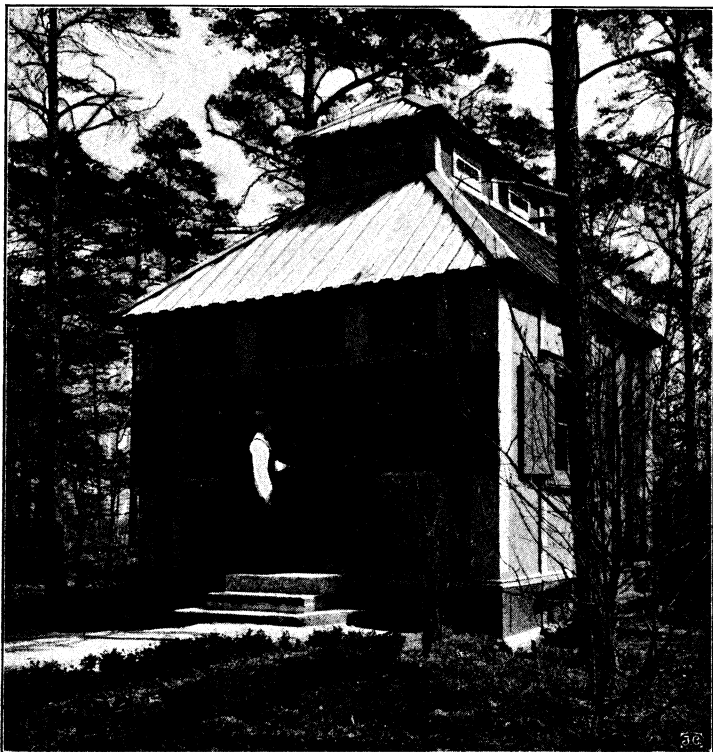


Fig. 51. Swedenborg's summer-house.

to his property. It is said, that he received most, if not all, of his spiritual revelations there. The house at the present contains a little Swedenborg museum. His organ stands on the right hand side; and portraits, copper-plate prints, and medals, stamped in memory of him, hang

on the walls. A collection of his printed works on natural science and ology is also exhibited as well as: »The motion of the earth and the planets», »On the stratifications of the mountains», »Arcana cælestia», »De cælo et inferno», »De ultimo Judicio,» and others.

## “Gunilla Bjelke’s summer-house“.

Previously situated in Söderköping on the plot which is bordered by Hästtorgsgatan, Garfvaregränd and Lillån. Given by Consul G. S. Arwidson to Skansen, where it was erected in 1903.

This house, when in Söderköping, was popularly called Gunilla Bjelke’s summer-house or chapel. It is, however, certain that it never was a chapel, but a summer-house of the kind that was usual in the baroque period. It very likely formed one of the two wings facing the garden of a court, the mansion belonging to which, now destroyed, was situated along *Hästtorgsgatan*. No fragments are left of the other wing but the cellar, on which it was built. That cellar, which is now enclosed in a larger outhouse built up in later times, forms a complete duplicate of the one situated under the summer-house, that was removed to Skansen. Both are covered by barrel-vaults and seem to have been used for keeping victuals. Whether Queen Gunilla really erected the house herself, is not known with any certainty and the tradition needs more careful research. She might possibly have inherited the plot on which the house stood, from her father, Johan Axelson Bielke of Håradshammar and Räfvelstad, a knight and privy councillor. All trade in olden times was confined to the towns, it being then necessary to transport the

products of the farms there by the highway. Then it happened of course that a carter had to stay in town for quite a time, before all his goods were sold and other

