



*representation of a Ship with forecastle and poop deck,
preserved on an old seal of Staveren.*

THE
OERA LINDA BOOK

FROM

A Manuscript of the Thirteenth Century

WITH THE PERMISSION OF THE PROPRIETOR

C. OVER DE LINDEN, OF THE HELDER

The Original Frisian Text

AS VERIFIED BY DR J. O. OTTEMA

ACCOMPANIED BY AN

ENGLISH VERSION OF DR OTTEMA'S DUTCH TRANSLATION

BY

WILLIAM R. SANDBACH

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TRANSLATOR'S PREFACE

THE work of which I here offer an English translation has excited, among the Dutch and German literary societies, a keen controversy in regard to its authenticity—a controversy not yet brought to a conclusion, some affirming that it contains internal evidence of truth, while others declare it to be a forgery. But even the latter do not insist on its being the work of a modern fabricator. They allow it to be one hundred, or perhaps one hundred and fifty, years old. If they admit that, I do not see why they refuse it a greater antiquity; and as to the improbability of the stories related in it, I refer the reader to the exhaustive inquiry in Dr Ottema's Preface.

Is it more difficult to believe that the early Frisians, being hardy and intrepid marine adventurers, sailed to the Mediterranean, and even proceeded farther, than that the Phœnicians sailed to England for tin, and to the Baltic for amber? or that a clever woman

became a lawgiver at Athens, than that a goddess sprang, full grown and armed, from the cleft skull of Jupiter ?

There is nothing in the narratives of this book inconsistent with probability, however they may vary from some of our preconceived ideas ; but whether it is really what it pretends to be—a very ancient manuscript, or a more modern fiction—it is not the less a most curious and interesting work, and as such I offer it to the British public.

In order to give an idea of the manuscript, I have procured photographs of two of its pages, which are bound with this volume.

I have also followed Dr Ottema's plan of printing the original Frisian opposite to the translation, so that any reader possessing a knowledge of the language may verify the correctness of the translation.

In addition to the Preface which I have translated, Dr Ottema has written two pamphlets on the subject of the Oera Linda Book (1. Historical Notes and Explanations ; 2. The Royal Academy and Het Oera Linda Bok), both of which would be very valuable to any one who wished to study the controversy respecting the authenticity of the work, but which I have not thought it necessary to translate for the present *publication*.

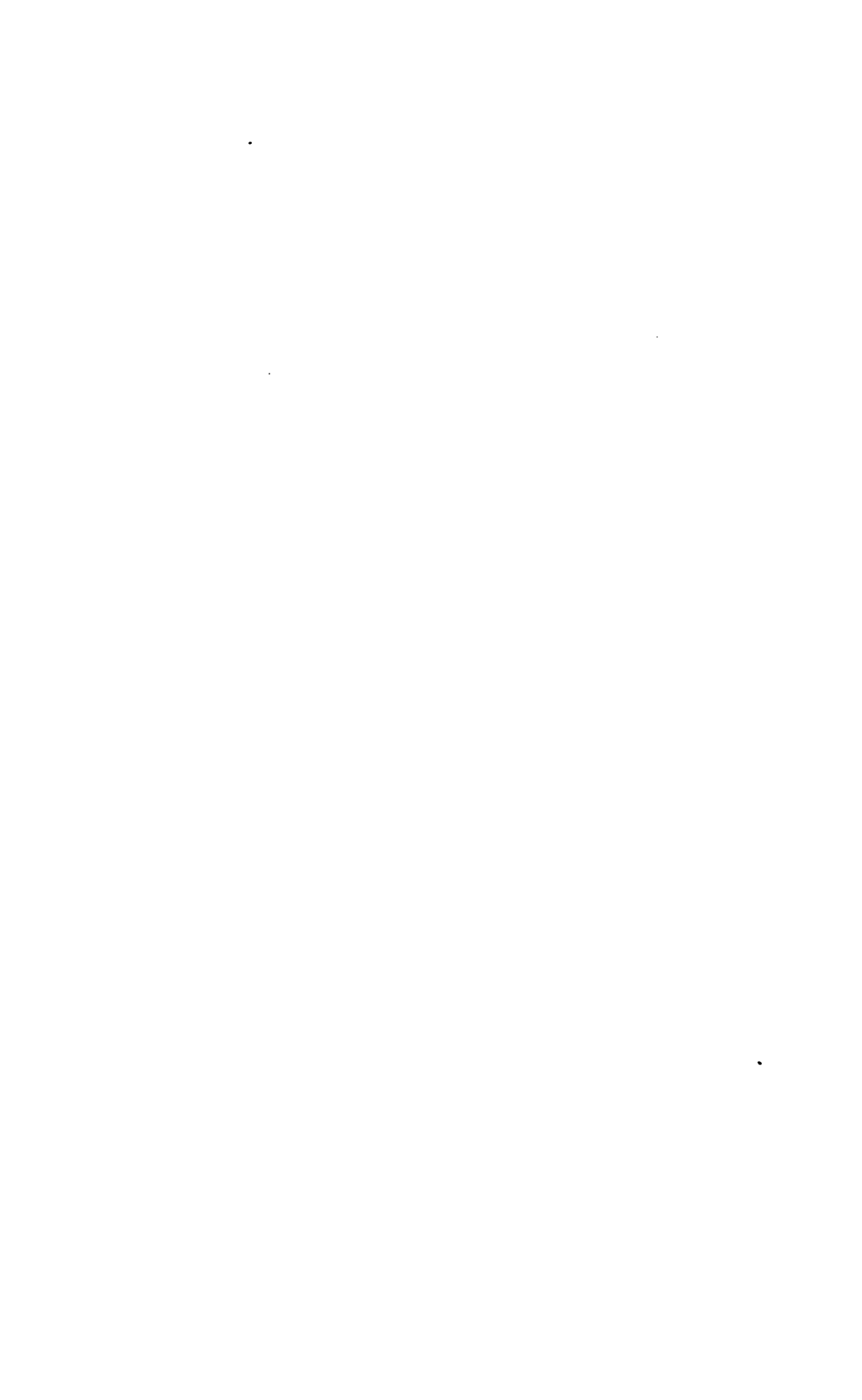
There has also appeared in the "Deventer Courant" a series of twelve letters on the same subject. Though written anonymously, I believe they are from the pen of Professor Vitringa. They have been translated into German by Mr Otto.

The writer evidently entered upon his task of criticism with a feeling of disbelief in the authenticity of the book; but in his last letter he admits that, after a minute examination, he is unable to pronounce a positive conviction either for or against it.

His concluding remarks are to the following effect:—

"If the book is a romance, then I must admit that it has been written with a good object, and by a clever man, because the sentiments expressed in it are of a highly moral tendency; and the facts related, so far as they can be controlled by regular history, are not untruthful; and where they deal with events of which we have no historical records, they do not offend our ideas of possibility or even probability."

WM. R. SANDBACH.



INTRODUCTION.

C. OVER DE LINDEN, Chief Superintendent of the Royal Dockyard at the Helder, possesses a very ancient manuscript, which has been inherited and preserved in his family from time immemorial, without any one knowing whence it came or what it contained, owing to both the language and the writing being unknown..

All that was known was that a tradition contained in it had from generation to generation been recommended to careful preservation. It appeared that the tradition rests upon the contents of two letters, with which the manuscript begins, from Hiddo oera Linda, anno 1256, and from Liko oera Linda, anno 803. It came to C. over de Linden by the directions of his grandfather, Den Heer Andries over de Linden, who lived at Enkhuizen, and died there on the 15th of April 1820, aged sixty-one. As the grandson was at that time barely ten years old, the manuscript was taken care of for him by his aunt, Aafje Meyl-hoff, born Over de Linden, living at Enkhuizen, who in August 1848 delivered it to the present possessor.

Dr E. Verwijs having heard of this, requested permission to examine the manuscript, and immediately recognised it as very ancient Fries. He obtained at the same time permission to make a copy of it for the benefit of the Friesland Society, and was of opinion that it might be of great importance, provided it was not supposititious, and invented for some deceptive object, which he feared. The manu-

script being placed in my hands, I also felt very doubtful, though I could not understand what object any one could have in inventing a false composition only to keep it a secret. This doubt remained until I had examined carefully-executed facsimiles of two fragments, and afterwards of the whole manuscript—the first sight of which convinced me of the great age of the document.

Immediately occurred to me Cæsar's remark upon the writing of the Gauls and the Helvetians in his "Bello Gallico" (i. 29, and vi. 14), "Græcis utuntur literis," though it appears in v. 48 that they were not entirely Greek letters. Cæsar thus points out only a resemblance—and a very true one—as the writing, which does not altogether correspond with any known form of letters, resembles the most, on a cursory view, the Greek writing, such as is found on monuments and the oldest manuscripts, and belongs to the form which is called lapidary. Besides, I formed the opinion afterwards that the writer of the latter part of the book had been a contemporary of Cæsar.

The form and the origin of the writing is so minutely and fully described in the first part of the book, as it could not be in any other language. It is very complete, and consists of thirty-four letters, among which are three separate forms of *a* and *u*, and two of *e*, *i*, *y*, and *o*, besides four pairs of double consonants—*ng*, *th*, *ks*, and *gs*. The *ng*, which as a nasal sound has no particular mark in any other Western language, is an indivisible conjunction; the *th* is soft, as in English, and is sometimes replaced by *d*; the *gs* is seldom met with—I believe only in the word *segse*, to say, in modern Fries *sidse*, pronounced *sizse*.

The paper, of large quarto size, is made of cotton, not very thick, without water-mark or maker's mark, made upon a frame or wire-web, with not very broad perpendicular lines.

An introductory letter gives the year 1256 as that

in which this manuscript was written by Hiddo overa Linda on foreign paper. Consequently it must have come from Spain, where the Arabs brought into the market paper manufactured from cotton.

On this subject, W. Wattenbach writes in his "Das Schriftwesen im Mittelalter" (Leipzig, 1871), s. 93:—

"The manufacture of paper from cotton must have been in use among the Chinese from very remote times, and must have become known to the Arabs by the conquest of Samarcand about the year 704. In Damascus this manufacture was an important branch of industry, for which reason it was called *Charta Damascena*. By the Arabians this art was brought to the Greeks. It is asserted that Greek manuscripts of the tenth century written upon cotton paper exist, and that in the thirteenth century it was much more used than parchment. To distinguish it from Egyptian paper it was called *Charta bombicina, gossypina, cultunea, xylina*. A distinction from linen paper was not yet necessary. In the manufacture of the cotton paper raw cotton was originally used. We first find paper from rags mentioned by Petrus Clusiensis (1122–50).

"The Spaniards and the Italians learned the manufacture of this paper from the Arabians. The most celebrated factories were at Jativa, Valencia, Toledo, besides Fabriano in the March of Ancona."*

In Germany the use of this material did not become very extended, whether it came from Italy or Spain. Therefore the further this preparation spread from the East and the adjoining countries, the more necessity there was that linen should take the place of cotton. A document of Kaufbeuren on linen paper of the year 1318 is of very doubtful genuineness. Bodman considers the oldest pure

* Compare G. Meerman, Admonitio de Chartæ nostralis origine. *Vad. Letteroef.* 1762. P. 630.

J. H. de Stoppelaar, Paper in the Netherlands. Middelburg, 1869. P. 4.

linen paper to be of the year 1324, but up to 1350 much mixed paper was used. All carefully-written manuscripts of great antiquity show by the regularity of their lines that they must have been ruled, even though no traces of the ruled lines can be distinguished. To make the lines they used a thin piece of lead, a ruler, and a pair of compasses to mark the distances.

In old writings the ink is very black or brown; but while there has been more writing since the thirteenth century, the colour of the ink is often grey or yellowish, and sometimes quite pale, showing that it contains iron. All this affords convincing proof that the manuscript before us belongs to the middle of the thirteenth century, written with clear black letters between fine lines carefully traced with lead. The colour of the ink shows decidedly that it does not contain iron. By these evidences the date given, 1256, is satisfactorily proved, and it is impossible to assign any later date. Therefore all suspicion of modern deception vanishes.

The language is very old Fries, still older and purer than the Fries *Rjuchtboek* or old Fries laws, differing from that both in form and spelling, so that it appears to be an entirely distinct dialect, and shows that the locality of the language must have been (as it was spoken) between the *Vlie* and the *Scheldt*.

The style is extremely simple, concise, and unembarrassed, resembling that of ordinary conversation, and free in the choice of the words. The spelling is also simple and easy, so that the reading of it does not involve the least difficulty, and yet with all its regularity, so unrestricted, that each of the separate writers who have worked at the book has his own peculiarities, arising from the changes in pronunciation in a long course of years, which naturally must have happened, as the last *part of the work* is written five centuries after the first.

As a specimen of antiquity in language and writing, I believe I may venture to say that this book is unique of its kind.

The writing suggests an observation which may be of great importance.

The Greeks know and acknowledge that their writing was not their own invention. They attribute the introduction of it to Kadmus, a Phœnician. The names of their oldest letters, from Alpha to Tau, agree so exactly with the names of the letters in the Hebrew alphabet, with which the Phœnician will have been nearly connected, that we cannot doubt that the Hebrew was the origin of the Phœnician. But the form of their letters differs so entirely from that of the Phœnician and Hebrew writing, that in that particular no connection can be thought of between them. Whence, then, have the Greeks derived the form of their letters?

From "thet bok thêra Adela folstar" ("The Book of Adela's Followers") we learn that in the time when Kadmus is said to have lived, about sixteen centuries before Christ, a brisk trade existed between the Frisians and the Phœnicians, whom they named Kadhemar, or dwellers on the coast.

The name Kadmus comes too near the word Kadhemar for us not to believe that Kadmus simply meant a Phœnician.

Further on we learn that about the same time a priestess of the castle in the island of Walcheren, Min-erva, also called Nyhellenia, had settled in Attica at the head of a Frisian colony, and had founded a castle at Athens. Also, from the accounts written on the walls of Waraburch, that the Finns likewise had a writing of their own—a very troublesome and difficult one to read—and that, therefore, the Tyrians and the Greeks had learned the writing of Frya. By this representation the whole thing explains itself, and it becomes clear whence comes the ex-

terior resemblance between the Greek and the old Fries writing, which Cæsar also remarked among the Gauls; as likewise in what manner the Greeks acquired and retained the names of the Finn and the forms of the Fries writing.

Equally remarkable are the forms of their figures. We usually call our figures Arabian, although they have not the least resemblance to those used by the Arabs. The Arabians did not bring their ciphers from the East, because the Semitic nations used the whole alphabet in writing numbers. The manner of expressing all numbers by ten signs the Arabs learned in the West, though the form was in some measure corresponding with their writing, and was written from left to right, after the Western fashion. Our ciphers seem here to have sprung from the Fries ciphers (*siffar*), which form had the same origin as the handwriting, and is derived from the lines of the Juul?

The book as it lies before us consists of two parts, differing widely from each other, and of dates very far apart. The writer of the first part calls herself Adela, wife of Apol, chief man of the Linda country. This is continued by her son Adelbrost, and her daughter Apollonia. The first book, running from page 1 to 88, is written by Adela. The following part, from 88 to 94, is begun by Adelbrost and continued by Apollonia. The second book, running from page 94 to 114, is written by Apollonia. Much later, perhaps two hundred and fifty years, a third book is written, from page 114 to 134, by Frethorik; then follows from page 134 to 143, written by his widow, Wiljow; after that from page 144 to 169 by their son, Kone-reed; and then from page 169 to 192 by their grandson, Beeden. Pages 193 and 194, with which the last part must have begun, are wanting, therefore the writer is unknown. He may probably have been a son of Beeden.

On page 134, Wiljow makes mention of another writing of Adela. These she names "thet bok thêra sanga (thet

boek), thera tellinga," and "thet Hellënia bok;" and afterwards "tha skrifta fon Adela jeftha Hellënia."

To fix the date we must start from the year 1256 of our era, when Hiddo overa Linda made the copy, in which he says that it was 3449 years after Atland was sunk. This disappearance of the old land (*aldland, atland*) was known by the Greeks, for Plato mentions in his "Timæus," 24, the disappearance of Atlantis, the position of which was only known as somewhere far beyond the Pillars of Hercules. From this writing it appears that it was land stretching far out to the west of Jutland, of which Heligoland and the islands of North Friesland are the last barren remnants. This event, which occasioned a great dispersion of the Frisian race, became the commencement of a chronological reckoning corresponding with 2193 before Christ, and is known by geologists as the Cimbrian flood.

On page 80 begins an account in the year 1602, after the disappearance of Atland, and thus in the year 591 before Christ; and on page 82 is the account of the murder of Frána, "Eeremoeder," of Texland two years later—that is, in 589. When, therefore, Adela commences her writing with her own coming forward in an assembly of the people thirty years after the murder of the Eeremoeder, that must have been in the year 559 before Christ. In the part written by her daughter Apollonia, we find that fifteen months after the assembly Adela was killed by the Finns in an attack by surprise of Texland. This must accordingly have happened 557 years before Christ. Hence it follows that the first book, written by Adela, was of the year 558 before Christ. The second book, by Apollonia, we may assign to about the year 530 before Christ. The latter part contains the history of the known kings of Friesland, Friso, Adel (Ubbo), and Asega Askar, called Black Adel. Of the third king, Ubbo, nothing is said, or rather that part is lost, as the pages 169 to 188 are misa-

ing. Frethorik, the first writer, who appears now, was a contemporary of the occurrences which he relates, namely, the arrival of Friso. He was a friend of Liudgert den Geertman, who, as rear-admiral of the fleet of Wich-hirte, the sea-king, had come with Friso in the year 303 before Christ, 1890 years after the disappearance of Atland. He has borrowed most of his information from the log-book of Liudgert.

The last writer gives himself out most clearly as a contemporary of Black Adel or Askar, about the middle of his reign, which Furmerius states to have been from 70 before Christ to 11 after the birth of Christ, the same period as Julius Cæsar and Augustus. He therefore wrote in the middle of the last century before Christ, and knew of the conquest of Gaul by the Romans. It is thus evident that there elapsed fully two centuries between the two parts of the work.

Of the Gauls we read on page 84 that they were called the "Missionaries of Sydon." And on page 124 "that the Gauls are Druids." The Gauls, then, were Druids, and the name Galli, used for the whole nation, was really only the name of an order of priesthood brought from the East, just as among the Romans the Galli were priests of Cybele.

The whole contents of the book are in all respects new. That is to say, there is nothing in it that we were acquainted with before. What we here read of Friso, Adel, and Askar differs entirely from what is related by our own chroniclers, or rather presents it in quite another light. For instance, they all relate that Friso came from India, and that thus the Frisians were of Indian descent; and yet they add that Friso was a German, and belonged to a Persian race which Herodotus called Germans (*Γερμάνιοι*). According to the statement in this book, *Friso did come from India, and with the fleet of Near-*

chus; but he is not therefore an Indian. He is of Frisian origin, of Frya's people. He belongs, in fact, to a Frisian colony which after the death of Nijhellënia, fifteen and a half centuries before Christ, under the guidance of a priestess Geert, settled in the Punjab, and took the name of Geertmen. The Geertmen were known by only one of the Greek writers, Strabo, who mentions them as *Γερμᾶρες*, differing totally and entirely from the *Βραχμᾶρες* in manners, language, and religion.

The historians of Alexander's expeditions do not speak of Frisians or Geertmen, though they mention Indoscythians, thereby describing a people who live in India, but whose origin is in the distant, unknown North.

In the accounts of Liudgert no names are given of places where the Frieslanders lived in India. We only know that they first established themselves to the east of the Punjab, and afterwards moved to the west of those rivers. It is mentioned, moreover, as a striking fact, that in the summer the sun at midday was straight above their heads. They therefore lived within the tropics. We find in Ptolemy (see the map of Kiepert), exactly 24° N. on the west side of the Indus, the name Minnagara; and about six degrees east of that, in 22° N., another Minnagara. This name is pure Fries, the same as Walhallagara, Folsagara, and comes from Minna, the name of an Eeremoeder, in whose time the voyages of Teunis and his nephew Inca took place.

The coincidence is too remarkable to be accidental, and not to prove that Minnagara was the headquarters of the Frisian colony. The establishment of the colonists in the Punjab in 1551 before Christ, and their journey thither, we find fully described in Adela's book; and with the mention of one most remarkable circumstance, namely, that the Frisian mariners sailed through the strait which in those times still ran into the Red Sea.

In Strabo, book i. pages 38 and 50, it appears that Eratosthenes was acquainted with the existence of the strait, of which the later geographers make no mention. It existed still in the time of Moses (Exodus xiv. 2), for he encamped at Pi-ha-chiroht, the "mouth of the strait." Moreover, Strabo mentions that Sesostris made an attempt to cut through the isthmus, but that he was not able to accomplish it. That in very remote times the sea really did flow through is proved by the result of the geological investigations on the isthmus made by the Suez Canal Commission, of which M. Renaud presented a report to the Academy of Sciences on the 19th June 1856. In that report, among other things, appears the following: "Une question fort controversée est celle de savoir, si à l'époque où les Hebreux fuyaient de l'Égypte sous la conduite de Moïse, les lacs amers faisaient encore partie de la mer rouge. Cette dernière hypothèse s'accorderait mieux que l'hypothèse contraire avec le texte des livres sacrés, mais alors il faudrait admettre que depuis l'époque de Moïse le seuil de Suez serait sorti des eaux."

With regard to this question, it is certainly of importance to fall in with an account in this Frisian manuscript, from which it seems that in the sixteenth century before Christ the connection between the Bitter Lakes and the Red Sea still existed, and that the strait was still navigable. The manuscript further states that soon after the passage of the Geertmen there was an earthquake; that the land rose so high that all the water ran out, and all the shallows and alluvial lands rose up like a wall. This must have happened after the time of Moses, so that at the date of the Exodus (1504 B.C.) the track between Suez and the Bitter Lakes was still navigable, but could be forded dry-foot at low water.

This point, then, is the commencement of the isth-

mus, after the forming of which, the northern inlet was certainly soon filled up as far as the Gulf of Pelusium.

The map by Louis Figuier, in the "*Année scientifique et industrielle*" (*première année*), Paris, Hachette, 1857, gives a distinct illustration of the formation of this land.

Another statement, which occurs only in Strabo, finds also here a confirmation. Strabo alone of all the Greek writers relates that Nearchus, after he had landed his troops in the Persian Gulf, at the mouth of the Pasitigris, sailed out of the Persian Gulf by Alexander's command, and steered round Arabia through the Arabian Gulf. As the account stands, it is not clear what Nearchus had to do there, and what the object of the further voyage was. If, as Strabo seems to think, it was only for geographical discovery, he need not have taken the whole fleet. One or two ships would have sufficed. We do not read that he returned. Where, then, did he remain with that fleet?

The answer to this question is to be found in the Frisian version of the story. Alexander had bought the ships on the Indus, or had had them built by the descendants of the Frisians who settled there—the Geertmen—and had taken into his service sailors from among them, and at the head of them was Friso. Alexander having accomplished his voyage and the transport of his troops, had no further use for the ships in the Persian Gulf, but wished to employ them in the Mediterranean. He had taken that idea into his head, and it must be carried into effect. He wished to do what no one had done before him. For this purpose Nearchus was to sail up the Red Sea, and on his arrival at Suez was to find 200 elephants, 1000 camels, workmen and materials, timber and ropes, &c., in order to haul the ships by land over the isthmus. This work was carried on and accomplished with so much zeal and energy that after three months' labour the fleet was launched in the Mediterranean. That the fleet really

came to the Mediterranean appears in Plutarch's "Life of Alexander;" but he makes Nearchus bring the fleet round Africa, and sail through the Pillars of Hercules.

After the defeat at Actium, Cleopatra, in imitation of this example, tried to take her fleet over the isthmus in order to escape to India, but was prevented by the inhabitants of Arabia Petræa, who burnt her ships. (See Plutarch's "Life of Antony.") When Alexander shortly afterwards died, Friso remained in the service of Antigonus and Demetrius, until, having been grievously insulted by the latter, he resolved to seek out with his sailors their fatherland, Friesland. To India he could not, indeed, return.

Thus these accounts chime in with and clear up each other, and in that way afford a mutual confirmation of the events.

Such simple narratives and surprising results led me to conclude that we had to do here with more than mere Saga and Legends.

Since the last twenty years attention has been directed to the remains of the dwellings on piles, first observed in the Swiss lakes, and afterwards in other parts of Europe. (See Dr E. Rückert, "Die Pfahlbauten;" Würzburg, 1869. Dr T. C. Winkler, in the "Volksalmanak," t. N. v. A. 1867.) When they were found, endeavours were made to discover, by the existing fragments of arms, tools, and household articles, by whom and when these dwellings had been inhabited. There are no accounts of them in historical writers, beyond what Herodotus writes in book v. chapter 16, of the "Paeonen." The only trace that has been found is in one of the panels of Trajan's Pillar, in which the destruction of a pile village in Dacia is represented.

Doubly important, therefore, is it to learn from the writing of Apollonia that she, as "Burgtmaagd" (chief of the virgins), about 540 years before Christ, made a journey

up the Rhine to Switzerland, and there became acquainted with the Lake Dwellers (Marsaten). She describes their dwellings built upon piles—the people themselves—their manners and customs. She relates that they lived by fishing and hunting, and that they prepared the skins of the animals with the bark of the birch-tree in order to sell the furs to the Rhine boatmen, who brought them into commerce. This account of the pile dwellings in the Swiss lakes can only have been written in the time when these dwellings still existed and were lived in. In the second part of the writing, Konerè oera Linda relates that Adel, the son of Friso (= 250 years before Christ), visited the pile dwellings in Switzerland with his wife Ifkja.

Later than this account there is no mention by any writer whatever of the pile dwellings, and the subject has remained for twenty centuries utterly unknown until 1853, when an extraordinary low state of the water led to the discovery of these dwellings. Therefore no one could have invented this account in the intervening period. Although a great portion of the first part of the work—the book of Adela—belongs to the mythological period before the Trojan war, there is a striking difference between it and the Greek myths. The Myths have no dates, much less any chronology, nor any internal coherence of successive events. The untrammelled fancy develops itself in every poem separately and independently. The mythological stories contradict each other on every point. “*Les Mythes ne se tiennent pas,*” is the only key to the Greek Mythology.

Here, on the contrary, we meet with a regular succession of dates starting from a fixed period—the destruction of Atland, 2193 before Christ. The accounts are natural and simple, often naïve, never contradict each other, and are always consistent with each other in time and place. As, for instance, the arrival and sojourn of Ulysses with the

Burgtmaagd Kalip at Walhallagara (Walcheren), which is the most mythical portion of all, is here said to be 1005 years after the disappearance of Atland, which coincides with 1188 years before Christ, and thus agrees very nearly with the time at which the Greeks say the Trojan war took place. The story of Ulysses was not brought here for the first time by the Romans. Tacitus found it already in Lower Germany (see "Germania," cap. 3), and says that at Asciburgium there was an altar on which the names of Ulysses and his father Laërtes were inscribed.

Another remarkable difference consists in this, that the Myths know no origin, do not name either writers or relaters of their stories, and therefore never can bring forward any authority. Whereas in Adela's book, for every statement is given a notice where it was found or whence it was taken. For instance, "This comes from Minno's writings—this is written on the walls of Waraburch—this in the town of Frya—this at Stavia—this at Walhallagara."

There is also this further. Laws, regular legislative enactments, such as are found in great numbers in Adela's book, are utterly unknown in Mythology, and indeed are irreconcilable with its existence. Even when the Myth attributes to Minos the introduction of lawgiving in Crete, it does not give the least account of what the legislation consisted in. Also among the Gods of Mythology there existed no system of laws. The only law was unchangeable Destiny and the will of the supreme Zeus.

With regard to Mythology, this writing, which bears no mythical character, is not less remarkable than with regard to history. Notwithstanding the frequent and various relations with Denmark, Sweden, and Norway, we do not find any traces of acquaintance with the Northern or Scandinavian Mythology. Only Wodin appears in the *person of Wodan*, a chief of the Frisians, who became the

son-in-law of one Magy, King of the Finns, and after his death was deified.

The Frisian religion is extremely simple, and pure Monotheism. *Wr-alda* or *Wr-alda's* spirit is the only eternal, unchangeable, perfect, and almighty being. *Wr-alda* has created everything. Out of him proceeds everything—first the beginning, then time, and afterwards *Irtha*, the Earth. *Irtha* bore three daughters—*Lyda*, *Finda*, and *Frya*—the mothers of the three distinct races, black, yellow, and white—Africa, Asia, and Europe. As such, *Frya* is the mother of *Frya's* people, the Frieslanders. She is the representative of *Wr-alda*, and is revered accordingly. *Frya* has established her "*Tex*," the first law, and has established the religion of the eternal light. The worship consists in the maintenance of a perpetually-burning lamp, *foddik*, by priestesses, virgins. At the head of the virgins in every town was a *Burgtmaagd*, and the chief of the *Burgtmaagden* was the *Eeremoeder* of the *Fryasburgt* of *Texland*. The *Eeremoeder* governs the whole country. The kings can do nothing, nor can anything happen without her advice and approval. The first *Eeremoeder* was appointed by *Frya* herself, and was called *Fâsta*. In fact, we find here the prototype of the Roman Vestal Virgins.

We are reminded here of *Velleda* (*Welda*) and *Aurinia* in Tacitus ("Germania," 8. Hist., iv. 61, 65; v. 22, 24. "Annals," i. 54), and of *Gauna*, the successor of *Velleda*, in Dio Cassius (Fragments, 49). Tacitus speaks of the town of *Velleda* as "*edita turris*," page 146. It was the town *Mannagarda forda* (Munster).

In the county of the Marsians he speaks of the temple *Tanfane* (*Tanfanc*), so called from the sign of the *Juul*. (See plate I.)

The last of these towns was *Fâstaburgt* in *Ameland*, temple *Foste*, destroyed, according to *Occa Scarlensia*, in 806.

If we find among the Frisians a belief in a Godhead

and ideas of religion entirely different from the Mythology of other nations, we are the more surprised to find in some points the closest connection with the Greek and Roman Mythology, and even with the origin of two deities of the highest rank, Min-erva and Neptune. Min-erva (Athénè) was originally a Burgtmaagd, priestess of Frya, at the town Walhallagara, Middelburg, or Domburg, in Walcheren. And this Min-erva is at the same time the mysterious enigmatical goddess of whose worship scarcely any traces remain beyond the votive stones at Domburg, in Walcheren, Nehallenia, of whom no mythology knows anything more than the name, which etymology has used for all sorts of fantastical derivations.*

The other, Neptune, called by the Etrurians Nethunus, the God of the Mediterranean Sea, appears here to have been, when living, a Friesland Viking, or sea-king, whose home was Alderga (Ouddorp, not far from Alkmaar). His name was Teunis, called familiarly by his followers Neef Teunis, or Cousin Tennis, who had chosen the Mediterranean as the destination of his expeditions, and must have been deified by the Tyrians at the time when the Phenician navigators began to extend their voyages so remarkably, sailing to Friesland in order to obtain British tin, northern iron, and amber from the Baltic, about 2000 years before Christ.

Besides these two we meet with a third mythological person—Minos, the lawgiver of Crete, who likewise appears to have been a Friesland sea-king, Minno, born at Lindoord, between Wieringen and Krey1, who imparted to the Cretans an "Asagaboek." He is that Minos who, with his brother Rhadamanthus and Æacus, presided as

* Min-erva was called Nyhellenia because her counsels were *ny* and *hel*, that is, new and clear. In Paul's epitome of S. Pomponius Festus, *de verborum Significatione*, we find "Min-erva dicta quod bene moneat." See *Præller, Roman Mythology*, p. 258.

judges over the fates of the ghosts in Hades, and must not be confounded with the later Minos, the contemporary of Ægeus and Theseus, who appears in the Athenian fables.

The reader may perhaps be inclined to laugh at these statements, and apply to me the words that I myself have lately used, fantastic and improbable. Indeed at first I could not believe my own eyes, and yet after further consideration I arrived at the discovery of extraordinary conformities which render the case much less improbable than the birth of Min-erva from the head of Jupiter by a blow from the axe of Hephæstus, for instance.

In the Greek Mythology all the gods and goddesses have a youthful period. Pallas alone has no youth. She is not otherwise known than adult. Min-erva appears in Attica as high priestess from a foreign country, a country unknown to the Greeks. Pallas is a virgin goddess, Min-erva is a Burgtmaagd. The fair, blue-eyed Pallas, differing thus in type from the rest of the gods and goddesses, evidently belonged to Frya's people. The character for wisdom and the emblematical attributes, especially the owl, are the same for both. Pallas gives to the new town her own name, Athênai, which has no meaning in Greek. Min-erva gives to the town built by her the name Athene, which has an important meaning in Fries, namely, that they came there as friends—"Åthen."

Min-erva came to Attica about 1600 years before Christ, the period at which the Grecian Mythology was beginning to be formed. Min-erva landed with the fleet of Jon at the head of a colony in Attica. In later times we find her on the Roman votive stones in Walcheren, under the name of Nehallenia, worshipped as a goddess of navigation; and Pallas is worshipped by the Athenians as the protecting goddess of shipbuilding and navigation.

Time is the carrier who must eternally turn the "Jol" (wheel) and carry the sun along his course through the

firmament from winter to winter, thus forming the year, every turn of the wheel being a day. In midwinter the "Jolfeest" is celebrated on Frya's Day. Then cakes are baked in the form of the sun's wheel, because with the Jol Frya formed the letters when she wrote her "Tex." The Jolfeest is therefore also in honour of Frya as inventor of writing.

Just as this Jolfeest has been changed by Christianity into Christmas throughout Denmark and Germany, and into St Nicholas' Day in Holland; so, certainly, our St Nicholas' dolls—the lover and his sweetheart—are a memorial of Frya, and the St Nicholas letters a memorial of Frya's invention of letters formed from the wheel.

I cannot analyse the whole contents of this writing, and must content myself with the remarks that I have made. They will give an idea of the richness and importance of the contents. If some of it is fabulous, even as fabulous it must have an interest for us, since so little of the traditions of our forefathers remains to us.

An internal evidence of the antiquity of these writings may be found in the fact that the name Batavians had not yet been used. The inhabitants of the whole country as far as the Scheldt are Frya's people—Frieslanders. The Batavians are not a separate people. The name Batavi is of Roman origin. The Romans gave it to the inhabitants of the banks of the Waal, which river bears the name Patabus in the "Tabula Pentingeriana." The name Batavi does not appear earlier than Tacitus and Pliny, and is interpolated in Cæsar's "Bello Gallico," iv. 10. (See my treatise on the course of the rivers through the countries of the Frisians and Batavians, p. 49, in "De Vrije Fries," 4th vol. 1st part, 1845.)

I will conclude with one more remark regarding the language. *Those who have been able to take only a superficial*

view of the manuscript have been struck by the polish of the language, and its conformity with the present Friesland language and Dutch. In this they seem to find grounds for doubting the antiquity of the manuscript.

But, I ask, is, then, the language of Homer much less polished than that of Plato or Demosthenes? And does not the greatest portion of Homer's vocabulary exist in the Greek of our day?

It is true that language alters with time, and is continually subject to slight variations, owing to which language is found to be different at different epochs. This change in the language in this manuscript accordingly gives ground for important observations to philologists. It is not only that of the eight writers who have successively worked at the book, each is recognisable by slight peculiarities in style, language, and spelling; but more particularly between the two parts of the book, between which an interval of more than two centuries occurs, a striking difference of the language is visible, which shows what a slowly progressive regulation it has undergone in that period of time. As the result of these considerations, I arrive at the conclusion that I cannot find any reason to doubt the authenticity of these writings. They cannot be forgeries. In the first place, the copy of 1256 cannot be. Who could at that time have forged anything of that kind? Certainly no one. Still less any one at an earlier date. At a later date a forgery is equally impossible, for the simple reason that no one was acquainted with the language. Except Grimm, Richthofen, and Hettema, no one can be named sufficiently versed in that branch of philology, or who had studied the language so as to be able to write in it. And if any one could have done so, there would have been no more extensive vocabulary at his service than that which the East Frisian laws afford. Therefore, in the centuries lately elapsed, the preparation

of this writing was quite impossible. Whoever doubts this let him begin by showing where, when, by whom, and with what object such a forgery could be committed, and let him show in modern times the fellow of this paper, this writing, and this language.

Moreover, that the manuscript of 1256 is not original, but is a copy, is proved by the numerous faults in the writing, as well as by some explanations of words which already in the time of the copyist had become obsolete and little known, as, for instance, in page 82 (114), "to théra fiéte jefta bedrum;" page 151 (204), "bargum jefta tonnum fon tha besta bjar."

A still stronger proof is that between pages 157 and 158 one or more pages are missing, which cannot have been lost out of this manuscript, because the pages 157 and 158 are on the front and the back of the same leaf.

Page 157 finishes thus: "Three months afterwards Adel sent messengers to all the friends that he had gained, and requested them to send him intelligent people in the month of May." When we turn over the leaf, the other side begins, "his wife, he said, who had been Maid of Texland," had got a copy of it.

There is no connection between these two. There is wanting, at least, the arrival of the invited, and an account of what passed at their meeting. It is clear, therefore, that the copyist must have turned over two pages of the original instead of one. There certainly existed then an earlier manuscript, and that was doubtless written by Liko oera Linda in the year 803.

We may thus accept that we possess in this manuscript, of which the first part was composed in the sixth century before our era, the oldest production, after Homer and Hesiod, of European literature. And here we find in our fatherland a very ancient people in possession of development, civilisation, industry, navigation, commerce, litera-

ture, and pure elevated ideas of religion, whose existence we had never even conjectured. Hitherto we have believed that the historical records of our people reach no farther back than the arrival of Friso the presumptive founder of the Frisians, whereas here we become aware that these records mount up to more than 2000 years before Christ, surpassing the antiquity of Hellas and equalling that of Israel.

This paper was read at a meeting of the Frisian Society, February 1871.

VERGELIJKENDE

VAN DE OUD FRIESCHE WETTEN,

Dyo forme need is : hweerso en kynd jongh is finsen ende fitered noerd wr hef, jesta (sud) wr birgh. Soe moet die moder her kindes eerwe setta ende sella ende her kynd lesa ende des lives bihelpa.

Dioe oder need is : jef da jere diore wirdat, ende di beta honger wr dat land faert, ende dat kynd honger stere wil, so moet dio moder her kindes eerwe setta ende sella ende capia her bern ky ende ey ende coern deerma da kinde des lives mede helpa.

Dyo tredde need is : Als dat kind is al stocnaken, jesta huus laes, ende dan di timestera nevil ende calde winter oen comt sa faert allermanick oen syn hof ende oen sin huis ende an waranne gaten, ende da wiilda dier seket diin holla baem ende der birgha hlii, aldeer hit siin liif oen bihaldamey. Soe weinet ende scryt dat onieriga kind ende wyst dan syn nakena lyae ende syn huuslaes, ende syn fader deer him reda schuld, to ienst dyn honger ende winter nevil cald, dat hi so diepe ende dimme mitta flower neylen is onder eke ende onder da eerda bisloten ende bitacht, so moet dio moder her kindes eerwe setta ende sella omdat hio da bihield hadde ende biwaer also lang so hit onierich is, dat hit oen forste ner oen honger naet forfare.

Anjumer druk. e.i.i.

(1466.)

TAALPROEVE

EN DE TAAL VAN HET HANDSCHRIFT.

Thju forma néd is : Sáhwersa en bárn jvng is fensen ánd fêterad northward vr-et hef jeftha súdward vr tha berga, sa ách thju mām hjara bárnns erva to settande ánd to seljaude ánd hjra bárn to lésane ánd thes lives to bihelpane.

Thju ôthera néd is : jef tha jéra djura wárthat ánd thi hête hvnger wr thet lánd fârth ánd thát bárn stjera wil, sa mot thju mām hjara bárnns erva setta ánd selja ánd kápja hiri bârne ky ánd skép ánd kâren thér mitha mán thet bárn thes lives bihelpa.

Thju tredde néd is : sáhwersa thát bárn is stoknâked jeftha húslás ánd then thi tjustera névil ánd kalda winter ankvmth, sa fârth allera mánalík an sin hof ánd an sin hus áud an wárande gâta, ánd thet wilde kwik sykath thene holâ bâm ánd thére berga hly thér-it sin lif an bihalda méi, sa wé-nath ánd krytath thát vñjêrich bárn ánd wýst then sin ná-keda litha áud sin húslás-sâ ánd sin tát thér him hrêda skolde tojenst tha hvnger ánd tha kalda winter névil, that hi sa djap ánd dimme mith fjuwer nêilum vndera êke ánd vnder tha írtha bisletten ánd bidobben is, sa mot thju mām hjara bárnns erva setta and selja vmbe that hju tha bihiêld háve ánd tha wáringa al sa long sa hit vñjêrich sy, til thju-t hor an frost ner an hvnger navt vmkvma ne méi.

Vertaald door J. G. O.

OKKE MIN SVN—

Thissa boka mot i mith lif änd sële wårja. Se vmbi-fattath thju skédnise fon vs éle folk ák fon vsa éthlum. Vrléden jér háb ik tham ut-er fiód hred tolik mith thi änd thinra moder. Tha hja wéron wet wrden; thér thrvch gvngon hja áfternei vrdarva. Vmbe hja navt to vrlýsa háb ik-ra vp wrlándisk pampyer wrskréven. Sa hwersa thu se erve, mot thu se ák wrskryva. Thin bárn alsa til thju hja nimmerthe wéi navt ne kvma.

Skréven to Ljuwert. Néi átlánd svnken is* thát thria thú sond fjvwer hvndred änd njugon änd fjvwertigoste jér, thát is nei kersten réknong that tvelfhvndred sex änd fifti-goste jér. Hidde tobinomath oera Linda.—Wák.

Ljawa ervnóma. Vmb vsa ljawa éthlas wille änd vmb vsa ljawa fridoms wille, thusánd wára sá bidd-ik to jo. Och ljawa ne lét tha ágon énis pápekappe tach nimmerthe over thissa skrifta ne wéja. Hja sprékath swéta wirda: men hja tornath vnmárksém an alles hwat fon vs fryas treft. Vmbe rika prebende to winnande sá hélath hja mith tha poppa kèninggar. Thissa wétath that wi hjara grátteste fianda send. thrvchdam wi hjara lúnda to spréke thvra vr frijdom, rjucht änd forstne plicht. Thervmbe létath hja alles vrdiligja, hwat fon vsa éthlum kvmt änd hwat thér jeta rest fon vsa alda sédum. Och ljawa ik háv by tham et hove wést. Wil Wr.alda-t thjelda änd willath wi vs navt sterik ne mákja hja skilun vs algádur vrdiligja.

Skréven to Ljudwerd. Acht hondred änd thrju jér nei kersten bigrip. Liko tonómath ovira Linda.

OKKE MY SON—

You must preserve these books with body and soul. They contain the history of all our people, as well as of our forefathers. Last year I saved them in the flood, as well as you and your mother; but they got wet, and therefore began to perish. In order not to lose them, I copied them on foreign paper.

In case you inherit them, you must copy them likewise, and your children must do so too, so that they may never be lost.

Written at Liuwert, in the three thousand four hundred and forty-ninth year after Atland was submerged—that is, according to the Christian reckoning, the year 1256. Hiddo, surnamed Over de Linda.—Watch.

Beloved successors, for the sake of our dear forefathers, and of our dear liberty, I entreat you a thousand times never let the eye of a monk look on these writings. They are very insinuating, but they destroy in an underhand manner all that relates to us Frisiana. In order to gain rich benefices, they conspire with foreign kings, who know that we are their greatest enemies, because we dare to speak to their people of liberty, rights, and the duties of princes. Therefore they seek to destroy all that we derive from our forefathers, and all that is left of our old customs.

Ah, my beloved ones! I have visited their courts! If *Wr-alda* permits it, and we do not shew ourselves strong to resist, they will altogether exterminate us.

LIIKO, surnamed OVER DE LINDA.

*Written at Liudwert,
Anno Domini 803.*

THET BOK THËRA ADELA FOLSTAR.

THRITTICH jër åftere dæi that thju folksmoder wmbroecht was thrvch thëne vreste Mågy stand et er årg vm to. Alle ståta thër-er lidsa anda ðre syde thëre Wrsara, wëron fon vs ofkërth ånd vnder-et weld thes Mågy këmen, ånd-et stand to frësane, that er weldig skolde wertha vr-et ålle lånd. Vmbe thåt vnluk to wërane hëde mån ëne mëna åcht bilidsen, hwër gådurath wëron ållera månnelik, thër ann-en gode hrop stande by tha fåmna. Tha néi thåt-er mår vrlåpen wëron as thrjv etmelda, was al go-réd anda tys ånd al-ën sa by hjara kvmste. Thå to tha lesta frëge Adela thåt wird, ånde këth. J alle wët-et that ik thrjv jër burchfåm wësen sy. Ak wët j that ik këren sy to moder, ånd åk, that ik nën moder nësa* navt nilde,* thrvchdam ik Apol to min ëngå jërde. Thach hwat j navt nëte,* thåt is, that ik alle bërtnisa nëigvngen håw, évin as ik en wrentlike folksmoder wësen wëre. Ik håv al-an fon ånd witherfåren to sjande hwåt-er bërde. Thër thrvch send my fëlo sëka bår wrden, thër ðra navt nëte. J håweth jester sëith, thåt vsa sibba an tha ðra syd thëre Wrsara njvt ånd låf wëre. Thå ik mëi sedsa to jv, thåt-er Mågy† se nën yne gå of wnnen heth thrvch thåt weld synra wëpne, men blåt thrvch årgelestige renka, ånd jeta mår thrvch thåt gyrich sa thëra hyrtogum ånd thëra êthelinga. Frya heth sëit wi ne skoldon nën vnfrya ljvd by vs tolëta, thå hwat håvon hja dën? hja håvon vsa fjand nêi folged: hwand an stëd fon hjara fensenum to dëiande, jeftha fry to létane, håvon hja Fryas rëd minacht ånd se to hjara slåfonum måked. Thrvchdam hja sok dëdon, macht Frya navt longer wåka ovir hjam: hja håvon ynes ðtheris frydom binimen, ånd thåt is ërsëke, thåt hja hjara

* nësa = ne wësa. nilde = ne wilde. nëte = ne wëte.

† Mågy, Koning der Magyaren en Finnen.

THE BOOK OF ADELA'S FOLLOWERS.

THIRTY years after the day on which the Volksmoeder was murdered by the commander Magy, was a time of great distress. All the states that lie on the other side of the Weser had been wrested from us, and had fallen under the power of Magy, and it looked as if his power was to become supreme over the whole land. To avert this misfortune a general assembly of the people was summoned, which was attended by all the men who stood in good repute with the Maagden (priestesses). Then at the end of three days the whole council was in confusion, and in the same position as when they came together. Thereupon Adela demanded to be heard, and said:—

You all know that I was three years Burgtmaagd. You know also that I was chosen for Volksmoeder, and that I refused to be Volksmoeder because I wished to marry Apol; but what you do not know is, that I have watched everything that has happened, as if I had really been your Volksmoeder. I have constantly travelled about, observing what was going on. By that means I have become acquainted with many things that others do not know. You said yesterday that our relatives on the other side of the Weser were dull and cowardly; but I may tell you that the Magy has not won a single village from them by force of arms; but only by detestable deceit, and still more by the rapacity of their dukes and nobles.

Frya has said we must not admit amongst us any but free people; but what have they done? They have imitated our enemies, and instead of killing their prisoners, or letting them go free, they have despised the counsel of Frya, and have made slaves of them.

Because they have acted thus, Frya cared no longer to watch over them. They robbed others of their freedom, and therefore lost their own.

* *Nésa*, contraction for *ne wesa*, *nilde* for *ne wilde*, *wite* for *ne wite*.

† *Magy*, King of the Magyars or Finns.

háwe. Thach thát ella is jo selva áken. Men ik wil sedsa to jo, ho hja néi grádum sá lég vrsylth send. Théra finnum hjara wiva kréjon bárn. Thissa waxton vppa mith vsa frya bárn. Altomet tvildon ánd joldon hja to samne vppa hém, jeftha hja wéron mith ekkorum by thére hárd. Thér hérdon hja mith lustum néi tha vrdwálska finna ságum, thrvchdam hja thjvd ánd néi wéron. Sá send hja vntfryast vnthónkes thene wald hjarar aldnum. As tha bárn grát wrdon ánd sagon thát tha finna-ra bárn nén wépne hantéra machte, ánd blát wárka moste, thá kréjon hja anneth wárka en gryns ánd wrdon hárdé háchfárande. Tha bása ánd hjara storsta svnum krupton by tha lodderiga finna mangértum; ánd hjara ájne toghatera thrvch thát vvle fárbild fon-a wéi brocht, léton hjara selva bigorda thrvch tha skénesta finna knápa, hjara vvle aldnum to spot. Tha théne Magy thát anda nós kryg, tha nam-er tha skénesta sinar Finna ánd Magyara vrlovende rá ky mith golden horna, sa hja ra thrvch vs folk fata dèdon, áfterdam sina lér vtbréda. Mén sin ljuda dèdon már: bern wrdon to sok makad, nei vpsalándum wéibrocht, ánd sáhwera hja vpbrocht wéron an sina vvla lér, thán wrdon hja to bek sendon. Thá tha skinslávona vsa tál máchtich wéron, thá klivadon hja tha hértoga ánd étheliga an bord, ánd kèthon, hja moston thene Magy héroch wertha, sa kvndon hjara svnum vpfolgja tham, oni* thrvch-et folk kéron to wrdane. Théra thér vmbe goda dèdum en fárdél to-ra hus kryen hède-vrlovadon hja fon sinant wégum jeta-n áfter-dél bij; hoka tham en fár ánd áfter-dél kryen hède séidon hja en rond-dél to, ánd tham en rond-dél hède en élle stát. Wéron tha éthla to hárdé fryas, thá wendon hja tha stéwen ánd hildon vppar vrbastera svnum an. Jester-déi wéron-er mong † jo tham allet folk to hápa hropa wilde

* Oni, oud Holl. ane, Dulstsch ohne = sonder.

† Mong, among, emong = onder.

This is well known to you, but I will tell you how they came to sink so low. The Finn women had children. These grew up with our free children. They played and gamboled together in the fields, and were also together by the hearth.

There they learned with pleasure the loose ways of the Finns, because they were bad and new; and thus they became denationalised in spite of the efforts of their parents. When the children grew up, and saw that the children of the Finns handled no weapons, and scarcely worked, they took a distaste for work, and became proud.

The principal men and their cleverest sons made up to the wanton daughters of the Finns; and their own daughters, led astray by this bad example, allowed themselves to be beguiled by the handsome young Finns in derision of their depraved fathers. When the Magy found this out, he took the handsomest of his Finns and Magyars, and promised them "red cows with golden horns" to let themselves be taken prisoners by our people in order to spread his doctrines. His people did even more. Children disappeared, were taken away to the uplands, and after they had been brought up in his pernicious doctrines, were sent back.

When these pretended prisoners had learned our language, they persuaded the dukes and nobles that they should become subject to the Magy—that then their sons would succeed to them without having to be elected. Those who by their good deeds had gained a piece of land in front of their house, they promised on their side should receive in addition a piece behind; those who had got a piece before and behind, should have a rondeel (complete circuit); and those who had a rondeel should have a whole freehold. If the seniors were true to Frya, then they changed their course, and turned to the degenerate sons. Yesterday there were among you those who would have called the whole people together,

* *Oni*, in Old Dutch, is *one*; in German, *ohne* or *zonder*.

† *Mong*, among, or *cmong*, is, in Dutch, *onder*; in English, *among*.

vmb tha ástlike státa wíther to hjara plyga to tvangande. Thach néi min ynfalda myning skolde thát falikant* utkvamma. Thánk ynes thér was wésen en hárde lvnngsyakte among-eth fja, ánd thát-er thér jeta árg vvde, skolde j-eth thán wel wágja vmbe jvw hélana fja to fárande among hjara syaka fja? ámmer ná. Sáhwersa allra mánnelik nw bíama ánd bijechta mot, thát-eth thér mitha stapel árg of kvma skolde, hwa skolde thán alsa dryst wésa vmbe sina bárn to wagande among en folk thát élle ánd al vrdéren is. Macht ik jo réd jéva, ik skolde sedsa to jo, j moste bifara alle dingum jo en néie folksmoder kyasa. Ik wét wel thát j thérmitha anda brvd sitte, vt hawede thát-er fon tha thredtine burchfámna than wi jeta ower háve wel achte send thér néi thére éra dinge, men thát skold ik navt ne melda. Tüntja thér fám is et-er burch Médéasblik het er námmer néi tálth; tach is hja fol witskip ánd klarsyan, ánd wel sa hárde vppir folk ánd usa plyga stálth as all óthera etsamne. Forth skold-ik réda j moste néi tha burgum gá, ánd thér vpskrywa alle éwa fryas tex, bijvnka alle skydnisa, já ella thát er to finda sy vppa wágum, til thju ella navt vrléren ni gá, ánd mitha burgum alsa vrdén navt ne werth. Thér stát askriwen: thiu moder ánd jahwelik burchfám skil háva buta helpar ánd senda bodon, yn and twintich fámna ánd sjugon lérfámkis. Macht ik thér hwat to dvande, thá skol-ik skrywa, ánd alsa fêlo érséma toghatera vmbe to lérane, sa thér vppa burgum wésa müge; hwand ik seg an trowe ánd tid skil-eth jechta, sáhwersa j áfta Fryas bárn wille námmer to winnande, hor thrvch lesta ner thvch wépne, sa hagath j to nvdande thát jwwe toghatera áfta frya wiva wrde. Bárn mot mán lére, ho grát vs lánd ér wésen sy, hokke gráte mánniska vsa ethla wéron, ho grát wi jeta send, sa wi vs dál ledsath bij óra, mán

* *Falikant, si likande* = weinig gelijkende, niet conform.

to compel the eastern states to return to their duty. According to my humble opinion, they would have made a great mistake. Suppose that there was a very serious epidemic among the cattle, would you run the risk of sending your own healthy cattle among the sick ones? Certainly not. Every one must see that doing that would turn out very badly for the whole of the cattle. Who, then, would be so imprudent as to send their children among a people wholly depraved? If I were to give you any advice, it would be to choose a new Volksmoeder. I know that you are in a difficulty about it, because out of the thirteen Burgtmaagden that we still have remaining, eight are candidates for the dignity; but I should pay no attention to that.

Teuntia, the Burgtmaagd of Medeasblik, who is not a candidate, is a person of knowledge and sound sense, and quite as attached to our people and our customs as all the rest together. I should farther recommend that you should visit all the citadels, and write down all the laws of Frya's Tex, as well as all the histories, and all that is written on the walls, in order that it may not be destroyed with the citadels.

It stands written that every Volksmoeder and every Burgtmaagd shall have assistants and messengers—twenty-one maidens and seven apprentices.

If I might add more, I would recommend that all the respectable girls in the towns should be taught; for I say positively, and time will show it, that if you wish to remain true children of Frya, never to be vanquished by fraud or arms, you must take care to bring up your daughters as true Frya's daughters.

You must teach the children how great our country has been, what great men our forefathers were, how great we still are, if we compare ourselves to others.

* *Falikunt*, or *fd likande*, is very improbable or unlikely.

mot tåla hjam fon tha wicharda ånd fon hjara wichandlika dëdum, åk wra fåra sëtochta. Al thissa tållinga hagath dën to werthande bij thëre hërd, vppa hëm ånd hwër-et wësa mëi, så bij blyskip as bij tårum. Men skil-et standfåst kvma an dat bryn ånd andåt hirta, thån moton alle lëringa overa wëra jwera wiva ånd toghatera thër-in stråma. Adelas rëd is vpfolgath.

Thit send tha nåma thëra grëvetmanna, vnder hwammis wald thit bok awrochten is. Apol, Adelas man, Thria is-er sëkening wësen, nw is-er grëvetman over Ast-flylånd ånd ovir-a Linda-wrda. Tha bvrge Ljvdgård, Lindahëm, ånd Ståvja send vnder sin hod.

Ther Saxman Storo, Sytjas man, grëvetman ovir-a håga feuna ånd walda. Njvgun wåra is-er to hërtoga, thåt is to hyrman, këren. Tha burge Bvda ånd Manna-gårdaforda send vnder sin hod.

Abëlo, Jaltjas man, grëvetman ovir tha Sudar Flylånd. Fjwvers is-er hyrman wësen. Tha burge Aken, Ljvdburch ånd Kåtsburch send vnder sin hod.

Enoch Dywek his man, grëvetman ovir West-flylånd ånd Texland. Njvgun mel is-er to sëkening këren. Thiu Wåraburch, Mëdëasblik, Foråna ånd ald Fryasburch send vnder sin hod.

Foppa, man fon Dunrôs, grëvetman ovir tha Sjvgon ëlånd. Fif mel is-er sëkening wësen. Thju burch Walhallagåra is vnder sin hod.

Thit stand vppa tha wågum et Fryasburch to Texland askrywen, thåt stët åk to Ståvia ånd to Mëdëas blik.

Thåt was Frya his dëi ånd to thëre stonde was et vrlëden sjvgun wåra sjvgun jër, thåt Fåsta was anståld as folksmoder nëi Fryas jërta. Thju burch Mëdëasblik was rëd ånd en fåm was këren. Nw skolde Fåsta thju nëja foddik vpstëks, ånd thå thåt dën was an åjnwarda fon thåt folk,

You must tell them of the sea-heroes, of their mighty deeds and distant voyages. All these stories must be told by the fireside and in the field, wherever it may be, in times of joy or sorrow; and if you wish to impress it on the brains and the hearts of your sons, you must let it flow through the lips of your wives and your daughters.

Adela's advice was followed.

These are the Grevetmen under whose direction this book is composed:—

Apol, Adela's husband; three times a sea-king; Grevetman of Ostflyland and Lindaoorden. The towns Liudgarda, Lindahem, and Stavia are under his care.

The Saxman Storo, Sytia's husband; Grevetman over the Hoogefennen and Wouden. Nine times he was chosen as duke or heerman (commander). The towns Buda and Manna-garda-forda are under his care.

Abélo, Jaltia's husband; Grevetman over the Zuiderflylanden. He was three times heerman. The towns Aken, Liudburg, and Katsburg are under his care.

Enoch, Dywcke's husband; Grevetman over Westflyland and Texel. He was chosen nine times for sea-king. Waraburg, Medeasblik, Forana, and Fryasburg are under his care.

Foppe, Dunroo's husband; Grevetman over the seven islands. He was five times sea-king. The town Walhallagara is under his care.

This was inscribed upon the walls of Fryasburg in Texland, as well as at Stavia and Medeasblik.

It was Frya's day, and seven times seven years had elapsed since Festa was appointed Volksmoeder by the desire of Frya. The citadel of Medeasblik was ready, and a Burgtmaagd was chosen. Festa was about to light her new lamp, and when she had done so in the presence

thâ hrop Frya fon hira wâkstâre, sâ thât allera mánnalik thât hêra machte: Fâsta nim thinra stifte ánd writ tha thinga thêr ik êr navt sedsa ne machte. Fâsta dêde alsa hja boden wârth. Sâ send wy Fryas bárn an vsa forma skédnise kêmen.

Thât is vsa forma skédnise.

