LAPPISH TEXTS

WRITTEN BY

JOHAN TURI AND PER TURI

WITH THE COOPERATION OF K. B. WIKLUND

EDITED BY

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PREFACE

One of the two authors of the present texts, JOHAN TURI, is well-known from the book "Muittalus Samid Birra"[1]), and no further introduction seems necessary as far as he is concerned; it may not be superfluous, however, to introduce the second author to the readers.

The nomadic Lapp PER TURI is JOHAN TURI's nephew, a young man, nearly thirty years of age, wholly engaged in the tending of reindeer. He has passed through the common school for Lapp-children, and he is very clever at reading and writing, and also skilled in all kinds of work pertaining to nomadic life. Shortly after my return from Lapland 1908, PER TURI sent me a few note-books. I had asked him to write down a few things which he had told me; that was what he had done now, and he had added considerably more, including the small "novels" from the life of reindeer-herdsmen in the wilderness which are placed at the end of this collection; these realistic "short stories" may not perhaps claim much ethnographical value — they give, however, a lively, vigorous picture of Lapp-culture, not to speak of their linguistic value.

A part of the tale no. LII is written by another young Lapp LARS LARSSON NUTTI.

A large part of the present material has been in my possesion since 1908 when I collected the material for JOHAN TURI's "Muittalus Samid Birra". This is the case with most of that which belongs to "noaide-art" and "medicine". I could not publish this at the time, because JOHAN TURI had handed over to me his noaide-knowledge as a gift which I personally might use, but with the injunction not to publish it, because then it would "lose its power". I took only a few pieces, of a less secret nature, from this private manuscript and edited them in M. S. B., this book supplementing the present collection in certain particulars. Nine years have passed, however, since JOHAN TURI presented me with his noaide-knowledge, and these many years have not failed to leave their mark on JOHAN TURI. Although he has not quite understood what it means to be a successful author, still his ambition has been stimulated by many persons encouraging him continually to follow up his luck as an author. In M. S. B. he has certainly disburdened his mind of what he had most at heart, and therefore he has not been able to act on the encouragements; but his ambition has been tickled. And when I asked him now for his permission to publish the "noaide-knowledge", there was no hindrance.

[1]) Muittalus Samid Birra, en Bog om Lappernes Liv, af den svenske Lap JOHAN TURI. Udgivet med dansk Oversættelse af EMILIE DEMANT, paa Foranstaltning af HJALMAR LUNDBOHM (Stockholm 1910). German translation, Das Buch des Lappen JOHAN TURI (Frankfurt am Main 1912). Swedish translation, Muittalus Samid Birra, en bok om lapparnas liv (Stockholm 1917).

Johan Turi has often treated of the same subject in several versions. A few of the little things which are edited here may look like a repetition of corresponding passages in Muittalus Samid Birra; nevertheless, for the sake of continuity, they are not omitted here.

The remaining part of the manuscript has come into my possession from time to time; Johan Turi sent me occasionally some of his literary products, and I asked him to put down in writing several things which he had communicated orally and which I found interesting, among them several accounts of remarkable happenings, illustrating the "noaide-arts" and affording a certain insight into Lappish thought.

The work of translating was undertaken in the following way: first the whole manuscript was rendered into Danish by me, as literally and as closely to the original text as possible, and from this Danish version the English translation was done by my husband, Dr. phil. Gudmund Hatt. During this work, we constantly collated with the Lappish text, so that it may almost be said that the English translation was made directly from the original text. — It is a matter of course that a translation from Lappish to English cannot result in elegant English, when the original text is to be followed closely.

The present texts should be regarded as a collection of raw material. It would be an interesting task to compare Lappish folk-lore with that of the surrounding nations and unravel the working of strong influences from Scandinavian and Finnish folk-lore — influences which are apparent not only in the borrowing of single elements, but even in the transplanting of tales and the taking over of magic formulas. The performance of such a task would, however, require an intimate and extensive knowledge not only of Scandinavian folk-lore, but of Finnish folk-lore as well; and I find this to be beyond my reach. The impulses from Finnish folk-lore are very important among the northern Lapps; the present collection gives evidence of that. A tale like no. LXXIX (Andte Puhar) is taken over directly from Finnish, as is no. LXXVIII from Scandinavian folk-lore. The Finnish influence is particuliarly evident in the magic formulas; Johan Turi has even told me that many of these were translated from Finnish to Lappish. English readers may find in John Abercromby's work "The pre- and protohistoric Finns with the magic songs of the West Finns' (Grimm Library no. 9—10, London 1898) a number of parallels to some of Johan Turi's magic formulas (cf. especially "exorcisms" and "words of healing power", Abercromby vol. II p. 94—149, with Turi's witchcraft).

It gives me great pleasure to render to Professor K. B. Wiklund my best thanks for the great interest he has taken in these texts, for the valuable work he has performed in transcribing Johan Turi's manuscript, and for the kindness he has shown me by looking over the translation.

Copenhagen, September 1917.

Emilie Demant-Hatt.

LINGUISTIC NOTES

In publishing JOHAN TURI's present texts, it was out of the question to print them literally from the author's manuscript, for reasons which were already set forth by Professor VILHELM THOMSEN in his preface to "Muittalus Samid Birra". TURI's orthography is so deficient that quite an amount of practice is necessary to understand his writings at all, and it would not be suitable to burden the linguist with such an onus. The phonetics of the Kautokeino-dialect may be studied to better advantage elsewhere, and have lately been thoroughly investigated by Professor KONRAD NIELSEN; the main value of the texts, from a linguistic point of view, is not phonetical, but lexical, phraseologic, and syntactical. Therefore, I deemed it proper to make not only the most indispensable corrections in TURI's orthography, but to go the whole length and transcribe his texts according to the norm of the Norwegian-Lappish written language, in the amended form which is proposed and used by Professor NIELSEN and likely to prevail in future. Certain peculiarities, characteristic of the Kautokeino-dialect, I have left unnormalized, in agreement with Professor NIELSEN, to preserve the local colouring as far as possible without impeding, at the same time, the understanding and the use of the texts. Also a few minor simplifications have been made, in compliance with the older form of book-language. Among these deviations from the new form of book-language, the following are the most important:

1) The difference between the "clear" *a* and the "dark" *å* is obliterated; e. g. *al'bme* "sky" is written in stead of *ål'bme*. The difference between these two sounds is so insignificant in the dialect of Kautokeino that it hardly deserves to be emphasized in a work of this kind, all the more as it would be necessary then, in lengthening the *å*-vowel, to write it as an *a*, provided that the peculiarities of the dialect were to be duly indicated, e. g. *bållat* "to fear" in stead of *bållåt*. Even before long tenuis and tenuis affricata it would hardly be correct to write *å*; in the dialect the same vowel is found in e. g. *ač'če* "father", *åc'cel* "quick and capable at working", *åccet* "to be quick and capable", *ak'ka* "wife", and *åkke* "age", cf. NIELSEN's Lappisches Wörterbuch.

2) In stead of *eæ* is written *æ*.

3) The historically motived *e* in unstressed syllables is retained here, as in the amended book-language; e. g. *bar'dne* "son", not *bar'dni*. It would make the text

unnecessarily difficult to understand if the frequently occurring dialectic *i* was introduced here.

4) For the same reason, the historically motived *i* is retained in stead of the dialectic *e* in second and fourth syllable, e. g. *dakki* "they made", not *dakke*.

5) In disyllabic adverbs and particles, the final *-o* in second syllable is retained, as usual in the older book-language, e. g. *alo* "constantly", not *alu*.

6) All macrons and accents at vowels and diphtongs are discarded.

7) The weak phase of *p* between vowels is here (surd) *b*, not *v*, e. g. *appo* "use, utility", gen. *abo*.

8) The weak phase of *k* between vowels is here (surd) *g*, not *ɣ*, e. g. *akke* "age", gen. *age*.

9) *d* between vowels, after second syllable, is a spirant, as in the other dialects upon which the Norwegian-Lappish book-language is built; nevertheless, it is written *d*, as in the book-language, e. g. *aledit* "elevate", not *aledit*.

10) Turi uses *tk* in stead of the *ŧk* of the book-language, e. g. *matke* "journey".

11) In stead of *t* between vowels, after second syllable, here is used *h*, e. g. *jugahit* "to let drink", not *jugatit*.

12) Final *-d* and *-g* after vowel have both in most cases changed to *-t* (that is *-ɔt*), which again sometimes has disappeared altogether (or is left as a *-ɔ*). This *-t* is here written *-t*, e. g. *viel'gat* "white" for *viel'gad*, *allat* "high" for *allag*. Where Turi has retained the final *-g* (written *-g* or *-k*), because of influence from casus obliqui or perhaps also from the book-language, this has also been observed in the text. In a few instances he has even changed a final *-b* for *-t*, which has then also been left unaltered.

13) In stead of the final *-k* and *-p* of the book-language, final *-t* is here substituted; e. g. *samet* "the Lapps", not *samek*; *gullat* "we hear", not *gullap*. In the few cases where Turi writes *-k* and *-p* in the original text, this spelling is retained.

14) Final *-st* has changed into *-s*; e. g. inessiv-elativ *goades* "in, out of the kote", not *goadest*.

15) In Turi's pronunciation, final *-n* is generally heard in stead of *-m*; strange to tell, however, he very seldom writes *-n*. His spelling in the original text is retained here in every case.

16) The weak phase of *-r'bm-*, *-r'dn-* sounds here *-rbm-*, *-rdn-*, not *-rm-*, *-rn-*; e. g. *ar'bmo* "grace", gen. *arbmo*; *bar'dne* "son", nom. plur. *bardnet*.

17) In stead of *ŋ*, here is used *nj*; e. g. *manjeb* "hinder, in the rear", not *maŋeb*; *jiednja* "ice", not *jiegŋa*. Before a guttural, however, *Iŋ'ga* etc.

18) With regard to the terminations, it is enough to state that gen. plur. here terminates in *-id*, that the termination of comit. plur. is written *-guim*, consistent with Turi's pronunciation of the diphthong, and as he generally writes it, and, finally, that 3. pers. sing. pres. of the *ije*-stems and 3. pers. plur. pret. of the trisyllabic stems terminates in *-i*.

19) The Finnish words which are found interspersed in great numbers are

written in conformity to Lappish orthography, except where they occur in a whole Finnish sentence.

The texts written by JOHAN TURI's nephew, PER ASLAKSSON TURI, are composed in that Jukkasjärvi-dialect more or less mixed with Kautokeino-elements, which is used by the younger generation of Jukkasjärvi-Lapps whose parents came from Kautokeino. As these texts are written with a pretty consistent orthography and a good ear for the phonetical characteristics of the dialect, it is deemed convenient to publish them without any alterations. It has only been necessary to alter his imperfect punctuation and use of capital letters. In his earliest texts, the author has often used *-k* in stead of *-t*, both in place and out of place, evidently under the influence of the book-language. Later on, these *-k* disappear. His spelling is followed closely here in every case. In PER TURI's dialect *š* has developed into *s*, and therefore the letter *š* is not found at all in his texts. In some places, however, he uses a crossed *s* in those cases where other dialects (also the Kautokeino dialect) have *š*. This is rendered here as *š*.

LARS LARSSON NUTTI's text has also been printed without any alterations.

My best thanks are due to Professor KONRAD NIELSEN for his most valuable assistance in discussing the transcription and looking through the texts of JOHAN TURI.

K. B. Wiklund.

Magic and Medicine.

I.

Toloss oaffarusait taihe uvfrit[1]) pirra.

Tolus olbmok läk adnan mielase vuolte att ufridit ufre paihkide fära mait. Ufre paihki lä atnojuvvun juoko soames luottanan kädke kaskast taihe jalkes kiette povnan taihe soames kuhkes njarkkan jur njarka käčin, jur palkkes kuoran, ja tak lä adnon soames alla varre kilkkas mait, ja tan ufre paihki namma lä *säitii.*

Tan tihte läk sij säitai ufridan, att sigjise kalkkalij sattat jur nu, kokte sij ieča halide taihe menestuvvak[2]) eleke ovtan mannat juohke aasij[3]) sijn ällen aikke. Tusse vall sij läk mankka laidje ufridan säitide. Soames tolus olmus lä adnan takkar säitti su palkkes kuoran, masa lä su jodidetten mättel tan säitti son palkestan ein juoitait, nu kalles ko mättel lä mannan; soames have lä son ruda palkestan ja s. h. vidne pohtala ja s. h. povčo vuosta ja s. h. povčo mielke čalpmasa ja s. h. povčo pierko ruoivvi ja s. h. nijppi ja s. h. čappa kädki ja s. h. silpa risku ja poalu, paste, poakan oaivvi ja s. h.

I.

About the Sacrifices in Former Times.

The people of former times have had it in mind that they would sacrifice something or other to the places of sacrifice. Place of sacrifice they had either in the fissure of some cloven rock, or on a hillock on a level meadow, or on some long headland, right on the uttermost point, close to the trail. And they have also had [places of sacrifice] on a steep mountain-side; and the name of such a place of sacrifice is seite[1]).

They have made sacrifices to the seite that it might go with them, as they themselves wished, or to have good luck or success in all things during their lifetime. And in many ways they have made sacrifices to the seites. Some oldfashioned Lapp has had such a seite close to his trail to which he always threw some thing when he was moving and passed by the seite, whenever he passed by it. Sometimes he threw money, and sometimes a bottle of brandy, and sometimes a reindeer-cheese, or a reindeer-reticulum containing reindeer-milk, or a piece of reindeer-meat, or a knife, or a pretty stone [i. e. pieces of white quartz or rock crystal], or a silver buckle and button, spoon, buckle of a belt, and

kolle tinkkait fära mait. Ja nu kalles ko son lä tan säitti oidnosij poahtan, te lä son lokten kahpiris eret oaivis, ja ko son faas jauvkosij lä mannan, te lä son tättilan su kahpiris oaivasis; ja soames aikki lä son mannan tan säitti kuoras kopmirtäme ilma porahaka ja jukahaka.

[1]) Fi. *uhri.* [2]) Fi. *menestyä.* [3]) Fi. *asia.*

sometimes golden things — anything. And as often as he came in sight of the seite, he took his cap of his head, and when he came out again of the range of sight, then he put his cap on his head. And sometimes he would go to the seite and bow down worshipping without having eaten nor drunk.

II.

Ovta uvfre paihki pirra, mij lei bauhtas vuolte.

Soames ufre paikki lä lämas ovta unna pautača vuolte Nisson vakke kächin, masa läk ufriduvvun povčok ja rudak ja vijdni, muht mon in läk čielkasit ämppo kullan ko tusse tan värtte, aht tak lä kalkan puoremus poaču älun valtojuvvut ja ufrijuvvut tasa; tak lä kalkan lähkit nu ollis tak poaču, aht ij mihkeke vaile; tak lä kalkan tasa pitčojuvvut jorppasin, ja ko nuppes lä poahtan tan säitti njäika, te lä tak poaču juo jauvkan; te lä kalkan nuppi ufrituvvut sämma lačče ja tadi mielde ko poahta tan paihkai.

Ja dan ufre paihki nala lä dal sattan ädnan nu assai, att ij läk oittnosis ärako tavtik ja čoarvik. Ja tan säitai lä sattan hirpmus suhkes raassi.

Te lei kollan stuora aiki tan oaffarussan aikist. Te letje[1]) aktij johtan talas olpmuit sijttat tan säitti lahka; te lečče 4 nuorra pardni aktij ähkesväikin vaččime olkolis; te sij kullajetče jienait; te

II.

About a place of sacrifice which was beneath a rocky precipice.

There has been a place of sacrifice under a little rocky precipice at the end of the Nisson-valley, to which reindeer and money and brandy have been sacrificed. But I have not heard anything clear about that except so much that the best reindeer in the herd should be taken and sacrificed to it. That reindeer should be whole and complete, so that nothing whatever was lacking; it should be placed there entire; and next time when you came to the seite, then that reindeer had already disappeared. And then one more should be sacrificed in the same manner, and so on, when you come to that place.

And the earth-mould has become so thick on that place of sacrifice that nothing can be seen except bones and reindeer antlers. And the grass grows awfully thick at that seite.

Well, then a long period of time had passed by since that era of sacrifice. And once sidas of the present day were moving in the neighborhood of that seite. Once in the twilight four young men were walking around [away from the tents], and they heard voices; then they began

sij alke kultalik, kos tak läk; te sij kulle, aht taht läht jur tan ufre paihkis; te sij manne lakapuitta ja kultalekje. Ja te sij kulle, ko nu ollus saakastik tan säittist, aht ij läk saht määrrike, ja hubmek nu olu, teko lifčuj stuora olmus alpmok sakastäme. Te sij kalke mannat vell lakapui, aht sij kullek, mait tak sakastik, muhto äi sij tuostan mannat ila lahka, ko riemai kummehallat[2]) tak paihki, äike sij fall oččon ovtake sanist sälvi[3]), mait tak mannelaččak sakastekje. Te sij manne eret ja m. ruoktok ja vulke fass nuppi ähkedis väikki kultalik, velko saht kullojiht, muht taht lei juste sämma lačče veltallenai ko ovtip ähkeda, äike sij tuostan velke mannat kähčat, oittnoko mijke. Oitnosis sij kall lečče, muht sij lečče oppa kuhkin eret tan paihkes, äike sij fall oaitnan maiteke, muht kulle dusse jienait, muht tak jienak fall äi kullon ko ähkes veikkijt. Te sij vulke muhtun päivvi oluss tan säitti kähčat, ja ko povte tohko, te toppe ij oitnon mijke änapu ko N: 4 manjist lä čallojuvvon tast ovtalist [= p. 9]. Loahpa.

[1]) in the original *tetje*. [2]) Fi. *kummitella*. [3]) Fi. *selvää*.

listening for them [the voices]. Then they heard that they came just from the place of sacrifice, and they went closer and listened. And they heard that so many were talking at that seite, that it was quite beyond measure; they are speaking so many as if it might be a whole crowd talking. Then they wanted to go still closer to hear what they said; but they did not dare to go too close, because the place began to seem uncanny; nor did they get one word clear of what the ghosts spoke. Then they went away and returned home. And next evening in the dusk they went again to listen whether there still was anything heard; but it was still exactly the same as the night before; nor did they yet dare to go and look whether anything was to be seen. They were well within sight, but still rather far away from the place, nor did they see anything whatever, but they only heard the voices. And those sounds were heard only in the evening twilights. Then one day they went many to look at that seite; and when they came there, then nothing was seen except what has been described above [bones, reindeer-antlers and thick grass]. — The end.

III.

Te lei akta poadnji, kän namma lei Kumme.

Te lei akkta poadnji, kän namma leij Kumme. Son jodij Vasse vakki čada luksa ja tavas, ja tast son lavij orrot. Ja lei noaiti, mästa muora mieskadädje, ja

III.

There was a man whose name was Kumme.

There was a man whose name was Kumme, he moved through Vassevagge south and north [i. e. he had his trail through the Vasse-valley]. And there he used to stay [i. e. pitch his tent and let his reindeer graze]. And he was a noaide, almost a "wood-rotter"[2]), and he also

son anij mait ufre paihke soames alla varre kilkkas. Tohko ij län änepu ko akta loapmi, kokko lei käitnu mannat pajas, ja toppe lei sust säiti akta raasse povdna, ja toppe ij oččon mannat ij aktake olmus ära ko dalle, ko son ies manaj, te oaččoi poahtik tak, kän son sidaj. Sust lei akta pardni ja 2 niejtta, ja tak leikka naitalan, te sust lečče 2 viva. Tak äi kalkan alo lähkit visocit su mielte, muht tusse taht, käit son suovaij mieltis.

Son orui kuhkin eret tan säittis. Vassevakke vuodun lei kietti, ja tan kiettis lei su koahti ja ällu. De podij su ällu koade lusa. Te lei sust ufritan aiki. Te son manaj älo sisa ja valtij ovta jievja sarva kitta ja härvačahtij tan juohke lakan härvain, mij sust kavdnoi, rukses, fiskes, alik, ruona, ruskes, vilkes, čahpes silhke härvaikun son hervij tan sarva juohke saji, kokko juo vehaske pissehij, julkide, čorvide, oaivai, sälkai ja juohke paihkai. Ja teko son oaččoi falmasin tan sarva, te tak sarves vulkij akto ies vaččet eret älu siste. Te son vulkki manjai iesnaj, ja te vulke vell 2 viva ja pardne ja ahka ja nieittat[1]). Te tak sarvis manna njuolka tan ufre paihkai ovtan; sij iečak vaččet manjest. Te ko sarvis podi dan säitti lusa, te son pisanij ja čuoččoi lotka, tassacij ko sij alke dan njuovvat. De sij kotte dan sarva ja valte eret teit härvait, ja te sij njuvve ja ladastalle hui sijvuk. Te lei oalle stuora pahti toppe; te sij

had a place of sacrifice on a steep mountain-side; and thither [there led] only a narrow opening between the rocks where there was a passage to walk up through; and up there he had a seite — a grassy hillock. And up there not one person was allowed to go except when he himself went, then those might follow whom he wanted. He had a son and two daughters, and they [the daughters] were married, so that he had two sons in law. They should not always all of them be with him, but only those whom he allowed to go with him.

He lived far away from the seite. In the bottom of the Vasse-valley there was a meadow, and on that meadow was his kote and the herd. Then the herd came to the kote, and then it was his time of offering[3]). Then he went into the herd and caught a white reindeer-buck and dressed it with all sorts of finery he had, with red, yellow, blue, green, redbrown, white, and black silk-finery he decorated that buck on every spot where it could stay on — on the legs, on the antlers, on the head, the back, and any part. And then when he had got the buck ready, then the buck went alone his way, away from the herd[4]). And he himself went after, and so did the two sons in law too, and the son, and the wife and the daughters[5]). Then that buck went ahead right on to the place of sacrifice, and they themselves went after. Then when the buck came to the place of sacrifice, then it stopped and stood still, until they took to slaughtering it. Then they killed the buck and removed the finery from it, and then they skinned and cut it up exceedingly carefully. Then they had an awfully big pot up there, and into it

pitje tan sisa visocit oppa tan sarva, ja te vusse, tassačij ko pierku ies lanjai eret tavtist. Te ko pierko eret lanjai tavtist, te sij porre ieča tan pierkku eret ja čokke teit tavtijt čoahkaj. Ja tak lei takkar määrri, aht tak tavtik kalke vall visocik čokkojuvvut čoahkai juohke unnimus takte pinna; ja jus fall aktake takte lahpui, te ij tohken oppa taht poaču ufren, teinako tak tavtik tak kalke ufren pitjojuvvut. Te ko sij lečče kärkan[2]) porrame pierku, te lei akta takte vaile; ij tak oppa kavnomke saht. Tak takte lei fahka njuolla. Ja te ko tak fahka njuolla ij saht oppa kavtnonke, te tak ij tohken oppa tak jievja sarvis ufren. Te son fertij vuolket ruoktok ja valtik nuppe sarva ja tahkat sämma lačče ko toinna outipuinna. Te tahnai sarvis, ko son oaččoj märhkait nalass, te son vulkkij sonnai vaččit säitti lusa. Te sij fass vulke sarva mannjai ja čuvvu kitta säitti lusa; te sij tahke fass sämma lacce ko ovtall. Ja ko kerke porrame, te sij rehkenaste tavtijt, lähko visocit; te lečče fall juohke takti aijmuin. Te sij pičče teit tavtijt tan säitai, muk jur säitaj luoitime fall ij län aktake ieča ko ies Kumme. Te ko sij kerke, te sij vulke ruoktok.

they put it all — the whole buck, and then they boiled it until the flesh loosened from the bones. And when the flesh had loosened from the bones, then they themselves ate up the flesh and gathered the bones; there was the regulation, that all those bones should be gathered carefully, any little tiny bone, and if only one single bone disappeared, then the whole reindeer was unfit for offering, because all the bones should be placed as a sacrifice[6]). Then when they were through eating the flesh, then one bone was lacking, and it was impossible to find it. That bone was the fakka njuolla[7]). And as they could not possibly find the fakka njuolla, so the whole white buck was no good as a sacrifice. Then he had to go back and take another buck and do with that as with the former one. And when that buck had got the marks [i. e. the finery] on, then it went off too to the seite, and they again went after the buck and followed it right to the seite; and then they did again as before. And when they were through eating[8]), then they counted the bones, whether they were there all of them, and then they were all there, every single bone safe and sound. Then they laid the bones down at the seite; but nobody else except Kumme himself were present at the deposition [of the offering] at the seite. When they had finished they went home.

Ja tak oaffardämoss kalkkaj vähkehit tan, aht kaihtin sattaj jur nu, kokte Kumme sidaj. Talle ko son lei oaffartan, talle son sahtij tahkat vaihko man pahas, jus son päre haledij, ja vaihko man puures, jus son fall päre haledij, muhte sust ij län lohpi pahas tahkat oktijke ilma sivahaka ele nu, jus nuppi ij län maiteke

And these offerings should bring it about that everything should go exactly as Kumme wished. When he had sacrificed, then he could do any evil whatsoever if only he had the desire, and any good whatsoever if only he had the mind to do it. He was not allowed, however, to work evil without cause on anybody;

pahas tahkan käsake, te sust ij län lohpi tasa maiteke tahkat, vaihko son kall lifčolij sahtan, ijke sus län lohpi käsake puori tahkat, jus tan olpmos ij län tarpu; tan nala lei sust karra kieltu; teinna son lei iečas lohpidan pärkalaččij. Ja pärkall taht lej, kij su uvfrit valttij vuosta ja varjalij su säitti, ja pärkalaka enkelaht taht lečče, käht kalke su varjaliht juohke asijist ja vähkin lähkiht juohke tarppu aikke. Ja ko son jamij eret, te son sattai pärkalaka enkelin, ja taht son lä tąll kall.

Te lei son aktij lopidan, tak sämma Kumme — sust lei vell nuppe säiti nuppe pälte tan vakki — te tan säitai lei son lopidan tan mana, mij su nissonist tall riekada, just tak lä pardni. Ja su nisu tidij mait tan, aht Kumme lä lopidan tan mana säitai. Ja ko dall tak pardne riekadij, de soai suttadeikka vehas kaska tan pardne; muht te muhtomin nohkadetten valtij Kumme tan pardni ja toalvui säitai, ja su nisu ij fall tan tiehtan, kosa pardni sattai, muht kall son arvidij, ko lei kullan Kumme lopidäme tan mana säitai, mij tall riekada, jus taht lä pardne.

Te muhtomin lei Kumme jukistan vijnni, ja te son vaččacij tan säitti kuorra ja njuokkadij: "Voi dan mu nissonačča čirona, kos taht tall lää? Voi dan mu nissonačča cirona, kos taht tall lää?" Te arvidij su nisu, kos su pardni lää.

[1]) in the original *niettat*. [2]) in the original *karkan*.

or if a person had not done anyone harm, then he was not allowed to do that person harm, even if he possibly could; neither was he allowed to do anyone good, if that person did not need it. As to that he had strong interdiction because he had promised himself to the Devil. And the Devil it was who received his offering and protected his seite, and it were the angels of the Devil who should protect him in all affairs and be of help whenever it was necessary[9]). And when he died, then he became an angel of the Devil, and that he must be now.

That same Kumme had another seite on the other side of the valley, and to that he had once promised the child which his woman should give birth to, if it was a boy. And his woman knew well enough that Kumme had promised the child to the seite. And when she had borne the boy, then they were at variance and angry a little while about the son [the mother did, however, not give him up]; but then once while she slept, Kumme took the boy and brought him to the seite. And his woman did not know what had become of the boy, but surely she suspected it, because she had heard Kumme promise to the seite the child which she should give birth to — if it be a son.

Then once Kumme had drunk brandy, and then he walked to the seite and yoiged[?][10]): "Alas, my poor woman's weeper, where is he now? Alas, my poor woman's weeper, where is he now?" — Then his woman understood where her boy was.

IV.

Muitalus noaide-oappa birra.

Okto galga dakkat, gutti haleda noaiden. De son galga occat daggar baike, gos luoddat bottit ja vulgit golma guullui, mutto ii galga das i oktage orro, dušše golma-suorat luodda. Ja de galga mannat juoula-ruotta, ikko, olgus dan golma-suorat luodda nala ja orrot das, dassa go boatta ja jærra: "Maid don sidat?" Ja de galga daggjat, maid son sitta; jos sitta diedoid, de son šadda diette, ja jos sitta riggudaga, de son oažžo dan, mutto ii oažžo giige das æmbo go ovta buore.

IV.

Account of noaide-learning.

Alone must he do it, who wants to become noaide. Then he must seek such a place where trails come and go in three directions; but no dweller must be there, not a single one, only the three trails [11]). And then he must go out christmas-night on that three-pronged trail [i. e. where the three trails meet] and stay there until [the evil one] comes and asks: "What do you want?" And then he must tell what he wishes; if he desires knowledge, then he becomes wise [i. e. noaide]; and if he wishes riches [i. e. reindeer-luck], then he will get them. But nobody will get more than one benefit there [i. e. only one wish fulfilled].

V.

Nubbe goansta.

Go læ æska jabman daggar olmuš, gii læ sokka daihe hui usteb læmaš ællenaga, de dat læ usteb vel-nai. Ja de galga oastet vuoččan silke-badde golma goartela gukko. Ja go boatta dan jamiha lusa, de galga rappat, ja de galga jodaldattet dan silke-badde guovte guullui njalme baggjel, ja de galga valdet sallii ja jorgalit golma gærde birralis vuostebæivai ja daggjat: "Don galgat vækkehit mu alo, go mon čurvin du nama." Ja de galga fas biggjat jur sæmma-laggji, go læ læmaš. Ja de læ dat oažžum dam virge. Mutto dat galga dakkut dat bargo jur gaska-ija aige, dat mii læ ouldalii muitaluvvum.

V.

Another trick.

When some one has died recently who was of your kin, or who was an especially good friend of yours while he lived — then he is still your friend. And then you must buy a silken band, three times six inches long; and when you come to the dead person, then you must uncover him and then draw the silken band back and forth over the mouth [i. e. between the lips]; and then you must take him in your arms and turn three times around against the sun [counter-clock-wise] and say: "Thou shalt help me whenever I call thy name!" And then you must place him exactly as he was placed before. And then he has got that employment [to be the helping spirit of the noaide]. But you must do that work right at midnight — that which here is described [12]).

VI.

Nub'be goan'sta.

Go haleda soabmasii bahas dakkat, de gal'ga mannat gir'ko-ædnamii ja daggjat: "Mus læ dar'bo; al'git dal munnji vækken!" Ja de gal'ga val'det gir'ko-ædnamis sad'duid vil'gis liine sisa, ja de gal'ga daggjat, maid son sitta dakkat ja maid dat læ sudnji dakkam, ja de gal'ga mui'talit dam ol'bmu nama, ja de gal'ga ad'det juoi'da gir'ko-ædnamii. Ja de gal'ga vuol'get erit ja mannat dan ol'bmu lusa, ja de gal'ga daggjat, maid son sitta dakkat, jur dalle, go læ gur'galæme dan ol'bmu nala; mutto gal'ga varohit, vai ii bieste ieǯas nala deid sad'duid.

Ja go dat læt dak'kum, de læ biggjam jamihiid nubbe nala.

VI.

Another performance.

When you wish to put evil on somebody, then you must go to the churchyard and say: "I am in need, be of help to me now!" And then you must take sand from the churchyard in a white cloth. And then you must say what you want to be done and what he [whom you will harm] has done against you, and then you must say that persons name. And after this you must give something [e. i. a sacrifice] to the churchyard. And then you must go and proceed to that person [whom you want to harm]. And then you must say [silently] what you want to have done [whether the ghosts shall kill the person or only torment him a while], just at the moment when you pour [the churchyard-sand] on that person. But you must take care that you do not perchance pour some of the sand on yourself.

And when you have done that, then you have put ghosts on a person[13]).

VII.

Daggar noaide birra, mii læ oap'pam noai'de, ja læt ein banet.

De das læ ein dievas vuoi'bme. Ja go son darbaša noai'dogoattet, de son manna gir'ko-ædnamii ja de čur'vi: "Lik'kit bajas visut surohis[1]) sielot Adama rajes ja æd'ne-čab'bat[2]) maid!" Ja de al'git spoak'ket gistoid rabas, ja de baggjanit nu ollo dego mier'ka; ja de son daggja, gæn nala son sitta ja maid dat læ dakkam, ja de

VII.

About such a noaide who has learning and still has his teeth.

Then he still has his full power. And when he needs to take to witchcraft, then he goes to the churchyard and then he calls out: "Arise, all sinful souls since the times of Adam, and fair mother[14]) too!" And then they begin to bang the coffins open, and they rise as many as a fog. And then he tells [them] to whom he wishes [them to go] and what he [i. e.

son daggja, sittago son duš givsedit vai godldet. Ja de sii mannit ja dakkit dam, maid læt goččuhallam.

[1]) Fi. *suruton.* [2]) Fi. *äiti-kaunis.*

VIII.

Ja olles noaidet læt læmaš daggarat, atte dat læt girdam ja muttomat vuoggjam naudiin girko-ræisos; ja go læ ollim girko-baikai, de læ luoitam, ja de dat læ lappum. Ja go læ fas vuolgam ruoktot, de læ fas boattam sæmma naude. Ja son læ vuoggjam mæddel visut ieǯa vuggjiid.

Ja daggar noaidet læt læmaš daggarat, go sii læt noaidastallame, de sii læt guoddam rubmaša jabmen, ja hæggga læ mannam biru[1]) engeliiguim bargui, dakkat bahas soames olbmui. Ja jos dalle likkastattit su rubmaš, de dat vuolga, ja de æba šat boade goas-ge. Ja daggarat goččuduvvujit "muorra-mieskadæggje noaiden".

[1]) Fi. *piru.*

IX.

Dat olles noaide-goansta læ daggar, atte son dakka na: son biggja rammaha gobmot čibbiid vuollai ja de vuordno ieǯas erit Ibmelis ja birui loppeda ieǯas sielo mannjel jabmema, go biru dakka visut, maid son sitta. Ja de dat šadda dat rievtes noaide, ja dat ii galle bæsa šat goas-ge ristahassan æi-ge dat gæt daggar noidiid noaidohit.

his enemy] has done. And then he says whether he wants them to torment him only, or to kill him. And then they rush forward and do what has been commanded.

VIII.

[About flying noaides].

And accomplished noaides have been such as could fly; and some have driven with a wolf [hitched to the sledge] to church, and when he has reached the church-place, then he has unharnessed it, and then it has disappeared. And when he was about to return, then the same wolf has come again — and he has outdistanced all the other drivers.

And that kind of noaides have been such that when they were performing witchcraft then they left their body like dead, but the spirit went to work together with the angels of the devil, to do somebody harm. And if one then [during the trance] moves his body, then it walks away, and then those two [spirit and body] will never return[15]). And such persons are called "wood-rotter-noaide"[16]).

IX.

[How to become a noaide].

The perfect noaide-art is such, that he does this way: he puts the bible upside-down under his knees, and then he swears himself away from God; and he promises his own soul after death to the devil, if the devil will do all that he desires. And now he becomes a perfect noaide; but, indeed, he can never become a christian again, neither can those, who perform witchcraft by the help of such noaides.

Go noaidet læt noaidastallame, de sii bol|dit riggiid jur ruok|sadin, ja de sii spid|dut birra ieǯaset nu olo go nagadit ja baniid gas|kit maid nu olo go nagadit; ja dorka ja gappera gal|ga jor|got. Ja sauǯanak|ke-dor|ka læ fas|te, go læ jor|gujuvvum, ja dat læ-ge dat val|do-noai|de-dor|ka.

X.

Mæures-gare birra.

Dat læi ok|ta noai|de-biergas, dat mæures-garre, ja dat dak|kui na: dam sisa biggji riggiid ja Aččišæne lau|ǯe-gippoid ja de cab|mi væččeriina ja njur|gut ja muttomin baniid gas|ki. Ja deina lagiin sii daid noai|de-goanstaid dakkit.

XI.

Ja noaidet geččit viines maida ja oi|dnit visut asijiid ja dan, gii læ suoladam. Ja jos læ soabmasa nala big|gjujuvvum mannelaǯǯat[1]) ja son boatta ovta noaide lusa ja sitta abo sus, ja de son jærra: "Læ-go dus buollan-vii|dne?" Ja jos sus læ, de son ad|da. Ja de son gæč|ča, got dat læ big|gjujuvvum, ja de dat al|ga, ja jos dat oai|dna, got dat læ big|gjujuvvum, de son galle jor|gala ok|ti, mutto jos læ olo gieurab, de dat biggja fas,

When the noaides are performing witchcraft, then they burn the potchain [i. e. the chain by which the pot is suspended over the fire] redhot, and then they strike about themselves with that as much as they can, and they grind their teeth too as much as they are able to; and the innerpelt and the cap must be turned inside out. And a sheepskin inner pelt is horrid when it is turned inside out, and that is just the noaide's principal dress.

X.

About the magic drum.

That magic drum was a noaide-implement; and they [the noaides] made it in this way: they laid rings and Aččišæne's reindeer-rein-bunches[17]) into it, and then they tapped with a hammer, and whistled, and sometimes ground their teeth. And in that way they perform these noaide-tricks.

XI.

[The noaides look in brandy].

And the noaides look in brandy too[18]), and they see [there] all things and him who has stolen. And if ghosts are put on somebody, and he goes to a noaide and wants help of him, then he [the noaide] asks: "Have you brandy?" And if he has then he gives. And then he sees [in the glass of brandy] how it is sent [i. e. the noaide sees by what kind of magic and for what purpose the ghosts are sent]. And then he begins [to exorcise the ghosts]; and if he sees how it has been put on, then he can surely lay them once: But if he [who sent them] is much stronger

mutto de mannit dau|ja dam noiduhallam ol|bmu sogaid nala; ja jos jor|galuvvu fas das, de mannit fas soames sæmma sogas soabmasa nala; mutto jos læ olo gieurat, de mannit dam nala, gii læ biggjam daihe bijaham sæmma ol|bmu nala — ja jos dat læ vela gieurab, de dat biggja ruok|tot gir|ko-ædnamii; mutto dat gal|ga daggar, gii læ Ibmelis noai|de daihe dakka Ibmela vuimiin. Ja dat hubma dalle amas gielain, ja son læ maid dalle dego jukkam, son læ likkuhusain[2]) ja son oai|dna dalle visut noai|de-bijagiid, ja son galle bitta, vaiko livču man gieuras noaidet biggjam, dat mat læt biru vuimiin biggjam.

[1]) Fi. *manalaisia.* [2]) Fi. *liikutuksissa.*

[than the noaide], then he will send them again; but in that case they will often attack a member of the family of that person [who was first possessed]. And if they are again exorcised, then they will again attack someone of the same family. But if he [who exorcises them] is much stronger [than he who has sent them], then they will attack that same person who sent them out or who had them sent out. And if he is even stronger, then he will send them right back to the church-yard; but in order to be able to do that, it must be such a one as is noaide of God, or who works by the power of God[19]). And he [i. e. the noaide of God] speaks then with foreign tongues, and he is then as if he was drunk, he is in excitement[20]), and he sees then all the noaide-messengers [i. e. the ghost-crowds whom the noaides send out to work]; and he is sure to win, though it be ever so strong noaides who have sent them [the ghosts], such who have sent them by the power of the Devil.

XII.

Ja dat birut big|gjujit æl|le lodde miel|de, ja dat lod|de boatta jur dam ol|bmu lusa, gosa læ sad|dijuvvum. Ja gar|ja læ dat, mii læ-ge biru lod|de; dat buk|ta daggar boasta, maid læt sad|dim biru eŋ|gelat; æi daggar ol|bmut læt ieǯa go biru eŋ|gelat. Ja go æi læt lodde oappesin, de si gurrit luodda, mutto baggjel masælge[1]) læ baha bæssat daihe čacc[e]-juok-

XII.

[The Angels of the Devil].

And they send these devils [the helping spirits of the noaide] with a living bird, and that bird goes right to the person to whom it is sent. And it is the raven who is the Devil's bird; he carries such mail that is sent by the angels of the Devil. Such people [who after death have gone into the service of the noaides] are nothing but the angels of the Devil. And if they are not acquainted with a bird [so that they can fly with it] then they will follow a track; but it is very difficult for them to get over the summit-ridge or

kama baggjel; ja jos dat bessit dam baggjel, de gal mannit dokko, gos læ dat olmuš; ja go bottit, de dat sur|gihit, ja go oǯ|ǯut suor|ganit, de dat bessit dar|vanit daggavide. Mutto jos læ nu roak|kad, atte ii suor|gan, de dat æi baste dar|vanit; de dar|vanit vigehis ol|bmui ja al|git dam givsedit, mutto æi dat godde, mutto dušše givsedit. Mutto deid læ gæppas jor|galit erit.

[1]) Fi. *maanselkä.*

over the water-shed; and if they get over, then they go right to the place where that person is [whom they shall possess]. And when they come, then they frighten [give the person a nervous shock]; and when they have scared him, then they can cling to him right away. But if he is so courageous that he is not frightened, then they cannot possess him; then they will possess an innocent person and begin to torment him, but they do not kill him, only torment him; it is easy, however, to exorcise them.

XIII.

Mui|taluvvu, maggar sivaiguim noaidet noai|dot sat|tit.

Boaǯo-suolavuodain ii læt al|ke bas|tet noai|dot, mutto noai|dot læ al|kemus rakkesvuoda rik|komis ja ein jabma galvo suoladæmes ja bil|kedæmes. Ja dat go guok|te noaide ad|dit diedo [nub|be] nub|bai, atte al|get giǯ|ǯodit gas|kanæska, mutto ii dat dar|van vigehis ol|bmui goit, jos læ rok|kis-varat, ja dat mii ii jakke obanassii noidiid, atte dat læt-ge. Mutto læt gal gul|lum, atte dat læt ok|ti dar|vanam vigehis ol|bmui, go læi luodda nal|de ja læi sæmma namma ja læi oas|tam deid suoladuvvun bier|gasiid; mutto god|det

XIII.

Here is told for what causes the noaides may bewitch one.

Reindeer-theft cannot easily be struck by witchcraft; but in love-conflicts it is most easy to bring evil upon one by witchcraft, and after that theft of dead things and insults [can most easily be punished by witchcraft]. And so, when two noaides declare to each other that they are going to fight against each other [i. e. try their witchcraft on each other, to see who is the strongest. In such a case their are so many evil spirits around, that you may easily get some of them on you]; but still they will not possess an innocent person, at least not if he is brave-blooded. Neither [do they possess] those who do not at all believe that noaides exist. But it certainly has been told that they have once possessed an innocent man, when he was on the track [i. e. followed the same track which the ghosts were set on], and he had the same name [as the man to whom the ghosts were sent], and he had bought the stolen goods; they could not kill him,

æi satte, mutto givsedit sii gal; mutto gal maccahit læ gæp|pasæb|bo vigehis ol|bmus erit.

Ja sæŋ|ga-nissuna nala læt maid al|ket dar|vanit dan|ne maid, go dat læ argeb go ieǯa olmuš, ja lavijit lokkat, atte dat læ dar|vanæg|gje nissunii, das|sa go læ mannam gir|ko-soanjos, de læ gal sæmma go ou|dal-nai.

however, but they tormented him. It is, moreover, easier to exorcise them from an innocent person.

And it is easy for them to fasten unto a lying-in woman, also because she is more easily scared than another person. And it is usually said, that it is easy [for the ghosts] to fasten unto the woman until she has been churched; then she is the same as before.

XIV.

Væhaš gosi noai|de-goanstaid birra.

Jos dappahuvva nu, atte læ ok|ta vigehis olmuš ja dasa al|git bahas dakkat ila sagga ja son sut|ta, ja jos son læ dam varat olmuš, gæn gul|dalit jamihat daihe uldat daihe ædnam-hal|det, de son ii darbaš ieǯa go sittat dego nubbe ol|bmu, atte: "Alge munnji vækl|ken; mus læ dar|bo." Ja dalle gal|ga son daggjat, maid son sitta dakkat, ja de dat galle dakkit jur dam. Mutto oappes jamit læ buoremus, daggar mii læ læmaš æleddeddiinis us|teb.

XIV.

About something which is [also] almost witchcraft.

If it happens so that it is an innocent person, and they begin to bring too much evil on him [here insults are particularly meant; Turi is thinking of a personal experience], and he gets angry — and if he is of such a nature that the dead, or the uldas, or the earth-haldes hear him, then he needs only to wish, as speaking to another person: "Set to work and help me, I need it!" And at the same time he must say what he wants to have done, and then they are sure to do exactly that [which he wishes]. But a dead acquaintance is best [as a helping-spirit], such a one who was a friend while he lived.

XV.

Dat olmuš, mii læ gal|game jamihiid soabmasis, gæn nal|de læt jamihat, de son hubma amas giela, ja son dalle logaha dam ol|bmui soames lokkusiid, mat læt amas gillii. Ja dat olmuš, mii hubma amas giela, go læ gal|game daihe jor|galæme jamihiid daihe biruid, dat læ dalle

XV.

[Exorcising ghosts].

The person who exorcises ghosts from one who is beset by ghosts, he speaks then with foreign tongues, and he recites some formulas for the sick person, which are in a foreign tongue. And the person who speaks with foreign tongues, when he is exorcising or turning away ghosts or devils, he is then so

nu imaš, atte ii satte riek|ta mui|talit. Dat šad|da likkuhussii, go oai|dna jami-hiid daihe biruid ol|bmu nal|de, ja dat gal oai|dna visut daggariid, ja dat gal nagada jor|galit. Ja gal dat sui-ge sat|ta dakkat bahas-nai, jos sitta, mutto ii dag-gar daga bahas, jos æi alge hæđe dakkat bahas ol|bmut; mutto go jur hæđe al|git dakkat, de gal læ loppe su-nai čajehit vuoimes.

strange, that one cannot fully describe it; he goes into ecstasy when he sees ghosts or devils on people, and he really sees all these things; and he has the power to exorcise. And he certainly can do evil too, if he wants to; but such a one [i. e. a noaide who has his power from God] does no evil, unless bad people begin to do him harm. But if they begin to bring him into distress, then he too is allowed to show his power.

XVI.
Sustuhæme birra.

Ok|ta, mii læ maid bælle noai|de-goan|sta, ja dat goč|čujuvvu sustuhæbmen.

Ja dat maid læ ad|num samiin. Dat læ na, atte dat niei|da daihe bar|dne val|da ieǯastis vara, ja de ad|da ruk|sis viine sis|te, ja de dat šad|da nu rakkesin, atte ii satte baccet. Ja nub|be goan|sta læ dat, biggja soames biebmo gieđa vuollai dalle, go læ bivastat, ja de ad|da dam borrat, ja de maid oaǯ|ǯo dar|vanit nu go oudeb-nai goanstain.

Gii haleda sustuhit, de gal|ga val|det ieǯastis vara čelčin-gæǯes gol|bma goai-kanasa ja de dam biggjat lai|bai daihe viine sisa daihe soames biebmo sisa, ja de gal|ga oaǯ|ǯot dam borrat daihe jukkat. Ja nub|be goan|sta læ, go big|gjujuvvu sokkar daihe gor|pu-lai|be[1]) gieđa vuollai ja ad|nu, das|sa go bivastat manna đađa, ja de ad|đit dam borrat, nu fal, atte ii diede das mai|dege.

Ja ok|ta goan|sta læ vela sæmma asijii. Dat gal|ga val|det juol|ge-vuodos

XVI.
About love-awakening.

Something which is also half-witch-craft, and it is called love-awakening.

This the Lapps have used too. It is thus: the girl or the young man takes blood from himself and gives it in red wine [to the person whom he wants to inspire love]; and then that person will be so enamoured that he cannot hold himself back. And another trick is to put some-thing edible into the armpit when you sweat, and then give that to him or her to eat, then you can also get him or her to become attached to you, as with the foregoing trick.

He who wants to awaken [another person's] love must take his own blood from the end of the little finger, three drops, and put them into bread or wine or other food; and then he must get [the person in question] to eat or drink it. — And another trick is [thus], that sugar or a biscuit is placed in the armpit and kept there until it is saturated with sweat, and then [you must] give that to the person to eat, without his knowing about it.

And there is still another trick for the same thing. With a knife you must scrape

dam gana, mii dobbe læ, fas|kot niibiin, ja de biggjat soames bib|mui, ja de gal|ga ad|det borrat. Ja de gal|ga lokkat soames saniid na: "Don galgat læt munnji nu buorre, dego Mar|ja læi Jesusii ællema loappa raggjai."

Mutto ii læt buorre, jos ii lii|ku væhašge, dat maid haleda sustuhit, dat goččuduvvu gæd|gen, ja gæd|ge ii gal lieg|gan.

Mutto de læ fas nu, atte dat barat, mat læt sustuhuvvun, de dat šad|dit rii|dat, siis nokka rakkesvuotta.

[1]) Fi. *korppu.*

the scales off which are under the foot sole, and then put them into some food, and then give [the person] that to eat. And then you must read a few words, thus: "Thou shalt be as good to me as Mary was to Jesus until the end of life!" [21])

But it is not good if the person whose love you wish to awaken does not care the least bit for you; that person is then called a stone, and a stone cannot be heated [by passion].

But it is also true, that the married couples who are "love-awakened" will be quarrelsome, their love will cease.

XVII.

Garjas læ læve-dol|ge, maina gau|dna biergo ja dietta, gosa nau|de manna ik|ko; gar|ja gal nok|ka ik|ko, mutto go lik|ka arrad iddedis, de dat dietta, gos læ ruomas læmaš ik|ko, ja de sii mannit dokko visut; dat dol|ge doal|vo siin dokko. Ja dat dol|ge læ soaje vuol|de, ja gii dam oažžo, de dat gau|dna visut, maid haleda; son gaud|na boc|cuid daihe rabbiid daihe naude čiugaid. Mutto dan ii læt buorre gau|dnat. Læ galle ok|ta mui|talus, gii garja oažžo bælle-hæggas, de dat gal|ga val|det garja gidda, ja jos livčui daggar čacce, mii hilljet gol|ga, daggar, maid daggjit gol|ge vir|de, ja de gas|ket dasa

XVII.

[The raven's feather].

The raven has a [feather called] lævedolge by means of which it finds meat and knows where the wolf goes at night. The raven sleeps at night, indeed; but when he gets up early in the morning he knows where the wolf has been in the night; and then they go there all of them [i. e. the whole flock of ravens], that feather leads them thither [i. e. to the carcass]. — And that feather is under the wing, and he who gets it can find anything he wishes. He finds reindeer [who have gotten away from the herd] or reindeer-carcasses [the Lapps keep track of the carcasses in order to know what reindeer have been killed] or wolf's cubs [in order to kill them]. But it [i. e. the feather] is not easy to find. There certainly is an account [of how to get possession of the feather]: he who can get a raven half-dead must catch it; and if there happens to be [in the neighborhood] water that flows slowly, such as is called a tranquil stream, then you

dolgiid ja gæččat, jos okta dolge vuolga vuostte-virdai, de galga dam valdet ja biggjat gieda vuollai deid guolgaid sisa ja čadnat čaugа birra, vai bisso golbma jandura das, de ii læt šat varalaš. De galga biggjat nubbe gieda vuollai ja adnet das golbma jandura, ja de dasto biggjat vuolemus guolgaid sisa ja adnet das guokte jandura ja ovta jandura oaiv[e]-guolgaid sisste. Ja de oažžo luoitet garra biegган mannat biegga mielde ja daggjat: "Boade munnji oappesin, go mon darbašam!" Ja de dat olmuš gaudna vaiko maid. Mutto jos garja happiha jabmet, de dat dolge girdela, ja de ii šat oažžo.

must pluck the feathers [of the raven which is still alive] therein, and see if there is a feather that goes against the stream; then you must take it and place it under the arm, in the hairs there, and bind firmly around, so that it can stay there for three days and nights. Then it is not dangerous any more [i. e. it will not be able to get away]. Then it must be placed in the other armpit and be kept there for three days and nights. And then it is placed in the lowermost hairs and kept there two days and nights — and one day and night in the hairs of the head. And then you must let it go in strong wind and say: "Come and be my guide when I need it!" And then that person finds anything. — But if the raven reaches death [before you have got it plucked and have thrown the feathers into the stream], then the feather flies away, and then you will not get it.

XVIII.
Ædnam-bostaga birra.

Ædnam ja čacce, dat læt miin ædne, ja Ibmel læ ačče; ja dat, maid manna vanhemiis[1]) adno, dam dat oažžo. Ovce soartas dat boatta: ælle ædnamis ja jabma ædnamis ja ælle čazes ja jabma čazes ja njælje bieggas ja dola suovas. "Ačče alla barot læt jabman dam raggjai ja das mannjel ii šat æmbo, ja Hærrai Kristusii læt læmaš gululažžat visut mæra barot ja nu læt ein dal-nai gululažžat." (Dam rajes manjas galga lokkat golma gærde:) "Dat mii læ ædnamis boattam, dat galga ædnamii mannat; ædnam galga oames oamastit. Ja dat mii læ čazes boat-

XVIII.
On earth-bosta.[22])

The earth and the water, they are our mother and God is the father. And what a child asks from its parents, that it will get. From nine kinds does it [the evil] come — from living earth, and from dead earth, and from living water, and from dead water, and from the four winds, and from the smoke of the fire. "The high waves of the father have roared until now — and henceforth no more. And to Christ our Lord they have been obedient, all the waves of the sea, and so they are still obedient." (That which follows must be read three times). "That which has come from the earth shall go into the earth — the earth shall

tam, dat galga mannat jur čaccai, ja dat mii læ gædges ja myrsko-bavtes[2]) boattam, dat galga mannat jur baktai, ja dat mii læ bieggas boattam visut njælje guoulos, nuortan ja oarjan ja davven ja luleld, dat galga mannat ruoktot; biegga galga oames oamastit. Laulelen sinun yhtä terveeksi, mitä Jumala on luonut[3]) (maid Ibmel læ siudnedam)." Ja de galga adnot dam olbmui "rafe, ja dærvasvuotta lekkus dam nurukaǯǯii[4])!" Ja de galga dam olbmu nama ja age lokkat.

take back its own. And what has come from the water shall return to the water. And what has come from stone and from whirlwind-rocks, that shall return into the rock. And what has come from the wind of all four quarters — from east and from west, and from north, and from south — that shall return, the wind shall take back its own.[23]). I sing that you shall become as healthy as God created thee." And then you [the noaide] must request for the person [you are curing] "peace and health for this young person".[24]) And then [finally] that person's name and age must be read.

Ja jos dat læ ila bahas bosta, de ferti daggjat, atte "Gudi helvihis læt don boattam?" Ja vela nubbadis daggjat: "Vuoi helvit, man hilbat don læt, mutto hilbat dat læm mon-nai" (mutto dat gal læ sæmma, jos daggja: "Vuoi Bærgaš, man hilbat don læt!").

Ja ædnan-bostagii galga, go læ hui baha, de galga sodnabæive gæččat jur girko-aige; ja go alga, de galga daggjat, atte "dal læt visut girko-uvsat rabas ja basse altarat maid; sisite sardnedit basse rammaha laga ja evaŋgeliuma, mii læ bastelæbbo go guovte-aujut miekke". Ja dalle go alga, de galga čuoppat ædnambinna ja dasa lokkat daid saniid ja de dæddet deina juokke baike. Ja go læ gærgam, de galga biggjat sæmma-laggji dasa, gos læ valdam. Ja go gedgiin dædda, de dam maida galga biggjat sæmma saggjai; ja jos valda sebmuliid ja dædda deiguim, de galga dam maida

And if it is a far too bad bosta, then it is necessary to say: "From what hell art thou come?" and moreover say: "Voi, hell, how desperate thou art! but desperate I am too!" (But it is the same if you say! "Voi, Devil, how desperate thou art!")

And for earth-bosta you must — if it is particularly bad — then you must try on sundays, right at church time. And when you begin, then you must say that "now all church-doors are open, and the holy altars too. In there, they preach the law of the holy bible and the gospel, which are sharper than a two-edged sword!"[25]) And then when you begin [to cure for that kind of bosta], then you must cut a small piece of earth[26]) [from the ground] and moreover read those words and then press each [sick] spot with it. And when you are through, then you must put it [the piece of sod] back where you took it from. And when you press with a stone[27]), then you must also return that to the same place [where you took it from]. And if you take moss[28]) and press with that, then you must also

biggjat sæmma saggjai. Ja dat galle jorgeha, go daid læ dakkam visut, jos ii læt bæssam birra rubmaša, mutto jos læ væha-ge dærvas liike, de galle vela jorgiida. Ja jos læ olles rubmašii viidum, de galga alget čoarbæles jodehit dam ædnam-binna ja jodehit vuostе-bæivai birra rubmaša bære liike mielde, dassa go olli birra rubmaša, mutto dat galga vidnjot jodehit, dassa go boatta sæmma čoamohassii, ja jos ii vela jorget, de galga gardot golma gærde birra rubmaša.

[1]) Fi. *vanhemmilta.* [2]) Fi. *myrsky.* [3]) Finnish. [4]) Fi. *nuorukaiselle.*

XIX.

Čilgihus ædnam-bostaga birra.

Ædnam læ ovce-lagaš, ja dat ovce bottit ieš guttige ieǯa-soartat ædnamis, ja læ dein væhaš eruhus, jos deid doudalii. Goike ædnam-bosta læ vilgis, goike ruobbet, mutto sadnjedit dat galle. Ja njuoska ædnama bosta læ daggar, dat læt čappis ruobbet, ja dat čaccut ja sadnjedit ja varkit. Ja biegga-bosta læ smavva ruobbet ja sadnjedit hui sagga, ja dat læ dauja čalmiin. Ja go biegga læ bostam čalmiid, de læt čalmet ruoksadat ja ruddut ja sadnjedit. Ja dat ii læt gæppas vuolget erit daina lagiin go ieǯa bosta. Dam galga mannat baggjai ja bosudit baggjevuossoin; mutto saniid fal lokkat.

Ja læ okta bosta, mii boatta nubbe olbmus, jos nokka nubbe olbmu liike-

put it in the same place [where it grew]. And when you have done all that, it will turn back [the sickness be cured], if it [the sickness, eruption] has not reached around the body; and if there is the least bit of sound skin, then it will probably turn. And if it has spread over the whole body, then you must start from the thigh and move that piece of sod around the body, against the sun [counter-clock-wise], just following the skin until you have come around the body [29]). But you must move spirally untill you reach the same shoulder-blade [on the same side of the body where you started]; and if it does not turn yet, then you must three times [30]) describe a circle around the body [with the piece of sod and read the incantation].

XIX.

Explanation to earth-bosta.

There are nine [31]) kinds of earth, and the nine [sicknesses, diseases of the skin] come each from its own kind of earth, and there is a little difference between them, if you only know them [well enough]. Dry-earth-bosta is a white, dry eruption, but it certainly itches. And wet-earth-bosta is thus: it is a dark-coloured eruption, and it runs and itches and pains. And wind-bosta is small knobs, and they itch very much, and it is often in the face. And when the wind has bosted the face, then the eyes are red and inflamed and itch. And it is not easy to remove in the same way as other kinds of bosta. For this you must go into a smithy and blow with the bellows, reading the words too, however.

And there is a kind of bosta which comes from another person, if one sleeps

bik|tasiid nal|de. Ja boares nuoskes nieidat læt bahamusat bos|tet; ja dat bosta ii vuolge muđui go bæssa dæd|det sæmma olb|mu bik|tasiiguim (mutto ii nu, atte dat olmuš dietta, gii læ bos|tam) ja daggjat: "Valde oamat ruok|tot ja valde guostat erit ja valde vašat ruok|tot!"

Dat boares nieidat læt nu mug|gagat, atte bos|ta haggja-nai, go læt nuoskessoartagat. Ja ii dat læt imaš, go dieđalii deid niei|da-rieboid asijiid, mat gal|git mecciin alo ja šad|dit ovtai bik|tasiiguim orrot manoid, æi bæsa lonohit bik|tasiideset. Ou|da-mær|kan buvsat, mat læt daggarat, go sii læt; dat læt goit birra bađa, ja sii dus|tut čoak|kai visut, mi bajeld boatta. Ja dal dam ibmerda juokkehaš, maggarat dat šad|dit ja maggar dein šad|da haggja. Sii galle muggiidit nu, atte dakka baha dasa, gii šad|da miet|telii. Ja deina samet goččudit nieidaid muggan. Dat lavijit daggaviđe, go manna šad|da, de jerrit, de mii læ, ja jos gullit, atte læ niei|da, de daggjit: "Ii dat læm|ge go mugga." Ja læt dat galle dat sæmma mærkat nuorra nieidain-nai, ja jos æi læt viššalat goar|jedit, de læt sæmma mug|gagat go boares njuoskes nieidain. Ja dat nieidat, mat læt mug|gagat, dat læt likkulažžat, ja hui buorre diŋgat læt visut bier|gasat. Ja deid lavijit goččudit "lik|kobid|don", daggar nieidaid. Ja dat læt hui lieg|gasat, go deid bal|dii bæssa nok|kat; gal bivva, vaiko livčui man čoaskes;

lying on another person's under-garments[32]). And old uncleanly maids are worst for bosting; and that bosta does not go away otherwise, unless you can get a chance to press [the sick spot] with the same person's clothes — but without the person knowing it, who has bosted — and say: "Take your own back, and take your invisible property[32a]) back, and take your hatred back!"

The old maids are so unclean[33]) that it bosts by the smell too — if they are of the uncleanly kind. And that is not surprising, when you know the conditions of these poor girls, who have to live in the wilderness continually and must stay in the same clothes for months whithout any opportunity for changing clothes. For instance the trowsers which are as they are; they sit around the backside and must receive all that which comes from above [the catamenia]. And anyone will understand how they become and what smell they make. They contaminate so that it hurts [bosts] him who comes to the windward [of them]. And therefore the Lapps call the girls unclean. As soon as a child is born, they are wont to ask what it is [boy or girl], and if they learn that it is a girl, then they will say: "It was only an unclean". And young girls certainly have the same marks too, and if they are not diligent in taking care of [their clothes], then they are as unclean as the old uncleanly maids. And the girls who are unclean, they are beneficial and all their things are particularly agreeable; such girls are usually called "lucky-trowsers"; and they are very warm when you can get a chance to sleep with them; well can you keep warm then, however cold it may

æi-ge dat boste oappes olbmuid, mutto dat galga dam mære oappes, atte læt liiket guoskam oktii ja siin vuoibme sækkanam oktii.

XX.

Jamit-bostaga birra.

Jos jamiha biktasiin bostuhalla, de læ bahamus bosta. Mutto dasa galga gæččalit dæddet sæmma olbmu biktasiiguim ja adnot: "Adde mu dærvasvuoda ruoktot!" Ja jos ii oažžo dam olbmu biktasiid, de ferti mannat girko-ædnamii ja dæddašit girko-uvsain ja adnot: "Adde mu dærvasvuoda ruoktot!" ja dat aboha dasa. Ja jos jamihis šadda haja jukkat, de læ varalaš, de læ dasa væhaš radde na: de galga bæssat dam jabman olbmu lusa ja oažžot rabas juolge-vuodoid, vai bæsalii njaukastit juolge-vuodo ja daggjat: "Adde mu dærvasvuoda ruoktot!" ja de dat buorrana. Ja jos ii daga dam goansta, de jabma dat olmuš guovte jage gæžes, jos læ nu bahoi ožžum haja, atte æi doaktar-dalkasat nagat buoredit. Ja jos ila bahoi oažžo dam haja, de jabma farga-nai. Mutto ii læt goit haggja nu baha go vailga-čacce, mii læ jamihis, ja jos dam šadda oažžot ælle olmuš, de dat galle godda de go mirku.

XXI.

Bottanæme birra.

Jos manna havvai čoaske daihe lieggas daihe čacce daihe olbmu bivastat ja

be — nor do they bost people with whom they are acquainted, but the acquaintance must go so far, that they have united their bodies, and their strength has mingled.

