

Landsmåls- och Folkminnesarkivet.
(The Archives of Dialect and Folklore).
Uppsala.

INSTITUTE FOR THE INVESTIGATION OF
SWEDISH DIALECTS, FOLKLORE, AND
FOLKLIFE?

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History.

The cultural development in Sweden during the latter half of the 19th century was determined to a considerable extent by the interest in the national popular inheritance. This interest did not originate from any national political ideas - the Swedes have never felt threatened by any foreign political power, as far as their language and culture are concerned - but from a sound reaction against an industrialisation, commercialisation and urbanisation, which was often too precipitated and thus had as its result a cheap levelling of forms of life and ways of thought. The cultural inheritance of the Swedish countryside, locally bound and coloured, and preserved in farms and estates since times immemorial, was threatened by a quick scattering at the same time as the natural sources of the home districts began to be exploited on a large scale by new and often strange outside interests.

Art and literature were inspired and enriched by local cultural tradition. Of the greatest importance was, however, the scholarly collecting and exploring of the spiritual and material manifestations of this cultural inheritance. Several institutions gradually appeared as centrals of the work, in the first place the Nordic Museum (Nordiska museet) in the capital, and the Archives of Dialect and Folklore (Landmåls- och Folkminnesarkivet)¹ in Uppsala.

¹ The Swedish term "folkminne", first used in 1834, literally means "folk memory", and the study is called "folkminnesforskning (forskning = investigation, research). Nowadays the study is commonly called "folk-livsforskning", i.e. investigations of folklife, including folklore. The Swedish universities at first adopted the term "Nordisk etnologi" (Nordic Ethnology). Now they, too, use the term "Folklivsforskning", which includes all aspects of the subject.

During the 1870s and 1880s many students and a great number of teachers of Uppsala University devoted themselves to keen investigations and recordings of dialects and folklore in their home districts. These investigations were inspired by the revolutionary linguist thesis that the language inheritance of a people is not essentially made up of a levelled and decayed standard language mixed up with foreign loanwords, but of the dialects. The work was organized through associations of scholars (within the so-called students' nations, home district clubs) working together. To support this work one of the leading men, the philologist J.A.Lundell, who took part in many kinds of research, in 1878 started a periodical which still appears, "Swedish Dialects and Swedish Folklife" (Svenska Landsmål och Svenskt Folkliiv). It was not, however, until 1914 that a central institute of research was formed, to take care of and co-ordinate all the collections of the individual societies and make them the foundation of a central, systematically conducted work of collecting and investigating.

In 1913, the Swedish Parliament gave a grant for establishing such an institution in Uppsala, on the application of the leading Uppsala philologists Otto von Friesen, Herman Geijer, Bengt Hesselman, Sven Lampå, J.A.Lundell, and Adolf Noreen,

The name of the institute at first became "the Investigations of Swedish Dialects" (Undersökningen av svenska folkmål), but later on it was fixed as "the Archives of Swedish Dialects and Folklore" (Landsmåls- och Folkminnesarkivet, shortened to Landsmålsarkivet). Its office was established in the University Library building. It was organized and led from the start in 1914 until 1938 by the learned philologist Herman Geijer, the excellent expert on Swedish dialects and folklore (assistant professor in Uppsala university, later given the name of pro-

fessor, † 1943). In the course of energetic work, scholarly and organizing, Geijer by and by enlarged the activities of the institution to comprise a very extensive fieldwork besides the usual work of registration and care of collections. This field-work was organized with the intention of sooner or later investigating all the cultural and dialect districts of the country.

The first activities of the Institute mostly concerned the dialects. Regional research was organized for the counties of Västergötland, Östergötland and Västmanland. In 1920 the largest regional investigation, that of the dialect of Dalecarlia, was added under the leadership of Dr. Lars Levander. It was then that the co-operation of correspondent collectors started on a large scale. They were contributors living in the respective districts, who were trained and especially used for answering the great number of questionnaires which were gradually worked out by Dr. Levander and other officials of the Institute.

In 1928 the Government granted a bigger sum (from state lottery money) through which it became possible to organize a special department within the Archives which was to carry on research of folklore and customs. This was how, on the initiative of Geijer, the Department of Folklore was started. During the first two years it was led by the philologist and folklorist Johan Götling (assistant professor in Uppsala University, † 1940). He was succeeded by the anthropologist and folklorist Åke Campbell (assistant professor in Nordic Social Anthropology in Uppsala University) who is still the leader of this department.

The number of questionnaires grew rapidly during this period. The registration of the material through a catalogue of accession, a register of correspondent collectors, and a topographical register was completed by a register of special items.

When Geijer retired in 1938, the state grants

had extended to a sum of 130.250 Sw.kr. per annum (compared with 7.500 Sw.kr. at the start in 1914).

In 1940 the folklorist and philologist Dag Strömbäck took over the leadership. Since 1948 he is also professor of "Nordisk och jämförande folklivsforskning" (Nordic and Comparative Social Anthropology, especially folklore) in Uppsala University. Through the co-operation thus established between the university and the Institute the latter also became an institution for the students of this subject. A more thorough importance for the organization and possibilities of work was, however, afforded by the development of the investigations and the consolidation which took place at this time, partly through a great development of undertakings already started.

During the 1940s the older and younger investigations of the Institute got a more fixed and settled foundation of work. At present (1949) the Institute comprises the following permanently attached officers: 3 first archivists (appointed by the Government), 3 archivists (appointed by the Chancellor of the Swedish universities), 2 assistants, 4 archives clerks (appointed by the Board). Application to the Government for more employees has been made (1949).

Up till 1940 the possibilities of publishing the scientific results of the work of the Institute had mainly been limited to series of publications outside the Institute. Professor Strömbäck, the leader of the Institute, who took over the editing of "Swedish Dialects" (Svenska Landsmål) after Lundell and Geijer, extended this periodical and its supplements to make room for writings, the preparation of which had directly or indirectly been connected with the work and collections of the Institute. Beginning in 1940, he also started 3 separate series of publication to meet the increased need foreseen: "The series of Publications Edited by the Archives of Dialect and Folklore, ser. A: Dialects, ser. B: Traditions and

Folklore, ser. C: Lappish Language and Culture",
(Landsmåls- och folkminnesarkivets skriftserier,
Ser. A: Folkmål, Ser. B: Folkminnen och folkliv,
Ser. C: Lapskt språk och lapsk kultur.) Some of the
scientific results and collections have, however, been
published in conformity with a previous agreement
with the Royal Gustavus Adolphus Academy (Kungl. Gus-
tav Adolfs Akademien för folklivsforskning) for the
investigation of folk-life, with which the Institute
has closely cooperated ever since the foundation of
the Academy (in 1932).