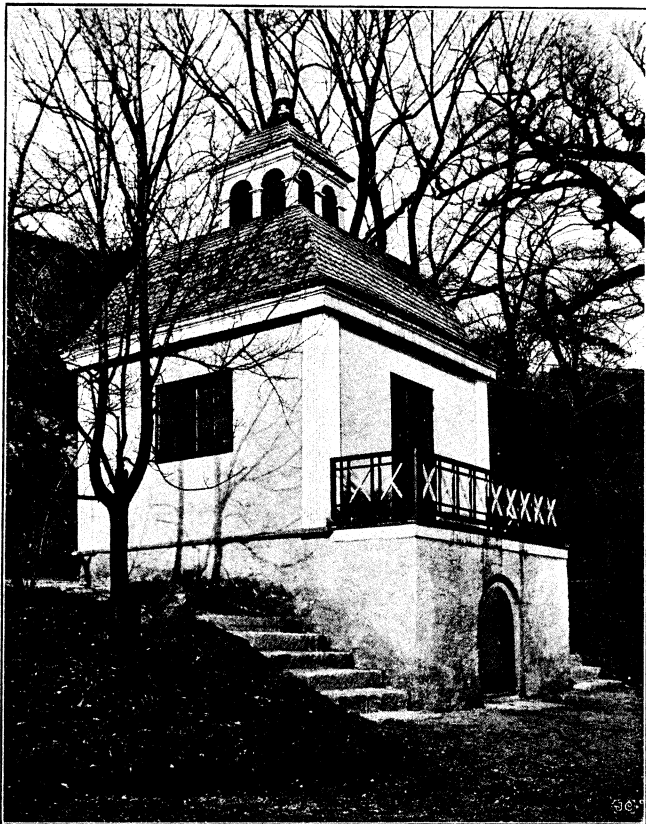


Fig. 52. Gunilla Bielkes summer-house.

things purchased for the needs of the farm. It was therefore usual for every farm or landed estate to have a house in the nearest town. Gunilla is said to have built this

house in Söderköping or at least the summer-house, since she, after the death of King Johan, had fixed her residence at Bråborg, situated a couple of miles from the town. Three of the four wooden vaultcopings, which form the

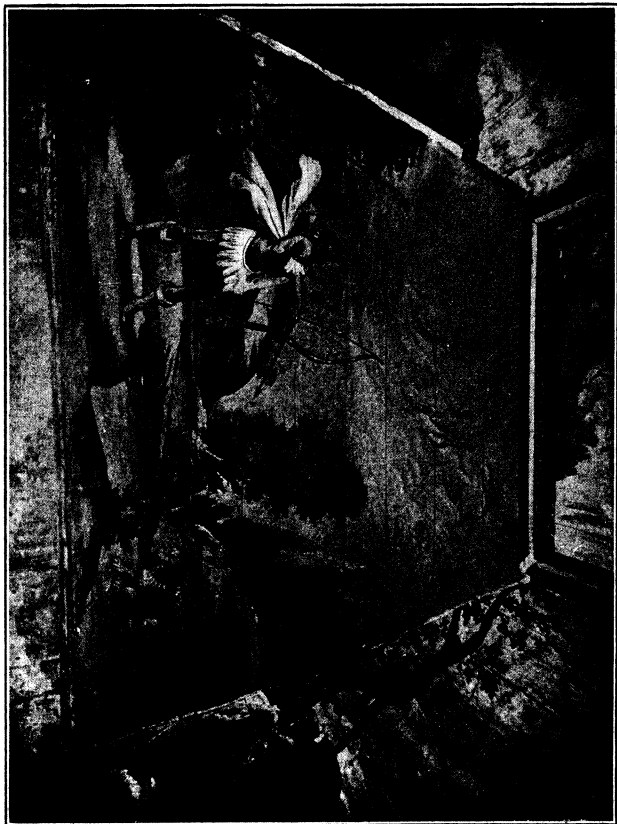


Fig. 53. Painting from one of the vault-copings in Gunilla Bielke's summer-house.

inner roof of the pavilion, are adorned with paintings which are direct imitations of three known, old copper-plates. Those plates, which now belong to a series of 52 pictures, illustrating the Metamorphoses of Ovid, were

executed under the guidance of the Haarlem-master Heinrich Goltzius by his pupils in 1589—90. If the tradition that this pavilion was built for Queen Gunilla is really

Fig. 54. Painting from one of the vault-copings in Gunilla Bielke's summer-house.



true, it must consequently have been constructed between the years of 1590 and 1597. The Queen died on the 19<sup>th</sup> of July in the latter year.

The pavilion or summer-house has been re-erected at

Lower Solliden in surroundings corresponding as closely as possible to those, in which it formerly stood. The walled foundation has, outwardly, been carefully built of the same sort of brick as was the original. The



Fig. 55. Painting from one of the vault-copings in Gunilla Bielke's summer-house.

roof which consisted of sheet-iron applied in more recent times and destroyed by rust, is now replaced by oak-shingles.



41

Fig. 56. Summer-house (pavilion)  
from no. 30 Bellmansgatan in Stockholm.

Gift to the Northern Museum by the will of Mr. G. C. Lehnberg.

95

## “Petissan.”

»Petissan» is a popular name given to this old Stockholm house in recent times after it came into use as a café. Originally it was an office-building and belonged to »The haunted castle» (»spökslottet», Drottninggatan 112), which was built towards the close of the seventeenth century.



