


In the Realm of Aeolus: Weathering Streymoy in Gregorius Möller's *Declamatio* (1751)


fróðskapur
RESEARCH PRESS
Fróðskaparrit 72 (2026): 5-26
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Í ríki Aeolusar: Veðurbarda Streymoy í “Declamatio” (1751) eftir Grækari Müller

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Abstract

This article examines Gregorius Petri Möller's *Declamatio* on Streymoy, delivered at Regensen in Copenhagen in 1751. It is one of the earliest post-medieval works devoted to the topic of the Faroe Islands and among the very few authored by a person native to the islands. Though dismissed as a poor source for the history and culture of the islands in earlier scholarship, the declamation gains significance when read in its original pedagogical and rhetorical context. Rather than presenting Faroese culture or economy, Möller employs mythological allusion and rhetorical *copia* to “weather” Streymoy, turning the island into a stage for display of epideictic oratory. The text exemplifies how Latin training in mid-eighteenth-century Copenhagen enabled students from even the most remote parts of the Danish kingdom to participate in a cosmopolitan culture of oratory. More than a description of place, it demonstrates the continuing power of Latin to shape identity, confer mobility, and sustain the classical tradition. An English translation of Möller's text, the first into any language, is included as an appendix.

Úrtak

Henda greinin kannar “Declamatio” t.e. lærd framløga um Streymoy, eftir Grækari Müller, skrivaður Gregorius Petrus Möller, sum hann legði fram á Garði

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í Keypmannahavn í 1751. Deklamatióin er ein av elstu tekstunum eftir miðöld um eitt føroyskt evni og millum tær fáu, sum eru skrivaðar av einum haðani. Hóast eldri gransking hevur mett framløguna sum vánaliga keldu til søgu og mentan í oynni, fær deklamatióin ein annan týdning, tá hon verður lísín í sínum upprunaliga pedagogiska og retoriska høpi. Heldur enn at lýsa føroyska mentan ella búskap, ger Grækariis Streymoy til pall fyri *epideiktiska* tungusnild ella klassiska mentan, har hann, fyri at lýsa veðrið í oynni, brúkar retoriskt *copia* og mytologiskar tilsípingar. Teksturin er dømi um, hvussu undirvísing í latíni á universitetinum í Keypmannahavn mitt í átjandu øld gjørði studentar frá fjarskotnastu pørtunum av danska ríkinum fòrar fyri at taka lut í kosmopolitisku røðumentanini. Heldur enn at bara lýsa eitt pláss, vísir deklamatióin áhaldandi megina í latíni til at mynda samleika, gera flytføri móguligt og halda klassisku siðvenjuni uppi. Ensk týðing av tekstinum hjá Müller, tann fyrsta til nakað annað mál, er við sum fylgiskjal.

Keywords: Latin, rhetoric, education, history, Streymoy.

Leitorð: Latín, retorikkur, útbúgving, søga, Streymoy.

Introduction

Since 1573, university students receiving free room and board at Regensen in Copenhagen were required to deliver declamations and disputations in Latin. The declamations were memorized and presented without a manuscript (Reinhardt, 1862, p. 239), but written copies were submitted to the provost of Regensen or the student's preceptor for approval prior to the presentation. At the end of the year, the declamations and disputations would be bound and handed over to the University Library. Records of many of these declamations and disputations have thus been preserved to the present day and are now housed in the Danish National Archives in Copenhagen.² The oldest date from 1703, and the youngest were delivered in 1777. Although records from some years are missing (including most of the years between 1714 and 1732), it remains a sizable collection of materials that give valuable insight into the topics considered worthy of discussion, the scholarly quality of these discussions, and the latinity of the students. Students came to Regensen from most corners of the far-flung Danish empire of the 18th century, and among the preserved declamations and disputations, many can be identified that were delivered by students from the islands of the Northern Atlantic.

Almost 30 texts delivered by Faroese students at Regensen are preserved among these materials. Most of them are declamations ranging eight to ten pages in length, but there are also a few dissertations among them. The earliest were delivered in 1705 by Clemens Jani Feröensis and Petrus Petri Feröensis and the

² The full reference is Rigsarkivet; Københavns Universitet Kommunitet, Direktionen; Disputationes et declamationes Collegii Regii (1703–1777) 21.07.01–25: https://daisy.rigsarkivet.dk/arkivserie_detaljer?heid=2464481

youngest in 1769 by Jacobus Debes.³ The topics addressed are typically of a theological and/or ethical nature and the level of skill brought to the task by the students vary considerably. The number of texts preserved by any given Faroese student varies from one to four.⁴ In total texts presented by 14 Faroese students are preserved among these materials.

The declamation on which the present contribution will focus was delivered by Gregorius Petri Möller (Gregers Pedersen Müller) on August 5, 1751. This text is of singular interest, as his declamatory task was to present a description of his native island of Streymoy. A modern edition of the text was published with a brief introduction some thirty years ago by Jozef IJsewijn and Ulf Timmermann (1996), and it may be the only text in this corpus to have received this honor. The text was first brought to the attention of modern scholarship by Jón Helgason (1931), who introduced the corpus of declamations and dissertations by Faroese students and published a summary of Gregorius's text in 1931.⁵ As the text has not previously been translated into any language, access to Gregorius's work has been mediated through Jón Helgason's summary in much of the secondary literature. An English translation is therefore provided as an appendix to the present discussion.

³ Jón Helgasons lists 28 texts in his study of these materials (1931, 68–71). To these, one can add a declamation by Johannes Jacobi Debes, delivered on Oct. 16, 1745 (11pp). The title page reads: *Superbiam esse idololatriam declamazione pro beneficio communitatis regiæ monstrabit Johannes Jacobi Debes in auditorio collegii Regii ad diem 16 Octobris 1745 horâ post meridiem solitâ* 'Johannes Jacobsen Debes will, for the benefit of the royal stipend, demonstrate in a declamation in the auditorium of the Royal College on October 16, 1745, at the customary hour in the afternoon, that pride is idolatry'. Johannes also gave declamations in 1746 and 1747 and can be identified with Hans Jacobsen Debes, who as lawman (1752–69) and author of two treatises, *Sandfærdig og tydelig Beskrivelse om Ager-Dyrkningen og Korn-Avlingen paa Fær-Øerne til billig Eftertanke fremlagt af en Patriot (1763)* and *Kort Underretning om Indbyggernes Handels-Maade paa Færøe, samt Forsøg til Handelens muelige Forbedring samme Steds* (1766) was a significant historical and cultural figure. For information on life at Regensen and the circumstances that produced declamations and dissertations, see Reinhardt (1862, pp. 125–7 and 234–44).

