

VOSSINGEN

Newspaper for Vosselag

Continuation of the oldest bygdelag newspaper in America. 1857-1860.

No. 1.

5th year

VOSSEVANGEN'S OLD CHURCH



Foreground: Churchyard, Holberg Square, Holberg's Fir. Left: The Miltzow Establishment, Widow's Home. Right: The Red Building in the minister's farm. Ludvig Holberg's room in the 2nd floor.

 VOSSELAGETS EMBEDSMÆND:

Præsident — Wm. Nelson, Deerfield, Wis.

Vice-præsident — R. A. Nestos, Minot, N. Dakota.

Sekretær — K. A. Rene, 1248 Jennifer Str., Madison, Wis.

Kasserer — John R. Glimme, 3230 Hirsch Str., Chicago, Ill.

Redaktør — K. A. Rene.

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 VOSSETUREN.

Det har allerede været talt meget om turen til Voss i dette aar, og der næres det haab at ret mange nu har Bestemt sig til at reise, og at andre har opmærksomheden henvendt derpaa. Vi har hørt fra endel, men venter at høre fra flere. Laget har ikke sat nogen bestemt afgangstid andet end at de, som ønsker at reise tidlig, helst bør tage med den Norske Amerika Linies skib, som afgaar fra New York den 8de mai. Mange kan vel ikke gaa saa tidlig men vil reise i juni og for at faa selskab vil vi anmode alle om at tage med det skib, som afgaar fra New York den 12te juni. Festlighederne paa Voss vil finde sted i juli maaned, og det er da at haabe, at mange vil være der fra Amerika.

Det henstilles til enhver, om vi ikke burde samle ind til en liden gave for vore respektive fædrebygder i anledning 900-aars-festen. De fra Vossestranden har jo allerede, gjort det ved indsamlingen til Draugsvolds kirkeorgel. Vi fra Vangens sogn burde vist tage i lidt i den retning. Der paagaar indsamling til orgel i Vangens kirke, og til alderdoms hjem, til Barnehjemmet og Voss Folkemuseum. Kunde ikke enhver sende et beløb til lagets kasserer og i en følgeskrivelse selv bestemme, hvad hans gave skulde gaa til af de nævnte formaal? De fra Raundalen vil kanske sende ind for orgel fondet i Ranndalskirken, hvortil der ogsaa samlet ind. Ikke mindre vilde saadarme gaver være velkomne i Evanger, og de, som er derfra, vilde gjøre vel i at erindre Hellig Olavs færd nedover Evanger ved at yde noget til et 900 aars minde der. Det vilde vist ikke være af veien, om vi lod dem, som kommer til at feire 1000 aars mindet hundrede aar herefter, faa en erindring om hvad vi gjør nu. Lad os høre, hvad I mener, godtfolk!

Husk aarskontingenten. Har man glemt naar den forfalder, saa se om fire numre af "Vossingen" er modtaget siden sidste betaling.

VOSSELAGETS OFFICERS:

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Secretary — K. A. Rene, 1248 Jennifer Str., Madison, Wis.

Treasurer— John R. Glimme, 3230 Hirsch Str., Chicago, Ill.

Editor — K. A. Rene.

Membership \$1.00 per year. Single issues 25 cents.

 THE VOSS TRIP.

There has already been a lot of discussion about the tour to Voss this year, and it is hoped that a right many now have decided to travel and others have become aware of it. We have heard from several, but wait to hear from more. The lag has not established any specific departure date other than you who wish to leave early, better take the Norwegian American Line's ship that leaves from New York May, 8. Perhaps many can't go so early but would prefer to leave in June and in order to get companionship we request everyone to take the ship that departs from New York June 12. The festivities at Voss will take place in the month of July and there is the hope that many from America will be there.

It is submitted to each of you whether we should collect a little for gifts to our respective home districts on the occasion of our 900 year jubilee. Those from Vossestrand have already collected for Draugsvold's organ. Those of us from Vangen Parish should move in that direction. There is occurring a collection for the organ in Vangen's Church and to the old folk's home, to the Children's Home and Voss Folk museum. Couldn't we each send something to the club treasurer with an accompanying letter with instruction to which of the above collections it should go. Those from Raundal maybe want to give to the organ fund at the church in Raundal, for which there is also a collection. Gifts to Evanger will be no less welcome and those of you from there would do well to remember St. Olav's down through Evanger and support something in memory of the 900 year jubilee there. It wouldn't be out of the way if we showed the people who were to celebrate the 1000 year anniversary a hundred years from now what we did now. Let us hear what you intend, good people!

Remember the annual subscription. If you have forgotten when that occurs, see if four issues of "Vossingen" have been received since your last payment.

OMKRING 900-AARS MINDET.
1023—1923.

Vi befinder os i mindeaaret om kristendommens ineførelse paa Voss, og mangt og meget kommer i den anledning frem til betragtning. Fortiden den vækkende begivenhed, «om fandt sted for 900 aar siden, da kong Olav Haraldson—ogsaa kaldt den Hellige— kom til Yoss og fik kristendommen stadfestet der samt den efter-følgende kirkehistorie paa Voss, har man nu et stort afsnit om kristendommens forplantning i sidste aarhundrede fra Yoss til Amerika. Dette afsnit, som kanske vil være af større interesse end mange tror, vil blive omtalt i næste nummer af "Vossingen". Først skal her nu begyndes med begyndelsen og fortælles noget om, hvad der i forbindelse med kristendommens inddførelse har fundet sted paa Voss.

Kristendommens indførelse paa Voss er omtalt i de norske sagaer. Det foregik ikke uden rivninger; derfor fæstede det sig i folkesagnet, og det gik som mndtlig fortelling fra generation til generation. indtil det omkring 250 aar efter blev nedtegnet. Mange enkeltheder, som det vilde have været svært interessant at vide noget om, har vistnok gaaet i forglemmelse; thi det som sagaen beretter er vesentlig kun sagens udfald. Omkring dette kan del da stilles adskillige betragtninger.

Sagaens beretning ifølge Snorre, er som følger: "Kong Olav for paa gjæstning over Hordaland om vaaren (1023), og derpaa for han op paa Voss; thi han spurgte, at folket der var lider kristent. Han holdt ting med bønderne der, som heder Vangen; dit kom bønderne i mengde og med fuld væbning. Kongen bød dem at tage ved kristendommen; men de bød kamp imod, og det kom saalangt, at begge fylkede sine mænd. Da blev det saa med bønderne, at rædsel for dem i bringen, og ingen vilde staa fremmest; enden derpaa blev det som lønede sig bedst, at de gik kongen tilhaande og tog ved kristendommen. Kongen skildtes ikke fra dem, forend det var fuldkristnet der.

Det hændte en dag, at kongen red sin vei frem og sang sine salmer; men da han kom lige for haugene stansede han og sagde: Disse mine ord skal mand sige til mand, at jeg holder det raadeligt, at aldrig nogen Norges konge herefter færdes mellem disse hauger. Det er ogsaa mænds tale, at de fleste har vogtet sig for det siden. Derpaa for kongen ud til Østerfjorden, kom der til sine skibe og for til Sogn og tog der gjæstning om sommeren."

Der sees ikke i sagaerne noget om, hvilken vei kong Olav tog fra Hordaland til Voss eller hvilke forberedelser han gjorde for reisen. Naar man erindrer, at kongerne Harald Graafeld og Sigurd Sleva var drevne af bygden under en lignende færd bare omkring 60 aar forud, saa skulde man tro, at kong Olav ikke saadan uden videre havde reist derop; men

ABOUT THE 900 YEAR ANNIVERSARY.
1022-1923

We find ourselves in the anniversary year of Christ's introduction to Voss, and many people use this opportunity for contemplation. In addition to the event which took place 900 years ago when King Olav Haraldson—also called the Holy—came to Voss and introduced Christianity there as well as the following church history at Voss one has a large slice of Christianity's spread in the recent centuries from Voss to America. This slice, which maybe will be of greater interest than many believe, will be talked over in the next issue of "Vossingen". First, we shall begin at the beginning and tell something in connection with the introduction of Christianity at Voss.

Christianity's introduction to Voss is discussed in the Norwegian sagas. It didn't occur without discord, therefore it secured a place in the sagas, and it was transmitted by oral tradition from generation to generation, until 250 years later it was recorded. Many details that would have been very interesting to know something about have been forgotten; for what sagas describe are essentially only saga's outcome. We can then present various descriptions of this.

The description of the saga, according to Snorre, is as follows: "King Olav went visiting over Hordaland in the spring (1023) and went on up to Voss because inquiry had revealed that there was little Christianity there. He met with the farmers at a place known as Vangen; numerous farmers came, with full weapons. The king asked them to accept Christianity, but they resisted and were willing to do battle about it and it reached a point that both drew up their battle lines. Then it became so with the farmers that fear rose up in their breasts and none would stand foremost; it ended that which served them best was to shake hands with the king and accept Christianity. The King didn't part from them until they were totally Christianized.

It happened that one day when the king was out riding and singing his psalms that he stopped in front of some hills and he said: These my words shall man say to man, that I think it reasonable that never again shall any king of Norway ride between these hills. It is also the saying of men that they feared doing that ever after.

Nothing is said in the sagas about which way King Olav took from Hordaland to Voss or what preparations he made for the trip. When one remembers that the Kings Greypelt and Sigurd Sleva were driven from the area during a similar expedition about 60 years before, then one would believe that King Olav wouldn't have gone up there, but nothing is mentioned about it before he came to

intet er nævnt derom, før han er kornmon paa Vangen og kalaer bønderne til tings. Det er dog mulig, hvad der ogsaa synes, at fremgaa af sagaerne, at kristendommen allerede liavde faaet noget indpas i bygden forud. Det staar, at folket var lidet kristent. Det skulde da forudsætte, at det var noget kristent. Om andre steder paa samme tid heder det, at folket var forud hedensk, og paa slige steder bar han sig ogsaa anderledes ad. Fra folket paa Voss skildtes han ikke før det var fuldkristnet paa der: hvoraf man ogsaa maa slutte, at kristendommen tildels havde faaet indpas.

Tager man et overblik over, hvorledes kristendommen kom ind i landet og begyndte at spredes, saa maa man tillige af andre omstændigheder formode, at kristendommen paa den tid ikke var aldeles fremmed paa Voss. Medens vi har spørgsmaalet for os, kan det være af interesse at nævne lidt derom. Vi vil mærke os, at kristendommen kom ind i landet ved norske mænd, som havde været paa færd i udlandet, og der kommet i berørelse med kristne folk. De britiske øer, Frankrig og tildels Danmark var tidlig kristnet. Der færdedes nordmændene meget, og mange af dem var kristnet der, længe før kong Olav endog var født. Allerede før aaret 800 var Hordalendingerne over til England. Der plyndrede de først kirkerne og gjorde andet hærværk, men de lærte efter hver at kjende den religion, som brugtes, hvor de fór frem : og de fik kjendskab til mænd, som søgte at fremme kristendommen.

Det siges om Harald Haarfagre, at han var en beundrer af Karl den Store, Frankerkongen og Pavekeiseren, som var kristendommens største forkjempere i sin tid. Der var utvilsomt andre stormænd i Norge, som ogsaa hørte om hans Gjerninger. Gange-Rolf og hans skare lod sig døbe i Nordmandiet. Der blev ogsaa Kong Olav døbt længe efter. Andre nordmænd var i tjeneste hos de kristne konger Alfred den Store og Adelsten i England, og det siges at de antog kristendommen. At dømme efter Vega-Glums og andre sagaer og tillige efter de rige gravfund paa Voss, har vossingerne ogsaa været med baade paa indenlandske og udenlandske togter.

Harald Haardfagre lod sin søn Haakon blive opdraget hos kong Adelsten i England. Haakons morslegt var fra Hordaland: selv var han født der straks udenfor Bergen. Der døde han ogsaa paa samme sted efter at have været konge i Norge i 20 aar. Som konge gjorde han et forsøg paa at indføre kristendommen i landet og flere af hans nærmeste blev kristne, siger sagaen. Han opholdt sig adskillig paa kongsgaardene Aarstad, Seim og Fitjar i Hordaland, hvor ogsaa de vidtfarende vossinger maa have stiftet hans bekjendtskab. Hans Broder Erik Blodøkse blev døbt i England med hele sin familie. Han havde som konge i Norge havt sin bedste støtte i Hordaland, og mange af hans tilhængere derfra sluttede sig til ham i England, hvor de utvilsomt lod sig døbe. Hans sønner, som blev konger i Norge, holdt sig mest i Hordaland. De nedbrød de

Vangen and called the farmers to negotiation. It is possible and also probable to deduce from the sagas that Christianity already had made some inroads into the area. He states that the people weren't very Christianized. It could be assumed that there were some Christians. At other places at that time, it is said that people were definitely heathen, and in those places he behaved differently. He didn't leave the people of Voss until they were completely Christianized he states: and from that we can imagine that Christianity had partially been introduced.

If one takes an overview over how Christianity came into the country and started to be spread, then one must consider the other conditions extant; that Christianity was completely foreign to Voss. While we are considering the question, it may be of interest to mention a little about it. We should note that Christianity came into the country via Norwegian men who had been on expeditions to foreign lands and had encountered dealing with Christian people. The British Isles, France and partially Denmark were Christianized early. Northmen traveled there a lot, and many were Christianized there, long before King Olav was even born. The Hordalendings had traveled to England before the year 800. They plundered the first churches and did other vandalism, but eventually learned to know the religion which was practiced where they invaded: and they became acquainted with the men who were promoting Christianity.

It is said about Harald Hårfagre that he was an admirer of Charlemagne, king of France and Holy Roman Emperor, who was Christianity's greatest champion of the time. There undoubtedly were other prominent men in Norway who had heard of his mission. Walking-Rolf and his followers accepted baptism in Normandy. King Olav was also baptized there much later. Other Northmen were in service with the Christian kings Alfred the Great and Adelsten in England, and it is said they adopted Christianity. To judge by Vega-Glum's and other sagas and the rich burial mound finds at Voss, the vossings had been along on both domestic and foreign attacks.

Harald Hårfagre had his son Håkon raised at the court of King Adelsten in England. Håkon's mother was from Hordaland: and he was born just outside Bergen. He died at the same place too after having ruled Norway for 20 years. As king he tried to introduce Christianity into Norway and several of his nearest friends accepted Christianity, say the sagas. He lived at various times on the royal farms Aarstad, Seim and Fitjar in Hordaland, where the widely traveled vossings must have made is acquaintance. His brother Erik Bloodaxe and his whole family were baptized in England. As a king he had his best support in Hordaland and many of his followers joined him in England where, without doubt, they were baptized. His sons, who became Norwegian kings, stayed mostly in Hordaland. They

gamle gudehov siger sagaen; om de byggede kirker istedet vides ikke; men de ansaaes for kristne. To af dem stevnede ting med vossingerne,—af hvilken grand vides ikke; men de blev, allerede nævnt drevne bort.

Da den hedenske Haakon Jarl kom til magten, fandt han det paakrævet at paabyde, at de gamle gudehov skulde opretholdes, og at der skulde blotest paa hedensk vis. Dette var man altsaa begyndt at slutte med allerede da.

Saa kom i aaret 995 Olav Trygvason til landet besjælet af sit høie kald til at kristne landet. Han var døbt i England og havde taget med sig prester og lærer derfra. Hans første land stigning var paa øen Moster i Hordaland. Der holdt han den første gudstjeneste og der opførte han ifølge sagnet den første kirke. Olavs morfader var Erik Bjodaskalle, søn af Vikinge-Kaare, lendermand paa Voss. Eriks brødre var Vigfus og Bødvar, som begge er nævnte som herser paa Voss. Olav Trygvason stevnede snart efter sin ankomst Gulathing i Hordaland. Det holdes paa Guløen paa grænsen med Sogn. Bønderne havde sendt ham bud at de der vilde svare paa hans sag om at antage kristendommen. Der gik den mægtige Horda-Kaares æt kongen tilhaande og lod sig kristne. Erling Skjalgson, den mest haabefulde af dem, blev kongens svoger og hjælpsmand og fik styrelsen over landet fra Sognefjorden til Lindenæs, der ogsaa indbefattede Hordaland og Voss. Der nævnes rigtignok ingen specielt fra Voss paa dette ting; men da Voss paa denne tid vistnok var et eget fylke, maa ialfald nogen af de fornemste mænd have mødt frem, og sandsynligvis har de gaaet kongen tilhaande ligesom Horda-Kaares æt. I de paafølgende syv-otte og tyve aar har saa kristendommen havt sin gang i og omkring Voss, og at ialfald høvdingerne ikke havde noget imod den, da Olav Haraldson kom der, kan med nogenlunde sikkerhed formodes. Maaske har nogen af Olav Trygvasons missionærer holdt sig paa Voss hele tiden. Men hvorledes dette var eller ikke, saa blev ialfald resultatet det, at kristendommen blev antaget. Rigetignok hentyder ikke kong Olavs advarsel til sine eftermænd paa nogen videre kristendom, men den kan have hentydet til andre forhold, saasom "kongeveitlor" og anden beskatning; men han maatte antagelig erkjende, at der paa Voss var baade mange og kraftige folk, som under en god fører kunde bli farlig nok for en liden flok, som konger-ne pleiede at have med sig.

Det vilde maaske have været interessant at vide noget om hvad slags religion man dyrkede paa Voss før kristendommens indførelse; men derom kan man kun gjøre sig formodninger. Da der ikke findes et stedsnavn, som tyder paa at Asatroen dyrkedes der, saa har man ment, at der har holdt sig en ældre religion, hvis levninger det er, som har gaaet igjen i de gamle sagn om huldrer, bergtroll, nisser og nøkker o. s. v.

destroyed the old heathen idols, say the sagas; whether they built churches instead, we don't know, but they were regarded as Christians. Two of them had meetings with the vossings — to what degree we don't know; but they were, as mentioned, driven out.

When the heathen Earl Håkon came to power, he made an inscription which commanded that the old idols should be reinstated, that these idols should be erected and that they should have sacrifices in the heathen manner. People had begun to quit this already then.

Then came to the country, in the year 995, Olav Trygvason, inspired by his high calling to Christianize the land. He had been baptized in England and had brought priests and readers from there. His first landing was on the island of Moster in Hordaland. There's where he held his first church service and, according to the sagas, erected his first church. Olav's maternal grandfather had been Erik Bjodeskalle, the son of Vikinge-Kåre, feudal lord at Voss. Erik's brothers were Vigfus and Bødvar, who both are mentioned as chieftains at Voss. Soon after his arrival, Olav Trygvason met with the Gulathing in Hordaland. That met on the island of Gul on the border with Sogn. The farmers had sent him a message that they wanted to respond to his matter about adopting Christianity. The powerful Horda-Kåre and his family joined the king and were baptized. Erling Skjalgson, the most hopeful of them, became the king's brother-in-law, helper, and got control over the country from Sognefjord to Lindenæs, which included Hordaland and Voss. There isn't anything special from Voss at this court session but inasmuch as Voss was its own county at this time, certainly some of its most prominent men have met there, and probably gone hand to hand with the king just like Horda-Kåre's family. In the following twenty seven or eight years Christianity made progress in and about Voss, in any case the chieftains didn't resist it; it can be assumed that some security was there since Olav Trygvason had come. Perhaps some of Olav Trygvason's missionaries stayed at Voss the whole time. Whatever the situation, in any case the result was that Christianity was accepted. Properly, there was no allusion to King Olav's warning to his followers of any further Christianity, but he could have referred to other conditions, like the "kongeveitlor" (king's right to appropriation) and other taxation, but it probably was recognized that the people at Voss were both many in number and strong who, under a good leader, could have been dangerous for a little group like the king's usually had with them.

It would have been interesting to know what sort of religion was practiced at Voss prior to Christianity, but we can only make presumptions. Since we don't find a place name indicative of the practice of Åsebelief (mythology), it is thought that they followed an older, whose remnants indicate the old legends like mountain sirens and trolls, dwarves and water sprites etc.