XX.

On dead-body bosta.

If one has been bosted from the clothes of a dead person, then that is the worst bosta. But for this you must try to press [the sick spot] with the same person's [the dead person's] clothes and ask: "Give my health back [to me]". And if you cannot get the same person's clothes, then you must go to the churchyard and slowly press [the sick spot] with the churchdoor[34]) and ask: "Give my health back [to me]"; and that will help for this. — And if by chance one inhales the smell of a corpse, then it is dangerous. For this there is a little remedy, thus: then you must try to get at the dead person and have his foot-soles uncovered, in order that you may stroke the sole of the foot and say: "Give my health back [to me]". And then you are healed. And if a person does not go through that performance, then he will die in two years — if he has got the smell so badly that doctor-medicin cannot help; and if he has got that smell too badly then he will die even sooner. But still, the smell is not as bad as the corpse-liquid which is in the dead body, and if a living person gets that inside then it will kill him like poison.

XXI.

About swelling.

If cold or heat or water or perspiration gets into a wound, and it begins to

dat al|ga sieggjot ja bottanit, de dasa maida lok|kujit daggar sanet: "Dat mii læ raju-ilmes[1]) ja bieggas boattam, ii galga das ok|tage saggje; dam goččom Hær|ra Kris|tusa nammii erit das" (ja dat mii mannjelis læ, daid gal|ga visut lokkat golma gærde na:) "Dat mii læ ol|bmu jab|mevaš rubmašis boattam, bivastagas ja hajas ja mir|sko-bieggas ja ilmes ja čaʒes ja čoas|kemis ja lieg|gasis, ii galga læt das saggje, daid mon goččom Hær|ra Kris|tusa vuimiin erit. Laulelen sinun yhtä[2]) dærvasin, nu got læ Ibmel siu|dnedam" (dam raggjai golma gærde); "rafe ja dærvasvuotta lekkus dan nurukaʒ|ʒii[3])!"

[1]) Fi. *raju-ilmasta.* [2]) Finnish. [3]) Fi. *nuorukaiselle.*

evolve pus and swell, then for this such words are read: "That which has come from storm and from wind shall there not be room for here, I command it in the name of the Lord Christ away from here!" (and that which comes after must be read altogether three times thus:) "That which has come from the mortal body of man, from sweat and from smell and from tempest and from air and from water and from cold and from warmth shall there be no room for here, I order these away by the power of the Lord Christ! I sing that you shall be as healthy as God has made thee" (hereto three times) "peace and health be to this young person."[35])

XXII.

Golma gieura, dolla ja čacce ja vuok|sa. Dolla boal|da olles ædnamiid ja duš|šada ædnama ja sud|dad gedgiid. Ja čacce čas|kada dola, ja son ad|da hægga ol|bmui ja val|da hægga; ja go vuok|sa boatta, de jukka son daid gieuras čaʒiid goikesin*). Mutto Ibmel læ ok|to buokkaid gieuramus, ja son læ ač|č[e] buokkaid, ja mon goččom Hærra vuimiin daid visut erit val|det vašeset.

*) Dat læ vær|deduvvum: go davadat boatta, de čaʒet goi|kit. Son davadat, go læ garras, de son læ dego livčui vuok|sa rakkome, ja dat balvat maida læt davven dego vuok|sa-čora; ja lavidit daggjat: "ragoi davadat olles vak|ko."

XXII.

[An incantation].

Three strong ones, the fire and the water and the ox. The fire burns whole lands and destroys the earth and melts the stones. And the water quenches the fire, and it gives life to man and takes life;[36]) and when the ox comes, then he drinks these powerful waters dry.*) But God is alone stronger than everything, and he is the father of all, and I command by the power of the Lord all these to take their hatred away.

*) This is a simile; when the northwind comes, then the waters are dried up. He — the northwind — when he is hard, then it is as if an ox bellowed — and the clouds too, which are in the north, resemble a flock of oxen; and the saying is: "The northwind bellowed the whole week." [Turi's note].

XXIII.

Jos læ soames bostuhallam, de ii galga dat ieš mui|talit bostuhallam ol|bmui, atte

XXIII.

[How to consult the noaide].

If anyone has been bosted, then you [the noaide] must not yourself tell the

son sat'ta jor'galit, mutto daggjat gal'ga soames ieǯa ol'bmui na, atte "jos dat ibmerdit livčui mu sittat, daidalii juoga appon gau'dnut." Ja de dat olmuš fas mui'tala dam bostuhallam ol'bmui, atte "ok'ta olmuš læ daggar, gutte sat'ta buoredit du vige." Ja jos dat jak'ka ja al'ga sittat, de dat sat'ta abohit; mutto ii galga vel-ge daggavide daggjat, atte son sat'ta, ou'dal go læ sittam moadde gærde — dalle jos læt ol'bmut occam ou'dal diedo; mutto jos æi diede ol'bmut, atte sat'ta, de gal ii soaba ollo biet'talit, ou'dal go ad'da diedo, atte læ sus radde dasa.

XXIV.

Dat viget, mat buoreduvvujit saniiguim, de gal'ga lokkat ein daid saniid, mat gullit ok'tii, ja de bosadit; ja de sanet mannit dam biegga miel'de dasa, gosa gal'git.

XXV.

Go læ rievtes varra-dol'lijægg'gje ja son oaǯ'ǯo sane, atte dobbe læ varra gol'game æige ol'bmut bir'gi, de son sat'ta bis'sihit vara dagga diimo, vaiko livčui man guk'ken dat olmuš, gæs varra gol'ga.

XXVI.

Suodna-fadnalæbmai læt maid væhaš lokkusat, go val'da basakættes ul'lo-laige,

sick person that you are able to turn [the sickness away]; but you must speak to somebody else, this way: "If so and so knew enough to ask me, then perhaps some help could be found." And then that person again tells the sick person, that "there is someone who can cure your sickness". And if he then believes that and begins to beg [the medicinman], then he can help; but he must not yet say right away, before he is asked several times, that he can — if they are people who have sought knowledge before [help by a noaide]. But if the people do not know that he can [cure], then it is not right to refuse too long before he makes known that he has a remedy for it.[37])

XXIV.

[Blowing with the words].

When sicknesses are cured by words, you must always read the words which belong there [the incantation which belongs to the sickness], and then blow once; and then the words will go with that breath thither where they are intended.

XXV.

[Blood-stopping].

When it is a real blood-stopper, and he receives a message that somewhere there is a case of hemorrhage, and that the people cannot get along [without help], then he can stop the blood at the same moment, however far away that person may be whose blood runs.[38])

XXVI.

[Contraction of the sinews].

For contraction of the sinews there is also a little reading; you take a piece

mii læ golma-gærdan ranes ullo-laiges dakkujuvvum, ja de galga vuoste-bæivai čuolbmadit ovce čuolma ja daggjat juokke čulbmii: "Golma-gærdan læ dat, ja golma-gærdan læ Ibmel-nai." Ja de galga čadnat dam laige birra gieđa jur daggo, goggo læ bavčas, ja das dikitet nu gukka, go bisso.

of unwashed woolen yarn, grey yarn of three threads, and then you must tie nine knots against the sun [i. e. counter-clock-wise] and say for each knot: "Three-fold is this, and three-fold is God too." And then you must tie that thread around the arm, just where it pains, and let it remain there as long as it will hold.[39])

XXVII.

Haves gieldet čoaskema ja valdet varka.

Čoaskema varohit daihe gieldet: 'Gieldam, dasa ii galga mannat ii miige."

XXVII.

To forbid cold [to go into] a wound and to remove pain.

To guard against cold or forbid it [to go into wounds]. "I forbid anything whatsoever to go into this." [40])

XXVIII.

Varka-valdemuš.

Dæddelit deina, mii læ have dakkam, ja daggjat: "Valde gibo ja bakčasa!" golma gærde. Ja jos ii læt dat oažžomis, mii læ have dakkam, de galga goi-ge lokkat daid saniid visut ja bosadit.

XXVIII.

To remove aching.

Quickly press with that which has caused the wound and say three times: "Remove ache and pain!" And if you cannot get hold of that which has caused the wound, then nevertheless read all the words and blow.[41])

XXIX.

Bukku birra.

Bukku maccahit galga na: de galga daggar čoauda, mii læ ristа-haita[1]), ja deina galga jorgalit birra vuoste-bæivai, mutto galga čoaudaga biggjat, jur dam čoauda-raige, jur bukku oaivai ja de bonjastit vuoste-bæivai ja de lokkat: "Šadda hal vaiko Nagervare mære, šadda hal vaiko Aldas-duoddara mære — daihe ale šadda ollin-ge!"

XXIX.

About the boil.

A boil you must cause to shrink thus; you must have such a key as has a cross in its bit, and this you must turn around against the sun [counter-clock-wise]. But you must place the key with the key-pipe right on the head of the boil, and then turn it around against the sun and then read: "Grow now, even as big as Nakervare, grow, even to the size of Aldasduottar — or do not grow at all!"[42])

Dat læ gomo buogo, mas ii læt oai|ve, mutto læ dušše bottanam, ja læ ollo var|ka daihe garra var|ka — ja dasa maid dak|kujit sæmma-laggji, ja dak|kujit dat væhaš na-nai: occat jogas alet gedgiid, gol|bma, ja de gal|ga mui|tet, gos guttige læ læmaš ja got dat læt læmaš, vai mui|ta biggjat sæmma-laggji go læt læmaš, ja de dæd|det dei gedgiiguim ein gærde ja de daggjat: "Mana gædge lomaan[2]) ja mana bavtiid luolat[2]) daihe mana dokko, gos læt boattan!" Ja de gal|ga doal|vot visut sæmma saggjai, gos læ val|dam.

[1]) Fi. *risti-haitta.* [2]) Finnish.

This is a closed boil, which is without head, only swelled and very painful or much aching — and with this you must do the same; but you can also do thus: search in the river for blue stones, three (and you must bear in mind where each of them has been and how they have been lying, so as to remember to place them exactly as they were), and then press [the sick spot] with these stones once[43]) and then say: "Go into a stone, and go into the caves of the mountains, or go thither, whence you came!" And then you must bring them all back there to the same place where you took them from.

XXX.

Jos jorrala olmuš gæd|gai, de gal|ga dæd|delit gapperiina ja bosadit vuoč|čan dan gappera ja de dæd|delit jur deina baikiin, gosa læ bosadam. Dam gal|ga varohit, atte ii dæd|del rabas gieđain dam baike, goggo læ bavčagam daihe nor|da-huvvam.

XXX.
[For contusions].

If you fall against a rock, then you must quickly press with your cap [on the spot where you are hurt], and first you must blow a little on the cap and then press quickly, just with that part [of the cap] where you have blown. You must be very careful not to press with a bare hand[44]) on the spot where it pains or where you have hurt yourself.

XXXI.

Go læ au|jo-stalle daihe ruou|de, de læ samiin dasa gun|starat[1]) dam varas, atte ii galga havvai mannat miige, go læ čuop|pan daihe čuolastam. Dat læ na: "Don ruou|de-rai|ske[2]), gii læt dolen aige čaccen gol|gam ja dal čuoppadat sud|do-gasa nakke ja biergo, mutto mon goččom, atte valde vašat ruok|tot!" (golma gærde).

[1]) Norwegian *kunster.* [2]) Fi. *raiska.*

XXXI.
[Incantation against iron].

When it is edged steel or iron [that has hurt you], the Lapps have tricks for that, to the purpose that nothing whatever shall go into the wound where you have cut or slashed yourself; that is thus: "Thou wretched iron which in olden times floated like water, and now thou cuttest the skin and flesh of a sinner — but I command thee to take your hatred back!" [This is read] three times.

XXXII.

Jos læ saniiguim buoredæme nub|be nubbe, de ii galga gii|tet, mutto daggjat: "Dudnji bal|ka ja munnji buoradus." Ja balka gal oaǯ|ǯo ad|det, mutto dat, gii læ buoradallame, son ii oaǯǯo mærrat balka, mutto val|det fal oaǯ|ǯo, go nub|be buore mielas ad|da.

XXXIII.

Samiid noai|de-goanstaid [birra].

Mutto dat læt goit muttom goanstat varalaǯǯat, nu got dakkit dat, mat æi matte go ovta noai|de-goansta, nu go dat gæt val|dit jamihis vai|ga-čaǯe lasi[1]) sisa. Gullim ovta same, mii læi mu us|teb ja sokka, son dajai, atte son sat|ta biggjat daggar goanstain, atte ii satte maccahit. Ja son mui|talii dam, got dat læ, ja de dat læ na: val|det jamihis čiel|ge-guoras nak|ke-lanjas varra-čaǯe; ja go dam ad|da ol|bmui, de dat jabma, mutto ii ila hoappos. Ja dam læ baha maccahit.

[1]) Finnish.

XXXIV.

Go ol|bmus bottana soames bai|ke, de dat læ ok|ta gep|pis goan|sta dasa, dat go val|da farjo daihe bun|dal; dat gal dok|ki, vaiko man boares livčui ja galgalii dat gal ar|bijuvvum; mutto gal dat jur dok|ki ieǯa-nai far|jo. Ja de dat dar|vujuvvu ja de bul|lihuvvu, ja de dat gal|ga big|gjujuvvut bot|te-baike vuollai, nu atte

XXXII.

[The noaide's reward].

If you cure each other with words, then you must not give thanks, but say: "To thee reward, to me health!" And payment one is allowed to give; but he who cures cannot himself decide [the size of] the reward — but he is allowed to receive it, when the other person gives voluntarily.[45])

XXXIII.

The noaide-arts of the Lapps.

Some arts are dangerous, however, as when those do it [i. e. perform witchcraft] who know only one noaide-art. Like those who take death-liquid from a corpse in a bottle. I heard that a Lapp who was my friend and relative said that he could put [evil] on [somebody] by such means that you could not send it back [i. e. conjure it away]. He told how that is, and it is this way: one takes from a dead person blood-water from the fold of the skin close to the spine. And when one gives that to a person, then he will die, but not too quickly. And that is hard to turn back.

XXXIV.

[Remedy for swelling].

When one gets a swelling in some spot, then there is an easy remedy for that, when one takes sail-cloth or canvas — it will do no matter how old it is, it should rather be inherited, though; but also other sail-cloth may serve. And then that is tared and ignited; and that must be put on the swelled part, so

dat ligigi dam botte; mutto gal dal galga jaddadit buolle dola, mutto dušše cakkat dat galga; ja das boatta hui sukkis liegga suovva, ja læ dat bakkas-nai, ja de læ-ge buorre, go læ bakkas. Ja de galga battarit vikke daihe botte čoakkai, ja de olgus boatta sieggjan, ii-ge dat viido, mii čoakkana ovta saggjai. Mutto jos dasa sanet galgit, de gal læ vuoimehæbbo; mutto im diede vissasii, got dat læ.

that it heats the swelling; but one must put out the flame, of course, it shall only smoulder. And from that an awfully thick, warm smoke comes, and that is also hot — and it is just good when it is hot. And that shall drive the sickness to flight or attract the swelling, and then it comes out like pus; and that does not spread which is attracted to one spot. But if words ought to be [used] with it, then it certainly is less powerful [without the words]; but I do not know to a certainty how that is [i. e. Turi does not know whether a formula should be used together with this remedy, to make it more effective].

XXXV.
Duoulomuša birra.

Okta goansta læ duoulomuš badnevarkii; ja dat læ dasa-nai buorre, jus nordahuvva daihe doggju daihe cuoukana; ja gal dat læt boares aiges adnam maŋga vikkai ja jikta-vikkai maid ja radde-vikkai maid ja oaive-varkii maid, ja goggo læ garra varka, de dat duulujuvvu jur daggo nalde, goggo vikke læ garrasæmos. Duoule læ boares muoras guras dego ruobbe ja čappat, ja de dat valdu siste dat ruoksadas, mi læ dibmasæbbo, ja de go alga duoulot, de dat galga assas barko, masa dakku raige, ja de dam čada boldu duuliin. Ja gal dat læ bavčas, mutto ii nu bavčas, atte ii šadda ollo bakčasæbbo gierdat olmuš. Ja go dal læ dat boldum, de šadda ruobbe dasa, goggo boldu, ja de ruobbe vuollai šadda sieggja; ja dat bista gukka,

XXXV.
About tinder.

Tinder is a remedy for tooth-ache; and it is also good if one hurts himself, breaks [a leg or arm] or is injured. They have used it in former times for many kinds of illness — and also for rheumatism and for pneumonia and for headache too. And whereever there is a severe pain, tinder is burnt exactly on the spot where the sickness is worst. — Tinder is found in some cleft on an old tree as an outgrowth, and it is black; and one takes the red inner part which is the softest. And when one sets about burning with tinder, then he must have thick bark wherein he makes a hole; and through that he burns with the tinder. And it certainly pains, but still it is not so painful that a person could not stand a much worse pain. And now when one has burned it [i. e. the sick spot], then a scab is formed where one burns, and then under the scab pus is evolved; and

ja dat læ ollo buoreb, maďe gukkeb sijulii, de boaďalii æneb vikke olgus; iige læt gul|lum, atte livčui gæsage šad|dam miige vahagiid duou|loma sivas.

that continues long. And it is the better the longer the pus continues to be evolved — then more of the illness comes out. Neither have I heard that any person has had any kind of harm produced through burning with tinder.

XXXVI.

Ok|ta fii|na suonaš, man namma læ viedna-suodna, dat gau|dnu mannje-juolges čæu|ǯe-laďďasa sis|te daggo, go njieccahasas dog|gjujuvvu, dat laďas, mii læ čæuǯe vuol|de; de læ unna davtaš, mas læ suodna gidda, ja dat suodna vuol|ga bajas čuoǯ|ǯomasa miel|de. Ja dat læ dalkas viednamii, go čad|nu giettaruot|tasa birra; ja de dan|ne goččuduvvu viedna-suodnan.

XXXVI.

[Viedna suodna].

A little fine sinew whose name is viedna suodna. It is found in the hind leg [of the reindeer] in the knee-joint [i. e. anatomically the joint between the tibia and the tarsus], where the lowermost marrow-bone is broken off, in the joint which is below the knee, and there is a tiny little bone which sticks to the sinew. And that sinew goes up along the shinbone. And it is medicin for spraining the sinews, when it is tied around the wrist; and therefore it is called viedna suodna [i. e. sprain-sinew].

XXXVII.

Nissuna vuostaš vai|ve, go mana sak|kiha daihe vuolgaha, de al|ga vuosmestit. Dat læ maid ok|ta dau|da-soar|ta; dat vuosmestæbme læ daggar, go niso læ vuolgaham daihe gassadin, de son ii satte riek|ta borrat, muttom niso; ja læ dat-nai oi|dnum, go gassa niso oai|dna nubbe ol|bmus muttom biebmo, de son manna jamas, jus ii oaǯǯo mai|stet, mutto go oaǯ|ǯo mai|stet, de son ii darbaš æmbo, mutto ii son gal olo satte borrat, vaiko haleda juokke biebmo, maid oai|dna.

XXXVII.

[About pregnant women].

When the woman conceives or becomes pregnant with child, her first inconvenience is that she becomes vuosmes. That is also a kind of illnes; it is such a craving that when the woman has conceived or is pregnant she cannot eat regularly, [so it is with] some women. And it is also noticed that if a pregnant woman sees any kind of food before another person, then she faints if she cannot get a taste of it; but when she gets a taste of it, then she does not need more, for she cannot eat much although she wishes any kind of food that she sees.

No, dat læ dat. Mutto go dat sat|ta nunai, atte dar|vanit vuos|bmasat dieu|dool|bmui-nai, go šad|da borrat ovtaiguim littiiguim basahaga daihe ovta gares gaʒ|ʒit juvca dau|ja samet nu olos, go čakkit birra gare. Ja jos ii diede dat olmuš dam, atte niso læ vuosmestæme, de dalle dar|vanit dasa, mutto jos dietta, atte dat læ gassadin, de æi dar|van vuos|masat dasa, vaiko borra-ge suina ovtas. Ja dasa læ mær|ka, jos læt dar|vanam vuos|bmasat, go ii satte borrat nu go ou|dal. Ja dasa læ maid goan|sta na: suos|kat biebmo ja de luoi|tet gurot bæle soaje čada ja de ad|det cii|ko-bædnagii borrat; ja nub|be goan|sta læ, go borra ovta littes cii|ko-bædnagiin daihe gissiin daihe bussain: kat.

XXXVIII.

Lasse same sæŋ|ga-nissuniid birra.

Go niso al|ga bavčastit, daggar mii læ vai|vai, de samiid vierro læ, atte niso gal|ga čuoʒ|ʒot nu gukka go nagada, ja ol|bmut dollit birra ja ded|dit čielge-bæle, ja go ii nagad šat čuoʒ|ʒot, de gal|ga niso vel juobe čibbiid nal|de-ge orrot. Ja jos nokka nissunis nu vuoi|bme, atte ii nagad orrot čibbiid nal|de, de big|gju bad|de guovte goatte-muora gas|kii, ja dę gal|ga doallat dam baddes, ja jos ii nagad šat doallat dam baddes, de fer|tijit ol|bmut

Now that is that. But it may also be the case that the same craving infects a man too, when he happens to eat together [with a pregnant woman] of the same dishes, unwashed, or eat soup from one dish [as] the Lapps often [eat together] as many as can find room around the dish. And if that person does not know that the woman is "vuosmes", then it infects him; but if he knows that she is pregnant, then the craving does not infect him, even if he eats together with her. And when he cannot eat as before, that is a sign that the sickly food-craving has infected him. And for this there is this cure: chew food and let it go through the left sleeve [down into the hand], and then give it to a female dog to eat [the illnes goes on the dog then]; and another cure is to eat from the same dish as a female dog or cat.

XXXVIII.

More about the Lappish lying-in women.

When the woman begins to get the throes of child-birth — such a one for whom it is difficult [to bear children] — then it is the custom of the Lapps that the woman shall stand [all Lapp-women stand when they bear children] as long as she is able to; and people hold her around the body and press her on the back. And when she has no longer strength to stand, then the woman must at least stand on her knees. And if the woman's strength shrinks so that she is not able to stand on her knees, then they put a band between two tentpoles, and then she must keep hold of that band. And if she is not able any longer to keep hold of the band,

doallat čibbiid nala ja doallat birra rubmaša. Ja jos ii vel riegad, de big|gjujuvvu rano nala, ja de das šluu|git; ja jos ai|gut ceg|git julgiid bajas, de gal|git čadnat liine oaive birra ja de deina ranoin bajedit julgiid bajas, vai lik|kasa manna sis|te ja bæssa jorgehit nu, got gal|ga; ja de lavi farga riegadit, jos ii jame. Mutto muttom same nissunat læt nu gæp|pasat mana riegadat|temii, nu atte æi aggjan dam mære, atte ol|gon bessit goattai, ja daggarat lavijit manadeddiin riegadattet mana; mutto gal dat-nai šad|dit seŋ|gii, vaiko riegadat|tem læ gæppas; mutto læ dam sæŋ|ga-asijis-nai vela: muttom niso ii darbaš sæŋgas æmbo go vak|ko alemusat ja muttom vel ou|dal vak|ko-nai al|ga bar|gat ja manas dik|šot; ja dat gal šad|da mannjel skibasin, ja muttomat jabmit-nai dušše dam sivas, go al|git ila arrat bar|gat.

Ja go niso jabma ja njuorat manna bacca ællet, ja de gal læ baha mana dik|šot ja bieb|mat. Doluš ol|bmuin læi alo ollo miel|ke, ja de sii go læi dal|ve, de dam mielkes, mii læ varas miel|ke[n] big|gjujuvvum gal|bmut, de dat lig|gijuvvu ja de čaǯiin sægohuvvui, ja de dak|kum læ daggar njamaham-biergas, dat læ dak|kum gusa-čoarves, ja dat læ dak|kum

then people have to hold her up in a kneeling position and hold her around the body. And if the child is not born then, she is laid on a blanket, and they swing her [back and forth] in it. And if they intend to lift the legs upwards, then they must bind a cloth around the head. And then lift the legs upwards with the blanket, so that the child may move inside and may have a chance to turn, as it ought to. And then it is usually born quickly — if she does not die. But some Lapp women have it so easy with childbirth, that it does not take more time [to bear the child] than just long enough to get into the kote from outside [if the childbirth comes over them while they are outdoors]. And such ones may bear the child while traveling [it often happens that a Lapp woman gives birth to her child while camp-moving]. But such ones also have to lie in bed [the regular time] although the birth goes easy. Regarding the lying in bed there is, however, furthermore this : some women do not need to lie in bed more than a week, at the utmost, and some begin also to work and tend the child before a week has elapsed. And afterwards she will get sick; and some die even, only for the reason that they begin to work too early.

And when the woman dies and leaves the babe living, then it is hard indeed to nurse the child and bring it up. In former times people [i. e. the Lapps] had much [reindeer] milk; and when it was winter, then they took from the milk which was put away to freeze as fresh milk, then they heated it and mixed it with water. And then they made a sort of sucking-apparatus; it was made of cow-horn, and a hole was made in the

raiˈge gæččai ja de fiiˈna nakˈke čadˈnum dam sægga gæže birra ja de dasa raiˈge, nu atte son læ dego čižže. Ja go ii læt gusa-čoarˈve, de dakˈku bocˈcu gasemus ada-davtes, ja de læ navelduvvun bocˈc[u]-bieža-nakˈke ja de dasa raiget, ja de dat čadˈnu dam sæggeb gæččai; ja de njamahuvvu sæmma dam, mii læ ouˈdalis muiˈtaluvvum. Mutto dam aige, go æi šat bože aldoid, de ferˈtijit gusa-mielke viežˈžat vaiko man gukˈken ja de njamahit sæmma-laggji go læ ouˈdalis muiˈtaluvvum. Ja go manna šadˈda stuorebun, de dakˈku jukˈca ja gazzahuvvu dat bastiin. Ja bocˈcu-buoiˈde adˈdu dauˈja mana njalˈbmai, vai son dam njamma. Mutto gal dat lavijit šadˈdat čoauˈje-vikkai ja jabmet.

pointed end, and fine skin was tied around the pointed end, and in that a hole [was made], so that it was as a nipple. And if they had no cow-horn, then they would make it of the reindeer's thickest marrow-bone, and then the skin was of a dehaired reindeertail, and then [they made] holes in that and tied it over the thinner end [of the bone]; and then they suckled the child as with that described above. — But nowadays, as they do not milk the reindeer-does anymore, they have to fetch cow's milk, no matter how far away it may be, and then nurse the child as described above. And when the child grows bigger, then they make gruel and let it eat it with a spoon. And often they give the child reindeer fat in the mouth to suck on. But usually, indeed, they [i. e. the children without mother] will get stomach trouble and die.

XXXIX.

Bæna-vige dalkas læ rukˈta. Dat adˈdu biebmoin sækka; ja læ dalkas develstrikˈka ja rišˈša. Ja okˈta goanˈsta læ, go balˈkistuvvu suoppan-gæžes guiˈkii ja de fas gesˈsu bajas, de suorˈgana vikke, go bæna suorˈgana. Ja okˈta vikke-soarˈta bædnagis, go šadˈda njuokˈčama vuollebællai matto, ja dat læ daggar, atte go šadˈda nu stuores, atte olˈli njuovčagæččai, de bæna jabma. Ja dat valˈdujuvvu erit daina lagiin: Dasa galˈgit gollbma olˈbmu, okˈta doalla njalme cagˈgat, ja nubˈbe doalla julgiid, ja goalmad valˈda

XXXIX.

[Dog-medicine].

Powder is medicine for dog sickness; it is given mixed with food. And stinking assa and sulphur is medicine [for the same illness]. And one remedy is to throw it [i. e. the dog] with a lasso into a whirlpool and pull it up again; then the disease is scared when the dog is scared. And it is [also] a kind of dog sickness when a worm is developed in the under-side of the tongue; and that is thus that when the worm grows so big that it reaches the tip of the tongue, then the dog dies. And it is removed in this manner : there must be three persons, one keeps the mouth [of the dog] wide open, the second holds the legs,

mado erit. Dat dak|kujit na: Vuoč|čan gal|git gunat, maid val|da čuu|d[e] daihe suor|bma-gas|kii, vai ii njalkas njuovča, go val|dujuvvu njuok|čamii gidda. Dat val|du suorbmaiguim njuok|čamii ja fanaldat|tu njuok|čamis nu, atte sat|ta čuop|pat njuok|čama dam mære, atte rappasa dat matto, ja de čoar|ve-saggiin čug|gijuvvu vuollel dam mado, atte oaǯ|ǯo sagge vuollai, ja de gai|kujuvvu erit. Ja dat læ dak|te-matto. Ja de matto biergoin ad|dujuvvu borrat sæmma bædnagii. Ja bæna al|ga buoi|dot daggavide, vaiko ou|dal læi hui guoiras.

Ja go læ boaǯo-bor|re bæna, de das val|dujuvvujit banet erit hohtimiiguim [1]) daihe stuora gurra-niibiin fiilijuvvu daihe sahijuvvu ja de čas|ku erit. Dasa maid darbašuvvui gol|bma ol|bmu ja sæmma goanstaid go ou|dalis mui|taluvvum læ.

[1]) Fi. *hohtimilla.*

and the third takes the worm away. That is done as follows: first one must have ashes, which he puts between the fingers so that the tongue shall not slip when it is held. He takes hold of the tongue with the fingers and pulls it so that he can make an incision in the tongue so far that the worm is uncovered; and then a pointed needle, made of reindeer-antler, is stuck under the worm, so that one gets the needle in under it, and then it is torn away. And that is a bone-worm. And then the worm is given to the same dog to eat together with meat. And the dog begins immediately to get fat, even if it was very lean before that.

And if it is a dog that bites reindeer, then its teeth [i. e. the canines] are taken out by means of nippers, or they are filed or sawed with the uneven edge of the large knife, and then they are knocked off. For this also three persons are required, and the same methods as described above.

Noaide-Tales.

XL.

Bieraš Niilas ja Bau|lus Iŋ|ga leiga goabbašat doavter-ol|bmut ja hui buoret ol|bmut; mutto æba soai læm rig|gat, mutto æba gæfet-ge. Ja sod|nos leggji guok|te bardne ja vit|ta nieida, ja dat sod|no manat leggji hui biunohat. Sod|no nieidat oǯ|ǯu rig|gasæmos bardniid boad|-njen, mutto boarrasæmos nieida ja nuoramus nieida vastustii væhaš algos, go dat dar|vanii halbes bar|dnai, Mikkaǯii — ja dat dagai mana Bieraš Niilas fakkarii — masa ii læm gal ad|det nieidas. Ja go dat niei|da læi jur mana oǯ|ǯum, de mon-nai soi|tim gol|game jur dam aige dam siidas; ja de dat bar|dne daggja munnji, atte "go don gal|git billestit moar|sat!" Ja go mon dam mui|talim Bau|lus Iŋ|gai, "maid dat du vivva vel muina hubma", mutto de gal gal|go suttai ja dajai munnji, jos sudnji livčui nu daggjam, de son gal læi garrodit — ja gutti dietta, vaiko livčui garrodam, go

XL.

[Baulus Inga].

Bieraš Niilas and Baulus Inga were medicine-people both of them and exceedingly good people; but they were not rich, although they were not poor either. And they had two sons and five daughters. And these children of theirs were very much courted on account of their ability and their beauty. Their daughters got the richest men for husbands. But the eldest daughter and the youngest daughter had a little adversity in the beginning, because she [i. e. the youngest daughter] became attached to a worthless fellow, Mikkaš — and he made Bieraš Niilas' youngest [daughter] have a child — and he [the father] could not give his daughter to him. And at the time when the girl had just got the child, I also happened to be rambling about in that same sida. And then the boy says to me: "That you should ruin your sweetheart thus!" [i. e. he accused Turi of what he had done himself]. And when I told Baulus Inga "what on top of all this son-in-law of yours says to me", then the woman grew angry in good earnest and told me that if he had said it to her, then she should certainly have cursed him. — And who knows whether she did not really curse him; the fact is

dat læ nu fastet jabmam, go æi olbmut duostam dam gæččat daihe dikšot, go læi skibas.

Mon leggjim okti golgame ovtas deina noaides Baulus Iŋgain, ja de bodiime ovta cævve-goattai, ja de orruime ija dasa, ja moai nokkaime goabbat bælde uvsa jur uskemus olmužin. Ja go idet šaddai, de mon leggjim skibas, mus oaive bavčastii hui sagga. Ja son gii læi oaidne, son fas ii ballim nokkat, son oinii hippilažžaid ja ii ožžum rafe nokkat mudui go son logai Ibmel saniid, de son viimat sattii nokkat. Ja gal son didii, atte dat bottit mu nala. Ja de son muitalii munnji dam asija, maid son læi oaidnan, ja jærai, læmgo mon gullam maidege, ja ein, læmgo mon dærvas. Ja de mon muitalim, atte oaive bavčasta mus sagga, ja de jærai son, atte "got dat douldu, jorrago ædnam?" Mutto ii mus læm ila baha, mutto bahab fal go goas-ge læi læmaš ouldal. Ja de son dalkudii mu, son vuoidai oaive dærpahiin ja ruvvidii ja sui-ge logai saniid. Ja læi su giedain dat vuoibme, atte abohii dat juo. Ja de mon-nai dærvasnuvvim, ja moai manaime. Mutto mon leggjim goit rieuldam nu, atte æi olbmut riekta douldam mu.

XLI.

Biilijaure noaide birra.

Son læi maid imaš ja gose ibmašæbbo, go læ goas-ge gullum. Son læi okti vuoggjam girkui naudiin, ja son vujii visut mæddel oba girko-væga. Ja

that he died in such an ugly way that people did not dare to see him nor nurse him while he was ill.[46])

Once I was travelling with that sorceress, Baulus Inga, and then we came to a cævve-kote,[47]) and their we staid over night. And we slept one on each side of the door, as they very outmost door-people.[48]) And when the morning dawned, then I was ill, I had an awful pain in my head; and she for her part, being visionary, she could not get rest to sleep, she saw the ghosts, and she could not get peace to sleep otherwise than by reading the words of God, then at last she could sleep. And she knew well enough that they [the spirits] come on me. And then [in the morning] she told me about the matter, what she had seen, and asked whether I had felt anything and furthermore whether I was well. And then I told that I had a great pain in my head; and she asked "how does it feel, does the earth whirl round and round?"[49]) I did not feel it quite so bad, however, although worse than it ever was before. And then she cured me, she smeared my head in terpentine and massaged it, and probably she read words. Her hands had such power that it improved right away. And then I got well and we went. I had, however, changed my look so that people did not quite recognize me.

XLI.

About the Piilijärvi-noaide.

He was strange too, nay, almost the strangest one you ever heard of. Once he had driven to church with a wolf [hitched to the sledge], and he quite outdistanced all the church-people. And

de dat, go botti gir|ko-bai|kai, de oi|dni, atte nau|de sus læi vuojanin, mutto de dat lap|pui dat su vuojan. Ja go gir|ko-vækka læi vuoggjeme ruok|tot, de dat noai|de fas bodii naudiin ja manai fas mæd|del visut olles væga ja læi ou|dal dalos go ieǯat, ja de dat lap|pui fas su vuojan.

Ja ok|ti son læi nubbiin noidiin bar|game daihe giǯ|ǯodæme daihe gis|talæme daihe rii|dalæme; ja de læi dat nu, go læi noaidastallame, de rumaš læ jab|men ja hæg|ga læ hæggaiguim. Ja de læi fas ok|ti giǯ|ǯodæme nubbiin gieuras noidiin, ja de gildii akkas, atte ii galga likka-stat|tet su rubmaša, go son læ nok|kame, ja dat nokkai nu, atte ii læm hæg|ga ii væhaš-ge. Ja de læi ok|ti nok|kam, ja de ak|ka algii suoppalas|tet latte, ja de dat sir|delii su væhaš, ja de dat lik|kasii, ja de vulgii ja dajai, atte de dal værrot gævai. Ja de vulgii olgus ja manai hui hoappos jau|re-gad|dai, ja das læi jau|re-gaddes stuora gæd|ge, ja de son čievčastii dam gædge, ja de dat jot|tai, ja manai ok|tan deina gedgiin ras|ta jaure. Ja nubbe bæl|de jaure læi bak|te, ja de manai dokko bak|te-luod|danæbmai, ja dobbe læ dal-nai. Ja de biru oažžoi ræŋgas lusas hel|vihii.

when they came to the church-place, then the saw that he had a wolf for a draught-animal; but then that draught-animal of his disappeared. And when the church-people were driving home, then the noaide came again with the wolf, and again he outdistanced everybody and reached home earlier than the others; and then his draught-animal again disappeared.

And once he was working with another noaide, or [rather] fighting, or measuring strength, or quarrelling [with him]; and then, while he was performing witchcraft, his body was dead and the spirit had gone with the spirits [i. e. his soul was out together with the other spirits]. And once he was again about to fight with another strong noaide; and then he told his wife that she was not allowed to move his body while he slept [50]) — and he slept so that not the least bit of life was in him. And so once he slept, and then the wife began to sweep the floor, and then she moved him a little bit, and then he arose and departed, saying that now it went wrong. And then he went out and walked with great speed down to the beach; and there on the beach was a big stone, and he kicked that stone, and it set off, and he went together with that stone right over the lake. And on the other side of the lake there was a cliff, and there he went into a crevice, and there he is still. And then the Devil got his servant home to hell.

XLII.

Mui|talus væhaš Guou|dagæino samiid birra.

Ok|ta jæg|ge, mas lag|gjijeggji Guou|dagæino dalo-or|rot, mutto æi bal|lim ija

XLII.

A little story about the Kautokeino-Lapps.

There was a meadow where the Kautokeino peasants used to mow grass; but

orrot; das læi æpparaš, ja go ækket šaddai, de algii čierrot goade baldas ja iddedis čuugudeddiin fas algii bar|got. De gulai dam mui|talusa ok|ta rok|kis dieu|do — ja daidii son væhaš diet|te maid. Ja de son vulgii son-nai dam jægges lag|gjit suiniid. Ja de son lag|gjii bæive ja ækkedis nok|kai iige gullam mai|dege. De son iddedis likkai su vieros miel|de ja bijai juk|ca-gieudne duol|dat. Ja go algii čuugudit, de skæikehii rievsat goade bal|dii, ja dat læ dabalaš. No, ii son das adnam mai|dege, mutto gal son gose ar|vedii, atte de dal boatta. Ja de dal algii čierrot, ja de dat boadnjaš viekkalii olgus ja dajai, atte "jos it mana erit, de gal duoldat dam juk|ca-gieudnes." Ja dat lap|pui iige goas-ge gul|lum mannjel. Ja dam ii diede ok|tage, maid goanstaid son dagai dasa, mutto dam mon læm gullam, atte son læ læmaš væhaš diet|te. Ja su namma læi Olof Thuri. Son læi mu ačče ač|če daihe ag|gja, ja mon læm J. Thuri.

it was not safe to be there at night — there was an æpparaš[51]) there, and at nightfall it began to weep next to the kote, and in the morning, in the early dawn, it cried again loudly. An undaunted man heard that tale — may be he was a little "wise" too. And then he too went to the meadow to mow hay. And he mowed hay in the daytime, and in the evening he fell asleep and heard nothing whatever. In the morning he arose as usual and set the gruel-pot over to boil. And when it began to grow light, then a ptarmigan cackled close by the kote, and that is a common thing. Well, he did not care about that, but still he understood almost that now it is coming! [i. e. the ghost].[52]) And then it began to weep, and then the man ran out and said: "If you do not get away, then you are going to be boiled in this gruel-pot!" And it [the voice of the ghost] vanished, neither has one ever heard it since. And nobody knows what tricks he used for that; but I have heard that he was a little "wise". And his name was Olof Turi. He was my father's father or [my] grandfather, and I am J. Turi.

XLIII.

Čil|gihus, mii læ æpparaš.

Dat læ dat manna, maid nieidat æi biebma, mutto harcastit dego bædnaga viel|pa, æi-ge gastaš, ja de sii čikkit. Ja dat sui-ge læ siin mielas hæppat, ja doaivom, atte dat læ maid sivvan, atte got nagada bieb|mat, go læ gæfe.

XLIII.

Explanation of what an æpparaš is.

It is a child which the girls do not bring up, but they strangle it like a puppy,[53]) neither do they baptize it, and then they hide it. And it is probably in their opinion a shame [to have a child before marriage], and I suppose that another reason [for the child-murder] is : how will she be able to bring it up when she is poor?

Ja dat læ gul|lum, atte læt samet maid dam dakkam ja duoddar-dalulažžat maid. Ja ii læt gukke[s] ai|ge dasa, go Gur|ravares læ dat gul|lum, atte læ muk|ke-duu|dnai big|gjum manna, ja dat læ gul|lum boares aiges ollo, atte dat æpparažžat gul|lujit dau|ja, ja dat čirrut; ja go læt rok|kis ol|bmut ja al|ga deid gullat čierrot, de sii jerrit: "Man|ne don čierot?" No, de son mui|tala, atte son læ dasa big|gjujuvvum ja son haleda nama. Ja de dat rok|kis olmuš gastaša na: "Mon gastašam du golma bersona nammii, Ibmel Ačče ja Bardne ja Basse Vuoiŋa nammii, du Adam daihe Æva læ du namma," ja de lokkit Hærra siu|dnadusa ja rokkadusa ja dam, atte "Nokka Ibmela rafes, das|sa go manjemuš bæive čuor|vo duobmo-stuolos ou|dii alemuš gonagas!"

And one has heard that Lapps have done it too [i. e. committed child-murder], and also the peasants in the mountains. And not very long ago one heard from Kurravaara that a child was put into the dunghill, and from former times we have been told much about these æpparaš, who were often heard, and they weep. And when it is courageous people who begin to hear it weep, then they ask: "Why do you weep?" And then it [i. e. the ghost] says that it has been put there and that it wants a name. And then the courageous man baptizes it thus: "I baptize thee in the name of the Trinity, in the name of God the Father, the Son, and the Holy Ghost, thou Adam or Eva is thy name!" And then he reads the Lord's benediction and prayer and this: "Sleep in the peace of God until the day of judgement when the highest king calls you before the judgement-seat!"

XLIV.

Mui|talus noidiid birra.

Juk|kasjaure suokkanis mui|taluvvu ovta rigges nieida birra.

Nu go samet jottit Ruota ja Norga gaska ja oi|dnit jot|te samet Norga nieidaid ja bardniid, ja sii nai|talit gas|kanæse deiguim, mat goč|čujit Norga sabmelažžan, mutto orrut Norgas.

Ja de ok|ti ok|ta rigges duoddar-same nieida or|rui Nor|gii dalvas. Son lii|kui ovta Norga bar|dnai, ja de soai dagaiga naitos-littoid, ja nieida oroi dalve dam irges lut|te.

XLIV.

A tale about noaides.

In the parish of Jukkasjärvi [this] is told about a rich girl.

Since the Lapps move between Sweden and Norway, the nomadic Lapps see the Norwegian girls and boys, and they intermarry with those who are called Norwegian Lapps; and then they stay in Norway [i. e. they cease to be nomadic].

And so once the daughter of a rich mountain-Lapp staid in Norway during the winter. She liked a young Norwegian Lapp, and they made [i. e. gave each other] promise of marriage. And the girl staid by her sweetheart during winter.

Ja go botti su vanhemat[1]) fas giddat Norgii, de son manai fas vanhemiides lusa. Ja de go bodii čakča, de ii son šat baccam Norgii, de son čuovoi vanhemiides nu go oudal-nai.

Ja de dalvet naitalii nubbiin same bardniin. Ja vihain manai nu dalke ridos, atte čaʒiid galli, go duoddaris vulgi bappa lusa Vaʒaǯii daihe Čokkerassii.

Ja go gæsse-oruhakkii botti, de bodii mærra-irge, ja de dajai, atte "don læt valdam mu akka!" Ja de dat nuorra boadnje dajai, atte "im mon diettam, atte dat læ du." Mutto de soai algiiga soabadit ja soabaiga goit, ja de siđai vel ovta borge-nakke soabadin, ja de nuorra dieudo Mikkal addii dam nakke, mutto niso Iŋga bodii ja ribai dam nakke erit ja doppii ja spiddistii vel dam bættahallam bardne, ja de doalvoi nakke erit. Ja de dat læi bavčas dam bardnai. Ja de dat manai ruoktot, dat bardne.

Ja go dalve fas bodii, de botti birut dam nuorra boadnje nala, ja de algii buvahallat nu, atte gullui gal, atte buvvudii, mutto de ii fal oidnum miige dam olbmui, mii ii læm oaidne. Ja de dat gal læi akket oaidnet.

And when her parents came again to Norway in the spring, then she went to the parents again [and lived with them during the summer in Norway]. And when fall came [and the Lapps were going back to Sweden as usual], then she would not remain behind in Norway, then she went with her parents as she used to before.

And then in the winter she married another young Lapp [a Swedish mountain-Lapp]. And at the wedding they travelled in such a storm that they were wading in water as they went from the mountains down to the clergyman in Vittangi or Jukkasjärvi.

And when they came to the summer-dwellingplace [in Norway], then the "sea"-sweetheart[54]) appeared, and he said: 'You have taken my wife!" And the young husband said: "I did not know that she was yours." Then these two began to come to terms, however, and they were reconciled [the disappointed man getting gifts as compensation for the sweetheart]. And then he also asked for a fine reindeer fawn skin [literally: a skin, taken after the moulting-season] as adjustment fee. And the young husband, Mikkal, gave him the skin; but the wife, Inga, came and tore the skin away and took it, and moreover she beat the deceived man [i. e. she slapped him with the skin]; and then she took the skin out of the way. And that was painful for the boy. And then he went home, that boy.

And as it became winter again, then devils came upon the young husband[55]). And it began to strangle him, so that people plainly understood that it was strangling him. But nothing was visible, you know, to a person who was not visionary. And it was a real pity to look at it.

Okˈta boares nieiˈda læi gal dam aige noaides-lagaš. Son oinii gal mannelaš-væga, gos dat læi, ja gulai, maid dat aiˈgut đakkat. Dat læi same nieiˈda. Ja de dat nieiˈda oinii, dam dieudo nalˈde læi mannelaš-vækka, ja olˈbmut æi diettam, atte dat læi daggar. Ja de dat okˈti, go oinii dam væga, de čanai son buvsaidis sælge nala olˈgol bikˈtasiid, ja de algii vuojehit erit, ja bargai son olo, ouˈdal go oažžoi erit. Dat nađudi juokke saggjai, gerisiid vuollai ja vaiko gosa, ja sogˈge-madˈdagiida vuočˈčan; ja go de viimat oažžoi matˈkai, de gal manni. Ja de son vuojehii dego boaʒo-čorraga daihe lodˈde-moade, mutto gal dat gaida vigˈgi muttomiin jorgehit ruokˈtot; mutto son vuojehii jur čacce-juokkama baggjel. Ja janˈdura son jaukai, ja de gal manni. Mutto de æi goi-ge læm gukka, ouˈdal go fas botti. Ja gal dat læi ein jorˈgalit, jos dat livču sittam — de læi oažˈžot buoreb vuoime; mutto olˈbmut æi daggjadam sittat. Ja de fas botti ja godˈdi erit.

Ja de læi fas rigges læsˈkan dat rigges nieiˈda. Ja de læi moadde jage læsˈkan, ja de naiˈtalii gæfes Nikkažˈa bardniin, mutto nuorra ja haga son læi ja viššal; ja de dat šaddai oba rigges sabme.

Ja go alˈgi manat šadˈdat, de algii Iŋˈga bieddat. Ja de son manai Norgas, ja de dat gaunai væhaš noidiid, nu atte

There was an old maid at that time, however, somewhat versed in witchcraft; she saw the ghost-people well enough where they were, and she understood also what they were going to do — that was a Lapp-maid. And the maid saw that a crowd of ghosts were upon that man. And people did not know that that was the way of it. And when she once saw the "people", then she fastened her trowsers to her back, above her clothes, and then she began to chase them away[56]). And she worked a long time before she got them away, they crouched everywhere, under the sledges and anywhere, and first under the rim of the tent. At last when she put them to flight, then they rushed away. And then she chased them as a herd of reindeer or a flock of birds. They sought, however, to dodge sometimes and to return. But she chased them until they got over the water-shed[57]). She was out one day and night. And then they disappeared, sure enough; but it did not last long, however, before they came back. And she would have exorcised them again; if they had asked her, then she would have got more power; but people did not have the sense to request it of her[58]) — and then they [the ghosts] came back and killed him.

And now the rich girl had become a rich widow. And she was widow for some years, and then she married the poor son of Nikkaš; he was young and capable, however, and industrious. And then he became a rather rich Lapp.

And when children began to come, then Inga grew insane. And then she went to Norway, and there she found [such capable] noaides, that she cleared up and

čielgai ein ja læi čielgas soames aigiid, ja de dat lavii fas sækkanit jierbme. Ja de go boarasnuvvagođii, de son bisoi čielgasin.

Ja go bardne šaddai nu, atte algii bargat olles olbmu bargoid, de dat skippai ja jamii. Ja su jabmen læi maid hui faste; son oidnui, atte dat buvahalla jur oinulaǯǯat. Ja de dat gal læi surgat maid oaidnet, ja æi olbmut duostam guoskadit go jur roakkadæmos væha. Ja ii son ællam go vakko, de jamii. Ja ačče ja iedne morasti lossadit.

Ja de valdii son ovta nuorra bardnaǯa, mii læi su vielja bardne, ja su namma læi Unna Joanaš, ja loppedi loge boccu juokke jage, nu gukka go orro su baikes. Ja de dat algii orrot; ja de son mavsii sudnji dam loge boccu, maid læi loppedam.

Ja dam aige læi Nikkaš-Andaras-nai suola dego ieǯat-nai, vaiko læi rigges, ja son oappahii ræŋgas-nai suolan; soai merkiiga olbmuid boccuid. Ja Nikkaš-Andarasas leggji manna-bælet, ja de son merkii deid manna-beliid boccuid ieǯas merkii. Ja deina son maid riggoi, ja gal nubbet suollagat maid sus suoladi, mutto son goi-ge bisoi riggesin.

Ja go su ræŋga læi oappam suolan, de dat algii merkit čæǯestis-nai Nikkaš-Andarasas-nai, go šaddai æmbo sus rieu-

was clear at certain times — and then her mind was usually confused again. When she began to get old, however, she remained clear.

And when the son grew up so that he could begin to do a man's full work, then he fell ill and died. And his death was very uncanny too, one saw perfectly distinctly that he was strangled. And that was certainly a pity to look at, and people did not dare to touch him, the very bravest only a little [i. e. nobody dared to nurse him for fear of being attacked by the ghosts]. And he lived only a week [after having been taken ill], then he died. And the father and mother grieved heavily.

And then he took a young boy who was the son of his brother, and whose name was Unna-Jonaš [Little-John], and promised him ten reindeer each year as long as he would stay by him. And then he began living there. And he paid him the ten reindeer which he had promised [him].

And at that time Nikkaš Andaras [the second husband of Inga] was also a [reindeer-] thief like the others, although he was rich, and he also taught his servant [Jonaš] to be a [reindeer-]thief. These two marked people's reindeer [falsely]. Nikkaš Andaras had stepchildren [from Inga's first marriage]; and he marked the reindeer of the stepchildren with his own mark. And in that way he also got rich. Other [reindeer-]thieves stole from him also, indeed; but nevertheless he remained rich.

And when his servant had learned to be a [reindeer-]thief, then he took to marking [the reindeer] of his uncle Nikkaš Andaras too, so that he got several of-

dadus-mærka čil|gihus, dat mær|ka, masa son mer|kii bal|ka-boc|cuid.

Ja go Nikkaš-An|darasas šaddai niei|da dam mære stuoresin, de algii Unna Joanaš dam rig|gjidit; ja go šaddai nu boaresin, atte læi nai|talam-ages, de son algii soad|njoid doallat čæze nii|dii. Ja sii leggji Sævva-vuome daloin orrome gidda-dalve, goas læ-ge læmaš samiid nai|talam-ai|ge boares aiges. Ja Lid|du-Jus|sa læi soad|njo-olmajen, nu go læ-ge same vierro, ja dat læi gavvelis lad|delaš. Ja de soai doalaiga soad|njoid, mutto æi nieida vanhemat ad|dam nieidaset Ris|tina Unna Joanažii, mutto niei|da læi dar|vanam dam bar|dnai, Unna Joanažii. Ja nieida vanhemat leggji rig|gat, ja sii adni nu diurasin nieidaset, atte æi gau|dnam ovtage baljo[1]) nu diuras bardne, mii livčui siin nieida væra.

Ja de dam gida dat diuras niei|da biedalii jur biedohin, ja de gal væhaš halboi dat diuras niei|da. Ja de gal šaddai ač|če golahit olo-nai ja occat aboid. Ja de vulgii Nor|gii occat noaide. Ja de læi dal hætte abulažža oaž|žot doal|vot bied|do-nieida noaide lusa, æi galles as|tam — guok|te leggji, gæid oažžoi loppai vuol|get, ja de læi nubbes dat sivvan, atte ii oskeldam nieida, balai, atte dat adna nieida, go vel oinii, atte dat bied|do-niei|da lii|kui dam bar|dnai; ja nubbe

the changed marks construed into the mark with which he marked the pay-reindeer [i. e. the reindeer which he received as annual wages].

And when Nikkaš Andaras' daughter grew up and became of age, then Unna Jonaš began to show her attention. And when she grew so old that she was marriageable, then he began to woo the daughter of his uncle. And they were staying at the Sevuvuoma-farmhouse in spring-winter — that season has just been the marriage-time of the Lapps in former days[59]). And Liddu-Jussa [i. e. the farmer whom the Lapps visited on the passage up to the mountains] was the middle-man, such as the Lapps' custom is. And that was a cunning peasant. And then they made a suitor's feast[60]); but the girl's parents did not give their daughter Ristina to Unna Jonaš. The girl had, however, become very much attached to the boy, to Unna Jonaš. And the girl's parents were rich, and they held their daughter to be so valuable that not one man was found worth so much that he might be worthy of their daughter.

And that spring the high-priced girl turned perfectly insane. And then the precious girl became a little cheaper, of course. And then the father had to spend much and seek help. And he went to Norway to consult a noaide. And then he was in a scrape for want of a help to bring the demented girl to the noaide. Very few had time. From two he got the promise that they would go. But one of them had the fault that he did not dare to confide the daughter to him, as he was afraid that he should use the girl, moreover as he saw that the insane girl liked that

bar|dnai ii oskeldam ruđaid ad|det, maiguim mak|sa goloid. Ja de fer|tii vuol|get ieš, ja de valdii dam guoi|bmen, masa ii oskeldam ruđaid.

Ja go ol|lii noaide lusa, de dalkudattii; ja ii noai|de čil|gim sudnji ii mai|dege. Ja de vulgii, ja mavsii son fal olles 50 öre. Ja ii noai|de daggjam vel-ge alcasii, mutto dajai soames sabmai, atte gal dat vel manna su lut|te. Ja go bodii ovta bænat-'gullama, de gaunai ovta suoma ol|bma, mii dajai, atte son buoreda "du nieida, jos addat" sudnji ruđa. Ja dasa son gal addii ruđa, mutto ii dat gal læm go jur bettulaš. Ja gal dat noai|de læi jur oai|dnan, got dat gævva suina; son læi daggjam, atte "gal don oažžot occat ieža doak|tariidnai; gal dus læ rutta." — Ja de son manairuok|tot, ja ii niei|da buorranam mange mud|dui.

Ja de nubbe jage fas vulgii occat doak|tariid Norgas ja manai gukkas ja ii ož|žum mai|dege aboid, ja de fer|tii fas mannat sæmma noaide lusa, gosa læi mak|sam 50 öre. Ja de dal mavsii væhaš æmbo, ja niei|da buorranii væha buorebut — gal dat læi daggjam, dat noai|de, atte ii son darbaš ruđa, gal sus læ rutta, mutto gal son lavi val|det-nai, go ol|bmut sittit ad|det.

Mutto dat diuras niei|da læ dal juo læmaš fallon vaiko gæsa, mutto i oskel ok|tage val|det. Ja nieida ač|če læ bal|kahallam bardniid dakkat mana, jos dat čielgalii, mutto ii læt ok|tage oskeldam,

boy. And the other boy he did not dare to trust with the money with which he should pay the expenses. And then he had to go himself; and he took him as a companion whom he did not dare to trust with the money.

And when they arrived at the noaide, then he doctored her. But the noaide did not explain anything whatever to him [concerning the illness, he gave no advice]. And then he left, and he paid as much as fifty oere. And the noaide said not only by himself, but also to a Lapp that he [N. A.] would have to come to him again. And when they [the father and the daughter] had gone one mile, then they met a Finlander who said that he would cure the girl if he gave him money. And to him he gave money; but that was only an impostor. And the noaide had seen exactly how it would happen to him[61]). He had said: "You shall surely have to consult other doctors too, for you have money, to be sure!" — And then he went home. And the girl did not improve in any way.

Next year he went again to consult medicine-men in Norway. And he travelled far and got no help at all. And then he had to go to the same noaide to whom he had paid fifty oere. And now he paid him a little more, and the daughter was cured a little better. — He had said, that noaide, that he did not need money — he has money enough himself; but still he was wont to receive when people wished to give.

But that high-priced girl has now alalready been offered unto whosoever; but no one dares to take her. And the girl's father has endeavoured to hire the boys to get her a child, if she might be clear

vaiko læ rigga čabba nieida ja buorrelundut nieida.

Ja de fas læi morastæmoš, go jamii nuorab nieida.

Ja de fas Vaʒaš doaktara lutte læi ovta dalve dat boarrasæb nieida, ja de gulostuvai nu, atte doavter læi goččum naitalit. Ja de soames gæfes nuorra bardne valdii ja naitalii. Ja de læi væhaš aige čielgas, ja de fas bieddalii; ja de fas manai Norgas occame abo. Ja de læ jur boattam dobbe ruoktot dal, ja de im dal diede, čielga-go vai ii.

[1]) Fi. *paljon.*

then. But not a single one has ventured it, although it is a rich, pretty girl and a goodtempered girl.

And then there was again something to grieve for, when the younger daughter died [who had no illness].

And the older daughter was one winter under the Vittangi physician's treatment. And then it was rumoured that the doctor had prescribed her to marry. And then a poor young boy married her. And then she was clear for a while, but she got confused again. And then she went to Norway to seek help. And now she has just come back from there, and I do not know whether she will get clear or not.

XLV.
Stuora Biettara birra.

Stuora Biettar læi rehelaš ja rigges sabmelaš. Ja son læi riegadam Čokkerassuokkanis. Ja de dat bestii boccuidis suollagiida ja naudiidi. Ja sus leggji gollbma bardne ja gollbma nieida. Ja go son læi nu hanes, atte ii diettam, maid galgai dakkat, go naude goddii soames boccu ja suollagat goaredi; mutto ii son goit læm gefun. — Ja de aige golai, go okta suoma golge golgai doavterin ja vuudii vaiko maid. Ja de vuudi okti Stuora Biettarii olles noaide-vuoime, nu atte ii galgam dam boccu hævahit ii suola iige naude. Dat læi gullum, atte son vuudii girko-muoldo ja jamiha baniid. Ja go aige golai, de son šaddai odda doudamušaidi, de algi su bardnet jabmet imaš daudain, dat bardnet, mat æi læm

XLV.
About Big-Biettar.

Big-Biettar was an honest and rich Lapp. He was born in the parish of Jukkasjärvi. And he lost [many of] his reindeer to the thieves and the wolves. And he had three sons and three daughters. And he was so stingy that he did not know what to do [from chagrin] when the wolf killed one or more reindeer and the thieves acted badly. But he had not become poor, though. — And so time went until a Finnish tramp came around and purported to be a medicine-man and sold anything. And he sold once to Big-Biettar a whole noaide-power, so that neither thieves nor wolves should destroy his reindeer. I have heard that he sold church-mould [i. e. mould from a graveyard] and teeth of the dead. And as time went on he [Biettar] had new trials[62]). Now his sons began to die from queer diseases — the sons who were not yet

naiˈtalam, mat leiga ein su luttˈte. Ja go soai jamiiga amas daudain, de soai gal bijaiga olˈbmuid jurdašit æmbo. Ja nubbe bardnes læi noaides-lagaš moarˈse.

Ja de dat fas jamii, ieš Biettar-fari[1]), ja de algii odda medel[2]) riettasin. Go son læi jabmam, de šaddai jukˈkut su baiˈke, ja de gečˈčui nu, got lavi-ge, juokke unna giesaldagaš. Ja go læi visu arbulažžat čoakkes ja olo ieža olˈbmut, ja go leggji gæččadæme galvoid, de gauˈdnui okˈta unna fastes, boares, čapˈpis liiˈdne-sækkaš, man siste læi muolˈdo ja banet, ja de sii goit adni, atte dat læt juoga ieža go satte, de goit ožˈžu dam ibmardusa, atte dat læt girˈko-muolˈdo. Ja de okˈta sabme, namalassii Anni-Biettar, valdii deid bierˈgasiid ja čiegai, sui-ge danen, atte son oažˈžo dam stuora noaide-goansta.

Ja de biedˈdalii Biettar-fari-vaines boarrasæmos nieiˈda — son læi boares ja fasˈte ja rimsas ja nuosˈke — ja go dat læi biedˈdalam, de gal suorˈganadˈdi. Ja dat niso læi fasˈte oaiˈdnet, go gaskii baniid nu garrasii go nagadii ja humai olo.

Ja mon leggjim maid čuoigadæme dam siidas, go lavijim væhaš irgastallat su oabba. Ja gal mon jerrim vel okˈti nieidas: "Itgo don fuola mus?" Son vasˈtedii, atte "dat læ nu unuhas, go mon læm nu garrasit gielˈdam." Ja ii mus-ge læm šat daggar jurda, vaiko mon jerrim. — No, de dat alˈgi sittat mu alˈget dam nissuna dalkudit, mas leggji dat aččes rietˈtasat. Samet doiˈvu dalˈle ja væhaš balli

married, those two who lived with him still. And when these two died from unknown sicknesses, then they set people thinking [about the cause of their death]. And one of the sons had a sweetheart who was somewhat versed in witchcraft.

And after this, father Biettar died himself. And then he took to a new nuisance [i. e. acted in a new way] as a devil[63]). When he had died, they were to divide his property. And then they examined every little bundle, as they usually do. And when all the inheritors and many other people were gathered and they were examining the things, then they found a little ugly old black linen bag containing mould and teeth; and this they held to be something not accidental; at least they got the opinion that it was church-mould. And then a Lapp by the name of Anni's Biettar took those things and hid them — probably in order to get the great noaide-art.

And then father Biettar's eldest daughter turned insane; she was old and ugly and ragged and dirty. And when she lost her senses, then they [i. e. the other members of the family] were very much dismayed. The woman was horrid to see because she ground her teeth as hard as she was able to and talked much.

And I had just walked on ski to that sida because I used to court her sister a little. And once I also asked that girl: "Won't you have me?" She answered: "That is so unpleasant while I have so strongly forbidden [you to think of it]." Well, neither had I that thought any more, although I asked. — Well, then they began to ask me to set to work and cure the woman who had her father's devils. The Lapps believed me at that time to

mus, atte mon læm noaide ja sattam dakkat, maid sidam. Ja dat læi goit vaive munnji, go dat dam jakkit ja sittit, ja ii mus læm ila buorre vaibmo siin vuosta. Ja de dat algi sittat hui garrasit, vaiko mon gildim, atte im mon dal šat satte. Mutto de mon fertijim alget arje galgat. Ja dasa bodii okta same nieida, mii læi væhaš dietite, ja de dat læi mus usteb, mutto ii moarse; gal son liiku, mutto im mon. Mutto leime dakkam litto, atte galgi "vækkehit goabbat guoibmame." Ja de go mon sittim, atte "alge munnji vækken", ja de son algii. Ja de moai dalkudeime; moai vel addiime oaidnet, atte moai væha satti, vaiko monnus ii læm goabbas-ge buorre vaibmo dam sokkii, sus vel æmbo. Son læi dam jabme bardne moarse; ja de dat leggji dalle bardne sogat hui vuosta dam niidii bardneset (ja dat goit dagai dam niidii mana, mutto ii dat ællam).