⁴ Most prolific are Paulus Johannis Østerøe, Janus Petri Reingaard, and Christophorus Möller, with four texts by each preserved among the materials. Perhaps the most interesting of these is Christophorus Möller, who became the vicar of Suðuroy after concluding his studies in Copenhagen. In 1761, he submitted a dissertation that not only contains a long introductory poem in Latin hexameters but is also one of the few texts written by a Faroese student that does not focus on theology or ethics. Instead, Christophorus explores (in a somewhat digressive fashion) how to improve the economy of the Faroe Islands by extracting salt from the sea. I hope to present this text in a future contribution.

⁵ Jón Helgason's article also contains a discussion and summary of Christophorus Möller's dissertation (1931, pp. 80–84).

Gregorius Möller

A little biographical information will help establish the position from which Gregorius wrote.⁶ He came from a family of vicars and was the son of Peder Pedersen Follerup, who served as headmaster of the Latin school in Tórshavn until 1722 and was vicar of South Streymoy until his death in 1727, the year of Gregorius's birth.⁷ Peder had naturally also studied in Copenhagen, and a declamation he delivered in 1705, arguing that the Gospel of Matthew was originally written in Hebrew, is preserved among the materials from Regensen.⁸ Gregorius's family name, Müller, appears to have come from his mother, Anna Maria, daughter of Christoffer Lauritsen Müller, vicar of North Streymoy. Anna Maria's brother Gregers Kristoffersen Müller was headmaster of the Latin school from 1722 until his early death in 1725. In other words, although both Gregorius's father and his maternal uncle had been headmaster of the Latin school, this was before Gregorius's birth. However, Gregorius's immediate predecessor, Peder Debes (d. 1751) was married to Gregorius's sister Anna Margareta.

When Gregorius turned twelve in 1739, he was sent to the Metropolitan School (Vor Frue) in Copenhagen, and ten years later, in 1749, he was matriculated at the University of Copenhagen (Birket-Smith, 1912, p. 90).⁹ It seems unlikely that he would have returned to the Faroes before 1752, when he was appointed schoolmaster of the Latin school in Tórshavn.¹⁰ Joachim Begtrup, writing about schooling in the Faroes, had nothing favorable to say about the

⁶ The biographical information is drawn from Begtrup (1809), Heilskov (1939), Jón Helgason (1931), IJsewijn & Timmermann (1996), Hans Jacob Debes (2000), Hentze (2000), and Nolsøe & Jespersen (2004).

⁷ Before 1722, the vicars of South Streymoy were also headmasters of the Latin school. Peder Pedersen was the son of Peder Clemensen, vicar of Sandoy, son of Clemens Laugesen Follerup (1602–88) also known as Harra Klæmint, vicar of Sandoy

⁸ The title of this text is *Exercitium oratorium in quo testimonijs patrum probatur Evangelium à Matthæo hebraicè scriptum esse, ductu et auctoritate Mag. Severini Lintrup habitum in auditorio Collegij Regij die 28 martij Anno 1705* 'An oratorical exercise in which is it shown through the testimonies of the [church] fathers that the Gospel of Matthew was written in Hebrew, held at the guidance and bidding of Mag. Søren Lintrup in the auditorium of the royal college on March 28, 1705'. This text is signed Petrus Petri Færøensis. It is a response to a declamation given by another Faroese student, Clemens Jani Færøensis, on the same day, which argues that the Gospel of Matthew was written, not in Hebrew, but in Greek. This is also the common opinion among scholars today. This pair of texts is the earliest by Faroese students in the corpus.

⁹ Gregorius's præceptor was the philologist Casper Fr. Munthe, who was vice-principal of the Metropolitan School (1740–59) and who became professor of Greek at the university the year prior to Gregorius's matriculation.

¹⁰ Hans Jacob Debes provides excerpts from letters of recommendation for Gregorius and other documents pertaining to his appointment as headmaster (2000, pp. 103–8). The source of these documents is given as "Landsarkivet for Sjælland. Bispearkivet. Indkomne sager".

rectorships of Gregorius' father and uncle,¹¹ but he commended Gregorius's work for the school highly, writing: "Han var en vel studeret Mand og en god latinsk Philolog, saa Skolen tog til under ham. Han viste og megen Flid i sit Skoleembede (1809, pp. 59–60)." However, he also noted that Gregorius had a slight stutter and that he was a stern teacher.¹² Gregorius's sternness and outdated approach to teaching are also emphasized repeatedly in an article on the past and future of the Latin school in Tórshavn by Johan Hendrik Schrøter (1839, pp. 71–74), who considers himself Gregorius's last student. Insights into Gregorius's character are provided by the anecdotes cited by Hentze (2000, p. 78–86). As headmaster of the Latin school for 38 years (from 1752 until his retirement in 1790), he played a foundational role in the development of learning in the islands. Among his students were the pioneering scholars Jens Christian Svabo and Nicolai Mohr.¹³

Gregorius's declamation

Setting aside medieval materials such as the Old Norse *Færeyinga saga* (ed. Ólafur Halldórsson, 2006) and the brief *Chronicon episcoporum Pharensium* 'Chronicle of the bishops of the Faroes' included in the copybook of Henrik Kalteisen (ed. Bugge, 1899, pp. 201–7), archbishop of Nidaros (r. 1452–8), Gregorius's text on Streymoy is among the earliest preserved works fully devoted to the Faroe Islands and the earliest on this topic written by a person native to the islands. It may easily be overshadowed by Lucas Debes's much more substantial *Færoæ et færoa reserata* from 1673 (ed. Rischel, 1963) and Thomas Tarnovius's *Ferøers beskrivelser* from 1669 (ed. Hamre, 1950), both of which were composed in Danish and are considerably older and more detailed than Gregorius's text.¹⁴ Jón Helgason is therefore correct when he states that the latter's text does not have great significance for our knowledge of the Faroe

¹¹ Peder Pedersen: Many complaints are filed about the neglect of the school, but Begtrup is uncertain whether this neglect is occasioned by Peder Pedersen's "Ulyst eller Mange paa Kundskab, Tid og Evne (Begtrup, 1809, p. 54)."

Peder Debes: "Han besad efter Rygtet ej synderlige Kundskaber, og kunde ej bringe sine Disciple videre end til fjerde Lectie (Begtrup, 1809, p. 58)."