Wr.alda* tham alléna god ánd êvg is, mákade t.anfang, dana kêm tid, tid wrochte alle thinga ák jrtha. Jrtha bârde alle gârsa, krûdon ánd boma, allet djara kwik ánd allet áрге kwik. Alhwat god ánd djar is, brocht hju by dægum ánd alhwat kwád ánd árg is, brocht hju thes nachtis forth. After-et twilifte jol-fêrste bârde hja thrja mangêrta.

Lyda wârth ut glyande,
Finda wârth ut hêta ánd
Frya ut warme stof.

Thâ hja blât kêmon spide Wr.alda hjam mith sina ádama; til thju tha mánneska an him skolde bvnden wêsa. Ring as hja rip wêron krêjon hja frúchda ánd nohta anda drâma Wr.aldas. Od† trád to-ra binna: ánd nw bårdon ek twilif svna ánd twilif togathera ek joltid twên. Thêrof send alle mánneska kêmen.

Lyda was swart, krolhêred alsa tha lómera: lik stâra blonken hjra ógon; ja thes gyrfügels blikkar wêron vnmö-dich by hjras.

Skârpe Lyda. Annen sanâka kvn hju kruppa hêra, ánd hwersa thêr fiska invr wêter wêre n-vntgong thât hira noatera navt.

Rádbvwde Lyda. En store bâm kvn hju búgja ánd sahwersa hja run ne brák néne blomstâl vnder hjara fyt.

Weldige Lyda. Hârd was hjra steme ánd krêt hju ut grimme sâ run ek flux wêi.

* Wr.alda. Altijd geschreven als zamengesteld woord beteekent: de over-oude, het oudste wesen.

† Od, wortel van het Lat. odi, ik haat.

of all the people, Frya called from her watch-star, so that every one could hear it: "Festa, take your style and write the things, that I may not speak." Festa did as she was bid, and thus we became Frya's children, and our earliest history began.

This is our earliest history.

Wr-alda, who alone is eternal and good, made the beginning. Then commenced time. Time wrought all things, even the earth. The earth bore grass, herbs, and trees, all useful and all noxious animals. All that is good and useful she brought forth by day, and all that is bad and injurious by night.

After the twelfth Juulfeest she brought forth three maidens:—

Lyda out of fierce heat.

Finda out of strong heat.

Frya out of moderate heat.

When the last came into existence, Wr-alda breathed his spirit upon her in order that men might be bound to him. As soon as they were full grown they took pleasure and delight in the visions of Wr-alda.

Hatred found its way among them.

They each bore twelve sons and twelve daughters—at every Juul-time a couple. Thence come all mankind.

Lyda was black, with hair curled like a lamb's; her eyes shone like stars, and shot out glances like those of a bird of prey.

Lyda was acute. She could hear a snake glide, and could smell a fish in the water.

Lyda was strong and nimble. She could bend a large tree, yet when she walked she did not bruise a flower-stalk.

Lyda was violent. Her voice was loud, and when she screamed in anger every creature quailed.

* *Wr-alda*, always written as a compound word, meaning the *Old Ancient*, or the *Oldest Being*.

† *Od*, the root of the Latin *odi*, I hate.

Wonderfvlle Lyda. Fon ēwa nilde hju navt nēta: hja dēda wrdon thrvch hja tochtsa stjvrat. Vmbe tha tēdra to helpāne, dāde hju tha stōra ānd hwersa hju-t dēn hēde grājde hju by-t lik.

Arme Lyda. Hju wārth gris fon-t vnwisse bihjelda ānd vpp-it ende sturf hja fon hirtsēr vmbe tha bārnrā kwād.

Vnwisa bārnrā. Hja tichtegadon ekkorum, fen mām-rā dād, hja grājadon lik wolva, fjevchtadon alsa ānd dahwile hja that dēdon ēton tha fūgelon thāt lik. Hwā mēi sin tāra hwither to haldane.

Finda. Was gēl ānd hjr hēr sā tha māna ēner hors: ēne thrē ne kv hja navt ni būgja; men hwēr Lyda annen lavwa macht to dējande, thēr dāde hja wel tjan.

Vrlēdalike Finda. Svet was hja stemme ānd nannen fūgel kvn sjonga lik hju. Hjra ēgon lokton ānd lordon, men thērer ansach wārth slāf.

Vnrēdalika Finda. Hju skrēf thūsande ēwa, tha hju ne folgde nēn er fon vp. Hja vrfyade tha goda vmbe hjara frymod, thā an slikmāmkes jēf hju hjr selva hast wēi.

That was hir vnluk. Hjra hāved was to fvl: tha hjr hirte to ydel; hju ne minde nimmān sa hja selva ānd hju wilde thāt ek hja lyaf hāwe skolde.

Falske Finda. Hūning swet wēron hjra wirda, thā hok tham hja trjvwad wēre vnluk nēi by.

Selvsjochta Finda. Ovir ella wilde hju welda, ānd hjra svnum wēron lik hju, fon hjara susterum lēton hja ra thjanja ānd ekkorum vlogon hja vmb-et māsterskip dād.

Dubbelhirta Finda. Vmbe skōse wirda wārth hju yre, ānd tha ārgste dēda ne rorde hja navt. Sach hju en nyn-dask en spinne vrslynna, thān wārth hju omm-et hirte sa ys; men sach hja hjra bārnrā en fryas vrnorde sā swol *hjera bosm fon nēcht.*

Wonderful Lyda! She had no regard for laws; her actions were governed by her passions. To help the weak she would kill the strong, and when she had done it she would weep by their bodies.

Poor Lyda! She turned grey by her mad behaviour, and at last she died heart-broken by the wickedness of her children. Foolish children! They accused each other of their mother's death. They howled and fought like wolves, and while they did this the birds devoured the corpse. Who can refrain from tears at such a recital?

Finda was yellow, and her hair was like the mane of a horse. She could not bend a tree, but where Lyda killed one lion she killed ten.

Finda was seductive. Her voice was sweeter than any bird's. Her eyes were alluring and enticing, but whoever looked upon them became her slave.

Finda was unreasonable. She wrote thousands of laws, but she never obeyed one. She despised the frankness of the good, and gave herself up to flatterers.

That was her misfortune. Her head was too full, but her heart was too vain. She loved nobody but herself, and she wished that all should love her.

False Finda! Honey-sweet were her words, but those who trusted them found sorrow at hand.

Selfish Finda! She wished to rule everybody, and her sons were like her. They made their sisters serve them, and they slew each other for the mastery.

Treacherous Finda! One wrong word would irritate her, and the cruellest deeds did not affect her. If she saw a lizard swallow a spider, she shuddered; but if she saw her children kill a Frisian, her bosom swelled with pleasure.

Vnluke Finda. Hju sturf anda blomtid fon hja léva, änd-t is jeta tjevster ho hju fallen sy.

Skinhëliga bärn. Vnder kestlike stëna lëidon hja hja lik dël, mit kwabbjana skriftum smukton hja tham vppa, tográjande vmbe hërath to wärthande men an stïlnise ne wënadon hja nënen ënge tår.

Vrijfalik folk. Thi tex thër Finda nëi lét was in golden blëder wryt: thach tha besta hwër-far i måkad was, wër i nãmmer to not. Tha goda ëwa wrdon utfügad änd selv sjocht wryte thër kwåda far in.

O Finda. Tha wärth jrtha fvl blod, änd tha häveda thër månneska mäjadon thin bärn lik gårs hålma of. Ja Finda thåt send tha früchda thïnera ydlenise. Sjan dål fon thinre wåkstår änd wën.

Frya. Was wit lik snëi bij-t mórneråd änd thåt blåw hjrar ógnum wn-et jeta thëre réinbóge of.

Skëne Frya: Lik strëlon thëre middëi svnne blikadon hja hëron, thër sa fin wëron as rach.

Abela Frya. Vntlvkton hja wëra, thån swëgon tha fügelon änd ne rordon tha blëdar navt mar.

Weldige Frya. Thrvch thëne kråft hjrar blikkar strék thene låwa to fara hjara fyt dål änd held thene addur sin gif tobåk.

Rëne Frya. Hja yta was hünïng änd hja drank was dåwa, gådvråd anda bósma thëra blommur.

Lichte Frya. Thåt forma hwat hju hja bärn lërde was selv-twang, thåt óthera was lyafte to düged, änd thå hja jëroch wrdon, thå lërde hju hjam thju wërtha fon tha frijdom kånna: hwand sëide hju svnder frijdom send alle óthera dügedon allëna god vmbe jo to slåvona to måk-jande, jvwe ofkvmste to ëvge skantha.

Milde Frya. Nãmmer lyt hju mëtäl ut jrtha dålva vmb åjnbat, men sähwersa hja-t dëde wër-et to jahwelikis

Unfortunate Finda! She died in the bloom of her age, and the mode of her death is unknown.

Hypocritical children! Her corpse was buried under a costly stone, pompous inscriptions were written on it, and loud lamentations were heard at it, but in private not a tear was shed.

Despicable people! The laws that Finda established were written on golden tables, but the object for which they were made was never attained. The good laws were abolished, and selfishness instituted bad ones in their place. O Finda! then the earth overflowed with blood, and your children were mown down like grass. Yes, Finda! those were the fruits of your vanity. Look down from your watch-star and weep.

Frya was white like the snow at sunrise, and the blue of her eyes vied with the rainbow.

Beautiful Frya! Like the rays of the sun shone the locks of her hair, which were as fine as spiders' webs.

Clever Frya! When she opened her lips the birds ceased to sing and the leaves to quiver.

Powerful Frya! At the glance of her eye the lion lay down at her feet and the adder withheld his poison.

Pure Frya! Her food was honey, and her beverage was dew gathered from the cups of the flowers.

Sensible Frya! The first lesson that she taught her children was self-control, and the second was the love of virtue; and when they were grown she taught them the value of liberty; for she said, "Without liberty all other virtues serve to make you slaves, and to disgrace your origin."

Generous Frya! She never allowed metal to be dug from the earth for her own benefit, but when she did it it was for the general use.

Lukigoste Frya. Alsa tha stára om jrtha omswyrmia swirmadon hjara bárn om hja.

Wise Frya. Thá hju hjra bárn vpbrocht hède alto thére sjugonde kny, thá hrop hju-ra alle a Flylánd to sámne. Thér jéf se hjam hjra tex, ánd séide, lét tham jwwe wéiwisar wésa, thá ne skil thát jo ná navt kwalik ni gá.

Utforkérena Frya. Thá hju-t séid hède, bévade jrtha lík Wr.aldas sé, Flylándis bodem svnk an gráda vnder hjara fyt dál. Thju loft wárt swart ánd nylof* fon tára to stirtane ánd thá hja néi moder omságon, was hju al lang vppira wákstár. Thá to tha lesta sprák tongar ut-a wolka ánd blixen schréf an thát loftrvm, wák.

Farsjanda Frya. Thát lánd fon hwér hju was vpfaren was nw en strám ánd buta hira tex was thér in ella bidvlwen hwat fon hjra hóndum kémen was.

Hériga bárn. Thá hja to-ra selva wéron, thá mákadon hja thit háge therp, bwadon thás burch thérvppa, an da wágrum thessa wryton hja thene tex, ánd vmbe that allera mannalik hja skolde muga finda, hávath hja thát lánd rondomme Texlánd hêten. Thérvmbe skil-át bilywa al wenne jrtha jrtha sy.

TEX FRYAS.

Held béid tha Frya, to tha lesta skilun hja my hwiter sja. Thach théra alléna méi ik as fry kánna thér nèn sláf is fon én óther ni fon sine tochta. Hyr is min réd.

Sáhwersa thju néd árg sy ánd gode réd ánd gode déd nawet már ne formüge, hrop thán thi gást Wr.aldas an, men j ne mot-im navt anhropa bifára alle thinga prvvath send. Tha ik segs to jo mith rédene ánd tid skil-et wára, tha modelása skilun ámmar swika vnder hjar ájn léd.

* Nylof; de kleur van nieuw loof í geel groen.

Most happy Frya! Like the starry host in the firmament, her children clustered around her.

Wise Frya! When she had seen her children reach the seventh generation, she summoned them all to Flyland, and there gave them her Tex, saying, "Let this be your guide, and it can never go ill with you."

Exalted Frya! When she had thus spoken the earth shook like the sea of Wr-alda. The ground of Flyland sunk beneath her feet, the air was dimmed by tears, and when they looked for their mother she was already risen to her watching star; then at length thunder burst from the clouds, and the lightning wrote upon the firmament "Watch!"

Far-seeing Frya! The land from which she had risen was now a stream, and except her Tex all that was in it was overwhelmed.

Obedient children! When they came to themselves again, they made this high mound and built this citadel upon it, and on the walls they wrote the Tex, and that every one should be able to find it they called the land about it Texland. Therefore it shall remain as long as the earth shall be the earth.

FRYA'S TEX.

Prosperity awaits the free. At last they shall see me again. Though him only can I recognise as free who is neither a slave to another nor to himself. This is my counsel:—

1. When in dire distress, and when mental and physical energy avail nothing, then have recourse to the spirit of Wr-alda; but do not appeal to him before you have tried all other means, for I tell you beforehand, and time will prove its truth, that those who give way to discouragement sink under their burdens.

* *Nylof*; the colour of new foliage, bright green.

2. Wr.aldas gást méi mán alléna knibuwgjande thánk to wya, já thrju wára far hwat jv fon him noten háve, far hwat jv nith, ánd fara hápe thér hy jo lét an ánga tida.

3. J háwed sjan ho ring ik helpe lénde, dva al én mith jo néston, men ne tof navt til mán jo bédén heth, tha lydande skolde jo floka, min fámna skoldon jvwa náma utfaga ut-át bok ánd ik skolde jo lik vnbikánnade ofwisa mota.

4. Nim námmar knibuwgjande tánk fon jv néston an, thjus ágath Wr.aldas gást. Nid skolde j bikrjupa, wisdom solde j biláka ánd min fámna skoldon jo bityga fon fáderráv.

5. Fjuwer thinga send to jvwe not jéven, mith náma, loft, wéter, lánd ánd fjur. Men Wr.alda wil thér alléna bisittar of wésa. Thérvmbe réd ik jo, j skilun jo rjuchtférdiga manna kyasa, tham thju arbéd ánd tha frúchda néi rjuchta déla, sá that námman fry fon wárka ni fon wéra sy.

6. Sáhwersa thér ámman among jo fvnden wárth, thér sin ájn frydom vrsellath, tham-n-is navt fon jvw folk: hi is en horning mith basterd blod. Ik réde jo that j him ánd sin mám to thát lánd utdriva, ségs that to jvwa bárn, thes mornes, thes middéis ánd thes éwendes, til thju hja thérof dráme thes nachtis.

7. Allera mánnalik thár en óther fon sine frydom biráwath, al wére théne óre him skeldech, mot ik anda bárn-tám éner sláfinne fára léta. Thach ik réde jo vmbe sin lik ánd that sinera mám vpp éne kále stéd to vrbarnande, áftern i hjara aske fiftich fyt anda grvnd to dálvane, til hju thér nénen gárshálm vp waxa ni méi, hwand aldulkera gárs skolde jvw diaroste kvik déja.

8. Ne grip ná thát folk fon Lyda ner fon Finda an. Wr.alda skolde helpa hjm, sa that-át weld that fon jo *utgong vppa jvwa ájne háveda skolde witherkvma.*

2. To Wr-alda's spirit only shall you bend the knee in gratitude—thricefold—for what you have received, for what you do receive, and for the hope of aid in time of need.

3. You have seen how speedily I have come to your assistance. Do likewise to your neighbour, but wait not for his entreaties. The suffering would curse you, my maidens would erase your name from the book, and I would regard you as a stranger.

4. Let not your neighbour express his thanks to you on bended knee, which is only due to Wr-alda's spirit. Envy would assail you, Wisdom would ridicule you, and my maidens would accuse you of irreverence.

5. Four things are given for your enjoyment — air, water, land, and fire—but Wr-alda is the sole possessor of them. Therefore my counsel to you is, choose upright men who will fairly divide the labour and the fruits, so that no man shall be exempt from work or from the duty of defence.

6. If ever it should happen that one of your people should sell his freedom, he is not of you, he is a bastard. I counsel you to expel him and his mother from the land. Repeat this to your children morning, noon, and night, till they think of it in their dreams.

7. If any man shall deprive another, even his debtor, of his liberty, let him be to you as a vile slave; and I advise you to burn his body and that of his mother in an open place, and bury them fifty feet below the ground, so that no grass shall grow upon them. It would poison your cattle.

8. Meddle not with the people of Lyda, nor of Finda, because Wr-alda would help them, and any injury that you inflicted on them would recoil upon your own heads.

9. Sáhwersa thát machte béra that hja fon juwe rēd jefta awet owers wilde, alsa aghat j to helpane hjam. Men kvmath hja to ráwande; fal than vppa tham nither lik blixenande fjvr.

10. Sáhwersa annen fon hjam éner jwver toghaterum to wif gérth ánd hju that wil, thán skolun j hja hjra dvmhéd bitjvtha; thach wil hju toch hjra fréjar folgja, that hja than mith frétho gá.

11. Willath jvw svna fon hjara toghaterum, sá mot j alsa dva as mith jvwa toghaterum. Thach hor tha éna nor tha óthera méi witherkvma; hwand hja skoldvn uthémeda séda ánd pléga mith fara; ánd dréi thessa by jo heldgad wrde, méi ik navt longer ovir jo wáka.

12. Vppa minre fám Fásta háv ik min háp fástegth, thérvambe most j hja to éremoder néma. Folgath j min rēd, thán skil hju némels min fám bilywa ánd alla frána fámna thér hja folgja; thán skil thju foddik námer utgá thér ik far jo vpstoken háv. Thát ljucht thera skil thán évg jvwe bryn vpklarja, ánd j skilun thán évin fry bilyva fon vnfrya weld as jvwa swite rinstráma fon thát salte wéter thér ándeláse sé.

THET HET FÁSTA SÉID.

Alle setma thér en éw, thát is hvndred jér, omhlápa müge mith tha krodar ánd sin jol, thera mügon vppa rēd thére moder, ánd by ména willa vppa wégar thera burgum writ hwertha; send hja uppa wégar writ, thán send hja éwa, ánd thát is vsa plicht vmbe altham an éra to haldande. Kvmath néd ánd tvang vs setma to jévane, stridande wither vsa éwa ánd plégum, sá mot mánneska dva alsa hja askja; thach send hja wéken, thán mot mán ámmér to thát alda witherkéra. Thát is Fryas willa, ánd thát mot wésa tham *fon al hjra bárn.*

9. If it should happen that they come to you for advice or assistance, then it behoves you to help them; but if they should rob you, then fall upon them with fire and sword.

10. If any of them should seek a daughter of yours to wife, and she is willing, explain to her her folly; but if she will follow her lover, let her go in peace.

11. If your son wishes for a daughter of theirs, do the same as to your daughter; but let not either one or the other ever return among you, for they would introduce foreign morals and customs, and if these were accepted by you, I could no longer watch over you.

12. Upon my servant Fasta I have placed all my hopes. Therefore you must choose her for Eeremoeder. Follow my advice, then she will hereafter remain my servant as well as all the sacred maidens who succeed her. Then shall the lamp which I have lighted for you never be extinguished. Its brightness shall always illuminate your intellect, and you shall always remain as free from foreign domination as your fresh river-water is distinct from the salt sea.

THIS HAS FASTA SPOKEN.

All the regulations which have existed a century, that is, a hundred years, may by the advice of the Eeremoeder, with the consent of the community, be inscribed upon the walls of the citadel, and when inscribed on the walls they become laws, and it is our duty to respect them all. If by force or necessity any regulations should be imposed upon us at variance with our laws and customs, we must submit; but should we be released, we must always return to our own again. That is Frya's will, and must be that of all her children.

FASTA SËIDR.

Alle thinga, thêr mân anfangja wil, hoka thât-ât môga wêsa, vppa tha dêi, thêr wy Frya heldgad háwa, tham skilun êvg falykant utkvma : néidam tid nw biwysd heth thât hju riucht hêde, sá is thât en êwa wrdon, thât mân svnder nêd ánd tvang a Frya hjra dêi nawet owers ni dva ne méi, tha blyda fêrsta fyrja.

THAT SEND THA ÊWA THÊR TO THÊRA BURGUM HÊRA.

1. Sáhwersa thêr árne éne burch bwet is, sá mot thju foddik thêra an tha forma foddik et Texlánd vpstéken wrda. Thach thât ne méi námmer owers as troch tha moder skên.

2. Ek moder skil hjra ájn fámna kjasa ; alsa thêra thêr vppa thêra óthera burgum as moder send.

3. Thju moder to Texlánd méi hjra folgster kjasa, thach sáhwersa hju falth ér hju-t dên heth, sa mot thas kêren hwertha vppa éna ména acht, by rêdum fon alle stata et sémne.

4. Thju moder to Texlánd méi én ánd tvintich fámna ánd sjvgun spille mangêrta háva, til thju thêr ámmér sjvgun by thêre foddik muge wákja dêilikes ánd thes nachtes. By tha fámna thêr vppa ora burgum as moder thjanja alsa félo.

5. Sáhwersa en fám annen gáda wil, sa mot hju-t thêre moder melda, ánd bistonda to tha mánniska kéra, ér hju mith hjra tochtige ádama thât ljucht bivvlath.

6. Thju moder ánd alrek burchfám skil mân tofoggjande én ánd tvintich burchêran, sjvgun alda wisa, sjvgun alda *kámpar*, ánd sjvgun alda *sékámper*.

FASTA SAID—

Anything that any man commences, whatever it may be, on the day appointed for Frya's worship shall eternally fail, for time has proved that she was right; and it is become a law that no man shall, except from absolute necessity, keep that day otherwise than as a joyful feast.

THESE ARE THE LAWS ESTABLISHED FOR THE GOVERNMENT
OF THE CITADEL.

1. Whenever a citadel is built, the lamp belonging to it must be lighted at the original lamp in Texland, and that can only be done by the mother.

2. Every mother shall appoint her own maidens. She may even choose those who are mothers in other towns.

3. The mother of Texland may appoint her own successor, but should she die without having done so, the election shall take place at a general assembly of the whole nation.

4. The mother of Texland may have twenty-one maidens and seven assistants, so that there may always be seven to attend the lamp day and night. She may have the same number of maidens who are mothers in other towns.

5. If a maiden wishes to marry, she must announce it to the mother, and immediately resign her office, before her passion shall have polluted the light.

6. For the service of the mother and of each of the Burgtmaidens there shall be appointed twenty-one townsmen—seven civilians of mature years, seven warriors of mature years, and seven seamen of mature years.

FASTA SËIDE.

Alle thinga, thër mán anfangja wil, hoka thát-át móga wésa, vppa tha dèi, thër wy Frya heldgad háwa, tham skilun évg falykant utkvma : néidam tid nw biwysd heth thát hju rincht hède, sá is thát en éwa wrdon, thát mán svnder néd ánd tvang a Frya hjra dèi nawet owers ni dva ne méi, tha blyda fërsta fyrja.

THAT SEND THA ÉWA THËR TO THËRA BURGUM HËRA.

1. Sáhwersa thër árne éne burch bwet is, sá mot thju foddik thëra an tha forma foddik et Texlánd vpstéken wrda. Thach thát ne méi námmer owers as troch tha moder skén.

2. Ek moder skil hjra ájn fámna kjasa ; alsa thëra thër vppa thëra óthera burgum as moder send.

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FASTA SAID—

Anything that any man commences, whatever it may be, on the day appointed for Frya's worship shall eternally fail, for time has proved that she was right; and it is become a law that no man shall, except from absolute necessity, keep that day otherwise than as a joyful feast.

THESE ARE THE LAWS ESTABLISHED FOR THE GOVERNMENT OF THE CITADELS.

1. Whenever a citadel is built, the lamp belonging to it must be lighted at the original lamp in Texland, and that can only be done by the mother.

2. Every mother shall appoint her own maidens. She may even choose those who are mothers in other towns.

3. The mother of Texland may appoint her own successor, but should she die without having done so, the election shall take place at a general assembly of the whole nation.

4. The mother of Texland may have twenty-one maidens and seven assistants, so that there may always be seven to attend the lamp day and night. She may have the same number of maidens who are mothers in other towns.

5. If a maiden wishes to marry, she must announce it to the mother, and immediately resign her office, before her passion shall have polluted the light.

6. For the service of the mother and of each of the Burgtmaidens there shall be appointed twenty-one townsmen—seven civilians of mature years, seven warriors of *mature years*, and seven seamen of *mature years*.

7. Ther fon skilun alle jéron to honk kéra thrim fon elik sjvgun, thach hja ne mûgon navt vpfolgath ne wertha thrvch hjara sibtal nêjar sa tha fjarda kny.

8. Aider mêi thrê hvndred jonga burchwêrar hâva.

9. Far thissa thjanesta skilun hja lêra Fryas tex ând tha éwa, fon tha wisa mannon thêne wisdom, fon tha alda hêrmannon thene kunst fon tha orloch ând fond tha sêkeningar thene kunsta thêr bi thât butafûra nêthlik send.

10. Fon thissa wêrar skilun jêrlikes hvndred to bek kéra. Thach send thêr svme vrlâmth wrden, sa mûgon hja vpper burch bilywa hjara êlle lêva long.

11. By thât kjasa fon tha wêrar ne mêi nimmen fon thêra burch nên stem navt ne hâva, ni tha grêvetmanna jefta ôthera hâveda, mân thât blâta folk allêna.

12. Thju moder et Texlând skil mân jêva thrja sjvgun flinka bodon mith thrja twilif rappa horsa. Vppa ora burgum ek burchfâm thrê bodon mith sjvgun horsa.

13. Ak skil âjder burchfâm hâva fiftich bwara thrvch thât folk akêren. Men thêrto mêi mân allêna jêva sokka, thêr navt abel ând stora for wêra ner to butafârar send.

14. Ajder burch mot hiri selva bidruppa ând genêra fon hjara âjn ronddêl ând fon thât dêl that hju fon thât mârkJeld bûrth.

15. Is thêr âmman kêren vmbe vppa burgum to thjanjande ând nil-er navt, thân ne mêi-er na nên burchhêr wertha, ând dus nên stem navt ni hâva, is er al burchhêr sa skil hi thju êr vrljasa.

16. Sâhwersa âmman rêd gêrt fon thêre moder, tha fon êne burchfâm, sa mot hi him selva melde by tha skrivwer. These brângth-im by tha burchmâster.

Forth mot-i nêi tha lêtsa, thât is thêne hêlener. Thêr mot sja jef er âk bisêken is fon kvada tochtum. Is-er god *sêid,*

7. Out of the seven three shall retire every year, and shall not be replaced by members of their own family nearer than the fourth degree.

8. Each may have three hundred young townsmen as defenders.

9. For this service they must study Frya's Tex and the laws. From the sages they must learn wisdom, from the warriors the art of war, and from the sea-kings the skill required for distant voyages.

10. Every year one hundred of the defenders shall return to their homes, and those that may have been wounded shall remain in the citadels.

11. At the election of the defenders no burgher or Grevetman, or other person of distinction, shall vote, but only the people.

12. The mother at Texland shall have three times seven active messengers, and three times twelve speedy horses. In the other citadels each maiden shall have three messengers and seven horses.

13. Every citadel shall have fifty agriculturists chosen by the people, but only those may be chosen who are not strong enough to go to war or to go to sea.

14. Every citadel must provide for its own sustenance, and must maintain its own defences, and look after its share of the general contributions.

15. If a man is chosen to fill any office and refuses to serve, he can never become a burgher, nor have any vote. And if he is already a burgher, he shall cease to be so.

16. If any man wishes to consult the mother or a Burgtmaid, he must apply to the secretary, who will take him to the Burgtmaster. He will then be examined by a surgeon to see if he is in good health. If he is passed,

tha vndvath hi him selva fon sinum wêpna, and sjvgun wêrar brângath him by thêre moder.

17. Is thju sêk vr êne stâte sa ne mûgon thêr navt miner thân thrê bodon kvma: is-t vr-t élla Fryasland, thân moton thêr jeta sjvgun tjuga bywêsa. Thêrumbe thât er nên kva formvda navt risa ne mêi nor skalkhêd dên ne wrde.

18. By alle sêkum mot tha moder walda and njvda thât hjra bârn, thât is Fryas folk, sâ mêt-rik bilywa as thât wêsa mêi. Thât is thi grâtesta hjrar plichta, and vs alra vmb-er thêr an to hêlpande.

19. Hât mân hja by êne rjuchtlika sêke anhropen vmb-er utsprêk twisk annen grêvetman and tha mênste, and findath hju thju sêke tvivelik, sâ mot hju to bâte fon thêr mênste sprêka til thju thêr frêtho kvma, and thrvch-tham thât bêtre sy that ên man vnrjucht dên wrde thân fêlo.

20. Kvmth hwa vmb rêd and wêt thju moder rêd, sa âch hju tham bystonda to jêvane, wêt hju bystonda nên rêd, sâ mêi hju wachtja lêta sjvgun dêgum. Wêt hju thân nach nên rêd, sa mûgon hja hinne brûda, and hja mûgon hjra selva navt biklagja, til thju nên rêd bêtre is thân kva rêd.

21. Heth en moder ârge rêd jêven ut kvada willa, sâ mot mân hja dêja jefta ut of lândum dryva stoknaken and blât.

22. Send hjra burchhêra mêdeplichtich, thân dvath mân alsa mith tham.

23. Is hjra skild tvivelik jefta blât formoda, sâ mot mân thêr-vr thingja and sprêka, is-t nêdich, ên and twintich wyka long. Stemth tha halfdêl skildich, sâ halde mân hja vr vnskildich, twêde sâ wacht mân jeta en fvl jêr. Stemth mân thân alsa, sâ mêi mân hja skildich halda, *tha navt ni dêja.*

he shall lay aside his arms, and seven warriors shall present him to the mother.

17. If the affair concerns only one district, he must bring forward not less than three witnesses; but if it affects the whole of Friesland, he must have twenty-one additional witnesses, in order to guard against any deceptions.

18. Under all circumstances the mother must take care that her children, that is, Frya's people, shall remain as temperate as possible. This is her most important duty, and it is the duty of all of us to help her in performing it.

19. If she is called upon to decide any judicial question between a Grevetman and the community, she must incline towards the side of the community in order to maintain peace, and because it is better that one man should suffer than many.

20. If any one comes to the mother for advice, and she is prepared to give it, she must do it immediately. If she does not know what to advise, he must remain waiting seven days; and if she then is unable to advise, he must go away without complaining, for it is better to have no advice at all than bad advice.

21. If a mother shall have given bad advice out of illwill, she must be killed or driven out of the land, deprived of everything.

22. If her Burgtheeren are accomplices, they are to be treated in a similar manner.

23. If her guilt is doubtful or only suspected, it must be considered and debated, if necessary, for twenty-one weeks. If half the votes are against her, she must be declared innocent. If two-thirds are against her, she must wait a whole year. If the votes are then the same, she must be considered guilty, but may not be put to death.

24. Sáhwersa svme among thát thrimna send tham hja alsa sér vnskildich mène that hja hja folgja wille, sá mûgon hja thát dva mith al hjara driwande änd tilbara háva änd námman acht hjam thér ovir min to achtiane, til thju thát mára dël alsa blyd kán dwála sa thát minra del.

MËNA ÊWA.

1. Alle frya bárn send a élike wysa bárn. Thêrvmbé moton hja ák élike rjuchte háva, alsa blyd vpp-át lánd as vpp-áth é, thát is wéter änd vp ella thát Wr.alda jefth.

2. Allera mannalik méi-t wif sinra kása fréja änd ek toghater méi efter hjra helddrvnk bjada thér hju minth.

3. Heth hwa en wif nimth, sá jéft mán hjam hus änd wárv. N-is thér nèn ; sa mot-át bwat wrde.

4. Is-er nêi en ôther thorp gongon vmb en wif änd wil hi thér bilywa, sá mot mán him thér en hus en wárf jéwa bijonka thát not tha hêmrik.

5. Allera mannalik mot mán en áfterdél as wárf by sina hus jéva. Tha nimman ne méi en fardél by sin hus náva, fül min en ronddél. Alléna ief hwa en dád dên heth to ména nitha, sá méi him thát jéven wrde. Ak méi sin jongste svn that erva. After tham mot thát thorp that wither nima.

6. Ek thorp skil en hêmrik háva nêi sina bihof änd thêne gréva skil njyda that alra ek sin dël bidongth änd god hald, til thju tha áfter kvmande nèn skáde navt ne lyda ne muge.

7. Ek thorp méi en mårk hava to káp änd to vrkáp iesta to wandelja. Alle-t óra lánd skil bwv änd wald bilyva. Thá tha báma thêra ne méi nimman navt fälla, buta ména réda änd buta wêta thes waldgréva, hwand tha walda send to ména nitha. Thêrvmbé ne méi nimman thér máster

24. If any of the one-third who have voted for her wish to go away with her, they may depart with all their live and dead stock, and shall not be the less considered, since the majority may be wrong as well as the minority.

UNIVERSAL LAW.

1. All free-born men are equal, wherefore they must all have equal rights on sea and land, and on all that Wr-alda has given.

2. Every man may seek the wife of his choice, and every woman may bestow her hand on him whom she loves.

3. When a man takes a wife, a house and yard must be given to him. If there is none, one must be built for him.

4. If he has taken a wife in another village, and wishes to remain, they must give him a house there, and likewise the free use of the common.

5. To every man must be given a piece of land behind his house. No man shall have land in front of his house, still less an enclosure, unless he has performed some public service. In such a case it may be given, and the youngest son may inherit it, but after him it returns to the community.

6. Every village shall possess a common for the general good, and the chief of the village shall take care that it is kept in good order, so that posterity shall find it uninjured.

7. Every village shall have a market-place. All the rest of the land shall be for tillage and forest. No one shall fell trees without the consent of the community, or without the knowledge of the forester; for the forests are *general property*, and no man can appropriate them.

8. As mårkjeld ne mèi thåt thorp navt mår ni nimma sa tha tillifte dèl fon tha skat, hor fon tha inhèmar ner fon tha tèrhèmande. Ak ne mèi tha mårk skat navt èr vrsel-lath* ne wertha as thåt òra god.

9. Alle-t mårkjeld mot jèrlikes dèlath wrde, thrja dègan far thère joldèi, an hvndred dèlun to dèlande.

10. Thi grèvetman mit sinum grèvum skil thèr of bura twintich dèla; thène mårk rjuchter tian dèla, and sinum helpar, fif dèla; thju folkesmoder èn dèl; thju gá moder fjvwer dèla; thåt thorp tian dèla; tha árma, thåt is thèra tham navt wårka ni kunna ni muge, fiftich dèla.

11. Thèra, tham to mårka kvma, ne mugeon navt ni wo-keria, kvmath thèr svm, sa is-t thèra famna plicht hjam kånber to makjana in-vr thåt èlle lánd, til thju hja nim-merthe kèren navt wrde to eng ampt, hwand soka hævath en gyra-lik hirte, vmbe skát to garja skolde hja ella vrreda, thåt folk, thju moder, hjara sibben and tho tha lesta hjara selva.

12. Is thèr ámman also árg that-er sjvcht-siak fja jeftha vrdèren wèr vrsellath vr hél god, sa mot thene mårk-rjuch-tar him wèra and tha famna him noma invr-et èlle lánd.

In èra tyda hémadon Findas folk mèst algadur invr hjara moders bårta-lánd, mit noma ald-lánd that nw vnder-ne sé læith; hja wèron thus fèr-of, thèrvmbe nèdon wi ak nèn orloch, tha hja vrdreven send and hèinda kèmon to råwane, thå kèmer fon selva lándwèr hèrmanna kèninggar and orloch, vr altham kèmon setma and uta setma kèmon èwa.

HYE FOLGATH THA ÈWA THÈR THÈRUT TAVLIKT SEND.

1. Ek Fryas mot-a lætha jeftha fyanda wèra mith aldul-keria wårne as-er forsinna, bikvma and hándtèra mèi.

* De mårkakot werd in goederen betaald.

8. The market charges shall not exceed one-twelfth of the value of the goods either to natives or strangers. The portion taken for the charges shall not be sold before the other goods.

9. All the market receipts must be divided yearly into a hundred parts three days before the Juul-day.

10. The Grevetman and his council shall take twenty parts; the keeper of the market ten, and his assistants five; the Volksmoeder one, the midwife four, the village ten, and the poor and infirm shall have fifty parts.

11. There shall be no usurers in the market.

If any should come, it will be the duty of the maidens to make it known through the whole land, in order that such people may not be chosen for any office, because they are hard-hearted.

For the sake of money they would betray everybody—the people, the mother, their nearest relations, and even their own selves.

12. If any man should attempt to sell diseased cattle or damaged goods for sound, the market-keeper shall expel him, and the maidens shall proclaim him through the country.

In early times almost all the Finns lived together in their native land, which was called Aldland, and is now submerged. They were thus far away, and we had no wars. When they were driven hitherwards, and appeared as robbers, then arose the necessity of defending ourselves, and we had armies, kings, and wars.

For all this there were established regulations, and out of the regulations came fixed laws.

HERE FOLLOW THE LAWS WHICH WERE THUS ESTABLISHED.

1. Every Frisian must resist the assailants with such weapons as he can procure, invent, and use.

* The market dues were paid in kind.

2. Is en boi twilif jer, sa mot-i tha sjvgunde dæi miste fon sin lër-tid vmbe rëd to werthande mith-a wåpne.

3. Is hi bikvmen, sa jëve mân him wåpne ånd hi warth to wërar slågen.

4. Is hi thrë jër wërar, så wårth-i burch-hër ånd mæi hi hëlpa sin håwed-manna to kjasane.

5. Is hwa sjvgun jër kjasar, så mæi hi hëlpa en hërman jeftha këning to kjasane, thër to åk këren wrde.

6. Alle jër mot-er ovir këren wertha.

7. Buta tha këning mûgon alle ambtmanna wither këren wertha, tham rjucht dva ånd nêi fryas rëd.

8. Annen këning ne mæi navt ni lónger as thrë jër këning bilywa, til thju hi navt biklywa ne mæi.

9. Heth-i sjvgun jër rest, så mæi hi wither këren wertha.

10. Is thi këning thruch thene fyand fallen, så mûgon sina sibba åk nêi thère ère thinga.

11. Is-er vppa sin tid ofgvngen jeftha binna sin tid sturven, så ne mæi nèn sibba him vpfolja, thër-im nêiar sy sa tha fjarde kny.

12. Thëra tham strida mitha wåpne an hjara handa ne kunnath navt forsinna ånd wis bilywa, thërvmbe ne fochteth nène këning wåpne to hantëra an tha strid. Sin wisdom mot sin wåpen wësa ånd thju ljafte sinra kåmpona mot sin skyld wësa.

HYR SEND THA RJUCHTA THËRE MODER AND THËRA KËNINGGAR.

1. Sahwersa orloch kumth, send tha moder hira bodon nêi tha këning, thi këning send bodon nêi tha grëvetmanna vmbe lånd-wër.

2. Tha grëvetmanna hropath alle burch-hëra et sëmne *And birédath ho fëlo manna hja skilun stjura.*

2. When a boy is twelve years old he must devote one day in seven to learning how to use his weapons.

3. As soon as he is perfect in the use of them they are to be given to him, and he is to be admitted as a warrior.

4. After serving as a warrior three years, he may become a citizen, and may have a vote in the election of the headman.

5. When he has been seven years a voter he then may have a vote for the chief or king, and may be himself elected.

6. Every year he must be re-elected.

7. Except the king, all other officials are re-eligible who act according to Frya's laws.

8. No king may be in office more than three years, in order that the office may not be permanent.

9. After an interval of seven years he may be elected again.

10. If the king is killed by the enemy, his nearest relative may be a candidate to succeed him.

11. If he dies a natural death, or if his period of service has expired, he shall not be succeeded by any blood relation nearer than the fourth degree.

12. Those who fight with arms are not men of counsel, therefore no king must bear arms. His wisdom must be his weapon, and the love of his warriors his shield.

THESE ARE THE RIGHTS OF THE MOTHERS AND THE KINGS.

1. If war breaks out, the mother sends her messengers to the king, who sends messengers to the Grevetmen to call the citizens to arms.

2. The Grevetmen call all the citizens together and decide how many men shall be sent.

3. Alle bisluta théra moton ring nêi thére moder senden wertha mith bodon and tjugum.

4. Thju moder léth alle bisluta gaderja and jésth et gul-dnetal, thát is thát middetal fon alle bisluta etsémne, thérmita mot mán far thát forma fréto ha and thene kening alsa.

5. Is thju wéra a kámp, thán hoft thi kening alléna mith sinum havedmanna to réda, thach thér moton ámmerte thér burch-héra fon thére moder fórana sitta svnder stem. Thissa burch-héra moton déjalikis bodon nêi thére moder senda, til thju hju wéta müge jef thér awet dén wárh, stridande with-a éwa jeftha with Fryas rédjevinga.

6. Wil thi kening dva and sina réda navt, sá méi hi thát navt vnderstonda.

7. Kvmt-hene fyand vnwarlinga, thán mot mán dva sa thene kening bith.

8. Nis thene kening navt vppet pat, sá mot mán sin folgar hérich wésa of tham-is folgar alont tha lesta.

9. Nis thér nên havedman, sá kjase mán hwa.

10. Nis thér nên tid, sá wárpa hi him to havedman thér-im weldich féleth.

11. Heth thene kening en frésalik folk ofslagen, sá mügon sina after kvmande sin náma áfter hjara ájue fora; wil thene kening, sá méi-ervppen vnbibwade stéd en plák utkjasa to hus and erv. Thát erv méi en rond-dél wésa sa grát thát hi fon alle sidum sjvgun hvndred trédun ut of sine hus méi hlapa, ér hi an sina réna kvmt-h.

12. Sin jongste svn méi thát god erva, áfte tham tham-is jongste, thán skil mán that wither nimma.

HVR SEND THA RJUCHTA ALLER FRYAS VMBE SÉKUR
TO WÉSANDR.

1. *Sahwersa thér éwa vrwrocht wrde jefsta nêja setma*

3. All the resolutions must immediately be sent to the mother by messengers and witnesses.

4. The mother considers all the resolutions and decides upon them, and with this the king as well as the people must be satisfied.

5. When in the field, the king consults only his superior officers, but three citizens of the mother must be present, without any voice. These citizens must send daily reports to the mother, that they may be sure nothing is done contrary to the counsels of Frya.

6. If the king wishes to do anything which his council opposes, he may not persist in it.

7. If an enemy appears unexpectedly, then the king's orders must be obeyed.

8. If the king is not present, the next to him takes command, and so on in succession according to rank.

9. If there is no leader present, one must be chosen.

10. If there is no time to choose, any one may come forward who feels himself capable of leading.

11. If a king has conquered a dangerous enemy, his successors may take his name after their own. The king may, if he wishes, choose an open piece of ground for a house and ground; the ground shall be enclosed, and may be so large that there shall be seven hundred steps to the boundary in all directions from the house.

12. His youngest son may inherit this, and that son's youngest son after him; then it shall return to the community.

HERE ARE THE RULES ESTABLISHED FOR THE SECURITY OF ALL FRISIANS.

1. Whenever new laws are made or new regulations

tavlikt, alsa mot-et to ména nitha skén, men námmer to báta fon enkeldera mánniska, her fon enkeldera slachta, ner fon enkeldera státa, nach fon awet that enkel sy.

2. Sahwersa orloch kvmt ánd thér wrde husa homljat jeftha sképa, hok that et sy, sy-et thrvch thene fyand, tha by ména rédum, sá ach tha ména ménta, thát is al-et folk to sémne that wither to hélene; thér vmbe that námman tha ména séka skil helpa vrljasa vmbe sin ájn god to bihaldane.

3. Is orloch vrthéjan, ánd send thér svm, alsa vrdéren that hja navt longer wárka ne mügen, sá mot tha ména ménte hjam vnderhalda, by tha fêrstum achon hja forana to sittana, til thju tha júged skil éra hjam.

4. Send thér wédvon ánd wéson kémon, sá mot mán hja ák vnderhalda ánd tha svna mügen thi náma hjarar táta vpp-ira skildum writa hjara slachtha to érane.

5. Send thér svm thrvch thene fyand fat ánd kvmath hja to bák, sá mot mán hjam fêr fon thát kámp of fora, hwand hja machton fry létén wésa by arge loftum ánd than ne mügen hja hjara lofta navt ni halda ánd toch érlík bilywa.

6. Jef wi selwa fyanda fáta, sá bránge mon tham djap anda landa wéi, mán lérth hja vsa frya séde.

7. Lét mán hja áfternéi hlápa, sá lét mán thát mith wel-héd thrvch tha fámna dva, til thju wi átha ánd frjunda winna fori létha ánd fyandun.

UT MINNOS SKRIFFUM.

Sahwersa thér énman is thérmeta árg that hi vsa swetsar birawath, morth-dedun dvat husa barnth, mangértha skánth, hok thát-et sy, thát árg sy, ánd vsa swetnata willon thát wroken háva, sá is thát *rjucht thát mán thene déder fátath ánd an hjara ájn-*

established, they must be for the common good, and not for individual advantage.

2. Whenever in time of war either ships or houses are destroyed, either by the enemy or as a matter of precaution, a general levy shall be assessed on the people to make it good again, so that no one may neglect the general welfare to preserve his own interest.

3. At the conclusion of a war, if any men are so severely wounded as to be unable to work, they shall be maintained at the public expense, and shall have the best seats at festivals, in order that the young may learn to honour them.

4. If there are widows and orphans, they shall likewise be maintained at the public expense; and the sons may inscribe the names of their fathers on their shields for the honour of their families.

5. If any who have been taken prisoners should return, they must be kept separate from the camp, because they may have obtained their liberty by making treacherous promises, and thus they may avoid keeping their promises without forfeiting their honour.

6. If any enemies be taken prisoners, they must be sent to the interior of the country, that they may learn our free customs.

7. If they are afterwards set free, it must be done with kindness by the maidens, in order that we may make them comrades and friends, instead of haters and enemies.

FROM MINNO'S WRITINGS.

If any one should be so wicked as to commit robbery, murder, arson, rape, or any other crime, upon a neighbouring state, and our people wish to inflict punishment, the culprit shall be put to death in the presence

warda déjath, til thju thér vr nén orloch ne kvme; wérthrvch tha vnskéldiga skolde bota fori tha skéldiga. Willath hja him sin lif bihalda léta ánd thju wréka ofkápja léta, sá méi mán thát dája. Thach is then bona en kéning, grévetman, gréva hwa thát-et sy, tham ovira séda mot wáka, sá moton wi thát kwad béterja men ta bona mot sin straf há.

Forth hi en érenáma vppa sine skeld fon sina éthelun, sá ne mūgon sina sibba thi náma navt lōnger ne fora. Thérvmbe thát hi éne sibba svrg skil háva ovira séda théra óthera.

ÉWA FARA STJURAR. STJURAR IS THI ÉRENOMA THÉRA
BUTAFARAR.

Alle fryas svna háva lika rjuchta, thérvmb mūgon álle flinka knápa hjara self as butafárar melda by tha óldermón ánd thisse ne méi him nit ofwisa, wara thát er nén sted is.

2. Tha stjurar mūgon hjara áju mástrun noma.

3. Tha kápljvd moton kéren ánd binomath wertha thrvch tha ménte thér-et god hèreth ánd tha stjurar ne mūgon thér by nén stem háva.

4. Jef mán vppe réis bifinth thát thene kéning árg jefta vnbikvmmen is, sá mūgon hja en óra nimma; kvmon hja to bák, sá méi thene kéning him self biklagja by tha óldermón.

5. Kvmt h thér fláte to honk ánd sin thér báta, sá moton tha stjurar thér of en thrimene háva, althus to délande, thi witkéning twilf mōn-is déla, thi skolt by nacht sjugun déla, tha bōtmōnna ek twa déla, thi skiprun ek thré déla, thát óra skip-is folk ek én dél. Tha jongate prentar ek en thrimnath, tha midlosta ek en half-dél ánd tha óldesta ek en twédnath.

6. Sin thér svme vrlameth, sá mot-a ména ménte njvda far hjara lif, ák moton hja fórana sitta by tha ména fērsta, by huslika fērsta, já by alle fērsta.

* Stjurar, van hier de naam Sturil by Flialca.

of the offended, in order that no war may arise, and the innocent suffer for the guilty. If the offended will spare his life and forego their revenge, it may be permitted. If the culprit should be a king, Grevetman, or other person in authority, we must make good his fault, but he must be punished.

If he bears on his shield the honourable name of his forefathers, his kinsmen shall no longer wear it, in order that every man may look after the conduct of his relatives.

LAWS FOR THE NAVIGATORS.

Navigator is the title of those who make foreign voyages.

1. All Frya's sons have equal rights, and every stalwart youth may offer himself as a navigator to the Olderman, who may not refuse him as long as there is any vacancy.

2. The navigators may choose their own masters.

3. The traders must be chosen and named by the community to which they belong, and the navigators have no voice in their election.

4. If during a voyage it is found that the king is bad or incompetent, another may be put in his place, and on the return home he may make his complaint to the Olderman.

5. If the fleet returns with profits, the sailors may divide one-third among themselves in the following manner: The king twelve portions, the admiral seven, the boatswains each two portions, the captains three, and the rest of the crew each one part; the youngest boys each one-third of a portion, the second boys half a portion each, and the eldest boys two-thirds of a portion each.

6. If any have been disabled, they must be maintained at the public expense, and honoured in the same way as the soldiers.

* *Skjarrar*, from this is derived the word *Sturri* in Flúg.

7. Sin thêr vppa tocht vmkume, sâ moton hjara nêstun hjara dêl erva.

8. Sin thêr wêdven ând wêson fon kvmen, sâ mot thju mênthe hjâ vnderhalda; sin hjâ an ênre kase felth, sa mûgon tha svna thi nôma hjarar tâta vppira skeldun fora.

9. Sin thêr prentara * forfaren, sa moton sina erva en êl mannis dêl hâva.

10. Was hi forsêith, sâ mêi sin brud sjugun mannis dêlun aska vmbe hira fryadulf en stên to to wjande, mar thân mot hjâ for tha êre wêdve bilyva lêva lóng.

11. Sahwersa en mênthe en flâte to rêth, moton tha rêdar njvda fâra beste liftochtun ând fâr wif ând bârn.

12. Jef en stjurar of ând ârm is, ând hi heth hus nach erv, sâ mot im that jon wertha. Nil hy nên hus nach erv, sa mûgon sin friundun hem tus nêma ând thju mênthe mot et bêtera nêi sina stât, wara thât sin friunda thene bâta weigerja.

NETLIKA SÊKA UT-A NÊILÊTNE SKRIPTUM MINNOS.

Minno † was en alde sêkêning, sjaner ând wisgyrich. An tha Krêtar heth-i êwa jêven. Hi is bârn an tha Lindawrda, ând nêi al sin witherfâra heth hi thât luk noten umbe to Lindahêm to sterva.

Sahwersa vsa swethnata en dêl lând hâve jeftha wêtir, that vs god tolikt, sa focht-et vs vmbe that a kâp to frêja, nillath hjâ thât navt ne dva, than mot mân hjâ that bihalda lêta. That is nêi Frya-his tex ând-et skolde vnrjucht wêsa to vnthandana that.

Sahwersa thêr swethnata et sêmna kyva ând sana vr enga sêka, tha vr lând, and hjâ vs frêja en ordêl to sprêka, sa ach man thât rêder âfterwêja to létane,

* Prentar, nog op Texel een (stuurmans) leerling.
† Minno, Minos (de oude).

7. If any have died on the voyage, their nearest relatives inherit their portion.

8. Their widows and orphans must be maintained at the public expense; and if they were killed in a sea-fight, their sons may bear the names of their fathers on their shields.

9. If a topsailman is lost, his heirs shall receive a whole portion.

10. If he was betrothed, his bride may claim seven portions in order to erect a monument to her bridegroom, but then she must remain a widow all her life.

11. If the community is fitting out a fleet, the purveyors must provide the best provisions for the voyage, and for the women and children.

12. If a sailor is worn out and poor, and has no house or patrimony, one must be given him. If he does not wish for a house, his friends may take him home; and the community must bear the expense, unless his friends decline to receive it.

USEFUL EXTRACTS FROM THE WRITINGS LEFT BY MINNO.

Minno was an ancient sea-king. He was a seer and a philosopher, and he gave laws to the Cretans. He was born at Lindaoord, and after all his wanderings he had the happiness to die at Lindahem.

If our neighbours have a piece of land or water which it would be advantageous for us to possess, it is proper that we should offer to buy it. If they refuse to sell it, we must let them keep it. This is Frya's Tex, and it would be unjust to act contrary to it.

If any of our neighbours quarrel and fight about any matter except land, and they request us to arbitrate, our best course will be to decline; but if

* *Prentar*, still used in Texel to designate a pilot's apprentice.

† *Minno*, *Minos* (the Ancient).

tach sa man thér navt buta ne kan, sa mot man thát erlik ánd rjuchtférdich dva.

Kvmth thér hwa ánd séith, ik háv orloch, nw most-v mi helpa; jeftha en óra kvmth ánd séith, min svn is vnrjéich ánd vnbikvmmen, ánd ik bin ald, nw wild-ik thi to wáranstew ovir hini ánd ovir min land stállá, til hi jérich sy, sa ach man that wéigarja, til thju wi nawt an twist ne kvme ne müge vr séka stridande with vsa frya sédum.

Sahwersa thér kvmth en vrländisk kapman vppa tolét-márk et Wyringga tha to Almanland ánd hi bidroght, sa warth-er bistonða márkbéten ánd kanbér mákad trvch tha fámna invr et éle land. Kvmth-er thán to bák, sa ne skil nimman kápja fon him, hy méi hinne brúða sa-r kvmen is. Thus, sahwersa-r kápljud kéren wrde vmbe wr-a merka to gá, jeftha mith-e fiát to fárane, sa ach man alléna aldulkera to kjasane tham mán tyge by tyge kánth ánd an en goda hrop stáne by tha fámna. Bérth-et navt to min that-er en árg man mông sy, tham tha ljud bitrogha wil, sa agon tha ora thát to wérane. Het-i-t-al dén sa mot mán thát béterja, ánd thene misdédar ut of lándum banna, til thju vsa náma vral mith érane skil wertha binomath.

Men jef wir vs vppen vrländiska márkt finda, sy-et héinde jeftha fér, ánd bérth-et thát-et folk vs lét dvath jeftha bistélleth, sá agon wy mith haste héi to to slána, hwand afskén wy élla agon to dvande vmbe frétho willa, vsa halfbrothar ne mügon vs nimmer minachtja nach wána that wi ange send.

In min jüged háv ik wel énis mort overa bándá théra éwa, áfter háv ik Frya often tanked vr hjra tex, ánd vsa éthla vr tha éwa thér thérnéi tavlikt send.

Wr.alda jeftha Alfoder heth mi félo jéren jéven, invr félo landa ánd sèa háv ik omme fären ánd néi
al hwa ik sjan há, bin ik vrtjúgad that wi alléna

they insist upon it, it must be done honourably and justly.

If any one comes and says, I am at war, you must help me; or another comes and says, My son is an infant and incompetent, and I am old, so I wish you to be his guardian, and to take charge of my property until he is of age, it is proper to refuse in order that we may not come into disputes about matters foreign to our free customs.

Whenever a foreign trader comes to the open markets at Wyringen and Almanland, if he cheats, he must immediately be fined, and it must be published by the maidens throughout the whole country.

If he should come back, no one must deal with him. He must return as he came.

Whenever traders are chosen to go to trading stations, or to sail with the fleets, they must be well known and of good reputation with the maidens.

If, however, a bad man should by chance be chosen and should try to cheat, the others are bound to remove him. If he should have committed a cheat, it must be made good, and the culprit must be banished from the land in order that our name may be everywhere held in honour.

If we should be ill-treated in a foreign market, whether distant or near, we must immediately attack them; for though we desire to be at peace, we must not let our neighbours underrate us or think that we are afraid.

In my youth I often grumbled at the strictness of the laws, but afterwards I learned to thank Frya for her Tex and our forefathers for the laws which they established upon it. Wr-alda or Alvader has given me many years, and I have travelled over many lands and seas, and after all that I have seen, I am convinced that we alone

trvch Alfoder utforkêren send, êwa to hâvande. Lydas folk ne mêi nên êwa to måkjande ni to hâldande, hja send to dvm ând wild thêrto. Fêlo slachta Findas send snôd enoch, men hja send gyrich, hâchfâraude, falsk, vnkûs ând mort-sjochtich. Poga blêsath hjara selva vppa, ând hja ne mû-gath nawet than krupa. Forska hropath wârk, wârk, ând hja ne dvath nawet as hippa ând kluchtmaakja. Tha roka hropathspâr, spâr, men hja stêlon ând vrslynath al wat vnder hjara snavela kvmath. Lik al tham is thât Findas folk, hja bogath immer ovir goda êwa; ek wil setma maakja vmb-et kwâd to wêrane, men selva nil nimman theran bonden wêsa. Thêra hwam-his gâst that lestigoste sy ând thêrtrvch sterik, tham-his hône krêjath kêning ând tha ôro moton al-wenna an sin weld vnderwurpen wêsa, til en ôther kvmth thêr-im fon-a sêtel drywet. Thât word êwa is to frân vmbe an mêna sêka to nomande. Thervmbe heth mân vs êvin sega lêrth. Êwa thât sêit setma thêr bi aller mânniska êlik an hjara mod prenth send, til thju hja mûge wêta hwat rjucht ând vnrjucht sy ând hwêrtrhvch hja weldich send vmbe hjara âjne dêda ând tham fon ôrum to birjuchtande, thât wil sedsa alsanâka hja god ând navt misdêdich vpbrocht send. Ak is-er jet-en ôra sin an fâst. Êwa seit ak, êlik wêter-lik; rjucht ând sljucht as wêter that thrvch nên stornewind jeftha awet owers vrstoren is. Warth wêter vrstoren, sa warth-et vnêwa, vnrjucht, mem et nygt êvg vmbe wither êwa to werthande, that lêith an sin fonselvhêd, alsa tha nygung to rjucht ând frydom in Fryas bern leith. Thessa nygung hâvath wi trvch Wr.aldas gâst, vsa foders, thêr in Fryas bern bogth, thêrvm be skil hju vs âk êvg biklywa. Êwa is ak thet ôra sinnebyld fon Wr.aldas gâst, thêr êvg rjucht ând vnforstoren *bilywath, afskên-et* an lichême ârg to gêit. Êwa ând vnforstoren send tha mârka thêra wisdom ând rjuchtfêrdichhêd

are chosen by Alvader to have laws. Lyda's people can neither make laws nor obey them, they are too stupid and uncivilised. Many are like Finda. They are clever enough, but they are too rapacious, haughty, false, immoral, and bloodthirsty.

The toad blows himself out, but he can only crawl. The frog cries "Work, work;" but he can do nothing but hop and make himself ridiculous. The raven cries "Spare, spare;" but he steals and wastes everything that he gets into his beak.

Finda's people are just like these. They say a great deal about making good laws, and every one wishes to make regulations against misconduct, but does not wish to submit to them himself. Whoever is the most crafty crows over the others, and tries to make them submit to him, till another comes who drives him off his perch.

The word "Eva" is too sacred for common use, therefore men have learned to say "Evin."