Ja de fas muitalam, got gævai. No, de mon luitim vara ja goččum jukkat dam riettasiid ja addet rafe ælle olbmui, gii læ vigehæbme, ja ein mii dasa gulla. Ja go dat niso balla ja ii oažžo rafe nokkat, de algi sittat mu nokkat soggebællai. Ja dat ii læm maid vuogas baike, go galga dam baldas nokkat, mas læt mannelažžat, ja mudoi nuoskes nokkambaike, boares fastes nissuna soggelis. Mutto nokkim mon goi-ge. Ja de ballii gal rafes nokkat dat niso. Ja go idet šaddai, de algi sittat mu vuolgahit dam

be noaide and able to perform what I wished, and they were a little afraid of me. It was troublesome for me, though, that they believe that and ask [help] of me. Neither had I the very best disposition towards them. And then they began to urge me awfully hard, although I refused and said: "I cannot [do that] anymore." I had then, however, to begin fulfilling their wish, in order to get rid of them. And then came a Lapp girl who was a little "wise"; and she was my friend, but not sweetheart — she liked me [well enough], but I not [her]; and we had made the appointment that we shall help each other. And when I asked her: "Be of help to me!" then she fell to it. And then we doctored. We also made it known that we were able to do a bit — although neither of us had good feelings towards that family, she in particular. She was the deceased son's sweetheart, and at that time [while the son lived] the family was so much against letting the son have that girl (and he had made the girl have a child, but it did not live).

And now I tell how that went. Well, I bled [the patient] and commanded the devils to drink it and to give peace to the living person who is innocent — and more of what belongs here. And as the woman is afraid and cannot get peace to sleep [for the evil spirits], so they began to ask me to sleep at the kote wall. And that is certainly no good place when one must sleep with one who is beset by ghosts [64]). And besides it is an abominable sleeping-place behind an old ugly woman. But nevertheless I slept. And then the woman could also sleep peacefully. And when morning came they began to ask me to bring that mould-bag [with the

muol|do-sækka gir|ko-ædnamii, mutto de dat bieddo-niso dajai, atte dat gal|ga vuolgahit, gii læ val|dam dan sækka vuoč|čan. Ja de mon daggjim, atte dat gal|ga nu, got dat niso sitta. Ja de mon bessim dam ræisos erit.

Ja go dal læi manname Anni-Biettar deina sækkain Vittangi gir|kui, de leggji gose hæde dakkat dam gaskas, mutto bæsai son goi-ge Vaʒaʒii. Ja de manai Huru lusa, gii læi maid diet|te, ja de sidai dam doal|vot gir|ko-ædnami guoi|bmen — ja dat vig|gi Anni-Biettara doal|vot lok|tusis, das|sa go Huru oaʒʒoi hal|dusii, de æs|ka son oaʒʒoi rafe ja manai dær|van ruok|tot.

Ja dat niso dærvasnuvai, ja mon oʒ|ʒum bal|kan ruda, mutto im ol|lasii kruuno.

Dat bieddo-niso humai olo daggar humaid, mat læt mannjel dappahuvvam munnji. Son maid læi hubman dal|le, atte "don læt muoddainat boattam, ja don muoddainat manat, ja don it galga-ge daida ieʒat sægohit; ii daida gæva buris; mutto don gal bir|git olo buorebut." Ja mui|talii, atte su oab|ba San|na, mii læi dal hui rigges niei|da, atte dat gefu. Ja dat læ gal nu gævvam, son læ gefun, ja læ dal gæfe ein, iige šat riggo, go læ boares.

Samet læt boares ages juo dam diettam, atte gii arbe čiekka, de ii dasa buris

dead bones] back to the churchyard. But then the insane woman said that the man who had first taken it should carry the bag away [i. e. he who had concealed the bag for his own use when the inheritance was examined]. And then I said that it shall be as the woman will have it. And so I was exempted from that journey.

And now as Anni's Biettar was on his way to Vittangi churchyard with the bag, then they [i. e. the powers or ghosts in the bag] came very near bringing him in distress on that trip. He got, however, to Vittangi. And then he went to [a Finlander by the name of] Huru who was also "wise", and then he asked him to go with him to bring the bag to the churchyard. And they [the ghosts] sought to carry Anni's Biettar along soaring high up [in the air], until Huru got them in his power, then at last he [Anni's Biettar who was not a noaide] got peace and came back safe.

And the woman recovered, and I got money as a reward, but not a whole crown.

The demented woman said many things which have happened to me later on. She also said at that time: "You have arrived with your fur coat and you shall depart with your fur coat[65]). Neither shall you mingle with the others [i. e. her family], it will not go well with them; you will, however, get along much better." And she said that her sister Sanna — who was at that time a very rich girl — that she would become poor. And thus it also happened; she has become poor and is still poor, neither will she ever get rich again, being now old.

The Lapps knew already in former times that it will not go well with a

gæva. Ja læ gul|lum, atte dat rigges nieiida, mas læ ou|dalis mui|taluvvum, dat San|na, atte son læ maid væha čiekkam aččes davvera, ja dan|ne son læ maid gefun. Ja dat læ samiid jak|ko vel dalnai. Gal dasa læt goit duodaštusat væha gos-nai.

1911. J. T. čalla.

[1]) Fi. *faari.* [2]) Fi. *meteli.*

XLVI.

Ok|ta sabme, man namma læi Ražī-Gir|sti Garasavvunis.

Das læ gul|lum, atte son læ adnam daggar noai|de-goanstaid, maid æi jur riek|ta ol|bmut diede, mutto dam gal dittit olos, atte son læ god|dam olo ol|bmuid, mutto im diede jur vis|sasit, got dat læ al|go dam asijis ja man|ne dat læ dam dakkam, mutto dat goit dit|tu, atte dat læ god|dem-vašše ol|bmuidi dam ol|bmus, gii dakka olmuš-god|dem-goanstaid daihe adna.

Ja vuoč|čan læ gul|lum, atte son læ val|dam boares jamit-baikes daihe gir|kogardes muoldo daihe saddo, ja dat læ de gul|lum, atte dat læ daggar, atte gal|ga juokke guovte jage sisa manjemus|ta god|det ol|bmu. Ja de gal læ gul|lum, atte son læ god|dam dau|ja ol|bmuid.

Ja ok|ti dappahuvai, go leggji samet orrome siidain, nu got samet lavijit, ja de manat gullit ovta gæd|ge-gaskas, go ciu|ka, ja de mui|tali vuoras ol|bmuidi; ja de dat manni ja occi ja gau|dni, go læi unna lasiža sis|te de go æl|let, ja ok|ta rabastii, ok|ta niei|da, de bodii haggja, haggja hui bačča, gose god|da, mutto go jugaheddji daggar garra dal|kasiid, de

person who conceals heritage. And it is said that the rich girl who was mentioned above, Sanna, has also concealed a little of the father's property. And for that reason she has become poor too. That is still the belief of the Lapps, and there are proofs of it, almost anywhere.

Writes 1911 J. T.

XLVI.

A Lapp [woman] whose name was Ražī-Girsti in Karesuando.

About her one has heard that she has used noaide-tricks, and people did not really know what it was; only it is known by many that she has killed a number of persons. I have not got it clear how that thing began and why she did it; it is known, however, that there is murder-hate towards people in such a person as performs or uses man-murder-arts.

One has heard at first that she has taken mould or sand from an old place of the dead [i. e. burial-place] or from the churchyard. And that is said to work in such a manner that she must kill a person before the end of every second year. And one has surely heard that she has often killed people.

And this happened once while the Lapps were camping as usual: Then the children heard chirping in a cleft in a rock, and they told it to the elder people, and then they went and searched and found, that there was [something] living-like in a little bottle. And one opened it quickly — a girl — then there came a smell, a terribly bad smell, almost killing. But when they gave her very strong

bæsai dærvasin. Ja de dakki stuora dola olgus, mas bol|di dam lasi, ja go læi. buolleme, de spokkii dolas ja gul|lui vaiko mii. Ja daid læm mon gullam jur dein, gæt læt ieǧa deid dakkam, gau|dnam ja boal|dam. Ja læi oba gukka, ou|dal go fas algii gul|lugoattet dat olmuš-jabmem.

medicine, then she recovered. And then they made a big fire out of doors where they burned that bottle. And when it burned, then it cracked in the fire and there was heard anything whatsoever [any kind of queer sounds]. And this I have heard from those same persons who did it, who found [the bottle] and burned it. And it was rather long before that man-death was heard of again.

Ja dat læ ok|ti oi|dnum [daihe] gau|dnum, go ovta jamihis læi njalmes val|deme vai|ga-čaǯe lasii. Ja dam rajes læ oǯ|ǯujuvvum dietto, atte vai|ga-čaǯiin son god|da. Ii son darbaš ieǧa go goai|kalii dam lasis sokkar-binna nala, de læi valmas; jos de olmuš dam sok|kara borra gafiin, de gal jabma. Ja dat læi hui arvas; son addii gafi ol|bmuidi, go botti goattai. Ja im dal muite nammalassii ol|bmuid, gæid dat læ god|dam, mutto dam mon muitam, atte guok|te boadnje son læ aldes sor|bmin ja ovta bardne. Ja manjeb boadnje son goddii nu fastet, atte čal|bme bulljehii olgus jamededdiin. — Mutto læt soabmasat bæssam heg|gii, go læt soai|tam daggarat dasa, mat vuovsadat|tit, ja de bæssa, go daggavide vuovsada. Mon læm humahallam dam ol|bmu, gii læ Girstis gafi jukkam, ja de šaddai hui garra vikke; ja de læi ok|ta daggar, gii læi væhaš diet|te sabme, ja de dagai dal|kasa, ja de dat vuovsadii, ja de son bæsai dam viges. Ja de mon leggjim gullam ol|bmuid čada, ja de mon jerrim hui čiel|gasit, ja de læ gal duotta. — Ja son

And once it was seen or found out when she was taking death-liquid in a bottle from a dead person's mouth. And from that time it has been known that she kills by means of death-liquid. She only needed to drip [liquid] out of that bottle on a bit of sugar, then it was ready; if then a person eats the sugar with coffee, then surely he will die. And she was very liberal, she gave coffee to people when they came in the kote. I do not remember by name now any people whom she has killed; I remember this, however, that she has put to death two husbands of her own and one son. And she killed the last husband in such an ugly manner that the eye came out of the head in death. — But some have remained alive [i. e. they have recovered from the effects of the poison] when such persons have happened to be present who could make them womit. And then one gets well off when one vomits immediately. I have had a talk with a person who had taken coffee at Girsti's kote, and he fell terribly ill. And then there was a person who was a somewhat "wise" Lapp; and he made medicine and then he made him vomit, and then he got well out of the illness. And I had heard that from people, and then I questioned very closely, and it is quite true. — And she is always with

læ alo amiid mielde. Ja okta nieida sus læ, ja dasa son læ oappaham sæmma goanstaid, olbmut doivut. Ja okta bardne sus læ vel ælleme, ja gæfe ja boares ja faste son læ dal; ja dat bardne, mii sus dal ælla, ii son duosta orrot edniinis ovta siidas; son balla, atte son oažžo maid sæmma dalkasiid ædnestis go ačče ja viellja ja olo ieža olbmut, maid jakkit olbmut, atte su sivas son læ jabmam. — Ja dal im diede, vel-go son ælla vai ii.

XLVII.

Dalle go samet leggji alemus surohis diles, de æi sii arbmeham siivo-, rehelaš olbmuid-ge; go vel leggji rigges samet, de læ gadašvuotta, mii goččo dam dakkat.

Das muitalam ovta rigges rehelaš same birra, got læ gævvam, man namma læ Unna Dommusaš, mii læi maid nuortan boattam Kautokeinos. Ja son oroi dalle Jukkasjaure suokkanis ja Norgas 15 biris[1]). Ja dam biri čada jottit maŋga biri samet giddat davas siin gæsse-oruhagaidasaset daihe birii. Ja de læt hui baha čuovohit mieldeset dam biri boccuid, man baggjel sii jottit. — Ja de okti læi nælge-gidda, mutto ii goit ila ollo jabman, mutto de olbmut bisti biediganit æloidæset ja mastadit, ja de læi dalle Njalla-

the Lapps [i. e. she migrates with them]. And she has a daughter whom she has taught those same arts, people think. And she has a son yet alive; and poor and old and ugly she is now. And that son which is still living, he does not dare to live in the same sida [i. e. camp] together with his mother; he is afraid that he also shall get from his mother the same "medicine" as the father and brother and many other people whose death people believe that she is the cause of. — And now I do not know whether she is living still or not.

XLVII.

[Unna Dommusaš].

At the time when the Lapps were in their very worst state of sinfulness[66]), then neither did they spare orderly, honest people; if these were rich Lapps besides, then it is the envy that commands them to do it.

I am relating here what happened to a rich, honest Lapp named Unna Dommusaš [i. e. Little Tom] who also had come from the north-east, from Kautokeino[67]). He lived [i. e. moved about] at the time in the parish of Jukkasjärvi and in Norway in the 15th district. And the Lapps of many districts move northwestward[67a] through that district in spring to their summer-camps or districts. And then it was badly apt to carry along the reindeer of the district which they moved through [i. e. the reindeer of the 15th district went along with the other herds]. — And once it was a famine-spring[68]), although not too much death [i. e. comparatively few reindeer succumbed]; the people let their herds disperse and become mingled. And Njalla-Mikkal [i. e.

Mik|kal dal|le Sui|ve-jot|te, ja su jottem-gæi|dno læi daggo dam biri čada, gos oroi Unna Dommusaš. Ja dat lavii dau|ja mas|tat su ellui Dommusa ja ieǯaid, gæt orru dam biris, gos nubbet jotti čada. Ja de dal bistii Unna Dommusaš mas|tat dam næl|ge-gida Njalla-Mik|kalii daihe M. Nilsson Niija sii|dii maŋga čuode boc|cuid; ja de ii ad|dam rat|ket, mii læi dal|le dappen samiin ja læ vel dal-nai, ja jos vel læ daggar, gæn baggjel-geččit. Ja de son doalvoi visut deid mieldes. Ja go botti ieǯa samet-nai dam biri or|rot, gos oroi Dommus, de algii son sittat nub-biid samiid, atte vul|guset dal ænebut dokko Njala sii|dii rat|ket. Ja de manni dokko rat|ket. Ja de gau|dni, go leggji mer|kujuvvum ieǯaset mer|kii dat Dommusa boc|cut; ja de æi oǯǯum vel-ge. Ja gal Njalas leggji maid ol|bmut, mat bar|gi su bæle. Nu, de algii Unna Dommusaš vuorastuvvat; nu, de ol|bmut sitti ad|det lænsman hal|dui asija, mutto son læi ibmermæt|tom ja gielahæbme ja oap|pamæt|ton lagaidi. Ja de son biudii Ouluš vuorrasa atte al|get sudnji dul|kan ja ful-mak|tan [2]). Ja de oaǯǯoi. Ja de gal šaddai lakka, ja asij dut|kui Norgas, mutto ii goit čiel|gam dam jage, go æi oǯǯum visut

White-Fox-Michael] was at that time a Suive-mover [i. e. his trail went to a valley named Suive], and his trail passed right through the district where Unna Dommusaš was living. And now his herd became very often mingled with those of Unna Dommusaš and the others in the district where other people moved through. And now in that famine-spring Unna Dommusaš lost many hundred reindeer to the sida of Njalla Mikkal or Mikkal Nilsson Nia. And then he [i. e. Njalla Mikkal] would not give his consent to the holding of ratkem, which was quite common among the Lapps of that time, as it is still, especially if it is such a person whom the others look down upon. And then he [Njalla Mikkal] took them all [i. e. the reindeer] with him. And when the other Lapps came who also lived in that district where Unna Dommusaš was, then he began to ask of the other Lapps that they should go now several together to Njalla's sida to hold ratkem. And then they went there to hold ratkem. And then they found that those reindeer belonging to Dommusaš were marked with his [Njalla's] own mark; and then they did not get them yet. And Njalla had also people, you know, who sided with him. Well, then Unna Dommusaš began to be embarassed; then people would [that he should] give the case into the bailiff's charge; but he was injudicious and without language [i. e. not able to speak Swedish or Norwegian] and ignorant of the laws. And then he tried to get old Oula to act as an interpreter and attorney for him. And that he obtained. And then it came before the court, and the case was interpreted in Norway; but still it was not settled that

vittaniid laga ou|dii. Ja de jot|te sabme manai fas, go čak|ča šaddai, Ruota-rii|kii. Ja de dat lakka hoi|gaduvvui nubbe jakkai. Ja go dal|ve šaddai, de botti samet čoak|kai Vittankii[3]); ja de algii Njalla biu|det soappat. Ja de soai soabaiga; mutto Njalas læi goit suole vašše. Ja son ol|bmuid jakko miel|de læi bijaham mannelaǯǯaid sudnji. De goit go Dommus bodii lakka-ræisos, de sudnji bodii vikke; ja dat vikke ii buorranam. Ja de son manai doak|tariid lut|te, mutto ii son buorranam. Ja de læi son gæsse-oruhagas hui skibas.

Ja su oab|ba Unna Iŋgaš læi dal|le nuorra čabba niso; dasa lii|kuji deid aigiid bardnet, ja son maid lii|kui bardniidi, ja addii son maid vel nu-nai, atte šaddai manna. Mutto gal læ daggar manna muttomiin varalaš; dat lavi hui vai|vai, go læ niso ila maŋ|gasii ad|dam, dal|le go læ manna siebman sis|te; dasa læt ollo mærkat. Dat Unna Iŋgaš læi dal|le gassadin dam gæse, go dat mui|talus læ ou|dalis.

Ja go dal ol|bmut al|gi gardiin vuojehit æloid, de manni gar|dai ol|bmut visut, mat bessit; ja Dommus ii nagadam ol|bmuid čuovvot, ja de goit vulgii son-nai dokko olbmuid oaudnjeldit. Ja de lap|pui dam rei|sui. Ja de dat dagai stuora givsadusa; dal algii seunjudit. Ja de ol|bmut dakki ræiso das dagga ækket. Ja mon maid leggjim das dal|le, ja go manni olos,

year because they did not get all the witnesses before the court. And when autumn came, then the nomad-Lapp went back to Sweden, and then the legal proceedings were postponed until next year. And when winter came, then the Lapps came together in Vittangi; and then Njalla began to seek reconciliation. And then they vere reconciled, but still Njalla bore hatred secretly. And people think that he had set ghosts on him [i. e. on Unna Dommusaš]. At any rate, illness came upon Dommusaš when he returned from the law-journey; and that illness would not get better. And then he went to the physicians, but he did not recover. And then he was in the summer camp, terribly ill.

And his sister Unna Ingaš [i. e. Little Inga] was at that time a young, pretty woman, the boys liked her, and she liked the boys too and gave [them liberties] even in such manner that she became pregnant. Such a child is, however, sometimes dangerous, it is usually very painful [to give birth to it] when the woman has given [herself] unto too many when the child is conceived; there are many proofs of that. This Unna Ingaš was pregnant that summer, before which the [above related] story happened.

And now when people began to drive the herds into the corrals [late in summer], then everybody went to the corral who could get off; Dommus was not able to go with people, and nevertheless he too went thither, stumbling behind people. And then he was lost on that trip; and that caused great anxiety, as it had now begun to get dark. And then people went out [to search for him] that same night. I was there too at that time, and when

de mon — ja Ællaš-Niilas læi maid dam siidas, son gii læi Unna Iŋgaǯa mannavuoḑa irge — ja de moai-nai vulgiime. Ja de Niilas fuomaša, atte dat læ vaile moninus, go ii læt girje mielide, ja dat ii sui-ge læm ieǯa goades go das, gos læi Unna Iŋgaš. Ja go moai jæraime girje das, de dat niso suorganii, ja moai æm diettam das æm maidege, moai manaime maid mæccai. Ja dat gal læi goavšos sæudnjadin; juokke čappis gæḑge doaivo, atte de dal læ duot. Mutto ii dat læm nu alke gaudnat go daggjat. Ja go iḑet læi šaddam, de læi Iŋga hui skibas, ja de moninu sivahalli, go moai botti dokko girje jærrat; no, æm moai fuomašam, atte das læi vara[4]; ja de dat skippai hui skibasin. Ja de vulgi Norgii vieǯǯat noaide. Vulli-Andaras vulgii vieǯǯat Ruŋgo-Nikki.

Mutto mii oǯaimet juokke bæive nu ollo olbmut go leimet.

Ja de boḑii Ruŋgo-Nikki ja dalkudii Unna Iŋgaǯa, ja algii dat væhaš buorranit, mutto hæggjo son læi ein.

Ja dat Norga-Nikki dalkudii olo olbmuid. — Ja dat olmuš, mii læi vaile, ii dat gaudnum. Ja samet sitti vuolget occat Norga-Nikki, mutto ii son vuolgam.

Ja dal læi juo gollam ovce jandura, ja de dal šaddai vuolgem-aige norgalaǯǯas, ja de dat manai ækkedis čuorvot dam olbmu Dommusa, att "de dal vuolga dat amas olmuš, jos dal it boaḑe." Ja go iḑet šaddai, de iḑii jur dasa, gos dat

so many went, then I and Ella's Nilas — he was in that sida too, he who was the sweetheart of Unna Ingaš' childhood — then we both went also. And then Nilas came to think of that we were wanting something when we had not the book [the hymn-book] with us; and that was probably not [to be found] in any kote except the one where Unna Ingaš was. And when we asked for the book there, then the woman was terrified[69]). And we did not know of that at all, we went out in the wilderness too. And it was quite dismal in the dark, at every black stone one thinks that there he is. But it was not so easy to find him as to talk about it. And when the morning had come, then Inga was very ill; and then they reproached us for having gone there and asked for the book. Well, we had not noticed that there was any danger — and then she was taken terribly ill. And then they went to Norway to call a noaide, Vulli Andaras went for Rungo Nikki.

But we searched every day, as many people as we were.

And then Rungo Nikki came and doctored Unna Ingaš and she began to get better, a little; she was feeble still, however.

And that Norwegian Nikki he doctored many people. — And the man who was lost, he was not found. The Lapps wanted Norwegian Nikki to go and search, but he did not go.

And nine days and nights had passed now already, and it was time now for the Norwegian to depart; and then he went out in the evening and called that man, Dommus: "Now the stranger is going if you do not come!" And when morning

olmuš čuorvoi, ja de ol|bmut ai|ci, go čok|kai, ja go ol|bmut botti lusa, de algii čierrot. Ja de ol|bmut dol|vu goattai. Ii-ge son læm njuos|kam, vaiko leggji arvet ja čoas|kemat. — Dam, mii nu lap|pu, dam samet goččudit bæi|teluvvamin; ja samet jak|kit, atte uldat læt čiekkam daihe val|dam lusaset. Ja go uldat val|dit lusaset, de ii læt ii næl|ge ii-ge čoaskes. — Ja ii son dam diettam, atte son læi nu gukka læmaš mæcces; ja jos ol|bmut mui|tali, atte son læi nu gukka læmaš vai|le, de son algii čierrot. Ja de son šaddai ristahassan, son ii læm goit ristahas, vaiko ii læm suola daihe væralaš[5]). — Ja de son mui|talii, atte sudnji læi hau|ske, go unna loddažat girdaši su birra, mutto garjat dat leggji vaivet, go dat gir|di.

Ja de šaddai jot|tam-ai|ge, ja de jot|taji. Ja Unna Iŋgaža gud|di gudas, ja ila vel-ge nagadi. Ja son skibai olles čavča. Ja Dommus elii fas ovce jan|dura; ja dat læi Lenesjaure lulle-bæl|de jaure, gos son jamii.

Ja go læi jabman, de viž|ži Oulušvuorrasa daihe čal|le ačče. Ja go al|gi garvohit, de dat ač|čam oažžoi gal|bma-haja ja algii skip|pat. Ja Dommus hau|daduvvui Lenesjaure lulle-gæččai dam gukkes njar|gii, ja dat njar|ga oažžoi nama Dommus-njar|ga, ja das læ vel dal-nai dat namma. — Ja mu ač|če jamii deina vigiin, ja Iŋ|ga dærvasnuvai goit dal|vet æs|ka riek|ta.

[1]) Fi. *piiri.* [2]) Norwegian *fuldmægtig* attorney, *fuldmagt* warrant, power of attorney. [3]) Fi. *Vittanki*, Lapp. *Vaʒaš.* [4]) Fi. *vaara.* [5]) Fi. dial. *väärällinen.*

dawned, then he appeared just there where that person called, and then people became aware of him sitting there. And when people came up to him, then he began to weep. Then people led him to the kote. And he had not become wet, although it was rain and cold. — He who is lost thus, he is said by the Lapps to be concealed, and the Lapps believe, that the Uldas have hidden him or taken him with them. And when the Uldas take one with them, then he feels neither hunger nor cold. — And he did not know that he had been so long in the wilderness. And if people told him that he had been missing for so long, then he began to weep. And then he became a christian[70]). He had not been religious [before], although he was no [reindeer-]thief nor dishonest. — And then he told that it was delightful for him when the little birds flew around him; but the ravens[71]) were troublesome when they were flying.

And then the time for camp-moving came, and then they moved. And six persons carried Unna Ingaš, and they were hardly able [to do it][72]. And she was ill all that autumn. And Dommus lived nine more days and nights. And it was south of Lenesjaure that he died.

And when he had died, then they went for old Oula, or the writer's father. And when they began to clothe the corpse, then my father caught the death-scent[73]) and fell ill. And Dommus was buried at the southern end of Lenesjaure on the long naze, and the naze got the name of Dommus-naze, and still it has that name. — And my father died from that illness. And Inga recovered, but not quite before winter.

XLVIII.

Das muitaluvvu ovta nieida birra, gii sustuhii alsasis boadnje.

Dat leiga davemus čiegas Suoma-njarga, ja su namma læi Moartena Marit, ja su boadnje namma læi Nuuka Lassi. Dat læi rigges bardne, ja son læi maid Suoma ædnamis sæmma baikiin.

Muitalus dam birra, got gævai sudnuidi. Soai šaddaiga hui riidot gaskanæska, nu atte æba sattam ovtas orrot. Ja go aige golai, de akka manai Norgii ja ozai noidiid, ja de gaunai ovta noaide, man namma læi Nakkula bardne. Ja de go vulgii boadnjes lusa, de læi oǯǯum mannelaš-væga matkai. — Ja de gaunai boadnjes. Ja go sii læt dal matkuštæme, de oidnit go garja, vai læigo vuoraǯas, mii čuovvo dam matkuša ja girda buotta ja rakko ja læ nu faste ja vigga lagamussii dam boadnje, man ditti læi dat birulaš[1]) niso valdam matkai. Ja go dal sii manni ein, de algit oaidnet dam garjas stevveliid; ja de dat algii viggat ein lagabui dam su boadnje, mii læi šaddam su stuoramus vašše-gappalat. Ja go sii bissani, de dat skippai hui garrasit; ja dat lodde čokkai goade baldas buotta Nuuka Lassi. Ja de goit dat same niso soitii dam siidii, im diede, lægo viǯǯum vai læigo son golgame, mutto dam diedam, atte Baulus Iŋga læ galgam. Son

XLVIII.

This is told about a girl who took a husband by love-witchcraft.[74])

They lived in the northern corner of Suoma-njarga [i. e. the north-western tongue of Finland, between the borders of Norway and Sweden]. And her name was Morten's Marit; and the name of her husband was Nuuka Lassi. And he was a rich man [i. e. he had many reindeer], and he too was from Finland, from the same locality.

This is what happened to these two. They became very quarrelsome with each other, so that they could not live together. And after a while the wife went to Norway and consulted noaides. And she found a noaide whose name was Nakkul's son. And when she returned to her husband, she had got a crowd of ghosts on foot. — Well, she met her husband. And now as they were travelling [i. e. moving camp] they see a raven — or might it be a crow — who follows the party, and it flies alongside and shrieks and behaves quite disagreeably and tries to approach the man for whose sake that devilish woman had sent it out. And as they went forward, they begin to see that the raven has boots on.[75]) And now it began to approach still closer to him, her husband, who had become the object of her utmost hatred. And when they stopped [i. e. camped] he fell very sick; and the bird sat alongside the kote, right opposite Nuuka Lassi [i. e. outside the cote, by N. L.'s place]. Then, that Lapp-woman [Baulus Inga] happened to come to the camp. I do not know whether they had gone for her or whether she was on a journey; but this I know that Baulus Inga has laid the ghosts.[76])

gal oinii, atte birut læt nal|de. Ja go son oaǯǯoi deid su imaš-vuimiid, mat sus leggji ein dal|le, go son læi daggar doaimain, ja de dat dol|lii gittii ja logahii muttom lokkusiid, ja de doalai, das|sa go vækka fer|tii erit vuol|get — ja manni maid nu, atte æi boattam goas-ge.

Ja læi gukka, ja de viimat ærraneiga ja jugiiga obmudaga maid. Ja dat boad|nje riggoi ja ak|ka gefui, nu atte gær|jedii. Ja dat læt oappes ol|bmut dam čal|lai, J. O. Thurii.

[1]) Fi. *pirullinen.*

XLIX.

Norga rig|gamus boaǯo-sabme læ læmaš, maid læm gullam, Tromsa amtas, iige læm ila gukkes ai|ge dasa, mutto son bijai dal|vet [ælo] Ruota samiid miel|de dal|vai Ruota-rii|kii. Ja sus læ 1000-sturrusaš ællo buoremus aige; ja gæsset son ieš ræinedi ja boǯii. Ja son læ maid adnam daigaid; go giddat buk|tui ællo su dalo bal|dii, de son bijai buoremus odda bik|tasiid nala, ja de manai ælo lusa daihe sisa, ja de gæččadii, ja de im diede, maid son læ dakkam æmbo.

Ja su niei|da nai|talii gæfes same bardniin, ja de oroiga Norgas vuostaš jage, ja de mannjel jodiiga baggjel raje Ruota samiid miel|de Ruota bællai de go ieǯanai jot|te samet ja algiiga olles sabmen.

She saw, indeed, that devils were on him. And then she got those wonderful powers of hers which she always had when she was performing such things. And then she took him by the hand and read some reading with him [i. e. she read the formulas and let him repeat them]; and then she kept hold of him until the crowd [of ghosts] was forced to go — and they went off so that they never came again.

And a long time passed, and then at last they separated, and they divided their property too. And the man became rich [i. e. had reindeer-luck], and the woman became so poor that she begged. And those people are known to him who writes this. J. O. Turi.

XLIX.

[About a Norwegian Lapp].

The richest reindeer-Lapp in Norway lived — as I have heard — in Tromsø amt, and that is not very long ago. He sent the herd every winter with Swedish Lapps into Sweden; and he had a herd of one thousand [reindeer] at the best period. In the summer-time he tended them himself and milked them. He was superstitious too; when they brought the herd to his house in the spring, then he would put his best new clothes on and go up to or among the herd, and then he examined it, and I do not know what else he did.

And his daughter married a poor Lapp-boy, and they lived in Norway the first year, and afterwards they moved over the border together with the Swedish Lapps to the Swedish side like the other nomadic Lapps, and took to living as Lapps al-

Ja de sus gal leggji Norga daigat; son bijai vilgis gavte, dalle go læi muotte daihe guoldo, ja go firtii, de son fas bijai su davalaš biktasiid nala. — Ja ii son ællam gukka; sus leggji maid olo Norgas irget, ja sii maid adni vaše dam Gari niidii, mii naitalii Ruota bardniin.

L.

Valbe sabmelaǯǯain.

Same siida læi orrome lakka Giruna gaupuga ja de jottai nubbe saggjai, ja go bissanii, de algi godiid dakkat, ja nubbe iset njeidii stuora bæʒe, ja son bistii gaččat akkas nala, go akka læi mana njamahæme. Mutto ii jur jabman, mutto bælle-hæggas oǯǯu erit. Ja dat nubbe niso dalkudii dam nubbe nissuna, gutti læi šaddam bæʒe vuollai. Ja de go moadde bæive leggji gollam, de šaddai nubbe dappahus, go darvanii boaʒo girko-aidai gidda juolges. Ja go luittujuvvui, de ii dat boaʒo vuolgam erit dam girko-garde baldas. Ja de dam boadnje akka, gæn læi dat boaʒo, dajai boadnjasis, atte "guoddet galga juoida dasa daihe olles dam boccu", mutto boadnje vastedii, atte "dat æi læt du diidat go joaudelasat." Ja ii son guoddam maidege dasa. Ja de læi fas gollam muttom bæive, ja de skippai dam sorbmahuvvam boccu iset, ja iige ællam go vakko. Ja jos livčui dakkam nu got akka goččoi, de læi son dam have ællet.

together. And then she had the Norwegian superstition, she wore a white coat when it snowed or there was a snowstorm; and when it cleared up again she put her common clothes on. — And she did not live long.[77]) She had also many suitors in Norway, and they bore hatred towards Gari — towards the girl who married a Swedish [Lapp]boy.

L.

Misfortune among the Lapps.

A Lapp sida was staying close to Kiruna town, and then it moved to another place, and when it stopped then they began to set up the tents; and one of the men was about to fell a big fir-tree, and he happened to let it fall down upon his wife, while the wife was suckling the child. She did not die, however, they got her away half-dead. And the other woman doctored that woman who had got under the fir-tree. And when some days had passed, then another occurrence happened, when a reindeer got his foot jammed in the churchyard-paling. And when he came loose, then the reindeer did not go away from the side of the churchyard. And the wife of that man, whose reindeer it was, said to her husband: "Something one must leave to this place, or else this whole reindeer." The man said, however: "Your beliefs are but useless!" And he did not leave anything to that place. And when some days had gone again, then the owner of that injured reindeer fell sick, and he lived only a week. And if he had done as his wife ordered, then he had remained alive that time.[78])

LI.

Okˈta imaš muiˈtalus, maid muiˈtalii Tomas Nilsson Skum, go sus læi garra vikke, kramˈpi[1]), ja de nævvoi okˈta Suoma olmai, atte "oappat bæna-vielˈpa goarˈjodit julgiidad nalˈde! Ja go son oapˈpa, de son goarˈjoda alo du julgiid nalˈde; ja bædnagis læ sækˈko[2]), dat gæssa olˈbmus vige erit olˈbmu rubmašis. Ja go son gæssa olˈlasii, de son gal jabma ieš, dat bæna." Ja dat læ duotta asij; dam læ muiˈtalam dat, gii læ ieš oaiˈdnam, namalassii T. Skum. Son læi okˈti mæcˈc[e]dolas ja ollo ieǯa samet suina, ja son læi hui skibas, ja sus læi kramˈpi. Ja de sii nokkadi, go læi hui čoaskes; sii leggji læmaš garra bargos bæiˈvet, ratˈkam bæive ja bakˈkanam nu, atte bivastat golgai juokke vuovtas, ja obˈba rumaš læi čaccen ja sæmma bikˈtasat. Ja de son T. Skumˈma-nai nokkai dola gadˈdai, ja son læi hui skibas, ii son satˈtam nokˈkat ieǯa go gavvot. Ja go son nokkai, de okˈta vielpes-bæna nokkai su nala, jur dam radˈde-gobe nala, ja de goarˈjodii, dasˈsa go su rumaš liegˈganii hui lieggasin, ja de fakˈkistaga raugai dollii, dego balˈkistuvvum livčui, ja iige bæssam dolas erit, ja de bulii jamas. Ja sus gal buorranii dat vikke. Ja son læ ælleme dal-nai v.[3]) 1911.

[1]) Fi. *kramppi* [2]) Fi. *sähkö.* [3]) Fi. *vuonna.*

LI.

[Cured by a dog.]

A remarkable story which Tomas Nilsson Skum has related. He was suffering from a severe illness, spasm; and then a Finlander advised him: "Train a puppy to lie down upon your feet, and when he has learned that, then he will always go to rest upon your feet. And the dog is electric, he will draw a person's illness away from a person's body; and when he has drawn it all out, then that dog will die himself." And this is a true thing; he has told it who has seen it himself, namely T. Skum. He was [resting] once at a fire in the wilderness, and many other Lapps were with him, and he was very ill and he had the spasm. And then they went to sleep. And it was very cold. They had been working hard that day, had been dividing all day long [i. e. the Lapps had been separating their herds which were mixed together] — and they were so overheated that the sweat ran from every hair and the whole body was like water and the clothing likewise. And then T. Skum slept also at the fire; he was very ill, he could not sleep otherwise than lying right upon his back. And when he fell asleep, then a puppy went to sleep upon him, right upon the pit of the stomach; and there it rested until his body got very warm, and then suddenly it [i. e. the dog] fell into the fire as if it was thrown, and it did not get out of the fire, it burned to death. But he recovered from his illness.[79]) And he is still living Anno 1911.

LII.[1])

Ovta suollaka pirra, mij ija čuoččoi.

Te lei akta aiki, ko lečče ovta sijttas ele kilist[2]) marhkanaht čakča talvvi; tasa čoahkanečče hui olu juohke lakan olmos.

Te lei akta olmai, kij lei oastan allasist kauhpe sajiin juohke lakan kalvvu; te son käsehij hästain tan kalvvus koarhtel talus kurrij ja tivtij tast ähkedassij. Ja ko son riemaj nohkat, te son ij mannanke čorket kalvvus, muht son tivtij fall rapas tas sjiljon. Te lečče tan su kuorpmis pajemusast 4 sohkar tohpe[3]), 2te ein čatnon sparrolaka, taht lečče 2te sparru. Ja te lei vell akta kakkes pahka, ja ollu vell ieča smavva tinkkaht. Te ära olpmok sihteht su mannaht kalvvu čorkeht, aht äj suollakaht toalvvo ihku. Te son tajai: "Maitepahall suollakat teikun tahket? Äj taht fuola su häjos tinkkait." Te tattje ära olpmok: "Kall don koit piestak suoladuvvat otne soames pierkasijt." Na, te son koit ij perostan[4]), muht tivtij fall kuorpmis olkun sjiljun.

‖ Na, te son nohkai, ja nohki kaihtin ieča olmoht, ja su kalvu pačij rapas tasa sjilju nala.

Te pohte kuokte olma su kalvvo njäika. Te taijai nuppe: "Moai valte tall tas tait kalvvuit." Te taijai nuppe: "Iess tal tiedat, mait tal takaht, muht mon in kille koit ihku valtikoahtiht maiteke dass." Na, te taijai taht nuppe: "Na, manahal talle ere dass, ko juo aikko ihk maiteke valteht; mon taht koit valttam; tal koit ij oainne

LII.

About a thief who was standing a night.

Once in the autumnal part of the winter, there was a fair in a sida or village. Many sorts of people assembled there.

Then there was a man who had bought for himself all kinds of goods in the shops. Then he pulled his goods to his lodging with a horse and let it stand there until night. And when he was going to sleep, then he did not even go and put his goods in order [to prevent stealing]; he let them even stand uncovered in the yard. There was on the top of his load four loaves of sugar, bound together two and two, that made two bundles. And then there was furthermore a package of wadmal [coarse woollen cloth], and many other small things besides. Then other people want him to go and secure his goods, so that the thieves shall not carry it off at night. Then he said: "What will the thieves do with that? They do not care about my poor things." Then other people said: "You shall nevertheless surely have some things stolen today!" Na, he did not care about that, though, but let his load remain in the yard.

Na, then he slept, and all the other people slept, and his goods remained uncovered out in the court-yard.

Then two men came across his goods, and one said: "Now we take these goods away." Then the other one said: "You know yourself what you will do; I do not feel inclined to take anything here at night, though." Na, then the first one said: "Why, go away from here then, when you do not intend to take anything; I take it anyway, there is not one person

aktake olmoss." Te nuppe manai eret, ja taht kij pačij tasa, taht valtij sokkar toppe sparru oalke nala ja kakkes pahkka kieda vuollai ja vuolkekodei eret ja lauhkij moatte lauhkke.[5]) Te son čuočahij. Te son kalkai vas vuolkeht, muht ij son sjaht pässange kosake, ij outus ijge manjus ijge toarras ijge čokkut. Te son fvertij čuočoht tass čada ija, ja tan ija läi vel hui čoaskis, nu aht suhču sus amadaijuht ja juahki paihki, muht son feertij koit čuaččoht tass, kosa läi aktij čuaččahan, teinna ko ij pässan lihkaasiht ij kopposke.

Ja läi vel tas, ko olmoht lihkke. Ja olmoht vaččiht tan olma paktto ja järahit: "Mait ton tass čuaččoht?" Muht ij son vasteht maikke. Te manne muhton olmoht tan kuarme isida lusa ja muitale: "Akta olmai lä tu kuarmis kalvvo valteme. — "In mon jahkke dasa, aht mu kalvvu aktake lihkahalla." Taht olmoht, käht lečče oainan, taht tagče, aht "kal ton oainaht, ko manaht olkos, ij ko lä olmoss toppe." Taht taijai: "In dal koiht ein jahke, ovtalko oainnan, läko dopp olmoss vai ij." Ko son kärkai[6]) kamahallame, te manai son olkos, ja te son oaina, aht kal toppe lä olmoss, muht son manai vas sisa ja poradij ja kahvestalai sijvon. Te son manai vas olkos. Muht te letče čoahkanan hui ollu olmuht tasa tan sjiljui tan olmo pirra, mij läi čuččun ija jua tas. Te manai tan kalvvu isiht tan olma lusa ja järai: "Kos ton läht tait valtan?" Te son vastedij, aht "tam kuormest mon lān kal tait valtan." Te son taijai vasten: "Mannen ton letččeht teit valtan?" — "Na,

that sees it." Then the other one went away, and he who remained behind there, he shouldered a bundle of sugar-loaves and took the package of wadmal in his arm and began to go; and he took a few steps, then he stopped, and then he would go again, but then he could not get on anymore, not forward, not back, nor sideways, nor sit down. Then he had to stand there all night through. And that night it was especially cold too, so that he was frostbitten in his face and everywhere. But nevertheless he had to be standing there where he had once placed himself, because he did not have the chance to move anywhere.

And he was there still when people got up. And people passed by him and inquired: "What are you standing for here?" But he does not answer anything. Then some people went to the owner of the load and related: "A man is about to take goods from your load." — "I do not believe that anyone touches my things." The persons who had seen it, they said: "When you go out, you will see if there is not a man there." He said: "I do not believe it yet, before I see whether there is a man there or not." When he had finished taking his shoes on, then he went out. And then he sees that there is a man there, indeed; he went in again, however, and ate and took coffee very quietly. Then he went out again; but then awfully many people had assembled there in the court-yard around that man who had been standing there now all night. Then the owner of the goods went up to that man and asked: "Where have you taken that?" He answered: "I have taken it from this load." Then he said again: "Why did you take

mon kalkin tait toalvoht mieltan." — "Na, manen ihk tolvun, ko juo letččeht vualkahan?" — "Na, moht mon tolvun, ko in pässan kosake!" — "Na, jus tal valtaht ja toalvoht tait tinkait sämma paihkai, kos lähk valtan, te väjaht pässaht mannaht." Na, te ton fvertij toalvoht. Te isiht vulkij vaččeht eret. Talle taht suala viekaltahtij tan isida ja valtij pirra čäpeha || ja tajai: "Ihko lifčo nu puorre, rahkis olmmoss, aht luoihtaliht munje tan tako antakassij?" Te vastetij kalvvu isiht: "Na, kall tall muu dihte läht tall friččа olmmai, jus iht aikko koasseke taas manjel lihkahallaht nuppijt olbmuit tinkkaik." Te takai taht suola olmuss takkaras lohpadusa, aht ij son fall saht taas manjell tuohtadala ij maiteke mij lä nuppijt olpmoit. Ja te son päsai ärenis tan kalvvu isidist. Te humaj taht suola olmai äraide, aht kaitin puoremus lä taht, ko ij vikka suoladallaht ij maiteke, mij lä ära olpmuit tinka. — Ja ijke son fall tast manjell saht tuostan ij maiteke suoladiht, teinnako lej taččan taht su radna, aht "jus taas manjell vell takaht pahas, te väččа vell pahapuht kävvat ko dall."

[1]) The part from || to || is written by Lars Larsson Nutti. [2]) Fi. *kylä*. [3]) Norwegian *top*. [4]) Fi. dial. *ei perustanut*. [5]) in the original text *lahkke*. [6]) in the original text *kärkäi*.

it?" — "Why, I wanted to take it along with me." — "Na, why did you not carry it along, as you had already taken it away?" — "Why, how could I carry it away, when I could not get anywhere!" — "Na, if you take now and bring these things there to the same place where you have taken them, then you might possibly get off." Then he had to bring them [back to the load]. Then the owner went away. And the thief ran after him and threw himself about his neck and said: "Would you not please, dear man, to forgive me this deed?" Then the owner of the goods said: "You may be a free man now for ought I care, if you do not after this touch other people's goods." Then that thievish man made such promise, that he should nevermore after this touch anything belonging to other people. And then he could part from the owner of the goods. Then that thievish man said to the others, that the best thing is when one does not have a mind to steal anything which is other people's belongings. — And afterwards he has nevermore dared to steal anything, because that companion of his had said that if he did anything bad after this, then it might possibly turn out even worse than this time.

LIII.

Väkalaččа pirra, kij pissehij tamhpa.

Taht lei akta olmuss, kij lei oahpan takkarin, aht son takai kaihtin, mait son sidaj. Te lei son aktij vuolkan ovta tampa mielte, ja teko lei tahmpa juo vuoiččan oppa kuhkas merrij, te podij tahmpa kabteidne su lusa ja riemai su fastiht sa-

LIII.

About the strong one who stopped the steamer.

There was a man who had learned to be such a one [a noaide], that he performed whatever he wanted. Once he had gone by a steamer. And when the steamer had floated on the sea quite a distance already, then the captain of the

kaidahtiht. Son lej lodka orrume tahmpa pajiltus lahti nalte, ja son lei hui sijvoss olmoss; son sakastalaj juohke olpmuin hui vuollekaččaht ja alo moju njalmmit humaj ja lei hui puore mielas alohe, ijke son vuorjan ovtake olpmo ijke hilppohallan käinnake. Te ko kabtäidna kavnai su, te son riemai suidnje taččaht: "Ton läht oalle pehtolas olmoss; ton lokat iečaht mahtiht tahkat vaihko kokte, muht ton iht fall mahte ih paihkake; ton läht akta kieless olmos ja pähtalaht olpmuit ihke takake ära ko deinna lakiin filleht olpmuin rudaid allasaht, ja ton iht kalkka dall tan tahmpas eret vuolkiht, outall ko mon attan lopi!" Ja te vulkkij eret kabtäidna, ko kärkkai tait hupmame, ja te nubbinai čuoččahij pajas ja vulkkij tan raikaj, kosa lej lopi oastan, ja deko son tohko podij, te son velledij, ja jurr takvidi pissanij tahmpa, vaihko lei ruohtame tolafamuin; ij fall saht lihkas, vaihko mij lifčolij. Macijn olmaj freistij pahkadiht macijnnait hilla ruoksadin, muht ij fall lihkasan tahmpa ij vehaske, ij ovtos ijke manjoss ijke kobboske. Te pijai kabtäidna olpmait kähčačiht, läko tahmpa tarvanan masake. Te ko olpmoht pohte kähčame, te muihtalečče, aht ij läht fall tarvanan masake, "hui čienjal lä ahpi (märrä)". Te fuopmai kabtäidna, aht son lä dan vä[ka]lass namaht olpmo pahuin čielahan. Te son riemai dan ohčat ja manai tohko, kos son lej vällame, ja tajai sudnje, aht

steamer came up to him and began to address him roughly. He was staying quietly on the upper deck of the steamer [where his ticket gave him no admission]; an he [the noaide] was a very nice man, he talked very modestly to all people, and he spoke always with a smiling face, and he was always very kind; neither did he trouble any person nor play wanton tricks on anyone. When the captain came across him now, then he began to say to him: "You are quite a deceitful person, you deem yourself capable of doing anything; but you cannot do anything, not an excrement even. You are a liar, and you beguile people; and you do that for nothing else but to trick people out of their money in that way, for your own profit. And you shall not get away from this steamer now, before I give permission." And then the captain went away, when he had finished saying that. And the other one arose too and went to that hole to which he had bought admission; and when he came there, then he lay down. And at the same moment the steamer stopped, although it was running by fire-power. It did not move, whatever they did. The engine-man tried to keep the engines red-hot; but the steamer did not move at all, not forward, nor back, nor anywhere. Then the captain let the men investigate whether the steamer had run aground on something. And when the men came from investigating, then they reported that it did not stick on anything, "the sea is very deep." Then the captain came to think of that he had abused very grossly that man who had a name for being strong. Then he began to search for him, and he went there where he was lying and said to him:

"tiedalihko don ratnacan, manne tahmpa lä tarvanan kitta, nu aht ij lihkas vehaske?" Te son tajai: "Freistejehteht fall vuodčiht! Mannan taht koit ovtall lä tahmpa, ko lä vuččujuvvun." Te ferdij kaptäidna anuhiht vell ära olpmuit allasis vähkin humaidahtiht ton olpma, kij vällaha. Na, de sij koit manjočasij oččo dan čuoččahit. Te son manai fass sämma pajiltus lahti nala ja njurkkadij. Te tahmpa ruohtastij ja riemai nu johtiliht mannaht, aht ij kabtäidna nakoht stivreht njuolka. Te son fertij fass vuolkiht olpmas lusa ja tadčaht, aht "tahmpa ruohta nu johtiliht, aht tan ij nakoht stivreht." Te tajai daht olmai, kij lej njurkkadan, aht "nakodan taht koit ovtall lä stivreht. Manne daht dall ij nakoht?" Te tajai kabtäidna, aht "ij läht vell ovtall mo aikke tahmpake tarvanan nu ciednjalis mära nala ko dall, ijke läht son vell taid ipmahijt ovtall oaidnan." Te su radna posadij, ja tahmpa riemai kes nu hiljin mannaht, aht teinna ij län saht olleht ij kosake. Te fertij vel koalmadis kabtäidna mannaht olpmas lusa ja sattaht nu vuollekaččan, aht mästa rohkodallaht tan olpma, käs lä puolla tahkaht, koht halida. Te pivtij kabtäidna radnastist, aht "ihko don lifčole nu puorre ja luoihtaliht tahmpa mannaht teko ovtall naj?" Ja te son tovtastij, aht son lä päre pahodakain tu čielahan nu fastiht, muht ij son fall saht tast manjost akistist käsake nu taka.

Te tahmpa päsai mannaht sämma laččij ko ovtallnaj, ja k[abtäid]na tajai juohke olpmui, aht "ij kalkka aktake taččaht tan olpmui poastu sani."

"Should you happen to know, little friend, why the steamer has stopped, so that it does not move at all?" Then he [the Lapp] said: "Try to get it going, anyway; the steamer has been able to run before, though, when it was set going." Then the captain must even ask other people to help him in reasoning with the man who was lying there. Na, then at last they made him arise. He went up again on that same upper deck and whistled. Then the steamer rushed on and began to run so fast that the captain was not capable of steering right. Then he had to go to his man again and say that "the steamer is running so fast that one is not able to steer it." Then the man, who had whistled, said: "One has been able to steer it before, why cannot one do it now?" Then the captain said: "The steamer has never before in my time been aground in such deep sea as now. Neither had he seen such miracles before." Then his companion blew, and the steamer took to going so slowly that one could not get anywhere with it. Then the captain must still go to his man the third time and so humble himself that he almost has to implore that man who has the power to do what he wishes. Then the captain asked of his companion: "Could not you be good enough to let the steamer go as it has gone before?" And then he admitted that he had abused him so grossly from mere malice. But after this he should nevermore in his life do thus to anyone.

Then the steamer got to go as it had gone before. And the captain said to everybody that "nobody must use bad language to that man."

LIV.

Noai|de-uk|kadusat læt maid vær|da-dusaiguim. Ok|ta læ, go ai|go biggjat bæs|se-gabmagiid, ja dat mer|ki jabmet farga; ja go uk|keda ad|det gal|be-liema, de big|gjujuvvu daggar dau|da, mii dušše biineda iige godde, ou|dal go dam ol|bmu jabmen-ai|ge boatta.

Mon gullim ja oi|dnim, go guok|te same leiga rii|dalæme, mat aniiga maid ieǯaska noai|den; mutto soai leiga suollagat goabbašat ja boattam goabbašagat nuor|tan Garasavvunis. Ja sud|nu namma læ Stuora Dommus ja Riu|go-Niilas. Ja go Dommus uk|kedi, atte son biggja Niilasii bæs|se-gabmagiid; ja go Niilas dam gulai, de son maid anii ieǯas noai|den, ja ii son ballam ii væhaš-ge; ja de Niilas gurpai bæsse birra gabmagiid, ja de vulgii Dommusa goattai bil|kedæme ditti. Ja go Niilas bođii Dommusa goattai, de Dommus oinii, atte Niilas læ su bil|kedæme, ja de son suttai ein lase — iige son darbašan ad|det bæs|se-gabmagiid Niilasii, go sus leggji juo aldes. Ja nubbet samet jerri Niilasis: "man|ne don dal nu gummihalat?" Son dajai, atte "Stuora Dommus læ sudnji deid ai|gum biggjat, ja de mon læm ieš juo biggjam val|bmasii."

LIV.

[Noaide-threats].

Noaide-threats are also put forth in similes. One [simile] it is when you intend to [i. e. threaten one to] send birch-bark shoes[80]); and this signifies speedy death. And when you threaten to give veal-soup, then such a sickness is sent as only torments, and it does not kill before the person's natural hour of death comes.

I heard and saw that two Lapps who believed themselves to be noaides were quarrelling; but they were [reindeer-] thieves[81]) both of them, and both of them had come from the north-east, from Karesuando. And their names were Stuora Dommus [i. e. Big Tom] and Riugo Nilas [i. e. Peasant-woman-N.]. And Dommus threatened that he would put birch-bark shoes on Nilas; and when Nilas heard that, then he too claimed to be a noaide and he was not in the least afraid. And Nilas wrapped birch-bark around his shoes and went into Dommus' kote to ridicule [the threats]. And when he came into the kote, then Dommus saw that Nilas was scorning him, and then he grew still more angry — he did not need to give Nilas birch-bark shoes, when he had them on already [with this Nilas wanted to show that Dommus' threats were powerless]. And the other Lapps asked Nilas: "Why do you walk in this manner, like a ghost?" He answered that Stuora Dommus had intended to put such ones on him "and I have therefore myself put them on ready made."

LV.

Okˈta boares muiˈtalus, go læ noaides-sokka, de bacca arˈbe sokkii, varrii, jos læ dam vara suona nalˈde, de bacca daggar arˈbe varrii, atte jos sutˈta ja de dalˈle ukˈkeda, de maid son dalˈle daggja, de dat dappahuvva, ja vaiko ii mannjel šat haledivču dam dappahuvvat, maid læ daggjam; mutto de dat šadˈda, maid læ daggjam. Gal mon læm gullam, atte mu maddar-agˈgja læ læmaš muora-miesˈka-dæggˈgje ja nuorab agˈgja læ maid læmaš dietˈte. Ja de okˈti gævai munnji daggar asij, atte mon læm jurdašam, atte mii dat læ, go dat dappahuvva vaiko man bahas nubˈbai, go sutˈta ja de daggja, atte "gal dudnji galˈga dat dappahuvvat!" Mon muitan, go okˈti same dieuˈdo bilˈkedii ovta bardne, atte "don læt noaiˈde", ja maŋga have ja maŋga laggji, ja de viimat suttai dat barˈdne, ja de dajai, atte "gal don vel odˈni oʒat!" — iige æmbo, mutto gal son vejii jurˈdelam, atte "gal don vel noidiid oʒat." Ja de moadde bæive golai, de šaddai daggar vikke, atte ruobboi visut sus olles gorot, ja ii balˈlim nokˈkat, dat boldii nu garrasit. Ja de ferˈtii occat soames dietˈte. Ja de dat dietˈte, go bođii sadne, de manai olgus dam sadne-bukˈte luodda nalˈde ja bijai daggar vuoime, atte nokkai dagga diimo goađestis, vaiko læi gukkes matˈke; ja go bođii goattasis, de dajai, atte: "Vuoi

LV.

[The noaide-power inherited].

It is told from former times that when there is a noaide-family, then the inheritance remains in the family, in the blood. If you are of that blood-line, then such inheritance is left in your blood that if you get angry and then threaten, then that which you say will happen, even if you later on might wish that it should not happen as you said — it happens [anyway] as you said. I have surely heard that my great grandfather was a "wood-rotter"[82]), and my grandfather was also "wise". And once something happened to me which made me think: Why is it that any kind of evil happens to another person when one gets angry and then says: "This shall surely happen to thee!" — I remember that once an elderly Lapp scoffed at a young man: "You are a noaide!" and [he said it] many times and in many ways; and at last the young man got angry and said: "You shall pretty soon have to consult...!" — nothing more [did he say], but it is quite possible that he thought: "Surely, you shall have to consult the noaides!" And in a few days he [the elderly Lapp] got such a sickness that he broke out over his whole body, and he had no peace to sleep, it burned so badly. And then he had to consult a "wise". And when the messenger came to the wise one, then he [the noaide] went out to the track of the messenger and sent such a power that he [the sick person] fell asleep at the same hour in his kote, although it was a long way [for the power to travel between the noaide and the sick person]. And when he [the noaide] entered his

bærgaš, man hil|bat dat læ!" Ja go idet šaddai, de soai vulgiiga dam skippasa lusa, ja de go soai bodiiga goattai dam skippasa lusa, de fas dajai dat diet|te nubbe have, atte: "Vuoi hel|vit, man hil|bat don læt!" Ja de dat skibas dajai: "Soappago ristahassii, atte garroda?" Ja de ii jiednadam diet|te ii mai|dege, mutto dalkudii, nu got darbaša. Ja de algii buorranit. Ja de son læi daggjam soames sabmai, atte skibas billestii dal|le, go gildii garrodæmes — soai leiga goabbašat ristahasat. Ja gal dat dærvasnuvai, mutto ii riek|ta, dat bodii ein dau|ja su nala sæmma vikke, son fer|tii occat dau|ja ein daggariid, mat maccahit dam su vige; mutto ii dat vikke vuol|gam jur visut sus erit goas-ge.

Ja de go gaunai dam bardne fas, go læi dærvasnuvvam, de dajai, att "don dat mai biggjit mu nala daggar vige"; mutto ii son goit dal šat duos|tam bil|kedit. Iige dat vas|tedam, dat bar|dne, sudnji ii mai|dege, ja iige son dai|dam diettam, atte su daggjam læ vaikoham dam vige, vaiko gal son læi æs|ka oap|paræisos boattam, mutto ii son læm vel gæč|čalam ii mai|dege, sat|ta-go son vai ii. Ja dam son gal jakkii, atte æi su nala dar|van æige baste mannelaǯǯat, biggjagat daihe garot, ja læi son muđoi-nai rok|kis olmuš, ja visut diet|tet lii|kuji dasa, dan|ne go sus læi nano varra, ja son læi oǯ|ǯum dut|ton[1]) visut noidiid, maid son læi oai|dnam, ja dat læi dat, go son ii

kote again, he said: "Oh, devil, how desperate it is!" — And when morning came, then they [the messenger and the noaide] went to the sick person. And when they came into the kote to the sick person, then he, the wise one, said once more: "Oh, hell, how desperate thou art!" And then the sick person said: "Is that decent for a christian to swear?" And then the wise one said nothing more, but gave him the treatment that was needed. And then it began to get better. And he [the noaide] had said to another Lapp that the sick person spoiled it when he forbade him to swear — they were both christians [the noaide as well as the sick person]. And he certainly was cured, but not fully; that same sickness came upon him again many times, and he still had often to consult those who could turn his sickness away; but that sickness never left him entirely.

And when he met the young man again after he had been cured, then he said: "It was you who put that sickness on me." Yet he did not dare to scoff at him any more; neither did the young man answer him anything — and perhaps he [the young man] was not quite certain that his words had caused that illness. He had, sure enough, just come back from a journey of learning [i. e. he had been in Norway for a while, and had taken instruction from the noaides there]; but he had not yet tried anything, whether he could [perform witchcraft] or not. But he surely believed that ghosts, possessions or imprecations did not take effect on himself; and besides he was brave, and all the wise ones liked him because he had such strong blood [i. e. strong nerves]. And he had been able to

læm ila bæna ol|bmuiguim ja iige vig|gam gielestit mai|dege. Ja dasa lii|kujit juokke soartat olmuš, gæs læ rehelašvuotta[2]). Ja vii|dne læ dat, maina oažžo maid us|tebiid; mutto gal|ga fal varohit, atte ii juga, mutto jugahit gal gal|ga ja de adnet muitos, maid guttige bosso, de oažžo diettet, mii læ gænge sis|te, ja go dam dietta, de gal bir|gi.

[1]) Fi. *tutuksi.* [2]) Fi. *rehellisyys.*

satisfy [i. e. make friends with] all the noaides he had seen; and that is because he was not to much dog with people [i. e. not stingy], neither did he try to tell lies. And all sorts of people like such a one in whom there is honesty. And brandy is a thing by which you also can make friends; you must be careful, however, not to drink yourself, rather get [the others] to drink and then remember what everybody blows out, then you will learn what everybody has inside, and when you know that, then you can well get along.

Ulda-Tales and other Tales.

LVI.

Das læ duođaštus uldaid birra.

Olof Nilsson Svon|ni læ dal ein æللeme, gii læ oai|dnam ja gullam uldaid jur čiel|gasit. Ok|ti sii leggji gidda-gæse orrome Abiskovvo lulle-bæl|de Baddoš-ordas; dat læi boares aiges juo læmaš samiid oruhak, ja dat læi maid oaffaruš-bai|ke, ja dam baike namma læ Baddoš-bak|te. Ja das adni samet galvoid, das leggji al|let daihe daggar gæđ|ge-loamet, maid vuollai big|gjuji galvot, amas æi njuoska.

Ja de læi dal-nai sii|da dam sæmma bai|kai jottam ja bissanam. Ja guok|te bar|dne-lunta ækkedis æi maššam nok|kat ik|ko, go ol|bmut nokkadi; dat leggji O. Nilsson ja Per Henrik Kuhmoinen. Ja soai haledeiga ik|ko bar|gat juoi|da, baččalit loddiid ja væhaš maid-nai. Ja de soai gulaiga, go ol|bmut hubmit dam sæmma stuora balvos-bavte sis|te, dam sæmma Baddoš-bavtes; ja soai manaiga lagabui, vai gulali, maid dat hubmit. Ja soai bođiga hui lakka ja gul|dalei ga iggja-lakke; ja soai gulaiga gal nu čiel|gasit, atte das hubmit ol|bmut; mutto jur dam æi sii gullam, maid dat hubmi. Ja dam sii ditti, atte dat læt uldat, gæt hubmi, ja visut ieǧa ol|bmut leggji oaddeme. Ja

LVI.

Here is evidence of the Uldas.

Olof Nilsson Svonni, who is still living, has seen and heard the Uldas quite distinctly. Once they [i. e. the Lappsida] were staying during early summer south of Abisko in Baddoš near the tree line; that was even of old a camp-site of the Lapps, and it was also a place of sacrifice, and the name of the place is Baddoš-bakte. And there the Lapps had their things; there were overhanging rocks or openings in the rocks where they stowed the things that they should not get wet.

And so also now a sida had moved to that place and had pitched camp. And two young boys could not lie down in the evening to sleep during the night when people slept. That was O. Nilsson [Svonni] and Per Henrik Kuhmoinen; they wanted to be doing something in the night, shooting birds or a little of anything. And then they heard people speaking inside the big sacrifice-cliff, that same Baddoš-bakte; and they went closer to hear what they said. And they came quite near and listened half the night. And they heard quite distinctly that there were people who spoke; but they did not understand exactly what they said. And this they knew that it was the Uldas who spoke, every one else slept. And this is so true,

dat læt nu duotta, atte vaiko galgali valiin duođaštit, sii dam sat|tit duođaštit.