## Klockstaplar. Detached bell-towers.

Cast churchbells were already common in Europe at the time of the introduction of Christianity into Sweden. They also frequently came into fashion in this country, with the clang of their metallic tongues calling out the declaration of war of the new faith against the heathen gods. A bell in the church of Hemsjö in Smaland bears the following inscription: »Mortem clamo deum fortem populum voco. Festaque sanctorum orno vim fugo demoniorum.» Their tones were supposed to have the power of scaring away giants and ogres; and in order to increase that power the bells were blessed and consecrated. Laurence Petri mentions that »the papists christen and anoint bells, using sponsors for that purpose». When the bell was christened it received a name being usually called after some saint.

Our oldest country churches were, no doubt built of wood, except possibly those in the least wooded districts. They had generally no towers. The bells hung in a separate *clocnahu*s, i. e. a »bell-house» or belfry of wood, situated close by the church as is still usual in many parts of our country. A steeple from the Middle Ages is very unlikely to be preserved to the present day. Structures of that kind, destroyed by fire and decay, have been rebuilt, maintaining, however, a very primitive mode of construction.

## Hällestadstapeln. The Hällestad-steeple. ④②

Formerly situated by the church of Hällestad in the county of Finspångalän in Östergötland. Sent to Skansen in 1894 as a gift from the parish of Hällestad. In the autumn of the same year the steeple stood re-erected at Skansen. The church of Hällestad was burnt down in the preceding year; and the steeple was saved only by the vigorous efforts of the parishioners.

A tradition is current in Hällestad that the steeple was erected in 1732. We can, however, only say positively that it must have been built after 1726, when the old steeple was destroyed by fire. The Hällestad-steeple is of

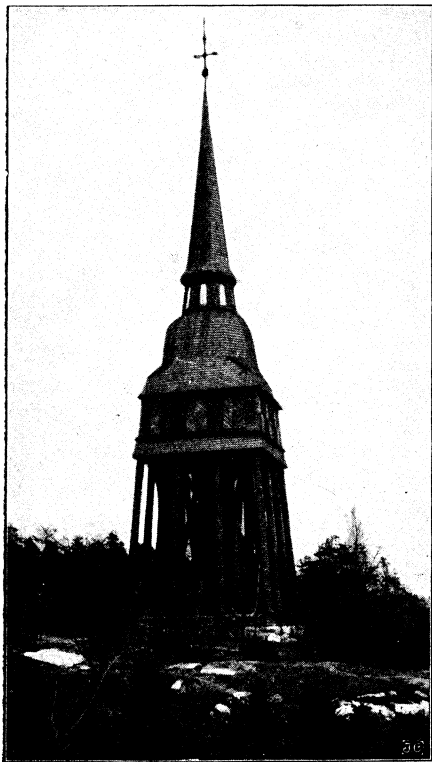


Fig. 57. The »Hällestad-steeple».

a form peculiar to that neighbourhood. Though exhibiting in its framing a very old-fashioned method of construction it still bears in many respects features characteristic of the taste of the baroque period. This holds true especially of the helmet of the belfrey, which is supplied with arched sound-holes; from a square substructure with broken and inclined corners it suddenly changes into an octagonal cupola. The latter is continued upwards as a lantern, above which rises a lofty spire the summit being crowned

by the symbols of the cross and the cock. The structure measures 42 metres in height above the ground. The two bells, hung in the Hällestad steeple and bearing the name of *Konung Oscars klockor*, were given by Mrs Lotten Nordlund (née Hertzner), and Mrs Maria Ekman

(née Lavonius). They were rung for the first time by the King on the 3<sup>rd</sup> of December in 1899, in the presence of the Crown-prince, the Crown-princess and Prince Eugén. The dawn of the twentieth century was hailed by their clang; and it was ordained that they should thereafter be tolled in commemoration of the death of eminent Swedish men and women.

### Håsjöstapeln. The Håsjö-steeple.

④③

A careful reconstruction of the bell-tower which stands by the church of Håsjö in East Jämtland. Erected in Skansen in 1892, the expenses being partly defrayed by Prince Karl.

The Håsjö-steeple is of a shape which in its leading features is met with in quite a number of Northland bell-towers. When the older steeple, rebuilt in 1684, had been destroyed according to a memoir found in the chronicles of the Håsjö church, the present one was erected between 1778—79 by a peasant, Pål Persson, from Stugun in Jämtland, who received 11 rix-dollars and 5 skilling banco in salary for his work. The original drawing is kept now in the church of his native place; which he built up for his community without receiving any fee for his services. A diary note from the year 1815, found in the Stugun parish register of »Deaths and Burials in the Parish of Stugun from 1798», states: The late Peasant, the church-warden and sacristan Pål Persson in Stugun expired on January the 22<sup>nd</sup> and was buried on February the 19<sup>th</sup>, he having during his life-time in the capacity of Master-builder erected the Helgum-church of stone; 7 churches of Wood, of which 6 with Towers, and, besides that, 6 steeples, besides several smaller Public Buildings. — Been well informed upon Christianity, and a good steady man. Illness: Pain in the chest. Aged 83». He was

consequently born in 1732. A monument, found in the churchyard of Stugun and furnished with an inscription engraved on a copper-plate, marked his grave till a few years ago. Where Pål Persson learnt his art is not known,