"Eva" means that sentiment which is implanted in the breast of every man in order that he may know what is right and what is wrong, and by which he is able to judge his own deeds and those of others; that is, if he has been well and properly brought up. "Eva" has also another meaning; that is, tranquil, smooth, like water that is not stirred by a breath of wind. If the water is disturbed it becomes troubled, uneven, but it always has a tendency to return to its tranquil condition. That is its nature, just as the inclination towards justice and freedom exists in Frya's children. We derive this disposition from the spirit of our father Wr-alda, which speaks strongly in Frya's children, and will eternally remain so. Eternity is another symbol of Wr-alda, who remains always just and unchangeable.

Eternal and unalterable are the signs wisdom and rec-

thér fon alla frêmo mánnska socht ánd trvch alla rjuchtera bisêten wrden mot. Willath tha mánnska thus setma ánd domar mákja, thér alan god bilywa ánd allerwéikes, sa moton hja élik wésa to fara alle mánnska; néi thisse éwa achath tha rjuchtera hjara ordél ut to kéthande. Is thér eng kwád dén, hwérvr nén éwa tavlikt send, sa mot mán éne ména acht bilidsa; thér ordélth mán néi tha sin thér Wr.aldas gást an vs kéth vmbe over ella rjuchtférdich to birjuch-tande, althus to dvande ne skil vs ordél námmer falikant ut ne kvma. Ne dvath mán nén rjucht men vnrjucht, alsa rist thér twist ánd twispalt emong tha mánnska ánd stata, thérut sprút inlandiska orloch, hwérthrvch ella homljath ánd vrdären wárth. Men, o dvmhéd. Dáhwila wi to dvande send ekkorum to skádane, kvmth-et nidige folk Findas mith hjara falska presterum jvw háva to ráwande, jvwa toghatera to skándaue, jvwa séda to vrdva ánd to tha lesta kláppath hja slávona banda om jahwelikes frya hals.

UT-A SKRIFTA MINNOR.

Tha Nyhellénia * tham fon hira ájn nôme Min-erva hête, god sêten was ánd tha Krékalander † hja to met even hárde minade as vs ájn folk, thá kémon thér svme forsta ánd pretera vppe-ra burch ánd fréjon Min-erva hwér of hjra erva léjon. Nyhellénia andere, mina erva drég ik om in mina bosm, hwát ik urven háv is ljafde vr wisdom, rjucht ánd frydom, háv ik tham vrléren, alsa ben ik élik an tha minniste jvvar slávonena. Nw jév ik réd vm nawet, men than skold ik vrkápja tham. Tha héra gvngon wéi, ánd hripon al lakande, jvwer hêroga thjanra, wisa Hel-lénia. Thach thérmitha miston hja hjara dol, hwand thát folk thát hja minnade ánd hja folgade, nam this nôme to-n ére nôme an. Tha hja ságon thát hjara skot mist hêde,

* *Nyhellenia, Nehalennia.*

† *Krekaland, het Krekenland, zoowel Groot Griekenland als Griekenland eell.*

itude, which must be sought after by all pious people, and must be possessed by all judges. If, therefore, it is desired to make laws and regulations which shall be permanent, they must be equal for all men. The judges must pronounce their decisions according to these laws. If any crime is committed respecting which no law has been made, a general assembly of the people shall be called, where judgment shall be pronounced in accordance with the inspiration of Wr-alda's spirit. If we act thus, our judgment will never fail to be right.

If instead of doing right, men will commit wrong, there will arise quarrels and differences among people and states. Thence arise civil wars, and everything is thrown into confusion and destroyed; and, O foolish people! while you are injuring each other the spiteful Finda's people with their false priests come and attack your ports, ravish your daughters, corrupt your morals, and at last throw the bonds of slavery over every freeman's neck.

FROM MINNO'S WRITINGS.

When Nyhalennia, whose real name was Min-erva, was well established, and the Krekalanders loved her as well as our own people did, there came some princes and priests to her citadel and asked Min-erva where her possessions lay. Hellenia answered, I carry my possessions in my own bosom. What I have inherited is the love of wisdom, justice, and freedom. If I lose these I shall become as the least of your slaves; now I give advice for nothing, but then I should sell it. The gentlemen went away laughing and saying, Your humble servants, wise Hellenia. But they missed their object, for the people took up this name as a name of honour. When they saw that

* *Nyhellenia* or *Nekalennia*.

† *Krekaland*, the *Krekenland* means *Magna Grecia* as well as *Greece*.

thá gvngon hja hja bihlvda ánd séidon that hju-t folk hexnad hède, men vs folk ánd tha goda Krékalandar wérde aller wéikes that-et laster wére. Enis kémon hja ánd frégon, as thv thán nén thjonster ne biste, hwat déist thán mitha ájar tham thv altid bi thi heste. Min-erva andere, thisse ájar send that sinebyld fon Fryas rédjévinga, wérin vsa tokvmste forholen hléit ánd fon éi thát mánneskalik slachte; tid mot hja utbroda ánd wi moton wáka thát-er nén léth an ne kvmth. Tha pretera, god séid; men hwérto thjanath thene hund an thina féra hand. Hellénia andere, heth thene hárdar nén sképer vmbe sin kide at sémene to haldande? hwat thene hvnd is inna thjanest thes sképhárdar, bin ik in Fryas tjanest, ik mot ovir Fryas kide wáka. That likath vs god to, sédon tha pretera; men seg vs, hwat is thju bitjvténise fon thi nachtule, ther immer boppa thin hole sit, is that ljucht-skvwande djar altomet thet téken thinra klársjanhéd. Néan andere Hellénia, hi helpt my hügja that er en slach fon mánuiska ovir hirtha omme dwálth, thér evin lik hi in kárka ánd hola héma; thér an tjuster frota, tach navt as hi, vmb vs fon mûsa ánd óra plága to helpane, men renka to forsinna, tha óra mánniska hjara witskip to ráwane, til thju hja tham to bétre mûge fáta vmber slavona fon to mákjande ánd hjara blod ut to ságane, even as vampyra dva. Enis kémon hja mith en benda folk. Pest was over-et land kvmen, hja séidon, wi alle send to dvande, tha Goda to offerja, til thju hja pest wéra mûge. Nilst thv then navt ne helpa hjara grimskip to stilane, jeftha hethate pest selva ovir-et lánd brocht mith thinra kunsta. Néan sóide Min-erva, men ik ne kán néne goda, thér árg dvande send; thérvmbe ne kan ik navt fréja jef hja beter wrda willa. Ik *kán én gode, thát is Wr.aldas gást*; men thrvch tham er *god is, dvath er ák nen kwád*. Hwanath kvmth-et kwád

their shot had missed they began to calumniate her, and to say that she had bewitched the people; but our people and the good Krekalanders understood at once that it was calumny. She was once asked, If you are not a witch, what is the use of the eggs that you always carry with you? Min-erva answered, These eggs are the symbols of Frya's counsels, in which our future and that of the whole human race lies concealed. Time will hatch them, and we must watch that no harm happens to them. The priests said, Well answered; but what is the use of the dog on your right hand? Hellenia replied, Does not the shepherd have a sheep-dog to keep his flock together? What the dog is to the shepherd I am in Frya's service. I must watch over Frya's flocks. We understand that very well, said the priests; but tell us what means the owl that always sits upon your head, is that light-shunning animal a sign of your clear vision? No, answered Hellenia; he reminds me that there are people on earth who, like him, have their homes in churches and holes, who go about in the twilight, not, like him, to deliver us from mice and other plagues, but to invent tricks to steal away the knowledge of other people, in order to take advantage of them, to make slaves of them, and to suck their blood like leeches. Another time they came with a whole troop of people, when the plague was in the country, and said: We are all making offerings to the gods that they may take away the plague. Will you not help to turn away their anger, or have you yourself brought the plague into the land with all your arts? No, said Min-erva; I know no gods that do evil, therefore I cannot ask them to do better. I only know one good spirit, that is *Wr-alda's*; and as he is good he never does evil. Where, then, does evil come from? aske

thán wéi, frejath tha pretera. Allet kwád kvmth fon jow ánd fon thère dymbéd théra mánniska, tham hjara selva fon jow fensa léta. Jef thin drochten thán sá bjustre god is, wérumb wérther-et kwád thán navt, fréjath tha pretera. Hellenia andere, Frya het vs vppe wéi brocht ánd thene kroder that is tid, tham mot thát ovriga dva. With alle rampun is réd ánd help to findande, tha Wr.alda wil thát wi hja selva soka skilon, til thju wi sterik skile wertha ánd wis. Nillath wi navt, thán lét-er vsa trul ut trulla, til thju wi skilon erfära, hwat néi wisa dédum ánd hwat néi dvma dédum folgath. Tha séide-ne forst, ik skolde wána, that wére betre, that to wérande. Hwel müglik, endere Hellénia, hwand than skolde tha mánniska bilywa lik támade sképa; thv ánd tha pretera skolde-r than hoda willa, men ák skéra ánd néi théra slacht benke fora. Tach alsa nil-t vs drochten navt, hi wil that wi ekkorum helpa, men hi wil ák thát jahweder fry sy ánd wis wrde. Thát is ák vsa wille, thérvmbe kjasth vs folk sin forsta, gréva, rédjévar ánd alle bása ánd mástera ut-a wisesta théra goda mánniska, til thju allemánnalik sin best skil dva vmbe wis ánd god to werthande. Althus to dvande skilun wi énis wéta ánd anda folka léra, that wis wésa ánd wis dva alléna léith to salichhéd. That likt en ordél, séidon tha pretera, men aste nv ménste, that pest thrvch vsa dymbéd kvmth, skolde Nyhellénia thán wel sa god wésa wille, vmbe vs ewat fon thát nya ljucht to lénande, hwér vppa hju sa stolte is. Jes séide Hellénia; tha rokka ánd óra fúglon kvmath alléna falla vp vúl ás, men pest minth navt alléna vúl ás, men vúla séd-plegum ánd fangnisa. Wilstv nv that pest fon-i wika ánd na wither ne kvma, thán mostv tha fangnisa wéi dva, ánd that i alla rén wrde fon binna ánd fon búta. Wi willath biláwa thát thin red god sy, séidon tha pretera, men seg vs, ho skilum wi thér alla

the priests. All the evil comes from you, and from the stupidity of the people who let themselves be deceived by you. If, then, your god is so exceedingly good, why does he not turn away the bad? asked the priests. Hellenia answered: Frya has placed us here, and the carrier, that is, Time, must do the rest. For all calamities there is counsel and remedy to be found, but Wr-alda wills that we should search it out ourselves, in order that we may become strong and wise. If we will not do that, he leaves us to our own devices, in order that we may experience the results of wise or foolish conduct. Then a prince said, I should think it best to submit. Very possibly, answered Hellenia; for then men would be like sheep, and you and the priests would take care of them, shearing them and leading them to the shambles. This is what our god does not desire, he desires that we should help one another, but that all should be free and wise. That is also our desire, and therefore our people choose their princes, counts, councillors, chiefs, and masters among the wisest of the good men, in order that every man shall do his best to be wise and good. Thus doing, we learn ourselves and teach the people that being wise and acting wisely can alone lead to holiness. That seems very good judgment, said the priests; but if you mean that the plague is caused by our stupidity, then Nyhellenia will perhaps be so good as to bestow upon us a little of that new light of which she is so proud. Yes, said Hellenia, but ravens and other birds of prey feed only on dead carrion, whereas the plague feeds not only on carrion but on bad laws and customs and wicked passions. If you wish the plague to depart from you and not return, you must put away your bad passions and become pure within and without. *We admit that the advice is good, said the priests, but how shall we induce all the people under our rule*

människa to krêjs, thêr vnder vs weld send. Tha stand Hellênia vp fon hira sêtel ând kêth: Tha muska folgath thene sêjar, tha folka hjara goda forsta, thêrvambe ach-stv to bijinnande mith thin selva âlsa rên to måkjande, that stv thinna blikka in ând utward mêi rjuchta svnder skâm-råd to werthande to fara thin âjn mod. Men in stêde fon thât folk rên to måkjande heste vûla fêrsta utfonden, hwêr vppa thât folk al sa nâka sûpth, that hja to lesta lik tha barga annath slip frota, vmbe that stv thin vûla lusta bota mêi. Thât folk bigost to jolande ând to spotande. Thêr thrvch ne thuradon hja nên strid wither an to spin-nande. Nv skolde âjder wâna, thât hja vral-et folk to hâpe hropen hêde vmbe vs algadur to-t land ut to driwande. Nêan an stêde fon hja to bihluda gvngon hja allerwêikes, âk to tha hêinde Krêkalana til tha Alpa ut to kêthane, thât et thene allervrste drochten hâgth hêde sin wisa tog-hater Min-erva, to nômth Nyhellênia êmong tha mân-niska to sendane in overa sê mith-en ulk, vmbe tha mân-niska gode rêd to jêvane ând that allermannalik, thêr hja hêra wilde, rik ând lukich skolde wertha, ând ênis bês skolde wertha ovir alle kênigkrik irtha.s. Hira byldnese stâldon hja vppe hjara âltârum, jeftha hja vrsellade-t anda dvma människa. Hja kêthon allerwêikes rêd-jêvinga, thêr hju nimmer jêven hêde, ând tâlâdon wondera, thêr hju nâ dên hêde. Thrvch lesta wiston hja-ra selva master to måkjande fon vsa êwa ând setma, ând thrvch wankêthinga wiston hja alles to wisa ând to vrbruda. Hja stâldon âk fâmma vnder hjara hode, tha skinber vndere hoda fon Fâsta* vsa forma êre moder, vmbe over thât frâna ljucht to wâkane. Men thât ljucht hêde hja selva vpstoken, ând in stêde fon tha fâmkes wis to måkjande, ând after-nêi êmong thât folk to senda, ta sjaka to lêvande ând tha bårn to lêrande, måkadon hja-ra dvm ând dimme bi-t *ljucht ând ne machten* hja nâ buta ne kvma. Ak wrdon

* Fâsta, Vesta, en de Vestalische maagden.

to agree to it? Then Hellenia stood up and said: The sparrows follow the sower, and the people their good princes, therefore it becomes you to begin by rendering yourselves pure, so that you may look within and without, and not be ashamed of your own conduct. Now, instead of purifying the people, you have invented foul festivals, in which they have so long revelled that they wallow like swine in the mire to atone for your evil passions. The people began to mock and to jeer, so that she did not dare to pursue the subject; and one would have thought that they would have called all the people together to drive us out of the land; but no, in place of abusing her they went all about from the heathenish Krekaland to the Alps, proclaiming that it had pleased the Almighty God to send his clever daughter Min-erva, surnamed Nyhellenia, over the sea in a cloud to give people good counsel, and that all who listened to her should become rich and happy, and in the end governors of all the kingdoms of the earth. They erected statues to her on all their altars, they announced and sold to the simple people advice that she had never given, and related miracles that she had never performed. They cunningly made themselves masters of our laws and customs, and by craft and subtlety were able to explain and spread them around. They appointed priestesses under their own care, who were apparently under the protection of Festa, our first Ecermoeder, to watch over the holy lamp; but that lamp they lit themselves, and instead of imbuing the priestesses with wisdom, and then sending them to watch the sick and educate the young, they made them stupid and ignorant, and never allowed them to come out. They were em-

* Festa is Vesta, or the Vestal Virgin.

hja to rëdjëvstare brukath, tach thi rëd was by skin ut hjara mvlun; hwand hjara mvla wëron navt owers as tha hropar, hwër trvch tha prestera hjara gërta utkëthon.

Tha Nyhellënia fallen was, wilden wi en ore moder kjasa, svme wildon nëi Texlând vmbe thër ëne to frëjande, men tha prestera tham by hira åjn folk thåt rik wither in hëde, nildon that ni hengja ånd këthon vs by-ra folk as vn-fråna ut.

III. UT-A SKRIFTA MINNOS.

Tha-k althus wëi faren was mitb mina ljuvd fon Athenia, këmon wi to tha lesta an en ëland thrvch min ljuvd Krëta hëten vm-a wilda krëta tham et folk anhyv by vsa kvmste. Tha as hja sagon thåt wi nën orloch an-t skëld foron, wrdon hja mak, alsa-k et lest far en bota mit yserark en havesmode ånd en stada land wandelde. Thach tha wi en stut sëten hëde ånd hja spëradon that wi nën slavona nëde, tha wëron hja vrstålath, men tha-k-ra nw talt hëde that wi ëwa hëdon ëlik to birjuchtande vr alla, tha wilde-t folk åk fon sokka hå. Tach skërs hëdon hja tham, jefta thåt ëlle land këm anda tys. Tha forsta ånd prestera këmon bårja, that wi hjara tjvth over hërich makad hëde ånd thåt folk këm to vs vmbe hul ånd skul. Tach thå tha forsta sagon thåt hja hjara rik vrlijasa skolda, thå jëvon hja thåt folk frydom ånd këmon to my vmb-en ësega bok. Thach thåt folk was nën frydom wenth ånd tha hëra bilëvon welda nëi that ir god thochte. Thå thi storn wr wër, bigoston hjatwispalt among vs to sëja. Hja sëidon to min folk *that ik hjara help anhropen hëde vmbe standfåst kening to werthande. Enisfand ik gif in min met, thå as er ënis en skip*

ployed as advisers, but the advice which seemed to come from them was but the repetition of the behests of the priests. When Nyhellenia died, we wished to choose another mother, and some of us wished to go to Texland to look for her; but the priests, who were all-powerful among their own people, would not permit it, and accused us before the people of being unholy.

FROM THE WRITINGS OF MINNO.

When I came away from Athenia with my followers, we arrived at an island named by my crew Kreta, because of the cries that the inhabitants raised on our arrival. When they really saw that we did not come to make war, they were quiet, so that at last I was able to buy a harbour in exchange for a boat and some iron implements, and a piece of land. When we had been settled there a short time, and they discovered that we had no slaves, they were very much astonished; and when I explained to them that we had laws which made everybody equal, they wished to have the same; but they had hardly established them before the whole land was in confusion.

The priests and the princes declared that we had excited their subjects to rebellion, and the people appealed to us for aid and protection. When the princes saw that they were about to lose their kingdom, they gave freedom to their people, and came to me to establish a code of laws. The people, however, got no freedom, and the princes remained masters, acting according to their own pleasure. When this storm had passed, they began to sow divisions among us. They told my people that I had invoked their assistance to make myself permanent king. Once I found poison in my food. So when a ship from

fon-t Fly by vs vræilde, ben ik thêrmith stolkens hinne brith. — Tach min witherfara to létande, sa wil-k mith thesa skédness alléna séga, that wi navt mûge hêma mith et Findas folk fon wêr thât et sy, hwand thât hja fvl send mith falska renka, éwa to frésane as hjara swête wina mith déjande fenin.

Ende wra skrifta Minnoa.

HIB VNDER SEND THÊRÊ WÊTA, THÊR AFTER SEND THISSA
SETMA MAKAD.

1. Allera mannalik wêt, thât i sin bihof mot, men wârth ammon sin bihof vnthalden, sa nêt nên man hwat er skil dva vmbe sin lif to bihaldanda.

2. Alle elte minniska werthat drongen a bårn to têlande, wârth that wêrth, sa nêt nim man wath årges thêrof kvme mei.

3. Alrek wêt thât-i fry ånd vnforléth wil léva, ånd that ôre that ak wille. Umbe sekur to wésande send thesa setma ånd domar makad.

Thât folk Findas heth ak setma ånd domar: men thiassa ne send navt nêi tha rjucht, men alléna to bâta thêra prester a forsta, thana send hjara stâta immerthe fvl twispalt ånd mord.

1. Sahwærsa imman nåd heth ånd hi ne kan him selva navt ne helpe, sa moton tha fâmna thât kvndich dva an tha grêva. Thêrfar thât et en stolte Fryas navt ne focht thât selva to dva.

2. Sa hwa årm wârth thrvch tham hi navt wårka nil, thêr mot to thât lånd ut drêven wertha, hwand tha låfa ånd loma send lestich ånd årg tånkande: thêrvmbe åch *mån to wårane tham.*

3. *Jahwêder jong kerdel åch en brud to sêka ånd ia er fif ånd twintich sa åcht-er en wif to håva.*

Flyland sailed past, I quietly took my departure. Leaving alone, then, my own adventures, I will conclude this history by saying that we must not have anything to do with Finda's people, wherever it may be, because they are full of false tricks, fully as much to be feared as their sweet wine with deadly poison.

Here ends Minno's writing.

THESE ARE THE THREE PRINCIPLES ON WHICH THESE
LAWS ARE FOUNDED.

1. Everybody knows that he requires the necessaries of life, and if he cannot obtain them he does not know how to preserve his life.

2. All men have a natural desire to have children, and if it is not satisfied they are not aware what evil may spring from it.

3. Every man knows that he wishes to live free and undisturbed, and that others wish the same thing.

To secure this, these laws and regulations are made.

The people of Finda have also their rules and regulations, but these are not made according to what is just—only for the advantage of priests and princes—therefore their states are full of disputes and murder.

1. If any man falls into a state of destitution, his case must be brought before the count by the maidens, because a high-minded Frisian cannot bear to do that himself.

2. If any man becomes poor because he will not work, he must be sent out of the country, because the cowardly and lazy are troublesome and ill-disposed, therefore they ought to be got rid of.

3. *Every young man ought to seek a bride and to be married at five-and-twenty.*

4. Is hwa fif änd twintich, änd heth er nën èngà, sa àch ek man him ut sin hus to wérane. Ta knàpa àchon him te formyda. Nimth er thàn nach nën èngà, sà mot mán hin dád sèga, til thju hi ut of lande brude änd hir nën àrgenese nèva ne mèi.

5. Is hwa wrak, thàn mot-er avbèr sèga, that nimman fon him to frésane nach to duchtane heth. Sà mei er kvma hwér er wil.

6. Plécht er àfternéi hordom, sà mèi-r fluchts, ne fluchter navt, sà is er an tha wréke thér bitrogna vrléten, änd nimman ne mèi helpa him.

7. Sahwersa àmmon eng god heth, änd en óther likt that therméte that i him thèran vrfate, sa mot-i thát thrja vryelda. Stélth-i jeta réis, thàn mot hi néi tha tinlânnum. Wil thene bistélne him fry jèva, sà mèi-r thát dva. Tha bérth et wither sa ne mèi nimman him frydom jèva.

THISSA DOMAR SEND MAKAD FARA NYDIGA MANNISKA.

1. Sa hwa in hâte mode tha ut nid an nen otheris léja brekth, àgna ut stát, jeftha thoth, hok thát et sy, sa mot thi létha bitallja hwat thene lédar askth. Ne kan hi hát ni dva, sà mot-er avbèr an im dèn wertha, sa hi an thene óre déth. Nil hi thát navt ut ne stonda, sa mot-i him to sina burch-fàm wenda, jef-i inna yser jeftha tin lána mèi werka til sin skeld an sy, néi thér mène dom.

2. Jef ther imman fvnden wárth alsa àrg that-i en Fryas felth, hi mot et mit sina lif bitallja. Kan sina burch-fàm *hin far* altid nei tha tinlâna helpa ér er fat wrde, sy mèi *thát dva*.

3. *Sahwersa* thi bona mèi biwisa mith vrkânda tju-

4. If a young man is not married at five-and-twenty, he must be driven from his home, and the younger men must avoid him. If then he will not marry, he must be declared dead, and leave the country, so that he may not give offence.

5. If a man is impotent, he must openly declare that no one has anything to fear from him, then he may come or go where he likes.

6. If after that he commits any act of incontinence, then he must flee away; if he does not, he may be given over to the vengeance of those whom he has offended, and no one may aid him.

7. Any one who commits a theft shall restore it three-fold. For a second offence he shall be sent to the tin mines. The person robbed may forgive him if he pleases, but for a third offence no one shall protect him.

THESE RULES ARE MADE FOR ANGRY PEOPLE.

1. If a man in a passion or out of illwill breaks another's limb or puts out an eye or a tooth, he must pay whatever the injured man demands. If he cannot pay, he must suffer the same injury as he has done to the other. If he refuses this, he must appeal to the Burgtmaagd in order to be sent to work in the iron or tin mines until he has expiated his crime under the general law.

2. If a man is so wicked as to kill a Frisian, he must forfeit his own life; but if the Burgtmaagd can send him to the tin mines for his life before he is taken, she may do so.

3. If the prisoner can prove by proper witnesses that

gum that et by vuluk skên is, sa skil hi fry wêsa, men bërth et jetta rêis, sa mot-i tach nêi tha tinlânnum, til thju mân thër thrvch formitha all vnerimde wrêka ând fêitha.

THIS SEND DOMAR FARA HORNINGA.

1. Hwa en ôtheris hvs ut nid thene råde hôn anstekt nis nên Fryas, hi is en horning mith basterde blod. Mêi mân hin bi thër dêd bifâra, sa mot mân hin vppet fjvr werpa. Hy mêi flya sa-r kân tach nârne skil-i sêkur wêsa fara wrêkande hand.

2. Nên âfta Fryas skil ovira misslêga sinra nêste malja nach kalta. Is hwa misdêdoch far-im selva, tha navt frêselik far en ôra, sâ mêi hi him selva riuchta. Wârth-i alsa ârg that er frêselik wârth, sa mot mân-t anda grêva bara; men is thër hwa thër en ôther âfterbâkis bitighat in stêde fon-t to dvande by tha grêva, tham is en horning. Vpper mârck mot-i anda pêle bvnden wrde, sa that et jong folk im anspêja mêi; âfter lādath mân him overa mârka, men navt nêi tha tinlâna, thrvch that en êrerâwer âk is to frêsame.

3. Sahwersa thër ênis imman wêre sa ârg that i vs gvng vrrêde by tha fyand, pâda ând to pâda wes, vmbe vsa flyburga to nâka, jeftha thes nachtis thêrin to glupa, tham wêre allêna wrocht ut Findas blod. Him skolde mân mota barna. Tha stjurar skoldon sin mân ând al sina sibba nêi en fêr êland mota brânga ând thër sin ask forstava, til thju-r hyr nên feninige krûdon fon waxa ne *mûge*. Tha fâmna moton thân sin nâm utspêja in vr al *vsâ stâta*, til thju nên bårn sin nâm ne krêje ând tha *alda him mûge vrwerpa*.

the death was accidental, he may go free; but if it happens a second time, he must go to the tin mines, in order to avoid any unseemly hatred or vengeance.

THESE ARE THE RULES CONCERNING BASTARDS.

1. If any man sets fire to another's house, he is no Frisian, he is a bastard. If he is caught in the act, he must be thrown into the fire; and wherever he may flee, he shall never be secure from the avenging justice.

2. No true Frisian shall speak ill of the faults of his neighbours. If any man injures himself, but does no harm to others, he must be his own judge; but if he becomes so bad that he is dangerous to others, they must bring it before the count. But if instead of going to the count a man accuses another behind his back, he must be put on the pillory in the market-place, and then sent out of the country, but not to the tin mines, because even there a backbiter is to be feared.

3. If any man should prove a traitor and show to our enemies the paths leading to our places of refuge, or creep into them by night, he must be the offspring of Finda; he must be burnt. The sailors must take his mother and all his relations to a desolate island, and there scatter his ashes, in order that no poisonous herbs may spring from them. The maidens must curse his name in all the states, in order that no child may be called by his name, and that his ancestors may repudiate *him*.

Orloch was vrtigen, men néd was kvmen an sin stéd. Nw wéron hyr thré mánniska thér-ek en buda kéren stálon fon asvndergane éjnhára. Tha hja wrdon alle fat. Nw gong thene érosta to ánd brocht thene thjaf by tha skelte. Tha fámna thér-*vr* kétande séidon allerwéis, that i dén héde néi rjucht. Thi óra nom thene thjaf thát kéren of ánd léth im forth mith fréto. Tha fámna séidon, hi heth wel dén. Men thi thredde éjnhér gvng néi tha thjaf sin hus thá. Asser nw sach ho néd thér sin sétel vpstálth héde, thá gvng hi to bák ánd kérde wither mith en wéin fol nédthrestum, thér hi néd mith fon thére hérd of driwe. Fryas fámna hédon by him omme wáráth ánd sin déd an dat évge bok skrèven, dahwile hja al sina léka ut fáchth héde. Thju éremoder was et séid ánd hju lét het kvndich dva thrvch thát éle lánd.

THAT HYR VEDER STAT IS IN UT THA WAGAR THÉRE
WARABURCH WRITEN.

(Zie plaat I.)

Hwat hyr boppa stát send thi tékna fon thát jol. Thát is thát forma sinnebild *Wr.aldas*, ák fon t-*anfang* jeftha-t bijin, wérut tid kém, thát is thene Kroder thér évg mith thát jol mot ommehlápa. Thana heth Frya thát standskrift mákad, thát hja brukte to hira tex. Thá Fásta éremoder wére, heth hju-r thát run ieftha hlápande skrift fon mákad. Ther Witkéning thát is Sékéning, Godfréiath thene alda heth thér asvndergana telnomar fon mákad fár stand ánd rvnskrift béde. T is thérvmbe navt to drok that wi-r jérliks énis fést *vr* fyrja. Wy mügon *Wr.alda évg thank to wya* thát hi sin gást sa herde in *vr* vva éthla heth fára létu. Vnder hira tid heth Fínda ák en skrift

War had come to an end, but famine came in its place. There were three men who each stole a sack of corn from different owners, but they were all caught. The first owner brought his thief to the judge, and the maidens said everywhere that he had done right. The second owner took the corn away from his thief and let him go in peace. The maidens said he has done well. The third owner went to the thief's house, and when he saw what misery was there, he went and brought a waggon-load of necessaries to relieve their distress. Frya's maidens came around him and wrote his deed in the eternal book, and wiped out all his sins. This was reported to the Eeremoeder, and she had it made known over the whole country.

WHAT IS WRITTEN HEREUNDER IS INSCRIBED ON THE
WALLS OF WARABURGT.

(See Plate L)

What appears at the top is the signs of the Juul—that is, the first symbol of Wr-alda, also of the origin or beginning from which Time is derived; this is the Kroder, which must always go round with the Juul. According to this model Frya formed the set hand which she used to write her Tex. When Fasta was Eeremoeder she made a running hand out of it. The Witkoning—that is, the Sea-King Godfried the Old—made separate numbers for the set hand and for the runic hand. It is therefore not too much that we celebrate it once a year. We may be eternally thankful to Wr-alda that he allowed his spirit to exercise such an influence over our forefathers.

In her time Finda also invented a mode of writing.

utfvnden, men thât wère sa hágfárende ánd fvl mith frísla ánd krolum, thât tha afterkvmanda thêrof thju bitjudnese ring vrléren háve. Afternéi hávon hja vs skrift léred binoma tha Finna, tha Thyrjar ánd tha Krekalander. Men hja niston navt god, thât-et fon et jol mákad was ánd that-et thêrumbe altid skrêven wrde moste mith son om. Thêrby wildon hja thât hjara skrift vnlésbêr skolde wêsa far ora folkum, hwand hja hávath altid hémnessa. Thus to dvanda send hja herde fon-a wis rákath, thêrméthá, that ta bárn tha skriftun hja-rar aldrum amper lésa en mûga; dahwile wy vsa alderaldesta skriftun évin red lésa mûga as thêra thêr jester skrêven send.

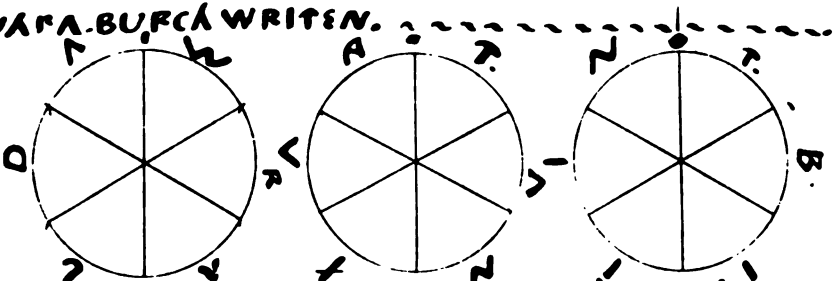
Hir is thât stand skrift, thêrvnder thât run skrift, forth tha tálnomar a byder wisa.

(Zie plaat II.)








THAT STÊT VP ALLE BURGUM ESKRÊVEN.

Êr thêre áрге tid kêm was vs lánd thât skénneste in wr.alda. Svonne rés hager ánd thêr was sjelden frost. Anda báma ánd trêjon waxton frúgda ánd nochts, thêr nw vrléren send. Among tha gárs-sédum hedon wi navt alena kèren, ljaver ánd blyde, men ák swete thêr lik gold blikte ánd thât mán vndera svnnastréla bakja kvste. Jéron ne wrde navt ne telath, hwand thât éne jêr was alsa blyd as et óthera. An tha éne side wrdon wi thrvch Wr.aldas sé bisloten, hwêrvp nèn folk buta vs navt fara ne mochte nach kvnde. Anda óre side wrden wi thrvch thât brêde Twisklánd vmtunad, hwêr thrvch thât Findas folk navt kvma ne thvradon, fon ovira *tichta walda ánd ovir it wilde kwik.* By mórne paldon *wi ovir it uter ende thes aster-sê,* by évind an theue








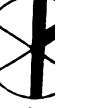
ΛΑΤΗΡ VNDΕ ΣΤΑΤ ΙΣ ΙΝΟΥΤ ΛΑ WΛΟΡ ΛΕΡΕ
 WΛΡΑ. BUFCΛ WRITEN.











ΛΩΑΤΗΡ ΒΟΡΡΑ ΣΤΑΤ ΣΕΝΔΛΙΤΕ ΚΝΑ ΤΟΝ
 ΛΑΤΙΟΥ ΛΑΤΙΣ ΛΑΤΙΟΡΜΑ ΣΙΝΝΕ ΒΙΛΟ WΡΑΛ
 ΟΑΣ. ΑΚΤΟΜ ΤΑΝΤΑΙΟ ΙΕΤΑ Τ ΒΙΙΝ WΘΕΡΥΤ
 ΤΙΟ ΚΕΜ. ΛΑΤΙΣ ΔΙΝΕ ΚΡΟΔΙΕ ΛΕΡ ΘΝΟ ΜΙΑ
 ΛΑΤΙΟΥ ΜΟΓΟΜΜΕ ΑΛΑΡΕ. ΛΑΝΑ ΛΕΤ ΤΡΙΑ
 ΛΑΤ ΣΤΑΝΔ ΣΚΡΙΤ Τ ΑΓΓΛΙΑ ΒΡΥΚΤΙ ΤΟ ΛΙΜΑ
 ΤΕΧ. ΛΑ ΤΑΣΤΑ ΕΡΕ ΜΟΔΙΕ WΘΕΡΕ ΛΕΤ ΛΙΟΥ
 Ρ ΛΑΤ ΚΥΝ ΙΕΤΑ ΛΑΡΑΝΔΕ ΣΚΡΙΤΕ ΤΟΝ ΜΑΚ
 ΑΟ. ΛΕΡ WΤΚΕΝΙΑ. ΛΑΤΙΣ ΣΕΚΕΝΙΑ. ΟΟΟ.
 ΤΡΕΙΑ Λ. ΛΕΝΕ ΑΛΔΑ. ΛΕΤ ΛΕΡ ΑΣ VNDΕΙ ΟΑΝΑ
 ΤΕΛ ΝΟΜΑΡ ΤΟΝ ΜΑΚΑΟ ΤΑΡ ΣΤΑΝΔ ΑΝΔ
 ΚΥΝ ΣΚΡΙΤ ΒΕΔΕ. ΤΙΣ ΛΕΡ VΜΒΕ ΝΑΥΤ ΟΟ ΔΡΟΚ
 ΛΑΤ W ΙΕΡΛΙΚΣ ΘΝΙΣ ΤΕΣΤ VΕ ΤΥΡΙΑ. WΥ ΜΩΟ
 ΟΝ WΡΑΙΔΑ ΘΝΟ ΛΑΝΚ ΤΟ WΙΑ ΛΑΤ ΛΙΣ ΙΝ
 ΟΙΑΣΤ ΣΑ ΛΕΡΔΕ. ΙΝ VΡ VΣΑ ΕΛΛΑ ΛΕΤ ΤΑΡΑ
 ΒΕΤΝ. VΝΔΙΕ ΛΙ ΡΑΤΙΟ ΛΕΤ ΤΙΝΔΑ ΑΚΕΝ ΣΚΡ
 ΙΤ ΟΤ VΝΔΕΝ. ΜΕΝ ΛΑΤ WΕΡΕ ΣΑ ΛΑΟΤΑΡ
 ΑΝΔΕ ΑΝΘ VΛ ΜΙΑ ΤΡΙΣΛΑ ΑΝΘ ΚΡΟΛΟΜ
 ΛΑΤ ΛΑ ΑΓΓΕΚΥΜΑΝΔΑ ΛΕΡΟΤ ΚΙΟΥ ΒΙΤΙΝΔ
 ΝΕΣΕ ΡΙΑ VΡΕΒΕΝ ΛΑΝΕ. ΑΚΕΡΝΕΙ ΛΑΝΟΝ
 ΛΙΑ VΣ ΣΚΡΙΤ ΛΕΡΕΔ ΒΙΝΟΜΑ ΛΑ ΤΙΝΝΑ.
 ΛΑ ΛΥΡΙΑΡ ΑΝΔ ΛΑ ΚΡΕΚΑ. ΛΑΝΔΑΡ. ΜΕΝ ΛΙΑ
 ΝΙΣΤΟΝ ΝΑΥΤ ΟΟΔ ΛΑΤΕΤ ΤΟΝ ΙΤ ΙΟΥ ΜΑΚΑΟ
 WΑΣ ΑΝΘ ΛΑΤΕ ΛΕΡ VΜΒΕ ΑΛΤΙΔ ΣΚΡΕΒΕΝ
 x ΜΑΚΑΟ-

STAND.       

RUN. *Λα.* *Λä.* *Λá.* *Λβ.* *Θι.* *Οε.* *Uα*

Uü. *Wü.* *Εε.* *Εο.* *Ιι.* *Ιι.* *Υγ.* *Υγ.*

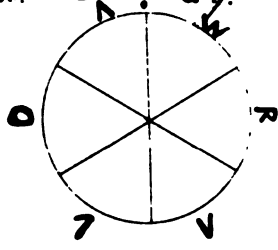
       








Bβ. *Pp.* *Tt.* *Κκ.* *Dd.* *Υγ.* *Vv.* *R*

Nn. *Ππ.* *Mm.* *Ll.* *Qq.* *Kk.* *Ss.* *Cc*


Xx.



STAND.       

RUN. *00.* *11.* *22.* *33.* *44.* *55.* *66.* *77.* *88.* *99.*

but that was so high-flown and full of flourishes that her descendants have soon lost the meaning of it.

Afterwards they learned our writing—that is, the Finns, the Thyriers, and the Krekalanders—but they did not know that it was taken from the Juul, and must therefore always be written round like the sun. Furthermore, they wished that their writing should be illegible by other people, because they always had matters to conceal. In doing this they acted very unwisely, because their children could only with great difficulty read the writings of their predecessors, whereas our most ancient writings are as easy to read as those that were written yesterday.

Here is a specimen of the set hand and of the running hand, as well as of the figures, in both.

(See Plate II.)

THIS STANDS INSCRIBED UPON ALL CITADELS.

Before the bad time came our country was the most beautiful in the world. The sun rose higher, and there was seldom frost. The trees and shrubs produced various fruits, which are now lost. In the fields we had not only barley, oats, and rye, but wheat which shone like gold, and which could be baked in the sun's rays. The years were not counted, for one was as happy as another.

On one side we were bounded by Wr-alda's Sea, on which no one but us might or could sail; on the other side we were hedged in by the broad Twiskland (Tusschenland, Deutschland), through which the Finda people dared not come on account of the thick forests and the wild beasts.

Eastward our boundary went to the extremity of the East Sea, and westward to the Mediterranean

middelsê, alsa wi buta tha littiga wel twelif gráta swete riustrama hêdon, vs thrvch Wr.alda jêven vmb vs lând elte to haldane ánd vmb us wigandlik folk tha wêi to wisana nêi sina sê.

Tha owira thissar rin strama wrdon tomet algadur thrvch vs folk bisêton, ák tha fjelda an thju Rêne fon t éna enda alon et ôre ende thá.

To jenst-*vr* tha Dênemarka ánd that Juttarlând hêdon wi folkplantinga mith en burchfám, dána wonon wi káper ánd yser, bijvka tár, pák ánd svma ôr bihof. To jenst *vr* vs formélich Westland thêr hêdon wi Brittanja mith sina tinlána. Brittanja thát was thát lând théra bannalinga, thêr mith hulpe hjarar burchfám wêi brith wêron vmbe hira lif to biháldana. Thach for that hja navt to bák kvma ne skolde, warth er érost en B to fára hjara stár priked, tha bana mith ráde blod farve ánd tha ôra misdédar mith bláwe farve. Buta ánd bihalva hêdon vsa stjurar ánd kápljvd mêní loge anda héinde Krékalanda ánd to Lydia. In *vr* Lydia thêr send tha swarta minniska. Thá vs lând sá rum ánd grát wêre, hêdon wi félo asondergana námon. Théra tham saton biásten tha Dênemarka wrdon Jutta hêton, uthávede hja tomet navt owers ne dédon as barn-stên juta. Hja tham thêr saton vppa élanda wrdon Létne hêten, thrvchdam hja mést al vrlêten lévaton. Alle stránd ánd skor hêmar fon-a Dênemarka alont thére sándfal nw Skelda wrdon Stjurar,* Sêkámper,† ánd Angelara ‡ hêton. Angelara sá hêton mân to fora tha butafiskar vmbe that hja alan mith angel jefta kol fiskton ánd nimmer nên netum. Théra thêr thána til tha héinde Krékalánda sáton, wrdon blát Kád-hêmar hêten, thrvch tham hja ninmerthe buta foron. Théra thêr in da háge marka sáton, thêr anna Twisklanda pálon, wrdon Saxmanna hêton, utháwede hja immer wêpned wêron *vr* thát wilde kwik ánd vrwildarda Britne. Thêr to

* Stjurar, Sturil.

† Sêkámper, Sicambri.

‡ Angelara, Angli.

Sea; so that besides the small rivers we had twelve large rivers given us by Wr-alda to keep our land moist, and to show our seafaring men the way to his sea.

The banks of these rivers were at one time entirely inhabited by our people, as well as the banks of the Rhine from one end to the other. Opposite Denmark and Jutland we had colonies and a Burgtmaagd. Thence we obtained copper and iron, as well as tar and pitch, and some other necessaries. Opposite to us we had Britain, formerly Westland, with her tin mines.

Britain was the land of the exiles, who with the help of their Burgtmaagd had gone away to save their lives; but in order that they might not come back they were tattooed with a B on the forehead, the banished with a red dye, the other criminals with blue. Moreover, our sailors and merchants had many factories among the distant Krekalanders and in Lydia. In Lydia (Lybia) the people are black. As our country was so great and extensive, we had many different names. Those who were settled to the east of Denmark were called Jutten, because often they did nothing else than look for amber (*jutten*) on the shore. Those who lived in the islands were called Letten, because they lived an isolated life. All those who lived between Denmark and the Sandval, now the Scheldt, were called Stuurlieden (pilots), Zeekampers (naval men), and Angelaren (fishermen). The Angelaren were men who fished in the sea, and were so named because they used lines and hooks instead of nets. From there to the nearest part of Krekaland the inhabitants were called Kadhemers, because they never went to sea but remained ashore.

Those who were settled in the higher marches bounded by Twisklanden (Germany) were called Saxmannen, because they were always armed against the wild beasts and the savage Britons. Besides

* *Stjurar*, in Latin *Sturii*. † *Stkämpar*, in Latin *Sicambri*.
‡ *Angelara*, in Latin *Angli*.

boppa hêdon wi tha nôma Landsáton, Mársata,* and Holt-
jefta Wodsáta.

HO ARGE TID KÉM.

Hél thene súmer was svnne áftere wolkum skolen, as
wilde hja irtha navt ne sja. Wind reston in sina búdar,
werthrvch rék and stom lik séla boppa hus and polon
stand. Loft wárth althus drov and dimme, and inna tha
hirta théra mánniska was blydskip nach frúchda. To
midden thisre stílnise fang irtha an to bévande lik as hju
stárvande wére. Berga splyton fon ekkorum to spéjande
fjvr and logha, óra svnkon in hira skát del, and thér hju
érost fjelda héde; héjade hju berga vppa. Aldland † trvch
tha stjurar Atland héten svnk nyther and thát wilde hef
stápton alsa náka wr berg and délon, that ella vndere sé
bidvlnwen wére. Félo mánniska wrdon in irtha bidobben,
and félo thér et fjvr vnkémen wéron, kémon thérnéi innét
wéter vm. Navt alléna inda landa Fíndas spéidon berga
fjvr, men ák in-t Twisk-land. Walda bárnadon thérthrvch
áfter ekkorum and thá wind dána wéi kém, thá wájadon
vsa landa fvl ask. Rínstráma wrdon vrléid and by hjara
mvda kémon néja élanda fon sand and drivande kwik.
Thrju jér was irtha alsa to lydande; men tha hju béter
wére macht mán hira vvnda sja. Félo landa wéron
vrsvnken, óra uta sé résen and thát Twisk-land to fára-n
halfdél vntwalt. Bánda Fíndas folk kémon tha létogha
rumtne bifára. Vsa wéibritne vrdon vrdelgen jefta hja
wrdon hjara harlinga. Thá warth wákandom vs dvbbeld
boden and tid lérd vs that éndracht vsa stárikate burch is.

THIT STÊT INNA WÁRABURCH BY THÈRE ALDEGA
MVDA WRYT.

Thju Wáraburch nis nén fámnaburch, men thér in wrdon

* *Mársata, Marsacii.*

† *Aldland, Atlantia.*

these we had the names Landzaten (natives of the land), Marzaten (natives of the fens), and Woud or Hout zaten (natives of the woods).

HOW THE BAD TIME CAME.

During the whole summer the sun had been hid behind the clouds, as if unwilling to look upon the earth. There was perpetual calm, and the damp mist hung like a wet sail over the houses and the marshes. The air was heavy and oppressive, and in men's hearts was neither joy nor cheerfulness. In the midst of this stillness the earth began to tremble as if she was dying. The mountains opened to vomit forth fire and flames. Some sank into the bosom of the earth, and in other places mountains rose out of the plain. Aldland, called by the seafaring people, Atland, disappeared, and the wild waves rose so high over hill and dale that everything was buried in the sea. Many people were swallowed up by the earth, and others who had escaped the fire perished in the water.

It was not only in Finda's land that the earth vomited fire, but also in Twiskland (Germany). Whole forests were burned one after the other, and when the wind blew from that quarter our land was covered with ashes. Rivers changed their course, and at their mouths new islands were formed of sand and drift.

During three years this continued, but at length it ceased, and forests became visible. Many countries were submerged, and in other places land rose above the sea, and the wood was destroyed through the half of Twiskland (Germany). Troops of Finda's people came and settled in the empty places. Our dispersed people were exterminated or made slaves. Then watchfulness was doubly impressed upon us, and time taught us that union is force.

THIS IS INSCRIBED ON THE WARABURGT BY THE
ALDEGAMUDE.

The Waraburgt is not a maiden's city, but the place where

* *Marsata*, in Latin *Marsacii*.

† Aldland, in Latin *Atlantia*.

alla uthémeda ánd vrlaudeka thinga wáráth, thér mitbrocht binne thrvch tha stjurar. Hju is thri péla, thát is en half ty súdwarth fon Médéa-sblik légen. Alsa is thát förword: berga nygath thinna krunna, wolka ánd stráma wén. Jes. Skénland * blóst, slávona folka stóp-path vppat thin klát, o Frya.

Alsa is thju skédnesse.

100 ánd 1 jér † néi that áldland svnken is, kém thér ut-et ásta en folk wéi. Thát folk was vrdreven thrvch en óther fólk, áfter vs twisk land kréjon hja twispalt, hja skifton hjara selva an twam hápa, ek hér gvng sines wéigea. Fon-t éne dél nis nén tál to vs ne kémen, men thát óre dél fyl áfter to vs Skénland. Skénland was sunnich bifolkath, ánd anda áfter-kád thát sunnichste fon al. Thérvmbe machton hja-t svnder strid wrwinna, ánd utháwede hja ówers nén léth ne dedon, nildon wi thérvr nén orloch ha. Nw wi hjam hávon kánna léred, sá willath wi ovir hjara sáda skriwa, áfternéi ho-t vs mith hjam for-gungen is. Thát folk was navt ne wild lik félo slachta Findas, men élik anda Égipta-landar, hja hávath prestera lik tham ánd nw hja kárka háve ák byldon. Tha prestera send tha engosta héra, hja héton hjara selva Mágjara, hjara aller ovirste hét Magy, hi is hávedprester ánd kéning mith én, allet óre folk is nul in-t siffer ánd éllik ánd al vnder hjara weld. Thát folk néth navt énis en nóme, thrvch vs send hja Finna héten, hwand afskén hjara férsta algadur drov ánd blodich send, thach send hja thér alsa fin vp, that wi thér bi áfter stáne, forth ne send hja navt to binydane, hwand hja send slávona fon tha presterum ánd jeta fül árger fon hjara méninga. Hja ménath that ella fvl kvada gáston is, thér inda mánniska ánd djara gluppe, men fon Wr.aldas gást néton hja nawet. Hja hávath sténe wépne, tha Mágjara kápra. *Tha Mágjara* tellath that hja tha árge gáston

* Skénland, Scania, Scandinavia.

all the foreign articles brought by sailors were stored. It lies three hours south from Medeasblik.

Thus is the Preface.

Hills, bow your heads; weep, ye streams and clouds. Yes. Schoonland (Scandinavia) blushes, an enslaved people tramples on your garment, O Frya.

This is the History.

One hundred and one years after the submersion of Aldland a people came out of the East. That people was driven by another. Behind us, in Twiskland (Germany), they fell into disputes, divided into two parties, and each went its own way. Of the one no account has come to us, but the other came in the back of our Schoonland, which was thinly inhabited, particularly the upper part. Therefore they were able to take possession of it without contest, and as they did no other harm, we would not make war about it. Now that we have learned to know them, we will describe their customs, and after that how matters went between us. They were not wild people, like most of Finda's race; but, like the Egyptians, they have priests and also statues in their churches. The priests are the only rulers; they call themselves Magyars, and their headman Magy. He is high priest and king in one. The rest of the people are of no account, and in subjection to them. This people have not even a name; but we call them Finns, because although all the festivals are melancholy and bloody, they are so formal that we are inferior to them in that respect. But still they are not to be envied, because they are slaves to their priests, and still more to their creeds. They believe that evil spirits abound everywhere, and enter into men and beasts, but of Wr-alda's spirit they know nothing. They have weapons of stone, the Magyars of copper. The Magyars affirm that they can exorcise

* Skónland or Scandinavia.

† 2193 - 101 is 2092 before Christ.
R

banna ánd vrbanna mûgon, thér vr is-t folk ólan in ange frése ánd vppira wésa nis nimmer nên blydskip to bisjan. Thá hja god sêten wéron, sochtôn tha Magjara athskip bi vs, hja bogadon vp vsa tál ánd sêdum, vp vs fja ánd vppa vs ysere wêpne, thér hja gérn to fori hjara goldun ánd sulvere syrhedum wandela wilde, ánd hjara tjoth hildon hja immerthe binna tha pèlon, men thát vrskalkton vsa wákendóm. Achtantich jêr forther, just wêr-et jolfêrste, thér kèmon hja vnwarlinge lik snêi thrvch stornewind drêwen ovir vsa landa to runnande. Thér navt fya machton wrdon vrdên, Frya wárth anhropen, men tha Skênlandar hêdon hira rêd warlâsed. Thá wrdon kráfta sámlath, thri pèlun fon Goda-hisburch,* wrdon hja wither stonden, tha orloch bilêv. Kát jefta Káter-inne, alsa hête thju fâm, thér burchfâm to Goda burch was. Kát was stolte ánd háchfâranda, thêrvmbe ne lét hju nên rêd ni follistar anda Moder ne frêja. Men thá tha burchhêra thát fâta, thá svndon hja selva bodon nêi Texlând nêi thére Moder thá. Minna alsa was thére Moder-is nôme, lét ála tha stjurar mânja ánd ál-et othera jongk folk fon Ast-flyland ánd fon tha Dênemarkum. Ut thesse tocht is thju skydnese fon Wodin bern, sa-r vppa burgum wryten is ánd hir êskréven. Anda Alder-gámude † thér reste en alde sêkâning. Sterik was sin nôme ánd tha hrop vr sina dêda was grát. Thisse alde rob hêde thré néva; Wodin thene aldeste hêmde to Lumka-mákja ‡ bi thére Ê-mude to Ast-flyland by sin eldrum t-us. Ênes was er hêrman wêst. Túnis ánd Inka wéron sêkâmpers ánd just nw bi hjara fâderja anda Aldergá-mude t-vs. As tha jonga kâmpars nw bi ekkórum kèmon, kèron hja Wodin to hjara hêrman jefta kâning ut, ánd tha sêkâmpars kèron Túnis to-ra sêkâning ánd Inka to hjara skelte bí thér nacht. Tha stjurar gvngon thá nêi tha Dênemarka fâra, thér nâmon hja Wodin mith sin wigandlika landwêr in.

* Goda-hisburch, Gothenburg.

† Alderga, Ouddorp (bij Alkmaar).

‡ Lumkamákja bithêre Emuda, Emden.

and recall the evil spirits, and this frightens the people, so that you never see a cheerful face. When they were well established, the Magyars sought our friendship, they praised our language and customs, our cattle and iron weapons, which they would willingly have exchanged for their gold and silver ornaments, and they always kept their people within their own boundaries, and that outwitted our watchfulness.

Eighty years afterwards, just at the time of the Juulfeest, they overran our country like a snowstorm driven by the wind. All who could not flee away were killed. Frya was appealed to, but the Schoonlanders (Scandinavians) had neglected her advice. Then all the forces were assembled, and three hours from Godasburgt they were withstood, but war continued. Kat or Katerine was the name of the priestess who was Burgtmaagd of Godasburgt. Kat was proud and haughty, and would neither seek counsel nor aid from the mother; but when the Burgtheeren (citizens) knew this, they themselves sent messengers to Texland to the Eeremoeder. Minna—this was the name of the mother—summoned all the sailors and the young men from Oostflyland and Denmark. From this expedition the history of Wodin sprang, which is inscribed on the citadels, and is here copied. At Aldergamude there lived an old sea-king whose name was Sterik, and whose deeds were famous. This old fellow had three nephews. Wodin, the eldest, lived at Lumkamakia, near the Eemude, in Oostflyland, with his parents. He had once commanded troops. Teunis and Inka were naval warriors, and were just then staying with their father at Aldergamude. When the young warriors had assembled together, they chose Wodin to be their leader or king, and the naval force chose Teunis for their sea-king and Inka for their admiral. The navy then sailed to Denmark, where they took on board Wodin and his valiant host.

* Goda-hisburch is Gothenburg.

† Alderga is Ouddorp, near Alkmaar.

‡ Lumkamakja bithere Eemuda is Emden.

Wind was rum and also wéron hja an en Amering* to Skênland. Thá tha northeska brothar ra selva by-m fogath héde, délde Wodin sin weldich hér an thri wiga. Frya was hjara wépenhrop and sá hi bákward sloch tha Finnen and Mágjara as of et bárn wéron. Thá thene Mágj fornóm ho sin ljuvd al ombrocht wrdon, thá sand hi bodon mith stáf and krone. Hja séidon to Wodin, o thv alra grátteste théra káningar, wi send skeldich, thach al hwat wi dén háve is ut néd dén. Je méne that wi jvw brothar willengklik anfat háve, men wi send thrvch vsa fyanda forth-fétereth and thi alle send vs jeta vppa hakka. Wi hávath often helpe an thinre burchfám fréjath, men hja neth vs navt ne meld. Thene Mágj séith, sá hwersa wi ekkórum to tha hálte vrdva, sá skilun tha wilda skep-hárdar kémon and vs algádur vrdva. Thene Mágj heth fül rikdom, men hi heth sjan that Frya weldiger is as al vsa gáston et sémine. Hi wil sin háved in hira skát del ledsa. Thv bist thene wigandlikste káning irthas, thin folk is fon yser. Warth vsa káning and wi alle willath thin slávona wésa. Hwat skolde that ér-rik fár-i wésa, aste tha wilda wither to lák driwa koste, vsa séfya skolde-t rondblésa and vsa mára skoldon jv vral fárut gá.

Wodin was sterik, wost and wigandlik, men hi nas navt klár sjande, thér thrvch wárth i in hjar méra fvngen and thrvch thene Mágj kroneth. Rju félo stjurar and land-wérar, tham thisse kér navt ne sinde, brúdon stolkes hinne, Kát mith némande, men Kát thér navt to fára thére Moder ner to fára thére ména acht forskine nilde, jompade wr bord. Thá kém stornewind and fétete tha sképa vppa skorra fonna Denne-mar kum del svnder enkel man to mistane. Afternéi hávon hja tha strét Kátsgat† héten. Thá Wodin kroned was, gvng-er

* *Amering*, nog in N.-Holland in gebruik, beteekent daar: adembtocht, oogenblik. Cf. Kilian in voca.

† *Kátsgat*, het *Kattegat*.

The wind was fair, so they arrived immediately in Schoonland. When the northern brothers met together, Wodin divided his powerful army into three bodies. Frya was their war-cry, and they drove back the Finns and Magyars like children. When the Magy heard how his forces had been utterly defeated, he sent messengers with truncheon and crown, who said to Wodin: O almighty king, we are guilty, but all that we have done was done from necessity. You think that we attacked your brothers out of illwill, but we were driven out by our enemies, who are still at our heels. We have often asked your Burgtmaagd for help, but she took no notice of us. The Magy says that if we kill half our numbers in fighting with each other, then the wild shepherds will come and kill all the rest. The Magy possesses great riches, but he has seen that Frya is much more powerful than all our spirits together. He will lay down his head in her lap. You are the most warlike king on the earth, and your people are of iron. Become our king, and we will all be your slaves. What glory it would be for you if you could drive back the savages! Our trumpets would resound with your praises, and the fame of your deeds would precede you everywhere. Wodin was strong, fierce, and warlike, but he was not clear-sighted, therefore he was taken in their toils, and crowned by the Magy.

Very many of the sailors and soldiers to whom this proceeding was displeasing went away secretly, taking Kat with them. But Kat, who did not wish to appear before either the mother or the general assembly, jumped overboard. Then a storm arose and drove the ships upon the banks of Denmark, with the total destruction of their crews. This strait was afterwards called the Kattegat. When Wodin was crowned, he

* *Amering*, still in use in North Holland to signify a breath or a twinkling of an eye.