¹² "Det eneste jeg finder ham lagt til Last, var, at han ej besad Gaver at lære fra sig, da han stammede lidt, og havde haft en haard Opdragelse, og indkjøbt Videnskaberne med Strenghed, og troede derfor at burde sælge dem med samme Vægt (Begtrup, 1809, p. 61)."

¹³ Hans Jacob Debes (2000) and Hentze (2000, p. 30–102) both present full histories of the school. See also Nolsøe & Jespersen (2004, pp. 219–39).

¹⁴ On these two texts and related materials, see Vrieland (2024, pp. 119–29). While Debes text was almost immediately translated into English and German and circulated widely (a new edition of the English translation was published by Vogt in 2017), Tarnovius text was not published in print before Hamre's edition in 1950.

Islands. However, Jón's assertion that it has no source value is somewhat hasty.¹⁵ Jón was interested in the living conditions of people, their culture, ways of thinking, superstitions, dance, song, etc. When read with an eye toward such information, the work is indeed a poor source; for this kind of information, one is much better served by the works of Debes or Tarnovius, mentioned above, or by Svabo's younger *Indberetninger fra en Reise i Færøe 1781 og 1782* (ed. Djurhuus, 1959).¹⁶

Jón Helgason further argued that Gregorius's aim is topographical, and the work is also classified under topographies in IJsewijn and Sacré's survey of Neo-Latin literature (1998) and in *Føroysk bókmentasøga* (Jacobsen et al., 2011). Below, I will argue that the aim of the text is not topographical. However, if one approaches the work as a topography, it is worth noting that the author, as one might expect of such a work, succinctly describes the human geography of Streymoy and the resources available in each location. The overarching organizational principle is that of the island's two pastorates (Da. 'præstegæld'). First, the northern pastorate is described, starting from Tjørnuvík in the north and progressing down the east coast to Signabøur. Gregorius then shifts to the west coast, proceeding from Skælingur northward to Saksun, while noting that the vicar of this pastorate resides in Kvívík. He concludes this section with a description of where the inhabitants of each settlement attend church. The description of the southern pastorate follows a comparable structure, beginning with the metropolis, as it is called, Tórshavn and its environs before moving up the east coast to Kalbak. From there, he crosses to the west coast and moves downward from Norðradalur to Úti á Bø. Finally, the three islands Koltur, Hestur, and Nólsoy are mentioned. He also concludes this section by listing where the inhabitants of each settlement and the islands attend church.¹⁷

While topographical texts have a long history in Scandinavia, with Debes's *Færoæ et færoa reserata* (1673) being an early example, the topographic genre gained significant popularity at the time when Gregorius held his declamation, and a model of how a topography should be structured soon crystallized.¹⁸ The topographies written at that time can generally be classified as either

¹⁵ Jón Helgason wrote: "Nakran stórvegis týðning fyri okkara kunnleika um Føroyar hevur hetta lítla skriftið ikki ... Men hóast verkið ikki hevur nógv virði sum kelduskrift, mugu vit siga, at hann hevur gjørt eitt reiðuliga fitt arbeiði (1931, p. 77)."

¹⁶ About this text and its manuscripts, see Vrieland (2024, pp. 164–72).

¹⁷ While Gregorius would probably have known the names and the locations of the settlements on Streymoy, it seems likely that he also relied on the map included in Debes' *Færoæ et færoa reserata* when creating his text. All the placenames mentioned by Gregorius are found on the map, and his statement that Kvívík and Skælingur are equidistant from Leinar agrees with the placement of these names on Debes' map but not with geographical reality.

¹⁸ The norm-setting topography was Hans Strøm's *Physisk og Oeconomisk Beskrivelse over Fogderiet Søndmør, beliggende i Bergens Stift i Norge* (1762). In 1792, the Topografisk Selskab in Norway published a template for how a topography should ideally be structured (see Mellemegaard, 2020, p. 90).

antiquarian, focusing on remains of the past, or physical-economical, emphasizing the natural resources - whether utilized or potential - of the region being described (Mellempgaard, 2020, p. 88).¹⁹ Although topographies do not ignore the present altogether, they can be characterized as either backward-looking or forward-looking. Gregorius's text is neither; while antiquarian notes are struck in the description of the ruins of the cathedral of St. Magnus and the nearby Roykstovan, the text is emphatically presentist in nature, and potentials for future economic developments on the islands remain unarticulated.²⁰ From this perspective, the text appears less as a topographical account of Streymoy and more as a description of the ecclesiastical organization of the island's two pastorates. This emphasis is hardly surprising, given that contemporary studies of Latin and theology at the University of Copenhagen were primarily intended to train future vicars. However, even within this narrower frame, the text remains sparse in detail and offers little information to supplement other available sources.

Beyond topography

Rather than dismissing the text as a poor historical source simply because it fails to answer our questions about the past – whether regarding Faroese cultural history or ecclesiastical topography – we might adopt a more historicizing perspective and ask instead: What kinds of questions or circumstances was the text itself responding to? When we consider the author's intentions rather than the expectations of an unintended modern audience, the text is transformed. It ceases to appear as a deficient historical account and instead emerges as a striking example of the transformative power that the cosmopolitan language of Latin still held in mid-18th-century Copenhagen – and of the level of Latinity a Faroese student might attain within that environment. The primary aim of the declamation was not to serve as a cultural, historical, or philosophical record, but rather to demonstrate the student's command of the international scholarly language of the day and the versatility with which it could be employed.²¹

For more than a thousand years, no one had learned Latin in the same way we learn our geographically and temporally delimited mother tongues. Latin was (and still is) a demanding language that requires many years of dedicated study. Although the price of mastery was high, the rewards for those who succeeded

¹⁹ For this typology, Mellempgaard refers to Legnér (2004).

²⁰ Lucas Debes, on the other hand, devoted his substantial fourth chapter to the history of the islands (ed. Rischel, 1963, pp. 172–237). While potentials for economic developments are the theme of Christophorus Möller's 1761 dissertation *De quaerendo in et ex insulis Feroensibus meliori proventu observationes* 'Observations on how greater income can be gained in and from the Faroe Islands'.

