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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
WILLIAM R. SANDBACH

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 Phœnicians sailed to England for tin, and to the Baltic for amber? or that a clever woman
became a lawgiver at Athens, than that a goddess sprang, full grown and armed, from the cleft skull of Jupiter?

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

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

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

In addition to the Preface which I have translated, Dr Ottema has written two pamphlets on the subject of the Oera Linda Book (1. Historical Notes and Explanations; 2. The Royal Academy and Het Oera Linda Bok), both of which would be very valuable to any one who wished to study the controversy respecting the authenticity of the work, but which I have not thought it necessary to translate for the present publication.
There has also appeared in the "Deventer Courant" a series of twelve letters on the same subject. Though written anonymously, I believe they are from the pen of Professor Vitringa. They have been translated into German by Mr Otto.

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

His concluding remarks are to the following effect:—

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

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 Caesar'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. Caesar 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 Caesar.

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 e, and two of c, i, y, and o, besides four pairs of double consonants—ng, th, ks, and gs. The ng, which as a nasal sound has no particular mark in any other Western language, is an indivisible conjunction; the th is soft, as in English, and is sometimes replaced by d; the gs is seldom met with—I believe only in the word segse, to say, in modern Fries sidse, pronounced siaza.

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, xylina. A distinction from linen paper was not yet necessary. In the manufacture of the cotton paper raw cotton was originally used. We first find paper from rags mentioned by Petrus Clusiacensis (1122–50).

"The Spaniards and the Italians learned the manufacture of this paper from the Arabs. 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 thëra 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 (ṣifār), 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 Adelbröst, 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 Adelbröst 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 109 by their son, Kone-reed; and then from page 109 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 thēra sanga (thet
boek), théra tellinga," and "thet Hellénia bok;" and afterwards "tha skriffa fon Adela jeftha Hellénia."

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, åltland) was known by the Greeks, for Plato mentions in his "Timeøs," 24, the disappearance of Atlantis, the position of which was only known as somewhere far beyond the Pillars of Herculea. 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 Fråna, "Eeremoeder," of Texland two years later—that is, in 589. When, therefore, Adela commences her writing with her own coming forward in an assembly of the people thirty years after the murder of the Eeremoeder, that must have been in the year 559 before Christ. In the part written by her daughter Apollonia, we find that fifteen months after the assembly Adela was killed by the Finns in an attack by surprise of Texland. This must accordingly have happened 557 years before Christ. Hence it follows that the first book, written by Adela, was of the year 558 before Christ. The second book, by Apollonia, we may assign to about the year 530 before Christ. The latter part contains the history of the known kings of Friesland, Friso, Adel (Ubbo), and Asega Askar, called Black Adel. Of the third king, Ubbo, nothing is said, or rather that part is lost, as the pages 169 to 188 are 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 Wichhirte, 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 Caesar 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 (Γερμάνος). According to the statement in this book, Friso did come from India, and with the fleet of Near-
chus; but he is not therefore an Indian. He is of Frisian origin, of Frya's people. He belongs, in fact, to a Frisian colony which after the death of Nijhellenisa, 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 Peppares, differing totally and entirely from the Baxmaves 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 Liudgert no names are given of places where the Frieslanders lived in India. We only know that they first established themselves to the east of the Punjab, and afterwards moved to the west of those rivers. It is mentioned, moreover, as a striking fact, that in the summer the sun at midday was straight above their heads. They therefore lived within the tropics. We find in Ptolemy (see the map of Kiepert), exactly 24° N. on the west side of the Indus, the name Minnagara; and about six degrees east of that, in 22° N., another Minnagara. This name is pure Fries, the same as Walhallagara, 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 descendants of the Frisians who settled there—the Geertmen—and had taken into his service sailors from among them, and at the head of them was Friso. Alexander having accomplished his voyage and the transport of his troops, had no further use for the ships in the Persian Gulf, but wished to employ them in the Mediterranean. He had taken that idea into his head, and it must be carried into effect. He wished to do what no one had done before him. For this purpose Nearchus was to sail up the Red Sea, and on his arrival at Suez was to find 200 elephants, 1000 camels, workmen and materials, timber and ropes, &c., in order to haul the ships by land over the isthmus. This work was carried on and accomplished with so much zeal and energy that after three months' labour the fleet was launched in the Mediterranean. That the fleet really
INTRODUCTION.

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 "Paeonien." 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, Konereð 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 untrammelled fancy develops itself in every poem separately and independently. The mythological stories contradict each other on every point. "Les Mythes ne se tiennent pas," is the only key to the Greek Mythology.

Here, on the contrary, we meet with a regular succession of dates starting from a fixed period—the destruction of Atland, 2193 before Christ. The accounts are natural and simple, often naïve, never contradict each other, and are always consistent with each other in time and place. As, for instance, the arrival and sojourn of Ulysses with the
Burtmaagd Kalip at Walhallagara (Walcheren), which is the most mythical portion of all, is here said to be 1005 years after the disappearance of Atland, which coincides with 1188 years before Christ, and thus agrees very nearly with the time at which the Greeks say the Trojan war took place. The story of Ulysses was not brought here for the first time by the Romans. Tacitus found it already in Lower Germany (see "Germania," cap. 3), and says that at Asciburgium there was an altar on which the names of Ulysses and his father Laërtes were inscribed.

Another remarkable difference consists in this, that the Myths know no origin, do not name either writers or relaters of their stories, and therefore never can bring forward any authority. Whereas in Adela's book, for every statement is given a notice where it was found or whence it was taken. For instance, "This comes from Minno's writings—this is written on the walls of Wurburch—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 Iriha, the Earth. Iriha 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 Fåsta. In fact, we find here the prototype of the Roman Vestal Virgin.

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

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

The last of these towns was Fåstaburgt in Ameland, temple Foste, destroyed, according to Occa Scarlensia, in 898.

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, Minerva and Neptune. Minerva (Athéné) was originally a Burgtmaagd, priestess of Frya, at the town Walhallagara, Middelburg, or Domburg, in Walcheren. And this Minerva is at the same time the mysterious enigmatical goddess of whose worship scarcely any traces remain beyond the votive stones at Domburg, in Walcheren, Nehallenia, of whom no mythology knows anything more than the name, which etymology has used for all sorts of fantastical derivations.*

The other, Neptune, called by the Etrurians Nethunus, the God of the Mediterranean Sea, appears here to have been, when living, a Friesland Viking, or sea-king, whose home was Alderga (Ouddorp, not far from Alkmaar). His name was 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 Rhadamantus and Æacus, presided as

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* Min-erva was called Nyheilenia because her counsels were ny and ade, that is, new and clear. In Paul’s epitome of S. Pomponius Festus, de verborum Significationes, we find “Min-erva dicta quod bene menteat.” See Piller, Roman Mythology, p. 258.
INTRODUCTION.

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 Burgtmagd. The fair, blue-eyed Pallas, differing thus in type from the rest of the gods and goddesses, evidently belonged to Fries's people. The character for wisdom and the emblematical attributes, especially the owl, are the same for both. Pallas gives to the new town her own name, Athênai, which has no meaning in Greek. 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—"Äthen."

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 Patabus in the "Tabula Pentingeriana." The name Batavi does not appear earlier than Tacitus and Pliny, and is interpolated in Caesar's "Bello Gallico," iv. 10. (See my treatise on the course of the rivers through the countries of the Frisians and Batavians, p. 49, in "De Vrije Fries," 4th vol. 1st part, 1845.)

I will conclude with one more remark regarding the language. Those who have been able to take only a superficial
view of the manuscript have been struck by the polish of the language, and its conformity with the present Friesland language and Dutch. In this they seem to find grounds for doubting the antiquity of the manuscript.

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

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

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

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

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

Dyo tredde need is: Als dat kind is al stocnaken, jefta huus laes, ende dan di tuestera nevill ende calde winter oen comt sa faert allermanick oen syn hof ende oen sin huis ende an waranne gaten, ende da wiilda dier seket dii holla baem ende der birgha hlii, aldeer hit sii 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 nevill cald, dat hi so diepe ende dimme mitta flower neylen is onder eke ende onder da eerd da 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 bārn jvng is fensen ānd fèterad northward vr-et hef jefta südward vr tha berga, sa āch thju mām hjara bānrs erva to settande ānd to sel-jande ānd hjra bārn to lèsane ānd thes lives to bihelpeane.

Thju ᐊẖëra něd is: jef thja jēra djura wārthat ānd thi hēte hvnger vr thet lānd fārth ānd thät bārn stjera wil, sa mot thju mām hjara bānrs erva setta ānd selja ānd kāpjja hiri bārne ky ānd skēp ānd kēren thēr mītha mān thet bārn thes lives bihelpe.