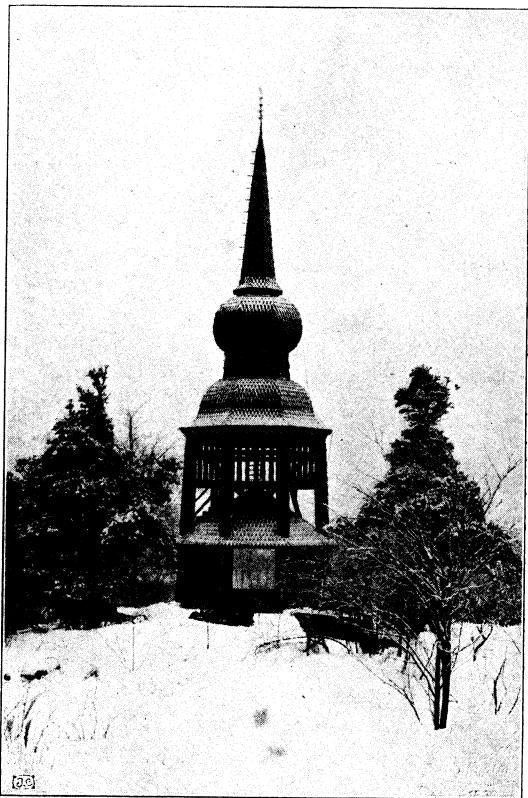


Fig. 58. *Håsjöstapeln*. The »Håsjö-steeple».

but in all probability he was a self-taught man, who developed a sort of architecture prevalent in the neighbourhood, adhering to forms characteristic of the art of building of the baroque period. This is most conspicuously shown

by the outlines of the roof and by the arrangement of the »belfrye», which consists of an open gallery furnished with a balustrade of turned columns. Two bells are now hung in this belfrye, which were made by the noted bell-founder Gerhard Meijer of Stockholm and belonged formerly to the chapel of the Queen Dowager Hedvig Eleonora at Ulriksdal. They are a gift to Skansen from King Oscar II. The height of the tower over the ground is somewhat more than 21 metres (about 69 feet).

## Grafvårdar. Sepulchral monuments.

④④

Some sepulchral monuments of various forms, found in different parts of our country, are exhibited close to the Håsjösteepie. Some of them, though belonging to the latest centuries, show a very old-fashioned appearance. The stone-crosses from the parish of Rackeby in West-Gothland for example differ but slightly from those used during the Middle Ages. On many of the stone-monuments as well as on the iron monuments we find the cross encircled within a ring, originally signifying the sun wheel, i. e. the symbol of the »Sun-God», which was afterwards absorbed into Christian symbolism.

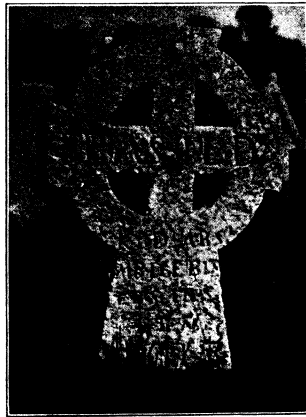


Fig. 59. Grave-cross  
from Rackeby in West-Gothland.

## Runstenar. Runic monuments, rune-stones.

The runes are alphabetic signs which were developed, probably in the second century A. D., by the Teutons living north of the Black Sea, after the Grecian italics, which writing that people used in daily life. In order to represent those Teutonic sounds, which were missing in the Grecian language, they supplemented the above mentioned italics with characters borrowed from the Roman alphabet. The runic forms, however, differed essentially from the above mentioned prototypes; and the change was called for by the fact that they were mostly produced in wood, in which material curved lines would have been difficult to carve; and lines running parallel with the grain of the wood would have become indistinct.

The runes spread rapidly to most of the Teutonic tribes, and they were found in Gothland as early as the 4<sup>th</sup> century. The oldest common Teutonic »rune-line» (runic alphabet), consisted of 24 runes:

ƿ ŋ þ ʀ ʁ < x ƿ : H † | ǫ † ǫ † ǫ † Y ʒ : † B M M † † † † † † † †  
 f u t h a r k g w h n i j e p r s t b e m l n g d o

þ = English *th*; ƿ = English *w*; † sometimes signified *e*, sometimes *i*. Y at first signified sonorous *s*, but later an (i-tinged) *r*-sound, usually represented by R; it is almost exclusively found at the end of the words.