The Linguistic Investigations.

The investigation of dialect regions.

During the 1940s it has been possible to carry on the first organized research, the investigations of dialect regions, on a more settled, partly enlarged foundation, and to present some results in print.

The leader of the investigation in Västergötland, the above mentioned Johan Götling, in 1918 published his thesis for the degree of Fil.dr. (D.Litt.), "Studier i västsvensk ordbildning", printed in Swedish Dialects 1921, 1 (Svenska Landsmål 1921, H.1), and in 1926 he published the collection of popular traditions called "Stories, Legends and Folklife in Västergötland" (Saga, sägen och folkliv i Västergötland), printed in Västergötland, B.IV, and a great number of folkloristic and philological essays. Before his death in 1940 he had planned a monography with dialect maps, "The Dialects of Västergötland" (Västergötlands folkmål), the first part of which was completed by Götling (printed in the Gustavus Adolphus Academy series 1940-41). A second volume had also been prepared by Götling (in 1944). The third and fourth parts were written by the philologist Samuel Landtmanson who continued Götling's work on the investigation of Västergötland in the Institute.

The investigation of Västmanland was started in 1914 by the linguist Torsten Ericsson who in the same year published his thesis "Outlines of the Investigation of the Dialects of Södermanland" (Grundlinjer till undersökningen av Södermanlands folkmål) in Svenska Landsmål 1914. Ericsson died in 1923. The work on the dialects of Västmanland was later on (in 1926) continued by the philologist Erik Holmkvist. So far the results have been a dictionary in manuscript (on cards in octavo) and a collection of samples of the language with a regard to syntax. Closely connected with this there are the works by Holmkvist on the terminology of mining in

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central Bergslagen: "The Mining Language of Bergslagen" (Bergslagens gruvspråk), printed in 1941, and "The Foundry Language of Bergslagen" (Bergslagens hytt-språk) printed in 1945.

An investigation of the Dialects of Östergötland was started systematically in the Institute in 1926. However, the philologist Natan Lindqvist, who was the leader of this work, soon left it in order to take up a professorship at Lund. The thesis by A.T. Åhlander, "The Consonants of the Dialects of Östergötland" (Konsonanterna i Östergötlands folkmål), 1932, and a large collection of words, limited to a single dialect, became the remaining results. Not until after 1940 was the work resumed, but then as part of the word-registration work of the Institute (p.11). Quite informally the linguist Einar Törnqvist co-operated with this investigation and worked out a great number of dialect maps which are now awaiting their publication.

As already intimated the start in 1920 of the Investigation of the Dialects of Dalecarlia through Dr. Levander involved the important initiative of establishing a staff of correspondent collectors. Dr. Levander, who in 1909 defended his thesis "The Älvdal Dialect of Dalecarlia" (Älvdalsmålet i Dalarna), also printed in Svenska Landsmål IV:3, has published a great number of large and small essays of philological and cultural contents. Some of them are "Life in an Älvdal Village before the 1870s" (Livet i en älvdalsby före 1870-talet), 1914 (a revised edition is being prepared), "The Dalecarlia Dialect. Description and History" (Dalmålet. Beskrivning och historia), vol.1, 1925, vol. 2, 1928. His most important printed work, "The Popular Culture of Northern Dalecarlia During the First Half of the 19th Century" (Övre Dalarnas bondkultur under 1800-talets förra hälft), in three vo-

lumes (1943, 1944, 1947 in the Gustavus Adolphus Academy Series) is a preparatory work of the great Dalecarlia Dictionary (Dalmålsordboken) which at present covers the letter S, the rest of it being ready in manuscript on cards in octavo. The whole of this work is the largest unitary collection of the dialect, traditions and folklife of a Swedish district during a certain period, which exists in Sweden. Among other things through the systematically given references to the above mentioned "Popular Culture of Northern Dalecarlia" the dictionary also becomes a folkloristic and social anthropological encyclopedia. After the recent death of Dr. Levander (in 1950) his assistant, the philologist Stig Björklund has become his successor in the work.

In 1940 the investigations of the dialects of Uppland, started allready in the 1890s by the linguists B. Hesselman and A. Schagerström, became more closely attached to the Institute under the leadership of Dr. Manne Eriksson, the philologist and investigator of "word and object" who, besides his research into the Uppland dialects also worked on language geography, gramophone recording etc. (p. 11). His thesis for the degree of Fil.dr. (D.Litt.), "Second Floor and Cupboard Bed" (Hjäll och tarre) was printed in 1943 in the Series of Publications Edited by the Institute, A:4. After the death of August Schagerström he completed and published his "Grammar of the Gräsö Dialect" (Grammatik över Gräsömålet) in Uppland, 1945-1949.

In 1941 the investigation of the Gotland dialects, led since 1919 by the philologist Herbert Gustavson, was more closely attached to the Institute as Dr. Gustavson was then employed as an archivist. In 1921 he became the editor of the "Gotland Dictionary" (Gotländsk ordbok) based on the collections by C. and P.A. Säve which was paid for by a special Government grant and was published

from 1918 onwards. The Dictionary was completed in 1945 in the Series of Publications Edited by the Archives, A:2. Besides the archaic vocabulary the Dictionary contains much folklore from the rich collections of P,A,Säve. Dr.Gustavson has also made a historical descriptive survey on broad lines of the dialect of Gotland, Gutamålet, the first part of which, about voiced vowels, was published in 1940 (Svenska landsmål, B. 42), and the second part, about voiceless vowels, quantity and accents, and consonants, was published in 1948 (Svenska landsmål, B,50). (Concerning Dr.Gustavson's folkloristic work, see p. 18).