Ja dat bai|ke læ maid daggar, atte das læt mærkat olo stuora čoar|ve-gubat, mutto ædnam læ šad|dam nala deid čoar|ve-gubaid.

LVII.

Sæmma olmai læ oai|dnam jur čuu|gis bæi|vet uldaid gusaid; dat læi maid samiid oruhat-gied|de, Vas|se-vagges Bar|ta-gieddes; ja das leggji samet orrome, ja dat læi gæsse; ja sis leggji gusat maid. Ja dat gied|de læi daggar, atte læi gas|ko giedde čiegŋjalis rog|ge. — Ja de soai leiga O. Nilsson ja P. Kuhmoinen boatteme mæcces goðiid lusa; ja de soai oai|dneba, go læt olo gusat, guttut dam gieddes. Ja go soai boðiiga lagabui, de soai doudii-dæba, atte æi dat læt-ge siida gusat; — dat læi buoremus mær|ka, atte æi læt siida gusat, go dat leggji viel|gadat. Ja go soai oai|dneba dal jur vis|sasit, atte æi dat læt samiid gusat; ja de soai diðiiga, atte dat læt uldaid gusat. Ja soai diðiiga, got gal|ga uldaid gusaid oaǯ|ǯot alcasis. Ja soai dal hubmaba, atte æba galga gæččastit nubbus, vai æi bæsa lap|put. Ja soai oai|dneba, atte dat mannit guoðo dam gurrii, mii læ gas|ko dam giedde, ja de lap|pujit. Ja soai viekkaba, vai hap|pihæba, ou|dal go ol|lijit jau|kat visut; mutto dat ol|liji jau|kat dam gura sisa visut, ou|dal go soai ol|liiga lakka daihe dam mud|dui, atte livčuiga

that even if they had to testify to it by oath they could do it.

And that place is also such that it is marked by many large heaps of reindeer antlers; but the earth mould has grown over those heaps of antlers.

LVII.

[The cows of the Uldas.]

That same man [Svonni, who has told this to Turi] has seen the cows of the Uldas in broad daylight. That was also [on] a camp-site meadow of the Lapps, in Vassevagge on the Barta-meadow; and there the Lapps lived, and it was summer time, and they had cows also. And that meadow was such, that in the middle of the meadow was a deep hollow. — And then these two, O. Nilsson and P. Kuhmoinen, were coming home from the wilderness [i. e. from the reindeer-herd] to the kotes, and they see many cows grazing in the meadow; and when they come closer, then they understand that it is not the cows of the sida — it was the best proof of their not being sida-cows, that they were white[83]). And as they see now with perfect certainty that it is not the cows of the Lapps, then they know that it is the cows of the Uldas. And they knew how to get possession of the cows of the Uldas. And they are talking about it that they shall not take their eyes away from them, in order that they shall not disappear. And they see that they go grazing at the hollow which is in the middle of the meadow, and then they lose sight of them, and they run to reach there before all of them can disappear; but they finished disappearing in the hollow, every one, before the two [boys] came near enough,

ollliham balkistit baggjel stale — gal soai dam leiga gullam, atte go oaǯǯo balkistit baggjel stale, de oaǯǯo dam alcasis; mutto æba soai ollim lakka, dat happihi mannat gurrii. Ja go soai olliiga dam gura gaddai, de ii oidnum ii miige, vaiko læi muđoi jallgis gurra. Ja de soai oiniiga vela vissasæbbot, atte dat leggji uldaid gusat. Ja soai aniiga dam vahagin, go æba oǯǯun alcasæset, vaiko leiga nu lakka.

LVIII.

Muittalus same-gallla ja uldaid birra.

Sauʒaid lappam Nikkaš-vaidne.

Okta sabme læi lappam sauʒaid visut, mat sus læt læmaš — dalle dam aige samet adni olo sauʒaid-nai — ja go son læi lappam visut, de son oʒai juokke bæive ja oʒai juokke baikes; ja de son jurdašii, atte ii son gauna daid sauʒaid. Ja de son manai Gorsa-vagge gierragii, gos lavijit samet orrot — ja samet læt fuomašam, atte das læt uldaid oruhat. Ja das læt daggar bolnet dego goadet, ja samet daid bolniid goččudi uldaid goatten. Ja dat same-galles, mii læi lappam sauʒaid, ja dat dal nokkai daid uldaid godiid baldii. Ja de son oinii niegos uldaid, ja uldat guossohi su daihe addi biebmo ja hubmi olo suina ja muittali, atte sis læ maid tæstamenti sæmma go

or so near that they could possibly have had time to throw steel over them — for they had heard, of course, that if you could throw steel over one, then you would get that one for your own; but they did not come near, they [the cows] happened to go down into the hollow. And when they came to the edge of the hollow, then there was nothing whatever to be seen, although it was a rather smooth hollow [i. e. easy to scan]. And then they saw still more distinctly that it was the cows of the Uldas. And they reckoned it as a loss that they had not been able to get possession of them, although they were so close to them.

LVIII.

A story about a Lapp-man and the Uldas.

The departed Nikkaš who lost [his] sheep.

A Lapp had lost all the sheep he had — the Lapps had many sheep too at that time [besides the reindeer]. And when he had lost all of them, he sought every day and searched everywhere; and then he decided that he would never find those sheep again. And then he went up to the top of Gorsavagge where the Lapps use to stay — and the Lapps realize that the Uldas have dwelling-places there; there are such mounds there which resemble kotes, and the Lapps call these mounds the kotes of the Uldas. And the old Lapp, who had lost the sheep, lay down now to sleep at the side of those Uldakotes. And then he saw in dreams the Uldas, and the Uldas entertained him, giving him food and speaking much to him. And they said that they had the testament too [i. e. the new testament,

dis-nai. Ja de loppedi muitalit sudnji, gos læt sauʒat, ja de nævivo jur justi, gos læt sauʒat; mutto ovta buoremus vierca sii fal sittit balkan. Ja go son likkai, de son vulgii daggavide ja manai dam baikai, gosa læi nevivujuvvum. Ja de go bodii dasa, gosa læi nevivujuvvum, ja de son aicai sauʒaid ja manai lusa ja oinii, atte su dat læt, dat sauʒat; mutto stuoramus vierca læi vaile. Ja dasa son liikui, go leggji valdam merrun[?] oaseset.

Ja son læi-ge goase ulda ieš-nai; son oroi okto mecciin ænas aige. Ja elii boaresin ja lappui davve-bællai Duordnosjaure, dušše fanas gaudnui Duordnosgaddes Bessiš-joga njalmes, ja bisso baggjen orda-rajes. Ja dat læi hui biudoolmai; ja su bardne Olof Nilsson Svonni læi oappam maid su aččes olo goanstaid biudui ja maŋga ieǯa diuras goanstaidi. Ja de son læ væhaš æneť go ieǯa olbmut, dat mat læt davalaš olbmut. Son gal læ maid same-doavter ja hui biudo-olmai.

which showed them to be christian people] "just as you have." And then they promised to tell him where the sheep were, and pointed out to him, quite exactly, where the sheep were; they would have a very fine ram, however, as a recompense. And when he woke up, then he went off immediately and went to the place that was pointed out to him. And when he came where he had been directed, then he set eyes on the sheep; and he went to them and saw that they were his sheep; but the biggest ram was lacking. And he liked it, that they [the Uldas] had taken their stated part.

And he was almost like an Ulda himself too, he lived alone in the wilderness most of the time. And he lived to be old. And he disappeared on the north side of Torneträsk, only his boat was found on the beach of Torneträsk at the mouth of Bessišjokk, and the gun higher up at the tree line. He was a great hunter; and his son Olof Nilsson Svonni has also learned from his father many arts, useful in hunting and for many other purposes. And in that way he is a little above other people — who are common men [i. e. who are not noaides]. He is even a Lapp-doctor[84]) and a mighty hunter.

LIX.
Nivsat-gorsa gierragis.

Gaise-bavte lulle-bælde Nivsat-gorsa gierragis orda-rajes oinii okta nieida, atte siida luoitalii ja algi luoitalit ja algi godiid dakkat; ja ii læm eruhus[1] ieǯa go dat, go leggji goalla hærget ja

LIX.
From the upper end of Nivsat-gorsa.

South of Kaisepakte up in Nivsat-gorsa at the limit of the trees, a girl saw that a sida halted to pitch camp and began to unharness, and they began to set up the tents; and the only difference [i. e. the only remarkable thing] was that the pack-reindeer were without horns and

liidne-dou|gusat. Ja gæt gulli dam, de adni imašin, go dasa gal|ga sii|da boattet. Ja sii vul|gi daggavide gæč|čat, gæn dat læ sii|da; ja go bôtti dam bai|kai, ii vut|tum ii miige, ja de soai ruok|tot vulgiiga goðiid lusa bæl|ket nieida, go gielesta; mutto niei|da dajai, atte "ii læt gieles; dat læ duotta — muttomat al|gi goðiid dakkat." Ja al|gi ol|bmut jærahit, maggar dat læt hærget, ja niei|da mui|talii, atte dein leggji nul|po-hærget ja dou|gusat leggji liines visut — ja samet adnit boc|cu-duolljes dou|gusiid — ja de ar|vedi, atte dat læt uldaid sii|da. Ja dat læ maid dam sæmma ai|gasaš ol|bmut, gæt læt daid oai|dnam; das læ læmaš maid sæmma siidas dat sæmma O. N. Svon|ni; son læ gullam ieš dam oaino dam nieidas ja olles dam asija. Son læi sæmma siidas dal|le, dal|le go dat asii læ dappahuvvam. Ii dat læt ila boares asii.

[1] Fi. *croitus.*

LX.

Oðða muitohus uldaid birra.

Go dam mannam gida Bolno sii|da læi jotteme davas, nu go lavijit-ge, Dur|dnusa miel|de jottet jienja aige. Ja de sii luoi|tali Giebmaš-njar|gii ja dakki goðiid, nu got samet lavijit-ge. Ja de das læt hui olo stuora gædget, ja de manat vikkit deid geðgiid birra ja gorbmudit nal|de-nai. Ja de oi|dnit, go væl|la ok|ta siin siida sabme, man namma læ Balo-Biette; mutto ii son goit læm dal|le siida miel|de, ja dat læi vel hui oðða bik|tasiid sis|te, daihe sus leggji oðða bik|tasat. Ja go

the saddle-cloths [under their burdens] were made of linen cloth. And those, who heard of it, thought it was queer that a sida should come there; and they went immediately to see whose sida that was. And when they came to the place, there was no trace of anything to be seen; and then they returned to the kotes to scold the girl for lying. The girl said, however: "It is not a lie, it is truth — some began to set up the tents." And people began to ask her what the pack-reindeer were like. The girl said that they had pack-reindeer without horns and all the rugs [under the burdens] were of linen cloth — and the Lapps use rugs of reindeer skin with the hair on — and then they understood that it was the sida of the Uldas. And even people of the present day have seen all that. He was also in that sida, that same person, O. N. Svonni; he himself has heard the girl tell about that vision and the whole thing; he was in that sida when the thing happened. That occurence was not so very long ago.

LX.

A new reminder relating to the Uldas.

The Bolno-sida moved last spring, as it usually does, north along Torneträsk while it was frozen. And then they stopped at Giebmaš-njarga and pitched their tents, as the Lapps do. And now there are very many big rocks there, and the children ran around these rocks and crept up on top of them too. And then they see a Lapp lying there whose name is Balot Biette and who belongs to their sida; but he was not in the sida at that time, and moreover he had brand new clothes on.

bar|dne-lun|ta oai|dna, atte siin siida olmuš B. Biette nok|ka gæđge guoras, de lun|ta čievčastii battii. Ja de dajai, atte "man|ne it adde rafe sudnji nok|kat"; ja de dat likkai bajas ja dajai deida luntaidi, atte "vuol|ge dal mu miel|de mu goattai!" Ja de dat gæččai rad|de-læppe goabbašagain; ja nubbes læi ok|ta messit-boallo, ja de dajai, atte "im mon dus fuola." Ja de gæččai fas nubbe lunta radde-læppe, ja das ii son gau|dnam ii mai|dege, ja de dajai, atte "du mon valdam mieldam; mu goatte læ duob|belaǯǯas." Ja de bođii fas nub|be sæmma-lagaš Balo-B. hamut, ja de leggji guok|te Baloha — mutto dat leggji uldat goabbašat — ja de valdii nub|be Balot dam lunta, mas ii læm ii miige veikiid daihe silbaid daihe soames metal|la. Ja de vuolgahii lai|dit, ja de doalvoi jaure nala, ja de vuolgahii jaure luovta miel|de dokko, gos son mui|talii bardnažii, atte das læ su goatte. Ja de ol|bmut ai|ci, go lun|ta manna mæc|cai, ja de biggji dam lunta oabba doarredit. Ja lun|ta manna nu hoappos, atte ii niei|da jovsa, de niei|da čuor|vo lunta; ii niei|da oaine go dušše lunta. Ja de dat Baloha hamut ul|da daggja lun|tii, atte "mii dat čuor|vo?" Ja niei|da viegaha nu olo, go nagada; ja de fas daggja ul|da lun|tii, atte "mii dat boatta? Ja das læ vel soab|be." Ja niei|da goit jovsai lagabui. Ja de ul|da guđii bardnaǯa, ja bardnaš vel oinii, go manai gæđge vuollai ja lap|pui dasa. Ja go niei|da jovsai lunta, de vuolgahii ruok|tot.

And when the boy sees that their neighbor Balot-Biette is sleeping there at the rock, then he kicked him once behind; and then he [i. e. the sleeping man] said: "Why can you not let me sleep in peace!" And then he arose and said to the boys: "Now go with me to my kote!" And then he looked at the breast-cloth of both of them; and one of them had a brass button, and [to him] he said: "I will not have you!" And then he looked again at the other boy's breast-cloth, and there he found nothing, and then he said: "I take you with me, my kote is a little farther off, yonder." And then another man came who looked like Balot Biette, and then there were two Balots; but they were Uldas both of them. And then one of the Balots took the boy who had no brass at all nor silver nor any kind of metal. And then he went and led him and took him out on the lake; and then they went along the inlet of the lake towards the place where he told the boy that his kote was. And now people became aware that the boy went out in the wilderness, and then they sent the boy's sister out to overtake him. And the boy walks so fast that the girl does not come up with him; then the girl calls the boy — the girl saw only the boy [the man was invisible to her]. And then the Ulda in Balot-shape says to the boy: "What is it that calls?" And the girl runs as fast as she can. And then again the Ulda says to the boy: „What is coming? And it has even a staff!" And nevertheless the girl got nearer. And now the Ulda left the little boy, and the boy actually saw him go beneath a rock and disappear there. And when the girl reached the boy she brought him home.

Ja dat lun'ta ii hubman ii mai'dege dam bæive, vaiko livčui maid dakkam. Mutto de læi dam Baloha viel'lja, Simmon, gii læi maid ar'valusas væhaš diet'te, de dat oažžoi hubmat æs'ka nubbe bæive, ja de dat mui'talii daid færaniid visut, mat' læt ou'dalis čal'lum. Ja dat lun'ta læi rieu'dam nu, atte læi hui imaš habme šad'dam. Mutto go sat'tegodii hubmat, de fas oažžoi su ou'dalaš hames ruok'tot. — Ja dam namma læ, gæn manat dat læt, dasa čal'lum, Nils Persson Nut'ti.

LXI.

Gal galgalii mui'tet juokke sabme dam boares diida, atte olmuš analii ein væhaš šiela nal'de juokke manas.

Šiella læ dat, go læ juoga malmas sud'daduvvun; jus livčui væi'ke daihe sil'ba dai'he messit, de ii satte val'det ul'da šat, go læ juoga metal'la nal'de.

Dat šiella goč'čujuvvu dasa-nai, jus soames gau'dna nubbes juoi'da, de dat læ gau'dne bal'ka danen, vai gau'dna nubbadis-nai, ja dat goč'čujuvvu dat bal'ka-nai čal'bme-šiellan.

LXII.

Vulli-Hæika ak'ka uldaid lut'te..

Uldaid birra, maid læm gullam Mil'lo-Hæikas.

Læ vel dal-nai æl'leme ok'ta olmuš, gii læ oai'dnam uldaid ja siin oruhaga. Son læi ok'ta nuorra čabba niei'da, ja go son læi mæcces, de son oai'dna guok'te nieida, ja dat boðiiga su lusa ja valdiiga guovte

And they boy said nothing that day, no matter what they did [to make him talk]. But then there was Balot's brother Simon who was regarded as a little "wise", he got him to speak at last next day. And then he related all the incidents which are written above. And the boy was changed so that his appearance had become very queer[85]; but when he became able to speak, then he got his former look again. — And the name of him, whose child it was, is written here: Nils Persson Nutti.

LXI.

[Amulets.]

Every Lapp ought to remember the old belief that one should always have some little amulet on every child.

What has been melted out of ore is an amulet; if one has copper or silver or brass, then Ulda cannot take [the child], or anyway if there is any kind of metal on [the child].

It is also called šiella [i. e. amulet, gift, finder's fee] if one finds something for another person; then the finder gets a fee in order that he may be able to find again. And that fee is called an eye-gift.

LXII.

Vulli Hæika's wife among the Uldas.

What I have learned from Millo Hæika about the Uldas.

There is still a person living who has seen the Uldas and their dwelling-place. She was a young pretty girl, and as she was out in the wilderness she sees two girls, and they come up to her and take

gittii ja sittaba [su] vuol|get sud|nu miel|de. Ja de vulgiiga lai|dit guovte giedas, ja de lai|diiga dasa, go rappasii uk|sa bak|tai. Ja dobbe læi olo juokke diŋ|ga, bieb|mo ja olo sil|ba ja olo ol|bmut; ja de daggji: "De læ rievtes čabba niei|da." Ja de dat niei|da suor|ganii ja rau|gii erit ieǯas ja viegai erit. — Ja son ælla ein dal-nai 1909.

LXIII.

Uldaid birra lasse.

Susan|na Huv|va læ dal 40 jage boares, ja son læi unna nieidaš, ja son læi oađ|đeme ovta alla dieva nal|de, ja de son moriida, ja de oai|dna, go ællo guotto su birra, ja visut læt abmel-bælet, ja son ii ibmerdam das mai|dege, ja son nokkai fas. Ja go likkai, de ii læm ællo šat das. Ja go son bođii ruǫk|tot, de son mui|talii æd|nasis, ja æd|ne gal diđii, atte dat læt uldaid ællo, go læt abmel-bælet visut daihe dušše ok|ta čoar|ve. Ja sæmma olmuš læ oai|dnam Raggesvare nuor|ta-bæl|de, go livvada hær|ge-ællo, ja de son vulgii lusa, ja go bođii dasa, gos oinii dam ælo, de ii das læm ii miige, ii ieǯa go gæđ|ge-juovva.

40 jage das manjas læi ok|ti niso, gii læ maid oai|dnam uldaid ælo, ja das læi stuora ællo. Ja ok|ta ælla vel dal-nai, gii læ mannam uldaid stobos ja læ læmaš olles bæive siin stobos. Son læi bar|dne-lun|ta, ja de son nokkai alla dieva nala, ja de uldat dol|vu su stoppusæse daihe siin oruhakkii. Ja dobbe læi olo ol|bmut, ja sii falli biebmoid, mutto ii son fuollam

her hands and want her to go with them. And they went and led her by both hands, until a door opened in the cliff. And inside were all kinds of things, food and much silver and many people. And then they said: "This is an exceedingly pretty girl." But then she was scared and tore herself loose and ran away. — And she is still living, 1909.

LXIII.

More about the Uldas.

Susanna Huvva is forty years old now. And she was a little girl, and she was lying asleep on a high hill, and then she awakened, and then she sees that a herd is grazing around her, and all [the reindeer] are unicornous. And she did not understand anything of that, and she slept again. And when she arose, then there was not any herd there anymore. And when she came home, then she told it to her mother; and the mother knew, of course, that it is the herd of the Uldas, as they are all unicornous, or with one horn only. And that same person has seen on the east-side of Raggesvare that a herd of pack-reindeer was resting; and then she went up to it, and when she came there where she saw the herd, then there was nothing whatever, nothing but loose stones.

Forty years ago, there was a woman who had also seen the herd of the Uldas; and there was a big herd. And one person is still living who has been in the dwelling of the Uldas and had passed a whole day in their house. That was a half-grown boy, and he slept on a high hill, and then the Uldas led him to their house or their dwelling. And many people were in there, and they offered him food,

siin biebmoid. Ja sii falli maŋga gærde biebmoid ja leggji hui buoret, mutto ii son borram. Ja de sii fer|tiji luoi|tet olgus ja daggji, atte jos siin boares livčui das, "de it don livču bæssam ruok|tot." — Ja dat læt gal juo ou|dal samet diettam, atte ii galga borrat, ja jos borra, de ii bæsa olgus.

but he did not care for their food. And they offered him food many times and were very kind; but he did not eat. And then they had to let him out; and they said that if their old [man] had been there, "then you should not have got back." — And the Lapps have known that already before, that one shall not eat [among the Uldas], and if one eats, then one does not get out.

Gaivares læi ok|ti same sii|da orrome, ja de leggji boččeme boc|cuid goade lut|te, ja de botti gusat ja nu čab|bat, ja dat rut|ti duokko dei|ki, ja æi sii dakkam deida mai|dege. Ja æi sii ibmerdam dal|le, mat dat læt, mutto dat jau|ki fak|kistaga. Ja de fuomaši, atte dat leggji uldaid gusat, mutto de læi mannjet, go æi ibmerdam, dal|le go leggji oi|dnusis. Ja dat leggji-ge uldat fallame deid siggjiidi, mutto go æi ibmerdam, dal|le go læi ai|ge.

On Gaivare, a Lapp sida was staying once; and then they were about to milk the reindeer at the kote; and then cows came there, so pretty, and they jumped hither and thither. And they [the Lapps] did nothing whatever with them. And they did not understand at that time what it is; but suddenly they [the cows] disappeared, and then they came to think of that it was the cows of the Uldas. That was too late, however, as they had not understood it while they were visible. And it was the Uldas, indeed, who offered those to them. But they did not understand it while it was time.

Ja Guou|dagæinos læ ok|ta sabme oǯ|ǯum olles ælo uldain. Ja das læi dal-nai čab|babut boc|cut ja hær|vat. Ja dam ol|bmu namma læi Boala Bær Aslak. Ja su manat læt rig|gat visut ja siin manaid manat. Ja su giera læ vela dal-nai ælleme. Iige deid borram nau|de, æneb go biebmo dušše valdii. Mutto deid, gæt æi læt uldaiguim duttot[1]), daid nau|de goddii 10 ja 100 rekkigis boc|cuid.

And in Koutokeino, a Lapp has got a whole herd from the Uldas, and he had also reindeer more beautiful [than those of other Lapps] and splendid. And the name of that man was Boala Bær Aslak. And his children are rich, all of them, and so are their grandchildren. And his lineage is still living. Neither did the wolf eat them [the Ulda-reindeer], more than just to his living. But those who do not agree with the Uldas, for those the wolf kills reindeer by tens and by hundreds.

Ja doluš samet oi|dni uldaid nu dau|ja dego nubbiid samiid. Ja soames samiid; dat leggji uldat hui buoret, dat botti dau|ja sagaidi ja mui|tali, mii dal dappa-

And the Lapps of former times saw Uldas as often as [they saw] other Lapps. And the Uldas were especially kind towards some Lapps; they came often and talked with them and told what is going

huvva. Mutto gal uldat læt bahat deida, gæt æi satte ællet, nu got sii liikujit. Ja æi uldat læt-ge go jur soames olbmu ustebat, ja gæn usteb uldat læt, de dat olmuš galle birgi, sii vækkehit alo, go darbaša. Ja gal daggar olmuš læ jur noaide-nai, gæn uldat vækkehit, ja ædnamhaldet, gæn dat-nai vækkehit, gal dat-nai birgi.

[1]) Finnish *tutut*.

to happen now. The Uldas are bad, however, towards those who cannot live as they like it. Neither are the Uldas friends with more than a few people. And he who has the Uldas as friends, that person is sure to get along; they always help when it is needed. And such a person whom the Uldas help, he is indeed a noaide too. And the earth-Haldes, those whom they help, they get well along too.

LXIV.

Uldaid lonohuvvuma birra.

Okti læi manna lonohuvvum, ja de sii fuomaši, atte dat læi lonohuvvum manna, deina-go æi birgim deina manain; dat bodii fuomašæbme das, go dat manna algii njammat nu garrasit, ja dam mana ædne didii, atte ii su manna lavim nu garrasit njammat. Ja dat læi vuostaš mærka, mas sii fuomaši, atte manna læi lonohuvvum. Ja de nævvoi okta boares gerit, atte "galgabet rissit garrasit." Ja de son vel nævvoi, atte "biggjit ovta sierra huodnahii (stoppui) dam mana, ja biggjit bæude nala buuro ja hui væhaš buuro ja olo basti, ja mannit de erit dam stobos ja gæččat dušše raige-raige!" Ja go olbmut manni erit, de dat manna čuoǯǯahii bajas ja manai bæudai ja dajai, atte "mon læm ællam nu gukka go skierret variid nalde, ja im læt oaidnam dam goansta, go læ na unnan buuro ja na olo bastit!" Ja de sii ditti, atte uldat læt lonoham dam mana. Ja de sii rissiji hui garrasit, ja de biggji sierra stoppui, ja [biggji] gintaliid buollet olo, ja de manni fas guldalit, ja de gulli, go daggji, atte

XLIV.

About the changing by the Uldas.

Once a child had been changed; and then they observed that it was a changeling, because they could not get along with the child. It became evident thereby that the child began to suck so hard — and the mother of the child knew that her child was not wont to suck so hard. That was the first sign whereby they understood that the child was changed. And then an old woman advised them: "You must whip it severely." And furthermore she advised: "Put the child in a room by itself, and place porridge on the table, very little porridge and many spoons, and then go out of that room and peep only through a hole!" And when people went out, then the child arose and went to the table and said: "I have lived as long as the dwarf-birches on the mountains, and I have not seen this trick, that there is so little porridge and so many spoons!" And then they knew that the Uldas have changed that child. And then they whipped it very severely and placed it in a room by itself, and [put] many lights burning, and then they went again to listen, and then they heard how they [the Uldas] said, that

æi sii gil|li gullat, go cab|mit siin boares ædne. Ja de lonohi fas mana ruok|tot, dušše suorbma doggji gaskat mær|kan ja danen go sii-nai cab|mi siin ædne nu garrasit.

Ja gal samet lap|pit dau|ja manaid, gæt æi ane šielaid manaid nal|de, soames silba, ja go læ daggar sil|ba, mas læt bustavat, de æi oažžo uldat famo doal|vot. Ja danen samet let al|gam silbaid adnet manain, maŋga-soartaš silbaid.

Gal samet læt doluš aigiin lap|pan manaid, mutto ii læt val|dum æneb čielgas, mutto dušše hubmit, atte uldat val|dit mana, jus ož|žut. Ja dam ditti adni niibe giet|kamis, vai æi oažžo uldat. Ja dat silbat læt maid danen manaid giet|kamiid sær|ro-baddiin. Ja dalaš ol|bmut doi|vut, atte dušše hær|van dat læt daid adnam, mutto sii goččudi šiellan daid silbaid ja visut, maid sii adni manas danen, atte æi oažžo uldat doal|vot.

60 jage ai|ge, go vela læ dam Duordnosgaddes lulle-bæl|de jaure Nivsat-ordas lap|pum manna, ja dat oc|cujuvvui juokke rogges, ja viimat ok|ta noaides galles algii boal|det daggo ædnama, mutto ii dat-ge aboham. Son doaivoi, atte uldat dol|vut dau|ja manaid. — Mutto gal dat doal|vo goas|kem-nai manaid, daggariid, main læt guol|ga-bik|tasat daihe boc|c[u]-nakke-bik|tasat. Goas|kem læ oap|pam borrat boc|cuid ja njoammeliid, ja deina dat læ varalaš boc|cu-nakke-bivtas-manaid doal|vot. Gal goit læt boares ol|bmut ož|žum

they could not stand to hear that they beat their old mother. And then they [the Uldas] changed the child back again; they only broke a finger as a mark, and because they beat their mother so severely.

And the Lapps lose often children, indeed, those who do not use amulets on the children, some silver; and when it is such silver in which there are letters, then the Uldas cannot get power to carry them off. And therefore the Lapps have begun to have silver on the children, many kinds of silver.

The Lapps have lost children in former times, indeed; they have not got it more clear, they only talk about, that the Uldas take a child if they can. And therefore they had a knife in the cradle, lest the Uldas should get [the child], and the silver is also for that reason in the three-stringed band[86]) of the children's cradles. And people of the present time think that they have had it as an ornament only, but the people of former times did not have it as an ornament; but they called it amulets, that silver and all that which they had on the child, lest the Uldas shall carry it off.

Sixty years ago, a child has been lost at the shore of Torneträsk, on the south side of the lake, at Nivsat-orda; and it was searched for in every hole, and at last a man, versed in witchcraft, took to burning the ground; but that did not help anymore. He thought that the Uldas often carry children off. — But the eagle also carries children off, indeed, such who have fur-clothing or are dressed in reindeer-skin. The eagle is wont to eat reindeer [fawns] and hares, and therefore he is dangerous by carrying off children clothed in reindeer-skin. Old folks have

diedo, atte goas|kem maida manaid doal|vo, go lavijit varohit, atte æi manat galga nok|kat rabas dievvai, mutto mannat gæđge vuollai daihe soakke-miesta-mad|daga vuollai, vai ii goas|kem oai|dnet.

LXV.

Mui|talus ovta same-bardne birra, go son gaunai uldaid.

Go læi ok|ta gæfes same-bar|dne mannan Nor|gii, nu got laviji samet boares ages; go leggji gæfet, de manni Nor|gii mærragaddiidi daggo Tromsa amta baikiin. Ja de dat bar|dne maid dagai sæmma. Ja de algii gussa-ræinarin Norga dalulaǯ|ǯii.

Ja go son læi ræinedæme gusaid, de son oai|dna guok|te čabba same-nieida ja olo čabba buoides gusaid. Ja de son manai sud|nu lusa, ja de si humadi. Ja de su mielas leggji dat nieidat hui čab|bat ja sæmma dat gusat. Ja de dat nieidat al|gi sittat su siin dallui ja mui|tali, atte siin dallo læ lakka. Ja de son manai deid nieidaid miel|de. Ja de go son oinii, man čabbat læ dein dallo ja nu olo sil|ba ja gol|le, de son algii lii|kut ein æmbo. Ja de niei|da addii mielke jukkat. Ja de sii fas vul|gi olgus ja manni gusaid lusa. Ja go ækket šaddai, de nieidat sitti, atte gal|ga fas boattet siin lusa iđđedis, ja sitti, atte sii gal|git ræinedit olles gæse ovtas. Ja dam bardne čal|bmai šad|di dat uldaid gusat olo čab|babut go dat siin gusat. Ja de sii ærranad|di. Ja go idet šaddai, de son fas bodii sæmma baikiidi, ja de sii

learned, at least, that the eagle carries children away too, as they are used to take care that the children shall not sleep upon an open hill, but go in under a rock or at the root of a birch-thicket, lest the eagle shall see them.

LXV.

Story about a Lapp-boy, when he met the Uldas.

A poor Lapp-boy had gone to Norway, as the Lapps used to do from old times; when they were poor, then they went to the Norwegian shores, there in Tromsø county. And that boy did likewise. And then he began [to serve] as a cowherd at a Norwegian peasant.

And when he was tending the cows, then he sees two beautiful Lappgirls and many pretty, fat cows. And then he went up to these two, and they talked together. And in his opinion these girls were very pretty, and the cows also. And then the girls began to ask him to go to their house, and they told him that their house was close by. And then he went with the girls. And when he saw how beautiful their house is, and so much silver and gold, then he began to like them even more. And then the girl gave him milk to drink. And then they went out again and went to the cows. And when evening came, then the girls wanted him to come to them again tomorrow, and they would that they shall tend jointly the whole summer. And to the eyes of the boy those Ulda-cows became much prettier than theirs [which he was tending]. And then they parted. And when the morning dawned, then he came again to those

fas gaunadi, ja de sii leggji hui us|teb-lažžat. Ja de algii son jurdašit deina čabbat nieidain, atte son nai|tala, ja de son algii hubmat nieidain. Ja de niei|da lii|kui dasa hui buris. Ja de sii dakki valmasin littoid. Ja de nieidat sitti fas su čuovvot siin goattai daihe stoppui. Ja de son čuovoi. Ja dat leggji olo ol|bmut dobbe, ja dat maid leggji hui buoret. Ja e fas ad|di mielke sudnji jukkat. Ja sii mui|tali, atte sii læt uldat, ja falli sudnji sil|ba-litte, mutto ii son val|dam, ja falli biebmoid, mutto ii son goit val|dam vel, vaiko ii son gal ballam. Ja de sii manni fas gussa-æloid lusa, ja dam sæmma laggji sii ræinedi. Ja go ækkedis ærranad|di, de nieidat al|gi sittat dam bardne, atte boattet siin lusa nok|kat. Ja go bar|dne doalvoi gusaid ruok|tot, de son vulgii deid nieidaid lusa. Mutto ii son bæssam; go ol|bmut oi|dni, atte son vulgii, de čur|vu, atte "ale mana mæc|cai!" Ja de ii son bæssam.

Ja go idet šaddai, de son dagai fas sæmma laggji, ja de sii fas gaunadi sæmma laggji go ou|dal-nai. Ja de ein æmbo rakkasnuvvi ja dakki nannusæb littoid. Ja de nieidat sitti ein garrasæbbot, atte son gal|ga boattet siin lusa ik|ko daihe iggjadit. Ja bar|dnai šaddai garra rakkesvuotta, ja sii dakki nai|talam-littoid. Ja go son dal bodii ruok|tot, de su mielas leggji daid al|bma-ol|bmuid gusat ja visut fastebut go uldaid gusat ja visut. Ja go son bodii ruok|tot gusaiguim, de ol|bmut moi|tit, atte bar|dne læ rieu|dam. Ja go son

same places, and then they met again; and then they were very kind. And then he began to think of one of the pretty girls, that he would marry [her]; and then he began to speak to the girl. And the girl liked it very much. And they made an agreement. And then the girls asked him again to go with them to their kote or house. And he went with them. And many people were at that place, and they were also very kind. And they gave him again milk to drink. And they told him that they were Uldas, and they offered him a silver bowl, but he did not take it. And they offered him food, but he did not take that either, although he was not at all afraid. And then they went again to the herd of cows, and they tended it as usual. And when they parted in the evening, then the girls began to ask the boy to come to them to sleep. And when the boy had brought the cows back, then he went to the girls. But he did not get off. When people saw that he went, then they called out: "Do not go out in the wilderness!" — and then he did not get off.

And when the morning dawned, then he did likewise, and then they met again, just as before. And then they were still more in love, and they made stronger compacts. And then the girls asked him still more forcibly to come to them at night, or pass the night [with them]. And love grew fast for the boy, and they made promises of marriage. And now when he came back, then he thought that the cows and everything belonging to real people was uglier than the cows and everything belonging to the Uldas. And when he came home with the cows, then the people remarked that he was changed.

doalvoi ruok|tot gusaid, de son manai olgus, ja go ol|bmuin bæsai čiekkai, de son vulgii viekkat mæc|cai. Ja go ol|bmut čur|vu, go oi|dni, atte son viekka mæc|cai, mutto ii son dakkam gul|len-ge, son viegai mæc|cai. Ja de ol|bmut viegahi gidda. Ja de vuordnohi, manen son viekka mæc|cai. Ja de son fer|tii mui|talit, atte sus læ ul|da-niei|da moar|sen, ja dokko son haleda dal ijastit. Ja de ol|bmut dol|vu ruok|tot.

Ja de dam rajes ii son šat mui|tam ii-ge oai|dnam.

Dam bardne namma læi Gunar, ja son šaddai goit rigges sabmelaš ja oroi Gellevares. Ja dal læ son jabman.

Dat sæmma Gunar, son læ gal daggjan, atte gal dat læ duotta, atte uldat læt gal jur vis|sasii.

Jages 1916 čalla
Johan Thuri.

LXVI.

Ok|ta mærkalaš asii, same ja ulda us|teblašvuotta.

Go læi ok|ta sabmelaš šad|dam nu us|tebin uldaidi, atte oroi ovta siidas, dego samet orrut ovta siidas nubbiid samiiguim. Mutto æi goit oai|dnam dam same vækka æi ok|tage, dušše son ieš oinii. Ja dat læi aive gæsset, dat ai|ge, go son oroi ovtas uldaiguim. Ja son manai uldaid lut|te hui dau|ja, ja su vækka imaštalli, gos son ein jau|ka. Ja uldat ræinedi su ælo. Ja dam imaštalli ieǧa

And when he had brought the cows home, then he went out. And when he succeeded in hiding himself for people, then he took to running out in the wilderness. And people shouted when they saw that he is running out in the wilderness; but he feigned not to hear it at all, he ran out in the wilderness. Then people overtook him by running and caught him. And then they besought him [to tell], why he is running out in the wilderness. And then he must relate that he has an Ulda-girl for sweetheart, and thither he would go now to pass the night. And then people lead him back.

And since then he has not remembered nor seen her.

The name of that boy was Gunar, and he became a rich Lapp, nevertheless[87]). And he lived in Gellivare [district]. And he is dead now.

That same Gunar has said, indeed, that it is quite true that the Uldas exist, absolutely certain.

Anno 1916 writes
Johan Turi.

LXVI.

A remarkable thing, the friendship of a Lapp and the Ulda.

A Lapp had made friends with the Uldas, so that he lived in one sida [with them], just as the Lapps live in the same sida with other Lapps. No one of the Lapp's household did see them, however, he alone saw them himself. And it was in the summer season only that he was together with the Uldas. And he went very often to see the Uldas, and his folks wondered where he always disappeared. And the Uldas tended his herd. And other

samet, go su ællo guotto alo lakka goade, vaiko ii ræined, ja ieǯa samet ræinedit alo ja bis|tit danditti æloidæset. Ja dam same boc|cut æi čuovo ieǯa samiid boc|cuid. Ja dat sabme boǯii olo mielke, ja uldat bočči sæmma livva-sajes ovtas, mutto ii dam same ak|ka ii-ge manat oai|dnam uldaid. Mutto de son viimat ak|kasis mui|talii, atte sis læt sii|da-guoimet, gæt ræinedit siin æloid.

Ja go čak|ča[t] sabme vulgii luk|sa jottet, de uldat sitti, atte boattet ein gæsset sii|da-guoi|bmen siggjiidi, ja son loppedii. Ja go giddat bodii oi|dnui uldaid oruhaga, de son gobmerdii ja valdii gappera erit oaives maid, maid su vækka imašti.

Dat bai|ke læ Dur|dnusis davas oarjas Ruota ja Norga raje lakka.

LXVII.

Uldat læt maid ok|ti darbašam olmušnissuna vieǯ|ǯat barmorskan daih jortamorran. Ja same-niso manai ulda miel|de, go ul|da sidai. Ja go bodii ul|da-nissuna lusa, de son dagai, nu go son læ lavim ol|bmuid-nai jortamorran. Ja same-nison dagai valmasin visut, nu go laviige. Ja go læi gær|gam visut, ja de son vuol|gegodii ruok|tot, de addii bal|kan vuolahasaid firkal-mok|kai. Ja go son vulgii, de ul|da sattii su, ja de doalvoi seu|dnjis

Lapps were wondering because his herd always pastured near the kote although he did not tend it. And the other Lapps were always tending — and nevertheless, their herds did always escape. And the reindeer of that Lapp did not follow the reindeer of other Lapps. And that Lapp milked much milk, and the Uldas milked on the same resting-place[88]) together with him; but neither the Lapp's wife nor his children did see the Uldas. At last he told his wife, however, that they have neighbours who tend their herd.

And in the fall, when the Lapps moved south, then the Uldas wanted him to come again in summer and be their neighbour; and he promised that. And in spring, when the dwelling-place of the Uldas came in sight, then he bowed down, and he took also the cap of his head, at which his folks wondered.

That place is northwest of Torneträsk, close to the Swedish and Norwegian border.

LXVII.

[The Lapp-woman as midwife among the Uldas].

The Uldas have also once been in need of going for a human woman as midwife. And the Lap-woman went with the Ulda, as the Ulda wished it. And when she came to the Ulda-wife, then she did as she was wont to do at human persons as a midwife. And the Lapp-woman finished everything, as she used to do. And when she was through with everything, and when she was going home, then she [the Ulda who had gone for her] gave her shavings in her apron as a reward. And the Ulda accompanied her when she went. And she led her

rai'gai dego bieggjo-rai'gai. Ja de son bodii fak'kistaga stoppusis. Go son læi vuol'geme, de oai'dna, go goai'ko gattos vulus, ja de daggja ul'da-gerit, atte sis olo billahuvvit biebmot, go gusa-goǯ'ǯa goai'ko alo siin biebmoid nala, go læ navit jur daggo baggjel. Ja dajai, atte dat læ vai've siggjiidi.

Ja go son læi boattam ruok'tot, de son luitii dak'kai daid vuolahasaid ja manai nubbe stoppui ja mui'talii, atte son læi oǯ'ǯum vuolahasaid bal'kan. Ja go su boad'nje vulgii gæč'čat, de dat leggji visut sil'ba-rudat.

LXVIII.
Sautusjaures.

Sæmma O. N. Svonni oai'dno Sautusjaure-gaddes. Son læi vuoggjeme nubbe geinudaga, ja go son læi jur nubbe geinudakkii boatteme, de son oai'dna, atte dan geinudaga miel'de bottit olo vuog'gjet; ja son maid vuog'gja, vai son bæssa ou'dalii soames-ge vuog'gje. Ja dat vuggjit nu garrasit, ja son-nai vuoggja nu garrasit, go væhaš-ge hær'ge nagad, ja de son oai'dna, atte guok'te vuog'gje juo guoḑeldit mæd'del, jur go son-nai ol'lii dam nubbe geinudakkii. Ja de son gæččasta deid vug'gjiid, mat bacci mannjelii, ja de dat leggji jau'kam visut. Ja dat guok'te vuog'gje, mat guoḑeldi oudas, son vuojehii, mutto ii son jok'sam, dat lap'puji guoḑeldæmen, vaiko sus læi buoremus soartat hær'ge, ja dat lap'puji duššen dat-nai. Ja ol'bmut daggji, atte dat leggji

into a dark opening, like the entrance of an animal's den. And then, all at once, she came into her own house. And while she was going [with the Ulda], then she sees that it is dripping from the ceiling. And then the Ulda-woman says, that much of their food is spoiled because cow's urine is always dripping on their food, as the cow-stable is right above. And she said that that was very troublesome for them.

And when she had returned, then she threw the shavings upon the fireplace; and she went to another house and told that she had got shavings as a reward. And when her husband went to see them, then they were all silver-money.

LXVIII.
From Sautusjaure.

The same O. N. Svonni had a vision on the beach of Sautusjaure. He was driving along a track, and he was just about to turn in on another track; then he sees that many people are driving on that track; and he drives fast also to get ahead of some of the drivers. And they drive just as fast as the reindeer can go, and he does so too. And then he sees that two drivers have already got the lead, just in the moment when he has reached the other track. And then he looks around for the drivers who remained behind, and they had disappeared, all of them. And he tried to overtake the two drivers who had passed by him, but he did not reach them, they disappeared as they passed by, although he had a driving-reindeer of the best sort — they also disappeared and became nothing. And people said that it was "church-people" [i. e. ghosts]

gir'ko-vækka, mat gol'git ou'dalis jab'miid dau'ja.

LXIX.

Gir'ko-ræi'so Čok'kerassii.

Sæmma O. N. [Svon'ni] læi ok'ti vuoggjeme Čok'kerassii sæu'dnjadin gir'ko mæd'del, ja de son oai'dna, go gir'kos bullit čuougat, ja son doaivoi, atte ol'bmut læt adneme gir'ko-mænoid. Ja go son bodii gillai, de jærai, man'ne læt ol'bmut gir'kos. Mutto son de gulla, atte æi ol'bmut læt gir'kos. De son gulai, atte æi dat læt go gummihusat[1]), maid son læ oai'dnam.

Son læi dal'le nuorra bar'dne ja ii læm vela roak'kad. Ja dam rajes son ii duos'tam ok'to vuoggjet sæu'dnjadin gir'ko mæd'del.

[1]) Fi. *kummituksia.*

who are often on the move when somebody is going to die.

LXIX.

Going to church in Jukkasjärvi.

That same O. N. Svonni drove once to Jukkasjärvi and passed by the church in the dark, and then he sees that lights are burning in the church, and he thought that people were holding divine service. And when he came to the village [the church stands alone outside the village], then he asked why there are people in the church so late, for lights are burning in the church. He learns, however, that people are not in the church. Then he understood that it was only ghosts that he had seen.

He was at that time a young boy, and he was not yet very bold. And since then he never dared to drive past the church alone in the dark.

LXX.

Ovta Stalo birra, mii oroi Duordnos-jaure davve-gæžes dam njargas, mii goč'čujuvvu Stallo-bies'ken.

Dat Stallo oroi das dam njargas, ja oroi dat Bol'dno-vuodos-nai, ja son dagai bahas samiidi; son jau'kadalai boc'cuid samiin hui'dau'ja. Ja dal'le balli samet dam baikes.

LXX.

About a Stallo who lived at the northern end of Torneträsk on a headland called Stallo-bieske.

That Stallo lived on that headland, and he lived at the bottom of the Bolno-inlet too [he had several dwelling-places, as the Lapps do; and, according to tradition, the Stallos liked to set up their kotes near the trails of the Lapps in order to steal reindeer more easily]. And he harmed the Lapps by letting reindeer disappear for the Lapps very often. And at that time the Lapps were afraid of that place.

— — Ja dam samiid jottem-gæino nal|de Bol|dno-jogaš-gaddes læ ok|ta siei|de, man læt samet olo bal|valam. Ja ok|ta siei|de gau|dnu sæmma baikiin davvelis sæmma guras, mii goč|ču Ruŋ|go-gierraga siei|den. Dat læ stuora balvos-bai|ke, ja dasa læ ad|dum davtet ja čoarvet, unnebut ja stuorebut, ja juokke æl|les, mat leggji siin haldos ja maid sii oǯ|ǯu mæcces; ja gal sii ad|di ruđaid maid; gal das læt gau|dnum 1000 jage boarrasat ruđat, ja dat læt dan|ska, ja læt vela boarrasæbbot-nai soames rutta gau|dnum das.

Samiid boares aige jottem-skik|ka. Niso-ol|bmut æi gal|gam vaggjulit Bolno ras|ta ædnama miel|de, sii gal|gi vaǯ|ǯet jaure-gadd-geđgiid miel|de ja siin bivtas-sækka sælges guod|det. Dieu|do-ol|bmut gal|gi bir|git raidoiguim dam jottulaga ras|ta Bolno. — Dat læi deid aigiid, go samet bal|vali siidiid.

Danen æi gal|gam nissunat gol|gat daggo, amas æi sastuham[1]) dam basse-baike, mii læi siin ibmel. Ja dat siin ibmel balai nissuniid bik|tasiin-nai, ja dan|ne sii fer|tiji guod|det bik|tasiideset mieldeset. Ja siin gabmagat leggji nu vuoimalaǯǯat, atte bai|dni ædnama, ja dan|ne nissunat fer|tiji lau|kot jaure-gadd-geđgiid miel|de, maid basai farga čacce, ii-ge gæđ|gai dar|van-ge nu go ædnamii. Ja Vas|se-njune uhri-baikes[2]) læi maid giel|do niso-ol|bmuid mannamis dam basse-baikes.

Ja go hei|ti bal|valæmes siidiid, de

— —And on that Lapp-trail at the bank of the Bolno-river, there is a seite which the Lapps have worshipped greatly. And there is also another seite at the same place, north of that same cleft; this is called the Rungo-valley-end seite. It is a great place of sacrifice, and to it they have given bones and antlers, smaller ones and larger ones, of any kind of animals that they had care of or that they could get from the wilderness. And they also gave money; money has been found there a thousand years old, and it is Danish, and some still older money is found there.

According to the old travelling customs of the Lapps, the women were not allowed to step on the ground when they went over Bolno; they had to walk on the stones of the beach and carry their clothing-sack on their back. The men had to get along there by themselves with the raidos [i. e. without help from the women] on the trail over Bolno. — That was at the time when the Lapps worshipped the seites.

The women were not allowed to travel there, so that they should not contaminate the holy place which was their god. And this god of theirs was also afraid of the women's clothes; and for that reason they had to carry their clothing with them. And their shoes were so powerful that they contaminated the ground, and for that reason they had to walk along the beach on the stones which the water would quickly wash clean — neither did it [i. e. the mysterious uncleanness of the women] fasten so much in stones as in earth. — And at the Vasse-njune place of sacrifice, it was also prohibited for women to walk on the holy place[89]).

And when they stopped worshipping

sieiide algii baldalit nu, atte fer'tiji loppedit juoida ja addet juogo ruđa daihe soames ieǯa diŋga. — —

Muitalus dam Stalo birra, mii oroi Stallo-bieskes.

Ja dat Stallo oroi nubbe vuoro Bolnos dam Bolno-jaure gaddes, ja go Buuri-Laura læi jotteme Bolno rasta, de lappui biello-aldos miesse, ja de Buuri-Laura arvedi, atte Stallo læ dal dam dakkam. Ja de son vulgii occat, ja de son gaunai, go Stallo læi coggalam miese muora oaksai; ja de son galgai miese, ja de son vulgii occat Stalo.

Ja son manai dokko, gos son didii Stalo ovta oruhaga. Ja de son manai Bolno-vuddui; ja de son gulla, go Stallo njurguda; ja de son manai dokko ja dajai, atte "algo dal faggadallat!" Ja de soai dal didiiga goabbašat, atte das læ dal dievas soatte. Ja Buuri-Laura sidai Stalo, atte "gaiko don muoraid das erit, vai moai faggadallat bessi!" Ja de Stallo gaikoi Bolno-jauraš-gaddai jalga. Ja de soai algiiga faggadallat.

Ja Buuri-Laura čanai, oudal go algiiga, lauǯe birra; ja Stallo giesai muoraid birra boaganin. Ja de Buuri-Laura sidai alget daggavide, go Stallo oaǯǯoi jalga valmasin. Stallo sidai, atte vuoinjastit, mutto Buuri-Laura sidai daggavide, vai

the seites, then the seites began scaring them, so that they had to promise them something or to give them something, money or something else. — —

Story about the Stallo who lived on Stallo-bieske.

And that Stallo lived alternately in Bolno, on the beach of Bolno-jaure [and on Stallo-bieske]. And [once] when Buuri-Laura came camp-moving over Bolno, then the fawn of the bell-aldo disappeared; and then Buuri-Laura guessed that now Stallo had done that. And then he went out searching. And then he found that Stallo had put the fawn into a forked branch of a tree [so that it might call its mother, when the Lapps had moved. When a reindeer-cow has lost its fawn, it will always leave the herd and go back searching where it last had the fawn]. And then he set the fawn free, and afterwards he went in search of Stallo.

And he went there where he knew that Stallo had a dwelling-place; and therefore he went to the Bolno-bottom. And then he heard the Stallo whistle, and he went there and said: "Now let us wrestle!" And then they knew, both of them, that there would be a full fight. And Buuri-Laura bade Stallo: "Tear up the trees here so we can fight!" And then Stallo cleared the beach off at the little Bolno lake. And after this they took to wrestling.

And before they began, Buuri-Laura tied a reindeer-rein around himself, and Stallo wound trees around himself as a belt. And then Buuri Laura would that they should begin right away when Stallo had got the level place ready. Stallo would that they should rest, but Buuri-Laura wanted [to fight] immediately, in order

son ii bæsa vuoinjastit. Ja de soai algiiga fag|gadallat daggaviđe; ja de soai fag|gadalaiga, ja ii goab|bage vuoi|tam; ja de Stallo čuorvoi Bolno-battii, loppedii, Buuri-Laura oaive oaǯ|ǯo, jus son nagada god|det Buuri-Laura. Ja Buuri-Lau|ra čuorvoi oaf|faruššan Bol|dnui Stalo oaive ja Josto siei|dai vuovsa ja Cok|cui sauǯa. Ja de Buuri-Lau|ra oaǯǯoi vuollai, ja de algii čug|git Stalo, ja de Stallo dajai: "Ale godde ieǯat ruos|ta-dag|gariina, mutto godde mu ieččam sil|ba-niibaǯiina!" Ja de Buuri-Lau|ra goddii ieǯas niibiin, ja de son vuitii. Mutto de son algii Stalo čuop-, padit; gal son diđii, atte ii son jame jos ii čuoppaduvvu. Ja go son čuoppadii, de son oinii, atte dat mannit fas čoak|kai ja dar|vanit ok|tii; ja go son dam oinii, de son dagai dola ja basii das Stalo biergoid, ja de čanadii bessudagaiguim gidda. Ja de guoddašii Bolno-jauraǯii ja vuoggjodii gedgiiguim; ja dan|ne dam jaures læ ieǯalagaš čacce go ieǯa jauriin.

Mutto ak|ka læi vel ælleme, ja de son fer|tii vuol|get dam-nai god|det. Ja de son manai Stalo akka oruhakkii; ja son njuovai Stalos amadæjo ja bijai ieǯas amadæjo nala. Ja go Stalo gerik bođii, de son dajai: "Man|ne dat munnji njad|da?" go Buuri-Lau|ra læi malestam Stalo biergo, ja gal

that he [i. e. Stallo] should not get a chance to rest. And then they began to wrestle at once. And they wrestled, and neither of them won. And then Stallo called out and promised that Bolno-batta [the seite there] should get Buuri-Laura's head if he was able to kill Buuri-Laura. Buuri-Laura called out [that he gave as a sacrifice] to Bolno Stallo's head, and to Josto's seite an ox, and to Couco a sheep. And then Buuri-Laura got him down. And he took to stabbing Stallo; and then Stallo said: "Do not kill me with your rusty dagger, but kill me with my own little silver knife!" Buuri-Laura killed him, however, with his own knife [he knew that Stallo's knife could not kill Stallo] and vanquished him. After this, however, he began to quarter Stallo; he knew well enough that he would not die if he was not quartered. And while he was quartering, he saw that they [i. e. the members] went together and united again. And when he saw that, then he made a fire and there he roasted Stallo's flesh. And then he tied it together with twined birch branches; and after this he carried it to the little Bolno lake and lowered it with stones. And for that reason the water in that lake is different from that in other lakes.

But the wife was still living, and then he had to go and kill her too. Then he went to the dwelling-place of the Stallo-wife. And he skinned Stallo's face and put it on his own face. And when the Stallo-woman came, she said: "Why does it smell like me?" — when Buuri-Laura had boiled Stallo's flesh. [Buuri-Laura behaved like the man of the kote, and obeying the custom of the Lapps and the Stallos — who according to tradi-

Stalo gerik dam havsii hajas; mutto go Buuri-Lau|ra cummastalai, de son ii šat hak|sam.

Ja Buuri-Lau|ra bijai saite bak|kanit, ja go sai|te ruvsudii, de čug|gii Lau|ra geriga accagas saitiin čodda-raige; mutto dat læi vela gieurab go Stallo ieš; mutto nagadii son goit viimat. Ja go læi god|dam, de son valdii silbaid olo ja ruđaid ja boldii goade; ja manjemuš læi bæna god|det, mii læi Bieskes gidda ruou|de-vidjiin, mi læi juokke Stalos. Ja Staloid bædnagat læt hui gieurat.

Dat čal|le læ gullam ja oai|dnam daid silbaid, mat goč|čuji Stalo sil|ban; mutto-ma namma læi Stalo nas|te, ja das leggji gol|bma ol|bmu oaive gova, ja dat ad|nuji boaganin birra, dego dal adnit njællječiegagiid. Ja dat leggji sis dalkas-bier|gasat; go deina dæddašii, de buorrani man|ga vige, ja gæt ditti siin noai|de-lokkusiid, de dat buoredi olo vigiid. Ja Stalo guk|se, das leggji guok|te nada; čal|le læ oai|dnam daid ja adnam giedas-nai. Ja ok|ta, man namma læ mal|lje; dat

tion lived much like the Lapps — he had prepared and cooked the usual evening flesh-meal, in this case Stallo's own flesh]. And certainly, the Stallo-woman did smell her smell; but when Buuri-Laura kissed her, she could not smell it any more.

And Buuri-Laura put the spear [into the fire] to heat it [i. e. he put into the fire the spear which the Lapps generally carry with them]; and when the spear was sparkling, then Laura pushed the red-hot spear down in the old woman's throat. She was, however, still stronger than Stallo himself, and yet at last he won. And when he had killed her, then he took much silver and money and burned the kote. And at last there was the dog to kill — which every Stallo has — it was bound on Bieske with an iron chain. And the dogs of the Stallos are very strong.

He who writes this has heard [about] and [also] seen the kind of silver that is called Stallo-silver; the name of one kind was Stallo's star, and there was three pictures of man's heads[89a] on it, and it was used [as an ornament] around on the belt, just as they nowadays use the square ones [i. e. small quadrangular pressed silver plates or buttons which adorn the Lappish belts in a close row]. And they [i. e. the "Stallo-stars"] were their medicin-things; when they pressed with such a one, then it cured many kinds of sickness; and those who knew their [i. e. the Stallo-stars'] formulas, they were able to cure many sicknesses. And on Stallo's kukse [i. e. a small silver-tumbler, much used by the Lapps in former days] there were two handles; he who writes this has seen such ones and had them in his hands too. And there is a thing whose

ad|nuji maid maŋga baikes boakkanis ja manaid sær|ro-baddes suore ærranambaikes (dal læ sæu|dnjad, go čalam daid, mæc|c[e]-goatte). Ja go dain ou|dalis mui|taluvvum silbain læ dat namma Stalo nastet ja nu ein, de dat læ, dego samet livču ož|žum daid Staloin, lætgo sii oas|tam vai lætgo dal|le val|dam, go læt god|dam Staloid.

[1]) Fi. *saastuttaa.* [2]) Fi. *uhripaikka.*

LXXI.

Stallo ja Bánni Biettar.

Stallo biudii riđain Banni Biettara. Stallo bijai olo biebmoid riđa vuollai, ja Banni Biettar valdii visut biebmoid erit, ja Stallo bijai fas biebmoid, ja Banni Biettar fas valdii biebmoid erit. Ja de manjemus|ta Banni Biettar giesai ieža̧s riette sisa ja manai riđa vuollai. Ja de Stallo boatta ja oai|dna, go læ Banni Biettar riette sis|te, de Stallo daggja: "Batta vuitii!" Dego dam ditti, atte go oinii su biebmoid, de ii maššam, de dar|vanii dasa. Ja de Stallo doalvoi goattai lieg|ganit, ja ieš algii gare dakkat. Ja de færai ol|gon. Ja de goč|čo bardnes: "Vieżża dam habaguokke!" mii goč|čujuvvu suoma gilli [haapakuokka], ja same gillii Stalo ak|šon. Ja go bar|dne guou|lalii goattai, de Banni Biettar čuolastii oai|vai Stalo bardne, ja de dat jamii. Ja Stallo čuor|vo bardne farga buk|tet habaguokke. Ja go bar|dne ii dit|tum, de Stallo viekkalii ieš. Ja go rabai uvsa, de Banni Biettar čuo-

name is malje [i. e. a kind of silver brooch], it was also used in many places, in the belt and on the children's three-stringed band [in the cradle], where the strings separate. (It is dark while I write this in a wilderness kote) [This is meant as an excuse for Turi's poor hand-writing]. And as the silver above mentioned has the name Stallo-stars and the like, then it seems as if the Lapps have got it from the Stallos — whether they have bought it or taken it when they have killed the Stallos.

LXXI.

Stallo and Banni Biettar.

Stallo tried to catch Banni Biettar in a trap. Stallo placed much food under the trap, and Banni Biettar took all the food away; and Stallo placed food again, and Banni Biettar took again the food away. Then at last Banni Biettar wrapped himself in a cow's hide and went in under the trap. And then Stallo comes and sees that Banni Biettar is in the cow's hide; then Stallo says: „The arse won!" [i. e. hunger compelled him] because, when he saw his food, then he could not abstain from it, then he stuck there. And then Stallo brought him to the kote to be warmed[90]), and himself he began to make a dish [for the butcher's meat]. And then he fashioned it by hewing outdoors. And then he ordered his son to fetch him the spout adze, haapakuokka, as it is called in Finnish, and in Lappish: the Stallo-axe. And when the boy looked into the kote, then Banni Biettar cut him into the head, and then he died. And Stallo shouts that the boy shall bring the axe quickly. And when the boy did not appear, then Stallo went himself. And

lastii sæmma-laggji dam-nai jamas. Ja deina læ dat oǯǯum nama same gillii, Stalo akšo, dat mii goččujuvvu suoma gillii habaguokken.

LXXII.

Ædnam-vuoles-goađe birra.

Ruoššat leggji occame samiid. Ja de okta ruošša algii baiket, ja de soitii baiket jur goađe nala. Ja de manat oidni, atte olmuš baika ræppenis vulus; de manat čurvut, atte "ale baike siin malesgieudnai!" Ja de vulgii okta olgus ja manai ruošša lusa ja dajai, atte "mittedædno njuokčamiid!" Ja de ruošša coggalii same njalbmai njuokčamis. Ja sabme gaskestii njuokčama gaskat, vai ii gulahala nubbiiguim. Ja de dat ruošša vulgii viekkat nubbiid manjes. Ja de nubbet ballaji ja manni, sorbmai vikki.

Boares aige samet hubmi olo staloin ja uldain ja ruošššain ja siidiin ja arahaudiin daihe rutta-čiegain ja ædnam-vuoles-gođiin.

LXXIII.

Okta bæcce-buolǯa, mii læ Haparande buotta Suoma bælde, ja dat læi daggar ædnam, atte bainii juokke olbmu daggarin, atte dat goddii olbmuid ja valdii ruđaid. Ja okti læi golgame okta jiettanas ovtain frökeniin[1]). Ja soai bođiiga

when he opened the door, then Banni Biettar cut him dead in the same way too. And therefore it has got that name in Lappish, the Stallo-axe, which is called in Finnish haapakuokka.

LXXII.

About an underground kote.

The Russians[91]) were about to search for the Lapps. And then a Russian began to defecate; and then he happened to defecate right upon the kote. And then the children saw, that a person is defecating down through the smokehole; then the children shouted that he must not defecate into their meal-pot. And then one went outside, and he went up to the Russian and asked if they should measure tongues. Then the Russian put his tongue into the mouth of the Lapp. And the Lapp bit the tongue in two, that he might not be able to make himself understood by the others. And then the Russian ran after the others [i. e. the other Russians]. And then the others got scared and ran themselves to death.

The people of former times talked much about the Stallos, and the Uldas, and the Russians, and the seites, and about buried treasures or money-shelters, and about underground kotes.

LXXIII.

[The murder-house.]

There is a sand-hill, covered with firs, right opposite Haparanda on the Finnish side; and that was such earth that it infected all people [living there] so that they killed men and took the money. And once a giant was travelling together with a lady; and they came to that place,

dam baikai, dam mainahuvvum bæccebulžii, dam dallui, gos leggji dat morhalaš[2]) olbmut. Ja de sii biggji sudnu kammarii borrat. Ja fröken oinii, atte das læ gattos ruoude-sagget, ja uvsa biggji gidda. Ja fröken algii čierrot, go oinii, atte das læ sorbme valmastuvvum, ja son čieroi, ja jiettanas dajai: "Ii das læt hætte; ale čiero!" Ja de jiettanas hoigadii uvsa oktan uksa-belljiiguim daihe boastaiguim olgus ja bajedii hæsta gæhe sisa, mi læi viđa gærde allat ja daida læi vel aleb, ja dajai: "Jos das darbaša saje, jos boatta doarro!" Ja go dat oidni, atte dat læi nu gieura, de suorgani, vaiko leggji juo vuolgam loktii gaccahit lovta vulus, vai guosset sorbmahuvvit. Mutto ii dat gævvam nu, dat.