The oldest runic inscriptions are read from right to left. Later inscriptions are generally read from left to right.

The runes evolved differently in different territories just as the dialects did. A new runic line, consisting of 16 signs, was developed in the North as early as the 9<sup>th</sup> century. It presents two separate readings, viz. one northern, *Swedish-Norwegian*, consisting of the following characters:

ƿ ñ þ ð ʀ ʁ . † ‡ † ‡ † . † ‡ † ‡ †  
 f u t h a r k h n i a s t b m l ð ʀ

This reading was used in Gothland and East-Gothland, in the Mälar-valley, in Norway and the Norwegian colonies in the British Islands.

The custom of raising rune-stones increased in the 11<sup>th</sup> century; and the rune-line above mentioned was displaced then by the southern *Danish* or *ordinary* line in all those provinces, excepting in the British Islands, where the use of the old one was continuously kept up. *Danish* or *ordinary* line:

ƿ ñ þ ð ʀ ʁ : \* † † ‡ ‡ : † ‡ ‡ † ‡ † ‡ † ‡  
 f u t h a r k h n i a s t b m l ð ʀ

The rune ‡ = *r* at the end of words; within a word it usually signifies *y*, *ö*, *e* or *æ*; † denotes a nasal *a*, *æ*.

The »dotted runes» were gradually brought into fashion during the earliest period of the Middle Ages for the reproduction of all Roman characters introduced with Christian culture: † = *e*, ʀ = *g*, ñ = *y* ‡ = *d*, and ‡ = *p*. † signified *a*, † *o*, † *ä*, ‡ *ö*, and ‡ *z* in this rune-line. In Gothland and Dalecarlia the last runic alphabet, added to signs from the Roman alphabet, survived almost to the present time.

The custom of raising runic monuments became very common, especially during the first centuries after the introduction of Christianity. The stone was then usually raised either in commemoration of some kinsman with a prayer for the happiness of his soul, or in order to consecrate the memory of a martial deed or a peaceful achievement. A great number of runic monuments, originating mostly from the eleventh century, tell that the stone was erected in remembrance of the construction of a road, or bridge, carried out by someone for the pur-

pose of gaining salvation for his own soul, or for the souls of his kinsmen.

- ④⑥ **Rune-stone** from Norslunda, the parish of Norrsunda in the county of Erlinghundra, Upland. The inscription, in part much damaged, has by aid of older drawings been interpreted in the following manner:

ÐAINT . YNNYIYR . †NY KTT[I]YFRIDR . †NY . K[I]YVYHYTR]  
 NITN . R[†HY . ] KTI [ . ] ÐIFHYTIA . †NYT[†R]  
 H[†]Y [ . ] †TI . N[R?Y?]Y YNB \*HNB [ \* ]†HYIN]

The inscription in translation is thought to run thus:<sup>1</sup>  
 »Kylving and Stenfrid and Sigfast let raise this stone over Östen, Gunnar's son, who owned Harg? God help his soul.»

- ④⑦ **Rune-stone** from Hägerstalund, formerly called Hansta, in the parish of Spånga in the county of Sollentuna, Upland. Inscription:

. YI†RÐ†R × †NY × IERN†R . N†† × RHY . ÐHY  
 KTY†† . Y†IR . H††NR . YNY . HY† . †R†YNY† . †NY  
 IYNY† ×

Translation:<sup>1</sup> »Gärdar and Jorund let raise this stone after their sister's sons Ernmund and Ingemund». According to the inscription on another monument, formerly situated in the vicinity of this one, Gerdar and Jorund died in Greece.

- ④⑧ **Rune-stone** from Ölstad, the parish of Gryta in the county of Hagunda, Upland. Inscription:

BIART . †NBNNYR . YNT†R . \*NNYTIY . NITN RIT† KYTI  
 ÞIT† . Y†IA . NY . YI†YD\*IA BNY†† . IT †HYNY†R \*IN

<sup>1</sup> Literal translation.





Fig. 60. Runic monument from Linga, in the parish of Öfver-Järna in Södermanland.

Translation:<sup>1</sup> »Björn, Ödulf, Gunnar, and Holmdis let raise this stone after Ulf, Ginlög's husband, but Asmund hewed» (the runes).

This Asmund carved a score of inscriptions in the middle of Upland and in Gestrikland.

