presentation 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

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LONDON

RÜBNER & CO., LUDGATE HILL

1876

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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 Phoenicians 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 Vitrinja. 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."

W.M. 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 Lindâ, 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 Meylhoff, 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 seqse, to say, in modern Fries sidse, pronounced siasa.

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), p. 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, cuttunea, xyлина. 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 Clusiacensis (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

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.
INTRODUCTION.

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 Phenician. 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 Phenician will have been nearly connected, that we cannot doubt that the Hebrew was the origin of the Phenician. But the form of their letters differs so entirely from that of the Phenician 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 théra 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 Phenicians, 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 Phenician.

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 Athena. 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 Caesar 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 (sifjar), 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, Konereed; 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 thëra sanga (thet
boek), théra tellinga,” and “thet Hallénia bok;” and afterwards “tha skrīfsta fon Adela jestha Hallénia.”

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 (āldland, ātland) 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 Frāna, “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 189 to 188 are miss-
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 Wichthirte, 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 Cesar 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 (Ἑρουδότου). 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 Friesian origin, of Frya's people. He belongs, in fact, to a Friesian colony which after the death of Nijhellénia, 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 Teµµáres, differing totally and entirely from the Bραγµáres in manners, language, and religion.

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

In the accounts of Liudger 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, Folsgara, 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'Egypte 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 descen-
dants 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
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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 Petraea, 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;" Wurzburg, 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, Konerèd cera 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 untrammeled 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 relatères 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 Warchurch—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 reverenced 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 Fasta. 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 (Tanzanc), 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 906.

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 (Athéné) was originally a Burgtmaagd, priestess of Frya, at the town Walhallaagara, 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, Nehellenia, 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 Tennis, 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 Lindaoord, between Wieringen and Kreyl, who imparted to the Cretans an “Asagaboek.” He is that Minos who, with his brother Rhadamanthus and Aeacus, presided as

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* Min-erva was called Nyheilenia because her counsels were nov and ad, that is, new and clear. In Paul’s epitome of S. Pomponius Festus, de verborum Significations, we find “Min-erva dicta quod bene mensat.” See Fruller, 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 Minerva from the head of Jupiter by a blow from the axe of Hephaestus, 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. Minerva appears in Attica as high priestess from a foreign country, a country unknown to the Greeks. Pallas is a virgin goddess, Minerva is a Burgtmaal. 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, Athénai, which has no meaning in Greek. Minerva gives to the town built by her the name Athene, which has an important meaning in Fries, namely, that they came there as friends—"Áthen."

Minerva came to Attica about 1600 years before Christ, the period at which the Grecian Mythology was beginning to be formed. Minerva 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 Patusbus 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. Exeopt 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 thèra flète jefta bedrum;" page 151 (204), "bargum jefta tonnum fon tha besta bjørn."

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, jefta (sud) wr birgh. Soe moet die moder her kindes eerwe setta ende sella ende her kynd less ende des lives bihelpa.

Dioe oder need is: jef da jere diore wirdat, ende di heta 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 helpe.

Dyo tredde need is: Als dat kind is al stocnaken, jefta huus laes, ende dan di tuestera 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 bihalda mey. 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 bitacbt, so moet dio moder her kindes eerwe setta ende sella omdat hio da bihield habbe ende biwaer also lang so hit onierich is, dat hit oen forste ner oen honger naet forfara.

Anjumer druk. e.i.i.

(1468.)
TAALPROEVE
EN DE TAAL VAN HET HANDSCHRIFT.

Thju forma něd is: Sāhwersa en bârn jvng is fensend fêterad norhward vr-et hef jestha sudward vr thâ berga, sa âch thju mâm hjara bârns ervâ to settande ând to seljande ând hjra bârn to lēsane ând thes lives to bihelpane.

Thju òthera něd is: jef thâ jēra djura wârthat ând thî bête hvnger vr thêt lând fârth ând thât bârn stjera wil, sa mot thju mâm hjara bârns ervâ setta ând selja ând kâpja hiri bârne ky ând skêp ând kêren thèr mîtha mân thêt bârn thes lives bihelpe.

Thju tredde něd is: sāhwersa thât bârn is stoknâked jesta hûslâs ând then thî tjjustera nêvil ând kalda winter ankvmth, sa fârth allera mânâlik an sin hof ând an sin hûs ând an wârânde gâtâ, ând thêt wilde kwik sykath thene hola bâm ând thère berga hly thèr-it sin lif an bihalda mèî, sa wènath ând krytath thât vnjèrich bân thât ywst then sin nàkedâ litha ând sin hûslûs-sà ând sin tât thèr him brèdâ skolde tojenn thà hvnger ând thà kalda winter nèvil, thât hi sa djap ând dimme mîth sňuwer nèilum vndera èke ând vnnder thà irtha bisletten ând bidobben is, sa mot thju mâm hjara bârns ervâ setta ând selja vnmb thât hju thà bihield hâve ând thà wârînga al sa lõng sa hit vnjèrich sy, til thju-t hor an frost ner an hvnger navt vmkvma ne mèî.

Vertaald door J. G. O.
**ÖKKE MIN SVEN—**

Thissa boka mot i mith lif ånd sèle wårja. Se vmbi-fattath thju skëdnise fon vs éle folk åk fon vsa étthum. Vrådei jér hàb ik than ut-er flod hred tolík mith thi ånd thinra moder. Tha bja wëron wet wrden; thér thrvch gvingen hja åfternei vrdarva. Vmbe hja navt to vrylsa hàb ik-ra vp wrlandisch pampyer wrskrèven. Sa hwersa thu se erve, mot thu se åk wrskrýva. Thin bårn alsa til thju bja nimmerthe wèi navt ne kvma.

Skrèven to Ljuwert. Néi åtland svnkem is° thåt thria thù sonei fýwver hvndern ånd njugon ånd fýwvertigoeste jèr, thåt is nei kersten réknong that twelhvndern sex ånd fítti-gote jèr. Hidde tobinomath oera Linda.—Wåk.

Ljawa ervnòma. Vmb vsa ljawa étthas wille ånd vmb vsa ljawa fridoms wille, thusånd wàra så bidd-ik to jo. Och ljawa ne lét tha ågon énis pápekappe tach nimmerthe over thiessa skrifta ne wéja. Hja sprèkath swèta wirda: men hja tornath vnmárksém an alles hwat fon vs frys treth. Vmbe rika prebende to winnande så hélast hja mith tha poppa këninggar. Thiessa wëtath thåt wi hjara gráteste fianda send. thrvchdam wi hjara liuda to sprèke thvra vr frijdom, rjucht ånd forstne plicht. Thervmbe létath hja alles vrdiligja, hwat fon vsa étthum kvmt ånd hwat thér jeta rest fon vsa alda sèdum. Och ljawa ik háv by than et hove wèst. Wil Wr.alda-t thjelda ånd willath wi vs navt stërik ne mákja hja skilun vs algàdur vrdiligja.

Skrèven to Ljudwerd. Acht hondred ånd thrju jèr nei kersten bigrip. Liko tonòmath 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.

LIKO, surnamed OVER DE LINDA.

Written at Liudwert,
Anno Domini 803.

* 3449-1256 is 2193 before Christ.
THETHOKTHÉRAADELAFOLSTAR.

Thruttich jér äftere déi that thju folksmoder wmbrocht
was thrvch thène vreste Mâgy stand et er ãrg vm to.
Alle stâta thèr-er lidsa anda ûre syde thère Wrsara, wêron
fon vs ofkêrth ând vnder-et weld thes Magy kêmen, ând-et
stand to frêsane, that er weldig skolde wERThâ vr-ET âlle
land. Vmbe thât vnluk to wêrane hêde mân êne mëna
âcht bilidsen, hwêr gådurath wêron âltera mânnelik, thèr
ann-en gode hrop stande by tha fâmna. Tha néi thât-er
mâr vrlûpen wêron as thrvj etmelda, was al go-rêd anda
tys änd al-ën sa by hjara kvmste. Thâ to tha lesta frêge
Adela thât wîrd, ânde kêtth. J alle wêt-et that ik thrvj
jér burchsâm wësen sy. Ak wêt j that ik këren sy to
moder, ând âk, that ik nën moder nêsa* navt nilde,* thrvch-
dam ik Apol to min êngâ jërde. Thach hwat j navt nête,*
thât is, that ik alle bêrtânsa nêigvngen hâw, êvin as ik en
wrentlike folksmoder wësen wêre. Ik hâv al-an fon ând
withersfâren to ajande hwât-er bërde. Thèr thrvch send
my fêlo sêka bár wrlen, thèr ôra navt nête. J hâweth
jester sêith, thât vsa aibba an tha ôra syd thère Wrsara
njvt ând lâf wêre. Thâ ik mëi sedsa to jv, thât-er Mâgy†
se nën yne gå of wnnen heth thrvch thât weld synra
wêpne, men blât thrvch ârgelestige renka, ând jeta mår
thrvch thât gyrich sa thèra hyrtogum ând thèra êthelinga.
Frya heth sëit wi ne skoldon nën vnfruya ljvd by vs tolêta,
thât hwat hâvon hja dën? hja hâvon vsa fjand nêi folged:
hwand an stêd fon hjara fensenum to dêinande, jestha fry
to lêtane, hâvon hja Fryas rëd minacht ând se to hjara
slâfonum màked. Thrvchdam hja sok dëdon, macht Frya
navt longer wâka ovir hjam: hja hâvon ynes ôtheris fry-
dom binimen, ând thât is êrsêke, thât hja hjara

* nêsâ=ne wësa. nilde=ne wilde. nête=ne wête.
† Mâgy, 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 Burgtmägd. 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.

* Néna, contraction for ne wæs, niilde for ne wilde, wæs for wa wæs.
† Magy, King of the Magyars or Finns.
háwe. Thach thát ella is jo selva áken. Men ik wil sedsa
to jo, ho hja néi gráðum sá læg vrsglyth send. Théra fin-
num hjarra wiva kréjon bárnn. Thissa waxton vppa mith
sva frya bárnn. Altomet tvildon ánd joldon hja to samne
vppa hém, jeftha hja wéron mith ekkorum by thére hérð.
Thér hérdon hja mith lustum néi tha vrwdválsta finna
ságum, thrvehdam hja thjvð ánd néi wéron. Sá send hja
vntfryast vnthónkes thene wald hjarar aldrum. As tha
bárnn grát wrdon ánd sagon thát tha finna-ra bárnn nén
wépne hantéra machte, ánd blát wárka moste, thá kréjon
hja anneth wárka en gryns ánd wrdon hárde háchfárande.
Tha bása ánd hjara storsta svnum krupton by tha lodderiga
finna mangértum; ánd hjara ájne toghatera thrvch thát
vve fárblid fon-a wéi brocht, léton hjara selva bigorda
thrvc thá skénesta finna knápa, hjara vve aldrum to spot.
Tha théne Magy thát anda nös kryg, tha nam-er tha skén-
esta sínar Finna ánd Magyara vrlovendé rá ky mith golden
horna, sa hja ra thrvc ve folk fata dédon, áfterdam sina
lér vtbréda. Mén sin ljuda dédon már: bern wrdon to
sok makad, nei vpsalándum wébrocht, ánd såhversa hja
vbrocht wéron an sina vvla lér, thán wrdon hja to bek
sendon. Thá tha skinaslávona vsa tál mächich wéron,
thá klivadon hja tha hértoga ánd éthelinga an bord, ánd
kéthon, hja moston thene Magy héroch wertha, sa kvndon
hjara svnum vpfolgja tham, oni* thrvc-ét folk kéron
to wrdane. Théra thér vmbe goda dédom en fárðel to-ra
hus kryen hède-vrlvadon hja fon sinant wégum jeta-n
áfeter-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 hárde 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. ans, Duitsch 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,

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*K"Oti, in Old Dutch, is one; in German, ohne or wunder.*

†*Mong, among, or cmong, is, in Dutch, onder; in English, among.*
vmb thä åstlike ståta wither to hjara plyga to tvanganda. Thach nèi min ynfalda myning skolde thät falikant* utkvmma. Thänk ynes thär was wèsen en hårde lvngsaykte among-eth fja, and thät-er thër jeta àrg vvde, skolde j-eth thän wel wågja vmb ve jwv hëlena fja to färande among hjara syka fja? ámmer nà. Såhversa allra männelik nw biäma ånd bijechta mot, thät-eth thër mitha stapel àrg of kvma skolde, hwa skolde thän alsa dryst wësawmb eina bårn to wågande among en folk thät ëlle ånd al vrdëren is. Macht ik jo réd jèva, ik skolde sedsa to jo, j mooste bifara alle dingum jo en næie folksmoder kyasa. Ik wèt wel thät j thèrmitha anda brvd sitte, vt hawede thät-er fon th tha thrdênt burch-fämna than wi jeta ower hâve wel achte send thër nèi thère èra dinge, men thät skold ik navt ne melde. Tünstja thèr fäm is et-er burch Mèdèasblik het er nämmer nèi tålth; tach is hja fol witskip ånd klarsyan, ånd wel sa hårde vppir folk ånd usa plyga stålth as all öthera etsamne. Forth skold-ik rédå j mooste nèi tha burgum gà, ånd thër vpskrwywa alle èwa fryas tex, bijvnka alle skydnisa, jà ella thät er to finda sy vppa wågum, til thju ella navt vrlëren ni gà, ånd mitha burgum alsa vrdën navt ne werth. Thër stät ask-riwen : thin moder ånd jahwelik burchfäm skil hava buta helpful ånd senda bodon, yu and twintich fämna ånd sjugon lèrfämka. Macht ik thër hwat to dvande, thät skol-ik skrywa, ånd alsa fèlo érsëma toghatera vmb to lèrane, sa thër vppa burgum wësa mögé ; hwand ik seg anตรowe ånd tîd skil-eth jechtsa, såhversa j åcta Fryas bårn wille nämmer to winnande, hor thrvch lesta ner thvch wèpne, sa hagath j to nvdande thät jyve toghatera åcta frya wiva wred. Bårn mot män lère, ho grät vs länd ër wësen sy, hokke gräté människa vsa ethla wëron, ho grät wi jeta send, sa wi vs dál ledsath bij òra, män

* Falikant, sì 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 Medeasbliek, 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.

* Falikut, or fd likande, is very improbable or unlikely.*
mot túla bjum fon tha wichardas änd fon hjara wichandlikia dėdum, åk wra fära sætohta. Al thissa tallinga hagath dën to werthande bij thère hërđ, vppa hém änd hwër-etu wësa mëi, så bij blyskip as bij tårum. Men skil-et standfàsit kvma an dat bryn änd andät hirta, thàn mòton alle lèringa overa wëra jvwerawiva änd toghatera thèr-in stràma. Adelas rëd is vppfolgath.

Thit send tha nàma thèra grèvetmannà, vnder hwammis wald thit bok awrochten is. Apol, Adelas man, Thris is-er sëkening wësen, nw is-er grèvetman over Ast-flylánd änd ovir-a Linda-wrda. Tha bvruga Ljvðgàrdà, Lindahëm, änd Ståvja send vnder sin hod.

Ther Saxman Storo, Sytjas man, grèvetman ovir-a håga feonna änd walda. Nyvgun wàra is-er to hërtoga, thát is to hyrman, këren. Tha burga Byda änd Manna-gàrdà-forða send vnder sin hod.

Abëlo, Jaltjas man, grèvetman ovir tha Sudar Flylánda. Fjvwers is-er hyrman wësen. Tha burga Aken, Ljvdburch änd Kåtsburgh send vnder sin hod.

Enoch Dywek his man, grèvetman ovir West-flylánd änd Texland. Nyvgun mel is-er to sëkening këren. Thiu Wåraborch, Méđéasblik, Foràna änd ald Fryasburch send vnder sin hod.

Foppa, man fon Dunròs, grèvetman ovir tha Sjvgon elànda. Fif mel is-er sëkening wësen. Thju burch Walballagara is vnder sin hod.

Thit stand vppa tha wàgun et Fryasburch to Texland askrywen, thát stët åk to Ståvia änd to Méđéas blik.

Thât was Frya his dëi änd to thère stonde was et vrlèden sjvgun wàra sjvgun jër, thât Fàsta was anstàld as folksmoder néi Fryas jërta. Thju burch Méđéasblik was rëd änd en fâm was këren. Nw skolde Fâsta thju néja foddik vps-stëka, änd thât thât dën was an âjnwarda fon thât 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 Lindacoorden. The towns Liudgarda, Lindahem, and Stavia are under his care.

The Saxman Storo, Sytia's husband; Grevetman over the Hoogefennisen 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 Katsoburg 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
tha hrop Frya fon hira wäkstare, så tha allera mannalik tha héra machte: Fästa nim thinra stifter and wri the things ther ik er navt sedsa ne machte. Fästa dëde alsa hja boden wärth. Så send wy Fryas bårn an vsa formas skëdnise këmen.

Thät is vsa forma skëdnise.

Wr.alda* tham alléna god ånd evg is, mäkade t.anfang, dana këm tid, tid wrochte alle things åk jërtha. Jërtha bärde alle gärse, krûdon ånd boma, allet djara kwik ånd allet ärge kwik. Alhwat god ånd djar is, brocht hju by dégum ånd alhwat kwåd ånd årg is, brocht hju thes nachtis forth. After-et twilifte jol-fërste bärde hja thrja mangerta.

Lyda wärth ut glyande,
Finda wärth ut hëta ånd
Frya ut warme stofo.

Thät hja blät kémon spisde Wr.alda hjam mith sina ådama; til thju tha männeska an him skolde bynden wësa. Ring as hja rip wëron krëjon hja frœchda ånd nochta anda dråma Wr.aldas. Od† tråd to-ra binna: ånd nw bårdon ek twilif svna ånd twilif togathera ek joltid twën. Thërof send alle männeska këmen.

Lyda was swart, krolhéréd alsa tha lómera: lik ståra blonken hjra ógon; ja thes gyrfugels blikkar wëron vnumôfich by hjras.

Skärpe Lyda. Annen sanåka kvn hju kruppia héra, ånd hwersa thër fiska invr wëter wére n-vntgong thät hira nostera navt.

Rådbwde Lyda. En store bám kvn hju bûgba ånd salwersa hja run ne brâk néne blomstål vnder hjara fyt.

Weldige Lyda. Hård was hjra steme ånd krët hju ut grimme så run ek flux wëi.

* Wr.alda. Altiijd geschreven als samengesteld woord beteekent: de overoude, het oudste wessen.
† Od, wortel van het Lat. odl, 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 begin-
ing. 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.
Wonderful Lyda. Fon éva nilde hju navt nêta: hjra dêda wrdon thrvch hjra tochtu stjvrat.Vmbe tha tôdra to helpâne, dâde hju tha stôra ând hwersa hjru-t dên hêde grâjde hjru by-t lik.

Arme Lyda. Hju wârth gris fon-t vânwisse bihjelda ând vpp-it ende surf hja fon hirtsér vmbe tha bârn-ra kvâd.

Vânwisa bârn. Hja tôchtergadon ekkorum, fen mâm-ra dâd, hja grâjadon lik wolva, fýcvhtadon alsa ând dâhvile hja that dêdon ëtôn tha fûgelon thât lik. Hwâ méi sin târa hwither to haldane.

Finda. Was gêl ând hjru hêr sâ tha mâna éner hors: ène thrê ne kv hja navt ni bûgja; men hwêr Lyda annen lavwa macht to dêjande, thêr dâde hja wel tjân.

Vrlêdelike Finda. Svet was hjru stemme ând nannen fûgel kvn sjonga lik hjru. Hjra êgon lokton ând lordon, men thêrêr ansach wârth alât.

Vnrêdalika Finda. Hju skrêf thûsande éwa, tha hjru ne folgde nên er fon vp. Hja uvfyade tha goda vmbe hjrua frymod, thâ an slikmâmkes jêf hjru hjru selva hast wêi.

That was hir vnuluk. Hjru hâved was to fvl: tha hjru hirte to ydel; hjru ne minde nimmân sa hjru selva ând hjru wilde thât ek hjru lyaf hâwe skolde.

Falske Finda. Hûning swet wéron hjru wîrda, thâ hok tham hjru trjvwaâ, wêre vnuluk nêi by.

Selvsojchta Finda. Ovir ella wilde hjru wêlda, ând hjru svnum wéron lik hjru, fon hjrua susterum lêton hjrua thjanja ând ekkorum vlogan hjru vmb-et mûsterskip dâd.

Dubbelhirta Finda. Vmbe skovëse wîrda wârth hjru yre, ând thât argste dêda ne rorde hjru nav. Sah hjru en nyn-dask en spinne vrslynna, thân wârth hjru omm-et hirte sa ys; men sach hjru hjru bârn en fryus vmmorde sâ swol hjru bosm fon necht.
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 hjra lêva, änd-t is jeta tjvester ho hju fallen sy.

Sknihêliga bårn. Vnder kestlike stêna leiđon hja hjra lik dél, mit kwabbjana skriftum smukton hja tham vppa, togrâjande vmbe hérath to wärthande men an stilnise ne wênadon hja nênen ânge tår.

Vrijfalik folk. Thi tex thër Finda nêi lêt was in golden blêder wryt: thach tha besta hwêr-far i mâkad was, wêr i nämmer to not. Tha goda éwa wron utflâgad änd seîf sjocht wryte thër kwâda far in.


Frya. Was wit lik snêi bij-t môrnerad änd thât blâw hjarar õgnum wn-et jeta thër reînbôge of.

Skêne Frya: Lik strôlon thër middêi svnne blikadon hjra hêron, thêr sa fin wêron as rach.

Abela Frya. Vntlvktón hjra wêra, thân swégon tha fügelon änd ne rordon tha blêdar navt mar.

Weldige Frya. Thrvc thêne krâft hjarar blikkar strêk thene lâwa to fara hjara fyt dâl änd held thene addur sin gif tovâk.

Rêne Frya. Hjra yta was hûning änd hjra drank was dáwa, guðvrad anda bôsma thêra blommur.

Lichte Frya. Thât forma hwat hju hjra bårn lêrde was selv-twâng, thât öthera was lyaste to dûged, änd thât hja jêroch wron, thâ lêrde hju hjam thju wêrtha fon thâ frij-dom kânna: hwand séide hju svnder frijdom send alle öthera dûgedon allêna god vmbe jo to slàvona to mâk-jande, jvwe ofkvms te to évge skantha.

Milde Frya. Nämmer lyt hju métal ut jrtha dâlva vmb Âjnbât, men sâhwersa hja-t déde wêr-et to jahwelikis not.
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 was for the general use.
Lukigoste Frya. Alsa tha ståra om jrrha omswyrmin swirmadon hjara bårn om hja.

Wise Frya. Thå hju hjra bårn vpbrocht hêde alto thère sjugonde kny, thå hrop hju-ra alle a Flylând to sâmne. Thèr jèf se hjam hjra tex, ånd sèide, lêt tham jywe wèiwisar wësa, thå ne skil thåt jo ná navt kwalik ni gà.

Utforkèrena Frya. Thå hju-t sèid hêde, bêvade jrrha lik Wr.aldas së, Flylândis bodem svnk an gråda vnder hjara fyt dål. Thju loft vårt swart ånd nylof* fon tjara to stirtane ånd thå hjå nêi moder omsågon, was hju al lang vppira wåkstår. Thå to tha lesta språk tongar ut-å wolka ånd blïxen schrêf an thåt lofrym, wåk.

Farsjanda Frya. Thåt lánd fon hwèr hju was vpfaren was nw en stråm ånd buta hira tex was thèr in ella bidvÏwen hwat fon hjra hôndum këmen was.

Hèriga bårn. Thå hjå to-ra selva wëron, thå màkadon hjå thit hâge therp, bvwaðon thås burch thèrvppe, an da wågrum thessa wryton hjå thene tex, ånd vmbre that allera mannalik hjå skolde müga finda, hâvath hjå thåt lánd rondomme Texlând hèten. Thërvmbe skil-åt bilywa al wennne jrrha jrrha sy.

**TEX FRYAS.**

Held bèid tha Frya, to tha lesta skilun hjå my hwiter sja. Thach thèra allëna méi ik as fry känna thèr nèn slåf is fon èn öther ni fon sine tochtta. Hyr is min rëd.

Såhwersa thju nèd årg sy ånd gode rëd ånd gode dëd navet màr ne formüge, hrop thån thi gàst Wr.aldas an, men j ne mot-im navt anhropa bífàra alle thinga pruvath send. Thå ik segs to jo mith rëdene ånd tid skil-et wàra, tha modelâsa skilun âmmar swïka vnder hjar âjn lëd.

* Nylof; de kloer van nieuw loof 't goed 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 gäst mäh män alléna knibuwgjande thänk
to wya, já thrju wåra far hvat jv fon him noten hâve, far
hvat jv nith, amd fara hâpe thér hy jo lét an ânga tida.

3. J hâwed ajan ho ring ik helpe lênde, dva al én mith
jo nêston, men ne tof náve til män jo bêden heth, tha
lydande skolde jo floka, min fâmna skoldon jvwa nàma
utfaga ut-åt bok amd ik skolde jo lik vubikânnade ofwisa
mota.

4. Nim nåmmar knibuwgjande tånk fon jv nêton an,
thjus âgath Wr.aldas gäst. Nid skolde j bikrjupa, wis-
dom solde j bilâka ând min fâmna skoldon jo bityga fon
fâderrâv.

5. Fjuwer thinga send to jvwe not jéven, mith nâmå, loft,
wêter, lând ând fjur. Men Wr.älå wil thêr alléna bi-
sittar of wësa. Thérvmbe rêd ik jo, j skilun jo rjuchtsfê-
diga manna kyasa, than thju arbêd ând tha frûchda nêi
rjuchte dëla, så thät nåmmar fry fon wûrka ni fon wera sy.

6. Sâhwersa thér âmman among jo fvrden wârth, thër
sin âjn frydom vrsellath, tham-n-is náve fon jvwe folk:
hi is en horning mith basterd blod. Ik rëde jo thät j
him ând sin mâm to thät lând utdriva, sêga thät to jvwa
bårn, thes mornes, thes middëis ând thes éwendes, til
thju hjå théròf drâme thës nachtis.

7. Allera mânnañik thår en òther fon sine frydom birâ-
wath, al wère thêne ôre him skeldech, mot ik anda bårn-
tâm éner slâfinne fâra lêta. Thach ik rëdejo vmbe sin
lik ând thät sinera mâm vpp éne kâle stëd to vrbarnande,
âstern i hjåra aske fiftich fyt anda grvnd to dâlvanë, til
hju thër nênen gârshâlm vp waxa ni mëi, hwand aldulkerá
gârs skolde jvwa diaroste kvik dëja.

8. Ne grip nà thät folk fon Lyda ner fon Finda an.
Wr.alda skolde helpa hjm, sa that-åt weld that fon jo
utgong vppa jvwa âjne hâveda 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. Sáhversa þat machte bêra that hja fon juwe rêd jefts awet owers wilde, alsa aghat j to helpane hjam. Men kvmath hja to râwande; fal than vppa tham nither lik blizenande sjvr.

10. Sáhversa annen fon hjam êner jvwer toghaterum to wif gérth ând hju that wil, thân skolun j hja hjra dvmhêd bitjvtha; thach wil hju toch hjra frêjar folgja, that hja than mith frêtho gá.

11. Willath jvww avna fon hjara toghaterum, sà mot j alsa dva as mith jvwa toghaterum. Thach hor tha éna nor tha óthera mëi witherkvma; hwand hja skoldvn uthêmeda sêda ând plêga mith fara; ând dréi thessa by jo heldgad wrde, mëi ik navt longer ovrj jo wêka.

12. Vppa minre fâm Fâsta hâv ik min hâp fâstegth, thèrvmbe most j hja to êremoder nêma. Folgath j min rêd, thân skil hju nêmels min fâm bilywa ând alla frâna fâmna thér hja folgja; thân skil thju foddik nâmher utgâ thér ik far jo vpsoken hâv. Thât ljucht théra skil thân évg jvwe bryn vpklarja, ând j skilun thân ëvin fry bilyva fon vnfrya wêld as jvwa swite rinstrâma fon thât salte wêter thér ändelâse sê.

**THET HET FASTA SÆID.**

Alle setma thér en ëw, thât is hvndred jèr, omhlâpa müge mith tha krodar ând sin jol, thêra mügon vppa rêd thêre moder, ând by mëna willa vppa wêgar théra burgum writ hwertha; send hja uppa wêgar writ, thân send hja êwa, ând thât is vsa plicht vmbe altham an èra to haldande. Kvmth nêd ând tvang vs setma to jèvane, striandae wither vsa êwa ând plêgum, sà mot mãñneska dva alsa hja askja; thach send hja wêken, thân mot mâñ ämmer to thât alda witherkêra. Thât is Fryas willa, ând thât mot wësa tham _fon al hjra bårn._
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 Ereemoeder. 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 Ereemoeder, 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.
Alle thinga, thër mân anfangja wil, hoka thât-åt möga wêsa, vppa tha déi, thër wy Frya heldgad hâwa, tham skil-lun èvg falykant utkvma: néidam tid nw biwysd heth thât hju rieht hêde, så is thât en ëwa wrdon, thât mân svnder néd ånd tvang a Frya hjra déi nawet owers ni dva ne méi, tha blyda fêrsta fyrja.

THAT SEND THA ËWA THËR TO THËRA BURGUM HÈRA.

1. Såhwersa thër ârne ène burch buwet is, så mot thju foddik thër a an tha forma foddik et Texljând vpsêken wrda. Thach thât ne méi nâmmer owers as troch tha moder skên.

2. Ek moder skil hjra åjn fâmna kjasa; alsa thër thër vppa thër öthera burgum as moder send.

3. Thju moder to Texljând méi hjra folgster kjasa, thach såhwersa hju fals th èr hju-t dên heth, sa mot thas kêren hwertha vppa éna mëna acht, by redum fon alle stata et sërne.

4. Thju moder to Texljând méi èn ånd tvintich fâmna ånd sjvgun spille mangèrta hâva, til thju thër âmmer sjvgun by thère foddik mugê wîkja dëilikas ånd thës nachtes. By th fâmna thër vppa ora burgum as moder thjanja alsa fêlo.

5. Såhwersa en fâm annen gàda wil, sa mot hju-t thère moder melda, ånd bistonda to tha männska kêra, èr hju mith hjra tochtige âdama thât ljucht bivvlath.

6. Thju moder ånd alrek burchfâm skil mân tofogjande èn ånd tvintich burchêran, sjvgun alda wisa, sjvgun alda kämpar, ånd sjvgun alda sêkämper.
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.
Alle things, thør màn anfangja wil, hoka thát-át móga wësa, vppa tha déi, thør wy Frya heldgad hâwa, tham ski-lun évg falykant utkvma: néidam tid nw biwysd heth thát hju riucht hêde, sà is thát en éwa wrdon, thát màn avnder nèd ãnd tvang a Frya hjra déi nawet owers ni dva ne méi, tha blyda fèrsta fyrja.

THAT SEND THA ÉWA THÉR TO THÉRA BURGUM HÉRA.

1. Sâhwersa thør ärne éne burch bvwet is, sà mot thju foddik théra an tha forma foddik et Texlând vpatéken wrda. Thach thát ne méi nâmmer owers as troch tha moder skèn.

2. Ek moder skil hjra ájn fâmna kjasa; alsa théra thør vppa théra òthera burgum as moder send.

3. Thju moder to Texlând méi hjra folgster kjasa, thach sâhwersa hju falth ér hju-t dén heth, sa mot thas këren hwertha vppa éna ména acht, by rédum fon alle stata et sémne.

4. Thju moder to Texlând méi én ãnd twintich fâmna ãnd sjvgun spille mangêrtta hâva, til thju thør ëmmer sjvgun by thère foddik mugła déilikes ãnd thès nachtes. By tha fâmna thør vppa ora burgum as moder thjanja alsa fêlo.