²¹ The following paragraph draws on the inspiring discussion of cosmopolitan, or Alexandrian, languages by Mallette (2021, pp. 3–20).

could be commensurate. Proficiency in Latin opened the door to a world where one could transcend the contingencies of everyday life and enter a seemingly timeless conversation spanning empires and millennia. Latinity also equaled mobility – geographically, of course, but also socially – enabling its possessors to rise above their state and wield influence that would hardly have been possible otherwise. Modern language ideologies, particularly those of smaller speech communities such as the Faroese, Icelandic and Danish, tend to identify nation with language and valorize the vernacular, or mother tongue, as the most immediate and versatile medium of expression. However, acquiring a cosmopolitan language does not mean relinquishing the immediacy of expression that comes with one’s native language; on the contrary, it means expanding the reach of one’s expression – not necessarily what can be said, but certainly how it can be said and whose ears it might reach.

In Gregorius’s day, once the rudiments of Latin had been learned, efforts were directed to toward achieving elegance of expression. This was acquired through sustained and systematic exercises in which learners were tasked with composing texts that imitated the language and style of the canonical classical authors of the Latin tradition. Richness and elegance of expression might be learned through exercises of paraphrasing, rewriting, abbreviation and amplification. As the Roman educator Quintilian wrote in his *Institutes of Oratory* (*Institutio oratoriae*): “True merit is revealed by the power to expand what is naturally compressed, to amplify what is small, to lend variety to sameness, charm to the commonplace, and to say a quantity of good things about a very limited number of subjects.”²² Typical exercises, beyond paraphrasing one’s own statements, might include translating texts, rich in language and ideas, from Ancient Greek to Latin, rewriting Latin poetry in different meters, or recasting verse as prose or prose as verse.²³ Theorists of oratory argued that while the deliberative and forensic branches aimed at steering their audience toward a specific conclusion, epideictic oratory “aimed [through eloquence] to provoke their delectation through appealing to the aesthetic ... feelings (van der Poel, 2015, p. 129).” This is also the aim of Gregorius’s text.

“What clothing is to our bodies,” Erasmus of Rotterdam wrote in a bestselling rhetorical manual, “diction is to the expression of our thought” (transl. King & Rix, 1963, p. 18; ed. Knott, 1988, p. 34).²⁴ Gregorius does indeed dress his description of Streymoy in fine attire, rich in classical allusion. Through its smooth and tasteful classicizing style, Gregorius has crafted what would be recognized in educational terms as a “clear pass”. With a light hand, he sprinkles

²² “Illud virtutis indicium est fundere quae natura contracta sunt augere parva, varietatem similibus, voluptatem expositis dare et bene dicere multa de paucis” (*Inst. Or.* X.5.11) (ed. and transl. Butler, 1922, pp. 118–19).

²³ These are some of the exercises mentioned in Erasmus of Rotterdam’s bestselling rhetorical manual *De copia verborum ac rerum* (ed. Knott, 1988, p. 34).

²⁴ “Quod est vestis nostro corpori, id est sententiis elocutio” (I.10, ed. Knott, 1988, p. 36).

his text with an unusual archaic verbal form here (the sigmatic future *faxit* instead of *faciet*), a Greek genitive there (*paroechias* instead of *paroechiae*); otherwise, the stylistic model and vocabulary are classical. Churches are referred to as *templa* instead of *ecclesiae*, and vicars are occasionally called *mystae* - a poetic term for a Roman ritual specialist - rather than *pastores* or some other commonly used term (eds. IJsewijn & Timmermann, 1996, para. XIII, VIII, XI, and VII). In a concluding prayer, he employs one of the Roman god Jupiter's conventional double honorific epithets, "Optimus Maximus," to refer to the Christian God (*Deus Optimus Maximus*), beseeching him to protect the king and ensure that the double Fatherland of Gregorius produces offspring that "will ardently advance the glory of Your name and the common good *in choro, foro et toro*." This fine rhyming concluding tricolon literally means 'in the choir, the forum, and the marriage bed', but the three terms serve as metonymies for religious, public, and private life. While these features may seem excessive when listed in this manner, one after the other, they are organically introduced into the text without appearing artificial.

Weathering Streymoy

The text opens with a fine apostrophe in which Gregorius addresses his native island, and through a conventional self-deprecating *captatio benevolentiae*, asserts that his abilities are inadequate to the task before him while simultaneously disproving the truth of this statement. The fame of a region, he states, is secured by the fertility of its soil, the wealth of its inhabitants, or their artistic or military achievements. However, even in cases where such qualities are lacking, a skilled poet or orator can compensate for these deficiencies with their verbal arts. Unfortunately, Streymoy is represented only by a hoarse and stammering herald in the form of Gregorius:

If only Nature had blessed me with a poetic vein, I would have written how Aeolus, captivated by the love of your nymphs, left Aeolia to make his home in these mountains. In doing so, you, rich in rains and storms, might have become renowned as the abode of the gods. But now, as I am tasked with describing one of your islands, I must confront the stark reality of its bare rocks with a dry pen. Surely, you could not have found a less eloquent writer than myself.

Gregorius's scrupulous attention to form does not mean that the text lacks substance. A closer look at what he actually says about specific locations reveals his particular emphasis on their exposure to the elements – especially the sea and the wind. The ravaging sea and tempestuous winds are recurring motifs that seem to have inspired Gregorius to a striking display of rhetorical *copia*, or richness. In short, Gregorius describes how Aeolus, the god of the winds in ancient epic, unleashes his forces over Streymoy and thus "weathers" the island. The dominant winds are naturally given their traditional Greek-derived Latin

designations, and the audience thus hears of the Eurus, Auster, Africus, Zephyrus, and Corus.²⁵

In a general introduction (the latter half of chapter 2), Gregorius explains that his focus will be on pointing to the places where one can safely access the sea and those where hostile winds render the ocean inaccessible. The violent gusts, he writes, create enormous mountains of water that roll onto land with a terrible noise, overthrowing everything in their path, even dislodging boulders. He fulfills this promise but devotes significantly more attention to unsheltered coasts and the violence of the winds than to the shielded harbors.

Chapter 11 provides a particularly vivid description of elemental violence in its description of the coastline from Norðradalur to Kirkjubøur. Here, the ungovernable force of the wind lashes the shore with fury, driving the surf into a state of frenzied uproar. So tremendous is the wind-driven surge that entire boathouses, with their boats inside, have been swept away even when they stood a full hundred fathoms (182m) from the shore. Another example of the indomitable force of the winds is offered by the ancient timber house Roykstovan in Kirkjubøur. Rejecting the local legend that a bishop in pre-Reformation times transported the building to the Faroes by magical means, Gregorius in the spirit of the Enlightenment, proposes an explanation that seems more plausible to him: that the house was torn from the Norwegian coast by violent winds and borne across the sea by the relentless force of the billowing waves. These inconstant or unstable structures, subject to the powers of Aeolus, are finally juxtaposed with the ruins of St. Magnus Cathedral, which, although never completed,²⁶ have sustained and weathered the onslaught of wind and weather almost unscathed for nearly three centuries.