† *Kátégat* is the Kattegat.

vppa wilda lós; thi wéron al rutar, lik een hêjel buje kémon hja ajn Wodin-is hêr, men lik en twyrne wind wendon hja omme and ne thvradon ná wither forskina. As Wodin nw to bák kêm, jav thene Mågy him sin toghater to-n wif. Afternei wârth-i mith krûdon birékad, men thêr wéron tawerkrûdon mông, hwand Wodin warth bi grådum alsa sêr vrmêten, that-i Frya and Wraldas gâst miskâna and spota thvrade, thawyla hi sin frya hals bog to sâra falska drochten-likande byldum. Sin rik hilde sjvgun jêr, thâ vrdwind-ir, Thene Mågy sêide that-er mong hjara godon* vpinimeth wêre, and that hi fon thêr over hjam welda, men vs folk lakton vmbe tin tâl. Thâ Wodin en stût wêi wêst hêde, kêm thêr twispalt, wi wildon en ôra kâning kjasa, men thât nilde thene Mågy navt me hengja. Hi wêrde that et en rjucht wêre, him thrvch sina drochtne jêven. Buta and bihalva thissa twist, sa was thêr jet-ên emong sin Mågjara and Finna, thêr Frya ner Wodin êra navt nilde, men thi Mågy dêde as-t im sinde, hwand sin toghater hêde en svn bi Wodin wvnen, and nw wilde thene Mågy that thisse fon en hâge kom-of wêssa skolde. Thawyla alle sanade and twista, krônade hi thene knâp to kâning and stâlade hin sels as faged and foramond jefta rêdjêvar an. Thêra thêr mâr hildon fon hjara balg as fon thât rjucht, tham lêton him bidobba, men tha goda brûdon wêi. Fêlo Mågjara fiodon mith hjara ljevda bák ward, and tha stjurar gvngon to skip and en hêr fon drista Finna gvngen as rojar mitha.

Nw kvmath tha skêdnese fon nêf Tûnis and sin nêf Inka êrost rjucht vppet pat.

THIT ELLA STET NAVT ALLÊNA VPPER WARABURCH MEN OK TO THÈRE BURCH STAVIA, THÈR IS LIDSEN AFTERE HAVE FON STAVRE.

Tha Tûnis mith sinum skêpum to honk kêra wilde, gvng-i *thet forma* vppa Dânnemarka of, men hi ne macht thêr navt

* Wodin, Odin, Wodaa.

attacked the savages, who were all horsemen, and fell upon Wodin's troops like a hailstorm; but like a whirlwind they were turned back, and did not dare to appear again. When Wodin returned, Magy gave him his daughter to wife. Whereupon he was incensed with herbs; but they were magic herbs, and by degrees he became so audacious that he dared to disavow and ridicule the spirits of Frya and Wr-alda, while he bent his free head before the false and deceitful images. His reign lasted seven years, and then he disappeared. The Magy said that he was taken up by their gods and still reigned over us, but our people laughed at what they said. When Wodin had disappeared some time, disputes arose. We wished to choose another king, but the Magy would not permit it. He asserted that it was his right given him by his idols. But besides this dispute there was one between the Magyars and Finns, who would honour neither Frya nor Wodin; but the Magy did just as he pleased, because his daughter had a son by Wodin, and he would have it that this son was of high descent. While all were disputing and quarrelling, he crowned the boy as king, and set up himself as guardian and counsellor. Those who cared more for themselves than for justice let him work his own way, but the good men took their departure. Many Magyars fled back with their troops, and the sea-people took ship, accompanied by a body of stalwart Finns as rowers.

Next comes upon the stage the history of Neef Teunis and Neef Inka.

ALL THIS IS INSCRIBED NOT ONLY ON THE WARABURGT, BUT ALSO ON THE BURGT STAVIA, WHICH LIES BEHIND THE PORT OF STAVRE.

When Teunis wished to return home, he went first towards Denmark; but he might not land there, for so the

* Wodin is Odin or Wodan.

ne landa, thát hède thju Moder bisjowath. Ak et Flyland ne macht-er navt ne landa ánd forth nárne. Hi skold alsa mith sinum ljuvum fon lek ánd brek omkomth háve, thér vmbe gvngon hja thes nachtis tha landa biráwa ánd fára bi déi. Alsa alinga thére kád forth farande kémon hja to thére folkplanting Kádik,* althus héten vmbe that hjara have thrvch éne sténene kádik formath was. Hir selladon hja allerhanne liftochta, men Tutja thju burchfám nilde navt dája that hja-ra selva nither setta. Thá hja réd wéron kréjon hja twist. Túnis wilde thrvch thju stréte fon tha middelsé vmbe to fárane fár tha rika káning fon Egiptalandum, lik hi wel ér dén hède, men Inka séide, that-i sin nocht hède fon al et Findas folk. Inka ménde that er byskin wel en hach dél fon Atland by wysa fon éland vrbiléwen skolde wésa, thér hi mith tha ljuvum fréthoch léva machte. As tha béda néva-t-althus navt énes wrde koste, gvng Túnis to ánd stek en ráde fúne in-t stránd, ánd Inka éne bláwe. Thér áfter macht jahwéder kjasa, hwam ek folgja wilde, ánd wonder, by Inka thér en gryns hède vmbe tha káningar fon Findas folk to thjanja, hlipon tha másta Finna ánd Májara ovir. As hja nw thát folk tellath ánd tha sképa thér néi délath hède, tha skédon tha fláta fon ekkorum; fon néf Túnis is áfternéi tál kémen, fon néf Inka ninmer.

Néf Túnis for allinggen thére kád al thrvch thju porte thére middelsé. Tha Atland svnken is, was-t-inna middelsé ra owera ák árg to gvngen. Thérthrvch wéron thér félo mániska fon-t Findas land néi vsa héinde ánd fére Krékalanda kvmen ánd ák félo fon Lyda-his land. Thér ájn wéron ák félo fon vs folk néi Lydas land gvngon. Thát ella hède wrocht, that tha héinde ánd fére Krékalanda far thát weld hère Moder vrléren was. Thér hède Túnis vp rékned. Thér-vmbe wilde hi thér en gode háve kjasa ánd fon thier ut fara

* Kádik, Cadix.

mother had ordered, nor was he to land at Flyland nor anywhere about there. In this way he would have lost all his people by want and hardship, so he landed at night to steal and sailed on by day. Thus coasting along, he at length arrived at the colony of Kadik (Cadiz), so called because it was built with a stone quay. Here they bought all kinds of stores, but Tuntia the Burgtmaagd would not allow them to settle there. When they were ready they began to disagree. Teunis wished to sail through the straits to the Mediterranean Sea, and enter the service of the rich Egyptian king, as he had done before, but Inka said he had had enough of all those Finda's people. Inka thought that perchance some high-lying part of Atland might remain as an island, where he and his people might live in peace. As the two cousins could not agree, Teunis planted a red flag on the shore, and Inka a blue flag. Every man could choose which he pleased, and to their astonishment the greater part of the Finns and Magyars followed Inka, who had objected to serve the kings of Finda's people. When they had counted the people and divided the ships accordingly, the fleet separated. We shall hear of Teunis afterwards, but nothing more of Inka.

Neef Teunis coasted through the straits to the Mediterranean Sea. When Atland was submerged there was much suffering also on the shores of the Mediterranean, on which account many of Finda's people, Krekalanders, and people from Lyda's land, came to us. On the other hand, many of our people went to Lyda's land. The result of all this was that the Krekalanders far and wide were lost to the superintendence of the mother. Teunis had reckoned on this, and had therefore wished to find there a good

* Kadik is Cadiz.

rikka forsta fâra, men thrvchdam sine flâte ând sin folk sa wanhâven utsagon, mëndon tha Kâdhêmer that hja råwera wêron, ând thêrvambe wrdon hja vral wêrath. Tha to tha lesta kêmôn hja an to Phonisivs kâd, that wêre 100 ând 93 jêr * nêi âtland svnken is. Nêi bi thêre kâd fvn-don hja en êland mith twam diapa slinka, alsa-t as thrju êlanda utsach. Vppet midloste thêra staldon hja hjara skula vp, âfternêi bwadon hja thêr en burchwal om to. As hja thêran nw en nôme jêva wilde, wrdon hja vnênes, svme wild-et Fryasburch hêta, ôra Nêf tûnia, men tha Mâgjara ând tha Finna bâdon thât skolde Thyrburch † hête. Thy ‡ alsa hêton hja ên hjarar drochtena ând vppe tham-is jêrdêi wêron hja thêr land, to wither-jeld wildon hja Tûnis êvg as hjara kâning bikânne. Tûnis lét im bilêsa ând tha ôra nildon thêrvr nên orloch ne hâ. Thâ hja nw god sâton, thâ sandon hja svme alde stjvrar ând mâgjara ana wâl ând forthnêi thêre burch Sydon, men that forma nildon tha Kâdhêmar nawet fon-ra nêta. Thv bist fêrhêmanda swârvar sêidon hja, thêr wi navt hachta ne mûge. Tha thâ wi hjam fon vsa ysera wêpne vrsella wilde, gvng to lersta ella god. âk wêron hja sêr ny nêi vsa bârnstênum ând thât frêja thêr nêi nam nên ende. Men Tûnis thêr fârsjande wêre, bârde that er nên ysere wêpne ner bârnstêne mâr hêde. Thâ kêmôn tha kâpljvd ând bâdon hi skolde twintich skêpa jêva, thêr hja alle mith-a finneste wêrum tho hrêda wilde, ând hja wildon him alsa fêlo ljvda to rojar jêva as-er jêrde. Twê-lif skêpa lét-i-to hrêda mith win hvning ând tomâkad lêther, thêr bi wêron tâmar ând sitlun mith gold wrtêin sa mân hja ninmer nêde sjan. Mith al thi skât fyl Tûnis thât Flymar binna. Thi grêvaman fon Westflyland wârth thrvch al thessa thinga bigâstered, hi

* 2193-193 = 2000 v. Chr.

† Thyrburch, Tyra.

‡ Thy, de zoon van Odin.

haven from which he might go and serve under the rich princes ; but as his fleet and his people had such a shattered appearance, the inhabitants on the coasts thought that they were pirates, and drove them away. At last they arrived at the Phœnician coast, one hundred and ninety-three years after Atland was submerged. Near the coast they found an island with two deep bays, so that there appeared to be three islands. In the middle one they established themselves, and afterwards built a city wall round the place. Then they wanted to give it a name, but disagreed about it. Some wanted to call it Fryasburgt, others Neeftunia; but the Magyars and Finns begged that it might be called Thyrbisburgt.

Thyr was the name of one of their idols, and it was upon his feast-day that they had landed there ; and in return they offered to recognise Teunis as their perpetual king. Teunis let himself be persuaded, and the others would not make any quarrel about it. When they were well established, they sent some old seamen and Magyars on an expedition as far as the town of Sidon; but at first the inhabitants of the coast would have nothing to do with them, saying, You are only foreign adventurers whom we do not respect. But when we sold them some of our iron weapons, everything went well. They also wished to buy our amber, and their inquiries about it were incessant. But Teunis, who was far-seeing, pretended that he had no more iron weapons or amber. Then merchants came and begged him to let them have twenty vessels, which they would freight with the finest goods, and they would provide as many people to row as he would require. Twelve ships were then laden with wine, honey, tanned leather, and saddles and bridles mounted in gold, such as had never been seen before.

Teunis sailed to the Flymeer with all this treasure, which so enchanted the Grevetman of Westfyland that he induced

* 2193-193 is 2000 years before Christ.

† Thyrbisburgh is Tyre.

‡ Thyr is the son of Odia.

wrochte that Tūnis bi thère mvde fon-t Flymar en loge bvwa mächte, áfternéi is thju stêd Almanaland* heten ánd tha mark thér hja áfternei to Wyringgá† vp wandelja machton tolétmark. Thju Moder réde that wi ra ella vrkápja skolde buta ysere wépne, men mán ne melde hja navt. Thá tha Tyrjar thus fry spel hédon, kémon hja álan wither to farand vsa wéron sá héinde as fère vsa ajn sékámpar to skádne. Théráfter is bisloten vpper ména acht, jérlikes sjvgun Thyrjar sképa to to létane ánd navt mar.

HWAT THÉR OF WRDEN IS.

Inner northlikste herne fon tha Middelsé, thér léid en éland by thère kád. Nw kémon hja thát a káp to fréjande. Thérvr wárth ene ména acht biléid. Moder-is réd wárth wunen, men Moder sach ra lyast fér of. Thérvmbe ménde hju that er nén kwá an stek, thach as wi áfternéi ságon ho wi misdén hède hávon wi thát éland Missellja‡ hétén. Hiráfter skil blika ho wi thér to réde hède. Tha Gola,§ alsa heton tha sándalinga pretera Sydon-is. tha Gola hédon wel sjan thet et land thér skares bifolkad was ánd fér fon thère Moder wére. Vmb ira selva nw en gode skin to jévane, léton hja ra selva in vsa tál ana trowe wydena héta, men that wére bétre wést, as hja ra selva fon thère trowe wendena nómath hède, jesta kirt wei trjuwendne lik vsa stjurar léter dén háve. Thá hja wel séton wéron, tha wandeldon hjara káp-ljuda skéne kápre wépne ánd allerléja syrhedon to fara vsa ysere wépne ánd wilde djara huda, wérfon in

* *Almanaland, Ameland.*
 ‡ *Missellja, Marseille.*

† *Wyringgá, Wieringen.*
 § *Gola, Gall, Gaulois.*

Teunis to build a warehouse at the mouth of the Flymeer. Afterwards this place was called Almanaland, and the market where they traded at Wyringen was called Toelaatmarkt. The mother advised that they should sell everything except iron weapons, but no attention was paid to what she said. As the Thyriers had thus free play, they came from far and near to take away our goods, to the loss of our seafaring people. Therefore it was resolved in a general assembly to allow only seven Thyrian ships and no more in a year.

WHAT THE CONSEQUENCE OF THIS WAS.

In the northernmost part of the Mediterranean there lies an island close to the coast. They now came and asked to buy that, on which a general council was held.

The mother's advice was asked, and she wished to see them at some distance, so she saw no harm in it; but as we afterwards saw what a mistake we had made, we called the island Missellia (Marseilles). Hereafter will be seen what reason we had. The Golen, as the missionary priests of Sidon were called, had observed that the land there was thinly peopled, and was far from the mother. In order to make a favourable impression, they had themselves called in our language *followers of the truth*; but they had better have been called *abstainers from the truth*, or, in short, "Triuwenden," as our seafaring people afterwards called them. When they were well established, their merchants exchanged their beautiful copper weapons and all sorts of jewels for our iron weapons and hides of wild beasts, which were abundant in our southern

* Almanaland is Ameland.
 † Missellja is Marseilles.

† Wyringd is Wieringen.
 § Gola are the Gall or Gauls.

vsa suder landa félo to bikvma wéron. Men tha Gola fyradon allerrhána wla drochtenlika fêrsta ánd to tyadon tha kadhémar théra thrvch todvan hjarar horiga mangh-értne ánd tha swét héd fon hjara fininnige win. Was thér hwa fon vs folk théret alsa árg vrbrud hède, that sin lif in frése kêm, than lénadon tha gola him hul ánd foradon him néi Phonisia, that is palmland. Was hi thér sáten, thán most-i an sina sibba ánd átha skriwa, that-et land sá god wére ánd tha mánniska sá luklik, as ninmán hin selva mocht forbylde. A Britannja wéron rju félo manna, tha lith wiva, thá tha Gola that wiston, léton hja alwéis mangh-értne skáka ánd thessa javon hja tha Britne vmb nawet. Thach al thissa manghértne weron hjara thjansterum, thér tha bern fon Wrálda stolon vmb-ar an hjara falske drochtne to jévane.

NW WILLATH WI SKRIWA VR THA ORLOCH THÉRA
BURCHFAMNA KALTA AND MIN-ERVA,

And ho wi thér thrvch al vsa súderlanda ánd Brittanja anda Gola vrléren háve.

Bi thére Súder-rén-mvda ánd thére Skelda, thér send sjvgun álanda, nómáth néi Fryas sjvgum wákfámkes there wék. Middel vppet éne áland is thju burch Walhallagára,* inut tha wágrum théra is thju folgjande skédnesse writen. Thér bvppa stét: lés, lér ánd wák.

563 jér† néi áldland svnken is, sat hir en wise burch fám, Min-erva was hira nóma. Thrvch tha stjurar Nyhellénja tonómáth. This tonóma was god kèren, hwand tha réð, tháer hju lénade, was ny ánd hel bvppa alle ótherum. Overa Skelda et thére Flyburch sat Syrhéd. Thjus fám was fvl renka, skén was r-anhlith ánd kwik was

* Middelfburg.

† 2193-563 = 1630 v. Chr.

countries; but the Golen celebrated all sorts of vile and monstrous festivals, which the inhabitants of the coast promoted with their wanton women and sweet poisonous wine. If any of our people had so conducted himself that his life was in danger, the Golen afforded him a refuge, and sent him to Phonisia, that is, Palmland. When he was settled there, they made him write to his family, friends, and connections that the country was so good and the people so happy that no one could form any idea of it. In Britain there were plenty of men, but few women. When the Golen knew this, they carried off girls everywhere and gave them to the Britons for nothing. So all these girls served their purpose to steal children from Wr-alda in order to give them to false gods.

**NOW WE WILL WRITE ABOUT THE WAR BETWEEN THE
BURGTMAAGDEN KALTA AND MIN-ERVA,**

*And how we thereby lost all our southern lands and
Britain to the Golen.*

Near the southern mouth of the Rhine and the Scheldt there are seven islands, named after Frya's seven virgins of the week. In the middle of one island is the city of Walhallagara (Middelburg), and on the walls of this city the following history is inscribed. Above it are the words "Read, learn, and watch."

Five hundred and sixty-three years after the submersion of Atland—that is, 1600 years before Christ—a wise town priestess presided here, whose name was Min-erva—called by the sailors Nyhellenia. This name was well chosen, for her counsels were new and clear above all others.

On the other side of the Scheldt, at Flyburgt, Sijrhed presided. This maiden was full of tricks. Her face was

* Walhallagara is Middelburg, in Walcheren.

† 2193-563 is 1630 years before Christ.

hira tvnge, men thi rêd thêr hju jef, was immer in thjustere worde. Thêr vmbe warth hju thrvch tha stjurar Kâlta hêten, tha landsâta mênadon that et êrnôma wêra. Inna útroste wille thêre vrsturvene Moder stand Rôsa-mvda thet forma, Min-erva thet twêde ând Syrhdêd thet thredde as folgstere biskreven. Min-erva nêde thêr nêu wit fon, men Syrhdêd was er thrvch knaked. Lik en wrlandeske forstinne wilde hju êrath frêsath ând bêden wêsa, men Min-erva wilde enkel minth wêsa. To tha lesta kêmon alle stjurar hiri hjara held bjada, selva fon tha Denamarka ând fon t Flymar. That vunde Syrhdêd, hwand hju wilde byppa Min-erva utminthja. Til thju mân en grôte thânk ovir hira wâkendum hâva skolde, myk* hju ennen hône vpper fâne. Thâ gvng Min-erva to ând myk en hârder hvnd ând en nachtul in vppira fâne. Thene hvnd sêide hju wâkt ovir sin hêr ând ovira kidda ând thene nachtul wâkt ovira fjelda til thju hja thrvch tha musa navt vrdên ne wrde. Men thene hône neth far nimman frjundskip, ând thrvch sin vntocht ând hâchfârenhêd is er vaken thene bâna sinra nêista sibba wrden. As Kalta sach that er wârk falikant ut kêrn, to gvng hju fon kwad to ârger. Stolkes lét hju Mâgjara to hiri kvma vmbe tâwery to lârane. As hju thêr hira nocht fon hêde, werpte hju hira selva and ârma thêra Golum, thach fon al thi misdêdon ne macht hju navt bêtne ne wrde. As hju sach that tha stjurar mâr ând mâr fon iri wêke, tha wilde hju ra thrvch frêse winna. Was tha mône fvl ând thene sê vnstumich, tban hlip hju over et wilde hef, tha stjurar to hropande that hja alle skolde vrgân, sahwersa hja hiri navt anbidda nilde. Forth vrblinde hju hira âgun hwêr thrvch hja wêter fori land ând land fori wêter hildon, thêthrvch is mâni skip vrgvngen mith mân ând mus. Vppet forma wêrfêrste *tha al hira landsâta wêpned wêron, lét hju bârga bjarskânka, in thât bjar hêde hju tâverdrank dên.* As et folk nu algâdur

* Myk wordt nog op Walcheren geboord.

beautiful, and her tongue was nimble; but the advice that she gave was always conveyed in mysterious terms. Therefore the mariners called her Kalta, and the landsmen thought it was a title. In the last will of the dead mother, Rosamond was named first, Min-erva second, and Sijrhed third in succession. Min-erva did not mind that, but Sijrhed was very much offended. Like a foreign princess, she wished to be honoured, feared, and worshipped; but Min-erva only desired to be loved. At last all the sailors, even from Denmark and Flymeer, did homage to her. This hurt Sijrhed, because she wanted to excel Min-erva. In order to give an impression of her great watchfulness, she had a cock put on her banner. So then Min-erva went and put a sheep-dog and an owl on her banner. The dog, she said, guards his master and his flock, and the owl watches that the mice shall not devastate the fields; but the cock in his lewdness and his pride is only fit to murder his nearest relations. When Kalta found that her scheme had failed she was still more vexed, so she secretly sent for the Magyars to teach her conjuring. When she had had enough of this she threw herself into the hands of the Gauls; but all her malpractices did not improve her position. When she saw that the sailors kept more and more aloof from her, she tried to win them back by fear. At the full moon, when the sea was stormy, she ran over the wild waves, calling to the sailors that they would all be lost if they did not worship her. Then she blinded their eyes, so that they mistook land for water and water for land, and in this way many a good ship was totally lost. At the first war-feast, when all her countrymen were armed, she brought casks of beer, which she had drugged. When they were all drunk

* *Alyk* is a word still used in Wales.

drunken wère, gvng hju bvppen vp hira stridhros standa, to lénande mith hira hole tojenst hira spéri, mórneråd ne kv navt skéner. Tha hja sach that alle ógon vpper fásigath wéron épende hju hira wéra ánd kéth, svnum ánd thogatrum Fryas, i wét wel that wi inna lerste tyd fúl lek ánd brek léden háve, thrvchdam tha stjurar navt lónger kvme vmb vs skriffilt to vrsella, men i nête navt hwérthrvch et kvmen is. Lóng háv ik my thér vr inhalden, thach nv kán-k-e tnavt lónger ón. Hark then frjunda til thju i wéta müge hwérnéi i bita méi. Anda óra syde thère Skelda hwér hja tomet tha fèrt fon alle sêa háve, thér mákath hja hvjd dégon skriffilt fon pompa blédar, thér mith sparath hja linnent ut ánd kánnath hja vs wel miste. Néidam thát skriffilt mákja nv alti vs gráteste bydriv wést is, sá heth thju Moder wilt that mán et vs lera skolde. Men Minerva heth al et folk bihexnath, jes bihexnath frjunda, ivin as al vs fja thát lásten sturven is. Er-ut mot-et, ik wil thi tella, nas-k nén burchfám ik skold et wel wéta, ik skolde thju hex in hjara nest vrbarne. Thá hju thi lerste worda ut héde, spode hju hira selva néi hira burch tha, men thát vrdrvnken folk was althus dénera bigástered, that et vr sin réde navt mocht to wákane. In dvl-dryste iver gvngon hja overa Sand fal ánd néidam nacht midlerwil del strék gvngon hja evin drist vpper burch lós, Thach Kálta miste al hwither hira dol, hwand Minerva ánd hira fámna ánd tha foddik wrdon alle thrvch tha ráppa stjurar hreth.

HIBBY KVMTH THA SKÉDNESSE FOM JON.

Jon, Jón, Jhon ánd Ján is al én mith jéven, thach thet *lêit anda utsprék théra stjurar, thér thrvch wenhéd ellas bikirta vmbit fúra ánd hard hropa to mvgane. Jon thát is jéva was sêkénig, bern to-t-Aldergá, to-t Flymar ut*

she mounted her war-horse, leaning her head upon her spear. Sunrise could not be more beautiful. When she saw that the eyes of all were fixed upon her, she opened her lips and said:—

Sons and daughters of Frya, you know that in these last times we have suffered much loss and misery because the sailors no longer come to buy our paper, but you do not know what the reason of it is. I have long kept silence about it, but can do so no longer. Listen, then, my friends, that you may know on which side to show your teeth. On the other side of the Scheldt, where from time to time there come ships from all parts, they make now paper from pumpkin leaves, by which they save flax and outdo us. Now, as the making of paper was always our principal industry, the mother willed that people should learn it from us; but Min-erva has bewitched all the people—yes, bewitched, my friends—as well as all our cattle that died lately. I must come out with it. If I were not Burgtmaagd, I should know what to do. I should burn the witch in her nest.

As soon as she had uttered these words she sped away to her citadel; but the drunken people were so excited that they did not stop to weigh what they had heard. In mad haste they hurried over the Sandfal, and as night came on they burst into the citadel. However, Kalta again missed her aim; for Min-erva, her maidens, and her lamp were all saved by the alertness of the seamen.

WE NOW COME TO THE HISTORY OF JON.

Jon, Jôn, Jhon, Jan, are all the same name, though the pronunciation varies, as the seamen like to shorten everything to be able to make it easier to call. Jon—that is, "Given"—was a sea-king, born at Alberga, who sailed

fären mith 100 ánd 27 sképum, tohréth fár en gróte butaréis, rik to léden mith bárnstén, tin, káper, yser, léken, linnent, fílt, fámna fílt fon otter, béver, ánd kanina hér. Nw skold er fon hir jeta skriffílt mith nimma; tha to Jon hir kém ánd sach ho Kálta vsa rom ríka burch vrdén hède, thá wárther sá uter méte heftich, that er mith al sinum ljudum vpper Flyburch of gvng ánd thér to witterjeld thene ráda hóne an stek. Men thrvch sin skelt bi nacht ánd svme sinra ljudum wárth thju foddik ánd tha fámna hret. Tach Syrhdéd jeta Kálta ne mochtón hja navt to fátane, hju klywde vppa utroste tinne, jahweder tochte that hju inna logha omkvma moste, thá hwat bérde? Dahwile al hira ljuda sták ánd stif fon skrik standón, kém hju skéner as á-to fora vp hira kléppar to hropande néi Kálta min-áis.* Thá strámada thát ora Skelde folk to hápa. As tha stjurar that ságon hripon hja fár Minerva wy. En orloch is thérut kvmen, hwérthrvch thvsande fallen send.

Under these tidón was Rósamond thát is Rósa mvda Moder, hju hède fúl in thére minne dén vmbe fréthe to wárja, tach nw-t alsa árg kém, myk hju kirte méte. Bistonda sand hju bodun thrvch tha land pála ánd lét en ména nédban utkéthá, thá kémon thá landwérar ut alle wrda wéi. Thát strydande land folk wárth al fat, men Jon burch hin selva mith sin ljud vppa sina fláte, mith nimand bédá tha foddika, byonka Minerva ánd tha fámna fon bédar burchum. Helprik thene hérman lét-im in banna, men tha hwila alle wérar jeta o-ra Skelda wéron for Jon to bek néi-t Flymar ánd forth wither néi vsa álandum. Sin ljud ánd fêlo fon vs folk namon wif ánd bern skép, ánd as Jon nw sach that mán hin ánd sin ljud lik misdédar strafja wilde, brudón hi stolkes hinne. Hi dède rjucht, hwand al *vsa landar* ánd allet ora Skelda folk thér fjuchten hédón

* Kálta Min-his, Minnesdóchter!

from the Flymeer with a fleet of 127 ships fitted out for a long voyage, and laden with amber, tin, copper, cloth, linen, felt, otter-skins, beaver and rabbit skins. He would also have taken paper from here, but when he saw how Kalta had destroyed the citadel he became so angry that he went off with all his people to Flyburgt, and out of revenge set fire to it. His admiral and some of his people saved the lamp and the maidens, but they could not catch Sijrhed (or Kalta). She climbed up on the furthest battlement, and they thought she must be killed in the flames; but what happened? While all her people stood transfixed with horror, she appeared upon her steed more beautiful than ever, calling to them, "To Kalta!" Then the other Schelda people poured out towards her. When the seamen saw that, they shouted, "We are for Min-erva!" from which arose a war in which thousands were killed.

At this time Rosamond the mother, who had done all in her power by gentle means to preserve peace, when she saw how bad it was, made short work of it. Immediately she sent messengers throughout all the districts to call a general levy, which brought together all the defenders of the country. The laudsmen who were fighting were all caught, but Jon with his seamen took refuge on board his fleet, taking with him the two lamps, as well as Min-erva and the maidens of both the citadels. Helprik, the chief, summoned him to appear; but while all the soldiers were on the other side of the Scheldt, Jon sailed back to the Flymeer, and then straight to our islands. His fighting men and many of our people took women and children on board, and when Jon saw that he and his people would be punished for their misdeeds, he secretly took his departure. He did well, for all our islanders, and the other Scheldt people who had been fighting were

* Kalta Min-his, Minne-daughter.

wrdon néi Brittanja brocht. Thius stap was mis dén, hwand nv kém t-anfang fon thát ende :

Kálta thér néi-t segse éven blyd vppet wéter as vppet land hlápa machte, gvng néi tha fästa wal, ánd forth vppa Missellja of. Thá kémon tha Gola mith hjara skepum ut-a Middelsé Kádik bifára ánd éi vs uter land, forth fylon hja vp ánd over Brittanja thach hja ne mochtou thér nén fästa fot ne kréja, vmbe thát tha sjvrda weldich ánd tha bannalinga jeta fryas wéron. Men nw kém Kálta ánd kéth, thv bist fry bern ánd vmbe litha léka heth mán thi to vrwurpene mákad, navt vmbe thi to béterja, men vmbe tin to winnande thrvch thina handa. Wilst wér fry wésa ánd vnder mina réd ánd hoda léva, tján ut then, wépne skilun thi wrda, ánd ik skil wáka o-er thi. Lik blixen fjur gvng et o-era álanda, ánd ér thes Kroders jol énis omhlápen héde, was hju másterinne over al gadur ánd tha Thyrrjar fon al vsa suder státa til thère Séjene.* Vmbe that Kálta hira selva navt to fül bitrowada, lét hju in-et northlika berchland éne burch bvwa Kálta-s burch wáarth hju héten, hju is jet anwésa, men nv hét hja Kéren-ák. Fon thjus burch welde hju lik en este moder, navt to wille fár men over hira folgar ánd tham hjara selva forth Káltana† héton. Men tha Gola weldon by grádon over éi Brittanja, thát kém énis délis that hju nén már burga néde, twyas that hju thér nén burchfámna néde ánd thryas thrvchdam hju nén este foddik navt néde. Thrvch al thessa érséka kvn hira folk navt ni léra, thát wrde dvm ánd dor ánd wrde endelik thrvch tha Gola fon al hira ysera wépne biráwath ánd to thát lesta lik en buhl by thère nóse omme léid.

* Séjene, de Seine.

† Káltana, Coltan.

transported to Britain. This step was a mistake, for now came the beginning of the end. Kalta, who, people said, could go as easily on the water as on the land, went to the mainland and on to Missellia (Marseilles). Then came the Gauls out of the Mediterranean Sea with their ships to Cadiz, and along all our coasts, and fell upon Britain; but they could not make any good footing there, because the government was powerful and the exiles were still Frisians. But now came Kalta and said: You were born free, and for small offences have been sent away, not for your own improvement, but to get tin by your labour. If you wish to be free again, and take my advice, and live under my care, come away. I will provide you with arms, and will watch over you. The news flew through the land like lightning, and before the carrier's wheel had made one revolution she was mistress of all the Thyriers in all our southern states as far as the Seine. She built herself a citadel on the high land to the north, and called it Kaltasburgh. It still exists under the name of Kérenak. From this castle she ruled as a true mother, against their will, not *for* her followers, but *over* them, who were thenceforth called Kelts. The Gauls gradually obtained dominion over the whole of Britain, partly because they no longer had any citadel; secondly, because they had there no Burgtmaagden; and thirdly, because they had no real lamps. From all these causes the people could not learn anything. They were stupid and foolish, and having allowed the Gauls to rob them of their arms, they were led about like a bull with a ring in his nose.

* *Séjene* is the Seine.

† *Káltana* are the Celts.

NV WILLATH WI SKRIVA HO-T JON VEGVNGEN IS,
THIT STÉT TO TEXLAND SKRÉVEN.

10 jér áfter Jon wéi brit was, kámon hyr thrju sképa in-t Flymar falla, thát folk hrip ho-n-séjen, fon hira tálínga heth thju Moder thit skrywa léten. Thá Jon antha Middelsé kém was then mára théra Gola hin vral fár ut gvngen, alsa hi an théri kád fon tha héinda Krékalanda nárne félich nére. Hi sték thus mith sinum fláte néi Lydia, thát is Lyda his lánd, thér wildon tha swarta mánniska fáta hjam ánd éta. To tha lesta kémon hja et Thyris, men Minerva séide hald of, hwand hir is thju loft ólangne vrpest thrvch tha pretera. Thi káning was fon Túnis ofstamed, sá wi léter hérdon, men til thju tha pretera en káning wilde háve thér alderlangne néi hjara bigrip wére, alsa héde hja Túnis to en gode up héjad, to árgnisse sinra folgar. As hja nv Thyr áfter bek wére, kámon, tha Thyriar en skip uta áfte hoda ráwa, néidam thát skip to fér was, kyndon wi-t navt wither wina, men Jon swor wréka thérvr. Tha nacht kém kérde Jon néi tha fère Krékalandum, to lesten kémon hja by en land thát bjustré skryl ut sa, men hja fondon thér en havesmvdá. Hir séide Minerva skil by skin nèn frése to fara forstum nach preterum nédich wésa, néidam hja algadur feta etta minna, thach thá hja inner have hlipon fonth mán hja navt rum noch vmbe alle sképa to bislúta, ánd thach wéron mést alle to láf vmbe wider to gane. Alsa gvng Jon thér forth wilde mith sin spér ánd föne thát jongk folk to bropande, hwa willinglik bi-m skára wilde. Minerva thér biliwa wilde déde alsa. Thát grátcate dél gvng néi Minerva, men tha jonggoste stjurar gvngon by Jon.

NOW WE SHALL WRITE HOW IT FARED WITH JON.

IT IS INSCRIBED AT TEKLAND.

Ten years after Jon went away, there arrived three ships in the Flymeer; the people cried Huzza! (What a blessing!) and from their accounts the mother had this written.

When Jon reached the Mediterranean Sea, the reports of the Gauls had preceded him, so that on the nearest Italian coast he was nowhere safe. Therefore he went with his fleet straight over to Lybia. There the black men wanted to catch them and eat them. At last they came to Tyre, but Min-erva said, Keep clear, for here the air has been long poisoned by the priests. The king was a descendant of Teunis, as we were afterwards informed; but as the priests wished to have a king, who, according to their ideas, was of long descent, they deified Teunis, to the vexation of his followers. After they had passed Tyre, the Tyrians seized one of the rearmost ships, and as the ship was too far behind us, we could not take it back again; but Jon swore to be revenged for it. When night came, Jon bent his course towards the distant Krekalanden. At last they arrived at a country that looked very barren, but they found a harbour there. Here, said Min-erva, we need not perhaps have any fear of princes or priests, as they always look out for rich fat lands. When they entered the harbour, there was not room for all the ships, and yet most of the people were too cowardly to go any further. Then Jon, who wished to get away, went with his spear and banner, calling to the young people, to know who would volunteer to share his adventures. Min-erva did the same thing, but she wished to remain there. The greater part stopped with Min-erva, but the young sailors went with Jon

Jon nam thére foddik fon Kálta ánd hira fámna mitha, ánd Minerva hild hira ajn foddik ánd hira ajn fámna.

Bitwiska tha fêrum ánd heinda Krékalandum fand Jon svma élanda thér im likte, vppet gráteste gvng-er inna tha walda twisk thát berchta en burch bvwa. Fon uta litha élanda gvng-er ut wréka tha Thyryar sképa ánd landa biráwa, thérvmbe send tha élanda evin blyd Ráwer élanda, as Jonhis élanda* hêten.

Tha Minerva thát land bisjan hêde, thát thrvch tha inhêmar Attika is hêten, sach hju that thát folk al jéita hoder wéron, hja hildon hjara lif mith flesk, kráðum, wilde wotelum ánd hvning. Hja wéron mith felum tekad ánd hju hêdon hjara skula vppa hellinga théra bergum. Thêrthrvch send hja thrvch vs folk Hellinggar hêten.

Thát forma gvngon hja vppa run, tha as hja ságon that wi navt ne táldon néi hjara skát, thá kémon hja tobek ánd lêton gráte átskip blika. Minerva fréjde jef wi vs in thére minna machte nither setta. That wrde to staden vnder biding that wi skolde helpa hjam with hjara swetsar to stridande, thér alan kémon hjara bern to skákana ánd hjara skát to ráwana. Thá bwadon wi éne burch arhalf pál fon thér have. Vppa réð Minervas wárth hju Athenia † heten: hwand séide hju, tha áfter kvmand agon to wétane, that wi hir navt thrvch lest ner weld kvmen send, men lik átha vntfongen. Dahwile wi an thére burch wrochton kémon tha forsta, as hja hja nv sagon that wi nèn slavona hêde, sind er sok navt, ánd lêton-t an Minerva blika, til thju hja tochtion that en forstene wére. Men Minerva fréja, ho bist wel an thina slávona kvmen? Hja andere, svme hávath wi kápad, óra anna strid wnnen. Minerva séide, sáhwersa ninman mánneska kápja nilda sa ne skolde ninman jwv bern ráwa ánd i ne skolda

* *Jonhis élanda, Insulae Joniae, Insulae piratarum.*

† *Athenia, Athena.*

Jon took the lamp of Kalta and her maidens with him. Min-erva retained her lamp and her own maidens.

Between the near and the distant coasts of Italy Jon found some islands, which he thought desirable. Upon the largest he built a city in the wood between the mountains. From the smaller islands he made expeditions for vengeance on the Tyrians, and plundered their ships and their lands. Therefore these islands were called *Insulæ Piratarum*, as well as *Johannis Insulæ*.

When Min-erva had examined the country which is called by the inhabitants *Attica*, she saw that the people were all goatherds, and that they lived on meat, wild roots, herbs, and honey. They were clothed in skins, and had their dwellings on the slopes (*hellinga*) of the hills, wherefore they were called *Hellingers*. At first they ran away, but when they found that we did not attack them, they came back and showed great friendship. Min-erva asked if we might settle there peaceably. This was agreed to on the condition that we should help them to fight against their neighbours, who came continually to carry away their children and to rob their dwellings. Then we built a citadel at an hour's distance from the harbour. By the advice of Min-erva it was called *Athens*, because, she said, those who come after us ought to know that we are not here by cunning or violence, but were received as friends (*Attha*). While we were building the citadel the principal personages came to see us, and when they saw that we had no slaves it did not please them, and they gave her to understand it, as they thought that she was a princess. But Min-erva said, How did you get your slaves? They answered, We bought some and took others in war. Min-erva replied, If nobody would buy slaves they would

* *Jonhis ðlanda*—John's Islands, or the Pirates' Isles.

† *Athenia* is *Athens*.

thêrvr nêu orloch hâve, wilst thus vsa harlinga biliwa sâ mot-i thina slâvona fry lêta.

That nv willath tha forsta navt, hja willath vs wêi driwa. Men thâ klokeste hjarar ljuda kvmath helpa vsa burch ta bymmande, thêr wi nv fon stên mâkja.

This is thju skédnesse fon Jon ând Minerva.

As hja that nw ella tellad hêde, frêjath hja mith érbjadenesse vm yrsene burchwêpne, hwand sêidon hja vsa lêtha send weldich, tha sa wi efts wâpne hâve, skillon wi ra wel wither worda. As hju thêran to stemad hêde, frêjath tha ljuda jef tha Fryas sêda to Athenia ând tha ôra Krekalanda bloja skolde, thju Moder andere, jef tha fêre Krêkalanda to tha erva Fryas hêra, alsa skilum hja thêr bloja, ne hêrath hja navt thêr to, alsa skil thêr lang over kâmpad wrda mote, hwand thene kroder skil jeva fifthusand jêr mith sin Jol ommehlâpa, bifara thât Findas folk rip to fâra frydom sy.*

THIS IS OVER THA GËRTMANNA.

Thâ Hellênja jefta Minerva sturven was, tha bâraddon tha prestera as jef hja mith vs wêron, til thju that hel blika skolde havon hja Hellênia to-ne godene ute kêth. Ak nildon hja nêne ore Moder kjasa lêta, to segande, hja hêde frêse that er emong hira fâmna nimman wêre, thêr hja sa god kvnde trowa as Minerva thêr Nyhellênia tonomt was. Men wi nildon Minerva navt as êne godene navt bikânnâ, nêidam hja selva seid hêde that nimman god jefta fvlkvma wêsa ne kvnde thân Wr.aldas gâst. Thêrumbe kêron wi Gêrt Pire his toghater to vsa Moder nt.

As tha prestera sagon that hja hjara hering navt vp vsa fjvr brêda ne mochtton, thâ gvngon hja buta Athenia ând sêidon

* Vervolg hier het verhaal van bl. 43-56.

not steal your children, and you would have no wars about it. If you wish to remain our allies, you will free your slaves. The chiefs did not like this, and wanted to drive us away; but the most enlightened of the people came and helped us to build our citadel, which was built of stone.

This is the history of Jon and of Min-erva.

When they had finished their story they asked respectfully for iron weapons; for, said they, our foes are powerful, but if we have good arms we can withstand them. When this had been agreed to, the people asked if Frya's customs would flourish in Athens and in other parts of Greece (Krekalanden). The mother answered, If the distant Greeks belong to the direct descent of Frya, then they will flourish; but if they do not descend from Frya, then there will be a long contention about it, because the carrier must make five thousand revolutions of his Juul before Finda's people will be ripe for liberty.

THIS IS ABOUT THE GEERTMEN.

When Hellenia or Min-erva died, the priests pretended to be with us, and in order to make it appear so, they deified Hellenia. They refused to have any other mother chosen, saying that they feared there was no one among her maidens whom they could trust as they had trusted Min-erva, surnamed Nyhellenia.

But we would not recognise Min-erva as a goddess, because she herself had told us that no one could be perfectly good except the spirit of Wr-alda. Therefore we chose Geert Pyre's daughter for our mother. When the priests saw that they could not fry their herrings on our fire (have everything their own way), they left Athens, and said that we

* Here follows the narrative contained in pages from 48 to 58.

that wi Minerva navt to-ne godene bikána nilda ut nyd, vmbé that hju tha inhémars sá fúl ljafde biwésen hede. Forth javon hja that folk byldnisse fon hira liknese, tjúgande that hja thérían ella fréja machte alsa naka hja héroch bilewon. Thrvch al thissa tellinga warth thát dvma folk fon vs ofkérad ánd to tha lesta fylon hja vs to lif. Men wi hédon vsa sténe burchwal mith twam hornum om téjen al to tha sé. Hja ne machton vs thervmbe navt náka. Thach hwat bérde, an Égiptalanda thér wére en overprester, hel fon ágnun, klár fon bryn ánd licht fon gást, sin nám wére Sékrops,* hy kém vmb réd to jévane. As Sékrops sach that er mith sinum ljuda vsa wal navt biranna ne kv, thá sand hi bodon néi Thyrrhis. Aftérnéi kémon er thrja hvndred skipun fvl salt-átha fon tha wilde berchfolkum vvarlinga vsa háva bifára, dahwila wy mith alle mannum vppa wallum to strydande wéron.

Dréi as hja thju háva innomth hède wildon tha wilda salt-átha thát thorp ánd vsa skipa biráwa. Én salt-áthe hède al en bukja skánd, men Sékrops wilde thát navt ne hángja, ánd tha Thyrrjar stjurar thér jeta Fryas blod int lif hède séidon, aste that déiste sá skilun wi tha ráde hóne in vsa skypa stéka ánd thv ne skilst thina berga na witherásja. Sékrops tham navt ne hilde ni fon morthja nor fon hommélja, sand bodon néi Gért vmbir tha burch of to askja, hju macht frya uttochte há mith al hira drywande ánd bér-ande háva, hira folgar alsa fúl. Tha wista théra burchhérum éi god sjande thát hja tha burch navt hálda ne kvnde, réden Gért hja skolde gaw to bitta, bi fira Sékrops wodin wrde ánd overs bigvnde, thré mónatha áfter brúde Gért hinne mith tha alder besta Fryas bern ánd sjugum wara twilf skypum. Thá hja en stút buta thére have wéron kémon thér wel thritich sképon fon Thyrrhis mit wif ánd bern. Hja wilde néi Athénia gá, tha as hja hérdon ha-t thér *esképen stande gvngon* hja mit Gért. Thi wétking théra

* Sékrops, Cærops.

refused to acknowledge Min-erva as a goddess out of envy, because she had shown so much affection to the natives. Thereupon they gave the people statues of her, declaring that they might ask of them whatever they liked, as long as they were obedient to her. By these kinds of tales the stupid people were estranged from us, and at last they attacked us; but as we had built our stone city wall with two horns down to the sea, they could not get at us. Then, lo and behold! an Egyptian high priest, bright of eye, clear of brain, and enlightened of mind, whose name was Cecrops, came to give them advice.

When he saw that with his people he could not storm our wall, he sent messengers to Tyre. Thereupon there arrived three hundred ships full of wild mountain soldiers, which sailed unexpectedly into our haven while we were defending the walls. When they had taken our harbour, the wild soldiers wanted to plunder the village and our ships—one had already ravished a girl—but Cecrops would not permit it; and the Tyrian sailors, who still had Frisian blood in their veins, said, If you do that we will burn our ships, and you shall never see your mountains again. Cecrops, who had no inclination towards murder or devastation, sent messengers to Geert, requiring her to give up the citadel, offering her free exit with all her live and dead property, and her followers the same. The wisest of the citizens, seeing that they could not hold the citadel, advised Geert to accept at once, before Cecrops became furious and changed his mind. Three months afterwards Geert departed with the best of Frya's sons, and seven times twelve ships. Soon after they had left the harbour they fell in with at least thirty ships coming from Tyre with women and children. They were on their way to Athens, but when they heard how things stood there they went with Geert. The sea-king of

Thyrjar brocht algadur thrvch tha stréte* thér vnder thisse tida vppa tha ráde sé uthlip. Et leste lándon hja et Pangab, that is in vsa spréke fif wétervm, vmbe that fif rinstráma mith hiri nêi tha sé to stráme. Hyr seton hja hjara selva nithar. That lánd hávon hja Gértmannja héton. Thene kéning fon Thyrhis áfternêi sjande that sin alderbesta stjurar wei brit wéren sand al sin skipa mith sina wilde saltátha vmb-er dád jefta lévand to fátane. Men as hjá by thére stréte kém bévadon béde sé ánd irtha. Forth héf irtha hira lif thér vppa, sá hág that al at wéter to thére stréte uthlip, ánd that alle wata ánd skorra lik en burchwal to fára hjam vp réson. That skéde over tha Gértmanna hjara dögda lik as allera mannalik hel ánd klár méi sja.

AN THA JÉRA 1000 AND 5 † NÊI ALDLAND SVNKEN IS, IS
THIT VPP-INA ASTERWACH IT FRYAS BURCH WRITEN.

Nêi that wi in twilif jér tid nên Krékalandar to Almanlánd sján héde, kémon thér thrju sképa sa syrlik as wi nên hédon ánd to fara nimmer néde sjan. Vppet storoste théra wére-n kéning théra Jhonhis élandum. Sin nôme wére Ulysus ánd tha hrop ovir sin wisdom grát. This kéning was thrvch éne presteresse forséid, that er kéning wertha skolde ovir alla Krékalanda sa-r réd wiste vmbe-n foddik to kréjande, thér vpstéken was anda foddik it Texland. Vmbe-r to fensane héder fêle skáta mith brocht, boppa ella sámne syrhdum, alsa thér in wralda navt skénener mákad wrde. Hja kémon fon Troja en stede tham tha Krékalandar innimth hédon. Al thissa skáta bád hi tha Moder an, men thju Moder nilde nárne fon nêta. As er to lesta sa, that hju navt to winne wére, gvng er nêi Walhallagara. ‡

Thér was en fám séten, hjara nôme wére Kát, tha

* *Stréte, thans hersteid als Kanaal van Suez. Pangab, de Indoa.*

† 219-1005=1188 v. Chr.

‡ Wallahagara, Walcheren.

the Tyrians brought them altogether through the strait which at that time ran into the Red Sea (now re-established as the Suez Canal). At last they landed at the Punjab, called in our language the Five Rivers, because five rivers flow together to the sea. Here they settled, and called it Geertmania. The King of Tyre afterwards, seeing that all his best sailors were gone, sent all his ships with his wild soldiers to catch them, dead or alive. When they arrived at the strait, both the sea and the earth trembled. The land was upheaved so that all the water ran out of the strait, and the muddy shores were raised up like a rampart. This happened on account of the virtues of the Geertmen, as every one can plainly understand.

IN THE YEAR ONE THOUSAND AND FIVE AFTER ATLAND WAS SUBMERGED, THIS WAS INSCRIBED ON THE EASTERN WALL OF FRYASBURGT.

After twelve years had elapsed without our seeing any Italians in Almanland, there came three ships, finer than any that we possessed or had ever seen.

On the largest of them was a king of the Jonischen Islands whose name was Ulysses, the fame of whose wisdom was great. To him a priestess had prophesied that he should become the king of all Italy provided he could obtain a lamp that had been lighted at the lamp in Texland. For this purpose he had brought great treasures with him, above all, jewels for women more beautiful than had ever been seen before. They were from Troy, a town that the Greeks had taken. All these treasures he offered to the mother, but the mother would have nothing to do with them. At last, when he found that there was nothing to be got from her, he went to Walhallagara (Walcheren). There there was established a Burgtmaagd whose name was Kaat,

* *Strôte*, at present restored as the Suez Canal. Pangab is the Indus.
 † 2103-1005 is 1188 before Christ. ‡ Walhallagara is Walcheren.

inna wandel wrde hju Kalip* hêten ut hawede that hjara vnderlip as en utkikbored farutstâk. Thêrby heth er jêron hwilth to ârgenisse fon al tham et wiston. Nêi thêra fâmma hrop heth er to lesta en foddik fon hir krêjen, tha hja heth im navt ne bât, hwand as er in sê kêm is sin skip vrgvngon ând hy nâked ând blât vpmimth thrvch tha ôthera skêpa.

Fon thisse kênig is hyr en skryver âfterbilêwen fon rên Fryas blod, bârn to thêre nêie have fon Athênia ând hwat hyr folgath het er vs fon ovir Athênia skrêven, thêrut mêi mân bisluta, ho wêr thja Moder Hellicht sproken heth, thâ hja sêide thât Fryas sêda to Athênia nên stand holde ne kvsta.

Fon tha ôthera Krêkalander hetste sêkur fûl kwâd ovir Sêkrops hêred, hwand hi wêre in nên gode hrop. Men ik dâr segse, hi wêre-n lichte man, hâchlik romed alsa sêr bi tha inhêmar as wel bi vs, hwand hi wêre navt vmbe tha mânniska to diapana sa tha ôra pretera, men hi wêre dû-gedsêm ând hi wist tha wisdom thêra fêrhêmanda folkum nêi wêrde to skâtande. Thêrvmbe that er that wiste, hêde-r vs to stonden that wi machte lêva nêi vs ajn êlik Sêgabok. Thêr gvng en telling that er vs nygen wêre, vmbe that er tjucht wêsa skolde ut en Fryaske mangêrte ând Êgyptiska prester, uthawede that er blâwe âga hêde, ând that er fûl mangêrta fon vs skâkt wêron ând in ovir Egiptalande vrsellath. Tha selva heth er nimmerte jecht. Ho-t thêrmêi sy, sêkur is-t that er vs mâra âthskip biwês as alle ôthera prestum to sêmne. Men as er fallen was, gvngon sina nêimanninga alring an vsa êwa torena ând bi grâdum sa fêlo mislikanda kêra to mâkjande, that er to lônge lesta fon êlik sa ând fon frydom ha navt ôwers as tha skin ând tha nôme vrbilêf. Forth nildon hja navt ne dâja that-a setma an *skrift brocht wrde*, hwerthrvch tha witskip thêra fur

* Kalip, Uij Homerus Kalipso.

but who was commonly called Kalip, because her lower lip stuck out like a mast-head. Here he tarried for years, to the scandal of all that knew it. According to the report of the maidens, he obtained a lamp from her; but it did him no good, because when he got to sea his ship was lost, and he was taken up naked and destitute by another ship. There was left behind by this king a writer of pure Frya's blood, born in the new harbour of Athens, who wrote for us what follows about Athens, from which may be seen how truly the mother Hel-licht spoke when she said that the customs of Frya could never take firm hold in Athens.

From the other Greeks you will have heard a great deal of bad about Cecrops, because he was not in good repute; but I dare affirm that he was an enlightened man, very renowned both among the inhabitants and among us, for he was against oppression, unlike the other priests, and was virtuous, and knew how to value the wisdom of distant nations. Knowing that, he permitted us to live according to our own Asegaboek. There was a story current that he was favourable to us because he was the son of a Frisian girl and an Egyptian priest: the reason of this was that he had blue eyes, and that many of our girls had been stolen and sold to Egypt, but he never confirmed this. However it may have been, certain it is that he showed us more friendship than all the other priests together. When he died, his successors soon began to tear up our charters, and gradually to enact so many unsuitable statutes that at long last nothing remained of liberty but the shadow and the name. Besides, they would not allow the laws to be written, so that the knowledge of them was hidden from us. Formerly all the cases in

* Kalip, called by Homer Kallipoo.

vs forborgen wárh. To fára wrdon alle sákum binna Athénia in vsa tál bithongon, áfternéi most et in bæda tála skên ánd to lesta alléna in tha landis tal. In tha érosta jéra nam that manfolk to Athénia enkel wiva fon vs aju slacht, men that jongkfolk vpwoxen mitha mangérta thér landsáton namen thér ák fon. Tha bástera bern tham thérof kemon wéron tha skênsta ánd snodsta in wralda, men hja wéron ák tha árgsta. To hinkande vr byde syda, to málande her vm séda ner vm pléga, hit ne sy that et wére for hjara ajne held. Álsa náka thér jeta-n strél fon Fryas gást weldande wére wárh al et bwspul to ména werka forwrochten ánd nimmán ne mocht en hus to bwwande, thát rumer ánd riker wére as thát sinra néstum. Tha thá svme vrbastere stédjar rik wéron thrvch vs fára ánd thrvch et sulver, thát tha slávona uta sulverlóna wnon, thá gvngon hja buta vppa hellinga jesta inda déla héma. Thér befta hága wallum fon lóf tha fon stén bwwadon hja hova mith kestlik husark, ánd vmbe by tha wla prestum in en goda hrop to wésande, stándon hja théf falska drochten likanda ánd vntuchtiga bilda in. By tha wla prestum ánd forstum wrdon tha knápa al tomet mára gért as tha toghatera, ánd fáken thrvch rika jesta thrvch weld fon et pad thére düged ofhléid. Néidam rikdom by thát vrbrúde ánd vrbasterde slachte fêr bvppa düged ánd ére jelde, sach mán altomet knápa tham hjara selva mit rúma rika klátar syradon, hjara aldrum ánd fámna to skónða ánd hjara kvnna to spot. Kémon vsa énfalda aldera to Athénia vppe thére ména acht ánd wildon hja thérvr bára, sá warth ther hropen, hark, hark, théf skil en sémomma kétha. Álsa is Athénia wrdon élik en brok-land anda hête landa, fol blodsúgar, pogga ánd feniniga snáka, hwérin nén mánniske fon herde sédum sin fot navt wága ne méi.

Athens were pleaded in our language, but afterwards in both languages, and at last in the native language only. At first the men of Athens only married women of our own race, but the young men as they grew up with the girls of the country took them to wife. The bastard children of this connection were the handsomest and cleverest in the world ; but they were likewise the wickedest, wavering between the two parties, paying no regard to laws or customs except where they suited their own interests. As long as a ray of Frya's spirit existed, all the building materials were for common use, and no one might build a house larger or better than his neighbours ; but when some degenerate townspeople got rich by sea-voyages and by the silver that their slaves got in the silver countries, they went to live out on the hills or in the valleys. There, behind high enclosures of trees or walls, they built palaces with costly furniture, and in order to remain in good odour with the nasty priests, they placed there likenesses of false gods and unchaste statues. Sometimes the dirty priests and princes wished for the boys rather than the girls, and often led them astray from the paths of virtue by rich presents or by force. Because riches were more valued by this lost and degenerate race than virtue or honour, one sometimes saw boys dressed in splendid flowing robes, to the disgrace of their parents and maidens, and to the shame of their own sex. If our simple parents came to a general assembly at Athens and made complaints, a cry was raised, Hear, hear! there is a sea-monster going to speak. Such is Athens become, like a morass in a tropical country full of leeches, toads, and poisonous snakes, in which no man of decent habits can set his foot.

THIT STAT IN AL VSA BURGA.

Ho vsa Dënemarka* fära vs vlëren gvngon 1600 änd 2 jêrt nêi Aldland vrgongen is. Thrvch Wodins dor änd dertenhêd was thene Magy bäs wrden ovir Skênlandis astardêl. Wra berga änd wr-n sê ne tvrade hi navt ne kvma. Thju Moder wildet navt wërha, hja sprék ände kêth, ik sja nên frêse an sina wêpne, men wel vmbe tha Skênlander wër to nimmande, thrvchdam hja bastered änd vrdëren sind. Vppa mēna acht tochte man alēn. Thêrvmbe is-t im lēten. Grät 100 jêr lēden byondon tha Dënemarkar to wandelja mith hjam. Hja jêvon him ysere wêpne änd rêdskip thêr fori wandeldon hja golden syrhêdon bijunka kâper änd yserirtha. Thju Moder sand bodon änd rêd-er, hja skolde thju wandel fära lêta. Thêr wêre frêse sêide hju fori hjara sêdum, änd bitham hja hjara sêde vrlëren, thän skolde hja äk hjara frydom vrljasa. Men tha Dënemarkar nêde narne ära nei, hja nilda navt bigrippa that hjara sêde vrbrûde kvste, thêrvmbe ne meldon hja hja navt. To lōnga lesta brochton hja ajne wêpne änd liftochta wêi. Men thät kwäd wrocht hjara gēia. Hjara lichēma wrdon bilāden mēi blik änd skin, men hjara arka spynton änd skvra wrdon lētoch. Krek hondred jêr estere dēi that et forma skip mit liftochta fona kād fāren was, kēm ermode änd lek thrvch tha anderna binna, honger sprêda sina wjvka änd strék vppet land del, twispalt hlip stolte in overe strêta änd forth to tha hûsa in, ljafde ne kv nēn stek lōnger navt finda änd êntracht run êwēi. Thät bārn wilde éta fon sina mām änd thju mām hêde wel syrhêdon tha nēn éta. Tha wiva kēmon to hjara manna, thissa gvngon nēi tha grêva, tha grêva nêdon selva nawet of hildon-t skul. Nw most mân tha syrhêdon vrsella, men thawila tha stjurar thêrmēi

* Dēna marka, de lage marken.

† 2193-1602 = 591 v. Chr.

THIS IS INSCRIBED IN ALL OUR CITADELS.

How our Denmark was lost to us 1602 years after the submersion of Atland. Through the mad wantonness of Wodin, Magy had become master of the east part of Scandinavia. They dare not come over the hills and over the sea. The mother would not prevent it. She said, I see no danger in their weapons, but much in taking the Scandinavians back again, because they are so degenerate and spoilt. The general assembly were of the same opinion. Therefore it was left to him. A good hundred years ago Denmark began to trade; they gave their iron weapons in exchange for gold ornaments, as well as for copper and iron-ore. The mother sent messengers to advise them to have nothing to do with this trade. There was danger to their morals in it, and if they lost their morals they would soon lose their liberty. But the Denmarkers paid no attention to her. They did not believe that they could lose their morals, therefore they would not listen to her. At last they were at a loss themselves for weapons and necessaries, and this difficulty was their punishment. Their bodies were brilliantly adorned, but their cupboards and their sheds were empty. Just one hundred years after the first ship with provisions sailed from the coast, poverty and want made their appearance, hunger spread her wings all over the country, dissension marched proudly about the streets and into the houses, charity found no place, and unity departed. The child asked its mother for food; she had no food to give, only jewels. The women applied to their husbands, the husbands appealed to the counts; the counts had nothing to give, or if they had, they hid it away. Now the jewels must be sold, but while the sailors

* Dóna marka, the low marches.