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6. For the service of the mother and of each of the Burgtmaidens there shall be appointed twenty-one towns- men—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 mügon navt vpfolgath ne wertha 
thrveh hjara sibtal néjar sa tha fjarda kny.
8. Aider méi thré hvndred jonga burchwérar háva.
9. Far thissa thjanesta skilun hja léra Fryas tex ònd 
tha éwa, fon tha wisa mannon théne wisdom, fon tha alda 
hérmannon thene kunst fon tha orloch ònd fond tha sëken-
ingar thene kunsta thér bi thát butasfára néthlik send.
10. Fon thissa wérar skilun jérlikes hvndred to bek 
kéra. Thach send thér svme vrlámth wrden, sa mügon 
hja vpper burch bilywa hjara élle lèva long.
11. By thát kjasa fon tha wérar ne méi nimmen fon 
thèra burch nén stem navt ne háva, ni tha grévetmann 
jefta óthera háveda, mán thát bláta folk alléna.
12. Thju moder et Texlánd skil mán jéva thrja sjvgun 
flinka bodon mith thrja twilif rappa horsa. Vppa ora 
burgum ek burchfám thré bodon mith sjvgun horsa.
13. Ák skil ajder burchfám háva fiftich bywara thrveh 
thát folk akéren. Men thérto méi mán alléna jéva 
sokka, thér navt abel ònd stora for wéra ner to butasfárar 
send.
14. Ajder burch mot hiri selva bidruppa ònd généra fon 
hjra ájn ronddél ònd fon thát dél that hju fon thát már-
jeld bùrth.
15. Is thér ánman kéren vmbe vppa burgum to thjan-
jande ònd nil-er navt, thán ne méi-er na nén burchhér 
wertha, ònd dus nén stem navt ni háva, is er al burchhér 
sa skil hi thju ér vrljas.
16. Sáhversa ánman réd gört fon thère moder, tha fon 
éne burchfám, sa mot hi him selva melde by tha skrivwer. 
Thesse brångth-im by tha burchmáster.
Forth mot-i néi tha lètsa, thát is théne hélener. Thér 
mot sjaj fef er ák biséken is fon kvada tochtum. Is-er god 
seid,
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 wépna, And ajvgun wèrar brångath him by thère moder.

17. Is thju sèk vr ène stâte sa ne mügon thèr navt miner thän thër bodon kvma: is-t vr-t élla Fryasând, thän moton thër jeta ajvgun tjuga bywesa. Thèrumbe thät er nèn kva formvda navt risa ne mèi nor skalkhèd dén ne wrde.

18. By alle sèkum mot thà moder walda And njvda thät hjra bårn, thät is Fryas folk, så mèt-rik bilywa as thät wésa mèi. Thät is thi gràtesta hjra plichta, And vs alra vmb-er thèr an to hélpande.

19. Håt mân hjra by ène rjuchtlika sèke anhropen vmb-er utsprèk twiak annen grèvetman And thà mènte, ånd findath hju thju sèke twivelik, så mot hju to båte fon thèr mènte sprèka til thju thër frètho kvma, ånd thrvch-tham thät bètre sy that èn man vnrjucht dén wrde thän fèlo.

20. Kvmth hwa vmb rèd Ånd wèt thju moder rèd, sa åch hju tham bystonda to jèvane, wèt hju bystonda nèn rèd, så mèi hju wachtja lèta ajvgun dégum. Wèt hju thàn nach nèn rèd, sa mügon hjra hinne brùda, ånd hjra mügon hjra selva navt biklagja, til thju nèn rèd bètre is thàn kva rèd.

21. Heth en moder årge rèd jèven ut kvada willa, så mot mân hjra dèja jefta ut of lândum dryva stoknaken ånd blåt.

22. Send hjra burchhèra médeplichtich, thàn dvath mân alsa mith tham.

23. Is hjra skild twivelik jefta blåt formoda, så mot mân thèr-vr thingja ånd sprèka, is-t nèdich, èn ånd twintich wyka long. Stemth thà halfdèl skildich, så halde mân hjra vr vnskildich, twède så wacht mân jeta en fvl jèr. Stemth mân thàn alsa, så mèi mân hjra skildich halda, 

*tha navt ni dèja.*
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 Burgtheereren 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. Såhwersa svme among thät thrimna send tham hjä alsa sör vnskildich mënë that bja bja folgja wille, så mügen bja thät dva mith al bjara driwande änd tilbara hāva änd nänman acht hjam thër ovir min to achtiane, til thju thät måra dél alsa blyd kän dwåla sa thät minra dél.

MÉNA ÊWA.

1. Alle frya bärn send a élike wyxa bärn. Thérvmbe moton hjä åk élika rjuchte hāva, alsa blyd vpp-ät länd as vpp-åth ê, thät is wëter änd vp ella thät Wr.alda jeftb.

2. Allera mannalik mēi-t wif sinra kēsa fēja änd ek toghater mēi efter hjra helddrvnk bjada thër hju minth.

3. Heth hwa en wif nimth, så jëft män hjam hus änd wārv. N-is thër nën; sa mot-ät bvwat wrde.

4. Ie-ser nēi en öther thorp gongon vmb en wif änd wil hi thër bilywa, så mot män him thër en hus en wārf jēwa bijonka thät not fon tha hēmrik.

5. Allera mannalik mot män en åfterdēl as wārf by sina hus jēva. Tha nimman ne mēi en fardēl by sin hus nāva, fūl min en ronddēl. Allēnā ief hwa en dāð den heth to mēna nitha, så mēi him thät jēven wrde. Ak mēi sin jongste svn thät erva. After tham mot thät thorp that wither nima.

6. Ek thorp skil en hēmrik hāva nēi sina bihof änd thēne grēva skil njyda that alra ek sin dél bidongth änd god hald, til thju tha åfter kvmmande nēn skåde natt ne lyda ne mug.

7. Ek thorp mēi en mārk hava to kāp änd to vrkāp iefta to wandelja. Alle-t óra länd skil bvw änd wald bilyva. Tha tha bāma thēra ne mēi nimman natt fälla, buta mēna rēda änd buta wēta thes waldgrēva, hwand thà walda send to mēna nitha. Thérvmbe ne mēi nimman thër mäster of sa.
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 mærkjeld ne méi thát thorpr navt már ni nimma sa tha tillifte dël fon tha skat, hor fon tha inhémar ner fon tha térhémande. Ak ne méi tha mær skat navt ér vresellath* ne wertha as thát óra god.

9. Alle-t mærkjeld mot jérlíkes dëlath wrde, thrja dégan far thère joldéi, an hvundred dëlun to délænde.

10. Thi grévetman mit sinum grévum skil thér of bura twintich dëla; thene mærk rjuchter tian dëla, and sinum helpar, fit dëla; thju folkesmoder én dël; thju gà moder fyyver dëla; thát thorpr tian dëla; tha ñarma, thát is théra tham navt wárka ni kunna ni müge, fitjich dëla.

11. Théra, tham to márka kvma, ne mügon navt ni wo-keria, kvmath thér svm, sa is-t théra famna plicht hjam kąnbër to makjana in-vr thát èlle lánd, til thju hjá nim-merthe kérén navt wrde to eng ampt, hwand soka hávath en gyra-lik birte, vmbé skát to garja skolde hjá ella vrréda, thát folk, thjv moder, hjara sibben ånd tho tha lesta hjara selva.


In éra tyda hémadon Findas folk mést algadur invr hjara moders bárts-lánd, mit nóma ald-lánd that nw vnder-ne sè léith; hjá wéron thus fër-of, thérvmbe nédon wi ñk nén orloch, tha hjá vrdréven send ånd héinda kémon to ràwane, thá këm-er fon selva lándwër hérmanna këninggar ånd orloch, vr altham kémon setma ånd uta setma kémon éwa.

**HYR FOLGATH THA ËWA THER THÉRUT TAVLIKET SEND.**

1. Ek Fryas mot-a lètha jeftsa fynda wêra mith aldulkera wápne as-er forsinna, bikvma ånd hánttéra méi.

* De mærkakat 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 jér, sa mot-i tha sjvgunde dêi miste fon sin lër-tid vmbe rôd to werthande mith-a wâpne.
3. Is hi bikvmen, sa jève mân him wâpne ãnd hi warth to wêrar alâgen.
4. Is hi thêre jér wêrar, sa wârth-i burch-hêr ãnd méi hi hêlpa sin hawed-manna to kjasane.
5. Is hwa sjvgun jér kjasar, sa méi hi hêlpa en hêrman jeftha kêning to kjasane, thêr to âk këren wrda.
6. Alle jér mot-er ovir kêren wertha.
7. Buta tha kêning mügon alle ambtmanna wither kêren wertha, tham rjucht dva ãnd néi fryas rôd.
8. Annen kêning ne méi navt ni lônger as thêre jér kêning bilywa, til thju hi navt biklywa ne méi.
9. Heth-i sjvgun jér rest, sa méi hi wither kêren wertha.
10. Is thi kêning thruch thene fyand fallen, sa mügon sina sibba âk néi thëre ère thinga.
11. Is-er vppa sin tid ofsgvngen jeftha binna sin tid sturven, sa ne méi nén sibba him vpsfolja, thêr-im néiar sy sa tha fjarde kny.
12. Thêra tham strida mitha wâpne an hjara handa ne kunnath navt forsinna ãnd wis bilywa, thêrvmbe ne focht-eth nêne kêning wâpne to hantêra an tha strid. Sin wisdom mot sin wâpen wësa ãnd thju ljafte sinra kâmpona mot sin skylld wësa.

**HYR SEND THA RJUCHTA THÈRE MODER AND THÈRA KÉNINGGAR.**

1. Sahwersa orloch kumth, send tha moder hira bodon néi tha kêning, thi kêning send bodon néi tha grêvet-manna vmbe lând-wêr.
2. Tha grêvetmanna hropath alle burch-hêra et sêmne and birédath ho fêlo 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 thera moton ring nei there moder senden wertha mith bodon and tjugum.

4. Thju moder leth alle bisluta gaderja andJeffet et guldnetal, thatt is thatt middeltal fon alle bisluta etsémne, thérmita mot mán far thatt forma freto ha and thene kening alsa.

5. Is thju wera a kamp, thán hoft thi kening alléna mith sinum havedmanna to réda, thach thér moton þammerthe thré burch-héra fon thère moder förana sittva svnder stem. Thissa burch-héra moton déjalikis bodon nei thère moder senda, til thju hju weta müge jef thér awet dën wárth, stridande with-a éwa jefttha with Fryas rédjevinga.

6. Wil thi kening dva and sina réda navt, så mèi hi thát navt vnderstonda.


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

9. Nis thér nén havedman, så kjase mán hwa.

10. Nis thér nén tid, så wárpa hi him to havedman thér-im weldich føleth.

11. Heth thene kening en frésalik folk ofslagen, så múgon sina after kvmande sin náma after hjara ájue fora; wil thene kening, så mèi-er vppen vnbibvwade stèd en plák ut-kjas to hus and erv. Thát erv mèi en rond-dél wesa sa grát thát hi fon alle sidum sjygun hvndred trèdun ut of sine hus mèi hlapa, ér hi an sina réna kvmth.

12. Sin jongste avn mèi thát god erva, áfste tham tham-is jongste, thán skil mán that wither nimma.

Hyr send tha Rjuchta aller Fryas vmbe Sékur to Wèsande.

1. Sahnwezza thér éwa vrwrocht wrde jefta nèja 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 mëna nitha skën, men nàmmer to båta fon enkelderá människa, her fon enkelderá slachte, ner fon enkelderá ståta, nach fon avet that enkel sy.

2. Sahwersa orloch kvmt and thèr wrde husa homljat jestha skëpa, hok that et sy, sy-et thrvch thene fyand, tha by mëna rédum, så ach tha mëna mënta, thât is al-et folk to sémne that wither to hêlêne; thér vmbe that nàmman tha mëna sèka skil helpa vrijasa vmbe sin âjn god to bihalðane.

3. Is orloch vrthéján, ând send thèr svm, alsa vrdêren that hja navt longer wárka ne mûgon, så mot tha mëna mënta hjam vnderhalda, by tha fôrstum achon hja forana to sittana, til thju tha jüged skil êra hjam.

4. Send thèr wêdvon ând wëson këmon, så mot mân hja âk vnderhalda ând tha svna mûgon thi näma hjarar tåta vpp-ira skildum writa hjara slachthta to érane.

5. Send thèr svm thrvch thene fyand fät ând kvmath hja to bâk, så mot mân hjam fër fon thât kâmp of fora, hwand hja machton fry lëten wësa by arge loftum ând than ne mûgon hja hjara lofta navt ni halda ând toch êrlik bilywa.

6. Jef wi selwa fyanda fâta, så brânge mon tham djap anda landa wëi, mân lërth hja vsa frya sède.

7. Lêt mân hja âsternëi hläpa, så lêt mân thât mith wel-hêd thrvch tha fänna dva, til thju wi âtha ând frjunda winna fori lëtha ând fyandun.

Ut Minnos Skriftum.

Sahwersa thèr ènman is thèrmëta arg that hi vsa swetsar birawath, morth-dedun dvat husa barnth, mangêrtha skânth, hok thât-et sy, thât arg sy, ând vsa swetnata willon thât wroken hâva, så is thât \textit{rjucht thât mân} thene dèder fâtath ând an hjara âjn-
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 nèn orloch ne kvme, wèhrvých thà vnskèldiga skolde bota fori thà skèldiga. Willath hja
him sin lif bihalda lèta and thju wrèka ofskápja lèta, sà mèi
màn thàt dàja. Thach is then bona en kèning, grèvetman, grèva hwa thàt-et sy, tham ovira sèda mot wàka, sà moton
wi thàt kwad bèterja men ta bona mot sin straf hà.
Forth hi en èrenàma vppa sine skeld fon sina ëthelun, sà
ne múgon sina sibba thi nàma nàvot lònger ne fora. Thèr-
vmb thàt hi ènè sibba svrg skil hàva ovira sèda thèra òthera.

ÈWA FARA STJURAR. STJURAR IS THI ÈREÑOMA THÈRA
BUTAFARAR.

Alle fryas svna hàva lika rjuchta, thèrvmb múgon alle
flinka knàpa hjara self as butafàrar melda by thà óldermòn
and thisse ne mèi him nit ofswisa, wara thàt er nèn sted is.
2. Tha stjurar múgon hjara ájn màstrun noma.
3. Tha kàpljvdd moton kèren and binomath wertha thrvch
tha mènte thèr-et god hèreth and tha stjurar ne múgon
thèr by nèn stem hàva.
4. Jef màn vpppe réis bìfinth thàt thene kèning àrgjësta
vnbiòivmme in, sà múgon hja en óra nimma; kvmon hja to
bât, sà mèi thene kèning him self bìklagja by thà óldermòn.
5. Kvmon thèr flàte to honk and sin thèr bàta, sà moton
tha stjurar thèr of en thrimene hàva, althus to dèlande, thi
witkèning twilf mòn-is délà, thi skòlt by nácht ajugun délà,
thà bòtmònna ek twa délà, thi skiprun ek thèr délà, that
òra skip-is folk ek èn dél. Tha jongste prentar ek en
thîrmnth, tha midlosta ek en half-dél and tha òldesta ek
en twèdnath.
6. Sin thèr evme vrlameth, sà mot-a mèna mènte njvda
far hjara líf, âk moton hja fòrana sitta by thà mèna fèrsta,
by hulïka fèrsta, jà by alle fèrsta.

* Stjurar, van hier de naam Sturl by Flínmc.
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.

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*Syurur, from this is derived the word Sturt in Pliny.*
7. Sin thør vppa tocht vmkume, så moton hjara nêstun hjara dêl ervâ.

8. Sin thør wêdven ând wêson fon kvmen, så mot thju mënte hjâ vnderhalda; sin hjâ an ênre kase felth, sa mûgon tha svna thi nôma hjarar tåta vppira skeldun fora.


10. Was hi forseith, så mëi sin brud sjugun mannis dêlun aska vmbê hira fryadulf en stên to to wjande, mar thân mot hjâ for tha êre wêdve bilyva lêva lông.

11. Sahwersa en mûnte en flâte to rêth, moton tha rêdar njyda fâra beste liftochtun ând fâr wif ând bårn.

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

**NETLIKA SÊKA UT-Å NEILETNE SRIKTUM MINNA.**

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

Sahwersa vsa swethnata en dêl lând hâve jeftsha wêtir, that vs god tolikt, sa focht-et vs vmbê that a káp 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 wësa to vnthandana that.

Sahwersa thør swethnata et sêmna kyva ând sana vr enga sêka, tha vr lând, and hjâ vs frêja en ordé to sprêka, sa ach man thât rêder efterwêja to lêtane,

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* Prentar, nog op Texel een (stuurmane) leerring.
† 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 approbation.
† Minno, Minos (the Ancient).
tach sa man thér navt buta ne kan, sa mot man thât erlik ånd rjuchtférdich òva.

Kvnmh thér hwa ånd sæith, ik hâv orloch, nw most-v mi helpe; jeftha en òra kvnmh ånd sæith, min svn is vnjérich ånd vnbikvmmen, ånd ik bin ald, nw wild-ik thi to wåran-stew ovir hini ånd ovir min land ställa, til hi jérich sy, sa ach man that wêigarja, til thju wi nawt an twist ne kvme ne mûge vr sêka stridande with vsa frya sêdum.

Sahwersa thér kvnmh en vrländisk kapman vppa tolét-märk et Wyringga tha to Almanland ånd hi bidroght, sa warth-er bistonda märk-bêten ånd kanbêr màkad tvrch tha fâmna invr et ële land. Kvnmh-er thân to båk, sa ne skil nimman kápja fon him, hy méi hinne brûda sa-r kvmen is. Thus, sahwersa-r kápljud kêren wrde vmbe wr-a merka to gà, jeftha mith-e flât to fárane, sa ach man alléna aldulkera to kjasane tham màn tyge by tyge kânth ånd an en goda hrop stâne by tha fâmna. Bèrth-et navt to min that-er en ârg man mông sy, tham tha ljud bitrogha wil, sa agon tha ora thât to wêrane. Het-i-t-al dên sa mot màn that bèterja, ånd thene misdédar ut of lândum banna, til thju vsa nâmna vral mith èrane skil wertha binomath.

Men jef wir vs vppen vrländiska märkt finda, sy-et hëinde jeftha fêr, ånd bèrth-et thât-et folk vs lêt dvath jeftha bistèlleth, så agon wy mith haste hëi to to slâna, hwand afskên wy èlla agon to dvande vmbe frétho willa, vsa half-brother ne mügon vs nimmer minachtja nach wâna that wi ange send.

In min jüged hâv ik wel ènis mort overa bânda théra èwa, efter hâv ik Frya often tanked vr hjra tex, ånd vsa ëthla vr tha èwa thér thërnëi tavlikt send.

Wr.alda jeftha Alsfoder heth mi fêlo jêren jêven, intr fêlo landa ånd seâ hâv ik omme fâren ånd néi al hwa ik sjan hâ, bin ik vrtjügad 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 Alfrder utforkär en send, éwa to hâvande. Lydas folk ne méi nén éwa to måkja nd ni to håldande, hjá send to dvm ånd wild thérto. Féló slachta Findas send snød enoch, men hjá send gyrich, hâchfârande, falsk, vnkús ånd mort-sjochtich. Poga blesath hjara selva vppa, ånd hjá ne mågath nawet than krupa. Forska hropath wârk, wârk, ånd hjá ne dvath nawet as hippa ånd kluchmâkja. Tha roka hropathspår, spår, men hjá stélon ånd vrslynath al wat vnder hjara snavela kvmath. Lik al tham is thât Findas folk, hjá bogath immer ovir goda éwa; ek wil setma måkja vmb-et kwâd to wérane, men selva nil nimman theran bonden wësa. Thëra hwam-his gást that lestigoste sy ånd thértrvch sterik, tham-his höne krêjath kêning ånd tha òro moton al-wenna an sin weld vnderwurpen wësa, til en òther kvmath thér-im fon-a sêtel drywet. Thät word éwa is to frán vmbe an ména sekâ to nomande. Thervmbe heth mân vs évin sega lërth. Êwa thät sëit setma thér bi aller människa élik an hjara mod prenth send, til thju hjá müge wëta hwat rjucht ånd vnrjucht sy ånd hwêrtrvch hjá weldich send vmbe hjara ãjne dëda ånd tham fon òrum to birjuchtande, thät wil sedsa ulsanâka hjá god ånd navt misdëdich vpbrocht send. Ak is-er jet-en òra sin an fást. Êwa sëit ak, élik wêter-lik; rjucht ånd aljucht as wêter that thrvch nén stornewind jëftha awet owers vrstoren is. Warth wêter vrstoren, sa warth-et vñëwa, vnrjucht, mem et nygt évg vmbe wither éwa to werthande, that léith an sin fonselvhéd, alsa thå nygung to rjucht ånd frydom in Fryas bern leiht. Thësa nygung hâvath wi trvch Wr.aldas gást, vsa foders, thër in Fryas bern bogth, thërvm be skil hju vs ak évg biklywa. Êwa is ak thêt òra sinnebyld fon Wr.aldas gást, thër évg rjucht ånd vnforstoren bilywath, afskën-et an lichëme årg to gëit. Êwa ånd vnfor- storen send tha márka thëra wisdom ånd rjughtfërdichhèd
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-
thør fom alla frêmo människa socht ånd trvch alla rjuchtera bisèten wrden mot. Willath tha människa thus setma ånd domar mäkja, thør alan god bilywa ånd allerweikes, sa moton hja élik wèsa to fara alle människa; néi thisse éwa schath tha rjuchtera hjara ordèl ut to kéthande. Is thør eng kwåd dèn, hwèrvr néen éwa tavlikt send, sa mot mân éne ména acht bilidsa; thèr ordèlth mân néi tha sin thør Wr.aldas gást an vs kéth vmbe over ella rjuchsférdich to birjuchtande, althus to dvande ne skil vs ordèl námmer fâlikant ut ne kyma. Ne dvath mân néen rjucht men vnriucht, alsa rist thør twist ånd twispalt emong tha människa ånd stata, thèrút sprút inlandiska orloch, hwèrthrvc hella homljath ånd vrdåren wârth. Men, o dwmhåd. Dâhwila wi to dvande send ekkorum to skådane, kvmth-et nidige folk Findas mith hjara falska presterum jvv håva to råwande, jvwa toghatera to skådana, jvwa sèdå to vrdåva ånd to tha lesta klâppath hjä slåvona bandà om jahwelikes frya hals.

UT-A SKRIFTA MINNOR.

Tha Nyhellénia * tham fom hira åjn nôme Min-erva hête, god sêten was ånd tha Krékalandr † hja to met even hårde minade as vs åjn folk, thä kémon thèr svme forsta ånd prestera vppe-ra burch ånd frêjon Min-erva hwèr of hjà erva lêjon. Nyhellénia andre, mina erva drég ik om in mina bosm, hwát ik urven håv is ljafde vr wisdom, rjucht ånd frydom, håv ik tham vrléren, alsa ben ik élik an tha minniste jvvar slåvonena. Nw jèv ik réd vm nawet, men than skold ik vrkåpjja tham. Tha hêra gvnigón wèí, ånd hripôn al lakanđe, jvwer hêroga thjanra, wisa Hel-lénia. Thach thèrmitha miston hja hjara dol, hwand thât folk thât hja minnde ånd hja folgade, nam this nôme to-n ère nôme an. Tha hja sågon thât hjara skot mist hède,

* Nyhellénia, Nehalennia.
† Krekaland, het Krekenland, zoowel Groot Griekenland ala Griekenland voll.
titude, 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.

* Nyhalennia or Nehalennia.
† Krekaland, the Krekenland means Magna Grecia as well as Greece.
thá gvronon hja hja bihlvdø and sëidon that hju-t folk hen-
nad hêde, men vs folk and tha goda Krêkalandar wêrde
aller wêikes that-et laster wêre. Enis këmon hja and frê-
gon, as thv thån nën thjonuster ne biste, hwat dêist thån
mitha ëjar tham thv altid bi thi heste. Min-erau anders,
isse ëjar svnd that sinebyld fon Frjas rëdjévinga, wërin
vsa tokvmste forholen hlëit and fon âl thât mânnasikalik
slachte; tid mot hja utbroda and wi moton wåka thât-er
nën lêth an ne kvmth. Tha prestrera, god sëid; men
hwërto thjanath thene hund an thina fëra hand. Hellênia
andere, heth thene hårder nën sképer vmbe sin kidde at
sêmene to haldande? hwat thene hvnd is inna thjanest
thes sképhårder, bin ik in Frjas tjanest, ik mot oivr
Frjas kidde wåka. That likath vs god to, sëdon tha
prestrera; men seg vs, hwat is thju bitjvtenise fon thi
achtule, ther immer boppa thin hole sit, is that ljucht-
skvwande dij altomet thet téken thinra klârsjahêd. Nêan
andere Hellênia, hi helpt my hûgja that er en slach fon
mânusika oivr hirtha omme dwált, thêr evin lik hi in kárka
and hola hêma; thêr an tjuister frota, tach navt as hi, vmbe
vs fon mûsa ând ëra pläga to helpane, men renka to for-
sinna, tha ëra mânusika hjara witskip to râwane, til thju
hja tham to bêtre mûge ëata vmber slavona fon to måkjande
and hjara blod ut to sûgane, even as vampyra dva. Enis
këmon hja mith en benda folk. Pest was over-et land
kvmen, hja sëidon, wi alle send to dvande, tha Goda to
offerja, til thju hja pest wëra mûge. Nîlst thv then navt
ne helpa hjara grimskip to stilane, jeft ha hethste pest selva
ovr-et länd brocht mith thinra kunsta. Nêan sóide Min-
erva, men ik ne kân nëne goda, thêr ârg dvande send;
thërvmbe ne kan ik navt frêja jef hja beter wrda willa. Ik
kân en gode, thât is Wr.aaldas gâst; men thrvoh tham er
god is, dvath er âk nen kwâd. Hwanath kvmth-et kwâd
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-era 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-era; I know no gods that do evil, therefore I cannot ask them to do better. I only know one good spirit, that is Wr-elda's; and as he is good he never does evil. Where, then, does evil come from? asks
thán wéi, frejath tha prestera. Allet kváð kvmath fon jow ánd fon thère dvmhéd théra mánniska, tham hjara selva fon jow fensa lêta. Jef thin drochten thán sá bjustre god is, wârvmb wérther-et kváð thán navt, fréjath tha prestera. Hellenia andere, Frya het vs vppe wéi brocht ánd thene kroder that is tid, tham mot thát ovringe dva. With alle rampun is râd ánd help to findande, tha Wr.alda wil thát wi hja selva soks skilon, til thju wi sterik skile wertha ánd wia. Nillath wi navt, thán lét-er vsa trul ut trulla, til thju wi skilon erfâra, hwat néi wisa dédum ánd hwat néi dvma dédum folgath. Tha séide-ne forst, ik skolde wâna, that wère betre, that to wérande. Hwel müglik, endere Hellénia, hwand than skolde tha mánniska bilywa lik tâmade skêpa; thv ánd tha prestera skolde-r than hoda willa, men âk skêra ánd néi théra slacht benke fora. Tach alsa nil-t vs drochten navt, hi wil that wi ekkorum helpa, men hi wil âk thát jahweder fry sy ánd wis wrde. Thát is âk vsa wille, thérvmbe kjaast vs folk sin forst, grêva, rëdjévar ând alle bása ánd másteru ut-a wisesta théra goda mánniska, til thju allemânnalik sin best skil dva vmbe wis ánd god to werthanâ. Althus to dvande skilun wi énis wêta ánd anda folka lêra, that wis wêsa ánd wis dva allêna lêith to salichhéd. That likt en ordél, séidon tha prestera, men aste ny mënste, that pest thrvch vsa dvmhéd kvmath, skolde Nyhellénia thán wel sa god wësa wille, vmbe vs ewat fon thát nya ljucht to lénande, hwër vppa hju sa stolte is. Jes séide Hellénia; tha rokka ánd óra fûglon kvmath allêna falls vp vûl âs, men pest minth navt allêna vûl âs, men vûla sëd-plegum ánd fangnisa. Wilsyv ny that pest fon-i wika ánd na wither ne kwma, thán mosty tha fangnisa wéi dva, ánd that i alla rèn wrde fon binna ánd fon bûta. Wi willath bilâwa thát thin red god sy, séidon tha prestera, 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 Wralda 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 krēja, thēr vnder vs weld send. Tha stand Hellēnia vp fon hira sētel änd kēth: Tha muska folgath thene sējar, tha folka hjara goda forsta, thērvmbē ach-stv to bjjinnande mith thin selva Ḃalas rēn to mākjande, that stv thinna bliKKa in änd utward mēi rjuchta svnder skām-rād to werthande to fāra thin āju mod. Men in stēde fon thät folk rēn to mākjande heste vūla fērsta utfonden, hwēr vppa thät folk al sa nāka sūpth, that hja to lesta lik tha barga annath slip frota, vmbe that stv thin vūla lustria bota mēi. Thät folk bigost to jolande änd to spotande. Thēr thrvch ne thuradon hja nēn strid wither an to spin-nande. Nv skolde ājder wāna, thät hja vral-et folk to hāpe hropen hēde vmbe vs algadur to-t land ut to driwande. Nēan an stēde fon hja to bihluda gvygon hja allerverēikes, āk to thē heīnde Krēkalana til thā Alpa ut to kēthane, thät et thene allerverste drochten hāghth hēde sin wisa tog-hater Min-erva, to nōmth Nyhellēnia ēmong thā màn-niska to sendane in overa sē mith-en ulk, vmbe thā mānniska gode rēd to jēvane ānd that allermannalik, thēr hja hēra wilde, rik änd lukich skolde wertha, ānd ēnis bās skolde wertha ovir alle kēningkrik irtha. A. Hira byldnese stāldon hja vpppe hjara āltārum, jefta hja vrsellade-t ānda dvma manniska. Hja kēthon allerverēikes rēd-jēvinga, thēr hju nimmer jēven hēde, ānd tāladon wonders, thēr hju nā dēn hēde. Thrvch lestā wiston hja-ra selva master to mākjande fon vsa ēwa ānd setma, ānd thrvch wankēthinga wiston hja alles to wisa ānd to vrbruda. Hja stāldon āk fāmma vnder hjara hode, thā skinber vnderē hoda fon Fāsta* vsa forma ēre moder, vmbe over thā frāna ljuchht to wākane. Men thät ljuchht hēde hja selva vptoken, ānd in stēde fon thā fāmkē wis to mākjande, ānd āfter-nēi ēmong thät folk to senda, ta ajaka to lēvande ānd thā bārn to lērande, mākodon hja-ra dvma ānd dimme bi-t ljuchht ānd ne machten hja nā buta ne kvma. Āk wrdono

* Fāsta, Vestå, en de Vestanska 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 Eeremoeder, 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 rēdjēvstare brukath, tach thi rēd was by skın ut hjara mvλun; hwand hjara mvλa wēron navt owers as tha hropar, hwēr trvch tha prestrə hjara gērta utkēthon.

Tha Nyhellenia fallen was, wilden wi en ore moder kjasa, avme wildon néi Texlând vmbe thēr ēne to frējande, men tha prestrə tham by hira ājn folk thät rik wither in hēde, nildon that ni hengja and kēthon vs by-ra folk as vn-frāna ut.

III. UT-A SKRIFTA MINNOS.

Tha-k althus wēi faren was mith mina ljvd fon Athenia, kēmon wi to tha lesta an en ēland thrvch min ljvd Krēta hēten vm-a wilda krēta tham et folk anhyv by ves kvmste. Tha as hja sagon thät wi nēn orloch an-t skēld foron, wrdon hja mak, alsa-k et lest far en bota mit yserark en havesmode änd en stada land wandelde. Thach tha wi en stut sēten hēde änd hja spēradon that wi nēn alavona nēde, tha wēron hja vrstālath, men tha-k-ra nw talt hēde that wi ēwa hēdon ēlik to birjuchtande vr alla, tha wilde-t folk āk fon sokka hā. Tach skērs hēdon hja tham, jefta thät ēlle land kēm anda tys. Tha forsta änd prestrera kēmon bärja, that wi hjara tjęth over hērich mākad hēde änd thät folk kēm to vs vmbe hul änd skul. Tach thā tha forsta sagon thät hja hjara rik vrljasa skolda, thā jēvon hja thät folk frydom änd kēmon to my vmb-en ēsegə bok. Thach thät folk was nēn frydom wenth änd tha hēra bilēvon welda néi that ir god thochte. Thā thi storn wr wēr, digustom hja twispalt among vs toēja. Hja sēidon to min folk that ik hjara help anhropen hēde vmbe standfāst kening to werthande. Enisfand ik gif in min met, thā as er ŋnis 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 vræildde, ben ik therrmith stolkens hinne brith. — Tach min witherfara to létande, sa wil-k mith thesa skédnessa alléna sèga, that wi navt müge bêma mith et Findas folk fon wër thât et sy, hwand thât hja fvl send mith falska renka, éwa to frésane as hjara swète wina mith déjande fenin.