I følge sagnet holdt kong Olav Haraldsen ting med bønderne paa et sted nogle hundrede skridt i syd for Prestegaardshusene paa Vangen. Der staar et gammelt stenkors, som skal være sat der af kong Olav. Sagnet er først nedtegnet af provst Milzow i 1670-aarene. Han nævnte ogsaa et andet kors, som stod henne i preste-gaardsmoen. Dette er forsvundet, men, som man ved, staar der et kors paa Lirhus-eiendommen, der hørte til det gamle Kvitheim. Korsene henpeger i alle tilfælder paa kristendommen. Maaske har man havt flere mødepladse og mærket disse med et stenkors. De første kristne høvdinger kan have sat dem paa sin eiendom og tilsagt folk at møde der.

Hvorlænge det blev før en kirke blev bygget, findes der ingen beretning om. Man ved kun at der var en kirke paa Vangen før den nuværende kirke der blev opsat. Om dette var den første kirke vides heller ikke. Milzow mente, at den første kirke blev bygget under Sigurd Jorsalafarers regering omkring 1130; men dette er uvist. Andre mener, at det ikke kunde bli lang tid efter kristendommens indforelse, at man kunde hjælpe sig uden kirke. Man skulde tro, hvis ikke Olav Haraldson straks beordrede en kirke bygget, at der blev kirkebygning paa Voss og andre steder i omegnen af Bergen efterat kong Olav Kyrre, som regjerede fra 1069—1093, havde anlagt denne by og gjort den til sit hovedsæde. Han lod ialfald flere Kirker blive bygget—saaledes to kirker i Bergen.

Vangens gamle Kirke.

Med bygningen af Vangens nuværende gamle kirke er man kommen ind i en ny tid paa Voss. Det ser ud til, at man fra den tid har faaet saapas dygtige prester at de har kunnet skrive dokumenter og beretninger baade om det som angik prestekaldet og sager for bygdens folk. Dette har havt til følge, at man har mange beretninger fra Voss fremover middelalderen. Presten har været med enten om vidne eller som skriver i de fleste anliggender som er nævnte. I det 17de aarh. fik man ogsaa i Gerhard Milzow en prest, som interesserede sig for historie og derfor samlede gamle dokumenter, af hvilke han har afskrevet enkelte, hvis indhold kun derved er blevet kjendt og bevaret. Ham skyldes det, at man har kjendskab til hvad tid Vangens gamle kirke blev opført og endel nærmere ornstændigheder angaaende samme. Han fandt og afskrev et gammelt brev af 1271 fra kong Magnus Haakonson til folket paa Voss, hvem kongen takkede, fordi det havde besluttet efter faderens raad at opføre en stenkirke istedetfor en trækirke. Kun fra dette ved man noget derom. Brevet selv er forsvundet.

Nævnte brev viser, at kirken paa Vangen var under bygning, da brevet i 1271 var skrevet. Kong Magnus havde ogsaa ved arbeidets begyndelse sendt et brev til Voss, om arbeidets ordning, hvortil han henfører i det andet brev. Hvad tid kirken blev færdig, vides ikke med sikkerhed. Man mener at arbeidet varede i 7 aar fra 1270 til '77. Den blev

The sagas say that King Olav Haraldson held court with the farmers at a place some few hundred paces south of the Prestegaard buildings at Vangen. There stands an old stone cross there, which is supposedly erected by King Olav. The sagas were first recorded by Dean Mil(t)zow in the 1670's. He mentioned another cross also, which stood in Prestegaardsmoen. This has disappeared, but, as people know, there is a cross standing on the Lirhus property, which belonged to the old Kvitheim. The crosses, in any case, always indicate Christianity. Probably people had several meeting places and marked these with a stone cross. The first Christian chieftains could have had them on their land and instructed people to meet there.

We don't find any information about how long it was before a church was built, we only know that there was a church at Vangen before the present church was built. If that was the first church isn't known, expressed Mil(t)zow, that the first church was built during the reign of Sigurd Jerusalemfarer about 1130, but this isn't certain. Others say that it couldn't be long after Christianity's introduction, that people could help themselves without churches. One would believe that soon after Olav Haraldson ordered a church to be built there was a church building at Voss and other places in the area of Bergen after it was founded by Olav Kyrre, who reigned from 1069—1093 and made it his capital city. He, in any case, ordered several churches to be built — including two churches in Bergen.

Vangen's old church.

With the construction of Vangen's present old church we entered a new era at Voss. It appears that they had rather capable priests at that time because they wrote some documents and descriptions both about the priest's position and cases involving people of the area. This resulted in our having descriptions of Voss out over the Middle Ages. The priests have been with or witness the writers in the majority of the suits mentioned. In the 17th century, we also got a minister, Gerhard Mil(t)zow, who was interested in history and therefore gathered old documents of which he made copies, whose contents only by this means became known and preserved. He should be credited, that we have the knowledge as to when the old Vangen church was built and number of particulars about it. He found and copied an old letter from 1271 of King Magnus Håkonson to the people of Voss in which the king expressed gratitude that they had decide to follow his father's advice and build a stone church instead of a wood church. Only from this do we know anything about it. The letter itself has disappeared.

The mentioned letter shows that the church at Vangen was under construction when the letter was written. King Magnus had also sent a letter to Voss at the time work began, about instructions for the work, in which he refers to another letter. It is not known, for certain, when the church was finished. We think the building work took 7 years from 1270 to

indviet paa St. Urbans dag den 26de mai med stor høitidelighed. Dagen blev siden kaldt "Vossakjyrkjemesso" og mærket paa primstaven. I lang tid var den en aarlig festdag. Kirken blev kaldt St. Mikael's kirke.

Et gammelt sagn, som har gaaet ned til vore dage, og som og-saa er nedtegnet af Provst Milzow, beretter, at kirken var bygget af 4 kjæmper: Strenger, Bæk, Utter og Baste. Da kirken var færdig gik de op i taarnet og skulde se, hvem af dem kunde hoppe længst derfra bortover marken i hver sin retning. Strenger hoppede til Strengerhaugen, og der ligger han begravet,—Bæk hoppede til Bækkeleitet og ligger der—Utter rak til Utterøen og blev liggende der. Over ham staar det stenkors bortenfor Prestegaarden; Baste rak til Basteryggen og ligeledes fandt sin grav der. Disse steder kjendes ialfald den dag i dag. Milzow nævner ikke om deres sprang fra taarnet men siger, at de var brødre og ligger begravne paa nævnte Steder, en i syd, en i vest, en i nord og en i øst.

Kirken paa Vangen var en af de største og prægtigste landskirker i Norge, og er en af de ældste. Den er 36 fod Bred og 163 fod lang indvendig og har 750 siddepladse. Taarnet skal være 102 fod høit. Den blev sat paa den gamle trækirkens tomt, og medens kirken var under bygning, holdtes Gudstjeneste i to store lofts-værelser, det ene paa Prestegaarden og det andet paa den nærliggende gaard Finne, fortæller Milzow, hvoraf man altsaa ved at baade Prestegaarden og finneloftet var bygget før Kirken. Loft-værelset paa Prestegaarden var antagelig det samme, som i 1315 kaldes Presteloftet. Et loft kaldtes i 1326 for Leigepresteloftet og i 1423 nævnes en sal, som kaldes Bispesalen. I det aar byggede sognepresten Haakon en del nye huse i Prestegaarden. Han lod ogsaa endel malerier, som hang i den store sal, fornye. Mest bekjendt af Prestegaardens huse er den saakaldte Rødebygning. I anden etage af denne var det at Ludvig Holberg havde sit værelse, medens han fra 1702 til '04 var huslærer hos presten Weinwick paa Voss. Bygningen staar der endnu, og udenfor den sees Holbergsfuruen, som det menes at Holberg har plantet.

Evanger Kirke.

Det er ubekjendt hvad tid der først blev bygget en kirke i Evanger saavel som i de andre sogne. Af et gammelt skrift sees det, at Evanger havde egen prest i 1325, og man kan da forudsætte, at der ogsaa var kirke. Det har da været en liden stavekirke. I 1665 blev kirken nedrevet. Om denne var den første kirke er uvist. En tømret kirke paa Evanger findes omtalt i 1686. En beretning fra 1722 omtaler et firkantet taarn, som var opbygget fra grunden. Evangers nuværende kirke blev bygget i 1851. Det er en enskibet trækirke med firkantet taarn.

Presterne i Evanger saavel som paa Vinje og Opheim, har, som det synes, staet i etslags underordnet forhold til presterne paa Vangen.

1777. It was consecrated on St. Urban's Day the 26th of May with grand ceremonies. The day was called "Vosschurchmas" and marked on a primstav (date calendar on a stick). It was an annual holiday for a long time. The church was named St. Michael's Church.

An old legend, which descended until our time, and was recorded by Dean Mil(t)zow says the church was built by four giants: Strenger, Bæk, Utter and Baste. When the church was finished they went up into the steeple to see which of them could jump the farthest away on the field, each in their own direction. Strenger jumped to Strengerhaugen and there he lies buried, — Bæk jumped to Bækkeleitet and lies there — Utter reached Utterøen and lies there. There is a stone cross standing over him across from Prestegaarden. Baste reached Basteryggen and similarly found his grave there. These places are still known today. Milzow doesn't mention their jumps from the tower but says that they were brothers and are buried at the named places, one south, one west, one north and on east.

The Vangen church was one of the biggest and grandest country churches in Norway, and is one of the oldest. It is 36 feet wide and 163 feet long inside and has 750 seats. The steeple is 102 feet high. It was built on the lot of the old wooden church and during construction masses were held in two big storehouse rooms, the one at Prestegaard and the other at nearby Finne, says Mil(t)zow, from which we can infer that both Prestegaard and Finne were built before the church. The storehouse room at Prestegaarden was probably the same that was called in 1315, the Presteloft. One loft in 1315 was called the Laypriestsloft and in 1423 was named a hall, called Bishop's Hall. That year, the parish priest Håkon built a number of new buildings at Prestegaard. He renewed a number of paintings that hung in the big hall. The most famous of Prestegaarden's buildings was the so-called Red building. In the second floor of this building, Ludvig Holberg had his room while he was the resident teacher for Rev. Weinwick at Voss from 1702 to '04. The building still stands and outside of it can be seen the Holberg Fir, which is said to have been planted by Holberg.

Evanger Church

It isn't known when the first church was built at Evanger or any of the other parishes. From an old writing we learn that Evanger had its own priest in 1325 and one can also assume there was a church. It was a little stave church at that time. It was razed in 1665. It is unknown if this was the first church. A timber church was described at Evanger in 1686. A description from 1722 discusses a square steeple, which was built from the ground up. Evanger's present church was built in 1851. It is a wooden nave church with a square steeple tower.

The priests in Evanger, as well as those at Vinje and Oppheim, have apparently been in a sub-ordinate position to the priests at Vangen.

Vossestrandens Kirker.

Vinjo og Opheims Kirkesogne nævnes først i et brev fra 1329. Dette var i anledning Pavetienden, som maatte erlægges af presterne. Der maa da paa den tid have været kirker paa begge steder, og som man mener, har hvert sogn havt egen prest. Kirkerne var vistnok smaa stavekirker. Vinje sogn findes nævnt i skrifter af 1342 og '43. .Baade Vinje og Opheim er nævnte i en kundgjørelse af 1301 fra biskopen i Bergen med oplysning om en ny ombudsmand paa Voss. En ny kirke blev bygget paa Vinje i 1670 og paa Opheini i 1676. De opførtes af Ole Bottolfson Sundve, der paa flere maader var en foregangsmand i bygden. De nuværende kirker blev opførte i 1871. Vinje kirke blev da sat paa Draugsvold. Hver af kirkerne har 400 siddepladse. Vossestranden udskildtes fra Vangens sogn i 1806.

 TRE BREVE FRA CHICAGO 1843.

Kjære Forældre og Søkende:

Den 1ste juli gik vi fra Bergen med liden god vind, som vedvarede i 3 dage, og vi gik nordenom Skotland til vi kom i Spansksøen. Der fik vi vinden imod næsten hele tiden og vi var nødsaget til at krydse. Som enhver kan tænke er 1100 mil ikke saa snart at reise. Vi var 9 uger og 3 dage fra Bergen til New York og paa denne tur har jeg ikke noget at klage for min part. Jeg var ikke søsyg mere end 3 dage, og min datter ligeledes; men min kone var syg næsten. hele tiden. Det er tilfældet med alle, som er frugtsommelige, at de ikke taaler søen. Den 29de august fik vi en liden datter. Hun blev døbt af kapteinen og givet navnet Andrea Johanna: det var omtrent 14 dage før vi kom til New York. Fra New York reiste vi den 13de september op gennem Hudsonfloden til Albany. Siden kom vi paa kanalbaaden, som blev trukken af heste til Buffalo. Saa kom vi paa en stimsconnert over de store indsøer, som er 150 norske mil til Chicago, hvor vi nu er. Fra New York til Chicago er det en længde af 300 norske mil, og det kostede for mig og mit tøj 20 spd. Vi kom til Chicago den 8de oktober, og her agter jeg at være i vinter hos en norsk mand Anders Nielson Brække. Jeg har at betale ham en daler maanedes; husleien er ikke billigere her.

Det var en lang og besværlig reise og mange store vanskeligheder, før vi kom til rolighed; men nu, Gud ske tak, er alt dette forbi, og vi er ved en god helse og tinder os middelmaadigt fornøiet. Jeg synes, at her ikke er saa godt at reise nu, fordi fortjenesten er

The Churches at Vossestrand

The parishes of Vinje and Oppheim are first mentioned in a letter from 1329. This was on the occasion of papal time, which had to be paid for by the priests. There must have been churches at both places and one thinks that each had their own priest. The churches were evidently small stave churches. Vinje parish is mentioned in documents in 1342 and '43. Both Vinje and Oppheim are named in a proclamation from the bishop in Bergen with an explanation of a new ombudsman in Voss. New churches were built, in Vinje in 1670 and at Oppheim in 1676. They were built by Ole Bottolfson Sundve, who in several ways, was a progressive man in the area. The present churches were constructed in 1871. Vinje Church was built at Draugsvold. Each of the churches has 400 seats. Vossestrand was divided from Vangen Parish in 1806.

 THREE LETTERS FROM CHICAGO 1843

Dear parents and siblings:

The 1st of July we left Bergen with a little good wind and we sailed north of Scotland until we came to the Spanish Sea. There we got the wind against us almost the entire time and it was necessary to tack. One can only imagine that 1100 miles is not sailed quickly. We took 9 weeks and 3 days from Bergen to New York. I didn't have anything on my part to complain about. I wasn't seasick more than 3 days and the same for my daughter, but my wife was sick almost all the time. That's the case with anyone who is pregnant, that they can't tolerate the sea. We got a little daughter August 29. She was baptized by the captain and named Andrea Johanna: that was about 14 days before we got to New York. From New York we sailed up the Hudson River to Albany. Then we got on a canalboat and were pulled to Buffalo by horses. Next we got on a steam schooner to cross the Great Lakes, which are 150 Norwegian miles to Chicago, where we are at present. From New York to Chicago is a distance of 300 Norwegian miles, and it cost 20 speciedalars for me and my baggage. We arrived in Chicago October 11 and I intend to spend the winter with a Norwegian man Anders Nielson Brekke. I have to pay him 1 dollar every month; rent is not cheap here.

It was a long difficult trip with many great difficulties before we attained serenity, but now, God be praised, all that is in the past, we are healthy and regard ourselves as reasonably satisfied. I think that it is a poor time to travel now because salaries are not as high as they

ikke saa høi, som den har været. Jeg kan fortjene saa meget, at jeg opholder min familie, mere blir det ikke. Her er saadan en mængde mennesker, som gaar og søger efter arbejde. Men jeg tror, at landet i sig selv er godt. Det mærkes af, at her indføres en mængde hvede og indian Korn, flesk, kjød og saa videre. Flesk sælges for 2 skil. marken, smør er 8 skil. marken, poteter er 18 skil. skjæppen nu i denne tid. Jeg agter at reise op i landet forat bese det; men jeg tror helst, at jeg vil være her i nogle aar, saa at jeg kan lære sproget. Jeg vil ikke raade nogen til at komme her, som har gode gaarde og har nogenlunde udkomme for sig og sin familie; thi det er en besværlig reise og mange vanskeligheder. Men derimod for løse og ledige personer er det bedre at ernære, sig end i Norge og helst for kvinder. De kan fortjene fra 25 til 50 dollar om aaret. Men derimod er her saa sygeligt overalt, at det er at sætte liv og helbred i vove, og saa usundt, at alle mennesker ser saa blege og usle ud, især fruentimmerne. Her er saa dampet og tyk luft, man ikke kan se røgen af en eneste skorsten om sommeren; men om vinterliden er her ligesaa koldt og sundt som i Norge. Om landets leilighed ved jeg ikke at skrive dennegang: men jeg maa lade Eder vide, at her har været saa sygeligt med de nykomne, at der af dem, som reiste med skibe fra Bergen forgangne sommer, er døde over 20 mennesker, af hvilke jeg kan opregne nogle. som er: Kleis Olson Drøgs vold, David Larson Kinden, Sjur Ivarson Vike, Gulleik Sjurson Vike, Bryngel Aslagson Opeland, Bryngel Steffenson Skjerve, Amund Bryngelson Graue, Johannes Aadson Helland, Samson Pederson Veisen, fire børn for Anders Klove, nemlig Ingebrikt, Ingeborg, Kari, Britha, samt Ingeborg Johannesdatter Møl-sterteig*), Martha Johannesdatter Mølsterteig. Og fra Sogn er døde Erik Unde, Ole Guldteigen, Hans I. Dalen, Britha Tistel og hendes barn og Anna Olsdatter Gulsteigen og mange flere, som jeg ikke kan opregne: derfor vil jeg ikke tilraade nogen; thi her er saa sørgelige omstændigheder med de stakkels enker og faderløse børn. Jeg og min kone har havt den samme sygdom, medens vi var paa den store indsø fra Buffalo til Chicago. Det var blodsot, som herskede iblandt os. Den sygdom rensede, saa at jeg er bedre nu end før. Jeg maa hilse dig Johannes Nielson Berge, at jeg vil aldeles fraraade dig at komme her til Amerika—ogsaa mine søskender og min kones søskender, før jeg skriver Eder til.

Jeg vil melde, at Haldor Bryngelson Løn er inde i hus hos Magne Bystølen, som opholder sig i Wisconsin, som er 60 engelske mil herfra. Jeg talte mundtlig med Magne, (som fortalte) at Haldor havde været syg i lang tid: men nu har jeg hørt i senere tid, at han er bedre.

Jeg maa bede Eder, om De vil være saa snildt at skrive en liden hilsning til Anders Olson Dyviken, at hans datter var frisk paa

*) Ole Sætres hustru.

they have been. I can earn enough to support my family but no more. There are quite a few people looking for work. But I believe the country itself is good. It is noted that a lot of wheat and Indian corn, meat, side pork etc. is imported. Side pork sells for 2 skil. a mark (1/4 Kg.), butter is 8 skil. a mark, potatoes are 18 skil. a peck at this time. I intend to travel out in the country to inspect this, but I believe that I shall stay here a few years in order to learn the language. I don't advise anyone to come here, those that have good farms and have any future for themselves and their family because it is not an easy trip and there are many difficulties. But on the other hand, it is better for unattached and unoccupied people it is easier to provide, especially for women. They can earn 25 to 50 dollars a year. But then it is so sickly everywhere that it puts life and health in hazard, and so unhealthy that everyone looks so pale and poorly, especially the females. The air here is so damp and thick, one can't see the smoke from a single chimney in the summer; but in the winter it is just as cold and healthy as in Norway. I don't want to write about the opportunities of this country this time: but let me tell you that it has been so sickly with the new arrivals that of those who left Bergen last summer, more than 20 people have died, of which I can list some. Some are: Kleis Olson Drøgs vold, David Olson Kinden, Sjur Ivarson Vike, Gulleik Sjurson Vike, Bryngel Aslagson Opeland, Bryngel Steffenson Skjerve, Amund Bryngelson Graue, Johannes Aadson Helland, Samson Pederson Veisen, four children of Anders Klove, namely Ingebrikt, Ingeborg, Kari, Britha, as well as Ingeborg Johannesdatter Mølsterteig*), Martha Johannesdatter Mølsterteig. And from Sogn, the dead are: Erik Unde, Ole Guldteigen, Hans I. Dalen, Britha Tisdal and her children and Anna Olsdatter Gulsteigen and many more that I can't list: therefore I don't want to advise you (to come); since there are such sorrowful conditions here with the poor widows and orphans. My wife and I have had the same illnesses, while we were on the Great Lakes between Buffalo and Chicago. It was bloody dysentery that raged among us. The sickness cleansed me, so I feel better now than before. I must greet you from Johannes Nielson Berge that I want to completely advise against you coming to America—also my siblings and my wife's siblings before I write to you (them)

I wish to announce that Haldor Bryngelson Løn is living with Magne Bystølen, who lives in Wisconsin, some 60 English miles from here. I personally talked with Magne, who said that Haldor had been sick for a long time: but now I heard recently that he was better.