Thju treddē něd is: sāhwersa thät bārn is stoknāked jefta hūslās ānd then thi tjustera nēvil ānd kalda winter ankvmth, sa fārth allera mannalik an sin hof ānd an sin hūs ānd an wārande gāta, ānd thet wilde kwik sykath thene holā bārn ānd thère berga hly thēr-it sin lif an bihalda méi, sa wē-nath ānd kryptath thät vnjērich bārn ānd wyst then sin nā-keda litha ānd sin hūslās-sā ānd sin tāt thër him hrēda skolde tojenst thā hvnger ānd thā kalda winter nēvil, that hi sa djaŋ ānd dimmē mith fjuwer nēilum vndera ēke ānd vnder thā irtha bisletten ānd bidōbben is, sa mot thju mām hjara bānrs erva setta ānd selja vmbe thät hju thē bihied hāve ānd thā wāringa al sa long sa hit vnjērich sy, til thju-t hor an frost ner an hvnger navt vmkvma ne méi.

Vertaald door J. G. O.
Ökke min Sven—

Thissa boka mot i mith lif änd selle vårja. Se vmbi-
fattath thju skëdnise fon vs èle folk âk fon vsa èthlum. 
Vrlèden jèr hàb ik tham ut-er flod hred tolik mith thi änd 
thinra moder. Tha bjà wèron wet wrden; thér thrvch 
gvngon hjà ëfternei vrðarva. Vmbe hjà navt to vrlvsa 
hàb ik-ra vp wrländisk pampyer wrskréven. Sa hwersa 
thu se erva, mot thu se âk wrskrvva. Thin bårn alsa til 
thju bjà nimmerthe wèi navt ne kvma.

Skrèven to Ljuwert. Nêi ëtland svnken is* thât thria 
thù sônd fjywer hvndred ând njugon ând fjywertigoete jèr, 
thât is nei kersten rèknong that tvelfhvndred sex ând fifti- 
goete jèr. Hidde tobinomath oera Linda.—Wâk.

Ljawa ernôma. Vmb vsa ljawa èthlas wille ând vmb 
vsà ljawa fridoms wille, thußând wàra så bidd-ik to jo. 
Och ljawa ne lêt tha âgon énis pàpekappe tach nimmerthe 
over thissa skrifta ne wèja. Hjà sprèkath swèta wîrde:
men hjà tornath vmnárksëm an alles hwat fon vs fryas 
tresth. Vmbe rika prebende to winnande så hèlath hjà 
mith tha poppa këninggar. Thissa wëtath that wi hjara 
gràdeste fianda send. thrvchdam wi hjara liuda to sprèke 
thvra vr frijdom, rjucht ând forstne plicht. Thervmbe 
لتاث hjà alles wrdligja, hwat fon vsa èthlum kvmt ând 
hwat thér jeta rest fon vsa alda sëdum. Och ljawa ik hâv 
by tham et hove wëst. Wil Wr.alda-t thjelda ând willath 
wi vs navt sterik ne màkja hjà skilun vs algàdur wrdligja.

Skrèven to Ljudwerd. Acht honhred ând thrju jèr nei 
kersten bigrip. Liko tonômath ovira Linda.

* 3449-1256 = 2193 voor Chr.
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 Liiuwert, 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 Frisians. 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.
THET BOK THÉRA ADELA FOLSTAR.

THRITTICH jér áftere déi that thju folksmoder wmbrocht was thrvch thène vreste Mágvy stand et er Årg vm to. Alle ståta thér-er lidsa anda ôre syde thère Wrsara, wéron fon vs ofkérth ánd vnder-et weld thes Magy këmen, ánd-et stand to frésane, that er weldig skolde wertha vr-et ëlle lánd. Vmbe thät vnluk to wêrane hêde män éne ména acht bilidsen, hwêr gädurath wéron allera mãoenlik, thér ann-en gode hrop stande by tha fámna. Tha néi thät-er már vrlápen wéron as thrjv etmelda, was al go-réd anda tys ánd al-ën sa by hjara kvmste. Thå to tha lesta frêge Adela thät wîrd, ánde këth. J alle wêt-et that ik thrjv jér burchfâm wësen sy. Ak wêt j that ik këren sy to moder, ánd Ak, that ik nén moder nésa* navt nilde,* thrvch-dam ik Apol to min éngâ jèrde. Thach hwat j navt nête,* thät is, that ik alle bërtñissa nêigvngen hâw, ëvin as ik en wrentlike folksmoder wësen wëre. Ik hâv al-an fon ánd witherfâren to ajande hwât-er bêrde. Thèr thrvch send my fêlo sêka bár wÛrd, thèr ïrâ navt nête. J hâweth jester sêith, thät vsa sibba an tha ïrâ syd thère Wrsara njvt ánd lâf wëre. Thå ik méi sedsa to jv, thät-er Mâgy† se nén yne gâ of wnnen heth thrvch thåt weld syrnra wëpne, men blât thrvch ãrgyzleste renka, ánd jeta már thrvch thät gyrich sa théra hyrtogum ánd théra éthelina. Frya heth sëit wi ne skoldon nén vnfrýa ljvð by vs tolèta, thå hwat hâvon hja dên? hja hâvon vsa fjand nêi folged: hwand an stêd fon hjara fensenum to diënde, jëfta fry to lëtane, hâvon hja Fryas rëd minacht ánd se to hjara slâfonum màked. Thrvchdam hja sok dédon, macht Frya navt longer wâka ovír hjam: hja hâvon ynes õtheris fry-dom binimen, ánd thät is érsëke, thät hja hjara

* nésa=no wësa. nilde=no wilde. nête=no wôle.
† 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 Burgtmaagd. You know also that I was chosen for Volksmoeder, and that I refused to be Volksmoeder because I wished to marry Apol; but what you do not know is, that I have watched everything that has happened, as if I had really been your Volksmoeder. I have constantly travelled about, observing what was going on. By that means I have become acquainted with many things that others do not know. You said yesterday that our relatives on the other side of the Weser were dull and cowardly; but I may tell you that the Magy has not won a single village from them by force of arms; but only by detestable deceit, and still more by the rapacity of their dukes and nobles.

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

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

* Néea, contraction for ne wees, niide for ne wilde, uite for na uite.
† Magy, King of the Magyars or Finna.
håwe. Thach thåt ella is jo selva åken. Men ik wil sedsa to jo, ho hja néi grådum så lèg vrsylth send. Théra finnum hjara wiva kréjon bårn. Thissa waxton vppa mith vsa frya bårn. Altomet tvildon ånd joldon hja to samne vppa hém, jefttha hja wéron mith ekkorum by thére hårđ. Thér hérdon hja mith lustum néi tha vrødalska finna sågum, thrvehdam hja thjvd ånd néi wéron. Så send hja vntfryast vnthónkes thene wald hjarar aldrum. As tha bårn gråt wrdon ånd sagon thåt tha finna-ra bårn néen wépne hantéra machte, ånd blåt wårka moste, thå kréjon hja anneth wårka en gryns ånd wrdon hårđe háchfårande. Tha båsa ånd hjara storsta svnum krupton by tha lodderiga finna mangértum; ånd hjara ájne toghatera thrvch thåt vvle fárbiold fon-a wéi brocht, létton hjara selva bigorda thrvch tha skénesta finna knåpa, hjara vvle aldrum to spot. Tha théne Magy thåt anda nös kryg, tha nam-er tha skénesta sìnar Finna ånd Magyara vrlovede rå ky mith golden horna, sa hja ra thrvch vs folk fata dédon, åfterdam sina lér vtbréda. Mén sin ljuđa dédon már: bern wrdon to sok makad, nei vpsalândum wébrocht, ånd såhversa hja vpbrocht wéron an sina vvla lér, thán wrdon hja to bek sendon. Thå tha skinnslávona vsa tål mächtich wéron, thå klívadon hja tha hértoga ånd ételínga an bord, ånd kéthon, hja moston thene Magy héroch wertha, sa kvndon hjara svnum vpsolgja tham, oni* thrvch-et folk kérón to wrdane. Théra thér vmbe goda dédom en fårél to-ra hus kryen hède-vrlovadon hja fon sinant wégum jeta-n åfter-dél bij; hoka tham en fár ånd åfter-dél kryen hède séidon hja en rond-dél to, ånd tham en rond-dél hède en élle ståt. Wéron tha étíla to hárde fryas, thå wendon hja tha stëwen ånd hildon vppar vróastera svnum an. Jester-déi wéron-er mong† jo tham allet folk to hápå hropa wilde