† 2193-1602 is 591 years before Christ.

wèi brit wëron këm frost and lèi-n plònk del vppa sè and wra strète. Tha frost thju brigge rëd hède, stop wákandon thër wr to-t land ut and vrëd klywade vpper sétel. In stède fon tha owera to biwákande spandon hja hjara horsa for hjara togum and runon nêi Skênland thá. Tha Skênlander, tham nêy wëron nêi that land hjarar êthla këmon nêi tha Dënemarkum. Vppen helle nacht këmon hja alla. Nw sèidon hja that hja rjucht hède vppet land hjarar êthlon and thahwil that mân thêrvr kâmpade këmon tha Finna in tha létoga thorpa and runadon mith tha bern ewèi. Thêtrvch and that hja nèn goda wêpne navt nêdon, dèd hjam tha kâsa vrljasa and thêrmêi hjari frydom, hwand thene Magy wrde bås. That këm that hja Fryas tex navt lêde and hira rëdjévinga warlâsed hède.

Ther send svme thër mène that hja thrvch tha grêva vrrëden send, that tha fâmna thát lóng spérath hêdon, tha sa hvam sa thër vr kêtha wilde, tham is mvla wrdon to smórath mith golden kédne. Wi ne mûgan thêrvr nèn ordél to fellande, men wi willath jo tohropa, ne lèn navt to sère vppa wisdom and düged ni fon jwa Forsta, ni fon jowa fâmna, hwand skel et halda sa mot allera mannalik wâka ovir sin ajna tochts and for-t mènes held.

Twa jër nêidam këm thene Magy selva mith en flâte fon lichte kânum, tha Moder fon Texland and tha foddik to ráwane.

Thás árge sêke bistonde-r thes nachtis anda winter by storne tydum as wind gúlde and hêjel to jenst tha andérna fêtere. Thi utkik thër mênde thater awet hërde sták sin balle vp. Tha drêi as et ljucht fon ér tore vppet ronddél faldá, sa-r that al fêlo wêpende manna wra burchwal wëron. Nw gyng-er to vmbe tha klokke to lettane, tha et wère to lét. *Ér tha wère rëd wère,* weron al twa thusand ina wér *vmbe tha porte to rammande.* Strid hwilde thervmbe kirt,

were away for that purpose, the frost came and laid a plank upon the sea and the strait (the Sound). When the frost had made the bridge, vigilance ceased in the land, and treachery took its place. Instead of watching on the shores, they put their horses in their sledges and drove off to Scandinavia. Then the Scandinavians, who hungered after the land of their forefathers, came to Denmark. One bright night they all came. Now, they said, we have a right to the land of our fathers; and while they were fighting about it, the Finns came to the defenceless villages and ran away with the children. As they had no good weapons, they lost the battle, and with it their freedom, and Magy became master. All this was the consequence of their not reading Frya's Tex, and neglecting her counsels. There are some who think that they were betrayed by the counts, and that the maidens had long suspected it; but if any one attempted to speak about it, his mouth was shut by golden chains.

We can express no opinion about it, we can only say to you, Do not trust too much to the wisdom of your princes or of your maidens; but if you wish to keep things straight, everybody must watch over his own passions, as well as the general welfare.

Two years afterwards Magy himself came with a fleet of light boats to steal the lamp from the mother of Texland. This wicked deed he accomplished one stormy winter night, while the wind roared and the hail rattled against the windows. The watchman on the tower hearing the noise, lighted his torch. As soon as the light from the tower fell upon the bastion, he saw that already armed men had got over the wall.

He immediately gave the alarm, but it was too late. Before the guard was ready, there were two thousand people battering the gate. The struggle did not last long.

hwand thrvchdam tha wéra navt nén gode wacht halden néde, kémon alle om.

Hwil that alrek drok to kâmpane wére, was thér en wla Fin to thére fléte jeftha bedrum fon thére Moder inglupth, ánd wilde hja nédgja. Tha thju Moder wérd-im of that er bekwárd tojénst tha wách strumpelde. Thá-r wither vpa bèn wére stek er sin swérd to ir buk in segsande, nilst min kul navt sá skilst min swérd ha. After im kém en skiper fona Dênemarka, thisse nam sin swérd ánd hif théne Fin thrvch sina hole. Thérut flát swart blod ánd thérvr swéfde-n bláwe logha. Thi Magy lét thju Moder vpa sinra skip forplégja. As hju nw wither alsa fère hél ánd béter wér that hju fást spréka machte, séide thene Magy that hju mith fära moste, tha that hju hira foddik ánd fámna halda skolde, that hju en stát skolde nyta sá hách as hju to fara na néde kenth. Forth séide-r thát hi hiri fréja skolde in ajnwarde fon sinum forsta, jef er máster skolde wertha over alle lándá ánd folkra Fryas. Hi séide that hju that bijáe ánd bijechta most, owers skolde-r vnder fêlo wéja sterva léta. As er thér after al sinra forsta om ira léger to gadurad hède fréjer lúd, Frána vrmities i klársjande biste most m.énis segsa of ik máster skil wertha over alle lándá ánd folkra Fryas. Frána déde as melde hja him navt. To lónga lesta épende hju hira wéra ánde kéth, min águn wrde thjústred, tha that óre ljucht dégth vp in minara séle. Jes, ik sja-t. Hark Irtha ánd wés blyde mith my. Vndera tydum that Aldland synken is, stand thju forma spéke fon thet Jol an top. Thérnéi is hju del gvngon ánd vsa frydom mith tham. As er twa spéka jeftha 2000 jér del trúled het, sá skilun`tha svna vpstonda *thér tha forsta* ánd pretera thrvch hordom bi-t folk téled *háve, ánd tojenst hjara tátu tjugha*. Thi alle skilum *thrvch mort swika*, men hwat hja kéth háve skil forth

As the guard had not kept a good watch, they were overwhelmed. While the fight was going on, a rascally Finn stole into the chamber of the mother, and would have done her violence. She resisted him, and threw him down against the wall. When he got up, he ran his sword through her: If you will not have me, you shall have my sword. A Danish soldier came behind him and clave his head in two. There came from it a stream of black blood and a wreath of blue flame.

The Magy had the mother nursed on his own ship. As soon as she was well enough to speak clearly, the Magy told her that she must sail with him, but that she should keep her lamp and her maidens, and should hold a station higher than she had ever done before. Moreover, he said that he should ask her, in presence of all his chief men, if he would become the ruler of all the country and people of Frya; that she must declare and affirm this, or he would let her die a painful death. Then, when he had gathered all his chiefs around her bed, he asked, in a loud voice, Frana, since you are a prophets, shall I become ruler over all the lands and people of Frya? Frana did as if she took no notice of him; but at last she opened her lips, and said: My eyes are dim, but the other light dawns upon my soul. Yes, I see it. Hear, Irtha, and rejoice with me. At the time of the submersion of Atland, the first spoke of the Juul stood at the top. After that it went down, and our freedom with it. When two spokes, or two thousand years, shall have rolled down, the sons shall arise who have been bred of the fornication of the princes and priests with the people, and shall witness against their fathers. *They shall all fall by murder, but what they have proclaimed shall endure.*

bilywa ánd frúchdber wertha in-a bosme théra kloke mán-
niska, alsa lik gode sédum thér del léid wrde in thinra
skát. Jeta thúsand jér skil thju spéke then del nyga ánd
al mára syga anda thjusternesse ánd in blod, ovir thi
utstirt thrvch tha lága thér forsta ánd pretera. Thérnéi
skil thet mornerád wither anfangá to glora. Thit sjande
skilun tha falska forsta ánd prester alsamen with frydom
kámpa ánd woxelja, men frydom, ljafde ánd éndracht
skil-et folk in hjara wach néma ánd mit thet jol risa uta
wla pol. Thát rjucht thát erost alléna glorade, skil than
fon léjar laja to-n logha wertha. Thát blod théra árgum
skil ovir thin lif stráma, men thu ne mügth et navt to thi
néma. To tha lesta skil thát feninige kwik thér vp ása
ánd thérof sterva. Alle wla skédnese tham forsunnan
send vmbe tha forsta ánd pretera to boga, skilun an logha
ofred wertha. Forth skilun al thinra bern mith frêtho
léva. Thá hju utspreken hêde, sêg hju del. Men thene
Mágy tham hja navt wel forstán hêde krêth, ik háv thi
fréjeth, jef ik bás skilde wertha ovir alle lándá ánd folkra
Fryas, ánd nw háste to en other sproken. Frána rjuchte
hiri wither, sach im star an ánd kêthe: er sjugun etmelde
om send, skil thin séle mitha nachtfüglon to tha gráwa
omme wára ánd thin lik skil ledsa vppa bodem fona se.
Él wel séide thene Magy mith vrborgne wodin, segs men
thát ik kvme. Forth séider to jenst én sinar rakkarum,
werp that wif vr skippes bord. Althus wér-et ende fon-re
leste théra Moderum.* Wrêke willath wi thér vr navt ne
hropa, tham skil tyd nima. Men thúsand wára thúsand
mél willath wi Frya áfternéi hropa: wák-wák-wák.

HO-T THENE MAGY FORTH VRGVNGON IS.

Néi that tha modder vrdén was, léter tha foddik ánd
tha fámna to sina skip to brenga bijunka alle in

* Verg. bl 4.

and shall bear fruit in the bosoms of able men, like good seed which is laid in thy lap. Yet a thousand years shall the spoke descend, and sink deeper in darkness, and in the blood shed over you by the wickedness of the princes and priests. After that, the dawn shall begin to glow. When they perceive this, the false princes and priests will strive and wrestle against freedom; but freedom, love, and unity will take the people under their protection, and rise out of the vile pool. The light which at first only glimmered shall gradually become a flame. The blood of the bad shall flow over your surface, but you must not absorb it. At last the poisoned animals shall eat it, and die of it. All the stories that have been written in praise of the princes and priests shall be committed to the flames. Thenceforth your children shall live in peace. When she had finished speaking she sank down.

The Magy, who had not understood her, shrieked out, I have asked you if I should become master of all the lands and people of Frya, and now you have been speaking to another. Frana raised herself up, stared at him, and said, Before seven days have passed your soul shall haunt the tombs with the night-birds, and your body shall be at the bottom of the sea. Very good, said the Magy, swelling with rage; say that I am coming. Then he said to his executioners, Throw this woman overboard. This was the end of the last of the mothers. We do not ask for revenge. Time will provide that; but a thousand thousand times we will call with Frya, Watch! watch! watch!

HOW IT FARED AFTERWARDS WITH THE MAGY.

After the murder of the mother, he brought the lamp and the maidens into his own ship, together with all

bold thér im likte. Forth gvng er thát Flymár vp, hwand hi wilde tha fám fon Médéasblik jeftha fon Stávora gabja ánd tham to Moder mákja. Tha thér wéron hja vp hjara hodum brocht. Tha stjurar fon Stávora ánd fon thát Alderga hédon hini gèrn to Jonis togen, men tha gráte fláte wére vppen fère tocht út. Nw gvngon hja to ánd foron mith hjra littige fláte néi Médéasblik ánd hildon hja skul after thát ly théra bámun. Thi Mágý nákade Médéasblik bi helle déi ánd skynander svne. Thach gvngon sina ljuda drist drist wéi vppera burch to runnande. Men as allet folk mith tha bótum land was, kemon vsa stjurar utére kréke wéi ánd skáton hjara pila mith tárbarntin bollum vp sinra fláte. Hja wéron alsa wel rjucht that fêlo sinra sképun bistonda anna brónd wéron. Tham vppa sképun wachton, skáton ák néi vs thá, thach thát ne rojade nawet. As er to lesta en skip al barnande néi-t skip thes Mágý dryf, bifel-er sin skiper hi skolde of háde, men thene skiper that wére thene Dénemarker thér thene Fin felad hède, andere, thv hest vse Êremoder néi tha bodem fona sè svnden to meldande thatste kvma skolde, thit skoste thrvch tha drokhéd wel vrjetta; nw wil ik njude thatste thin word jecht. Thi Mágý wild-im ofwéra; men thene skiper, en áfte Fryas ánd sterik lik en jokoxe klipade bêda sinum hõnda om sin hole ánd hif hini vr bord into thát wellande hef. Forth hês er sin brune skild an top ánd for rjucht to rjucht an néi vsa fláte. Thérthrvch kémon tha fámna vnforlet to vs, men tha foddik was utgvngon ánd nimman wiste ho-t kémen was. Tha hja vppa vnfordene sképa heradon, that thene Mágý vrdrvken was, brúde hja hinne, hwand tha stjurar théra mést Dénemarker wéron. Néi that tha fláte fêr enoch ewéi wére, wendon vsa stjurar ánd skáton hjara barnpila vppa *tha Finna del*. Thá tha Finna thus sagon, ho hja vrréden wéron, *hlip alrik thrvch vr ekkdrum ánd thér nère lónger nén hérichhéd ni bod*. To thisre stonde run tha wére hja ut

the booty that he chose. Afterwards he went up the Flymeer because he wished to take the maiden of Medeasblik or Stavoren and install her as mother; but there they were on their guard. The seafaring men of Stavoren and Alderga would gladly have gone to Jon, but the great fleet was out on a distant voyage; so they proceeded in their small fleet to Medeasblik, and kept themselves concealed in a sheltered place behind trees. The Magy approached Medeasblik in broad daylight; nevertheless, his men boldly stormed the citadel. But as they landed from the boats, our people sallied forth from the creek, and shot their arrows with balls of burning turpentine upon the fleet. They were so well aimed that many of the ships were instantly on fire. Those left to guard the ships shot at us, but they could not reach us. When at last a burning ship drifted towards the ship of the Magy, he ordered the man at the helm to sheer off, but this man was the Dane who had cleft the head of the Finn. He said, You sent our Eeremoeder to the bottom of the sea to say that you were coming. In the bustle of the fight you might forget it; now I will take care that you keep your word. The Magy tried to push him off, but the sailor, a real Frisian and strong as an ox, clutched his head with both hands, and pitched him into the surging billows. Then he hoisted up his brown shield, and sailed straight to our fleet. Thus the maidens came unhurt to us; but the lamp was extinguished, and no one knew how that had happened. When those on the uninjured ships heard that the Magy was drowned, they sailed away, because their crews were Danes. When the fleet was far enough off, our sailors turned and shot their burning arrows at the Finns. When the Finns saw that, and found that they were betrayed, they fell into confusion, and lost all discipline and order. At this moment the garrison sallied

tére burch. Tham navt ne fjuchte, werth afmakad, and thér fjuchte fvnd sin ende into tha polum fon et Krylinger wald.

NÉISCHRIFT.

Thá tha stjarar an da kreke léjon was thér en spotter fon ut Stavora mank, thér seide, Médéa mei lakkja, sa wi hyr ut hjra burch reda. Thérvmbe hávon tha fámna thju kreke Médéa mei lakkja * héten.

Tha bért'nissa thér afternéi skéd send, méi alra mannalik hügja. Tha fámna hagon tham nei hjara wysa to tella and wel biskriwa léta. Thérvmbe rékenjath wi hirmitha vsa arbéd fvlbrocht. Held.

* Medemilacus.

forth from the citadel. Those who resisted were killed, and those who fled found their death in the marshes of the Krylinger wood.

POSTSCRIPT.

When the sailors were in the creek, there was a wag from Stavoren among them, who said, Medea may well laugh if we rescue her from her citadel. Upon this, the maidens gave to the creek the name Medea mēilakkia (Lake of Medea). The occurrences that happened after this everybody can remember. The maidens ought to relate it in their own way, and have it well inscribed. We consider that our task is fulfilled. Hail!

* Medemi lacus, Lake of Medea's laughter.

THE END OF THE BOOK.

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THA SKRIFTA FON ADELBROST AND APOLLONIA.

MIN nôm is Adelbrost svn fon Apol and fon Adela. Thrvch min folk ben ik kêren to Grêvetman ovira Linda wrda. Thêrvambe wil ik thit bok forfolgja vp alsa dênera wisa as mine mem sproken heth.

Nêi that thene Mâgy felt was and Fryasburch vp stel brocht, most er en moder kêren wertha. Bi-ra lêva nêde thju Moder hira folgstera navt nômth. Hira lersta wille was sok and narne to findne. Sjugun mônatha âfter werth er en mêna acht bilidsen and wel to Grênegâ* ut êrsêke that anna Saxanamarka pâlth. Min mem werth kêren, men hju nilde nên Moder wêsa. Hju hêde heth lif minar tât hrêd, thêrthrvch hêden hja ekkorum lyaf krêjen and nw wildon hja âk gâdath wertha. Fêlon wildon min mem fon er bislut ofbrenge; men min mem sêide, en Êremoder âcht alsa rên in-ra mod to wêsana as hja buta blikht and êven mild far al hjara bern. Nêidam ik Apol nw lyaf hâv hoppa ella in wralda, sâ ne kân ik sâ-ne Moder navt nêsa. Sâ sprek and kêth Adela, men tha ôra burchfâmma wildon algâder Moder wêsa. Alrek stât thong fori sinera âjne fûm and nilde navt fyra. Ther-thrvch nis er nêne kêren and heth rik thus bandlâs. Hyr âfter mûg-it bigripa.

Ljndgêrt, tham kêning thêr hêmesdêga fallen is, was bi thêre Moder-is lêva kêren blikbêr trvch alle stâtha mith lyafde and trjvw. Heth wêre sin torn vmbe vppin eth grâte hof to Dok-hêm † to hêmande, and bi thêre Moder-is lêva wrd-im ther grâte êr biwêsen, hwand et wêre immer sa ful mith bodon and riddarum fon hêinde and fêre *as-m-â to fora na nêde sjan*. Tach nw wêr-er ênsêcm and

* Grênegâ, Groningen.

Dokhêm, Dokkum.

THE WRITINGS OF ADELBROST AND APOLLONIA.

My name is Adelbrost, the son of Apol and Adela. I was elected by my people as Grevetman over the Lindacoorden. Therefore I will continue this book in the same way as my mother has spoken it.

After the Magy was killed and Fryasburgt was restored, a mother had to be chosen. The mother had not named her successor, and her will was nowhere to be found. Seven months later a general assembly was called at Grûnegâ (Groningen), because it was on the boundary of Saxamarken. My mother was chosen, but she would not be the mother. She had saved my father's life, in consequence of which they had fallen in love with each other, and she wished to marry. Many people wished my mother to alter her decision, but she said an Eeremoeder ought to be as pure in her conscience as she appears outwardly, and to have the same love for all her children. Now, as I love Apol better than anything else in the world, I cannot be such a mother. Thus spoke and reasoned Adela, but all the other maidens wished to be the mother. Each state was in favour of its own maiden, and would not yield. Therefore none was chosen, and the kingdom was without any restraint. From what follows you will understand Liudgert, the king who had lately died, had been chosen in the lifetime of the mother, and seemingly with the love and confidence of all the states. It was his turn to live at the great court of Dokhem, and in the lifetime of the mother great honour was done to him there, as there were more messengers and knights there than had ever been seen there before. But now he was lonely and forsaken,

* Grûnegâ is Groningen.

† Dokhem is Dokkum.

vrlêten, hwand alrek wêre ange that-er him mâster skolde måkja boppa heth rjucht and welda ê-lik tha slávona kéningsgar. Elk forst wânde forth that-er enoch dède as er wâkade ovir sin âjn stát; and thi ên ne jêf nawet tâ antha ôthera. Mith-êra burchfamna gvnget jeta ârger to. Alrek thisra bogade vppira âjne wisdom and sahwersa tha Grêvetmanna awet dèdon buta hjam, sâ wrochten hja mistryvwa bitwiska tham and sinum ljudum. Skêder en sêke thêr fêlon stâtha trof and hêde mân thju rêd êner fâm in wnnen, sâ kêthon alle ôthera that hju sproken hêde to fêre fon hjra âjne stát. Thrvch althus dènera renka brochton hja twyspalt in ovira stâtha and torendon hja that band sâdène fon ên, that et folk fon tha ênne stát nythich wêre vppet folk fon en ora stát and fâret alderminesta lik fêrhêmande biskôwade. Thju fêre thêra is wêst that tha Gola jeftha Trowyda vs al-êt lând of wnnen hâven al ont thêra Skelda and thi Magy al to thêre Wrsâra. Ho-r thêrby to gvngen is, heth min mem vntlêth, owers nas thit bok navt skrêven ne wrden, afskên ik alle hâpe vrlêren hâv tha-et skil helpa thâ bâta. Ik ne skryw thus navt inna wân, thet ik thêrthrvch thet lând skil winna jeftha bihaldane, that is minra achtne vndvalik, ik skryw allêna fâr et âfter kvmande slacht, til thju hja algâdur wêta mûge vp hvdêna wisa wy vrlêren gvnge, and tha alra mannalik hyr ut lera mêi that elk kwâd sin gêja têlath.

My heth mân Apollônja hêten. Twyia thritich dega nêi mâm hira dâd heth mân Adelbrost min brother vrslêjen fonden vppa wârf, sin hawed split and sina lithne út ên hrêten. Min tât thêr siak lêide is fon skrik vrsturven. Thâ is Apol min jungere brother fon hyr nêi thêre westsyde fon Skênlând fâren. Thêr heth er en burch ebuwad, Lindasburch* hêten, vmbe dâna to wrekana vs lêth. Wr.alda heth-im thêr to fêlo jêra lénad. Hy *heth fif svna wnnen*. Altham brengath thêne Magy skrik

* Lindasburch, op kaap Lindanaea, Noorwegen.

because every one was afraid that he would set himself above the law, and rule them like the slave kings. Every headman imagined that he did enough if he looked after his own state, and did not care for the others. With the Burgtmaagden it was still worse. Each of them depended upon her own judgment, and whenever a Grevetman did anything without her, she raised distrust between him and his people. If any case happened which concerned several states, and one maid had been consulted, the rest all exclaimed that she had spoken only in the interest of her own state. By such proceedings they brought disputes among the states, and so severed the bond of union that the people of one state were jealous of those of the rest, or at least considered them as strangers; the consequence of which was that the Gauls or Truwenden (Druids) took possession of our lands as far as the Scheldt, and the Magy as far as the Wesara. How this happened my mother has explained, otherwise this book would not have been written, although I have lost all hope that it would be of any use. I do not write in the hope that I shall win back the land or preserve it: in my opinion that is impossible. I write only for the future generations, that they may all know in what way we were lost, and that each may learn that every crime brings its punishment.

My name is Apollonia. Two-and-thirty days after my mother's death my brother Adelbrost was found murdered on the wharf, his skull fractured and his limbs torn asunder. My father, who lay ill, died of fright. Then my younger brother, Apol, sailed from here to the west side of Schoonland. There he built a citadel named Lindasburgt, in order there to avenge our wrong. Wr-alda accorded him many years for that. He had five sons, who all caused fear

* Lindasburch, on Cape Lindanæa, Norway.

and min brother góma. After mám and brother-is dád send tha fromesta fon-ut-a lándum to ekkórum kvmen, hja havon en bánd sloten Adelbánd hêten. Til thju vs nêen leth witherfára ne skolde, hávath hja my and Adelhirt min jungste brother vpper burch brocht, my by tha fámna and min brother by tha wêrar. Thá ik thritich jêr werê heth man my to Burchfám kêren, and thá min brother fiftich wêre, werth-er keren to Grêvetman. Fon mám-is syde wêre min brother thene sexte, men fon tát his syde thene thride. Nêi rjucht machton sine áfterkvmande thns nêen overa Linda áfter hjara nómun navt ne fora, men alra mánnalik wildet háva to ére fon mina mám. Thêr to boppa heth mán vs ák en ofskrifte jêven fon thet bok théra Adela follistar. Thêr mitha ben ik thet blydeste, hwand thruch min mám hjra wisdom kém-et in wralda. In thas burch háv ik jeta óra skrifta fvnden, thêr navt in 't bok ne stan, ák lovsprêka ovir min mám, altham wil ik áfter skriva.

Thit send tha nêilétne skrifta Brunnos, thet skrywer wêsen is to thisre burch. After that tha Adela follistar ella hêde lêta overskryva elk in sin rik, hwat wryt was in vppa wágarum théra burgum, bisloton hja en Moder to kjasane. Thêrto wárth en ména acht biléid vp thisra hêm. After tha forme rêd Adelas wárth Tüntja bifolen. Ak skoldet slácht háve. Thach nw frêge min Burgfám thet wort, hju hede immerthe wênich wêst thát hju Moder skolde wertha, ut érsêke thát hju hyr vpper burch sat, hwana mést alle Moderum kêren wêron. Tha hju thet word gund was, épende hju hira falxa wêra ánde kêth: I alle skinth árg to heftane an Adelas rêd, tha thát ne skil *thêrvmdê min mvla navt ne sluta ner snóra*. Hwa tach is *Adela and hwána kvmt et wêi thátster sokke háge love to wíkh*. Lik ik hjuddéga is hju to fara hyr burchfam wêst.

to Magy, and brought fame to my brother. After the death of my mother and my brother, all the bravest of the land joined together and made a covenant, called the Adelbond. In order to preserve us from injury, they brought me and my youngest brother, Adelhirt, to the burgt—me to the maidens, and him to the warriors. When I was thirty years old I was chosen as Burgtmaagd, and my brother at fifty was chosen Grevetman. From mother's side my brother was the sixth, but from father's side the third. By right, therefore, his descendants could not put "overa Linda" after their names, but they all wished to do it in honour of their mother. In addition to this, there was given to us also a copy of "The Book of Adela's Followers." That gave me the most pleasure, because it came into the world by my mother's wisdom. In the burgt I have found other writings also in praise of my mother. All this I will write afterwards.

These are the writings left by Bruno, who was the writer of this burgt. After the followers of Adela had made copies, each in his kingdom, of what was inscribed upon the walls of the burgt, they resolved to choose a mother. For this purpose a general assembly was called at this farm. By the first advice of Adela, Teuntje was recommended. That would have been arranged, only that my Burgtmaagd asked to speak: she had always supposed that she would be chosen mother, because she was at the burgt from which mothers had generally been chosen. When she was allowed to speak, she opened her false lips and said: You all seem to place great value on Adela's advice, but that shall not shut my mouth. Who is Adela, and whence comes it that you respect her so highly? She was what I am now, a Burgtmaagd of thi

Tha is hju thér vmbe wiser jesta bétre as ik änd alle öthera, jesta is hju mår stelet vppvsa sêd änd plêgum. Hwére thát et fal, sá skolde hju wel Moder wrden wésa, thá hju thérto kéren is, men néan hju wilde réder ennen bosta ha mith all joi änd nochts thér er anebonden send, in stéd fon ênsum over hjam änd et folk to wákane. Hju is él klarsjande, god, men min ágne ne send fêr fon vrthjustred to wésane. Ik háv sjan thát hju hir fryadelf herde minth, nw god, thát is lovelik, men ik háv forther sjan thát Tüntja Apol-is nift is. Wyder wil ik navt ne sedsa.

Tha forsta bigripen él god, hwér hju hly sochte, men emong et folk kém twyspalt, änd nêidam heth maradêl fon hyr wei kém, wilde-t Tüntja thiu ére navt ne guna. Rêdne wrde stopth, tha saxne tágon uta skádne, men thér ne wárth nêne Moder kéren. Kirt áfter hêde annen vsara bodne sin makker fáleth. Til hjuddêga hêde der frod wésen, thérvmbe hede min burchfám orlovi vmb-im buta tha lándpála to helpane. Thach in stéd fon im to helpane nêi thet Twiskland, alsa fjuchte hju selva mith im overe Wrsara änd forth nêi tha Mágy. Thi Mágy tham sina Fryas svna haggja wilde stald-iri as Moder to Godaburch et Skênland, mén hju wilde mår, hju sêid-im thát sahwersa hi Adela vpruma koste, hi máster skolde wertha over él Fryas land. Hju wêr en fyand fon Adele sêide hju, hwand thrvch hjra renka nas hju nên Moder wrden. Sahwersa hy hir Texland forspreka wilde, sa skolde hjra boda sina wichar to wêiwyser thjanja. Al thissa sêka heth hjra boda selva bilyad.

THET OTHERA SKRIFT.

Fiftian monatha nêi thére lerste acht wêr-et Frjunskep jeftha Winnemónath. Alleramánnelik jef to an mery

place; is she, then, wiser and better than I and all the others? or is she more conversant with our laws and customs? If that had been the case, she would have become mother when she was chosen; but instead of that, she preferred matrimony to a single life, watching over herself and her people. She is certainly very clear-sighted, but my eyes are far from being dim. I have observed that she is very much attached to her husband, which is very praiseworthy; but I see, likewise, that Teuntje is Apol's niece. Further I say nothing.

The principal people understood very well which way the wind blew with her; but among the people there arose disputes, and as most of the people came from here, they would not give the honour to Teuntje. The conferences were ended, knives were drawn, and no mother was chosen. Shortly afterwards one of our messengers killed his comrade. As he had been a man of good character hitherto, my Burgtmaagd had permission to help him over the frontier; but instead of helping him over to Twiskland (Germany), she fled with him herself to Wesara, and then to the Magy. The Magy, who wished to please his sons of Frya, appointed her mother of Godaburgt, in Schoonland; but she wished for more, and she told him that if he could get Adela out of the way he might become master of the whole of Frya's land. She said she hated Adela for having prevented her from being chosen mother. If he would promise her Texland, her messenger should serve as guide to his warriors. All this was confessed by her messenger.

THE SECOND WRITING.

Fifteen months after the last general assembly, at the festival of the harvest month, everybody gave himsel

mery fru ánd bly, ánd nimman nêde diger than to ákane sina nocht. Thach Wr.alda wild vs wysa, thát wákendom navt vrgamlath wrde ne méi. To midne fon-et|fêst fyrja kêm nêvil to hullande vsa wrda in thikke thjusternise. Nocht runde wêi, tha wákendom nilde navt ne kéra. Tha strandwákar wéron fon hjara nêd fjura hlápen ánd vppa tha topádum nas nênen to bisja. Thá nêvil ewêi tách, lokte svnne thrvch tha rêta thëra wolkum vp irtha. Alrek kêm wíther ut to juwgande ánd to jolande, thet jungk folk tách sjongande mitha gürbám* ánd thisse overfulde luft mith sina liaflika ádam. Men thahwila thër alrek in nocht bájada, was vrrêd lánd mith horsum ánd ridderum. Lik alle árga wéron hja helpen thrvch thjusternisse, ánd hinne glupath thrvch Linda waldis páda. To fára Adelas dure tagon twilif mangértne mith twilif lámkes ánd twilif knápa mith twilif hoklinga, en junge Saxmán birêd en wilde busle thër er selva fensen héde ánd támad. Mith allerlêja blomma wéron hja siarad, ánd tha linnen tohnekna thëra mángértne wéron omborad mith gold ut-er Rêne.

Thá Adela to hira hus ut vppet slecht kêm, fol en blomrêin del vppira hole, alle juwgade herde ánd tha tot-horne thëra knápum gúldon boppa ella ut. Arme Adela, árm folk, ho kirt skil frú hir bydja. Thá thju lónge skáre ut sjocht wére kêm er en hloth mágjara ridderum linrjucht to rinnande vp Adelas hém. Hira tát ánd gáde wéron jeta vppa stoppenbenke sêten. Thju dure stond épen ánd thër binna stand Adelbrost hira svna. As er sach ho sina eldra in frêse wéron, gripter sine bóge fon-ere wách wêi ánd skát nêi tha foresta thëra ráwarum; this swikt ánd trulde vppet gárs del; overne twade ánd thríde was en êlik lôt biskêren. Intwiska hêdon sina eldra hjara wêpne fat, ánd tagon vndyger to Jonis. Tha ráwera skoldon hjam ring

* *Gürbam.* C. Niebuhr Reize enz. I. 174. Eene zakpijp bij de Egyptenaren *Sumára* of *Kúrbe* genoemd.

up to pleasure and merry-making, and no one thought of anything but diversion; but Wr-alda wished to teach us that watchfulness should never be relaxed. In the midst of the festivities the fog came and enveloped every place in darkness. Cheerfulness melted away, but watchfulness did not take its place. The coastguard deserted their beacons, and no one was to be seen on any of the paths. When the fog rose, the sun scarcely appeared among the clouds; but the people all came out shouting with joy, and the young folks went about singing to their bagpipes, filling the air with their melody. But while every one was intoxicated with pleasure, treachery had landed with its horses and riders. As usual, darkness had favoured the wicked, and they had slipped in through the paths of Linda's wood. Before Adela's door twelve girls led twelve lambs, and twelve boys led twelve calves. A young Saxon bestrode a wild bull which he had caught and tamed. They were decked with all kinds of flowers, and the girls' dresses were fringed with gold from the Rhine.

When Adela came out of her house, a shower of flowers fell on her head; they all cheered loudly, and the fifes of the boys were heard over everything. Poor Adela! poor people! how short will be your joy! When the procession was out of sight, a troop of Magyar soldiers rushed up to Adela's house. Her father and her husband were sitting on the steps. The door was open, and within stood Adelbrost her son. When he saw the danger of his parents, he took his bow from the wall and shot the leader of the pirates, who staggered and fell on the grass. The second and third met a similar fate. In the meantime his parents had seized their weapons, and went slowly to Jon's house. They would soon have been taken, but

Gürbam. C. Niebuhr, *Travels*, vol. i. p. 174. The bagpipe is called by the Egyptians *Sumdra et Kärbe*.

fensen ha, men Adela kêm, vppone burch bêde hja alle wêpne to hantëra lêrad, sjugun irthfët wëre hju lóng and hira gërt sâ fëlo, thryja swikte hja tham or hjra hole and as er del kêm wër en ridder garsfallich. Follistar këmon omme herne thëre lône wëi. Tha råwar wrdon fálath and fensen. Thach to lét, en pil hëde hjra bosme trefth. Vrrédelika Magy! In fenin was sin pint dipth and thërof is hju sturven.

THËRE BURCHFAME LOV.

Jes ferhëmande áthe, thusande send al kumen and jet mára send vp wëi.

Wel, hja willath Adelas wisdom hëra.

Sekur is hju forstine, hwand hju is immer thja forste wëst.

O wach hwërto skolde hja thjanja. Hira hemeth is linnen, hira tohnekka* wol, thát hjv selva spon and wëvade. Hwërmëi skolde hja hjra skënhëd hága. Navt mith pãrlum, hwand hjra tuskar send witter; navt mith gold, hwand hjra hër is blikkander; navt mith stëna, wel send hjra ágon saft as lamkes ágon, thach to lik sa glander thát mán thër skrómlik in aja ne mëi.

Men hwat kált ik fon skën. Frya wëre wis navt skëner.

Ja áthe, Frya thër sjugun skënhëde hëde, hwërfon hjra toghátera men éne elk háchstens thria urven háve. Men al wëre hju lëdlik, thach skolde hju vs djura wësa.

Jef hju wygandlik sy. Hark áthe, Adela is thet énge bern vsar grëvetman. Sjugun jrthfet is hju hách, jeta gráter then hjra licheme is hjra wishëd and hjra mod is lik bêde to sëmíne.

Lok thër, thër wëre énia en fënbrónd, thrju bern wëron vp jenske gráfstën sprongen. Wind blos fel. *Alrek krëta and thju mãm wëre rédalás.* Thër kvmt Adela: *ho stëitst and tëmethste hropth hju, tragð help to lë-*

* To hnekks, eens hooge, tot aan de nek reikende, japon.

Adela came. She had learned in the burgt to use all kinds of weapons. She was seven feet high, and her sword was the same length. She waved it three times over her head, and each time a knight bit the earth. Reinforcements came, and the pirates were made prisoners; but too late—an arrow had penetrated her bosom! The treacherous Magy had poisoned it, and she died of it.

THE ELEGY OF THE BURGTMAAGD.

Yes, departed friend, thousands are arrived, and more are coming. They wish to hear the wisdom of Adela. Truly, she was a princess, for she had always been the leader. O Sorrow, what good can you do!

. Her garments of linen and * wool she spun and wove herself. How could she add to her beauty? Not with pearls, for her teeth were more white; not with gold, for her tresses were more brilliant; not with precious stones, for her eyes, though soft as those of a lamb, were so lustrous that you could scarcely look into them. But why do I talk of beauty? Frya was certainly not more beautiful; yes, my friends, Frya, who possessed seven perfections, of which each of her daughters inherited one, or at most three. But even if she had been ugly, she would still have been dear to us. Is she warlike? Listen, my friend. Adela was the only daughter of our Grevetman. She stood seven feet high. Her wisdom exceeded her stature, and her courage was equal to both together. Here is an instance. There was once a turf-ground on fire. Three children got upon yonder gravestone. There was a furious wind. The people were all shouting, and the mother was helpless. Then came Adela. What are you all standing still here for? she cried. Try to

* *To Anckta*, a high petticoat reaching up to the neck.

nande and Wr.alda skil jo krefta jêva. Thêr hipth hja nêi-t krylwod, gript elsne trêjon, tragd en breg to makjande, nw helpath âk tha ôthera and tha bern send hred.

Jêrlikes kêmon tha bern hyr blomma ledsa.

Thêr kêmon thrê Fonysjar skipljuda thêr hja wrêvela wilde, men Adela kêmon, hju hêde hjara hwop (hrop) hêrad, in swim slêith hju tha lêtha and til thju hja selva jechta skolde, thet hja vnwêrthelike manna wêron, bint hju alsêmen an en spinrok fest. Tha fêrhêmanda hêra kêmon hjara thjud askja. Tha hja sagon ho skots hja misdên wêron, kêmon torn vp, thach mân tellade ho-t bêrd was.

Hwat hja forth dêdon, hja buwgdon to fâra Adela and keston thju slyp hyrar tohnekka.

Kvm fêrhêmande âthe, tha wald fûglon fjuchtath to fâra tha fêlo forsykar. Kvm âthe sâ mêist hjara wishêd hêra.

By tha grâfstên hwer fon in tha lovsprêke meld wârth, is mâm hira lik bigrâven. Vppira grâfstên heth mân thissa worda hwryten.

NE H LAP NAVT TO HASTICH HWAND HYR LÊID ADELA.

Thju formlêre thêr is hwryten inutere wâch thêr burchtore, nis navt wither eskrêven in thât bok thêra Adela follistar. Hwêrvambe thet lêten is nêt ik navt to skriwand. Tha thit bok is min ajn, thêrvambe wil ik hja thêr inna setta to wille minra mágum.

FORMLÊRE.

Alle god minnanda Fryas bern sy held. Hwand thruch

help them, and Wr-alda will give you strength. Then she ran to the Krylwood and got some elder branches, of which she made a bridge. The others then came to assist her, and the children were saved. The children bring flowers to the place every year. There came once three Phœnician sailors, who began to ill-treat the children, when Adela, having heard their screams, beat the scoundrels till they were insensible, and then, to prove to them what miserable wretches they were, she tied them all three to a spindle.

The foreign lords came to look after their people, and when they saw how ridiculously they had been treated they were very angry, till they were told what had happened. Upon that they bowed themselves before Adela, and kissed the hem of her garment. But come, distant living friend. The birds of the forest fled before the numerous visitors. Come, friend, and you shall hear her wisdom. By the gravestone of which mention has already been made her body is buried. Upon the stone the following words are inscribed:—

TREAD SOFTLY, FOR HERE LIES ADELA.

The old legend which is written on the outside wall of the city tower is not written in "The Book of Adela's Followers." Why this has been neglected I do not know; but this book is my own, so I will put it in out of regard to my relations.

THE OLDEST DOCTRINE.

Hail to all the well-intentioned children of Fry!

tham skil et sêlich wertha vp jrtha. Lér ánd kêth to tha folkum. Wr.alda is thet alderaldesta jeftha overaldesta, hwand thet skop alla thinga. Wr.alda is ella in ella, hwand thet is évg ánd vnendlik. Wr.alda is overal ainwardich, men narne to bisja, thérvambe wárth thet wêsa gást hêten. Al hwat wi fon him sja mûge send tha skepsela thér thruch sin léva kvme ánd wither henne ga, hwand inut Wr.alda kvmath alle thinga ánd kérath alle thinga. Fon ut Wr.alda kvmth t anfang ánd et ende, alra thinga géith in im vppa. Wr.alda is thet éne ella machtige wêsa, hwand alle ôre macht is fon him lénad ánd kérath to him wither. In ut Wr.alda kvmath alle krefta ánd alle krefta kérath to him wither. Thérvambe is hi alléna theth skeppande wêsa ánd thér nis nawet esképen buta him.

Wr.alda léide évge setma thet is éwa in al et sképne, ánd thér ne send nêne gode setma jeftha hja moton thérnêi tavlikt wêsa. Men afskên ella in Wr.alda sy, tha boshêd théra mánniska nis navt fon him. Boshêd kvmth thruch lómhêd vndigerhed ánd domhêd. Thérvambe kán hju wel tha mánniska skáda, Wr.alda nimmer. Wr.alda is thju wishêd, ánd tha éwa thér hju tavlikt heth, send tha boka wérút wy léra mûge, ánd thér nis nêne wishêd to findande ner to garjande buta tham. Tha mánniska mûgon fêlo thinga sja, men Wr.alda sjath alle thinga. Tha mánniska mûgon fêlo thinga léra, men Wr.alda wêt alle thinga. Tha mánniska mûgon fêlo thinga vntelúta, men to fâra Wr.alda is ella épned. Tha mánniska send mánnalik ánd berlik, men Wr.alda skept bêde. Tha mánniska minnath ánd hátath, tha Wr.alda is alléna rjuchtfêrdich. Thérvambe is Wr.alda alléne god, ánd thér ne send nêne goda búta him. Mith thet Jol wandelath ánd wixlat *allet esképne*, men god is alléna vnforanderlik. Thruch *that Wr.alda god is*, alsa ne mei hi ák navt foranderja;

Through them the earth shall become holy. Learn and announce to the people Wr-alda is the ancient of ancients, for he created all things. Wr-alda is all in all, for he is eternal and everlasting. Wr-alda is omnipresent but invisible, and therefore is called a spirit. All that we can see of him are the created beings who come to life through him and go again, because from Wr-alda all things proceed and return to him. Wr-alda is the beginning and the end. Wr-alda is the only almighty being, because from him all other strength comes, and returns to him. Therefore he alone is the creator, and nothing exists without him. Wr-alda established eternal principles, upon which the laws of creation were founded, and no good laws could stand on any other foundation. But although everything is derived from Wr-alda, the wickedness of men does not come from him. Wickedness comes from heaviness, carelessness, and stupidity; therefore they may well be injurious to men, but never to Wr-alda. Wr-alda is wisdom, and the laws that he has made are the books from which we learn, nor is any wisdom to be found or gathered but in them. Men may see a great deal, but Wr-alda sees everything. Men can learn a great deal, but Wr-alda knows everything. Men can discover much, but to Wr-alda everything is open. Mankind are male and female, but Wr-alda created both. Mankind love and hate, but Wr-alda alone is just. Therefore Wr-alda is good, and there is no good without him. In the progress of time all creation alters and changes, but goodness alone is unalterable; and since Wr-alda is good, he can

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änd thrvch thet er bilywath, thêrvambe is hy alléna wésa änd al et ora skin.

THET OTHERA DÉL FONRE FORMLÉR.

Emong Findas folk send wanwysa, thêr thrvch hjara overfindingrikkhéd alsa ärg send, thát hja hjara selva wis mákja änd tha inewida bitjuga, thát hja thet besta dél send fon Wr.alda; thát hjara gást thet beste dél is fon Wr.aldas gást änd thet Wr.alda alléna méi thánkja thrvch helpe hjaris bryn.*

Thát aider skepsle en dél is fon Wr.aldas vnendlik wésa; thát hávon hja fon vs gábad.

Men hjara falze rêdne änd hjara támláse háchfarenhéd heth ra vppen dwálwéi brocht. Wére hjara gást Wr.aldas gást, sá skolde Wr.alda él dvm wésa in stêde fon licht and wis. Hwand hjara gást slávth him selva immer of vmbe skéne bylda to mákjande, thêr y áfternéi anbid. Men Findas folk is en ärg folk, hwand afskén tha wanwysa théra hjara selva wis mákja thát hja drochtne send, sa hávon hja to fára tha vnewida falxa drochtne esképen, to kéthande allerwéikes, thát thissa drochtne Wr.alda esképen háve, mith al hwat thêr inne is; gyriga drochtne fvl nyd änd torn, tham érath änd thjanath willath wésa thrvch tha mánniska, thêr blod änd offer willa änd skát askja. Men thi wanwisa falxa manna, tham hjara selva godis skalka jeftha presterá nóma léta, búrath änd sám-nath änd gethath aldám to fára drochtne thêr er navt ne send, vmbet selva to bihaldande. Aldám bidrywath hja mith en rum emod, thrvchdam hja hjara selva drochtne wáne, thêr an ninman andert skeldich ne send. Send thêr svme tham hjara renka froda änd bár mákja, alsa wrdon hja thrvch hjara rakkera fát änd vmbira laster vrbarnad, ella mith fêlo státska plégum, hjara falxa drochtne to-n ére. Men in trvth,

* Cf. Hegel a. h. l.

change. As he endures, he alone exists ; everything else is show.

THE SECOND PART OF THE OLDEST DOCTRINE.

Among Finda's people there are false teachers, who, by their over-inventiveness, have become so wicked that they make themselves and their adherents believe that they are the best part of Wr-alda, that their spirit is the best part of Wr-alda's spirit, and that Wr-alda can only think by the help of their brains.

That every creature is a part of Wr-alda's eternal being, *that* they have stolen from us ; but their false reasoning and ungovernable pride have brought them on the road to ruin. If their spirit was Wr-alda's spirit, then Wr-alda would be very stupid, instead of being sensible and wise ; for their spirit labours to create beautiful statues, which they afterwards worship. Finda's people are a wicked people, for although they presumptuously pretend among themselves that they are gods, they proclaim the unconsecrated false gods, and declare everywhere that these idols created the world and all that therein is—greedy idols, full of envy and anger, who desire to be served and honoured by the people, and who exact bloody sacrifices and rich offerings ; but these presumptuous and false men, who call themselves God's servants and priests, receive and collect everything in the name of the idols that have no real existence, for their own benefit.

They do all this with an easy conscience, as they think themselves gods not answerable to any one. If there are some who discover their tricks and expose them, they hand them over to the executioners to be burnt for their calumnies, with solemn ceremonies in honour of the false gods

alléna vmbe thát hja ra navt skáda ne skolde. Til thju vsa bern nw wépned müge wésa tojenst hjara drochtenlika lêre, alsa hágon tha fámna hjam fon buta to lærande hwat hyr skil folgja.

Wr.alda was ér alle thinga, ánd néi alle thinga skil er wésa. Wr.alda is alsa évg ánd hi is vnendlik, thervmb nis thér nawet buta him. Thrvch ut Wr.aldas léva warth tid ánd alle thinga bern, ánd sin léva nimth tid ánd alle thinga wéi. Thissa séka moton klér ánd bár mákad wrda by alle wisa, sá thát hja-t an óthera bithjuta ánd biwisa müge. Is-t sá fär wnnen, sa séith mán forther: Hwat thus vsa ommefang treft, alsa send wy en dél fon Wr.aldas vnendelik wésa, alsa tha ommefang fon al et esképne, thach hwat angá vsa dánte, vsa ainskipa, vsa gást ánd al vsa bithánkinga, thissa ne héra navt to thet wésa. Thit ella send fjuchtiga thinga tham thrvch Wr.aldas léva forskina, thach thér thrvch sin wishéd sádáne ánd navt owers navt ne forskina. Men thrvchdam sin léva stédes forthga, alsa ne méi thér nawet vppa sin stéd navt bilywa. Thérvmbe forwixlath alle esképne thinga fon stéd, fon dánte ánd ák fon thánkwisa. Thervmbe ne méi irtha selva, ner eng skepsle ni sedsa: ik ben, men wel ik was. Ak ne méi nén mánniska navt ne sedsa ik thánk, men blát, ik thochte. Thi knáp is gráter ánd owers as tha-r bern wére. Hy heth ora gértne, tochts ánd thánkwisa. Thi man en tát is ánd thánkth owers as thá-r knáp wére. Évin tha alda fon dægum. Thát wét allera mannelik. Sáhwersa allera mannalik nw wét ánd jechta mot, thát hy alon wixlath, sá mot hy ák bijechta, that er jahweder ágeblik wixlath, ák thahwila-r séid: ik ben, ánd thát sina thánk bylda wixle, tha hwile-r séid: ik thánk.

*Instéde thát wy tha árga Findas althus vnwerthlik after-
néi snakka ánd kálta, ik ben, jeftha wel, ik ben thet
beste dél Wr.aldas, ja thrvch vs alléna méi-r thánkja,*

but really in order to save themselves. In order that our children may be protected against their idolatrous doctrine, the duty of the maidens is to make them learn by heart the following : Wr-alda existed before all things, and will endure after all things. Wr-alda is also eternal and everlasting, therefore nothing exists without him. From Wr-alda's life sprang time and all living things, and his life takes away time and every other thing. These things must be made clear and manifest in every way, so that they can be made clear and comprehensible to all. When we have learned thus much, then we say further : In what regards our existence, we are a part of Wr-alda's everlasting being, like the existence of all created beings ; but as regards our form, our qualities, our spirit, and all our thoughts, these do not belong to the being. All these are passing things which appear through Wr-alda's life, and which appear through his wisdom, and not otherwise ; but whereas his life is continually progressing, nothing can remain stationary, therefore all created things change their locality, their form, and their thoughts. So neither the earth nor any other created object can say, I am ; but rather, I was. So no man can say, I think ; but rather, I thought. The boy is greater and different from the child ; he has different desires, inclinations, and thoughts. The man and father feels and thinks differently from the boy, the old man just the same. Everybody knows that. Besides, everybody knows and must acknowledge that he is now changing, that he changes every minute even while he says, I am, and that his thoughts change even while he says, I think. *Instead, then, of imitating Finda's wicked people, and saying, I am the best part of Wr-alda, and through us alone he can think*

så willath wy kètha wral and allerwèikes wér et nédlik sy: wy Fryas bern send forskinsla thrvch Wr.aldas léva; by-t anfang min and blát, thach immer wårthande and nákande to fvlkvmenlikhéd, svnder á sa god to wrda as Wr.alda selva. Vsa gást nis navt Wr.aldas gást, hi is thérfon alléna en afskinsle. Tha Wr.alda vs skop, heth er vs in thrvch sine wishéd-bryn-sintúga, hügia and fèlo goda ain-skipa lénad. Hyrméi mugon wy sina éwa bitrachtá. Thérof mügen wy léra and thérvr mügen wy réda, ella and alléna to vs ain held. Hède Wr.alda vs néne sinna jéven, sa ne skolde wy narne of néta and wy skolde jeta reddalasser as en sékwale wésa, thér forthdryven wårth thrvch ebbe and thrvch flod.

THIT STAT VP SKRIVFILT SKRÈVEN. TAL AND ANDWORDE
ORA FAMNA TO-N FORBYLD.

En vnsels gyrich mán kêm to bárande by Trást thér fám wére to Stavia. Hy sèide vnwéder hède sin hus wéi brocht. Hy hède to Wr.alda bédén, men Wr.alda nédim néne helpe lénad. Bist en áfte Fryas, fréje Trást. Fon elder t elder, andere thene mán. Thán sèide hju wil ik áwet in thin mod sèja in bitrouwa, thát et kyma groja and frúchda jéva méi. Forth sprék hju ánde kèth. Thá Frya bern was, stand vs moder naked and blát, vnbihod to jenst tha strélum thère svnne. Ninman macht hju fréja and thér wére ninman thér hja help macht léna. Thá gvng Wr.alda to and wrochte in hjara mod nigung and liavde anggost and *skrik*. *Hju sach rondomme*, hjara nigung kás thet beste and *hju sochte skul vndera wárande linda*. Men réin kêm and *t onblest wére thát lju wet wrde*. Thach hju hède sjan

we proclaim everywhere where it is necessary, We, Frya's children, exist through Wr-alda's life—in the beginning mean and base, but always advancing towards perfection without ever attaining the excellence of Wr-alda himself. Our spirit is not Wr-alda's spirit, it is merely a shadow of it. When Wr-alda created us, he lent us his wisdom, brains, organs, memory, and many other good qualities. By this means we are able to contemplate his creatures and his laws; by this means we can learn and can speak of them always, and only for our own benefit. If Wr-alda had given us no organs, we should have known nothing, and been more irrational than a piece of sea-weed driven up and down by the ebb and flood.

THIS IS WRITTEN ON PARCHMENT—"SKRIVILT." SPEECH
AND ANSWER TO OTHER MAIDENS AS AN EXAMPLE.

An unsociable, avaricious man came to complain to Troost, who was the maid of Stavia. He said a thunder-storm had destroyed his house. He had prayed to Wr-alda, but Wr-alda had given him no help. Are you a true Frisian? Troost asked. From father and forefathers, replied the man. Then she said, I will sow something in your conscience, in confidence that it will take root, grow, and bear fruit. She continued, When Frya was born, our mother stood naked and bare, unprotected from the rays of the sun. She could ask no one, and there was no one who could give her any help. Then Wr-alda wrought in her conscience inclination and love, anxiety and fright. She looked round her, and her inclination chose the best. She sought a hiding-place under the sheltering lime-trees, but the rain came, and the difficulty was that she got wet. She had se

ho thet wéter to tha hellanda bládar of drupte. Nw mákade hju en hrof mith hellanda sidum, vp stóka mákade hju tham. Men stornewind kém ánd blos réin thér vnder. Nw hède hja sjan thát tha stam hly jef, áfter gong hja to ánd mákade en wách fon plága ánd sádu, thet forma an éne syda ánd forth an alle syda. Storne wind kém to bek jeta wodander as to fora ánd blos thju hrof ewéi. Men hju ne bárade navt over Wr.alda ner to jenst Wr.alda. Men hja mákade en reitne hrof ánd leide sténe thér vppa. Bifvnden hávande ho sér thet dvath vmb alléna to tobbande, alsa bithjude hju hira bern ho ánd hwérvambe hju alsa hède dén. Thissa wrochton ánd tochtion to sémine. A sadenera wise send wy an hús kémen mith stoppenbánkum, en slecht ánd warande linda with tha svnnestrélum. To tha lesta hávon hja en burch mákad ánd forth alle óthera. Nis thin hus thus navt sterk noch wést, alsa mot i trachda vmbet óre béter to mákjande. Min hus wére sterk enoch, séider, men thet háge wéter heth et vp bérad ánd stornewind heth et ore dén. Hwér stand thin hus thán, fréje Trást. Alingen thére Réne, andere thene man. Ne stand et thán navt vppen nol jeftha therp, fréje Trást. Nean séider, min hus stand énsam by tha overe, alléna háv ik et buwad, men ik ne macht thér alléna nèn therp to makane. Ik wist wel, séide Trást, tha fámna háv et my meld. Thv hest al thin léva en grúwel had an tha mánniska, ut frése thátste awet jéva jeftha dva moste to fara hjam. Thach thér mitha ne méi mán navt fér ne kvma. Hwand Wr.alda thér mild is, kérath him fona gyriga. Fásta het vs réden ánd buppa tha dura fon alle burgum is t in stén ut wryten: bist árg bátsjochtig séide Fásta, bihod thán jvwe nésta, bithjod thán jvwe nésta, help thán juwe *nesta, sá skilun hja t thi witherdva. Is i thina réd navt god noch, ik nèt fár thi nèn béttera. Skámrád wárth then mán ánd hi drupte stolkes hinne.*

how the water ran down the pendent leaves; so she made a roof of leaves fastened with sticks, but the wind blew the rain under it. She observed that the stem would afford protection. She then built a wall of sods, first on one side, and then all round. The wind grew stronger and blew away the roof, but she made no complaint of Wr-alda. She made a roof of rushes, and put stones upon it. Having found how hard it is to toil alone, she showed her children how and why she had done it. They acted and thought as she did. This is the way in which we became possessed of houses and porches, a street, and lime-trees to protect us from the rays of the sun. At last we have built a citadel, and all the rest. If your house is not strong enough, then you must try and make another. My house was strong enough, he said, but the flood and the wind destroyed it. Where did your house stand? Troost asked. On the bank of the Rhine, he answered. Did it not stand on a knoll? Troost asked. No, said the man; my house stood alone on the bank. I built it alone, but I could not alone make a hillock. I knew it, Troost answered; the maidens told me. All your life you have avoided your neighbours, fearing that you might have to give or do something for them; but one cannot get on in the world in that way, for Wr-alda, who is kind, turns away from the niggardly. Fåsta has advised us, and it is engraved in stone over all our doors. If you are selfish, distrustful towards your neighbours, teach your neighbours, help your neighbours, and they will return the same to you. If this advice is not good enough for you, I can give you no better. The man blushed for shame, and slunk away.

NW WIL IK SELVA SKRIWA ÉBOST FON OVER MIN BURCH
AND THAN OVER HWAT IK HAV MUGE SJAN.

Min burch léid an-t north-ende thére Liudgárda. Thju tore heth sex syda. Thrya thrittich fêt is hju hách. Flát fon boppa. En lyth huske théer vppa, hwána mán tha stára bisjath. An aider syd thére tore stát en hus, long thrya hondred, bréd thrya sjugun fêt, élika hách bihalve thju hrof, théer rondlik is. Altham fon hyrbakken stén, ánd fon buta ne send nénen óthera. Om tha burch is en hringdik, thérom en gráft diap thrya sjugun fêt, wyd thrya twilif fêt. Siath hwa fonére tore del, sa siath hi thju dánte fon et Jol. Vppa grvnd twisk tha súdlika húsa thére, send allerléja krúda fon héinde ánd fêr, thérof moton tha fámna tha krefta léra. Twisk tha nortlika húsa is alléna fjeld. Tha thrju nortlika húsa send fol kéren ánd óther bihof. Twa súdar send to fára tha fámkes vmbe to skola ánd to héma. Thet súdlikoste hus is thére Burchfám his hém. Inna tore hangt thju foddik. Tha wagar thére tore send mith kestlika sténa smukad. In vppa thére súderwach is théne Tex wrytten. An tha fêre syde théra finth mán thju formlére; anna winstere syde tha éwa. Tha ora séka finth mán vppa óra thrja. Tojenst tha dik by-t hus théer fám stét thju owne ánd thju molmák thrvch fjuwer buffa krodén. Buta vsa burchwal is-t hém, théer vppa tha burchhéra ánda wêrar hême. Thju ringdik théra is en stonde grát, nén stjurar, men svnna stonde, hwérfon twya twilif vppen etmelde kvma. In vpper binnasyde fona dik is en flát, fif fêt vndera krún. Théer vppa send thrya *hondred kránboga*, todekt mith wod ánd léther. Bihalva *tha húsa théra inhémar* send théer binna aliogne *tha*

NOW I WILL WRITE MYSELF, FIRST ABOUT MY CITADEL,
AND THEN ABOUT WHAT I HAVE BEEN ABLE TO SEE.