I would ask Thee if Thou would be so kind as to write a small greeting to Anders Olson Dyviken, that his daughter was healthy on the trip

*) Ole Sætre's wife.

reisen og kom lykkelig over til Chicago. Der reiste hun fra mig op i landet til sin broder, som er 60 engelske mil herfra, og jeg har erholdt skrivelse fra dem, som jeg modtog den 18de december. De var da ved god helse allesammen. Men der var ikke god tid paa land, fordi det er opkjøbt af spekulanter.

Jeg har intet andet at melde denne gang end takke den Herre og Gud, som har veiledet os paa den lange reise foruden nogen fare eller forskrækkelse: og Han hjalp os, saaat vi sov ligesaa trygge paa havet som paa land, og at Han vogter alle sine troende baade nat og dag.

Jeg hilser flittig til alle mine elskelige og efterladte venner og paarørende og alle mine efterspørgere.

Chicago den 22de december 1843.

John Haldorson Qvileqval).*

Til ærbødigste Forældre:
Haldor Johnson Qvileqval,
Knut Svenson Qvamme,
Johannes Nielson Berge.

Til velagtede mand Torsten Anderson Kyte i Bergens stift paa Voss i Norge.

Kjære Morbroder: —Siden jeg har leilighed at skrive til Norge, saa vil jeg sende dig nogle ord angaaende Amerika, og hvorledes jeg lever. Jeg saavel som mine forældre, søster og brødre lever alle vel med hilse og sundhed til dag og datum, og det samme ønsker jeg at spørge fra dig og dine. Jeg vil melde dig om, at min søster Britha er død. Hun fødte en søn til verden den 8de december 1842 og hun var syg i 2 uger. Saa døde hun; men hendes 2 børn lever vel med god helse og sundhed til dag og datum. Jeg vil ogsaa melde dig om, at jeg og min broder John har kjøbt os et stykke land af størrelse 320 acres. Der er 6 acres opløiet i hvilket der ogsaa er plantet. Mine forældre og Anfin og Sygni er flyttet paa landet. Min fader solgte sit hus i Chicago og fik 100 dollars i sølv og guld. Jeg og min broder John har sat os i tjeneste i Chicago, — jeg som krambodsvend med 9 dollars og kosten om maaneden i løn, og John har ogsaa sat sig paa en krambod og skal have 10 dollars om maaneden og kosten.

Jeg er glad over at have hørt, at min morbroder Ole Graue kommer til Amerika. Det bliver langt bedre for ham her end i Norge. Jeg er ogsaa glad over, at der er saa mange, som kommer fra Norge i denne sommer. Jeg vil melde dig om, at jeg ikke vilde komme til Norge for at blive der, om jeg fik gaarden til mit søskendebarn, Erik Olsen Rokne. Dette kan du fortælle ham. Jeg vil ogsaa melde dig om at alle unje, løse og ledige personer skulde komme til Amerika. Unge piger og karle, som har penge nok til at komme, burde komme. Jeg

*) Pres. Wm. Nelsons morbror

and successfully had arrived in Chicago. She left me here and went out in the country to her brother who is 60 English miles from here, and I have a letter from them that I got December 18. They were all healthy. It wasn't a very good time for land because it had been all bought up by speculators.

I don't have anything else now other than to thank our Lord and God, who has led us on this long trip without any danger or fear: and He helped us, so that we lay just as secure at sea as on land and He watches over his believers both night and day.

I send many greetings to all my dear and distant friends and acquaintances and everyone who asks about me.

Chicago, the 22nd of December 1843.

John Haldorson Qvileqval).*

To the respected parents:
Haldor Johnson Qvileqval,
Knut Svenson Qvamme,
Johannes Nielson Berge.

To the esteemed man Torsten Anderson Kyte in Bergens Diocese in Norway.

Dear Mother's brother: —Since I have the opportunity to write to Norway, I wanted to send you some words about America, and how I'm living. My parents, sister and brothers all are doing well with good robust health to date, and I wish to hear the same from you and yours. I want to apprise you that my sister, Britha, is dead. She gave birth to a son to this world December 8, 1842 and she was sick for 2 weeks. Then she died; but her 2 children are doing well with robust health to date. I also want to announce to you that my brother John has bought us a piece of land of 320 acres size. There are 6 acres plowed and planted. My parents, Anfin and Sygni have moved onto the land. My father sold his house in Chicago for 100 dollars in gold and silver. My brother, John, and I are have jobs in Chicago, — I am a shop assistant for which I get 9 dollars plus meals a month, and John also works in a shop and gets 10 dollars a month and board.

I was glad to hear that my maternal uncle, Ole Graue, is coming to America. He'll do much better in America than in Norway. I am also glad that there are so many coming from Norway this summer. I also want to state that I wouldn't come to Norway to stay even if I got my cousin, Erik Olsen Rokne's farm. You can tell him this. I also want to say that all young, un-employed people should come to America. Young girls and boys, that have enough money to come, should come. I would be glad to see all my

*) Pres. Wm. Nelson's maternal uncle.

skulde være glad at se alle mine slægtninger og venner i Amerika.

Jeg vil bede dig om du ikke kan faa underretning om, hvorledes det kom sig, at Anfin Johnson Rogne ikke skrev mig tilbage dette aar.

Jeg vil melde dig om, at vi er begyndt med et maadeholdsselskab, eller et selskab om at holde sig fra alt drikke, som gjør folk drukne. Du faar mere underretning, naar du ser det brev, som, jeg skrev hjem til Lars Nielson Nesheim.

...,den store drikker, har aflagt at drikke.

Jeg vil sige, at her er bedre religion her end i Norge. Her er brudevielser, altergang, barnedaab o. s. v. Men som (en) skrev hjem, at han kunde gaa igjennem gaderne med naken kniv og ikke bli straffet. Tænker du saadant var ikke løgn. Naar en mand dræber en anden, saa bliver der forhør paa ham, og saa bliver han dømt til at hænges i galgen. Da haver og folket magt her. Og øvrigheden ber er ligesaa god som i Norge og endda bedre. Jeg vil melde dig om, at du skrev en liden lappe i brevet hans Arne Anderson Vinje, at min moder haver lidt mangel her. Min moder sætter sin haand under her: Jeg, Inger Andersdatter Kyte, har aldrig lidt nogen mangel, siden jeg kom her til Amerika. Kjære broder! Jeg spørger dig, hvem du har hørt det fra? — Intet videre denne gang. Lev vel i Gud; vær saa flittig hilset fra mig og mine til dig og dine og til alle mine slægtninger og venner. En flittig hilsen til mine modersøstre og fadersøstre og til Erik Rokne og til Lars Knutson Grove og beder alle at skrive mig tilbage. Flittig hilsen til din datter Kristi. Hver saa snil, at du skriver mig tilbage, hvad angaar i Norge og send det med Knut Hylle, som reiser tilbage til Nordamerika.

Chicago, Cook County, Ill, den 20de Juni 1843.

Anders Baardson Lassehaug).*

Til velagtede mand,
Thorsten Anderson Kyte.

Sjur Bryngelson Fletre, Voss Prestegjeld, Norge :

Da det forekommer mig nu saaledes og efter aftale med dig, min kjære broder, angaaende hvorledes tiden har forefaldet mig, siden jeg forlod Norge, da det var Eder bekjendt forud, hvad tid vi forlod Bergen. Vi kom til New York, om jeg ei mindes feil, den 3die september, og siden reiste vi op gjennem landet og vi kom ikke til Chicago før den 8de oktober dette aar; thi de fik en temmelig sterk storm over det store vand fra Buffalo til Chicago, som er 1150 engelske mil langt. Jeg betalte for mig og mit tøj fra New York til Chicago 8 daler, og saa maa jeg lade Eder vide, at jeg har været frisk og sund hele tiden, siden jeg

*) Bedre kjendt som A. B. Johnson.

friends and relatives in America.

I would like to ask if you can't get an explanation of how it happened that Anfin Johnson Rogne didn't write back to me this year.

I would like to report to you that we have started a temperance society, or an organization concerned with refraining from drinking anything that makes people drunk. You'll get more information when you see the letter that I wrote home to Lars Nielson Nesheim.

.....,the big drinker, who has quit drinking.

I would like to say that the religion here is better than in Norway. Here they have weddings, communion, baptism etc. But as (one) wrote home that he could walk down the street with an unsheathed knife and not be punished. Don't think that is a lie. If a man were to kill another, there would be a trial for him, and he would be sentenced to hanging from a gallows. People have power here. The authorities here are just as good as in Norway and even better. I would like to tell you that you wrote a little note in Arne Anderson Vinje's letter that my mother is needy here. My mother signs below: I, Inger Andersdatter Kyte, have never suffered any need since coming to America. Dear brother! I ask you, who did you hear that from? — Nothing further this time. Live well with God; many greetings from me and mine to you and yours and all my relatives and friends. Many greetings to to my mother's sister and father's sister and to Erik Rokne and to Lars Knutson Grove and ask everyone to write back to me. Many greetings to your daughter Kristi. Kindly write back to me about what's going on in Norway and send it with Knut Hylle, whose going back to North America.

Chicago, Cook County, IL, the 20th of June 1843.

Anders Baardson Lassehaug).*

To the esteemed man
Thorsten Anderson Kyte

Sjur Bryngelson Fletre, Voss Parish, Norway.

Since it now happens and according to appointment with you, my dear brother, regarding how time has happened to me since I left Norway when you knew what time we left Bergen. We arrived in New York, if my memory doesn't fail me, on the 3rd of September, and then we went inland and didn't get to Chicago before the 8th of October this year; because there was rather a strong storm over the Great Lakes from Buffalo to Chicago, which are 1150 English miles across. I paid 8 dollars for myself and my baggage from New York to Chicago, and I must inform you that I have been healthy and vigorous the entire time since I left

*) Better known as A. B. Johnson.

reiste hjemmefra undtagen jeg var lidt sjøsyg; men somme af de andre fornemmelig konerne var mere sjøsyge end som jeg var; men naar vi kom til New York var alle passagererne nogenlunde friske; men naar vi kom noget op i landet, kom enslags koldefeber paa somme af passagererne, saa at der døde en kone og 4 børn af norske folk og 2 børn af tyskere paa det store vand fra Buffalo til Chicago. Der har jeg stoppet hos Baard Rogne omtrent en uge; men siden fik jeg mig tjeneste her i Chicago hos en mand og skal have for 50 til 75 cent for den første maaned; men naar jeg bliver lidt mere vant med arbeidet og forstaar sproget lidt bedre, saa tror jeg at jeg faar 1 daler ugen. Forresten kan jeg ikke videre melde dig, hvad mig angaar; men jeg vil tilmelde dig noget, som jeg har hørt af Anders Flage og flere, hvor forunderligt og ganske enfoldigt at kalde, at velboede gaardsmænd taager sig denne lange besværlige reise med kone og børn smaa. Over sjøen er ikke nogen fare, naar Gud bevarer dem fra en rasende storm; men som det har været iaar medde norske skibe, som kom fra Bergen, især de to første, at der ytrede sig enslags sygdom eller feber, som....

Jeg vil og fortælle dig min broder, at jeg angrer nu ikke paa at jeg foretog mig reisen over hertil. Jeg vil hverken raade dig til eller fra. Du faar gjøre, hvad du selv finder for godt.

(Ingen underskrift, men vistnok *Synneva B. Fletre*).

* * *

Efterskrift :—

Jeg, A. L. Flage, beder dig, S. B. Fletre, om du vil være saa snil at lade en og hver se og høre dette brev paa Voss, saameget, at de kan tænke sig for. For her er indført baade det onde og gode her i landet. Vil du være saa god at hilse fra mig til min svigermoder Ragna Mathiasdatter Berge, at jeg og min familie lever vel i alle maader.

(Fragtureret af Lars Nilson Nesheim).

Et par ord til skriftets læsere: Det har forekommet mig, siden jeg har læst de gamle breve, om har været aftrykte i "Vossingens" sidste numre, at vi skvlder baade redaktøren og de mænd, som har opbevaret disse breve, stor tak; thi disse breve er af den allerstørste vigtighed for os efterkommere af disse første vossinger, som her er nævnte. Mange ting, som ellers aldrig havde været kjendte eller som vilde være gaaet i glemmebogen, er at finde i disse breve.

Tillad mig at oplyse, at Anders Størkson Flage, som et af brevene var skrevet til paa Voss, var født paa gaarden Rekve, men boede en tid paa Flage. Siden købte han i 1845 gaard paa Gjerme og forblev der til sin død. Han var fader til Per Gjerme, hestehandler og gaardseier, og til Styrk Gjerme, som drev handel i Aalesund!

___ J. A. Reqve

home except I was a little seasick; but some of the other high-brow women were more seasick than I was, but when we arrived in New York all the passengers were relatively healthy but when we got inland some sort of "cold fever" (Typhoid fever) spread among some of the passengers and there were deaths of a woman and 4 children of the Norwegians and 2 children of Germans on the Great Lakes between Buffalo and Chicago. There I have stopped with a man named Bård Rogne for about a week until I got a job with another man and shall get 50—75 cents for the first month; but when I have learned the work better and understand the language a little better, then I believe I will get a dollar a week. Anyway, I don't have any more to tell you regarding myself, but I do want to tell you something I heard from Anders Flage and others, that how strange and perhaps simple and bitter that comfortable farmers take this long difficult trip with their wife and small children. Crossing the ocean is not dangerous when God protects them from a raging storm; but to those who were aboard the Norwegian ships that came from Bergen, especially the first two, there appeared some kind of sickness or fever, which....

I also want to tell my brother that I don't regret now that I undertook this trip over here. I don't advise you for or against. You'll have to do what you yourself decide.

(No signature, but evidently *Synneva B. Fletre*).

* * *

Addendum:—

I, A. L. Flage, request you, S. B. Fletre, to kindly let everyone see and hear this letter at Voss, as much as you think possible. Because included here is both the bad and good here in this country. Would you kindly greet my mother-in-law Ragna Mathiasdatter Berge that I and my family are living well in all ways.

(Written in Gothic script by Lars Nilson Nesheim).

A few words to the readers of the letters: It has occurred to me, since I have read these old letters that were printed in the last issue of "Vossingen", that we owe the editor and the men who have preserved these letters much gratitude; these letters are of the greatest importance to we descendants of the first vossings, which are mentioned here. Many things which never would have been known otherwise and would have gone in the "forgetting" book are to be found in theses letters.

Permit me to explain that Anders Størkson Flage, to whom one of the letters to Voss, was written, was born on the Rekve farm, but lived at Flage a while. Then in 1845 he bought a farm at Gjerme and stayed there until his death. He was the father of Per Gjerme, horse trader and farm owner, and of Styrk Gjerme, who ran a store in Ålesund!

___ J. A. Reqve.

AP SAGAEN OM DE FØRSTE SKOLER.

I.

In Deerfield Township, Wis., kom den første skole istand i 1848. Den holdtes til en begyndelse i huset hos Kolbein Olson Saue, og en amerikansk dame var skoleholder. Men allerede næste aar blev et skolehus opført. Det sattes paa et landstykke, som tilhørte Erik Vikingson Rio (Williams). Senere blev det dennes svigersøn, Nils Anderson, som eiede landet. Nils A. Lee, som i efterladte notater har nævnt om skolen i Deerfield, skriver at i hele dette nabolag boede der udelukkende vossinger, og en vossing, Erick Endreson Rude, der i forbigaaende sagt, var den første i mange ting i pionerdagene, var den fyrste skoleholder i det nye skolehus i 1849—50. Efter endel aar blev et nyt skolehus bygget. Det sattes da en 1/2 mil nord for Liberty Prærie Kirken paa land, som tilhørte Anders A. Prestegaard. Det forrige stod en 1/2 mil østenfor kirken. Det nuværende so mer bygget i den senere tid, staar 1/2 mil i syd for kirken paa land, som oprindeligt tilhørte Anders Nilsen Lie, men som nu eies af dennes sønnesøn Peter A. G. Lee.

Om nogen vossing var lærer i disse skolehuse efter Erick Rude er os ubekjendt: men der var ialfald vosselærere paa Koshkonong. Allerede tidlig i 1840-aarene gjorde Anders Knutson Himle et forsøg som lærer. Han havde prøvet det lidt paa Voss, muligens som broderen Steffas stedfortræder, og under nogle aars ophold i Chicago lærte han snart engelsk. Da han saa havde sat sig til paa Koshkonong, begyndte han at holde skole, som han vistnok syslede med i længere tid udover '40-aarene til han i 1850 reiste derfra.

Men i det aar kom en anden, som havde havt større erfaring fra Voss, nemlig Lars Josephson Lie, der begyndte som lærer paa Voss allerede i 1837. Han drev som lærer og kirkesanger paa Koshkonong til 1850. da han flyttede til Spring Prairie, Wis. Og bedre lærer har man ikke havt der skrev Nils Lee, som selv ikke havde nogen anden.

Ser man saa efter skolerne andre steder i Wisconsin, saa finder man for det første paa Spring Prairie, at Lars Johannesen Møen gav fri grund til baade kirke og skolepladse. Et lidet loghus var det første, som sattes op i Leeds township. Det stod ved veien et lidet stykke fra kirken ved Keyser, og om der ikke netop boede udelukkende vossinger der, saa var dog de fleste komne fra Voss. Lars Lie var lærer og kirkesanger paa Spring Prairie i mange aar. Paa samme tid kom der ogsaa en anden skolelærer fra Voss, nemlig Peder Bergeson Vivas. Han var norsk skolelærer paa Spring Prairie for det meste hele tiden efter sin ankomst til landet i 1856 til sin død for endel aar siden.

Den mest bekjendte skolelærer i dette strøg i den senere tid er Edvard C. Meland, der nu i over 25 aar har været høiskolebestvrer — en tid i Deerfield

THE SAGA OF THE FIRST SCHOOLS.

I.

In the township of Deerfield, WI, the first school was created in 1848. At the beginning it was held in Kolbein Olson Saue's house, and the teacher was an American woman. But by the next year they had built a school. It was located on a piece of property that belonged to Erik Vikingson Rio (Williams). Later, his son-in-law owned the land. Nils A. Lee, who in some remaining records, mentioned a school in Deerfield and said the entire neighborhood consisted exclusively of vossings, and one vossing, Erick Endreson Rude, who was temporary, was the first in many matters in the pioneer days, was the first teacher in the new school house in 1849—50. After a few years, a new school house was built. It was placed a half mile north of Liberty Church on land belonging to Anders A. Prestegaard. This stood 1/2 miles east of the church. The present school built in later times, stands 1/2 mile south of the church on land that originally belonged to Anders Nielson Lie but now is owned by his grandson Peter A. G. Lee.

We don't know if any vossings were teachers in these school houses after Erick Rude, but in any case there were vossing teachers at Koshkonong. As early as the 1840's, Anders Knutson Himle tried to be the teacher. He had tried it a while in Voss, possibly as his brother Steffa's substitute, and he had learned English during a few years in Chicago. When he had established himself at Koshkonong, he started to keep school which he occupied himself with throughout the '40 years until he moved away in 1850.

That year another came, who had had some education at Voss, namely Lars Josephson Lie, who started teaching in Voss already in 1837. He worked as a teacher and precentor at Koshkonong until 1850, when he moved to Spring Prairie, WI, and a better teacher we have never had, wrote Nils Lee, though he'd never had another.