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* 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,
vmb tha åtlike ståta wither to hjara plyga to tvanganda. Thach néi min ynfalda myning skolde thåt falikantr utkvmm-
ma. Thånk ynes thér was wèsen en härdre lvngayakte
among-eth fja, and thät-er thér jeta årg vvde, skolde j-eth
thån wålga vmbe jvw hvélena fja to färande among hjara
syka fja? åmmer nå. Såhwersa allra männelik nw biåma
And bijechta mot, thät-eth thér mitha stapel årg of kvma
skolde, hwa skolde thån alsa dryst wèsa vmbe sina bårn to wa-
gande among en folk thät ålle And al vrđeren is. Macht ik
jo rëd jëva, ik skolde sedsa to jo, j moste bifara alle dingum
jo en nèie folksmoder kyasa. Ik wèt wel thät j thérmitha
anda brvrd sitte, vt hawed thät-er fon th thredtine burch-
fümna than wi jeta ower hâve wel achte send thér néi thère
ëra dinge, men thät skold ik navt ne melde. Tuntea thèr
fâm is et-er burch Mèdëiasblik het er nâmmer néi tålth; tach
is hja fol witskip ånd klarsyan, And wel sa hårde vppir folk
And usa plyga stålth as all öthera etsamne. Forth skold-
ik rëda j moste néi tha burgum gâ, And thër vpskrywa
alle éwa fryas tex, bijvnka alle skydnisa, jå ella thät er to
finda sy vppa wågum, til thju ella navt vrléren ni gâ, And
mitha burgum alsa vrđen navt ne werth. Thèr ståt ask-
riwen : thin moder ånd jahwelik burchfâm skil hâva buta
helpar ånd senda bodon, yand twintich fümna ånd ajugon
lërffâmka. Macht ik thér hwat to dvande, thå skol-ik
skrywa, ånd alsa fëlo érsëma toghatera vmb to lèrane, sa
thèr vppa burgum wësa müge; hwand ik seg an Rowe ånd tåd skil-eth jechta, såhwersa j åfsta Fryas bårn wille
nâmmer to winnande, hor thrvch lesta ner thrvch wëpne,
sa hagath j to nvanda thät jvwe toghatera åfsta frya
wiva wrde. Bårn mot mån lëre, ho gråt vs länd èr
wësen sy, hokke gråte människa vsa ethla wëron, ho
gråt wi jeta send, sa wi vs dål ledsath bij öra, mån

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

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

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

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

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

* Falikut, or jd likande, is very improbable or unlikely.*
mot tåla hjam fon tha wichar&lsq;ds and fon hjara wicha&lsq;d-like d&lsq;ldum, Åk wra f&lsq;ra se&lsq;ochta. Al thissa tal&lsq;linga hagath d&lsq;n to wer&lsq;hande bij th&lsq;re h&lsq;rd, vppa h&lsq;m and hw&lsq;r-et w&lsq;sa m&lsq;À, s&lsq; bij bly&lsq;kip as bij t&lsq;rum. Men skil&lsq;et stand&lsq;f&lsq;st kvm&lsq;na an dat bryn &lsq;nd and&lsq;t h&lsq;rt&lsq;na, th&lsq;han moton alle l&lsq;ringa over&lsq;a w&lsq;ra jv&lsq;wera wiva &lsq;nd toghatera th&lsq;rin str&lsq;ma. Adelas r&lsq;d is vpfol&lsq;gath.

Thit send tha n&lsq;ma th&lsq;ra gr&lsq;vetmanna, vnder hwam&lsq;mis wald thit bok awroch&lsq;en is. Apol, Adelas man, Thris is-er s&lsq;kening w&lsq;sen, nw is-er gr&lsq;vet&lsq;man over Ast-fyl&lsq;land &lsq;nd ovir-a Linda-wrda. Tha bvr&lsq;ga Ljv&lsq;gd&lsq;rd&lsq;a, Lindah&lsq;em, &lsq;nd St&lsq;vja send vnder sin h&lsq;od.

Ther Sax&lsq;man Storo, Sytjas man, gr&lsq;vetman ovir-a h&lsq;ga fe&lsq;una &lsq;nd wald&lsq;a. Nyvgun w&lsq;ra is-er to h&lsq;rt&lsq;ga, th&lsq;t is to hyrman, k&lsq;ren. Tha bvr&lsq;ga By&lsq;da &lsq;nd Manna-g&r&lsq;rd&r&lsq;for&lsq;da send vnder sin h&lsq;od.

Ab&lsq;elo, Jaltjas man, gr&lsq;vetman ovir tha Sudar Fyl&lsq;land. Fjv Lars is-er hyrman w&lsq;sen. Tha bvr&lsq;ga Aken, Ljv&lsq;dburch &lsq;nd K&lsq;ts&lsq;burch send vnder sin h&lsq;od.

Enoch Dywek his man, gr&lsq;vetman ovir West-fyl&lsq;land &lsq;nd Texland. Nyvgun mel is-er to s&lsq;kening k&lsq;ren. Thiu W&lsq;raburch, Med&lsq;easbl&lsq;k, For&lsq;na &lsq;nd ald Fryasburch send vnder sin h&lsq;od.

Fop&lsq;pa, man fon Dunr&lsq;de, gr&lsq;vetman ovir tha Sjv&lsq;g&lsq;on &lsq;land. Fif mel is-er s&lsq;kening w&lsq;sen. Thju burch Wall&lsq;lag&lsq;r&lsq;a is vnder sin h&lsq;od.

Thit stand vppa tha w&lsq;gum et Fryas&lsq;burch to Texland askrywen, th&lsq;t st&t Åk to St&lsq;via &lsq;nd to Med&lsq;eas blik.

Th&lsq;t was Frya his &lsq;de &lsq;nd to th&lsq;re stond&lsq;e was et vrl&lsq;den sjvgun w&lsq;ra sjvgun j&lsq;r, th&lsq;t F&lsq;sta was anst&lsq;ld as folks&lsq;moder n&lsq;ei Fryas j&lsq;erta. Thju burch Med&lsq;easbl&lsq;k was r&lsq;d &lsq;nd en f&lsq;&lsq;m was k&lsq;ren. Nw skolde F&lsq;sta thju n&lsq;ja foddik vp&lsq;ste&lsq;ka, &lsq;nd th&lsq; th&lsq;t d&lsq;en was an &lsq;jnwarda fon th&lsq;t 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 Ostflyaland and Lindacoorden. The towns Liudgarda, Lindahem, and Stavia are under his care.

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

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

Enoch, Dywcke's husband; Grevetman over Westflyland and Texel. He was chosen nine times for sea-king. Waramburg, 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 Burgtmaangd was chosen. Festa was about to light her new lamp, and when she had done so in the presence
thå hrop Frya fon hira wåkståre, så thåt allera månnalik thåt héra machte: Fästa nim thinra stifte ånd writ tha things thérik er navt sedsa ne machte. Fästa dède alsa hja boden wårth. Så send wy Fryas bårn an vsa forma skédnise kæmen.

Thåt is vsa forma skédnise.

Wr. alda* tham alléna god ånd évg is, måkade t. anfang, dana kêm tid, tid wrochte alle things åk jrtha. Jrtha bårde alle gärse, krudon ånd boma, allet djara kwik ånd allet ørze kwik. Alhwat god ånd djar is, brocht hju by dégum ånd alhwat kwåd ånd årg is, brocht hju thes nacthis forth. After-et twiliste jol-første bårde hja thrja mangårta.

Lyda wårth ut glyande,
Finda wårth ut héta ånd
Frya ut warme stof.

Thå hja blåt kémon spisde Wr. alda hjam mith sina ådama; til thju tha männeska an him skolde bvnden wésa. Ring as hja rip wéron kréjon hja frúcha ånd nochte anda dråma Wr. aldas. Od† tråd to-ra binna: ånd nw bårdon ek twilif svna ånd twilif togathera ek joltid twén. Thérof send alle männeska kémon.

Lyda was swart, krolhéréd alsa tha lómera: lik ståra blonken hjra ógon; ja thes gyrfigels blikkar wéron vnmó-dich by hjras.

Skårpe Lyda. Annen sanáka kvn hju kruppa héra, ånd hwersa thér fiska invr wéter wére n-vntgong thåt hira nostera navt.

Rådbvwe Lyda. En store bårn kvn hju bågja ånd salhversa hja run ne bråk néne blomstål vnder hjara fyt.

Weldige Lyda. Hård was hjra steme ånd krêt hju ut grimme så run ek flux wéi.

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* Wr. alda. Altijd geschreven als samengesteld woord beteekent: de over-oude, het oudste wesen.
† Od, wortel van het Lat. odi, ik haat.
of all the people, Frya called from her watch-star, so that every one could hear it: "Festa, take your style and write the things, that I may not speak." Festa did as she was bid, and thus we became Frya's children, and our earliest history began.

This is our earliest history.

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

After the twelfth Juulfeast 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.