**Rune-stone** from <sup>(49)</sup> Linga, the parish of Öfver-Järna in Södermanland. It bears an inscription on the front and on the top as well, as on the back. The inscription found on the front and the top runs:

: †INYNΛ : R†IHDI : 4†IT : †††HI : †† : †NR†††† : Y†† :  
 †IT †IH† : †† BRNDNR 4IT

Contents:<sup>1</sup> »Helgulf raised this stone after Trofast, his brother in law, Disa after her brother. The inscription on the back:

†IH† Y††R†D[†] †††[†Λ] — 4IT†

Translation:<sup>1</sup> »Disa made (the monument) after her...»

The Linga-monument is singular in the respect that it bears tie-runes and secret runes besides common runes.

<sup>1</sup> Literal translation.

## Milstolpar. Mile-posts.

Our heathen ancestors mostly travelled on foot or on horse-back. Burdens were transported on pack-horses. In spite of the fact that man, even in the bronze age as shown by the stone-engraved figures from that period, knew both two-wheeled-carts and four-wheeled carriages, such conveyances were not used for long journeys before the Middle Ages, because the roads were too bad. If possible, one rather went by sea, or one went sleighing in the winter. Interest in the improvement of the roads only awoke under the influence of the clergy after the introduction of Christianity. Many runic monuments bear witness to this fact, the inscriptions telling us that they were erected by him or those, who had made a road or a »bridge»<sup>1</sup> in the hope of salvation for their own soul or the souls of their kinsmen.

From a later period of the Middle Ages we find enactments as to the keeping the roads in repair. Distinction is made between high-roads, village roads, and private roads. In the East-Gothic Law we read: »Now is to be 'thing-road' (court-road), and people's road, man's road, and king's road, ten yards in width.» »Magnus Erikson's public country law» prescribes that a bridge-survey was to be held twice a year, one at the beltane (May 1<sup>st</sup>), the second at Michaelmas (Sept. 29<sup>th</sup>). Nevertheless the roads were even so miserable in the middle of the sixteenth century that a German traveller, who was to pass from Stockholm to Malmö, rather continued sleighing even after the snow had melted, than expose himself to being shaken

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<sup>1</sup> Here of course in the sense of a rustic bridge of the old sort, a causeway.

to pieces in a cart. Finally he had to leave the sledge and to continue travelling on horseback.

Great improvements in the public roads were undertaken in the middle of the seventeenth century. They were measured, and mile-posts were put up for every whole or half mile or for every quarter of a mile. These were generally cut out of stone and erected in the middle of cairns built up by the roadside. New measurements and divisions of the roads have taken place in recent times. Mile-posts were often cast of iron in the eighteenth century. The name mile-post, *milstolpe*, shows, however, that the oldest were made of wood, as some extant examples still show.

**Mile-stone** (mile-post of stone), dated 1663; from the parish of Njurunda in Medelpad. 50

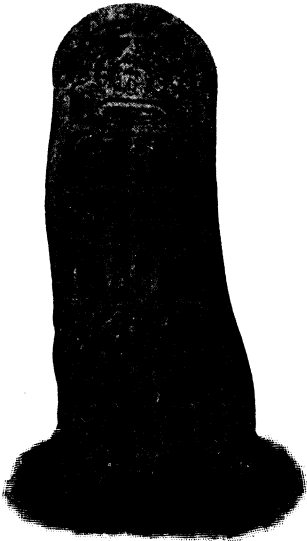


Fig. 61. Mile-stone  
from Halland.



Fig. 62. Mile-stone  
from Blekinge.

51—64

- 51) **Mile-stone**, dated 1663; from the parish of Enånger in Helsingland.
- 52) **Mile-stone**, dated 1663. Formerly situated at Oringarne, a short distance north of Hernösand.
- 53) **Mile-stone**, dated 1666. Formerly situated at Nissastigen between Halmstad and the inn of Drahered in Halland (fig. 61),
- 54) **Mile-stone**, dated 1666; from the parish of Slöinge in Halland.
- 55) **Mile-stone**, dated 1671; from the parish of Nettraby in Blekinge (fig. 62).
- 56) **Mile-stone**, dated 1674. Formerly situated at Nissastigen close south of the inn of Unnaryd in Smaland.
- 57) **Mile-stone**, dated 1675; from the parish of Säby, Smaland.
- 58) **Mile-stone**, dated 1707; from the parish of Leksberg in West-Gothland.
- 59) **Mile-stone**, dated 1737; from the parish of Ucklum, Bohuslän.
- 60) **Mile-post** of iron; from the time of Adolf Fredrik. From the parish of Ramsberg, Westmanland.
- 61) **Mile-post** of iron, dated 1764; from the county of Hölebo, in Södermanland.
- 62) **Mile-post** of iron, dated 1766; from the parish of Ramsberg, Westmanland.
- 63) **Mile-post** of iron, dated 1777; from the county of Hölebo in Södermanland.
- 64) **Mile-stone**, dated 1779; from the parish of Hvetlanda, Smaland.