My city lies near the north end of the Liudgarde. The tower has six sides, and is ninety feet high, flat-roofed, with a small house upon it out of which they look at the stars. On either side of the tower is a house three hundred feet long, and twenty-one feet broad, and twenty-one feet high, besides the roof, which is round. All this is built of hard-baked bricks, and outside there is nothing else. The citadel is surrounded by a dyke, with a moat thirty-six feet broad and twenty-one feet deep. If one looks down from the tower, he sees the form of the Junl. In the ground among the houses on the south side all kinds of native and foreign herbs grow, of which the maidens must study the qualities. Among the houses on the north side there are only fields. The three houses on the north are full of corn and other necessities; the two houses on the south are for the maidens to live in and keep school. The most southern house is the dwelling of the Burgtmaagd. In the tower hangs the lamp. The walls of the tower are decorated with precious stones. On the south wall the Tex is inscribed. On the right side of this are the formulæ, and on the other side the laws; the other things are found upon the three other sides. Against the dyke, near the house of the Burgtmaagd, stand the oven and the mill, worked by four oxen. Outside the citadel wall is the place where the Burgtheeren and the soldiers live. The fortification outside is an hour long—not a seaman's hour, but an hour of the sun, of which twenty-four go to a day. Inside it is a plain five feet below the top. On it are three hundred crossbows covered with wood and leather.

Besides the houses of the inhabitants, there are along

dik jeta thrya twilif nédhúsa to fára tha ombémar. Thet fjeld thjanath to kámp ánd to wéde. Anna súdsyde fon tha bátenste hringdik is thju Lindgárde omtúnad thrvch thet gráte Lindawald. Hjara dánte is thrju hernich, thet bréde buta, til thju svnne thér in sia méi. Hwand thér send fêlo fêrlandeska thréja ánd blommen thrvch tha stjurar mith brocht. Alsa thju dánte vsar burch is, send alle óthera; thach vs-is is thju grátete; men thi fon Texland is tha aldergrátete. Thju tore fon Fryasburch is alsa hách thát hju tha wolka torent, néi thére tore is al et óthera.

By vs vppa burch ist alsa délad. Sjugun jonge fámna wákath by thére foddik. Aider wák thrja stonda. In ha óre tid moton hja huswárk dva, léra ánd slépa. Send hja sjugun jér wákande wésen, alsa send hja fry. Thán mûgon hja emong tha mánniska gá, vp-ra sêd to letane ánd rêd to jévane. Is hwa thrju jér fám wést, sá méi hju alto met mith tha alda fámna mith gá.

Thi skrywer mot tha fámkes léra lésa, skrywa ánd rékenja. Tha grysa jeftha gréva moton léra hjam rjucht ánd plicht, sêdkunda, krúdkunda, hélkunda, skédnesa, tellinga ánd sanga, bijunka allerléja thinga thér hjam nêdlik send vmbe rêd to jéva. Thju Burchfám mot léra hjam ho hja thérmith to wárk gá mota by thá mánniska. Ér en Burchfám hjra stéd innimt, mot hju thrvch thet lánd fára en fvl jér. Thré gréva burchhéra ánd thrja alda fámna gan mith hiri mitha. Alsa is-t ák my gvngon. Min fárt is alingen thére Réne wést, thjus kád opward, alingen thére óre syde ofward. Ho háger ik upkém, to ármer likte mi tha mánniska. Wral inna Réne hêde mân utstekka makad. Thet sôn thát *thér ain kém, wr mith wéter wr sképfachta gáten vmbe gold to winnande.* Men tha mángérta ne dro-
ron thér nêne golden krone fon. Ér wéron thér

the inside of the dyke thirty-six refuge-houses for the people who live in the neighbourhood. The field serves for a camp and for a meadow. On the south side of the outer fortification is the Liudgaarde, enclosed by the great wood of lime-trees. Its shape is three-cornered, with the widest part outside, so that the sun may shine in it, for there are a great number of foreign trees and flowers brought by the seafarers. All the other citadels are the same shape as ours, only not so large; but the largest of all is that of Texland. The tower of the Fryaburgt is so high that it rends the sky, and all the rest is in proportion to the tower. In our citadel this is the arrangement: Seven young maidens attend to the lamp; each watch is three hours. In the rest of their time they do housework, learn, and sleep. When they have watched for seven years, they are free; then they may go among the people, to look after their morals and to give advice. When they have been three years maidens, they may sometimes accompany the older ones.

The writer must teach the girls to read, to write, and to reckon. The elders, or "Greva," must teach them justice and duty, morals, botany, and medicine, history, traditions, and singing, besides all that may be necessary for them to give advice. The Burgtmaagd must teach them how to set to work when they go among the people. Before a Burgtmaagd can take office, she must travel through the country a whole year. Three grey-headed Burgtheeren and three old maidens must go with her. This was the way that I did. My journey was along the Rhine—on this side up, and on the other side down. The higher I went, the poorer the people seemed to be. Everywhere about the Rhine the people dug holes, and the sand that was got out was poured with water over fleeces to get the gold, but the girls did not wear golden crowns of it. Formerly they we

mâr wêst, men sont wi Skênland miste, send hja nêi tha berga gvngon. Thêr delvath hja yserirtha, thêr hja yser of mâkja. Boppa thêre Rêne twisk thet berchta, thêr hâv ik Mârsâta sjan. Tha Mârsâta thât send mânniska thêr invppa mâra hêma. Hjara husa send vp pâlum buwad. Thât is vret wilde kwik ânda bose mânniska. Thêr send wolva, bâra ând swârte grislika lawa.* And hja send tha swetsar† jeftha pâlingar fonda hêinde Krêkalendar, thêra Kâlta folgar ând tha vrwildere Twiskar, alle gyrich nêi râv ând but. Tha Mârsâta helpath hjara selva mith fiska ând jâga. Tha huda wrdat thrvch tha wiva tomâkad ând birhet mith skors fou berkum. Tha litha huda saft lik fâmnaflit. Thju burchfâm et Fryasburch‡ sêide vs thât hja gode ênfalde mânniska weron. Thach hêd ik hja êr navt sprêken hêred, ik skolde mênath hâve thât hja nên Fryas wêre, men wilda, sâ bryst sâgon hja ut. Hjara fachta ând kruda wrdon thrvch tha Rênhêmar vrwandelath ând thrvch tha stjurar buta brocht. Alingen thêre Rêne wêr et alên, til Lydasburch.§ Thêr was en grâte flyt.¶ Invppa thisra flyt wêron âk mânniska, thêr husa vp pâla hêde. Men thât nêr nên Fryas folk, men thât wêron swarte ând bruna mânniska, thêr thjanath hêde to rojar vmbe tha butafârar to honk to helpane. Hja moston thêr bilywa til thju thju flâte wither wêi brûda.

To tha lersta kêmôn wi to-t Alderga. By-t suderhâva-hâved stêt thju Wâraburch, en stênhus, thêrin send allerlêjaskulpa, hulka, wêpne ând klathar wârad, fon fêre landum, thrvch tha stjurar mith brocht. En fjadêl dâna is-t Alderga. En grâte flyt omborad mith lothum, husa ând gârdum ella riklik sjarad. Invpper flyt lêi en grâte flâte rêd, mith fônôn fon allerlêja farwa. Et Fryas dêi hongon tha skilda omma tha borda to. Svme blikton

* *Leeuwen in Europa, Herodotus, VII. 125.*

† *Swetsar, Switsaer.*

‡ *Lydasburch, Leiden, de burcht.*

§ *Fryasburch, Freiburg.*

¶ *Flyt, jeftha mâre, de Mare.*

more numerous, but since we lost Schoonland they have gone up to the mountains. There they dig ore and make iron. Above the Rhine among the mountains I have seen Marsaten. The Marsaten are people who live on the lakes. Their houses are built upon piles, for protection from the wild beasts and wicked people. There are wolves, bears, and horrible lions. Then come the Swiss, the nearest to the frontiers of the distant Italians, the followers of Kalta and the savage Twiskar, all greedy for robbery and booty. The Marsaten gain their livelihood by fishing and hunting. The skins are sewn together by the women, and prepared with birch bark. The small skins are as soft as a woman's skin. The Burgtmaagd at Fryasburgt (Freiburg) told us that they were good, simple people; but if I had not heard her speak of them first, I should have thought that they were not Frya's people, they looked so impudent. Their wool and herbs are bought by the Rhine people, and taken to foreign countries by the ship captains. Along the other side of the Rhine it was just the same as at Lydasburcht (Leiden). There was a great river or lake, and upon this lake also there were people living upon piles. But they were not Frya's people; they were black and brown men who had been employed as rowers to bring home the men who had been making foreign voyages, and they had to stay there till the fleet went back.

At last we came to Alderga. At the head of the south harbour lies the Waraburgt, built of stone, in which all kinds of clothes, weapons, shells, and horns are kept, which were brought by the sea-people from distant lands. A quarter of an hour's distance from there is Alderga, a great river surrounded by houses, sheds, and gardens, all richly decorated. In the river lay a great fleet ready, with banners of all sorts of colours. On Frya's day the shields were hung on board likewise. Some shone

* Lions in Europe, see Herodotus, vii. 125.

† Swetsar are Swiss.

‡ Lydasburch is Leyden, the city.

‡ Fryasburch is Freiburg.

¶ Flyt, jeftha wāre, is a lake or w

lik svnna. Tha skilda thêr wiking and thêra skolta bi tha nachtum wêron mith gold vmborad. Abesta thêre flyt was en grâft grâven, to hlâpande dâna alingen thêre burch Forâna* and forth mith en énga muda† in sê. To fâra thêre flâte wêre thit tha utgvng and et Fly tha ingvng. A bède syda thêre grâft send skêne husa mith hel blikanda farwa málad. Tha gârdne send mit altid grêne hágvn omtunad. Ik hâv thêr wiva sian, thêr filtne tohnêkna drogon as t skriffilt wêre. Lik to Stavere wêron tha mângertne mith golden kronum vppira holum and mith hringum‡ om ârma and fêt sjarad. Sudward fon Forâna lêid Alkmârum. Alkmârum is en mâre jêsta flyt, thêrin lêid en éland, vppa thât éland moton tha swarte and bruna mânniska hwila évin as to Lydahisburch. Thju Burchfâm fon Forâna sêide my, thât tha burchhêra dêistik to-râ gvngon vmb ra to lêrande, hwat âfte frydom sy, and ho tha mânniska an thêre minne agon to lêvane vmbe sêjen to winnande fon Wr.aldas gâst. Was thêr hwa thêr hêra wilde and bigripa machte, sa wârth er halden, alont er fvl lêrad wêre. Thât wrde dên vmbe tha fêrhêmande folka wis to mâkane, and vmbe vral átha to winnande. Êr hêd ik anda Sâxanamarka to thêr burch Mânnagârda forda§ wêst. Thach thêr hêd ik mâr skâmelhêd sjan, as-k hyr rikdom spêrde. Hju andere: sâ hwersa thêr an da Sâxanamarka en frêjar kvmath en mangêrte to bi frêjande, alsa frêjath tha mângertne thêr, kanst thin hus fry wêra tojenst tha bannane Twisklandar, hâst nach nêne fâlâd, ho fêlo buffe hâst al fânsen and ho fêlo bâra and wolva huda hâst Al vppa thêre mâr brocht? Dâna ist kvmen thât tha Saxmanna thju buw anda wiva vrlêten hâve. Thât fon hvndred to sêmine nêne êne lêsa mêi ner skriwa ne kân. Dâna is-t kvmen, thât nimman nêne sprêk vppa sin skild neth, men blât en mislikande dânte fon en diar, thât er fâlâd

* Forana, Vroonen.

‡ Diod. Sic. V. 27, van de Galliera.

† Engamuda, Egmond.

§ Mannagårdalorda, Munster.

like the sun. The shields of the sea-king and the admiral were bordered with gold. From the river a canal was dug going past the citadel Forana (Vroonen), with a narrow outlet to the sea. This was the egress of the fleet; the Fly was the ingress. On both sides of the river are fine houses built, painted in bright colours. The gardens are all surrounded by green hedges. I saw there women wearing felt tunics, as if it were writing felt.¹ Just as at Staveren, the girls wore golden crowns on their heads, and rings on their arms and ankles. To the south of Forana lies Alkmarum. Alkmarum is a lake or river in which there is an island. On this island the black and brown people must remain, the same as at Lydasburgt. The Burgtmaagd of Forana told me that the burgtheeren go every day to teach them what real freedom is, and how it behoves men to live in order to obtain the blessing of Wr-alda's spirit. If there was any one who was willing to listen and could comprehend, he was kept there till he was fully taught. That was done in order to instruct the distant people, and to make friends everywhere. I had been before in the Saxenmarken, at the Mannagardaforde castle (Munster). There I saw more poverty than I could discover wealth here. She answered: So whenever at the Saxenmarken a young man courts a young girl, the girls ask: Can you keep your house free from the banished Twisklanders? Have you ever killed any of them? How many cattle have you already caught, and how many bear and wolfskins have you brought to market? And from this it comes that the Saxons have left the cultivation of the soil to the women, that not one in a hundred can read or write; from this it comes, too, that no one has a motto on his shield, but only a misshapen form of some animal that he has killed;

¹ *Felt*, very thin and compressed, with a smooth surface.

* *Forana* is *Vroonen*.

‡ *Diodorus Siculus*, v. 27, on the Gauls.

† *Engamuda* is *Egmond*.

§ *Mannagardaforde* is *Munster*.

heth. And ándlik, dána is-t kvmen, thát hja sér wíchand-
 lik ewrden send, men to met évin dvm send as et kwik,
 thát hja fánsa, and évin erm as tha Twisklándar, hwér
 mith hja, orloge. To fára Fryas folk is irtha and sé es-
 képen. Al vsa rinstráma runath vppa sé to. Thát Lydas
 folk and thát Findas folk skil ekkorum vrdelgja, and wy
 moton tha léthoga landa bifolka. In-t fon and omme fára
 léid vs held. Wílst nw thát tha boppaländer déil háve an
 vsa rikdom and wísdóm, sá skil ik thi en réd jéva. Lét
 et tha mangértne to wénhéd wrde hjara fréjar to fréjande,
 ér hja ja segsa : hwér hást al in wralda ommefären, hwad
 kánst thin bern tella wra fëra landa and wra fërhémánda
 folka? Dvath hja alsa, sá skilun tha wíckandlika knápa
 to vs kvma. Hja skilun wíser wártha and ríkkár and wi
 ne skilun nèn bihof longer navt náve an thát wla thjud.
 Tha jongste thér fámna fon théra thér by mi wéron, kém
 uta Saxsanamarka wéi. As wi nw to hongk kémon, heth
 hju orlovi fréjad vmbe nêi hjra hus to gáne. Aftérnêi is
 hju thér Burchfám wrden, and dána is-t kvmen thát er
 hjudéga sá felo Saxmánná by tha stjurar fáre.

ENDE FON THET APOLLONIA BOK.

and lastly, from this comes also that they are very warlike, but sometimes as stupid as the beasts that they catch, and as poor as the Twisklanders with whom they go to war. The earth and the sea were made for Frya's people. All our rivers run into the sea. The Lydas people and the Findas people will exterminate each other, and we must people the empty countries. In movement and sailing is our prosperity. If you wish the highlanders to share our riches and wisdom, I will give you a piece of advice. Let the girls, when they are asked to marry, before they say yes, ask their lovers: What parts of the world have you travelled in? What can you tell your children about distant lands and distant people? If they do this, then the young warriors will come to us; they will become wiser and richer, and we shall have no occasion to deal with those nasty people. The youngest of the maids who were with me came from the Saxonmarken. When we came back she asked leave to go home. Afterwards she became Burgtmaagd there, and that is the reason why in these days so many of our sailors are Saxons.

THA SKRIFTA FON FRETHORIK AND WILJOW.

Min nôm is Frêthorik to nomath oera Linda, thât wil segsa ovir tha Linda. To Ljudwardja bin ik to Asga kâren. Ljudwardja is en ny thorp, binna these ringdik fon thêr burch Ljudgarda, hwêrfon tha nôma an vnêr kvmen is. Vnder mina tida is er fûl bêred. Fûl hêd ik thêr vr skrêven, men âsternêi send mi âk fêlo thinga meld. Fon ên ând ôther wil ik en skêdnese âfter thit bok skrywa, tha goda mândniska to-n êre tha ârga to vnêre.

In min jûged hêrd ik grêdwird alomme, ârge tid kêm, ârge tid was kvmen, Frya hêd vs lêton, hjra wâkfâmkes, hêde hju abefta halden, hwand drochten likande bylda wêron binna vsa lândpâla fvnden.

Ik brônde fon nysgyr vmbe thi bylda to bisjan. In vsa bûrt strompele en ôld fâmke to tha husa uta in, immer to kêthande vr ârge tid. Ik gryde hja ling syde. Hju strik mi omme kin to. Nw wrd ik drist ând frêje jef hju mi ârge tid ând tha bylda rêis wisa wilde. Hju lakte godlik ând brocht mi vpper burch. En grêve mân frêje my jef ik al lêsa ând skrywa kv. Nê sêid ik. Thân most êrost to ga ând lêra, sêid-er owers ne mêi-t jow navt wysen wrde. Dystik gvng ik bi tha skriwer lêra. Acht jêr lêtter hêrd ik, vsa burchfâm hêde hordom bidryven ând svne burchhêra hêdon vrrêd plêgad mith tha Magy, ând fêlo mândniska wêron vp hjara syde. Vral kêm twispalt. Thêr wêron *bern*, thêr vpstandon ajen hjara eldrum. Inna gluppa

THE WRITINGS OF FRÊTHORIK AND WILJOW.

My name is Frêthorik, surnamed oera Linda, which means over the Linden. In Ljudwardia I was chosen as Asga. Ljudwardia is a new village within the fortification of the Ljudgaarda, of which the name has fallen into disrepute. In my time much has happened. I had written a good deal about it, but afterwards much more was related to me. I will write an account of both one and the other after this book, to the honour of the good people and to the disgrace of the bad.

In my youth I heard complaints on all sides. The bad time was coming; the bad time did come—Frya had forsaken us. She withheld from us all her watch-maidens, because monstrous idolatrous images had been found within our landmarks. I burnt with curiosity to see those images. In our neighbourhood a little old woman tottered in and out of the houses, always calling out about the bad times. I came to her; she stroked my chin; then I became bold, and asked her if she would show me the bad times and the images. She laughed good-naturedly, and took me to the citadel. An old man asked me if I could read and write. No, I said. Then you must first go and learn, he replied, otherwise it may not be shown to you. I went daily to the writer and learnt. Eight years afterwards I heard that our Burgtmaagd had been unchaste, and that some of the burgtheeren had committed treason with the Magy, and many people took their part. Everywhere disputes arose. There were children rebelling against their parents; go

wrdon tha froda människa morth. Thet alde fämke, thër ella bär mäkade, wärth däd fvnden in en grupe. Min tät, thër rjuchter wére, wilde hja wréken há. Nachtis wärth er in sin hus vrmorth. Thrju jër lëtter wër thene MÄgy bás svnder strid. Tha Saxmännna wéron frome änd frod bilywen. Néi tham fjuchton alle gode människa. Min mäm bistvrv-et. Nw däd ik lik tha öthera. Thi MÄgy bogade vppa sinra snödhéd. Men Irtha skold im thána, thät hja nèn MÄgy ner afgoda to lëta ne mochte to thère hëlge skëta, hwérut hju Frya bérade. Évin sa thet wilde hors sina mäna sked, néi thät thet sina ridder gersfallych mäkad heth, évin sâ skodde Irtha hjara walda änd berga. Rinsträma wrdon ovira fjelda spréd. Sê kokade. Berga spydon néi tha wolkum, änd hwad hja spyth hëde, swikton tha wolka wither vp jrtha. By-t anfang there Arnemónath nigade jrtha northward, hju sêg del, öl légor änd légor. Anna Wolfamónath léidon tha Dénemarka fon Fryas länd vnder-ne sê bidobben. Tha walda thër bylda in wéron, wrdon vphyvath änd thër windum spel. Thet jër äfter këm frost inna Herdemónath änd léid öld Fryas länd vnder en plönke skul. In Sellamónath këm stornwind ut et northa wëi, mith forande berga fon ise änd stënum. Tha spring käm, hyf jrtha hjra selva vp. Ise smolt wëi. Ebbe këm änd tha walda mith byldum drëvon néi sê. Inner Winna jeftha Minnamónath gvng aider thurvar wither hëm fära. Ik këm mith en fäm to thère burch Ljudgärda. Ho drove sach et ut. Tha walda thëra Lindawrda wéron mést wëi. Thër tha Ljudgärde wëst hëde, was sê. Sin hef fëtere thene *bringdik*. Ise hëde tha tore wëi brocht änd tha husa léide *in thrvch ekkórum*. Anna helde fonua dik fond ik in stev.

people were secretly murdered. The little old woman who had brought everything to light was found dead in a ditch. My father, who was a judge, would have her avenged. He was murdered in the night in his own house. Three years after that the Magy was master without any resistance. The Saxmen had remained religious and upright. All the good people fled to them. My mother died of it. Now I did like the others. The Magy prided himself upon his cunning, but Irtha made him know that she would not tolerate any Magy or idol on the holy bosom that had borne Frya. As a wild horse tosses his mane after he has thrown his rider, so Irtha shook her forests and her mountains. Rivers flowed over the land; the sea raged; mountains spouted fire to the clouds, and what they vomited forth the clouds flung upon the earth. At the beginning of the Arnemaand (harvest month) the earth bowed towards the north, and sank down lower and lower. In the Welvenmaand (winter month) the low lands of Fryasland were buried under the sea. The woods in which the images were, were torn up and scattered by the wind. The following year the frost came in the Hardemaand (Louwmaand, January), and laid Fryasland concealed under a sheet of ice. In Sellemaand (Sprokkelmaand, February) there were storms of wind from the north, driving mountains of ice and stones. When the spring-tides came the earth raised herself up, the ice melted; with the ebb the forests with the images drifted out to sea. In the Winne, or Minne-maand (Bloemaand, May), every one who dared went home. I came with a maiden to the citadel Liudgaarde. How sad it looked there. The forests of the Lindaoorden were almost all gone. Where Liudgaarde used to be was sea. The waves swept over the fortifications. Ice had destroyed the tower, and the houses lay heaped over each other. On the slope of the dyke I found a stor

vsa skriver héd er sin nóm inwryten, thát wére my en báken. Sá-t mith vsa burch gvngen was, was-t mith mitha óra gvngon. Inna hága lánda wéron hja thrvch jrtha, inna déna lánda thrvch wéter vrdén. Alléna Fryasburch to Texland wáarth vnedérad fynden. Men al et lánd thet northward léid hède, wére vnder sé. Noch nis-t navt boppa brocht. An thás kád fon-t Flymáre wéron néi meld wrde thrichtich salta mára kvmen, vnstonden thrvch tha walda, thér mith grvnd ánd al vrdéven wéron. To Westflyland fiftich. Thi gráft thér fon-t Alderga thweres to het land thrvchlápen hède, was vrsóndath ánd vrdén. Tha stjurar ánd ór sárande folk, thér to honk.wéron, hède hjara selva mith mága ánd sibba vppira skepum hret. Men thát swarte folk fon Lydasburch ánd Alikmarum hède alén dén. Thawil tha swarta súdward dryvon, hédon hja félo mángértne hret, ánd néidam nimman ne kém to aska tham, hildon hja tham to hjara wiva. Tha mánniska thér to bek kémon, gvngon alle binna tha bringdika théra burgum héma, thrvchdam et thér buta al slyp ánd broklánd wére. Tha gamla husa wrde byén klust. Fona boppalándum kápade mán ky ánd skép, ánd inna tha gráte husa thér to fára tha fámna séton hède, wrde nw léken ánd fílt mákad, vmbe thes lévens willa. Thát skéd 1888* jer néi thát Atlánd svnken was.

In 282 jer † nédon wi nén Êremoder navt hat, and nw ella tomet vrléren skinde, gvng mán éne kjasa. Thet hlot falde vp Gosa to nómath Makonta. Hju wére Burchsám et Fryasburch to Texlánd. Hel fon hawed ánd klár fon sin, élle god, ánd thrvchdam hira burch alléna spárad was, sach alrik thérut hira hropang. Tjan jér lèttère kémon tha stjurar fon Forana ánd fon Lydas burch. Hja wildon tha swarta mánniska mith wif ánd bern to thet lánd utdryva. *Thérwr wildon hja thére Moder is réd biwiuna. Men Gosa*

* 2193 = 1888 - 305 voor Chr.

† Sedert 587 voor Chr. Verg. pag. 110. 112.

on which the writer had inscribed his name. That was a sign to me. The same thing had happened to other citadels as to ours. In the upper lands they had been destroyed by the earth, in the lower lands by the water. Fryasburgt, at Texland, was the only one found uninjured, but all the land to the north was sunk under the sea, and has never been recovered. At the mouth of the Flymeer, as we were told, thirty salt swamps were found, consisting of the forest and the ground that had been swept away. At Westfyland there were fifty. The canal which had run across the land from Alderga was filled up with sand and destroyed. The seafaring people and other travellers who were at home had saved themselves, their goods, and their relations upon their ships. But the black people at Lydasburgt and Alkmarum had done the same; and as they went south they saved many girls, and as no one came to claim them, they took them for their wives. The people who came back all lived within the lines of the citadel, as outside there was nothing but mud and marsh. The old houses were all smashed together. People bought cattle and sheep from the upper lands, and in the great houses where formerly the maidens were established cloth and felt were made for a livelihood. This happened 1888 years after the submersion of Atland.

For 282 years we had not had an Eeremoeder, and now, when everything seemed lost, they set about choosing one. The lot fell upon Gosa, surnamed Makonta. She was Burgtmaagd at Fryasburgt, in Texland. She had a clear head and strong sense, and was very good; and as her citadel was the only one that had been spared, every one saw in that her call. Ten years after that the seafarers came from Forana and Lydasburgt. They wished to drive the black men, with their wives and children, out of the country. They wished to obtain the opinion of the mother upon the subject. She asked them:

* 2193 - 1888 is 305 before Christ.

† Since 587 before Christ. See pages 110 and 112.

frêje, kânst ên ând ôr to bek fora nêi hjra lândum, thán áchate spod to mákjande, owers ne skilun hjra hjara mága navt wíther ne finda. Né sêide hjra. Thá sêide Gosa: Hja hávon thin salt provad ând thin brád êten. Hjara lif ând lêva hávon hjra vnder jow hod stálad. I moste jow anje hirta bisêka. Men ik wil thi en rêd jeva. Hald hjam alond jow wáldich biste vm ra wíther honk to fora. Men hald hjam bi jow burgum thêr búta. Wák ovir hjara sêd ând lær hjam as jef hjra Fryas svna wêre. Hjra wíva send hyr tha steriksta. As rêk skil hjara blod vrfjuchta, til er tha lesta navt owers as Fryas blod in hjara áfterkvmande skil bilywa. Sá send hjra hyr bilêwen. Nw winst ik wel thát mina áfterkvmande thêr vp letta, ho fêr Gosa wêrhêd sprek. Thá vsa lándá wíther to bigana wêr, kêmôn thêr banda erma Saxmanna ând wíva nêi tha vvrðum fon Stavere ând thát Alderga, vmbe golden ând ôra sjarhêd to sêkane fon ut tha wasige bodeme. Thach tha stjurar nildon hjra navt to lêta. Tha gvngon hjra tha lêthoga thorpa bihêma to West Flyland, vmbe ra lif to bihaldane.

NW WIL IK SKRIWA HO THA GËRTMANNA AND FËLO
HËLËNJA FOLGAR TOBEK KËMON.

Twa jêr nêi thát Gosa Moder wrde,* kêm er en fláte to thet Flymara in fala. Thet folk hropte ho.n.séen. Hja foron til Stavere, thêr hropton hjra jeta réis. Tha fôna wêron an top ând thes nachtes skáton hjra barnpíla† anda loft. Thá dêirêd wêre rojadon svme mith ên snáke to thêre hava in. Hja hropton wíther ho.n.séen. Tha hjra landa hipte-n jong kerdel wal vp. In sina handa hêdi-n skild, thêrvp was brád *ând salt lêid*. Afterdam kêm en grêva, hi sêide wi kvmath

* 303. v. Chr.

† *Barnpíla*. De *falarica* by Livius XXI. 8.

Can you send them all back to their country? If so, then lose no time, or they will find no relatives alive. No, they said. Gosa replied: They have eaten your bread and salt; they have placed themselves entirely under your protection. You must consult your own hearts. But I will give you one piece of advice. Keep them till you are able to send them back, but keep them outside your citadels. Watch over their morals, and educate them as if they were Frya's sons. Their women are the strongest here. Their blood will disappear like smoke, till at last nothing but Frya's blood will remain in their descendants. So they remained here. Now, I should wish that my descendants should observe in how far Gosa spoke the truth. When our country began to recover, there came troops of poor Saxon men and women to the neighbourhoods of Staveren and Alderga, to search for gold and other treasures in the swampy lands. But the sea-people would not permit it, so they went and settled in the empty village of the West Flyland in order to preserve their lives.

NOW I WILL RELATE HOW THE GEERTMAN AND MANY FOLLOWERS OF HELLENIA CAME BACK.

Two years after Gosa had become the mother (303 B.C.) there arrived a fleet at Flymeer. The people shouted "Ho-n-séen" (What a blessing). They sailed to Staveren, where they shouted again. Their flags were hoisted, and at night they shot lighted arrows into the air. At daylight some of them rowed into the harbour in a boat, shouting again, "Ho-n-séen." When they landed a young fellow jumped upon the rampart. In his hand he held a shield on which bread and salt were laid. After him came a grey-headed man, who said we come from

* 303 before Christ.

† *Barnhila, De fularica, liry, xxi. 8.*

fona fere Krékalandum wéi, vmb vsa séd to warjande, nw winstath wi i skolde alsa mild wéssa vs alsa fül lánd to jévane thát wi thérvp müge héma. Hi telade-n éle skéd-nese thér ik áfter bétre skryva wil. Tha gréva niston navt hwat to dvande, hja sandon bodon allerwéikes; ák ta my. Ik gvng to ánd séide: nw wi-n Moder háve agon wi hjra réd to fréjande. Ik selva gvng mitha. Thju Moder, thér ella wiste, séide, lét hja kvmé, sá mügon hja vs lánd helpa bihalda: men lét hjam navt up éne stéd ne bilyva, til thju hja navt waldich ne wrde ovir vs. Wi dédon as hju séid hède. That wére éi néi hjra hói. Fryso reste mith siná ljudum to Stavere, that hja wither to éne séstéde makade, sa god hja machte. Wichhirte gvng mith sinum ljudum astward néi there Émude. Svme théra Johnjar, thér mende thát hja font Alderga folk sproten wére, gvngen thér hinne. En lyth déi thér wánde thát hjara éthla fon tha sjugon élanda wei kémon, gvngon hinne ánd setton hjara selva binna tha hringdik fon thére burch Walhallagára del. Ljudgert thene skolte bi nachte fon Wichhirte wárth min áthe áfternéi min frjund. Fon ut sin déibok háv ik thju skédnese thér hir áfter skil folgja.

Nei thát wi 12 mel 100 ánd twia 12 jér bi tha fif wétrum séten hède, thahwila vsa sékámpar alle séa bifären hède thér to findane, kém Alexandre (*) tham kéning mith en weldich hér fon boppa allingen thér strám vsa thorpa bifära. Nimman ne mácht in wither worda. Thach wi stjurar thér by tha sé sáton, wi sképt vs mith al vsa tilbére hava in ánd brúda hinna. Tha Alexandre fornóm thát im sá ne gráte fláte vntfára was, wárth er wodinlik, to swérande hi skolde alle thorpa an logha offerja jef wi navt to bek kvma nilde. Wichhirte léide siak to bedde. Thá Alexandre thát fornóm heth er wacht alont er béter wére. Áfternéi kém er to him sér kindlyk snakkande, thach hi thrjvchde lik

* Alexander aan den Indus 327 v. Chr. 327.

† 1224 = 1551 v. Chr.

the distant Greek land to preserve our customs. Now we wish you to be kind enough to give us as much land as will enable us to live. He told a long story, which I will hereafter relate more fully. The old man did not know what to do. They sent messengers all round, also to me. I went, and said now that we have a mother it behoves us to ask her advice. I went with them myself. The mother, who already knew it all, said: Let them come, they will help us to keep our lands, but do not let them remain in one place, that they may not become too powerful over us. We did as she said, which was quite to their liking. Fryso remained with his people at Staveren, which they made again into a port as well as they could. Wichhirte went with his people eastwards to the Emuda. Some of the descendants of Jon who imagined that they sprang from the Alderga people went there. A small number, who fancied that their forefathers had come from the seven islands, went there and set themselves down within the enclosure of the citadel of Walhallagara. Liudgert, the admiral of Wichhirt, was my comrade, and afterwards my friend. Out of his diary I have taken the following history.

After we had been settled 12 times 100 and twice 12 years in the Five Waters (Punjab), whilst our naval warriors were navigating all the seas they could find, came Alexander* the King, with a powerful army descending the river towards our villages. No one could withstand him; but we sea-people, who lived by the sea, put all our possessions on board ships and took our departure. When Alexander heard that such a large fleet had escaped him, he became furious, and swore that he would burn all the villages if we did not come back. Wichhirte was ill in bed. When Alexander heard that, he waited till he was better. After that he came to him, speaking very kindly—but he deceived,

* Alexander at the Indus, 327 before Christ.
† 327 + 1224 is 1551 before Christ.

hi ér dên hêde. Wichhirte andere thêr âfter, o aldergrâteste thêra kênigar. Wi stjurar kvmath allerwêikes, wi háven fon jow grâte dêdun hêred. Thêrvmbe send wi fvl érbidenese to fara jowa wêpne, tha jet mar vr thina witskip. Men wi ôthera wy send frybern Fryas bern. Wy ne mûgon nêne sláfona navt ne wrde. Jef ik wilde, tha ôra skolde réder sterva willa, hwand alsa ist thrvch vsa êwa bifôlen. Alexandre sêide: ik wil thin lând navt ne mákja to min bût, ner thin folk to mina sláfona. Ik wil blât thât ste my thjanja skolste vmb lân. Thêrvr wil ik swêra by vs bêdar godum, that nimman vr my wrogja skil. Tha Alexandre âfternei brâd ând salt mith im dêlade, heth Wichhirte that wiste dêl kâsen. Hi lét tha skêpa hala thrvch sin svne. Tha thi alle tobek wêron, heth Alexandre thi alle hêred. Thêr mitha wilde hi sin folk nêi tha helge Gônga fâra, thêr hi to land navt hêde mûge náka. Nw gvng er to ând kâs altham ut sin folk ând ut sina salt-atha thêr wenath wêron vvr-ne sê to fârane. Wichhirte was wither siak wrden, thêrvmbe gvng ik allêna mitha ând Nearchus fon thes keningis wêga. Thi tocht hlip svnder fardêl to-n-ende, uthâvede tha Johnjar immerthe an vnmin wêron with tha Phonisjar, alsa Nearchus thêr selva nên bås ovir bilywe ne kv. Intwiska hêde tham kênig navt stile nêst. Hi hêde sina salt-atha bâma kapja lêta ând to planka mákja. Thrvch help vsar timberljud hêder thêr of skêpa mákad. Nw wilder selva sêkênig wertha, ând mith êl sin hêr thju Gonga vpfâra. Thach tha salt-atha thêr fon thet bergland kêmon, wêron ang to fara sê. As hja hêradon thât hja mith moste, stakon hja tha timberhlotha ane brônd. Thêr thrvch wrde vs êle thorp anda aska lêid. Thet forma wânde wy thât Alexandre thât bifalen hêde ând jahwêder stand rêd vmb sê to kjasane. Men Alexander wêre wodin, hi wilde *vs salt-atha thrvch sin ajn folk ombrensa lêta.* Men Nêar-

as he had done before. Wichhirte answered : Oh greatest of kings, we sailors go everywhere ; we have heard of your great deeds, therefore we are full of respect for your arms, and still more for your wisdom ; but we who are free-born Fryas children, we may not become your slaves ; and even if I would, the others would sooner die, for so it is commanded in our laws. Alexander said : I do not desire to take your land or make slaves of your people, I only wish to hire your services. That I will swear by both our Gods, so that no one may be dissatisfied. When Alexander shared bread and salt with him, Wichhirte had chosen the wisest part. He let his son fetch the ships. When they were all come back Alexander hired them all. By means of them he wished to transport his people to the holy Ganges, which he had not been able to reach. Then he chose among all his people and soldiers those who were accustomed to the sea. Wichhirte had fallen sick again, therefore I went alone with Nearchus, sent by the king. The voyage came to an end without any advantage, because the Joniers and the Phœnicians were always quarrelling, so that Nearchus himself could not keep them in order. In the meantime, the king had not sat still. He had let his soldiers cut down trees and make planks, with which, with the help of our carpenters, he had built ships. Now he would himself become a sea-king, and sail with his whole army up the Ganges ; but the soldiers who came from the mountainous countries were afraid of the sea. When they heard that they must sail, they set fire to the timber yards, and so our whole village was laid in ashes. At first we thought that this had been done by Alexander's orders, and we were all ready to cast ourselves into the sea : but Alexander was furious, and wished his own people to kill the soldiers. However, Nearchus

chus tham navt alléna sin éroste forst men ak sin frjund wére, réde him owers to dvande. Nw bérad er as wen der lavade thet vnluk et dén hède. Tha hi ne thvrade sin tocht navt vrfata. Nw wild er to bek kéra, thach ér hi thát déde, lét hi thet forma biséka hwa-r skeldich wéron. Dry-r thát wiste lét er altham svnder wépne bilywa, vmb en ny thorp to mákjande. Fon sin ajn folk lét er wepned vmbe tha óra to támma, ánd vmbe éne burch to bwande. Wy moston wiv ánd bern mith nimma. Kémon wi auda muda thère Éuphrat, sa machton wi thér en stéd kiasa jeftha omkéra, vs lán skold vs évin blyd to délath wrde. An tha nya sképa, thér tha brónd vntkvma wéron, let-er Johniar ánd Krékalandar gá. Hi selva gvng mith sin óra folk allingen thère kád thrvch tha dorra wosténa, thát is thrvch et land thát Irtha vphéid hède nta sé, tha hju thju stréte after vsa éthela vphéide as hja inna Råde sé kémon.

Tha wy to ny Gértmanja kémon (ny Gértmanja is en háva thér wi selva makad hede, vmbe thér to wéterja) méton wi Alexandre mith sin hér. Néarchus gvng wal vp ánd béide thrja déga. Tha gvng et wither forth. Tha wi bi thère Éuphrat kémon, gvng Néarchus mith sina salt-alta ánd fêlo fon sin folk wal vp. Tha hi kém hring wither. Hi séide, thi kèning lét jow bidda, i skille jet en lithge tocht to sinra wille dvan, alont et ende fona Råde sé. Thérnéi skil jawehder sá fül gold kréja as er béra méi. Tha wi thér kémon, lét er vs wysa hwér thju stréte ér wést hède. Thér néi wylader én ánd thritich déga, alan ut sjande vvra wosténe.

Tho tha lesta kém er en hloth mánniska mith fo-
rande twa hondred élephanta thvsend kémlun toléden
mith wodin balkum, rápum ánd allerléja ark vmbe vsa
fláte néi tha Middelsé to tyande. Thát bisáwd-vs, ánd likt

who was not only his chief officer, but also his friend, advised him not to do so. So he pretended to believe that it had happened by accident, and said no more about it. He wished now to return, but before going he made an inquiry who really were the guilty ones. As soon as he ascertained it, he had them all disarmed, and made them build a new village. His own people he kept under arms to overawe the others, and to build a citadel. We were to take the women and children with us. When we arrived at the mouth of the Euphrates, we might either choose a place to settle there or come back. Our pay would be guaranteed to us the same in either case. Upon the new ships which had been saved from the fire he embarked the Joniers and the Greeks. He himself went with the rest of his people along the coast, through the barren wilderness; that is, through the land that Irtha had heaved up out of the sea when she had raised up the strait as soon as our forefathers had passed into the Red Sea.

When we arrived at New Gertmania (New Gertmania is the port that we had made in order to take in water), we met Alexander with his army. Nearchus went ashore, and stayed three days. Then we proceeded further on. When we came to the Euphrates, Nearchus went ashore with the soldiers and a large body of people; but he soon returned, and said, The King requests you, for his sake, to go a voyage up the Red Sea; after that each shall receive as much gold as he can carry. When we arrived there, he showed us where the strait had formerly been. There he spent thirty-one days, always looking steadily towards the desert.

At last there arrived a great troop of people, bringing with them 200 elephants, 1000 camels, a quantity of timber, ropes, and all kinds of implements necessary to drag our fleet to the Mediterranean Sea. This astounded us, and seemed?

o

vs bal to, men Nèarchus teld vs, sin kèning wilde tha òthera kèninggar tâna that i weldiger wère, sa tha kèninggar fon Thyris ér wèsen hède. Wi skoldon men mith helpa, sèkur skolde vs thát nèn skáda navt dva. Wi moston wel swika, ánd Nèarchus wiste ella sá pront to birjuchte thát wi inna Middelsè léide ér thrja múnatha forby wéron. Tha Alexandre fornóm ho-t mith sinra onwerp ofkvmen was, wárth er sa vrméten thát er tha drage stréte utdiapa wilde Irtha to-n spot. Men Wr.alda lét sine sèle lás, thérvmbe vrdrónk er inna win ánd in sina ovirmodichhéd, ér thát er bijinna kvste. After sin dád wrde thet rik délad thrvch sina forsta. Hja skolde alrek en dél to fara sina svnum wárja, thach hja wéron vnménis. Elk wilde sin dél bihalda ánd selva formára. Tha kém orloch ánd wi ne kvste navt omme kera. Nèarchus wilde nw, wi skolde vs del setta an Phonisi his kád, men thát nilde nimman navt ne dva. Wi séide, réder willath wi wága néi Fryasland to gána. Tha brocht-er vs nei thére nya háva fon Athenia, hwér alle áfte Fryas bern formels hin téin wéron. Forth gvngon wi salt-átha listochta ánd wépne fára. Among tha fêlo forsta hède Nèarchus en frjund mith nòme Antigonus. Thisse strédon bède vmb én dol, sá hja séidon as follistar to fára-t kèninglike slachte ánd forth vmbe alle Krékalanda hjara alda frydom wither to jévane. Antigonus hède among fêlo òtherum énnen svn, thi hète Demétrius, áfter tonómáð thene stéða winner. Thisse gvng énis vpper stéde Salámis of. Néi thát er thér en stút méi stréden hède most er mith thére fláte strida fon Ptholemeus. Ptholemeus, alsa hète thene forst thér welda ovir Égiptaland. Demétrius wn thére kése, tha navt thrvch sina salt-átha, men thrvch *dam wy him helpen* hède. Thit hède wi dén thrvch *athskip to fára* Nèarchus, hwand wi him far *bastard blod bikánde* thrvch sin friska húd ánd bláwa ágon mith

most extraordinary; but Nearchus told us that his king wished to show to the other kings that he was more powerful than any kings of Tyre had ever been. We were only to assist, and that surely could do us no harm. We were obliged to yield, and Nearchus knew so well how to regulate everything, that before three months had elapsed our ships lay in the Mediterranean Sea. When Alexander ascertained how his project had succeeded, he became so audacious that he wished to dig out the dried-up strait in defiance of Irtha; but Wr-alda deserted his soul, so that he destroyed himself by wine and rashness before he could begin it. After his death his kingdom was divided among his princes. They were each to have preserved a share for his sons, but that was not their intention. Each wished to keep his own share, and to get more. Then war arose, and we could not return. Nearchus wished us to settle on the coast of Phœnicia, but that no one would do. We said we would rather risk the attempt to return to Fryasland. Then he brought us to the new port of Athens, where all the true children of Frya had formerly gone. We went, soldiers with our goods and weapons. Among the many princes Nearchus had a friend named Antigonus. These two had only one object in view, as they told us—to help the royal race, and to restore freedom to all the Greek lands. Antigonus had, among many others, one son named Demetrius, afterwards called the “City Winner.” He went once to the town of Salamis, and after he had been some time fighting there, he had an engagement with the fleet of Ptolemy. Ptolemy was the name of the prince who reigned over Egypt. Demetrius won the battle, not by his own soldiers, but because we helped him. We had done this out of friendship for Nearchus, because we knew that he was of bastard birth by his white skin, blue eyes, &

hwand sêid-er-vnwillinglik is thin lif bivvllad; thât ne skil jow navt to rékned ni wrde, thach sâhwera jow jowe sêle bivvlath sa ne skil jow nimmerthe to Walhâlla ne kvma, jow sêle skil thân ovir irtha ommewâra, svnder & thet ljucht sja to mugande, lik tha fâramusa ând nachtula skilstv alra dystik in thina hola skula, thes nachtis utkvma, then vp vsa grâva grâja ând hûla, thahwila Frya hjra haved fon jow ofwenda mot. Tha bern dède lik-ra bifâlen warth. Dêmétrius lét ra likka in sê werpa ând to tha mánnska wrde sêid, thât hja fjucht wéron. Nw wilde Friso mith alleman nêi Fryasland fâra, thêr-i êr wêst hêde, men tha mêst nilde thât navt ne dva. Nw gvng Friso to ând skât thet thorp mith-a kéningslika fârrêdskûrum anda brônd. Hjud ne kv ni thvrade ninman ne bilywa, ând alle wéron blyde, that hja bûta wére, bihalva wif ând bern hêdon wi ella abesta lêten, thach wi wéron to lêden mith listochtum ând orluchtuch.

Friso nêde nach nêu fretho. Tha wi by tha alda hâve kémon gvnger mith sina drista ljudum to ând skât vnwarlinga tha brônd inna skêpa, thêr-i mith sina pilum bigâna kv. After sex dægum sâgon wi tha orlochflâte fon Dêmétrius vp vs to kvma. Friso bifâl vs, wi moston tha lithste skêpa âfterhâde in êne brêde line, tha stora mith wif ând bern fârut. Forth båd-er wi skoldon tha krânboga fon for nimma ând anda âftestêwen fâstigja, hwand sêid-er, wi achon al fjuchtande to fjuchtane. Nimman ne mêi him formêta vmb en enkeldera fyand to forfolgjande, alsa sêid-er is min bislut. Tha hwila wi thêrmitha al dvande wéron, kêm wind vs vppa kop, to thêra lâfa ând thêra wiva skrik, *thrvchdam wi nêne slâvona navt nêde as thêra thêr vs bi ajn willa folgan wére.* Wi ne machton hja thus navt *thrvch roja ni vntkvma.* Men Wr. alda wiste wel, hwêrvmb-er

But, said he, your bodies have been defiled against your will. That you are not to blame for; but if your souls are not pure, you will never come into Walhalla. Your spirits will haunt the earth in darkness. Like the bats and owls, you will hide yourselves in the daytime in holes, and in the night will come and shriek and cry about our graves, while Frya must turn her head away from you. The children did as their father had commanded. The messenger had their bodies thrown into the sea, and it was reported that they had fled. Now Friso wished to go with all his people to Frya's land, where he had been formerly, but most of them would not go. So Friso set fire to the village and all the royal storehouses; then no one could remain there, and all were glad to be out of it. We left everything behind us except wives and children, but we had an ample stock of provisions and warlike implements.

Friso was not yet satisfied. When we came to the old harbour, he went off with his stout soldiers and threw fire into all the ships that he could reach with his arrows. Six days later we saw the war-fleet of Demetrius coming down upon us. Friso ordered us to keep back the small ships in a broad line, and to put the large ships with the women and children in front. Further, he ordered us to take the crossbows that were in the fore part and fix them on the sterns of the ships, because, said he, we must fight a retreating battle. No man must presume to pursue a single enemy—that is my order. While we were busy about this, all at once the wind came ahead, to the great alarm of the cowards and the women, because we had no slaves except those who had voluntarily followed us. Therefore we could not escape the enemy by rowing. But Wr-alda knew well why

sá dède, and Friso thér-et fata, lét tha bårnpila ring inna krånboga lidsa. To lik båd-er thát nimman skiata ne machte, ér hy skåten hède. Forth séid-er thát wi alle néi thát midloste skip skiata moste, is thát dol god biracht séid-er, sá skilun tha óra him to helpane kvma and thån mot alrik skiata sa-r alderbesta méi. As wi nw arhalf ketting fon-ra of wére, bigoston tha Phonisiar to skiata. Men Friso n-andere navt bi fåra tha éroste pil del falde a sex fadema fon sin skip. Nw skåt-er. Tha óra folgade, thet likte en fjurréin and thrvchdam vsa pila mith wind méi gvngon, bilévon hja alle an brónd, and nákade selva tha thridde låge. Allera mánnelik gyradon and júwgade. Men tha kréta vsar witherlågum wéron sa herde, thet-et vs thet hirte binépen warth. As Friso ménde thát et to koste, lét-er ofhalde and wi spode hinne. Thach néi that wi twa déga forth pilath hède, kém thér en óre flåte ant sjocht, fon thrittich sképun, thér vs stédis in wnne. Friso lét vs wither réd makja. Men tha óthera sandon en lichte snåka fvl rojar forut, tha bodon théra bådun ut alera nóma jef hja mith fåra machte. Hja wéron Johniar, thrvch Démétrius wéron hja wåldantlik néi there alda háve skikad. Thér hédon hja fon thére kése hêrad and nw hédon hja thet stolta swêrd antjan, and wéron vs folgad. Friso thér fül mitha Johnjar faren hède séide já, men Wichhirte vsa kéning séide né, Tha Johnjar send afgoda thjanjar séid-er, ik selva háv hêrad, ho hja thi an hropte. Friso séide thet kvmath thrvch tha wandel mith tha åfta Krékalandar. Thát háv ik våken selva dén. Thach ben ik alsa herde Fryas as tha finste fon jow. Friso wére thene mân thér vs to Fryasland wisa moste. Thus gvngon tha Johnjar mith. Ak likt-et nei Wr.aldas héi, hwand ér thrja mó-nathe om hlåpen wéron, gvngon wi allingen Britannja, and thrja déga lêter machten wi ho.n.sêen hropa.

did this; and Friso, who understood it, immediately had the fire-arrows placed on the crossbows. At the same time he gave the order that no one should shoot before he did, and that we should all aim at the centre ship. If we succeeded in this, he said, the others would all go to its assistance, and then everybody might shoot as he best was able. When we were at a cable and a half distance from them the Phœnicians began to shoot, but Friso did not reply till the first arrow fell six fathoms from his ship. Then he fired, and the rest followed. It was like a shower of fire; and as our arrows went with the wind, they all remained alight and reached the third line. Everybody shouted and cheered, but the screams of our opponents were so loud that our hearts shrank. When Friso thought that it was sufficient he called us off, and we sped away; but after two days' slow sailing another fleet of thirty ships came in sight and gained upon us. Friso cleared for action again, but the others sent forward a small rowing-boat with messengers, who asked permission to sail with us, as they were Joniers. They had been compelled by Demetrius to go to the old haven; there they had heard of the battle, and girding on their stout swords, had followed us. Friso, who had sailed a good deal with the Joniers, said Yes; but Wichirte, our king, said No. The Joniers, said he, are worshippers of heathen gods; I myself have heard them call upon them. That comes from their intercourse with the real Greeks, Friso said. I have often done it myself, and yet I am as pious a Fryas man as any of you. Friso was the man to take us to Friesland, therefore the Joniers went with us. It seems that this was pleasing to Wr-alda, for before three months were past we coasted along Britain, and three days later we could shout huzza.

THIT SKRIFT IS MIJ OWER NORTLAND JEFTHA SKËNLAND
JËVEN.

Vndera tida thât vs land del sêg, wêre ik to Skênland. Thêr gvng et alsa to. Thêr wêron grâte mâra, thêr fon tha bodeme lik en blêse vt setta, then spliton hja vt-ên. Uta rêta kêm stof as-t gliande yser wêre. Thêr wêron berga thêr tha krunna of swikte. These truldon nêther ând brochton walda ând thorpa wêi. Ik self sâ thât en berch fon tha ôra of torent wrde. Linrjucht sêg-er del. As ik âfternêi sjan gvng, was thêr en mâre kvmen. Tha irtha bêterad was, kêm er en hêrtoga fon Lindasburch wêi, mit sin folk ând en fâm, thju fâm kêthe allomme: Thene Mâgy is skeldich an al-eth lêt thât wi lêden hâve. Hja tâgon immer forth en thet hêr wârth al grâter. Thene Mâgy fluchte hinne, mân fand sin lik, hi hêde sin self vrdên. Tha wrdon tha Finna vrdreven nêi ênre stêd, thêr machton hja lêva. Thêr wêron fon basterde blode. Thissa machton biliwa, thach fêlo gvngon mith tha Finna mêi. Thi hêrtoga warth to kênig kâren. Tha kârka thêr êl bilêven wêron wrde vrdên. Sont komath tha gode Northljud vâken to Texland vmb there Moder-is rêd. Thâ wi ne mûgath hjam for nêne rjuchta Fryas mar ne halde. Inna Dênamarca ist sêkur as bi vs gvngon. Tha stjurar, tham hjara self thêr stoltelika sêkâmpar bêton, send vppira skêpa gvngon, ând âfternêi sind hja to bek gvngon.

Held!

Hwersa thene Kroder en tid forth krodén heth, thân skilun tha âfterkomanda wâna thât tha lêka ând brêka, thêr tha Brokmanna mith brocht hâve, âjen were an hjara êthla. Thêr vr wil ik wâka ând thus sâ fûl vr hjâra plêga skriva as ik sjan hâ. Vr tha Gêrt-

THIS WRITING HAS BEEN GIVEN TO ME ABOUT NORTHLAND
AND SCHOONLAND (SCANDINAVIA).

When our land was submerged I was in Schoonland. It was very bad there. There were great lakes which rose from the earth like bubbles, then burst asunder, and from the rents flowed a stuff like red-hot iron. The tops of high mountains fell and destroyed whole forests and villages. I myself saw one mountain torn from another and fall straight down. When I afterwards went to see the place there was a lake there. When the earth was composed there came a duke of Lindasburgt with his people, and one maiden who cried everywhere, *Magy* is the cause of all the misery that we have suffered. They continued their progress, and their hosts increased. The *Magy* fled, and his corpse was found where he had killed himself. Then the Finns were driven to one place where they might live. There were some of mixed blood who were allowed to stay, but most of them went with the Finns. The duke was chosen as king. The temples which had remained whole were destroyed. Since that time the good Northmen come often to Texland for the advice of the mother; still we cannot consider them real Frisians. In Denmark it has certainly happened as with us. The sea-people, who call themselves famous sea-warriors, went on board their ships, and afterwards went back again.

Heill

Whenever the Carrier has completed a period, then posterity shall understand that the faults and misdeeds that the Brokmannen have brought with them belonged to their forefathers; therefore I will watch, and will describe as much of their manners as I have seen. The Geertmannen I c

manna kán ik réd hinne stappa. Ik náv navt fül mithra omme gvngen. Tha sá fër ik sjan há send hja thát mast bi tál ánd séd biléwen. Thát ne méi ik navt segsa fon tha óthera. Thër fon.a Krékalánda wéi kvme, send kwád ther tál ánd vppira séd ne méi mán éi navt boga. Félo hávath brúna ágon ánd hér. Hja send nidich ánd drist ánd áng thrvch overbiláwichhéd. Hwérsa hja spréka, sá nómath hja the worda fár vppa thër lerat kvma mosta. Ájen ald segath hja ád, ájen salt sád, má fori mán, sel fori skil, sode fori skolde, to fül vmb to nomande. Ak forath hja mést vrdvaliske ánd bikirte nóma, hwéran mán nén sin an hefta ne méi. Tha Johniar sprékath bétre, thach hja swygath thi h ánd hwéri navt nésa mot, wárth er áteksth. Hwersa imman en blyd mákath áfter énnen vrstvrven ánd thet likt, sá láwath hja, thát thene gást thes vrsturvene thër inne fárath. Thérvr hávath hja alle bylda vrburgen fon Frya, Fásta, Médéa, Thjanja, Hellénja ánd félo óthera. Hwerth thër en bern ebern, sá kvmath tha sibba et sémne ánd biddath an Frya thát hju hjara fámkes méi kvma léta thát bern to séenande. Hávon hja béden sa ne méi nimman him rora ni héra léta. Kvmt et bern to grájande ánd halt thit en stvnde an, alsa is thát en kwád téken ánd man is an formoda, thát thju mán hordom dén heth. Thérvr háv ik al áрге thinga sjan. Kvmt et bern to slépande, sá is thát en téken, thát tha fámkes vr-et kvmen send. Lakt et inna slép, sá hávon tha fámkes thát bern luk to séit. Olon láwath hja an bosa gásta, hexna, kolla, aldermankes ánd elfun, as jef hja fon tha Finna wei kēmen. Hyrmitha wil ik enda ánd nw mén ik tha-k már skrēven há, as én minra éthla. Fréthorik.

Fréthorik min gád is. 63 jér wrden. Sont 100 ánd 8 jér is hi thenc éroste fon sin folk, thër frédsum

readily pass by. I have not had much to do with them, but as far as I have seen they have mostly retained their language and customs. I cannot say that of the others. Those who descend from the Greeks speak a bad language, and have not much to boast of in their manners. Many have brown eyes and hair. They are envious and impudent, and cowardly from superstition. When they speak, they put the words first that ought to come last. For old they say *at*; for salt, *sdt*; and for man, *ma*—too many to mention. They also use abbreviations of names, which have no meaning. The Joniers speak better, but they drop the H, and put it where it ought not to be. When they make a statue of a dead person they believe that the spirit of the departed enters into it; therefore they have hidden their statues of Frya, Fåsta, Medea, Thiania, Hellenia, and many others. When a child is born, all the relatives come together and pray to Frya to send her servants to bless the child. When they have prayed, they must neither move nor speak. If the child begins to cry, and continues some time, it is a bad sign, and they suspect that the mother has committed adultery. I have seen very bad things come from that. If the child sleeps, that is a good sign—Frya's servants are come. If it laughs in its sleep, the servants have promised it happiness. Moreover, they believe in bad spirits, witches, sorcerers, dwarfs, and elves, as if they descended from the Finns. Herewith I will finish, and I think I have written more than any of my forefathers. Frethorik.

Frethorik, my husband, lived to the age of 63. Since 108 years he is the first of his race who died

sturven is, alle ôthera send vndera slêga swikt, thêrvr thât alle kâmpade with ajn ând fêrhêmande vmb rjucht ând plicht.

Min nôrn is Wil-jo, ik bin tha fâm thêr mith him fona Saxanamarka to honk for. Thrvch tâl ând ommevang kêm et ut, thât wi alle bêde fon Adela his folk wêron, thâ kêm ljafade ând âfternêi send wi man ând wif wrden. Hi heth mi fyf bern lêten, two suna ând thrju toghatera. Konerêd alsa hêt min forma, Hâchgâna min ôthera, mine aldeste toghater hêth Adela, thju ôthera Frulik ând tha jongeste Nocht. Thâ-k nêi tha Saxanamarka for, hâv ik thrju boka hret. Thet bok thêra sanga, thêra tellinga, ând thet Hêlênja bok. Ik skrif thit til thju mân navt thânka ne mêi thât hja fon Apollânja send; ik hâv thêr fûl lét vr had ând wil thus âk thju êra hâ. Ak hâv ik mâr den, tha Gosa-Makonta fallen is, hwames godhêd ând klârajanhêd to en sprêkword is wrden, thâ ben ik allêna nêi Texland gvngen vmbe tha skrifta vr to skrivane, thêr hju âfter lêten heth, ând thâ tha lerste wille fonden is fon Frâna ând tha nêilêtne skrifta fon Adela jeta Hellênja, hâv ik thât jeta rêis den. Thit send tha skrifta Hellênjas. Ik set hjam fâr vppa vmbe thât hja tha aldesta send.