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* 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.
Wonderfylle Lyda. Fon éwa nilde hju navt nétä: hjra dëda wron thrvch hjra tochter stjvrat. Vmbe tha tèdra to helpâne, dâde hjra tha stôra änd hwersa hju-t dën hede grâjde hjru by-t lik.

Arme Lyda. Hju wårth gris fon-t vnrwisse bihjelda änd vpp-it ende sturf hjra fon hirtsër vmbe tha bårn-ra kwâd.

Vnrwisa bårn. Hja tichertagad ekkorum, fen mâm-ra dâd, hjra grâjadon lik wolve, fyrchtadon alsa änd dâhwile hjra that dëdon eton tha fügelon thät lik. Hwâ méi sin târa hwithere to haldane.

Finda. Was gêl änd hjr hêr så tha mâna êner hors: êne thrê ne kv hjra navt ni bûgja; men hwêr Lyda annen lavwa macht to dêjande, thêr dâde hjra wel tjân.

Vrâdalike Finda. Svet was hjra stemme änd nannen fügel knv ajongá lik hjru. Hjra égon lokton änd lordon, men thêrer ansach wårth alâf.

Vrâdalika Finda. Hju skrêf thûsandé éwa, tha hjru ne folgte nên er fon vp. Hja vrfyade tha goda vmbe hjra frymod, thâ an slikmâmkes jêf hjru hjru selva hast wêi.

That was hir vnluuk. Hjra hâved was to fvl: tha hjr hirte to ydel; hjru ne minde nimmân sa hjru selva änd hjru wilde thät ek hjru lyaf hâwe skolde.

Falske Finda. Hûning swet wèron hjru wirda, thâ hok tham hjru trjvwaâ wère vnluuk nêi by.

Selvajochta Finda. Ovir ella wilde hjru welda, änd hjra svnnum wèron lik hjru, fon hjra susterum lêton hjra thjanja änd ekkorum łożon hjru vmb-et mâsterskip dâd.

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 cruelest 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.

Skinhêliga bårn. Vnder kestlike stêna léidon hjra hjra lik dél, mit kwabbjana skriftum smukton hjra tham vpps, togrâjande vmbe hêrath to wârthande men an stîlnise ne wênadon hjra nênen ênge târ.

Vrijfalik folk. Thi tex thêr Finda nêî lêt was in golden blêder wryt: thach thar besta hwêr-far i mâkad was, wêr i nâmmer to not. Tha goda éwa wrdon utfâgad ând selfv sjocht wryte thêr kwâda far in.


Frya. Was wit lik snêî bij-t mörneräd ând thât blaw hjrar ognum wn-et jeta thêre réinbôge of.

Skêne Frya. Lik strêlon thêre middêi svnne blikadon hjra hêron, thêr sa fin wêron as rach.

Abela Frya. Vntlvkton hjra wêra, thân swégon tha fûgelon ând ne rordon thâ blêdar navt mar.

Weldige Frya. Thrch thêne krâft hjrar blikkar strêk thene lâwa to sara hjara fytt dål ând held thene addur sin gif tobâk.

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

Lichte Frya. Thât forma hwat hju hjra bårn lerde was selv-twang, thât ôthera was lyaste to düged, ând thât hjra jêroch wrdon, thâ lêrde hju hjam thju wêrtha fon tha frijdom känna: hwand sêide hju svnder frijdom send alle ôthera dügedon allêna god vmbe jo to slavona to mâk-jande, jvwe ofkvms te to évge skantha.

Milde Frya. Nâmmer lyt hju métal ut jrthra dâlva vmb âjnbât, men sâhwersa hjâ-t dêde 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 witheld 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 jrtype omsyrmia swirmdon hjara bärn om hj.

Wise Frya. Thå hju hjra bärn vpbrocht hêde alto thëre sjugonde kny, thå hrop hju-ra alle a Flyldand to såmne. Thër jëf se hjam hjra tex, and sëide, lêt tham jywe weiwisar wësa, thå ne skil that jo nå navt kwlik ni gâ.

Utforkërena Frya. Thå hju-t sëid hêde, bëvade jrtha lik Wr.aldas sê, Flyldis bodem svnk an grâda vnder hjara fyt dål. Thju loft vårt swart ånd nylof* fon tára to stirtane ånd thå hjå néi moder omsçgon, was hju al lang vppira wâkstår. Thå to tha lesta språk tongar ut-a wolka ånd bloxen schrëf an that loftvrm, wâk.

Farsjanda Frya. Thåt länd fon hwër hju was vpfaren was nw en strâm ånd buta hira tex was thër in ella bidvîwen hwat fon hjra hûndum kêmen was.

Hëriga bärn. Thå hjå to-ra selva wëron, thå makaeton hjå thit hâge therp, bywadon thås burch thërppe, an da vågrum thessa wryton hjå thene tex, ånd vmbe that allera mannalik hjå skolde mûga finda, hâvath hjå thåt länd rondomme Texlând hëten. Thërmbe skil-åt bilywa al wennne jrtha jrtha sy.

TEX FRYAS.

Held bèid tha Frya, to tha lesta skilun hjå my hwiter sja. Thach thëra allêna méi ik as fry känna thër nén slåf is fon én òther ni fon sine tochta. Êyr is min rëd.

Sâhwersa thju néd årg sy ånd gode rëd ånd gode dëd nawet már ne formûge, hrop thân thi gàst Wr.aldas an, men j ne mot-im navt anhropa bïfâra alle thinga prtvath send. Thå ik segs to jo mith rêdene ånd tid skil-et wâra, thå modelâsa skilun âmmar swika vnder hjar âjn lëd.

* Nylof; de kleur 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 méi mån allëna knibuwigjande tänk to wya, jâ thrjå wåra far hwat jv fon him noten hâve, far hwat jv nith, ånd fâra hâpe thër hy jo lët an ånga tida.

3. J hâwed sâjan ho ring ik helpe lënde, dva al èn mith jo nêston, men ne tof navt til mån jo bèden heth, tha lydande skolde jo floka, min fâmna skoldon jvwa nâmna utfåga ut-åt bok ånd ik skolde jo lik vnikânnade ofwisa mota.

4. Nim nâmmar knibuwigjande tänk fon jv nêston an, thjus âgath Wr.aldas gäst. Nid skolde j bikrjupa, wisdom solde j bilâka ånd min fâmna skoldon jo bityga fon fäderrâv.

5. Fjuwer thinga send to jvwe not jêven, mith nâmna, loft, wèter, lând ånd fjur. Men Wr. alda wil thër allëna bi-sittar of wësa. Thërvmbè rëd ik jo, j skilun jo rjuchtfèrdiga manna kyasa, than thju arbêd ånd tha frûchda néi rjuchta dëla, så that nâmman fry fon wårka ni fon wëra sy.

6. Sâhwersa thër âmman among jo fvnden wârth, thër sin åjn frydom vrsellath, tham-n-is navt fon jvwa folk: hi is en horning mith basterd blod. Ik rëde jo that j him ånd sin måm to thât lând utdriva, sëgs that to jvwa bârn, thes mornes, thes middëis ånd thes éwendes, til thju hjå thërof drâme thës Nachta.

7. Allera mânnaLik thûr en òther fon sine frydom brâ-wath, al wère thêne ôre him skeldech, mot ik anda bårn-tâm èner slåfinne fâra lêta. Thach ik rëde jo vmbè sin lik ånd that sinera måm vpp ène kâle stëd to vrbarnande, âstern i hjara aske fiftich fyt anda grvnd to dålvane, til hju thër nënen gärshålvm vp waxa ni méi, hwand aldulkera gârs skolde jvwa diaroste kvik dëja.

8. Ne grip nå thât folk fon Lyda ner fon Finda an. Wr. alda skolde helpa hjm, sa that-åt weld that fon jo utgong vppa jvwa õjne hâveda skolde witherkwma.
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. Såhversa thåt machte bëra that hja fon juwe rød jesta awet owers wilde, alsa aghat j to helpåne hjam. Men kymath hja to råwande; fal than vppa tham nither lik bli xenande fjvr.

10. Såhversa annen fon hjam éner jywer toghaterum to wif gërth änd hju that wil, thänn skolun j hja hjra dvmhëd bitjvtha; thach wil hju toch hjra fréjar folgja, that hja than mith frëtho gä.

11. Willath jyv svna fon hjara toghaterum, så mot j alsa dva as mith jyva toghaterum. Thach hor tha éna nor tha òthera mëi witherkvma; hwand hja skoldyn uthëmeda sëda änd plëgo mith fara; änd dëi thessa by jo heldgad wrde, mëi ik navt longer ovj jo wäka.