When in the years 1943-45 about 7000 Swedes in Esthonia were transferred to Sweden, new possibilities were given to the investigation of the popular language and culture of the Swedish Esthonianians which had been carried on for a considerable time. A special Government grant was given for the years 1944-1955, and the research is led by the philologist Nils Tiberg who travelled and made notes in the Swedish speaking parts of Esthonia from 1923 onwards. New linguistic material is entered in a dictionary on octavo cards into which references to objects and facts are also introduced, and several registers of special items are being carried on. The first part of a series of publications (in the Gustavus Adolphus Academy Series) is being printed; "The Popular Culture of the Swedish Esthonians" (Estlands-svenskarnas folkliga kultur) part 1, published by Dr.Tiberg, is about the "Class Society before 1917" (Ståndssamhället före 1917). Before that Dr.Tiberg had published among other things "Dialect and Folklore Research among the Swedish Esthonians" (Dialekt- och folklivsforskning bland Estlands svenskar) in Söderbäck, The Papers of the Nordic Museum - Nordiska Museets handlingar - 1940: "Rågö Swedes" (Rågösvenskar)

in the Gotland Archives (Gotländskt arkiv) 1946. The philologist Gideon Danell is printing a dictionary of Swedish in the parish of Nuckö.

In 1944 the older i n v e s t i g a t i o n s o f V ä r m l a n d in the Archives were more systematically organized like the other district investigations. This was made possible by grants from industrial concerns in Värmland and from the county council of Värmland. The work is led by the philologist Richard Broberg who has organized a systematical collecting of material in the district.

The work of i n v e s t i g a t i o n f o r G ä s t r i k l a n d, H ä l s i n g l a n d a n d H ä r j e d a l e n a n d f o r N o r r l a n d, has been arranged under the leadership and with the help of specialists within the staff of the Archives (professor Strömbäck and dr. Hedblom) and other scholars in close co-operation with the Institute, among them the philologists Einar Lindkvist (†), Dr. K. H. Dahlstedt and Dr. Carin Pihl. Grants for a more definite organization have not, however, been available.

As shown above it has only been possible to start special departments for a limited number of Swedish dialects. Naturally, a general survey of the whole language area has always been wished for, and several works have been made with this purpose. Already in 1897 J. A. Lundell (p. 2) started a systematical investigation of the country by means of a questionnaire " Type Words for the Investigation of the Swedish Dialects" (Typord för undersökning av de svenska folkmålen), 125 pages. The questionnaire was by and by answered from a great number of parishes in the country. In the Institute the replies from 790 parishes are preserved, and a number of replies from parishes in the South of Sweden are kept in the Archives of Dialects at Lund.

The general word-register.

As a complement of the regional dictionary investigations in the country the work on a general register of words from all the collections of the Institute was started in 1940 on the initiative of the leader of the Institute and with the linguist Dr. Hedblom as a close co-operator. This register of words contains material which was not formerly directly accessible in an alphabetical register. Thus the purpose of the work is a dictionary inventory of material already in the Institute. The deficiencies are corrected by fieldwork in respective places later on. Dr. Hedblom, who also works on the gramophone recordings (p. 11) has studied the vocabulary of the summer pastures and of the dialects of Gästrikland and Hälsingland very carefully. His thesis for the degree of Fil.dr. is a place name investigation, "The Swedish Place Names in säter" (De svenska ortnamnen på säter) in the Gustavus Adolphus Academy publications, 1945. He gives a short survey of the dialect of Hälsingland in the essay "On the Language of the Hälsingland people" (Om hälsingarnas språk) Hälsingerunor 1948.

Gramophone recordings.

Ever since the start the Institute has tried to make use of technical resources in order to take up dialects, folklore and folk music. Before 1933 about 80 wax rolls were made with an Edison phonograph of an older type. In 1935 the Institute bought a gramophone recording apparatus, portable and run by alternating current, and during the following ten years recordings were made with it in all parts of the country from Lappland to Skåne. In 1945, the Government gave a grant for the purchase of a specially equipped car with a recording apparatus of the most modern construction, and since then this part of the activities of the Institute has become even more extensive.

District upon district is now systematically taken an inventory of with the aid of the gramophone car, and a text material of great value for the research of dialects, folklore and folk music, phonetics etc. has already been collected. The record archives now (dec. 1949) comprise 3,350 doublesided record of 11 3/4 " diameter. A great deal of them have been recorded with a slow rate (33 1/3 rounds per minute). The earlier part of the gramophone work was led by Dr.Manne Eriks-son, and since 1944 it is led by Dr.Folke Hedblom.

Investigations of Folklore and Folklife.

When, in 1928, the Department of Folklore was formed, the collections of the Institute included a considerable material of notes and descriptions of folklore, the results of the pioneer work of the dialect investigators during the latter part of the 19th century, (p. 2). These notes on different subjects had their special value, as they were made during the time when ancient local traditions still dominated folklore and folklife to a considerable extent.

Above all the task of the newly formed Department of Folklore was the arrangement of a systematical research and collecting work. The object of this was to be a documentation of all sorts of Swedish folk culture (folk traditions and descriptions of folklife). In carrying this out the Department must see to it that the folk culture in the different districts of the country was described each according to its characteristics. Besides these morphological and cultural regional investigations we have the historical and the sociological work, that is the examination of different periods and the degree of assimilation and acculturation, and the importance of the different groups of societies. Not only should the rural culture comprising the traditions of farms and estates be represented, but also the urban traditions and those of the tradesmen and industrial workers. (A detailed account of this program of investigations was given by dr. Å. Campbell in Folkminnen och Folktankar, 1939, "The Ends and Means of the Folkloristic-Ethnological Investigations of the Swedish Folk Culture" - (Om mål och medel för den folkloristisk-etnologiska undersökningen av den svenska folkkulturen).

This Extensive and long-termed program has so far been fulfilled during the past 20 years, as a wide work of investigation has been started in all districts by means of correspondent collectors and

travelling scholars, and a great number of questionnaires worked out by and by have been used as a guidance.

It would hardly be worth while trying to give an impression of the folkloristic research work by means of figures. Every year the archivists and their assistants have guided about 70 more or less regularly working correspondent collectors, who have answered a number of questionnaires for their parish, through an extensive correspondence. Moreover, there are the persons who have answered questionnaires or enquêtes now and then. Some years, there have been a hundred or more of these.

The questionnaires, which are of different types and appearances (see below p. 19), have been answered very unevenly because of having been used gradually as they were made during the past 20 years. A few special questionnaires have had a limited use, i.e. when a purely local cultural phenomenon or a rare detail has been investigated. The questionnaires about the urban traditions have been answered from about 50 towns, and then this work had to be dropped because of lack of money. The questionnaires about estate traditions have so far had a very limited use for the same economic reasons. This work will become a future task of importance for the Institute since an essential part of the Swedish rural culture is connected with the estates.