ALLE AFTA FRYAS HELD.

In êra tida niston tha Slâvona folkar nawet fon fryhêd. Lik oxa wrdon hja vnder et juk brocht. In irthas wand wrdon hja jâgath vmbe mêtal to delvane ând ut-a herde bergum moston hja hûsa hâwa to forst ând presterums hêm. Bi al hwat hja dêdon, thêr nas nawet to fâra hjara selva, men ella moste thjanja vmbe *tha forsta* ând prestera jeta riker ând weldiger to måk-jane hjara selva to sâdene. Vnder thesse arbêd wrdon hja

peaceable death; all the others died by violence, because they all fought with their own people, and with foreigners for right and duty.

My name is Wiljo. I am the maiden who came home with him from Saxsenmarken. In the course of conversation it came out that we were both of Adela's race—thus our affection commenced, and we became man and wife. He left me with five children, two sons and three daughters. Konreed was my eldest son, Hachgana my second. My eldest daughter is called Adela, my second Frulik, and the youngest Nocht. When I went to Saxsenmarken I preserved three books—the book of songs, the book of narratives, and the Hellenia book.

I write this in order that people may not think they were by Apollonia. I have had a good deal of annoyance about this, and therefore now wish to have the honour of it. I also did more. When Gosa Makonta died, whose goodness and clear-sightedness have become a proverb, I went alone to Texland to copy the writings that she had left; and when the last will of Frana was found, and the writings left by Adela or Hellenia, I did that again. These are the writings of Hellenia. I have put them first because they are the oldest.

HAIL TO ALL TRUE FRISIANS.

In the olden times, the Slavonic race knew nothing of liberty. They were brought under the yoke like oxen. They were driven into the bowels of the earth to dig metals, and had to build houses of stone as dwelling-places for princes and priests. Of all that they did nothing came to themselves, everything must serve to *enrich and make more powerful the priests and the princes, and to satisfy them.* Under this treatment they gre

grév and strám ér hja jérich wéron, and sturvon svnder nochts afshén irtha tham overflodlik fvl jéf to béta al hjara bern. Men vsa britna kémon and vsa bännalinga thrvch tha Twisklánda vr in hjara marka fára and vsa stjurar kemon in hjara hávna. Fon hjam hêradon hja kálta vr élika frydom and rjucht and overa éwa, hwer búta nimman omme ne méi. Altham wrde vpsugon thrvch tha drova mánniska lik dáwa thrvch tha dorra fjelde. As hju fvl wéron bijonnon tha alderdrista mánniska to klippane mith hjara kédne, alsa-t tha forsta wé dède. Tha forste send stolte and wichandlik, thêrvambe is thér ák noch düged in hjara hirta, hja birédon et sémine and javon awet fon hjara overflodalikhéd. Men tha láfa skin frána prestara ne machton thát navt ne lyda, emong hjara forsinde godum hêdon hja ák wrangwráda drochtne esképen. Pest kém inovera lánda. Nw séidon hja, tha drochtna send tornich overa overhêrichhéd théra bosa. Tha wrdon tha alderdrista mánniska mith hjara kédne wirgad. Irtha heth hjara blod dronken, mith thát blod fode hju frúchda and nochts, and alle tham thér of éton wrdon wis.

16 wára 100 jér lédén* is Atland svnken, and to théra tidum bérade thér awat hwér vppa nimman rékned néde. In-t hirte fon Findas lánd vppet berchta léid en del, thér is kèthen Kasamyr,† thet is sjeldsum. Thér werth en bern e-bern, sin mām wère thju toghater enis kéning and sin tát wère-n hávedprester. Vmb skóm to vnkvma mosten hja hjara ájen blod vnkvma. Thêrvambe wárth er búta thère stéde brocht bi árma mánniska. In twiska was-t im navt forhêlad ne wrden, thér vmbe déd er ella vmbe wisdom to gétane and gárane. Sin forstán wère sá grát thát er ella forstánde hwat er sá and hêrade. Thát folk skowde him mit érbédeneise and tha prestera wr don ang vr sina frêga. Thá-r jérich wrde gvnger néi sinum

* 2193 - 1600 = 593 v. Chr.

† Kasamyr, Kashmir.

gray and old before their time, and died without any enjoyment; although the earth produces abundantly for the good of all her children. But our runaways and exiles came through Twiskland to their boundaries, and our sailors came to their harbours. From them they heard of liberty, of justice, and laws, without which men cannot exist. This was all absorbed by the unhappy people like dew into an arid soil. When they fully understood this, the most courageous among them began to clank their chains, which grieved the princes. The princes are proud and warlike; there is therefore some virtue in their hearts. They consulted together and bestowed some of their superfluity; but the cowardly hypocritical priests could not suffer this. Among their false gods they had invented also wicked cruel monsters. Pestilence broke out in the country; and they said that the gods were angry with the domineering of the wicked. Then the boldest of the people were strangled in their chains. The earth drank their blood, and that blood produced corn and fruits that inspired with wisdom those who ate them.

Sixteen hundred years ago (she writes, 593 B.C.), Atland was submerged; and at that time something happened which nobody had reckoned upon. In the heart of Findasland, upon a mountain, lies a plain called Kasamyr (Cashmere) that is "extraordinary." There was a child born whose mother was the daughter of a king, and whose father was a high-priest. In order to hide the shame they were obliged to renounce their own blood. Therefore it was taken out of the town to poor people. As the boy grew up, nothing was concealed from him, so he did all in his power to acquire wisdom. His intellect was so great that he understood everything that he saw or heard. The people regarded him with respect, and the priests were afraid of his questions. When he was of full age he went to his

* 2193 - 1600 is 593 years before Christ.

† Kasamyr is Cashmere.
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aldrum. Hja moston herda thinga hëra, vmb-im kwit to werthane javon hja him vrfloed fon kestlika stënum; men hja ne thvradon him navt avbër bikänná as hjara ájne blod. Mith drovenese in vrdelven overa falxe skóm sinra aldrum gvnger ommedwála. Al forth färande méte hi en Fryas stjurar thër as sláv thjanade, fon tham lërd-i vsa sëd ánd plëgum. Hi kápade him fry, ánd to ther dád send hja frjunda bilëwen. Alomme hwër er forth hinne tách, lërd-i an tha ljuda thát hja néne rika ner pretera tolëta moston, thát hja hjara selva hode moston ájen falxe skóm, ther allerwëikes kvad dvat an tha ljavde. Irtha sëid-er skánkath hjara jëva nëi méta men hjara hüd kláwat, thát mán thërin ách to delvane to érane ánd to séjane, sá mán thërof skëra wil. Thach sëid-er nimman hovat thit to dvande fori ennen óthëra hit ne sy, thát et bi méne wille jef ut ljavade skéd. Hi lërde thát nimman in hjara wand machte frota vmbe gold her silver ner kestlika stëna, hwër nid an klywath ánd ljavde fon fjuchth. Vmbe jow manghërta ánd wiva to sjarane, sëid-er, jëvath hjara rin stráma énoch. Nimman sëid-er is weldich alle mánniska métrik ánd élika luk to ján. Tha thát it alra mánniska plicht vmbe tha mánniska alsa métrik to mákjane ánd sa félo nocht to ján, as to bináka is. Néne witskip sëid-er ne méi mán minachtja, thach élika déla is tha grátëste witskip, thër tid vs lëra méi. Thërvmbe thát hjv argenese fon irtha wërath ánd ljavde feth.

Sin forme nóm wëre Jes-us,* thach tha pretera thër-im séralik háton héton him Fo thát is falx, thát folk hëte him Kris-en thát is herder, ánd sin Fryaske frjund hëta him Búda, vmbe that hi in sin hávad en skát fon wisdom hëde ánd in sin hirt en skát fon ljavde.

To tha lersta most-er fluchta vr tha wrëka thëra pretera, men vral hwër er këm was sine lëre him färut gvngen

* *Jes-us, evenmin te verwarren met Jezua, als Krisen (Krislna) met Christua.*

parents. They had to listen to some hard language; and to get rid of him they gave him a quantity of jewels, but they dared not openly acknowledge him. Overcome with sorrow at the false shame of his parents, he wandered about. While travelling he fell in with a Frisian sailor who was serving as a slave, and who taught him our manners and customs. He bought the freedom of the slave, and they remained friends till death. Wherever he went he taught the people not to tolerate rich men or priests, and that they must guard themselves against false shame, which everywhere did harm to love and charity. The earth, he said, bestowed her treasures on those who scratch her skin; so all are obliged to dig, and plough, and sow if they wish to reap, but no one is obliged to do anything for another unless it be out of goodwill. He taught that men should not seek in her bowels for gold, or silver, or precious stones, which occasion envy and destroy love. To embellish your wives and daughters, he said, the river offers her pure stream. No man is able to make everybody equally rich and happy, but it is the duty of all men to make each other as equally rich and as happy as possible. Men should not despise any knowledge; but justice is the greatest knowledge that time can teach, because she wards off offences and promotes love.

His first name was Jessos, but the priests, who hated him, called him Fo, that is, false; the people called him Krishna, that is, shepherd; and his Frisian friend called him Buddha (purse), because he had in his head a treasure of wisdom, and in his heart a treasure of love.

At last he was obliged to flee from the wrath of the priests; but wherever he went his teaching had preceded him, whilst his enemies followed him like

* *Jes-us*—not to be confounded with Jesus any more than *Kri-ven* (*Krishna*) with *Christ*.

and vral hwér-er gvng folgaddon him sina lêtha lik sine skåde néi. Thá Jes-vs alsa twilif jér om fären hède, sturv-er, men sina frjunda wáradon sine lêre and kèthon hwér-et áron fvnde.

Hwat ménst nw thát tha prestera dèdon, thát mot ik jo melde, ák mot-i thér séralik acht vp ján, forth mot-i over hjara bidryv and renka wáka mith alle kráftum, thér Wr.alda in jo léid heth. Thahwila Jes-us lêre vr irtha for, gvngon tha falxe prestera néi-t lánd sinra berta sin dáad avbéra, hja séidon thát hja fon sinum frjundum wéron, hja béraddon gráte rowa, torennande hjara kláthar to flar-dum and to skérande hjara hola kál. Inna hóla théra berga gvngon hja héma, thach thérin hédon hja hjara skát brocht, thér binna mákadon hja blydon áfter Jes-us, thessa blydon jávon hja antha vuárg thánkanda ljuda, to longa lersta séidon hja thát Jes-us en drochten wére, thát-i thát selva an hjam biléden hède, and thát alle thér an him and an sina lêra láwa wilde, néimels in sin kèningkrik kvme skolde, hwér frú is and nochtsa send. Vrmites hja wiston thát Jes-us ájen tha rika to fjelda tágen hède, sá kèthon hja allerwéikes, that ármode há and énfald sá thju düre wére vmbe in sin rik to kvmane, thát théra thér hyr vp irtha thát máste léden hède, néimels tha másta nochtsa háva skolde. Thahwila hja wiston thát Jes-us lérad hède thát mán sina tochtsa welda and bistjura moste, sá lérdon hja thát mán alle sina tochtsa déja moste, and thát tha fvlkvminhéd théra mánniska thérin bistance thát er évin vnforstoren wrde sá thát kalde stén. Vmbe thát folk nw wis to mákjande thát hja alsa dèdon, alsa béraddon hja ármode overa stréta and vmb forth to biwisane thát hja al hjara tochtsa dáad hède, námon hja néne wiwa. Thach sahwérsa en toghater *en misstap* hède, sá wárth hja that ring forjáu, tha *wrakka* séidon hja most mán helpa and vmbe sin ája

his shadow. When Jessos had thus travelled for twelve years he died; but his friends preserved his teaching, and spread it wherever they found listeners.

What do you think the priests did then? That I must tell you, and you must give your best attention to it. Moreover, you must keep guard against their acts and their tricks with all the strength that Wr-alda has given you. While the doctrine of Jessos was thus spreading over the earth, the false priests went to the land of his birth to make his death known. They said they were his friends, and they pretended to show great sorrow by tearing their clothes and shaving their heads. They went to live in caves in the mountains, but in them they had hid all their treasures, and they made in them images of Jessos. They gave these statues to simple people, and at last they said that Jessos was a god, that he had declared this himself to them, and that all those who followed his doctrine should enter his kingdom hereafter, where all was joy and happiness. Because they knew that he was opposed to the rich, they announced everywhere that poverty, suffering, and humility were the door by which to enter into his kingdom, and that those who had suffered the most on earth should enjoy the greatest happiness there. Although they knew that Jessos had taught that men should regulate and control their passions, they taught that men should stifle their passions, and that the perfection of humanity consisted in being as unfeeling as the cold stones. In order to make the people believe that they did as they preached, they pretended to outward poverty; and that they had overcome all sensual feelings, they took no wives. But if any young girl had made a false step, it was quickly forgiven; the weak, they said, were to be assisted, and to save

sêle to bihaldane most mæn fûl anda cherke jân. Thus todvande hêde hja wiv and bern svnder hûshalden and wrdon hja rik svnder werka, men that folk wârth fûl årmer and mâr êlândich as â to fâra. Thas lêre hwêrbi tha pretera nên ôre witskip hova as drochtlik rêda, frâna skin and vnrjuchta plêga, brêd hiri selva ut fon-t asta to-t westa and skil âk vr vsa landa kvma.

Men astha pretera skilun wâna, thât hja allet ljucht fon Frya and fon Jes-us lêre vtdâvath hâva, sâ skilum thêr in alle vvrda mánnska vpstonda, tham wêrhêd in stilnise among ekkorum wârath and to fâra tha pretera forborgen hâve. Thissa skilun wêsa ut forsta blod, fon presterum blod, fon Slâvonum blod, and fon Fryas blod. Tham skilun hjara foddikum and thât ljucht bûta bringa, sâ thât allera mánnalik wêrhêd mēi sjan; hja skilun wê hropa overa dēda thêra pretera and forsta. Tha forsta thêr wêrhêd minna and rjucht tham skilun fon tha pretera wika, blod skil strâma, men thêrut skil-et folk nye krâfta gâra. Findas folk skil sina findingrikhêd to mēna nitha wenda, thât Lydas folk sina krâfta and wi vsa wisdom. Tha skilun tha falxa pretera wēi fâgath wertha fon irtha. Wr.alda his gâst skil alomme and allerwēikes êrath and bihropa wertha. Tha êwa thêr Wr.alda bi-t anfang in vs mod lêide, skilun allēna hêrad wertha, thêr ne skilun nēnē ôra mâstera, noch forsta, ner bâsa navt nēsa, as thêra thêr bi mēna wille kēren send. Thân skil Frya juwgja and Irtha skil hira jēva allēna skânka an tha werkande mánnsk. Altham skil anfanga sjuwer thusand jêr nēi Atland svnken is and thusand jêr lêter skil thêr longer nēn prester ner *tvang vp irtha sa.*

Dela tonómath Hellênja, wâk!

their souls men must give largely to the Church. Acting in this way, they had wives and children without households, and were rich without working; but the people grew poorer and more miserable than they had ever been before. This doctrine, which requires the priests to possess no further knowledge than to speak deceitfully, and to pretend to be pious while acting unjustly, spreads from east to west, and will come to our land also.

But when the priests fancy that they have entirely extinguished the light of Frya and Jessos, then shall all classes of men rise up who have quietly preserved the truth among themselves, and have hidden it from the priests. They shall be of princely blood of priests, Slavonic, and Frya's blood. They will make their light visible, so that all men shall see the truth; they shall cry woe to the acts of the princes and the priests. The princes who love the truth and justice shall separate themselves from the priests; blood shall flow, but from it the people will gather new strength. Finda's folk shall contribute their industry to the common good, Linda's folk their strength, and we our wisdom. Then the false priests shall be swept away from the earth. Wr-alda's spirit shall be invoked everywhere and always; the laws that Wr-alda in the beginning instilled into our consciences shall alone be listened to. There shall be neither princes, nor masters, nor rulers, except those chosen by the general voice. Then Frya shall rejoice, and the earth will only bestow her gifts on those who work. All this shall begin 4000 years after the submersion of Atland, and 1000 years later there shall exist no longer either priest or oppression.

Dela, surnamed Hellenia, watch!

Sá lúda Fránas úttröste wille. Alle welle Fryas held. An tha nóme Wr.aldas, fon Frya, ánd thére fryhéd gréte ik jo, ánd bidde jo, sahwersa ik falla machte ér ik en folgster nómath héde, sá bifél ik jo Tüntja thér Burchsam is to thére burch Médéasblik, til hjud dægum is hja tha besta.

Thet heth Gósa nei léten. Alle mánniska held. Ik náv néne éremoder binomad thrvchdam ik néne niste, ánd et is jo bêter néne Moder to hávande as éne hwér vp-i jo navt forléta ne méi. Arge tid is forbi faren, men thér kvmt en óthere. Irtha heth hja navt ne bárad ánd Wr.alda heth hja navt ne skéren. Hju kvmt ut et ásta ut-a bosma théra pretera wéi. Sá fêlo léd skil hju broda, thát Irtha-t blod algádvur navt drinka ne kán fon hira vreléjana bernum. Thjustrenesse skil hju in overne gást théra mánniska spréda, lik tongar-is wolka oviret svne-ljucht. Alom ánd allerwéikes skil lest ánd drochten bidryf with fryhéd kámpa ánd rjucht. Rjucht ánd fryhéd skilun swika ánd wi mith tham. Men thesse winst skil hjara vrlas wrochta. Fon thrju worda skilun vsa áfterkvmande an hjara ljuda ánd slávona tha bithjutnesse lera. Hja send ména ljavde, fryhéd ánd rjucht. Thát forma skilun hja glora, áfternéi with thjustrenesse kámpa al out et hel ánd klár in hjawlikes birt ánd holle wárth. Thán skil tvang fon irtha fágad wertha, lik tongarswolka thrvch stornewind, ánd alle drochten bidryv ne skil thér ájen nawet navt ne formüga. Gósa.

Thus runs Frana's last will : All noble Frisians, Heil ! In the name of Wr-alda, of Frya, and of Freedom, I greet you ; and pray you if I die before I have named a successor, then I recommend to you Teuntja, who is Burgt-maagd in the citadel of Medeaablik ; till now she is the best.

This Gosa has left behind her : Hail to all men ! I have named no Eeremoeder, because I know none, and because it is better for you to have no mother than to have one you cannot trust. One bad time is passed by, but there is still another coming. Irtha has not given it birth, and Wr-alda has not decreed it. It comes from the East, out of the bosom of the priests. It will breed so much mischief that Irtha will not be able to drink the blood of her slain children. It will spread darkness over the minds of men like storm-clouds over the sunlight. Everywhere craft and deception shall contend with freedom and justice. Freedom and justice shall be overcome, and we with them. But this success will work out its own loss. Our descendants shall teach their people and their slaves the meaning of three words ; they are *universal love, freedom, and justice*. At first they shall shine, then struggle with darkness, until every man's head and heart has become bright and clear. Then shall oppression be driven from the earth, like the thunder-clouds by the storm-wind, and all deceit will cease to have any more power. Gosa.

THET SKRIFT FON KONERËD.

Min êthla hávon in áfter thit bok akréven. Thit wil ik boppa ella dva, vmbe thát er in min stát nén burch ovir is, hwérin tha bértnesc vp skréven wrde lik to fára. Min nóme is Koneréd, min tát-his nóme was Fréthorik, min mem his nóme Wiljow. Áfter tát his dád ben ik to sina folgar kèren, ánd tha-k fittich jér tálde kás men mij to vrste grévetmán. Min tát heth akréven ho tha Linda-wrda ánd tha Ljudgárdne vrdilgen send. Lindahém is jeta wéi, tha Linda-wrda far en dël, tha northlikka Ljudgárdne send thrvch thene salta sê bidelven. That bráwsende hef slikt an tha hringdik thére burch. Lik tát melth heth, sá send tha hávalása mánniska to gvngen ánd hávon húskes bwad binna tha hringdik théra burch. Thérvmbe is thát ronddél nw Ljvdwerd hêten. Tha stjurar segath Ljvwrd, men thát is wanspréke. Bi mina jüged was-t ôre lánd, thát búta tha hringdik léid, al pol ánd brok. Men Fryas folk is diger ánd flitich, hja wrdon mod ner wirg, thrvchdam hjara dol to tha besta léide. Thrvch sláta to delvane ánd kádika to mákjane fon tha grvnd thér út-a sláta kém, alsa hávon wi wither en gode hém búta tha hringdik, thér thju dante het fon en hof, thré péla ástwarth, thré péla súdwarth ánd thré péla wéstwarth méten. Hjud dægum send wi to dvande á-péla to hêjande, vmb éne háve to winnande ánd mith én vmb-vsa hringdik to biskirmande. Jef et *werk rêd sy*, sá skilun wi stjurar utlvka. Bi min jüged *stand-et hyr ljústre om-to*, men hjud send tha húskes

THE WRITING OF KONERËD.

My forefathers have written this book in succession. I will do this, the more because there exists no longer in my state any citadel on which events are inscribed as used to be the case. My name is Konerëd (Koenraad). My father's name was Frethorik, my mother's name was Wiljow. After my father's death I was chosen as his successor. When I was fifty years old I was chosen for chief Grevetman. My father has written how the Lindsoorden and Lindgaarden were destroyed. Lindahem is still lost, the Lindsoorden partially, and the north Lindgaarden are still concealed by the salt sea. The foaming sea washes the ramparts of the castle. As my father has mentioned, the people, being deprived of their harbour, went away and built houses inside the ramparts of the citadel; therefore that bastion is called Lindwerd. The sea-people say Lindwerd, but that is nonsense. In my youth there was a portion of land lying outside the rampart all mud and marsh; but Frya's people were neither tired nor exhausted when they had a good object in view. By digging ditches, and making dams of the earth that came out of the ditches, we recovered a good space of land outside the rampart, which had the form of a hoof three poles eastward, three southwards, and three westwards. At present we are engaged in ramming piles into the ground to make a harbour to protect our rampart. *When the work is finished we shall attract mariners. In my youth it looked very queer, but now there stands a row of houses*

al hûsa thêr an rêja stân. And lek and brek thêr mith ermode hir in gluft wêron, send thrvch flit a-buta drêven. Fon hir ut mêi allera mánnalik lêra, thát Wr.alda vsa Alfoder, al sina skepsela fot, mits thát hja mod balde and mánlik ôtherum helpa wille.

NV WIL IK VR FRISO SKRIVA.

Friso thêr al weldich wêre thrvch sin ljud, wárth âk to vrste grêve kêren thrvch Staverens ommelandar. Hi spot mith vsa wisa fon lând-wêr and sêkampa, thêrvmbê hether en skol stift hwêr in tha knâpa fjuchta lêra nêi Krêkalandar wysa. Thán ik láv thát i thát dên heth vmb thát jongk-folk an sin snôr to bindane. Ik hâv min brother thêr âk hin skikt, tha-s nv thjan jêr lêden. Hwand tocht ik nv wi nêne Moder lónger navt nâve, vmbê tha ênen âjen tha ôre to bi skirmande, âch ik dubbel to wákane thát hi vs nên máster ne wárth.

Gosa neth vs nêne folgstere nômeth, thêr vr nû ik nên ordêl ne fella, men thêr send jeta alda ârg thenkande mán-niska, thêr mêne thát hju-t thêr-vr mith Friso ênis wrden is. Thâ Gosa fallen was, thâ wildon tha ljud fon alle wrda êne ôthere Moder kjasâ. Men Friso thêr to dvande wêre vmb-en rik to fara him selva to mákjane, Friso ne gêrde nên rêd ner bodo fon Texland. As tha bodon thêra Landsátum to him kêmon, sprek-i ânde kêth. Gosa sêid-er was fêrsjande wêst and wiser as alle grêva êtsêrne and thach nêde hju nên ljucht nêr klârhêd in thjuse sêke ne fvnden, thêrvmbê nêde hju nene mod hâu vmb êne folgstere to kjasane, and vmb êne folgstere to kjasane thêr tvyvelik wêre, thêr heth hju bald in sjan, thêrvmbê heth hju in hjara útrose wille skrêven, thát is jow bêtre nêne Moder to hâvande as êne hwêr vpp-i jo selva navt forlêta ne mêi. *Friso hêde fiil sjan, bi orloch was er vpbrecht, and fon*

Leaks and deficiencies produced by poverty have been remedied by industry. From this men may learn that *Wr-alda*, our universal father, protects all his creatures, if they preserve their courage and help each other.

NOW I WILL WRITE ABOUT FRISO.

Friso, who was already powerful by his troops, was chosen chief *Grevetman* of the districts round *Staveren*. He laughed at our mode of defending our land and our sea-fights; therefore he established a school where the boys might learn to fight in the Greek manner, but I believe that he did it to attach the young people to himself. I sent my brother there ten years ago, because I thought, now that we have not got any mother, it behoves me to be doubly watchful, in order that he may not become our master.

Gosa has given us no successors. I will not give any opinion about that; but there are still old suspicious people who think that she and Friso had an understanding about it. When *Gosa* died, the people from all parts wished to choose another mother; but Friso, who was busy establishing a kingdom for himself, did not desire to have any advice or messenger from *Texland*. When the messengers of the *Landsaten* came to him, he said that *Gosa* had been far-seeing and wiser than all the counts together, and yet she had been unable to see any light or way out of this affair; therefore she had not had the courage to choose a successor, and to choose a doubtful one she thought would be very bad; therefore she wrote in her last will, It is better to have no mother than to have one on whom you cannot rely. Friso had seen a great deal. He had been brought up in the wars, and he had just learned and gathered as much of the tricks and

tha hrenkum ánd lestum théra Golum ánd forstum héder krek sa fül léred ánd geth, as-er nádich héde vmbe tha óra gréva to wéiande hwér hi hjam wilde. Sjan hir ho-r thér mith to gvngén is.

Friso héde hir-ne óther wif nimth, thju toghater fon Wil-fréthe, bi sin léve was-er vrste Gréva to Staveren wést. Thér bi héder twén svna wnen ánd twa toghatera. Thrvch sin biléid is Kornélja sin jongste toghater mith min brother mant. Kornélja is wan Fryas ánd mot Korn-hélja skrêven wrde. Wémot sin aldeste heth er an Kavch bonden. Kavch thér ák bi him to skole gvng is thi svnv fon Wichhirte thene Gértmanna káning. Men Kavch is ák wan Fryas ánd mot Káp wésa. Men kvade tále hávon hja mar mithbrocht as gode séda.

Nw mot ik mith mine skédnese a-besta kéra.

Aftre gráte flod hwér vr min tát skrêven heth, wéron fêlo Juttar ánd Létne mith ebbe uta Balda jefta kvade sé* fored. Bi Kát his gat drêvon hja in hjara kána mith yse vppa tha Dénemarka fást ánd thér vp send hja sitten biléwen. Thér néron narne nén mánniska an-t sjocht. Thérvmbe hávon hja thát lánd int, néi hjara nóme hávon hja thát land Juttarland héten. Aftérnéi kémon wel fêlo Denemarker to bek fon tha hága landum, men thissa setton hjara selva súdliker del. And as tha stjurar to bek kémon thér navt vrgvngen navt néron, gvng thi éna mith tha óthera nei tha sé jefta élandum.† Thrvch thisse skikking mochtón tha Juttar thát land halda, hwér-vppa Wr.alda ra wéjad héde. Tha Sélendar stjurar tham hjara selva mith bláte fisk navt helpa ner néra nilde, ánd thér en árge grins héde an tha Gola, tham gvngon dána tha Phonisjar sképa biráwa. An tha súdwester herne fon Skénland, thér léid Lindasburcht tonómáth Lindasnóse, thrvch vsa Apol stift, alsa in thit bok ‡ biskrêwen stát. Alle kádhêmar ánd

* Balda jefta kvada sé, de Baltische see. Juttarland, Jutland.
† Zeeland, de Deensche Eilanden. ‡ Zie bl. 124.

cunning ways of the Gauls and the princes as he required, to lead the other counts wherever he wished. See here how he went to work about that.

Friso had taken here another wife, a daughter of Wilfrêthe, who in his lifetime had been chief count of Staveren. By her he had two sons and two daughters. By his wish Kornelia, his youngest daughter, was married to my brother. Kornelia is not good Frisian; her name ought to be written Korn-helia. Weemoed, his eldest daughter, he married to Kauch. Kauch, who went to school to him, is the son of Wichhirte, the king of the Geertmen. But Kauch is likewise not good Frisian, and ought to be Kaap (Koop). So they have learned more bad language than good manners.

Now I must return to my story.

After the great flood of which my father wrote an account, there came many Jutlanders and Letlanders out of the Baltic, or bad sea. They were driven down the Kattegat in their boats by the ice as far as the coast of Denmark, and there they remained. There was not a creature to be seen; so they took possession of the land, and named it after themselves, Jutland. Afterwards many of the Denmarkers returned from the higher lands, but they settled more to the south; and when the mariners returned who had not been lost, they all went together to Zealand. By this arrangement the Jutlanders retained the land to which Wr-alda had conducted them. The Zealand skippers, who were not satisfied to live upon fish, and who hated the Gauls, took to robbing the Phœnician ships. In the south-west point of Scandinavia there lies Lindasburgt, called Lindasnôse, built by one Apol, as is written in the book. All the people

* *Bulda jefta kvade* is the Baltic. Juttarland is Jutland.
 † *Zealand* is the Danish Islands. ‡ See page 124.

ommielandar dâna wëron eft Fryas bilâven, men thrvch tha lust thêre wrêke âjen tha Golum and âjen tha Kâltana folgar gvngon hja mitha Sêlandar sâma dvan, men that sâma dva neth nen stek navt ne halden. Hwand tha Sêlandar hêde felo mislika plêga and wenhêde ovir nommen fon tha vvla Mâgjarum, Fryas folk to-n spot. Forth gvng ek to fara him selva råwa, thach jef et to pase kêm thân standon hja mânlik ôtherum trvlik by. Thach to tha lesta bijondon tha Sêlandar brek to krêjande an goda skêpa. Hjara skipmâkar weron omkvmen and hjara walda wëron mith grvnd and al fon-t land of fåged. Nw kêm on thêr vnwarlingen thry skêpa by tha ringdik fon vsa burch mêra. Thrvch tha inbrêka vsa landum wëron hja vrðvald and tha Flymvda misfaren. Thi kâpmon thêr mith gvngen was, wilde fon vs nya skêpa hâ, thêrto hêdon hja mithbrocht allerlêja kestlika wêra, thêr hja råwed hêdon fon tha Kâltanarlandum and fon tha Phonisjar* skêpum. Nêidam wy selva nêne skêpa navt n-êde, jêf ik hjam flingka horsa and fjwver wêpende rinbodon mith nei Friso. Hwand to Stâveren and allingen thât Aldergâ thêr wrdon tha besta wêrskêpa maked fon herde êken wod thêr nimmerthe nên rot an ne kvnth. Thahwila tha sêkampar by my byde, wëron svme Juttar nêi Texland fâren and dâna wëron hja nêi Friso wêsen. Tha Sêlandar hêdon felo fon hjara storeste knâpum råwed, thi moston vppa hjara benka roja, and fon hjara storeste toghtera vmb thêr by bern to têjande. Tha stora Juttar ne mochten et navt to wêrane, thrvchdam hja nêne gode wêpne navt nêde. Thâ hja hjara lêth telad hêde and thêrvr fêlo wordon wixlad wëron, frêje Friso to tha lesta jef hja nêne gode have in hjara gâ navt n-êde. O-jes, anderon hja, êne besta ên, êne thrvch Wr.alda skêpen. Hju is net krek lik jow bjarkrûk thêr, hira hals is eng, thâ in hira bâl g kânath wel thvsanda grâte kâua lidsa, men wi nâvath
 -*na burch ner burchwêpne, vmbe tha råwskêpa thêr ut*

* Phonisjar, hier Puniers, Carthagers.

who live on the coasts, and in the neighbouring districts, had remained true Frisians; but by their desire for vengeance upon the Gauls, and the followers of Kaltona, they joined the Zeelanders. But that connection did not hold together, because the Zeelanders had adopted many evil manners and customs of the wicked Magyars, in opposition to Frya's people. Afterwards, everybody went stealing on his own account; but when it suited them they held all together. At last the Zeelanders began to be in want of good ships. Their shipbuilders had died, and their forests as well as their land had been washed out to sea. Now there arrived unexpectedly three ships, which anchored off the ringdyk of our citadel. By the disruption of our land they had lost themselves, and had missed Flymond. The merchant who was with them wished to buy new ships from us, and for that purpose had brought all kinds of valuables, which they had stolen from the Celtic country and Phœnician ships. As we had no ships, I gave them active horses and four armed couriers to Friso; because at Stavere, along the Alberga, the best ships of war were built of hard oak which never rots. While these sea rovers remained with us, some of the Jutmen had gone to Texland, and thence to Friso. The Zeelanders had stolen many of their strongest boys to row their ships, and many of their finest daughters to have children by. The great Jutlanders could not prevent it, as they were not properly armed. When they had related all their misfortunes, and a good deal of conversation had taken place, Friso asked them at last if they had no good harbours in their country. Oh, yes, they answered; a beautiful one, created by Wr-alda. It is like a bottle, the neck narrow, but in the belly a thousand large boats may lie; but we have no citadel and no defences to keep out

* *Phonijar* are Punicæ or Carthaginiana.

to haldane. Thán mosten jow gvnst mákja sêide Friso. God rêden anderon tha Juttar, men wi n-ávath néne ambachtisljud ner bwark, wi alle send fiskar ánd juttar. Tha ora send vrdrvnken jefta néi tha hága landum fjucht. Midlar hwila hja thus kálta, kémon mina bodon mitha Sélándar héra et sina hove. Hir most nw letta ho Friso alle to bidobbe wiste to nocht fon bêde partja ánd to báte fon sin ájn dol. Tha Sélándar sêider to, hja skoldon jêrlikes fíftech sképa háve, néi fástá métum ánd néi fástá jeldum, to hréd mith ysere kédne ánd kránbogum ánd mith fvlle tjuch alsa far wérsképa hof ánd nédlik sy, men tha Juttar skoldon hja thán mith frêthe léta, ánd all-et folk thát to Fryasbern hêred. Já hi wilde mar dva, hi wilde al vsa sékámpar utnéda thát hja skolde mith fjuchta ánd ráwa. Thá tha Sélándar wéi brit wéron, thá lét-er fjuwertich alda sképa to laja mith burchwépne, wod, hirkaken stén, timberljud, mirtseléra ánd sméda vmbe thér mith burga to bwande. Witto, that is witte sin svn, sand hi mith vmb to to sjanandé. Hwat thér al fár fallen is, n-is my navt ni meld, men sa fül is my bår wrden, an byde sida thére haves mvde is éne withburch bwwed, thér in is folk léid that Friso uta Saxanamarka tách. Witto heth Sjuethirte bifréjad ánd to sin wiv nomen. Wilhem alsa hête hira tat, hi was vreste Aldermán théra Juttar, that is vrste Grêvetman jefta Grêve. Wilhem is kirt after sturven ánd Witto is in sin stéd koren.

HO FRISO FORTHER DÉDE.

Fon sin érosta wif hêder twên sviaringa bihalda, thér sér klok wéron. Hetto, that is hête, thene jongste skikt er aa

the pirate ships. Then you should make them, said Friso. That is very good advice, said the Jutlanders; but we have no workmen and no building materials; we are all fishermen and trawlers. The others are drowned or fled to the higher lands. While they were talking in this way, my messengers arrived at the court with the Zealand gentlemen. Here you must observe how Friso understood deceiving everybody, to the satisfaction of both parties, and to the accomplishment of his own ends. To the Zealanders he promised that they should have yearly fifty ships of a fixed size for a fixed price, fitted with iron chains and crossbows, and full rigging as is necessary and useful for men-of-war, but that they should leave in peace the Jutlanders and all the people of Frya's race. But he wished to do more; he wanted to engage all our sea rovers to go with him upon his fighting expedition. When the Zealanders had gone, he loaded forty old ships with weapons for wall defences, wood, bricks, carpenters, masons, and smiths, in order to build citadels. Witto, or Witte, his son, he sent to superintend. I have never been well informed of what happened; but this much is clear to me, that on each side of the harbour a strong citadel has been built, and garrisoned by people brought by Friso out of Saksenmarken. Witto courted Siuchthirte and married her. Wilhem, her father, was chief Alderman of the Jutmen—that is, chief Grevetman or Count. Wilhem died shortly afterwards, and Witto was chosen in his place.

WHAT FRISO DID FURTHER.

Of his first wife he still had two brothers-in-law, who were very daring. Hetto—that is, heat—the youngest, he sent as messenger to Kattaburgt, which

senda boda nēi Kattaburch thāt djap inna Saxanamarka lēid. Hi hēde fon Friso mith krējen sjugon horsa buta sin ājn, to lēden mith kestlika sēkum, thrvch tha sēkām-par rāwed. Bi jahweder hors wēron twēn jonga sēkām-par ānd twēn jonga hrutar mith rika klādarum klāth ānd jeld in hiara būdar. Ēvin as er Hetto nēi Kattaburch skikte, skikter Bruno, thāt is brūne, thene ōthera svjaring nēi Mannagārda wrda, Mannagārda wrda is fār in thit bok * Mannagārda forda skrēven, men thāt is misdēn. Alle rikdoma thēr hja mith hede wrdon nēi omstand wēi skānt an tha forsta and forstene ānd an tha utforkērne mangērtne. Kēmon thā sine knapa vppa thēre mēid vmbe thēr mith et jongkfolk to dōnsjane, sa lēton hja kvra mith krūdkok kvma ānd bārgum jeftha tonnum fon tha besta bjar. After thissa bodon lēt-er immer jongkfolk over tha Saxanarmarka fāra, thēr alle jeld inna budar hēde ānd alle mēida jeftha skānkadja mith brochton, ānd vppa thēre mēid tēradon hja alon vnkvmmerlik wēi. Jef-t nv bērde thāt tha Saxana knāpa thēr nydich nēi utsāgon, thān lakton hja godlik ānd sēidon, aste thvrath thene mēna fyand to bikāmpane, sā kānst thin brēid jet fūl riker mēida jān ānd jet forstelik tēra. Al bēda sviaringa fon Friso send bos-tigjad mith toghaterum thēra romriksta forstum, ānd āfkernēi kēmon tha Saxanar knāpa ānd mangērtne by ēlle keddum nēi thāt Flymar del.

Tha burchfāmna ānd tha alda fāmna thēr jeta fon hjar ēre grāthēd wiste, nygadon navt vr nēi Frisos bedriv, thēr-vmbe ne kēthon hja nēn god fon him. Men Friso snōder as hja lēt-ra snāka. Men tha jonga fāmna spōnd-er mith goldne fingrum an sina sēk. Hja sēidon alomme wy nāvath longer nēn Moder mār, men thāt kvmt dāna thāt wit jēroch send. Jvd past vs ne kāning, til thju wi vsa landa wither winna, thēr tha Modera vrlēren hāve thrvch hjara

lies far in the Saxsenmarken. Friso gave him to take seven horses, besides his own, laden with precious things stolen by the sea-rovers. With each horse there were two young sea-rovers and two young horsemen, clad in rich garments, and with money in their purses. In the same way as he sent Hetto to Kattaburgt, he sent Bruno—that is, brown—the other brother-in-law, to Mannagarda oord. Mannagarda oord was written Mannagarda ford in the earlier part of this book, but that is wrong. All the riches that they took with them were given away, according to circumstances, to princes, princesses, and chosen young girls. When his young men went to the tavern to dance with the young people there, they ordered baskets of spice, gingerbread, and tuns of the best beer. After these messengers he let his young people constantly go over to the Saxsenmarken, always with money in their purses and presents to give away, and they spent money carelessly in the taverns. When the Saxsen youths looked with envy at this they smiled, and said, If you dare go and fight the common enemy you would be able to give much richer presents to your brides, and live much more princely. Both the brothers-in-law of Friso had married daughters of the chief princes, and afterwards the Saxsen youths and girls came in whole troops to the Flymeer.

The burgtmaidens and old maidens who still remembered their greatness did not hold with Friso's object, and therefore they said no good of him; but Friso, more cunning than they, let them chatter, but the younger maidens he led to his side with golden fingers. They said everywhere, For a long time we have had no mother, but that comes from our being fit to take care of ourselves. At present it suits us best to have a king to win back our lands that we have lost through the imprudence of our mothers.

vndigerhéd. Forth kèthon hja, alrek Fryasbern is frydom jéven, sin stem héra to létane bi fara thér bialoten wårth bi t kjasa éne forste, men ast alsa wyd kvma machte thát i jo wither ne káuning kjasa, sá wil ik ák min méne segse. Néi al hwat ik skoja méi, sá is Friso thér to thrvch Wr.alda kèren, hwand hi heth im wonderlik hir hinne wéiad. Friso wét tha hreuka théra Golum, hwam his tåle bi sprékt, hi kån thus ájen hjara lestum wåka. Thån is thér jeta awet to skojade, hok Gréva skolde mån to káuning kjasa svnder that tha óra thér nidich vr wéron. Aldukera tålum wårth thrvch tha jonga fámnn kethen, men tha alde fámma afskén fè an tal, tapadon hjara rédne ut en óthera bárg. Hja kèthon allerwéikes ánd to alla maunalik : Friso kèthon hja dvath sá tha spinna dvan, thes nachtis spóuth-i netta néi alle sidum ánd thes déis vrskalkth-i thér sina vnáftertochtlika frjunda in. Friso séith that-er néne pretera ner poppa forsta lyde ne méi, men ik seg, hi ne méi nimman lyda as him selva. Thérvmbe nil hi navt ne dája thát thju burch Stavia wither vp hējath warth. Thérvmbe wil hi néne Moder wér há. Jud is Friso jow réd jévar, men morne wil hi jow káning wertha, til thju hi over jo alle rjuchta mei. Inna bosm thes folk-is antstondon nw twa partyja. Tha alda ánd árma wildon wither éne Moder há, men thát jongkfolk, thát fvl stréd-lust wére wilde ne tát jeftha káning há. Tha érosta héton hjara selva moder his svna ánd tha óthera héton hjara selva tát his svna, men tha Moder his svna ne wrde wrde navt ni meld, hwand thrvchdam thér fèlo sképa máked wrde, was thér ovirflod to fára skipmákar, sméda, sylvmákar, répmákar ánd to fáru alle óra ambachtisljud. Thér to boppa brochton tha sékámpar allerléja syrhéda mith. Thér fon hédon tha wiva nocht, tha fámna nocht, *tha mangértne* nocht, ánd thérof hédon al hjara mégum nocht, ánd al hjara frjundum ánd áthum.

Further they said, Every child of Frya has permission to let his voice be heard before the choice of a prince is decided; but if it comes to that, that you choose a king, then also we will have our say. From all that we can see, Wr-alda has appointed Friso for it, for he has brought him here in a wonderful way. Friso knows the tricks of the Gauls, whose language he speaks; he can therefore watch against their craftiness. Then there is something else to keep the eye upon. What count could be chosen as king without the others being jealous of him? All such nonsense the young maidens talked; but the old maidens, though few in number, tapped their advice out of another cask. They said always and to every one: Friso does like the spiders. At night he spreads his webs in all directions, and in the day he catches in them all his unsuspecting friends. Friso says he cannot suffer any priests or foreign princes, but we say that he cannot suffer anybody but himself; therefore he will not allow the citadel of Stavia to be rebuilt; therefore he will not have the mother again. To-day Friso is your counsellor, to-morrow he will be your king, in order to have full power over you. Among the people there now existed two parties. The old and the poor wished to have the mother again, but the young and the warlike wished for a father and a king. The first called themselves mother's sons, the others father's sons, but the mother's sons did not count for much; because there were many ships to build, there was a good time for all kinds of workmen. Moreover, the sea-rovers brought all sorts of treasures, with which the maidens were pleased, the girls were pleased, and their relations and friends.

Tha Friso bi fjuwertich jêr et Ståveren hushalden hêde sturf-er.* Thrvch sin bijelda hêde-r fêlo stâta wither to manlik ôtherum brocht, thach jef wi thêr thrvch bêter wrde thvr ik navt bijechta. Fon alle Grêva thêr bifâra him wêrou n-as thêr nimman sâ bifâmed lik Friso wêst. Tha sâ as-k êr sêide, tha jonge fâmna kêthon sina love, thahwila tha alda fâmna ella dêdon vmb-im to achtjane ând hâtlik to mâkjane bi alle mânniska. Nw ne machton tha alda fâmna him thêr mitha wel navt ne stôra in sina bijeldinga, men hja hâvon mith hjara bâra thach alsa fûl utrjucht thât-er sturven is svnder thât er kâning wêre.

NW WIL IK SKRIWA VR ADEL SIN SVNV.

Friso thêr vsa skidnese lêred hêde ut-et bok thêra Adel-linga, hêde ella dên vmbe hjara frjuudskip to winnande. Sin êroste svnv thêr hi hir won by Swêthirte sin wif, heth-er bi stonda Adel hêten. And afskên hi kâmpade mith alle sin weld, vmbe nêne burga to forstâlâne ner wither vp to bwande, thach sand hi Adel nêi thêre burch et Texland til thju hi diger bi diger kvd wertha machta, mith ella hwat to vsa êwa, tâle ând sedum hêreth. Tha Adel twintich jêr tâlde lêt Friso him to sin âjn skol kvma, ând as er thêr utlêred was, lêt-er him thrvch ovir alle stâta fâra. Adel was-ne minlika skalk, bi sin fâra heth-er fêlo âtha wnnen. Dâna is-t kvmen thât et folk him Atha-rik hêten heth, awet hwat him âfternêi sa wel to pase kêm, hwand as sin tât fallen was, bilêv-er in sin stêd svnder that er vr-et kjasa ên er ôthera Grêva sprêka kêm.

Thahwila Adel to Texland inua lêre wêre, was thêr tefta en êlle ljawe fâm in vpper burch. Hju kêm fon ut tha Saxanamarkum wêi, fon ut-êre stâtha thêr is kêthen Svôbaland thêr thrvch wârth hju to Texland Svôbeuct hêten, afskêu

* 208 v. Chr.

† Hamconius, p. 8. Suobinna.

When Friso had been nearly forty years at Staveren he died. Owing to him many of the states had been joined together again, but that we were the better for it I am not prepared to certify. Of all the counts that preceded him there was none so renowned as Friso; for, as I said before, the young maidens spoke in his praise, while the old maidens did all in their power to make him hateful to everybody. Although the old women could not prevent his meddling, they made so much fuss that he died without becoming king.

NOW I WILL WRITE ABOUT HIS SON ADEL.

Friso, who had learned our history from the book of the Adelingen, had done everything in his power to win their friendship. His eldest son, whom he had by his wife Swethirte, he named Adel; and although he strove with all his might to prevent the building or restoring any citadels, he sent Adel to the citadel of Texland in order to make himself better acquainted with our laws, language, and customs. When Adel was twenty years old Friso brought him into his own school, and when he had fully educated him he sent him to travel through all the states. Adel was an amiable young man, and in his travels he made many friends, so the people called him Atharik—that is, rich in friends—which was very useful to him afterwards, for when his father died he took his place without a question of any other count being chosen.

While Adel was studying at Texland there was a lovely maiden at the citadel. She came from Saxenmarken, from the state of Suobaland, therefore she was called at Texland Suobene, although her name

* 263 before Christ.

† Hamconius, page 8. Suobinna.

hja nôme Ifkja wêre. Adel hêde hja ljaf krêjen and hju hêde Adel ljaf, men sin tât béd-im hi skolde jet wachtja. Adel was hêrich, men alsa ring sin tât fallen was and hi sêten, sand hi bistonda bodon nei Berth-holda hira tât hin, as-er sine toghter to wif hâva maachte. Bertholda wêr-ne forste fon vnforbastere sêd, hi hêde Ifkja nêi Texland inna lère svnden inner hâpe that hja ênis to burchfâm kêre wrde skolde in sine âjn land. Thach hi hêde hjara bêder gërte kâna lèred, thêrvambe gvng-er to and jef hjam sina sêjen. Ifkja wêr-ne kante Fryaa. Far sa fêre ik hja hâv kâna lèred, heth hju alôn wrocht and wrot til thju Fryasbern wither kvma maachte vndera selva êwa and vnder ênen bôn. Vmbe tha mánnska vppa hira syd to krêjande, was hju mith hira frjudelf fon of hira tât thrvch alle Saxanamarka fâren and forth uêi Gêrtmannja. Gêrtmannja alsa hêdon tha Gêrtmanna hjara stât hêten, thêr hja thrvch Gosa hira bijel- dinga krêjen hêde. Dâna gvngen hja nei tha Dênemarka. Fon tha Dênemarka gvngon hja skip nei Texland. Fon Texland gvngon hja uêi Westflyland en sa allingen tha sê nêi Walhallagâra hin. Fon Walhallagâra brûdon hja allingen thêra sûder Hrênum al ont hja mith grâta frêse boppa thêre Rêne bi tha Marsâta kêmon* hwêrfon vas Apollânja skrêven heth. Tho hja thêr en stût wêst hêde, gvngon hja wither nêi tha delta.† As hja uw en tid lóng uêi tha delta offâren wêron al ont hja inna strêk fon thêre alda burch Aken‡ kêmon, sind thêr vnwurlinga fjuwer skalka morth and naked uteklât. Hja wêron en lith âfter an kvmen. Min brother thêr vral by was hêde lja often vrbêden, thach hja nêde navt ne hêred. Tha bônar thêr thât dên hêde wêron Twislândar thêr juddêga drist wêi ovira Hrêna kvma to morda and to râwande. *Tha Twislândar thât sind baunane and wêi britne Fryas-*

* *Zie bl. 150.*

‡ *Aken, Aken.*

† *Delta nog in N. Holland in gebruik, laagte.*

was Ifkja. Adel fell in love with her, and she with him, but his father wished him to wait a little. Adel did as he wished; but as soon as he was dead, sent messengers to Berthold, her father, to ask her in marriage. Berthold was a prince of high-principled feelings. He had sent his daughter to Texland in the hope that she might be chosen Burgtmaagd in her country, but when he knew of their mutual affection he bestowed his blessing upon them. Ifkja was a clever Frisian. As far as I have been able to learn, she always toiled and worked to bring the Frya's people back under the same laws and customs. To bring the people to her side, she travelled with her husband through all Saxenmarken, and also to Geertmannia—as the Geertmen had named the country which they had obtained by means of Gosa. Thence they went to Denmark, and from Denmark by sea to Texland. From Texland they went to Westflyland, and so along the coast to Walhallagara; thence they followed the Zuiderryn (the Waal), till, with great apprehension, they arrived beyond the Rhine at the Marsaten of whom our Apollonia has written. When they had stayed there a little time, they returned to the lowlands. When they had been some time descending towards the lowlands, and had reached about the old citadel of Aken, four of their servants were suddenly murdered and stripped. They had loitered a little behind. My brother, who was always on the alert, had forbidden them to do so, but they did not listen to him. The murderers that had committed this crime were Twisklanders, who had at that time audaciously crossed the Rhine to murder and to steal. The Twisklanders are banished and fugitive children of Frya,

* See page 150.

† Delta, still in use in North Holland for swampy land.

bern, men hjara wiva hāvath hja fon tha Tartarum råwet. Tha Tartara is en brún Findas folk, althus hēten thrvchdam hja alle folka to strida uttarta. Hja send al hrutar and råwar. Thër fon send tha Twisklādar alsā blod thorstich wrden. Tha Twisklādar tham thju ārgnise dēa hēde, hēton hjara selva Frya jeftha Franka. Ther wēron sēide min brother råda bruna and wita mong. Thēre thēr råd jeftha brun wēron biton hjara hēre mith sjalkwēter* wit. Nēidam hjara ōnthlita thēr brun by wēr, alsā wrdon hja thesto lēdliker thēr thrvch. Évin as Apollānja biskojadon hja āfternēi Lydasburch and et Aldergā. Dāna tāgon hju in over Stāverens wrde by hjara ljuda rond. Alsā minlik hēdon hja hjara selva anstāled that tha māniska rā allerwēikes halda wilde. Thrē mōnatha forther sand Adel bodon nēi alle āthum thēr hi biwnnen hēde and lēt tham bidde, hja skoldon inna Minna mōnath lichte ljuda to him senda.†

* Diod Sic. V. 28.

† Hier heeft de afschrijver Hiddo oera Linda een blad te veel omgelegen, daardoor twee bladzijden overgelegen.

but their wives they have stolen from the Tartars. The Tartars are a brown tribe of Finda's people, who are thus named because they make war on everybody. They are all horsemen and robbers. This is what makes the Twisklanders so bloodthirsty. The Twisklanders who had done the wicked deed called themselves Frijen or Franken. There were among them, my brother said, red, brown, and white men. The red and brown made their hair white with lime-water—but as their faces remained brown, they were only the more ugly. In the same way as Apollonia, they visited Lydasburgt and the Alderga. Afterwards they made a tour of all the neighbourhood of Stavera. They behaved with so much amiability, that everywhere the people wished to keep them. Three months later, Adel sent messengers to all the friends that he had made, requesting them to send to him their "wise men" in the month of May.†

* Diodorus Siculus, V. 28.

† Here the copyist, Hidde oera Linda, has turned over a leaf too much, and has thus omitted two pages.

sin wif sêid er thêr fârn wêat hêde to Texland, hêde dâna en ovirskrift krêjen. To Texland warthat jeta fêlo skrifta fynden, thêr navt in-t bok thêra Adelinga vrskrêven send. Fon thissa skriftum hêde Gosa ên bi hira utroste wille lêid, thêr thrvch tha aldeste fârn Albêthe avbêr mâkt wertha most, alsa ringen Friso fallen was.

HYE IS THAT SKRIFT MITH GOSAS RÊD.

Tha Wr.alda bern jêf an tha modera fon thât mânniskelik slachte, thâ lêid er êne tâle in aller tonga ând vp aller lippa. Thjus mêide hêde Wr.alda an tha mânniska jêven, til thju hja mânlik ôthera thêrmith machte kânbêr mâkja, hwat mân formyde mot ând hwat mân bijagja mot vmbe sêlighêd to findane ând sêlighêd to haldane in al êvghêd. Wr.alda is wis ând god ând al farsjande. Nêidam er nw wist, thât luk ând sêlighêd fon irtha flya mot, jef boshêd dûged bidroga mêi, alsa heth er an thju tâl êne rjuchtfêrdige âjendomlikhêd fâst bonden. Thjus âjendomlikhêd is thêr an lêgen, thât mân thêr mith nêrn lêjen sêge, ner bidroglîka worda sprêka ne mêi svnder stem lêth noch svnder skâmrâd, thrvch hvam mân tha bosa fon hirte bistonda vrkâna mêi. Nêidam vsa tâle thus to luk ând to sêlighêd wêjath, ând thus mith wâkt âjen tha bosa nygonga, thêrvmbe is bju mith alle rjucht godis tâle hêten, ând alle tha jêna hvam hja an êre halda hâvath thêr gôme fon. Tha hwat is bêrth. Alsa ring thêr mong vsa halfsusterum ând halfbrotharum bidrogar vpkêmon, tham hjara selva fori godis skalkum *utjavon*, also ring is thât owers wrden. Tha bidroglîka *presters* ând tha wrangwrêja forsta thêr immer sêmin hêladon, *wildon nêi wilkêr lêva* ând buta god-is êwa dvan. In hjara

his wife, he said, who had been maagd of Texland, had received a copy of it. In Texland many writings are still found which are not copied in the book of the Adelingen. One of these writings had been placed by Gosa with her last will, which was to be opened by the oldest maiden, Albetha, as soon as Friso was dead.

HERE IS THE WRITING WITH GOSA'S ADVICE.

When Wr-alda gave children to the mothers of mankind, he gave one language to every tongue and to all lips. This gift Wr-alda had bestowed upon men in order that by its means they might make known to each other what must be avoided and what must be followed to find salvation, and to hold salvation to all eternity. Wr-alda is wise and good, and all-foreseeing. As he knew that happiness and holiness would flee from the earth when wickedness could overcome virtue, he has attached to the language an equitable property. This property consists in this, that men can neither lie nor use deceitful words without stammering or blushing, by which means the innately bad are easily known.

As thus our language opens the way to happiness and blessedness, and thus helps to guard against evil inclinations, it is rightly named the language of the gods, and all those by whom it is held in honour derive honour from it. But what has happened? As soon as among our half brothers and sisters deceivers arose, who gave themselves out as servants of the good, it soon became otherwise. The deceitful priests and the malignant princes, who always clung together, wished to live according to their own inclinations, without regard to the laws of right. In their wickedness they

tajodishéd send hja to gvngen ánd hávon óthera tála forsvnnen, til thju hja hémlik machte spréka in ájenwártha fon alrek ótherum, vr alle bosa thinga ánd vr alle vnvérthlika thinga svnder thát stemléth hjam vrréda mocht nach skámrád hjara gelát vrderva. Men hwat is thérut bern. Évin blyd as-t séd théra goda krúdam fon vnder ne grvnd ut vntkémth, thát avbér séjed is thrvch goda ljuda by helle déi, éven blyd brenghth tyd tha skádlika krúda an-t ljucht, thér séjed send thrvch bosa ljuda in-t forborgne ánd by thjustrenesse.

Tha lodderiga mangertne ánd tha vnmánlika knápa thér mitha vva presterum ánd forstum horadon vntlvkadon tha nya tála an hjara bola, thérwisa send hja forth kvmen émong tha folkrum, til thju hja god-is tále glád vrjetten háve. Wilst nw wéta hwat thér of wrden is? Nv stemléth ner gelát hjara bosa tochta navt longer mar vrrédon, nv is düged fon ut hjara midden wéken, wisdom is folgh ánd frydom is mith gvngen, éndracht is sok rákt ánd twispalt beth sin stéd innommen, ljafde is fljucht ánd hordom sith mith nyd an téfel, ánd thér ér rjuchtférdichhéd welde, welth nv thát swérd. Alle send slávona wrden, tha ljuda fon hjara héra, fon nyd, bosa lusta ánd bigyrlikhéd. Héde hja nvmár éne tále forsvnnen, müglik was-t thán jet en lith god gvngen. Men hja hávon alsa félo tála utfonden as thér státa send. Thérthrvch méi thát éne folk thát óre folk évin min forstán as thju kv thene hvnd ánd thi wolf thát skép. Thit mügath tha stjurar bitjuga. Thach dáná is-t nv wéi kvmen, thát alle slávona folkar mánlik óthara lik óra mánnska biskoja ánd thát hja to straffe hjarar vndigerhéd ánd fon hjara vrmétenhéd, mánlik óthera alsa *long biorloge* ánd bikampa moton til thju alle vrdilgad *send.*

so far as to invent other languages, so that they might speak secretly in anybody's presence of their wicked and unworthy affairs without betraying themselves by stammering, and without showing a blush upon their countenances. But what has that produced? Just as the seed of good herbs which has been sown by good men in the open day springs up from the ground, so time brings to light the evil seed which has been sown by wicked men in secret and in darkness.