If you look elsewhere in Wisconsin for schools you'll find the first at Spring Prairie, since Lars Johannesen Møen gave free land for both the church and schoolyard. A little log house was the first in Leeds Township. It stood by the road a little ways up from the church at Keyser even if it wasn't exclusively vossings who lived there, most had come from Voss. Lars Lie was the teacher and precentor at Spring Prairie for many years. At the same time there came another schoolteacher from Voss, namely Peder Bergeson Vivas. He was a Norwegian teacher at Spring Prairie for almost the entire time after his arrival in this country in 1856 until his death a few years ago.

The best known schoolteacher in this neighborhood in later times was Edvard C. Meland, who has been high school principal for more than 25 years—a while in Deerfield and now in DeForest, WI.

og nu i DeForest, Wis. Han er dog kun halv vossing. Hans mor var Anna C. Grane.

Reiser vi saa til Jefferson Prairie i Manchester township, Ill., saa vil man finde et skolehus i et andet strøg, hvor der en tid var udelukkende vossinger. Det staar paa en eiendom som tilhørte Knut Bryngelson Dukstad og nu eies af børnene. Rundt omkring heder gaardene Lunde, Skutle, Bære, Bø, Rong, Skiple og flere saadanne vossenavne. Der kom en lærer ogsaa fra Voss, og han blev ikke saa lidet bekendt siden. Det var Erik Ellefson Slæen. Han var lærer paa Vossestranden nogle aar fra 1813, før han kom til Amerika. Paa Jefferson Prairie holdt han sig til 1853, da han reiste til Big Canoe, Ia, Han var med paa et synodemøde paa Jefferson Prairie i 1851, og var da en af sekretererne paa dette og blev valgt ind i kirkeraadet.

Hvorvidt Erik Slæen var skolelærer i Big Canoe ogsaa er os ubekjendt; men der fik man ialfald en anden skolelærer, som det er værdt at lægge mærke til, nemlig Ole Nelson Væle, om hvem der fortælles paa et andet sted. Skolehuset der bar ogsaa et vosse-navn. Det kaldtes Sætre skolehus og stod paa landet til Ole Magneson Satre.

NYTAARSFEST.

Det lokale Vosselag for Madison og omegn havde aarsmøde og en festlig tilstelning paa Woodmen Hall, Madison, den 13de januar. Omtrent 150 personer var tilstede og der manglede ikke paa godt "vossaprat" og anden beværtning var der ogsaa. Først valgtes ny bestyrelse med det udfald, at John G. Pederson, Morrisonville, gjenvalgtes som formand og O. K. Glimme viceform., Lars A. Kløve, sekretær og Lyding O. Hæve, kasserer, alle fra Madison. Efter lidt snak om lagets sager fik man et program af taler, sang og musik. Dommer O. A. Stolen fortalte blandt andet om hvor god vossing han var bleven ved at faa sig en hustru af vosseslegt. Hun er datter efter Bryngel Sjurson Fletre, borgerkrigs-veteran m. m. fra Towner York, Green Co. Skattekommissær A. J. Myrland fortalte om vossingerne i Primrose. Der var han Lars Bystøl og han Ola Flatabø. han Lars og Eilif Kolvo, han gamle Ola Lønehaugen Myrland og han Bergens-Ola, søn hans, og Per Myrland med adle gjilde sønne hans, og han Lars bror hans, desuden han Ole Hirt, Sjur Nesheim, Knut Bø, Lars, Eiel og Ivar Helgeland, Sjur Bø. som var skolelærer, Aadmund Voss, Lars Opheimsvangen og vist flere. Saa talte advokat Clarence Knutson. Han sagde blandt andet godt, at hans navn egentlig skulde være Reqve, da hans bedstefar Nils Knutson var derfra. Wm. Nelson, Store-lagets formand, sagde, at der engang var noget, man kaldte "Det vilde vest;" men da vossingerne trak sig bortover de kanter, blev det forbi med "Det vilde vest." "Dar vossamaole haurdest, vart da straks

He is at least was half vossing. His mother was Anna C. Graue.

If we go to Manchester Township, IL to Jefferson Prairie we would find a school in another area which for a time was exclusively included only vossings. It stood in a property that belonged to Knut Bryngelson Dukstad and now is owned by his children. The farms around were known as Lunde, Skutle, Bære, Bø, Kong, Skiple and several such Voss names. There was also a teacher from Voss and we became rather well-known later. It was Erik Ellefson Slæen. He was a teacher at Vossestrand for some years from 1843, before he came to America. He stayed at Jefferson Prairie until 1853 when he moved to Big Canoe, IA. He attended a synod meeting at Jefferson Prairie in 1851, was one of the secretaries and was elected to the church council.

Whether Erik Slæen was a schoolteacher in Big Canoe, we don't know; but they got another teacher in any case that is worth paying attention to, namely Ole Nelson Væle, who is discussed elsewhere. The school house had a vossing name. It was called Sætre school house and stood on the property of Ole Magneson Satre.

NEW YEARS PARTY.

The local Vosselag for Madison area had their annual meeting and a festive party at Woodmen Hall in Madison, January 13. About 150 people were present and there was no lack good "vossagossip" and there was no lack of other refreshments either. First they had election of officers with the result that re-elected were as president, John G. Pederson, vice-president O. K. Glimme, secretary, Lars A Kløve and treasurer, Lyding O. Hæve, all from Madison. After a little discussion of the club's business we got a program of speeches, song and music. Judge O. A. Stolen told among else, how good a vossing he had become by marrying a wife of Voss origin. She is the daughter of town of York, Green County Civil War veteran Bryngel Sjurson Fletre. Tax Commissioner A. J. Myrland told about the vossings in Primrose. There was Lars Bystøl and Ola Flatabø, Lars and Eilif Kolvo, old Ola Lønehaugen Myrland and Bergens-Ola and his son, and Per Myrland with all his nice sons, and his brother Lars, additionally Ole Hirt, Sjur Nesheim, Knut Bø, Lars, Eiel and Ivar Helgeland, Sjur Bø, who was a school teacher, Aadmund Voss, Lars Opheimsvangen and evidently more. Then lawyer Clarence Knutson talked. He said, plus other good stuff, his name really should have been Rekve inasmuch as that is where his grandfather came from. Wm. Nelson, president of the national lag, said there was something called "the wild west" at one time, but when the vossings came to these parts, it was the end of "the wild west". "Where vossamaul was heard, soon there were only decent people to meet". The lawyer K. N. Nelson, son-in-law to

berre skjikkelige folk aa træffa". Advokat K. N. Nelson, formandens svigersøn, sagde, at han havde skiftet mening siden forleden sommer, da han troede, at sogningerne var lige gode som vossingerne. Naar dommer Stolen blev god voss ved at faa en vosse-hustru, saa kunde han bli det saameget mere, for baade far og mor til konen hans var fra Voss. Formand Pederson læste et digt om mødet paa Spring Prairie. Hans Datter Mrs. R. Nelson gav en sang tilbedste. Harold Nelson spillede violin, sangkoret "Dovre" sang et par numre; Mrs. Martha Væthe Hanson gav tilbedste en sang, som hun havde digtet for anledningen, og Mrs. Qvisling (Telemark) spillede Halling og Springdans.

Sluttelig blev Prof. R. B. Anderson paakaldt. Han mente, at han kunde kalde sig vossing ogsaa; thi hans søster var gift med Pastor S. S. Reque, og hans kones søster til Sjn'r R. Flatlandsmoen. Forresten, sagde han, skulde vi se hen til den klippe, fra hvilken vi var udhugne—til vore forfædre—som Skriften siger. Et sandt ord, sikkert nok.

Erick J. Ellefson, en sønnesøn af den i sin tid bekendte Erick Ellefson Slæn, er medlem af Syd Dakotas Senat. Han er demokrat. Der var gjort forsøg paa at bestride hans valg endog paa mindre passende maade, sagdes der; men det gik nok ikke. Det sees i dagens nyt at han den 2den marts var ægteviet til Miss Florence Salada af Alberdeen i senat-salen i Pierre, S. D., med de øvrige lovgivere som vidner og Høiesteretsjustitiarius F. Anderson som den der forrettede vielsen. Man kan da ialfald ikke bestride gyldigheden af dette giftermaal. Det var det første i sit slags i staten.

Charles B. Erickson og hustru Anna, f. Nelson, Humboldt, Ia., feirede den 5te marts 60 aarsdagen for sit giftermaal. Mr. Erickson er søn efter Lars Erickson Lødve og en bror af den i forrige no. af "Vossingen" omtalte Erik Eriksen, som var med i den mexikanske krig. Han er mulig den første som er født af vosse-forældre i Amerika, idet han er født i 1841. Hans hustru er født i Bergen. De boede i lang tid i La Salle Co., Ill., hvor Erickson blandt andet var meget benyttet i offentlige gjøremaal. Han og hustru har 7 børn: Ida, Lewis, Amanda, Gilbert, Elmer, Esther og Jennie. Alle lever og har familie. Tre af Ericksons børne-børn var med i krigen.

Lagets kasserer John Glimme med flere vossinger fra Chicago reiser med "Stavangerfjord" fra New York til Norge den 8de mai. Odd Eide og Bryngel Duckstad, Fertile, Minn., tænker paa at reise i juni.

president Nelson, said that just last summer, he had the wrong meaning, since up until then he had believed that sognings were just as good as vossings. If Judge Stolen became a good vossing by acquiring a vossing wife, it should be more with me because both the mother and father of my wife came from Voss. President read a poem about the meeting on Spring Prairie. His daughter, Mrs. R. Nelson sang. Harold Nelson played the violin, the Dovre chorus sang a couple of numbers, Mrs. Martha Væthe Hanson sang a song she had written for this occasion, and Mrs. Qvisling (Telemark) played the Halling and Springdance.

Lastly, they called on Prof. R. B. Anderson. He insisted he could be regarded as vossing also; since his sister was married to Pastor S.S. Reque, and his wife's sister to Sjur R. Flatlandsmoen. Anyway, he said, we should look to that mountain from which we were chipped—to our forefathers—as the proverb says. A true saying, assuredly.

Erick J. Ellefson, a grandson of, at his time, well-known Erick Ellefson Slæn, is a member of the senate in South Dakota. He is a democrat. There was considerable effort to contest his election, though to lesser methods, it is said. In today's news, we see that on March 2, he married Miss Florence Salada of Aberdeen in the senate chamber in Pierre, SD, with the rest of the lawmakers as witnesses and Supreme Court Justice F. Anderson performing the marriage. One, in any case, can't contest the gilt of this wedding. It was the first such in the state.

Charles B. Erickson and his wife Anna, neè. Nelson, Humboldt, IA, celebrated their 60th anniversary on March 5. Mr. Erickson is the son of Lars Erickson Lødve and bother of Erik Erikson, who was discussed in a previous number of "Vossingen" and who was in the Mexican War. He is possibly the first child born to vossing parents in America, in that he was born in 1841. His wife was born in Bergen. They lived in LaSalle County, IL, a long time, where he was in public works quite often. He and his wife have 7 children: Ida, Lewis, Amanda, Gilbert, Elmer, Esther and Jennie. All are alive and have families. Three of the Erickson's grandchildren were in the war.

The lag treasurer and several vossings from Chicago are sailing on the "Stavangerfjord" from New York to Norway the 8th of May. Odd Eide and Bryngel Duckstad, Fertile, MN, plan to go in June.

VOSSINGER I DECORAH, WINNESHEIK CO., IOWA.

af John A. Forde

he always belonged. Som svar paa en anmodning fra Madison har jeg nedtegnet nogle vossinger her i Decorah og omegn, som jeg husker var de allerførste tli at slaa sig ned i Winnesheik Co. Og den første paa mit program vil jeg nævne Peder Sampson Een. Han tror jeg var den første vossing i Decorah—iafald den første med familie og til at købe sig byggetimt i byen. Han flyttede hid meget tidlig fra Chicago. Ill. Ved at læse i et norsk blad om et reisefølge af pionerer, som drog til Iowa finder jeg ogsaa Peder Sampsons navn opført blandt dem, som baskede sig frem gennem Trempealeau Co., Wis., bakker, sand og sten. Der fandt de det saa stygt, at de reiste videre til Iowas prærier.

Sampson var skomager af profession og byggede sig shop her i Decorah. Et murstenshus—blaa kalksten—staar her den dag idag paa hans tomt.

Knut Nordheim fra Voss og Sampsons svoger var med at bryde sten og bygge huset. Der var ikke flere huse i Decorah den tid, end at de godt kunde tælles paa fingrene.

Peder Sampson blev dog ikke byens skomager. Ved en ilde-brand i en af hans bygninger forbrændte han i den grad sin ene haand under forsøget paa at slukke, at han saa sig nødt til at nedlægge skomagerforretningen for godt. Men han stod ikke fast. Omtrent en 10—12 mil nord for Decorah laa en 1/4 section land med sort prariemuld og ventede.

"Skandinav"-Anderson valfartede op der hver eneste sommer. Han syntes, at der var vakkert deroppe hos Sampsons, — og det blev tilslut saa, at det var endnu vakrere at se ind i Peder Sampsons ældste datter Julias vakre øine, og saaledes gik det til, at hun ikke alene kom til at bli hans slægtning men ogsaa hans hustru.

Peder Sampson var en forstandig og intelligent mand. Blandt andet har man ham sammen med nogle faa andre mænd i Winnesheik Co., at takke for at countysædet kom til at bli lagt i Decorah istedetfor lidt længere øst til Freeport. Han var en af de bedste "canvassers" i den kontroversen til at faa "signers" for Decorah sendt ind til legislaturen til afgjørelse i sagen. Og ingen skandinav i hele countiet kunde have gjort det bedre; thi Sampson talte flydende engelsk allerede da, og blandt de norske nykommere kunde han "snakka, da klingande vossamaole".

Peder Sampson mindes af alle, som kom i berøring med ham, ogsaa som en god støtte i den menighed—Big Canoe, som han altid tilhørte.

VOSSINGS IN DECORAH, WINNESHIEK CO., IA

By John A. Forde

As an answer to a request from Madison, I have noted down some vossings in Decorah and the area that I remember were the very first to settle in Winneshiek County. The first on my program I want to list is Peder Sampson Een. I believe he was the first vossing in Decorah—in any case the first family to buy a building lot in town. He moved, rather early, from Chicago, IL. By reading a Norwegian newspaper about a wagon train of pioneers that moved to Iowa, I also found Peder Sampson's name among them, who struggled through Trempealeau County, WI, hills sand and stone. They found it so bad that they went further to the prairies of Iowa.

Sampson was a shoemaker by profession and built a shop here in Decorah. A stone wall building—blue limestone—that stands to this day.

Knut Nordheim from Voss, Sampson's brother-in-law helped quarry the stone and build the building. There weren't more buildings in Decorah at that time than could be counted on one's fingers.

Peder Sampson didn't become the town shoemaker, however. In a fire at one of his buildings he burned his one hand so terribly during attempts to quench it that he had to quit shoemaking for good. But he didn't stand still. About 10—12 miles north of Decorah there was ¼ section of land with black prairie loam waiting.

"Skandinav" Anderson made pilgrimages up there each summer. He felt it was beautiful up at Sampson's, — and the result was that it was even more beautiful to look into the beautiful eyes of Peder Sampson's oldest daughter, and not only was she his relative but she became his wife.

Peder Sampson was a sensible and intelligent man. Among other things he was to be thanked, along with some other men in Winneshiek County, for getting Decorah as the county seat rather than Freeport further east. He was one of the best "canvassers" in the controversy to get "signers" for Decorah sent in to the legislature to decide the matter. No Scandinavian in the entire county could have done it better, since Sampson spoke fluent English by then and among the Norwegian immigrants he could "talk resounding Voss dialect".

Peder Sampson also was remembered by everyone who came in contact with him, as a good supporter of the congregation—Big Canoe, to which he always belonged.

RINGHEIM FAMILIEN.

Om denne vossefamilie er det vanskeligere for mig at fortælle noget. Kun husker jeg om en to—tre piger, vakre og staute jenter. Jeg maatte atter ud i hven for at snuse noget op om denne familie.

Og bestandig, ser det ud til at jeg maa vingle mig frem til en ældre og stanhaftig Decorah-dame, skal der bli nogen snak at lide paa om gamle, gode Dage i Decorah.

Om Ringheim-folkene fik jeg den besked, at alle flyttede senere til Nevada, Iowa, og at der levede kun en af børnene der igjen. Ringheim var et vakkert klingende navn og de beholdt dette gode norske navn bestandig. Jeg antager, at grunden for deres tidlige bortreise fra Decorah var den, at denne familie havde slægtninger eller intime venner der, de drog hen. Jeg husker og kjendte godt til den ældste af søstrene her i byen. Hun var længe handelsbetjent i et dry goods store. Om hr. Ringheim selv ved jeg ikke noget. Det foresvæver mig som en drøm, at han omkom i en brandulykke her i Decorah. Kun det ved jeg med sikkerhed, at deres børn og piger var respektable folk og afholdt her i byen.

ODD KLOVE (KLØVE).

Han var i mange aar og i flere terminer county treasurer for Winneshiek Co. Denne vossing var vor by's mest fremragende personlighed. Ed. Klove har siddet deroppe i vort courthus mangan dag,—det hus høist oppe paa haugen, i hvilken den gamle indianer høvding, hvis navn vort county bærer, tænkes at være begravet. (Eller var det høvdingen Decorah?) Ved et rart tilfælde kom jeg en dag til at sidde i Odd Kløves eget hus —det, som han selv i flere aar med sin familie bodde i her i byen. Denne Voss(ing) kom tidlig til at bosætte sig i vor by.

Jeg kom en dag til at gjøre et besøg til H. B. Hustvedt, som var prest i flere aar her i byen. I samtalens løb spurgte jeg ham, om han vidste noget om Odd Klove. Saa gav han mig det forbausende svar, at det er netop i Kløves hus vi sidder nu!

Saa havde jeg slumpet godt op i det, tænkte jeg. Hr. Kløves hus er bygget paa en vakker plads op i en bakke eller terrasse, som i gamle dage var en prægtig lund, der gik under navnet Updegry Grove, og som nu tilhører cityparken. Huset, som eides af Ed. Klove, er beliggende tæt ved den lutherske menigheds prestebolig. og man har blot en gade af vest. saa er man inde i parkkomplekset i Decorah. Men Rom blev ikke til paa en dag, og i Kløves tid var der heller ikke nogen park lavet af menneskehænder; men den mest ypperligste park dannet af naturen, og i dette vakre panorama har man det navngjete Luther College i prospektiv en mil længere borte. Aa, jo! Decorah er ikke navngjete for ingenting! Straks nedenfor byen er bygget to kraftstationer, den nederste omgitt af den vakreste furulund, som jeg har set i Iowa. Formodentlig er det frøet fra hin kjæmpefuru ved

THE RINGHEIM FAMILY

It couldn't be more difficult to tell anything about this vossing family. I only can remember about two-three girls, pretty, strapping girls. I had to go out in town again to smell out anything about this family.

As always, it appears I must plunge forth to an older, steadfast Decorah matron if there's going to be any talk about the good old days in Decorah.

I got the message that the Ringheim people had all moved later to Nevada, Iowa, and that just one of their children was still living there. Ringheim was a handsome, resounding name and they kept this good Norwegian name for good. I understand that their earlier departure from Decorah was because the family had relatives or dear friends there where they went to. I remembered and knew the oldest sister here in town. She was a clerk in a dry goods store for a long time. I don't know any particulars about Mr. Ringheim. I have a vague idea that he was killed in a fire here in Decorah. I only know that their children and girls were abstinent, respectable people here in town.

ODD KLOVE-(KLØVE).

For many years and several terms he was the county treasurer for Winneshiek County. This vossing was our town's best and most prominent personality. Ed Klove has sat up there in our courthouse for many days, —the highest building on the hill where the old Indian chief was thought to be buried, whose name our county carries. (Or was the chief named Decorah?) In an unusual incident I got to sit in Odd Kløve's own house one day — the one he had lived here in town with his family for many years. He had settled in our town quite early.

I had occasion to visit H. B. Hustvedt, who was a minister here in town for several years. In the course of conversation I asked him if he knew anything about Odd Klove. He gave me the surprising answer that we were sitting in Klove's house just then!