Ja go dat jiettanas bodii ruoktot olbmuidi, de son addii diedo lænsmannai, ja lænsmanne vulgii daggaviđe. Ja go son bođii dam dallui, de læi varranaga latte, ja lænsmanne jærai, manne læi latte varranaga. Ja sii vastedi, atte sii læt vuovsa njuovvam. Ja lænsmanne siđai, atte "addit sudnji-nai vuovsa-biergo!" Ja sii manni ja čuppi ælle vuovsas čoarbæle. Mutto ii dat aboham. Lænsmannes læi suorbmas, ja son luitii latte-fiellogaskas latte vuollai jur dam ditti, atte bæssa latte gaikot. Ja de dajai, atte son ferti gaikot latte. Ja go sii dam gulli, de sii loppedi olo ruđaid dam suorbmasa oudas, vai ii darbaš gaikot latte, mutto son daggja, atte ii son satte diktet dam suorbmasa, dat læ su gilhe-suorbmas.

that ill-famed fir-hill, to the house where these murderous people were. And then they placed these two in the chamber[92]) to eat. And the lady saw that iron-pikes are in the ceiling — and they locked the door. And the lady began to weep when she saw that a violent death is here prepared — and she wept, and the giant said: "Here is no danger, do not weep!" And then the giant tore up the door with the door-case or the door-posts, and he lifted the horse in over the timber wall, this being five layers [of timber] high, and perhaps it was higher still; and he said: "If room is needed here, if there is going to be a fight!" And when they saw that he was so strong, then they got scared, although they had already gone up on the loft to let the ceiling fall down, so that the guests [might] be killed. But it did not fall out thus.

And when that giant came back to people, then he reported it to the bailiff, and the bailiff set out at once. And when he came to that house, then the floor was gory; and the bailiff asked, why the floor was gory; and they answered that they had slaughtered an ox. And the bailiff demanded that they should give him beef too. And they went and cut the buttock off from a living ox. That did not help, however. The bailiff had a ring, and he let that slip down under the floor through a crevice in the floor, just for the purpose of getting a chance to break up the floor. And then he said that he had to break up the floor. And when they heard that, then they promised him much money for the ring, that he should not need to break up the floor. He said, however, that he could not let that ring remain there, it was his wedding-ring.

Ja de lænsman|ne algii gai|kot lat|te. Ja val|do-iset manai jamas daggaviđe. Ja lænsman|ne gaunai god|dum ol|bmuid lakka gol|bma loge. Ja de das hag|gjijuvvui dat bai|ke ja hævahuvvuji dat ol|bmut.

Ja dat ædnam læi daggar, atte vaiko livču man buoret ol|bmut dasa al|gam orrot, de dat šad|di sæmmalagaš olmušgod|det. Ja das fer|tiji giel|det, atte ii oažžo orrot ii ok|tage or|ro. Ja das læt daggar hal|det, mat bai|dnit visut ol|bmuid daggarin. Ja gal samet læt ož|žum dam ibmardusa, atte ædnam-hal|det bai|dnit ol|bmu, ja muttom hal|det givsedit ja rai|bmit, ja muttom hal|det læt hui buoret ja vækkehit.

[1]) Swedish *fröken*. [2]) Fi. *murhallinen*.

And then the bailiff began to break up the floor. And the head man swooned right away. And the bailiff found about thirty slain persons. And then that place was scattered and these people were destroyed.

And that earth was such, that no matter how good people [they were who] began to live there, they became the same sort of man-killers. And it was necessary to prohibit, that no dweller was allowed to live there. And in that place there are such Haldes which infect all people thus. The Lapps have got that opinion that the earth-Haldes infect people. And some Haldes torment and terrify, and some Haldes are very kind and helping.

LXXIV.

Tolen aikkijt lei akta olmmai, kääs letče 4je partni; akta lei kievra, ja akta lei vuokču, ja 1 lei jaallu, ja akta lei jierpma.

Te daht olmmai vulkkij mähčai pivtiht ja valttij 2te pardni iečas mielte, tan vuovču ja jaalu. Nuppi 2 pardni pačijka orruht koade lusa. Na, mais takai daht jierpmas pardni? Te tajai dan kivrij, aht kall taht su mielast orro dal taht puoremus, aht "tonnaj vuolkaht tuoit pivtijt mielte; jus taht oččoht maiteke, nu daht äi koit aktake nakoht kuottiht tan ruoktoht." Na, de kievra kal eihto vulkkij toarridiht ton kolpmasa, käht lečče juo outall mannan. Na, de lečče doht 3mas-kes kavnan kotti ja piestan suorkaniht ja ruohtastiht, ja de pijai ahči dan vuovču viekaht outij. Na, kall tahh fall lei juo falli ja jodan viehkaht, aht ij län kall

LXXIV.

[Four sons.]

There was in former times a man who had four sons; one was strong, and one was swift, and one was courageous, and one was judicious.

Then the man went out in the wilderness to hunt, and he took two sons with him, the swift and the courageous. The other two sons remained behind in the kote. Na, what did the judicious son do, he said to the strong one that in his opinion it would be best "that you go with the hunters too; if they get anything, then they shall not be able to carry it home." Na, then the strong one went, indeed, after those three who had gone already before. Na, then these three had come across a wild reindeer and happened to scare it so that it ran. And then the father made the swift one run in front of it. And he was certainly so swift and

aktake njälle juolkkaht älli, man taht ij joksan, muht te lei juo nu häkkahis arki, aht taht pallai jur juohke tussis, vaiko lasta skoapanasas. Na, de daht ij län kall kuhki, ovtalko viekai kotti ovtij ja jorkalij ruoktoht ahčis kuvlui, käs lei pissu, ja de viekahij dan kotti ovta guovča njäika, ja guovča snirkij. Na, dalle vuokču pallai ja ruohtai deko čuonnjan ahčis lusa ja tajai: "Tall leččen jur oaččume kotti tiehke, muht te Tammalaskes pijai guovča vell jur dan käinnu nala snirkuht, te mon in tuostan čaht äneht karvvihiht tu lusa".

Na, de ahči pijai fas viehkaht tan kotti ovtij ja pijai dan jaalu viehkaht manjai. Na, de leikes taht jaallu juo nu apohäme njoahči viehkaht, aht taht ij johdan ij alkanke. Te viekai vuokču jur kuorrall dan guovča kotti ovtij, ijke guovča hahpehan oaitniht ij vehaske su. Te son manai manus, ja jaallu lei su toarridäme. Te kavnahalai don guvčij, ja guovča alkij pisskuht ja snjirko ja rahpo ädnama, muht jaallu fall ij ane maninke guovča goanstait. Na, de jovsai kievranai, ja ko oinnij guovča, te daht manaj njuolka nala ja väluhij vuollai, ja dall das dätta, ijke läht fall ij mijke, mainna kottalij guovča. Te son sidaj dan jaalu poahtiht allasis vähkin. Soai čatnapa suonahij kitta, tassače ko ahči poahta, käs lä pissu. Te jaallu valtij ja čanai dan suonaha guovča säipai kitta, ja nuppi

quick in running that no quadruped animal existed which he did not run down. He was, however, so cowardly that he was afraid of any trifle, even of the rustling of a leaf. Na, then it did not last long before he ran in front of the wild reindeer and made it turn back in the direction of his father who had the gun. And then the wild reindeer ran across a bear, and the bear shrieked. Na, then the swift one got afraid and ran like a spark of fire to his father and said: "Now I would have got the wild reindeer hither; but then Dammalaš made a bear whine on the way. Then I did not dare anymore to turn [and chase] it towards you."

Na, then the father made him again run in front of it and he made the courageous one run behind. That courageous one was, however, so uselessly slow in running that it did not advance at all. Then the swift one ran right by the bear, in front of the wild reindeer, and the bear did not even get a chance to look at him. Then he ran his running [chasing the wild reindeer], and the courageous one followed him. Then they met the bear, and the bear took to shrieking and whining and tearing up the ground; but the courageous one did not care a bit about the bear's tricks. Why, then the strong one came up with them too; and when he saw the bear, then he went right for him and laid him down, and now he squeezes him there; nor did he have anything wherewith to kill the bear. Then he asked the courageous one to come to his aid. Then these two tie it with sinew ropes until the father comes who has the gun. Then the courageous one took the rope and tied the bear's tail with it, and the other end he tied

käci čanai stuora soahkai kitta, ja de riemai čuorvuht ahčis, aht "poahtiht tall kodtiht!" Muht tekes lei vuokču jur paltij viekahan tan kotti, man manjis tahh lei lämas. Ja te ahči paačij dan kotti ja täivai mait, ijke son länke paljo mijke ära ko madohis puorre[1]) paahčiht. Na, deko kievra kulai pissu paukihäme, de sonnai viehkalij kähčaht, juoko kotti fierralij; jaallu leike juo outall viehkan tohko. Na, de guovča ruohtastij eret, ko kievra vulkkij kotti kähčaht. Na, de sij kavnadetče visočiht tan kotti paltij. Te tajaika kievra ja jaallu, aht sudnos lä tall dast hui lahka guovča säippis kitta čatnojuvvun soahkai. Na, de sij äi deinna hohpohallan, mij lei kitta, muht te sij njuovastekje dan kotti ja vulke deinna ruoktoht, ja ko pohte ruoktoht, te sij malestetče dan kotti pierkku ja porre. Ja de podij jierpmanai koahtai; tah lei lämas povčuit luhte. Te son jäärai: "Oinnijehko ära maiteke ko dan kotti?" Te tajaika kievra ja jaallu, aht kall sutnos lä vell akta guovča säippis čatnojuvvun kitta stuora soahkai. Na, de jäärai daht jierbma: "Lähpeko doai kottan dan g-ča?" Te soaj tajaika: "Än moai läht." Te tajai daht jierbmamus pardni, aht "kall lä vall stuora puorre, jus jur takvidi vuolkipehteht, te vell väččipehtet joksaht tas kitta." Ja deko sij poohte oitnosiij, talle guovča pokkij säippis, muht talle ahči paačij mait, ja guovča fierralij.

[1]) Fi. *mahdottoman hyvä.*

unto a large birch. And then he began to call the father: "Come now and kill it!" But then the swift one had just run the wild reindeer, which he had pursued, right up to him [the father]. And then the father shot at the wild reindeer and he hit it too; he was nothing else but an exceedingly good shot. Na, when the strong one heard the report of the gun, then he ran also to see whether the wild reindeer fell; the courageous one had already run thither. Why, then the bear jumped up, when the strong one went to look at the wild reindeer. Na, then they met each other, altogether, at that wild reindeer. Then the strong one and the courageous one said that they have now the bear yonder, quite near, tied by its tail to a birch. Then they did not hurry with that which was bound; they skinned the wild reindeer, however, and went home with it. And when they came home, then they cooked and ate the wild reindeer's meat. And then the judicious one came also into the kote; he had been with the reindeer herd. Then he asked: "Did you see anything else but that wild reindeer?" Then the strong one and the courageous one said that they had, indeed, a bear too, tied with the tail to a large birch-tree. Then the judicious one asked: "Have you killed that bear?" Then those two said: „No, we have not." Then that most judicious one said: "Then it is, indeed, the best thing to do, if you go right now; then you may perhaps still reach it [while it is] bound." And when they appeared, then the bear tore his tail asunder; but then the father fired, and the bear fell.

LXXV.

Ovta jallas partni pirra. "Toinen aiki." [1])

Te lei akta toarespälh orohaht, kos lei akta taallu, ja tass lei pardni. Te lei suoidne čuohpan aiki. Te manne taalu olpmok mähčai slaččeht suijnijt ja kudde dan pardni dasa ja tačče suidnje: "Tall kalkkaht malestiht, tan potta ko mij läp slaččeme mähčis." Te jäärai pardni, oččoko son porraht tan maallasa. Te tadtje sudnje, äi sij pora tan maallasa, outalko nuppe aiki poahta. Te pačij taht pardni dasa; äraht manne parkaht. Te podij tan potta akta kuossi tan pardni lusa ja jäärai sust, occoko son piepmu oastiht. Te tajai taht pardni, ij son tiede, läko dan taalus ära piepmu ko daht maalist. Te jäärai kuossi, ijko son tan oaččo oastiht. Te tajai pardni: „Tan mallasa ij oaččo porraht, outalko nuppe aiki poahta." Te vulkkij kuossi eret, ko kulai, koht lä asij, ja manai vehas kaskan; te jorkkihij faas ruoktoht ja podij sämma taallui. Te jäärai pardni: "Kij don läht?" Te tajai kuossi: "Mon län nuppe aiki." Te tajai pardni: „Na, dall moai porre dan maallasa, ko don juo pohteht!" Na, de soai poraika dan maallasa, ja ko son kärkkai porramis, te son faas vulkkij eret ja manai keidnosis. Ja pardni pačei dasa.

Ja de pohte äraht tan taalu olpmoht, käht lečče slaččeme lämas, ja jerre tan pardnis: "Juoko don läht malestan tan, mait kalkeht?" Te sij sihte porraht, te tajai pardni: "Toinen aiki, eleke nuppe

LXXV.

About a stupid boy. "Next time."

There was an out-of-the-way dwelling-place where there was a farmhouse, and there was a son. It was the time of hay-harvest, then the farm-people went into the wilderness to mow hay, and they left the son there [at home] and said to him: "Now you must cook while we mow hay in the wilderness." Then the boy asked whether he might eat that food. Then they said to him that they should not eat the food before "next time comes" [at the next meal-time]. Then the boy remained behind there, the others went to work. Then, in the meantime, a stranger came to the boy and asked whether he could buy some food. Then the boy said that he does not know whether there is in this house any other food than this meal. Then the stranger asked whether he cannot buy that. Then the boy said: "One cannot get that food to eat before next time comes." Then the guest went away, when he had heard how matters were standing, and he went a little way, then he returned and came to that same farm-house. The boy asked: "Who are you?" The guest said: "I am next time." Then the boy said: "Na, then we will eat that food now, as you just came!" Na, they ate the food. And when he was through eating, then he walked off and went his way. And the boy remained behind there.

And then the others came, the farm-people who had been out harvesting, and they asked the boy: "Have you cooked food, as you should?" Then they wanted to eat, then the boy said: "Next time

aiki, manai tast ja porai tan maallasa, ja ko kärkkai porramis, te son faas manai, ja te lä dal manname." Te sij jerre, makkar taht lei, taht nuppe aiki. Te tajai pardni: „Na, daht lei sämma lakan ko juo olmuss laveke lähkiht." Te kall arvidedtje, aht taht lä soames olmuss lämas.

[1]) Fi. *toinen aika.*

came here and ate the food, and when he was through eating then he went again, and now he is wandering." Then they asked how that was, that next time. Then the boy said: "Why, he was just as a man is wont to be." Then they understood that it has been some person.

LXXVI.
Ovta jallas partne pirra, kij lei naihtaläme.

Te lei akta tallu oktonas paihkis, ja talus orro moatte olpmo, ja dast lei akta pardni. Te lei oppo kuhkin nuppe tallu, mas leikes niejta, ja te leikka soai naihtaläme ovtas. Te lečče hääjaht poahtime. Te lei pardni ädni nevvon pardnis, aht tall kalkkaht malestiht, tan potta ko son manna kussijt kohčume. Te jääraj pardne, mait son kalka malestiht. Te tajai ädni: "Ton kalkkaht malestiht kissi" (taht lei kiselle[1]) eleke pidus maalis) "ja pädnaka" (taht leikes pierko maalis). Ja te ko ädni manai eret. Na, meis pardni takai? Tan taluss lei kahta (pussa), man namma lei kissi. Te son kottij tan pussa ja malestij. Ja tan taluss lei akta vielpis, man namma lei päna; te son kottistij vell tan naj ja malestij tannaj. Te son koaivvui teit pälle njuoskasin karrai ja pijai hiltu nala ja riemai vuortiht ädnis. Na, te podijke ädni kussijkon ja järralij: "Lähko malestan?" "Län kall," tajai pardne. Te manai ädni kähčat ja oinnij, aht kuolka pierkkuht läht kaarin. Te son čiehkalij teit

LXXVI.
About a stupid boy who was to be married.

There was a house in some solitary place, and in that house lived some people, and they had a son. Then there was, rather far off, another house where they had a daughter. And then these two should be married to each other. Then the wedding was coming. Then the boy's mother had exhorted her son, that he shall cook the food while she goes to invite the guests. The son asked what he shall cook; then the mother said: "You shall cook kissi" (that is gissel [a dish consisting of bread which is soaked in water and baked on the frying pan with sugar and fat] or sweatmeat) "and dog" (that was flesh-meat)[93]). Then the mother left. Na, what did the son do? There was in that house a cat whose name was Kissi, and he killed that cat and cooked it. And there was in the house a puppy whose name was Dog, and he killed and cooked that too. And then he poured it halfraw into the dish and put it on the shelf and began to wait for his mother. Then the mother came with the guests, and she asked: "Have you cooked?" — "Yes, indeed!" the boy said. Then the mother went to look, and she saw that hairy flesh is in

eret ja malestij ära maallasa ja de nävvoi fass tan pardnis, aht "ko mon tuolmastan čauka lahtai julkkijn, te kalkkaht häitiht porramis." Na, de sij alke porraht. Te lei ovta kuossist päna mielte; te taht päna manai jur ämida kurrij ja fakte das. Te pistij ovta pierko pinna daht ädni, ja de päna tohpij dan p. pinna. Te son čievčastij julkkijn lahtai ja tajai tan pädnakij: "huti, konna!"[2]), taht lä: "risse pahaniehkan!" Ja ko pardni tan oinnij, aht ädni čievčastij lahtaj, te son heihtij porrame, vaihko lei jur äska alkan. Te ko sij kerke porrame, te tajai ädni pardnasist: „Manne don nu farkka heihteht porrame?" Te tajai pardni, aht "iess ton čievčastiht lahtai."

Na, de podij nohkadan aiki. Te soai morsijnäska ele ahkainäska dall nohkaika senkij. Te son ihku alka čuorvuht: "Ädni, kula, mon poadan du lusa!" Te tajai ädni: "Poade val!" De son manai tohko ja jäärai: „Koht mon kalkkan ahkainan tal tahkaht[3])?" Te nävvui ädni: „Ton kalkkaht arkkimuss paihki nala kävvaht." Te pardni fas manai ahkas paltij. Te son riemai ohčaht tan arkkimuss paihki ja kavnaj ovta naranasa sälkkapälte dan ahkanis. Te son riemai dan čikčuht ja ruohkaht. Te su ahka dall dan ij kall kiertan, te tajai su ahka: "Luoite su čissaht olkkos!" Te son ij oskiltan luoihtiht ärako suohpan kačest. Te ko son päsai olkkos, te son valttij kaihča puhka ja čanjai suohpan kähčai, ja iess son kall viehkalij ruoktoht su tallosist. Te daht pardni kesij dan puhka senkij iečas paltij ja riemai fas

the dishes. Then she put it out of the way and cooked other food. Then she admonished her son again: "When I tread hard in the floor with my foot, then you must stop eating." Then they began to eat. Then one of the guests had a dog with him, and the dog went right up to the house-wife and watched there [to get a morsel]. Then the mother dropped a piece of meat, and the dog snatched that meat; then she kicked the floor with her foot and said to the dog: "Fy upon you, wretch!" And when the boy saw that the mother kicked the floor, then he stopped eating, although he had just begun. And when they were through eating, then the mother said to her son: "Why did you stop eating so quickly?" Then the boy said: "Why, you kicked the floor yourself!"

Na, then sleeping-time came; and now these two slept, he together with his sweetheart or wife in the bed. Then in the night he began to call out: "Mother, listen, I am coming to you!" The mother said: "Come on!" Then he went there and asked: "How shall I do now with my wife?" Then the mother advised him: "You shall go for the most shy spot." Then the boy went again to his wife's side. Then he began to search for the most shy spot. And he found a little boil on the back of his wife. Then he began to squeeze and rub that. His wife could not stand that, of course; then his wife said that he should let her out to urinate. Then he did not dare to let her go otherwise than at the end of a lasso. When she got out, then she took a he-goat and tied it with the end of the lasso, and herself she ran back to her house. Then the boy hauled the he-goat into the bed to his side, and he began again

ohčaht tan arkkes paihki. Te son kaunai kuolkait; te son riemai čuorvoht: „Ädni, kula! Moarsin läht kuolkkaht!" Te tajai ädni: "Na, kuolkkaht pe tiedunke ahki olpmon läht." Te son ein njavkadij dan puhka; te son kavnai čorvvijt. Te son riemaj fass čuorvvuht: "Ädni, kula! Moarsin läht čoarvviht!" Te kall arvidij ädni, aht ij daht fall saht läht moarsi. Te son vulkkij kähčaht ja oinnij, aht taht lä puhka. Te son luihtij dan luovos ja muitalij, aht "tu moarsi lä mannan tall ruoktok, ja ton iht tall saht dan oainne." Te pardni vulkkij toarrîdiht ja jovsai kaskan oidnosij. Te manai su ahka soaki ruhčis ja čurdij pada pajas. Te podij pardni ja kavnai dan; te son tan njavkadij ja tajai akto allasist: "Juo lä puorre karre pahki, da daht; mon kall jorkkihan aksu vieččaht." Ja ko son podij ruoktoht, te son muihtalij, aht kall son oinnij ahkas, "muht taht manai soames saji toarespällai, ja mon mait vulkin takko ja kavdnen maininko puori[4]) karre pahki ovta soahke ruohčast, ja dall mon valttan akssu ja vuolkkan čuollaht tan luovos." Ja de son vulkkij akssujn tall tan pahki lusa.

Ja ko son podij dan paihkai, kos kalkkai pahki lähkiht, te son očai tan pahki, ijke son kavdnan, vaihko lifčolij vel tall ein ohčame. Te son manai fas ruoktoht ja muihtalij: "Im mon kavnan dan pahki saht; almma hall lei soames olmoss mannan čuohpame eret."

— Te mon cahkehin pijhpon ja vulken eret.

[1]) Fi. *kiisseli.* [2]) Fi. *huuti, konna!* [3]) in the original text *takkan.* [4]) Fi. *mainion hyvä.*

to search for the shy spot. Then he found hair; then he cried out: "Mother, listen, my sweetheart has hair!" Then the mother said: "Why, of course, any grown person has hair!" Then he went on caressing the buck; then he found the horns. Then he began again to cry out: "Mother, listen, my sweetheart has horns!" Then the mother guessed, of course, that it is not the sweetheart anymore. Then she went to look and saw that it is the he-goat. Then she let that loose and told him: "Your sweetheart has gone back now, and you shall not see her anymore!" Then the boy went to follow her, and after some distance he caught sight of her. Then his wife went to the root of a birch-tree, and turned her backside upwards. Then the boy came and found it, and then he patted it and said to himself: "Oh, that is a good birch-bump for a dish, this one! I will run home, indeed, and bring an axe." And when he came home, then he told that he saw his wife, indeed; "but she went aside somewhere, and I went there too and found at the root of a birch a remarkably good birch-bump for a dish. And now I take the axe and go there to cut it loose." And then he went with the axe to the birch-bump.

And when he came to that spot where the birch-bump should be, then he searched for the bump, but he did not find it — though he might have searched for it until now. Then he went home again and related: "I did not find that birch-bump anymore, I wonder whether some person has gone and cut it off."

— Then I lighted my pipe and went away.

LXXVII.

Kolpma vieljača vulke ovta konakas kavpuki. Akta lei jalla, ja kuokte leikka vijsasak. Te dall mannet palkkes raikki. Te kautna jallamus ovta karra snuorto pinna. Te čajeha 2tasij: „Kä, meit mon kautnen!" Te tajaika 2tis: "Palkes eret! Meis teinna tahka?" Jallas tajai: "In palkes; mon valtan." Ja valtij meit. Te manne ein vehas kaska. Te kaunai fast jallamus ovta lodi. Te čajehij 2tasij: "Kä, mait mon talkes kautnin!" Te tajaika 2tis: "Palhkes eret! Mait ton teinna takaht?" Te tajai 3mat: "In palhkes; mon valtan taan." Ja valttij meit. Te vulke ein ja manne muhtin matki; te kaunai jallamus potnjum pessodaka. Te čajehi fas kuoktasij: "Käčči, meit talkes kautnin!" Te tajaika kuovtes: "Kuode eret! Ij teinna taka maiteke." — "In kuode kall," tajai 3mat. Te sij vulke koit fast ja mannee soames kaska. Te kaunnai jallamus poares vähčira; te son fas čajehij tan vieljaide. Te taht tajaika: "Mait ton teinna kalkkat tärpat? Kuras erit vel tanai čoakkime paihkaikkes!" Te tajai 3mat: "Valttan tall koit vuoččen vel tanai!" Te sij manakohte ein. Tekes kavnai jallas vierča čoarvvi; te tajai: "Kä, mij dah lä!" Tajaika 2tis: "Ij deinake taka meitke! Tivte hal koit juope danke!" — "Das valttan mon", tajai 3mat. Te sij vulke fas. Te

LXXVII.

[The stupid boy who married the king's daughter.]

Three brothers went to a royal residence. One of them was stupid, and two of them were clever. They went on along the path. Then the stupid one found a hard, shriveled piece [of leather], he showed that to the other two: "See, what I found!" Then these two answered: "Throw that away, what can one do with that!" The stupid one said: "I don't throw it, I take it!" And he took it. Then they went again a little way. Then the stupid one found a wedge, which he showed to the other two: "See, what I found now again!" Then they both said: "Throw it away, what will you do with that!" Then the third one said: "I don't throw it, I take it!" And he took that also. Then they marched on and went some distance. Then the most stupid one found a twined withy, and he showed that again to the other two: "See, what I found now also!" Then these two said: "Leave that, one can do nothing with that!" — "I don't leave that, to be sure!" the third one said. Then they walked again and went some distance. Then the most stupid one found an old hammer, and he showed that again to the brothers. Then they said: "What will you strike with that, throw that away too. To collect such dirt!" Then the third one said: "I take that too, anyway, to begin with." Well, then they began to walk again. Then the stupid one found a ram's horn too. Then he said: "See, what that is!" They both answered; "One cannot do anything with that either, leave that now, anyway!" — "I take that here!" the third one said.

ollijegje konakas kavbukij. Te sij bohte konakas kartimij. Te bodij akta olmus ja järai: "Kosas tij lehpet?" — "Mij läp vuolkan tan konakas kavbukij." Te tajai tat olmus: "Tall lä konakasa läska nieta laibe stobus laibumee. Ja dat lä nu sanalas, at kij dan buddu humaikun, de son oččo dan akkan allasis." Te sij manne sisa ja tačče: "Tepelä liekkas tat stohpu!" Te tajai konakasa läska nieta: "Pahkas taht kall lä, muht ij dat läht koit vel nu pahkas ko mu činni." Teko kuokte jierbmap vielja dan kulaika, te soai jienahuvaika äpake mahtan vastetet. Te tajai jallamus vielja konakasa läska nijtij: "Ij tu činni läht koit nu pahkas, att snorreha tan mu snuortopinna." Te tajai nieita: "Koktes tan oččo sisa?" Pardne tajai: "Kall mus lä lohti, meina taht manna sisa." Tajai nieita: „Meinas tan časka?" Tajai pardne: „Kall mus lä väčir, meina tärhpa[1]) sisa." Tajai nieita: "Na, jus luottana činna?" Bard[n]e tajai: "Kall mus lä pääsu, meinna kurhpa kitta." Tajai nieita: "Ton läht väralas![2]" Te čajehij bardne vierča čoa[r]vi suidnji ja tajai: "Vierča čoarve lä väralas, mut mon in läk väralas!" Te sanehuvai konakasa läska nieita. Te oaččoi tat jallas bardne tan nieita allasis nisuun.

[1]) In the original text *tärhpä*. [2]) Above the line *mokkai*.

Then they went again. Then they reached the royal residence. And they came to the royal palace. Then a man came and asked: "Where are you going?" — "We have gone to this royal residence." Then the man said: "The king's widow-daughter is in the bake-house now baking, and she is so voluble that he who is able to stop her by talking, he will get her for his wife." Then they went in. And they said: "Oh, this room is hot!" Then the king's widow-daughter said: "Hot it is, indeed, but still it isn't as hot as my vulva." When the two most clever brothers heard that, then they became speechless and could not answer. Then the most stupid brother said to the king's widow-daughter: "Your vulva isn't so hot, though, that it can make this dry [leather] piece of mine shrivel." Then the girl said: "How can one get it in?" The boy said: "I have a wedge by means of which it goes in." The girl said: "What shall one beat it with?" The boy said: "I have a hammer, indeed, by means of which one strikes it in." The girl said: "Why, if the vulva bursts?" The boy said: "I have a twined withy, wherewith I bind it together." The girl said: "You are crooked!" Then the boy showed her the ram's horn and said: "The ram's horn is crooked, but I am not crooked!" Then the king's widow-daughter became speechless. Then the stupid boy got the girl for his wife.

LXXVIII.

Stuora Piera ja unna Pieras.

Stuora Piera lei hui rikkis; das lekgje hästaht ja kusak ja stuora lidar puvvi. Ja unna Pieras ij län rikkis, mut tat läi fast visasäppo ja tiehti. Te tat oruika

LXXVIII.

Big Peter and little Peter.

Big Peter was very rich, he had horses and cows and a great stock of cattle. And Little Peter was not rich, but he was, on the other hand, more clever and wise

alohe lahkolaka. Te vulkkij aktij unna Pieras ovta kavpokij tas i län mihkeke ieča vuovten tinka ko hästa nahki, mij lei karran čoakkai, nu at kičaitij. Te son podij ovta boalvara stohpui tan kaubukist. Te son luihtij tan hästa karran nahki lahtai ja iečas julkkijnis tuolpmukodij son tan nala. Te tat alkki kičaitiskoahtet. Te bodij ieč boalvir sisa unna Pierača lusa ja järai: "Mait ton tast kičaidahtat?" Unna Pieras taijai: "Taat hästa[1]) nahke lä vehas tietislakan, teina son taan tal kičaidahta." Te järai boalvir: "Tiehtako tat jur tall maiteke?" Te tajai unna Pieras, at kal tat tiehta. Te järai kauppe olmai eleke boalvir: "Mait son tall tiehta?" Te tajai unna Pieras: "Tu nisu lä koit tall mättaläme hurruhit ovtain ieča olpmuin jur tall. Mana kähčat, jus ik jakke ovtall! Toppe läpa jur tall tan čiehku laanjas barkame." Te vulkkij boalvir käčačit, läkohal[2]) mane tuohta. Te boahta tokko ja oaittna, att lä kal tuotta, mait unna Pieras läi tatjan. Te tat boalvir tasto vulkkij fast unna Pierača lusa ja tajai sudnje: "Vuo[v]ddalihko don munnje dan hästa nahki?" Te tajai unna Pieras: "In vuovte tan; te län mon vuorratusan, jus tan vall vuo[v]ttan erit; tat lä must puoremus tinka." Te koikke haleđij boalvir tan nahke oaččot. Te son järai: "Ollu ko ton tast sidak rudait?" Te vastedij unna Pieras, at "jus mon oaččon skielu tievva rudait, te mon väjan vuovtit." Te boalvir mihtidij skielu tievva rudait ja attij unna Pieračij. Te unna Pieras attij tan nahke ja valtij skielu tievva rudait mieltis, ko vulkkij erit. Te manai unna Pieras fast

[i. e. versed in witchcraft]. Both lived always near to each other. Then once Little Peter went to a town. He had nothing to sell, except a horse's-hide which was dried and shriveled so that it creaked. Then he came to a tradesman's house in the town. There he dropped the dry horse's-hide on the floor, and he began to tread on it with his foot. Then it began to creak. Then the tradesman himself came in to Little Peter and asked: "What is it you make creak there?" Little Peter answered: "This horse's-hide is a little "wise" in some way, that is why it creaks now." Then the tradesman asked: „Does it know anything just now?" Then Little Peter said: "Yes, indeed." The tradesman or merchant asked: "What does it know now?" Little Peter said: "Your woman is just now about to sin by whoring with another man — right now — go and look if you do not believe it before. They are acting just now in the secret room." Then the tradesman went to see whether that is actually true. Then he comes there and sees that it is true, indeed, what Little Peter had said. Then the tradesman went again to Little Peter and said to him: "Can you sell that horse's-hide to me?" Then Little Peter said: "I do not sell it; I should be in a scrape if I should sell that, it is my best thing." The tradesman wished, however, to get that hide. Then he asked: "How much money do you want for it?" Little Peter answered: "If I get a bucket full of money, then I might possibly sell it." Then the tradesman measured a bucket full of money and gave to Little Peter. Then Little Peter gave him the hide and took the bucket full of money along with him when he went. Little Peter went home

ruoktok stuora Piera lusa. Te stuora Piera järra unna Pieracin, at "mij tall lä sahkan kavbokist? Ton tall koit tiedak, kij läk jur äska toppe boahtan." Te vastida unna Pieras: "I toppe tall kullun ära[3]) mijke ärenomasas, muht hästa koikke nahkijn fall lej puorre hatti. Son oaččui skielu tievva rudait, mut sus leike puorre nahki." Teko stuora Piera dall tan oaččui kullat, at hästa nahki maksa skielu tievva rudait, te son kottestij puoremus hästa ja njuovasti tusse nahki fall erit ja koihkadestij čoakkai. Ja te ko oaččui falmasin, te vulkki teinna hästa nahkijn sonnaj kaubukij vuovtit tan nahkis. Teko son podij kavbokij, de son ij jodihan tan vuovtit pahain[1]) tavalas hattaike, teinako tat lei nu fastit čoahkai karratan tan hästas nahke. Te bodij stuora Piera tall ruoktoh unna Pierača lusa. Te järai unna Pieras stuora P.: "Meis ton tall tiedak sahkan, kij boadak kaubokest?" Te vastedij stuora P.: "Ij toppe tall kullun mijke ären oamasas, ära[5]) ko hästa[1]) nahki lei fall halpun tall; taht ij maksan paijlljo maiteke."

Te kolai vehas aiki. Te vulkki fast nuppes unna P.ras kavbokij. Te lei kis äska[6]) japman unna Pieracin ädne muore. Te son valttij tan unna kielhkača nala ja riemai kässit kaubokij. Te son bodi äkidis seunjodetten kaubokij. Te son manai ovta boalvara fäskara ovtij ja rakatij dasa tan fäskara sis pällai čäkkut tan ädne muores, jur tan värte, at son pisanij pajas. Te son ieč manai kevkij ja čokketi vehas. Te son oaččukodi kafe tein kevke pijkkain. Te son tajai: "Im mon kall juka, muht mus lä ädne muore tuo fäskaris. Tolvut tall tasa! Tat tarpaha

again to Big Peter. And Big Peter asks Little Peter: "What news from the town? You know it who have just come from thence." Then Little Peter answers: "Nothing especial was heard in that place now; dried horse's-hides were high in price, though; he got a bucket full of money for one, but he had also a very good hide." Now, when Big Peter heard that a horse's-hide is worth a bucket of money, then he killed quickly the best horse and just flayed the hide off and dried it hastily [so that it] shriveled. And when he got it ready, then he went also to the town with the horse's-hide to sell that hide of his. When he came to the town, then it did not go so easily for him to sell it, not to the usual price even, because it was so ugly hard shriveled up, that horse's-hide of his. Big Peter came now back to Little Peter. Then Little Peter asked Big Peter: "What news do you know now who is coming from the town?" Big Peter answered: "Nothing particular was heard in that place, except that horse's-hide had become cheaper now, it cost as much as nothing."

Some time passed; then Little Peter went for the second time to the town. Now Little Peter's old mother had just died. Then he took her on a little sledge and began to pull to the town. Then he came to the town in the evening after dark. He went up to a tradesman's entry, and there in the entry he placed the old mother erect, just so that she might possibly remain standing. Then he went himself into the kitchen and sat down there a little while. He was going to get coffee from the kitchen-maids. Then he said: "I shall not drink, but I have my old mother there in the entry, bring it to her,

puoreput ko mon." Te kevke pijkkat vuolkkaheitje tasa kafe. Te si alke tarjok, ijke tat jietnatam. Te akta pijka kuoskaltahtij vehas kiedain ja tajai: "Ihkûs tonke, ahku, meine fuollat kafe?" Te tat ko kiehta kuoskihij, raukkai vällut, tat kerek. Te unna P.ras tajai teitta pijkaite: "Manin tij mu ädni kottijtek?" Ja te son manai boalvara lusa ja tajai: "Tu pijkat kotte mu ädni. Mait ton tal takat?" Te tajai boalver: "Kal mon soapan. Ollu ko ton sidak rudait?" Te tajai u. P.ras: "3 skielu tievva rudait mon sidan." Te tajai boalvir, at "olu tat kall lä, mut mon fertin makset, at tat sahka ij kullut kuhkas." Te son mihtijei 3 skielu tievva rudait ja attij unna Pieračij. Te unna P.ras vulkki fas ruoktok stuora P. lusa. Te stuora P. järai u. P.cin: "Mis tall lä sahkan kavbokij?" Te vastetij unna Pieras: "I mijke ären lijkkonit, muht poares kerekin tall lei puorre hatti. Mus lei poares muore, ja mon oččon tas 3 skielu tievva rudait." Tekodat stuora Piera vuoh on [?] kulastij dan, att poares kerekin lä tall puorre hatte, te lei sus mait poares ahku. Te son tan kall kottistij eret ja vulki takvidi teinna kauvbokij. Ja teko son podij teina rupmačin päivet tokko ja riemai vuovtaliskoahtit, te son valttahalaikitta ja sattai 3 skielu tievva rudait addet soapaden, ko son japma koroda lei vuovtaläme. Te son päsai vimak luovos ja vu[l]kki ruoktok.

Te unna Pieras järra: "Mij tall lei sahkan kaubokij?" Te st. P.ra vastetij: "Åren oamasas i län mihkeke iečako tusse

she needs it more than I." Then the kitchen-maids brought her the coffee. They began to offer it to her. She said nothing whatever; then one of the girls touched her a little with one hand and said: "Do you not think to care for coffee either, grandmother?" Then as the hand touched her, the old woman fell down. Then Little Peter said to the girls: "Why did you kill my mother?" And then he went to the tradesman and said: "Your girls killed my mother, what will you do now?" Then the tradesman said: "I shall make an adjustment, how much money do you want? "Little Peter said: "I want three buckets full of money." The tradesman said: "That is much, indeed; I shall have to pay, however, so that the story may not be heard far about." Then he measured three buckets full of money and gave them to Little Peter. Little Peter went home again to Big Peter. Then Big Peter asked Little Peter: "What town news are there now?" Little Peter answered: "Nothing whatever in particular; old women are high in price now, though. I had an old mother, and I got three buckets of money for her." When Big Peter heard that old women were high in price, then — as he had an old grandmother too — he killed her and went immediately to town with her. And when he came there with that corpse in the daytime and began to offer it for sale, then he was committed to prison and had to pay three buckets full of money in adjustment [as a penalty] because he would sell a dead corpse. At last he got loose and went home.

Then Little Peter asked: "What news were there in town?" Then Big Peter answered: "Nothing in particular, but

tat poares kereka vuovtemis lei stuora sahku." Te järai u. P.: "Olu ko ton sattet attet?" Te vastetij st. P.: "3 sk. tievva rudait mon satten attet, ja tall mon tu kottan!" Te pijai stuora Piera unna Pieraca sähka sisa ja čanjai njalmi vell kitta, ja de pijai kuoktasa[7]) kässit stuora kuihkij. Te tat kuovtos riemaika käsačet[8]) tall kuoika lusa, mut te lei oppa kukkes kaska. De sodnoidi bodij beikačan hoahpu. Te tajai u. P.ras: "Alle vall mu lahka peihke! Im mon läk havvelas tutnu kuohča haja haksit." Te soai järaika: "Man kuhkas moai manne?" U. P. tajai: „Manni 5 eli 6 varas tuohkai! Kall mon pisun sähkan." Te bodij stuora Piera buvvi räinar ja čukkij suo[r]pmain tan sähka, mij lei palka nalte. Te tajai u. P.: "Meis to läk?" — "In meitek." Te järai P. räinar: "Meis to läk sähka siste tahkame?" Te vastetij u. P.ras: "Mon län oahpame suollemis vijssisvuoda ja kielait ädnakvuoda." Te halitiskodi tok P. räinar, at vai son päsalij[9]) tan sehkij. Te tajai unna Pieras: "Jus tall hui johtilik čoavtak säkka[10]) njalme, te kall päsat, mut mannjel ik sat päsa." Te tat čoavtilij hui hoahpun sähka njalme rapas ja tajai: "Poade eret!" Te u. P. bodij. Te tajai u. P.: "Mana farkka sehkij, at läk oappiläppu!" Te tak manai, ja u. P.ras čanjai sähka[11]) njalme kitta, ja ieč valtti st. Piera puvi ja vu[l]kkij teina st. Piera lusa. Teko son päsai jauhkosij, te bodijka paikačäččihnai

that there was a great penalty for selling an old woman." Then Little Peter asked: "How much had you to pay?" Big Peter answered: "I had to pay three buckets full of money; and now I kill you!" Then Big Peter put Little Peter into a sack and moreover tied up the opening, and then he let two men pull that to a big waterfall. Then these to began to drag along towards the waterfall; but that was rather long way. Then there came upon both of them a strong need of doing their business. Then Little Peter said: "Don't do it close to me, I don't like to smell your rotten odour." Then they asked: "How far must we go?" Little Peter said: "Go behind five or six small mountains, I shall remain in the sack." Then Big Peter's herdboy came, and he pricked with his finger the sack which was on the path. Then Little Peter said: "What is the matter with you?" — „Nothing." Then the herdboy asked: „What are you doing in the sack?" Little Peter answered: „I am about to learn secret wisdom and the multitude of languages." Then the herdboy began to wish that he might get into that sack. Little Peter said: "If you untie the opening of the sack now very quickly, then you may get in; but later on you cannot get the chance." Then he untied the opening of the sack very quickly and said: "Get out!" Then Little Peter came [out of the sack]. Little Peter said: "Go into the sack rapidly, then you will be more quick at learning." Then he went in, and Little Peter tied up the opening of the sack; and himself he took Big Peter's herd of cattle and went with that to Big Peter. When he had got out of sight, then the two shiters came back, and they carried Big Peter's

ja vuolkaheikka stuora Piera puvvi räinara ja toalvuika kuihkij ja palkesteikka kolkat.

Teko unna Pieras podij stuora Piera lusa, te järai st. P.: "Kos ton boadat?" U. P. tajai: "Na, mon boadan toppe, kose ton pigget mu kuoktasa toalvut." Te järai st. P.ra: "Kos ton oččok toon stuora puvi?" Te tajai u. P.ras: "Na, doppe lei vaikko lifcui man ollu valtan, muht jus taht su lifču vehas vuolipuččij kurastan, te mon äska[6]) letčen olu oaččut vaihko makkarit!" Te tajai st. P.: "Ihkos ton käse munai tokko?" Unna Pieras tajai: "In kille kall jur kässit, muht jus valtat sähka ja ieč vaččat, te mon kall oahpistan." Te soai vulkika kuoihka lusa, ja ko tokko [podijka], te kohčui unna Pieras st. Piera, at "mana hall sähka sisa! Mon čanan njalme kitta." Te st. Piera manai, ja unna Pieras rahkatij valmasin ja hoikadij kuoika sisa ja tajai: "Tall ton vuolkat, mut it puode koasseke." Te läi kähči.

[1]) In the original text *hästä*. [2]) Orig. *läkohat*. [3]) Orig. *ärä*. [4]) Fi. *pahoin*. [5]) Orig. *ara*. [6]) Orig. *äskä*. [7]) Orig. *kuoktasä*. [8]) Orig. *kasačet*. [9]) Orig. *pasalij*. [10]) Orig. *sakka*. [11]) Orig. *sahka*.

herdboy off. And they brought him to the waterfall and threw him out to float.

When Little Peter came to Big Peter, then Big Peter asked: "Whence are you coming?" Little Peter said: "Why, I am coming from thence where you let these two bring me." Then Big Peter asked: "Where have you got that big herd!" Then Little Peter said: "Oh, there was enough, no matter how many I had taken, but if they had trown me a little farther downstream, then first I would have got many of every kind!" Then Big Peter said: "Won't you pull me thither too?" Little Peter said: "I don't exactly like to pull you; but if you take a sack and go yourself, then I shall show you the way." Then they went to the waterfall. And when they arrived there, then Little Peter ordered Big Peter: "Now go into the sack, I will tie up the opening." Then Big Peter went in, and Little Peter made it ready and threw it out into the waterfall and said: "Now you set out, but you will nevermore come back." That was the end.

LXXIX.
Andte Puhara pirra.

Taht lei akta taallu, ja dan taaluss lei akta ahka, kij lei maana riekadahtime. Ja dan taalus lei akta spoavar, ja dasa podij vell akta kuossi, kij lei riepan nahke kauhparr ele oastaläčči. Ja de tajai daht kuossi dan spoavarij, aht "mana vähkin tan ahkai, kij lä maana riekadahtime!" Te tajai spoavar: "Na, ij daht tarppaht vähki; juo daht riekadahtij."

LXXIX.
Antti Puhar.

There was a farmhouse, and in that farmhouse there was a woman who was about to bear a child. And in the farmhouse there was a soothsayer; and there came furthermore a guest who was a fox's skin trader or buyer. Then that stranger said unto the soothsayer: "Go and help that woman who is about to bear a child!" Then the soothsayer said: "Na, she does not need any help, she gave birth right now." Then the stranger

Te jäärai daht kuossi spoavaris: "Mij dan maanas poahta, jus taht lä pardni?" Te tajai spoavar: "Tast poahta riepan nahke kauhparij vivva" — vaihko son ij tiehtan, aht taht kuossi lä riepan nahke kauhpar. Te tajai r. n. k. dan ahkai: "Atte suidne dan maana!" Ahka ij aikon attiht. Te tajai n. r. k.: "Kall mon sattadan dan maana teko iečan maana." Te son koit oaččuj dan pardni, ja de son vulkkij deinna ja manai oppa kuhkas. Te son kuudij dan pardni soames soahke suorrai ja iečs manaj eret keitnosis. Te podij muhtun kolki (vanttartädtji) olmos tan maana njäika ja valtij dan ja sattadij stuora olmmočin.

Te podij fass taht sämma r. n. kauhpar 20 jaki käčest tan olmo lusa, kij lei dan pardni pajas sattadan, ja jääraj sust: "Poarisko tuoht tu pardni lä?" Te tajai nuppi: "Taht lä 20 jaki poaris." Te riemai r. n. kauhparr pivtiht tan pardni allasis ränkan. Tan pardni namma lei Andte Puharr. Te sidaj r. n. k. tan pardni toalvuht ovta breive su orron paihkai, ko son tall čallaa. Te son čalij dan breivij, aht "tan pardni, kij dan breivve pukta mu kohtuj, tan pardni kalkapehteht takvidi harčeht ton čultij mij lä olkun sjiljon." Te daht pardni vuolkkahij dan kirje ja manai soames kaska. Te son vaippai ja riemai nohkaht ja pijai dan breivve iečass paltij kädke lapa vuollai. Te pohte ära olpmoht su oadidetten ja kaihko dan breivve rapas ja lohke dan čallosa. Ja de sij valte ja sihko dan čallosa eret ja čalle oddasa dan ladtje, aht ko dall taht pardni pukta dan breivve

asked the soothsayer: "What will become of that child if it is a boy?" The soothsayer said: "There will be of him a son-in-law to a fox's skin trader" — although he did not know that the stranger was a fox's skin trader. Then the fox's skin trader said to the woman: "Give that child to me!" The woman did not intend to give it to him; then the fox's skin trader said: "I shall bring up that child like my own child." Then he got the boy, nevertheless. And then he went off with him and walked quite a distance; then he left the boy in a forked branch of a birch, and himself he went his way. Then a wayfarer came across the child, and he took it and brought it up until it became a well-grown man.

Then, at the end of twenty years, that same fox's skin trader came to the man who had reared the boy, and asked him: "How old is that boy of yours?" Then the other one said: "He is twenty years old." Then the fox's skin trader began to try to get the boy as his servant. The name of that boy was Antti Puhar. Then the fox's skin trader wanted the boy to bring to his dwelling-place a letter which he is going to write now. Then he wrote in the letter that "the boy who brings this letter to my dwelling, that boy you must hang right away on the post which is out in the court-yard." Then the boy went with that letter and went some distance; then he grew tired and went to sleep, and he laid the letter in a hole under a stone beside himself. Other people came and opened the letter while he slept, and they read the letter. And then they took and erased that writing, and they wrote again this way, that now when this boy brings the letter there, then they

dohko, te kalka takvidi Muste harčeht tan čultij, mij lä olkun sjiljon. Teinna dan taalus lei pääna, mann namma lei Muste. Ja riepan nahke kauhparis lei niejta. Te čalle daht olpmoht, aht "taht pardni, kij dan breivve pukta, taht lä mu niejtta poadnji, ja kalkapähte takvidi naihtaliskoahtaht, ko daaht pardni olle dohko." Ja kaihtin sattai tan manjep čallosa mielte. Te lečče juo hääjaht, ko podij iess riepan nahke kauhparr. Te son oinij kuhkin, aht olko čuolttast hänkaha čahpadas. Te son toaivvui, aht taht lä Andte Puharr, muht ko son podij lakapuidta, te son oinnij, aht taht lää Muste. Te son kall ij lijhkon, muht tah ij vähkihan. Te jäärai riepan n. kauhparr, aht "manne Muste lä harččejuvvun?" Te tajai ahka: "Na, iess lettjeht čallan breivve, aht tan kalka harčeht tahvidi, ko pardni pukta daan breivve." Te ij tiehtan r. n. kauhparr, mait son kalkkai tattjaht, ko son lei čallan nu, aht pardni kalka harčejuvvuht, muht te leipus Muste harčejuvvun. Muht te son hutkaj ära koansta, koht son tall kalka Andte Puhara hävahiht eret. Te lei akta poares noaite kereht, kän namma lei Louhe ahku. Taht lei takkar, aht taht kottij juohke olpmo, mij su lusa podij. Te tajai riepan n. kauhpar Andte Puharij: "Vuolkke hall Louhe ahku lusa lihku kähčaladtaht! Toppe don kulaht, koht ton sattaht rikkisin." Na, A. P. vulkkij Louhe ahku lusa.

Te son podij ovta poares nissona lusa, kij lei ovta jokan akis suvtan olpmuit rasta ijke län pässan eret koasseke. Te taht jääraj A. P.harist: "Kosa don läht manname?" Te tajai A. P.harr: "Mon län

must hang Musti right away on the post which is out in the court-yard. Because they had in that house a dog whose name was Musti. And the fox's skin trader had a daughter; then these persons wrote: "The young man who brings this letter, he is the [intended] husband of my daughter, and you shall let them go and marry right away when the boy arrives." And every thing happened according to this later communication. Then it was just the wedding when he came himself, the fox's skin trader. Then he saw from far away that something black is hanging out on the post, and then he thought that it is Antti Puhar. But when he came nearer, then he saw that it is Musti. He did not like that at all, but that availed nothing. Then the fox's skin trader asked: "Why has Musti been hanged?" Then the wife said: "Why, you have written in the letter, yourself, that it shall be hanged right away when the boy brings that letter." Then the fox's skin trader did not know what he should answer, as he had written thus that the boy shall be hanged, but now Musti was hanged. But then he thought of another trick, how he shall make away with Antti Puhar. There was an old witch whose name was Louhi akko [grandmother Louhi]; she was that way that she killed every person that came to her. Then the fox's skin trader said to Antti Puhar: "Go to Louhi akko now and try the fortune; there you will hear how you become rich." Na, Antti Puhar went to Louhi akko.

Then he came to an old woman who had ferried people over a river all her life and had never got away. She asked Antti Puhar: "Where are you going?" Antti Puhar said: "I am going to Louhi

manname Louhe ahku lusa." Te tajai suvtaläkji: "Toaimmaht muunai asija!" Te jäärai A.P.: "Miij tus lä asijin?" Te tajai suvtaläkji: "Mon län juo aakan tass suvtalan olpmuit rasta joka kuovte kuvlui, inke päsa koaske eret." Te tajai A.P.: "Oja!" Te son vulkkij fass. Te son podij jiehtanasa lusa, mij lei stuora pähče kääist. Te jäärai jiehtanas: "Kosas ton läht manname?" Te jävlai A.P.: "Mon län manname Louheahku lusa." Te tajai jiehtanas: "Toaimaht muunai asija!" Te jäärai A.P.: "Mij tus lä asijin?" Te tajai jiehtanas: „Mon län juo ällen aakan čohkahan tan pähče kierrakist, inke päsa vuulos koaske." Te tajai A.P.: "Oja!" Te son vulkkij fass ja podij ovta latni lusa. Te järai akta olmmos: "Kosas ton läht manname?" Te tajai A.P.: "Mon län m. Louheahku lusa."—"Na, toaimmaht muunai asija!"—"Mij tust lä asij?"—"O, mus läht lahpun čoavtakaht tan latnis." Te tajai A.P.: "Oja!" Te son vulkkij fas.

Te son podij Louhe ahku orohahkij. Ies lei L. a. mähčist talle; te lei niejta tusse Louheahkust orohakan. Te jäärai taht niejta: "Kosas ton läht manname?" Te tajai And. Puharr: "Louhe ahku lusa mon län manname." Te tajai niejta: "Tale lää Louhe ahku orrun paihki." Ja de jäärai: "Mij dus lä asijin?" Te tajai A.P.: "Mon län vuolkan lihku kähčaliht, ja läht mus vell 3ma ära asija. 1 lä akta muore, kij lä suvtan ovta jokas olpmuit akis rasta k. k. ijke pääsa eret koaske. Nuppi lä: jiehtanas lei čohkahan ovta pääčist juo ällen aikkis ijke län pässan eret. 3maht: ovta latnis lettje lahpon čoa[v]takaht, äike tietan,

akko." Then the ferry-woman said: "Do an errand for me too!" Antti Puhar said: "What is your errand?" Then the ferry-woman said: "I have ferried people over the river in both directions all my life, and never do I get away." Then Antti Puhar said: "Oh yes." Then he walked on. Then he came to a giant who was in the top of a big fir-tree. The giant asked: "Where are you going?" Antti Puhar answered: "I am going to Louhi akko." Then the giant said: "Do an errand for me too!" Antti Puhar asked: "What is your errand?" The giant said: "I have been sitting in this fir-top all my life, and never get down." Antti Puhar said: "Oh yes." Then he walked on and came to a castle. Then a man asked: "Where are you going?" Antti Puhar said: "I am going to Louhi akko." — "Well, do an errand for me too!" — "What is your errand?" — "O, I have lost the keys to this castle." Antti Puhar said: "Oh yes." Then he walked on.

Then he came to Louhi akko's dwelling. Louhi akko herself was in the wilderness then, only the daughter was in Louhi akko's dwelling. The daughter asked: "Where are you going?" Antti Puhar said: "I am going to Louhi akko." Then the girl said: "Here is Louhi akko's dwelling-place." And then she asked: "What is your business?" Then Antti Puhar said: "I have gone to try the fortune, and besides I have three errands. First there is an old woman who has ferried people across a river in both directions all her life, and she never gets away. Secondly: a giant had been sitting in the top of a fir-tree all his life, nor has he been able to get away. Thirdly: in a castle they had lost the keys, nor

kosa daht läht čattan." Te tajai L. ahku niejta: "Tall poahta farkka L.ahku; mana hall čihkosij, nu aht kulaht, mait taht tattja deitta asijijtta!" Te manai Andte Puharr čihkosij, ja de podij L. ahku ja jäärai niejttanis: "Mijs tas lä vierro haajait?" Te tajai niejta: "Das manai akta kuossi." — "Na, kall mon tan slurvvi juo tovttan, aht tast taht lä lämas!" tajai L. ahku. Ja de son jääraj: "Mij das lei asijin?" Te tajai niejta: "Das lei stuorimus asij lihku kähčaliht." Te tajai L. ahku: "Na, ijdahall tasa tarppaht nu stuora koansta, ko jalke päre kietti ja kilva dasa kilvakijt, ja de oaidna, läko lihku." Te tajai niejta: "Das lettje vell 3ma asija: akta muore lei juo akis ovta jokan suvtan olpmuit rasta k. k., muht ij päsa eret koaske." De tajai Louhe ahku: "Na, ij dal tasa läht nu stuora koansta. Vuostas olpmo, kij tal ovtemusa poahta rasta suvttihit, te kalka ies alkkost vuolkiht ereht vattnasist, ja ko pässa kattai, de kalka hoikatiht tan fatnasa johkij aktan teinna olpmuin ja tattjat, aht "suvttas tall tonkes tas olpmuit rasta joka!" Ja de kalka ies mannaht eret." Te tajai niejta: "Nuppe asij lei: te lei jiehtanas ovta pähče kääčis juo akis čohkahan ijke päsa eret koaske." Te tajai L. ahku: "Ij dasa tarppaht nu stuora koansta, ko čuohpa päre skahpe soappi ja teinna tärhpa visocit ovsijt eret, nu talle jiehtanas kahča eret tan päčist." — "3maht asij lei: ovta latnis lečče lahpon čoavtakaht." Te tajai Louhe ahku: "Taht läht jur dast uvsa sisko pälte jur tuolmastan paihki palttas."

did they know what had become of them." Then Louhi akko's daughter said: "Louhi akko is coming now soon; go now and hide yourself, so that you hear what she says to these errands!" Then Antti Puhar went into a hiding-place. And then Louhi akko came, and she asked her daughter: "What is that strange smell here?" The daughter said: "A stranger went here." — "Oh, I know that scamp well enough, and [I understand] that he has been here!" Louhi akko said. And then she asked: "What was his business?" The daughter said: "His main purpose was to try the fortune." Louhi akko said: "Na, for that purpose no great art is needed, but to level the meadow and sow grain in it, and then he sees whether there is luck." Then the daughter said: "He had three more errands: an old woman had ferried people over a river in both directions all her life, and never she gets away." Then Louhi akko spoke: "There is no great remedy [needed] for that; when the first person comes to be ferried over, then she must leave the boat first herself, and when she gets on the bank, then she must push the boat out in the river together with that person and say: "Now you can ferry the people across the river!" And then she must go away, herself." Then the daughter said: "The second commission was: a giant had been sitting all his life in a fir-top, nor can he ever get away. Louhi akko said: "For that no very great trick is needed, but one cuts a rowan staff and with that one beats all the branches down, then the giant falls down from the fir-tree." — "The third commission was: they had lost the keys to a castle." Louhi akko said: "They are right inside the door, just be-

Ja deko dall Andte Puharr lei visočiht kullan, koht taht lä ies kudeht asijijnna, te son vulkkij fas ruoktohtkes mannaht.

Te son podij dan latni lusa. Te jääraj latni fakta: "Toaimmahihko mu asija?" Te tajai A. Puhar: "Juo vall, kall mon toaimmahin." — "Na, kos läht latni čoavtakaht?" — "Na, latni čoavtakaht läht latni uvsa sisko pälte jur tast juolke tuolmmastaka palttast." Te oaččui A. Puharr tan latni favtas hästa ja rääka, ja de son fas vulkkij ja podij jiehtanasa lusa. Te jäärai jiehtanas: "Toaimmahihko mu asija?" A. P. tajai: "Juo." Te jäärai jiehtanas: "Na, koht mon päsan eret tan päčist?" Te tajai Andte Puharr: "Na, iht ton fall pääsa, ära jus mon tu vähkehan." Te A. Puharr čuohpai skahpe soappi ja tärhpai deit ovsijt visočiht eret, ja daht satte päre čielka kollin visočiht taht oavsiht. Ja ko jiehtanas pääsai eret tan päčist[1]), te daht attij teit kollijt visočiht päre Andte Puharij, ja A. Puhar käsehij deinna hästain teit kollijt mieltis.

Ja de son podij dan suvtaläčči lusa. Te jäärai daht, kij lei juo akis suvtalan olpmuit rasta joka ijke län eret kal pässan koaske, aht "toaimmahihko mu asija?" Te tajai A. Puharr: "Juo, kall mon toaimmahin, muht suvtte hall mu rasta joka, de mon muihtalan tu asija!" Na, de muore suvttij su rasta, ja ko son päsai rasta joka, te son äska tuostai muihtaliht suvtaläččai[2]) aht "ko dal vuostas olmmos poahta, te don kalkkaht tan suvtiht rasta joka, ja ko vanas koarkiha kattai, te kalkkaht ies alkkos vuolkiht eret vadnasist, ja ko päsaht kattai, te kalkkaht tan fatnasa hoikadiht aktan teinna olpmuin johkij ja

side the place where one treads." — And as Antti Puhar had heard it all now, how it was with each thing, then he walked on again to return home.

Then he came to the castle, and the castle-guard asked: "Did you do my errand?" Antti Puhar said: "Certainly, I did." — "Na, where are the castle-keys?" — "Why, the castle-keys are inside the castle-door, just beside the threshold." Then Antti Puhar got from the castle-guard a horse and a sledge. And then he went on and came to the giant. Then the giant asked: "Did you do my errand?" Antti Puhar said: "Certainly!" The giant asked: "Na, how do I get down from this fir-tree?" Antti Puhar said: "Why, you do not get down unless I help you." Then Antti Puhar cut a rowan staff and beat all the branches down. And they all turned into pure, clear gold, all these branches. And when the giant got away from the fir, then he gave all that gold to Antti Puhar. And Antti Puhar pulled with the horse that gold along with him.

And then he came to the ferry-woman. Then she asked, who had ferried people across the river all her life and had never got away: "Did you do my errand?" Antti Puhar said: "Certainly, I did; but ferry me over the river now, then I tell you about your commission!" Na, then the old woman ferried him across. And when he got over the river, then first did he dare to tell the ferry-woman: "Now when the first person comes, then you must ferry him across the river, and when the boat strikes the bank, then you must leave the boat first yourself, and when you get on shore, then you must push the boat with that person out into the river, and say: "Now you can ferry

taččaht, aht "suvttas tall tonkes tas olpmuit rasta joka kuovte kuvlui!"

Na, Andte Puhar vulkkij fas ja podij ruoktoht vuohpas lusa ja lei olu rikkasäppu ko su vuohpa. Na, de jäärai riepan nahke kauhparr vivanis, Antte Puharis: "Kost taht ton occoht toppe dan opmodaka nu pärehis olu?" Te tajai A. Puharr: „Na, kal toppe fall occo vaihko kij, kij dall vuohčen vuolka dohko." Na, deko riepan n. kauhparr dan kulastij, te podij sudnje kadasvuohta, ja son riemai mait halediht tohko vuolkiht. Na, de tajai Andte Puharr, aht "jus fall manaht, nu kall koit rikkisin poadaht ruoktoht." Na, de riepan nahke kauhpar vulkkij tohko, ja ko podij dan suvtaläčči lusa, te son sidai dan suvtiht iečas joka rasta. Son kalka mannaht Louheahku lusa. Na, de suvtalij muore, tusse jurttahattai fall, aht "mana päre, jus päsaht!" Ja deko fanas njunni koarkihij kattai, te muore rukahij njuihkeht kattai ja hahpehij mait, ja de son hoikadij dan fatnasa aktan teinna riepan-nahke kauhparijnna johkij ja tajai: "Suvttas tall tonges tan jokas olpmuit rasta kuovte kuvlui!" Ja dalle son ies vulkkij eret ja manai keittnosis. Ja riepan nahke kauhpar eleke oastaläčči ja vuovtaläčči pacij tasa ja fertij akis olpmuit tas sukahallaht rasta kuovte kuvvlui, ja ijke pässan eret ij koasseke. Ja Andte Puharr pääsai puorren härran kollijn ja ära opmodakain älačiht jur mielas mielte, nu kuhki ko elij.