Ende wra skrîsta Minnos.

Hir vnder send Thêr Wêta, thêr after send thisså Setma makad.

1. Allera mannalik wêt, thât i sin bihof mot, men wárth ámmun sin bihof vnthalden, sa nét nën man hwat er akil dva vmbe sin lif to bihaldande.

2. Alte elte minniska werthat drongen a bûrn to têlände, wárth that wèrth, sa nét nim man wath árges thérof kvme mei.

3. Alrek wêt thât-i fry ānd vnforlêth wil léva, and that ôre that âk wille. Umbe sekur to wésande send thesa setma ānd domar makad.

Thât folk Findas heth âk setma ānd domar: men thissa ne send navt nëi tha rjucht, men alléna to bûta thêra prestera ānd forsta, thana send hjara stâta immerthe fvl twistpalt ānd mord.

1. Sahwarsa imman nâd heth ând hi ne kan him selva navt ne helpe, sa moton tha fämna thât kvndich dva an tha grêva. Thérfar thât et en stolte Fryas navt ne focht thât selva to dva.

2. Sa hwa ârm wárth thrvch tham hi navt wárka nil, thër mot to thât lând ut drêven wertha, hwand tha lâfa ānd loma send lestich ând ârg tânkande: thèrvmbë âch mân to wårane tham.

3. Jahwêder jong kerdel âch en brud to sêka ând ia er fîf ānd twintich sa âcht-er en wif to hâva.
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' and twintich, and heth er nen engå, sa ech ek man him ut sin hus to weerane. Ta knápa áchon him te formyda. Nimth er thán nach nen engå, sa mot man hin dàd sèga, til thju hi ut of lande brude and hir nen argenese nêva ne méi.

5. Is hwa wrak, thán mot-er avbèr sèga, that nimman fon him to frésane nach to duchtane heth. Sá méi er kvma hwéir er wil.

6. Plécht er ñaternéi hordom, sá méi-r fluchta, ne flucht-er navt, sá is er an tha wërke thyr bitroçna vrléten, and nimman ne méi helpa him.

7. Sahwersa ámmon eng god heth, and en ñther likt that therméte that i him thérán vrfate, sa mot-i thät thrja vyrjelda. Stéþlth-i杰is reis, thán mot hi néi tha tinnlánnum. Wil thene bistélnhe him fry jéva, sa méi-r thät dva. Tha bërth et wether sa ne méi nimman him frydom jéva.

THISSA DOMAR SEND MAKAĐ FARA NÝDICA MANNISKA.

1. Sa hwa in hæste mode tha ut nid an nen otheris leja brekth, ågna ut ståt, jëftha thoth, hok thät et sy, sa mot thi lêtha bitallja hwat thene lêdar askth. Ne kan hi hät ni dva, sa mot-er avbèr an im dën wertha, sa hi an thene ôre dëth. Nil hi thät navt ut ne stonda, sa mot-i him to sina burch-sam wenda, jef-i inna yser jëftha tin lånna méi werka til sin skeld an sy, néi thër mëne dom.

2. Jef ther imman fvynden wärth alsa árg that-i en Fryas felth, hi mot et mit sina lif bitallja. Kan sina burch-sam hin far altid nei tha tinlåna helpa èr er fat wrde, sy méi thät dva.

3. Sahwersa thi bona méi biwisa mith vrkanda 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 threefold. 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 vnluk skén is, sa skil hi fry wësa, men bërth et jetta réis, sa mot-i tach néi tha tinlánunum, til thju män thër thrvch formitha all vnerimde wrëka and fëitha.

This send Domar fara Horninga.

1. Hwa en òtheris hvs ut nid thene råde hön anstekt nis nën Fryas, hi is en horning mith basterde blod. Méi män hin bi thër dëd bifara, sa mot män hin vppet fjvr werpa. Hy méi fiya sa-r kän tach närne skil-i sëkur wësa fara wrëkande hand.

2. Nën afta Fryas skil ovira misslëgs sinra nêste malja nach kalta. Is hwa misdëdoch far-im selva, tha navt frëselik far en óra, så méi hi him selva riuchta. Wårth-i alsa árg that er frëselik wårth, sa mot män-t anda grëva bara; men is thër hwa thër en òther åfterbákis bitighat in stëde fon-t to dvande by tha grëva, tham is en horning. Vpper märk mot-i anda péle bvnden wrde, sa that et jong folk im anspéja méi; åfter ládath män him overa märka, men navt néi tha tinlåna, thrvch that en éreråwer ák is to fråssé.

3. Sahwersa thër énis immán wëre sa árg that i vs gving vrrëde by tha fyand, páda ánd to páda wes, vmbe vsa flyburga to naka, jeftba thes nachtis thérin to glupa, tham wëre allénawrocht ut Findas blod. Him skolde män mota barna. Tha stjurar skoldon sin män ánd al sina sibba néi en fër ëland mota bränga ánd thër sin ask forstuva, til thju-r hyr nën feninige krûdon fon waxa ne müge. Tha fámna moton thân sin nâm utspéja in vr al vsa ståta, til thju nën bårn sin nâm ne krëje and tha alda him müge 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 nèd was kvmen an sin stèd. Nw wèron hyr thèr människa thèr-ek en buda kèren stèlon fon asvndergane ëjnhèra. Tha hj a wrdon alle fat. Nw gong thene ërosta to ñd brocht thene thjaf by thà skelte. Tha fàmna thèr-vr këntande sëidon allèrweis, that i dèn hède nèi rjucht. Thì òra nom thene thjaf thàt kèren of ñd lèth im forth mìth frèto. Tha fàmna sëidon, hi heth wel dèn. Men thì thredde ëjnhèr gvnq nèi thà thjaf sin hus thà. Assèr nw sach ho nèd thèr sin sètel vpstàlth hède, thà gvnq hi to bàk ñd kèrde withèr mìth en weìn fòl nèdþrestum, thèr hi nèd mìth fon thère hérđ of driwe. Fryas fàmna hèdon by hìm omme wàrath ñnd sin dèd an dat èvge bòk skréven, dahwìle hj a al sina lèka ut fàchth hède. Thju èremoder wàs et sèid ñnd hju lèt hèt kvnndich dva thrvch thàt èle lánd.

THAT HYR VNDER STAT IS IN UT THA WAGAR THÈRE
WARABURCH WRITEN.

(Zie plaat I.)

Hwat hyr boppa stàt send thì tékna fon thàt jol. Thàt is thàt forma sinnebild Wr.aldas, òk fon t-anfang jefsha-t bjin, wèrut tid kèm, thàt is thene Kröder thèr èvg mìth thàt jol mot ommehlàpa. Thana heth Frya thàt stand-skrift màkad, thàt hj a brukte to hira tex. ThÀ Fàsta èremoder wère, heth hju-r thàt run jefsha hlàpande skrift fon màkad. Ther Witkëning thàt is Sékëning, Godfrèiath thene alda heth thèr asvndergana telnomar fon màkad fàr stand ñnd rvnskrift bède. T is thèrvmbè navt to dòrk thàt wi-r jèrliks ènis fèst vr fyrja. Wy mògon Wr.alds èvg thank to wys thàt hi sin gàst sa herde in vr vaa òthla heth fàra lètn. Vnder hira tid heth Finda òk 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 I.)

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 modcl Frya formed the set hand which she used to write her Tex. When Fastawas 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.
utfynden, men þat wære sa hægfærende þand fyl mith frisla þand krolum, þat tha afterkvmanda þerof thja bitjudnesi ring vrlêren hâve. Afternei hâvon hja vek skrift lêred binoma tha Finna, tha Thyrjar þand tha Kerekander. Men hja niston naut god, þêt-et fon et jol mákad was þand þat-þet þerumbe altid skrêven wrde moote mith son om. Thérby wildon hja þat hjara skrift vnlêsêr skolde wësa far ora folkum, hwand hja hâvath altid hêmnessa. Thus to dvanda send hja herde fon-a wis râkath, thérêtha, þat ta bårn tha skriftun hja-rar aldrum amper lêsà en múgs; dahwile wy vsa alderaldesta skriftun évin rëd lêsà múgs as þéra þer jester skrêven send.

Hir is þat stand skrift, thérvnder þat run skrift, forth tha tâlnomar a byder wisa.

(Zie plaat II.)

THÁT STÉT VÝ ALLE BURGUM ESKRÆVÆN.

Ér thère ãrge tid kêm was vs lând þat skënneste in wr.alda. Svnne rèc hager ãnd thér was sjelden frost. Anda bâma ãnd þrejon waxton frûgda ãnd noéhta, thér nw vrlêren send. Among tha gãrs-séðum hedon wi naut alena këren, ljaver ãnd blyde, men âk swete thér lik gold blikte ãnd þat mân vndera svnnastrëla bakja kvste. Jéron ne wrde nàvt ne telath, hwand þat éne jër was alsa blyd as et òthera. An tha éne side wrdon wi thrvch Wr.aldas sê bisloten, hwërvp nèn folk buta vs naut fara ne mochte nach kvnde. Anda òre side wrden wi thrvch þat brêde Tvisklând vmtunad, hwër thrvch þat Findas folk navt kvsma ne thrådon, fon ovira tichta walda ãnd ovir it wilde kwik. By môrne paldon wi ovir it ute ende thes aster-së, by évind an thema
Avat hif boppa stat sendte tekna lot ratiol ratiol form sinne bild wral das. akton tan aia iestat biin wrut tid kem. ratiol ratiol er ovom mir ratiol mogommelæ. kanal er tria ratiol stand skrift, kægia brukte to líka tex. ra gasta ere moder were aér kiu s ratiol run iestat ðapandke skrift lot makad. er wiikeninga. ratiol er synen in god. freia r. iegald. aier her a synon aana tel nomar lot makad iar stand and run skrift bede. tís kervumbe navtood for ratiol wiikliks enis test uf líria. wí myg on wrałda evo kæntowia kægis in gast sa kerd. im vea eða ke ða laðen. under á ratiol aër tinda alle skrift ði ustunden. men ratiol were sa kætdar lande and tvi mir krisla and krolum kæsa æsterkumanda ærøl kiu bitivo nese ria veleren have. álærnei laven kiaa ves skrift lered binoma ra kæna. ra kæriar and ra kækalandar. men kia niston navtood hatet lot ist lot makad was andhat. kervumbe altid skrewen j makad.
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 unwise, 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, Duitschland), 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
middelsé, alsa vi buta tha littiga wel twelif gráta swete riustrama hédon, vs thrvch Wr.alda jéven vmb vs land elte to haldane ánd vmb us wigandlik folk tha wéi to wisana nei sina sá.

Tha owira thissar rin strama wrdon tomet algadur thrvch vs folk biséton, ák tha fjelda an thju Béne fon t éna ena alon et óre ende thá.

To jenst-vr tha Dénsamarks ánd that Juttarländ hédon wi folkplantinga mith en burchfám, dana wonon wi kåper ánd yser, bijvaka tár, pák ánd svma ór bihof. To jenst vr vs formélich Westland thér hédon wi Brittanja mith sina tinnlåna. Brittanja thát was thát lánd thera bannalinga, thér mith hulpe hjarar burchfám wéi brith wéron vmbe hira lif to biháldana. Thach for that hja navt to bák kvma ne skolde, warth er érost en B to féra hjara står priked, tha bana mith råde blod farve ánd tha óra misdéðar mith bláwe farve. Buta ánd bihalva hédon vsa stjurar ánd kápljvmd méni loge anda héinde Krékalanda ánd to Lydia. In vr Lydia thér send tha swarta minniska. Thá vs lánd sá rum ánd grát wére, hédon wi félo asondergana námom. Théra tham saton blásthen tha Dénsamarks wrdon Jutta hétan, uþhávede hja tomet navt owers ne dédon as barn-stén juta. Hja tham thér saton vppa ëlanda wrdon Létne hétan, thrvchdam hja mést al vrlétan lëvadon. Alle stránd ánd skor hémarr fon-a Dénsamarks alont thère sàndsfal nw Skelda wrdon Stjurar,* Sèkam-par,*ánd Angelara † hétan. Angelara sá hétan mån to fora tha butafiskar vmbe that hjaalan mith angel jefta kol fiskton ánd nimmer nén netum. Théra thér thåna til tha héinde Krékalanda sáton, wrdon blát Kådhémmar hétan, thrvch tham hja nimmerthe buta foron. Théra thér in da hágé marka sáton, thér anna Twisklanda pålön, wrdon Saxmannaha hétan, uþhávede hja immer wépned wèron vr thát wilde kwik ánd wrvildardas Britne. Thér to

* Stjurar, Sturil. † Sèkampar, Sisamtri. ‡ Angelara, Angil.
Sea; so that besides the small rivers we had twelve large
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 in-
habited by our people, as well as the banks of the Rhine
from one end to the other. Opposite Denmark and Jut-
land 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 mer-
chants 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 no-
thing 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 Angel-
aren (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 Sax-
mannen, because they were always armed against
the wild beasts and the savage Britons. Besides

* Sjurur, in Latin Sturii.
† Sthlimper, in Latin Sicambri.
‡ Anglera, in Latin Angii.
boppa hēdon wi tha nōma Landsāton, Mārsata, * and Holt-jefta Wodsāta.

Ho ARec Tid Kām.

Hēl thene sūmer was svnne åftere wolkum skolen, as wilde hja irtha navt ne sja. Wind reston in sina bōdar, werthrvech rék ånd stom lik sēla boppa hus ånd polon stand. Loft wārth althus drov ånd dimme, ånd inna tha hirta thēra mānniska was blydiskip nach frūchda. To midden thisre stilnise fāng irtha an to bēvande lik as hju stārvande wēre. Berga splyton fon ekkorum to spējande fjvr ånd logha, óra svnkon in hira skāt del, ånd thēr hju érost fjualda hēde; hējade hju berga vppa. Aldland † trvch tha stjurar Atlant hēten svnk nyther ånd thēt wilde hēf stāpton alsa nāka wr berg ånd délon, that ella vndere sē bīdvlwen wēre. Fēlo mānniska wrdon in irtha bidobben, ånd fēlo thēr et fjvr vnkēmen wēron, kēmon thērnei innet wēter vm. Navt allēna inda landa Êndas spēidon berga fjvr, men åk in-t Twisk-land. Walda bārnadon thērthrvech åfter ekkorum ånd thā wind dāna wēi kēm, thā wājadon ves landa fvl ask. Rınstrāma wrdon vrlēid ånd by hjara mvda kēmon nēja ēlanda fon sand ånd drivande kwik. Thrju jēr was irtha alsa to lydande; men thā hju bēter wēre macht mān hira vvnda sja. Fēlo landa wēron vrvnken, óra uta sē rézen ånd thēt Twisk-land to fāra-n halfdēl vntwalt. Bānda Findas folk kēmon tha lētogsaa rumtne bifāra. Vsa wēibritne wrdon vrdelgen jefta hjā wrdon hjara harlinga. Thā wārth wākandum vs dūbbeld boden ånd tid lērd vs that ēndracht vsa stārikste burch is.

Thit stēt inna Waraburch by thērre Aldegā
MVDA WRYT.

Thju Wāraburch nis nēn fāmnaburch, men thēr in wrdon

* Mārsata, Marcadii. † Aldland, Atlantia.
these we had the names Landsaten (natives of the land), Marzaten (natives of the fens), and Woud or Houtzaten (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 Atlantis.
alla uthemeda ånd vrelandeska thinga wrath, thér mitbrocht binne thrvch tha stjurar. Hju is thri péla, thát is en half ty sudwrath fon Médén-sblík légen. Alsa is thát förword: berga nygath thinna krunna, wolka ånd stráma wén. Jes Skénland* blöst, slávona folkas töppath vvpat thin klát, o Frya.

Alsa is thju skédnnesa.

100 ånd 1 jér † néi that åldland svnken is, kém thér ut-et ásta en folk wéi. Thát folk was vrdřeven thrvch en öther folk, åfter åfter twisk land kréjon hja twispalt, hja skifton hjara selva an twam hápa, ek hér gving sines wéiges. Fon-t éne dél nis nén tál to vs ne kemen, men thát öre dél fyl åfter to vs Skénland. Skénland was sunnich bifolkath, ånd anda åfter-kåd thát sunnichste fon al. Thérvmbe machton hja-t svnder strid wrrwinna, ånd uthåwede hja öwers nén létth ne dédon, nildon wi thérvar nén orloch ha. Nw wi hjam håvon känna léréd, så willath wi ovir hjara sédä skriwa, åfternéi ho-t vs mith hjam for-gungen is. Thát folk was navt ne wld lik fëlo slachta Findas, men élík anda Ëxpita-landar, hja hávath prestera lik tham ånd nw hja kårks hâve åk byldon. Tha prestera send tha éngosta héra, hja hétón hjara selva Mágjara, hjara aller ovirste hét Magy, hi is hâvedprester ånd kéning mith én, allet öre folk is nul in-t siffer ånd ellík ånd al vnder hjara wéld. Thát folk nérth navt énsis en nôme, thrvch vs send hja Finnas hétén, hwand afskén hjara färsta algadur drov ånd blodich send, thach send hja thér alsa fin vp, that wi thér bi åfter ståne, forth ne send hja navt to binydane, hwand hja send slávona fon tha presterum ånd jeta fél árger fon hjara méninja. Hja ménath that ella fël kvada gáston is, thér indu mánniska ånd djara gluppe, men fon Wr.aldas gást néton hja nawet. Hja hávath sténe wépane, tha Mágjara kápra. Tha Mágjara tellath that hja tha árge gáston

* Skénland, Scania, Scandinavia. † 219–3101–3992 v. Chr.
THE BOOK OF ADELA'S FOLLOWERS.

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

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

*Skoland or Scandinavia.  †2193 – 101 is 2092 before Christ.
banna and vrbanna migli, thér vr is-t folk ólan in ange frése and vppira wéss nis nimmer nën blydskip to biajan. Thá hja god sæten wéron, sochtan tha Magjara athskip bi vs, hja bogadon vp vsa táll and sédum, vp vs fjá and vppa vs ysere wépne, thér hja gárn to fori hjara goldun and sulvere syrhedum wandela wilde, and hjara tjoth hil- don hja immerthe binna tha pélon, men thät vrskalkton vsa wákendom. Achtantich jér fórther, just wér-et joll- férste, thér kémón hja vnwarlinge lik snéi thrvch storme- wind dréwen ovir vsa landa to runnande. Thér navt fía mächtan wrdon vrdén, Frya wárth anhropen, men tha Skénlandar hédon hira réd warlásed. Thá wrdon kráfts samlath, thrí pélnun fon Goda-hisburch* wrdon hja wíther stonden, tha orloch bîlèv. Kát jefta Káter-inne, alsa bête thju fâm, thér burchfám to Goda burch was. Kát was stólte and háchsfránda, thervmbe ne lét hju nén réd ni follistar anda Moder ne fréja. Men thá tha burchhéra thát fáta, thá svndon hja selva bodon nèi Texlánd nèi thère Moder thá. Minna alsa was thère Moder-is nôme, lét ála tha stjurar mãoja and al-et othera jongk folk fon Ast-fyland and fon tha Dènnemarkum. Ut thesse tocht is thju skydnese fon Wodin berm, sa-r vppa burgum wryten is and hir éskrèven. Anda Alder-gámude† thér reste en alde sèkáníng. Sterik was sin nôme and thà hrop vr sina dèda was grát. Thisse alde rob héde thré nèva; Wodin thene alldeste hémde to Lumka-mákkja‡ bi thère È-mude to Ast-fyland by sin eldrum t-us. Ènes was er hérman wést. Tûnis and Inka wéron sèkámper and just nw bi hjara fáderja anda Aldergá-mude t-vs. As thà jonga kámpar nw bi ekkórum kémón, keron hja Wodin to hjara hérman jefta kâning ut, and thà sèkámpar kér- ron Tûnis to-ra sèkáníng and Inka to hjara skelte bi thér nacht. Tha stjurar gyngon thà nèi tha DènnemarCARD fàra, thér námon hja Wodin mith sin wigandlika.landwér in.

* Goda-hisburch, Gothenburg.
† Alderga, Ouddorp (bij Alkmaar).
‡ Lumkamákja bithère Emuda, Rumbod.
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 Junifeest, 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 (Scandinaviens) 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 Eremoeder. 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-bisburch is Gothenburg.
† Alderga is Ouddorp, near Alkmaar.
‡ Lumkamakja bithère Emuda is Emden.
Wind was rum ánd alsa wéron hja an en Améring* to Skénland. Thá tha northeska brothar ra selva by-m fogath héde, délde Wodín sin weldich hér an thri wiga. Frya was hjara wépenhrop ánd sá hi bákward sloch tha Finnen ánd Mágjara as of et bárn wéron. Thá thene Mágy fornóm ho sin ljvd al ombrocht wrdon, thá sand hi bodon mith stáf ánd krone. Hja séidon to Wodín, o thv alra grátste théra kánningar, wi send skeldich, thach al hwat wi dën háve is ut néd dën. Je mène that wi jvw brothar willengklik anfáit háve, men wi send thrvch vss fyanda forth-fétereth ánd thi alle send vs jeta vppa hakka. Wi hávath often helpe an thinre burchfám fréjath, men hja neth vs navt ne meld. Thene Mágy séith, så hwersa wi ekkórum to tha hálte vrdva, så skilun tha wilda skęp- hárdar kémon ánd vs algádur vrdva. Thene Mágy heth ful rikdom, men hi heth sjan that Frya weldiger is as al vss gáston et sémíne. Hi wil-sin háved in hira skút del ledsa. Thv bist thene wigandlíkste kánining írthas, thin folk is fon yser. Warth vss kánning ánd wi alle willath thin slávona wésa. Hwat skolde that ér-rik fár-i wésa, aste tha wilda wither to lák driwa koste, vss séfyra skolde-t röndblaása ánd vss mára skoldon jv vral fárut gá.

Wodín was sterik, wostánd wigandlík, men hi nas navtklár sjande, thérthrvc wárth i in hjar méra fýngen ánd thrvch thene Mágy kroneth. Rju féló stjurar ánd land-wérar, tham thisse kër navt ne sinde, brúdon stolkés hinne, Kát mith némande, men Kát thér navt to fára thére Moder ner to fára thére mén acht forskine nilde, jompade wr bord. Thá kêm stornewind ánd fêtére tha sképa vppa skorra fonna Dennymar kum del svnder enkel man to mistane. Afternéi hávon hjathastrét Kátsgat† hétén. Thá Wodín kroned was, gvng-er

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* Améring, nog in N.-Holland in gebruik, beteekent daar: ademtocht.
† Kátsgat, het Kátsgat.
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 Burgtsmaagd 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

*Ampering, still in use in North Holland to signify a breath or a twinkling of an eye.
† Kattegat is the Kattegat.
vppa wilda lós; thi wéron al rutar, lik een héjel buje
kémon hja aju Wodin-is hér, men lik en twyrne wind
wendon hja omme ãnd ne thvradon ná wíther forskina.
As Wodin nw to bák kêm, jæv theneg Mágý him sin
toghater to-n wíf. Afternei wárh-i mith krúdon birékad,
men thér wéron tawerkrúdon móng, hwand Wodin warth
bi grádum alsa sór vrmétan, that-i Frya and Wraldas
gást miskána and spota thvrade, thawyla hi sin frya hals
bog to fára falska drochten-likande byldum. Sií rin
hilde sjvgun jér, thá vrdwind-ir, Thene Mágý sèide that-
ær mong hjara godon* vpmimeth wére, and that hi fon
thér over hjam welda, men vs folk lakton vmbe tin tál.
Thá Wodin en stótt wèi wést hede, kém thér twispalt, wí
wildon en òra kâning kjasa, men thát nilde thene Mágý
navt me hengja. Hi wèrde that et en rjucht wère, him
thrvcch sina drochte jèven. Buta and bihalva thissa twist,
sa was thér jet-ën emong sin Mâgjara and Finna, thér Frya
ner Wodin èra navt nilde, men thi Mágý dède as-t im
sind, hwand sin toghater hede en avn bi Wodin wvnen,
and nwilde thene Mágý that thisse fon en hâge kom-of
wësa skolde. Thawyla alle sanade ãnd twista, krónade hi
thene knáp to kâning ãnd stálade hin sels as foged ãnd
foramond jefta rëdjévar an. Thera thér már hildon fon
hjara balg as fon thát rjucht, tham léton him bidobba,
men thá goda brúdon wèi. Fèlo Mâgjara fiodon mith
hjara ljvda bák ward, ãnd thá stjurar gvungon to skip ãnd
en hér fon drista Finna gvngen as rojar mitha.

Nw kvmath tha skédnese fon nèf Tûnis ãnd sin nèf
Inka érost rjucht vppet pat.

Thit ella stet navt alléna vpper Waraburch men ok
to thère Burch Stavia, thér is Lidsen aftere
have Fon Stavre.

Tha Tûnis mith sinum sképum to honk kéra wilde, gvng-i
theft forma vppa Dânnemorka of, men hi ne macht thér navt

* Wodin, Odin, Wodan.
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 idola. But besides this dispute there was one between the Magyars and Finus, 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, thät hede thju Moder bisjowath. Ak et Flyland ne macht-er naut ne landa änd forth närne. Hi skold alsa mith sinum ljvдум fon lek änd brek omkomth hâve, thär vmbe gvangen hja thes nachtis tha landa biråwa änd såra bi dei. Alsa alinga thäre käd forth farande ké-mon hja to thäre folkplating Kâdik,* althus hêten vmbe that hjara have thrvch éne stênene kâdik formath was. Hir selladon hja allerhanne liftochtia, men Tutja thju burchfam nilde naut dája that hjara-ra selva nither setta. Thâ hja räd weeron krei Jon hja twist. Tunis wilde thrvch thju strête fon tha middelsé vmbe to färane fär thara kâning fon Egiptalandum, lik hi wel êr dên hêde, men Inka sêide, that-i sin nocht hêde fon al et Findas folk. Inka mënde that er byskin wel en bach dël fon Atland by wyse fon éland vrbiléwen skolde wêsa, thër hi mith tha ljvдум frëthoch léva machte. As tha bêda nêva-t-althus navt énes wrde koste, gving Tunis to and steke en råde fône in-t stránd, and Inka éne bláwe. Thër âfter macht jahwêder kjasa, hwam ek folgja wilde, and wonder, by Inka thér en gryns hêde vmbe tha kâningar fon Findas folk to thjanja, hiþon tha mästa Finna änd Mâgjara ovir. As hja nw thät folk tellath ând tha skêpa thër néi dêlahth hêde, tha skêdon tha flåta fon ekkorum; fon nêf Tunis is âfternei täl këmen, fon nêf Inka ninmer. Nêf Tunis for allinggen thère käd al thrvch thju porte thære middelsé. Tha Atland svnken is, was-t-inna middelsé ra owera ak ârg to gvingen. Thêr thrvch weeron thêr félo mânniska fon-t Findas land néi vsa hêinde änd fêre Krêklanda kvmen änd ak félo fon Lyda-his land. Thêr åjn weeron ak félo fon vs folk néi Lydas land gvingen. Thêt ella hêde wrocht, that tha hêinde änd fêre Krêklanda far thêt weld hère Moder vrlêren was. Thêt hêde Tunis vp rekned. Thérmbe wilde hi thër en gode hâve kjasa änd fon ther ut fara

* Kâdik, Cadiz.
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 Tuntis 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 fära, men thrvchdam sine flåte ånd sin folk sa wanåven utsagon, mëndon tha Kådhémer that hja råwera wëron, ånd thérvmbе wrdon hja vral wërath. Tha to tha lesta këmon hja an to Phonisivs kåd, that wére 100 ånd 93 jër * nèi åtlænd svnken is. Nèi bi thère kåd fvn-
don hja en åland mith twam diapa alinka, alsa-t as thrju ålanda utsach. Vppet midloste thëra staldon hja hjara skula vp, åfternèi bvwadon hja thér en burchwal om to. As hja thérän nw en nòme jëva wilde, wrdon hja vnènes, svme wild-et Fryasburch hëta, òra Nèf tûnia, men tha Mågjara ånd tha Finna bådon thât skolde Thyrhisburch† hëte. Thyr‡ alsa héton hja én hjarar drochtëna ånd vppe tham-is jërdëi wëron hja thèr land, to wither-jeld wìldon hja Tûnis ëvg as hjara kåninë bïkânne. Tûnis lët im bilësa ånd tha òra nìldon thèvr nèn orloch ne hä. Tha hja nw god sàton, tha sandon hja svme alde stjvrrå ånd mågjara ana wål ånd forthnéi thère burch Sydon, men that forma nìldon tha Kådhémar nawët fon-ra nèta. Thv bist fërhémënda swårvar sëidôn hja, thér wi naut hachts ne müge. Tha thè wi hjam fon vsa ysersa wëpne vrsella wilde, gvnq to lersta ella god. Êk wëron hja sër ny nèi vsa bårnstënum ånd thât frëja thèr nèi nam nèn ende. Men Tûnis thèr fërsjande wëre, bårde that er nèn ysersa wëpne ner bårnstëne mår hède. Tha këmon tha kålplvjåd ånd bådon hi skolde twintich skëpa jëva, thèr hja alle mith-a finneste wërum tho hrëda wilde, ånd hja wìldon him alsa fëlo ljvda to rojar jëva as-er jërde. Twë-lif skëpa lêt-i-to hrëda mith win hvning ånd tomkåd léther, thèr bi wëron tåmar ånd sitlun mith gold wrtëin sa mån hja nìnmer nède sjan. Mith al thi skât fyl Tûnis thät Flymar binna. Thi grëvaman fon Westflyland wårth thrvch al thessa thinga bigåstered, hi

* 2193-198 = 2000 v. Chr.    † Thy rhis burch, Tyrus.
‡ Thyr, 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 Phoenician 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 Neestunia; but the Magyars and Finns begged that it might be called Thyrisburgt.

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 Westflyland that he induced

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* 2103-103 is 2000 years before Christ.  † Thyrisburgt is Tyre.  ‡ Thyr is the son of Odin.
wrochta that Tūnis bi thère mvde fon-t Flymar en loge byvva máchté, Æsternéi is thju stéd Almanaland* heten ãnd thà mark thér hja Æsternéi to Wyrringgå† vp wandelja machton tolétmark. Thju Moder rède that wi ra ella vrkápja skolde buta ysere wèpne, men màn ne melde hja navt. Thà thà Tyrjar thús frys spel hédon, kémon hja álan wíther to farand vsa wèron sà héinde as sèrè vsa ajn sè-kâmpar to skådne. Thèrâftèr is bisloten uppér mèna acht, jèrlíkes ajvgun Thyrjar sképa to to lètane ãnd navt mar.

HAVAT THÊR OF WREDEN E.

Inner northlikste herne fon tha Middelse, thèr leds en èlând by thère kâd. Nw kémon hja thât a káp to frè-jande. Thèrvr wårth ene mèna acht biléid. Moder-is rèd wårth wnnnen, men Moder sách ra lyast fér of. Thèrvmbe mènde hju that er nèn kwå an sték, thach as wi Æsternéi sågon ho wi misdèn hède hàvon wi thât èlând Misseljja‡ hèten. Hirâftèr skil blika ho wi thèr to rède hède. Thà Gola,§ alsa heton tha sândalinga prestera Sydòn-is. tha Gola hédon wel sjan thet et land thèr skaes bifolkad was ãnd fèr fon thère Moder wère. Vmb ira selva nw en gode skin to jèvane, lèton hja ra selva in vsa tål ana trowe wydèna hèta, men that wère bètre wèst, as hja ra selva fon thère trowe wendèna nòmath hède, jefta kirt wei trjuwendne lik vsa stjurar lètèr dèn hàve. Thà hja wel sèton wèron, tha wandeldon hjara káp-ljuda skêne kâpre wèpne ãnd allerkéja syrhédon to fara vsa ysere wèpne ãnd wilde djara huda, wèrfon in

* Almanaland, Ameiland.
† Wyrringgå, Wieringen.
‡ Misseljja, Marseille.
§ Gola, Galil, Gauloa.
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.
* Missellia is Marseilles.
* Wyringa is Wieringen.
* Gola are the Galli or Gauls.
vsu suder landa fëlo to bikvma wëron. Men tha Gola
fyradon allerhâna wla drochtenlika fërsta and to tyadon
tha kadhëmar thêra thrvch todvan hjarar horiga mangh-
êrtne and tha swët hëd fon hjara fininnige win. Was thêr
hwa fon va folk thëret alsa ârg vrbrud hêde, that sin lif in
frëse kêm, than âenadon tha gola him hul and foradon him
nei Phonisja, that is palmland. Was hi thêr seten, than
most-i an sina sibba and ótha skriwa, that-et land så god
were and tha människa så luklik, as innmân bin selva
mocht forbyle. A Brittannja wëron rju fëlo manna, tha
lith wiva, tha tha Gola that wiston, lëton hja alvéis mangh-
êrtne skåka and thessa jayon hja tha Britne vmb nawet.
Thach al thissa manghêrtne weron hjara thjansterum,
thêr tha bern fon Wrâlda stolon vmb-ar an hjara falske
drochtne to jëvane.