In terms of sources, Gregorius only cites Lucas Debes's *Færoæ et færoa reserata*. On one occasion, he corrects the information provided by his predecessor, stating that seals are not commonly caught as described by Debes. On another occasion, he describes how birds are caught, acknowledging that Debes has already addressed this but believing his audience may find it interesting nevertheless. When describing the Atlantic Puffin and its interactions with the raven, he also appears to rely on Debes, although he does not credit him as a source. Debes, naturally, has quite a bit to say about the winds and waves in his work, describing these elements in dramatic terms. However, due to the more condensed form of the declamation, these features take on a much more prominent position in Gregorius's text. The deep, storied language employed by Gregorius to describe these phenomena also ensures that an epic or mythological resonance echoes through his work, despite his initial assertion that he is neither an inspired poet (*vates*) nor an orator.

²⁵ That is the Southeastern, Southern, Southwestern, Western and Northwestern winds.

²⁶ The traditional view has been that the cathedral was never completed. Recent scholarship has reopened the question but without reaching firm conclusions (see Stige, 2024).

In conclusion, Gregorius Petri Möller skillfully and self-consciously situates his work within the declamatory tradition meeting the genre's expectations with precision. In doing so, he not only contributes to the sustaining of the classical tradition, but he also extends it by introducing a new subject into a literary framework that has endured for over a millennium. His examiners and superiors evidently concurred, as in 1752, a year after delivering his declamation, he was appointed headmaster of the Latin school in Tórshavn.

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APPENDIX

The following translation by the author of this article is based on the edition by IJsewijn and Timmerman (1996) but has been checked against the original manuscript kept at the Danish National Archives in Copenhagen (see footnote 1 above). A few notes have been added to the text, that among other thing, highlight points where Gregorius Möller has relied on the work of Lucas Debes and a few difficult passages. The place names are reproduced as they appear in the text (although those in oblique cases have been given in nominative). A list at the end of the translation supplies the standard Modern Faroese forms.

A DECLAMATION ABOUT THE FAROESE ISLAND STREYMOY
held on August 5
by Gregorius Petersen Möller

[Prooemium]

The fertility of a region and its wealth, pleasantness, the multitude of its inhabitants, and their skills in the arts and warfare notably contribute to its renown. However, suppose all these qualities were lacking; there might still be an inspired poet or an outstanding orator who could paint the naked rocks and barren sands with an eloquent and lofty stylus. From that, the region could earn a not insignificant benefit. But indeed, alas, upon you, my fatherland, who have been given such a stammering, such a hoarse spokesman, upon you, what honor of abundance can I bestow?

If only Nature had blessed me with a poetic vein, I would have written about how Aeolus, captivated by the love of your nymphs and having left Aeolia, established his home in these mountains. Thus, you, who are fecund in rains and storms, might have gained fame as the dwelling place of gods. But now, as I have been tasked with describing one of your islands, I must present the bare truth about the naked rocks with a sterile pen. Surely, you could not have found a less eloquent writer than I. Even if I do not fully claim the title of writer, it troubles me greatly that in discharging the first test of my apprenticeship, I must render, or rather shred, your likeness. It affects me adversely that there have been those - very renowned - who wished to rescue your name from oblivion.²⁷ And I admit

²⁷ IJsewijn and Timmerman (1996, pp. 506–7) indicate in a note that they interpret this as a reference to those who have written about the Faroes before Gregorius, i.e. mainly Lucas Debes, but it seems better to interpret this as a part of his introductory *captatio benevolentiae* and see it as a reference to his (distinguished) professors who have assigned him the topic of the declamation.

that, without having been commanded, I would not have taken this task upon myself, as I am convinced of the poverty of my talent; for, as you see, you may perhaps gain more harm than benefit from it.

Therefore, forgive me, most dear fatherland – and you, listeners, forgive my meager talent – and allow me to touch upon your coasts and villages. There is no reason for you to expect flowers of oratory, but you might anticipate the unvarnished truth.

I

So, my mind leads me to betake myself to that island that gave birth to me, the largest, most populous, and most renowned of them all due to the trade established there. It extends over six German miles in length from north to south, namely from a promontory near Tiörnevicus, which faces north, close to which lies the enormous boulder rising from the sea into the air, called Stakken, all the way to the promontory Kirkeböenæs, which points south. The width varies according to the various fjords, which, particularly on the eastern side, create different isthmuses, but at its widest point, it barely extends two miles.

Situated roughly at the midpoint of the islands, it is surrounded by them on most sides, although it is washed by the ocean to the north. To the south, it faces the island Sandöe; to the east, Öströe and Naalsöe; and to the west, Vaagöe, Colter, and Hestöe.

The island is almost entirely made up of continuous mountains, distinguished from one another only by their peaks. If you discount the valley between Saxen and Qvalvig, almost no plains are found here.

II

This island is divided by the inhabitants into a northern and a southern part corresponding to the pastorates, of which I will enumerate the villages according to their location.

The inhabitants, besides deriving benefits from sheep – to whose tending they exert the greatest care and from which, when other sources of food fail, they primarily seek sustenance – also engage in fishing and fowling. Fishing, in particular, yields considerable advantages to those who dwell in suitable places when it is more plentiful, although this does not occur every year. The taking of seals here is very rare, and ordinarily, none are captured in the manner described by Lucas Debes in his treatise, which he called *Feroa reserata*.²⁸ Instead, they shoot them with rifles or kill them with clubs when they sleep unwittingly on the seashore. Furthermore, few places are suitable for driving in whales.²⁹ For this reason, these matters will not be discussed. I will only point

²⁸ Debes describes in *Færoe et Færoa reserata* (1673, p. 151–55) how seals (kobber) are caught using dogs and when mating in caves.

²⁹ Debes devotes considerable attention to whales and the killing of whales (1673, p. 155–71).

out the locations where one can safely reach the sea and the winds that are most hostile in each area. Where a wind rises from the sea, it renders those places lying next to the ocean inaccessible unless they are protected by a somewhat deep bay, which weakens the force of the incoming gusts. However, places that lack such protection are inaccessible even when the slightest breeze comes in from the deep. But where the wind is more violent, it produces enormous masses of water, like mountains, which roll forth onto the coast with a terrible din and noise. This, however, does not prevent travel on the deep from being safe, for there waves drive forth waves at regular intervals, so that they rarely break; if they do, it is only the peaks that scatter. On the coast, however, they discharge all their water, overthrowing everything in their path and dislodging enormous boulders.