— — Ja de mon porkalin sikara ja viehkalin eret, inke mon saht ämpo tiehtan, koht taht de lei; muht mon pohten ovta ära paihkai, kos lei kal juo hui soma[3]) orruht ja kähčaht, koht toppe

the people across the river in both directions!"

Na, Antti Puhar proceeded again and came back to his father-in-law. And he was much richer than his father-in-law. Na, then the fox's skin trader asked his son-in-law, Antti Puhar: "How did you get there such exceedingly great riches?" Then Antti Puhar said: "Why, anyone can get [riches] there, who is only going there." When the fox's skin trader heard that, then he grew envious, and he began also to feel inclined to go there. Na, then Antti Puhar said: "If you only go, then you will surely return rich." Na, then the fox's skin trader went there. And when he came to the ferry-woman, then he wanted her to ferry him over the river, he is going to Louhi akko. Then the old woman ferried him quickly over; she thought within herself, however: "Go, if you only get off!" And when the prow of the boat struck the river-bank, then the old woman sprang swiftly on shore and reached it too; and then she pushed the boat with the fox's skin trader out in the river and said: "Now you can ferry the people across the river in both directions!" And herself she left and went her way. And the fox's skin trader or buyer and seller remained behind there and had to ferry people over in both directions all his life, and he nevermore got away. And Antti Puhar had the good luck to live as a gentleman with gold and other possessions, just as he pleased, as long as he lived.

— — And then I smoked a cigar and ran away. And I do not know anymore how it was; but I came to another place where it was very pleasant, indeed, to stay and to look how they acted; there

tahke, ja doppe kall lei maid piepmu ja jukus ja silpa ja kolle ja juohke lakan opmodaht, ja doppe lei havski ja suohtas. Ja mon län lämas olu paihkiin kähčame ja kultaläme.

Te podij dal ammen ja loahpa.

Thori.

[1]) In the original text *päčiht*. [2]) In the original text *suvtalaččai*. [3]) Fi. *soma*.

LXXX.

Akta poares muihtalus čači raukkait pirra.

Ovta kuolle pivtin sullos lei akta taallu, mait lečče kuolle pivtiht rahkadan tan tihte, aht sij orroht tast, ko čatteht nävre talhkiht. Ja daht lei stuora viessu ja mankka lanjaht. Ja lečče čači raukkaht dan viesu valtan allasesa messostallan viessun. Sijs lei akta märre aiki, koas sij alke ein hääjait toalhaht, ja dan tihte daht olpmohnai, koas čači haltiht eleke raukkaht pohteht tasa hääjait toallaht.

Te podij raukkait aiki, aht sij kalkeht tall vuolkiht tan vissuj hääjait toallaht. Te lei sijs soames naihtaläme, ja dall tan tihte toht viesu isidahnai, aht de tall pohteht čači raukkaht. Te sij vulke eret ja kudde ovta olpma tasa tan tihte, aht taht tall kottahalla ereht. Ja de dah olmmai manai dan viesu sisa ja očai allasis čiehku paihki. Ja de kauvnaj muvra tuohken allasis čiehkadan paihki ja manai tohko. Ja sust lei poares aikasas luodda pissu mielte, ja daht lei luoddakis. Te son tall vurttij, tassačijttako pohte čači raukkaht. Te son oinnij, ko podij alkkos akta roavva sisa, käs lečče boakan saji bakto poakan pirra, mas leččekes čoavtakaht pirra iečas juohke saji, nu aht

was, indeed, also food and drink and silver and gold and all kinds of possessions. And there it was cosy and pleasant. And I have been in many places and seen and heard.

Then came amen and the end.

Turi.

LXXX.

An old story about the water-sprites.

On a fishing-island there was a house which the fishermen had fitted up, so that they may stay there when foul weather comes. And it was a large dwelling and many rooms. And the water-sprites had taken it for themselves as a house of festival. They had a stated time when they began to celebrate festivals. And those people knew also when the water-haldes or -sprites are coming there to celebrate feasts.

Then came the time of the sprites, that they shall go now to that house to celebrate. There were some of them who were to be married; and the owners of the house knew also that now the water-sprites are coming. Then they went away and left a man there, that he might be made away with. And that man went into the house and looked for a hiding-place. And then he found a hiding-place behind the hearth, and he went in there. And he had an old-fashioned musket with him, and that was loaded. He waited now until the water-sprites came. Then he saw that a lady came in first who had a belt around the waist, with keys all around her in every place, so that it

päre skilai, ko vatčačij lahtis. Te son kall tovttai, aht tas lä dall vierro hadja, muht ij son tantihte oaidnan tan olpmo, kij lei muvra tuohken. Te son manai fas olkkos ja valttij ärait mieltis, ja de sij vulke visočiht sisa ja pukte vuohčen pävdti ja pičče dan kasku lahti ja pukkte sisa juohke lakan piepmuit ja juhkosijt ja päre silpa ja kolle lihtijt ja pastijt ja pannuit ja kaffelijt ja pävte nijppijt ja kinhtal julkkijt ja pänhkait ja lohkamähtun silpa ja kolle tinkkait ja juohke lakan čappa härvvait silhkis ja ullus ja vaihko man soarhtan. Ja de sij alke čohkediskoahtaht ja porra koahtiht ja juhkakoahtiht. Na, de daht olmmos, kij lej muvra tuohken, riemai sikteht teinna pissuinis jur juste dan roavvai, käs lečče čoavtakaht pirra koruda nu olu, ko şihte. Ja siktij jur juste juolke kaska pakto outapällai jur tan poahkanij, mas taht čoavtakaht lečče. Ja talle son pauhkalij ja täivvai mait. Ja dalle daht kahčai taht poakan vuulos aktan teikun čoavtakijkun. Ja talle daht ära vähka suorkanij ja daht roavva mait, ja de daht pallaječče ja ruhte jaurai, nuh aht päre stučai. Ja de son oaččui visoht teit silppait ja kollijt ja härvait, ja son sattai nu rikkis, aht ij län saht ämpo märrike.

Ja de pohte daht 2:tis, käht leikka vasehijn tan olpma kuoddan tasa, tan tihte aht son kottahalla ereht. Ja soaj oinnijka, man rikkis taht lä. Te soaj jääraika: "Koht ton läht nu rikkon?" Te son tajai, aht "kall toainaj fall rikkupähte sämma lačče ko mon, jus päre nu tahkapähte, koht mon sidan." Te soaj aikkuika fall tahkaht jur nu, aht soainai nu rikkupa. Na, de tajai daht olmmai, kij lei tuodan rikkon, aht "kalkapähte poahtiht

just jingled when she walked on the floor. She felt then, that a strange smell is here; but still she had not seen the man who was behind the hearth. Then she went out again and brought the others with her, and then they all went in. And first they brought a table and placed that on the middle of the floor and carried in all sorts of food and drink. And nothing but silver- and gold-dishes and spoons and kettles and forks and table-knifes and candle-sticks and chairs and innumerable silver- and gold-things and all sorts of pretty adornments, silken and woollen and of any kind whatever. And then they began to sit down and commenced eating and drinking. Na, then that man who was behind the hearth, he began to aim his gun directly at that lady who had any number of keys around her body. And he aimed between [his] legs directly at [her] foreside, right at the belt where those keys were. Then he fired, and hit also. And then the belt fell down together with the keys. And then the other people were terrified, and the lady too. And then they got scared and rushed into the sea so that it plashed. And then he got all that gold and silver and the adornments. And he became so rich that it was quite beyond measure.

And then these two came who had only left that man there, that he might be made away with. And they saw how rich he is. Then they asked: "How have you become so rich?" Then he said: "You both may become as rich as I, if you do as I want." Then they would do just so, indeed, that they too might become as rich. Na, then that man said, who had become actually rich: "You must come here at the time which is

talle dasa, ko lä čači raukkait messostallan aiki ja mannaht sisa ja čuoččoht kuovfte pälte uvsa jur säinni vuoste, ja de mon tajan loahpa, ko dall mu suvtipähte eret tan sullos." De soaj suvttijka su eret tan sullos, ja äpake huollan maiteke palhkan. Te ko son pääsaj kattai, te son äska nävvuj tan kuovto; son tajai: "Manni dall fas sämma sullui ja čohkijähti juokelakan roaskijt ja ripait ja poares paihkait tievva dan viesu, ja de manni dasa, kosa mon juo sullon kohčon, ja [ko] pohteht čači raukkaht sisa, te kalkapähte orruht lodka, tassačij ko bohteht visočiht sisa, ja de kalkabähte taččaht, aht "tij lehpeht tasa čohken nu olu roskijt ja ripait ja paihkait, ja dal kalkabehteht rainnastiht taan viesu ja attiht munnose visoht tijn opmodaka." — Muht talle čači raukkaht rainnaste dan 2te olpma, nuh aht ij tiede aktake, kosa daht läht teit pitčan, ja rainnaste viesu ja toolle hääjait tas. Ja ko kerke, de manne eret.

the festival-time of the water-sprites, and go in and place yourselves each at one side of the door right against the wall; and what remains I shall tell you when you ferry me away from this island now." Then they ferried him over from the island and they did not care for any pay. When he got on shore, then first did he advise these two, he said: "Go now again to that same island and gather the house full of trash and dirt and old excrements, and then you go there where I have said already, and when the water-sprites come, then you must keep quiet, until they all come in, and then you must say: "You have gathered here so much trash and dirt and excrements, and now you must clean the house and give us all your goods!" — But then the water-sprites cleaned these two men so that nobody knew where they had put them. And they cleaned the house and held festivals there. And when they were through, then they went away.

LXXXI.

Muitalus ovta sullu birra, masa bappat manni oappame bappan.

Ja sii oppi hui farga, mutto go vulgi erit, de okta lappui alo, go ein vulgi. Ja dat, gutti manjemusas læ, de dat lappu. Ja go okti leggji fas læmaš oappas bappat, de læi dal arvalus, gutti galga baccet manjemus, ja de dajai okta, gal son bacca manjemussii. Ja go vulgi, de læi bæivadat. Ja jo go dal botti dam baikai, gos bodii dat, gii valdii alo, ja go valdegodii dam manjemuš olbmu, de dat olmuš dajai, atte "valde dam, mii læ mannjelis!" Ja dobbe ii læm ieǯa go suoivan. Ja de

LXXXI.

A tale about an island where the priests went to study for the priesthood.

And they learned it very quickly; but when they left, then one always disappeared. And once when the priests again had finished school, then there was deliberation about who should be the last one; and then one said that he should willingly be the last one. And when they set out it was sunshine. And when they came to the place where he came who always took one, and he then was going to take hold of the last man, then the man said: "Take him who is behind!" — and there was nothing but the shadow.

dam ol|bmus ii læm dam bæive rajes suoivan, ja de dat læi suoivankættes olmuš. Mutto æi bissanam oap|pa ieǯaidi go dasa, gæs suoivana valdii.

LXXXII.

Væhaš mui|talus buǯǯos-davte birra, maid samet laviji hubmat nu, atte Ibmel ja Bær|galat læba ok|ti giǯ|ǯodam dego guok|te same, atte goab|ba galgalii oaǯ|ǯot boc|cu; ja de bijaiga mære, goabba suor|bma bas|ta buǯǯos-dak|tai, de dat oaǯ|ǯo boc|cu. Ja de Ibmela suor|bma bastii dam rog|gai, mii læi gas|ko ja čiednjalæb|bo; ja gal væhaš bastii Bær|galaga-nai suor|bma, mutto ii goit nu olo go Ibmela suor|bma, ja de oaǯǯoi Ibmel boc|cu.

LXXXIII.

Ok|ta mui|talus samiin boares aiges læ na, atte boares aiges læ læmaš manno nu čuou|gat, atte oinii goase sæmma go bæi|vet. Ja de dal ok|ta suola-lad|delaš læi suoladæme ik|ko, goas læ suollagiid suoladam-ai|ge læmaš ja læ ein dal-nai. Ja de dat suola suttai mannui, go dat læ nu čuou|gat, atte oi|dnit, go læ nu čuou|gat; ja de son valdii bik|ka-buliha, ja de vulgii bik|kadit mano, ja de dar|vanii mannui gidda ok|tan deina bulihiina. Ja das læ vel dal-nai. Ja dan|ne læ manno čap|pat muttom raudat.

And the man had from that day no shadow, and was a shadow-less man. But the learning did not remain with the others, only with him from whom the shadow was taken.

LXXXII.

[About the reindeer's astragalus.]

A little story about the [reindeer's] astragalus, which the Lapps usually told as follows: God and the Devil once fought with each other like two Lapps [i. e. like two Lapp-noaides measuring strength] to see who should get the reindeer. And then they determined that he whose finger could keep hold of the astragalus should get the reindeer. And then God's finger took hold firmly in the deeper depression which is in the middle [of the bone]; and the Devil's finger also took hold, but not so well, however, as God's finger. And then God got the reindeer.

LXXXIII.

[The man in the moon.]

The Lapps have since early times a tale which is as follows: In olden times the moon was so luminous, that one could see about as well [at night] as in the day-time. And then there was a thievish peasant[94]) who was stealing at night — that has always been the stealing-time of the thieves, and so it is still. And then the thief got angry at the moon, because it was shining so that he could be seen because it was so light; and then he took a tar-bucket and went to tar the moon. And then he stuck to the moon together with the bucket — and there he is still! — That is why the moon is dark in some places.

LXXXIV.

Daudat læt maid hubman gas|kanæset dal|le, go læt visut hubman. Suot|ta ja boak|ko dig|guiga gas|kanæska; suot|ta soaimai bok|kui, atte "don læt dego bæna, gii gaskašat sud|dogasa nu, atte šad|dit rogget ja havet sud|dogasa liike mietta." Ja boak|ko fas soaimai, atte "don læt vel hæbohæb|bo, gii boadat maŋga have ovta ol|bmu nala, mutto mon im læt nu skunehæbme, atte boadam mannjel, gos læm vuol|gam erit."

LXXXV.

Hävhni ja čuroka pirra.

Te [lei] tolin akta olmmai, kij tajai, aht jus su raddi lifčij raddin, te son kottalij visoht hevhnijt ja čurokijt eret. — Muht te sadtai soames aikki sämma olmmai pallaht kuovti vasolaččan, käht kalke su kottiht. Te son lei orrume soames paihkin; te podij čuroht ja runadij sudnje pälje vuollai; te son riemai kottiht tan čuroka, muht te son fuopmai, aht su vasolaččaht läht tall jur lahka; te son vulkkij pahtarussij ja manai soames gädke kaskij ja nadui dohko. Te podij hävhni[1]) ja ruohtastij su padtjel. Te son kalkkai spitteht, muht ij hahpehan. Te daht nohkai, daht olmai, ja de pohte hävhniht[2]) ja kodistedtje dan kädke kaskij nu assas fierpmi, aht ij son oidnon ij vehaske. Ja ko hävhniht[2]) kerke parkame, de pohte doht kuokte vasolaččа ja čuoččuika dan kädke kuoran. Ja nuppi tajai: "Sama lä don kädke kaskas?" Te tajai nuppi: "Alle juo hoavrit! Ij län fall tohko pässaht, nu

LXXXIV.

[The fever and the small-pox.]

The sicknesses also spoke together, at the time when all things spoke. The fever and the small-pox quarreled with each other. The fever upbraided the small-pox: "You are like a dog who bites the sinful one [i. e. man] so that holes and wounds come out all over the sinful one's skin." And the small-pox again reproached the fever: "You are even more shameless who comes many times to the same person; but I am not so immodest as to come again where I have once left."

LXXXV.

About the spider and the fly.

Once in former days there was a man who said, that if people would follow his advice then he would destroy all spiders and flies. — Once, however, it happened that the same man was fleeing from two enemies who wanted to kill him. Then he was in a place where a fly came and hummed in his ears; he was going to kill that fly, but then he observed that his enemies were now right close, and then he took to flight and ran into a cleft in a rock and crouched there. Then a spider came and ran over him, and he was going to strike it, but he did not reach it. Then the man fell asleep, and the spiders came and spun quickly across the opening of the cleft so thick a web that he could not be seen at all; and when the spiders were through working, then the two enemies came and stood still at that rock. And one of them said: "Maybe he is in that cleft." Then the other one said: „Don't talk such non-

aht hävhni fierpmi ij län kaihkodiht." Te tajai nuppi: "Sama manjel lä hävhni koddan tan fierpmi." Te tajai fass nuppi: "Ijaht fall sonke läht jur nu snahpis." Ja soai vulkkijka eret. Olmos pačij älliht ja kijhtaliht Ipmila, ko lä luovvan hävhni ja čuroka."

[1]) In the original text *havhni.* [2]) Orig. *havhniht.*

LXXXVI.

Toluss čuoihkait pirra.

Saami ädnamist äi län alkkos ollenke čuoihkaht, tusse latti ädnamis vall lečče čuoihkaht. Te arvaliskohte čuoihkaht, aht sij vulkeht tall kähčat tan muihtaluss saami ädnama, mait sij lečče hävhnis kullan, kij lei ruohtan sami äddnamis ja muihtalan čuoikaite, aht toppe lä hui puorre orruht, toppe läht hui olu pohčoht ja pädnakaht ja kaihčat ja puhkat ja fära maht smavva älipijt, main äi läht ollenke koadiht äike mahke suujijt. Ja taht sapmelaččaht oddet päre rapas olkun. — Muht tan taht ij hävhni muitalan ärako dan tihte, aht jus son oččo čuoihkait tohko vuolkit, te son pässa poakustiht, man jallaht sij juo kalkehke lähkiht, ko vulket tohko, kosa son sihta, äike jurtill vehaske tan pärrai, aht "ko mon län saami ädnamis, te mon koit kodan nu fijnna fierbmijt juovaide ja soahke kaskaide ja juohke paihkai, kos čuoihka orro, aht sij äi koit oainne äi vehaske, ovtalko läht tarvanan fierbmai kitta, ja te mon vieh-

sense, he could not get in there without the spider web being torn!" Then the first one said: "Perhaps the spider spun the web afterwards." Then the other one said again: "Oh, she is not as quick as that!" — and they went their way. The man remained alive and thanked God often for having made the spider and the fly.

LXXXVI.

About the mosquitos in olden time.

In the beginning there were no mosquitos at all in Lapland, only in the peasant-country there were mosquitos. Then the mosquitos began to ponder, whether they should go up and look upon that renowned Lapland about which they had heard so much from the spider — who had run about in Lapland and who had told the mosquitos that it was awfully good to live there; there were so many reindeer and dogs and she-goats and he-goats and all sorts of small animals which had no dwellings nor any kind of shelter. And the Lapps, they sleep out of doors quite naked. — But the spider had not told that for any other reason than that if she got the mosquitos to go up there, then she would have the chance to laugh at their actually being so foolish as to go just there she wanted — without suspecting in the least that "when I am in Lapland, then I spin nets, all the same, so fine, among the loose stones, and among the birch-trees, and in any place where the mosquitos live, so that they do not see anything at all before they are caught in the net; and then I run along one of the threads and

kalan soames arhpu mielte lusa ja kalkalan luovos ja poran eret teko tallenaj, ko leččen latti ädnamist."

Na, de čuoihkaht hutke, vulkehkodahall sij visociht tohko tan saami ädnamij aktanaka. Te tajai čuoikait ädni, aht ij taht soapa visoht vuolkiht, muht alkkos pitčaht tusse kolpmasa iskaht, makkar taht lä saami ädnan. Na, de taht vulke kudas tall iskaht tan saami ädnama. Te sij dall manne dohko, muht tohko lei fall oppa kuhki. Te akta čuoihka vaippai, ovtall ko ollij saamijt raččai. Te son kavnai ovta čärpmaka, mij lei mait vaipan sapmelaččait älun, ko sij lečče johtime iečase ädnamij. Te lei čärpmaht riehpu nohkan päivadahkan soames raabmij. Te kavnai toh čuoihka, mij lei jo vaipan, tan čärpmaka, ja meis takai tan häkka čuoihka? Te säivuj jur čärpmaka pieča kähčai ja riemai njammaht tast vara, ja ko son kallanij, te son kirtilij nuppe kähčai čärpmaka ja säivuj jur juste čalmi nala ja kalkkai dall vuoinnastiht tast. Na, ko čärpmaht kullai, aht sust riemai čalpmi satnjidiht, de son rauhkalij čalmis, te čuoihkan pavčokij juolki jur sakka. Te son vulkkij eret čalmi nalte ja manai jur njunne raikki ovtij. Na, deko čärpmaht vuoinadij, de son toivvui, aht tall lä lafu piekka, ijke son kirtilan eret. Te podij čuroht ja runihij čärpmaka pälje raikai, te snudadij čärpmaht ja ristestij oaivvis. Te čuoihka raukkai nu kuhkas tadnjasijt sisa, aht ij oidnonke, muht te daht fall ruohtastij čärbmahnai nu, aht

loosen them and eat them up, just as [I did] when they lived in the peasant-country."

Na, then the mosquitos pondered whether they should all set out at once to that Lapland. Then the mother of the mosquitos said that it would not be convenient for all to go; but to begin with they should send three, just to investigate how Lapland was. Na, then six went out to explore Lapland, and they started; but it was quite a long distance thither, and one of the mosquitos was tired out before he reached the Lapps. Then he found a one year old reindeer-fawn which had also become so tired that it had been left from the herd of the Lapps when they were moving to their land. The poor reindeer-fawn had gone to sleep on a hill-side in the sunshine; and there the exhausted mosquito found the yearling. Then, what did the preposterous mosquito do! He sat down on the tip of the fawn's tail and began sucking blood from it. And when he was satisfied, then he flew to the other end of the yearling and sat down just on its eye and was going to rest there. Na, when the fawn felt its eye begin to itch, it twitched, and the mosquito had a leg so badly injured that he left the eye and found his way right before a nostril. Then as the fawn breathed, he [the mosquito] supposed that it was a warm spring wind, and therefore he did not fly away. Then there came a fly and hummed in the reindeer-fawn's ear so that the yearling snorted and wagged its head, whereat the mosquito was hurled so far away into the bush that is was never seen. And then the yearling started off too in such a hurry that its tail stood upwards

pieča tusse sparadij, ja manai rodu sisa raasijt kuohtuht.

Na, taht 5ta čuoihka fall olliječče saami ädnamij; muht te akta hohkai mielke nahpai, ja nuppi haukai suova sisa, ja koalmaht taht sattai poares kereka juolke kaskij ja hohkai tohko; ja kuokte pesse ruoktoht latti ädnamij ja muihtalečče, aht kall toppe fall lä hui puorre orruht muduin, muht te läht nu olu sorpme paihkiht. Te muihtaleikka taht kuovtos, käht leikka poahtan saami ädnamist, kokte taht sutno rattnaht hohke. Te tajai čuoika ädni: "Na, tohko ij vuolkke ärako čuroht, mij lä varrokas." Te tajaika toht kuovtus: "Kall toppe pirke, ko sij visočiht vulket." Na, de sij vulke visočiht, ja ko pohte saami ädnamij, te sij kavdne ovta vuovttis älu juohke rokkis. Te sis ij aktake tiehtan, maht taht läht älipijt taht maht läht nu olu. Te fuopmai akta, aht taht läht tall taht hävhni muihtalus pohčuht. Te sij kirttaltahte tan älu ja tolvu varre čohkij.

LXXXVII.

Golmas leggji matkuštæme ok|ti, ja sii leggji ovtas, laukes ja luđaš ja dik|ke. Ja go sii leggji gau|dnam buoides nieida juolge, de vul|gi sii dam miel|de bajas; ja de botti juolge mad|daga raggjai, ja de oi|dni nubbe juolge, ja de sii ar|vališgotti, got sii gal|git dokko bæssat. No, de sii dut|ki, atte sii gar|vit. Ja go botti dam

quivering; and it ran into a thicket to eat grass.

Now, anyway, five of the mosquitos arrived in Lapland. But then one fell into a milking vessel and drowned, and another was stifled in the kote-smoke, and the third one got in between the legs of an old woman and perished there. And two returned to the peasant-country, and they related that up there it is certainly in some ways fine to live — except that there are so many dangerous places. And then the two, who had returned from Lapland, told how their companions perished. Then the mother of the mosquitos said: "Thither let only the flies go who are cautious." Then those two said that they [the mosquitos] could very well get along up there if they set out all together. Na, then they went, every one of them. And when they came to Lapland they found in a wood a reindeer herd in every bottom, and none of them knew what animals they were that were there in such a multitude. But then one happened to think that these are the reindeer which the spider spoke of. Then they flew at the reindeer herd and hurried them to the top of the mountain.

LXXXVII.

[The flea, the louse and the bed-bug.]

Tres bestiolæ olim simul iter faciebant, pulex, cimex, pediculus. Qui cum crus alterum pinguiculae virginis invenissent, sursum subvecti usque ad summum femur pervenerunt et inde alterum femur conspicati secum deliberaverunt, quomodo illuc transirent. Placuit iis circumvehi. Postquam vero tantum viae confecerunt,

mærrai, atte ii læm ieǧa go ieš dat gurra rasta mannat, namalassi nieida gurra, ja de laukes dajai, atte son njuiki, ja de son njuikii rasta gura, ja de son bæsai dærvan. Ja de luđaš-nai njuikii, ja de gaččai sisa ja njuoskai ja ruvsudii. Ja danne læ luttahis haggja dego dam gurasnai, masa son gaččai. Ja go dikke ollii, de son ii duostam njuikit, de son vulgii garvet birra. Ja de bođii stuoremus guolgaid sisa, ja de ii son ollim dam čađa goas-ge. Ja dat læ dikke arbe-vuobme, go dat læ dasa orrum; ja danne dat læ dam aige-nai dikke oruhat, gura nuoskes sieppa-guolgaid sisite son læ dal-nai dauja; jos læ ollin-ge olbmus, de læ das. Ja luttahis læ dat haggja vel dal-nai.

ut nihil aliud iis restaret nisi ut ipsam rimam, scilicet rimam virginis, transgederentur, pulex "transiliam", inquit, atque rimam transiliens ita incolumis ad alteram partem pervenit. Deinde cum cimex quoque exsiluisset, in rimam incidit, madefactus et rubro colore inductus est. Quo factum est, ut cimici idem odor sit atque rimae, in quam incidit. Pediculus autem ubi eodem pervenit, salire non ausus circum ire agressus est. Sed cum inter pilos crassiores se insinuavisset, numquam pervasit. Atque haec est quasi silva hereditaria pediculo, quia ibi substitit, et hodie quoque hic est locus, ubi pediculus maxime versatur; nam inter madidos circa rimam pilos saepe nunc quoque commoratur; si usquam loci apud homines invenitur, ibi est. Et cimici hodie quoque odor ille permanet.

LXXXVIII.

Riibo læ su namma.

Ovta mađo birra, mii læ gara sisite, ja dat orro goike-lagaš ædnamis, ja læ dat gal čacce- daihe njuoska-lagaš ædnamiin; ja das læ raige, goggo son manna sisa, ja das læ dušše oaive oidnusis. Ja son oaive satta rieuđadit maŋga-laggji; muttomiin das læ dego boccu oaive, ja son satta moadde minutis dakkat čorviid ja sæmma moadde minutis fas valđet ruoktot daid čorviid. Ja go samet gauđnit riibo daihe dam diure — vai lægo son matto? — de samet lavijit čokkidit su baldii ja de humahallit: "Riibo, riibo, daga mu miessai čabba čoarvaǧiid, riibo, riibo, daga mu miessai čabba čoarvaǧiid!" Ja de dam laggji si humahallit gukkes aigiid; ja de alga dakkat hui hoappos ja

LXXXVIII.

Snail is its name.

About a worm which is in a shell, and lives in rather dry places, but which is also found in watery or moist places; and there [i. e. in the shell] is a hole where it enters, and only its head is visible. And it may change the head in many ways; sometimes it is like the head of a reindeer, and in a few moments it can produce horns and also take the horns back in a few moments. And when the Lapps find the snail or that bug — or may it be a worm? — then they usually sit down beside it and say: "Snail, snail, make pretty small horns for my fawn! Snail, snail, make pretty small horns for my fawn!" And in that way they talk to it a long while. And then it takes to producing them [the horns] very quickly

maŋgalagažiid deida, maid dou|da rig|got. Ja dam samet adnit diuras æl|len ja varohit, atte æi duol|bmot.

LXXXIX.

Væhaš guovsahasaid birra.

Go guovsahasat gir|dit hui hoappos, de šad|da garra bieg|ga; ja go dasset læ guovsahas, de šad|da muot|te. Ja go davvebæle læ olo guovsahasat, de boatta čoas|ka davadat; ja guđi guoulos ænemus læ guovsahat, de dat dobbe boatta bieg|ga.

Guovsahaid humahallamuš læ væhaš na: "Guovsahas, libaid, libaid!"

XC.

Garra bajan-dalkiid læt dabbe-nai dau|ja baccam mærkat ædnamii ja muoraidi, ærenoamažit bæccai. Go dat læ daggar mær|ka, atte læ dego livčui mannam luođđa daihe lotte gierragis jur mad|dagii, ja de læ dego suodna-sarahat šad|dam sarrasad|dam. Ja dat læ gul|lum, atte dat læ bajan-dalkes ok|ta dego gæđ|gelotte, mii goččuduvvu bajan-njuollan. Ja læm gullam, atte jos olmuš læ muora vuol|de, de læ baha, jos daggo soai|ta dat bajan-njuolla boattet, de sor|bmi æleba. Vaiko læm gullam, atte bak|kasæb riikain læ garrasæb bajan. Ja læ dabbe-nai Davve-Ruotas, Norbottenis, bak|ka gesiid olo

and in many shapes, for him who it feels shall be rich [in reindeer]. And the Lapps hold it to be a valuable animal, and they take care not to tread it down.

LXXXIX.

A little about aurora borealis.

When the northern lights fly very quickly, then there is going to be hard wind, and when the northern lights are evenly expanded, then it will be snowy weather. And when there are many northern lights in the north, then cold northwind is coming; and the wind will come from the direction where there are most northern lights.

There is a little speech to the northern light, thus: "Northern lights, flicker, flicker!"[95])

XC.

[The thunder-arrow.]

After hard thunder-storms, marks are also here left in the earth and the trees, especially in the fir-tree, in that there is a mark as if a ball or a wedge might have gone from the top to the root; and then it is ravelled out like a bunch of sinew fibres. And it is said that there is in a thunder-storm something like a stone wedge which is called the thunder-arrow. And I have heard that if a person is under a tree, then it is bad if the thunder-arrow happens to come down there, then it kills the living [person under the tree]. I have heard, however, that there are harder thunder-storms in hotter countries; and there are also here in North-Sweden, in Norrbotten, much harder thunder-storms in warm

garrasæb|bo bajan, ii gal|bma gesiid ila olo gul|lu dabbe bajan. Ja læ dat dabbenai dat oi|dnum, atte læ dego juoga boattam ædnamii, ja go læ nano bak|te vuolebæl|de, ja de daggo boatta ædnamii, ja de lud|di ædnama maŋga guu|lui; ja jos soi|tit luovos stuora gæđget, de manna vuollet deid, ja muttomiid rip|po doarrasii. Ja daid gal mon-nai læm oai|dnam maŋga have; ja læm occam, ja dam im læt gau|dnam. Ja dam mon læm gullam, atte dat bajan-njuolla læ diuras, mutto im diede, masa dat læ buorre ja gudisoartat ol|bmut dam dou|dit.

summers [than in cold summers]. You do not hear very much thunder here in cold summers. And it has been seen up here, too, that it is as if something had come down to the ground. And when there is hard rock underneath, and it goes into the ground there, then it splits the ground in many directions; and if it strikes big loose stones, then it goes under them, and tears some of them aside. I have seen that many times too. And I have looked for it [i. e. the thunderbolt], and I have not found it. And I have heard that the thunder-arrow is valuable; but I do not know what it is good for nor what sort of people do know that.

XCI.

Ovca baljes oaive læt ok|ta goan|sta.

Go deid mui|ta lokkat, ja de daggja, atte "ovca baljes oaive al|bmai" ja bal|kista saltiid dollii. Ja de fir|ti, go læ hui bal|va-dalket ja arvet daihe muot|tet; ja de buorranii dal|ke, goit deida mat jak|kit.

XCI.

There is a trick [with] nine bald-pates.

When you can remember to recount them [i. e. remember the names of nine bald persons] and then say: "Nine bald-pates to heaven!" and throw salt into the fire, then there will be clear weather, even if it is cloudy and rain or snow; then the weather will improve — at least for those who believe it![96])

XCII.

Muttom diidaš.

Samet let adnam daggar diidaid, mat gul|lujit na: Go læ bor|ga-dal|ke, de gal|ga vil|gis gak|te, ja alo biggjit daggar bik|tasiid, go læ dal|ke alo.

XCII.

A belief.

The Lapps have had a belief which sounds like this: When it is a snowstorm, then one must have a white coat on, and they always take on such clothes as the weather is.[97])

XCIII.

Gii gau|dna daggar muora, mas læ nubbe muora oak|se, ja son dam val|da

XCIII.

[The branch of fortune.]

[When a birch-branch coalesces with a spruce, then that bodes great riches for

madˈdagis, son šadˈda hui rigges. Dat læ lulle-bælˈde muora ja njuolˈga doarrasii.

him who finds it]. He who finds such a tree where there is a branch from another tree, and takes it [the branch] from the trunk, he will become very rich. It is on the southside of the tree and right across.

XCIV.

Duoddar-bæʒet maida šadˈdit unnebut dego samet, ja dat šadˈdit maida galˈbmut nu, atte douˈdu siin gorodis. — Dein beʒiin, mat læt bajemusat, dein læ oarˈʒo ija-bælˈde, ja bæive-bælˈde læt gukkebut oavset. Juokke muoras ja skirriin maida šadˈdit oavset gukkebut bæive guuˈlui. Ja sabme ferˈti dauˈja gæčˈčat muoraid, vai oaʒˈʒo sælve [1]), goabˈbel læ lulle ja davve, go læ daggar ilˈbme, atte ii dæiva, go læ mierˈka daihe sæuˈdnjad ja dalˈke ja goalˈke.

[1]) Fi. *selvää.*

XCIV.

[The mountain-firs.]

The mountain-firs grow smaller [than the firs down in the woods] like the Lapps [who are also smaller than other people]; and they [i. e. the Lapps] have also to freeze [like the trees on the high mountains], so that it is apparent in their bodies. — On the firs who stand highest [on the mountain], the night-side [i. e. north-side] is shrunken, and the sun-side has longer branches. On every tree, also on the dwarf-birches, the branches grow longer towards the sun. And often the Lapp has to examine the trees to find out which directions are south and north, when the weather is such that he cannot find his way, when there is fog or darkness and storm and [when there is] calm.

XCV.

1910 muiˈtalii okta 50-jakkasaš niso, atte okˈta galles muiˈtalii sudnji, atte son nokkai Luossavares, ja de son niegadii, atte dasa šadˈda gauˈput, gos dal læ-ge Giruna gauˈput. Ja dam galˈla namma læ Jon Olsson Niiˈja, gočˈčom-namma læi Ruoggo-Joauna, ja sus ellit vela guokˈte nieida ja okˈta barˈdne 1910.

XCV.

[A foreboding.]

A fifty years old woman told [Turi] 1910 that a man had told her [long before Kiruna was founded] that he slept on Luossavare, and then he dreamt that there would be a town where Kiruna town is situated today. And that man's name is Jon Olsson Nia — he was commonly called Ruoggo Joauna — and there are still living after him two daughters and a son in 1910.

XCVI.

Go olmuš gas|ta, de dag|gju na: "Lak|ke battii!" ja de hæi|ta. Ja nub|be, go gas|ta, de gal|ga daggjat: "Jesus siu|dnet!"

XCVII.

a. Mi læ dat, ko ovda saie jouka ja 3 saie ihta?

Dat læ, ko olmos caka bæska nala ja olis korot jovka ja oaivi ja 2 kieda ihtet, de sate 3 oitnosi.

b. Šušmai sik[t]e ja nijunai bahča?

Dat læ, ko baiga olmos, de hagja boahta njunai.

c. Mielahen ja kelahem, opa majilmi visis?

Pismara.

d. Mi læ dat, ko læ oba mailmi visis ike let jetna hubmat i maideke ige sanit, ja ko i dat [læt] barkame, de læ jalamus?

Dat læ bismara.

XCVIII.

a. Taht lä akta taika[1]. Ko olmmoss lä juolkki pirra kiessame vuottaka ja jus vuotta parkkess čuolbmaduvva, te son tatja, aht tall poahta valpi.

[1]) Fi. *taika.*

b. Iđiđis arat bæivadat i lave bisdit olis bæivi, ja barat læt mait dagarat, jus læt algos likas rahkasat, de dat i bisde lohba-ragjai.

XCVI.

[Sneezing.]

When one sneezes, the following is said: „Half at the arse!" and then it stops. And secondly, when one sneezes, then one must say: "Jesus bless!"

XCVII.

[Riddles.]

a. What is that which disappears at one place and reappears at three places?

That is when a person takes a furcoat on, and the whole body disappears, and the head and both hands appear, then three are appearing.

b. It points at the heels and hits the nose?

That is when a person does his business, then the smell enters the nose.

c. Without sense, without language, wise on all the world.

The steel-yard [balance].

d. What is it that is wise on all the world and has no voice at all to speak with, nor words, and when it is not working, then it is most stupid?

That is a steel-yard.

XCVIII.

[Omens.]

a. It is belived that when one winds the ankle-band around the leg, and a knot comes in the plaited end, then one says [then one must say to avert mishap] that now mishap is coming.

b. Early morning sunshine does not usually last all day; and it is the same with a married couple, if they are too affectionate to begin with, then it does not last until the end.

c. Taht lä 1 karra tijta. Jus poatnje olmmoss lä kama pääli porrame, te son pahča läskan farkka.

d. Ok|ta dii|da, jos čuoǯ|ǯot jukka kafi, de šad|da lollo-daudagin daihe čap|pis dau|da.

e. Ko tolla tudaida, te kalkkalij muohtaht; ko tolla skuvva, te poahta karra piekka.

f. Ko pahti čadaht čahkeht ele pulleht, te muohti poahta.

g. Ko pääna toalla suoinni njalmmis ja čohkaha, te laavijiht tatčaht, aht pääna ento[1]) kuossi poahtiht. Taita lähkiht vaihko tuohta.

[1]) Fi. *ennustaa.*

h. Ko kiddaht tuottarist oitnujiht olu unna lottačaht kirttasäme, maht läht teko čičačaht, te talle poahta karra porka jur farkka.

i. Ko härkkiht (pohčoht) čaladiht čorvijkun soahke miestakijt ja sietkait, te daht merkke pivvalijt ja njačuit.

k. Kidda talvvi, ko miessi njollo ädnis pälje mattakijt ja niske kopi, te satteht häjos ilmmiht ja poačo nälki poahta.

l. Ko pohčoht vuojehuvvujiht ja vuoinnahaht porkkista deko rusta pajas albmai, te kalkkalij čoaskis sattaht.

m. Ko kiddaht rukses miesiht čuuskodiht tuohkodiehke ruoktoht outan čadaht čada alto äälu, te daht entojiht porkka poahtiht.

c. It is a harsh belief that if a married person eats, having only one shoe on, then he [or she] will soon be left as a widower [or widow].

d. A belief: if a person takes his coffee standing, then he becomes jealous.

e. When the fire flutters, then snow should be coming; when the fire whistles, then strong wind is coming.

f. When the soot of the pot is ignited or burns, then snow is coming.

g. When the dog holds a straw in his mouth while he is sitting, then it is usually said that the dog predicts that guests are coming. That may perhaps be true.

h. When one sees at springtime a flock of small birds flying that are like tomtits, then a hard snowstorm is surely coming soon. [When the snow-buntings come down from the upper mountains in flocks, that always bodes a snowstorm].

i. When the pack-reindeer (reindeer) butt with the horns into birch thickets and willow-bushes, then that bodes warm weather and thaw.

k. When at the season of spring-winter the reindeer-fawn licks its mother at the root of the ear and at the hollow of the neck, then foul weather is coming, and hunger is coming for the reindeer.

l. When the reindeer are chased, and the breath is fuming like steam up in the air, then it should get cold.

m. When at the spring-season the young reindeer-fawns are running hither and thither, back and forth, in all directions through the herd of reindeer-does, then they forebode a snowstorm.

n. Ko ällu koatnaha rokkijn ja koamait vuolte, te poahta muohta porka ja kuoltu.

o. Ja ko rukses miesiht kiddaht väällahiht nuu njuolka kilkka alte, teko lifsole jabman, juolkkiht nuu njuolka deko sodiht ja čäpeht ja nuu njuolka, teko son juo sahtake lähkiht, te daht entojiht pivaltiht ja lievfnudiht, ja daht lä mait oppa vissis tuohta.

n. When the herd crowds together in hollows or beneath overhanging rocks, then snowstorm and drift wind is coming.

o. When in spring the young fawns are lying right upon the side so that it is as if they were dead, the legs as straight as arrows, and the neck as straight as it can be, then they bode warmth and mild weather. And that is certainly also true.

XCIX.

a. Samiin læ hoap|po jot|tadeddiin juokkehaǯǯas, dan ditti ænemus, vai ii baǯali manjemussii, dat læ: dat, gii manjemussii bacca, de dasa baccit visut valbet daihe riet|tasat. Dat lavi dat rai|do, mii manjemussii bacca, das dar|vanad|da rai|do ja boat|kanad|da; ja dat læ jur duotta, atte dat ii bæsa nu buris go oudemus raidot, ja dat fer|ti garrodit ja bæl|ket riet|tasiid givsedæmes. Ja dat læt muttom siidaid olles miha bahabut riet|tasat.

b. Ko noadde raittuin lä pievlan joohtime, te ij kalkka, ko lä mierhka, aktake ovtos kuodiltiht unna raittočijnna ijke manjos pahčiht, amas ij valppaiduvvaht. Talle lä koavve lihku fakteme.

XCIX.

[Misfortune lurks upon him who is behind.]

a. Every Lapp is in a hurry when camp is being mowed, especially so as not to be left behind as the last one. It is a fact, that he who is the last one to him are left all mishaps or devils. It is usually the case, that the raido, which is last, catches and is broken. And it is perfectly true, that it [i. e. the last one] does not get along as well as the foremost raidos. And one has to swear and scold about the plaguing of the devils. And the devils are much worse for some sidas [than for others].

b. When one is camp-moving on bare [i. e. snowless] ground with a pack-raido, then he must not — if there is fog — let a single person pass by him with a little raido, neither stay behind [as the last one], in order not to have mishap — then [if he is the last one] misfortune is lurking.

Reindeer and Hunting.

C.

Pohčo pirra čallojuvvun.

Sabmelaccain taht läht pohčot čuodiht ja tuhahaht. Äi daht läht kall nu skervo älipaht, muht kall taht olu asijijt matkai sahteht. Pohčoht taht läht, maht kolbma pardni ja olbmo pajas tolleht, ja toinenke[1]) ele nuppaht olbmuj läht piebmun ja piuhtasin, ja nuppaht olbmo daht kivsidiht ja piekuhiht. Ja nuppaht olbman ja niettan taht pivvasa njaskastiht ja kolkkedahteht, ja nuppaht poikka[2]) daht kalbmudiht ja suvčakahteht pälle hekkij. Ja nuppaht bardni ja niejta daht takuhiht piebmohaka ja juhkoshaka mähčai njuoskaht ja slurvvakiht, ja nuppaht karu ja pahas sani daht olbmo njalmis olkkos kaihkihiht. Ja nuppaht kiertemähtunvuoda suhtu daht olbmuide pukteht, ja kolmmas taht läht teit manjin hinhkihan ja čierostuttan ja tuskidan ja piihkun teikun. Ja toinenke poikka ja kalla daht kadohussij lakadiht, ja kolbmasa daht välkki vuollai takuhiht, ja nuppaht olbmo daht välkkis luovos čovteht, ja kolmma poikkan taht kiedait skohpalastihiht. Muht nuppaht olbmai dahtvaččamaht alu njoalostiht ja muhtimijtta varrasijt skoačaltahteht ja ruhta lomhpokijt[3]) täytiliht.

Taht lä suike sattan nuu, aht poaču lä luvvojun ovtall ko olmmoss ele sab-

C.

Written about the reindeer.

The Lapps, they have hundreds and thousands of reindeer. They are certainly not so untractable[?] animals, but nevertheless they bring about lots of things. It is the reindeer who support three boys and men[98]), and unto one man they are food and clothing, but another man they torment and make him wail. From one man and girl they tear the sweat and make it stream, and another boy they chill and make him freeze half to death. One boy and girl they make wet and shabby in the wilderness, without food nor drink, and from another person they tear curses and evil words out of the mouth. To some persons they bring impatience and anger, and others they leave behind, whimpering and weeping and fretting and lamenting. One boy and man they bring near destruction, and another they forge [i. e. enchain] in dept; they release one person from debt, and give other boys blisters in the hands. But for other men, the reindeer-cows always lick [i. e. they female reindeer calve regularly and lick their fawns], and for some they let reindeer-bucks appear against the horizon and fill the pocket-books.

It has probably happened so that the reindeer is created before man or

melass, ja olmmoss te tiedunke lä luvvojuvvun tan vaaras, aht vuolkiht pohčuit mannjai ja čuvodiht te deit, kosa taht manniht, ja deikun parkaht kaihtin aikkis ja deikun älehiht iečas. Ja daht lä dal tiehtelas tiehtu, aht olmmoss taht kalka hoaitiht[4]) pohčuit ja poaču faas tiksuht olbmo pirkema ja piktasa ja piebmu pälte. Ja olmmoss kalka pohčuikun johtiht ruokton ovtan, luksa ja tavas; herkkijt son atna fievrun ja ieča luovos povhčuit faas äällun.

Talvvi aikki joohta sabmelass kieresijkun, ja kääsi aikke son joohta noadde raittuin. Ollasiht ipmirtahti lä daht, aht poaču kalkkalij tahkaht tan jeelkij[5]), ko olmmos meitne, muht ij daht olmmosske fuobma dan, ko son satta tahkaht jur juste dan laačče ko poaču meitne. Olmmos lä kal ollu jierbmaht mielanis ko poaču, muht taht koit tantihte satta oavnnjistiht pohčuit, kosa daht manneht. Ja mon kall jurttačattan, aht soai kall ovfta märe koappaht kuoimiska hooittapa, vaihko olmmoss mästa toivo, aht son daht hoitta pohčuit mielas mielte juur nuu, ko son haleda, vaihko kall taht lä akta vell, kij lä sutno koappačijt pakjeli pajil kähči.

Olmmoss lä soames kärtti suu joduss vuoste nu čuorpi, deko son ij oppa lifčoleke jierbmaht ko daht suu fievru, mainna son fievreda mielttis juohke lakan anolass tinkka juohke kuvlui, kosa son haleda mannaht, ja jur teinna sivain ko son muhtimin pičča losiht nodijt härkki ala, ko härki nakoda kuottiht. Tan lakan čurpodakain son kall mankij jur rampuda sehke iečass aht nuppi olbmo herkkijt ja sakka pavčakahtala kiehta pääliss. Ja ijke härki, mij lä humuhäpmi, sahte

the Lapp. And man has been created for that purpose, of course, to go after the reindeer and follow them where they go and labour with them all his time and support himself by them. And that is a known fact, that man shall tend the reindeer, and the reindeer shall again provide livelihood for man, as to clothing and food. And man must move with the reindeer back and forth, south and north; the pack-reindeer he uses as a means of transport, and the other loose reindeer are the herd.

In the winter the Lapp moves with sledges, and in summer he moves with pack-reindeer. It is quite reasonable that the reindeer ought to do what man thinks; but man has not the sense to do it just in the way as the reindeer thinks. Man is much wiser, indeed, in his own opinion, than the reindeer; but still, in spite of that, he must trudge behind the reindeer, wherever they go. And I think, indeed, that these two take care of each other, in a way, even if man almost assumes that it is he who takes care of the reindeer according to his fancy, exactly as he wants it — though there is one more, indeed, who is superintending them both.

Man is sometimes so awkward towards his animals as if he was not at all more sensible than the beast of burden wherewith he carries with him all kinds of utensils in all directions, wherever he wishes to go. And for that very reason he places sometimes heavier burdens upon the pack-reindeer than that is able to carry. With that kind of awkwardness he disables many a time both himself and other people's reindeer and gets great pain in one of his hands. And the

ära lačče čajehiht tan, aht su alte läht losses noadiht, ko velledemijn; son ferhte velledihht, ko dovta, aht ij son saht nakoht kuottiht tait lossa nodijt, mahh läht suu ala nu soamehämiht kurhpojuvvun. Muht vaihko son velledanai, ko ij sahte kuottiht, nu olmmoss toivo dan, aht tapehisvuodain taht lä velledan, ja son manna ja paltala čuoččuht ja nakke fall ovtan aht ovtan kuottiht teit lossa noodijt, ja puore tapan härke riehpu ferhte ein čuokkastiht kuottiht, vaihko ij kall nakodifčeke, nu kuhka ko pisso čuotčuht. Ja olmmos ij fuobma dan jurtiliht alohe, nuko daht kalkkalij, aht härkkis lä vuoimmehisvuohta, vaikko muhtin härki kall velleda jur nauvčahisvuodain, muht taht lä ära asij. — Ja talveht, ko lä sabmelass sirttasäme kieresijkun, talle son jo muhtumin pičča ila pärehis olu lossa dinkait kieres sisa, ja de pičča kähnohiss[6]) härkki kässiht tan lossa kieresa; talle kall mait härki vieččista käässa nu olu ko son nakoda, muht ko ij nakoht, te son toallakoahta, ja manjočassij son ferhte nadduht; muht ij daht muhtimin vähkeht naddumuss.

Ja tapman aikki, ko lä spaillihis härkki tapmame, talle lä jo olu čurpodaht muhtin olbmon, ko son roasskasiht äälla deinna, muorain čapma ja raukkoda sakka, de daht oahpamähtun poaču arko nu pahuin, aht ij lojo ollasij koaske.

Muttakämos unna härkkača kuo[r]bmi lä 100 kilo, ko lä puorre jodadaht, muht häjos jodadahkan lä puoremus 80 kilo.

pack-reindeer, being dumb, cannot make it known that too heavy burdens are upon him, otherwise than by lying down; he has to lie down when he feels that he is not able anymore to carry the heavy burdens which are so unreasonably loaded upon him. But although he lies down when he cannot carry [the burdens], still man believes that it is only from unwillingness that he has lain down, and he goes and compels the reindeer to stand up by frightening him, and forces him forward continually, carrying the heavy burdens, and that good-natured, poor reindeer has to endure carrying, although he is not able to do it, as long as he remains standing. And man has not always the sense to think as he indeed ought to, that the reindeer is exhausted; although some reindeer lie down from worthlessness — but that is another thing. — And in winter when the Lapp moves with sledges, then he puts sometimes many things, altogether too heavy, into the sledge, and then he lets a weak reindeer pull that heavy sledge; and then the reindeer toils in the harness as much as he is able to; but when he cannot stand it anymore, then he begins to retard[99]), and at last he has to break down; but sometimes it does not help to break down.

And at the time of taming, when one is about to tame an untamed reindeer, then someone is also very clumsy, when he scolds and makes a noise, beats with the staff and jerks the rein roughly. and then that unexperienced reindeer becomes so badly shy that he never gets perfectly tame.

The most proper load is for a little draught-reindeer one hundred kg, when the moving-trail is convenient; but eighty

Ja stuora härki kall nakoda 150 kilo kähsiht, ko lā puorre jodadaht, ja 100 kilo, ko lä häjos jodadaht.

Puoremus pohčoht läht sami äälunn takkar njinjelasaht, mah läht miesse njoalluht. Ja varis pohčoht läht puoremusaht čuovvu ja laitestan härki ja vuojan ja kuorbme kässi.

[1]) Fi. *toinen.* [2]) Fi. *poika.* [3]) Fi. *lompakko.* [4]) Fi. *hoitaa.* [5]) Fi. *sen jälkeen.* [6]) Fi. *kehnoton.*

CI.

Same læ baha oaǯǯot čielgasa, gos dat læt orrum ja goggo dat læt boattam, dam sivas go sabme læ daggar olmuš, atte son læ ballam erit, go læ fuomašam, atte ieǯa olmuš-soartat bottit. Ja jos sabme ii livču nu dakkam, de ii son livču sabmen šaddam, son læi alget maid daloid dakkat ja orrot dego ieǯa-nai olmušnašonat, mutto go son battarii erit olbmuin dego goddet-nai, ja deina samet šaddi ovta faros ballat goddiiguim. Ja goddet læt læmaš samiid biebmo, ja boccuin ja goddiin ii læt eruhus[1]) mutto go boccuid læt valdam ræino vuollai, ja de læt loggjun goddet, ja de rieudalii namma goddiin boaǯon.

Ja læm vela gullam, got læt oǯǯum goddiid sædnat; dat læt soames have gaudnam olo goddiid giđđat guoddedaige, ja de læt baldam, ja de læt ruottam godde-aldot, ja mieset læt baccam, ja de

kg is the best [load] on a bad trail. And a large reindeer is able to pull a hundred and fifty kg when it is a good trail, and one hundred kg when it is a bad trail.

The best reindeer in the Lapp's herd are such female reindeer who are fawn-lickers[100]). And best among the male reindeer are the reindeer who follows, and he who leads, and the driving-reindeer, and the draught-reindeer.

CI.

[Wild reindeer.]

About the Lapp it is difficult to get it clear, where he has lived and where he has come from, because the Lapp is such a person that he has been scared away when he has found, that other kinds of people were coming. And if the Lapp had not done this, then he had perhaps not become a Lapp, he had then also taken to building houses and living like other nations. But he fled before people as the wild reindeer do; and for that reason the Lapps came to be scared together with the wild reindeer. And the wild reindeer have been the food of the Lapps. And there is no difference between tame reindeer and wild reindeer; but as the reindeer have been taken under the herdsman's care, then the wild reindeer have become tame, and then the name was changed from wild reindeer to reindeer.

And furthermore I have heard, how they have got the wild reindeer domesticated: sometimes they have found many wild reindeer in the spring, at the calving season, and then they have scared them, and then the wild reindeer-does have run away, and the fawns have remained

læt valdam daid misiid ja dolvum ellui, ja de dat gal oppit aliket loggjen dego boaʒo.

Samet læt oʒʒum goddiid giđđat njuorat misiin; sii baldi godde-čorragiid giđđat, ja aldot rutti rasta jogaid, ja de æi mieset duostam jokkii. Ja de sii valdi misiid ja dolvu ellui, gos leggii aldot. Ja de elli dat mieset hui buris, sat njammi aldoin.

[1]) Fi. *eroitus.*

behind; and then they have taken the fawns and brought them to the herd, and then they are easily accustomed to be as tame as the reindeer.

The Lapps have got wild reindeer in the spring, as baby fawns; they scared the flocks of wild reindeer in the spring, and the wild reindeer-does rushed across the rivers, and then the fawns did not dare [to go] into the river. And then they took the fawns and brought them to the herd, where there were reindeer-does. And then the fawns lived awfully well if they sucked the does.

CII.

Kotte piuvttu pirra.

Dolus olpmuin äi län kivarak äike pissuk, muht talle legje olu kottit, ja sij legje viššalak piuvtik teit. Sijs legje puoremus piuvtin tingkak, juoksa-pissuk, mait sij lečče ieča tahkan muoras, ja tauki lei tahkun kaskasis. Tak lekje oppa kuottilak, ja njuolla lej takkom stalis; tak lei hui pastill. Teinna sij bačče kotti ja guovčča ja juohke lakan älipa.

Kotti lä pohčo sohka, muht ollu stuorab ko poaču. Tolus olpmuk muitalik, at tat lä lämas alkos poaču ja te lä sattan toares pällai ja orron kuhka toppe ja te lä mähčastuvvan ja arkon nu sakka, at ij vuortan čak änep olpmu iečas lusa ij koassek, ja teina sattai kottin, ja tast lä sattan kotte sohka ja suhkon ätnama

CII.

Hunting wild reindeer.

The men of former times had not rifles nor guns. But at that time there were many wild reindeer, and they hunted them eagerly. They had the very best hunting gear, the cross-bow which they themselves had made of wood; and the bow was made of juniper. They [the cross-bows] were rather long-range; and the arrow was made of steel, it was exceedingly sharp. They shot wild reindeer and bear and any kind of animal with it.

The wild reindeer is the relative of the domesticated reindeer, but very much larger than the domesticated reindeer. The people of former times relate that it has been a domesticated reindeer at first, and then it has got away [from the herd] and has remained away for a long time. And then it has become wild and so exceedingly shy that it has nevermore allowed people to come near. And in that way it became a wild reindeer. And therefrom the race of wild reindeer has

nala. Ja tat lä pures jahkanas. Kotti porra iuste sämmalakan piepmu ätnamist ko poaču, mut tak orro päre autin mäččist kuhkin ere olbmuin, ja tak lä hirbmus arki ja varrokas ja vuokču viekat, ja tan lä hui paha oaččuk kottiht ele hävahit.

Muht dolus olbmuk läk touvtan luottas kotti ja kuorahan, tassačij ko läk joksakoahtan; te läk sij njahkan hui sijvvuk ätnama mielte pouvtna kaskait ja tievva kaskait ja skierre kaskait lakapuitta, ak pessek baččik. Ja lohkamähton kärtte läk sij tussai njahkan, äike läk pässam baččik, muhto ko sij juo läk vall pahcik pässan, nu kall fall lä täivvahallan soames paihkai, ja te läk oččon häkka eret ja läk pässan porrak vielja värttas oasi, kuhtenai sij läk kalkan oaččuk.

Ja kottik läk lämas tolus aikki 2tin ja 3man ja čoran čoran, ja lä takkar, ath son orro muhtumin pohčuit siste, ja te läk olpmuk njahkan poučuit tuoki ja njoarostan suohpanijn kitta kotti čäpehij, muht tak lä lämas harve olmus, kij lä lämas nu čähpi njoarostiht, aht lä tarvehan kotti suohpanijn kitta. Ja tan ij läk akto tuostan aktake njoarostik kitta, teinna ko kotti lä nu kievra, ak ij akta olmus nakoht teinna. Tan njoarostan aikki läk kalkan iečča olpmok olkolist fakteme.

sprung and has become numerous on earth. And that is quite credible; the wild reindeer eats exactly the same kind of food from the ground as the domesticated reindeer — but it lives in the desolate wilderness only, far away from people. And it is awfully shy and heedful and swift in running. And it is very difficult to get a chance to kill or slay it.

The men of former times, however, have known the wild reindeer by its track, and they have tracked it until they have been on the point of overtaking it. Then they have crept closer very cautiously over the ground, between knolls and hill-rocks and between dwarf-birches, so that they may get a chance to shoot. Times out of number they have crept in vain and have not had a chance to shoot; but if they have, nevertheless, got an opportunity to shoot, then it has surely been hit in some spot, and then they have got it killed and then had the chance of eating the brother's share as they also should have.[101])

And the wild reindeer have lived in former times by twos and by threes and in small flocks. And it is such [i. e. it has such nature] that it lives sometimes among the domesticated reindeer, and then people have sneaked behind the domesticated reindeer and have caught the wild reindeer by throwing the lasso around its neck. But that has been an exceptional person who has been so clever in throwing the lasso that he has caught the wild reindeer with the lasso. And nobody has dared to throw the lasso on it alone, because the wild reindeer is so strong that one person cannot manage it. At the moment when one throws the lasso, other persons should be outside

Ko akta tarveha kitta, de kalka son miedahallak tanpotta, ko ärak ollijik lahka, ja te son kalka tollet kitta čauka, tassačijta ko dok ärak hahpehik suohpanij kitta vähkin. Te läk sij alpmokassij rahčan teina, tassačij ko läk nakodan koddik erik. Talle ko sij läk suohpanij tarvehan kitta, te sij muhtumak tollek suohpanis kitta, ja soames njoarosta manje juolkai kitta nuppin suohpanijn, ja de sij fanahit vällut, kaihkok kuovte kuvlui, tassačij ko ferte velledik kotti. Ja talle sijs soames viehkala nala ja čukki nijppin niska[i] eleke ruossalmassij eleke milkij.

Ja aktij lei akta olmai älus kuodohäme soames varre kilkkas, mas lei hui paskes käitnu muhtin pakte kaska vuulus vare vuollai, ja paskača vuolte lej akta čietnjalis jauri, ja tak olmai huomihij, aht kotti lä älu siste. Talle son manai faktek tan paskacij, ko älu lei ruvkalan tan bakte kaska vuulus. Te son vurttij, tassačij ko podij tak kotti. Talle son njoarostij tan kitta ja tarvehij mait. Te kotti viekai njuolka bodnaidaka tan tärpmi juur njuolka dan jauraj, mij lei vuollelist, ja son ruohtai ieč suohpan käčist manjist ja snuftedij ja joradij, nu aht kiedak karrasatte sakka varranaka ja muoduk, muht ij son fall luoitan luovos. Teko kotti manaj jaurai, de son tollij jaure kattis kitta ja toalai dast nu kuhka, ko kotti hauvkai pälle hekkij. Te son kesij tan kattai, ja tak snukormattai tast pälle häkkast. Son čanaj kitta soah-

[the herd] on guard. When one catches [a wild reindeer], then he must give way [to the movements of the reindeer], until the others get near; and then he must hold it firmly, until the others may come him to help by lassoing it. Then they have all jointly wrestled with it, until they have got it killed. Then, when they have got it caught in the lasso, then some of them hold it firmly in the lasso, and one throws another lasso on a hind leg. And then they pull it down and haul in two directions until the wild reindeer has to lie down. And then one of them jumps upon it and stabs with the knife into the back of the neck, or into the chine, or into the chest.

Once a man had his herd grazing on a mountain-side where there was a very narrow passage down-hill between the rocks, and below that narrow passage there was a deep lake. And the man noticed that there is a wild reindeer in the herd. Then he went to keep watch at the narrow passage, where the herd came running in a row down through the opening in the rocks. Then he waited until the wild reindeer came, then he threw his lasso upon it, and he caught it too. Then the wild reindeer ran right to the foot of the declivity and right out into the lake which was below. And he ran behind it at the end of the lasso, and he stumbled and tumbled so that the hands were badly bruised and the face too; but still he did not leave hold of it. When the wild reindeer jumped into the lake, then he held it firmly on the beach, and he kept it there until the wild reindeer was halfway drowned. Then he pulled it ashore. And it stumbled around there half dead. He tied the lasso unto a

kai dan suohpana ja manaj ies nala ja kiehtadij niskai. Talle kotti jamij, ja son oatčoi tan porrak. Talle lei son kululmas olmai, kij lei akto koddan kotti.

CIII.

Tolus guovča pivttu pirra.

a. Tolen aikijt lečče ollu änepu guovččak ko tall, eleke pierdnak. Talle äi län kivarak äike paljo pissuhke ärako juoksa pissuk. Tak patte, mij njuola kirttaltahta mannaht, tak lä podnojun kotti ja povčo juolke suonast. Tak lä hui nanus. Ja kall tasa jur tohkij äralakan pattinai, mij lei säkki ja nanus.

b. Torvoläppuk läk 2te (kuokte) vieljača pienna (guovča) pivtus ko 9či (ovči) vierislaččak.