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

And ho wi thêr thrvch al vsu súderlanda and Brittanja
anda Gola vrilëren hâve.

Bi thêre Sûder-rën-myda and thêre Skelda, thêr send
sjvgum âlanda, nômath nei Fryas sjvgum wâksâmks thérre
wêk. Middel vppet ène âland is thju burch Walhallagâra,*
inut tha wâgrum thêra is thju folgjande skëdnesse writen.
Thêr bvppe stêt: lês, lër and wâk.

563 jërf nei âldland svnken is, sat hir en wise burch
fâm, Min-erva was hira nôma. Thrvch tha stjurar
Nyhellênja tonômath. This tonôma was god kêren,
hwand tha rëd, thêr hju lënade, was ny and hel bvppe
alle ótherum. Overa Skelda et thêre Flyburch sat Syrhêd.
Thjus fâm was fyl renka, skên was r-anhlith and kwik was

* Middelburg.
† 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 Phonisias, 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 Burgtmagdern Kalta and Minerva,

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 Atlantia—that is, 1600 years before Christ—a wise town priestess presided here, whose name was Minerva—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 tynge, men thi rød thør hju jef, was immer in thjustere worde. Thør vmbre warth hju thrvch tha stjurar Kálta hêten, tha landsâta ménadon that et érnôma wêra. Inna útrostte wille thøre vrsturvene Moder stand Rôsa-mvda thet forma, Min-erva thet twède ând Syrhêd thet threddè as folgstere biskreven. Min-erva nède thør nèn wit fon, men Syrhêd was er thrvch knaked. Lik en wrlandeske forstinne wilde hju ërath frésath ând bêden wêsa, men Min-erva wilde enkel minth wêsa. To tha lesta kémon alle stjurar hiri hjara held bjada, selva fon tha Danmarka ând fon t Flymar. That vvnnde Syrhêd, hwand hju wilde bvppe Min-erva utminthja. Til thju mân en grôte thànk ovir hira wâkendum hâva skolde, myk* hju ennen hôna vpper fâne. Tha gvng Min-erva to ând myk en hårder hvnd ând en nachtul in vppira fâne. Thene hvnd sëide hju wàkt ovir sin hér ând ovira kidda ând thene nachtul wàkt ovira fjelda til thju hja thrvch tha muss naut vrdên ne wrde. Men thene hôna neth far nimman frjundskip, ând thrvch sin vntocht ând hâchfârenhêd is er vaken thene bâna sinra nêista sibba wrden. As Kálta sach that er wärk falikant ut kêm, to gvng hju fon kwad to årger. Stolkes lêt hju Mâgjara to hiri khma vmbre tâwery to lárane. As hju thér hira nocht fon hêde, werpte hju hira selva and ârma théra Golum, thach fon al thî misdêdon ne macht hju naut bêtre ne wrde. As hju sach that tha stjurar mår ând mår fon iri wêke, tha wilde hju ra thrvch frëse winna. Was tha mûne fvl ând thene sê vnstumich, tbân hlip hju over et wilde hefs, tha stjurar to hropane that hja alle skolde vrğûn, sahwersa hja hiri naut anbidda nîlde. Forth vrblinde hju hira âgûn hôwêr thrvch hja wêter fori land ând land foriwêter hildon, thérthrvch is mâni skip vrvgungen mith mân ând mus. Òppet forma wêrôrstè tha al hira landsâta wèpned wêron, lêt hju bárga bjar skânka, in thât bjar hêde hju táverdrânk dên. As et folk uv algadur

* 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-era second, and Sijrhed third in suc-
cession. Min-era did not mind that, but Sijrhed was very
much offended. Like a foreign princess, she wished to be
honoured, feared, and worshipped; but Min-era 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-era. In order to give an impression of
her great watchfulness, she had a cock put on her banner.
So then Min-era 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.

*Myk is a word still used in Walcheren.*
drunken wère, gvng hju bvppe np hira stridhros standa,
to lênande mith hira hole tojenst hira spêri, mórnerâd ne
kv navt skêner. Tha hja sacht that alle ðgon vpper fas-
tigath wéron ëpënde hju hira wêra ând kêth, svnum ând
thogatrum Fryas, i wêt wel that wi inna lerste tyd fâl lek
ând brek lêden hàve, thrvchdam tha stjurar navt lônger
tvme vmb vs skrîfflît to vrsla, men i nête navt hwêr-
thrvch et kvmen is. Lông hâv ik my thér vr inhalden,
thach nô kân-k-e tnâv lônger ân. Hark then frjunda til
thju i wêta mûge hwêrnêi i bita mêi. Anda ðra syde
thère Skelda hwêr hja tomet tha fêrt fon alle sêa hâve,
thêr màkhath hja hjvd ðegon skrîfflît fon pompa blêdar,
thêr mith sparath hja lînent ut ând kànnath hja vs wel
miste. Néidam thât skrîfflît màkja nô alti vs grâteste
bydriv wêst is, så heth thju Moder wilt that mân et vs
léra skolde. Men Minerva heth al et folk bihexnath, jes
bihexnath frjunda, ivin as al vs fêja thât lâsten sturven is.
Er-ut mot-et, ik wil thi tella, nas-k nên burchfâm ik
skold et wel wêta, ik skolde thju hex in hjara nest vr-
barne. Tha hju thi lerste worda ut hêde, spode hju hira
selva nêi hira burch tha, men thât vrdrvnken folk was
althus dênera bigâstered, that et vr sin rëde navt mocht
to wâkane. In dvl-dryste iver gvngon hja overa Sand fâl
ând nêidam nacht midlerwil del strêk gvngon hja evin
drist vpper burch lôs, Thach Kàlta miste al hwither hira
dol, hwand Minerva ând hira fâmna ând tha foddik wrdons
alle thrvch tha râpps stjurar hreth.

HIRBY KVMTH THA SKÊDNESSE FOM JON.

Jon, Jôn, Jhon ând Jân is al ên mith jêven, thach thet
lêit anda utsprék théra stjurar, thér thrvch wenhêd ellas
bikirte vmbit fâra ând hard hropa to mvgane. Jon thât
is jêva was sêkêning, bern to-t-Aldergâ, 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 Minerva 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 Sandfai, and as night came on they burst into the citadel. However, Kalta again missed her aim; for Minerva, her maidens, and her lamp were all saved by the alertness of the seamen.

**WE NOW COME TO THE HISTORY OF JON.**

Jon, Jón, 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. Jón—that is, "Given"—was a sea-king, born at Alberga, who...
fåren mith 100 Ænd 27 sképum, tohréth får en gróte buta-
reis, rik to léden mith bårnstén, tin, káper, yser, léken,
linnent, flit, fámna flit fon otter, béver, Ænd kanina hér.
Nw skold er fon hir jeta skrifilt mith nimma ; tha to Jon
hir kém Ænd sach ho Kálta vsa rom rika burch vrdén héde,
tha wärther så uter méte heftich, that er mith al sinum
ljudum vpper Flyburch of gvng Ænd thér to witterjeld
thene råde hóne an stek. Men thrvch sin skelt bi nacht
Ænd svme sinra ljudum wärth thju foddiak Ænd tha fámna
hret. Tach Syrhéd jefta Kálta ne mochten hja navt to
fatane, hju klywde vppa utroste tinne, jahweder tochte
that hju inna logha omkvma moste, tha hwat bérde?
Dahwile al hira ljuda sták Ænd stif fon skrik standon, kém
hju skéner as Æ-to fora vp hira kléppar to hropende nèi
Kálta min-áis. Tha strámada thät ora Skelde folk to
hápa. As tha stjurar that sågon hripón hja får Minerva
wy. En orloch is thérut kven, hwérthrvc thvzande
fallen send.

Under thesese tidon was Rósamond thät is Rósa mvda
Moder, hju hédé fúl in thère minne dèn vmbe frétho to
wärja, tach nw-t alsa arg kém, myk hju kirte méte. Bis-
tonda sand hju bodun thrvch tha land pálà Ænd lét en
ména nédban utkétha, tha kémøn tha landwérar ut alle
wrda wèi. Thät strydande land folk wärth al fat, men
Jon burch hin sélva mith sin ljud vppa sina fälté, mith
nimand bëda tha foddika, byonka Minerva Ænd tha fámna
fon bèdar burchum. Haprik thene hérman lét-im in banna,
men tha hwila alle wèrar jeta o-ra Skelda wéron for Jon to
bek nèi-t Flymar Ænd forth wither nèi vsa Ælandum. Sin
ljud Ænd fèlo fon vs folk namon wif Ænd bern skép, Ænd as
Jon nw sach that mån hin Ænd sin ljud lik misdédar strafsja
wilde, brudon hi stolkes hinne. Hi dède rjucht, hwand al
vs s landar Ænd allet ora Skelda folk thër fjuchten hédon

* 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 Minerva!" 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 landsmen 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 Minerva and the maidens of both the citadels. Helprick, 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-hia, Minne-daughter.
wrden nēi Britānja brocht. Thīs stap was mis dēn, hwandr nē kēm t-anfang fon thāt ende:

Kālta thēr nēi-t segse ēven blyd vppet wēter as vppet land hāpsa machte, gvng nēi tha fāsta wai, ānd forth vppa Missellja of. Thā kēmon tha Gola mith hjara skepum ut-a Middelsē Kādik bīfāra ānd āl vs ute land, forth fylon hjā vp ānd over Britānja thach hjā ne mochton thēr nēn fāsta fot ne krēja, vmbe thāt tha ajvrdā weldich ānd thā bannalinga jēta fryas wēron. Men nē kēm Kālta ānd kēth, thv bist fry bern ānd vmbe litha lēks hēth mān thi to vvwurpene mākid, navt vmbe thi to bēterja, men vmbe tin to winnande thrvc thina handa. Wīlst wēr fry wēsā ānd vnder mina rēd ānd hoda lēva, tjānard then, wēpne skilun thi wrds, ānd ik skil wāka o-er thi. Lik blīxen fjur gvng et o-era ālanda, ānd ēr thes Kroders jol ēnis omhlāpen hēde, was hju māsterinne over al gadur ānd thā Thyrjar fon al vsa suder stāta til thērē Šējene.* Vmbe that Kālta hira selva navt to fūl bitrowada, lēt hju in-et northlika berchland ēne burch bvwva Kālta-s burch wārth hjū hēten, hju is jet anvēsā, men nē hēt hjā Kēren-āk. Fon thjus burch welde hju lik en esfe moder, navt to wille fār men over hira folgar ānd tham hjara selva forth Kāltanā† hēton. Men tha Gola weldon by grādon over āl Britānja, thēt kēm ēnis dēlis that hju nēn mār burga nēde, twyas that hju thēr nēn burchfāmna nēde ānd thryas thrvchdam hju nēn esfe foddik navt nēde. Thrvc al thessā ērsēka kvn hira folk navt ni lēra, thāt wrde dvm ānd dor ānd wrde endelik thrvc tha Gola fon al hira ysera wēpne birāwath ānd to thāt lestā lik en buhl by thērē nōse omme lēid.

* Šējene, de Seaine.
† Kāltana, Ceīna.
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 Cádiz, 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 Kērenak. 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.

*Sējena is the Seine.  † Kaltana are the Cēta.
Nv willath wi skriva ho-t Jon veggengen in,
thit stêt to Texland skrêven.

10 jêr äfter Jon wêi brit was, këmon hyr thrju skêpa in-t Flymar falla, thêt folk hrip ho-n-sêjem, fon hira tâlinga beth thju Moder thit skrywa lêten. Thê Jon antha Middelsê kêm was then måra thêra Gola hin vral får ut gevngen, alsa hi an thêri käd fon tha hêinda Krêkalanda nárne fêlich nêre. Hi stêk thus mith sinum fâte néi Lydia, thêt is Lyda his lánd, thêr wildon tha swarta människa fâta hjam änd ëta. To tha lesta këmon hja et Thyrhis, men Minerva séide hald of, hwand hir is thju loft ölangne vrpest thrvch tha presteru. Thi kâning was fon Tûnis ofstamed, så wi lêter hêrdon, men til thju tha presteru en kâning wilde hâve thêr alderlangne néi hjara bigrip wêre, alsa hêde hja Tûnis to en gode up hêjad, to ãrgnisse sinra folgar. As hja nv Thyr äfter bek wêre, këmon, tha Thyriar en skip uta âfte hoda ëwa, nêidam thât skip to fêr was, kvndon wi-t navt wither wins, men Jon swor wênka thêrvr. Tha nacht kêm kërde Jon néi tha fêre Krêkalandum, to lesten këmon hja by en land thât bjustre skryl ut sa, men hja fondon thêr en havesmvda. Hir séide Minerva skil by skin nën frêse to fara forstum nach pres-
terum nêdich wësa, nêidam hja algadur feta etta minna, thach thê hja inner have hlîpon fonth mân hja navt rum noch vmbe alle skêpa to bislûta, ând thach wêron mëst alle to läf vmbe wider to gane. Alsa gevng Jon thêr forth wilde mith sin spêr änd fône thât jongk folk to bropane, hwa willianglik bi-m skâra wilde. Minerva thêr biliwa wilde dêde alsa. Thât grûtesta dêl gevng néi Minerva, men tha jonggoste stjurar gevgon by Jon.
Now we shall write how it fared with Jon.
It is inscribed at Texland.

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-era 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-era, 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-era did the same thing, but she wished to remain there. The greater part stopped with Min-era, but the young sailors went with Jon.
Jon nam thære foddik för Kålta ånd hira fâmna mitha, ånd Minerva hild hira ajn foddik ånd hira ajn fâmna.

Bitwiska tha fêrum ånd heinda Krêkalandum fand Jon svmâ âlanda thêr im likte, vppet grâteste gvng-er inna tha waldâ twisk thât bercta en burch bvwa. Fôn uta litha âlanda gvng-er ut wrêka tha Thyrrjar skêpa ånd landa birâwa, thêrvmbe send tha âlanda evin blyd Râwer âlanda, as Jonhis âlanda* hêten.

Tha Minerva thât land biajan hêde, thât thrvch tha in-hêmar Attika is hêten, sach hju thât thât folk al jêita hoder weron, hjâ hildon hjara lif mith fleks, krâdum, wilde wotelum ånd hvning. Hja weron mith felum tekad ånd hju hêdon hjara skula vppa hellinga thêra bergum. Thêrthrvch send hjâ thrvch vs folk Hellinggar hêten.

Thât forma gvngon hjâ vppa run, tha as hjâ sågon that wi navt ne taldon nei hjara skât, thâ kêmon hjâ tobek ånd leton grâte åtskip blika. Minerva frêjde jef wi vs in thêre minna machte nither setta. That wrde to staden vnder biding that wi skolde helpa hjam with hjara swetsar to stridande, thêr alan kêmon hjara bern to skâkana ånd hjara skât to râwana. Thâ bvwadon wi êne burch arhalf pal fotn thér have. Vppa râd Minervas wårth hju Athéna† hêten: hwand sêide hju, tha after kvmand agen to wêtane, that wi hir navt thrvch lest ner wêld kvmen send, men lik åtha vntfongen. Dahwile wi an thêre burch wrochtion kêmon tha forsta, as hjâ hjâ nev sågon that wi nën slavona hêde, sind er sok navt, ånd leton-t an Minerva blika, til thju hjâ tochton that en forstene wêre. Men Minerva frêja, ho bist wel an thina slavona kvmen? Hja andere, svmê hâvath wi kâpad, ôra anna strid wnnen. Minerva sêide, såñwersa ninman mânneska kâpja nilda sa ne skolde ninman jyw bern râwa ånd i ne skolda

* Jonhis âlanda, Insulae Joniae, Insulae piratarum.
† Athêna, 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 Insulae Piratarum, as well as Johannis Insulae.

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 (kellinga) 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 (atka). 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 6lands—John’s Islands, or the Pirated Isles.
† Athenis is Athens.
thërvr nën orloch håve, wilst thus vsa harlinga biliwa så mot-i thina slåvona fry lêta. That ny willath thë forsta navt, hja willath vs wëi driwa. Men thå klokest hjarar ljuda kvmath helps vsa burch ta bvmande, thër wi ny fon stên mâkja. Thit is thju skëdnesse fon Jon ând Minerva.

As hja that nw ella tellad hêde, frëjath hja mith ërbjædenesse vm yrsene burchwëpne, hwand séidon hja vsa lêtha send wëldich, thà sa wi efta wâpne håve, skillon wi ra wel wither words. As hju thêran to stemad hêde, frëjath tha ljudà jef tha Fryas sêda to Athenia ând thà ëra Krëkalanda bloja skolde, thju Moder andre, jef tha fêre Krëkalanda to tha erva Fryas hêra, alsa skilum hja thër bloja, ne hérath hja navt thër to, alsa skil thër lang over kampad wrda mote, hwand thene kroder skil jeva fifthusand jër mith sin Jol ommehlâpa, bisara thât Findas folk rip to fâra frydom sy.*

**Thit is over tha Gërtmannna.**

Thå Hellênja jesta Minerva sturven was, thà båradon thë prestera as jef hja mith vs wëron, 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 frëse that er emong hira ñâmna nimman wëre, thër hja sa god kvnde trowa as Minerva thër Nyhellênia tonomt was. Men wi nildon Minerva navt as êne godene navt bikånna, nêidam hja selva seid hêde that nimman god jesta fylkvma wêsa ne kvnde thän Wr.aldas gást. Thërumbe këron wi Gërt Pire his toghater to vsa Moder ut.

As thë prestera sagon that hja hjara hering navt vëp vsa fivr brêda ne mochton, thå gvngon hja buta Athenia ând séidon

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* Vervolg hier het verhaal van bl. 48-50.
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-era.

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-era 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-era, surnamed Nyhellenia.

But we would not recognise Min-era 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 bikåna Mildi ut nyd, vmbe that hju tha inhémar så fül ljafde biwésen hede. Fœrth javon hja that folk byldnissee fon hira liknese, tjúgande that hja thérlan ella fréja machte alsa naka hja héro bilewon. Thyv al theissa tellinga warth thát dvma folk fon vs ofkérød ánd to tha lesta fyelon hja vs to lif. Men wi hédon vsa sténe burchwal mith twam hornum om têjen al to tha sê. Hja ne machton vs thervmbe navt naka. Thach hwat bêrde, an Ýegiptalanda thér wêre en overprester, hel fon ágnum, klár fon bryn índ licht fon gást, sin nâm wêre Sékrops,* hy kêm vmbe réd to jévane. As Sékrops sach that er mith sinum ljuda vsa wâl navt biranna ne kv, thâ sand hi bodon néi Thyrhia. Afternéi kémon er thrja hvndred skipun fvl salt-átha fon tha wilde berchfolkum vnwarlinga vsa hâva bifâra, dahwila wy mith alle mannum vppa wallum to strydande wêron.

Dréi as hja thju hâva innomth hêde wildon tha wilda salt-átha thát thorp ánd vsa skipa birâwa. Ên salt-áthe hêde al en bukja skând, men Sékrops wilde thât navt ne hängja, ánd tha Thyrjar stjurar thér jeta Fryas blod int lif hêde sêidon, aste that dêiste så skilun wi tha råde höne in vsa skypa stêka ánd thv ne skilet thina berga na witherasa. Sékrops tham navt ne hilde ni fon morthja nor fon hommelja, sand bodon néi Gêrt vmbr thá burch of to askja, hju macht frya uttochte hâ mith al hira drywande ánd bérande hâva, hira folgar alsa fül. Tha wista théra burchhêrum él god sjande thât hja tha burch navt hâlda ne kvnde, rèden Gêrt hja skolde gaw to bitta, bi fira Sékrops wodin wrde ánd overs bigynve, thré mônatha áfter brûde Gêrt hinne mith tha alder besta Fryas bern ánd sjugum wàra twîlf skypum. Thâ hja en stût buta thère have wêron kémon thér wel thritich sképon fon Thyrhia mit wifánd bern. Hja wilde néi Athénia gâ, thâ as hja hérdon ha-t thér esképen stände gyvgon hja mit Gêrt. Thi wêting théra

* Sékrops, Cecrops.
refused to acknowledge Minerva 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

* Sokrops is Cecrops.
Thyrjar brocht algadur thrvh tha strête* thér vnder thisse tida vppa tha råde sê uthlip. Et leste lándon hja et Pangab, that is in vsa sprêke sîf wêtervm, vmbe that sîf rinstrâma mith hiri nêi tha sê to strâme. Hyr seton hja hjara selvanithar. That lând hâvon hja Gêrtmannja hétôn. Thene këning fon Thyrrhis âfternêi ajande that sin alderbesta stjurar wei brit wêren sand al sin skipa mith sina wilde saltâtha vmber dâd jefta lêvand to fâtane. Men as hjâ by thère strête kêm bëvadon bêde sê ánd irtha. Forth bêf irtha hin laif thér vppa, sê hâg that al at wêter to thère strête uthlip, ând that alle wata ánd skorra lik en burchwal to fâra hjam vpp rêson. That skêde over tha Gêrtmannna hjara dûgda lik as allera mannalik hel ând klár mëi aja.

An tha Jêra 1000 and 5† nêi Aldland svnken is, is thit vpp-ina asterwach it Fryas Burch written.

Nêi that wi in twilif jêr tid nên Krêkalander to Almanlând sjân hêde, kêmôn thér thrju skêpa sa sylrik as wi nên hëdon ând to fâra nimmer nêde sjan. Vppet storoste thera wëre-n këning thera Jhonhis elandum. Sin nôme wëre Ulyssus ând tha hrop ovir sin wisdom grât. This këning was thrvh êne presteresse forseid, that er këning wertha skolde ovir alla Krêkalanda sa-r rëd wiste vmbe-n foddik to krêjande, thér vpestêken was anda foddik it Texland. Vmbe-r to fensane hêder fêle skâta mith brocht, boppa ella fâmne syrhêdum, alsa thér in wralda navt skênener mâkad wrde. Hja kêmôn fon Troja en stede tham tha Krêkalander innimth hêdon. Al thissa skâta bâd hi tha Moder an, men thju Moder nilde nárne fon nêta. As er to lest sa, that hju navt to winne wêre, gvnge er nêi Wallahagara.‡

Thér was en fâm sêten, hjra nôme wêre Kât, tha

* Strête, thâns hersteld als Kanaal van Suez. Pangab, de Indus.
† 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 ATLANT 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.

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*Ströte, at present restored as the Suez Canal. Panjab is the Indus.*

† 2103-1005 is 1188 before Christ.

‡ Walhallagara is Walcheren.
innawandel wrde hju Kalip* hêten ut hawede that hjara
vnderlip as en utkikbored farutatâk. Thérby heth er
jéron hwîlth to Argenisses fon al tham et wiston. Néi
théra fâmna hrop heth er to lesta en foddik fon hir krêjen,
tha hja heth im navt ne bát, hwand as er in sê.kêm is sin
skip vrgvngon ând hy nêked ând blât vpnumth thrvch tha
óthera skêpa.

Fon thisse kêning is hyr en skryver âfterbiléwen fon
rên Fryas blod, bårn to thérie néie have fon Athênia ând
hwat hyr folgath hêt er vs fon ovir Athênia skréven,
thérut mèi mân bisluts, ho wêr thja Moder Hel-licht
sproken heth, tha hja sêide thât Fryas sêda to Athênia
nên stand holde ne kvste.

Fon tha óthera Krêkalander betste sêkur fûl kwâd ovir
Sêkrops hêred, hwand hi wêre in nên gode hrop. Men ik
dår segse, hi wêre-n lichte man, hâchlik romed asa sêr bi
tha inhêmar as wel bi vs, hwand hi wêre navt vmbe tha
mânniska to diapanâ sa tha ôra prestera, men hi wêre dû-
gedsêm ând hi wist tha wisdom théra fêrhêmanda folkum
nêi wêrde to skatande. Thèrvmbê that er that wiste,
hêde-r vs to stoden that wi machte lêva néi vs ajn âlik
Sêgabok. Thêr gvnng en tellin that er vs nygen wêre,
vmbe that er tjucht wêsa skolde ut en Fryaske mangèrta
ând Egiptiska prester, uthawede that er blawe âga hêde,
ând that er fûl mangèrta fon vs skåkt wêron ând in
ovir Egipitageande vrsellath. Tha selva heth er nimmerte
jecht. Ho-t thèrmêi sy, sêkur is-t that er vs mára
âthskip biwês as alle óthera prestum to sêmne. Men
as er fallen was, gvnngon sina néimanninga alring an
vsâ éwa torena ând bi grûdum sa fêlo mislikanda kêra
to mákjande, that er to lônge lesta fon âlik sa ând
fon frydom ha navt owers as tha skin ând tha nôme
vrbiléf. Forth nîldon hja navt ne dâja that-a setma an
skrifte brocht wrde, hwethervch tha witskip théra far

* Kalip, lij Homerus Kalipos.
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-lächt 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 Ceerops, 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 Kalipso.
vs forborgen værth. To fära wrdon alle sékum binna Athênia in vsa tål bithongo, æfternéi most et in bèda tåla skën ånd to lesta alléna in tha landis tal. In tha érosta jéra nam that manfolk to Athênia enkel wiva fon vs ajn slacht, men that jongkfolk vpwoxen mitha mangértæ òher landsåton namen thér åk fon. Tha bæstera bern tham therof kemon wéron thá skënsta ånd snodsta in wralda, men hjæ wéron åk thå árgsta. To hinkande vr byde syda, to målænde her vrn sëda ner vrn plégå, hit ne sy that et wære for hjara ajne held. Alsa nåka thér jeta-n strël fon Fry-as gást weldande wére værth al et bvwpul to mënå werk forwrochten ånd nimnán ne mocht en hus to bvwande, thät rumer ånd riker wære as thät sinra nêstum. Tha thå svme vrbastere stédjar rik wéron thrvch vs fära ånd thrvch et sulver, thät thå slâvona uta sulverlônna wnonn, thå gevngon hjæ buta vppa hellinga jefta inda déla hëma. Thër beftba hâga wallum fon lôf tha fon stén bwadon hjæ hova mith késtlik husark, ånd vmbe by tha wla prestrum in en goda hrop to wësande, ståndon hjæ thér falska drochten likanda ånd vntuchtiga bilda in. By thå wla prestrum ånd forstum wrdon tha knápa al tomet mára gërt as thå toghatera, ånd fâken thrvch rika jefta thrvch weld fon et pad thérë dûged ofhlëid. Néidam rikdom by thät vrbërde ånd vrbasterde slachtë fér bvppa dûged ånd ére jèlde, sach män altomet knápa tham hjæra selva mit rûma rika klâtar syradon, hjæra aldrum ånd fâmna to skônda ånd hjæra kvnna to spot. Kémon vsa énfalda aldera to Athênia vppe thère mëna acht ånd wildon hjæ thérvr bàra, så warth ther hropen, hark, hark, thér skil en sëmomma këtha. Alsa is Athênia wrdon élik en brok-
land anda hête landa, fol blodsugær, pogga ånd feniniga snåka, hwêrin nén människe fon herde sëdum sin fot natt
wâga 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 Fry'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 ÆSA BURGA.

Ho Æsa Dœnemarka* fœra vs vlœren gyngun 1600 Ænd 2 jør† néi Aldland vrgongen ia. Thrvch Wodins dor Ænd dertenhéð wœs thene Magy bœs wrden ovir Skœnlandis astardœl. Wra berga Ænd wr-n sœ ne tvrade hi navt ne kvœma. Thju Moder wildet navt wœrha, hja sprœk Ænde kêth, ik sja nœn frœse an sina wœpne, men wel vmbe tha Skœnlander wœr to nimmande, thrvchdam hja bastered Ænd vrdœren sind. Vppa mœna acht tochte man alœn. Ærœvmœbe is-t im lœten. Grœt 100 jør lœden byndon tha Dœnemarker to wandelja mith hjam. Hja jœvon him ysœre wœpne Ænd rœdsœkip thœr fori wandeldon hja golden syrhœdon bijunka kœper Ænd yserirtha. Thju Moder sand bodon Ænd rœd-er, hja skolde thju wandel fœra lœta. Thœr wœre frœse sœide hju fori hjara sœdum, Ænd bitham hja hjara sœde vrlœren, thœn skolde hja âk hjara frydom vrlœsã. Men tha Dœnemarker nœde narne Æra neî, hja nœlda navt bigrippa that hjara sœde vrbrœde kvœste, Ærœvmœbe ne meldon hja hja navt. To lœnga lestra brochton hja ajne wœpne Ænd liftochta wœi. Men thœt kwœd wrocÞt hjara gœia. Hjara lichœma wrdon bilœden mœi blik Ænd skin, men hjara arka spyunton Ænd skœra wrdon lœtoch. Krek hœnred jœr eftœre dœi that et forma skip mit liftochta fœna kœd fœren was, kœm ermodœ Ænd lek thrœch tha andernœ binna, honger spœda sina wœjœka Ænd strœk vppœt land del, twispalt hlœp stilœte in overœ strœta Ænd forth to tha hûsa in, ljœfœde ne kvœn stœk lœnger navt finda Ænd entrœcht run øwœi. Thœt bœrn wilde ëta fon sina mœm Ænd thju mœm hœde wel syrhœdon tha nœn ëta. Tha wœva kœmon to hjara manna, thissœ gyngun neî tha grœva, tha grœva nœdon selva nawet of hildœn-t skul. Nw most mœn tha syrhœdon vœrsœlla, men thawila tha stjurœr thœrmœi

* Dœna marks, de lœge marksen.
† 2198–1602 = 591 v. Chr.
THE BOOK OF ADELA'S FOLLOWERS.

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 Danes 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

* Døna marka, the low marches.
† 2193–1602 is 591 years before Christ.
wei brit weren kem frost and lei-n plonk del vppa set and wra strete. Tha frost thju brigge red hede, stop wakandon thewr to-t land ut and vred klywade vpper setel. In stede fon tha owera to biwakande spandon hja hjara horsa for hjara togum and runon nei Skeland thå. Tha Skelande, tham nei weron nei tha land hjarar ethla kemmon nei thå Democratm. Vppen belle nacht kemmon hja alla. Nw soidon hja that hja rjucht hede vppet land hjarar ethlon and thahwil that man thervr kampaide kemmon tha Finna in thå létoga thorpa and runadon mith tha bern ewei. Thértrvch and that hja nén goda wépne navt nédon, déd hjam tha kása vrljasa and thérmei hjari frydom, hwand thene Magy wrde bás. That kem that hja Fryas tex navt lësde and hira rédjêvinga warléved hede.

Ther send svme thewr mene that hja thrvch tha grèva vrrèden send, that tha fâmna thå lóng spérath hédon, tha sa hvam sa thewr vr ketha wilde, tham is myla wrdon to smórath mith golden kédne. Wi ne múgan thervr nén ordèl to fellande, men wi willath jo tohrops, ne lén navt to sère vppa wisdom and düged ni fon jvwa Forsta, ni fon jowa fâmna, hwand skel et halda sa mot allera mannalik wåka ovir sin ajna tochta and for-t mëna held.

Twa jér nèidam kem thene Magy selva mith en flète fon lichte känun, tha Moder fon Texland and tha foddik to rawane.