12. Vppa minre fäm Fästa håv ik min hån fástegth, thërvmbe most j hja to éremoder nëma. Folgath j min rëd, thån skil hju némels min fäm bilywa änd alla fråna fämnæ thër hja folgja; thån skil thju fordik nåmer utgå thër ik far jo vpstoken håv. Thät ljucht théra skil thån evg jywe broyn vpklarja, änd j skilun thån évin fry bilyva fon vnfrya weyd as jyva swite rinstråma fon thät salte wëter thër åndeläse së.

THET HET FÄSTA SÄID.

Alle setma thër en ëw, thät is hvndred jër, omhlåpa müge mith tha krodar änd sin jol, théra mügon vppa rëd thëre moder, änd by mëna willa vppa wëgar théra burgum writ hwertha; send hja uppa wëgar writ, thån send hja ëwa, änd thät is vsa plicht vmbe altham an ëra to haldande. Kymth nël änd tvang vs setma to jëvane, stridande wither vsa ëwa änd plëgum, så mot mânneska dva alsa hja askja; thach send hja wëken, thån mot mân ämmer to thät alda witherkéra. Thät is Fryas willa, änd thät mot wësa tham fon al hjra baàrn.
9. If it should happen that they come to you for advice or assistance, then it behoves you to help them; but if they should rob you, then fall upon them with fire and sword.

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

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

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

_This has Fasta spoken._

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

Alle thinga, thér mân ansangja wil, hoka thât-ât möga wësa, vppa tha déi, thér wy Frya heldgad hâwa, tham skil-lun ëvg falykant utkïmsa: néidam tid nw biwysd heth thât hju riucht hêde, så is thêt en ëwa wrdon, thêt mân svnder nêd ánd tvang a Frya hjra déi nawet owers ni dva ne mëi, tha blyda fêrsta fyrja.

That send tha ëwa thér to thêra Burgum Hêra.

1. Sâhwersa thér ârne ëne burch bwet is, så mot thju foddik thêra an tha forma foddik et Texlând vpestêken wrda. Thach thât ne mëi nåmmer owers as troch tha moder skên.

2. Ek moder skil hjra ájn ëmna kjasa; alsa thêra thër vppa thêra õthera burgum as moder send.

3. Thju moder to Texlând mëi hjra folgster kjasa, thach sâhwersa hju falth èr hju-t dén heth, sa mot thas kêren hwertha vppa ëna mëna acht, by rëdum fon alle stata et sëmne.

4. Thju moder to Texlând mëi ën ánd twîntich fâmna ánd sjvgun spille mangërta hâva, til thju thër ëmmer sjvgun by thère foddik mugë wîkja déilikes ánd thes nachtes. By tha fâmna thër vppa ora burgum as moder thjanja alsa fêlo.

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

6. Thju moder ánd alrek burchfâm skil mân tofogjande ën ánd twîntich burchêran, sjvgun alda wisa, sjvgun alda këmpar, ánd sjvgun alda sëkämper.
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 towns- men—seven civilians of mature years, seven warriors of mature years, and seven seamen of mature years.
Fasta sêde.

Alle things, thér màn anfangja wil, hoka thât-ât möga wesa, vppa tha déi, thér wy Frya heldgad håwa, tham skilun évgen falykant utkvms : nêidam tid nw biwsd heth thât hju riuclt hêde, så is thât en éwa wrdon, thât màn svnder nêd and tvang a Frya hjra déi nawet owers ni dva ne méi, tha blyda førsta fyrra.

THAT SEND THA ÉWA THÉR TO THÉRA BURGUM HÈRA.

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2. Ek moder skil hjra ájn fàmna kjasa ; alsa théra thér vppa théra öthera burgum as moder send.

3. Thju moder to Texlând méi hjra folkster kjasa, thach såhwersa hju falth ér hju-t dén heth, så mot thas kêren hwertha vppa éna ména acht, by rédum fon alle stata et sêmne.

4. Thju moder to Texlând méi én ánd tvintich fàmna ánd sjvgun spille mangêrta håva, til thju thér âmmer sjvgun by thère foddik muge wíkja déilikes and thes nachtes. By tha fàmna thér vppa ora burgum as moder thjanja alsa félo.

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

6. For the service of the mother and of each of the Burgtmaidens there shall be appointed twenty-one townsmen—seven civilians of mature years, seven warriors of mature years, and seven seamen of mature years.
7. Ther fon skilun alle jëron to honk këra thrim fon elik sjvgun, thach hja ne mëgon navt vpsolgath ne wertha thrvch hjara sitbal nêjar sa tha sjarda kny.

8. Aider mëi thrê hvndred jonga burchwérar hâva.

9. Far thissa thjanesta skilun hja lêra Fryas tex ând tha ëwa, fon tha wisa mannon thêne wisdom, fon tha alda hêrmannon thene kunst fon tha orloch ând fond tha sêkén- ingar thene kunsta thér bi thât butafâra nêthlik send.

10. Fon thissa wêrar skilun jërlîkes hvndred to bek këra. Thach send thér svme vrlâmth wrden, sa mëgon hja vpper burch bilywa hjara elle lêva long.

11. By thât kjasa fon tha wêrar ne mëi nimmen fon thëra burch nën stem navt ne hâva, ni tha grêvetmanna jefta öthera hâveda, mân thât blâta folk allêna.


13. Ak skil âjder burcfsâm hâva fístich bywara thrvch thât folk akêren. Men thêrto mëi mân allêna jêva sokka, thér navt abel ând stora for wêra ner to butafàrar send.


15. Is thêr ämman këren vmbe vppa burgum to thjan- jande ând nil-er navt, thân ne mëi-er na nën burc hhër wertha, ând dus nën stem navt ni hâva, is er al burc hhër sa skil h thju ër vrljasa.


Forth mot-i mëi tha lêtsa, thât is thêne hêlener. Thêr mot sjâ jeâ erf âk 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, ònd ajvgun wèrar brängath him by thère moder.

17. Is thju sèk vr éne stàte sa ne múgon thèr navt miner thàn thèr bodon kvma: is-t vr-t élla Fryaslând, thàn moton thèr jeta ajvgun tjuga bywèsa. Thèrumbe thàt er nèn kva formvda navt risa ne méi nor skalkhèd dèn ne wrde.

18. By alle sèkum mot tha moder walda ònd njvda thàt hjra bårn, thàt is Fryas folk, sà mét-rik bilywa aòs thàt wèsa méi. Thàt is thi gràtesta hjra plichta, ònd vs alra vmb-er thèr an to hèlpande.

19. Hàt mân hjra by éne rjuchtlika sèke anhropen vmb-er utspèk twisk annen grèvetman ònd tha mènte, ònd findath hju thju sèke tivivalent, sà mot hju to båte fon thèr mènte sprèka til thju thèr frètho kvma, thàn thrvch-tham thàt bêtre sy thàt én man vnrjucht dèn wrde thàn fèlo.

20. Kvmtth hwa vmb rèd ònd wèt thju moder rèd, sa åch hju tham bystonda to jèvane, wèt hju bystonda nèn rèd, sà méi hju wachtja lèta ajvgun dègum. Wèt hju thàn nach nèn rèd, sa múgon hjra hinne brùda, ònd hjra múgon hjra selva navt biklagja, til thju nèn rèd bêtre is thàn kva rèd.


22. Send hjra burchhéra mèdeplichtich, thàn dvath mân alsa mith tham.

23. Is hjra skild tivivalent jefta blât formoda, sà mot mân thèr-vr thingja ònd sprèka, is-t nèdich, én ånd twintich wyka long. Stemth thà halfdél skildich, sà halde mân hjra vr vnskildich, twède sà wacht mân jeta en fvl jèr. Stemth mân thàn alsa, sà méi mân hja skildich halda,

*tha navt ni déja.*
he shall lay aside his arms, and seven warriors shall present him to the mother.

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

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

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

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

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

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

23. If her guilt is doubtful or only suspected, it must be considered and debated, if necessary, for twenty-one weeks. If half the votes are against her, she must be declared innocent. If two-thirds are against her, she must wait a whole year. If the votes are then the same, she must be considered guilty, but may not be put to death.
24. Såhwersa svme among thät thrimna send tham hjä alsa sër vnskilidh mëne thät hja bja folgja wille, sà mügon hja thät dva mith al hjara driwande änd tilbara háva änd nâmman acht hjam thër ovir min to achtiane, til thju thät mára dël alsa blyd kân dwåla sa thät minra dël.

**MÉNA ÊWA.**

1. Alle frya bärn send a ëlike wysa bärn. Thërvmbe moton hja åk ëlika rjuchte háva, alsa blyd vpp-ät lând as vpp-äth è, thät is wëter änd vp ella thät Wr.alda jeftb.