Aktij leikka 2 (kuokte) vieljačaka pivtime guovča, ja te soai kauvnaika, te podijka fahkestaka nala. De pienna rusihij ja pisskadij ja rohkahij don kuovfdo, ja de nuppi suorkanij ja pallai erek. Muht nuppi ij pässan kosake. Pienna täučastij vuollai ja riemai kaskasit. De son čurvij vieljas vähkin allasis, muht tak lei juo ovtal mannan erek, muht te lej son huomačan, ahte tak läi su vielja sus radnan. Talle son jorkihij johtilik ruoktok vähkin vieljasis, ja ollij mait, ja de son manai njuolka nala guovča ja cukkij saihtijn čoamehas kuora čada. Talle pierdna buolahuvai ja jamij eret.

birch and himself jumped upon the wild reindeer and stabbed it in the back of the neck. Then the wild reindeer died and he got it to eat. Then he was a famous man who had killed a wild reindeer by himself.

CIII.

About bear-hunting in former times.

a. In former times there were much more bears than now. At that time they did not have muskets, nor guns even, except bow-guns [cross-bows]. That string which makes the arrow fly, that was twined of the leg-sinews of the wild reindeer or the tame reindeer. They are very strong. Other kinds of string, fine and strong, might also be used for that, however.

b. Two brothers are safer on a bear-hunt than nine unrelated.

Once two brothers were on a bear-hunt, and then they met him, then they came upon him unawares. Then the bear snorted and whined and attacked these two. And then one of them was terrified and ran away. But the other one did not get anywhere, the bear pressed him down under himself and began to bite. Then he called to his brother for help, but he had already run away beforehand. Then he had come to think of, however, that it was his brother who was his companion; then he turned back quickly to help his brother, and he came up too [in time]. And then he went right for the bear and ran the spear through at the shoulder. Then the bear gave up and

Ja dan nuppi viljij, mij guovččain račaj, ij sattan ära ko soames pierdna patne havvi kihtij ja oalkai ja amadadjui.

Mut soaj fall päsaika koappas porrat tan guovča pierku.

c. Kuovča lä akta hirbmus vačanis älip olpmui ja ollu ära divride eleke älipijtta, käikun son toivo icas nakodih. Äre liikkoniht lä son talle vačan, ko lä porramuša nalte ja čiuvka pieju nalte ja su vasehin orrohak paihkin. Ja jus guovča moaraduvva sakka olpmui, te son vell mannjelnai vuolka kuorrak luotta olpmos ja toarrida kuhkas, outallko häihta. Kuovča lä kall nuppe vuoro fas hui arki; juohke tussis tah talle palla, ko lä kolkame eleke vandartäme, ja pädnakis lä son hui arki; tast son palla puok änemus. Päna lä puoremus torvo tinka pissukehtes olbmos, ko guovččak läk lahka ja oidnosis. — Kuovča porra olbmo ja bovčo, kusa, savča, vierča ja murjit ja jongait, lattakijt ja soameslakan rasijt ja fäära mait roskit.

d. Aḳtij lečče 9či (ovči) vierislaččak, käh lečče hui ustiplaččan orron mielanesek. Te sij vulke pivtiht guovčait. Te sij kavdne luotta, kokko lei pienna vaččan; mut pienna eleke guovča lä hui kavvil palujiskun vaččit; son manna alkkos ouvtahak kuvlui hui njuolka ja sodja pirra jorpodassij fas sämma dan ičas luotta kuora ruoktoh toppe toarespäle oppa kuhkas; ja de manna jur iečas

died. And to the other brother who wrestled with the bear nothing had happened except a few scratches of the bear's teeth in the hand and the shoulder and in the face.

But those two got to eat that bear's flesh.

c. The bear is an awfully evil-tempered animal towards people and towards other animals whom he thinks that he can manage. He is especially ill-tempered when he is on the food [about to eat] or when he is with the cubs in the layer and in his usual place of residence. And if the bear gets very angry at a person, then he even walks behind and follows one's tracks and pursues a long distance before he stops. At other times the bear is very shy; then he is afraid of any trifle when he saunters around or is walking. And he is exceedingly shy for the dog, for him he is most afraid. The dog is the best defence for a person without gun, when bears are near and within the range of sight. — The bear eats man and reindeer, cow, sheep, ram, and berries, and whortleberries, and cloudberries, and certain kinds of plants, and any sort of trash.

d. Once there were nine unrelated persons who had held themselves to be very good friends. Then they went bear-hunting. Then they found the track where the bear had gone. The bear is exceedingly sly, however, when he is walking with fear. He goes forward at first, straight on, and then he makes a detour and returns, parallel to his own track, but quite a distance out-of-the-way, and then he goes right at his own track and lies

luotta kurrij ja limmo dasa faktek, tassosko pohtek manjil toarridädčik; dalle son rohkaha, ko pohtek jur takko puohta, kokko son lä, ja čipmasta eret ja porra.

9 vierislaččа lečče kuorrame guovča, kosa son manna; de sij alke ipmirtik, aht ij läk saht kuhkin. De sij bohte ovta alla tieva nala ja arvalegje jorgehik erik, ko sijs ij län aktake pissu, mut tusse saihtiht moatte ja sluppukak de juohkehaččast, käs ij län saihti. De tajai akta, att äi sij fall mahča ruoktok; sij dall farkka joksek. De sij vulke ein. Akta manna kudoltakan ovtalist ja ärak manjist. Te lei guovča iečas luotta kuoran vällame. De son rohkahij ja spetčij aktanis poahkana kaskat. De ko dok 8cis dan oidne, koht kävai ovčadij, te sij pallajekgje erek ja ruhti akta kosanai kokko kuhtenai ruoktok äike mannan aktake vähkin tasa, kij sattai guovča kaskij. De guovča kodtij dan olpma ja porai eret. Ja tok 8čis äi tuostan mannat äi iskameke oppa dan paikki, kos guovvča poraj siin ovta puoremus ustipa, tusse arvalatte fall, aht iečas taht lei sivva, ko porahalai. "Manis manna outalis ko mij!"

Varra suohkadäppo ko čahce.

in wait there until the pursuers come up. Then he attacks, when they come right by the place where he is, and then he squeezes him [the hunter] to death and eats him.

The nine unrelated ones tracked out a bear, where it goes to. They began to realize that he is not far away anymore. Then they came up upon a high hill and proposed to return, as they did not have a single gun, but only some spears; and all those had cudgels who had not spears. Then one said that they should not turn back, indeed, they would soon overtake him now. Then they went on. One went a long distance in advance, and the others behind. The bear was lying at the side of his own track [as described above]. He attacked him and tore the belt over with one blow. When the [other] eight men saw how the ninth fared, then they ran also each his own way back; neither did one go and help him who got under the bear's claws. Then the bear killed the man and ate him up. And those eight men did not even dare to go and examine the spot where the bear ate their very best friend. They thought merely that it was his own fault that he was eaten. "Why did he go in advance of us!"

Blood is thicker than water.

CIV.

Guouǯa ja golma same muitalus.

Go læi okita guouǯa-biudo, ja dat leggji 3 muddagis (gasika-gærdes) samet; siin namat læt na: 1 læi Hoauiro-Niilas, ja nubibe læi Luovos-oaive, ja goalmad læi Dampaga akiko. Dat 3 leggji visut jallas-lagaǯat.

CIV.

The bear and three Lapps. A tale.

It was a bear-hunt, and there were three half-witted Lapps, their names were thus: one was Hoauro-[chatter-]Nilas, and the second one was Luovos-oaive [loose head], and the third one was Dampaga akko [Dampag's grandmother]. Those three were crack-brained, all of them.

Go Hoauro-Niilas læi čakčat oaidnan, gosa guouža læi mannan nokkat dalvesaggjai, nu got su dappe læ-ge læmaš juo dabbe boares ages-nai dam davve-ædnamis. Ja de Hoauro-Niilas, go læi muottan dalve-muottaga, de son dajai samiidi, atte "vulgit dal sudnji vækken guouža goddet," ja son dajai, atte ii dat læt gukken iige ila lakka. Mutto æi olbmut jakkan su muitalussii, go son læi dam mære jalla, atte olbmut æppedi su muitalusaid. Ja go æi olbmut jakkan, de æi sii vuolgam iežat go Luovos-oaive ja Dampaga akko. Ja go Hoauro-Niilas gulai, atte æi samet aigo vuolget vækken goddet guouža, de son sidai ovta sames bastelis akšo, maina son čuolasta guouža. Ja sabme loppedii akšo, mutto gildii, atte ii galga ila sagga čuollat davtiidi akšo. Ja de Luovos-oaive vulgii guoibmen ja Dampaga akko, mutto ii Hoauro-Niilas loppedam oase Dampaga akkui, mutto son goit vulgii. Ja de sii vulgi. Ja go botti dasa, gos læi guouža nokkame, ja de sii bokti bajas guouža, ja de guouža bodii olgus. Ja de Hoauro-Niilas čuolastii guouža, mutto ii dæivan oba guouža-ge, de son čuolastii bakkai akšo, ja guouža manai olgus dærvan, ja sii bacci gæččat. Ja sii leggji goit suorganam, go oidni guouža. Ja de manni ruoktot. Ja de læi alke oase juogos; dušše billestii dam same færran-akšo.

Čalla Joh. Thu.

Hoauro Nilas had seen in the fall where the bear had gone to sleep in the winter lair, as his custom has been since early times in this northern land. And when winter snow had fallen [the snow that lies through winter], then Hoauro Nilas said to the Lapps that they should go and help him now to kill the bear; and he said that it was not far away, nor too near. People did not believe his story, however, as he was so silly that people doubted his stories. And as people did not believe him, then nobody went [with him] except Luovos-oaive and Dampaga akko. And when Hoauro Nilas heard that the Lapps would not go and help killing the bear, then he asked a Lapp for a sharp axe by means of which he will strike the bear. The Lapp promised him the axe; he forbade him, however, to plant the axe too hardly in the bones. And then Luovos-oaive went along as companion, and Dampaga akko. Hoauro Nilas had not promised any share [of the game] to Dampaga akko, however; but she went nevertheless. And then they set out. And when they came there where the bear was sleeping, then they awakened the bear, and then the bear came out. And then Hoauro Nilas struck at the bear, but he did not hit the bear at all, he planted the axe in the rock, and the bear went out unhurt. And they remained behind, staring. And they were terrified, indeed, when they saw the bear. And then they went home. And then the dividing of shares was easy — but he spoiled the Lapp's whittle-axe.

Writes Johan Turi.

CV.

Aktij leikka kuokte (2) vieljača kuovča pivtime. De soaj manaika, tassačijtta ko kavnaika guovča soames soahke avččus. Sudnus ij län ära torvodinka ko saihti. Talle guovča čuoččahij kuovte juolke nala ja riemai piskutt. De tajai nuppe vielja guovčij: "Alku fakkadallat!" De guovča lahkanij, ja soai riemaika fakkadallat. Ja de ponjastij guovča tan olpma vuolle pällai ja tettij, tassacij ko olmai tajai: "Luoite muo pajas!" De guovča luihtij suu pajas. Te soai alkika faas fakkadallat. Te oaččui olmai guovča vuollai ja tettij vehas kaska ja sidai vieljas boahtiht vähkin, muht son ij tuostan poahtiht vieljasis vähkin. Son pallai ja manai ruoktok ja kuudij vieljas tohko rahčah kuovčain. Vieljaa čuorvui tasa, kij pallai: "Ale mana, muht poade čukkit saihtijn guovča!" Ij son tuostan poahtiht. Te son fertij fakkadallat guovčain, tassačij ko oaččoi guovča rapmait kuovte päle stuora soaki kitta iečas kiedaikun. Te son toalai dast kitta ovta jantora. Te lei vuolkan vielja kähčat, juoko guovča lä porrán su radna. Te son bodij ja oinij, aht ij läk vell porahallan suu vielja. Te tajai tak, kij lei guovča toallan jantora, nuppi viljij, at "poade maht tall tonges tollet taitta rapmaide kitta! Mon freisten čukkit, kuhte tuostan." De manai dak pallan vielja toallat tan guovča, ja te ko nuppi pääsai luovos, te son tajai vielljasis: "Tall oaččok tonkes toallaht jantora das tan guovča, tan palhkan, ko ikte

CV.

[Two brothers bear-hunting.]

Once two brothers were bear-hunting. Then they went until they found the bear in a dense birch-thicket. They had nothing to rely upon but a spear. Then the bear stood up on two legs and began to whine. Then one of the brothers said to the bear: "Let us begin to wrestle!" The bear came near, and they both took to wrestling. And then the bear turned the man down and pressed him, until the man said: "Let me get up!" Then the bear let him get up, and they began again to wrestle. Then the man got the bear down under himself and pressed him down a little while and asked his brother to come to his help. But he did not dare to come and help his brother, he got afraid and ran home and left his brother there to fight the bear. The brother called out to him who got afraid: "Do not run, but come and stab the bear with the spear!" He did not dare to come. Then he had to wrestle with the bear, until he got the bear's paws on each side of a big birch, held by his own hands. He kept hold of it there one day and night. Then the brother had gone out to see whether the bear had eaten his companion. Then he came and saw that his brother had not been eaten yet. Then he, who held the bear one day and night, he said to the other brother: "Come here, now, you also, and hold these bear-paws! I will try to stab him, I who dare." Then the timorous brother went to hold the bear. And when the other one got loose, then he said to his brother "Now you will have to hold the bear also one day and night here, as a recompense, because

pallajik eret ja kuddek muu dasa akto." Ja ko son lei dan tadjan, te son vuulkij ruoktok ja oruj toppe jantura, ja te son vulkij fass vielljasis vähkin. Ja ko podij tohko, de lei suu viellja juo vaipan pälle hekkij toallat tan guovča, muht ij son tuostan luoihtiht, amas ij porahallak. Te manai nuppe, tak kij bodij koade luhte, njuolka nala ja čukkij saihtin čada guovča ja tettij, tassa ko guovča jaamij. Te son tajai vielljasis: "Pijahon tall njuoska muihtui, aht ale hon eret vuolke, ko mon sidan poahtiht allasan vähkin!" Te tajai nuppi: "Ik ton lifčole tarppahan jur nu kuhkie muu toalahiht; muus läht tall kiedak nu pakčasatt, aht mon in koit tall sahte vähkin njuovvat tan guovča." Te fass tajai nuppi: "Vare lifčele vell pakkčasäppuk, tadiht ton toiste[1]) muihtaht, ah iht vuolke erek, ko oainak muus tarppu, teko lifčok jur vieris!" De vastidij nuppi: "Vare don lifčok läämas tan manjib jantora toallame; ih ton fall nu humale!" De tajai nuppi: "Mon län varjalan ječan häkka ja tuu häkka."

[1]) Fi. *toiste.*

you ran away yesterday and left me alone here." And when he had said that, then he went home and remained away one day and night. Then he went again to help his brother. And when he arrived there, then his brother was half-dead already from exhaustion by holding the bear; he had not dared, however, to leave hold, lest he should be eaten. Then the other one, he who came from the kote, went right for the bear and ran the spear through him and pushed on until the bear died. Then he said to the brother: "Lay that fresh on your mind now, not to run away when I want you to come and help me!" The other one said: "You did not need, however, to let me hold him for such a length of time; I feel such pain in my hands now that I cannot assist [you] in skinning the bear now, at any rate." Then the first one said: "I wish it had hurt still more, that you may remember another time that you shall not run away when you see I am in need, exactly as if you were an unrelated." The other one said: "I wish it was you who had held it this last day and night, then you would certainly not have spoken thus." Then the first one said: "I have defended my own life and your life."

CVI.

Taht lei fass ära aike, ko leikka 2te olbma pivtime guovča. Te soai äpa kavtnan tan guovča. Te sattai nuppai paha miella, ja son valttij oadden roavkko ja pijai dan ičas nala ja manai olkolij ja

CVI.

[A calamitous bear-hunt.]

Another time again two men had gone bear-hunting. Then they had not found the bear. Then one of them got in bad humour, and he took the sleeping-skin and put it upon himself and went outside and made a noise out there. [He went out at night to do his business, and put the sleeping-skin on not to feel cold.]

jiettnadij toppe. Teko nuppi kulai tan, te son valttiij pissus ja vulkkij kähčat. Te son oinij tan olpmas rodu siste teinna roavkkoin. Te son toivvuj, aht taht lä guovča; te son pačij ja täivai mait. Te son vulkkij kähčat, ja ko ollij ratjai, te son suorkanij pälle jamas.

CVII.

Čoalme-Nik|ki.

Son læi biudar maid, ja go son gaunai bierdna, de son haledii dam god|det, vaiko sus ii læm bier|dna-bis|so; mutto bis|so sus gal|le læi, mutto dušše rievsat-bis|so. Ja go son bodii lakka bierdna, de jurdašii, maid son gal|ga dakkat, gal|ga-go son duos|tat baččet, mutto go læi nu garra biu|do-hæg|ga, de ii son maššam, de son bažii bierdna. Ja bier|dna rok|kahii. Ja son viegai stuora gædge nala, ja bier|dna nju|i|kii gædge vuos|ta bajas ja ii goit bæssam daggo nala. Ja Nikkis læi ak|šo boakkan vuol|de, mutto ii son mui|tan dan. De son ii hap|pihan luđit bisso, ja de son časkii bissoin bierdna oai|vai, ja de bier|dna nju|i|kii daggavide gædge nala ja algii gaskašit. Ja de Nik|ki læi ovta aige nu, atte ii diettam, got læ gævvam, ja ii son diettam dan-ge, got son læ gædge nal|de erit boattam. Mutto go son fuomašii, go son læi gædge vuol|de ja bier|dna su nal|de ja gaskašam su čalmiid ja juolge. Ja de manai su nala bier|dna ja deddii nu sagga, atte goase sor|bmii su. Ja de fas fak|kistaga bier|dna rau|gii ieđas erit su nal|de ja nju|i|kii ok|tanaga gukkas. Ja dam son ii diettam,

When the other one herd that [and was awakened by the sound], then he took his gun and went out to look. Then he sees that man in the bush with the sleeping skin; then he thought it is the bear! Then he fired, and hit too, and then he went to look. And when he got there, then he was scared half to death.

CVII.

Čoalme Nikki.

He was a hunter too. And when he met a bear, then he wished to kill it, although he did not have any bear-gun; he had a gun, however, but only a ptarmigan-gun. And when he came close to the bear, then he was thinking about what to do — shall he venture to shoot? But as he had such a strong hunter's heart, he could not help it, and then he shot at the bear. And the bear attacked him. And he ran up upon a big rock, and the bear jumped up against the rock, but could not get up on it. And Nikki had an axe at the belt; but he did not remember that. Then he did not get the gun loaded, and then he struck the bear in the head with the gun; and then the bear jumped at once up on the rock and began to bite him. And Nikki was then a while so that he did not know how it went off, neither did he know how he had got away from the rock. Then he felt, however, that he was below the rock, and the bear was upon him and had bitten his face and one leg. And then the bear went upon him and squeezed him so hard, that he nearly killed him. And then again, all at once, the bear flung himself away from him and jumped suddenly far off. And he did not know that,

got dat fak|kistaga raugai nu gukkas erit nal|de. Mutto jos dat ii læt fas læmaš mannam jamas ja deina ii diettam jur daggavide, go bier|dna vulgii erit su nal|de, ja deina doaivoi, atte dat læ rau|gam daihe njui|kin ok|tanaga nu gukkas. Ja de il|la son bæsai jaure-gad|dai, gos sus læi fanas ja guoi|bme. N. M. Nii|ja læi su guoi|bme, dušše luntaš son læi dal|le, Njalla-Mik|kal.

Bier|dne-Biette goddii maŋ|ga jage mannjel stuora bierdna, ja dat, go bis|so baukehii, de ruottastii dokko, goab|belis oinii stuora gæđge, ja ruottai birra gæđge ja gæččai juokke guu|lui, vaiko læi luođđa mannam čađa goroda. Ja dat læi, dego livčui oap|pam stuora gæđge guorain daihe nal|de gau|dnat ol|bmu. Mutto ii son dal oǯ|ǯum diedo, goab|belis læi olmuš, ja de læi goit bierdnas vuoimehisvuotta, go vulgii dam stuora gæđge lut|te erit, de son fer|tii vuol|get vulus. Ja go vulgii, de oaǯǯoi vel luoda, nu atte manai mannje-juol|ge gas|kat. Ja go bier|dna vulgii vulus, de Biette ja su rad|na viegaiga manjes dar|kelvuođain, vai oai|dneba, gosa manna. Ja jur dam mađe varohæba, atte æba boade jur ila lakka, ja dam atte æba boade vuolle-bællai. Ja de soai oiniiga, atte gal dal juo jabma. Ja go njuovaiga, de læi luođđa-saggje čielges mannam sisa ja dolvum guolgaid nak|ke-ladnjii. Ja dou|dui, att dat læi læmaš unna luođaš lajos. Ja dat ibmerduvvui, atte dat læ dat Nils Sarri baǯas bier|dna, dam luođđa-sajes ja deina go ruottai gæđge lusa, go baǯahalai.

how he [the bear] flung himself so far away from him all at once. But I wonder if he has not fainted again, and for that reason has not known it at once when the bear went off from him, and therefore he thought that he [the bear] has rushed or jumped so far off all at once. And with much difficulty he got to the lake shore where he had boat and companion. N. M. Nia was his companion, he was but a half-grown boy at that time, Njalla-Mikkal.

Bear-Biette killed a large bear many years afterwards; and when the gun cracked, then he [the bear] jumped to that side where he saw a big rock, and ran around the rock and looked in all directions, although the bullet had passed through the body. And it was as if he had learned to find a man upon or at a big rock. But now he did not get any knowledge of at what side the man was; then the bear was without strength, however, so that he went away from the big rock and had to walk down-hill. And as he went he got one more bullet, so that the hind leg was broken. And when the bear went down-hill, then Biette and his companion ran after him heedfully, to see where he goes. And they were careful not to come too close, and not to come below him. And then they saw, that now he is just dying. And when they flayed him, then [they saw that] a shot had entered from the back and had carried hair with it into a fold of the skin. And one understood that it had been a little bullet of lead. And one knew from the place of the bullet, that it is the bear whom Nils Sarri [i. e. Čoalme Nikki] wounded — and also because he rushed at the rock when he was shot.

CVIII.

Mui|taluvvu nau|de-biudo birra.

a. Naudiid ii læt buorre biu|det, go læt olo siidat čoakkes dein baikiin, gos naudet læt. Ja ii læt dat-ge buorre, go ii læt sii|da, daihe goit boc|cut, dein baikiin, gos galgalii biu|det. Ja ii læt dat-ge buorre, go læt boc|cut juokke sajes, nu atte oaǯ|ǯo boc|cu, goas haleda. Mutto go læ dušše ok|ta sii|da dein baikiin, gos naudet ænemus orrut, daihe dušše ovtain baikiin læt boaʒo-čorragat. Dat læ dasa asijin, go naudet æi oaǯǯo biebmo, go æi læt boc|cut juokke sajes, de fer|tijit biu|det das, gos dal oi|dnit, ja de šad|dit mannat ovtaid baikiid dau|ja ja ovtaid luoddaid, ja de oaǯ|ǯo biu|de ruudiiguim. Ja go nau|de læ nel|gum, de son borra. go gau|dna biebmo, ja de dal|le biu|de oaǯ|ǯo mirkoiguim, go borra al|ket. Go læ næl|ge, de son, go oaǯ|ǯo boc|cu, de son manna maŋga have dam sajes čoag|geme visut binnaid ja varaid, mat læt gol|gam muot|tagii, ja jur|sa son gub|muidnai, go læ næl|ge.

b. Go læt maŋgas naudiid čuoigahæme ja go jok|sagottit, de nau|de gæč|ča unnemusa ja rok|kaha dam dau|ja. Das vuol|de mui|taluvvu muttom dappahusaid.

Ok|ti leggji samet čuoigahæme naudiid Saudosvares, ja de jok|si, ja de nau|de rok|kahii Unna Juunaǯa ja dop|pii

CVIII.

Here is told about wolf-hunting.

a. It is not good to catch wolves when there are many sidas together in those parts where the wolves are. Neither is it good when there is not any sida nor, at least, any reindeer there, where one should hunt. Neither is it good when there are reindeer everywhere, so that it [i. e. the wolf] gets a reindeer whenever it desires. But when there is one sida only in those parts where the wolves mostly live, or when there are reindeer-flocks in a few places only [then it is good]. The reason for that is, that the wolves do not get food [easily]; they have to try to get food wherever they see any, as the reindeer are not everywhere, and then they go in the same places often and on the same tracks, and then the trapper gets them in the steel-trap. And when the wolf is starved, then he eats whenever he finds food; and then the trapper gets him by means of poison, because he eats readily. When he is hungry and he gets a reindeer, then he goes many times to that place to gather all the remnants and the blood that has run on the snow; and likewise he gnaws in the [frozen] contents of the stomach when he is hungry.

b. When many are hunting the wolf on skis, and when they are about to overtake him, then the wolfs look out for the smallest one and often he attacks him. Below some adventures are related.

Once the Lapps were hunting wolves on skis on Saudosvare, and then they overtook him, and then the wolf attacked little Jonas and snatched him by the belt

sælge-bæle boakkanii, ja de šluugašii das ja guoddašii dego bæna sappana, ja go stuorebut jok|si, de sii gal god|di.

Esajas Čog|gi læi maid unna sabmelaš, ja go son jovsai, de nau|de dop|pii sabehii, ja go luitii sabehis nau|de, de Čog|gi jor|galii sabehiides nubbus, go oinii, atte nala nau|de boatta. Ja čuoigai erit, ja nau|de rok|kahii ja dop|pii stigaidi ja gaikehii stigaid guou|dat. Mutto dat ii goit dakkam æmbo vahaga. Ja go nau|de oinii, atte olmuš balai, de nau|de fas ruottastii ein ou|dan battarussii, ja Esajas Čog|gi fas čuoi|galii mannjai. Ja de nau|de fas dop|pii sabehii, ja de dop|pii fas juol|ge-giesahakkii, mutto ii oǯ|ǯum vel-ge lii|kai. Ja go nub|be sabme jovsai, de son galgai čas|ket njunnai dasa, gosa læ-ge buoremus, mutto Esajas Čog|gi gildii, son balai, att čas|ka su juol|gai. Ja de nau|de ruottastii manjas luod|da-raige, ja dobbe læi goalmad, ja son gal časkii ok|tanaga jamas. Son læi stuoreb ja gieurab, dat læi M. Nii|ja daihe Javva Mik|kal.

c. 40 jage ai|ge, go læi ok|ta barra naudet, maid goddii ok|ta nau|de-biu|de, gii læi olo naudiid god|dam. Ja son ii læm oai|dnam nu stuora ou|dal ii-ge mannjel. Ja go son [læi] dam rauja oǯ|ǯum ruudiidi, de son vulgii guorrat ja valdii sai|te-soabbe. Ja go son bođii dam naude oi|dnusii, de nau|de rok|kahii, ja de son duostoi sai|te-sobbiin, ja soab|be bođii oalol-gas|kii, ja de nau|de raugai ruok|tot, ja de fas dego aldagas-dolla njui|kii same nala, ja sabme læi maid

behind, and he swung him there and carried him as a dog a mouse. And when the bigger ones overtook them, then they killed him [the wolf], of course.

Esajas Čoggi was also a little Lapp, and when he overtook him [the wolf], then the wolf caught the ski, and when he left hold of the ski, then Čoggi turned his skis in another direction, as he saw that the wolf will rush at him. And he ran away, and the wolf attacked him and snapped the skin trousers and tore the trousers lengthwise. It did not do more harm, however. And when the wolf saw that the man was afraid, then the wolf ran again forward, fleeing, and Esajas Čoggi pursued him again. And then the wolf took hold again of the ski, and he also took hold around the ankle; he did not get hold of the skin, however. And when the other Lapp overtook him, then he would strike him across the snout, where the best place is [to strike a wolf]; but Esajas Čoggi protested, he was afraid that he shall strike his foot. And then the wolf ran back along the track; and there the third one was, and he killed him outright, indeed. He was larger and stronger, that was M. Nia or Javva Mikkal.

c. Forty years ago, there were a pair of wolves whom a wolf-hunter killed that had killed many wolves. And he had not seen one so big, not before nor later. When he had got the he-wolf in the steel-trap, then he went to track out [the she-wolf], and he took a spear-staff. And when he came in sight of the wolf, then the wolf attacked him, and then he received him with the spear-staff, and the staff went through the jaw; and then the wolf drew back, and again he rushed like lightning upon the Lapp. And the Lapp

roak|kat ja hap|pel dego dolla-njuovčan. Ja dat nau|de læi 3 oase stuoret, go dat læi god|dum. Ja dat sabme læ god|dam 23 naude. Ja dat nau|de læi ovta dalves 50 hergiid god|dam. Ja dat ii god|dam smavva boc|cuid, mutto son haledii bære hergiid, ja dat læ sabmai hui baha, go lojes hergiid duš|šada. Ja dam same namma læ O. N. Svon|ni daihe Nikkaš Vul|li.

d. Ok|ta nau|de ja olmai fag|gadalaiga, das|sa go nau|de vaibai; son sil|lui, ja sod|nus læi hægga-ballo goabbašagain. Ja soai fag|gadalaiga, nu atte šaddai stuora čiegar. Mutto dat sabme læi hui hap|pel, son ii bies|tam ieǯas gaskahallat, ja son goddii viimat dam naude. Ja dat ii lavi bæssat dær|van goas-ge, dat olmuš, gii bies|ta naude nala boattet. Ja jos læ doaŋ|ge, de borahalla vaiko man bahoinai, mutto dat læi hap|pelæmos sabme, ja son læi oap|pam naudiin fag|gadallat. Son læi olo god|dam naudiid, mutto gal son læ borahallam-nai muttomiin. Sus læt olo dam girjes mui|talusat. Su namma læ O. N. Svon|ni, same buliisi.

e. Vuonna[1]) 1909 leggji olo naudet, ja boaǯo-ælat læi buorre, ja samet dolli čoakkes siidaid. Ja de læi olo buoreb naudiid biu|det. Ja læi čilgiin muotta dam made, atte ii nau|de nagadam ruot|tat fales same oudas erit. Ja dam dalve god|duji Juk|kasjaure suokkanis 14 naude, muttomat al|kebut ja muttomat gal hui vaive čada, ja ænas čuoigahemiin, dušše soabmasat, mat læt god|dum ruudiiguim. Ja

was also courageous and swift as a tongue of fire. And that wolf was three times larger [than a common wolf] when he had killed it. And that Lapp has killed twenty-three wolves. And that wolf had killed fifty draught-reindeer during one winter. And he had not killed small reindeer, he wanted draught-reindeer only; and it is very bad for the Lapp when he [the wolf] destroys tame reindeer. And the name of that Lapp is O. N. Svonni or Nikkaš Vulli.

d. A wolf and a man wrestled, until the wolf became exhausted, and he tired; they were both afraid of their lives. And they wrestled so that the snow was trampled down over a large area. But that Lapp was exceedingly swift, he did not let himself be bitten; and at last he killed the wolf. And that person does usually not get well out of it who happens to get the wolf upon himself. And if he is stiff [not agile], then he will be bitten as badly as can be. But this was the swiftest Lapp, and he was accustomed to wrestle with the wolf; he had killed many wolves, but he had also been bitten sometimes, indeed. There are many stories about him in this book; his name is O. N. Svonni, Lapp policeman.

e. Anno 1909 there were many wolves, and the reindeer-pasture was good; and the Lapps had the sidas collected[102]). And then it was much better [than usual] to hunt wolves. And there was so much snow on the ridges that the wolf was not able to run away before a swift Lapp [on ski]. And that winter they killed in Jukkasjärvi parish fourteen wolves, some with ease and some with great difficulty, and most of them by running on ski; only a few were killed in steel-traps. And

dam jage læ dille læmaš samiin valdet aige naude-biudui. Ja gal dat læt biudam nu viššalit, atte læt muttomat læmaš nu viššalat, atte læt goase biestam dærvašvuođaset dam sivas, go læt mannam naudiid manjes 1 ja 2 ja 3 janduriid. Okta olmai čuoigahii golbma janđura naude manjes, ja das læ olo suottas dappahusat.

Dat sabme čuoigahii, dassa go naude vaibagođii, nu atte ii duostam vuolget erit luodda nalde. Ja soai manaiga nu gukka go bæive bistii, ja de soai vuoinjasteiga, ja olmuš borai, ja naude ii ožžum biebmo. Ja go bæive šaddai, de soai fas algiiga oddasis gilvuhallat. Ja soai manaiga ruuna [2]) mađija mannjalaga, naude oudas ja olmuš manjes. Ja naude ii ballam šat manjemusta dein olbmuin, mat oudal botti, mutto das dat balai, mii doarredii alo manjes, go ii addam rafe bocus valdet biebmo. Ja soai manaiga nu gukkas, atte olliiga daggar olmuš-raggjai, atte æi douldam naude, go ein botti oudal, sii doivu, atte dat læ hærraid bæna. Go sii oidni, de daggji, atte hærrat læt boatteme, bæna goit læ juo. De juo naude manai siivot mæddel. Ja go olli olmuš, son dajai, "manne luittit naude mannat mæddel?" Ja de son dajai, atte: "Naude-bærgaš-go dat læi-ge, ja mon doivum, atte dat læ hærraid bæna!" Ja de son manai ein naude manjes. Ja de botti fas hæstahasat oudal, ja de sabme čuorvoi, atte "goddit naude!" Ja muttomat huškastit hæsta suitain, ja muttomat ballit ieža ja hæstat ja mannit

that year the Lapps had the opportunity to take time for hunting the wolves. And they have also been so diligent in hunting, and some have been so eager, that they have almost lost their health, for they have pursued the wolf one, and two, and three days and nights. A man ran on ski three days and nights after a wolf, and therefrom are many funny adventures.

The Lapp ran on ski after the wolf, until the wolf began to get tired, so that he did not dare to leave the track [presumably the wolf followed a ski-track which lead him on the highroad at last]. And these two, they ran as long as the day lasted, and then they rested, and the man ate, and the wolf did not get any food. And when it dawned, then they began again to run a race. And they ran after each other on the highroad, the wolf ahead, and the man behind. And at last the wolf did not fear the people that came towards him; but he was afraid of him who pursued him all the time behind, as he did not give him peace to take food of a reindeer. And these two travelled so far that they reached such people who did not know a wolf, when they came towards him now — they think that it is a gentleman's dog [103]). When they saw him they said that gentlemen are coming, the dog was there already. And the wolf passed nicely by. And when he [the pursuer] reached that person, then he said: "Why did you let the wolf pass?" And then he said: "Confound it! was it a wolf! and I thought it is a gentleman's dog!" And then he went on after the wolf. And then there came again horse-teams towards them, and then the Lapp shouted that they should kill the wolf. And some struck the horse with the reins,

doares-bællai. Ja nauˈde bæssa alˈket mædˈdel. Ja nauˈde ii baŁłam šat ii væhašge dein, mat botti oudal, mutto das son balai, mii boatta manjes. Ja naude mielas læi juo dat aiˈge nu gukˈke, dego livčui manno læmaš sudˈnus, dat gilˈvo-ræiˈso, mas læi hægga-varra naudes ja væhaš olˈbmus-nai.

Ja de læi luodˈda mokkat, ja de olmuš čuoiˈgalii njuolˈga ouˈdalii. Ja de bæsai ouˈdalii. Ja nauˈde ii douˈdam, atte dat læ dat, gæs son balai bahamusat. Ja go olmuš bæsai ouˈdalii, de son vulgii čuoiˈgat oudus luodˈda-raige. Ja nauˈde ii douˈdam, atte dat læ dat, gæs son balai bahamusat. Ja gal dat læi-ge bahas radˈna. Ja nauˈde ii læm oapˈpam ballat visut, mat ouˈdalis læt. Ja go nauˈde jovsai olˈbmu, de nauˈde bodii juo sabehiid nala ja algii snælˈkot olˈbmu sælˈgai, ja olmuš oinii, atte ii son bæsa šat battarit. Ja de son jorgehii, ja de algii doarro. Mutto dat doarro ii læm gukkalaš, son dušše jorgehii manjas ja časkii okˈtanaga olluliid gasˈkat, nu atte hæŋgagi vulus ja varra algii golˈgat. Ja de dat ærranii nauˈde bælle-hæggas doarrasii erit luoddas.

Ja dal leiga fas barˈgam daksværka [3]) goabbašat, ja de ærranaddaiga ja manaiga vuoinjastit goabbašat. Sabme manai dallui, mii læi lakka. Ja go idet šaddai, de sabme vulgii fas radnas gæčˈčat, ja hallo

and some were afraid, themselves and the horses, and they went aside. And the wolf passed easily by. And the wolf was not at all afraid any more of those who came to meet him; but he was afraid of him who is coming behind. And in the wolf's opinion that time was already so long as if that race had taken them a month, being dangerous for the wolf, and somewhat for the man also.

And then the track became sinuous, and then the man ran hastily on ski right forward, and then he got ahead [of the wolf]. And the wolf did not know that it is him whom he was most afraid of. And when the man got ahead, then he ran forward along the track. And the wolf did not realize that it was him whom he feared the worst. And he was a bad companion, indeed. But the wolf had not learned to fear what was ahead. And when the wolf reached the man, then he came right upon the ski and began to snap at the man's back. And the man saw that he [the wolf] had no more chance to flee. [By giving the wolf the pursuers rôle, the Lapp lured the beast into approaching him and engaging in a close fight]. And then he turned around, and then the struggle began. That fight did not last long, however; he just turned round and struck the jaws asunder at once, so that they were hanging and the blood began to run. And then the wolf parted [from him and went] halfdead aside, away from the track.

And now they had again done a day's work, both of them. And then they parted, and both went to rest. The Lapp went to a house that was near. And when the morning dawned, then the Lapp went

læi fas dærvahallat. Ja de son gal al|ket vuitii gukkalaš soaḑes, de son al|ket goddii; ii dat læm bæssam ii gosage dam baikes, gosa ækkedis manai, ja ii-ge læmge olo hæg|ga šat. Ja olmuš vuitii, son dal goddii viimat, maid læi golb|ma jan|dura doarredam. Ja de son gal manai dallui ja vuoinjastii. Ja sus leggji juol|ge-vuoḑot bak|časat, ja leggji juol|ge-vuoḑot skoaulhastam daihe čacce-skoaulhet šad|dan juol|ge-vuoḑoidi.

[1]) Fi. *vuonna.* [2]) Fi. *kruunun.* [3]) Swedish *dagsvärke.*

again to see his companion, he wanted to salute him again. And then he won quite easily in that long-lasting war, then he killed him easily; he [the wolf] had not got anywhere from that place where he went in the evening, neither was there much life left in him. And the man won, he killed at last what he had pursued three days and nights. And then he went to the house and rested. And the soles of his feet pained, and they were blistered and full of blains.

Short Stories from Daily Life.

CIX.

Bap'pa ja sabmelaš Banni Biettar.

Ok'ta sabmelaš læi buorre lokkat, ja son lavii bappain deskonderit rammahis ja læi hui oappes bap'pii. Ja de son læi ok'ti jukkam, ja de nubbet skæl'bmasamet giebahi čalmiid dam lok'kes sames, ja de al'gi sittat atte vuol'get dal bappa lusa deskonderit rammaha birra. No, son lii'kui dasa ja vulgii bappa lusa. Ja go son bodii bap'palii[1]), de bap'pa, go gæččastii ja oinii, atte dat læi jur čap'pat, de son bal'lai ja jærralii: "Gutti don læt?" Ja de vulgii bagenit[2]) erit. Ja sabme vas'tedii, atte "iigo hær'ra douda mu?" Sabme ii diettan, atte son læ nu čap'pat. Ja dat, gæt leggji su giebaham, sii adni dam hui hau'sken. Ja dat bap'pa læi nammalassii Lindstedt. Ja bap'pa jakkii, atte de læ jur dat gul'lum bær'galat. Ja dat samet leggji maid miel'de, vai gullit, got gævva, ja sii boagosti nu, atte goase goǯ'ǯi [pro goǯ'ǯadi?] ieǯaset. (Dat lavijit samet daggjat, gii ila olo boagosta, atte dat bies'ta goǯǯaid dal'le daihe goǯ'ǯada ieǯas.)

[1]) Fi. *pappilaan.* [2]) Fi. *paeta, pakenen.*

CIX.

The clergyman and the Lapp Banni Biettar.

A Lapp was good at reading, and he used to argue from the Bible with the clergyman, and he was very well acquainted with the clergyman. And once he was drunk, and the other roguish Lapps blackened the face of this reading-Lapp with soot and began to exhort him: "Go now to the clergyman to argue about the bible!" Well, he liked that and went to the clergyman; and when he came to the parsonage, then the clergyman got scared, looking at him and seeing that he was perfectly black, and he asked quickly: "Who are you?" and then he retreated. And the Lapp answered: "Do you not know me, sir?" The Lapp did not know, that he was so black. And those who had blackened him, they thought it was great fun. And the name of the clergyman was Lindstedt. And the clergyman thought that it was the famous Devil himself. And these Lapps [who had blackened him] were also present to hear how it goes; and they laughed so that they almost urinated on themselves. (The Lapps use to say that he who laughs too much, he urinates then on himself.)

CX.

Sabmelaǯǯa ja su bædnaga birra.

Go læt samiin olo bædnagat ja vuoudat ja go olmuš vuolga baikašit, de ruttit bædnagat vuollai gilvo, gutti oaǯǯo oudemus baika. Ja de doarrajit ja snelkut guttit guimiidæset. Ja dat jukca, mii læ horte njalmes, dat bacca nubbe horte guolgaidi. Ja de durdut visut ja šaddit hui guoccagat. Ja lavijit doppit olbmu battii-nai siin doarodeddiinæset. Ja læ dauja dappahuvvam nu-nai, atte go bædnagat doarrajit ja vælohit olbmu baika nala ja durdodit baikii dam olbmu visut.

CXI.

Viises bæna.

Anders Nilsson Svonnis leggji guokte rænga, Musti ja unna Juunaš. Juuna algii givsedit Musti daina lagiin, son bijai biergo-binnaǯa bošši, ja de gielai, ja de ceccalii bædnaga valdet dam biergo. Ja go bæna doppii dam biergo-binna, maid Juuna læi biggjam, de rottii son giela bædnag njunnai. Ja bæna suttai. Ja Juuna bijai fas nubbe have sæmma laggji ja fas goččoi bædnaga valdet dâm biergo-binna, ja go bæna jakkii buore, de valdii son fas dam biergo, ja Juuna rottii gillii fas bædnaga, ja bæna suttai ein bahabut. Ja Juuna bijai fas sæmma goansta, ja de goččoi fas bædnaga valdet. Ja de bæna suttai ja doppii dukkai Juuna

CX.

About the Lapp and his dog.

When the Lapp has many and greedy dogs, and when a person goes to defecate, then the dogs jump under him, competing about who is going to get the excrement first. And then they fight and snap at each other mutually. And the soup which is in the mouth of the dog, it remains on the hair of the other dog[103 a]). And then they soil everything and become awfully evil-smelling. And they use to snap at people's backside also while fighting. And it has often happened so, that when the dogs fight and lie down on the excrement, then they make that man's dwelling all dirty.

CXI.

A wise dog.

Anders Nilsson Svonni had two servants, Musti [the dog] and little Jonas. Jonas began to torment Musti in this way, that he placed a little piece of meat in boaššo and laid a snare [around the meat], and then he tempted the dog to take the meat. And when the dog snatched the piece of meat which Jonas had placed, then he pulled the snare together around the nose of the dog. And the dog got angry. And Jonas placed it again the second time likewise, and again he asked the dog to take the piece of meat; and as the dog trusted him well, it took the meat again, and Jonas snared the dog again, and the dog grew still more angry. And Jonas did that same trick again, and then he bid the dog take it again. Then the dog grew angry and snatched Jonas in his tuft of hair and pulled

ja raugudii garrasit dukkes, nu atte Juuna oai've-asse-rai'ge[?] bavčagaddai. — Ja bal'duiga goabbaš dan goanstas.

CXII.

Mui'talus ovta Guou'dagæino sames.

Dat sabme læi maid væhaš mærkalaš. Son læi nuorran hui falle ja haga ja suola, nu go Guou'dagæinos læt-ge goase visut; dat buoremus, gii gieuramus læ suoladit. Ja dat læi stuoremus suola maid dat sæmma, mas læ al'gam čal'lut. Ja son læi viššal ræinedit su ælos, ja sudnji šaddai ællo maŋ'ga čuode, goit 500.

Ja de son šaddai faŋ'gan suolavuoda ditti. Ja de læ dat, atte suollagiid biggjit ruudiidi Norga lagas, ja dat goč'čujuvvu same gillii ruoudet bul'tin, ja de son oaʒʒoi nama Bul'ti-Nik'ki. Ja sus læ vel dal-nai dat namma. Ja son læi rigges bar'dne, ja son ii gal læm čabbat, mutto rigges ja haga, ja dasa lii'kuji nieidat. Ja de son algii irgastallat Guou'dagæino luk'kara nii'dii; dat læi čabba niei'da, ja de son dagai mana dam nii'dii.

Ja de son steu'dnihalai fas suola-asijiin ja šaddai laga ou'dii. Ja de dub'mihalai faŋ'gan. Ja de son læi gefun olo, go nubbet suollagat suoladi ruok'tot, go son læi ou'dal suoladam. Ja læi son hui dorun-nai ja hui gieu'ra doarrot, ja læi son deina-nai sut'tadam ol'bmuid. Ja de son oinii, atte de dal ii son šat bir'gi, go dal šad'da faŋ'gan, de dan čada lok'tit

so roughly in the hair that Jonas' poor scalp pained. — And they were both scared from [doing] that trick.

CXII.

A story about a Koutokeino-Lapp.

That Lapp was also somewhat remarkable. In his youth he was swift and industrious and thievish, as they are almost all of them in Koutokeino — he is the best one who is the strongest in thieving [reindeer]. And he was the greatest [reindeer] thief, that very man whom I have begun to write about. And he was diligent in tending his herd. And the herd increased for him to many hundreds, to five hundred, at any rate.

And then he was committed to prison for theft. And then it is so, that they put thieves in irons, according to Norwegian law, and the irons are called in Lappish bulti, and then he got the name Bulti-Nikki, and that name he has still. And he was a rich boy; he was not pretty, though, but rich and industrious, and the girls liked him. And then he began to woe the daughter of the sexton in Koutokeino, that was a pretty girl, and then he made that girl have a child.

And again he was summoned for the sake of [reindeer-]theft, and he appeared in court and was sentenced to prison. And then [while he was in prison the first time] he had become very poor, because the other thieves stole back, as he had stolen before. And he was a great bully too and an exceedingly hard fighter, and by that he had also provoked people. And then he saw that he could not come right anymore if he is imprisoned now

su boc|cuid, go son jau|ka faŋ|ga-ræisos. De son dutkai buoremus radden, atte vuou|det visut su boc|cuid ja de vuol|get Ameri|kii.

Ja de son dam dagai; son vulgii Ameri|kii ja fer|tii guoddet moar|ses. Ja de son gar|vudii hui fiina hær|ra-bik|ta-siid sisa. Ja son læi hui darrolaš; son læi oap|pam faŋ|ga-ræisos darrolaǯ|ǯan. Ja dat læ-ge dam guoulos dat faŋ|ga-ræi|so, mas op|pit darrolaǯ|ǯan, goase oǯ|ǯu ar|vedit dam riika samet, atte gii læ darrolaš ja čal|le, de læ læmaš faŋ|gan.

No, de son ol|lii Ameri|kii, ja de son dal jurdašii, atte maid dat dal gal|ga al|get dakkat. Son dal læi dego hær|ra. No, de son dal gaunai ovta hærra, maina son šaddai olo humaidi ja oappasnuvai nu, atte algiiga haladit vaiko maid. Ja de doudai dat hær|ra, atte gal dat læ dego son-nai. Ja de soai vulgiiga ovtas gol|gat. Ja de soai gaunaiga ovta hui rigges hærra, ja de algiiga has|tet su maid mieldeska. Ja dat čuovvolii sud|nu. Ja de sii manni soames čiegos bai|kai. Ja de soai goddiiga dam goalmad hærra. Ja de vulgiiga ruđaid juokket. Ja de soai manaiga fas čiegos bai|kai, gos dal læ buorre ruđaid juokket. Ja de dat sabme goddii fas dam hærra-nai, maina leiga god|dam dam vuostaš hærra. Ja de son valdii dam-nai ruđaid. Ja de fal vulgii fas ruok|tot Ameriikast.

[again], then they put an end to his reindeer when he is away on the prison-journey. Then he found out as the best remedy to sell all his reindeer and then go to America.

And that he did. He went to America and had to leave his sweetheart behind. And now he dressed up in awfully fine gentleman-clothes [i. e. he cast off his Lapp-clothing], and he spoke very good Norwegian — he had learned Norwegian on his prison-journey. And it is in that region so that one learns Norwegian on the prison-journey. You can almost guess about the Lapps from these parts that he who speaks Norwegian and is up to writing, he has been a prisoner [i. e. corrected for reindeer-theft].

Now, then he reached America, and then he was thinking of what he shall now be doing — he was now like a gentleman. Now, then he met a gentleman with whom he entered into quite a conversation, and he became so acquainted with him that they began to prate about anything. And then that gentleman understood that he was his equal; and then they went out wandering together. And then they met a very rich gentleman, and they began to invite him to join company; and he went with them. And then they went to a hidden place, and then these two murdered that third gentleman. And then they went to divide the money. And then they went again to a hidden place where it was convenient to divide the money. And then the Lapp killed that gentleman too, in company with whom he had killed the first gentleman, and then he took his money too. And then he went home again from America.

Ja go son bodii ruok|tot Guou|dageil-dnui ja de vulgii Iu|go čak|ča-mar|kanii, de val|dui son gidda deina asijiin, mas læi vuol|gam battarit Ameri|kii. Ja de šaddai gier|dat dam duomo.

Ja go son bodii ruok|tot faŋ|ga-ræisos, de son gal nai|talii deina su mor|siinis. Ja de dagai dalo gukkas erit ieǯa dalu-laǯǯain. Ja dal sus æi læm šat boc|cut, mutto hergiid son ostii juokke jage; mutto dat lap|puji goase visut ein gæsset; dat val|di su ou|dalaš rii|do-guoimet deid velgiid oudas, maid son læi dal|le val-dam, go læi nuorran.

Ja dal son orro dam baikes, gosa læ dalo dakkam. Ja su doi|vut ol|bmut rig-gesin, mutto ii dat læt dietto, lægo nu got gul|lu miige asijiid.

CXIII.

Guou dagæino samiid birra darba-šivčui væhaš čallet.

Guou|dagæino samet læt dam aige ja goase nu gukkas, go dam ai|gasaš ol|bmut læt gullam, [ja got] das vuol|de čuov|vo-vaš čala gul|lu, na atte siin surohis æl-lem læ ila fas|te; siin dabet læt dego dat ol|bmut, mat æi læt lokkam Ibmel-sane. Dat læ imaš, go Ibmel gier|da siin stuora bakkenvuoda; dat læ dego Sodoma bakkenvuotta dal Guou|dagæinos, nu go boaǯo-suolavuotta, mii læ nu, atte ii satte sar|dnot, sii god|dit ja njuvvit nu olo go nagadit guttit guimiidæset boc|cuid

And when he came back to Koutokeino and went to the autumn-fair in Skibotten, then he was arrested for that case from which he had run away to America. And then he had to submit to the sentence.

And when he returned from the prison-journey, then he married that sweetheart of his. And then he built a house far away from the other peasants. He had no reindeer now anymore, he bought, however, draught-reindeer every year, but they were almost all lost in summer. His former fellow-combatants took them for debt which he had incurred [through stealing their reindeer], while he was young.

And now he lives in that place where he has built the house; and people think that he is rich. One does not know, however, whether anything is as it is said to be.

CXIII.

About the Koutokeino-Lapps it might be necessary to write a little.

The Koutokeino-Lapps are at this time, and almost as long as nowliving people have heard, and as this writing states it below, so [evil], that their sinful life is almost too bad; their morals are like those of such people who have not read the word of God. It is remarkable that God tolerates their great heathenism. It is like the heathenism of Sodoma now in Koutokeino. For instance, the reindeer-thieving, that is so that it can not be said. They kill and slaughter as many as they are able to of each other's reindeer, and drink, and fight, and

ja jukkit ja dorrut ja goase maid bær|galat goččo, sii dakkit.

Vaiko gal suolavuotta læ juokke guoulos, mutto ii ovta laggji. Ja ii goit læt goas-ge hæiltam suoladæmes go dein baikiin, gos læ algam ristalaš-oappa daihe gos læt moriidam læstadialaǯǯaid sardniin, de læ dobbe nokkam surohis ællem visut, maid gielda [Ibmel] loge bakkumis.

Daida Guoudagæinos stiuri sivva, go læ nu vuoime nalde surohisvuotta.

Calla J. Thuri jage 1911. 12. 8.

CXIV.

Akta muihtalus sami bardnijt pirra.

Aktij lei akta sijta, mij orui tuottaris olles talvvi. Ja dan sijttan letče 4 bardni, akta lei Piette ja nuppi Johanas ja koalmaht lei Lasse ja njäljaht lei Tefa, vai läččaiko son Feke. Te podij kidda, ja daht sijta lei tuottar orttan. Ja dan äälun letje nuorhta samijt pohčoht soames. Ja de pohte dein nuo[r]htap samijn 3 bardni vieččaht teit pohčuit eret. Ja dein sijtta bardnijn lei laavvu äälu luhte, ja koadiht lečče oppa kuhkin ere äälun.

Te lei dein sijtta bardnijn vijtni, ja de sij alke juhkat vehaš tan vijnnin. Ja doht nuorhta bardniht mait oččo sijst soames rijhpuča [1]). Deit namaht letje Juhunačča Piette ja Piette partni ja lunhda. Ja Juhunačča Piette lei hirbmus stuoraht ja kievra deko guovča, ja nuppiht leikka

they do almost all that which the Devil bids.

There is [reindeer-]thieving everywhere, indeed, but not in the same way. And the thieving has never stopped, except in those places where Christian knowledge has begun, or where they have been awakened by the preaching of the Læstadians. Then the sinful life is past there, all that which God prohibits by the ten commandments.

Perhaps it is the fault of the authorities in Koutokeino, that the sinfulness is so vigorous [104]).

Writes J. Turi anno 1911 12-8.

CXIV.

A story about Lapp boys.

Once there was a sida that lived in the mountains all winter. And in that sida there were four boys, one of them was Bietti, the second one was Johannes, and the third one was Lassi, and the fourth one was Tefa — or was it Feki. Then spring came, and the sida was in the mountains at the tree-line. And in that herd there were some of the reindeer of the North-Lapps. Then three boys came there from the North-Lapps to fetch the reindeer. And the boys of the sida had a lavo [105]) at the herd, and the kotes were rather far away from the herd.

Then those sida-boys had brandy. And then they took to drinking a little of that brandy. And the North-boys got a little dram from them also. Their names were Juhunaš' Bietti and Bietti's son, and a half-grown boy [was with them]. And Juhunaš' Bietti was awfully big and strong as the bear. And the others were small

unna olbmačaht. Ja doht sijtta pardniht letje mästa ovhta madokaht visoht. Dein lei Lasse poarrasämos ja hilpadämos, ja daht äraht letje de dast kaskalis kuofti, daht lečče nuppe vuoro lojiht ja nuppe vuoro hilpadaht.

Na, de sij dall tas jukastalleht, taht lä kidda päivi, ja vuššeht kaafe ja nuppe vuoro tääja, ja poradiht ja poakostalleht ja läihkastalleht ja slarvejiht vaihko mait takkar suohtas asijit. Ja nuppe vuoro njuokkastiht ja laulestiht ja maistačiht vall vijnni juohkehas, ja arvalatteht: "Ähh mij dall lähke aalo ovhtas. Jukistuht fall ein ämbbo!" Na, de halijdiškoohte duoht nuorhta partniht häihtiht ere juhkame, aht sij pesseht alkiht ratkiht eret sin pohčuidese ja vuolkiht ruoktoht, teinna sijn sijta lei oppa kuhkin, vida ele kuda mila tuoken. Muht toht sijtta bardniht äi kärkan vuolkiht äi kosake, muht juhke fall ein lasi vijnni ja atte vel teitta kuussidenai vijnni juhkaht. Ja de sij šatte pieddu kaarremijtta, visočiht 7 bardni. Ja vehas aiki kolihij, de sij toarraječče, daht smavoraht ribme hartiht ton Juhonačča Piette ja tatjeht tasa: "Ton läht nu stuoraht teko ruošša, muhh nu käähnuu[2]) deko kuovsak; tu toivvolij šattu-mielte, aht ton läht nu kievra, aht tuinna ij pirke ij oktake ollmmos, muhh ihh ton lähh ko akta käähnohiss[3]) čuoihka!" Ja de son suhtai ja časkij ofta viitne laase čuovkas ja kuraštij oftait kafe kohpuit smoltin kädke vuosta ja tohpij ofta kafe paanno kiehtasis ja tajai: "Jus tan olbma vel hartipehteht, te son čuvke visočiht tiin lihtijt tuhat pinnai ja čabma vell iečadenai ovhta čoahkai äret ratnaidis!"

men. And the sida-boys were nearly alike, all of them. And Lassi was the eldest and the worst rascal, and the others were then just about midway — they were sometimes gentle, and sometimes roguish.

Na, then they are drinking here — it is a spring-day, and they cook coffee, and another time tea, and they eat and drink and laugh and play and make fun, and all sorts of such amusing pranks. And by turns they whistle and sing[106]), and everybody takes a little taste of the brandy to it, and they think that "we are not always together, let us drink more!" Na, then the north-boys began to want to stop drinking, that they may get a chance to begin to separate their reindeer [from the other herd] and go back, for their sida was rather far off, five or six [Swedish] miles away. The sida boys were not ready to go, however, not anywhere; they drank but more brandy, and gave moreover the guests brandy to drink. And then they got senseless drunk, all those seven boys. And some little time passed, then they took to fighting. The small ones began to tease this Juhunaš' Bietti; and they say to him: "You are as big as a Russian, but as powerless as a jay; one should think, according to stature, that you are so strong that no man can hold his own against you; but you are nothing but a powerless mosquito!" Then he got angry and smashed a brandy-glass, and crushed a cup and saucer by throwing them against a stone, and snatched a coffee-pot in his hand and said: "If you tease this man any more, then he will knock all your vessels into a thousand pieces, and yourselves he will knock together in one bunch with your companions!"

Na, ko duoh tall tan kulle, man mihas taah lä, de Lassenai suhtai ja tajai: "Ton läht, toanhta, čuvken mus viitne laase ja kafe kohpuit, muht tall mon čuvken iecastaht oaivvi sämma kädki vuoste!" Ja de soai toarraika, ja Lasse ij läht ännehtko lasta Juhunašpiette kiedan. Na, de ribme doht nuppiht bardniht Lassij vähkin; muht sij raukkadiht deko hästa paihkaht akta kosanai, äike pääsa äi aktake tarvaniht kitta. Ja J. Piette hatjestij dan laavu ja kuruhij čakkijt ofta kosanai ja kauvnijt miehta tieva ja uhkidij, aht "olmmai tahka aktanis loahpa tan tijn hoitton [4])." Na, fertije visoht toht kudas alkiht tan kitta kurhpaht. Ja de sij čadne dan kiedait kitta iečas odda njuorjonahtlauččijn. Ja de alke fas juhkaht oddasis ja čiluhiht toon, kij lä kitta. Ja de sij toarraje vell iečanai kaskanese a ribme fakkadallaht; muht ij län nu stuora vaarra, ko lečče ovhta kievrru. Sij kall čorbmeht ja rihpodiht kuhteht kuoimmise ja čikčeht ja karrudiht, aht tas taht kalka ottne kehčojuvvuht, kij daht Juh. Piette luoihta luovos. Na, de Juh. Piette dahkes oatčui nijppi tohpastis ja časkij dan odda lauččis 6 saje kaskaht. Ja ko son luovos pääsai, dalle doin kaskanäs toarru nokai, ja sij fertiječče alkiht fas ofta pällai visočiht, ko J. Piette ruohtai njuolka nala oppa albmoka ja čorbmadij Laasse panijde, nu aht riemai varra poahtiht njuniis ja njalmmis. Ja ko Lasse selvvedij [5]), de son tohpij pissu ja aikkui paahčiht aktanis čada, muht ärat lečče dan märe jierbmaht, aht valte luodait ja čiehkaletje ere ja akšuit ja nijppijt. Ja

Na, when the others heard how insolent he is, then Lassi got angry also, and he said: "Damn it, you have broken my brandy-glass and coffee-cups; but I shall break your own head now against that same stone!" And then they began to fight. And Lassi was nothing but a leaf in the hand of Juhunaš' Bietti. Then the other boys began to help Lassi; but they tumbled like horse-turds at all sides, not one could get a hold. And Juhunas' Bietti spread the lavo and threw the poles at all directions, and the bedding along the hill, and he threatened that "the man is now putting an end to your managing at once." Na, then they must take to binding him, all those six men; and they tied his hands with his own new reindeer-rein of sealskin. Then they began to drink again afresh and abused him who was bound. And then they went on fighting with each other mutually and took to wrestling; there was no great danger, however, as they were equally strong. They beat and tear each other, indeed, and they kick and swear, that now we shall see here today who is going to let Juhunaš' Bietti loose. Na, then Juhunaš' Bietti got his knife out of the sheath and cut his new reindeer-rein in six places. And when he got loose, then the other's mutual fighting came to an end. And they had to begin on one side again, altogether, when Juhunaš' Bietti jumped upon the whole assembly. And he struck Lassi on his teeth, so that blood began to come out of nose and mouth. And when Lassi cleared up, then he snatched the gun and was going to shoot right through him; the others were so clear headed, however, that they took the bullets and hid them away together

de Lasse valtij sapika ja časkij deinna J. Piette, muht ij son täivan.

Na, podij de akta isiht, suu namma lei Joavna, ja son oinnij, kokte lä kävvan: laavvu lä hatjejuvvun ja pierkasaht läht miehta tievait. Te son ij tiehtan ieča raadi allasis, ko son valttij lauhkas ja vulkkij eret ja manai vehas toopelij ja takai tola ja riemai vuoššaht kaafe allasis. Ja ko son lei pitjan panno tollij, te pohte 2 kuossi toit bartnijt lusa, ja daht mait oinnijka, aht ij dast läht oronas. Te soai oaitnaika toon Joavna tola doppe toopelis. Te soai vulkkika tohko, ja Joavna jerohalla sakait sutnos, ja soai muihtaläpa tiedunke. Na, de podijkes akta lattelaš tahh mait toit bardnijt lusa. Na, son mait oinnij, ahh ij das lähh oronas; te sonnai manai doon Joavna tola lusa. Ja de vulkkij Juhunaččа Piettenai dohko; ja ko ollij dohko, de son manai njuolka don lattelaččа nala ja tollij dan soappai kitta; muht te son fall kauvnai iečas kievrapu. Te tajai Joavna J. Piettij, ahh "atte raafi sivahis olbmui!" Te son čievčastij Joavna kafepanno kobmuht ja hatjestij dan tola ja čuvfkij Joavna kafekohpuit. Ja de son fas vulkkij olbmaidis lusa ja riemai toallaht rafehis vuoda fas oddasis, muhh te son vuohon kurhpahalai kitta, muhh koikke outallko son kitta čanahalai, tojij son 3 paara sapihijt kaskaht, ja 2 kafe panno son tärhpalij čoahkai, ja 1ta suohpanis son čuopai 12 mohki kaskaht; muht te ko son joavttai kittakassij, te son ij päässan luovos, ovtallko lei čielkan. Ja doht 6das taaruste aikkise das ja toadjale dahnai sapihijt. Ja vijmmaht kahče akta kärtti ja nohke kos kuhtenai

with axes and knives. And then Lassi took a ski and struck at Juhunaš' Bietti with it, but he did not hit [him].