Then I thought this to be a fortunate occurrence. Mr. Klove's house had been built in a beautiful place up on a hill or terrace that in the old days had been a grand glade named Updegry Grove, and now formed part of the city park. The house owned by Ed Klove lies immediately adjacent to the parsonage for the Lutheran Congregation; one has only to cross the street to be in the park complex in Decorah. But Rome wasn't built in a day, and in Klove's time the park wasn't built by human hands, but this superb park was created by nature, and this most attractive panorama has a perspective of the renowned Luther College a mile away. Ah, yes, Decorah isn't famous for nothing! They have built two power stations just below town, the lowest surrounded by the prettiest fir woods I have seen in Iowa. Presumably they grew from seeds of that giant fir in Pine Creek that

ved Pine Creek. som hin kjæmpekar Erik Salland bygde sig et helt hus af, som er blaast hid .

Om Ed. Klove er sluttelig at fortælle at han forlod Decorah og nedsatte sig i den norske by Northwood, Iowa, og gik ind i forretning for sig selv. Dette er nu denne mærkelige vossings kortfattede historie, saavidt jeg mundtlig har faat nedtegnet det.

Om Odd Klove nogen tid havde haft nogen skoleuddannelse ved siden af en commonskole, tviler jeg paa. At være betroet et saa vigtig embede som kasserer for et county, taler godt for en mands dygtighed og tillid og ærlighed og ikke mindst for hans popularitet.

OLE NELSON (VÆLE).

Fra min ungdom og tidlige skolegang husker jeg denne kvikke og oplyste unge mand og fuldblods vossing. Ole Nelson var min første engelske skolemester. Det var i begyndelsen af Borgerkrigen Mr. O. Nelson lærte mig en lekse eller to i McGuffy's spellingbook. For sin tid var Ole Nelson en meget oplyst mand. Det var i krigens skrækkelige dage i det gamle logskolehus, som hele den lutherske menighed brugte til sin kirke og forsamlingshus, og om søndagene, naar der var præken eller søndagsskole, kunde der høres jamren af mødre eller søstre, begrædende den faldne broder eller den faldne søn. I det gamle skolehus samledes man trindt omkring settlementet for at høre om krigen og hvad nyt om krigen. Krigen var det man idelig vilde høre om. Jeg husker denne Ole Nelson sad med et engelsk blad udenfor væggen en søndag og læste op for dem alle Krigsefterretninger—om Vicksburgs Landing, slaget ved Cold Harbor, Antietam og flere store slag. Med et sluttede han at læse engelsk. Det var ogsaa faa, som forstod engelsk den tid. Høit og tydelig begyndte han at oversætte fra engelsk til norsk krigsefterretningerne, og han klarede opgaven foruden synderlig meen, og alle sa, at han havde godt hode, den gutten. Jeg kjendte i mange aar Ole Nelsons forældre: Nels "maleren" Væle eller Væhle og Mrs. Margaretha Væhle. Jeg har hørt, at denne min tidlige ungdomslærer var valgt til Legislaturmedlem. Dette er meget rimeligt. I allefald har det gaat glip i min erindring.

Men i Ole Nelsons glimrende rekord som yngling og mand og borger kom desværre en brat afslutning. Han flyttede som ung mand til St. Ansgar i Worth Co., og der afsluttedes hans virksomme liv. Jeg maa altid huske Ole Nelson, hvergang jeg ser hans kloge ansigt i hans portræt. som hænger paa væggen i hans forældres hus, og som nu eies af Mr. og Mrs. Eilev Skjervheim, tæt ved gamle Big Canoes Kirke. Og saa ofte jeg har tænkt over det, hvis denne opvakte unge voss havde været forundt et langt liv, hvilken en glimrende karriere vilde ikke denne begavede mand have efter-ladt sig!

the giant fellow Erik Salland built an entire house from but which has now blown down.

To finish telling about Ed Klove; he left Decorah and settled in the Norwegian town of Northwood, IA, and went into business for himself. This is a brief history of a remarkable vossing as best as I have orally recorded it.

Whether Odd Klove had had any education beyond common school is unknown, but I doubt it. To be entrusted with such an important position as treasurer for a county speaks well of a man's ability, trust, honor and not least, his popularity.

OLE NELSON (VÆLE).

From my childhood and early school days, I remember that lively and learned young man and full-blooded vossing. Ole Nelson was my first English schoolmaster. It was at the beginning of the Civil War Mr. O. Nelson taught me one or two lessons from McGuffy's Reader. For his time, Ole Nelson was a very enlightened man. It was during the time of the horrible days of the war, in the old log school house, which was used by the entire Lutheran congregation for its church an meeting house. On Sundays, when there were sermons or Sunday School, we could hear the sobbing of mothers or sisters, mourning their fallen brothers or fallen sons. People from around the settlement would gather at the old school house to hear about the war and what was new. The people wanted to hear about the war incessantly. I remember that Ole Nelson sat with an English newspaper outside the wall one Sunday and read all the war news—about the landing at Vicksburg, the battles at Cold Harbor, Antietam and others. All at once he stopped reading English. There were few people who could understand English at that time. Loudly and clearly, he began to translate the war bulletins from English to Norwegian and he accomplished the task without any particular faltering, and everyone said he had a good head, that fellow. I knew Ole Nelson's parents for many years. Nels "the painter" Væle or Væhle and Mrs. Margaretha Væhle. I have heard that my childhood teacher was elected to the Legislature. That's very possible. In any case it has escaped my recollection

But Ole Nelson's glimmering record as a youth, man and citizen came to an abrupt halt. He moved to St. Ansgar in Worth County, and there his useful life ended. I always think of him whenever I see his intelligent face in his portrait that hangs on the wall in his parents' house, now owned by Mr. and Mrs. Eiliv Skjervheim, close by Big Canoe Church. Often I have thought that if this enlightened Voss youth had been granted a long life, what a brilliant career this gifted man would have left behind!

KNUTE H. LANGELAND.

9th Iowa Inf., Co. "G."

Saa var der en ung gut som altid gik og bad om at faa reise i krigen. Denne unge gut hedde Knut Langeland og han biede ikke lang tid før han fik sit ønske opfyldt. Hans far Magne Helgeson Langeland fik bud om. at hans lod blev draget i draftingslisterne i Pleasant Township. Og nu bad sønnen idelig sin far om at faa reise som hans stedfortreder i krigen. Om nogle dage stod den unge frivillige i rekruternes rækker i en splinterny uniform og lærte trompeter-signalerne og fik sin første exercits. Det var en kjæk soldat med et falkeblik og ørnene. Han var en vakker yngling og soldat. Paa sit dødsleie maatte han ha set endnu vakrere ud! Rundt bordet en kveld langt der nord sad familien ved en ussel praas og læse om sønnens og broderens sygdom, og at han var indlagt paa et af Philadelphias hospitaler. Hans ældste broder Helge M. Langland, senere sheriff for Winnesheik County (to terminer), reiste straks til syden for maaske at finde sin broder ilive. Naar han kom til Philadelphia, var han for to dage siden allerede begravet. To soldater, en paa hver side af broderen, viste ham den respekt at gaa med ham og vise ham hvor hans broder laa og spurgte ham endvidere, om han ønskede at se ham. Dette afslog broderen med en stum hovedrysten. Paa sin tur hjem igjen, var Helge nærpaa at bli dræbt af to røvere som greb ham og holdt ham an over en høj bro. Han blev kastet over rækværket, og naar han først sansede sig, holdt han i den ene haand en afreven lap klæde. som han i angsten havde fat fat i under overfald et.

NILS EIDE.

Borgerkrigsveteran — født i Bergslien paa Voss. Han var en stor kar, over seks fod høj. Han frekventerede et aar Concordia Seminar i St. Louis, Mo. Formedelst krigen maatte skolen nedlægges og Nils Eide hvervede sig som frivillig i Nordstats-armeen.

Nils Eide var med i flere blodige slag og træfninger. Ved begyndelsen af en træfning faldt han saaret i foden og netop i det øieblik ordren lød paa retræt, og fiendens kugler begyndte at pibe som allerværst. Det saa stygt ud for Nils, som ikke kunde komme af flækken, med fienden straks over sig. Kommer der saa en kammerat, en stor og sterk valdris fra Big Canoe, og bøier sig over den faldne kammeret og kaster den seks fod høje vaabenbroder op paa sine skuldre saa at sige i spranget. Eide blev to gange saaret. Jeg hørte ham fortælle, at naar ordre kom for frivillige at storme en vanskelig stilling blev ordren præcis adlydt til den nødvendige styrke, og at der aldrig manglede frivillige til prompt at ekspedere kommandoen, som sædvanlig var med fældt bajonet. Eide tjente i Kompagni "H" 15de Wis. Infanteri.

KNUTE H. LANGELAND.

9th Iowa Inf.(antry), Co(mpany) "G".

There was a young boy who always was asking to go in the war. This young boy was named Knut Langeland and he didn't have long to wait before his wish was fulfilled. His father, Magne Helgeson Langeland got a notice that his name had been drawn in the drafting list of Pleasant Township. Now the son constantly asked his father to go as his replacement in the war. In a few days this young volunteer stood in the ranks in a spanking new uniform, learning the trumpet signals and he got his first drill. He made a neat soldier with his "falcon eyes and eagle-nose". He was a handsome young youth and soldier. He must have looked even more handsome on his deathbed! Around the table one night far back north sat the family who, with meager realization, read about their son and brother's sickness, and that he'd been admitted to a hospital in Philadelphia. His oldest brother, Helge M. Langeland, later sheriff of Winneshiek County (two terms), soon traveled south to probably find his brother alive. When he got to Philadelphia, he had been buried two days before. Two soldiers, one on each side of the brother, showed him respect and went with him to where his brother lay and additionally asked him if he actually wanted to see him. He refused this with a shake of the head. On his way home, Helge was nearly killed by two robbers who attacked him and held him over a bridge. He was thrown over the railing and when he came to, he still held a piece of torn clothing that he had grabbed in his angst during the mugging.

NILS EIDE

Civil War veteran — born in Bergslien at Voss. He was a big fellow, over six feet tall. He attended Concordia Seminary in St. Louis for a year. He had to discontinue school because of the war and Nils Eide enlisted as a volunteer in the Union Army.

Nils Eide took part in several bloody battles and encounters. At the beginning of one battle he fell wounded in the foot and just at that moment the order was given to retreat and the enemy bullets began to whine worse. It didn't look good for Nils, who couldn't move, and about to be overrun by the enemy. Then a comrade came by, a big and strong Valdres man from Big Canoe, who bent over the fallen comrade and threw the six foot tall brother-in-arms up on his shoulders on the run. Eide was wounded two times. I heard him tell, that when the orders came for volunteers to storm a difficult position the order was immediately obeyed by the necessary forces, and that there never was a lack of volunteers who would promptly follow the order, usually with dreadful bayonets. Eide served in Company "H", 15th Wisconsin Infantry.

S. O. WILLSON, (VIKJÆ).

Saa maa jeg fortælle om en anden vossing, og han hedte S. O. Willson (Sjur O. Vikjæ). S. O. Willson var en kjæk voksen kar. Myg og spænstig som en vidje. Han var i lang tid skrædder i Decorah og var blandt de første vossesetlere i byen. Han kunde mange snurrige herminger fra Voss og anekdoter og snakkede altid klart vossemaal. Han var en miltært udseende mand, en rank holdning, et krigerisk-udseenide ansigt og en (bold) bøiet næse. Mod Borgerkrigens slut hvervede han sig blandt andre frivillige herfra byen for at gaa til syden. Men netop paa den tid kom der bud om, at Siouxindianerne i Dakotaterritorierne dræbte de hvide setlere der, og S. O. Willson med sit 6te U. S. Kavalleri maatte sporensthengs melde sig i Yankton eller Vermillion, Syd Dakota Terr. Om jeg ikke tar feil, var S. O. Willson trompeter for sit kompagni i den batalje. Det var udentvil under den bekjendte indianerkriger Nelson A. Miles overkommando dette regiment stod. Lykkeligvis kom Decorahgutterne om et aar alle tilbage uden at ha faat en eneste Tomahawk eller pil i skrotten.

S. O. Willson var en populær mand i byen. Var der noget extra, som gik fore sig, — 4de Juli fest eller sligt,—var det Willson, som red foran som byens marshal og ledet posessionen. Og stateligere mand kunde heller ikke opdrives,—den ranke holdning, den snevre midje, og den brede bringe og med den brede blaa og røde silkesløife og den militære hodning. Saadan husker og mindes jeg S. O. Willson den kjække vossing!

OSKJER-BRØDRENE (OSGJERD).

Der var tre af dem her i Decorah: Lars, Herlaug og den tredies navn har jeg glemmt. Lars levde her i lang tid og var godt kjendt i byen og tillige rundt om paa landet. Man fik godt traktement hos Lars Oskjar (Lars Pedersons). Temmelig tidlig i pioneertiden drog to af disse vossinger, Herlaug og den anden, længere vestover til Northwood, Worth Co., Iowa, en ny by omringet af et norsk settlement (Hallinger), og gik der ind i forretning.

Idag gik jeg op til Winnesheik County State Bank og spurgte mig lidt fore. om der var en Miss Pederson blandt kontoristerne. Jo. da! Miss Pederson blev kaldt op straks og saa maatte jeg selvfølgelig introducere mig selv. Ja, hun var datter til Lars Oskjer fra Voss og var altsaa født og opvoksen i Decorah. Hun gav mig følgende underretning: Hun havde havt to onkler oppe i Northwood, Worth Co., bosiddende der i forretninger i mange aar, Henry (Herlang) og Viking, den ene som bank examiner, men begge var nu døde. Desforuden en søster af dem som holdt sig der endnu. Denne datter til Lars Oskjer (der var to) holdt public skole i flere aar og er for nærværende ansat ved den bekjendte bankforretning Winnesheik County State Bank, Decorah, Iowa.

S. O. WILLSON, (VIKJÆ):

Then I must tell about another vossing and he was S. O. Willson, (Sjur O. Vikjæ). S. O. Willson was fine, grown man. Soft and resilient as a willow. For a long time he was a tailor in Decorah and was among the first Voss settlers in town. He was able to quote many entertaining excerpts from Voss and anecdotes and he always talked clear Voss dialect. He was a military appearing man, an upright posture, a aggressive face and a brave, crooked nose. Towards the end of the Civil War he enlisted with other volunteers from town in order to go to the South. But just at that time there came news that the Sioux Indians in the Dakota Territories had killed white settlers there, and S. O. Willson with his 6th U. S. Cavalry had to immediately report to Yankton or Vermillion in South Dakota Territory. Unless I'm wrong, S. O. Willson was his company's bugler in that battle. Without a doubt, this regiment was under the command of Nelson A. Miles. Fortunately, a year later, all the boys from Decorah came back without getting a tomahawk or arrow in their body.

S. O. Willson was a popular man in town. If there was something special going on — 4th of July celebration or anything like that, — it was Willson, who rode ahead as the Town Marshall and led the parade. And a statelier man couldn't be developed — the pure posture, the narrow waist, and the broad chest with its wide blue and red silk ribbons and his military bearing. That's how I remember S. O. Willson, the fine vossing.

THE OSKJER BROTHERS (OSGJERD).

There were three of them here in Decorah: Lars, Herlaug and a third whose name I've forgotten. Lars lived here a long time and was well-known in town and also round about the area. You could get good refreshments at Lars Oskjar's (Lars Pederson's). Rather early in the pioneer period two of these vossings, Herlaug and the other went westward to Northwood, Worth County, IA, a new town surrounded by a Norwegian settlement (Hallings), and started a business.

Today I went up to Winnesheik County State Bank and inquired if there was a Miss Pederson among the office workers. Yessir! Miss Pederson was called promptly and, of course, I introduced myself. Yes, she was a daughter of Lars Oskjer from Voss and had been born a raised in Decorah. She provided the following information. She had had two uncles up in Northwood, Worth County, running businesses there for many years, Henry (Herlaug) and Viking the one a bank examiner, but both were dead now. In addition their sister still lived there. This daughter of Lars Oskjer (there were two) taught in public school several years and now is presently employed in the prominent bank, Winnesheik County State Bank, Decorah, Iowa.

KRAFTIGE KARER.

Om vossen fra Koshkonong, som holdt bjørnen i labberne, mens de andre skjød bamsen fuld med hagl. Det var en spendende historie, saa længe den varede, og iallefald har minderne om den lidt tragi-komiske vossing holdt sig udødelig til den dag i dag. Tilslut blev det til ordsprog. Som alle vusser ved og maaske har kjendt til, voksede der sterke folk i den bygd som kaldtes "vasvøren", en fjeld-bygd, hvis beboere for det meste ernærede sig af melk og kjød og ost. At der opstod en kraftig slægt af mænd og kvinder, saasom Exerne, Fosserne, Fadness og Langeland og Bjørgo og flere var naturlig. Jacob Exe kunde, naar det kneb om hjælp i træskningen gribe en sæk i hver haand for at tømme den, og han hyrede aldrig nogen mand at staa i halmstakken. Sligt smaateri sørget han for selv. Henrik Fadnes (Hendrikson) vilde ikke staa tilskamme heller og tog en hvedesæk under hver arm og dansede "kraaka" med dem bortover gulvet! Magne Langeland entred en glat 4de juli "pole" næsten hundred fod høi med en flagline mellem tænderne for at fæste den gennem flagtrossen og havde det ikke været er prækensøndag den dag, saa tror jeg godt han havde gjort et; hallingkast atpaa efter han var færdig med vovestvkket. Den bjørnehistorie borte i gamle Koshkonong, Wis., var lidt anderledes og hendte naar helten selv levde der og før han drog vestover til Iowa. De havde faat fat i en bjørn en dag og baskede med ham i lang tid. Ret som det var saa bjørnen sit snit og maaske saaret, at bykse ned i en creek, og ingen af dem havde en fillebøsse at skyde bamsen med. Jo, han Hendrik Fadness var baade praktisk og resolut og bykste efter bamsen og holdt ham som i en skruestik, til bøssen kom paa pladsen, og mens han holdt bamsen i labberne bød han skytteren at brænde løs, og det gjorde han i den grad, at skuddet hørtes næsten over hele Koskonong, og endnu videre.

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Vor U. S. Senator Hon. Knute Nelson er en vasværing af fødsel. —Forf. anmk.

John A. Forde.

VOSSERISPER.

Jeg tror ikke at det vilde svække Vossebladets interesserede læsere at blande dets indhold med komiske beretninger og oplevelser til af veksling.

Han Bendik Øine, som allerede i femtierte reiste fra Iowa til Dakota Terr. nær med Missouri, skulde ud paa fiske en dag. Elven var fuld af disse "Cat"-fiske og linen de brugte maatte være som en klædesnor eller bedcord og kroge som en lillefinger i tykkelse. Catfisken er en dynd og avjefisk og med sit brede tryne og sin kalvekjæft og sine sterke slagsverd, ser den formidabel ud. Den er temmelig trodsig og tung at dra op og holder sig som et anker ned i bunden. Bendik

STRONG FELLOWS.

About the vossing from Koshkonong who held the bear by his paws while another shot "Smokey" full of buckshot. It was an exciting story, as long as it lasted; in any case the memory of that somewhat tragi-comic vossing has survived and is immortal yet today. Finally, it became a myth. As all vossings know and must be acquainted with, there were grown strong people in that district known as "vasvøren", a mountain district, whose residents mostly lived off of milk, meat and cheese. That there developed a strong breed of men and women like the Exees, Fosses, Fadnesses, Langelands and Bjørgos was natural. Jacob Exe, when help was needed in threshing, would grab a sack in each hand in order to empty them and he never hired anyone to stand in the strawstack. Those small jobs he did himself. Henrik Fadnes (Hendrickson) wasn't to be put to shame either and took a bag of wheat under each arm and danced the "crow" across the floor with them. Magne Langeland climbed a slick 4th of July pole almost a hundred feet high with a flag line in between his teeth and if there hadn't been services in church that Sunday, I believe he would have performed a Hallingkast afterwards when he was finished with that little job of threading. The bear story back in Koshkonong, WI was a little different when the hero himself lived there and before he had moved westward to Iowa. They had caught a bear one day and scuffled with him a long time. Suddenly, the bear saw his chance and he must have been wounded because he jumped down into a creek and none of them had a shotgun to shoot him with. Yes, Hendrik Fadness was both practical and resolute, and jumped after the bear and held him in a vise-like hold until they fetched a gun and while he held the bear by the paws the shooter fired and the shot could be heard throughout all of Koshkonong, and beyond.