All but the very last questionnaires have been answered from all districts, and then as a rule from several parishes. The districts best represented regarding answers to questionnaires are Dalecarlia, Värmland, Småland and Västergötland. Most evenly examined are Västergötland, Västmanland and Gotland. In Dalecarlia the parishes within the area of the *D a l m å l s o r d b o k e n* (see above p. 8) have been thoroughly investigated and questionnaires answered. The answers to the folkloristic question-

naires during the past two decades amount to more than 4500 altogether, counted by the number of accessions per parish. The volume of the answers varies from a few to about a hundred pages (quarto, handwritten or typed). As regards a few exceptionally detailed answers - more than a thousand pages - see below p. 16.

The extensive collections made by correspondent collectors or co-operators in the countryside have been of great importance for the growth and scholarly importance of the collections. They have worked in contact with the Institute, but paying attention not only to the answering of questionnaires. As a rule their collections have been formed as big monographies according to the initiative of the authors themselves, although they have mostly discussed the arrangement and the details of the work with the assistants and archivists of the Archives, and sometimes they have also used whole series of questionnaires. They have frequently been given grants as a support of their work. A number of these, published during the last few years by the Institute, will be mentioned below, whereas many are still unprinted.

The big work by O.P. Pettersson, elementary school teacher, in the late 1920s and early 30s contains the traditions about the colonization of Vilhelmina parish in Lappland. It has been called a "landnáma" of Lappland. The collection has been printed in "Ethnological Sources" (Etnologiska källskrifter) under the title of "Old Villages in Vilhelmina" (Gamla byar i Vilhelmina), vols. I-III (1941-1946). Another manuscript collection owned by the Institute by the same author is "Tales and Legends from Åsele Lappmark" (Sagor och sägner från Åsele lappmark). Part of this containing tales was printed in the Gustavus Adolphus Academy Series (1945). Some unpublished monographies, partly written according to the questionnaires of the Institute, should be mentioned: The daily life

of settlers (more than 2000 pages quarto), Dairying (500 pages), The village Lögda (more than 1100 pages). Besides, the many answers to questionnaires by O.P. Pettersson have as a rule been worked out to monographs of several hundred pages each.

Further we note the answers to questionnaires, and independent monographies of the folk culture in northern Jämtland and in Medelpad by Levi Johansson (elementary school teacher). Some of his notes on folk traditions have been published in the series B:3 of the Institute, "Dwellings and Folklife in Old Frostviken" (Bebyggelse och folkliv i det gamla Frostviken) 1947.

Einar Granberg (elementary school teacher) has above all devoted himself to the documentation of customs, especially those concerning wooing and weddings. Nothing has so far been printed out of his very large collections. The same is the case with the descriptions of dwellings, settlement and folk-life in southern Lappland by Nils Eriksson (elementary school teacher), "District, Village and Farm" (Bygd, by och gård) by the school teacher Linnar Linnarsson was printed in the series B:4 (1948) and B:4² (1950) of the Institute; it is a collection of material chiefly made in accordance with the questionnaires of the Institute. Otto Blixt (lumberer) has described the primitive charcoal-burning, tar-distillation and other forest work in southern Dalecarlia in close co-operation with the Institute, in his book "Old Grangärde" (Det gamla Grangärde), printed in the series B:6 (1950) of the Institute. A description of the folklife in a forest district of western Värmland by Arvid Ernvik (elementary school teacher) is being edited with the title of "Glaskogen" (Glaskogen), and is meant to be published in the series B of the Institute, as no. 7. More works by the co-operators in the different districts are meant to be published by and by under the management of the Institute.

Many contributions to the folkloristic research work have of course been given by the assistants and archivists of the Institute, and also by those of the Philological Department. Professor Dag Strömbäck (see above p. 4) has published, besides his thesis Sejd, Shamanistic divination, in "Nordic texts and investigations" (Nordiska texter och undersökningar) 5, 1935, a great number of articles of folkloristic contents. As professor of Nordic and Comparative Ethnology, especially Folklore, of Uppsala University he has led the work of the students towards investigation which make use of and sometimes add to the collections of the Institute. His very extensive work of publishing and editing have to a great extent been directed towards folkloristic work, among other things the work mentioned above in the series of the Institute, and in Svenska Landsmål (see above p. 4).

The leader of the Department of Folklore, dr. Åke Campbell (see above p. 3), who in 1928 defended his thesis "Scanian Districts During the Former Half of the 18th Century" (Skånska bygder under förra hälften av 1700-talet), has devoted himself to ethnological and folkloristic investigations, also in connection with research travelling on behalf of the Institute. Besides articles in periodicals on folkloristic and ethnological subjects he has published "Our Farmsteads" (Våra bondgårdar), 1921, "The Cultural Landscape" (Kulturlandskapet) 1936, "Old Swedish Bread Culture in the Light of the Peasants' Bread in the 1880s" (Äldre svensk brödkultur i belysning av 1880-talets allmogebröd) in Svenska Landsmål (1943); "From Wilderness to Farming Country" (Från vildmark till bygd) in the series B:5 (1948) of the Institute; "The Swedish Bread" (Det svenska brödet), 1945-50. Regarding his work as editor of the folkloristic part of "Atlas of Swedish Folk Culture" (Atlas över svensk folkkultur), see below p. 32 . Some unprinted collections are "The Summer Movings of the Ultevis Lapps in 1945" (Ultevislapparnas

sommarflyttning 1945) and investigations about the settlers' culture in Lappland.

Dr. Julius Ejdestam, folklorist, who worked with the Department 1933-1948, in 1944 defended his thesis "The Connection of the Annual Bonfires with the Care of Animals and with Agriculture" (Årseldarnas samband med boskapsskötsel och åkerbruk), printed in the series B:2 of the Institute. He has also published a number of folkloristic articles and taken part in the work on the folkloristic atlas (see below p. 32).

Miss Ella Odstedt, folklorist, who has been attached to the Institute since 1927, has published "The Werwolf in Swedish Folk Tradition" (Varulven i svensk folktradition) in the series B:1, 1943. "Clothing and Textiles" (Dräkt och textilier) is being printed as vol. IV in the above mentioned work "The Farming Culture of Northern Dalecarlia" (Övre Dalarnas bondekultur). Besides, she has written a number of folkloristic articles and very extensive folkloristic notes in manuscript.

Fil.dr. Imber Nordin-Grip, dr. of literary history, who was an extra assistant in the Institute 1935-1941, has been travelling on behalf of the Institute and has made a great collection of folkloristic research notes from southern Norrland and Svealand. She has also published a number of folkloristic articles.