2. Allera mannalik mëi-t wif sinra kësa fréja änd ek togheter mëi efter hjra helddrvnk bjada thër hju minth.

3. Heth hwa en wif nimth, sà jëft män hjam hus änd wårw. N-is thër nën; sa mot-ät bywat wrde.

4. Is-er nëi en òther thorp gongon vmb en wif änd wil hi thër bilywa, sà mot män him thër en hus en wärf jëwa bijonka thät not fon tha hëmrik.

5. Allera mannalik mot män en äfterdël as wårf by sina hus jëva. Tha nimman ne mëi en fardël by sin hus nava, ful min en ronnuel. Allêna ief hwa en dâd dën heth to mëna nitha, sà mëi him thät jëven wrde. Ak mëi sin jongste svn that erva. After tham mot thät thorp that wither nima.

6. Ek thorp skil en hëmrik háva nëi sina bihof änd thëne grëva skil njyda that alra ek sin dél bidongth änd god hald, til thju thät äfter kvmmande nën skâde navt ne lyda ne muge.

7. Ek thorp mëi en märk hava to kâp änd to vrkâp iefta to wandelja. Alle-t òra lánd skil bvwä änd wald bilyva. Thë tha bâma théra ne mëi nimman navt fâl, buta mëna ređa änd buta wëta thes waldgrëva, hwand tha walda send to mëna nitha. Thërvmbe ne mëi nimman thër måster 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 märkjeld ne méi thät thorpl navt már ni nimma sa tha tillifte dél fon tha skat, hor fon tha inhémar ner fon tha térhémande. Ak ne méi tha märk skat navt ér vsel-lath* ne wertha as thät óra god.

9. Alé-t märkjeld mot jërlíkes délath wrde, thrja dégan far thère joldéi, an hvndred délun to délände.

10. Thi grévetman mit sinum grévum skil théor of bûra twintich dél; thëne märk rjuñchter tian dél, ñnd sinum helpar, fiñ dél; thju folkesmoder ën dél; thju gä moder fîywer dél; thät thorpl tian dél; tha ñrmå, thät is théra tham navt wärka ni kunna ni mûge, fîtich dél.

11. Théra, tham to märka kvma, ne mügon navt ni wo-keria, kvmath thér svnm, sa is-t théra famna plicht hjáam känbër to makjana in-vr thät élle lánd, til thju hjá nimmérithe këren navt wrde to eng ampt, hwand soka hâvath en gyra-lik hirte, vmbe skat to garja skolde hjä ella vrrëdå, thät folk, thjv moder, hjara sibben ñnd tho tha lesta hjara selva.


In éra tyda hémadon Findas folk mést algadur invr hjara moders bârta-lánd, mit nóma ald-lánd that nw vnder-ne së léith; hjä wëron thus fër-of, thërvmbë nédon wi ëk nën orloch, tha hjä vrdréven send ñnd hëinda këmon to rånwe, thät këm-er fon selva ländwër hêrmanna këninggar ñnd orloch, vr altham këmon setma ñnd uta setma këmon éwa.

**HYR FOLGATH THA ÊWA THÉR THÉRUT TAUVLIKET SEND.**

1. Ek Fryas mot-a lëtha jëftba fyanda wëra mith aldul-kera wåpne as-er forsinna, bikvma ñnd håndtéra méi.

* De märkakat 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 Grechetman 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.

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* The market dues were paid in kind.
2. Ís en boi twilif jér, sa mot-i tha sjvgunde déi miste fon sin lèr-tid vmbe rëd to werthande mith-a wâpne.
3. Ís hi bikvmen, sa jève màn him wâpne ãnd hi warth to wëzar alâgen.
4. Ís hi thrè jér wëzar, sà wårth-i burch-hèr ãnd mêi hi hêlpa sin hawed-manna to kjasane.
5. Ís hwa sjvgun jér kjasar, sà mêi hi hêlpa en hèrman jefta këning to kjasane, thèr to âk këren wrède.
6. Alle jèr mot-er ovir këren wertha.
7. Buta tha këning mûgon alle ambtmanna wither këren wertha, tham rjucht dva ãnd nêî fryas rôd.
8. Annen këning ne mêi navt ni lônger ãs thrè jèr këning bilywa, til thju hi navt biklywa ne mêi.
9. Heth-i sjvgun jér rest, sà mêi hi wither këren wertha.
10. Ís thi këning thruch thene fyand fallen, sà mûgon sina sibba âk nêî thère ère thinga.
11. Is-er vppa sin tid ofgyngen jefta binna sin tid sturven, sà ne mêi nêî nêî sibba him wëpsol, thèr-im nêîar sy sa tha fjärde kny.
12. Thèra tham strida mitha wâpne an hjara handa ne kunnath navt forsinna ãnd wis bilywa, thèrvmb ne focht-eth nêne këning wâpne to hantèra an tha strid. Sin wisdom mot sin wâpen wësa ãnd thju ljaste sinra kåmpona mot sin skylw wësa.

**Hyr send tha Rjuchta thère Moder and thèra Këninggar.**

1. Sahwersa orloch kumth, send tha moder hira bodon nêî tha këning, thi këning send bodon nêî tha grëvet-manna vmbe lând-wèr.
2. Tha grëvetmanna hropath alle burch-hèr et sëmne ãnd birèdath 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 rela-
tive 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 rela-
tion 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 þéra moton ring nēi þére moder senden wertha mith bodon þand tjugum.

4. Thju moder lēth alle bisluta gaderja þand jēfþ th et guldnetal, þāt is þāt middeltal fon alle bisluta etsēmne, thērmothā mot mān far þāt forma frēto ha þand thene kēning als.

5. Is thju wēra a kāmp, þān hoft thi kēning allēna mith sinum havedmanna to rēda, thach þēr moton åmmërthe þrē burch-hēra fon þēre moder fōrana sitta svnder stem. Thissa burch-hēra moton dējaliks bodon nēi þēre moder senda, til thju hju wēta müge jef þēr avet dēn wārth, stridande with-a ēwa jēfthā with Fryas rēđjevinga.

6. Wil thi kēning dva þand sina rēda navt, sā mēi hi þāt navt vnderstonda.


8. Nis thene kēning navt vppet pat, sā mot mān sin folgar hērich wēsa of tham-is folgar alont tha lesta.

9. Nis þēr nēn havedman, sā kjāse mān hwa.

10. Nis þēr nēn tid, sā wārpa hi him to havedman thēr-im wēldich fēleth.

11. Heth thene kēning en frēsalik folk ofslagen, sā mūgon sina after kvmande sin nāma after hjara ājue fora; wil thene kēning, sā mēi-er vppen vnbbibvwade stēd en plāk ut-kjasa to hus ãnd erv. Thāt erv mēi en rond-dēl wēsa sa grāt þāt hi fon alle sidum sjygun hvndred trēdun ut of sine hus mēi hlapa, ēr hi an sina réna kvmt.

12. Sin jōngste avn mēi þāt god erva, āfte tham tham-is jōngste, þān skil mān that wether nimma.

**Hyr send tha Rjuchta aller Fryas vmbe Sēkur to Wēsand.**

1. Sahwersa þēr ēwa vrwrocht wrde jesta nēja 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 nämmer to 
båta fon enkeldera mænniska, her fon enkeldera slachta, 
nær fon enkeldera ståta, nach fon swet that enkel 
sy.

2. Sahwersa orloch kvmt and thër wrde husa homljat 
jeftsa skëpa, hok that et sy, sy-et thrvch thene fyand, tha 
by mëna rédum, sá ach tha mëna mënts, thät is al-et folk 
to sémne that wither to hêlene; thër vmbe that nämman 
tha mëna séka skil helpa vrijasa vmbe sin ëjn god to 
bihaldane.

3. Is orloch vrthéjan, and send thër svm, alsa vrdëren 
that hja navt longer wårka ne mügon, sá mot tha mënæ 
mënte hjam vnderhalda, by tha fèrstum achon hjá forana to 
sittana, til thju tha jüged skil éra hjam.

4. Send thër wèdven and wëson kémon, sá mot män hja 
åk vnderhalda and tha svna mügon thi nàma hjarar tät 
upp-ira skildum wriata hjara slachtha to érane.

5. Send thër svm thrvch thene fyand fat and kvmath hjá 
to bâk, sá mot män hjam fér fon thät kémp of fora, hwand 
hja machton fry léten wèsa by arge loftum and than ne 
mügon hjá hjara lofta navt ni halda and toch érlik 
bilywa.

6. Jef wi selwa fyanda fát, sá bràngë mon tham djap 
anda landa wëi, män lërth hjá vsa frya sède.

7. Lët män hjá fëstnëi hlépa, sá lët män thät mith wel- 
héd thrvch tha fâmna dva, til thju wi åtha and fëjunda 
winna fori lëtha and fyandun.

Ut Minnos Skriftum.