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Our U. S. Senator Hon. Knute Nelson was a "vasværing" by birth. —Editor's note.

John A. Forde.

ANECDOTES FROM VOSS.

I don't believe I'll lose the interest of the Voss paper's readers by mixing some comical descriptions and experiences into its content for a change.

Bendik Øine, who had already moved from Iowa to the Dakota Territories, was near the Missouri (River) and was going to go fishing one day. The river was full of these "cat" fish and the line they used had to be like a garment tie or a bed cord and the hook as thick as one's little finger. The catfish is a muddy fish with a big jaw, wide mouth and broadsword-like whiskers. He looks quite formidable. It is quite obstinate and heavy to pull in and holds like an anchor down in the

kastede linen ud foruden som brugen var at gjøre den fast til en sterk pil eller cottonwood gren. Pyt! Sligt for de ikke med hjemme, naar de fiskede ørret i Sivle- eller Stalheims- elven. Bendik knyttede linen om sig selv, en stor, før kar opimod sex fod fod høi. Han tenkte mindst over at en "Cat" ogsaa kunde opnaa en størrelse af en 6 fods længde der oppe i den grumsede Missouri. Han Bendik fiskede og fiskede og stod tæt ved elvefaret, som kan naa op til 10—12 fods røider der oppe. Jo; det bed godt idag og linen strammede sig pludselig: det formelig hvinte i den og plump for Bendiks ben iveiret og med en gang saa man fiskerens kolosale krop flyde nedover Missouri-elven. med de ynkelige afskedsord of ter sig: "Ja, far nu vel, verden da!" Benedik blev karret iland igjen.

Blandt det nabolag deroppe ved Missourien paa de store "Bottoms" bodde der en vossing som hedte Ole Stalheim. Gaardene Stalheim og Sivle—Sivlesøen var nabogaarde lidt nedenfor de navnkundige fosser: Stalheimfoss, Sivlefoss. Digteren Per Sivle blev født og var opvokset der saa at sige midt under fossedurren.

Ole Stalheim, som han selv lod folk at vide, var som yngling ingen klypper til at læse. Men til at lage rim var han ikke værst, som etterfølgende "digt" af barn selv beviser. Her er det:

Provsten Smith
ba mig læse lidt,
han ba meg bort te bore
at læse Fadervore.
da vakje idla vore
eg konde enkvart ore.

For at illustre den angivelige størrelse og den virkelige størrelse her og i Norge af trær og alt andet, kan her tjene en snurrig tirade mellom min farbror Lars Forde og min far.

De korn paa tale om furuskogen paa gaarden Førde, hvor de navngjetne furutrær voksede. Ja, sa far: vi tænkte nok, at de var store, sa han; men sammenlignet med store trær her i Amerika blir de noksaa smaa, sa far. Der stod nogle egetrær i vort tun, som for eksempel den egen der, sa far og pegede paa en eg som han sammenlignet med den største furu i Førdeskogen der hjemme i Norge.

Det var et slags snak, sa farbror til far, — den egen kan jeg vel godt favne omkring den, lo han. Gaa aa prøv den, sa far. Saa havde vi moro igjen. Lars stod og strævede og baledede med at slaa armene om egen og tykkere og tykkere syntes egen at tiltage i omfang og han prøvede paa modsatte side ogsaa, men lige galt blev det. Han saa baade op og ned læggen. klødde sig bag øret og sa: Honden snue mig og, dette hadde jeg aldrig tenkt! Lars var nykommer den tid. da dette lys først gik op for ham.

John A. Forde

bottom. Bendik threw the line out without using the usual practice of making it fast to a strong stake or to a cottonwood tree. Pytt! They didn't do it like that at home when they fished trout in the Sivle or Stalheim streams. Bendik tied the line around himself, a big, stout fellow nearly six feet tall. He wasn't thinking of a "cat" that could reach six feet in length up in the muddy Missouri. Bendik fished and fished and stood right by the river current, which can be 10-12 feet per second up there. Yes, it bit good today and the line streamed out suddenly, it positively whined and plop went Bendik, his legs in the air and all of a sudden we saw this fisherman's colossal body floating down the Missouri River, with the pitiful goodbye salutation "Yes, now then, farewell cruel world". Bendik was dragged to land again.

In the neighborhood up there by the Missouri in the big "bottoms", there lived a vossing by the name of Ole Stalheim. In Norway, the Stalheim and Sivle—Sivløen farms were neighbors a little below the waterfalls of those names: Stalheim Falls, Sivle Falls. The poet, Per Sivle, was born and grew up, so to speak, amidst the roar of the falls.

Ole Stalheim, he himself told people, wasn't any whiz at reading. But he wasn't bad at rhyming, as the following "verse" from childhood shows. Here it is:

Pastor Smith
told me, "read a bit",
he asked me over to the table
to read "Our Father", if able.
It couldn't have been worse,
had I only known the words.

In order to illustrate the apparent size and the actual size of trees and other things here and in Norway, I can include a loud diatribe between my uncle Lars Forde and my father.

They were talking about the fir forest on the Førde farm, where the fir tree under discussion grew. Yes, said my father: we thought they were big, he said, but compared to the big trees here in America they become rather small, said father. There are some oak trees in our yard, for example that oak there, said father, and indicated one he compared to the largest pine in the Førde woods home in Norway.

Such talk, said my uncle to my father,—I can easily get my arms around that oak, he laughed. Go and try it, said father. Then we had a good laugh again. Lars stood and struggled and strove to put his arms around the oak and the thicker and thicker it seemed to grow in his grasp and he tried the reverse side too, but it was just as bad. He looked up and down the oak, then scratched himself back of his ear and said. Doggone me!, I would never have believed this! Lars was a newcomer at that time, when this light first went on for him.

John A. Forde

MEDDELELSER TIL LAGET.

Hr. Redaktør! Om jeg kunde støtte det store arbeide angaa-ende reisen, til Voss nu til sommeren, saa vil jeg række min haand saalangt den rækker. Jeg ønsker alle vossinger, som kan rive sig løs, en hyggelig reise og en stor fest paa Voss dette aar. En linje til, Hr. Redaktør! Ved den nye daaben ved Vangsvandets bredder ønsker jeg, at alle vossinger, som udvandrede til Amerika og andre fremmede lande, blir døbt med gaardsnavnet istedetfor som her i Amerika, for eksempel Nels Nelson, Knut Knutson, Ole Olson, Aslag Aslagson o. s. v.

Jeg ønsker ogsaa, at vort lille skrift skal vokse sig stort. Vi har mange store mænd saavel i det politiske som det private liv, om hvem vi faar til at skrive mere. Alle disse vossinger er bare bondegutter, som kom til Amerika i ung alder og har arbeidet sig frem til høie embeder og gode professioner. — *Nels K. Brekke*.

* * *

Det var 30 "below zero" den dagen jeg fik pakken med Vossingerne, men da maatte jeg hjem og læse. Ja, den er vel værdt sine penge. Jeg tror at "Vossingen" er det bedste nyhedsbrev ifra Voss. Jeg likte den saa godt, at jeg ikke kunde lade det være at sende dig nogle ord: og paa samme tid vilde jeg like at takke alle som har faaet dette blad istand. Jeg kom til Amerika i 1910; da var jeg 16 aar gammel. Jeg har 160 acres skogland her, som jeg prøver at rydde; men det gaar sagte. Her er mange norske—mesteparten sætersdøler og telemarkinger samt en del fra Trøndelagen og Sogn. Her er norsk kirke og norsk prest. Jeg bor bare 2 mil fra kirken. Dalen, i hvilken jeg bor, kaldes Big Fork Valley. En stor elv, som kaldes Big Fork, rinder midt gjennem dalen. Om vinteren driver vi med skogarbeide og om sommeren er det at rydde land. Her er noksaa mange bra gaardbrugere. Jeg har boet her i 7 aar nu; før var jeg i Viroqua, Wis. Jeg og min bror er de to eneste vossinger her. — *Knut E. Rane, Effie, Minn.*

* * *

Vossingen blir større og bedre for hvert nummer, saa det er en sand fornøioelse at læse den endog for en trønder. De har mine bedste ønsker om held og lykke. — *Edvard Skille, Drummond, Wis.*

* * *

Vossingen er det bedste blad i sit slags.— Jeg liker ikke at miste et nummer af Vossingen. — Det er som et brev hjemmefra at faa Vossingen. Saadan lyder de interesserede medlemmers erkjendtlige udtalelser. — *Red.*

Dr. Peter A. Nestos, Minot, N. D., Guvernørens bror, reiste den 30te jan. til Europa, hvor han agter at tilbringe en stor del af aaret. Efter et kort ophold i Paris skal han tilbringe største delen af vinteren

ANNOUNCEMENTS TO THE LAG.

Mr. Editor! If I could support the big job going on regarding the trip to Voss now this summer, I would extend my arm as far as it could reach. I wish all vossing who can break loose a wonderful trip and a big celebration at Voss this year. A line more, Mr. Editor! At the new baptism at the shores of Lake Vang, I would like all the vossings who emigrated to America and other foreign lands to be baptized with their farm names instead of the fashion here in America, for example: Nels Nelson, Knut Knutson Ole Olson Aslag Aslagson, etc.

I also wish that our little newspaper would grow large. We have a lot of great men in the political arena as well as in private life about whom more could be written. All these vossings are only farm youths who came to America at a young age and worked themselves to high positions and good professions. — *Nels K. Brekke*.

* * *

It was 30 "below zero" the day I got the package with the Vossingers, but I had to go right home and start reading. Yes, it is well worth the money. I think that "Vossingen" is the best newsletter from Voss. I liked it so good, I couldn't let it be but that I sent you a few words and at the same time thank everyone who has helped put together this paper. I came to America in 1910, when I was 16 years old. I have 160 acres of forest here, that I am trying to clear, but it goes slowly. There are many Norwegians here—mostly from Setesdal and Telemark, as well as a number from Trøndelag and Sogn. We have a Norwegian church and minister. I live only 2 miles from the church. The valley, in which I live, is called Big Fork Valley. A big river, also called Big Fork runs through the middle of the valley. During the winter we work in the woods and in the summer we clear the land. There are several fine farmers here. I have lived here 7 years now; before I was in Viroqua, WI. My brother and I are the only vossings here. — *Knut E. Rane, Effie, MN.*

* * *

The Vossingen gets bigger and better with each issue, so it is truly a satisfaction to read, even for a man from Trøndelag. You have my best wishes for your future and fortune. — *Edvard Skille, Drummond, WI.*

* * *

Vossingen is the best paper of its kind. — I don't like to miss a single issue. — It is like a letter from home to get the Vossingen. That's how it sounds to get the expressions of acknowledgement from interested members. — *Ed.*

Dr. Peter A. Nestos, Minot, ND, the governor's brother, left January 30 for Europe, where he intends to spend the greater part of a year. After a short stay in Paris, he shall spend the greater part of the winter in Vienna.

i Wien. I juni maaned reiser han til Norge, hvor han vil overvare 900-aarsfestlighederne paa Voss, og forøvrigt besøge sine slegtninge der.

Senator Knute Nelson var 80 aar den 2den februar. Manges tanker var da viet den vossegut, som i 6 aarsalderen kom til Amerika i 1849. Hans kollegaer i senatet feirede dagen. — taler holdtes til hans ære saa vel af demokrater som republikanere og lykønskninger indløb hele dagen. De kom baade fra foreninger offentlige tjenestemænd og privat personer, deriblandt fra De Forenede Staters præsident og høiesterets-justitiarius, fra Minnesotas guvernør og slatssenat, fra Norges konge, statsraad og stortings-præsidentskab. — Ikke at tale om fra Voss Herredsstyre og Vosselaget i Amerika, som bare gjorde en "vetlebrors" pligt ved at mindes ham. Og Knute Nelson var den samme Knute som altid, sagdes der.

VOSSINGER DØDE I AMERIKA.

Mrs. K. Seaver (Kvarme) Clinton. Wis., afgik ved døden den 10de nov. 1922. Hendes pigenavn var Thora Jordal. Hun var født paa Vossestranden den 7de Sept. 1820 og kom i 20 aars alderen til Amerika i 1848. I 1853 blev hun gift med Knut Sjurson Kvarme paa Jefferson Prairie og blev boende der. Hun efterlader sig 10 børn.

Mrs. Ingeborg Lie, enken efter Joseph L. Lie, Spring Prairie, Wis., døde ved juletider. Hun var datter af Lars Johnson Lie og hustru, Sigvor Larsdr. f. Takle, som kom til Amerika i 1850-aarene.

Mrs. I. S. Ringheim, Minneapolis, Minn., afgik ved døden den 8de jan., 68 aar gammel. Hendes pigenavn var Anna Gjelle. Hun var født paa Voss den 10de jan. 1855 og kom til Amerika i 1862. I 1874 blev hun gift med Ivar S. Ringheim, der overlever hende tilligemed 5 sønner.

Mrs. Christi Tillerson. Jefferson Prairie, Wis., døde den 18de februar. Hun var født paa Vossestranden 1846 og kom til Amerika 1866. I 1868 blev hun gift med Ole Thorbjørnson Rong, der antog navnet Tillerson. Hun var hans anden hustru. De fik 9 børn nemlig: Emma og Carrie (Mrs. Hyrning), som begge er døde, samt Martin. Andrew, Ella, Anna, Sarah, Knut og Dina.

Sjur Larson Bjørgo, Highland Township, Winnesheik Co., Ia., døde den 23de februar S. l. i en alder af 78 aar. Han var født i Evanger 1845 og var gift der med Ingeborg J. Lien straks før de i 1866 udvandrede til Amerika. Efter et treaarigt ophold i Wisconsin kom de til Iowa i 1860. Hans hustru og en datter, Bertine, (Mrs. Stringemoen) overlever ham.

In the month of July he will go to Norway, where he will spend 900 year festivities at Voss and additionally visit his relatives there.

Senator Knute Nelson was 80 years on February 2. Many thoughts were united to the Voss youth who came to America in 1849 when he was 6 years old. His colleagues in the senate celebrated the day — speeches in his honor were made by Democrats as well as Republicans and wishes for happiness arrived all day long. They came both from government public servants but also from private individuals including the United States President and Supreme Court Chief Justice, from Minnesota's Governor and State Senate and from the King of Norway, its cabinet and president of the Storting. — Not to talk of Voss county board and the Vosselag in America, who only performed a duty to "little brother" by remembering him. And Knute Nelson was the same Knute as always, it was said.

VOSSINGS WHO DIED IN AMERICA.

Mrs. K. Seaver (Kvarme), Clinton, WI, died Nov. 10, 1922. Her maiden name was Thora Jordal. She was born at the Vossestrand September 7, 1829 and reached 20 years when she came to America in 1848. She married Knut Sjurson Kvarme in 1853 at Jefferson Prairie and lived there. She leaves 10 children.

Mrs. Ingeborg Lie, widow of Joseph L. Lie, Spring Prairie, WI, died at Christmas time. She was the daughter of Lars Johnson Lie and his wife, Sigvor Larsdatter neé Takle, who came to America in the 1850's.

Mrs. I. S. Ringheim, Minneapolis, MN, died January 8, (1923) aged 68. Her maiden name was Anna Gjelle. She was born at Voss January 10, 1855 and came to America in 1862. She married Ivar S. Ringheim in 1874, who survives her along with 5 sons.

Mrs. Christi Tillerson, Jefferson Prairie, WI, died February 18 (1923). She was born in the Vossestrand in 1846 and came to America in 1866. She married Ole Thorbjørnson Rong, who changed his name to Tillerson, in 1868. She was his second wife. They had 9 children, namely: Emma and Carrie (Mrs. Hyrning), who both are dead, as well as Martin, Andrew, Ella, Anna, Sarah, Knut and Dina.

Sjur Larson Bjørgo, Highland Township, Winneshiek County, IA, died February 23, (1923) at an age of 78 years. He was born in Evanger in 1845 and was married to Ingeborg J. Lien shortly before they emigrated to America. After a three-year sojourn in Wisconsin they moved to Iowa in 1860. He is survived by his wife and one daughter, Bertine (Mrs. Stringemoen).

BREV FRA VOSS.

Tak for "Vossingen", som jeg netop har faaet. Det var et gildt og morsomt hefte. Jeg syntes, det er stor fornøielse at læse disse hefter af "Vossingen", som jeg har havt den glæde at se mange af.

Her paa Voss gaar det helst som vanligt. Det er ellers meget arbejde og stor udvikling paa mange maader. Paa Vossevangen har det vatret mere end almindelig bygning sidste aaret. Jeg tror sikkert, at det aldrig har været saa stor bygning paa Voss. Bygge-priserne er ellers store endda; men for et par aar siden var det vel omtrent dobbelt saa dyrt at bygge.

Paa Lekves-eiendommen, som kommunen nu eier, er næsten hele eiendommen udbygget. Det er som en hel liden villaby der. En stor og fin gade er lagt over hele eiendommen.

Paa selve Vangen reiser der sig ogsaa det ene nve hus efter det andre. Voss Vexel- og Landmands Bank har bygget nyt hus paa Kronstadtomten lige ved kirken. Det skal være til kontorer og butik. Banken skal ellers holde frem som før i samme hus som nu.

Voss afholdskafe har bygget nyt hus ved siden af det andre. Det er et fint hus med en festsal, som skal bruges til gravfærder og forskjelligt slags "veitlor" og møder. Nylig var dette hus indviet. Det var en stor høitid.

Voss Uldvarefabrik har ogsaa bygget et større hus. Ligeledes har Voss Folkehøiskole bygget et svært stort hus ved siden af de andre med foredragsal,—flere klasserum, spisesal, læsesal, lærer-rum, kjøkken m. m. Voss Folkehøiskole er nu den største folkehøi-skole i landet. Taar er der 160 elever. — Der er ellers mange, som har bygget store nye hus.

Paa Voss Landsgymnasium er iaar som før omtrent 240 elever. Som I ved, er dette det første landsgymnasium for bondeungdom. Disse store skolerne har meget at sige for Vossebygden.

I disse dage har Hordalands Meieri aabnet drift her i den nye eiendommen sin, som blev kjøbt sidste sommer. De kjøbte et størr kostbart hus af Voss Trævarefabrik, som de har indredet og udstyret til meieri. Det koster fuldt færdigt mindst en halv million kroner.

Med Voss-Eide banen er der nu kommet langt paa vei. Arbeidet gaar snart og godt. Hvorledes det gaar med Voss Vikba-nen er ikke godt at sige.

Det er gjildt at se, at vossingerne i Amerika tænker paa at reise hjem til Voss til sommeren. Den store mindehøitid om Olav den Hellige paa Voss for 900 aar siden, blir vel holdt i slutten af juli ved Olsok tider. Vi vil haabe at det maa bli en værdig høitid, da vi skal mindes Norges største helgen.

Voss den 15de januar 1923.

A, Ullestad.

A LETTER FROM VOSS.

Thanks for "Vossingen", which have just received. It is a nice and enjoyable pamphlet. I think it a great pleasure to read these issues of "Vossingen" of which I have had the joy of seeing many.

Things are as usual here at Voss. There is a lot of work and big developments on many fronts. They have razed many ordinary buildings at Vossevangen in the last year. Surely, I don't believe there has ever been such active building at Voss. The building costs are still high but it was twice as high a couple years ago.

On the Lekve property, which the city owns now, it is almost completely built up. There is an entire little village there. A big, fine street has been laid across the whole property.

And they are building one building after another on the Vangen itself. Voss Vexel and Landmand's Bank has built a new building on the Kronstad lot near the church. It is to be used for offices and shops. The bank shall continue in the same building as now.

The Voss Temperance Café has built a new building beside the old. It is a fine building with a party room that can be used for funerals, banquets and various other meetings. They recently had a dedication. It was a big occasion.