Thås arge sëke bistonde-r thes nachtis anda winter by storne tydum as wind gûlde and héjel to jenst tha andërna fëtere. Thi utkik thér mënde thetater awet hérde sták sin balle vp. Tha drêi as et ljucht fon ér tore vppet ronddél falda, sa-r that al fêlo wépende manna wra burchwal weren.

NW gung-er to vmbe tha klokke to lettane, tha et wêre to lét. Ér tha wêre rëd wêre, weren al twa thousand ina wêr 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 low.
hwánd thrvchdam thá wéra navt nén gode wacht halden nêde, kémon alle om.

Hwil that ałrek drok to kâmpane wêre, was thér en wla
Fin to thérre šëte jefta bedrum fon thère Moder inglupth,
ând wilde hja nêdgja. Tha thju Moder wêrd-im of that er
bekwârd tojënst thâ wâch strumpelde. Thâ-r wither vpa
bën wëre stek er sin swêrd to ir buk in segsande, nilst min
kul navt sâ skilst min sâwêrd ha. After im kêm en skiper
fona Dênemarka, thisse nam sin sâwêrd ând hif thène Fin
thrâch sina hole. Thêrût flat swart blod ând thërvr
swêfde-n blâwe logha. Thi Magy lët thju Moder vpa sinra
skip forplêgja. As hju nw wither alsa fëre hêl ând bêter
wër that hju fât sprêka machte, sëide thene Magy that
hju mith sâra moste, tha that hju hira foddik ând fâmna
halda skolde, that hju en stât skolde nytâ sâ hâch as hju to
sara na nêde kenth. Forth sëide-r thât hi hiri frêja skolde
in ajnwarde fon sinum forsta, jef er måster skolde wertha
over alle lânda ând folkra Fryas. Hi sëide that hju that
bijae ând bijechta most, owers skolde-r vnder fêlo wëja
sterva lêta. As er thër after al sinra forsta om ira légër to
gadurad hêde frêjer lûd, Frâna vrmites i klârajànde biste
most mënís segsa of ik måster skil wertha over alle lända
ând folkra Fryas. Frâna dëde as melde hja him navt.
To lônga lesta épende hju hira wëra ânde këth, min
âgun wrde thjûstred, tha that ôre ljucht dëgth vp in
minara sële. Jes, ik sja-t. Hark Irtha ând wês blyde
mith my. Vndera tydum that Aldland synken is, stand
thju forma spêke fon thet Jol an top. Thërnëi is hju
del gyvgon ând vsa frydom mith tham. As er twa spêka
jeftha 2000 jér del trûled het, så skilun' tha svna vpstonda
thër tha forsta ând prestera thrvch hordom bi-t folk téled
hâve, ând tojenst hjara tâta tjugha. Thi alle skilum
thrâch mort swika, men hwat hja kêtth hâve 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 prophetess, 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, Ithna, and rejoice with me. At the time of the submersion of Atlant, 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.
bilyva and frúchdbær wertha in-a bosme théra kloke mán-
niska, alsa lik gode sédum thér del leíd wrde in thinra
skát. Jeta þúsand jér skil thju spéke then del nyga and
al mára syga anda thjusternesse and in blod, ovir thi
utstír thrvch tha låga thér forsta and prestera. Thérnæi
skil thet morneráð wither ansanga to glora. Thit sjande
skilun tha falska forsta and prester ansamen with frydom
kämpa and woxelja, men frydom, ljafde and ëndracht
skil-et folk in hjara wach néma and mit thet jol risa uta
wla pol. Thät rjucht thät erost alléna glorade, skil than
fon léjar laja to-n logha wertha. Thät blod théra árgum
skil ovir thin lif stráma, men thu ne mügth et navt to thi
néma. To tha lesta skil thät seninige kwik thër vp ësa
and thërof sterva. Alle wla skédnese tham forsunnen
send vmbe tha forsta and prestera to boga, skilun an logha
ofred wertha. Forth skilun al thinra bern mith frétho
lëva. Thä hju utspreken hëde, sëg hju del. Men thene
Mágy tham bja navt wel forstãn hëde krëth, ik háv thi
frejeth, jef ik bós skilde wertha ovir alle lánda and folkra
Fryas, and nw häste to en other sproken. Fråna rjuchte
hiri wither, sach im star an and këthe: er ajugun etmelde
om send, skil thin sélë mitha nachtfüglon to thë gråwa
omme wàra and thin lik skil ledsa vspa bodem fona se.
El wel sëide thene Magy mith vrborgne wodin, segs men
thät ik kvme. Forth sëider to jenst én sinar rakkuram,
werp that wif vr skippes bord. Althus wèr-et ende fon-re
leste théra Moderum.* Wrëke willath wi thër vr navt ne
hropa, tham skil tyd nima. Men þúsand wàra þúsand
mël willath wi Frya áfternëi hropa: wåk-wåk-wåk.

Hó-t thene Magy forth vrgvngon is.

Nëi that tha modder vrdën was, léter tha foðdik and
thå fámna to sina skip to brenga bijunka alle in

* Verc. 81 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.

* Refer to p. 4.
bold ther im likte. Forth gyling er thät Flymâr vp, hwand hi wilde thā ñim fon Mëdëasblîk jefta fôn Stâvora gabja õnd tham to Moder màkja. Tha thér wëron hja vp hjara hodum brocht. Tha stjurar fôn Stâvora õnd fôn thät Alderga hëdon hini gërn to Jonis togen, men tha grâte flâte wëre vppen fêre tocht ût. Nw gvingon hja to õnd foron mith hjra lîttige flâte nêi Mêdëasblîk õnd hîldon hja skul after thät ly thëra bâmun. Thi Mâgy nàkade Mêdëasblîk bi helle dêi õnd skynander svenne. Thach gvingon sina ljudu drist drist wëi vppera burch to runnande. Men as allet folk mith thā bôtum land was, kemon vsa stjurar utêre krêke wêi õnd skâton hjara pila mith tårbarutin boldum vp sinra flâte. Hja wëron alsa wel rjucht thät sëlo sinra skëpun bistonda anna brûnd wëron. Tham vppa skëpun wachtin, skâton õk nêi vs thâ, thach thät ne rojade nawet. As er to lesta en skip al barnande nêi-t skip thes Mâgy dryf, bisel-er sin skiper hi skolde of hâde, men thene skiper thät wëre thene Dênemarker thër thene Fin felad hêde, andre, thv hest vse Êremoder nêi thā bodem fona sê svnden to meldande thatste kvma skolde, thit skoste thrvch thā drokhêd wel vrjetta; nw wil ik njude thatste thin word jecht. Thi Mâgy wild-im ofwêra; men thene skiper, en âfte Fryas õnd sterik lik en jokoxe klipade bêda sinum hûnda om sin hole õnd hif hini vr bord into thät wellande hef. Forth hës er sin brune skild an top õnd for rjucht to rjucht an nêi vsa flâte. Thêrthrvch këmon thā ñimna vnforlet to vs, men tha foddik was utgvingon õnd nimman wiste ho-t këmen was. Tha hja vppa vnfordene skêpa heradon, that thene Mâgy vrdrunken was, brûde hja hinne, hwand thā stjurar thëra mëst Dênemarker-wëron. Nêi thät thâ flâte fêr enoch ewêi wëre, wendon vsa stjurar õnd skâton hjara barnpila vppa tha Finna del. Thâ tha Finna thus sagon, ho hja vrrêden wëron, hlip arik thrvch vr ekkdrum õnd thër nêre longer nêm bërichhêd ni bod. To thisre stonde run thā wëre hja ut
the booty that he chose. Afterwards he went up the Flymeer because he wished to take the maiden of Medeasblick 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 Medeasblick, and kept themselves concealed in a sheltered place behind trees. The Magy approached Medeasblick 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 calli
terre burch. Tham navt ne fijuchte, werth afmakad, and thër fijuchte fynv sin ende into tha polum fon et Krylinger wald.

**NÉISCHRIFT.**

Tha tha stjurar an da kreke léjon was thër en spotter fon ut Stavora mank, thër sëide, Médëa mei lakkja, sa wi hyr ut hjra burch reda. Thërvmbe håvon tha fâmna thju krêke Médëa mei lakkja* hêten.

Tha bërtnissa thër afternéi skêd send, méi alra mannalik hügja. Tha fâmna hagon tham nei hjara wyxa to tella and wel biskriwa leta. Thërvmbe rêkenjath wi hirmitha vsa arbêd fylbrocht. Held.

* Medemi'lacu.

**ENDE FON 'T BOK.**
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 méilakkia (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.
THA SKRIFTA FON ADELBRÖST AND APOLLONIA.

Min nöm is Adelbrost svn fon Apol änd fon Adela. Thrvch min folk ben ik këren to Grêvetman ovira Linda wrda. Thèrvmbe wil ik thit bok forfolgja vp alsa dënera wisa as mine mem sproken heth.

Nëi that thene Mâgy felt was änd Fryasburch vp stel brocht, most er en moder këren wertha. Bi-ra léva nède thju Moder hira folgstera navt nômth. Hira lersta wille was sok änd narne to findne. Sjugun mónatha äfter werth er en ména acht bilidsen änd wel to Grênegâ ut èrsëke that anna Saxanamarka paltth. Min mem werth këren, men hju nilde nèn Moder wësa. Hju hëde heth lif minar tät hrëd, thërthrvch hëden hja ekkorum lyaf krëjen änd nw wildon hja åk gâdath wertha. Félon wildon min mem fon er bislut ofbrenga; men min mem sëide, en Ëremoder acht alsa rèn in-ra mod to wësana as hja buta bëikt änd éven mild far al hjara bërn. Nëidam ik Apol nw lyaf håv hoppa ella in wralda, sâ ne kân ik sâ-ne Moder navt nësa. Sâ sprek änd këth Adela, men tha öra burchsfänna wildon algâder Moder wësa. Alrek stât thong fori sinera âjne sâm änd nilde navt fyra. Thérthrvch nis er nène këren änd heth rik thus bandlås. Hyr äfter müg-it bigripa.

Ljudgërt, tham këning thër hëmesdëga fallen is, was bi thère Moder-is léva këren blikbër trvch alle ståtha mith lyafde änd trjvw. Heth wëre sin torn vmbe vppin eth grâte hof to Dok-hêm † to hëmande, änd bi thère Moder-is léva wrd-im ther grâte ër bivësen, hwand et wëre immer sa ful mith bodon änd riddarum fon héinde änd fëre as-m-ä to fora na nède sjan. Tach nw wër-er ènsëm 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 Lindsoorden. 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 Grœnegä (Groningen), because it was on the boundary of Saxmarken. 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 Eremoeder 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 Liudgergert, 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.

* Grœnegä is Groningen.  
† Dokhem is Dokkum.
vrléten, hwand alrek wære ange that-er him mäster skolde mäkja boppa heth rjucht ánd weida è-lik tha slávona kêninggar. Elk forst wändde forth that-er enoch dëde as er wakade ovir sin äjm stät; ánd thi én ne jéf nawet tá antha öthera. Mith-eïra burchsamna gvnget jeta ërger to. Alrek thisra bogade vppira jäne wisdom ánd sahversa tha Grèvetmanns awet dëdon buta hjam, så wrochten hja mistryvwa bitwiska tham ánd sinum ljudum. Skèder en sëke thèr fèlon ståtha trof ánd hède män thju rëd èner fàm in wnnen, så kéthon alle öthera that hju sproken hède to fëré fon hjra jäne stät. Thrvch althus dënera renka broch- ton hja twyspalt in ovira ståtha ánd torendon hja that band sàdene fon én, that et folk fon tha ènne stät nythich wère vppet folk fon en ora stät ánd fàret alderminesta lik fèrhèmande biskòwade. Thju fëré thèra is wëst that tha Gola jeftha Trowyda vs al-ét lánd of wnnen hâven al ont thèra Skëlda án thi Magy al to thère Wrsára. Ho-r thèrby to gvnjen is, heth min mem vntléth, owers nas thit bok navt skrëven ne wrdan, afskèn ik alle hâpe vrléren hâv thà-et skil helpa thà bâta. Ik ne skryw thus navt inna wàn, thet ik thèrthrvc thet lánd skil winna jeftha bihaldane, that is minra achtne vndvalik, ik skryw allèna fàr et ëfter kvmande slacht, til thju hja algàdúr wëts mûge vp hvdèna wisa wy vrléren gvnge, ánd tha alra mannaliik hyr ut lëra mèi that elk kwàd sin gëja télath.

My heth män Apollònja hëten. Twyia thritich dega nèi mâm hira dàd heth män Adelbrost min brother vrléléjen fonden vppa wàrf, sin hawed split ánd sina lithne ùt èn hrëten. Min tât thèr siak leiíde is fon skrik vrstur- ven. Thà is Apol min jungere brother fon hyr nèi thère westyde fon Skënlând fàren. Thèr heth er en burch ebuwad, Lindasburch* hëten, vmbe dâna to wrekena vs lëth. Wr.alda heth-im thèr to fëlo jëra lëndad. Hy heth fëf svna wnnen. Altham brengath thène Magy skrik

* Lindasburch, op kaap Lindanaes, 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

* Lindasburgh, on Cape Lindansea, Norway.*
and min brother göma. After måm and brother-is død send thå fromesta fon-ut-a lándum to ekkórum kvmen, hja havon en bán aloten Adelbånd hêten. Til thju vs nèn leth withersfåra ne skolde, hâvath hja my ånd Adelhirt min jungste brother vpper burch brocht, my by thå fâmna ånd min brother by thå wèrar. Thå ik thritich jér were heth man my to Burchfâm kâren, ånd thå min brother åftich wère, werth-er keren to Grèvetman. Fon måm-is syde wère min brother thene sexte, men fon tât his syde thene thride. Nèi ryucht machton sine âfterkvmande thns nèn overa Linda åfter hjara nómun navt ne fora, men alra månnalik wildet hâva to êre fon mina måm. Thèr to boppa heth mån vs åk en ofskrifte jéven fon thet bok thèra Adela follistar. Thèr mitha ben ik thet blydeste, hwand thrvch min måm hjra wisdom kêm-et in wralda. In thas burch hâv ik jeta òra skrifte svnden, thèr navt in 't bok ne stan, åk lovesprêka ovir min måm, altham wil ik åfter skriva.

Thit send thå nèilètne skrifte Brunnos, ther skrywer wèsen is to thisre burch. After that tha Adela follistar ella hède lêta overskryva elk in sin rik, hwat wryt was in vppa wågarum thèra burgum, bisloton hja en Moder to kjasane. Thèrto wârth en ména acht biléid vp thisra hèm. After tha forme réd Adelas wârth Tuntja bifolen. Åk skoldet slâcht hâve. Thach nw frège min Burgtfram thet wort, hju hede immerthe wènich wèst thât hju Moder skolde wertha, ut ërsëke thât hju hyr vpper burch sat, hwana mèst alle Moderum kêren wèron. Tha hju thet word gund was, épende hju hira falxa wèra ânde këth: I alle skinth årg to heftane an Adelas rèd, tha thât ne skil thèrvnde min mvla navt ne sluta ner snòra. Hwa tach is Adela ånd hwåna kvmnt et wèi thâtster sokke hâge love to wikth. Lik ik hjuddéga is hju to fara hyr burchfam wèst.
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 Burgtmægd, 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 "Ofera 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 Burgtmægd 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 Burgtmægd of thi
Thet Døk Thëra Adela Foltzar.

Tha is hju thër vmbe wiser jefta bëtre as ik ënd alle òthera, jefta is hju mår stelet vppves sëd ënd plëgum. Hwërë thât et fal, så skolde hju wel Moder wrden wësa, thà hju thërto këren is, men nêan hju wilde rêder ennen bosta ha mith all joi ënd nochta thër er anebonden send, in stëd fon énsum over hjam ënd et folk to wâkane. Hju is él klarajande, god, men min ëgne ne send fër fon vrth-justred to wësane. Ik hâv sjan thât hju hir fryadelf herde minth, nw god, thât is lovelik, men ik hâv forther sjan thât Tüntja Apol-is nift is. Wyder wil ik navt ne sedsa.

Tha forsta bigripen él god, hwër hju hly sochte, men emong et folk kêm twypalt, ënd nêïdam heth maradël fon hyr wei kêm, wilde-t Tüntja thiu ëre navt ne guna. Rëdne wrde stopth, tha saxne tâgon uta skândne, men thër ne wârth nêne Moder këren. Kirt ëfter hêde annen vërsa bodne sin makker fâleth. Til hjuddëga hêde der frod wësen, thërvmbe hede min burchfâm orlovi vmb-im buta tha lândpàla to helpane. Thach in stëd fon im to helpane nêi thët Twiskland, alsa ñjuchte hju selva mith im overe Wrsara ënd forth nêi tha Mâgy. Thi Mâgy tham sina Fryas svna hagja wilde stald-iri as Moder to Godaburch et Skênland, mën hju wilde mår, hju sëid-im thât sahwersa hi Adela vpruma koste, hi màster skolde wertha over él Fryas land. Hju wër en fyand fon Adele sëide hju, hwand thrvch bjra renka nas hju nên Moder wrden. Sahwersa hy hir Texland forspreka wilde, sa skolde bjra boda sina wichar to wëiwyser thjanja. Al thisssa séka heth bjra boda selva bilyad.

Thet Òthera Skrift.

Fiftian monatha nêi thëre lerste acht wr-et Frjusaklp jefta Winnemônath. Alleramânnelik 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 Burgtaagd 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 änd bly, änd nimman nede diger than to åkane sina nocht. Thach Wr.alda wil vs wyxa, thät wâkendom navt vrgamlath wrde ne méi. To midne fon-et fést fyrja kem névil to hullande vsa wrda in thikke thjusternise. Nocht runde wêi, tha wâkendom nilde navt ne këra. Tha strandwâkar wêron fon hjara nêd fjura hläpen änd vppa tha topådum nas nênen to bieja. Thâ névil ewêi tach, lokte svnne thrvch tha rèta thera wolkum vp irtha. Alrek kem wîther ut to juwgade änd to jolande, thet jungk folk tach sjongande mitha gûrbâm* änd thisse overfulde luft mith sina liaflika sâdam. Men thahwila thér alrek in nocht bøjada, was vrrèd lând mith horsum änd ridderum. Lik alle årga wêron hjâ helpen thrvch thjusternisse, änd hinne glupath thrvch Linda waldis pâda. To fâra Adelas dure tagon twilif mangèrtne mith twilif lâmkes änd twilif knâpa mith twilif hoklinga, en junge Sâxmân birèd en wilde fusle thèr er selva sensen hède änd tâmad. Mith allerlêja blomma wêron hjâ siarad, änd tha linnen tohnkekna thera mangèrtne wêron omborad mith gold ut-er Rène.

Thâ Adela to hira hus ut vppet slecht kem, fol en blomràin del vppira hole, alle juwgade herde änd tha tot horne thera knäpum gûldon boppa ella ut. Arme Adela, ärm folk, ho kirt skil frû hir bydja. Thâ thju lûnge skâre ut sjocht wêre kem er en hloth màgjara ridderum linrjucht to rinnande vp Adelas hêm. Hira tât änd gåde wêron jeta vppa stoppenbenke sêten. Thju dure stond épem änd thèr binna stand Adelbrost hira svna. As er sach ho sina eldra in frêse wêron, gripter sine böge fon-cre wâch wêi änd skât néi tha foresta thera râvarum; this swikt änd trulde vppet gârs del; overne twadc änd thride was en èlik lôt biskêren. Intwiska hëdon sina eldra hjara wèpne fat, änd tagon vndyger to Jonis. Tha râwera skoldon hjam ring

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 Adel-brost 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

Görram. C. Niebuhr, Travels, vol. i. p. 171. The bagpipe is called by the Egyptians Sa'mdra el Kürba.
fensen ha, men Adela kêm, vppere burch béde hja alle wèpne to hantåra lèrad, sjugun irthfêt wère hja lông And hira gért så fêlo, thryja swikte hja tham or hjra hole And as er del kêm wèr en ridder garsallich. Follistar kémon omme herne thère lône wèi. Tha râwar wrdon sâlath And fensen. Thach to lêt, en pil hêde hjra bosme trafth. Vrëdelika Magy! In fenin was sin pint dipth And thêrof is hju sturven.

**Thère Burchfams Lov.**

Jes ferhêmande âthe, thusande send al kumen And jet mâra send vp wèi.

Wêl, hja willath Adelas wisdom hêra.

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

O wach hwèrto skolde hja thjanja. Hira hemeth is linnen, hira tohnekka* wol, thât hjv selva spon And wèvade. Hwèrmêi skolde hja hjra skènhèd hâga. Navt mith pârlum, hwand hjra tuskar send witter; navt mith gold, hwand hjra hêr is blîkkander; navt mith stêna, wel send hjra âgon saft as lamkes âgon, thach to lik sa glander thât mân thêr skrômlik in sja ne mèi.

Men hwat kâlt ik fon skên. Frya wêre wis navt skëner.

Ja âthe, Frya thêr sjugun skènhède hêde, hwèrfon hjra toghåtera men ène elk hâchstens thria urven hâve. Men al wêre hju lèdlik, thach skolde hju vs djura wësa.

Jef hju wygandlik sy. Hark âthe, Adela is thet ènge bern vsar grêvetman. Sjugun jrthfêt is hju hâch, jeta grâter then hjra licheme is hjra wishêd And hjra mod is lik bêde to sêmine.

Lok thêr, thêr wère ènia en fënbrônd, thruj bern wêron vp jenske gråfsten sprongen. Wind blos fel. Al-rek krêta ând thju mâm wère rèdalâs. Thêr kvmt Adela: *bo stêitst ând têmethste hroþth hju, tragd helb to lê-

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*To knêkkas, cene hooge, tot aan de nek rekkende, japen.
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—a arrow had penetrated her bosom! The treacherous Magy had poisoned it, and she died of it.

**The Elegy of the Burgtmaaard.**

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 *dacke*, a high petticoat reaching up to the neck.
nande ònd Wr.ælda skil jo krefta jèva. Òðh hipth hja nèi-t krylwod, gript elsne trèjon, tragd en breg to mak-jande, nw helpath òk tha òðhers ònd tha bern send hred.

Jèrlikes kémon tha bern hyr blomma ledsa.

Òðr kémon thrè Fonysjar skipljuda òhr òhr wrévela wilde, men Adela kêm, hju héde hjara hwop (hrop) hérad, in swim sléith hju tha lètha ònd til thju hja selva jechta skolde, thet hja vnwèrthelike manna wèron, bint hju alsèmen an en spinrok fest. Tha fèrhèmanda héra kémon hjara thjud askja. Tha hja sagon ho skots hja misdèn wèron, kêm torn vp, thach màn tellade ho-t bêrd was.

Hwat hja forth dédon, hja buwgdon to fàra Adela ònd keston thju slyp hyrar tohnekkka.

Kvm fèrhèmande åthe, tha wald fùglon fùjuchtath to fàra tha fèlo forsykar. Kvm åthe sà mèist hjara wishèd héra.

By tha gràfstèn hwer fon in tha lovspréke meld wàrth, is màn hira lik bigráven. Vppira gràfstèn heth màn thissa worda hwryten.

NE HLAP NAVT TO HASTICH HWAND HYR LÈID ADELA.

Thju formlère òhr is hwryten inuture wàch òhr burch-tore, nis navt wither eskrèven in thât bok òhrè Adela follistár. Hwèrvmbe thet lèten is nèt ik navt to skri-wand. Tha thit bok is min ajen, thèrvmbe wil ik hja òhr inna setta to wille minra màgum.

FORMLÈRE.

Alle god minnanda Fryas bern sy held. Hwand thrvech
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 Phoenician 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 Ery
tham skil et sæligh wertha vp jrrha. Lër ãnd këth 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 ãnd vnendlik. Wr.alda is overal ainwardich, men narne to bisja, thërvmbe wärth thet wësa gäst hëten. Al hwat wi fon him sja müge send tha skepsela thër thrvch sin lëva kvme ãnd wither henne ga, hwand inut Wr.alda kvmath alle thinga ãnd kërath alle thinga. Fon ut Wr.alda kvmath t anfang ãnd et ende, alla thinga göth in im vppa. Wr.alda is thet ëne ella machtige wësa, hwand alle òre macht is fon him lëned ãnd kërath to him wither. In ut Wr.alda kvmath alle krefta ãnd alle krefta kërath to him wither. Thërvmbe is hi alléna theth skeppande wësa ãnd thër nis nawet esképen buta him.

Wr.alda léide évge setma thet is éwa in al ãnd skëpne, ãnd thër ne send nën gode setma jeftha hja moton thërnei tavlikt wësa. Men afskën ella in Wr.alda sy, tha boshéd théra människa nis naut fon him. Boshéd kvmath thrvch lômhed vndiguðhed ãnd domhéd. Thërvmbe kän hju wel tha människa skåda, Wr.alda nimmer. Wr.alda is thju wishéd, ãnd tha éwa thër hju tavlikt heth, send tha boka wërut wy lëra müge, ãnd thër nis nëne wishéd to findande ner to garjande buta tham. Tha människa mügon fêlo thinga sja, men Wr.alda sjath alle thinga. Tha människa mügon fêlo thinga lëra, men Wr.alda wët alle thinga. Tha människa mügon fêlo thinga vntalüta, men to fära Wr.alda is ella épned. Tha människa send männalik ãnd berlik, men Wr.alda skept bëde. Tha människa minnath ãnd hâthath, tha Wr.alda is alléna juchtsfërdich. Thërvmbe is Wr.alda alléne god, ãnd thër ne send nënne goda bûta him. Mith thet Jol wandelath ãnd wixlat allet esképne, men god is alléna vnforanderlik. Thruch that Wr.alda god is, alsa ne mei hi ëk naut 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
And thrvch thet er bilywath, thervmbe is hy alléna wésa
and al et ora skin.

Thet othéra dél Fonre Formlér.

Emong Findas folk send wanwyasa, thér thrvch hjara
overfindingrikhéd alsa árg send, thát hj a hjara selva wis
mákja ánd th a inewida bitjuga, thát hj a thet besta dél
send fon Wr.alda; thát hjara gást thet beste dél is fon
Wr.aldas gást ánd thet Wr.alda alléna mél thámkja thrvch
helpe hjarís bryn.*

Thát aider skepsle en dél is fon Wr.aldas vnendlik wésa;
thát hâvon hj a fon vs gâbad.

Men hjara falxe rëdne ánd hjara tâmlése hâchfarenhéd
heth ra vppen dwálwéi brocht. Wére hjara gást Wr.aldas
gást, sá skolde Wr.alda él dvm wésa in stéde fon licht and
wis. Hwanð hjara gást slâvth him selva immer of vmbe
skêne bylda to mákjande, thér y åfternëi anbid. Men
Findas folk is en árg folk, hwand afskën tha wanwyasa
théra hjara selva wis mákja thát hj a drochtne send, sa
hâvon hj a to fâra tha vnæwida falxa drochtne eakêpen, to
kéthande allerwëikes, thát thissa drochtne Wr.alda eakêpen
hâve, mith al hwat thér inne is; gyriga drochtne fvl nyd
ánd torn, tham étath ánd thjanath willath wésa thrvch thá
mânniska, thér blod ánd offer willa ánd skât askja. Meu
thi wanwisa falxa manna, tham hjara selva godis skalka
jeftha presterå nôma lêta, bûráth ánd sàmnath ánd gethath
aldam to fâra drochtne thér er navt ne send, vmbet selva
to bihaldande. Aldam bidrywath hja mith en rum emod,
thrvchdam hj a hjara selva drochtne wâne, thér an inína
andert skeldich ne send. Send thér svme tham hjara
renka froda ánd bår mákja, alsa wrdon hj a thrvch hjara
rakkerå sat ánd vmbira laster vrbarnad, ella mith fêlo
stâtska plégum, hjara falxa drochtne to-n ére. Men in tvrth,

* Cf. Hegel a. h. 1.
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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-elda, that their spirit is the best part of Wr-elda's spirit, and that Wr-elda can only think by the help of their brains.

That every creature is a part of Wr-elda'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-elda's spirit, then Wr-elda 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 calum- nies, with solemn ceremonies in honour of the false gods
alléna vmbe thât hjæ ra navt skáda ne skolde. Til thju vsa bern nw wèpned müge wèsa tojenst hjæra drochtenlika lère, alsa hágon tha fámna hjam fon buta to lérande hwat hvr skil folgja.

Wr.aldas wær ér alle thinga, ònd néi alle thinga skil er wèsa. Wr.aldas is alsa évg ònd hi is vnendlik, thervmb nis thér nawet buta him. Thrvch ut Wr.aldas lêva warth tid ònd alle thinga bern, ònd sin lêva nimth tid ònd alle thinga wèi. Thissa sèka moton klèr ònd bår mákad wrda by alle wisa, så thât bja-t an òthera bithjuta ònd biwisa müge. Is-t så fär wnnen, sa sèith mân forther: Hwat thus vsa ommefang treft, alsa send wy en dél fon Wr.aldas vnendelik wèsa, alsa tha ommefang fon al et eskêpne, thach hwat anga vsa dânte, vsa ainskipa, vsa gast ònd al vsa bithánkinga, thissa ne héra navt to thet wèsa. Thit ella send fjuchtiga thinga tham thrvch Wr.aldas lêva forskina, thac thér thrvch sin wischèd sâdane ònd navt owers navt ne forskina. Men thrvchdam sin lêva stêdes forthga, alsa ne mèi thèr nawet vppa sin stêd navt bilywa. Thèrvmbe forwixlath alle eskêpne thinga fon stêd, fon dânte ònd ak fon thànkvisa. Thèrvmbe ne mèi írtha selva, ner eng skepse ni sedsa: ik ben, men wel ik wàs. Ak ne mèi nèn människa navt ne sedsa ik thànk, men blät, ik thochte. Thi knáp is gråter ònd owers as thà-r bern wère. Hy heth ora gèrtne, tochta ònd thànkvisa. Thi man en tát is ònd thànkth owers as thà-r knáp wère. Ëvîn tha alda fon dégum. Thât wèt allera mannellik. Sàhwersa allera mannalik nw wèt ònd jechta mot, thât hy alon wixlath, sà mot hy ak bïjechta, that er jahweder ageblik wixlath, ak thàhwila-r sëid: ik ben, ònd thât sina thànk bylda wixe, tha hwile-r sëid: ik thànk.

Instède thât wy tha ñarga Findas althus vnwerthlik after-néi snakka ònd kàlta, ik ben, jeftha wel, ik ben thet beste dél Wr.aldas, ja thrvch va alléna mèi-r thànkja,
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-alfa existed before all things, and will endure after all things. Wr-alfa is also eternal and everlasting, therefore nothing exists without him. From Wr-alfa’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-alfa’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-alfa’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-alfa, and through us alone he can think...
sā willath wy kētha wral and allerwēikes wēr et nēdlīk sy: wy Fryas bern send forskinals thrvch Wr.alda lēva; by-t anfang min and blāt, thach immer wārthande and nākande to fvlkvmenlikhēd, svnder & sa god to wrdē as Wr.alda selva. Vsa gāst nis naut Wr.alda gāst, hi is thērfon allēna en afskinsle. Tha Wr.alda vs skop, heth er vs in thrvch sine wishēd-bryn-sintūga, hūgia and fēlo gods ai-skipa lēnad. Hyrmēi mugon wy sina ēwa bitrachta. Thērof mügon wy léra and thērvr mügon wy rēda, ella and allēna to vs ain held. Hēde Wr.alda vs nēne sinna jēven, sa ne skolde wy narne of nēta and wy skolde jets reddlasser as en sēkwale wēsa, thēr forthdryven wārth thrvch ebbe and thrvch flod.

THIT STAT VP SKRIVOILT SKRĒVEN. TAL AND ANDWORDE ORA FAMNA TO-N FORBYLD.