Sahwersa thër ènman is thèrmèta arg that hi vsa 
swetsar birawath, morth-dedun dvat husa barnth, 
mangërtha skánh, hok thät-et sy, thät arg sy, ënd 
vsà swetnata willon thät wroken hâva, sá is thät 
rycht thät män thene dëder fàtath ënd an hjara ájn-
established, they must be for the common good, and not for individual advantage.

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

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

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

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

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

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

From Minno's Writings.

If any one should be so wicked as to commit robbery, murder, arson, rape, or any other crime, upon a neighbouring state, and our people wish to inflict punishment, the culprit shall be put to death in the presence
warda déjahth, til thju thér vr nén orloch ne kvme, wérhrvch thla vnskéldiga skolde bota fori thla skéldiga. Willath hjla him sin lif bihalda lêta ænd thju wrêka ofskâpja lêta, sâ mèi mân thät dája. Thach is then bona en këning, grëvetman, grëva hwa thät-et sy, tham ovira sêda mot wâka, sâ moton wi thät kwad bêterja men ta bona mot sin straf hâ.

Forth hi en ërenâma vppa sine skeld fon sina ëthelun, sâ ne mûgon sina sibba thi nàma navt lônger ne fora. Thèrvmb thät hi ène sibba svrg skil hâva ovira sêda théra ëthera.

**ÆWA FARA STJURAR.**  **STJURAR IS THI ËRENUMA THÉRA BUTAFARAR.**

Allé fryas svna hâva lika rjuchta, thèrvmb mûgon allé slînka knâpa hjara self as butafârar melda by tha öldermôn ænd thisse ne mèi him nit ofswisa, wara thät er nén sted is.

2. Tha stjurar mûgon hjara ajn mástrun noma.

3. Tha kâpîjvd moton kêren ænd binomath wertha thrvch thâ mènte thér-et god hëreth ænd thâ stjurar ne mûgon thér by nén stem hâva.

4. Jef mán vppe réis bïfinth thät thene këning argjësta vnbi kvmmen is, sâ mûgon hjâ en ëra nimma; kvmon hjâ to bâk, sâ mèi thene këning him self biklagja by tha öldermôn.

5. Kvmon thër flâte to honk ænd sin thër bâta, sâ moton thâ stjurar thér of en thrimene hâva, althus to ëldeâne, thi witkëning twîlf môn-is délta, thi skolt by nacht ajugun délta, thâ bîtmônna ek twa délta, thi skiprun ek thër délta, that ëra skip-is folk ek èn dél. Tha jongste prentar ek en thrimnath, thâ midlosta ek en half-dël ænd thâ öldesta ek en twëdnath.

6. Sin thér svme vrlameth, sâ mot-a mëna mènte njvda far hjara lif, ak moton hjâ fôrana sitta by thâ mëna fôrsta, by huslika fôrsta, já by alle fôrsta.

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*Stjurar, van hier de naam Sturl by Fiflina.*
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, Grevenman, 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.

*Stivar, from this is derived the word Sturit la Fluy.*
7. Sin thér vppa tocht vmkume, så moton hjara nēstun hjara dél erva.

8. Sin thér wēdven ãnd wēson fon kvmen, så mot thju mēnte hja vnderhalda; sin hja an ënre kase felth, sa mūgon thā svna thī nōma hjarar tāta vppira skeldun fora.


10. Was hi forseith, så mēi sin brud ajugun mannis délun aska vmbe hira fryadulf en stēn to to wjande, mar thān mot hja for thā. Ėre wēdve bilyva lēva lōng.

11. Sahwersa en mēnte en flâte to rēth, moton thā rēdar njyda fāra beste liftochtun ãnd fār wif ãnd bārn.

12. Jef en stjurar of ãnd ārm is, ãnd hi beth hus nach erv, så mot im that jon wertha. Nil hy nēn hus nach erv, sa mūgon sin friundun hem tus. nēma ãnd thju mēnte mot et bētera néi sina stāt, wara thāt sin friunda thene bāta weigerja.

**Netlika Sēka ut-A nēilethne Skriftum Minnors.**

Minno† was en alde sēkēning, sjaner ãnd wisgyrich. An thā Krētar heth-ī ēwa jēven. Hi is bārn an thā Lindawrda, ãnd néi al sin witherfāra heth hi thāt luk noten umbe to Lindahēm to sterva.

Sahwersa vsa swethnata en dél lānd hāve jēftha wētir, that vs god tolikt, sa focht-ët vs vmbe that a kāp to frēja, nillath hja thāt navt ne dva, than mot mān hja that bihalda lēta. That is néi Frya-his tex ãnd-et skolde vnrjucht wēsa to vnthandana that.

Sahwersa thēr swethnata et sēmna kyva ãnd sana vr enga sēka, tha vr lānd, and hja vs frēja en ordēl to sprēka, sa ach man thāt rēder afterwēja to lētane,

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* Prentar, nog op Texel een (stuurman) leerling.
† Minno, Minos (de oude).
7. If any have died on the voyage, their nearest relatives inherit their portion.

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

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

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

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

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

Useful Extracts from the Writings Left by Minno.

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

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

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

* Prontar, still used in Texel to designate a pilot's appretice.
† Minno, Minos (the Ancient).
tach sa man thér navt buta ne kan, sa mot man thât erlik ánd rjuchtþérðich dva.

Kvmth thér hwa ánd sêith, ik hâv orloch, nw most-v mi helpe; jeftba en óra kvmth ánd sêith, min svn is vnjérich ánd vnbi kvmmen, ánd ik bin ald, nw wild-ik thi to våran-
stew ovir hini ánd ovir min land stálla, til hi jérich sy, sa ach man that weigjarja, til thju wi nawt an twist ne kvme ne müge vr séka stridande with vsa frya séðum.

Sahwersa thér kvmth en vrlandisk kapman vppa tolét-
márk et Wyringga tha to Almanland ánd hi bidroght, sa warth-er bistonda márkbéten ánd kanbér mákad trvch tha fâmna invr et éle land. Kvmth-er thán to bâk, sa ne skil nimman kápja fon him, hy mèi hinne brûda sa-r kvmen is. Thus, sahwersa-r kápljud kéren wrde vmbe wr-a merka to gâ, jeftba mith-e flât to fârane, sa ach man alléna aldulkera to kjasane tham mân tyge by tyge kánth ánd an en goda hrop stâne by tha fâmna. Bérh-ét navt to min that-er en árg man mông sy, tham tha ljud bitrogha wil, sa agon tha ora thât to wêrane. Het-i-t-al dén sa mot mân that bêterja, ánd thene mísédar ut of lândum banna, til thju vsa náma vral mith érane skil wertha binomath.

Men jef wir vs vppen vrlandiska márkt finda, sy-et heînde jeftba fêr, ánd bërth-et thât-et folk vs lêt dvath jeftba bistélleth, sa agon wy mith haste heî to to slâna, hwand afskên wy élla agon to dvande vmbe frêtho willa, vsa half-
brother ne mügon vs nimmer minachtja nach wâna that wi ange send.

In min jüged hâv ik wel énis mort overa bânda théra éwa, after hâv ik Frya often tanked vr hjra tex, ánd vsa êthla vr tha éwa thér thérnêi tavlikt send.

Wr.alda jeftba Alsfoder heth mi félo jêren jêven, invr félo landa ánd sêa hâv ik omme fârén ánd 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 Wyrringen 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
tvrch Alfoder utforkären send, éwa to hâvanda. Lydas folk ne mèi nèn éwa to mákjande ni to hâlardane, hja send to dvm änd wild thérto. Fëlo slachts Findas send snôd enoch, men hja send gyrich, hâchfârande, falsk, vnkús änd mort-sjochtich. Poga blèsath hjara selva vppa, änd hja ne mûgath næwat than krupa. Forska hropath wârk, wârk, änd hja ne dvath næwat as hippa änd kluchmâkja. Tha roka hropathspår, spår, men hja stélon änd vrslynath al wat vnnder hjara snavela kvmath. Lik al tham is thät Findas folk, hja bogath immer ovir goda éwa; ek wil setma mâkja vmb-et kwâd to wêrane, men selva nil nimman thaner bonden wësa. Thëra hwam-his gást that lestigoste sy änd thértrvch sterik, tham-his hône krêjath këning änd tha óro moton al-wenna an sin weld vnnderwurpen wësa, til en ïther kvmth thér-im fon-a setel drywet. Thät word éwa is to från vmbe an ména sëka to nomande. Thervmbe heth mân vs évin sega lérth. Êwa thät sëit setma thër bi eller mánniska élik an hjara mod prenth send, til thju hja müge wëta hwat rjucht änd vnrmjucht sy änd hwârtrvch hjara wëldich send vmbe hjara ájne dëda änd tham fon órum to birjuchtande, thät wil sedsa ulsanâka hja god änd navt misdâdich vpbroccht send. Ak is-er jet-en óra sin an fâst. Êwa sëit ak, élik wëter-lik; rjucht änd sljucht as wëter that thrvch nèn stornewind jes tha awet owers vrstoren is. Warth wëter vrstoren, sa warth-et vnëwa, vnrmjucht, mem et nytg ävg vmbe wither éwa to werthande, that lëith an sin fonselvhed, alsa thà nygung to rjucht änd frydom in Fryas bern leith. Thessa nygung hâvath wi tvrch Wr.aldas gást, vsa foders, thër in Fryas bern bogth, thërvm be skil hju vs ëk ävg biklywa. Êwa is ëk thät óra sinnebyld fon Wr.aldas gást, thër ëvg rjucht änd vnforstoren bilywath, afskën-et an lichême ârg to gëit. Êwa änd vnfor- storen send tha márka théra wisdom änd rjuchtforôddhëd
are chosen by Alvader to have laws. Lyda’s people can neither make laws nor obey them, they are too stupid and uncivilised. Many are like Finda. They are clever enough, but they are too rapacious, haughty, false, immoral, and bloodthirsty.