**Mile=stone**, made in 1781 at Yxhult, then Hällebråten, 65 in Närke, as a sample for the State.

**Mile=post** of iron, dated 1811; from South Ångermanland. 66

**Mile=post** of iron from Siljord in Telemarken, Norway. 67

## Boundary-stones. 68

One bearing the arms of East-Gothland, the other those of Södermanland, showing underneath an inscription to the following effect:

ÖSTERGÖTLAND COMMENCES AT THIS BROOK AND THIS STONE IS ERRECTED IN 1684 BY LORDLIEUTENANT AXEL STÅHLARM.

These stones originally formed the boundary marks between East-Gothland and Södermanland at the road, now spoilt, between Norrköping and Nyköping. They have not served their original purpose in later times, because the provincial boundary through the reconstruction of the road and through exchange of ground between the inn of Krokek and adjacent villages is at the present day quite different from what it was in 1684.

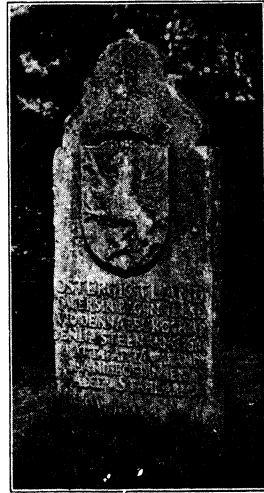


Fig. 63. Boundary-stone, from the boundary of Södermanland and East-Gothland.

69

## Majstång. May-pole.

From the village of Gärdsjö in the parish of Rättvik, Dalecarlia. Poles of this kind, decorated with leaves, flowers, egg-shells, and other things, are still put up in many places in Sweden. It is difficult to decide, how long the May-poles of the North have had the appearance shown by this specimen. The oldest existing reproductions of May-poles are probably those seen in some of the plates found in Erik Dahlberg's »Svecia antiqua et hodierna». In German wood-cuts and copper-plate prints from the Renaissance we not seldom see poles, rather resembling this one, erected near the dwelling-houses. It is possible that with us the May-pole is a relatively late form of the ancient »spring- or summer-tree» which in the Middle Ages, generally on the beltane May 1<sup>st</sup> was carried into the village or town with pomp and splendour. In this ceremony of »carrying May or summer into the village» we have undoubtedly a survival of a treecult preserved by the northerners as well as by many other nations from a very remote past.

70—74

## Elfkvarnar. Sacrificial stones.

That our ancestors, even as far back as the stone-age, had an idea about a life to come is shown amongst other things by the fact that weapons, house-hold goods, victuals and other things are found deposited in graves dating from that period. It was evidently believed that the dead man might have use for them. Even as early as that it was very likely a custom to sacrifice to the

spirits of the deceased. Small cavities are found on the roof-stones in graves of the stone-age and sometimes also inside the graves. That these were intended for sacrificing is, amongst other circumstances, rendered probable by the fact that people have sacrificed in them still up to the latest times. They are popularly called »Elfkvarnar»; and this word also refers to a death-cult. »Elf», in Swedish named *elfva* or *alf*, was formerly a common name for the soul of a dead man.<sup>1</sup>

In the »sacrificial stones» exhibited at Skansen, all of which are from Upland, sacrifices were made even in the eighties, and were carried out in the following manner. Cavities were greased with unsalted lard or butter. Copper-coins or pins, newer things made of steel or iron, were afterwards laid in them during profound silence.

**Sacrificial stone** from Kymlinge in the parish of Spånga, 70 Upland.

**Sacrificial stone** from the village of Härsta in the 71 parish of Norrby, Upland.

**Sacrificial stone** from the parish of Enånger, Upland. 72

**Sacrificial stone** from Björklund in the parish of Enånger, Upland. 73

**Flag-stone** with cup-shaped cavities resembling those 74 of the »elfquerns». From a bronze age grave in Tuna gård, in the parish of Ytterhörna, Södermanland.

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**Sacrificial pile, »offerstack»,** from Dalecarlia. In some 75 places it was formerly and is perhaps still a custom, for

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<sup>1</sup> The literal translation of *elfkvarn* is »elf-quern».

those, passing by a place where a murder<sup>1</sup> had been committed, to throw twigs or stones upon a pile there. Every time the pile grew too high it was set on fire and partly burnt.

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⑦⑥ **Whet=stone** from the stone=age. Used for whetting axes and chisels of stone. From the parish of Etelhem, Gothland.

⑦⑦ **Whet=stone** from the stonage. From the parish of Lye, Gothland.