En vnsels gyrich mān kēm to bārande by Trāst thēr fām wēre to Stavia. Hy sēide vnvēder hēde sin hus wēi brocht. Hy hēde to Wr.alda bēden, men Wr.alda nēdim nēne helpe lēnad. Bist en āfte Fryas, frēje Trāst. Fon elder t elder, andere thene mān. Than sēide hju wil ik āwet in thin mod sēja in bitrouwa, thāt et kyma groja and frūchda jēva mēi. Forth spērk hju ānde kēth. Thā Frya bern was, stand vs moder naked and blāt, vnbihod to jenst tha strēlum thēre svnne. Ninman macht hju frēja and thēr wēre ninman thēr hja help macht lēna. Thā gyng Wr.alda to and wrochte in hjara mod nigung and liavde anggoast and skrik. Hju sachi rondomme, hjara nigung kās thet beste and hju sochte skul vndera wārande linda. Men rein kēm and t onhlest wēre thāt hju wet wrde. Thach hju hēde ujan
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—"Skrivfilt." 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 thunderstorm 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
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 ånd blos rëin thær vnder. Nw hêde hja sjan thät tha stem hlyjef, ûfter gong hja to ånd mákade en wåch fon plága ånd sådum, thet forma an éne syda ånd forth an alle syda. Storne wind kém to bek jeta wodander as to fora ånd blos thju hrof eweí. Men hju ne bårade navt over Wr.alda ner to jenst Wr.alda. Men hja mákade en reitne hrof ånd leide sténe thær vppa. Bifvnden hâvand ho sér thet dwath vmb alléna to tobbande, alsa bithjude hju hira bern ho ånd hwérvmb hju alsa hêde dén. Thissa wrochton ånd tochten to sémîne. A sadenera wise send wy an hûsa kemen mith stoppenbânkum, en slecht ånd warande linda with tha svnnnestëlum. To tha lestâ hâvon hja en burch mákad ånd forth alle òthera. Nis thin hus thus navt sterk noch wëst, alsa mot i trachda vmbet òre bêter to mákjande. Min hus wëre sterk enoch, séider, men thet hâge wéter heth et vp bérad ånd stornewind heth et ore dén. Hwër stand thin hus thân, fréje Trâst. Alingen thère Rëne, andrethene man. Ne stand et thân navt vppen nol jefttha therp, fréje Trâst. Nean séider, min hus stand énsum by tha overe, alléna hâv ik et buwad, men ik ne macht thår alléna nén therp to makane. Ik wist wel, séide Trâst, tha fàmna hâv et my meld. Thv hest al thin lëva en grûwel had an tha mãnniska, ut frése thâtste awet jëva jefttha dva moste to fara hjam. Thach thër mitha ne mëi mân navt fér ne kvma. Hwand Wr.alda thër mild is, kërath him fona gyrga. Fâsta het vs réden ånd buppha tha dura fon alle burgum is t in stën ut wryten: bist ãrg bâtsjochtig séide Fâsta, bihod thân jvwe nêsta, bithjod thân jvwe nêsta, help thân jvwe nêsta, sâ skilun hja t thi witherdva. Is i thina rëd navt god noch, ik nêt fâr thi nèn bêtera. Skâmrða wârch then mân ånd 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. Fasta 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 éfront fon over min burch and than over hwat ik hav muge sjam.

Min burch lëid an-t north-ende thëre Liudgårda. Thju tore heth sex syda. Thrya thrirtych føt is hju häch. Flät fon boppa. En lyth huske thër vppa, hwâna män thë ståra bijsjath. An aider syd thëre tore stål en huus, long thrya houndred, brëd thrya sjugun føt, élika häch bihalve thju hrof, thër rondlik is. Altham fon hyrbakken stën, ánd fon buta ne send nënën öthera. Om tha burch is en hringdik, thërom en gråfth diap thrya sjugun fêt, wyd thrya twelif fêt. Siath hwa fonëre tore del, sa siath hë thju dânte fon et Jol. Vppa grvnd twisk thër sùdlikla húsä thëre, send allerléja krûda fon hëinde ánd fër, thërof moton thë famna thë kresta lëra. Twisk thë nortlikla húsä is allëna fjeld. Tha thrju nortlikla húsä send fol këren ánd öther bihof. Twa süðar send to fàra thë famkes vmbe to skola ánd to hëma. Thet sùdlikoste hus is thër Burchfâm his hëm. Inna tore hangt thju foddik. Tha wagger thëre tore send mirth kestlikla stënë smukad. In vppa thëre süderwach is thëne Tex wrytten. An thë fëre syde thëra finth män thju formlére; anna win-stere syde tha ëwa. Tha ora sëka finth män vppa óra thrja. Tojenst thë dik by-t huus thër fâm stêt thju owne ánd thju molmâk thrvch sjuwer bufla kroden. Buta vsa burchwal is-t hëm, thër vppa thë burchhëra ânda wërar hème. Thju ringdik thëra is en stonde grät, nën stjurar, men svnna stonde, hwërfon twya twelif vppen etmelde kvma. In vpper binnaseyde fona dik is en flät, fif fêt vndera krûn. Thër vppa send thrya houndred krânboga, todekth mith wod ánd lëther. Bíhalva ths húsa thëra inhémam send thër binnna alingue thë
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 Liudgaarde. 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 most thirty-six feet broad and twenty-one feet deep. If one looks down from the tower, he sees the form of the Juul. 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 necessaries; 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 nédhûsa to ñara tha ombêmâr. Thet fjeld thjanath to kâmp ând to wêde. Anna südsyde fon tha büttenste bringdik is thju Lindgårde omtânad thrvoh thet grâte Lindawald. Hjara dânte is thrju hernich, thet brêde buta, til thju svne thér in sia mëi. Hwand thêr send fêlo fêrlandeska thrêja ând blommen thrvoh tha stjurar mith brocht. Alsa thju dânte vsar burch is, send alle öthera; thach vs-is is thju grâteste; men thi fon Texland is tha aldergrâteste. Thju tore fon Fryasburgh is alsa hach thât hju tha wolka torent, néi thère tore is al et öthera.

By vs vppa burch ist alsa dêlad. Sjugun junge fâmna wâkath by thère foddik. Aider wâk thrja stonda. In ha øre tid moton hja huswârk dva, lêra ând slêpa. Send hja sjugun jér wâkande wêsen, alsa send hja fry. Thän mûgon hja emong tha människa gâ, vp-ra sêd to letane ând rêd to jêvane. Is hwa thrju jér fâm wêst, sâ mëi hju alto met mith tha alda fâmna mith gâ.

Thi skrywer mot tha fâmkes lêra lêsa, skrywa ând rêkenja. Tha grysa jestha grêva moton lêra hjam ryucht ând plicht, sêdkunda, krâdkunda, hêlkunda, skêdnessa, tellinga ând sanga, bijunka allerlêja thinga thër hjam nêdlik send vmbe rêd to jêva. Thju Burchfâm mot lêra hjam ho hja thêrmith to wârk gâ mota by thâ människa. Ër en Burchfâm hjra stêd innimt, mot hju thrvoh thet lând thara en fvl jër. Thrê grêva burchhêra ând thrja alda fâmna gan mith hiri mitha. Alsa is-t âk my gvongon. Min fârt is alingen thère Rëne wêst, thjuus kâd opward, alingen thère ôre syde ofward. Ho hâger ik upkêm, to ârmer likte mi tha människa. Wral inna Rëne hêde mâñ utstekka makad. Thet sôn thât thêr sin kêm, wr mith wêter wr skêpfachta gâten vmbe gold to winnande. Men tha mângârta na dro- ron thêt nêne golden krone fon. Ër wëron thêr
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 Lindgaarde, 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

To thà lersta kêmôn wi to-t Alderga. By-t suderhâva-hâved stêt thju Wâraburch, en stènhus, thèrin send allerlèjax skulpâ, hulka, wèpne ând klahar wårad, fon fêre landum, thrvch thà stjurar mith brocht. En fjardèl dâna is-t Alderga. En grâtë flyt omborad mith lothum, husa ând gârdum ella riklik sjarad. Invpper flyt lèi en grâtë flâte rôd, mith fônôn fon allерlèja farwa. Et Fryas dëi hon-gon thà skilda ommà thà borda to. Svme blikton

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* Louwen in Europa, Herodotus, VII. 125.
† Swetsar, Switsera.
‡ Fryasburch, Freiburg.
§ Lydasburch, Leiden, de burcht.
‖ Flyt, jeftâa mára, de Mura.
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

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* Lions in Europe, see Herodotus, vil. 125.
† Swetsar are Swiss.
‡ Fryasburgh in Freiburg.
§ Lydasburgh is Leyden, the city.
¶ Flyt, jefta mår, in a lake or w
lik synna. Tha skilda thèr witking and thèra skolte bi thà nachtum wèron mith gold wmborad. Abefte thère flyt was en gräft gråven, to hläpande däna alingen thère burch Foràna* and forth mith en ënga muda† in så. To fàra thère flâte were thit tha utgvng and et Fly thà in-gvng. A bëde syda thère gräft send skène husa mith hel blikanda farwa målad. Tha gårnde send mit altid grène hâgvm omtunad. Ik hâv thèr wiva sian, thèr filtne tohneknå drogon as t skrißilt wère. Lik to Stavere wèron tha-mångèrtne mith golden kronum vppira holum and mith hringum‡ om ârma and fèt sjarad. Sudward fon Foràna lèid Alkmàrum. Alkmàrum is en mår jefta flyt, thèrin lèid en èland, vppa thàt èland moton tha swarte and bruna människa hwila èvin as to Lydahisburch. Thju Burchfàm fon Foràna sèide my, thåt tha burchhèra dèistik to-rà gyngon wmb ra to lèrande, hwat âfte frydom sy, and ho thà människa an thère minne agon to lèvane wmb sejèn to winndèn fon Wr.aldas gást. Was thèr hwà thèr hèra wilde and bigripa machte, sa wårth er halden, alont er fvl lèrad wère. Thåt wrè dén wmb thà förhè-mande folka wis to màkane, and wmb wral âtha to win-nande. Ër hêd ik andà Sàxanamarka to thèr burch Månnagårda forda§ wèst. Thach thèr hêd ik màr skà-melhèd sjan, as-k hyr rikdom spèrde. Hju andre: så hwersa thèr an da Sàxanamarka en fréjar kymath en mangèrte to bi frèjande, alsa frèjath thà mångèrtne thèr, kanst thin hus fry wëra tojenst tha bannane Twisklandar, hâst nach nène fàlad, ho fèlo buflè hâst al fànsen and ho fèlo bårà and wolva huda hâst âl vppa thère màrk brocht? Dàna is kvmen thåt tha Sàxamanna thju buw anda wiva vràlèn hàve. Thåt fon hvntred to sèmine nèn ène lèsa méi ner skriwa ne kàn. Dàna is-t kvmen, thåt nimman nèn sprèk vppa sin skild neth, men ëlt en mislikande dànte fon en diar, thåt er fàlad

* Foràna, Vrooomen.
† Engamuda, Egmond.
‡ Diod. Sic. V. 27, van de Galliera.
§ Månnagårdaforde, 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-aldà’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 Mannagardasforde 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;

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1 Felt, very thin and compressed, with a smooth surface.
2 Forana is Vroonen.
3 Diodorus Siculus, v. 27, on the Gauls.
4 Engamuda is Egmond.
5 Mannagardasforde is Munster.
heth. And ándlík, dána is-t kvmen, thát hja sér wickandl-
lik ewrden send, men to met évin dvm send as et kwík,
thát hja fánna, and évin erm as tha Twisklándar, hwêr
mith hja, orloge. To fára Fryas folk is írthá and sè e-
képen. Al vsa rínstráma runath vppa sè 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 boppalânder dèl hâve an
vsà rikdom and wisdom, sà skil ik thi en rèd jéva. Lét
et thà mangértne to wénhd wrde hjara fréjar to fréjande,
èr hja ja segsa : hwêr hást al in wralda ommesáren, hwad
kántin thin bern tella wra fára landa and wra férhémanda
folka? Dvath hja alsa, sà skilun tha wickandlíka knápa
to vs kýma. Hja skilun wiser würtha and rikkár and wi
ne skilun nèn bihof longer navt náve an thát wla thjud.
Tha jongste thèr fàmna fon thèr thèr by mi wéron, kêm
uta Saxsanamarka wèi. As wi nw to hongk kémon, beth
hju orlovi fréjad vmbe nèi hjra hus to gáne. Afternéi is
hju thèr Burchfám wrden, and dána is-t kvmen thát er
hjudéga sà felo Saxmámma by tha stjurar fâre.
and lastly, from this comes also that they are very war-like, 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 Saxenmarken. 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.

Miw nôm is Frêthorik to nomath oera Linda, thât wil segsa ovir tha Linda. To Ljudwardja bin ik to Aaga këren. Ljudwardja is en ny thorp, binna thene ringdik fon thêr burch Ljudgarda, hwêrfon tha nôma an vnér kvmen is. Vnder mina tida is er fûl bêred. Fûl hêd ik thêr vr skrêven, men âfternêi send mi âk fêlo thinga meld. Fon ân ând òther wil ik en skêdnese âfter thit bok skrywa, tha goda månniska to-n ère tha ârga to vnêre.

In min jüged hêrd ik grêdwird aلومme, ârne tid kêm, ârne tid was kvmen, Frya hêd vs lêton, hjra wâkфâmkes, hêde hju aabefta halden, hwand drochten likande bylda wêron binna vsa lândpåla fvnden.

THE WRITINGS OF FRÈTHORIK AND WILJOW.

My name is Frèthorik, 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
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 (Bloeimaand, 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 nöm inwryten, thât være my en båken. Så-t mith vsa burch gvngen was, was-t mith mitha òra gvngen. Inna håga lânda wèron hja thrvch jrrtha, inna dëna landa thrvch wèter vrðén. Alléna Fryas-burch to Texland wärth vnedérad fnnden. Men al et lánd thet northward lëid hêde, ëre vnnder së. Noch nis-t navt boppa brocht. An thås këd fon-t Flymåre wëron nèi meld wrde thrchtich salta mára kymoon, vnstonden thrvch thë walda, thêr mith grvnd ënd al vrdréven wëron. To Westflyland fiftich. Thi gräft thër fon-t Alderga thweres to hët länd thrvchläpen hêde, wède vrstóudath ënd vrðén. Tha stjurar ënd ër fàrände folk, thër to honk.wëron, hêde hjara selva mith mága ënd sëbba vppira akepum hret. Men thât swarte folk fon Lydasburch ënd Alikmarum hêde alèn ën. Thawil tha swarta südward dryvon, hëdon hja fëlo manguértne hret, ënd nèidam nimman ne këm to aska tham, hïldon hja tham to hjara wiva. Tha människa thër to bek këmon, gvngen alle binna thë hringdika thëra burgum hëma, thrvchdám et thër buta al slyp ënd brok-lând wëre. Tha gamla husa wrde byën klust. Fons boppalândum kàpade mân ky ënd skëp, ënd inna tha gräte husa thër to fàra tha fàmna sëton hêde, wrde nw léken ënd fìlt màkad, vmbe thës lëvens willa. Thât skëd 1888* jër nèi thât Atlând svnken wës.

In 282 jër † nèdon wi nèn Êremoder navt hat, and nw ella tomet vrlêren skinde, gvng män ène kjasa. Thet hlót falde vp Gosa to nòmath Makonta. Hju wëre Burchfâm et Fryas-burch to Texlánd. Hel fon hawed ënd kìár fon sin, ëlle god, ënd thrvchdám hira burch alléna spàrad was, sach alrik thërút hira hropang. Tjan jër lèttere këmon tha stjurar fon Forana ënd fon Lydas burch. Hja wîldon tha swarta människa mith wif ënd bern to thet lând utdryva. Thërwr wîldon hja thëre Moder is rëd biwinned. Men Gosa

* 2193 = 1888 — 305 voor Chr.
† Sedert 587 voor Chr. Verge. 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 Westflyland 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 Alkmarrum 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 submergence of Aßland.

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 537 before Christ. See pages 110 and 112.

NW WIL IK SKRIWA HO THA GÉBTMANNAX AND ÙLO HÉLÉNJA FØLGAR TOBEK KÉMON.

Twa jēr néi thāt Gosa Moder wrde,* kēm er en flāte to thet Flymara in fala. Thet folk hropte ho.n.sēen. Hja foron til Stavere, thēr hropton hja jeta rēis. Tha fōna wēron an top ònd thēs nachtes skāton hja barnpila† anda loft. Thā dēirēd wēre rojadon svme mith ēn snāke to thēre hava in. Hja hropton wíther ho.n.sēen. Tha hja landa hipte-n jong kerdel wal vpt. In sina handa hēdi-n skild, thērvp was brād and salt lēid. Afterdam kēm en grēva, hi sēide wi kvmath

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* 303. v. Chr.
† Barnpila. 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-sëen” (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-sëen.” 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.
† Burspile, De falarica, Livy, xxi. 8.
fonafere Krékalandum väi, vmb vsa séd to warjande, nw
winstath wi i skolde alsa mild wesa vs alsa fül länd to
jévane thät wi thërpf müge héma. Hi telade-n éle skéd-
nessetheår af bêtre skryva wil. Tha gréva niston navt
hwat to dvande, hja sandon bodon allerweikes; Õk ta my.
Ik gvng to ánd sèide: nw wi-n Moder hawe agon wi hjra
réd to frjande. Ik selva gvng mitha. Thju Moder, thär
ella wiste, sèide, lét hja kvmè, så mýgon hja vs länd helpa
bíhalda: men lét hjam navt up éne stéd ne bilyva, til thju
hja navt waldich ne wrde ovir vs. Wi dèdon as hju sèid
hède. Thät wère él néi hjra hiei. Fryso reste mith siná
ljudum to Stavere, that hja wither to éne séstède màkade,
så god hja machte. Wichhirte gvng mith sinum ljudum
ástward néi there Êmude. Syvé théra Johnjar, thär
mènde thät hja font Alderga folk sproten wère, gvngen
thër hinne. En lyth dèl thär wànde thät hjara éthla fon tha
sjugon élanda wei kémon, gvgon hinne ånd setton hjara
selva binna tha hringdík fon thère burch Walhällagàra del.
Ljudgert thene skolte bi nachte fon Wichhirte wárth min
thèf áftëneri min frjund. Fon ut sin déibok hâv ik thju
skédnese thër hir åfter skil folgja.

Nei thät wi 12 mel 100 ånd twia 12 jër bi tha sif wètrum
sétèn hède, thahwila vsa sèkámpor allè sèa bifarèn hède
thër to findane, kém Alexandre (°) tham kénig mith en
weldich hér fon boppa allingen thër strám vsa thorpa bifára.
Nimman né macht in wither wórda. Thach wi stjurar thër
by tha sè sàton, wi skèpt vs mith al vsa tilbère hava in
ånd brûda hinna. Tha Alexandre fornorn thät im så ne
grâte flète vntfåra was, wårth er wodinlik, to swërande hi
skolde alle thorpa an logha offerja jef wi navt to bek kvma
nìlde. Wichhirte lèide siak to bedde. Thå Alexandre thät
fornorn heth er wacht alont er bètèr wère. Áfternèi kém
er to him sèr kindlyk snakkande, thach hi thrjvchde lik

* Alexander aann den Ludoa 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. Wichhirtse went with his people eastwards to the Emude. 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. Liudger, the admiral of Wichhirtse, 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. Wichhirtse 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.
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 Phoenicians 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 érosté forst men ak sin frjund wère, rède him owers to dvande. Nw bérad er as wen der lavade thet vnluk et dèn hède. Tha hi ne thvrade sin tocht navt vrfata. Nw wild er to bek kéra, thach ér hi thât dède, lèt hi thet forma biséka hwa-r skeldich wéron. Dry-r thât wiste lèt er altham svnder wépne bilywa, vmb en ny thorp to màkjande. Fon sin aij folk lèt er wepned vmb tha óra to támma, ònd vmb ène burch to bvwandè. Wy moston wív ònd bern mith nimma. Kémon wi anda muda thère Ýuphrat, sa machton wi thèr en stèd kiasa jeftha omkèra, vs lân skold vs évin blyd to dèlath wrde. An tha nya sképa, thèr tha bròund vntkvma wéron, lèt-er Johniar ònd Krèkalandar gà. Hi selva gvng mith sin óra folk allingen thère kàd thrvch tha dorra wostèna, thât is thrvch et land thât Irtha vphèid hède utsè, tha hju thju strète afer vsa èthela vphèide as hja inna Ràde sè kémon.


Tho tha lestà kêm er en hloth människa mith fo-
rènde twa bonnred élephanta thvsend këmlun tolèden
mith wodin balkum, ràpum ònd allёрlèja ark vmbè vsa
flète nèi tha Middelsè to tyande. Thât bishwd-va, ònd 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. Nearcusch went ashore, and stayed three days. Then we proceeded further on. When we came to the Euphrates, Nearcusch 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
vs bal to, men Néarchus teld vs, sin këning wilde tha òthera këninggar tâna that i weldiger wëre, sa tha këninggar fon Thyrís êr wësen hêde. Wi skoldon men mith helpsa, sëkur skolde vs thât nën skåda navt dva. Wi moston wel swika, ãnd Néarchus wiste ella så pront to birjuchte thât wi inna Middelsê lêide êr thrja mônatha forby wëron. Tha Alexandre fornom ho-t mith sinra ouwerp ofkvmen was, wårth er sa vrmêten thât er tha drage strëte utdiapa wilde Irtha to-n spot. Men Wr.elda let sine sèle lâs, thërvmbe vrdrok er inna win ând in sina ovirmodichhêd, êr thât er bijinna kvste. After sin dâd wrde thet rik dëlad thrvch sina forsta. Hja skolde alrek en dël to fara sina svnum wârja, thach hja wëron vnmênia. Eik wilde sin dël bihalda ând selva formâra. Tha kêm orloch ând wi ne kvste navt omme kéra. Néarchus wilde nw, wi skolde vs del setta an Phonisi his kâd, men thât nilde nimman navt ne dva. Wi sêide, rëder willath wi wâga nei Fryasland to gâna. Tha brocht-er vs nei thère nya hâva fon Athenia, hvêr alle âfte Fryas bern formels hin têin wëron. Forth gyngon wi salt-átha liftchta ând wëpne fâra. Among tha fêlo forsta hêde Néarchus en frjund mith nôme Antigonus. Thisse strëdon bêde vmb en dol, så hja sêidon as follistar to fâra-t këninglike slachte ând forth vmbe alle Krêklanda hjara alda frydom wither to jêvane. Antigonus hêde among fêlo òtherum ênnen svn, thi hête Demêtrius, âfter tonômad thene stêda winner. Thisse gyng ênis vpper stêde Salâmia of. Nêi thât er thër en stût mëi strêden hêde moët er mith thère fâte strida fon Ptholemeus. Ptholemeus, als hête thene forst thër welda ovir Êgiptaland. Demêtrius wn thère këse, tha navt thrvch sina salt-átha, men thrvch dam wy him helpen hêde. Thit hêde wi dën thrvch athskip to fâra Néarchus, hwand wi him far bastard blod bikânde thrvch sin friska hûd ând blawa âgon 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,
hwannd séið-ver vnwillinglyk is thin lif bivviltad; þat ne skil jow nátt to rékned ni wrde, thach sáðhversa jow jowe sèle bivvith sa ne skil jow nimmerthe to Walhálía ne kvma, jow sel skil thán ovir irtha ommewára, svnder á thet ljucht sjá to mugande, lik thá fláramuva ánd nachtula skilstv alra dystik in thina hola skula, thes nachtis utkvma, then vp vsa gráva grája ánd húla, thahwila Frya hjra haved fon jow ofwenda mot. Tha bern dêde lik-ra bifsálen warth. Démétrius let ra likka in sè werpa ánd to tha människa wrde séid, þat hja fjucht wéron. Êw wilde Friso mith alleman néi Fryasland sára, thër-i er wést héde, men tha mést nilde þat návta ne dva. Êw gyng Friso to ánd skát thet thorp mith-a këninglika fárredskárum anda brönd. Hjud ne kv ni thvrade ninnman ne bilywa, ánd alle wéron blyde, that hja búta wëre, bihalva wif ánd bern hëdon wi ella abésta léten, thach wi wéron to léden mith liftochtum ánd orluchtuch.

Friso nêde nach nén fretho. Tha wi by tha alda hâve kémon gvnger mith sina drifta ljudum to ánd skát vnwar-linga tha brönd inna sképa, thér-i mith sina pilum bigána kv. After sex dégum sågon wi tha orlochslâte fon Démétrius vp vs to kvma. Friso bifsál vs, wi moston tha lithste sképa afterhåde in éne brëde line, tha stora mith wif ánd bern fârnt. Fórth bàd-er wi skoldon tha krânbofa fon for nimma ánd anda ëftestedëwen fástigja, hwand séid-er, wi achon al fjuchtande to fjuchtane. Ninnman ne mèi him formëta vmb en enkeldera fyand to forfolgjande, alsa séid-er is min bislut. Tha hwila wi thérsmitha al dvande wéron, kêm wind vs vppa kop, to théra làfa ánd théra wiva skrik, thrvchdam wi nène slávona návt nède as théra thër vs bi aja willa folgan wêre. Wi ne machton hja thus návt thruch roja ni vntkvma. MenWr. alda wiste wel, hwèrvmb-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
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 Phoenicians 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 permi-
sion 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.
THET SKRIFT IS MIJ OWER NORTLAND JKThA SKÅNLAND JÉVEN.


Held!

Hwersa thene Kroder en tid forth kroden heth, thân skilun tha afterkomanda wâna thät tha léka ånd brèka, thèr tha Brokmanna mith brocht hâve, åjen were an hjara éthla. Thèr vr wil ik wâka ånd thus så fùl vr hjåra pléga skriva as ik sjun hâ. Vr tha Gert-
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
manna kan ik red hinne stappa. Ik náv navt fulmithra omme gynget. Tha så för ik sjan hâ send hja thât mast bi tål ònd sed bilêwen. Thât ne méi ik navt segsa fom tha òthera. Thër fon a Krêkalânda wêi krvine, send kwâd tber tål ònd vppira sêd ne méi mân ël navt boga. Fëlo hâvath brûna ãgon ònd hér. Hja send nîdich ònd drist ònd 'ang thrvch overbilâwichhêd. Hwerza hja sprêka, så nômath hja the worda fâr vppa thër lerst kvmâ mostra. Äjen ald segath hja âd, äjen salt säd, mâ fori mân, sel fori skil, sode fori skolde, to fûl vmb to nomande. Ak forath hja mëst vrðvaliske ònd bikirte nôma, hweran mân nën sin an hefta ne méi. Tha Johniar sprêkath bêtre, thach hja swygath thi h ònd hwêri navt nesa mot, wârth er ûtekêth. Hwerza imman en blyd mâkaththing ennën vrstvrven ònd thet likt, så lâwath hja, thât thene gást thes vrsturvene thër inne fârath. Thërvr hâvath hja alle bylda vrburgen fon Frya, Fâsta, Mëdëa, Thjanja, Hellênja ònd fêlo òthera. Hwerth thër en bern ebern, så kvmath tha sibba et sêmne ònd biddath an Frya thât hju hjara fâmkes méi kvmâ lêta thât bern to sêenande. Hâvon hja bêden sa ne méi nimman him rora ni hâra lêta. Kvmt et bern to grâjande ònd halt thit en stvnde an,alsa is thât en kwâd téken ònd man is an formoda, thât thju mâm hordom dên heth. Thërvr hâv ik al ârge thinga sjan. Kvmt et bern to slêpande, så is thât en téken, thât tha fâmkes vr-et kvmen send. Lakt et inna slêp, så hâvon tha fâmkes thât bern luk to sêit. Olon lâwath hja an bosa gàsta, hexna, kolla, aldermaukes ònd elfun, as jef hja fon tha Finna wei kêmen. Hyrmitha wil ik enda ònd nw mën ik tha-k mår skrëven hâ, as ên minra êthla. Fréthorik.

Fréthorik min gâd is 63 jér wrden. Sont 100 ònd 8 jér is hi thene èroste fon sin folk, thér frêdsum
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, salt; 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, Fasta, 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 93. Since 108 years he is the first of his race who died
sturven is, alle óðera send vndera slæga swikt, þærvr ðatv alle kampade with ajn and færhæmande vmb njucht and plicht.

Min nóm is Wil-jo, ik bin tha fâm þær mith him fona Saxanamarks to honk for. Thrvch tál and ommegang kêm et ut, þat wi alle bêde fon Adela his folk wéron, þá kêm ljafde ænd Æfternéi send wi man ænd wif wrden. Hi heth mi fyf bern lêten, two suna ænd thrju toghatera. Konerêd alsa hêt min forma, Håchgâna min óðera, mine aldeste toghater hêth Adela, thrju óðera Frulik ænd tha jongeste Nocht. Thê-k néi tha Saxanamarks-for, hâv ik thrju boka hret. Thet bok þêra sanga, þêra tellinga, ænd thet Hêlênja bok. Ik skrif thit til thju mân navt thanka ne nëi þat hja fon Apollânja send; ik hâv þær ful lêt vr had ænd wil thus ák thju éra hâ. Ak hâv ik mår den, tha Gosa-Makonta fallen is, hwames godhêd ænd klársjanhêd to en sprêkword is wrden, þâ ben ik allêna nëi Texland gevngen vmbe tha skrîfta vr to skrivane, þêr hju Æfter lêten heth, ænd þê thâ lerste wille fonden is fon Frâna ænd tha nëilêtn skrîfta fon Adela jefta Hellênja, hâv ik þat jetta rèis den. Thit send tha skrîfta Hellênjas. Ik set hjam får vppa vmbe þat hja tha aldesta send.

Àlle Afta Fryas Held.

In éra tida niston tha Slâvona folkar nawet fon fryhêd. Lik oxa wrdon hja vnder et juk brocht. In irthas wand wrdon hja jágath vmbe métal to delvane ænd ut-a herde bergum moston hja hûsa hawa to forst ænd presterums hêm. Bi al hwat hja dêdon, thêr nas nawet to fâra hjara selva, men ella moste thjanja vmbe tha forsta ænd preastera jeta riker ænd weldiger to mák-
jane hjara selva to sädene. 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
gröv änd sträm år hja järich weron, ånd sturvon svnder
nochta afshën irtha tham overflodlik fvl jef to båta al hjara
bern. Men vsa britna kemon änd vsa bännalinga thrvoh
tha Twisklända vr in hjara marka färä änd vsa stjurar
kemon in hjara håvna. Fon hjam héradon hja kälta vr
élika frydom änd rjucht änd overa ëwa, hwer bûta nimman
omme ne méi. Altham wrde vpsugon thrvoh tha dróva
människa lik dáwa thrvoh tha dorra sjele. As hju fvl
wéron bijonnón tha alderdrista människa to klippane mith
hjara kédne, alsa-t tha forsta wé dède. Tha forste send
stolte änd wichandin, thervmbe is thér åk noch düged in
hjara hirts, hja birédon et sémne änd javon awet fon hjara
overflodalikhéd. Men tha láfa skin frána prestara ne
machten thät návt ne lyda, emong hjara forsinde godum
hédon hja åk wrangwråda drochtne esképen. Pest kêm
inovera lända. Na séidon hja, tha drochtne send tornich
overa overhérichhéd théra boas. Tha wrdon tha alderdrista
människa mith hjara kédne wirgad. Irotch hja wif!
blod dronken, mith thät blod fode hju früchda änd nöchte, änd
alle tham thér of étön wrdon wis.