Na, then a master came; his name was Joavna. And he saw what had happened: the lavo is scattered, and the things lie along the hills. Then he knew nothing else for it, as far as he was concerned, but to take his scrip and walk off. And he went some little distance out of the way and made a fire and began to cook coffee for himself. And when he had set the pot on the fire, then two guests came up to the boys. And they see also that there is no abiding place. Then they set eyes on Joavna's fire a little way off, and they went thither. And Joavna asked news of them, and they related, of course. Then there came a peasant also, and he too went up to the boys. Na, he saw also that no abiding place is here; then he too went up to Joavna's fire. And then Juhunaš' Bietti also went thither, and when he got there, then he went right for the peasant and took hold of his staff; but then he found his match, indeed. Then Joavna said to Juhunaš' Bietti: "Let an innocent man in peace!" Then he kicked Joavna's coffee-pot down and scattered the fire, and broke Joavna's coffee-cups. And then he went off again to his men and began to quarrel afresh. Then he was tied up again, however; yet, before he was bound, he broke three pair of skis, and he pounded two coffee-pots up, and he cut a lasso into twelve pieces. But when he was bound, then he did not get lose ere he had become sober. And these six men twattled[107]) their time there; and they broke skis too. And at last they dropped at one time, and fell asleep wheresoever

olko ilmmi ovttan, tassačijko pohte čielka olbmoht ja čohkijedče deit čoahkai ja kokče kavnit sisa palttapalttalaka deko kuulit puulehij. Tas lei stuora parku fierahallaht deit ovta satjai deko pelhkuit.

Na, ko sij de kerke oaddime, te sij letje sapikijthaka ja kafekohpuithaka ja pannuithaka ja vijnnihaka ja laavuhaka, ja manka sijs letje vaile. Ja de sij fertejetje vatčiht čuitnjo mielte kosa kuhtenai olbmuit lusa ohčaht allasese sapikijt ja juohke anolaš tinkka. Juhunačča Piette manai vatči kitta ruoktoht. Tasto ko sij fas oččo pierkasijt, te sij äska ratke pohčuidese eret ja manne ruoktoht, ja nuppihtkes pahče toalladiht sijttase. Ja ijke dass läht šahh ämppo mijke mihtus muihtaliht. Tušše kij dan čallaka loohka, de ij kalkka nu tahkaht teko daaht partniht tahke, muht kähčaliht juo puoremusa mielte tahkaht juohke asijis ja juohke parkkus, teinna das lä suitnje auhki ja pures sivdnadus.

[1]) Fi. *ryyppysen.* [2]) Fi. *kehno.* [3]) Fi. *kehnoton.* [4]) Fi. *hoidosta.* [5]) Fi. *selvisi.*

each one [happened to fall] out in the open air, until sober men came and gathered them together and covered them up in the bedding, side by side, like fish in a barrel. It was a hard job for them to roll them to one place like logs.

Na, when they were through sleeping, then they were without skis, and without coffee-cups, and without coffee-pots, and without lavo — and they were in want of many things. And then they had to go on the frozen crust of the snow, each his own way to people, in order to try to get skis and every necessary thing. Juhunaš' Bietti went on foot [without skis] right home. Then, when they got utensils again, then only did they separate their reindeer [from the other herd] and went back; and the others remained there holding their sida. And then there is not much more to relate about that — except that he who reads this, he shall not do as these boys did, but try to do exactly what is best in every case and in every task, because in this there is profit and good blessing for him.

CXV.

Kuovti olbma läihkastallamuša pirra.

Taht lei akta stuora äällu, mas lečče olu olbmoht alohe mielte. Te sij lečče aktij tolastäme kidda pievla alte säähkalaka isidaht ja ränkkaht ja pijkkaht. Te Paluht, kij lei akta kavviliss ränka, kohčo Inara Jounesa kähčaht oaivistis čivrosijt, ja suus lečče kuhkes vuovtaht. Te Paluht velledij suu paltij tola kuvlui čalmmiht, ja Inar faskodij aikkis suu oaivvin čivro-

CXV.

About two men's fun.

There was a large herd where many men [herdsmen] were always present. Then once they were sitting around the fire on a snowless spot in spring, pell-mell, owners, man-servants, and maid-servants. Then Balot, who was a crafty fellow, asked Inar Jouniš to louse his hair for nits — and he had long hair. Then Balot laid down beside him with the face towards the fire, and Inar scraped nits

sijt. Te kohčui Inar Paluha jorkaliht sokkos čalmmijt, aht son vell nuppe pältenai kähča čivrosijt. Te Paluht jorkalij sokkos čalmmijis, ja Inar njamai suu kuhkes vuovtait suu čalmmijt ala, ja de faskoda suu oaivvis čivrosijt. Na, meis Javva Nihke vell fuobmai, mij läi muhtin lakan pieddu skälbma, tohpij Čartnu rukta čorvijt ja njaakai Paluha paltij ja kurkalij manka čorbma tievva ruftait suu oaive čohka ala. Na, kall Paluht tovttai aht vierru kiedaht taht orroht suu oaivvi njauhkadäme, muht Inar tajai: "Ale hoavriht! Son taht lä." Teinna daht mait haledij oaitniht, makkar suohtas taas tall šatta.

Na, Paluht riemai arvidiht, aht tah lähh tall aikume skelbmohiht. Te son kalkkai čohkediht pajas, muht Javva Nihke rukahij kurastiht tolla ratti suu oaivvi ala, aht ruftaht puollajiht. Ja de daht ruftaht pauhkihe ja polte Paluhis oaivve čohka ja vuovtait, ja tolla rattin rauke hilaht luovos ja manne Paluha niskai ja poaltasečče toppenai pahuin. Na, dall kall Paluht ij tietan oalloht olbmon, kij daht lei, mij daan takai, muht son koit tall suhtai sakka. Ja ko son tall vimmaht čielkai ja oatčui oaivvis časkaht, te son riemai kähčaht, lähko suu ratnaht visočiht tolla kattin. Son jurtilij, aht tall lä sivalas ruohtan mähče raikki, ja de son tiehta, kij daht lä. Muht son oinnij, aht ij län ij aktake vaile. Te son vell riemai kähčaht, kij dall ovttemus moččosa, te lä daht sivalass. Na, ij moččos ij aktake; daht čohkahit juohkehas teko kirhkun nuu tuodalaččaht. Ja Javva Nihke, kij lä valte sivalass, čohkaha jur Paluha palttan ja porkkuha pijhpu, ja Inar nuppe pälte jur palttan, ja dahkes

in his head for a while; then he asked Balot to turn the face away from the fire, so that he may look for the nits on the other side also. Then Balot turned his face away from the fire, and Inar brushed his long hair down over his eyes, and then he scraped his head for nits. Na, what did Javva Nikki think on then, he who was such a crazy rogue, he snatched Čardno's powder-horn and sneaked up to Balot and poured many handfuls of powder on the top of his head. Na, then Balot felt it, of course, as if strange hands are stroking his head; but Inar said: "Oh, nonsense, that's I," because he had a mind also to see what fun will come of that.

Well, Balot began to guess that they were bent upon knavish tricks. He was just about to sit up, but Javva Nikki was quick in throwing a firebrand on his head to fire the powder. And then the powder puffed and set Balots crown and hair on fire. And the embers cracked loose from the firebrand, and they darted into the back of Balot's neck and burned him badly there also. Na, Balot did not know, of course, who it was that did it of all those people; but he grew very angry now, indeed. And when he cleared up, at last, and got his head extinguished, then he began to see if all his companions were around the fire. He thought that the guilty one has run into the wilderness, and then he will know who it is. But he saw that no one was lacking. Then he began to examine who is going to smile first, then that is the guilty one. Na, nobody smiles. Every one is sitting as in the church, just as earnest. And Javva Nikki, who is the most guilty, he is sitting and smoking pipe next to Balot and Inar on the other

fuolada muorra pinna. Na, de nuppe pälte tola akta sivahis olmmai ij šaht ämpo malhtan[1]), te daht motjestij vehas. Ja kalson Paluht tan fuomihij, ja de son toaivui, aht "kä, die lä sivalas!" Talle son tohpestij tolla čoska ja kalkkai deinna kurastiht, muht Pannes lei juo ruohtastan mähčai, teinnako son tan pures tidij, aht ko son motjestij, te daht tall Paluht ruohta suu nala, vaihko son lifčui man sivahin. Na, dekos äska[2]) iečaide suohtas podij, ko Paluht viekahalla tolla čoskain sivahis olbma miehta tievait, ja vaihko koht čurvvolij Pannes, aht ij daht läht son sivalas. Muht Paluht fall ij jahke; daht fall nakke: "Mannes koit motjosiht ja mähčai ruohtastiht?" Na, Pannes tatja: "Teinna mon fertijin motjeht, ko sivalas lei jur tu palttan ihke tiehtan tärhpaliht." Te jäärai Paluht, kij daht lei. Pannes tajai: "Jur taht, kän ton unnimus toivot." Na, de Paluht jurtilij, aht kall daht läht sivalaččaht visoht, ko ij aktake sutnje tatjan, kij daht pijai suu oaivvi ala ruftait ja kurastij vell tolla rattijn. Te son haledij juo vuostačetten juokkehačcij loana maksiht, tantihte ko ij aktake suttnje tatjan, aht "juo Javva pulleha oaivvi duss." De son čohkestij smavva jorpes kätkačijt tievva ooča ja tievva kiedait, ja de son vuulkkij tola lusa ja uhkidij juohkehačča kurastiht kedkijn kallui, jus äi vuolkke eret tola luhte taihe muihtall, kij lä stuorimuss sivalass. Na, ij aktake arvidan nu olu ko Paluht. Te sij vulke visočiht eret tola

side, close to him, and also [looking innocent and] whittling a stick. Then on the other side of the fire there was an innocent man who could not help it any longer, he smiled a little, and Balot observed that, of course, and then he thought: "Look, there is the guilty one!" Then he snatched a burning piece of fire-wood and was going to throw that; but Banniš had already run out in the wilderness, because he knew well enough that when he smiled, then Balot will rush at him, however innocent he may be. Why, then first the fun came for the others, when Balot runs in pursuit of the innocent man along the hills with a burning piece of fire-wood, however much Banniš cried that it is not he who is the guilty one; but Balot did not believe him, he insisted: "Why did you smile, then, and run for the wilderness?" Then Banniš said: "I could not help smiling, because the guilty one was right beside you, and you did not know [where] to strike." Then Balot asked who it was. Banniš said: "Just the one whom you suppose it least to be." Na, then Balot thought that they are probably guilty all of them, as not one had told him who had put powder on his head and then thrown the firebrand. Then he desired in the first place to give every man his due, because nobody had told him that "now Javva Nikki is setting fire to your head." Then he gathered quickly small round stones, his bosom full and his hands full, and then he went to the fire and threatened to hit everybody's head with a stone, unless they left the fire or else told him who is the most guilty. Na, nobody cared so much about it as Balot; then they went away from the fire all

luhte äike valtan maiteke mielte.

Na, dall päsai Paluht akto härran tola lusa deinna kädke slamuinis ja faktij das tola palttan juohkehačča, ij luoitan ovtake tola lusa, jus äi taja, kij lä stuorimus sivalass. Ja ijke fall tuostan aktake mannaht tola lusa; juohkehas palai, aht Paluht lä nu suhtan, aht taht fall kurasta kedkijn oaivvai, ja juohkehas tidij, aht kall sonnai lä veha sivalas. Ja sij mait čokke smavva kädkkačijt ja aikoht kuruhiht Paluha pällehekkij, jus ij luoihte tola lusa sijn. Muht Paluht ij aikko luoihtiht tola lusa, vaihko kottaleitteit tasanaka. Na, de vijmen[3]) taht sivahämiht pullehäpmai alke tatjaht, aht "Javva Nihke daht lei, kij pullehij du oaivvi", muht ij son jahkan, outalko juohkehas lei nu tatjan. Talle sij fass čoahkanetje tola pirra deko outallnai ja lečče sämma purečaht ko ovtallnai. Muht kall Paluht pijai mielavuollai, aht kall son vell aktij Javva Nihkij maksa dan välkki.

Na, ijpe son kollanke ila kuhkes aiki, ovtall [ko] Paluht riemai maksiht ruoktoht J. Nihkij. J. Nihke lei lämas räinnidäme äälu olles jantora, ja son lei vaipan nu pahuin, aht son tarppahij nohhkat fastin nuppi jantora. Ja de son nohhkai. Ja de bodij riekta päivvadaht, ja Paluht lei lämas joavtelassan teit peivvit, ja son lei vuonjis teko lotti. Ja Inar Jounes lei mait vuonjis. Na, meis tall Paluht, mas lei paha miela vuolte? Te son tajai Inarij, mait son tall aiko tahkaht J. Nihkij. Paluht tajai: "Tall mo kall paačan kärmaha ruftaikun pahtaraikai." Na, de tajai Inar: "Pače, pače, ja pače farkka!" Na, de Pa-

of them and they did not take anything with them.

Na, then Balot became sole master of the fire with his heap of pebbles, and he watched everybody there at the fire, he did not let anyone come to the fire, unless they tell who is the most guilty. Neither did anyone dare to go to the fire, everybody feared that Balot is so angry that he will actually hit their heads with stones; and everybody was conscious of being somewhat guilty too. And they gathered pebbles also and intend to strike him half-dead, if he does not let them come to the fire. But Balot had not the mind to let them come to the fire, though he should have to kill them there on the spot. Well, then those, who were innocent of the burning, began at last to say: "It was Javva Nikki who set fire to your head." But he did not believe it before everybody had said so. Then they sat down again around the fire as before and were as good [friends] as before. But Balot had it in his mind, indeed, that he shall pay that debt to Javva Nikki.

Na, much time did not pass before Balot began to repay Javva Nikki. Javva Nikki had tended the herd a whole day and night, and he was so exhausted from fatigue that he had to sleep the next day and night. And then he slept. Then bright sunshine came. And Balot had been idle these days, and he was refreshed like a bird. And Inar Jouniš was also thoroughly rested. Na, what did Balot do now who was bent upon mischief? He said to Inar what he would do now to Javva Nikki. Balot said: "I shoot him now in the arse with the serpent's [i. e. the devil's] powder." Well, then Inar said: "Shoot, shoot, and shoot quickly!" Na,

luht riemai leddeht ruftait pissu sisa; suus lei poares aikasas nalle pissu. Na, de hastilij Inar Paluha, aht "pija soames haulla!" Paluht tajai: "Na, daht ij soapa." — "Aa, ale perus, muht pija päre moatte haulla; dah äi taka meikke." Paluht tajai: "In mon tan kall taka, muht ruftaikun mon fal toaškalan čoarbpällai." Inar [tajai]: "Ale arvall, muht pija juope 5—6 haulla! Äi daht koit kotte." Na, de Paluht tajai: "Na, kall mon pijan ja pačan tu iečaht pahtij." Te Inar tajai: "Na, pija juope salhtijkke! Daht koit äi taka äi meikke." Tajai Paluht: "In vell pija vell teikke ärako jus allasaht." Na, de tajai Inar: "Na, dušše ruftaikun dahall ij apuh oppa pahčihke." Ja de tajaj Paluht Inarij: "Mana hall ja loktes muotta hälmmi, aht rahpasa pahta!" Son takai nu. Sauhkasij soai läpa päre hupman visočiht, vaihko soai kall olu tikkuika pissu ledema alte.

Na, de Paluht ponhkalij J. Nihke aalas čoa[r]bpällai ruftaikun. J. N. lei oaddime kall juo riekta lossadiht, muht te son kall fertij kullaht, ko rukta tolla polttij stuora raikki čoa[r]bpällai. Na, deko son čielkai nahkarijt siste, te sonnai riemai deko Paluht kähčaht, koaltahall lifčulij kuhte daht, kij dal tan takai. Na, de son ij oaitnan Paluha; te son kall arvidij alkiht, aht tall lä jur P. suu pahčan pahtij. Na, de son fuobmai Paluha kuhkin alla tieva nalte, ja de son kalkkai dan pahčiht luodain. Muhto ko son lei ludeme pissuu, de son piistii luoda tarvaniht kasku pissu. Ja son lei čuorpi pissuin parkaht. Te lei son radehin, ko lei luodda kitta kasku

then he began to load the gun with powder; he had an oldfashioned percussion-gun. "Oh," Inar exhorted Balot, "put in some shot!" Balot said: "No, that is not right." — "Oh, never mind that, but put in some shot, they will not hurt!" Balot said: "I will not do that, but I will smack his buttocks with powder." Inar said: "Now, do not hesitate, but put in at least five or six shot, they won't kill!" Well, then Balot said: "Yes, I shall put them in and shoot you in your own backside." Then Inar said: "Oh, then put in salt at least, that will not do any harm, at any rate!" Balot said: "I do not put that in either, unless it is for you." Na, then Inar said: "Why, with powder alone it is no good at all to shoot!" And then Balot said to Inar: "Go now and lift up the rim of the fur-coat so that the backside becomes bare!" He did that. They had spoken all that in a whisper, although they were brawling much about the loading of the gun.

Na, then Balot fired with the powder upon Javva Nikki's bare buttocks. Javva Nikki slept quite soundly, indeed, but still he could not help feeling it when the powder-fire burned a big hole in his buttocks. Na, when he cleared up from the sleep, then he began, like Balot, to look where he possibly might be who had done this thing. Na, then he did not see Balot, and then he guessed easily, of course, that Balot it is who has shot him in the backside. Na, then he noticed Balot far away upon a high hill. And now he was going to shoot him with a bullet. But when he was about to load the gun, then the bullet fastened in the middle of the gun. And he was clumsy in handling a gun. Then he was puzzled when the

pissu. Te son ferhtij riebmaht čuorvuht Paluha ruoktoht, kij lei čähpi pissuin parkaht. Ja de podij Paluht vulos ja valttij dan pissu iečas kihtij ja tajai: "Mannes ih juo pahčan, ko lei pissu kiedan?" J. N. tajai: "In tall taukka tuostan, ko luodda lei tarvanan kasku pissu kitta, ja inke mo dall jur pahčin muduinke, vaihko mon aikon tu paltiht vell toopelij don vari tuohkai." Te tajai Paluht: "Ton mu paltiht; äi läht tuss vuollekis meinnekaht; mon tarvehin luodanai jur juste kasku pissu, amas ton iht tuostaht pahčiht, ja dall mon fas valttan eret luoda pissu siste." Ja dan son takai mait, teinna ko son lei ollasit oahpan ollmmai pissuin parkaht. Ja dan ij oaitnan ij oktake, kokte son tan luoda eret valttij.

Ja de soai leikka ovhta muttun J. Nihkijn; sust lei puollan oaivi ja vuovtaht ja niski, ja Java Nihkin lei puollan čoa[r]bpälli ja pahtaraiki. Ij län olu tatjamus ij koappanke, muht kallaht Paluht koit lijhko harttii radnas: "Mijpaht lä mus oaivvin, tus padan? Puollan paihki!"

[1]) Fi. *malttanut.* [2]) In the original text *äska äska.* [3]) Fi. *viimein.*

bullet stuck in the middle of the gun. Then he had to begin to call Balot back who was clever in handling a gun. And then Balot came down and took the gun in his own hand, and he said: "Why have you not fired already, as you had the gun in your hand?" Javva Nikki said: "I did not dare to shoot, as the bullet had stuck in the middle of the gun, neither would I have shot you, indeed, although I intended to scare you still farther away, behind that mountain." Then Balot said: "You scare me! You have not modest opinions [of yourself]; I fastened the bullet right in the middle of the gun, that you should not dare to shoot, and now I take the bullet out of the gun again." And that he did also, as he was a master in handling a gun. And nobody saw how he removed that bullet.

And now they were both quits, he and Javva Nikki. He had burned his head and hair and the back of his neck; and Javva Nikki had burnt his buttocks and anus. None of them had much to say [one of them was just as good as the other]; but still Balot liked to tease his companion: "What have I in my head and you in your backside? — A burnt spot!"

CXVI.

Akta muihtalus Norkka samijt pirra nuorhtan, käin lei 3000 sturrošas äällu.

Si lečče orrume raaji nalte; raaji nuppe pälli kullui Suoma ja nuppi päälli fas Norga vuollai. Ja Suoma pälte ij län Norga samin lohpi kuodohiht sin poh-

CXVI.

A story about Norwegian Lapps in the north, who had a herd of three thousand.

They lived on the border. One side of the border belonged to Finland, and the other side to Norway. And the Norwegian Lapps were not allowed to pasture

čuidese, ja Suoma länsmanni njuolkahtvuohta lei tan lakan, aht son oatčui valtiht lobijnis Norga samijt pohčuin lokadasait, 1/10 oasi, jus son kavnai deit Suoma ädnama alte, juoko de sihte attiht Norja samiht tehe äi, son oatčui valtiht vähkaaaju juohke loki pohčon ovta puoremus pohčo ja juohke 100 pohčon 10 puoremus pohčo ja 1000 p. 100 p. pohčo ja 3000 p. 300 p. pohčo. Muhto suske ij län šaht lohpi valtiht ij ovtage, jus Norga sabmi oatčui pohčuidis Norga päällai raaji, te nogai Suoma länsmanni vuoipmi, vaihko sust lifčui man haallu valtiht, ko norgalaččait pohčoht läht kuhton Suoma ädnama jähkala.

Te lei aktij šattan nu, aht lei teit Norga samijt äällu mannan Suoma ädnama nala ja orui toppe 3 vahku, ovtallko Suoma rika länsmanni fuopmai, aht Norgga samijt äällu lä sin ädnama alte. Ja dan äälu luhte äi län ko 3 olbmo, 1 poatnji, kij lei akta isiht, ja su namma lei A. Bähr, ja sus lečče 2 nietta kuoibmmin, nuppijt isidijt pijkkaht. Ja siis lei unna laavoš äälu luhte. Ja de sij fuopmaječče, aht juo poahta Suoma länsmanni, ja tan sij tihte puore pures, aht tall poahta stuora riitu länsmannin, ko son riepma valtiht lokadasait sijn äälun. Te jurtilij A. Bähr: "Na, moht tall kalka tahkaht, ko podij Suoma l-man, ja dall taht tolvo 300 pohčuit tan sijn äälun?" Ja son lä dall mästa puolahin, ko äi läht

their herd on the Finnish side. And the Finnish bailiff had the right to take, with his own permission, every tenth of the reindeer of the Norwegian Lapps, one tenth part, if he found them on Finnish ground, whether the Norwegian Lapps would give them or not, he might take by force out of every ten reindeer the very best reindeer. And out of every hundred reindeer ten of the best reindeer, and out of a thousand reindeer one hundred of the best reindeer, and out of three thousand reindeer three hundred of the best reindeer. But if the Norwegian Lapp got his reindeer over on the other side of the border, then he was not allowed to take one single more, then the Finnish bailiff's power ceased, though he might ever so much desire to take them, when the Norwegian's reindeer had pastured on the reindeer moss of Finland.

Then once it happened that the herd of the Norwegian Lapps had gone on Finnish land; and they were there three weeks, before Finland's bailiff observed, that the herd of Norwegian Lapps is on their ground. And with that herd were only three persons, a man who was a [reindeer-]owner by the name of A. Bähr, and he had two girls as assistants, the servant-girls of the other owners. And they had a little lavo at the herd. And then they observed, that the Finnish bailiff is coming now; and they knew very well, that now there is going to be a great row with the bailiff, when he begins to take tithes of their herd. Then A. Bähr thought: "Why, what to do now, when the Finnish bailiff came? And he [the bailiff] will carry off now three hundred reindeer from their herd." And he [Bähr] is now almost desponding,

ko 2 nietta kuoibmin. Na, son tidij tannai, aht ij apuht pitjat lasike vehkijt vieččaht ij koske, ja ijge sust läht tall astu ij ollenke olu huntereht[1]) raadi. Son oinnij, aht ij dal äralačče apuht alkihtke ko riebmaht paltiht äälu tuottarij. De son manai laavu lusa ja čuohpai nijppin nuppi loavtaka manga logi pinnai ja cokkalattai iečas ohčij ja poahkan vuollai ja juohke paihkai kosa tarvehij. Ja de son tajai pijkkaide: "Dall mij kalkap vuotjeliht pajas!" Sijs lečče puoriht pätnakaht. Länsmannin lečče 5 olbma mielte, ja son lei juo deikun valtan kitta 12 härkki tan potta [ko] A. Bähr lei laavu luhte.

Te A. Bähr vuoččelij äälu, nu aht rusta čekkedij pajas ilbmai, ja länsman vähka pačij eret. Na, sij valte vuojanijt ja vulke äälu toarridiht. Äällu ruohta tuottara kuvlui, nuhaht čakiht revkkadiht. A. Bähr ruohtaha sapikijt alte äälus manjis ja niettaht mait sämma kiftain[2]) suu mielte. Na, ij son päässanke alkkos ko ovta kilomettera, ovtalko jovsai länsman vähka, käin lečče pulhkiht, maikun sij vuučče. Ja de lei dall A. Bährij vuostas tämhpu[3]), ko länsmannis lei lohpi kottiht su pätnaka. Ko länsman paačij suu pädnaka, te lei suus vuorradus tall tarjun. Ja nuppe paha lei sudnje daht, ko länsmannis lifčui njuolkkus valtiht suu kitta, dan pottas ko oččo ollasij dan, mait kalka valdiht suu äälus. A. Bähr ferte dan mait varohiht, aht ij valttahala kitta. Muht te son njoarostij jievja variha kitta ja čuolastij čorvvijt eret ja čokkalij iečas luhka

as nobody is there to help except two girls; he knew also, however, it will be of no avail to send for more helpers from anywhere, neither had he any time at all to ponder much on ways and means. He saw that there is now no remedy whatever except to begin chasing the herd to the mountains. Then he went to the lavo and cut one of the tent-covers into many tens of pieces with a knife and crammed them under his coat and under the belt and in any place where they would stick. And then he said to the girls: "Now we shall chase them upwards!" They had good dogs. The bailiff had five men with him, and he had caught twelve draught-reindeer already with them, while Bähr was at the lavo.

Bähr chased the herd now, so that the steam rose in the air. And the bailiff-people were left behind. They took driving-reindeer and set out in pursuit of the herd. The herd gallops towards the mountains so that the snow-lumps spatter. Bähr runs after his herd on ski, and the girls also with him on the same. Well, at first he did not get off more than one kilometer before the bailiff-people overtook him; they had sledges in which they were driving. And now the first adversity came for Bähr, because the bailiff was allowed to shoot his dog. And now that the bailiff shot his dog, then his plight was unbearable. And the other bad thing for him was that the bailiff had the right to make him prisoner, while he gets all that which he should take from his herd. Bähr has also to take care that he shall not become a prisoner. But then he lassoed a white reindeer, two years old, and cut the antlers off and put his own hood on the neck of the

variha čäpehij ja luihtij luovos. Ja daht ruohtai äälu outa pällai ja paltij äälu ruohtaht, ja de länsman riemai dan pivtiht kitta, muht ij son tan oččon kitta. Te son fertij tannai paahčiht. Ja A. Bähr lei pitjan olu kautnjait pohčuide, ja äällu ruohta tuottarij pinnan pinnan. Ja de länsman riemai pivtiht A. Bähra kitta, muht son lei falli čuoikat; suu ij län puorre oatčut kitta; son čuoikkai dadistaka mähčai pivastaht kaallu. Ja ko länsman jorkkihij fas äälu lusa, te sonnai jorkkihij takka manjis ruoktoht ja čuoikkai äällo njunnohij ja pijai fas ovta kavtnja pohčui ja čuoikkai niettait lusa ja tajai teitta: "Vulki tall čuoikaht laavu lusa!" Sutnos letje stuora kassa päskaht nalte. Na, de daht vulkkika dohko.

Na, deko länsman tan fuobmai, aht niettaht vulke laavu kuvlui, te son toaivvui, aht taht läht 2 tievttu, ja son jurtilij, aht tall taht manneht ja valteht suu herkkijt, mait son lä čatnan kitta dohko. Te son pijai iečastis 3 olbma tohko dan kuovto manjai, ja ieš ein teinna 2tijn olbmain freistij bivtiht lasi pohčuit allasis. Muht ij suus läht puorre oatčuht, ko A. Bähr porta kavtnjait nu kalli pohčui, ko tarveha kitta. Son tiedunge ferhte päre nuppe rauttan äälu parkaht, aht länsman ij oatčuht suu kitta. Nuppe vuoru son lä njunnohis kavtnja pitjame ja nuppe vuoro rauttan ja soames have manjohin, ja muhtumin kasku äälu. Ja son oatčui farkka 30 kavtnjait eellui. Ja

two-year-old and let it loose. And it ran around the front of the herd and scared the herd so that it galloped. And then the bailiff began trying to catch it; but he did not get it caught. Then he had to shoot that also. And Bähr had put many scare-cloths [stripes cut from the tent-cover] upon the reindeer. And the herd galloped to the mountain, flock after flock. And then the bailiff began to try to catch Bähr; but he was a swift runner on ski, it was not easy to get him, he ran on the ski out in the wilderness gradually [moving away from the herd], with sweat on his forehead. And when the bailiff turned again towards the herd, then he [Bähr] also returned at the same time and ran on ski towards the front of the herd and placed again a scare-cloth on a reindeer and ran to the girls and said to them: "Run now on ski to the lavo!" These two had thick fur-coats on. Then they went thither.

And when the bailiff saw that the girls ran towards the lavo, then he supposed that they are two men, and he thought that they are going now to take his draught-reindeer, which he had tied yonder. Then he sent three of his own men thither after these two, and himself endeavoured together with two men to catch more reindeer for himself. But it was not easy for him to get them, for Bähr throws scare-cloths on as many reindeer as it will stick on. He had to work only on the opposite side of the herd, of course, that the bailiff shall not get hold of him. Now he is at the front [of the herd] and puts a scare-cloth on, and now he is on the side, and sometimes he is behind, another time he is in the middle of the herd. And speedily he put thirty scare-cloths

länsman teikun olbmajiskun parka päre deikun kavtnja pohčuikun ijke oatčo ij ovtage pohčo allasis. Suus lä dakkar meinneht, aht valtiht kavtnjait eret tein pohčuin, aht äällu pisana, aht son pässa valtiht edes[4]) ovhtake 100, jus 300 di ij oatčo. Ja deinna jallas meinnekijnna sutnje kävai nu värruht, aht son ij ibmirtan ij jurttahihke. Länsmanni toarradalla teit kavtnja pohčuit kitta, muht kall teit kierta kitta valtaliht, maht läht vuohčen juo nu olunai, ahh ij deit pahain suihteke, ja ruhteht paluikun teko piedu-haht, nu olu ko nakodiht, tuohko diehke, čadaht čada ja potkoht pinnan pinnan ja hatjejiht, nu aht ij läht čälhkimis. Muhtun pinnait tolvoht tuottarij Norga raaji ratčai ja jorkaliht fas ruoktoht ja pukteht tohko, kos läht alkkos vuolkahan, ja muhtun pinnait tolvoht manjos Suoma ätnama kuvlui ja tollvohiht toppe aikkijese, de pukteht fas ruoktoht. Ja dall tainna laakijn lei länsmannai jurr čierru vuorradus, ko ij oatčo deit kavtnja pohčuit kittaa, minttar ko[5]) ferte paahčaliht, juobe deitke, mait paahčimijnnake oččo muhtumin. Son pitja deit olbmajis toarradallaht ton sami (A. Bähra) kittaa, muhto son lä nu varrokas ja vuokču čuoikaht, aht äi sij joksan koaske dan kitta; son manna ein mähčai kuovluit, nuhaht sapikaht njurkudiht ja kaavva fas sisa kuovluit nuppe saji ja olle poačo ratjai. Te son njoarosta sahte pohčo kitta ja nahkiha rimssu čoarvai ja luoihta luovos ja vuolka ein eret länsman olbma ovttan.

on the herd. And the bailiff with his people work only with these scare-reindeer, nor do they get a single reindeer for themselves. He has the intention to remove the scare-cloths from those reindeer, so that the herds stops, that he may get a change to take at least one hundred if he does not get three hundred. And with that foolish notion it went as wrong for him as he neither knew nor thought of. The bailiff pursues the scare-reindeer; but one must be persevering, indeed, in order to catch these, who are so many, for one thing, that you can hardly manage them, and [secondly] they run for fright, like insane, as hard as they are able to, hither and thither, in all directions [through the herd] and divide it part for part, and scatter it so that it cannot be described; some flocks they lead to the mountains, right unto the Norwegian border, and they return again and bring them there where they were set going at first; and some parts they lead back towards Finland and lead them there for a while, and then they bring them back again. And now the bailiff was in that way in a deplorable plight, as he does not get hold of these scare-reindeer, unless he has to shoot; he gets some by shooting, of course. He sends his people out to pursue and catch Bähr, the Lapp; but he is so heedful and swift in running on ski that they never reached to get hold of him; he goes constantly towards the wilderness so that the ski whistle, and outflank them again inwards [towards the herd] in another place and reaches the reindeer; then he lassoes a reindeer, anyone, and thrusts a rag on the antlers and lets it

Ja nu käävai, aht äällu ruohtai 100din ja 200din ja 300din ja 10kin pajas tuottarij Norga ädnama nala, ja ovta čoakin ruohtai, mij lei stuorimus pinna, 550 arvu, man manjin länsmanni manai kitt raji radčai, muhto de son fertij jorkkihiht eret, ko son tidij, aht jus son vell manna manjin, nu de son valttahalla kittaa ja tolvojuvvu Norgij šiskai ele kittakassij. Te son jorkkihij ruoktoht tohko, kos suu olbmaht lečče, dan laavu lusa, kos son lei alkan rievvuht alkkos allasis lokadas pohčuit. Son tidij, aht sust kalke doppe 12 jur lojes härkkiht kitta. Ja de pohte suu 3ma olbma ovttall, ja sij letje valtan teit herkkijt ja laiten ere dan laavu palttan ja kuoddan soames rokkai kittaa ja ieča vuolkan länsmannai ein vähkin. Sij äi toivon nieittain meikke vaarait. Na, meis nieittaht tahke, maht lečče oaitnan teit herkkijt ja tovtan, aht taht lähh sijn lojes ja koččaris härkk[a]čaht? Soai anijka vaara[6]), kosa daht olbmoht tolvoht sijn herkkijt; soai päsaika oaitniht, aht juo daht kudde herkkijt kitta ja ieča manne eret. De soai nuolasteikka teit stuora pääskaik eret ja čuoikaika tohko ja ko ollijka herkkijt ratjai, de soai čuohpasteikka juohke laučči kaskaht ja valtijka koappaht härkki kitta ja vuotjaika njuolka tuottarij ja ruohtaheikka Norga raaji nala ja kudijka härke čorraka Norga vaarrai

loose and goes on, always ahead of the bailiff-people.

And it turned out so that the herd ran [in flocks of] one hundred and two hundreds and three hundreds and tens up in the mountains and in upon Norwegian ground. And about five hundred and fifty ran in one flock, this being the largest part, which the bailiff pursued right unto the Norwegian border; then he had to return, however, as he knew that if he pursues it this way farther, then he will be made prisoner and led to Norway and put in jail or in prison. Then he returned thither where his people were, to the lavo where he had first begun to seize on tithe-reindeer; he knew that he should have twelve perfectly tame draught-reindeer bound there. And his three men came before him, and they had taken the draught-reindeer and led them away from the vicinity of the lavo and left them there bound in a hollow. and themselves had gone to help the bailiff again. They did not think that there was any danger on the part of the girls. Now what did the girls do who had seen these draught-reindeer and knew them to be their tame and urine-licking[108]) dear draught-reindeer? They watched where these men led their draught-reindeer; they had the chance to see that they [the men] just left the draught-reindeer bound and went off themselves. Then they both took off the big fur-coats and ran thither on ski, and when they came up to the draught-reindeer, then they cut all the reins, and each of them took hold of a draught-reindeer and drove directly to the mountains and rushed in on the Norwegian border and left the flock of draught-

ja ieča čuoikkaika ruoktoht 3 mila valte sijtta lusa. Ja 2 mila lei äällu paltaluvvun, ovtallko lei Norga ädnama nalte.

Ja A. Bähr lei juo ovtallko suu radnaht čuoikan ruoktoht valte sijtta lusa. Ja son valttij visočiht väka sijttan mielttis ja vulkkij čohkeht äälu, ja daht parku pistij vahku. Laavu son vieččai tasto manjel.

Ja länsman ij otčon ära ko A. Bähra pätnaka koruda ja deit kavtnja pohčuit korudijt ja 3 vuotjen härkki ja pätnaka peihka vell lassin! — Bährraa lei visoht vuoihtu.

[1]) Swedish *fundera.* [2]) Fi. *kyytti.* [3]) Swedish *tempo.* [4]) Fi. *edes.* [5]) Swedish *med mindre än.* [6]) Fi. *varaa.*

reindeer on a Norwegian mountain. [The girls ran on ski, each of them drawn by a reindeer, and the other reindeer followed.] And themselves they ran home to the main camp, three [Swedish] miles. And the herd was chased two [Swedish] miles before it was upon Norwegian ground.

And Bähr had already run on ski home to the main camp, ahead of his helpers. And he took all the people in the camp along with him and set out to collect the herd. And that job lasted a week. Afterwards he went for the lavo.

And the bailiff had not got anything except the carcase of Bähr's dog, and the carcases of those scare-reindeer, and three draught-reindeer — and dog's-excrements into the bargain! — The whole victory was Bähr's.

NOTES

1) Seite is the name of idols, consisting of natural stones of remarkable form, or of wood, which were on the places of sacrifice and at which the sacrifices were directed. The term is used here, however, for the place of sacrifice itself.

2) "Wood-rotter-noaide", cf. No. VIII.

3) "His time of offering." The underlying idea, though hardly quite understood by Per Turi himself, probably is this: The gods or invisible powers, worshipped by Kumme, themselves brought the reindeer up to the kote (Lapp-dwelling) at the time when they wanted a sacrifice. I have been told by Lapps in Västerbotten, as a reminiscence from the era of sacrifice, that the „saivo-people" (a class of supernatural beings) themselves brought to the kote the reindeer which they wanted to receive as a sacrifice.

4) According to Johan Turi, Kumme pointed with his finger and showed where the reindeer should go, and then the animal went directly to the place of sacrifice.

5) It is highly improbable that the wife and the daughters were present at the sacrifice. Johan Turi declared, when I read this manuscript of his nephew to him, that women never came to the seite — such things did never happen (cf. Turi's account of the Polno seite that feared the presence of women, No. LXX). P. Turi is a young man, belonging to a generation that is perfectly unexperienced in old sacrificial rites — this explains his mistake.

6) All the bones of the animal should be left on the place of sacrifice; underlying this custom was the belief that the animal was to be revived and the bones again to be clothed with flesh by the powers to whom it was sacrificed (cf. J. A. Friis, Lappisk Mythologi, p. 149, and J. Qvigstad, Kildeskrifter til den Lappiske Mythologi, Det Kgl. Norske Videnskabers Selskabs Skrifter, 1903, No. 1, pp. 15 and 37, footnote). The idea that the bones of a slaughtered reindeer are to be revived after death, is still apparent in Lappish customs regarding the bones.

7) The name of the bone in question (fibula-rudiment?) is not fakka-njuolla, but gumpe-njuolla or "wolf-arrow", according to J. Turi; cf. J. A. Friis, Lappiske Eventyr og Folkesagn, p. 6.

8) According to J. Turi, they used to stay at the place of sacrifice until all the sacrificial meat was eaten, although that might last several days; they enjoyed themselves, slept and ate until all the meat was eaten.

9) The helping spirits of evil noaides are the angels of the Devil (Bærgalak, Birru).

10) About yoiging, the characteristic song of the Lapps, see Armas Launis, Lappische Juoigos-Melodien, Mém. Soc. Finno-Ougrienne XXVI, Helsingfors 1908. Cf. also Das Buch des Lappen Johan Turi pp. 209 seq.

The word *njuokkadij* is unknown to me; I suppose, however, that the meaning of the word is "yoiged", as the text quoted is a typical yoiging-text. I imagine that the queer word *njuokkadij* may have come into being in the following way: Per Turi was very religious at the time when he wrote this, and loath to mention such an impious thing as yoiging; therefore he "disguised" the word, so to speak, probably making a sort of combination of the two words *juoigadet* and *njurgadet* (to whistle), whistling and yoiging being both practiced by the noaides. Cf. note 106.

11) J. Turi added orally: It must be trails which are much used, like roads; single ski-tracks in three directions would not do. And no human abodes must be found near the spot where the tracks divide. And he who goes must think only about the evil one who is going to appear, and about his wish.

12) J. Turi added, that before one enters the room where the corpse is lying, one must count all the openings in the house, the doors, windows, and chimneys; or if it is a kote, then the smokehole, the door and the opening in the back of the kote. And in leaving, one must count all the openings again.

13) "By strewing church-mould in a stable, the cattle is killed. If church-mould is placed on the loft, then nobody in that house will get peace to sleep." (J. Turi.)

14) "Fair mother." Here the noaide's own mother is meant. "Fair" has a double meaning, it signifies that the woman belongs to the noaide company. (J. Turi.)

15) Cf. No. XLI, the tale about the Piilijärvi-noaide.

16) A "wood-rotter" is the strongest sort of noaide. "Such a noaide may cause a tree to rot by looking at it." (J. T.)

17) About *aččišæne* or *hacciš-ædne*, see J. A. Friis, Lappiske Eventyr og Folkesagn, p. 13 a. f. and J. Qvigstad og G. Sandberg, Lappiske Eventyr og Folkesagn, p. 67. Aččišæne's reindeer-rein-bunch is the name of the tangled excrescenses caused upon the birch by the fungus Taphrina betulina. — The magic drum has disappeared long ago and entirely from Lapland. In northern Lapland, no Lap now living has beheld this implement; among the southern Lapps a few old persons remember the drum faintly.

18) The noaide pours brandy into a cup and therein he sees hidden things — just as the wizards of the other nations use a looking-glass or a crystal for the same purpose.

19) The Lapps believe that some noaides have their power from God, and accordingly are much stronger than those who have their power from the Devil; it seems, however, that the noaides of God are comparatively scarce.

20) Turi compares here the ecstacy of the noaides with the condition of nervous excitement which seizes the Læstadians at the close of their religious meetings. Cf. note 41 and 51 in "Das Buch des Lappen Johan Turi."

21) Turi told me, that he had translated this incantation from Finnish.

22) The meaning of "bosta" can hardly be rendered satisfactorily by a single English word. It has a mystic sense which is not expressed by the word "poisoning", given by J. A. Friis as a translation in his dictionary. Therefore, it is deemed expedient to retain the Lappish term here; the verb "bostet" is used in the translation in an anglicized form, "bost." — Earth, water, air, certain persons etc. are supposed to carry a mystic power, harmful and sicknessbringing. This mystic power, as well as its activity, are meant by the term "bosta."— The incantations contained in No. XVIII are used both in the Lappish and in the Finnish language, according to Johan Turi. Without doubt, the Lapps have received them from the Finns.

23) The wind "bosta" it is most difficult to turn. (J. T.)

24) The expression "this young person" is used also when the patient is old, because "he is younger than the earth." (J. T.)

25) A real earth-conjurer feels it, when it is a "bosta" of the evil kind which must be driven to hell with these words and on a sunday. (J. T.)

26) The piece of sod must be taken from a spot where people do not tread. Something evil is always left where many people tread — as if it might be a curse against the soil. One must always be alone when one is about such a thing, and one must do it silently. No words are needed. (J. T.)

27) One tries at first with a piece of sod; but if that does not help, if the pain does not vanish within two days, then one may try to press the sick spot with a little pretty pebble from a well, and afterwards sprinkle water from a shell suddenly upon the patient so that

he is scared, and the sickness scared at the same time so that it returns where it came from. One must blow a little upon the piece of sod or the stone before using them. (J. T.)

28) The kind of moss that grows at living wells (i. e. a spring which never is frozen) must be used. (J. T.)

29) The spiral may also be described downwards, but the movement must always be counter-clock-wise. (J. T.)

30) By "three times" is meant: in three different places. — The incantation is read once; but if one does not succeed at first in "turning" the sickness, then the whole incantation is read three times, and one must, moreover, count backwards from nine to one three times, or — in very difficult cases — it may be necessary to count nine times backwards from nine. (J. T.)

31) "The child is in the mother's womb nine months, thence the number nine." (J. T.)

32) Under-garments are dangerous because they contain sweat which carries the evil influence with it. (J. T.)

32 a) The word *guosta* was explained to me by Johan Turi as meaning something like property in a mystical sense, or "invisible property." Another time he said to me that *guosta* was about the same as *bosta* (cf. note 22). According to Professor Konrad Nielsen, *guosta* is used with the meaning of *bosta* as first part of compound words, e. g. *guosta-diu're* = *bosta-diu're* (*diu're* = bug).

33) "Unclean" has a double meaning, denoting at the same time uncleanliness and a certain mystic power (J. T.). By means of this mystic power, an old maid, versed in witch-craft, drives off the ghosts in the "tale about noaides", cf. No. XLIV.

34) As every corpse is carried through the church before the burial takes place, the Lapps believe that a certain power from the dead person remains in the church. In earlier days, the Lapps made often sacrifices of money to the church, laying the coins into crevices in the floor; this had nothing to do with christianity, as the sacrifices were made to the power of the old "strong" noaides who were buried there.

35) One must look at the sick spot when one is curing the patient; it is fortunate, however, to protect one's eyes with spectacles. If one has often to cure by means of these strong words, then the evil may harm one's eyes. (J. T.)

36) The words: "The fire burns whole lands and destroys the earth etc.", contains a simile, referring to man, who is made of earth. Heat in a wound has come from the fire. Water takes life when a person is drowned, and it gives life in baptism. (J. T.)

37) It is necessary to talk so much about it, because the noaide must be quite sure that the patient believes in his help. If the patient does not believe, then the noaide cannot help. (J. T.)

38) Turi added orally: If it is not a person whom the noaide knows, then he must hear the name. He reads the Lord's prayer three times and says: "Hemorrhage, stop!" and these words he puts on the messenger's track; then they will reach the sick person more quickly than the messenger can get back. But you stop the blood better when you are with the sick person and read the Lord's prayer three times and look towards the sky. It does not help if you look towards the ground.

Another time, however, Turi declared it to be impossible for the noaide to stop a hemorrhage at a distance, when he does not know the patient at all; this could not be done, he said, unless the noaide knows the patient so well that he can remember his face, so that it is as if he spoke with the person.

39) For each knot that is tied, one must blow. (J. T.) — According to Johan Turi, the incantation in No. XXVI has been translated from Finnish.

40) It is necessary to blow after having read the spell. (J. T.)

41) One may press the wound with a knife, or else place a finger on it and read the spell. (J. T.)

42) It does not matter which mountain is mentioned; but the noaide selects a large one eventually the largest mountain he knows of, in order to outbid the boil.

43) It is necessary to press with the stones each time the spell is read (J. T.). The spell has been translated from Finnish, according to Johan Turi.

44) If one presses with the bare hand, then the spot is "bosted", the hand will bost a spot that is hurt; for that reason one must press with a piece of clothing which has touched the skin, e. g. the cap. In other cases the hand may have a healing power (J. T.). — The editor remembers having seen a Karesuando Lapp-woman blow into the cap and press it against the part of her body where she had hurt herself by stumbling while we were passing through a tract covered with loose stones.

45) If a noaide decides the size of his own reward, or if he takes too much for his work, then he loses his strength, or the evil does harm to himself. A noaide must be honest in all his dealings in order to keep his full power.

46) To curse him means here to set ghosts upon him. And when the Lapps believe that a sick or dying person is possessed by ghosts who are tormenting him to death, then they do not always dare to nurse him, lest they should themselves become possessed by the death-spirits. — The editor remembers having heard the Lapps talk much about an instance of this kind. During the spring-move we passed by a place where a young Lapp had died the preceding fall. The dying man's last days had been extremely uncanny. It was hinted that his past life contained some dark points for which he was now being punished. All sorts of queer sounds were heard in and around the kote where the dying man was; and his father did not dare to be alone with him, for he was not at all versed in witchcraft, and therefore he did not know how to guard himself against the evil powers which were haunting the place. Accordingly he hired a "wise" Lapp to stay with him; an old, honest and very religious Lapp, but not versed in witchcraft, also stayed with them. And in that lonely death-kote a long and bitter fight was fought against the powers of death. At last, after several days, the young man died. The old, religious Lapp told me that when he came home to his own kote, then he had lost the power of speach, "but then I took off my clothes and gave them a thorough dusting", and that helped. As he was an innocent person (cf. No. XIII) the evil spirits could only fasten on him outwardly, but not do him any permanent injury. The hired noaide asserted that he had fought hard against the evil spirits — and he deemed the pay which he received too slight, compared with the risk he had incurred and the art he had displayed. If I remember right, the dead man's father, being a niggard, gave him only three crowns; but as a noaide cannot himself decide the amount of his pay (cf. No. XXXII) nothing could be done for it.

47) Cævvet, i. e. Lapps of the woods. The mountain-Lapps do not particularly like the Cævvet whom they accuse of stealing reindeer. Cf. Das Buch des Lappen Johan Turi, p. 59—60.

48) Through the door, the evil sickness-bringing spirits pass in and out, striving to possess whom they come across; for that reason, the place at the door is held to be the least desirable one in the kote, and it is often given to strangers; the members of the family do not surrender their sleeping-places to strangers.

49) When one feels as if the earth whirls round and round (dizziness), this is a sure sign that one is possessed by ghosts. (J. T.)

50) That the noaide must not be touched by any living creature when he has gone into ecstacy, Olaus Magnus already knew. Cf. Historia de Gentibus Septentrionalibus (Rome 1555), book III, chapt. XVII. Schefferus and Leem mention the same thing.

51) Æpparaš is the ghost of a child which is born in concealment and killed.

52) "Æpparaš discloses himself usually in the natural voice of a ptarmigan; and it has the voice of a ptarmigan at first three times, and after that it is changed into the voice of a child, and from that you cannot run away, even if you ran ever so fast; and it is moreover dangerous for one who is afraid, he will run so fast that he may fall ill from it." (J. T.)

53) The Lapps hang not only old decrepit dogs, but also small superfluous puppys.

54) For the nomadic Lapps in northern Sweden, Norway is "mærra-riika", the "sea-country", and the term "Norwegian" is rendered by "sea-"; they speak of sea-tobacco, sea-bread, sea-men etc. "Sea-sweetheart" accordingly means the Norwegian sweetheart.

55) It must be understood, that the deceived lover had consulted a noaide and by his help sent out evil spirits to wreak vengeance upon the rival and the woman who broke her promise. In love-affairs it is particularly easy to bring evil upon one by witchcraft, cf. No. XIII.

56) Cf. note 33.

57) It it difficult for the spirits to cross water-sheds, cf. No. XII.

58) Cf. note 37.

59) Cf. what Samuel Rehn says in his Relation, that the Lapps begin wooing "at Tiburtii time, or when the birds begin to play" (cited by Gustav von Düben, Lappland och Lapparne, p. 195).

60) The suitor must give a feast to the girl's parents, and his proposal is brought forward by a spokesman. The Lappish customs in wooing and marrying have often been described, cf. e. g. G. v. Düben, Lappland och Lapparne, p. 194 seq.

61) A noaide is supposed to be able to see everything, near or far away, having relation to a case in which he takes interest, cf. No. XI.

62) The noaide-power, purchased by Big Biettar, brought disaster home to him and his family, because the Finlander who had sold it to him had not given him full information about the use of it — he had not taught him the incantations, "the words." Big Biettar was not at all "wise", and he did not know how to command and control the strong and evil spirits which he had got possession of. Such spirits much always work if once they have been called forth into activity; and as Biettar did not know how to direct them against those whom he wished to do harm, then the ghosts acted for themselves and possessed those who were nearest at hand: firstly they killed Biettar's sons, then himself, and afterwards they made his daughter insane.

63) Evil noaides, and those who make use of evil witchcraft, cannot be christians and therefore become the Devil's angels after death (J. T.). Cf. No. IX.

64) The evil spirits enter beneath the tentcover at the place where the person is lying whom they want to possess (J. T.). Turi was asked to lie down at the tent-wall in order to keep off the spirits; this was an exceedingly uncanny situation, of course.

65) The Lapps speak very often in similes, and so here. The simile means that Turi shall leave the camp with the same driving-reindeer with which he came, i. e. he shall not exchange driving-reindeer with the demented girl's sister whom he is wooing. When a suitor exchanges driving-reindeer with the girl, this is an official token of the betrothment.

66) Turi is thinking of the conditions before Læstadianism got hold of the Lapps; cf. note 70.

67) Johan Turi himself was born in Koutokeino, and his family immigrated with several other Lapp-families to Jukkasjärvi when he was a young man. The Koutokeino-immigrants have always had some difficulty in getting along with the older Jukkasjärvi-Lapps.

67 a) In Johan Turi's texts, *davve* means north or north-west, *nuor'ta* east or north-east, *lulle* south or south-east, *oarje* west or south-west. In Lule Lapmark and farther south, *davve* means west, *nuor'ta* north etc. It seems that *davve* serves to indicate the direction towards the ocean; and the reason why *davve* means west among the southern Lapps and north among the northern Lapps is probably to be found in the geographic fact that the general trend of the Norwegian coast-line changes from north to north-east and east, as we go northwards.

68) When the pasture is poor and the reindeer starving, then the reindeer disperse in quest of food, and the reindeer-owner allows his animals to roam over a large area, although they become mixed with the herds of other Lapps. Afterwards, when the reindeer-owner

wants to bring his herd together, then he goes to his neighbors and asks them to collect their herds, that he may get a chance to separate his reindeer from theirs; this operation is called ratkem.

69) A hymn-book is very useful in dealing with evil spirits. The young pregnant woman understood therefore right away that something evil was out, when they came and asked for the hymn-book; she was scared and got a nervous shock, as it happens not unfrequently among the Lapps. And a person who is shaken by horror may — according to Lappish beliefs — very easily be possessed by evil spirits, even if perfectly innocent.

70) To become a christian, does not mean here to be converted from paganism to the christian religion — all the Lapps having been converted long ago. In this case the term christian means "Læstadian", Læstadianism being a rather pessimistic sect which has its name from the founder, the Swedish clergyman Lars Levi Læstadius.

71) The ravens were probably evil spirits in the shape of birds. Cf. No. XII.

72) The cause of her being so heavy must — in accordance with Lappish beliefs — be ascribed to the evil spirits who possessed her.

One of my Lapp-acquaintances told me an analogous experience. Once when he was hauling a geres (a Lappish sled), the load became suddenly awfully heavy. He knew something, however, about mystic things, and therefore he knew what to do: he bowed down quickly and looked behind between his leggs, and then he caught sight of the evil one who was riding upon the rope. When the evil one was seen, he disappeared, and the sled had again its normal weight. If a person can surprise the evil one or the ghosts and catch a sight of them, then they abscond. By turning the head, one gives the ghost time enough to make himself invisible without running away; but if you bow down and look between your legs, this is for the ghost an unexpected movement, and he does not get time to become invisible.

73) The Lapps think that it is extremely dangerous to inhale the scent of a corpse — this is something akin to possession by ghosts; it may kill a person in the course of two years, and also in much shorter time, if one has inhaled much of that odour. Cf. No. XX.

74) Cf. the account of love-avakening No. XVI.

75) The bird was a ghost in the shape of a raven. It may be possible, at times, to see something of the human form in such an apparition, and then it becomes evident that the thing is a ghost. In this case it was not the ghost of a Lapp, but of a peasant or perhaps a gentleman, the raven having boots on, not Lappish footwear.

76) Baulus Inga was a ghost-layer, i. e. she was able to send the ghosts back to their graves and so put an end to their activity. Less powerfull noaides cannot do this; they may eventually free a person from the evil spirits, but these will then possess other people. Ghosts, who are conjured up from their graves, are swarming around and wanting to possess somebody.

77) The cause of the woman's death is probably to be found — according to Lappish beliefs — in the hate of her forsaken lovers who have without doubt taken revenge by sending out evil spirits against her.

78) J. Turi has related another occurrence, illustrating the same idea. While a Lapp community was camp-moving, it happened that a reindeer, carrying a child, fell into a river. When the father got the reindeer and the child up of the river again, they were both drowned; he tried, however, to revive the child, and succeeded. He intended then to throw the drowned reindeer into the river; but before he had carried out that intention, his old father came up with his raido (cf. note 99), and he forbade him to do it, for the drowned reindeer was not his own. The boy's father was accordingly thwarted in his design, to give the drowned reindeer as a sacrifice to the river and thereby prevent the river's claiming his child. And later on, when the boy had grown up and began to tend the reindeer, then the river actually took him back — he fell again into the river, in the same place, and this time he perished.

79) Skum's recovery is explained as due to the fact that the dog drew the illness out of his body, and then, being possessed by the illness, it burned up in the fire.

80) Birchbark shoes are quickly worn out; that is why they serve as a symbol of transitoriness. "The threatened person should not live longer than the birchbark shoes lasted." (J. T.)

81) A noaide must not commit any sort of dishonesty, if he wants to be sure of the effect of his art. When Turi states, that the quarrelling noaides both were reindeer-thieves, this must be taken as an explanation of the inefficacy of their threats.

82) Cf. note 16.

83) The animals — reindeer or cows — of the Uldas are white and always very well-kept. The Lapps are fond of white animals, and a Lapp who has many white reindeer in his herd is supposed to be on good terms with the Uldas.

84) Johan Turi added that Nikkaš was an obstetrician also. It is very common among the Lapps that men are skilled in obstetrics.

85) According to Lappish beliefs, a person's appearance is often changed when supernatural powers have taken hold of him, and in more severe cases even his voice is lost; cf No. XL and note 46.

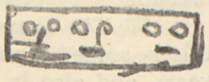
86) The three-stringed band is suspended from the top to the foot-end of the cradle; it is ornamented with beads and silver-buttons, and in former times other amulets were attached to it.

87) The Uldas always help those whom they like, cf. No. LXIII.

88) Resting-place. The reindeer are brought together in a convenient locality, and there the herd is allowed to rest while the reindeer-cows are milked.

89) About the uncleanness of the women and the mysterious power connected therewith, cf. No. XIX and note 33.

89 a) In his manuscript, Johan Turi says furthermore "dasa vuollai govva dak'ku", "for that a drawing is made below", and adds the following drawing, representing "Stallo's star."



90) Probably the hide, in which Banni Biettar had wrapped himself, had become frozen. Cf. a variant of the same tale ("Stallo blir narret af gamle Spjettsje") in J. Qvigstad and G. Sandberg, "Lappiske eventyr og folkesagn", p. 159.

91) About the Russian robbers who — according to Lappish tradition — harassed Lapland in former days, see "Das Buch des Lappen Johan Turi" p. 187.

92) In a Finnish farm-house, the largest room, the "pirtti", is occupied by the family; guests are provided for in an adjoning small chamber, where the milk is generally kept.

93) The mother answers the boy deridingly: "Cook cat and dog!" because the boy's question was superfluous and foolish. On such a small, oldfashioned farm, the cooking is a very simple affair; and it must be inferred that it was granted beforehand what the meal should consist of.

94) The same tale has been told me with the alteration, that the thief who stole reindeer was a Lapp. Perhaps Turi has made the thief a peasant, for national reasons. Of course, there have been peasants as well as Lapps who stole reindeer.

95) This is only a part of the formula which I have heard children and young people use; they believe that the northern lights will grow larger by this formula — and when they have teased the northern lights in that way, they generally run away, fearing that the northern lights may take their eyes. Cf. also Sophus Tromholt, Under Nordlysets Straaler, p. 219.

96) A young Karesuando-Lapp taught me how to use this formula; for each name that is recounted, a twig or stick is thrown into the fire together with a little salt. Afterwards I asked Turi about this formula, and he wrote it down, although he did not like it, because he is himself bald. The formula is rather difficult to use, because baldness is very uncommon in Lapland.

97) Cf. the story about the richest reindeer-Lapp in Norway, No. XLIX.

98) Per Turi was probably with the herd together with two other herdsmen, at the time when he wrote this.

99) The pack-reindeer are in a long row or "raido", each following reindeer tied to the preceeding one; when a reindeer is tired out or lazy, he is hauled along by the preceeding reindeer, and so retards the movement of the raido.

100) When the female reindeer has born the fawn, she licks it dry, and by doing that she accepts the fawn, so to speak. There are, however, some reindeer who are not willing to accept the fawn, they do not lick it dry immediately and may even leave it, especially if they are scared by dogs or otherwise. Cf. "Das Buch des Lappen Johan Turi" p. 87.

101) About the dividing of game among the Lapps, cf. U. T. Sirelius, Über das jagdrecht bei einigen finnisch-ugrischen völkern (separate of Mémoires de la Société Finno-Ougrienne XXXV), pp. 19 seq.

102) Several Lapp-camps or sidas vere joined, which was possible because the reindeer-pasture was good.

103) In Norrbotten, most gentlemen keep large hunting-dogs; the Lapps therefore use the term "gentleman's dog" for large and strange dog-races.

103 a) *Horte* means a large-limbed dog. The word is also used occasionally as a dog's name.

104) Turi's characterization of the Koutokeino-Lapps must by no means be taken literally. J. Turi, being himself a Koutokeino-Lapp by birth, has often mentioned them very favorably to me. The foregoing tale, which he wrote down without my having asked him to do so, may probably have put him in a censorious mood. And he is by no means uninfluenced from his Læstadian surroundings and from the opinion of the Jukkasjärvi Lapps, among whom he has passed most of his life. I have found it to be a prevalent idea in Lappish communities, that the Lapp-tribes who live farther north, and about whom they have only very slight knowledge, are exceedingly rough and barbarous. Among elderly Lapps in the southern districts, I have even found the curious belief that the Lapps in the northern parts of Lapland were cannibals.

105) The "lavo" is a small, temporary tent, a sort of inferior "kote", used by the herdsmen when they are staying with the herd for some length of time, and when the main camp is rather far away.

106) Per Turi, being young and religious, has not dared to write that his dramatis personae were ' yoiging" (cf. note 10), because this oldfashioned mode of singing is being so strongly condemned by the Læstadians. As a matter of fact, young Lapp-boys still prefer yoiging to modern song and whistling when they are left to themselves in the wilderness. Whistling is to the Lapps an abomination, as it was used formerly as a means of invoking evil spirits.

107) "Daaruste" means literally "they spoke Norwegian." The Lapps say also when a kettle sings, that it is speaking Norwegian or Swedish, i. e. talking unintelligible nonsense.

108) The reindeer are very fond of the salts contained in human urine; and this substance is among all reindeer-nomads a valuable means of taming the reindeer.

Explanation to a few Lappish terms, used in the translation.

aldo, female reindeer.

boaššo, the hindmost part of the kote, behind the fireplace, where the food is placed. This part of the kote has a sacred character; in old times, the magic drum was kept there.

bosta, cf. note 22.

Halde, local spirits, inhabiting certain rocks, hills, springs etc., cf. Finnish "haltia". The word *halde* is a loan from Finnish *haltia*.

kote, the Lappish tent. The same word is used for the tentshaped earth-lodge.

lavo, cf. note 105.

noaide, medicine-man or witch.

raido, a row of pack-reindeer, or of sledges drawn by reindeer, where each reindeer is tied to the preceding one; the raido is led by a person, man or woman.

ratkem, a term used for the process of separating the reindeer of different owners, when the herds have become mixed.

sida, Lappish camp; the term is used not only for a collection of tents with its inhabitants and their reindeer, but may also be used for a single tent with its occupants and their herd.

Stallo, a man-eating giant who plays a great role in Lappish tradition; in the tales, he appears to be strong and foolish and is often outwitted by the Lapps.

Ulda, a legendary people, living mainly underground, generally invisible, but sometimes seen by those whom they favour. Cf. Norwegian "Huldre". The word *ulda* is a loan from the oldnorse term from which Norwegian *Huldre* has been derived.

ERRATA

P. 55 (149), l. 1, for amiid read samiid
P. 58 (152), l. 11, for sæud'njadin read sæu'dnjadin
P. 76 (170), l. 16, for ulda read ul'da

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The authorship is indicated by the letters J. T. (Johan Turi) or P. T. (Per Turi).