The archivists and assistants of the Linguistic Departments have made important contributions of folkloristic work, see above p. 6-12. An abundance of folkloristic material, long or short texts, etc., has been written by them, and everything has been included in the manuscript collections of the Archives. Folkloristic notes in very great numbers have been included in the dictionary collections which can also be used as folkloristic books of reference.

The Questionnaire Work.

When the questionnaire work of the Archives was planned, this was done with a regard to an investigation all over Sweden, in which other institutions, especially Nordiska Museet (The Nordic Museum in Stockholm), was to co-operate with the working out of questionnaires. It was then natural that the questionnaires of the Institute were to be directed towards the conceptions and ideas of popular tradition, in which words and descriptions in words had to be the essential material, whether the research had as its object concrete things or working methods, the general mode of life, or customs and habits, social conditions, popular beliefs or popular stories and poetry. As a background for the work with questionnaires the Nordic Museum had its extensive museal collections in original or in copies. These different startingpoints of course do not prevent the questionnaire work of the Nordic Museum from considering the terminology of dialects, or the collections of the Institute from being completed by photographs or other pictures of concrete objects, which is especially desirable when variations in the terminology are as most often in correspondance with a variation of types.

The working out of the questionnaires of the Institute has demanded rather detailed preparations so that it should be possible to discern the essential things from practical and linguistic points of view. A co-operation between the folklorists and the dialectologists of the Institute has, in this case been natural and necessary. All the questionnaires of the Institute except a few specially linguistic ones have been worked out with a regard to word as well as to things.

As it is necessary for the collectors to have a detailed command of the chosen object of examination

it has become essential to arrange the questions in systematical groups. Thus a work of typology has been carried through in connection with the development of the catalogue of special items, which has been made according to systematical-typological points of view. (See further below p. 22).

As the work of collecting has gradually gone forth, it has appeared desirable to amplify the questionnaires, especially those which could not to begin with be built on a broad foundation of already collected material. The fieldwork has also given valuable new ideas. Many questionnaires have also been re-edited before being printed in new editions. The systematical arrangement has sometimes been carried through into such detail that the questionnaire has been used as a type registrant or as a register of special items for the subject in question. Such is the case with the printed questionnaires no. 13 Fire and fire making, 15 Fencing, 16 Bread and bread-making, 25 Harvest, 28 Athletic games I, 32 Riddles, 33 ~~Parishes~~ and areas and their inhabitants, 37 Fishing. Among the stenciled questionnaires there are also several which can be used as registrants.

Systematical questionnaires are, however, not necessary or very useful in special kinds of investigations. With a regard to the kinds of investigation the Institute use three sorts of questionnaires:

1) Systematical questionnaires which give, when answered in detail, an all round description of the cultural item in question with all its manifestations in a certain district. At present there are 225 of these.

2) Special questionnaires, worked out to answer certain detailed questions within a cultural item otherwise gone through. These questionnaires, as a rule quite short, have been worked out by scholars wanting their subject illustrated from some special points of view. There are about 50 of these (not

included in the list below).

3) Map questionnaires, regarding a few chosen subjects or details which are especially suited for mapping. The Institute have sent out about 50 of these quite short questionnaires.

With a regard to the contents the questionnaires can be divided up as follows:

- Settlement and dwelling (6 questionnaires);
- Livelihood and household support (62 questionnaires);
- Communications and trade (14 questionnaires);
- Society (32 questionnaires);
- Human life cycle and attributes (23 questionnaires);
- Nature (13 questionnaires);
- Folk medicine (12 questionnaires);
- Time and division of time (24 questionnaires);
- Principles and rules of popular belief and magic practice (22 questionnaires);
- Mythical tradition (37 questionnaires);
- Historical tradition (4 questionnaires);
- Individual thought and memory (1 questionnaire);
- Popular oral literature (2 questionnaires);
- Music (3 questionnaires);
- Athletics, dramatics, playing, dancing (2 questionnaires);
- Special ethnic units in the country - mostly the Lapps (15 questionnaires).

Out of all the questionnaires of the Institute, 38 are printed, the rest are stenciled.

The Catalogue of Special Items and the
Work of Classification

As already pointed out, there has been a close co-operation between the work on the questionnaires and the work on the catalogue of special items. The systematical questionnaire and the research work done according to it has shown the way to new type groups in the catalogue. On the other hand the type groups of the catalogue, built on already collected material, has facilitated the working out of the questionnaires!

The catalogue of special items, which was started in 1928 by dr. Götling with a systematical arrangement of a number of folkloristic chapters, was extended in the early 1930s to include every manifestation of folk life and popular tradition. This work was carried out by dr. Sven Liljeblad, assistant professor of folklore in the University of Lund.

The system, according to which the catalogue of special items has been arranged, has been found technically clear and flexible, so that amplifications in every chapter or in minor groups have been possible. Thus the cultural forms of the towns and of the late industrialisation, of social care etc. have been worked into the catalogue without making any important changes in the arrangements. Naturally, it has also been possible to include and make use of systematical arrangements of certain chapters, as when the material of folk tales was arranged according to the registrant of Aarne-Thompson. With its now more than 200000 catalogue cards arranged in systematical groups (ab. 7500 chief chapters and subheadings under those) and its many cross-references (ab. 20000) the catalogue can give the scholar looking for material directions to the subject sought after and its details, as well as to contiguous subjects of importance for the comparative research.

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This system of the Institute - though not strictly logical and in certain parts as yet not thoroughly treated - has proved itself practically useful and with possibilities of development and adaption to occurring needs in different culture areas and countries. The working out of the system with a regard to forms of life and to traditions of a north-european type, especially those belonging to the pre-industrial phase, apparently has not prevented the possibilities of adaption. With the Irish Folklore Commission, Dublin, the system has been used as a model for their catalogue of special items, as well as a guidance for a very extensive handbook of research work in Ireland. This great work, Handbook of Irish Folklore (Dublin 1942), was written by Seán O'Suilleabháin, M.A., archivist in the Irish Folklore Commission.

The following is a short survey of the chapters of the catalogue,

A. Settlement and dwelling.

First settlement and colonisation.

Districts, towns, and built-up areas.

Land divisions, names of districts and of inhabitants, nicknames, epithets, rhymed sayings, contrasts, strifes and friendly relations, Strangers.

Towns especially: division of towns; streets, squares etc. Public buildings.

Village, farm, temporary dwellings.