Voss Woolwares Factory has built a big building. Similarly, the Voss Folk High School has built a grand building next to the other with an auditorium,—several classrooms, dining room, reading room, teacher's room, kitchen and others. Voss Folkehøiskole is now the largest of its kind in the country. The capacity is 160 students. — There are many others that have built big buildings.

There are about 240 pupils at the Voss Land-gymnasium as before. As you know this is the first country gymnasium for rural youth. These big schools lift the reputation of the district of Voss.

Recently Hordaland's Dairy has opened operations here in their new property, which they bought last summer. They bought a big, expensive building from Voss Lumber Company which they have remodeled and equipped as a dairy. Completed it cost a least a half million crowns.

They have completed a lot of the Voss-Eide railroad. The work is going fast and well. How it's going with the Voss-Vik Line is not so good to say.

It is nice to see that the vossings in America are thinking of going home to Voss in the summer. The big memorial celebration for St. Olav being at Voss 900 years ago will be held in July at St. Olav's day. We hope that it will be a suitable celebration in memory of Norway's greatest hero

Voss, January 15, 1923.

A. Ullestad

LIDT AF HVERT ELLERS PAA VOSS.

Mangt og meget er oppe i tiden paa Voss. Det kan man se ved første glimt i avisen — og det tiltrods for at de gamle kirkeklokker paa Vangen ikke har sin gamle klang. Man har formastet sig til at fæste moderne elektriske ringeparater til det gamle kling-klang, og da maatte der jo melde sig ulyd. Men de lokkende toner vil snart bli saa meget mere lokkende ved den opmærksomhed, det har vakt. I et aar eller mere har man havt øie paa den gamle Holbergsfuru, som visnende staar og forteller om den altid ungdomsfriske Holberg, hvis grønneste kviste dansken har røvet lige-som enkelte ting af kirkens klenodier og Leif Eriksens land. Men furuens tørre kviste melder bare om en ny tid paa Voss, i hvilken endog Holberg blir aflægs, og man seiler direkte mellem Snorre og foregangsmandene paa Voss som Bjolf, Bødvar, Vega-Glum og de andre.

Men nu til de konkrete sager. Ved Ordførervalgene ihøst blev de gamle ordførere gjenvalgte. Nils J. Finne for Vangens herred, Nils Mugaas for Evanger og Th. H. Skjervheim for Vossestranden. De er da de første vogtere for bygdernes vel.

Alt synes at drage til Voss—skoler, sport og landbrugsstel, der forresten passer godt sammen. Skolesøgningen er større end nogensinde og udvidelser finder sted.—Nylig har skisporten havt største opmærksomhed. Det vestlandske skistevne holdtes paa Voss den 10de februar og større deltagelse har der ikke været siden landsrendet holdtes i 1914. Man holdt til i Sonvesbakkene. Derfra havdes først et langrend over Skutles og Herres-aasen og tilbage. Næste dag havdes hoprendet. Vossingerne drog afsted med de fleste præmier. Ivar Dolve blev nummer 1 paa langrendet men nr. 2 i hoprendet. Hans konkurent var fra selveste Holmenkollen. Landsmødet besluttede at holde næste aars skistevne paa Voss.

Sammenslutninger for samvirke til næringsveienes fremhjelp, regulering og forædling er fremherskende paa Voss. Man mærker sig først meieridriften. Sagaen om denne hentedes frem paany ved aabningen af Hordalands Ysteri forleden. Der fortelles, at Joseph Nilson Lie, Kvitlen begyndte med lidt privat drift hjemme i 1883. Dette vakte tanken om større drift og Voss Meieri blev dannet. Lars J. Lie, der senere kom til Chicago, blev første formand, og det gik godt en tid. Men saa standsede det i 1900 for at begynde igjen i 1908 med andre kræfter. Anfin Lødve blev da sjælen i foretagendet. Hordalands Meieri dannedes i 1917 i Bergen og Voss Meieri tog del. Bulkens Meieri begyndte ogsaa tidlig i '80-aarene. Det eies nu af Hordalands Meieri, og der gjøres for det meste gam-melost.

Skogeierne paa Voss har ogsaa seet nødvendigheden af at slutte sig sammen og har dannet Voss skogeiierlag. Ved aarsmødet iaar besluttedes at oprette et udsalgskontor for ved paa Vangen. Kjøber og sælger har bare at henvende sig

HERE AND THERE AT VOSS.

Many and much is of current interest at Voss. That you can see at the first glimpse at the paper — and that in spite of the old church bells at Vangen not having their old sound. They have blasphemed themselves by attaching a new modern electric ringing apparatus to the old cling-clang and they must have created a dissonance. But the appealing tones will soon only be more persuasive with the attention they have stirred. For a year or more, we have been studying the old Holberg fir, which always visibly stands and tells about the always youthfully fresh Holberg, whose greenest branches have plundered like the treasures of the church and Leif Erikson's country. But the dry branches only announce a new era at Voss, in which the Holberg fir will be cast off and one will sail directly between Snorre and progressive men of Voss like Bjolf, Bødvar, Vega-glum and the others.

But now to concrete matters. At the mayoral elections this fall, the old mayors were re-elected. Nils J. Finne for Vangen's township, Nils Mugaas for Evanger and Th. H. Skjervheim for the Vossestrand. They are the primary guardians of the welfare of the districts.

Everything seems to gravitate to Voss—schools sporting events, and agriculture, the foremost fit together nicely. The demand is greater than ever and enlargements are needed. — Recently ski sports have drawn great attention. The Western Ski Meet was held at Voss February 10, with greater participation than since the national competition was held in 1914. They took place on Sonvesbakkene. First they held cross-country races over Skutle's and Herre's ridges and back. The next day there was ski jumping. The vossings won most of the prizes. Ivar Dolve was number 1 in cross country. His competitors were from as far away as Holmenkollen. The Nationals decided to have next year's meet at Voss.

Merger of the co-operative industrial progress, regulation and giving is prevailing at Voss. One notes the first dairy business. The saga of this was brought forth anew at the opening of Hordaland Cheese Factory recently. They told how Joseph Nilson Lie, Kvitlen started with a little home production in 1883. This created the idea about a bigger business and the Voss Dairy was started. Lars J. Lie, who later moved to Chicago, was the first CEO and it did well for a while. But then it closed in 1900 only to start again in 1908 under new management. Anfin Lødve was the "soul" of the undertaking. Hordaland Dairy was formed in 1917 in Bergen and the Voss Dairy took part. Bulken Dairy began also in the early 80's. It is owned now by Hordaland Dairy and, for the most part, they make gammelost.

The forest owners at Voss have also seen the necessity to join together and have formed the Voss Forestry Owners Association. At their annual meeting this year they decided to open a Sales Office for wood at Vangen. Buyers and sellers have only to turn to the

til kontoret og melde hvad de vil sælg eller købe. Priserne fastsættes af laget. En anden salgsvare, som bringer fortjeneste paa Voss, er is. I vinter har man med op til 20 heste været beskæftiget med at transportere is fra Vangsvandet.

Fra tid til tid har tanken været oppe om at regulere og faa vandstanden lavere i Vangsvandet baade for at sikre sig mod oversvømmelser og for at indvinde grund. Den svære flom i 1921, da kjelderne paa Vangen stod fulde af vand, gjorde sagen aktuel. Statens Vasdragskontor udarbejdede da forrige aar en plan i 3 alternativer, som blev forelagt de interesserede opsidere den 2den dec. s. l. Staten betaler omtrent 1/3 af udgifterne; resten maa opsiderne bære. Ialt vil det koste 184,000 kroner; men da kan der indvindes 400 maal jord. I 1865—66 blev vandstanden sænket en hel del; men det blev fortalt, at der fyldtes en del i udløbet igjen under arbejdet med Vossebanen.

Restaurering af Vangskirken har været meget paa tale. En udnævnt komite havde i januar et møde med arkitekt Greve, der fremlagde en plan derom. Efter denne skal orgelet igjen sættes over hovedingangen, som i gamle dage.

Vossevangens udskilning som eget herred har atter været fremme. En lang indstilling fra den udnævnte komite er forelagt herredstyret, men nogen afgjørelse i sagen er endnu ikke fattet. Herredsstyret staar delt, og de to grupper synes at være lige sterke, men det formodes dog, at der blir udskilning alligevel.

Sogelaget har besluttet at udgive bygdebogen bind for bind istedetfor heftevis, som først besluttet. Den kommer da ikke ud før næste aar. Ellers var det besluttet at paabegynde udgivelsen iaar.

I Evanger er vandkraften en af dagens spørgsmaal. Elvene er solgte til Bergenshalvøens Kraftselskab, men bygden maa have kraft. Der har været tale om at overføre Torfinselven til Bergs-dalen, saa den bringes til Dale; men herredsstyret har seet mange vanskeligheder. Laxefisket vilde lide derved og der vilde bli en hel del private rettigheder at ordne med. Herredsstyret staar da delt i sagen. Gaardene Aarhus og Brækhus har imidlertid løst spørgsmaalet for sit vedkommende. De har bygget et kraftværk for sig selv. Først gjordes der paa Brækhus et forsøg i en liden bæk, da Teigdalselven ogsaa var solgt, og det gik godt. Saa fik man lov fra Bergensselskabet at udnytte en liden fos i elven, og opsiderne paa begge gaarde gik da igang med at sætte op fælles vandværk. De har nu meget billig elektrisk kraft, og de har vist andre veien.

Evanger ungdomslag har sat sig op et prægtig forsamlingshus, der blev indviet straks før jul. Det har plads for 300 personer og dets kostende er 40,000 kroner. Magnus Dagestad havde gjort tegningerne.

office and present what they have to buy or sell. The prices are established by the association. Another commodity that brings income to Voss, is ice. This winter men with more than 20 horses have been employed hauling ice from Lake Vang.

From time to time the thought has come up of regulating and lowering the level of water in Lake Vang both as a guarantee against flooding and to procure more land area. The big flood of 1921, when the cellars were full of water at Vangen, made the matter genuine. Last year the State Watercourse Office worked out a plan with 3 alternatives to the interested property owners on last December 2. The state would pay about 1/3 of the expense; the rest must be borne by the owners. Totally it would cost 184,000 NKR; but then there would be a gain of about 100 acres of land. In 1865-66 the water level was lowered a great deal but it is said that the outflow was filled again during the construction of the Voss Railroad.

The restoration of Vang's Church has been discussed a lot. An appointed committee had a meeting with the architect Greve, who presented a plan for it. According to this the organ would be located over the entrance, just like the old days.

Vossevangen's secession as its own township has again come forth. A long proposal from the appointed committee has been presented to the town board of directors; no decision in the matter has been made. The town board of directors is divided, and the two groups seem to be of equal strength, but it appears as if a partition will occur nevertheless.

The Historical Society has decided to publish the bygdebok volume by volume instead of pamphlet by pamphlet as first decided. It won't come out until next year. Otherwise the decision was to begin publication this year.

In Evanger the day's concern is water power. The river has been sold to Bergen Peninsula Power Company, but the area needs power. They have talked of diverting Torfins River to Bergs Valley, so that it would be brought to Dale; but the town board of directors sees many difficulties. The salmon fishing would suffer and there would be a lot of dealing with private owners. The board is divided on the matter. Meanwhile the Aarhus and Brækhus farms have solved the problem for their people concerned. They have built a power plant for their own use. First they tried a little stream at Brækhus when the Teigdal River was sold, and that went good. Then they got permission from the Bergen Company to use a little waterfall in the river and the owners on each farm proceeded with setting up a joint waterplant. They now have very cheap electrical power and they've shown others the way.

Evanger Youth Club has built a grand meeting hall that was dedicated just before Christmas. It has room for 300 people and it cost 40,000 NKR. Magnus Dagestad did the drawings.

I henhold til loven om fredning af gamle interessante huse, har rigsantikvaren sat paa listen over slige bygninger en røgstue paa Hauge, Vossestranden, og hele Mølstergaarden samt hovedbygningen og forpagterboligen paa Lekve ved Vangen.

Spørgsmaalet om en kommunalt slagterhus paa Vossestranden har i længere tid været under betragtning. Bondelaget, der satte sig i spidsen for at fremme sagen, fik tegnet bidrag til et beløb af 1600 kroner. Herredsstyret havde nylig sagen fore og det blev besluttet at garantere et beløb af 4000 kroner dertil, men det vilde ikke, at slagteriet skulde drives for kommunens regning.

DØDSFALD PAA VOSS.

Knut B. Himle 68 aar; Thormod O. Ringheim, 73; Anna E. Herre f. Rjodo, 80; Knut N. Lirhus, 43; Sjur P. Lie, f. Vinje, 82; Anna K. Saue 104 1/2 ; Martha I. Hellesnas, 90; Inger Dalene f. Lie, 46; Knut M. Opeland, ved ulykkestilfælde, 18; Ole O. Seim, 71; Thorsten Mala, 50; Britha T. Mølster 86; Styrk Solstad født paa Kløve, 83; Nils Th. Gjernes, 80; Britha J. Rokne, 80; Ola K. Herre, 80; Gudve K. Lødve, 64.

Evanger: Britha Fadnes, f. Hernæs, 53.

Vossestrand: Ingeborg O. Brathole, 89; Lars L. Draugsvold, 44; Inger S. Hirth f. Fjose, 83; Gina Stalheim, 25.

Kirkesanger Knut S. Opheim døde den 22de februar 1923, 83 aar gammel. Han var født paa gaarden Opheim i vestbygden 1839, blev lærer i 1857, fast ansat kirkesanger paa Vangen i 1883 efter O. Kindem; søgte afsked 1898.

PRESTER PAA VOSS FØR REFORMATIONEN.

Fra Vangskirkens opførelse og fremover i tiden har man i gamle skrifter og dokumenter kunnet finde navne paa adskillige prester, som har gjort tjeneste paa Voss, og i forbindelse dermed, ogsaa et og andet om, hvad der har foregaaet i bygden. Provet Gjert Milsow skrev omkring 1673 en kort prestehistorie paa latin om presterne paa Voss og i Hardanger. Denne er af flere blit oversat og har været en god kilde for historisk granskning. Sogneprest O. Olafson udgav en ny oversættelse forsynet med anmærkninger i 1911 og har desuden for Voss Sogelag skrevet et tillæg, i hvilket der gives oplysninger om flere prester paa Voss og flere omstændig-heder, under hvilke de er nævnte. Væsentlig paa dette grundlag, og hvad Th. Haukenæs har samlet skal her gives et lidet uddrag.

Voss udgjorde i den katolske tid et kanikegjæld, og sogne-presterne der var kaniker ved domkapitlet i Bergen. Som medlemmer af dette benævntes de ogsaa korsbrødre og domherrer. De maatte holde sig ved domkapitlet i Bergen og var derfor nødte til at have stedfortrædere eller leigeprester paa Voss. Stundom var der to saadanne.

In accordance with the law about preservation of old, interesting buildings, the Royal Antiquarian has added to the list of such buildings, a rye granary at Hauge, the Vossestrand and the entire Mølster farm as well as the main building and tenant residence at Lekve at Vangen

The question of a communal slaughterhouse at the Vossestrand has been under examination for a long time. The Farmer's Association, which has been in the vanguard of the matter has promised a donation of 1600 NKR. The town board of directors recently had the matter in front of itself and decided to guarantee a sum of 4000 NKR to it, but didn't want the slaughterhouse to be run by the town government.

DEATHS AT VOSS.

Knut B. Himle 68 years; Thormod O. Ringheim 73; Anna E. Herre neé Rjodo 80; Knut N. Lirhus 43; Sjur P. Lie, neé Vinje 82; Anna K. Saue 104½; Martha I. Hellesnæs, 90; Inger Dalane neé Lie 46; Knut M. Opeland, in an accident, 18; Ole O. Seim, 71; Thorsten Mala, 50; Britha T. Mølster 86; Styrk Solstad born at Kløve, 83; Nils Th. Gjernes, 80; Britha J. Rokne, 80; Ola K. Herre, 80; Gudve K. Lødve, 64.

Evanger: Britha Fadnes, neé Hernæs, 53.

Vossestrand: Inger O. Brathole, 89; Lars L. Draugsvold, 44; Inger S. Hirth neé Fjose, 83; Gina Stalheim, 25.

The precentor Knut S. Opheim died February 22, 1923, 83 years old. He was born on the Opheim farm in the Vestbygd in 1839, became a teacher in 1857, was hired as precentor at Vangen in 1883 after O. Kindem; asked to retire in 1898.

PRIESTS AT VOSS BEFORE THE REFORMATION.

One has been able to glean from old letters and documents the names of the various priests that served at Voss, and in connection with that we are able to learn one thing and another that has happened in the district. Dean Gjert Miltzow about 1673 wrote a short history in Latin about the priests in Voss and Hardanger. This has been translated by many and has been a good source for historical research. Parish minister O. Olafson in 1911 published a new translation with notations and in addition had an appendix in which there are given information of several priests at Voss and several circumstances in which they are mentioned. Essentially on this basis, and what Th. Haukenæs has collected we shall present a little excerpt.

Voss consisted, at that Catholic time, of a clerical district, and parish priests were canons with the cathedral capital in Bergen. As members of this above named, they were also appointed brothers and cathedral canons. They were required to stay at the center in Bergen and therefore had to have proxies or lay priests at Voss. Occasionally there were two such.

En tid brugtes om presterne tittelen Sira af samme rod som det engelske "sir"; men omkring 1420-aarene begyndte man at bruge herre, som har samme betydning. Dette brugtes dog ikke alene om presterne men helst om adels-personer.

Den første prest, som man ved noget om, er Sira Wilhelm, der ifølge Milsow skulde være en af dem, som paa kongernes indstændige anmodninger om at opføre en stenkirke paa Voss skal have lovet dette. Han levede omkring 1260 og var kanske Vangskirkens første prest. Næst findes i et skrift af 1300 Jon Prest paa Vangen omtalt. Han var da med at indsende en bevidnelse til lagmanden i Bergen. Det er mulig, at han var en leigeprest, da der i et dokument fra et par aar senere sees nævnt Sira Peter paa Vangen, der da solgte gaarden Tøen til Einar Pining og maa have været fast bosiddende hovedprest. Saa er der i et skrift af 1313 om gaarden Væle nævnt Torsten prest og tillige en Arne Klerk, der maaske ogsaa var en geistlig person. I 1315 udstedtes der et brevskab paa Vangen om gaarden Rogne, i hvilket Fredrik Prest paa Vangen sammen med andre prester nævnes. Da Presteloftet paa Voss samtidig omtales, har de antagelig holdt til i dette. Fredrik Prest omtales ogsaa i skrivelser af 1320 og '23. I den første fortælles der, at Peter Bonde paa Finne da tog sin ættegaard som arv i besiddelse. Peter Bonde omtales som kirkeværge og egnens fornemste mand. Den anden skrivelse var angaaende gaarden Saue. Fredrik har sandsynligvis været hovedprest; thi i 1317 var der paa Voss to leigeprester, som da er nævnt. Den ene hedte Aamund, den anden Ogmund og kaldtes vikarer paa Voss. I 1326 nævnes to andre Vikarer paa Vangen. De er Jon og Kolbein. Et leigepresteloft nævnes samtidig, saa der har været flere loft paa prestegaarden. Et af dem nævnes ogsaa bispeloftet eller høresalen, og mulig var det i denne, at der prædikedes under kirkens opførelse. Kolbein var der ogsaa i 1330 og Sira Jon endda i 1338.

I 1327 nævnes Sira Gudleik som hovedprest paa Voss. Han solgte da med biskopens samtykke endel af gaarden Opheim i Ulvik. Saa sees han i 1330 at have kjøbt en gaard af Gudbrand Klerk, Søn af Peder Bonde paa Finne, Sira Gudleik maa have været en velholden mand; thi sognepresten paa Voss er i 1329 opført med en pavetiende af 3 mark, hvilket var et høiere beløb end nogen prest deromkring betalte. Han havde et ovalt segl, som de geistliges segl paa den tid var, skrev Milsow, og havde en indskrift; Gudlac Sigiluit (Gulleik forseglede). Han døde kort før eller i den store pest, den sorte død 1349. Men han maa tidligere have taget afsked; thi i en kundgjørelse af den 26de nov. 1340 nævnes Sira Eindride Pederson som hovedprest paa Voss. Denne kjøbte da endel af gaarden Kvale i Guldferdingen af de to brødre, Eindride og Svein. Som vidner til dette nævnes Haldor Duk paa Kvitheim og Sigurd Bjarneson.