III

Having mentioned these things first, I return to the description of the island, beginning with the northern part where one finds the villages facing east: Tjörnevig, Haldersvig, Strömnæs, Qualvig, Thorsvig, Siov, Höi, Örerung, and Seinebye. Facing west are Sceling, Leinum, Qvivig, Vestmanhavn, and Saxen. Of these, Tjörnevig lies closest to the northern coast, rejoicing in a little wide bay that is primarily oriented towards the east. As a result, winds arising from that direction hinder the inhabitants from fishing due to the great swell of the ocean.

IV

The inhabitants of this place, as well as those of the neighboring Saxen and Vestmanhavnia, occasionally profit significantly from fowling due to the favorable positioning of the promontories. Even though Lucas Debes has already described the method of fowling,³⁰ it may please the audience if I touch lightly on this subject. They use a tool consisting of a six or eight-cubit-long pole fitted at one end with wood, resembling a drawn bow and covered with a net. Upon reaching the promontory, they hold the pole with the small net before the birds sitting on the edge; upon seeing the pole, the birds gather in one place if they cannot fly away, and the fowlers cast a net over them, subsequently killing the entangled birds. Those that manage to fly away are likewise caught with the poles. Once the bottommost birds have been captured in this manner, two of the most agile fowlers then ascend to the higher spots. They advance equipped with sticks tied together by a rope that is four fathoms long or longer, allowing one climber to hold back the other should he stumble in the steep, nay impassable areas. In this manner, this pair of fowlers wanders far and wide on the highest promontories.

However, many promontories rise from the sea like city walls and have been hollowed out in many places by the crashing waves, making them impossible to climb. For this reason, they are accessed in another, more common manner:

³⁰ Debes describes this in *Færoa reserata*, p. 140–41.

namely by an 80 or 100-fathom-long rope. One end of this rope is tied around the thighs, while another short rope goes around the shoulders and is tied at the chest. The fowlers are lowered down the steep promontories equipped with their sticks; suspended in this way in the air by the rope as if seated, they swing themselves wherever they wish, using their feet against the mountain to reach the birds they aim to capture. They either bind the birds they have caught with another short rope so that they can be hoisted up by those above, or they throw them into the sea, where they are collected by others positioned below in small boats.

Other steep locations are also descended in this manner, as I once experienced while descending from the island of Dimon. It is not dangerous as long as the promontory is solid; however, if it is not, those who are suspended face the greatest danger to their lives from rocks dislodged or scraped loose by the movement of the rope. Add to this that those inexperienced in this art are often seized by vertigo; for obviously, those who do not know how to swing themselves in a way that keeps their eyes fixed on the mountain – and are thus turned around, with the sea and the ground below in sight – are struck simultaneously with fear and vertigo, and reach the base barely able to control themselves.

V

The birds most frequently caught using these techniques are not found here in Denmark, but in our language, they are called *Lomvii* and *Lundi* [Fo lomvigar and lundar]. Of these, the latter, although not numbered among rapacious birds and not exceeding the size of a dove, nonetheless has the raven as its fiercest enemy.³¹ When the raven finds it unsuspecting and busy in its cave, it devours the *lundi* along with its chicks or eggs. However, if the *lundi* encounters the raven in open air, it seizes it by the throat with its beak while its claws grip the chest, hurling the raven headlong into the sea, where it drowns, being unaccustomed to the maritime environment. The *lundi* do not attack each other any less fervently. It often happens that while they cling to one another in the sea, they are caught barehanded by passing sailors, and they do not let go of each other until they are torn apart and killed.

It should further be noted that almost all promontories facing west are covered with winged creatures, while those facing east or south are only sparsely populated. But now, it is time to return to the main topic.

VI

Located at the foot of a rather high mountain, about half a mile south of Tjørnevicus, is the village of Haldersvíg. Landing is always possible there because

³¹ Möller's description of the interactions between the *lundi* and the raven appears to be based on what L. Debes has to say on this matter in *Færoa reserata* p.135–6.

the nearby island of Öströe shelters it from the violent waves of the sea to the east, while a promontory provides protection from the north, creating a bay or harbor.

Halfway between this village and Qualvig lies the most turbulent strait, which has given the island its name. The shores on both sides press together to form such a narrow channel that it could be crossed by the throw of a stone. Such a swift current rushes through the strait that it can neither be conquered by oars nor by sails. One must wait until the waters calm or the tides turn, which happens at six-hour intervals.

VII

This side of the island has more banks and beaches than promontories, as the steep mountains covered with grass slope down from west to east and into the water. From here, the trails always run near the sea; however, due to the ruggedness of the terrain, the trails are strangers to the use of carts and sleighs. What of the fact that there are also many paths upon which one can bare ride a horse safely, not to mention the mountaintops, which are difficult even for a pedestrian an indeed impassable in most places?

The aforementioned village of Qualvig, along with the neighboring hamlet of Stromnæs, is located about one and a half miles from Haldersvic. It is sheltered from the ravages of the sea by the island of Öströe, located opposite, as well as by the bay in which it is situated. However, it is not a reliable stopping place for ships, especially when the Caurus wind blows, as it creates swift whirlwinds that sweep through this long valley, which extends over a mile in length.

Moreover, the same valley separates this village from another to the west called Saxen, dividing the central part of the island in two. Otherwise, the island would appear as a single continuous mountain speckled with various peaks. Although the width of the valley barely exceeds an eighth of a mile, it constitutes the largest portion of the island's flatland. Additionally, the river that flows through the valley and the grass that more or less clothes the sides of the neighboring mountains make the area quite pleasant in the summer. However, in winter, it is mostly covered by snow.

Just about half a mile from Qualvic lies Thorsvic in similar surroundings, except that the former has flatland to the west, while this one is situated on level ground but is surrounded on all sides by the foot of mountains except where it is washed by the sea.