16 wára 100 jër lédén* is Atland svnken, änd to théra
tidum bérade thér awat hwér vppa nimman rékned nède.
In-t hirte fon Findas länd vppet berchta lêid en del,
thér is kethen Kasamyrr,† thet is sjøldsum. Thér werth
en bern e-bern, sin mám wëre thju toghater enis këning
änd sin tát wëre-n havedprester. Vmb skó to vnkvma
mosten hja hjara åjen blod vnkvma. Thérvmbe wårth er
bûta thérë stède brocht bi ärmá människa. In twiksa
was-t im návt forhêtad ne wrden, thér vmbe dèd er ella
vmbe wisdom to gëtane änd gårane. Sin forståñ wëre så
grät thät er ella forstånde hwat er så ånd bérade. Thät
folk skowde him mit èrbèdenese and tha prestera wr don
ang vr sina frèga. Thä-r jérich wrde gynger nèi sinum

* 2193 - 1600 = 593 v. Chr.  † Kasamyrr, 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 theirsuperfluity; 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 a.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 Kashmere.
aldrum. Hja moston herda things héra, vmb-im kwit to werthane javon hja him vrflod fon kestlike sténum; men hja ne thvradon him navt avbër bikánnas as hjara ájne blod. Mith drovenese in vrdelven overa falxe skóm sinra aldrum gvnger ommedwála. Al forth fárande mété hi en Fryas stjurar thér as slav thjanade, fon tham lèrd-i vsa séd and plégum. Hi kápade him fry, and to ther dâd send hja frjunda biléwen. Alomme hwér er forth hinne tâch, lèrd-i an tha ljudá that hja néne rika ner prestera toléta moston, thät hja hjara selva hode moston ájen falxe skóm, ther allerwéikes kvad dvat an tha ljavde. Irtha sêid-er skånkath hjara jéva néi mété men hjara húd kláwat, thät mân thérin ách to delvane to éran and to sêjane, sá mân thérof skéra wil. Thach sêid-er nimman hovat thit to dvande fori ennen òthera hit né sy, thät et bi méne will jeuf ut ljavade skéd. Hi lèrde thät nimman in hjara wand machte frota vmbe gold her silver ner kestlike sténa, hwér nid an klywath and ljavde fon fljuchth. Vmbe jow manghéta and wiva to sjarane, sêid-er, jévath hjara rin strama énoch. Nimman sêid-er is weldich alle människa métrik and éliga luk to jàn. Tha thät it alra människa plicht vmbe tha människa alsa métrik to màkkjane and sa fèlo nocht to jàn, as to bináka is. Nëne wit-skip sêid-er ne méi mân minachtja, thach élica dèla is tha gráteste witskip, thér tid vs lèra méi. Thèrvmbé thät hjv argenese fon irtha wèrath and ljavde feth.

Sin forme nóm wère Jes-us,* thach tha prestera thér-im sèralik hatón héton him Fo thät is falx, thät folk hête him Kris-en thät is herder, and sin Fryaske frjund héta him Bûda, vmbe that hi in sin hâvad en skát fon wisdom hëde and in sin hirt en skât fon ljavde.

To tha lersta most-er fluchta vr tha wrèka théra prestera, men vral hwèr er kém was sine lère him fárut gvngen.

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* Jes-us, evenmin te verwarren met Jexua, ala Kristen (Kriahnu) met Christus.
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

* Jessos—not to be confounded with Jesus any more than Krishna (Krishna) with Christ.
And vral hwé-r-er gyng folgadon him sina lætha lik sine skåde néi. Thät Jes-us alsa twilif jär om fären hédé, sturv-er, men sina frjunda våradon sine lère thät kethon hwé-r-et åron fvnnde.

Hwat ménst nw thät thät presterade dédon, thät mot ik jo melde, ãk mot-i thér séralik acht vp jän, forth mot-i over hjara bidryv ând renka váka mith alle kráftum, thér Wål-ba in jo léid beth. Thahwila Jes-us lére vr irtha for, gyngon thät salxe presterade néi-t lând sinra bért sin dâd avbéra, hja séidon thät hja fon sinum frjundum våron, hja bêradon grâte rowa, torennande hjara kthar to flardum ând to skérande hjara hola kál. Inna hóla théra berga gyngon hja héma, thach thérin hédon hja hjara skât brocht, thé binna måkadon hja blydon âfter Jes-us, thesa blydon jávon hja antha vuårg thånkanda ljuda, to longa lersta séidon hja thät Jes-us en drochten wâre, thät-i thät selva an hjam bilêden hédé, ând thät alle thér an him ând an sina lêra lwàa wilde, némëls in sin këningkrik kvme skolde, hwé frú is ând nochta send. Vrmites hja wiston thät Jes-us âjen tha rika to fjelda tágen hédé, så kethon hja allerweikes, that årmode hâ ând enfald så thju düré wére vmbe in sin rik to kvmane, thät théra thér hyr vp irtha thät máste lêden hédé, némëls tha másta nochta hava skolde. Thahwila hja wiston thät Jes-us lêrad hédé-thät mån sina tochta welda ând bistjura moste, så lërdom hja thät mån alle sina tochta déja moste, ând thät tha fylkvminhëd théra människa thérin bistande thät er évin vnforstoren wrde så thät kalde stén. Vmbe thät folk nw wis to mákjande thät hja alsa dédon, alsa bêradon hja årmode overa stréta ând vmbe forth to biwisane thät hja al hjara tochta dâd hédé, námon hja nêne wiwa. Thach salwérsa en toghater en misstap hédé, så wårth hja thät ring forjän, that wrakkå séidon hja most mån helpa and vmbe sin baj
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
séle to bhaldane most män ful anda cherke jän. Thus
todvande bëde hja wiv ånd bern svnder hushalden ånd
wrdon hja rik svnder werka, men that folk wärth ful armes
ånd mår ëländich as å to färä. Thas lëre hwärbi tha prester
nën òre witskip hova as drochtlik redo, fråna skin
ånd vnrychta plëga, bréd hiri selva ut fon-t asta to-t
westa ånd skil åk vr vsa lända kvma.

Men astha prestera skilun wäna, thät hja allet ljucht fon
Frya ånd fon Jes-us lëre vtdåvath hâva, sà skilum thør in
alle vvrda människa vpstonds, tham wërhëd in stilnise
among ekkorum wärath ånd to färä tha prestera forborgen
hâve. Thissa skilun wësa ut forsta blod, fon presterum
blod, fon Slåvonum blod, ånd fon Fryas blod. Tham skilun
hjara foddikum ånd thät ljucht bâta bringa, sà thät allera
männaik wërhëd méi sjän; hja skilun wë hropo overa déda
théra prestera ånd forsta. Tha forsta thér wërhëd minna
ånd rjucht tham skilun fon tha prestera wika, blod skil
strâma, men thèrut skil-et folk nye krâfta gâra. Findas
folk skil sina findingrikhed to ména nitha wenda, thät
Lydas folk sina krâfta ånd wi vsa wisdom. Tha skilun
tha falxa prestera wëi fâgath wertha fon irtha. Wr.alda
his gàst skil alomme ånd allerwèikes érath ånd bihrops
wertha. Tha éwa thër Wr.alda bi-t anfang in vs mod
lëide, skilun allëna hërad wertha, thër ne skilun nënë ëra
mästera, noch forsta, ner bása navt nësa, as théra thër bi
ména wille këren send. Thän skil Frya juwgja ånd Irtha
skil hira jëva allëna skånska an tha werkande människ.
Altham-skil anfanga fjuwer thusand jër nêi Atland svnken
is ånd thusand jër lider skil thër longer nën prester ner
tvang vp irtha sa.

De la tonômath Hellênja, wëk !
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.
Så løda Frânas òtroste will. Alle welle Fryas held. An tha nôme Wr.aldas, fon Frya, ònd thêre fryhêd grette ik jo, ònd bidde jo, sahwersa ik falla machte èr ik en folgster nòmath hêde, så bife l ik jo Tûntja thêr Burchfam is to thêre burch Mêdêasblîk, til hjud dégum is hja tha besta.

Thus runs Frana's last will: All noble Frisiana, 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 Teuntje, who is Burgtmaagd in the citadel of Medeasblik; 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 FOP KONERÊD.

Mun æthla hávon in æfter thit bok skrêven. Thit wil ik boppa ella dva, vmbe thät er in min stät nèn burch ovir is, hwærin thæ bërtnces vp skrêven wrde lik to ñara. Min nôme is Konerêd, min tät-his nôme was Frëthorik, min mem his nôme Wiljow. Aftær tät his däd ben ik to sina folgar këren, ënd tha-k fiftich jër talde käs men mij to vërste grêvetmân. Min tät heth skrêven ho thæ Linda- wrda ënd thae Ljudgårdne vrdilgen send. Lindahêm is jeta wëi, thæ Linda-wrda far en dél, thæ northlikka Ljudgårde send thrvch thene salta së bidelven. Thæ bråwsende bef slikte an thæ hringdik thëre burch. Lik tät melth heth, së send thæ hâvalása människa to gyngeñ ënd hávon hûskes bvwad binne thæ hringdik thëra burch. Thërvmbë is thät ronnddël nw Ljvwdewd hêtën. Thæ stjurar segath Ljvwrð, men thät is wanspréke. Bi mina jüged wås-t ëre länd, thät bûta thæ hringdik lëid, al pol ënd brok. Men Fryas folk is diger ënd fîtich, hja wrdon mod ner wig, thrvchdám hjåra dol to thæ besta lëide. Thrvch slåta to delvane ënd këdika to mákja fon thæ grvnd thër ët-sa slåta kêm, alsa hávon wi wither en gode hêm bûta thæ hringdik, thër thju ñànte het fon en hof, thrê pêla ñståwrð, thrê pêla südwrð ënd thrê pêla westwrð mèten. Hjûd dëgum send wi to dvande ë-pêla to højandë, vmbe ène hàve to winnande ënd mith ën vmbe-vsa hringdik to biskirmandë. Jef et werk rëd sy, së skilun wi stjurar utlvka. Bi min jüged stand-et hyr hjûstre om-to, men hjûd send thæ hûskes
THE WRITING OF KONERED.

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 Koneréd (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 marinera. In my youth it looked very queer, but now there stands a row of houses.
al husa ther an reja stân. And lek and brek ther mith ermode hir in glupt wêron, send thrvch fiit a-buta drêven. Fon hir ut mëi allera månnalik lêra, thât Wr.alda vsa Alsfoder, al sina skepsela fot, mits thât hja mod balde and månlik ðtherum helpe wille.

Në wil ik ve Friso skriva.

Friso thér al weldich wêre thrvch sin ljud, wârth âk to vrâte grêve këren thrvch Staverens ommelandar. Hi spot mith vsa wisa fon lând-wêr ând sêkâmpe, thërvmbe heth-er en skol stift hwêr in tha knâpa fjuchta lêra nêi Krêka-landar wysa. Thân ik lâv thât i thât dên heth vmb thât jongk-folk an sin snôr to bindane. Ik hâv min brother thér âk hin skikt, tha-s nv thjan jër léden. Hwând tocht ik nv wi nêne Moder lônger navt nâve, vmb tha ânen âjen tha œre to bi skirmande, âch ik dubbel to wâkane thât hi vs nên mâster ne wârth.

Gosa neth vs nêne folgsterë nômeth, thër vr nil ik nên ordël ne fella, men thér send jeta alda ârg thenkande månniska, thër mëne thât hju-t thér-vr mith Friso ënis wrden is. Thâ Gosa fallen was, thâ wildon tha ljud fon alle wrda ëne ðther Moder kjasa. Men Friso thér to dvande wêre vmb-en rik to fâra him selva to mâkjane, Friso ne gërde nên rëd ner bodo fon Texland. As tha bodon théra Landsâtum to him kêmon, sprek-i ânde këth. Gosa sëid-er was fërsjande wëst ând wiser as alle grêva étsëmne ând thach nêde hju nên ljucht nêr klârhed in thjuse sêke ne fynûn, thërvmbe nêde hju nene mod hau vmb ëne folgsterë to kjasane, ând vmb ëne folgsterë to kjasane thër tvyvelik wêre, thër heth hju bald in sjan, thërvmbe heth hju in hjara ûtroste wille skrêven, thât is jow bêtre nêne Moder to hâvande as ëne hwêr vpp-i jo selva navt forlêta ne mëi. Friso hêde fiil sjan, bi orloch was er vprbrocht, ând fon
Leaks and deficiencies produced by poverty have been remedied by industry. From this men may learn that Wr-lda, 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 war, and had just learned and gathered as much of the tricks and
tha hrenkum ònd lestum théra Golum ònd forstum hóder krek sa fül lered ònd geth, as-er nédich hóde vmbe thå òra grèva to wëiande hwër hi hjam wilde. Sjan hir ho-r thérmiðto gyngne iz.


Nw mot ik mith mine skédnese a-bëfta këra.


* Balda jefta kvade sæ, de Baltische zoa. Juttarland, Jutland.
† Zeeland, de Deenske Kilanden.
‡ Zie 68. 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 Willfrèthe, 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 Danes 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 Zeeland. By this arrangement the Jutlanders retained the land to which Wr-alda had conducted them. The Zeeland 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 Scandanavia there lies Lindasburgt, called Lindasnøse, built by one Apol, as is written in the book. All the people

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* Bulda jæfte krade æt is the Baltic. Jutlandæn æt Jutland.
† Zeeland æt the Danish Islands.
‡ See page 121.
ommelandar dāna wēron eft Fryas bilāven, men thrvch tha lust thēre wrēke ājen tha Golum ānd ājen tha Kāltana fōl-gar gyngon hja mitha Sēlandar sāma dvan, men that sāma dva neth nen stek naut ne halden. Hwand tha Sēlandar hēde felo mislika plēga ānd wehnēde ovir nommen fon tha vvlā Māgjarum, Fryas folk to-n spot. Forth gyng ek to fāra him selva rāwa, thach jef et to pase kēm thān standon hja mānlik ōtherum trvlik by. Thach to tha lesta bijondon tha Sēlandar brek to krējande an goda skēpa. Hjara skipmākar wereon omkvmen ānd hjara waldon wēron mith grvnd ānd al fon-t land of fāged. Nw kēmon thēr vnwar-lingen thry skēpa by thā ringdik fon vas burch mēra. Thrvch thā inbrēka vara landum wēron hja vrdvaled ānd thā Flymvda misfaren. Thi kāpmon thēr mith gyngen was, wilde fon vs nya skēpa ē, thērto hédon hja mithbrocht allerlēja kestlika wēra, thēr hja rāwed hédon fon thā Kāltanarlandum ānd fon thā Phoniasar * skēpum. Nēidam wy selva nēne skēpa navt n-ēde, jēf ik hjam flingka horsa ānd sjvwer wēpende rinbodon mith nei Friso. Hwand to Stāvenen ānd allingen thāt Aldergā thēr wron thā besta wērskēpa maked fon herde ēken wod thēr nim-merthe nēn rot an ne kvmth. Thahwila thā sēkamper by my byde, wēron svme Juttar nēi Texland fāren ānd dānā wēron hja nēi Friso wēsen. Thā Sēlandar hédon felo fon hjara storeste knāpum rāwed, thi moston vppa hjara benka roja, ānd fon hjara storeste togthera vmb thēr by bern to téjande. Thā stora Juttar ne mochton et navt to wērane, thrvchdam hja nēne gode wēpne navt nēde. Thā hja hjara lēth telad hēde ānd thēvr felo wordon wixlad wēron, frēje Friso to thā lesta jef hja nēne gode have in hjara gā navt n-ēde. O-jes, anderon hja, ēne besta ēn, ēne thrvch Wr.alda skēpen. Hju is net krek lik jow bjarkrāk thēr, hira hals is eng, thā in hira bālg kānnath wel thvsanda grāte kāua līds, men wi nāvath * as burch ner burchwēpne, vmbe thā rāwskēpa thēr ut

* Phoniasar, hier Puniere, Carthagena.
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 Phoenician 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-alde. 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

*Phoeni jer are Punic or Carthaginiana.
to haldane. Thån mosten jow gyvst mákja sêide Friso.
God røden anderon tha Juttar, men wi n-âvath néne am-
bachtisljud ner bywark, wi alle send fiskar ûnd juttar.
Tha ora send vrdrvnken jefta néi tha hâga landum fjucht.
Mîdlar hwila hja thus kâlsa, kêmon mina bodon mitha
Sélandar hêra et sina hove. Hir most nw letta ho Friso
alle to bidobbe wiste to nocht fon bêde partja ûnd to bate
fon sin âjn dol. Tha Sélandar sêider to, hja skoldon jér-
likes fiftech skêpa hâve, néi fâsta métum ûnd néi fâsta
jeldum, to hûred mith ysere kêdne ûnd krânbo gum ûnd
mith fylle fjucht alsa fár weârskêpa hof ûnd nêdlik sy, men
tha Juttar skoldon hja thân mith frêthe lêts, ûnd all-et
folk ût to Fryasbern hêred. Jâ hi wilde mar dva, hi
wilde al vsa sêkâmpar utnêda thât hja skolde mith fjuhta
ûnd râwa. Tha tha Sélandar wêi brit wêron, tha lêt-er
fjuwertich alda skêpa to laja mith burchwêpne, wod, hir-
baken stên, timberljud, mirtselêra ûnd smêda vmbe thêr
mith burga to bywande. Witto, that is witte sin svn, sand
hi mith vmbe to to sjanande. Hwât thér al fár fallen is,
n-is my navt ni meld, men sa fü is my bår wrden, an
byde sida thêre haves mvde is âne withburch bywed, thêr
in is folk lêid that Friso uth Saxanamarka tâch. Witto
heth Sjuchthirte bifréjad ûnd to sin wîv nomen. Wilhem
alsâ hête hira tat, hi was vreste Aldermân thêra Juttar,
that is vrste Grêvetman jefta Grêve. Wilhem is kirt after
sturven ûnd Witto is in sin stêd koren.

HO FRISO FORTHER DÊDR.

Fon sin grostis wif hêder twên sviaringa bihald, thêr sêr
klok wêron. Hetto, that is hátta, thene jongste shikt er sa
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 Zeeland 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 Zeelanders 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 Zeelanders 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. Hettō—that is, heat—the youngest, he sent as messenger to Kattaburgt, which
senda boda nëi Kattaburch thät djap inna Saxanamarka lëid. Hi hëde fon Friso mith krëjen ajugon hossa buta sin âjn, to lëden mith kestlik sëkum, thrvch tha sëkâm-par râved. Bi jahweder hore wêron twën jonga sëkâmpar ând twën jonga hrutar mith rika klâdarum klâth ând jeld in hiara bûdar. Èvin as er Hetto nëi Kattaburch skikte, skikter Bruno, thät is brûne, thene òthera svjaring nëi Mannagårda wrda, Mannagårda wrda is fár in thi bok. Mannagårda forda skréven, men thät is misdên. Alle rikdona thër hja mith hede wrdon nëi omstand wëi skânkt an tha forsta and forstene ând an tha utforkérne mangértne. Këmon thät sine knapa vppa thër mëid vmbe thër mith et jongkfolk to dônsajne, sa lëton hja kvra mith krâdkok kvma ând bârgum jeftha tonnum fon tha besta bjar. After thissa bodon lêt-er immer jongkfolk over tha Saxanarmarka fâra, thër alle jeld inna budar hëde ând alle mëida jeftha skànkadja mith brochton, ând vppa thër mëid têradon hja alon vnkvmerlik wëi. Jef-t nv bërde thät tha Saxana knâpa thër nydich nëi utsâgon, thän lakton hja godlik ând sëidon, astè thrath thene mëna fyand to bi-kâmpane, sa kânst thin brëid jet fül riker mëida jân ând jet forstelik têra. Al bëda sviaringa fon Friso send bostigjad mith toghaterum théra romriksta forstum, ând âfknéi këmon tha Saxanana knâpa ând mangértne by elle keddum nëi thät Flymar del.

Tha burchfâmna ând tha alda fâmna thër jeta fon hjar ère grathêd wiste, nygadon navt vr nëi Frisos bedriv, thér-vmbe ne këthon hja nën god fon him. Men Friso snöder as hja lêt-er snâka. Men tha jonga fâmna spônd-er mith goldne fingrum an sïna sëk. Hja sëidon alomme wy nåvath longer nën Moder mår, men thät kvmth dâna thät wit jéroch send. Jvd past vs ne kâning, til thju wi vsa landa wither winna, thër tha Moderh vrlêren hâve 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.

* See page 11.
vudigerhæd. Forth kethon hja, alre Fryasbera is frydom jéven, sin stem héra to létane bi bara thér bjoloten værth bi t kjasa énre første, men ast alsa wyd kvma machte thåt i jo wither ne kâning kjasa, så wil ik ñk min méne segae. Néi al hwat ik skoja méi, så is Friso thér to thrvch Wr.alda kéren, hwand hi heth im wonderlik hir hinne weiad. Friso wéth tha breuken thera Golum, hwam his tåle bi sprékt, hi kæn thus ájen hjara lestum wáka. Théa is thér jeta awet to skojaande, hok Gréva skolde mán to kâning kjasa svnder that tha óra thér uidich vr wéron. Aldulkera talum værth thrvch tha jonga fámnn kethen, men tha alde fámma afskën fë an tal, tapadon hjara rédne ut en óthera bårg. Hja kethon allerwéikes and to alla maunalik: Friso kethon hja dvath så tha spinna dvan, thes nachtis spóuth-i netta néi alle sidum and thes dés vrskalkth-i thér sina vnsftertochtlika frjunda in. Friso séith that-er néne prestera ner poppa forsta lyde ne méi, men ik seg, hi ne méi minman lyda as him selva. Thérvmbe nil hi navt ne dája thät thju burch Stavia wither vp hégjath warth. Thérvmbe wil hi néne Moder wéær há. Jnd is Friso jow réd jévar, men morne wil hi jow kâning wertha, til thju hi over jo alle rjuchta méi. Inna bosm thes folk- is antstondon nw twa partyja. Tha alda and arma wildon wither éne Moder há, men thät jongksfolk, thät fvi strédlust wre wilde ne tät jestha kâning há. Tha érosta hèton hjara selva moder his svna and tha óthera hèton hjara selva tät his svna, men tha Moder his svna ne wrde wrde navt ni meld, hwand thtvchdam thér félo sképa måked wrde, was thér ovirflod to fåra skipmåkar, smëda, sylmåkar, répmåkar and to fåra alle óra ambachtisjud. Thér to poppa brochton tha sèkámpar allerléja syrhéda with. Thér fon hédon tha wiva nocht, tha fámna nocht, tha mangértue nocht, and thérof hédon al hjara mègum nocht, and al hjara frjundum and 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 sjuwertich jër et Ståveren husbalden hëde sturf-er. Thrvch sin bijelda hëde-r fëlo ståta wither to manlik ôtherum brocht, thach jef wi thër thrvch bëter wrde thvr ik nавt bijechta. Fon alle Grëva thër bifâra him wë-
ron n-as thër nimman så bifâmed lik Friso wëst. Tha så
as-k êr stëide, tha jonge fâmna këthon sina love, thahwila
tha alda fâmna ella déldon vmb-im to achtjane and bëtlik
to mäkjane bi alle människa. Nw ne machton tha alda
fâmna him thër mitha wel nавt ne stôra in sina bijeldinga,
men hja håvon mith hjara bëra thach alsa fûl utrjucht
thât-er sturven is svnder thât er kâning wëre.

**NW WIL IK SKRIWA VE ADEL SIN SVNV.**

Friso thër vaa skindnese lëred hëde ut-et bok thëra Adel-
linga, hëde ella dën vmbé hjara frjuudskip to winnande.
Sin éroste svnv thër hi hir won by Swëthirte sin wif,
heth-er bi stonda Adel hëten. And askën hi kämpade mith
alle sin weld, vmbé nêne burga to forstålane ner wither
vp to buwande, thach sand hi Adel néi thère burch et
Texland til thju hi diger bi diger kvd wertha machta,
mith ella hwat to vaa éwa, tâle ând sedum bëreth. Tha
Adel twintich jër tâlde lêt Friso him to sin âju skol kvma,
ånd as er thër utlêred was, lêt-er him thrvch ovir alle
ståta fâra. Adel was-ne minlika skalk, bi sin fâra heth-
er fëlo åtha wnnen. Dâna is-t kvmen thât et folk him
Atha-rik hëten heth, awet hwat him âfternéi sa wel to
pase kêm, hwand as sin tât fallen was, bilév-er in sin stëd
svnder thât er vr-et kjasa èn er ôthera Grëva sprëka kêm.

Thahwila Adel to Texland inna lère wëre, was thër tefta
en élle ljawe fâm in vpper burch. Hju kêm fon ut tha Sa-
xanamarkum wëi, fon ut-ëre státha thër is këthen Svóbaland
thër thrvch wärth hju to Texland Svóbene† hëten, askën

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

* 203 before Christ.  † Hamconius, page 8.  Suobene.
bjara nôme Ifkja wéra. Adel hède hja ljaf kréjen ánd hju hède Adel ljaf, men sin tát béd-im hi skolde jet wachtja. Adel was hérich, men alsa ring sin tát fallen was ánd li sétan, saud hi bistonda bodon nei Berth-holda hira tát hin, as-er sine togghter to wif háva machte. Bertholda wér-ne forste fon vnforbastere séd, hi hède Ifkja néi Texland inna lère svnden inner hâpe that hja snis to burchfâm kère wrde skolde in sine ájn land. Thach hi hède hjara bèder gértê kâanna lèred, thérvmbe gving-ér to ánd jef hjam sina sèjen. Ifkja wér-ne kante Fryas. Far sa fère ik hja hâv kâanna lèred, beth hju alôn wrocht ánd wrot til thjn Fryasbern wither kvma machte vndera selva éwa ánd vnder énen bón. Vmbe tha människa vppa hira syd to kréjande, was hju mith hira frjudelv fon of hira tát thrvch alle Saxanamarka fâren and forth néi Gèrtmânna. Gèrtmannja alsa hèdon tha Gèrtmanna hjara stát hèten, thèr hja thrvch Gosa hira bijeldinga kréjen hède. Dâna gvingen hja néi tha Dènemarka. Fon tha Dènemarka gvingon hja skip néi Texland. Fon Texland gvingon hja néi Westflyland en sa allingen tha sé néi Walhallagára hin. Fon Walhallagára brudon hja allingen théra süder Hrénum al ont hja mith grâta frésse boppa thère Rène bi tha Marsâta kémon* hwérfor vsa Apollânja skrêven heth. Tho hja thèr en stût wést hède, gvingon hja wither néi tha delta.† As hja uw en tid lóng néi tha delta offâren wéron al ont hja inna strêk fon thère alda burch Aken‡ kémon, sind thèr vnwurlinga sjuwerv skalka morth and naked uteklût. Hja wéron en lith áfter an kvmen. Min brother thèr vral by was hède hja often vrbêden, thach hja nède navt ne hèred. Tha bónar thèr thât dëu hède wéron Twisklândar thèr juddéga drift wéi ovira Hrêna kvma to morda and to râwande. Tha Twisklândar thât sind baunnane áud wéi britne Fryas-

* Zie bl. 150. † Dele nog in N. Holland in gebruik, laagte. ‡ Aken, Aken.
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 Walhallangara; 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 wiwa hâvath hja fon tha Tartarum râwet. Tha Tartara is en brân Findas folk, althus hêton thruch-dam hja alle folks to strida uttarta. Hja send al bruter änd râwar. Thêr fon send tha Twisklândar alsa blod thorstich wrden. Tha Twisklândar tham thju ârgnise dên hêde, hêton hjara selva Frya jestha Franka. Thêr wêron stide min brother râda bruna änd wita mong. Thêre thêr râd jestha brun wêron biton hjara hêre mith sjalkwêter* wit. Nêidam hjara önthlita thêr brun by wêr, alsa wrdon hjara thesto lêdliker thêr thrvch. Évin as Apollânja bisko-jadon hja âfternêi Lydasburc h and et Aldergê. Dâna tâgon hju in over Stâverens wrde by hjara ljuda ron. Alsa minlik hêdon hja hjara selva anståled that tha mân-niska rä allerwêikes halda wilde. Thêre mônatha forther sand Adel bodon nêi alle âthum thêr hi biwnnen hêde änd lêt tham bidda, hjja skoldon inna Minna mônath lichta ljuda to him senda.†

* Diod Sic. V. 23.
† Hier heeft de aischrijver Iliddo oera Linda een blad te veel omgeslagen, daardoor twee bladsijden overgeslagen.
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 month the 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 séid er thér fám west hêde to Texland, hêde dâna en ovirskrift krêjen. To Texland warthat jeta félo skrîfta fynânden, thér navt in-t bok thêra Adelinga vreskrêven send. Fon thissa skriftum hêde Gosa én bi hira utroste wille leið, thér thrvch tha aldeste fâm Albêthe avbêr mákt wertha most, alsa ringen Friso fallen was.

**Hyr is that Skrift mith Gosas Rêd.**

Tha Wr.alda bern jéf an tha modera fon thât màn尼斯-kelik slachte, thât leið er éne tâle in aller tonga ãnd vp aller lippa. Thjus mëide hêde Wr.alda an tha mànëiska jêven, til thju hja månlik òðhra thérthîth machte kânber màkja, hwat màn formyde mot ãnd hwat màn bijagja mot vmbe sélighêd to findane ãnd sélighêd to haldane in al ñvghêd. Wr.alda is wis ãnd god ãnd al farsajande. Nëidam er nw wist, thât luk ãnd sélighêd fon írtha flya mot, jef boshêd dûged bidroga méi, alsa heth er an thju tâl éne rjuchtferdige âjendomlikhêd fâst bonden. Thjus âjendommlikhêd is thér an légen, thât màn thér mith nën léjen sége, ner bidroglika words sprêka ne méi svnder stem lêth noch svnder skâmrdad, thrvch hvam màn tha bosa fon hirte bistonda vrkâanna méi. Nëidam vsa tâle thûs to luk ãnd to sélighêd wêjath, ãnd thût mith wàkt âjen tha bosa nyoŋonga, thèrvmbe is bju mith alle rjucht godis tâle hêtene, ãnd alle tha jêna hvam hja an ëre halda hâvath thér gôme fon. Tha hwat is bêrth. Alsa ring thér mong vsa halfsusterum ãnd halfbrotharum bidrogar vpkémon, tham hjara selva fori godis skalkum utjâvon, also ring is thât owers wrden. Tha bidroglika pre-stera ãnd tha wrangwreja forsta thér immer sëmin hêladon, wildon néi wilkêr léva ãnd buta god-ia ewa 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 and hâvon óthera tâla forsýnnen, til thju hja hêmlik machte sprêka in ájenwårtha fon alrek ótherum, vr alle bosa thînga and vr alle vnwîrthlika thîngis svnder thät stemlêth hjam vrrêda mocht nach skamråd hjara gelât vrderva. Men hwat is thêrút bern. Ëvin blyd as-t séd thêra goda krûdum fon vnder ne grvnd ut vntkêmth, thät avbêr séjed is thrvch goda ljuds by helle dêi, ëven blyd brengit tyd thå skadlika krûda an-t ljucht, thër séjed send thrvch bosa ljuds in-t forborgne and by thjustrenessa.

Tha loderiga mangertne and thå vnumänlika knâpa thër mitha vvla presterum and forstum horadon vntlykadon thå nya tâla an hjara bola, thërwise send hja forth kvmen ëmong thå folkrum, til thju hja god-is tâle glåd vrietten hâve. Wîlst nw wëta hwat thér of wrden is? Nv stemlêth ner gelât hjara bosa tochta naut longer mar vrrêdon, nv is dûged fon ut hjara midden wêken, wisdom is folgth and frydom is mith gvngen, ëndracht is sok råkt and twispalt heth sin stêd innommen, ljafde is fjuucht and hordom sîth mith nyd an têsêl, and thër ër rjuuchtsfêrdichhêd welde, welth nv thât swêrd. Alle send slâvona wrden, thå ljuds fon hjara hêra, fon nyd, bosa lusta and bigyrlikhêd. Hêde hja nvmár êne tâle forsýnnen, müglîk was-t thån jet en lith god gvngen. Men hja hâvon alsa fêlo tâla utfonden as thër stàta send. Thêrthrvch méi thät êne folk thät óre folk ëvin min forstán as thju kv thene hvnd and thi wolf thät skêp. Thit mügath tha stjurar bitjuga. Thach dâna is-t nw wêi kvmen, thät alle slâvona folkar månlik òthara lik òra månnska biskoja and thät hja to straffe hjarar vnðigerhêd and fon hjara vrmêtenhêd, månlik òthera alsa long biorloge and 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.
Bist thv alsa gyrich that thu irtha allêna erwa wilste, alsa achst thv nimmer nâre nën ore tåle ovir thinâ wêra ni kvma to lêtane as god-is tåle, Ànd thân achst thv to njodane, til thju thin âjn tåle fry fon uthêmeda klinka bilyweth. Wilst thv thât er svme fon Lydas bern Ànd fon Findas bern resta, så dvath stv évin alsa. Thju tåle thêra Ast Skênlândar is thrvch tha wla Mâgjara vrbrûd; thju tåle thêra Kaltana folgear is thrvch tha smûgrige Gole vrderven. Nv send wi alsa mild west vmbe tha witherkvmande Hellêna folgar wither in ve midden to némande, men ik akrom Ànd ben sûreliek ange, thât hja ve mild-sa vrjelda skilun mith vrbrûding vara rène tåle.