At one time Sira was the title used for priests; from the same root as the English "sir", but about in the 1420's people began to use Mr., which had the same connotation. This was used not only for priests but for nobility.

The first priest that we know anything about is Sira Wilhelm, who according to Miltzow was one of those, who following the King's urgent requests, promised to erect a stone church at Voss. He lived about 1260 and was probably the Vang Church's first priest. Next we find a Jon Priest at Vangen discussed in writing of 1300. He helped prepare a certificate of attestation to the presiding judge in Bergen. It's possible that he was lay priest since we see, in a document from a couple years later, a Sira Peter at Vangen mentioned in a document when he sold the Tøen farm to Einar Pining, and he must have been a resident priest. Then a writing from 1313 about the Væle farm, mentions priest Torsten and in addition an Arne Cleric, who must have been a religious person. In 1315 an epistle was issued at Vangen about the Rogne farm, in which Fredrik Priest at Vangen together with other priests were named. Since the Presteloft is mentioned at the same time, they probably lived there. Fredrik Priest at Vangen is also mentioned in documents of 1320 and '23. The first tells that Peter Farmer at Finne took ownership of his ancestral farm. Peter Farmer at Finne is discussed as a church warden and the region's most prominent man. The other document pertains to the Saue farm. Fredrik was most likely the head priest because there were two lay priests in 1317, the one was named Aamund and the other Ogmund and they were called deputies at Voss. Two other deputies are named in 1326. They were Jon and Kolbein. This also makes reference to lay storerooms at the same time, so there must have been several buildings on the Priest's Farm. One was mentioned as the Bishop's Loft or the Audience chamber, and it was most likely here that they held services during the church's construction. Kolbein was still there in 1330 and Sira Jon yet in 1338.

In 1327, Sira Gudleik was named the chief priest at Voss. With the bishop's approval, he sold a portion of the Opheim farm in Ulvik. Then we see that in 1330 he bought a farm from Gudbrand the Cleric. A son of Peder Farmer at Finne, Sira Gudleik must have been a wealthy man because in 1329 the parish priest at Voss was listed for a papal tithe of 3 mark, higher than any priest in the area paid. He had an oval seal which at that time, wrote Miltzow, had the inscription; Gudlac Sigiluit (Sealed by Gulleik). He died shortly before the big pestilence, the Black Death of 1349. But he must have retired earlier for a proclamation of November 26, 1340 mentions Sira Eindride Pederson as head priest at Voss. He bought a portion of the Kvaale farm in Gullfjordungen of the two brothers, Eindride and Svein. Haldor Duk on Kvitheim and Sigurd Bjarneson were recorded as witnesses

Haldor Duk, som her er nævnt, var kirkevæрге og en rig og anset mand paa Voss. Efter ham har gaarden Dukstad sit navn. Paa sit ættesæde Kvitheim lod han opføre en prægtig stuebygning. Mellem stokkene i denne brugtes lærredsklude istedetfor mose, siges der—noget som før var ukjendt. Stedet, hvor han boede, kaldtes da Dukartun, der senere er blevet til Dukstad. Hans hustru Gudrun benævntes fru en af Kvitheim i Dukartun. Til Kvitheim hørte foruden Dukstad ogsaa gaardene Lofthus, Øvsthus og Lirhus.

Sira Eindride Pederson var i 1346 sammen med presten i Evanger sat til at dømme i en trætte angaaende gaarden Skirvæggen. I 1348 kundgjør Svein Halleson og Ogmund Ormson i en bevidnelse, at Eindride Stub havde erkjendt at have modtaget betaling for en part i gaarden Kvale af Sira Eindride Pederson, hoved-prest paa Vangen.

Udover 1340-aarene har der været mange prester paa Voss, — det er da helst leigeprester eller vikarer. I en kundgjørelse af 17de sept. 1340 heder det, at biskop Haakon havde overdraget ombudet til at indkræve bispestolens indtægter paa Voss til Svein Halleson. Tidligere havde Sira Baard, som vistnok har været vikar eller leigeprest paa Voss, havt ombudet. I 1343 paalægger biskop Haakon Knut Oddson, som er leigeprest paa Voss at stevne Erling prest paa Vinje til at møde for biskopens domstol i Bergen, for at gjøre rede for sig med hensyn til, at han i tre aar ikke havde indbetalt opkrævet tiende og heller ikke betalt de tyske kjøbmænd deres tilgodehavende. Den samme Erling Prest var ogsaa indviklet i tretten om gaarden Skirvæggen i 1346.

I 1348 og senere under den Sorte Død var der to vikarer, Erik Anderson og Sigvard Anderson paa Voss. Erik var i 1352 tilstede i et bryllup paa Holo i Vinje Otting og var da vidne til at bruden Gyrid Guttormsdatter fik endel af gaarden Ullestad i Vangens Sogn. Hun blev gift med Baard Valthjofsson.

Som Hovedprest efter Eindride Pederson, der maa være af-gaaet ved døden i pesten 1350, omtales Sira Jon Trondson. Han havde i 1348 og '49 været prest i Evanger, hvor Sira Erling havde været hans formand i 1331 og følgende aar. Lidt før Olsok-dagen 1350 blev han ansat paa Vangen. Han var da prest under og efter den sorte død, og maa have været bekjendt mand, efter hvad der synes at fremgaa af beretningerne om ham. I følge Milsow fik han udvirket et kongeligt beskyttelsesbrev for kirkens eiendomme mod enkelte ildesinde personer. Og da pesten havde bortrevet mange af de ældre opsiddere, og de yngre var ukjendt med mærkeslinjerne, lod han undersøge, hva der hørte til prestegaarden og fastsatte lovlige grænser, som blev sikret. I 1364 nævnes han i en bevidnelse om gaarden Spildo i Granvin, som Botolf Eindrideson og hustru tog igjen af Steingrim paa Moe. Sira Jon kaldes da Provst, hvad der efter den tids brug vil sige, at han var biskopens ombudsmand, en bestilling, som ogsaa kunde beklædes af andre end prester. Da biskop Gisbrikt i 1365

Haldor Duk is mentioned; he was the church warden and a rich and highly regarded man at Voss. The Dukstad farm was named after him. For his ancestral seat at Kvitheim, he built a grand residence. It states that between the logs, it was caulked with leather rags rather than moss — something before unknown. The place where he lived was called Dukartun (Duk's yard), later changed to Dukstad (Duk's place). His wife Gudrun was called the lady of Kvitheim at Dukartun. In addition to Dukstad, the Løfthus, Øvsthus and Lirhus farms belonged to Kvitheim.

Sira Eindride Pederson was together with the priest in Evanger and sat as judges in a dispute involving the Skirvæggen farm. Svein Halleson and Ogmund Ormson proclaimed in an affidavit in 1348, that Eindride Stub had acknowledged payment for a portion of the Kvale farm from Sira Eindride Pederson, chief priest at Vangen.

There were many priests at Voss during the 1340's, — mostly lay priests or deputies. In a proclamation in September 17, 1340 it states that Bishop Haakon had assigned the post of collecting the bishop's income at Voss to Svein Halleson. Earlier Sira Baard, who evidently was a deputy or lay priest at Voss, had had the job. In 1343, Bishop Haakon enjoined Knut Oddson, who was a lay priest at Voss to join Erling Priest at Vinje for an appearance before the Bishop's Court in Bergen to prepare for an appearance relating to the fact he hadn't paid the required tithe for three years nor had he paid the German merchants their accounts owing. The same Erling Priest was also involved in the dispute about the Skirvæggen farm in 1346.

In 1348 and later during the Black Death there were two deputies, Erik Anderson and Sigvard Anderson at Voss. Erik was present at a wedding at Holo in Vinje Otting and was the witness when the bride Gyrid Guttormsdatter got a part of the Ullestad farm in Vangen's parish. She married Bård Valthofson.

As chief priest after Eindride Pederson, who must have died in the epidemic in 1350, Sira Jon Trondson is recorded. He had been a priest in Evanger in 1348 and '49, where Sira Erling had been his overseer in 1331 and the years following. A little before St. Olav's Day in 1350 he was engaged at Vangen. Thus he was the priest during and after the Black Death and must have been a well-known man, or so it may be deduced from the descriptions of him. According to Miltzow he brought about a royal protection letter for the property of the church against individual wicked people. When the pestilence had taken away many of the more elderly landowners, the younger ones didn't know the property lines, he investigated what was church property and legal borders, that were guaranteed. 1364 names him in a deposition about the Spildo farm in Granvin, which Botolf Eindrideson and his wife took back from Steingrim on Moe. Sira Jon was then called Dean, which, according to the use at that time said that he was the bishop's ombudsman, a position that also could be filled by people other than priests. When Jon Priest joined Haldor Duk at the estate

visiterede paa Vangen var han og Jon Prest samt Haldor Duk med ved skiftet mellem familierne paa Finne, Ingeborg og Eiliv paa ene side og Ingeborgs datter Elin og hendes mand Botolf paa den anden. Om høsten samme aar har Sira Jon udvirket en kongelig befaling til Valthjof paa Rogne om at borttage nogen dæmninger i elven, der ledede vandet fra prestens kværnbrug paa Tvildelandet. Valthjof har nok ment, at presten ingen ret havde til at drive kværnbrug, der og har sat dæmningerne op af den grund.

Sira John efterfulgte vistnok af Sira Arne Askjeldson som hovedprest paa Voss. Denne er først nævnt i en kundgjørelse om, at han var tilstede i loftet paa Rogne og hørte paa en overenskomst mellem Brynhilda Sigurdsdatter og Jorynd Arneson, der gik ud paa, at Brynhilda overgav gaarden Rogne til Jorynd mod at han gav hende levebrød. Sira Arne nævnes ogsaa som provst,—biskopens ombudsmand. Samtidig omtales ogsaa Provst Vinaldr Henrikson ved Apostelkirken i Bergen, som havde været paa Voss i 1379 i et erinde for Provst Arne. Apostelkirken var en af de kongelige kapelkirker.

Efter Sira Arne fulgte Nikulas Sighvatson som sogneprest paa Voss. Han benævnes ogsaa korsbroder ved Kristkirken og var prest paa Voss i aaret 1400. Alle sogneprester paa Voss var, som nævnt, korsbrødre ved Domkirken i Bergen.

Den næste sogneprest paa Vangen var Sira Haakon, som havde kaldet i 1423. Om han berettes det, at han paa egen bekostning lod opbygge ny prestestue og forfærdige andre presteværrelser paa Vangen, hvad hans forgjængere Arne og Nikolas ogsaa havde tænkt at gjøre. Desuden lod han oppudse og fornye endel malerier i hvad der tidligere var kaldt bispesalen, men senere høre- eller audiens-salen. Han skulde ifølge Milsow være den sidste, som førte tite-len "sira", der da ombyttedes med herre. Det menes dog, at titelen sira benyttedes til reformationen, og at herre ikke benyttedes om andre end riddere paa den tid.

Sira Nils Pederson var den næste sogneprest paa Voss, som er omtalt. Han havde kaldet i 1430 og de følgende aar til 1445. I de fem sidste aar skulde han have havt tre leigeprester eller vikarer, nemlig Henrik Lyderson, Jakob Stigeson og Sune Erikson. Den sidste blev hans eftermand i embedet. Om Nils Pederson, siges det, at han var den første, som brugte ærestitelen kanik. Det ser ud til, at presteme havde flere titler at vælge mellem, og at de brugte dem forskjelligt. En kaldte sig korsbroder, en anden domherre, en tredje kanik. Som allerede nævnt var alle sogneprester paa Voss korsbrødre, domherrer og kaniker ved Domkirken i Bergen.

En person, som det kan have sin interesse at omtale nærmere levede den tid paa Voss. Det var Magnus Hokenskild paa Eide. Milsow fortæller, at han viste sig meget gavmild mod sin fødebygds kirke, og at hans forfædre havde gjort sig

Bishop Gisbrikt in 1365 visited Vangen he and John arranged a settlement between families at Finne, Ingeborg and Eiliv on the one side and Ingeborg's daughter Elin and her husband Botolf on the other. In the autumn of that same year Sira Jon brought about a royal ruling to Valthof on Rogne to remove some damming of the river that led water away from the priest's millstone at Tvilde. Valthof was of the opinion that the priest didn't have any right to operate a mill and had built the dam on that basis.

Sira John evidently followed Sira Arne Askjeldson as chief priest at Voss. This is first mentioned in a proclamation about his presence in the loft at Rogne to hear a settlement between Brynhilda Sigurdsdatter and Jorynd Arneson that interpreted whether Brynhilda transferred the Rogne farm to Jorynd versus he only gave her a livelihood. Sira Arne was also appointed Dean, — the Bishop's ombudsman. At the same time it talks about Dean Vinaldr Henrikson of the Apostle's Church in Bergen, who had been an errand to Dean Arne. The Apostle's Church was one of the royal chapels.

Nikulas Sighvatson followed Sira Arne as parish priest at Voss. He is also mentioned as a canon at Christ's Church and was a priest at Voss in 1400. All parish priests at Voss were, as mentioned, canons in Bergen.

The next parish priest at Vangen was Sira Haakon, who was called in 1423. About him it is described that he, at his own expense, built a new rectory and completed several more priest's buildings at Vangen that his predecessors Arne and Nikolas had planned to do. Additionally, he had a number of paintings cleaned and repaired n what was called the Bishop's Hall, but later the hearing room or audience chamber. According to Miltzow, he was the last who carried the title "Sira", which was changed to Mr. It means that the title "Sira" was used until the Reformation but Mr. wasn't used for anyone other than knights at that time.

Sira Nils Pederson was the next parish priest at Voss to be discussed. He was called for 1430 and the following years until 1445. He was said to have three lay-priests or vicars, namely Henrik Lyderson, Jacob Stigeson and Sune Erikson. The latter followed him in the situation. It is said about Nils Pederson that he was the first to use the honor title Canon. It appears that the priests could choose from among several titles and that they used them interchangeably. One called himself korsbroder (brother of the cross), another domherre (cathedral warden), the third kanik (canon). As previously stated, all the parish priests at Voss were korsbrødre, domherrer and kaniker with the Cathedral in Bergen.

One person who may be interesting to talk about a little lived at Voss at that time. He was Magnus Hokenskild at Eide. Miltzow tells that he showed himself most generous to his birth district church, and his parents had performed a lot

meget fortjent under kong Haakon Magnusens regering og senere. Det ser dog ud til, at han har været af svensk herkomst og havde svenske sympathier; thi det var ham Vossingerne valgte i 1449 som sit sendebud til Karl Knutson af Sverige, da de gjorde oprør mod danskestyret. Antagelig var det han og Alf Knutson, der eiede jordegods paa Voss, som fik det hele istand. Magnus Hokenskild boede en tid paa Bide, senere kanske paa Finne da han omkring 1447 blev gift med enken Jertrud Jakobsdr. paa Finne. Finnegodset gik efter Jertruds død over til Alf Knutson.

Sune Erikson var prest paa Voss fra 1440 og var det endda i 1458 og vistnok længere. Han var i 1446 med at udstede en bevidnelse for kongens ombudsmand om salg og skifte af forskellige fiskerier paa Voss og i Evanger. I 1449 var han med, da et brev om salget af gaarden Tvilde blev udstedt. Han var ogsaa med i 1456, da et brev blev udstedt om eiendomsret til gaarden Gjerde. Øiensynlig har han været meget benyttet som skriver. Hans efterfølger synes at være Hr. Mattis Hemmingson, som var sogneprest paa Voss i 1468. Han nævnes da i en kundgjørelse om, at Knut Alfson, som var gift med Magnhild Oddsdr. paa Finne købte igjen gaarden Kyte, som før var skjænket til kirken. Ellers nævnes han ikke. Hans eftermand var antagelig Hr. Ivar Ormson, der var af gammel adelig slægt, som vistnok hørte hjemme paa Voss. Hans søster Inger Ormsdr. boede paa Lødve i 1537. Hun havde en datter Fru Gyrita, der ligesom Moderen kaldtes odelsbaaren. Ivar Ormson beklædte embederne som sogneprest paa Voss og domherre i Bergen i 1484 og havde dem ogsaa i 1496. I 1492 bytter han til sig en andel i gaarden Tyrlingen mod en andel i Vinje og i 1496 bytter han til sig en kverndam mod en part i Vestrheim. Han havde en søn, kaldt Hr. Orm, som antagelig blev kanik i Stavanger.

Den sidste og mest bekendte af presterne paa Voss i den ældste tid er vel Sira Olav Torkjellson, der blev den sidste katolske biskop i Bergen og tilbragte sine sidste dage paa Voss. Han var født af adelige forældre; men hvor slægten hørte hjemme, er ikke nævnt. I 1511 var han sogneprest paa Voss og Kanik i Bergen, hvad han vedblev at være til han i 1523 blev udnævnt til biskop i Bergen. Han opholdt sig for det meste paa Voss siger Milsow, ogsaa efterat han var bleven biskop, men boede da paa Dukstad. Maaske har Dukstad været hans Ættegaard. Da Forholdene i Bergen under Reformationen blev utaalelige, flyttede han i 1533 til Voss og forblev der til sin død i 1535. Sagnet siger, at han en tid opholdt sig i kirkekjelderens, hvor der endnu paavises en grue med kul, som skal minde derom. Dette er dog sikkert bare sladder af hans modstandere, som vistnok andet. Han blev begravet i Vangens kirke den 1ste søndag efter trefoldighed.

of service during the reign of King Håkon Magnusson and later. It appears that he had been of Swedish origin and had Swedish sympathies, because he was elected to be an envoy to Karl Knutson of Sweden when there was the revolt against the Danish government. Perhaps it was he and Alf Knutson, who owned property at Voss, who put things in order. Magnus Hokenskild lived at Bide for a while, later probably at Finne too, when he was married to Widow Jertrud Jakobsdatter of Finne. After Jertrud died, the Finne estate went to Alf Knutson.

Sune Erikson was a priest at Voss from 1440 and was there yet in 1458 and evidently longer. In 1446, he helped draft a deposition for the Royal Ombudsman about the sale and transfer of various fisheries at Voss and Evanger. In 1449, he helped write a letter concerning the sale of the Tvilde farm. He also was involved in the drafting of a letter about the right of ownership of the Gjerde farm in 1456. It would appear he was often used as a scribe. His successor seems to have been Father Mattis Hemmingson, who was the parish priest at Voss in 1468. He was mentioned in recognition of a purchase back of the Kyte farm that had been previously given to the church by Knut Alfson, who was married to Magnild Oddsdr. Finne. Otherwise, he isn't named. His successor probably was Father Ivar Ormson, who was of an old noble family, who evidently belonged home at Voss. His sister, Inger Ormsdatter, lived at Lødve in 1537. She had a daughter, Miss Gyrita, who was recognized as noble, like her mother. Ivar Ormson occupied the positions of parish priest at Voss and canon in Bergen and had them in 1496, too. In 1496 he traded a portion of the Tyrlingen farm for portion of Vinje and in 1496 he traded a watermill for part of Vestrheim. He had a son, called Mr. Orm who probably became a canon in Stavanger.

The last most famous of the priests at Voss in the old times undoubtedly was Sira Olav Torkjellson, who became the last catholic bishop in Bergen and spent his last days at Voss. He was born to a noble family but where the line called home is not recorded. In 1511, he was parish priest at Voss and canon in Bergen which he remained until he was appointed bishop in Bergen. Most of the time he stayed at Voss after he had become bishop and lived at Dukstad, says Miltzow. Maybe Dukstad was his ancestral estate. When, during the Reformation, the conditions in Bergen became intolerable, he moved to Voss in 1533 and stayed until his death in 1535. The sagas say, that he lived in the cellar of the church for a while, where one can still see a hearth with charcoal, as a remnant. This is more likely only gossip started by his adversaries than anything else. He was buried in the church at Vangen the first Sunday after Trinity.