Barely more than a quarter of a mile from this village, one reaches the district called Siov, a former vicarage where an estate, half destined for widows and half for the vicar, is also located.³² This village lies at the entrance of the fjord called Collefiord, in whose inner part three hamlets are spread out: Höi, Örering, and Sejnebye. They are protected by Öströe, the island lying opposite, which, in

³² This is the annex farm Kjalnes.

addition to the long fjord, reduces the strength and force of the rising waves. Free from the upheavals of the sea, these hamlets allow the inhabitants to set out from and return to land. For this reason, during the summer season, when fishing abound, they benefit greatly from that. However, in winter, when fish mostly remain in the deep sea and are rarely caught near the coast, they return with little or no catch.

In the innermost corner of this bay lies an isthmus of the kind they call *aji* [Fo eiði] in the vernacular language. It is quite high and nearly half a mile wide. Towering above it is Mount Sceling, believed to be the highest peak in the entire region. Its summit, covered in grass and relatively flat, is exceedingly difficult to reach, as it is surrounded by steep cliffs. Only two winding trails lead to the top, and they can be found only by those who are most familiar with the area.

VIII

At the foot of this mountain lies the village of Sceling, named after it. The village faces west, where, when the Zephyr, Africus, and Auster winds blow, it is impossible to land due to the immense ferocity of the sea.

A quarter of a mile to the north lies Leinum, positioned similarly to the previous village. The Africus and Auster winds also render the sea inaccessible here.

The same can be said for Qvivig, which is situated at roughly the same distance from Leinum as Leinum is from Sceling. Here dwells the vicar of the northern part of the island, and it is considered the capital of this region. Additionally, the remaining land of the vicar is located here. Furthermore, this village is so populous that it is second to none in this regard if you disregard Thorshavnia.

Situated half a mile to the north from there is Vestmanhavnia, one of the safest harbors on this island. It is sheltered from the strikes of the raging waves by the island of Vaagöe to the west and is further protected by a bay. For this reason, when storms arise, barring the inhabitants of Sceling, Leinum, Quivig, and Saxen from their shores, they flock to this place as to the safest refuge.

From Vestmanhavnia to Saxen – a village one and a half miles distant from the former – sailors must pass by numerous steep and very tall promontories, filled with incredible throngs of birds. This is why, during the summer season, when the sky is calm, it is not unpleasant to sail there. Landing in that village is very difficult and completely impossible with even the slightest breeze from the deep. It is barely even possible when the Auster and Eurous winds blow, although these winds come from the land and calm the sea, except when the water rises due to the ebb and flow of the tides. This is because of the various sandbanks that have accumulated. This bay, which, according to the inhabitants, was once so deep that ships could anchor here, is now so shallow that a small, loaded fishing boat can barely enter safely unless at high tide. The locals assert that this sand has accumulated because of the raging sea. Among the farmers of

this island, these are the poorest, as they gain almost no income from the sea and have only a small, unproductive patch of land. Adjoining this place is the valley mentioned above.³³

VIII

I have now dispatched the villages of this northern pastorate, of which five stand out because of their churches; namely Qvivig, whose church is frequented by the people of Sceling and Leinum; Siov, to which the inhabitants of Höj, Örereng, and Sejnebýe gather; Vestmanhavn; Qvalvic, where the residents of Saxen, Strömnæs, and Thorsvig congregate; and finally, Tiörnevig, to which Haldersvig is added. And this concludes the account of the northern part.

X

Now I move to the southern part, which, in addition to Thorshavn, to which Aalekiær, Sandegiærde and Arge can be reckoned, has from the east Höivig, Sund, and Calbac; from the west, Norderdal, Syderdal, Velberstad, Kirkebøe and Böe; the last of which is closer to the south.

Thorshavn, in the first place, should not only be considered the metropolis of this island but also of all the remaining ones. It is notable, firstly because of the trade, presided over by a prefect of goods [Fo handilsforvaltari]. Then, because of the fortress, the defense of which is entrusted to the care of a subcenturion [Fo kommandantur] with thirty soldiers who are also required to assist the prefect of goods whenever needed. Thirdly, because of the assembly, commonly called Laugting [Fo Løgting], which is held annually here around the time of St. Olaf. Fourthly, because of the school of letters, established by kings of the most august memory for the benefit of studious youth. Here resides the royal prefect of this entire region, commonly known as *landfoget*, whose duty it is to record the royal taxes collected by tax collectors, commonly referred to as *sysselmænd*, into the ledgers.

Tórshavn is furthermore very favorably equipped with a south-facing harbor sought by ships that unload goods that have been brought here and receive others in return twice each year. This harbor is well protected against the fury of the sea by the island Naalsøe, which lies directly opposite. It rejoices in double bays, both of which are formed by a tongue of land extending into the sea called Tinganæs, where, in the earliest times, the assembly was held. It is believed that Karl, nicknamed Mýrski, who had been sent by Saint Olav to collect royal taxes, was killed here by Gauti and Thor.³⁴

³³ In the original, this sentence is the first sentence of chapter VIII, but I have moved it to the end of chapter VIII.

³⁴ For the account of this event, which is first related in *Færeyinga saga* (ed. Ólafur Halldórsson, 2006, p. 102), Gregorius relies on Debes *Færoa reserata*, p. 191.

The poorest people of the entire region gather here due to the favorable location of this town as a place for fishing, making Tórshavn the most populous town of this region.

Also considered part of this town, although they lie a small distance away, are Aalekiær, Sandegiærde, and the infirmary Arge, where the poorest individuals, weakened by old age or disease, are cared for. The remaining dwellings are cottages, next to which lies a small field leased to certain poor people for cultivation in exchange for a third of the income. Of these, Aalekiær, which has recently begun to be cultivated, belongs to Kirkebøe; Sandegiærde, however, belongs to the vicar of Thorshavn.³⁵

About a quarter of a mile from Thorshavn lies Höivig; the name of this location refers equally to this village and the rock (they call such formations *hölmar* [Fo hólmar] when they are larger and covered with grass, but when they are smaller, barely rising above the sea with a bare peak, they are referred to as *flæser* [Fo flesjar], which is what one can call skerries). It is the location of a quite narrow strait and therefore also impetuous; beyond it lies another skerry, which does not make the earlier strait any safer. Various hidden rocks are scattered here and there, above which the waves crash with immense noise and force when winter rages. For this reason, it is a dangerous place for those unfamiliar with it during rough seas.

About half a mile from there, hidden in a bay called Kalbacsfiord, lies Sund, and on the other side is the village of Kalbac, which has given its name to the bay; thus, both are reasonably protected from the raging sea.