The wanton girls and effeminate youths who consorted with the immoral priests and princes, taught the new language to their companions, and thus spread it among the people till God's language was clean forgotten. Would you know what came of all this? how that stammering and blushing no longer betrayed their evil doings;—virtue passed away, wisdom and liberty followed; unity was lost, and quarrelling took its place; love flew away, and unchastity and envy met round their tables; and where previously justice reigned, now it is the sword. All are slaves—the subjects of their masters, envy, bad passions and covetousness. If they had only invented one language things might possibly have still gone on well; but they invented as many languages as there are states, so that one people can no more understand another people than a cow a dog, or a wolf a sheep. The mariners can bear witness to this. From all this it results that all the slave people look upon each other as strangers; and that as a punishment of their inconsiderateness and presumption, *they must quarrel and fight till they are all destroyed.*

R

HYR IS NV MIN RÆD.

Bist thv alsa gyrich that thu irtha alléna erva wilste, alsa achst thv nimmer máre næn óre tále ovir thina wéra ni kvma to létane as god-is tále, and thán achst thv to njodane, til thju thin ájn tále fry fon uthémeda klinka bilyweth. Wilst thv thát er svme fon Lydas bern and fon Findas bern resta, sá dvath stv évin alsa. Thju tále théra Ast Skénlandar is thrvch tha wla MAgjara vrbrúð; thju tále théra Kaltana folgar is thrvch tha smúgrige Gole vrderven. Nv send wi alsa mild wést vmbe tha witherkvmande Helléna folgar wither in vs midden to némande, men ik skrom and ben sérelík ange, thát hja vs mild-sa vrvelda skilun mith vrbrúding vsra réne tále.

Fúl hávon wi witherfären, men fon alle burgum, thér thrvch arge tyd vrhomlath send and vrdiligad, heth Irtha Fryasburch vnforleth bihalden; ák méi ik thér by melda thát Fryas jeftha god-is tále hir evin vnforleth bihalden is.

Hyr to Texland most mán thus skola stifta, fon alle státum thér et mitha alda sédum halda, most-et jongk folk hyr hinne senden wrde, áfterdam mochtan théra utlédred wére tha óra helpa thér to honk vrbéide. Willath tha óra folkar ysre wéron fon thi sella end thérvr mith thi spréka and thinga, sá moton hja to god-istále wither kéra. Lérath hja god-istále sá skilun tha worda fry-sá and rjucht-há to hjara inkvma, in hjara bréin skilet thán bijina to glimmande and to glorande til thju ella to-ne logha warth. Thissa logha skil alle balda forsta vrtéra and alle skinfrána and smúgriga pretera.

Tha héinde and fêrhémande sendabodon hédon nocht fon vr thát skrift, thach thér ne kémon néne skola. Thá stifta *Adel selva skola*, áfter him dédon tha óra forsta lík hy. *Jérlikis gyngon Adel* and Ifkja tha skola skoja. Fandon hja *thán émong tha inhémar* and uthémar seliga thér ekkorum

HERE IS MY COUNSEL.

If you wish that you alone should inherit the earth, you must never allow any language but God's language to pass your lips, and take care that your own language remains free from outlandish sounds. If you wish that some of Lyda's children and some of Finda's children remain, you must do the same. The language of the East Schoonlanders has been perverted by the vile Magyars, and the language of the followers of Kaltana has been spoiled by the dirty Gauls. Now, we have been weak enough to admit among us the returned followers of Hellenia, but I anxiously fear that they will reward our weakness by debasing our pure language.

Many things have happened to us, but among all the citadels that have been disturbed and destroyed in the bad time, Irtha has preserved Fryasburgt uninjured; and I may remark that Frya's or God's language has always remained here untainted.

Here in Texland, therefore, schools should be established; and from all the states that have kept to the old customs the young people should be sent here, and afterwards those whose education is complete can help those who remain at home. If foreigners come to buy ironwares from you, and want to talk and bargain, they must come back to God's language. If they learn God's language, then the words, "to be free" and "to have justice," will come to them, and glimmer and glitter in their brains to a perfect light, and that flame will destroy all bad princes and hypocritical dirty priests.

The native and foreign messengers were pleased with that writing, but no schools came from it. Then Adel established schools himself. Every year Adel and Ifkja went to inspect the schools. If they found a friendly feelin

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existing between the natives and foreigners, they were extremely pleased. If there were any who had sworn friendship together, they assembled the people, and with great ceremony let them inscribe their names in a book which was called the Book of Friendship, and afterwards a festival was held. All these customs were kept up in order to bring together the separate branches of Frya's race; but the maidens who were opposed to Adel and Ifkja said that they did it for no other reason than to make a name for themselves, and to bring all the other states under their subjection.

Among my father's papers I found a letter from Liudgert the Geertman. Omitting some passages which only concern my father, I proceed to relate the rest.

Punjab, that is five rivers, and by which we travel, is a river of extraordinary beauty, and is called Five Rivers, because four other streams flow into the sea by its mouth. Far away to the eastward is another large river, the Holy or Sacred Ganges. Between these two rivers is the land of the Hindoos. Both rivers run from the high mountains to the plains. The mountains in which their sources lie are so high that they reach the heavens (laia), and therefore these mountains are called Himmellaia. Among the Hindoos and others out of these countries there are people who meet together secretly. They believe that they are pure children of Finda, and that Finda was born in the Himmellaia mountains, whence she went with her children to the lowlands. Some of them believe that she, with her children, floated down upon the foam of the Ganges, and that that is the reason why the river is called the Sacred Ganges. But the priests, who came from another country, traced out these people and had them burnt, so that they

ne thurvath se far hjara sêk nit ôpentlik ut ni kvma. In thet lónd sind ôlle pretera tjok ánd rik. In hjara chárka werthat ôllerléja drochtenlika byldon fynden, thér vnder sind félo golden mank. Biwesta Pangab thér sind tha Yra jeftha wranga, tha Gedrostne jeftha britne, ánd tha Orjetten jeftha vrjetne. Ol thisa nôma sind-ar thrvch tha nydige pretera jéven, thrvchdam hja fon ar fjuchte, vmb sêda ánd geláv, bi hjara kvmste hêdon vsa êthla hjara selva ák an tha ástlika ower fon Pangab del set, men vmb théra pretera wille sind se ák néi thér wester ower fâren. Thêrthrvch hávon wi tha Yra ánd tha ôthera kenna lérth. Tha Yra ne sind néne yra már gôda minska thér néna byldon to léta nach ónbidda, ák willath se néna chárka nach prestar doga, ánd évin als wi-t frána ljucht fon Fâsta vpholda, évin sá holdon se ôllerwechs fjur in hjara hûsa vp. Kvmth môn efter él westlik, ólsá kvmth môn by tha Gedrostne. Fon tha Gedrostne. Thisa sind mith óra folkrum bastered ánd sprékath ôlle afsvnderlika tála. Thisa minska sind wérentlik yra bonar, thér ammer mith hjara horsa vp overa fjelda dwála, thér ammer jágja ánd ráwa ánd thér hjara selva als salt-átha forhéra an tha omhémmande forsta, ther wille hwam se alles nither háwa hwat se biréka mûge.

Thet lónd twisk Pangab ánd ther Gongga is like fiet as Fryaslónd an tha sê, afwixlath mith fjeldum ánd waldum, fruchtbar an alle dêlum, már thet mach nit vrletta that thér bi hwila thúsanda by thúsanda thrvch hunger biswike. Thisa hongernêde mach thérvmbc nit an Wr.alda nach an Irtha wyten nit wertha, már alléna an tha forsta and pretera. Tha Hindos sind ivin blode ánd forfêred from hjara forstum, als tha hindne from tha wolva sind. Thêrvmbe hávon tha Yra ánd óra ra Hindos hêten, thét hindne bitjoth. Már fon hjara blodhêd wáarth afgrislika misbruk mákth. Kvmat thér fêrhémmande kápjud vmb kêren to kápjande, alsa warth alles to jeldum

do not dare to declare openly their creed. In this country all the priests are fat and rich. In their churches there are all kinds of monstrous images, many of them of gold. To the west of the Punjab are the Yren (Iraniers), or morose (Drangianen), the Gedrosten (Gedrosiers), or runaways, and the Urgetten, or forgotten. These names are given by the priests out of spite, because they fled from their customs and religion. On their arrival our forefathers likewise established themselves to the east of the Punjab, but on account of the priests they likewise went to the west. In that way we learned to know the Yren and other people. The Yren are not savages, but good people, who neither pray to nor tolerate images; neither will they suffer priests or churches; but as we adhere to the light of Fasta, so they everywhere maintain fire in their houses. Coming still further westward, we arrive at the Gedrosten. Regarding the Gedrosten: They have been mixed with other people, and speak a variety of languages. These people are really savage murderers, who always wander about the country on horseback hunting and robbing, and hire themselves as soldiers to the surrounding princes, at whose command they destroy whatever they can reach.

The country between the Punjab and the Ganges is as flat as Friesland near the sea, and consists of forests and fields, fertile in every part, but this does not prevent the people from dying by thousands of hunger. The famines, however, must not be attributed to Wr-alda or Irtha, but to the princes and priests. The Hindoos are timid and submissive before their princes, like hinds before wolves. Therefore the Yren and others have called them Hindoos, which means hinds. But their timidity is frightfully abused. If strangers come to purchase corn, everything is turn

mákth. Thrvch tha prestera ni warth et nit wérth, hwand thisa noch snoder ánd jyriger als alle forsta to samene, wytath éi god, thet al-et jeld endlik in hjara búdar kvmtk. Buta ánd bihalva thet tha ljuda thér fúl fon hjara forsta lyda, moton hja ák noch fúl fon thet fenynige ánd wilde kwik lyda. Thér send store elefante thér by éle keddum hlápa, thér bihwyla éle fjelda kéren vrtrappe ánd éle thorpa. Thér sind bonte ánd swarte katta, tigrum héten, thér sá grát als gráte kalvar sind, thér minsk ánd djar vrslynné. Búta félo óra wriggum sind thér snáka fon af tha gráte éner wyrme ál to tha gráte éner bám. Tha gráteste kennath en éle kv vrslynná, már tha lythste sind noch frésliker als tham. Se holdon hjara selva twiak blom ánd fruchta skul vmb tha minska to bigána tham thér of plokja wille. Is món thér fon byten, sá mot món stárva, hwand ájen hjara fenyn heth Irtha néna krúda jéven, ólsánáka tha minska hjara selva hávon skildich mákt an afgodie. Forth sind thér óllerléja slacht fon háchdiska nyndiska ánd adiska, ól thisa diska sind yvin als tha snáka fon of ne wyrme til-ne bámstame grát, néi that hja grát jof fréslik sind, sind hjara nóma, thér ik alle nit noma ni ken, tha aldergrátesta ádiska sind algátter héten, thrvchdam se yvin grúsich bitte an thet rotte kwik, that mith-a stráma fon boppa néi tha delta dryweth as an thet lévande kwik, that se bigána müge. An tha westsyde fon Pangab, wáná wi wech kvme ánd hwer ik bern ben, thér blojath ánd waxath tha selva frúchta ánd noхта as an tha ástsyde. To fára wrdon er ák tha selva wrigga fonden, már vsa éthla havon alle krylwalda vrbárnath ánd alsánáka áfter et wilde kwik *jáged*, that ther fé már resta. Kvmtk man éi westlik *fon Pangab*, then finth man uesten fette etta ák

into money, and this is not prevented by the priests, because they, being more crafty and rapacious than all the princes put together, know very well that all the money will come into their pockets. Besides what the people suffer from their princes, they suffer a great deal from poisonous and wild beasts. There are great elephants that sometimes go about in whole flocks and trample down corn-fields and whole villages. There are great black and white cats which are called tigers. They are as large as calves, and they devour both men and beasts. Besides other creeping animals there are snakes from the size of a worm to the size of a tree. The largest can swallow a cow, but the smallest are the most deadly. They conceal themselves among the fruits and flowers, and surprise the people who come to gather them. Any one who is bitten by them is sure to die, as Irtha has given no antidote to their poison, because the people have so given themselves up to idolatry. There are, besides, all sorts of lizards, tortoises, and crocodiles. All these reptiles, like the snakes, vary from the size of a worm to the trunk of a tree. According to their size and fierceness, they have names which I cannot recollect, but the largest are called alligators, because they eat as greedily the putrid cattle that float down the stream as they do living animals that they seize. On the west of the Punjab where we come from, and where I was born, the same fruits and crops grow as on the east side. Formerly there existed also the same crawling animals, but our forefathers burnt all the underwood, and so diligently hunted all the wild animals, that there are scarcely any left. To the extreme west of the Punjab there is found rich clay land

dorra géstlanda thér vnendlik skina, bihwila ofwixlath mith ljafika stréka, hwéran thet ág forbonden býlywet. Vnder tha fruchta fon min land sind fêlo slachta mank, thér ik hyr nit fvnden háv. Vnder allerléja kéren is er ák golden mank, ák goldgêle aple, hwérfon welke sá swét as háning sind, ánd welka sa wrang as ék. By vs werthat nochts fonden lik bern-háveda sá grát, thér sit tays ánd melok in, werthat se ald sá mákt man ther ólja fon, fon tha bastum mákt mán táw ánd fon tha kernum mákt mán chelka ánd ór gerád. Hyr inna walda háv ik krup ánd stákbéja sjan. By vs sind béibáma als jow lindabáma, hwérfon tha béja fül swéter ánd thérwára gráter as stákbéja sind. Hwersa tha déga vppa sin olderlóngste sind ánd thju svnne fon top skinth, then skinth se linrjucht vppa jow hole del. Is mán then mith sin skip él fêr sádlík faren, ánd mán thes meddéis mith sin gelát néi-t ásten kéred, sá skinth svnne ájen thine winstere syde lik se ówers ájen thine fêre syde dvath. Hyrmitha wil ik enda, már after min skrywe skil-et thi licht nog falla, vmb tha légenaftiga teltjas to mûge skiftane fon tha wara tellinga.—Jow Ljudgért.

THET SKRIFT FOM BÉDEN.

Mine nóm is Béden, Hachgána his svn. Koneréd min ém is nimmer bostigjath ánd alsa bernlås sturven. My heth mán in sin stéd koren. Adel thene thredde káning fon thjuse nôme heth thju kése godkêrth, mites ik him as mina mástre bikenna wilde. Buta thát fvle erv minre ém heth-er mi en éle plek grvnd jéven thát an mina erva pálade, vnder fârwérde that ik thérvp skolde mánniska stállá ther sina ljuda nimmerthe skolde.*

* Hier ontbreken in het H. S. twintig bladzijden (misschien meer), waarin Beeden geschreven heeft ovir dien koning Adel III. (Bij onze kronijk schrijvers Ubbo genoemd.)

as well as barren heaths, which seem endless, occasionally varied lovely spots on which the eye rests enchanted. Among the fruits there are many that I have not found here. Among the various kinds of corn some is as yellow as gold. There are also golden apples, of which some are as sweet as honey and others as sour as vinegar. In our country there are nuts as large as a child's head. They contain cheese and milk. When they are old oil is made from them. Of the husks ropes are made, and of the shells cups and other household utensils are made. I have found in the woods here bramble and holly berries. In my country we have trees bearing berries, as large as your lime-trees, the berries of which are much sweeter and three times as large as your gooseberries. When the days are at the longest, and the sun is in the zenith, a man's body has no shadow. If you sail very far to the south and look to the east at midday, the sun shines on your left side as it does in other countries on the right side. With this I will finish. It will be easy for you, by means of what I have written, to distinguish between false accounts and true descriptions.—Your Luidgert.

THE WRITING OF BEEDEN.

My name is Beeden, son of Hachgana. My uncle, not having married, left no children. I was elected in his place. Adel, the third king of that name, approved of the choice, provided I should acknowledge him as master. In addition to the entire inheritance of my uncle, he gave me some land which joined my inheritance, on condition that I would settle people there who should never his people*

* Here there are wanting in the manuscript twenty pages (perhaps more), in which Beeden has written about the King, Adel the Third, called Ubbe by the writers of our chronicles.

thêrvambe wil ik thet hir-ne sted forjuna.

BRÊF FON RIKA THJU ALDFAM, VPSEID TO STAVEREM.
BY-T JOLFÊRSTE.

Jy alle hwam his êthla mith Friso hir kemon, min êrbydnesse to jo. Alsa jy mène, send jy vnskeldich an afgodie. Thêr nil ik jvd navt vr sprêka, men jvd wil ik jo vppen brek wysa, thât fê bêtre sy. Jy wêtath jeftha jy nêtath navt, ho Wr.alda thusand glornôma heth, thach thât wêtath jy alle thât hy warth Alfêder hêten, ut êrsêke thât alles in ut him warth ând waxth to fêding sinra skepsela. T-is wêr, thât Irtha warth bihwyla âk Alfêdstre hêten, thrvchdam hju alle frûchd ând nochts bêrth, hwermitha mánnik ând djar hjara selva fêde. Thach ne skolde hju nêne frûchd ner nocht navt ne bêra, bydam Wr.alda hja nêne krefta ne jêf. Ak wiva ther hjara bern máma lêta an hjara brosta, werthat fêdstra hêten. Thâ ne jêf Wr.alda thêr nênen melok in, sa ne skoldon tha bern thêr nêne báte by finda. Sâ thât by slot fon reknong Wr.alda alléna fêder bilywet. Thât Irtha bihwyla warth Alfêdstre heten, ând éne mán fêdstre, kán jeta thrvch-ne wende, men thât-ne mán him lét fêder hête vmbe thât er tát sy, thât strid with-âjen alle rêdnum. Thâ ik wêt wánát thjus dwêshêd wêi kvmth. Hark hyr, se kvmth fon vsa lêtha, ând sâhwera thî folgath werthe, sâ skilun jy thêrthrvch slávona wertha to smert fon Frya ând jowe hágmod to.ne straf. Ik skil jo melda ho-t by tha slávona folkar to gvngen is, thêr âfter méi jy léra. Tha poppa káningar tham nêi wilkêr léva, stêkath Wr.alda nêi thêre krône, utn yd that Wr.alda *Alfêder hét*, sa wildon hja fêdrum thêra folkar létta. Nw *wêt allera maannalik thât-ne kèning navt ovir-ne waxdom*

therefore I will allow it a place here.

LETTER OF RIKA THE OUDMAAGD, READ AT STAVEREN
AT THE JUUL FEAST.

My greeting to all of you whose forefathers came here with Friso. According to what you say, you are not guilty of idolatry. I will not speak about that now, but will at once mention a failing which is very little better. You know, or you do not know, how many titles Wr-alda has; but you all know that he is named universal provider, because that everything comes and proceeds from him for the sustenance of his creatures. It is true that Irtha is named sometimes the feeder of all, because she brings forth all the fruits and grains on which men and beasts are fed; but she would not bear any fruit or grain unless Wr-alda gave her the power. Women who nourish their children at their breasts are called nurses, but if Wr-alda did not give them milk the children would find no advantage; so that, in short, Wr-alda really is the nourisher. That Irtha should be called the universal nourisher, and that a mother should be called a feeder, one can understand, figuratively speaking; but that a father should be called a feeder, because he is a father, goes against all reason. Now I know whence all this folly comes. Listen to me. It comes from our enemies; and if this is followed up you will become slaves, to the sorrow of Frya and to the punishment of your pride. I will tell you what happened to the slave people; from that you may take warning. The foreign kings, who follow their own will, place Wr-alda below the crown. From envy that Wr-alda is called the universal father, they wish also to be called fathers of the people. Now, everybody knows that kings do not regulate

ne welth, and thát im sin fëding thrvch thát folk brocht warth, men thach wildon hja fvherdja by hjara formëtenhëd. Til thju hja to-ra dol kvma machte, alsa hávon hja thet forma navt fvldën wëst mith tha frya jësta, men hávon hja thát folk ëne tins vplëid. Fori thene skát, tham thërof kém, hëradon hja vrländiska salt-átha, tham hja in-om hjara hova léidon. Forth namon hja alsa félo wiva, as-ra luste, and tha lithiga forsta and hëra dëdon al-ën. As twist and tvyspalt áfternéi inna húshaldne glupte and thër-vr kláchts kémon, thá hávon hja séid, ja-hweder mán is thëne fëder fon sin húshalden, thërvmbe skil-er thër ák bás and rjuchter ovir wësa. Thá kém wilkër and évin as tham mitha mánnum in ovir tha húshaldne welde, gvng er mit tha káningar in ovir hjara stát and folkar dvan. Thá tha káningar et alsa wyd brocht hëdon, thát hja fëderum thëra folkar hëte, thá gvngon hja to and léton byldon áfter hjara dántne mákja, thissa byldon léton hja inna tha cherka stalla nëst tha byldon thëra drochtne and thi jena tham thër navt far búgja nilde, warth ombrocht jëftha an kédne dën. Jow éthla and tha Twisklandar hávon mitha poppa forsta ommegvngen, dána hávon hja thjuse dwëshëd léred. Tha navt allëna thát svme jower mán hjara selva skeldich mákja an glornóma ráw, ák mot ik my vr félo jower wiva biklágja. Werthat by jo mán fvnden, tham mith Wr.alda an én lin wille, thër werthat by jo wiva fvnden, thër et méi Frya wille. Vmbe thát hja bern bëred háve, létath hja hjara selva modar hëta. Tha hja vrjettath, that Frya bern bërde svnder jengong ënis mán. Já navt allëna thát hja Frya and tha éremodar fon hjara glor-rika nóma biráwa wille, hwéran hja navt náka *ne müge*, hja dvath alën mitha glornóma fon hjara nësta. *Thër send wiva thër hjarar selva létath frovva hëta.*

the productiveness of the earth; and that they have their sustenance by means of the people, but still they will persist in their arrogance. In order to attain their object they were not satisfied from the beginning with free gifts, but imposed a tax upon the people. With the tax thus raised they hired foreign soldiers, whom they retained about their courts. Afterwards they took as many wives as they pleased, and the smaller princes and gentry did the same. When, in consequence, quarrels and disputes arose in the households, and complaints were made about it, they said every man is the father (feeder) of his household, therefore he shall be master and judge over it. Thus arose arbitrariness, and as the men ruled over their households the kings would do over their people. When the kings had accomplished that, they should be called fathers of the people, they had statues of themselves made, and erected in the churches beside the statues of the idols, and those who would not bow down to them were either killed or put in chains. Your forefathers and the Twisklanders had intercourse with the kings, and learned these follies from them. But it is not only that some of your men have been guilty of stealing titles, I have also much to complain of against your wives. If there are men among you who wish to put themselves on a level with Wr-alda, there are also women who wish to consider themselves equals of Frya. Because they have borne children, they call themselves mothers; but they forget that Frya bore children without having intercourse with a man. Yes, they not only have desired to rob Frya and the Eeremoeders of their honourable title (with whom they cannot put themselves upon an equality), but they do the same with the honourable titles of their fellow-creatures. There are women who allow themselves to be called ladies,

afskên hja wête thât thjuse nôme allêna to forsta wiva hêreth. Ak lêtath hja hjara toghater fâmna hêta, vntankes hja wête, thât nêne mangêrt alsa hêta ne mêi, wâra hja to êne burch hêrth. Jy alle wânath thât jy thruch thât nôm råwa bêtre werthe, thach jy vrjettath thât nyd thêr an klywet ând thât elk kwâd sine tuchtrode sejath. Kêrath jy navt ne wither, sâ skil tid thêr waxdom an jêva, alsa stêrik thât mân et ende thêr of navt bisjâ ne mêi. Jow âfterkvmanda skilun thêr mith fêterath wertha, hja ne skilun navt ne bigripa hwânat thi slâga wêi kvme. Men afskên jy tha fâmna nêne burch bvwe ând an lot vrlête, thach skilun thêr bilywa, hja skilun fon ut wald ând holum kvma, hja skilun jow âfterkvmande biwysa thât jy thêr willens skildech an send. Thân skil mân jo vrdema, jow skina skilun vrfêth fon ut-a grêvum rysa, hja skilun Wr.alda, hja skilun Frya ând hjara fâmna anhropa, thâ nimman skil-er âwet an bêtra ne mûge, bifâre thât Jol in op en ore hlâphring trêth, men thât skil êrist bêra as thrê thûsand jêr vrhlâpen send âfter thisse êw.

ENDE FON RIKAS BRËF.

* Hier eindigde het schrijven van Beeden. In het H. S. ontbreken twee bladsijden volgens de paginatuur. Maar zonder twijfel ontbreekt er meer. De afgebroken aanhef van het volgende wijst aan, dat de aanvang van het volgende geschrift verloren gegaan is en daarmede ook de aanduiding van den naam des schrijvers, die een zoon of kleinzoon van Beeden kan geweest zijn.

although they know that that only belongs to the wives of princes. They also let their daughters be called maagden, although they know that no young girls are so called unless they belong to a citadel. You all fancy that you are the better for this name-stealing, but you forget that jealousy clings to it, and that every wrong sows the seed of its own rod. If you do not alter your course, in time it will grow so strong that you cannot see what will be the end. Your descendants will be flogged by it, and will not know whence the stripes come. But although you do not build citadels for the maidens and leave them to their fate, there will still remain some who will come out of woods and caves, and will prove to your descendants that you have by your disorderliness been the cause of it. Then you will be damned. Your ghosts will rise frightened out of their graves. They will call upon Wr-alda, Frya, and her maidens, but they shall receive no succour before the Juul shall enter upon a new circuit, and that will only be three thousand years after this century.

THE END OF RIKA'S LETTER.

* Here the writing of Beeden ends. In the manuscript two successive pages are missing according to the paging, but no doubt there are more wanting. The abrupt opening of what follows shows that the beginning of the following writing has been lost, and, in consequence, also the notification of the name of the writer, who may have been a son or a grandson of Beeden.

thêrvambe wil ik thât forma vt swarte Adel skriva. Swarte Adel wêre thene fjurde kening âfter Friso. Bi sin jûged heth-er to Texland lêred, âfternêi heth-er to Stâveren lêred, and forth heth-er thrvch ovir alle stâta fâren. Thâ thât er fjuwer and tvintich jêr wêre, heth sin tât mâked thât-er to Asega-âskar kêren is. Thâ-er ênmel âskar wêre, âskte hi altid in-t fârdêl thêra ârma. Tha rika, sêd-er, plêgath ênoch vnrjuchta thinga thrvch middel fon hjara jeld, thêrvambe âgon wi to njvdane thât tha ârma nêi vs omme sjan. Thrvch thâ-s and ôra rêdne wêr-i thene frjund thêra ârma and thêra rika skrik. Alsa ârg is-t kvmen thât sin tât him nêi tha âgum sach. Thâ sin tât fallen was, and hy vppa tham-his sêtel klywed, thâ wild-er êvin god sin ambt bihalda, lik as tha keningar fon-t âsta plêgath. Tha rika nildon thât navt ne dâja, men nw hlip allet ôra folk to hâpe, and tha rika wêron blyde that hja hêl-hûd-is fon thêre acht ofkêmon. Fon to ne hêrade mân nimmâr mâra ovir êlika rjucht petârja. Hi dumde tha rika and hi strykte tha ârma, mith hwam his helpe hi alle sêkum âskte, thêr-er bistek vp hêde. Kening Askar lik-er immer hêten warth, wêre by sjugun irthfêt lônge, sâ grât sin tól wêr, wêron âk sina krefta. Hi hêde-n hel forstân, sâ thât-er alles forstânde, hwêrwr that sprêken warth, thach in sin dvan ne macht mân nêne wisdom spêra. Bi-n skên ônhlite hêd-er êne glade tonge, men jeta swarter as sin hêr is sine sêle fvnden. Thâ that-er ên jêr kening wêre, nêdsêkte hi alle knâpa fon sin stât, hja skoldon jerlikis vppet kâmp kvma and thêr skin-orloch mâkja. In-t êrost hêde-r thêr spul mith, men to tha lersta warth-et sâ menêrlik, that ald and jong ut alle wrdum wêi kêmon to frêjande jef hja machte mith *dva*. Thâ hi-t alsa fêre brocht hêde, lêt-er wêrskola *stifta*. Tha rika kêmon to bûrane and sêidon, that

therefore I will first write about black Adel. Black Adel was the fourth king after Friso. In his youth he studied first at Texland, and then at Staveren, and afterwards travelled through all the states. When he was twenty-four years old his father had him elected Asega-Asker. As soon as he became Asker he always took the part of the poor. The rich, he said, do enough of wrong by means of their wealth, therefore we ought to take care that the poor look up to us. By arguments of this kind he became the friend of the poor and the terror of the rich. It was carried so far that his father looked up to him. When his father died he succeeded, and then he wished to retain his office as well, as the kings of the East used to do. The rich would not suffer this, so all the people rose up, and the rich were glad to get out of the assembly with whole skins. From that time there was no more talk of equality. He oppressed the rich and flattered the poor, by whose assistance he succeeded in all his wishes. King Askar, as he was always called, was seven feet high, and his strength was as remarkable as his height. He had a clear intellect, so that he understood all that was talked about, but in his actions he did not display much wisdom. He had a handsome countenance and a smooth tongue, but his soul was blacker than his hair. When he had been king for a year, he obliged all the young men in the state to come once a year to the camp to have a sham fight. At first he had some trouble with it, but at last it became such a habit that old and young came from all sides to ask if they might take part in it. When he had brought it to this point, he established military schools. The rich complained that the

hjara bern nw nËn lËsa nach skryva navt ne lËrade. Askar ne melde-t navt, men as thËr kirt Æfter wither skin-orloch balden warth, gvng-er vppen vptal stonda, Ænd kËtha blËd. Tha rika sind to my kvmen to bËrana, thåt hjara knËpa nËn lËsa nach skryva noch lËra, ik n.Æv thËr nawet vp sËith, thach hir wil ik mine mËnong sedsa, Ænd an tha mËna acht bithinga lËta. Thå alrek nw nËisgyrich nËi him vpsach, sËid-er forther, nËi min bigrip mot mËn hjud thåt lËsa Ænd skriva tha fËmna Ænd alda lichta vrlËta. Ik n-il nËn kwåd sprËka vr vsa Æthla, ik wil allËna sega, vndera tyda hwËrvp thrvch svme sË herde bogath warth, hËvon tha burchfËmna twyspalt inovir vsa lËnda brocht, Ænd tha Modera fËr Ænd nËi ne kvndÛn twyspalt navt wither to-t land ut ne dryva. Jeta ærger, thahwila hja kËlta Ænd petËrade vr nËdelËsa plËga, send tha Gola kvmen Ænd hËvon al vsa skËna sËdarlanda rËweth. HËmisdËga send hja mith vsa vrbrËda brotharum Ænd hjara salt-Æthum al overa Skelda kvmen, vs rest thus to kjasane twisk-et bËra fon juk jef swËrd. Willath wi fry bilywË, alsa ægon tha knËpa thåt lËsa Ænd skryva fËr-hÛndis ÆfterwËi-n to lËtane Ænd in stËde that hja invppa mËide hwip Ænd swik spËle, moton hja mith swËrd Ænd spËr spËla. Send wi in alle dËla ofned Ænd tha knËpa stor enoch vmb helmet Ænd skild to bËrane Ænd tha wËpne to hÛntËrane, then skil ik my mith jower helpa vppa thene fËand werpa. Tha Gola mËieath then tha nither-lËga fon hjara helpar Ænd salt-Æthum vppa vsa fjeldum skryva mith-et blod, thåt Ût hjara wudum drjupth. HËvon wi thene fyand Æn mel far vs Ût drËven, alsa moton wi thËr mith forth gvnga, alhwenne thËr nËn Gola ner SlËvona nach Tartara mËara fon Fryas erv to vrdryvane send. Tha-s rjucht, hrypon tha mËasta Ænd tha rika ne thvradon hjara mvla navt Æpen ne dva. Thjus tosprËke hËd

children no longer learned to read and write. Askar paid no attention to it; but shortly afterwards, when a sham fight was held, he mounted a throne and spoke aloud: The rich have come to complain to me that their boys do not learn to read and write. I answered nothing; but I will now declare my opinion, and let the general assembly decide. While they all regarded him with curiosity, he said further: According to my idea, we ought to leave reading and writing at present to the maagden and wise people. I do not wish to speak ill of our forefathers; I will only say that in the times so vaunted by some, the Burgtmaagden introduced disputes into our country, which the mothers were unable, either first or last, to put an end to. Worse still, while they talked and chattered about useless customs the Gauls came and seized all our beautiful southern country. Even at this very time our degenerate brothers and their soldiers have already come over the Scheldt. It therefore remains for us to choose whether we will carry a yoke or a sword. If we wish to be and to remain free, it behoves our young men to leave reading and writing alone for a time; and instead of playing games of swinging and wrestling, they must learn to play with sword and spear. When we are completely prepared, and the boys are big enough to carry helmet and shield and to use their weapons, then, with your help, I will attack the enemy. The Gauls may then record the defeat of their helpers and soldiers upon our fields with the blood that flows from their wounds. When we have once expelled the enemy, then we must follow it up till there are no more Gauls, Slaves, or Tartars to be driven out of Frya's inheritance. That is right, the majority shouted, and the rich did not dare to open their mouths

er sekur to fara forsonnen ánd vrskriva lêtén, hwand s-
 éwendis fon thêre selvare dâi wéron tha ofskriftum thêra
 hwel in twintich hõnda ánd thi alle wéron énishlúðende.
 Aftérnâi bifel-er tha skipmanna, hja skoldon dubbele
 fârstéwene mákja lêtá, hwéran mán éne stélen kránboga
 macht fástigja. Thêra thér áfterwâi bilév warth bibot,
 kvn imman swêra that-er nêne midle navt nêde, alsa mos-
 ton tha rika fon sin gâ-t bitalja. Hjud skil mán sjan
 hwér vppa al thát bá hâi úthlâpen is. An-t north-ende
 fon Britanja thát fvl mith hága bergum is, thér sit en
 Skots folk, vr-et márâdél út Fryas blod sproten, vr-a éne
 helte send hja út Káltana-folgar, vr-et óra dâi út Britne
 ánd bannane, thér by grádum mith tyd fon-út-a tinlõnum
 thér hinna fljuchte. Thér ut-a tinlõna kémon, hávath al-
 gadur vrlándiska wiva jeftha fon vrlándis tuk. Thi alle
 send vnder-et weld thêra Golum, hjara wêpne send woden
 boga ánd spryta mith pintum fon herthis-hornum ák fon
 flintum. Hjara hûsa send fon sádum ánd stré ánd svme
 hémath inna hola thêra bergum. Sképon thér hja ráwed
 háve, is hjara énge skát. Mong tha áfter-kvmanda thêra
 Káltanafolgar hávath svme jeta ysêra wêpne, thér hja fon
 hjara éthlum urven háve. Vmbe nw god forstán to werth-
 ande, mót ik min telling vr thát Skotse folk resta lêtá,
 ánd éwet fon tha hêinda Krékalanda skriva. Tha hêinda
 Krékalanda hávon vs to fara alléna to hêrath, men sunt
 vnhüglíka tidum hávon ra thér ák áfterkvmanda fon Lyda
 ánd fon Finda nitherset, fon tha lersta kémon to tha lersta
 en éle hápe fon Tróje. Tróje alsa heth éne stéde hêten,
 thér et folk fon tha fêre Krékalanda innomth ánd vrho-
 melt heth. Thá tha Trójana to tha hêinda Krékalandum
 nestled wéron, tha hávon hja thér mith tid ánd flit éne
 sterke stéd mith wálla ánd burgum bvwed, Rome, that is

He must certainly have thought over this address and had it written out, for on the evening of the same day there were copies in at least twenty different hands, and they all sounded the same. Afterwards he ordered the ship people to make double prows, upon which steel cross-bows could be fixed. Those who were backward in doing this were fined, and if they swore that they had no means, the rich men of the village were obliged to pay. Now we shall see what resulted from all this bustle. In the north part of Britain there exists a Scotch people—the most of them spring from Frya's blood—some of them are descended from the followers of Keltana, and, for the rest, from Britons and fugitives who gradually, in the course of time, took refuge there from the tin mines. Those who come from the tin mines have wives, either altogether foreign or of foreign descent. They are all under the dominion of the Gauls. Their arms are wooden bows and arrows pointed with stag's-horn or flint. Their houses are of turf and straw, and some of them live in caves in the mountains. Sheep that they have stolen form their only wealth. Some of the descendants of Keltana's followers still have iron weapons, which they have inherited from their forefathers. In order to make myself well understood, I must let alone for a while my account of the Scotch people, and write something about the near Krekalanders (Italians). The Krekalanders formerly belonged to us only, but from time immemorial descendants of Lyda and Finda have established themselves there. Of these last there came in the end a whole troop from Troy. Troy is the name of a town that the far Krekalanders (Greeks) had taken and destroyed. When the Trojans had nestled themselves among the near Krekalanders, with time and industry they built a strong town with walls and citadels named Rome, that is

Rum, hêten. Thát thát dên was, heth thát folk him selva thrvch lest and weld fon thát ðle lând máster máked. Thát folk thát anda súdside thére Middelsê hémth, is fâret mára dël fon Fhonyjsja wêi kvmen. Tha Fhonyjsjar * send en bastred folk, hja send fon Fryas blod and fon Findas blod and fon Lyda his blod. Thát folk fon Lyda send thér as slávona, men thrvch tha vntucht thér wyva hávon thissa swarte mánniska al-et óra folk bastered and brun vrfârvet. Thit folk and tham fon Rome kâmpath ólân vmb-et másterskip fon tha Middelsê. Forth lévath tham fon Roma an fjandskip with tha Fonyjsjar, and hjara pretera thér-et rik alléna welda wille wr irtha, ne mûgon tha Gola navt ne sjan. Thát forma hávon hja tha Fphonyjsjar Mis-selja ofnomen, dáná alle landa, thér súdward, westward and northward lidsa, ák et súdardël fon Britanja, and allerwêikes hávon hja tha Fonyjsjar pretera, that hêth tha Gola vrjâgeth, dáná sind thusanda Gola nêi north Brittanja brit. Kirt vrlêden was thér tha vreste théra Golum sêten vppa thére burch, thér is kêthen Kérenák that is herne, hwanath hi sin bifêla jef an alle óra Gola. Ak was thér al hjara gold togadur brocht. Kéren herne jeftha Kérenák is éne sténe burch, thér ér an Kálta hêrde. Thérvmbe wildon tha fámna fon tha áfterkvmande théra Káltana-folgar tha burch wither há. Alsa was thrvch tha fyanskip théra fámna and théra Golum faithe and twist in ovir thát Berchland kvmen mith morth and brónd. Vsa stjúrur kêmou thér fâken wol hálja, thát hja sellade fori tobiréde húdum and linne. Askar was often mith wêst, an stilnesse hêd-er mith tha fámna and mith svme forstum átskip sloten, and him selva forbonden vmbe tha Gola to vrjâgane út Kérenák. As-er thérnêi wither kêm jéf hi tha forsta and wig-andliksta manna ysere helma and stêla boga. Orloch was mith kvmen and kirt áfter flojadon stráma blod by

* Fhonyjar, Carthagers.

Spacious. When this was done, the people by craft and force made themselves masters of the whole land. The people who live on the south side of the Mediterranean Sea, come for the most part from Phœnicia. The Phœnicians (Puniers or Carthaginians) are a bastard race of the blood of Frya, Finda, and Lyda. The Lyda people were there as slaves, but by the unchastity of the women these black people have degenerated the other people and dyed them brown. These people and the Romans are constantly struggling for the supremacy over the Mediterranean Sea. The Romans, moreover, live at enmity with the Phœnicians; and their priests, who wish to assume the sole government of the world, cannot bear the sight of the Gauls. First they took from the Phœnicians Marseilles—then all the countries lying to the south, the west, and the north, as well as the southern part of Britain—and they have always driven away the Phœnician priests, that is the Gauls, of whom thousands have sought refuge in North Britain. A short time ago the chief of the Gauls was established in the citadel, which is called Kerenac (Karnac), that is the corner, whence he issued his commands to the Gauls. All their gold was likewise collected there. Keeren Herne (chosen corner), or Kerenac, is a stone citadel which did belong to Kalta. Therefore the maidens of the descendants of Kaltana's followers wished to have the citadel again. Thus through the enmity of the maidens and the Gaul's, hatred and quarrelling spread ever the mountain country with fire and sword. Our sea people often came there to get wool, which they paid for with prepared hides and linen. Askar had often gone with them, and had secretly made friendship with the maidens and some princes, and bound himself to drive the Gauls out of Kerenac. When he came back there again he gave to the princes and the fighting men iron helmets and steel bows. War had come with him, and soon blood was streaming down

* Phœnicians are Carthaginians.

tha hellinga théra bergum del. Thá Askar mēnde that kans him tolákte, gvng-er mith fjuwertich sképum hin ánd nam Kérenák ánd thene vreste théra Golum mith al sine gold. Thát folk wērmith hi with tha salt-áthum théra Golum kám-ped hēde, héd-er út-a Saxanamarkum lvkt mith lofte fon gráte hēra-ráve ánd but. Thus warth tha Gola nēwet lēten. Aftērnei nam-er twá élanda to berch far sinnum sképum, ánd hwánath hi léter útgvg vmb alle Fonysjar sképa ánd stēda to biráwane thér hi bigána kv. Tha er tobek kēm brocht-i tomet sex hvndred théra storeste knápum fon thát Skotse berchfolk mith. Hi séide that hja him to borgum jēven wēren, til thju hi sékur wēsa machte thát tha eldra him skolde trow bilywa, men-t was jok, hi hild ra as lifwēre et sina hova, thér hja allera distik les kréjon in-t ryda ánd in-t hōndtēra fon allerlēja wépne. Tha Denamarkar tham hjara selva sunt lóng boppa alle óra stjúrar stoltlike sékámpar hēte, hēdon sá ringe navt fon Askar sina glorrika dēdum navt ne hēred, jef hja wrdon nydich thér vr, thérmete, that hja wilde orloch brensa over-ne sé ánd over síua landa. Sjan byr, ho hi orloch formitha machte. Twisk tha bvwfala thére vrhomelde burch Stavja was jeta éne snode burch-fám mith svme fámna sēten. Hjra nóme was Réintja ánd thér gvng en gráte hrop fon hira wishéd út. Thjus fám bád an Askar hjra helpe vnder bithing, that Askar skolde tha burch Stavja wither vpbvwa léte. As-er him thér to forbonden hēde, gvng Réintja mith thrim fámna néi Hals,* nachtis gvng hju réisa ánd thes déis kēthe hju vppa alle markum ánd binna alle méidum. Wralda séide hju hēde hja thrveh thongar tohropa léta thát allet Fryas folk moston frjunda wertha, lik sustar ánd brothar tâmed, owers skolde Findas folk kvma ánd ra alle fon irtha vrdilligja. Néi thongar wéron Fryas sjvgun wákfánikes hja anda dráme forskinnen, sjvgun nachta áfter ekkórum.

the slopes of the mountains. When Askar thought a favourable opportunity occurred, he went with forty ships and took Kerenac and the chief of the Gauls, with all his gold. The people with whom he fought against the soldiers of the Gauls, he had enticed out of the Saxenmarken by promises of much booty and plunder. Thus nothing was left to the Gauls. After that he took two islands for stations for his ships, from which he used later to sally forth and plunder all the Phœnician ships and towns that he could reach. When he returned he brought nearly six hundred of the finest youths of the Scotch mountaineers with him. He said that they had been given him as hostages, that he might be sure that the parents would remain faithful to him; but this was untrue. He kept them as a bodyguard at his court, where they had daily lessons in riding and in the use of all kinds of arms. The Denmarkers, who proudly considered themselves sea-warriors above all the other sea-people, no sooner heard of the glorious deeds of Askar, than they became jealous of him to such a degree, that they would bring war over the sea and over his lands. See here, then, how he was able to avoid a war. Among the ruins of the destroyed citadel of Stavia there was still established a clever Burgtmaagd, with a few maidens. Her name was Reintja, and she was famed for her wisdom. This maid offered her assistance to Askar, on condition that he should afterwards rebuild the citadel of Stavia. When he had bound himself to do this, Reintja went with three maidens to Hals (Holstein). She travelled by night, and by day she made speeches in all the markets and in all the assemblies. Wr-alda, she said, had told her by his thunder that all the Frya's people must become friends, and united as brothers and sisters, otherwise Finda's people would come and sweep them off the face of the earth. After the thunder Frya's seven watch-maidens appeared to her in a dream seven nights in succession. They had

* Hals is Holstein.

Hja hède seith boppa Fryas landum swabbert ramp mith juk ánd kédne omme. Thérvmbe moton alle folkar thér út Frya sproten send hjara tonóma wéi werpa ánd hjara selva alléna Fryas bern jeftha folk héta. Forth moton alle vpstonda ánd et Findas folk fon Fryas erv dryva. Nillath hja thát navt ne dva, alsa skilun hja slávonu benda vmbe hjara halsa kréja, alsa skilun tha vrlandaaka héra hjara bern misbruka ánd frytra léta, til thju thát blod sygath inna jowre gréva. Thán skilun tha skinna jowre éthla jo kvma wekja ánd jo bikyvja vr jo lefhéd ánd vndigerhéd. Thát dvme folk, thát thrvch todvan théra Mágjara al an sa fül dwëshéd wenth was, lávaton alles hwat hju séide ánd tha mámma klimdon hjara bern ájen hjara brosta an. Thá Réintja thene kening fon Hals ánd alle óthera manuiska to éndracht vrwrocht hede, sand hju bodon néi Askar ánd tág selva alingen thene Balda sé. Dáná gvng hju by tha Hlith-háwar, althus hêten vmbe that hja hjara fyanda immer néi thet ónhlite háwe. Tha Hlithháwar send britne ánd bannene fon vs ájn folk thát inna tha Twisklanda sit ánd omme dwarelt. Hjara wyva hávon hja mést algadur fon tha Tartara ráwed. Tha Tartara sênd en dël fon Findas slachte ánd althus thrvch tha Twisklandar hêten vmbe thát hja nimmerthe nèn frêtho wille, men tha mánniska alti út tarta to strydande. Forth gvng hju áftera Saxnamarka tweres thrvch tha óra Twisklanda hin, allerwéikes thát selva útkêtha. Néi twam jér om wéron, kém hju allingen thére Réne to honk. By tha Twisklandar hede hju hjara selva as Moder útján ánd séid thát hja mochtion as fry ánd fráuka mánniska wíther kvma, men thán mosten hja ovir tha Réne gvngga ánd tha Gola folgar út Fryas súdarlandum jágja. As hja thát dède, sa skolde hja kening Askar overa Skelda gvngga ánd thér thát land ofwinna. By tha Twisklandar send félo tjoda plêga fon *tha Tartarum* ánd Mágjara biuna gluft, men ák fül send

said, Disaster hovers over Frya's land with yoke and chains; therefore all the people who have sprung from Frya's blood must do away with their surnames, and only call themselves Frya's children, or Frya's people. They must all rise up and drive Finda's people out of Frya's inheritance. If you will not do that, you will bring the slave-chains round your necks, and the foreign chiefs will ill-treat your children and flog them till the blood streams into your graves. Then shall the spirits of your forefathers appear to you, and reproach your cowardice and thoughtlessness. The stupid people who, by the acts of the Magyars, were already so much accustomed to folly, believed all that she said, and the mothers clasped their children to their bosoms. When Reintja had brought the king of Holstein and the others to an agreement, she sent messengers to Askar, and went herself along the Baltic Sea. From there she went to the Lithauers (Face-hewers), so called because they always strike at their enemy's face. The Lithauers are fugitives and banished people of our own race, who wander about in the Twisklanden. Their wives have been mostly stolen from the Tartars. The Tartars are a branch of Finda's race, and are thus named by the Twisklanders because they never will be at peace, but provoke people to fight. She proceeded on beyond the Saxsenmarken, crossing through the other Twisklanders in order always to repeat the same thing. After two years had passed, she came along the Rhine home. Among the Twisklanders she gave herself out for a mother, and said that they might return as free and true people; but then they must go over the Rhine and drive the Gauls out of Frya's south lands. If they did that, then her King Askar would go over the Scheldt and win back the land. Among the Twisklanders many bad customs of the Tartars and Magyars have crept in, but likewise many of

thër fon vsa sêdum bilêwen. Thër thrvch hâvath hja jeta fâmna thër tha bern lëra ând tha alda rêd jeva. Bit-anfang wëron hja Rêintja nydich, men to tha lesta wârth hju thrvch hjam folgath ând thjanjath ând allerwëikes bogath, hwër-et nette ând nêdlik wëre.

Alsa ringen Askar fon Rêintja hjra bodon fornóm ho tha Juttar nygath wëron, sand hi bistonða bodon fon sin-ant wegum nêi tha kâning fon Hals. Thât skip, wërmith tha bodon gvngon, was fvl lêden mith fâmna syrêdum ând thër by wër en golden skild, hwërvppa Askar his dânte kunstalik was utebyld. Thissa bodon mosten frêja jêf Askar thes kâning his togther Frêthogunsta to sin wif hâve machte. Frêthogunsta kêm en jër lêter to Stâveren, bi hjara folgar wëre âk ênen Mâgy, hwand tha Juttar wëron sunt lóng vrbrud. Kirt âfter that Askar mith Frêthogunsta bostigjath was, wârth thër to Stâveren êne scherke bwad, inna thju scherke wrdon tjoda drochten lykanda byldon stâlth mith gold trvch wrochtne klâthar. Ak is er biwërath that Askar thër nachtis ând vntydis mith Frêthogunsta fâr nitherbuwgade. Men sâ fül is sêkur, thju burch Stavia ne wârth navt wither vpebwed. Rêintja was al to bek kvmen, ând gvng nydich nêi Prontlik thju Moder et Texland bârja. Prontlik gvng to ând sand allerwëikes bodon thër ûtkêthon, Askar is vrjêven an afgodie. Askar dêde as murk-i-t navt, men vnwarlingen kêm thër êne flâte út Hals. Nachtis wrdon tha fâmna út-êre burch drywen, ând ogtins kvn mân fon thêre burch allêna êne glandere hâpe sjan. Prontlik ând Rêintja kêmton to my vmb skul. Thâ ik thër âfternêi vr nêi tochte, lëk it my to, that it kwâdlik fâr min stát bidêja kvste. Thêrvmbe hâvon wi to sêmne êne lest forsonnen, thër vs alle bâta most. Sjan hyr ho wi to gvngen send. Middel in-t Krylwald biasten Ljvwerde lêith vsa fly jeftha wëra, thër mân allêna thrvch dwarda páda méi náka. In vppa thjus burch hêd ik sunt lónge

laws have remained. Therefore they still have Maagden, who teach the children and advise the old. In the beginning they were opposed to Reintja, but at last she was followed, obeyed, and praised by them where it was useful or necessary.

As soon as Askar heard from Reintja's messengers how the Jutlanders were disposed, he immediately, on his side, sent messengers to the King of Hals. The ship in which the messengers went was laden with women's ornaments, and took also a golden shield on which Askar's portrait was artistically represented. These messengers were to ask the King's daughter, Frethogunsta, in marriage for Askar. Frethogunsta came a year after that to Staveren. Among her followers was a Magy, for the Jutlanders had been long ago corrupted. Soon after Askar had married Frethogunsta, a church was built at Staveren. In the church were placed monstrous images, bedecked with gold-woven dresses. It is also said that Askar, by night, and at unseasonable times, kneeled to them with Frethogunsta; but one thing is certain, the citadel of Stavica was never rebuilt. Reintja was already come back, and went angrily to Prontlik the mother, at Texland, to complain. Prontlik sent out messengers in all directions, who proclaimed that Askar is gone over to Idolatry. Askar took no notice of this, but unexpectedly a fleet arrived from Hals. In the night the maidens were driven out of the citadel, and in the morning there was nothing to be seen of the citadel but a glowing heap of rubbish. Prontlik and Reintja came to me for shelter. When I reflected upon it, I thought that it might prove bad for my state. Therefore, we hit upon a plan which might serve us all. This is the way we went to work. In the middle of the Krijlwood, to the east of Lindwerd, lies our place of refuge, which can only be reached by a concealed path. A long time ago I had

jonga wákar stald, thêr alle éne grins an Askar hêde, ánd alle óra mánniska dánath halden. Nv wast bi vs ák al sa wyd kvmen, thát fêlo wyva ánd ák manna al patêrade vr spoka, witte wyva ánd uldermankes, ik tha Dênamarkar. Askar hêde al thissa dwáshêde to sin báta anwenth ánd thát wildon wi nv ák to vsa báta dva. Bi-ne thjnstre nacht brocht ik tha fámna néi thêre burch ánd dáná gongen hia mith hjara fámna in thrvch tha dwarlpáda spokka in wttta kláthar huled, sá that thêr afternéi nên mánnisk mára kvma ne thvrade. Tha Askar ménde thát-er thu hónða rum hêde, lét-i tha Mágjara vnder allêlêja nôma thrvch ovir sina státa fára ánd búta Grênegá ánd búta mina stát ne wrdon hja nárne navt ne wêrath. Néi that Askar alsa mith tha Juttar ánd tha óra Dênamarkar forbonden was, gvngon hja alsémína ráwa; thach that neth nêne gode frúchda báred. Hja brochtou allêlêja vrlándiska skáta to honk. Men just thêr thrvch nildon thát jong folk nên ambacht lêra, nach vppa tha fjeldum navt ne werka, sá that hi to tha lersta wel slávona nimma moste. Men thit was él al ájen Wralda his wille ánd ájen Fryas rêd. Thêrvmbe kv straf navt áfterwêga ne bilywa. Sjan hyr ho straffe kvmen is. Ênis hêdon hja to sémine éne éle fláte wnnen, hju kêm fon úta Middelsé. Thjus fláte was to lêden mith purpera kláthar ánd óra kostelikhêd, thêr alle fon of Phonisja kémon. Thát wraka folk thêre fláte wárth bisúda thêre Sêjene an wal set, men thát stora folk wárth halden. Thát most ra as slávona thianja. Tha skêneste wrdon halden vmbe vppet land to bilywane ánd tha lédliksta ánd swartste wrdon an bord halden vmbe vppa tha benka to rojande. An-t Fly wárth tha bodel délath, men svnder hjara wêta wárth ák hjara straf délath. Fon tha mánniska thêr vppa tha vrlándiska skepum stalt wêron, wêron sex thrvch bukpin felth. *Mán tochte thát et eta ánd drinka. vrjêven wêre,*

established a garrison of young men who all hated Askar, and kept away all other people. Now it was come to such a pitch among us, that many women, and even men, talked about ghosts, white women, and gnomes, just like the Denmarkers. Askar had made use of all these follies for his own advantage, and we wished to do the same. One dark night I brought the Maagden to the citadel, and afterwards they went with their serving-maids dressed in white along the path, so that nobody dare go there any more. When Askar thought he had his hands free, he let the Magyars travel through his states under all kinds of names, and, except in my state, they were not turned away anywhere. After that Askar had become so connected with the Jutlanders and the Denmarkers, they all went roving together; but it produced no real good to them. They brought all sorts of foreign treasures home, and just for that reason the young men would learn no trades, nor work in the fields; so at last he was obliged to take slaves; but that was altogether contrary to Wr-alda's wish and to Frya's counsel. Therefore the punishment was sure to follow it. This is the way in which the punishment came. They had all together taken a whole fleet that came out of the Mediterranean Sea. This fleet was laden with purple cloths and other valuables that came from Phoenicia. The weak people of the fleet were put ashore south of the Seine, but the strong people were kept to serve as slaves. The handsomest were retained ashore, and the ugly and black were kept on board ship as rowers. In the Fly the plunder was divided, but, without their knowing it, they divided the punishment too. Of those who were placed in the foreign ships six died of colic. It was thought that the food at

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thêrvambe wârth alles ovir bord jompth. Men bûkpin reste and allerwêikes, hwêr slâvona jeftha god kêm, kêm ak bûkpin binna. Tha Saxmanna brochten hju ovir hjara marka, mith tha Juttar for hju néi Skênland and alingen thêre kâd fon tha Balda-sê, mith Askar his stjûrar for hju néi Britanja. Wi and tham fon Grênegâ ne lêton nên god ner minniska ovir vsa pâla navt ne kvma, and thêrvambe bilêwon wi fon tha bûkpin fry. Ho fêlo mán-niska bûkpin wêirâpth heth, nêt ik navt to skrywane, men Prontlik thêr et âfternêi fon tha ôra fâmna hêrde, heth my meld, thât Askar thûsandmel mâra frya mán-niska út sina stâtum hulpen heth, as er vvla slâvona inbrochte. Thâ pest far god wyken was, tha kémon tha fri wrden Twisklandar nêi thêre Réne, men Askar nilde mith tha forstum fon thât vvla vr basterde folk navt an êne lyne navt ne stonda. Hi nilde navt ne dâja, that hja skoldon hjara selva Fryas bern hêta, lik Réintja biboden hêde, men hi vrjet thêrbi that-i selva swarte hêra hêde. Emong tha Twisklandar wêron thêr twâ folkar, thêr hjara selva nêne Twisklandar hêton. Thât êne folk kêm êl fêr út-et sût-âsten wêi, hja hêton hjara selva Allemanna. Thiissa nôma hêdon hja hjara selva jêven, thâ hja jeta svnder wiva inna tha walda as bannane ommedwarelde. Lêtar hâvon hja fon-et slâvona folk wiva râvath, êvin sa tha Hlit-hâwar, men hja hâvon hjara nôme bihalden. Thât ôra folk, thât mâra hêinde ommedwarelde, hêton hjara selva Franka, navt vmbe thât hja fry wêron, men Frank alsa hêde thene êroste kâning hêten, tham him selva mith hulpe fon tha vrbrûda fâmna to ervlik kâning ovir sin folk mâkad hêde. Tha folkar tham an him pâladon, hêton hjara selva Thjoth-his svna, that is folk-his svna, hja wêron Frya mán-niska bilêwen, nêidam hja nimmer ênen kâning ner forste nach mâster bi-kânnna nilde, as thene jenge tham by mênâ wil-la was kêren vppa thêre uênâ acht. Askur hêde

drink were poisoned, so it was all thrown overboard, but the colic remained all the same. Wherever the slaves or the goods came, there it came too. The Saxsenmen took it over to their marches. The Jutlanders brought it to Schoonland and along the coasts of the Baltic Sea, and with Askar's mariners it was taken to Britain. We and the people of Grênega did not allow either the people or the goods to come over our boundaries, and therefore we remained free from it. How many people were carried off by this disease I cannot tell; but Prontlik, who heard it afterwards from the maidens, told me that Askar had helped out of his states a thousand times more free-men than he had brought dirty slaves in. When the pest had ceased, the Twisklanders who had become free came to the Rhine, but Askar would not put himself on an equality with the princes of that vile degenerate race. He would not suffer them to call themselves Frya's children, as Reintja had offered them, but he forgot then that he himself had black hair. Among the Twisklanders there were two tribes who did not call themselves Twisklanders. One came from the far south-east, and called themselves Allemannen. They had given themselves this name when they had no women among them, and were wandering as exiles in the forests. Later on they stole women from the slave people like the Lithauers, but they kept their name. The other tribe, that wandered about in the neighbourhood, called themselves Franks, not because they were free, but the name of their first king was Frank, who, by the help of the degenerate maidens, had had himself made hereditary king over his people. The people nearest to him called themselves Thiothis sons—that is, sons of the people. They had remained free, because they never would acknowledge any king, or prince, or master except those chosen by general consent in a general assembly. Askar h