Special kinds of villages (e.g. mining and fishing villages) and dwellings (e.g. hunting and forest dwellings).

The farm: descriptions of the house, equipment, accessories.

Boundaries and fences.

Relics of the past: ruins and traditions.

B. Livelihood and household support.

Household economy in general.

Actual descriptions and folklore:

Hunting. Fishing. The care of domestic animals.

Agriculture.

Farm implements, organisation, farming, rotation of crops, producing of fodder, threshing and grinding, special cultivations.

Folklore: attached to the work of the different seasons, or to special kinds of activities. Prohibitions and regulations, signs and marks.

Forestry. Descriptions and folklore.

Mining. Descriptions and folklore.

Crafts trades and industries.

Descriptions and folklore:

Building work. Handicrafts and wooden industries. Painting. Things made of horn or bone. Plaiting, binding, rope-making. Skin and leather work. Textile work. Tailoring. Sewing. Metal-work. Clock-making. Pottery. Brick-making. Bricklaying. Stovemaking. Glaziery. Stone work. Chemical-technical work.

Housekeeping and customs, descriptions and folklore.

Fire, light. Milk-foods, butchering, game and birds, fish. Brewing, distilling, baking. Cooking. Meals. Luxuries. Hygiene.

C. Communications and trade.

Communications.

By land. Travelling. By water. Travelling. Air-borne traffic. Postal ser-

vice. Telegraph and telephone. Signals and announcements. Folklore.

Trade.

Counting, measuring, weighing. Money. Customs. Commerce in general. Exchange and barter. Travelling buyers and sellers. Business travelling. Fairs and trading centres. Auctions. Economic associations. Folklore.

D. The community.

Village and farm (as social unities).

Village life and organisation. The village community. Trusts and tasks. Persons and professions. Property. Divisions and shifts. Communal property. Neighbours. The manor. Metayage, tenancy, crofters' holdings. Work, communal labour, day-work and labour exchange. Road maintenance. Inspection. Fire service. Summons. Festivities and parties. Entertainments.

Dress.

Dress: general statements; adaption to age group and civil status; according to rank; according to work; festival attire. Special garments. Ornaments. Signs of honour and shame. Hair and beard. Folklore.

Classes of the community.

According to wealth. The gentry. Servants. The relations between the classes of the community.

Forms of social intercourse.

Names, Address and words of greeting. Gestures. Scorn, bickering, friendliness, unfriendliness. Order of precedence. Relations in the family. Table

manners. Treating. Feasts. Public houses and life in them. Travelling. Parish and church.

Office, service, commissions of trust. Buildings and places. Communications. Congregational life. Administration. Church discipline, Folklore.

Towns and similar structures.

Financial administration. Legal practice and police. Civil defence. Organisation in case of fire. Town plan and building. Communications. Trades and occupations. Banking. Social classes. Social care. Hygiene. Medical attendance, health service. Church and congregational life. The press. Instruction and education. Societies and associations. Games and sport. Tourist service. Festivals and pleasures. Social life. Family life.

Jurisdictional districts and assize divisions. County and state.

Educational system.

Judicial system.

Taxation system. Military questions.

Social questions.

The labour question. The land question. The housing question ("Own-your-own-homes"). Emigration. Co-operation. Care of the poor. Charity. Care of children. The temperance question. Women's rights. Social insurance.

E. Human life.

The attributes of the human being.

The human body: individual and racial characteristics; the body, different parts and functions. The soul: mental

powers, character, talents, general disposition; theoretical powers, will power and ethical notions, emotional powers, aesthetic views. Relations to nature and to surroundings in general, to providence, to tradition, to religion. Education, books etc.

Human life (cycle of life).

Sexual matters. Love magic. Conjugal fidelity, infidelity, enmity. Pregnancy and birth. Baptism. Churching. Age groups: Names and terms in general; the child; youth; old people. Courtship and marriage. Family and relatives. Death and funeral.

F. Nature.

The sky and the weather.

The firmament. Celestial bodies. The wind. Clouds. Precipitation, ground frost, ice. Weather signs or control. Thunder. Rainbow. Aurora. Mirages. Heat vibrations. Northern lights.

Special natural formations.

Mountains, stones, fossils, rocks, elements. Water. Springs. Woods, swamps, peculiar formations.

Plants.

Names of plant groups. Alphabetical register. Construction and living conditions. Plant clumps. Use in housekeeping. In medicine. Observations, beliefs. Weather omens. Divination etc. Legends.

Animals.

Names of animals, cries. Special beliefs, season marks. Mammals. Birds. Reptiles. Batrachians. Fish. Insects. Spiders. Grayfish. Worms. Molluscs.

G. Folk-medicine.

The causes of illness.

Prophylactic measures.

Diagnostic measures.

Cures.

Through professional wisdom.

Through magic, magical cures. Rational measures and remedies.

Common diseases and ailments.

Names and special information. Children's diseases.

H. Time and division of time.

Chronology (computation of time).

The seasons.

Determined by natural phenomena, by work.

Calendar rules, calendar days. The great festivals as days of special notice. The week, the month. Days of reprobation.

Marks from the times of day and night.

Times of the year. Years.

Annual festivities.

Annual festivities in general.

Special festival customs: annual bonfires; drinking out of springs; birching; clamour and shooting; May customs.

Autumn and winter festivals: S. Michael's day. All Hallows' Day. Advent. Lucia.

S. Thomas' day. Christmas. New Year.

Twelfth day. Hilarymas. Candlemas.

Spring and summer festivals: Lady Day.

Lent. Easter. Walpurgis mass. Ascension

Day. Whitsuntide. Trinity Day. Midsummer.

I. Principles and rules of popular belief and (ritual) practice.

Time.

Space.

Place of settling. Buildings. Farm and

village. Natural formations as places of cult. Built up places of cult.
 Boundaries, transition and direction.
 Boundaries in space and time. Transition, right and left directions.
 Participation. Fate, luck and ill-luck.
 Divination, subjective and objective.
 Wishing. Individuals credited with supernatural powers; the soul.
 Talismans, good or ill-luck things.
 Magical technique and magical purpose.
 Emblems, numbers and colours.
 Speech and silence.
 Magic formulas and charms.
 Special prohibitions and orders.
 Fiction.