XI

To the west, northernmost in that pastorate, is found the estate Norderdal, which provides for the widows of vicars and, if there are no widows, for the vicar himself; it is surrounded by three mountains, the first of which faces north, the second east, and the third south. The winds from the sea that are most hostile to that estate are the Zephyrus and the Africus, which, when they have attacked most violently, create an incredible swelling of the sea.

There is, to give an example of the unrestrained power of the sea, a small promontory to the west, twenty or thirty fathoms tall. Having surpassed the promontory, the terrible force of Oceanus has several times swept away a fishing boat along with a house (in such houses, called Næstur [Fo neyst], located as far

³⁵ The Latin reads: “quorum Aalekiær nuper coli coeptum ad Kirkebøensem, Sandegiærde vero ad pastorem Thorshavniensem pertinet”. The adjectival form “Kirkebøensem” poses an interpretative problem. The natural assumption would be to infer that it parallels “Pastorem Thorshavniensem” ‘the vicar of Thorshavn’, and translate: “the vicar of Kirkebøe”, but the parish of Kirkjubøur had no residing vicar and was served by the vicar residing in Tórshavn. Another possibility would be to render Latin pastor with ‘chaplain’ or ‘curate’ rather than vicar. In the text, Latin *mysta* is definitely to be rendered with vicar. *Pastor* seems more ambiguous and can mean both vicar and chaplain.

from the coast as deemed necessary considering the flow of the sea, they often enclose their boats in the winter). This particular fishing boat was hidden more than a hundred fathoms from the edge, beneath the part of the promontory that touches the land where it should fear no intrusion from the waves. This place, however much it is situated in a valley, is exposed to almost all winds. Notably, even if in Thorshavn, scarcely a mile east of here, only the faintest breeze is blowing, the fury of the winds here is such that they rush down from the mountains, sweeping across the surface of the sea and lifting the waters into the air like smoke. I believe this phenomenon arises from the fact that the freer movement of air, hindered by the mountains, bursts forth with greater force and violence through the gaps between their peaks. The same can be said of Syderdal, an estate of the vicar, and a separate field barely a quarter of a mile south of there.

A further half mile to the south lies the village Velberstad, which, situated at the foot of a mountain, is similarly troubled by the foaming sea when the Zephyr and Auster winds blow.

Located a similar distance from this village is Kirkebøe, the old seat of bishops and commerce. Here, the ruins of the old episcopal buildings can be seen all over, to whose firmness, to mention just one thing, the wall of an unfinished cathedral gives ample evidence. Although it has endured the power of winds and rain for about three centuries, it remains almost undamaged. Additionally, one can see a house covered with timber, which the inhabitants claim was brought here by the magic arts of a certain bishop.³⁶ However, I believe it was, without magic, torn from its foundation by some flood in Norway or elsewhere, cast into the water, and carried here by the winds, which seems plausible. Since both the island Hestøe and another small island composed of rocks covered with grass (about which see section X regarding Höivik) protect this place—where the buildings are also located close to the shore or on the flatland—it could have been brought here, where it now stands, without great difficulty.

Not far from here is the village of Bøe, which is situated in a location that is inaccessible from the sea not so much because of the crashing waves but due to the shallow waters preventing access. Like Kirkebøe, it lies at the foot of the mountain Kirkeböenæs.

XII

These are the villages situated in the southern pastorate of this island, three of which are endowed with churches. The first is Thorshavn, whose church is frequented by the people of Hoivic, Norderdal, and Syderdal, as well as by those from Sandegiærde, Aalekiær, and Arge. The second is Kirkebøe, where the inhabitants of Velberstad and Bøe, along with those from the islands of Colter and Hestøe, gather. I will pass over these islands in silence (including Naalsøe,

³⁶ That is Roykstovan.

which rejoices in its own church), although they are counted as part of this pastorate. Lastly, there is Kalbac, to which the village of Sund belongs.

XIII

Now it remains that I add a word about the fertility of this island. Like the other islands, this one is full of pastureland. Although many of the mountaintops are covered with rocks and sand, their sides and peaks are generally lush with grass where sheep³⁷ wander both in winter and summer. However, it is so incapable of producing grain that in many places it barely returns the seeds and yields nothing at all, with the exception of barley.

XIII

But now, through adversity to the stars! I depicted adversities with a barbarous and simple stylus. I will reach beyond the stars through humble prayers, and I pray from the innermost recesses of my heart that the best and highest God may mercifully keep safe our most august king, queen, crown prince, royal maidens, and the entire royal family, as well as this royal academy, its most benign protector, the most magnificent rector, the most distinguished professors, the most famous overseer, and all citizens of every rank at this university. May He frequently bless and strongly defend them, and grant that both our entire universal homeland and this particular homeland of mine may flourish through all time, producing offspring that will ardently advance the glory of Your name and the common good in the choir, the forum, and the marriage bed.³⁸

Placenames as given in the text alongside the standard modern forms.

Arge: Argir	Mons Sceling: Skælingsfjall	Strömnæs: Streymnes
Bøe: Úti á Bø	Norderdal: Norðradalur	Syderdal: Syðradalur
Calbac: Kaldbak	Naalsøe: Nólsoy	Thorshavnía: Tórshavn
Collefiord: Kollafjørður	Qualvic: Hvalvík	Thorsvic: Hósvík
Colter: Koltur	Qualvig: Hvalvík	Thorsvic: Hósvík
Dimon: Stóra Dímun	Qvalvig: Hvalvík	Tinganæs: Tinganes
Haldersvic: Haldarsvík	Qviviq: Kvívík	Tiornevig: Tjørnuvík
Haldersvic: Haldarsvík	Sandegjærde: Sandagerði	Tiørnevicus: Tjørnuvík
Hestøe: Hestur	Sandøe: Sandoy	Tiørnevig: Tjørnuvík
Høi: Á Heyggi	Saxen: Saksun	Velberstad: Velbastaður
Höivig: Hoivík	Sceling: Skælingur	Vestmanhavn: Vestmanna
Kalbacsfjord:	Seinebye: Signabøur	Vestmanhavn: Vestmanna
Kaldbaksfjørður	Sejnebye: Signabøur	Vaagøe: Vágar
Kirkeboe: Kirkjubøur	Siov: Við Sjógv	Örering: Oyrareingir
Kirkeboenæs: Kirkjubønes	Stakken: Tjørnuvíks stakkur	Östrøe: Eysturoy
Leinum: Leynar	Stromnæs: Streymnes	Aalekiær: Álaker

³⁷ The published text has *errant aves*, but this is a misreading of *errant oves*.

³⁸ That is: in religious, public, and private life.