Fûl hâvon wi witherfâren, men fon alle burgum, thër thrvch arge tyd vrhomlath send Ànd vrâligad, heth Irtha Fryasburch vnforleth bihalden; Àk méi ik thër by melda thât Fryas jestba god-is tåle hir evin vnforleth bihalden is.

Hyr to Texland most mân thus skâla stîfts, fon alle stâtum thër et mitha alda sêdum halda, most-et jongk folk hyr hinne senden wrde, Àfterdam mochton thêra utlêred were tha óra helps thër to honk vrêide. Willath tha óra folkar yare wêron fon thi sella énd thérvr mith thi sprêka Ànd thingas, så mocon hja to god-iståle wither kêra. Lêrath hja god-iståle så skilûn tha worda fry-så Ànd rjucht-hâ to bjara inkvma, in bjara brêin skilet thân bijina to glimmande Ànd to glorande til thju ella to-ne logha warth. Thissa logha skil alle balda forsta vrtêra Ànd alle skinfrâna Ànd smûgriga presterà.

Tha hêinde Ànd fêrhêmande sendaboden hêdon nocht fon vr thât skrîft, thach thër ne kêmon nêne skola. Tha stîfts Adel selva skola, Àfter him dêdon tha óra forsta lik hy. Jérlikis gyngon Adel Ànd Ifkja tha skola skoja. Fandôn hja thàn émong tha inhêmar Ànd uthêmar seliga thêr 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 degrading 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 Ikria went to inspect the schools. If they found a friendly feeling...
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

Thet lönnd twisk Pangab ånd ther Gongga is like flét as Fryaslönd an tha se, afwixlath mith fjeldum ånd waldum, fruchtår an alle dêlum, már thet mach nit vrletta that thër bi hwila thûsanda by thûsanda thrvch honger biswike. Thisa hongernêde mach thérvmbo nit an Wr.ala nach an Irtha wyten nit wertha, már allêna an tha forsta and presteras. Tha Hindos sind ivin blode ånd forfëred from hjara forstum, als tha hindne from tha wolva sind. Thérvmbo hâvon tha Yra ånd öra ra Hindos hêten, thêt hindne bitjoth. Mår fon hjara blodhêd wurth afgrislika misbruk mákth. Kvmat thër fërhêmmanda. käpljud vmb kéren to kâpjande, alsa wurth 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
måkth. Thrvch tha prestera ni warth et nit wirth, hwand thisa noch snoder and jyriger als alle forsta to samene, wytath él god, thet al-et jeld endlik in hjara bûdar kvmtth. Buta ánd bihalva thet tha ljudu thér fül fon hjara forsta lyda, moton hja ák noch fül fon thet fenynige and wilde kwik lyda. Thér send store elesante thér by élle keddam hlápa, thér bihwyla élle fjelda kéren vrrappe and élle thorpe. Thér sind bonte and swarte katte, tigrum hêten, thér sà grát als gráte kalvar sind, thér minsok and djar vrslynne. Bûta fêlo óra wriggum sind thér snáka fon af tha gráte éner wyrme ál to tha gráte éner bám. Tha gráteste kennath en élle kv vrslynna, már tha lythste sind noch frésliker als tham. Se holdon hjara selva twiak blom ánd fruchta skul vmb tha minska to bigâna tham thér of plojka wille. Is mòn thér fon byten, så mot mòn stárva, hwand âjen hjara fenyn heth Írtha néna krûda jêven, ôlsánaka tha minska hjara selva hâvon skildich mâkt an afgodie. Forth sind thér õllelêja slacht fon bâchdiska nyndiska ãnd adiska, òl thisa diska sind yvin als tha snáka fon of ne wyrme til-ne bâmstame grât, nêi that hja grât jof fréslik sind, sind hjaara nóma, thér ik(495,438),(636,464) nit noma ni ken, tha aldergrátesta âdiska sind algâter hêten, thrvchdam se yvin grúsich bitte an thet rotte kwik, that mith-a strâma fon boppa nêi tha delta dryweth as an thet lêvande kwik, that se bigâna müge. An tha westsyde fon Pangab, wânda wi wech kvme ãnd hwer ik bern ben, thér blojath ãnd waxath tha selva frûchta ãnd nochta as an tha âstsyde. To fâra wrdon er ák tha selva wrigga fonden, már vsa ëthla havon alle krylwalda vrbàrnath ãnd alsánaka áfter et wilde kwik jáged, that ther fê már resta. Kvmtk man él westlik fon Pangab, then finth man uessen sette 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 cornfields 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 gästlanda thér vnendlik skina, bihwila ofwixlath mith ljaslika strēka, hwēran thet Åg forbonden blywet. Vnder tha fruchta fon min land sind fēlo slachta manky, thér ik hyr nit fynaden hāv. Vnder allerlēja kēren is er āk golden mank, āk goldgēle aple, hwērson welke så swēt as hētning sind, ānd welka sa wrang as ēk. By vs werthat nochta fonden lik bern-hāveda så grāt, thēr sit tsy aand melok in, werthat se ald så mākt man ther ējlja fon, fon tha bastum mākt mān tāw ānd fon tha kernum mākt mān chelka ānd ār gerād. Hyr inna walda hāv ik krop ānd stākbēja ajan. By vs sind bèibāma als jow lindabāma, hwērson tha bèja fūl swēter ānd thērwarā grāter as stākbēja sind. Hwersa tha déga vppa sin olderlōngste sind ānd thju svnne fon top skinth, then skinth se linjucht vppa jow hole del. Is mān then mith sin skip el fār sūdlik faren, ānd mān thes meddēis mith sin gelāt nēi-t āsten kēred, sā skinth svnne ājen thine winstere syde lik se ēwers ājen thine fēre syde dvath. Hyrmitha wil ik enda, mār after min skrywe skil-et thi licht nog fallsa, vmb tha lēgenaftiga teltjas to müge skiftane fon tha wara tellinga.—Jow Ljudgērt.

**THET SKRIFT FON BĀDEN.**

Mine nōm is Bāden, Hachgāna his svn. Konerēd min ēm is nimmer bostigjath ānd alsa bernlās sturven. My heth mān in sin stēd koren. Adel thene thredde kāning fon thjuse nōme heth thju kēse godkērth, mites ik him as mina māstre bikenna wilde. Buta thāt fylle erv minre ēm heth-er mi en ēle plek grvnd jēven thāt an mina erva pālade, vnder fārwērde that ik thērvp skolde mānniska stālla ther sina ljudu nimmerthe skolde.*

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*Hier ontbroken in het H. S. twintig bladnijden (mischien meer), waarin Beeden geschreven heeft ovdien koning Adel III. (Bij onze kronijk scūrt- vers 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 Ubbo by the writers of our chronicles.
Bræf fon Rika thju Aldfam, Vpseid to Staveren.
by-t Jolfærte.

Jy alle hwam his ëthla mith Friso hir kémon, min ërbydnesse to jo. Alsa jy mène, send jy vnsakeldich an afgodie. Thér nil ik jvd navt vr sprêka, men jvd wil ik jo vppen brek wyes, thät fê bètre sy. Jy wëtath jeftha jy nêtath navt, ho Wrl.elda thousand glornóma heth, thac hët wëtath jy alle thät hy warth Alsfëder hêten, ut ârsëke thät alles in ut him warth ând warth to fëding sinra akepsela.

T-is wër, thät Irtha warth bihwyla âk Alsfëdstre hêten, thrvchdam bju alle frûchd ând nochta bérth, hwermitha månnisk ând djar hjara selva fêde. Thac ne skolde bju nêne frûchd ner nocht navt ne bêra, bydam Wrl.elda bja nêne kresta ne jêf. Ak wiva ther hjara bern mâma lêta an hjara brosta, werthat fëdsta hêten. Thâ ne jêf Wrl.elda thér nên melok in, sa ne skoldon tha bern thér nêne bâte by finda. Sâ thät by slot fon reknong Wrl.elda allêna fêder bilywet.

Thät Irtha bihwyla warth Alsfëdstre heten, ând ène mâm fëdstre, kân jeta thrvch-ne wende, men thät-ne mân him lêt fêder hête vmbe thät er tôt sy, thät strid with-âjen alle rëdnum. Thäs thät by wët wânât thjus dwëshéd wèi kvmth. Hark hyr, se kvmth fon vsa lêtha, ând sâhwersa thë folgath werthe, sâ skilun jy thërthrvc hëla vona wertha to smert fon Frýa ând jowe hâgmod to.ne straf. Ik skil jo meldo bo-t by thê slâvona folkar to gynge is, thër âfter mei jy lêra. Thâ poppa kâninjgar thám néi wilker lêva, stêkath Wrl.elda néi thëre krône, utn yd thät Wrl.elda Alsfëder hêt, sa wildon hjà fêdrum théra folkar hêta. Nw wët allera mannalik thät-ne këning navt ovix-ne wâxdom.
therefore I will allow it a place here.

**LETTER OF RIPA THE OUDMAAGD, READ AT STAVENEN 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 regulare
ne welth, Ænd thæt im sin fæding thrposición þæt folk brochth
warth, men thach wildon hjæ fylþerþja by hjara formæten-
hæð. Til thju hjæ to-ra dol kvma machte, alsa hâvon hjæ
thet forma navt fylðen wæst mith tha frya jeosta, men hâvon
hjæ ðæt folk ðene tins vpleid. Fori thene skat, Ænd
thær of kem, hæradon hjæ ørandiska salt-þáthæ, tham hjæ
in-om hjara hovæ leþid. Forth namon hjæ alsa félo wiva,
as-ra luste, Ænd tha lithiga forsta Ænd hæra dédon al-ên.
As twist Ænd tvypsalt Æfternæi inna húshaldne glupte Ænd
thær-vær klâhta kæmon, thæ hâvon hjæ sëid, ja-hweder mân
is thene féder fon sin húshalden, thærvmbe skil-er thær ak
bás Ænd rjuchter ovir wësa. Thæ kæm wilkær Ænd évin as
tham mitha mânnum in ovir thæ húshaldne welde, gving
er mit thæ kæningær in ovir hjara stát Ænd folkar dvan.
Thæ thæ kæningar et alsa wyd brochth hëdon, thæt hjæ fæde-
rum thæra folkar hète, thæ gvingon hjæ to Ænd léton byldon
Æfter hjara dântne mâkja, thissa byldon léton hjæ inna thæ
cherka stalla nèst thæ byldon thæra drochtne Ænd thi jena
tham thær navt fær bûgba nîlde, warth ombrocht jeftba an
këdne dën. Jow éthla Ænd thæ Twisklandar hâvon mitha
poppa forsta ommegvingen, dâna hâvon hjæ thjuse dwëshëd
léréd. Thæ navt allèna thæt svme jower mân hjara selva
skeldich mâkja an glornîma ràw, ak mot ik my vr félo
jower wiva bïklågja. Werthat by jo mân fvnþen, tham
mith Wr.ælda an èn lin wille, thær werthat by jo wiva
fvnden, thær et mèi Frya wille. Vmbe that hjæ bern
bëred hâve, lëtath hjæ hjara selva modar hëta. Thæ hjæ
vrijettath, that Frya bern bëørde svnder jengong ènis mân.
Jà navt allèna thæt hjæ Frya Ænd tha ëremodar fon hjara
glor-rikâ nòma biråwa wille, hwëran hjæ navt nåka
ne mûge, hjæ dvath alèn mitha glornîma fon hjara nèsta.
Thër send wiva thër hjarar selva lëtath trovva 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 Wralda, 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 Eremoeders 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.
afsken hja wëte thät thjuse nôme allëna to forsta wiva hëreth. Ak lëtath hja hjara toghater fàmna hëta, vntankes hja wëte, thät nène mangërt alsa hëta ne mëi, wàra hja to ène burch hërth. Jy alle wënath thät jy throuch thät nôm ràwa bëtre werthe, thach jy vrjettath thät nyd thër an klywët ñand thät elk kwàd sine tuchtrode sëjath. Kërath jy navt ne wither, sà skil tid thër waxdom an jëva, alsa stërik thät mân et ende thër of navt bisjá ne mëi. Jow âfterkvmanda skilun thër mith ëtërath wertha, hja ne skilun navt ne bigripsi hwànat thi slàga wëi kvme. Men afsken jy tha fàmna nène burch bwwe ñand an lot vrëlëte, thach skilun thër bilywa, hja skilun fon ut wald ñand holom kvma, hja skilun jow âfterkvmande biwysa thät jy thër willens skildech an send. Thân skil mân jo vrdema, jow skina skilun vrëfëth fon ut-a grëvum ryssa, hja skilun Wr.alda, hja skilun Frya ñand hjara fàmna anhropa, thà nimman skil-er ñwet an bètra ne müge, bëfàre thät Jol in op en ore hlàphring trëth, men thät skil érist bèra as thrë thuësand jër vrhläpen send âfter thisse ëw.

ENDE FON RIKA'S BRÉF.

* Hier sindiède het schrijven van Beeden. In het H. S. ontbreken twee bladzijden volgens de paginatuur. Maar zonder twijfel ontbreekt er meer. De afgebroken aanhef van het volgende wijst aan, dat de aanvulling 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.
thérvmbe wil ik thät forma vr swarte Adel skriva. Swarte Adel wære thene sjurde kening åfter Friso. Bi sin jüged heth-er to Texland lëred, åfternei heth-er to Stäveren lëred, änd forth heth-er thrvch ovir alle ståta fären. Thä thät er fjywer änd tvintich jër wære, heth sin tät mäked thät-er to Asea-äskar këren ia. Thä-er änmel äskar wære, äkte hi altid in-t färđeli théra ärma. Tha rika, sëd-er, plégath énoch vnrjuchtga thinga thrvch middel fon hjara jeld, thérvmbe ågon wi to njvdane thät tha ärma néi vs omme asjan. Thrvch tha-s änd öra rëdne wër-i thene frjund théra ärma änd théra rika skrik. Alsa årg is-t kvmen thät sin tät him néi tha ågum sach. Thä sin tät fallen was, änd hy vppa tham-his sëtel klywed, thä wild-er évin god sin ambt bihalda, lik as tha keningar fon-t ästa plégath. Tha rika nildon thät navt ne däja, men nw blip allet öra folk to hãpe, änd tha rika wëron blyde that hjä hël-hûd-is fon thère acht ofkëmon. Fon to ne hër-rade män nimmvar màra ovir élika rjucht petärja. Hi dumde tha rika änd hi stykte tha ärma, mith hwam hi helpe hi alle sèkum äkte, thër-er bistek vp hëde. Kening Askar lik-er immer hëten warth, wære by sjugun irthfët lônge, så grät sin töl wër, wëron ëk sina krefta. Hi hëde-n hel forstän, så thät-er alles forstånnde, hwërwr thät sprëken warth, thach in sin dvan ne macht män nëne wisdom spëra. Bi-n skën önhluite hëd-er éne glade tonge, men jeta swarter as sin hër is sine sèle fjvnden. Thä thät-er én jër kening wære, ndëskête hi alle knäpa fon sin stät, hjä skoldon jerlikis vppet këmp kvma änd thër skin-orloch mákja. In-t èrost hëde-r thër spul mith, men to tha lersta warth-et så menérlik, that ald änd jong ut alle wrdum wëi këmon to fréjande jef hjä machte mith dva. Thä hi-t alsal fëre brocht hëde, lät-er wërskola stifta. Tha rika këmon to bûrane änd seidon, 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 Asegà-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 nén læsa nach skryva navt ne lérade. Askar ne melde-t navt, men as þér kirt àfter wither skin-orloch halden warth, gving-er vppen vpestal stonda, ònd kétha hlød. Tha rika sind to my kvmen to bánana, þát hjara knápa nén læsa nach skryva noch léra, ik nÀv þér nawet vp séith, thach hir wil ik mine ménong sedsa, ònd an tha mén acht bithinga léta. Tha alrek nw néisgyrich néi him vpsach, sèid-er forther, néi min bigrip mot mán hjud þát læsa ònd skriva tha fámna ònd aila lichta vrléta. Ik n-ìl nén kwàd sprèka vr vss éthla, ik wil allêna sega, vndera tydahwèrvp thrvch svme så herde bogath warth, hâvon tha burchfâmna twyspalt inovir vss lânda brocht, ònd tha Modera für ònd néi ne kvndón twyspalt navt wither to-t land ut ne dryva. Jeta ærger, thahwila hja kâltà ònd petârade vr nàdelåsa plèga, send tha Gola kvmen ònd hâvon al vss skéna südarlanda ràweth. Hèmisdéga send hja mith vss vbrúda brotherum ònd hjara salt-åðhum al overa Skelda kvmen, vss rest thus to kjassane twisk-et béra fon juk jef swèrd. Willath wi fry bilywà, alsa ágon tha knápa þát læsa ònd skryva fàr- hóndis àfterweì-n to létane ònd in stéde that hja invppa méide hwip ònd swik spéle, moton hja mith swèrd ònd spér spèla. Send wi in alle déla ofned ònd tha knápa stor enoch vmb helmet ònd skild to bérane ònd tha wèpne to hòntérane, then skil ik my mith jower helpa vppa thene fjand werpa. Tha Gola mèieath then tha nither- lèga fon hjara helpar ònd salt-åðhum vppa vss fjeldom skryva mith-et blod, þát út hjara wudum drjuph. Hâvon wi thene fyand én mel far vs út dréven, alsæ moton wi thërmith forth gvinga, alhwenne þér nén Gola ner Slâvona nach Tartara màra fon Fryas erv to vrdryvane send. Tha-s rjucht, hropyón tha másta ònd tha rika ne thvradon hjara mvla navt òpen ne dva. Thjus tosprèke héd
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 Burgmaagden 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 forsornen and vrrkriva leten, hwand û-
êwendis fon thêre selvare dei wêron tha ofskriftum thêra
hwel in twintich hûnda and thi alle wêron enishlûdende.
Afternei biffel-er tha skipmanna, hja skoldon dubbele
fârstewene mûkja leta, hwaran mân êne stêlen krânboga
macht fástigja. Thêra thêr afterweî bilêw varth bibot,
kvn imman swêra that-er nêne midle nart nêde, alsa mos-
ton tha rika fon sin gâ-t bitalja. Hjj skil mân sjan
hwër vppa al thât bê hëi ûthlûpen is. An-t north-ende
fon Britanja thât fvlmith hâga bergum is, thêr sit en
Skots folk, vr-et máradèl út Fryas blod sproten, vr-a êne
helte send hja út Kältana-folgar, vr-et òra dël út Britne
ând bannane, thêr by grádum mith tyd fon-ùt-a tinlônun
thêr hinna fîuchte. Thêr ut-a tinlôna kêmon, hâvath al-
gadur vrlanðiska wiva jefttha fon vrlanðis tuk. Thi alle
send vnder-et weld thêra Golum, hjara wêpne send woden
boga ând spryta mith pintum fon herthis-hornum âk fon
fîntum. Hjara hûsa send fon sädum ând strê ând avme
hêmath inna hola thêra bergum. Skêpon thêr hja råwed
hâve, is hjara ênge skât. Mong tha after-kvmanda thêra
Kältanafolgar hâvath avme jeta ysera wêpne, thêr hja fon
hjara éthlum urven hâve. Vmbe nw god forstân to werth-
ande, möt ik min telling vr thât Skotse folk resta leta,
ând Òwet fon thê hêinda Krêkalanda skriva. Thê hêinda
Krêkalanda hûvon ve to fara allêna to hërath, men sunt
vnhûglikisa tidum hûvon ra thêr âk afterkvmanda fon Lyda
ând fon Finda nitherset, fon thê lersta kêmon to thê lersta
en ële hûpe fon Trôje. Trôje alsa heth êne stêde hêten,
thêm et folk fon thê fêre Krêkalanda innomth ând vrho-
melt heth. Thê thê Trôjana to thê hêinda Krêkalandum
nestled wêron, thê hûvon hjara thêr mith tid and fît êne
sterke stêd mith wälla ând burgum bywed, Rome, thêt 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 crossbows 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 v
Rum, hétten. Thät thät dën was, heth thät folk him selva thrvch lest ánd weld fon thät ále länd máster máked. Thät folk thät anda súdsíde thäre Middelsë hëmth, is fär-et mára dél fon Fhonyaja wëi kvmen. Tha Fhonyajar* send en bastred folk, hja send fon Fryas blod ánd fon Findas blod ánd fon Lyda his blod. Thät folk fon Lyda send thër as slåvona, men thrvch tha vntucht thër wyva hâvon thissa svarte människa al-et óra folk bastred ánd brun vrfärvet. Thät folk ánd tham fon Rome kâmpath ólan vmb-et másterskip fon tha Middelsë. Forth lëvath tham fon Roma an fjandskip with tha Fonyajar, ánd hjara prestera thër-et rik allëna welda wille wër irtha, ne múgon tha Gola navt ne ajan. Thät forma hâvon hja tha Fphonyajar Mis-selja ofsnomen, dánâ alle landa, thër súdward, westward ánd northward lidda, ák et súdardél fon Britanja, ánd allerwéikes hâvon hja tha Fonyajar prestera, thät bêth tha Gola vřågëth, dánâ sind thusanda Gola nëi north Britñana brit. Kirt vrlëden was thër tha vreste théra Golum sëten vppa théra burch, thër is këthen Kërenâk that is herne, hwanath hi sin bifëla jëf an alle óra Gola. Ak was thër al hjara gold togadur brocht. Këren herne jestha Kërenâk is éne stënen burch, thër är an Kälta hérde. Thérvmbe wildon tha fämnna fon tha ñfterkvmande théra Kältañ-solgar tha burch wether hâ. Alsa was thrvch tha fyanskip théra fämnna ánd théra Golum faite ånd twist in ovir thät Berchland kvmen mith morth ánd brónnd. Vsa stjûrar këmon thër faken wol hâlja, thät hja sellade fori tobirëde hûdum ánd linne. Askar was ofthen mith wëst, an stilnesse héd-er mith tha fämnna ánd mith svme forstum ñtskip sloten, ánd him selva forbonden vmbë tha Gola to vřågane ñt Kërenâk. As-er thërnëi wither kêm jëf hi tha forsta ánd wig-andliksta manna ysere helma ánd stëla boga. Orloch was mith kvmen ánd kirt ñfter flojadon strâma blod by

* Phonyajar, Carthagara.
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 Phœni-
cians (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 Medit-
terranean Sea. The Romans, moreover, live at enmity with the Phœnicians; and their priests, who wish to as-
sume 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 Brit-
tain—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 Kere-
nac, is a stone citadel which did belong to Kalta. There-
fore 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 quar-
reling 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 friend-
ship 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

* Phœnician are Carthaginians.
tha hellinga théra bergum del. Thå Askar mende that kans lim tolåkte, gvang-er mith fjuwertich skëpum hin ånd nam Kërenåk ånd thene vreste théra Golum mith al sine gold. Thät folk wërmith hi with tha salt-åthum théra Golum kamp-ped hëde, hëd-er út-a Saxanamarkum lvkt mith loftë fon grâte héra-rave ånd but. Thus warth tha Gola nêwet lêten. Afternéi nam-er twå ëlanda to berch far sinum skëpum, ånd hwânath hi lêter útgvng vmf alle Fonysjar skëpa ånd stëda to biràwane thër hi bigâna kv. Tha-er tobek kêm brocht-i tomet sex hvndred théra storeste knápum fon thät Skotse berchfolk mith. Hi sêide that hja him to borgum jéven wëren, til thju hi sekur vésa machte thät tha eldra him skolde trow bilywa, men-t was jok, hi hild ra as lifwëre et sina bova, thër hja allera distik les kréjon in-t ryda ånd in-t hóndtëra fon allerléja wépne. Tha Denamarkar tham hjara selva sunt lång boppa alle öra stjúrar stoltlike sêkâmpar hète, hëdon så ringe navt fon Askar sina glorriks dêdum navt ne hëred, jef hja wrdon nydich thër vr, thërmëte, that hja wilde orloch brensa over-ne sê ånd over sina landa. Sjan hyr, ho hi orloch formitha machte. Twisk tha bvwsala thère vromelde burch Stavja was jeta ëne snode burch-sam mith svme fâmna sêten. Hjra nôme was Rêintja ånd thër gvang en grâte hrop fon hira wishéd út. Thjus sam båd an Askar hjra helpe vnder bithing, that Askar skolde tha burch Stavja wither vpbvwa lête. As-er him thër to forbonden hête, gvang Rêintja mith thrim fâmna néi Hals,* nachtis gvang hju réisa ånd thes déis kêthe hju vppa alle markum ånd binna alle mëidum. Wralda sêide hju hête hja thrvch thongar tohropa lêta thät allet Fryas folk moston frjunda wertha, lik sustar ånd brothar tâmed, owers skolde Findas folk kvinia ånd ra alle fon irtha vrðilligja. Néi thongar wéron Fryas sjvgun wâksfâmkkes hja anda drâme forskininen, sjvgun nachta åfter ekkórum.

* Hals Holstein.
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 Dan- markers, 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 in Holstein.
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 co
thær fon vä sēdum bilōwen. Thær thrvch hāvath hja jeta fāmna thær tha bern lēra ãnd tha alda rēd jeva. Bit-an-fang wēron hja Rēintja nydhich, men to tha lesta wārth hju thrvch hjam folgath ãnd thjanjath ãnd allerwēikes bogath, hvēr-ēt nette ãnd nēdlik wēre.

Alsa ringen Askar fon Rēintja hjra bodon fornorn ho tha Juttar nygath wēron, sand hi bistonda bodon fon sin-ant we gum nēi tha kāning fon Hals. Thāt skip, wērmith tha bodon gvngon, was fūl lēden mith fāmna syrhdēdum ãnd thēr by wēr en golden skīld, hvērvppa Askar his dānte kunstalik was utebyld. Thissa bodon mosten frēja jēf Askar thes kāning his togther Frēthogunsta to sin wif hāve machte. Frēthogunsta kém en jēr lēter to Stāveren, bi hjara folgar wēre āk ēnēn Māgy, hwand tha Juttar wēron sunt lōng vrbrud. Kirt āfter that Askar mith Frēthogunsta bostigjath was, wārth thēr to Stāveren ēne scherke bvwwad, inna thju scherke wrdon tjoda drochten lykanda byldon stālth mith gold travc wrotchne klāthar. Ak is er biwērath that Askar thēr nachtis ãnd vntydīs mith Frēthogunsta fār nitherbuvgade. Men sā fūl is sēkur, thju burch Stavia ne wārth navt wither vpebvwed. Rēintja was aļ al to bek kvmen, ānd gvng nydhich nēi Front-lik thju Moder et Texland bārja. Frontlik gvng to ãnd sand allerwēikes bodon thēr ûtkēthon, Askar is vṛjēven an asfodie. Askar dēde as muri-k-t navt, men vnwar-lingen kém thēr ēne fāte āt Hals. Nachtis wrdon tha fāmna āt-ēre burch drywen, ānd ogtins kvn mān fon thēre burch allēna ēne glandere āpe sjan. Frontlik ãnd Rēintja kēmon to my vmb skul. Thā ik thēr āfternei vr nēi tochte, lēk it my to, that it kwādlik fār min stāt bidēja kvste. Thērvmbē havon wi to sēmne ēne lest forsonnen, thēr vs alle bāta most. Sjan hyr ho wi to gvn-gen send. Middel in-k Krylwald biasten Ljuwerde lēith vsa fīy jésṭha wēra, thēr mān allēna thrvch dwarl-pāda méi nāka. In vppa thjus burch hēd ik sunt lōngē
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, knelt to them with Frethogunsta; but one thing is certain, the citadel of Stavia 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 Krijtwood, to the east of Lindewerd, lies our place of refuge, which can only be reached by a concealed path. A long time ago I
jonga wåkar stald, thér alle ène grins an Askar hède, ånd alle öra människa dànath halden. Ny wast bi vs åk al sa wyd kvmen, thät fèlo wyva ånd åk manna al patèrade vr spoka, witte wyva ånd uldermankes, òik tha Dènemarkar. Askar hède al thissa dwåshède to sin båta an-wenth ånd thät wildon wi ny åk to vsa båta dva. Bi-ne thjustre nacht brocht ik tha fämna nèi thère burch ånd dànà gongen his mith hjara fämna in thrvch tha dwarl-påda spokka in wttta klåthar huled, så thät thèr afternèi nèn människ mára kvma ne thvrade. Tha Askar mènde thät-er thu hónda rum hède, lèt-i tha Mågjara vnder aller-lèja nòma thrvch ovir sina ståta fàra ånd båta Grènegå ånd båta mina ståt ne wrdon hja nårne navt ne wèrath. Nèi that Askar alsa mith tha Juttar ånd tha öra Dènemarkar forbonden was, gyngon hja alsèmina råwa, thach that neth nène gode frùchda båred. Hja brochton aller-lèja vrländiska skåta to honk. Men just thér thrvch nil- don thät jong folk nèn ambacht lèra, nach vppa tha fjel-dum navt ne werka, så thät hi to tha lersta wel slåvona nimma moste. Men thit was el al åjen Wralda his wille ånd åjen Fryas réd. Thèrvmbe kv straf navt afterwèga ne bilywa. Sjàn hyr ho straffe kvmen is. Ènis hèdon hja to sèmine ène èle flåte wnnen, hju kêm fon úta Middelsè. Thjuflåte was to lèden mith purpera klåthar ånd öra kos-telikhèd, thér alle fon of Phonisja kèmon. Thät wraka folk thère flåte wårth bisùda thère Sèjene an wal set, men thät stora folk wårth halden. Thät most ra as slåvona thanja. Tha skèneste wrdon halden vmbe vppet land to bilywane ånd thà lèðliksta ånd swartste wrdon an bord halden vmbe vppa tha bënska to rojande. An-t Fly wårth thà bodel dèlath, men svnder hjara wèta wårth åk hjara straf dèlath. Fon thà människa thèr vppa thà vrländ-iska skepum stalt wèron, wèron sex thrvch bukpìn felth. Mån tochte thät et eta ånd drinka. vrijeven wère,
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 Danes. 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 Magdalen 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 Danes, 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 Phœnicia. 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...
thervmbe wårth alles ovir bord jompth. Men bûkpin reste änd allerwéikes, hwérr slávona jeftha god kém, kêm âk bûkpin binna. Tha Saxmannas brochten hju ovir hjara marka, mith tha Juttar for hju nei Skénlund änd alingen thère kâd fon tha Balda-sé, mith Askar his stjúrar for hju nei Britanja. Wi änd tham fon Grénegé ne léton nén god ner minniska ovir vsa pála navt ne kvna, änd thervmbe biléwon wi fon tha bûkpin fry. Ho fêlo människa bûkpin wêirápth heth, nêt ik navt to skrywane, men Prontlik thèr et âfterni fon tha ôra fâmna hérde, heth my meld, thát Askar thúsandmel mára frya människa ût sina ståtum hulpen heth, as er vvla slávona inbrochte. Tha pest far god wyken was, tha kémon tha fri wrden Twisklandar nei thère Rêne, men Askar nilde mith tha forstum fon thát vvla vr basterde folk navt an ène lyne navt ne stonda. Hi nilde navt ne dâja, that hja skoldon hjara selva Fryas bern hêta, lik Rêintja biboden hêde, men hi vrjet thèrbi that-i selva swarte hêra hêde. Emong tha Twisklandar wèron thèr twa folkar, thèr hjara selva nei Twisklandar hêton. Thât ène folk kém él fer ût-et süd-âsten wèi, hja hëton hjara selva Allemanna. Thissa nôma hêdon hja hjara selva jêven, thá hja jeta svnder wiva inna tha walda as bannane ommedwarede. Lêtar hávon hja fon-et slávona folk wiva râvath, évin sa tha Hlíthháwar, men hja hávon hjara nôme bihalden. Thât ôra folk, thât mára hêinde ommedwarede, hêton hjara selva Franka, navt vmbe thât hja fry wèron, men Frank alsa hêde thene éroste kâning hêten, tham him selva mith hulpe fon tha vrbrûda fâmna to ervlik kâning ovir sin folk màkad hêde. Tha folkar tham an him pâladon, hëton hjara selva Thjoth-his svna, that is folk-his svna, hja wèron Frya människa biléwen, nêidam hjar nimmer ènen kâning ner forste nach mâster bi-kànnna nilde, as thene jenge tham by mëna wil-

la was këren vppa thère mëna acht. Askar hêda
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 Saxen-men 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 Grønegå 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 Beintja 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 Thiothbis 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 br