J. Mythical tradition.

Myths about origins.
 Natural formations: mountains, hills and ridges, stones, lakes, springs etc.
 Human beings, animals, plants, natural phenomena.
 Buildings.
 Folk customs.
 Names.
 Place names, names of persons, animals, plants and things.
 Mythical beings.
 Gods. Giants. Dwarfs. Fairies. Other mythical beings.
 Motifs from Christian tradition.
 God, Christ, angels, the Virgin Mary.
 The Devil.
 Fairies - bound, as a rule, to certain parts of the natural kingdom.
 Supernatural animal beings.
 Fairies living in buildings.
 Helpful fairies.

Transformed people.
 Different kinds of visions.
 Places and buildings.
 Treasures.
 Sinful actions.
 Escatological ideas.

K. Historical tradition.

Colonisation and settlement.
 Heathen cult places.
 Church chronicles.
 Wars and feuds.
 Epidemics, famine years, distress.
 Legends about persons.

L. Individual thoughts and memories.

Individual formations (as opposed to traditional ones).
 Experience and memories.

M. Popular oral literature.

Tales.

General information. Animal tales.
 Tales about human beings. Humorous tales.

Animal language, the speech of plants and things.

Anecdotes and humorous stories.

Riddles.

Proverbs, wellerisms, sayings.

Songs, ballads.

Rhymes.

Rigmaroles.

Prayers.

N. Music.

Vocal and instrumental music.

O. Athletics, dramatics, playing, dancing.

Athletics.

Swings and tops.

Dramatics.

Dramatic games. Animal masks. Other dressing up.

Party games without singing.

Special children's games.

Counting strings.

Singing games.

General information. Texts with descriptions. Text without a description.

Names and fragments of games.

Dancing.

General information. Names of dances.

Special dances (including folk dancing).

Dancing texts.

P. Pastimes, card games, betting, casting lots. Toys.

Q. Architecture. Wood carvings. Painting. Decorative art.

R. Special ethnic units in the country.

Finns.

Lapps.

Colonisation and settlement. Livelihood and household support. Communications and trade. The community. Social conditions. The human being. Nature. Folk medicine. Time, division of time. Popular beliefs. Mythical and historical traditions. Individual thoughts and memories. Popular oral literature. Music. Athletics, games. Pastimes, toys.

Gipsies.

S. Swedish culture in other countries.

Finnish-Swedish conditions.

Esthonian-Swedish conditions.

Swedish-American conditions.

Other conditions concerning Swedes in other countries.

T. Foreign conditions.

Folkloristic and Linguistic Atlas Work.

The cultural geographical task has appeared as a very important one for the investigation of Swedish folk culture. It rests on the assumption that the folk culture does not ever manifest itself except in forms peculiar to certain districts. From one district to the other the types of the culture forms, their grouping and accentuation change. On the other hand, these local districts constitute parts of larger regions, the cultural geographical and cultural historical position of which must be made clear. In the end, the task is to penetrate and show the position of the Swedish culture regions in northern Europe and in the Old World on the whole.

The work has entailed a mapping out of the folk culture in the different parts of the country in co-operation with the leading research institutions in every line (the Archives of Dialect and Folklore, the Nordic Museum, the Swedish Place Names Archives, the Folk Life Archives and the Dialect Archives in Lund, the Archives of Folklore in Lund, and the Archives of Folklore in Göteborg). During all the 1930s institutions and scholars were, however, still working separately.

The first experiments with maps of folklore, made in the Institute 1930-1931 on the sole foundation of available Institute collections, showed that it was not possible in this way, to obtain a sufficient number of notes on a certain subject to make possible a mapping out comprising the whole of the country. The material available was sometimes very unevenly distributed or came from layers historically and socially so different that immediate comparison was out of the question. Experiments were now made with special collecting of material, partly by means of map questionnaires (see above p. 21), partly by means of so-called "question cards" with very short questions of the same type as the German Fragebogen,

used by the Atlas der deutschen Volkskultur.

The question card material proved useful only as a complement to material, collected through local deep investigations and through the detailed map questionnaires. To build on a mechanically collected question card material alone would mean a superficial skimming of a thin present day layer. The first map works in the Institute also adapted these critical points of view. Thus a couple of detailed map works were made, a representation (in manuscript) of the lady-bird (names and traditions) by H. Geijer and Å. Campbell, and a work published by D.O. Zetterholm, "Nordic Word-Geographical Studies" (Nordiska ordgeografiska studier), "The Names of the Young Domestic Animals" (Benämningarna på de unga husdjuren).

From the moment when the Archives of Dialect and Folklore started their experiments with map works comprising the whole of the country, the general wish had been to obtain a national research work, a map of Swedish folk culture in several parts according to the research branches most closely interested in the province of folk culture. A skeleton map of Sweden on the scale 1:600000 and 1:200000, worked out by dr. Manne Eriksson, was published in 1937 by the Institute, and it was immediately taken into use for preparatory map work. In 1939, the map work could be started along four lines: mapping of folklore and traditions; of ethnological phenomena; of linguistic material and of place names. The work which is paid for by government grants (lottery means), has been organized as an enterprise independent of the institutions but all the same with a close connection to the Institute collections on which it had to build to a very large extent.

In getting hold of the material for an investigation including the whole of the country, the well-known fact that the material collections of the insti-

tutions have to a very large extent been determined by the initiative of individual associations or persons, has often been noted. To a degree not unimportant the collection work of late times has also been determined more by ideas than by planning. And naturally creative initiative and assiduous collecting by individuals must still be the great asset for the Institute. But during later years the possibilities of arranging the collecting work according to a plan through the Institute, and through correspondent collectors and stipendiaries have increased, and at the same time the goal of the systematic investigations through the archives has been more closely approached: the all round investigation, including all parts of the country according to scholarly principles.

The folkloristic part of the atlas, under the editorship of dr. Campbell, has been planned in the Department of Folklore in the Institute; and there the first preparations were also made, and the editing office and collections of material are still there.

The original plan included the mapping of 1) mythical tradition (legends and popular belief in connection with them), 2) popular festival customs in connection with the yearly cycle, 3) popular beliefs and customs in connection with human life from the cradle to the grave. The government grants, however, necessitated a restriction of the tasks, so that the program now carried through includes a mapping of the first two groups: mythical tradition and annual festivals. Each group includes one map volume and one text volume.