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⑦⑧ **Poor=box** (alms=box) from Grisslehamn in the parish of Vaddö, Upland.

⑦⑨ **Stocks** from the parish of Ukna, Smaland.

⑧① **Whipping=post** from the parish of Ilsbo, Helsingland.

⑨② **Salute=battery**, consisting of six smooth=bored six=pounders with appertaining carriages from the docks of the Royal Navy in Karlskrona; sent to Skansen as a gift of the Admiralty.

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<sup>1</sup> Or adultery. Sacrifices were made for this kind of crime in the parish of Mangskog, Wermland, even in 1890. *Translator's note.*

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## CONTENTS

	Page	
Alms-box, see poor-box . . . . .	104	(78)
Barns:		
from the Finnish district of Wermland . . . . .	76	(30)
from Nederkalix . . . . .	66	(25)
Bell-towers (Detached) . . . . .	89	(42) — (43)
Bleking-house . . . . .	20	(8)
Bollnäs-house (Helsingland) . . . . .	35	(11)
Boundary stones . . . . .	101	(68)
Brook-mill . . . . .	64	(93)
Cattle-shed in the somerset . . . . .	9	(4)
Charcoal burners' huts . . . . .	47	(15) — (16)
Cheese-drying hut in the Laplanders camp . . . . .	80	(35)
Chopping-house from Dalecarlia . . . . .	60	(22)
Cook-house in the Finn-yard . . . . .	75	(28)
Cow-house from Smaland . . . . .	47	(97)
Finnhouses from Wermland . . . . .	68	(26) — (30)
Fire-house in the somerset . . . . .	7	(1)
Fire-house from Dalecarlia . . . . .	11	(5)
Food-stand in the Laplanders' camp . . . . .	81	(37)
Främmestad-mill (West-Gothland) . . . . .	61	(23)
Hay-barn from Nederkalix . . . . .	66	(25)
Highloft-bower from Björkvik (East-Gothland) . . . . .	57	(20)
Hornborga-house (West-Gothland) . . . . .	42	(13)
Håsjö-steeple (Jämtland) . . . . .	91	(43)

	Page	
Hällestadssteeple (East-Gothland) . . . . .	89	(42)
Kitchen-hut in the somerset . . . . .	9	(3)
Laplanders' camp . . . . .	76	(31) — (38)
Laplanders' huts . . . . .	79	(31) — (33)
Laxbro-house (Westmanland) . . . . .	40	(12)
Loft-bower from Vastveit in Norway . . . . .	58	(21)
Log-fire . . . . .	50	(17)
Log-hut in the Laplanders' camp . . . . .	81	(38)
Lumberers' cabin . . . . .	51	(45)
May-pole from Dalecarlia . . . . .	102	(69)
Mile-posts . . . . .	98	(50) — (67)
Mora-harbour (Dalecarlia) . . . . .	17	(7)
Mora-house (Dalecarlia) . . . . .	13	(6)
Mowing-booth from Dalecarlia . . . . .	52	(18)
Oktorpsyard (Halland) . . . . .	28	(10)
»Petissan» . . . . .	88	(95)
Pigsty . . . . .	65	(94)
Pillar-booth in the Laplanders' camp . . . . .	81	(36)
Pillar-harbour in the Finn-yard . . . . .	76	(29)
Poor-box . . . . .	104	(78)
Whet-stones . . . . .	104	(76) — (77)
Rune-stones . . . . .	94	(46) — (49)
Sacrificial pile . . . . .	103	(75)
Sacrificial stones . . . . .	103	(70) — (74)
Salute-battery . . . . .	104	(92)
Sepulchral monuments . . . . .	93	(44)
Smoke-cabin in the Finn-yard . . . . .	68	(26)
» » » » . . . . .	72	(27)

	Page	
Soldier's house (tenement) from Smaland . . . . .	45	(14)
Somerset from Jämtland . . . . .	5	(1) — (4)
Stocks . . . . .	104	(79)
Stone-cabin from Bleking . . . . .	25	(9)
Store-house in the somerset . . . . .	9	(2)
Summer houses:		
Swedenborg's . . . . .	81	(39)
Gunilla Bielke's . . . . .	83	(40)
from no 30 Bellmansgatan, Stockholm . . . . .	88	(41)
Tar-furnace from Smaland . . . . .	66	(24)
Tent-huts in the Laplanders' camp . . . . .	80	(32) — (33)
Tool-house » » » » . . . . .	80	(34)
Turf-hut in the Laplanders' camp . . . . .	80	(31)
Virserum-harbour (Smaland) . . . . .	54	(19)
Whipping-post . . . . .	104	(80)
Wood-camp (see lumberers' cabin).		

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