The number of so far mapped types of legends, beliefs and customs and habits amounts to more than 600. The excerpt collections include excerpts in a larger size of about 15.000 pages, in card size (16^o) about 25.000 pages. The number of rough maps amounts to 270. The number of fair copied maps intended to be printed in the atlas volume is 30 whole map-sheets (with a regard to the whole country) and about 40 smaller maps, intended to be printed in the text volume. The following scholars are con-

tributing with maps and commentaries: dr. Å. Campbell, professor H. Celander, dr. J. Ejdestam, fil. lic. M. Fossenius, miss Ella Edstedt, professor Dag Strömbäck. The mapping out of Swedish-speaking Finland, which is also part of the atlas, has been made in co-operation with the Svenska litteratursällskapet in Finland by fil. mag. Ragna Ahlbäck, Helsingfors.

The linguistic part of Atlas of Swedish Folk Culture has also had its working central in the Institute. The editor is professor Natan Lindqvist, and his closest co-operators have been dr. Manne Eriksson, dr. Hans Forner, professor Gösta Franzén, professor Valter Jansson, dr. Lennart Moberg and dr. Ivar Modéer. The mappings which have been carried through illustrate qualitative and quantitative phonetics, the declension of substantives, derivation and word geography, where especially words with a relation to the working on the land, hay-making and harvest, and a number of textile terms have been treated. Swedish-speaking Finland has been inserted into the atlas work by professor Olav Ahlbäck.

The number of words and problems dealt with is somewhat more than 120 and the collections of word excerpts amounts to somewhat more than 130.000, deposited in the Institute. The number of roughly made and fair copied map pages is about 300.

The Institute has not been able to contribute to any degree worth mentioning to the other two parts of the atlas work. The ethnological part, edited by professor Sigurd Erixon, has received some material, but by far the largest ethnological material has been collected through the Nordiska Museet and its Institute of Folklife Investigations.

The place names part is a work entirely by its editor, the leader of the Place Names Archives (Ortnamnsarkivet), professor Jöran Sahlgren, and his assistants, all of them closely connected with the work

of the Place Names Archives. Accounts of the work on
Atlas of Swedish Folk Culture have been published in
Saga och Sed 1942 and 1945.

The Investigation of Lappish Language, Folklore and Folk Life.

The greater part of the collections in the Institute about the language, folklore and folk life of the Swedish Lapps, has come into existence in close connection with the Lappish research by professor K.B. Wiklund and his successor professor B.Collinder. Both these professors in Uppsala University have not only made extensive journeys of investigation themselves, but also given scholarly guidance to the collection work of their undergraduates, and in this way a continuity in the development of the research work has been carried through ever since Wiklund's travels in the 1880s and right up to the present investigations led by professor Collinder and dr. Israel Ruong. Regarding scholarly literature in the field of Swedish Lapp investigations, see B.Collinder, *The Lapps*, 1949.

The incorporation of Lappish material into the collections of the Institute to any greater degree started with notes of investigation paid for by government grants during the years 1924-1931. The work was at this time led by the Norrland Museum of Cultural History (Norrlands kulturhistoriska museum) and the Home Culture Association of the province of Norrbotten (Norrbottnens läns hembygdsförening), but the material was handed over to the institution. It was not until 1943 that the research work was more closely attached to the Institute. Then a government grant to the Gustavus Adolphus Academy made it possible that a special Lappish Department was organized in the institute, and as a leader the Department got dr. Israel Ruong, now assistant professor of the Lappish language and ethnology in Uppsala University, and at the same time inspector of the nomad schools of the country. Dr. Ruong defended his thesis *Lappische Verbalableitung dargestellt auf Grundlage des Pitelappischen* in 1943, and he has given much attention to Lappish

ethnology. Some of his other works should be noted: "Something About the Old Reindeer Keeping in the Woodlands of Arvidsjaur Parish" (Något om den gamla skogsrens-kötsel n i Arvidsjaur s socken), in Geographica no. 15, 1944); "Studies in Lappish Culture in Pite Lappmark" (Studier i lappsk kultur i Pite lappmark) in Svenska Landsmål, 1943-1944.

A number of questionnaires in Lappish and in Swedish were now worked out through dr. Ruong and others, and a number of Lappish correspondent collectors were instructed. Extensive field work was carried out, among other things with gramophone recordings under the leadership of professor Collinder and with annual travels of investigation by dr. Ruong.

During the last few years the editing and publishing of a dictionary of the Lulelappish language by dr. Harald Grundström has been an important task. Dr. Grundström worked on this dictionary (Lulelappsk ordbok - Lulelappisches Wörterbuch) was published in the series C:1 of the Institut (so far 6 parts have been published). He has also published a Lappish-Swedish-German vocabulary to Anta Pirak, Jähttee Saamee viessoom, 1939. Another publication worth mentioning is Belief and Superstition Among the Lapps (Tro och övertro bland lapparna) in Svenska Landsmål, 1942.

The present material about Lappish language, folklore and folk life in the Institute, which has largely been written down in Lappish or at any rate containing terminology in Lappish, comprises nearly 100.000 pages in different sizes, and many hundreds of gramophone records.

The many-sidedness of the work of investigation is evident from the list of the Lappish material and the Lappish questionnaires in the Institute. This is true not only of the many monographies and answers to questionnaires, but also of the dialect texts and the dictionary collections. The terminological material often contains detailed information about facts and things. Sometimes the material has been arranged quite systematically according to contents, as in the notes about the names of the

reindeer, the terminology of reindeer keeping, etc. The above mentioned field investigations by Collinder and Ruong have given an extensive collection of notes on folklore and material culture, among other things with a regard to Lappish songs (jojkar) and Lappish forms of work and life.

In this connection the collections of Lappish material now in the University Library of Uppsala should also be mentioned. The main part is made up by the left papers of professor K.B. Wiklund which - with the exception of what belongs to the Institute - is now kept in the manuscript department of the University Library as a private collection. Other Lappish material can be found in the manuscript department under the signs of R and S.

The Institute has also from the point of view of its Swedish investigations been interested in the culture contact between Lappish and Swedish which has, from ancient times, given a special character to the development of settlement, trade and spiritual culture of Norrland. The investigations in Norrland, which province is from the North to the South run through by one of the most important culture border lines in our country, certainly benefit largely from this culture contact, which contrasts effectively the old resident culture with old Lappish or arctic eurasianic tradition. Among other things dr. Campbell's Lappland investigations have proved this. This culture contact and border situation has yielded valuable suggestions both to the correspondent collectors and to the field workers of the Institute.

In making up the catalogue of special items in the Institute it proved necessary to make a special department for the Lappish material. Investigations made within the Lappish culture area as well as outside it but throwing some light on Lappish culture have been excerpted and catalogued.

Åke Campbell