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

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

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

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

Eternal and unalterable are the signs wisdom and rec-
thér fon alla frēmo mānniska socht ānd trvch alla rjuchtera bisēten wrden mot. Willath tha mānniska thus setma ānd domar mâkja, thér alan god bilywa ānd allerweikas, sa moton hja ēlik wēsa to fara alle mānniska; néi thisse ēwa schath tha rjuchtera hjara ordēl ut to kēthande. Is thér eng kwād dēn, hwēvr nēn ēwa tavlikt send, sa mot mān ēne mēna acht bilidza; thér ordēlth mān néi th tha sin thēr Wr.aldas gāst an vs kēth vmbe over ella rjuchtfērdich to birjuchtande, althus to dvande ne skil vs ordēl nāmmer fālikant ut ne kvma. Ne dvath mān nēn rjucht men vnrjucht, alsa rist thér twist ānd twispalt emong tha mānniska ānd stata, thērut sprūt inlandiska orloch, hwērthrvcch ella homljath ānd vrdāren wārth. Men, o dvmhēd. Dāhwīla wi to dvande send ekkorum to skādane, kvmth-et nidige folk Findas mith hjara falska presterum jvw hāva to rāwande, jvwa toghatera to skādane, jvwa sēda to vrdva ānd to tha lesta klāppath hja slāvona banda om jahwelikes frya hals.

**UT-A SKRIFTA MīNNOZ.**

Tha Nyhellēnia * tham fon hira ājn nōme Min-erva hēte, god sēten was ānd tha Krēkalander † hja to met even hārde minade as vs ājn folk, thā kēmon thēr svme forsta ānd prestera vppe-ra burch ānd frējon Min-erva hwēr of hjra erva lējon. Nyhellēnia andre, mina erva drēg ik om in mina bosem, hwāt ik urven hāv is ljsfe vr wisdoom, rjucht ānd frydom, hāv ik tham vrlēren, alsa ben ik ēlik an tha minniste jvwov slāvonena. Nw jēv ik rȩ̄d vm nawet, men than skold ik vrkāpjja tham. Tha hēra gvyngon wēi, ānd hripol al lakande, jvwer hēroga thjanra, wisa Hel-lēnia. Thach thērmitha miston hja hjara dol, hwand thāt folk thāt hja minnade ānd hja folgade, nam this nōme to-n ēre nōme an. Tha hja sāgon thāt hjara skot mist hēde,

* Nyhellēnia, Nehalennia.
† Krēkaland, her Krēkenland, zoowel Groot Griekenland ala Griekenland wel.
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 pro-
nounce 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 Wp-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 con-
fusion and destroyed; and, O foolish people! while you
are injuring each other the spiteful Finda's people with
their false priests come and attack your ports, ravish your
daughters, corrupt your morals, and at last throw the
bonds of slavery over every freeman's neck.

FROM MINNO'S WRITINGS.

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

* Nyhellenia or Nehalennia.
† Krekaland, the Krekenland means Magna Grecia as well as Greece.
thå gyngon hja hja biihvda ånd sëidon that hju-t folk hexnad hëde, men vs folk ånd tha goda Krëkalander wérde aller wëikes that-et laster wëre. Enis këmon hja ånd frëgon, as thv thån nën thjonuster ne biste, hwat dëist thån mitha åjar tham thv altid bi thi hëste. Min-erva andre, thissë åjar send that sinebyld fon Fryas rëdjëvinga, wërin vss tokvmsë forholen hlëit ånd fon ël thät männeskaklik alachte; tid mot hja utbroda ånd wi moton wâka thät-er nën lëth an ne kvmth. Tha presterëa, god sëid; men hwërto thjanath thene hunö an thina fëra hand. Hellënia andre, hëth thene härder nën skëper vmbe sin kidde at sëmene to haldande? hwat thene hvnd is inna thjanest thes skëphårder, bin ik in Fryas tjænest, ik mot ovir Fryas kidde wâka. That likath vs god to, sëdon tha prestera; men seg vs, hwat is thju bitjvtenise fon thi nachtule, ther immer boppa thin hole sit, is that ljucht-skwywande djar altomet thet tëken thinra klârsjanhëd. Nëan andre Hellënia, hi helpt my hügja that er en slach fon människa ovir hirtha omme dwålth, thër evin lik hi in kárka ånd hola hëma; thér an tjuster frota, tach navt as hi, vmb vs fon músa ånd óra pläga to helpane, men renka to for-sinna, tha óra människa hjara witskip to rëwane, til thju hja tham to bëtre müge fiäta vmber slavona fon to mâkjande ånd hjara blod ut to sëgane, 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 müge. Nilst thv then navt ne helpa hjara grimskip to stilane, jeftsa hethste pest selva ovir-et länd brocht mith thinra kunsta. Nëan sóide Minerva, men ik ne kän nène goda, thër årg dvande send; thërvmbe ne kan ik navt frëja jef hja beter wrda willa. Ik kän en gode, thät is Wr.aldas gäst; men thrvoh tham er god is, dvath er åk 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-erva answered, These eggs are the symbols of Frya's counsels, in which our future and that of the whole human race lies concealed. Time will hatch them, and we must watch that no harm happens to them. The priests said, Well answered; but what is the use of the dog on your right hand? Hellenia replied, Does not the shepherd have a sheep-dog to keep his flock together? What the dog is to the shepherd I am in Frya's service. I must watch over Frya's flocks. We understand that very well, said the priests; but tell us what means the owl that always sits upon your head, is that light-shunning animal a sign of your clear vision? No, answered Hellenia; he reminds me that there are people on earth who, like him, have their homes in churches and holes, who go about in the twilight, not, like him, to deliver us from mice and other plagues, but to invent tricks to steal away the knowledge of other people, in order to take advantage of them, to make slaves of them, and to suck their blood like leeches. Another time they came with a whole troop of people, when the plague was in the country, and said: We are all making offerings to the gods that they may take away the plague. Will you not help to turn away their anger, or have you yourself brought the plague into the land with all your arts? No, said Min-erva; I know no gods that do evil, therefore I cannot ask them to do better. I only know one good spirit, that is Wr-alda's; and as he is good he never does evil. Where, then, does evil come from?
thän wéi, frejath tha prestera. Allet kwád kvmth fon jow ånd fon thère dvmhéd théra människa, tham hjara selva fon jow fensa lèta. Jef thin drochten thän så bjustré god is, wærvmbe wérther-et kwád thän navt, frejath tha prestera. Hellenia andere, Frya bet vs vppe wéi brocht ånd thene kroder that is tid, tham mot thät ovrige dva. With alle rampun is réd ånd help to findande, tha Wr.alsa wil thät wi hja selva soks skilon, til thju wi sterik skile wertha ånd wia. Nillath wi navt, thän lét-er vsa trul ut trulla, til thju wi skilon erfára, hwat néi wisa dëdum ånd hwat néi dvma dëdum folgath. Tha sêide-ne forst, ik skolde wâna, that wëre betre, that to wérande. Hwel müglik, endere Hellenia, hwand than skolde tha människa bilywa lik tâmade skêpa; thv ånd tha prestera skolde-r than hoda willa, men ák skêra ånd néi théra slacht beinke fora. Tach alsa nil-t vs drochten navt, hi wil that wi ekkorum helpa, men hi wil ák thät jahweder fry sy ånd wia wrde. Thät is ák vsa wille, thërvmbe kjasth vs folk sin forsta, grêva, rëdjévar ånd alle bàsa ånd mästeru ut-a wisesta théra goda människa, til thju allemännalik sin best skil dva vmbe wia ånd god to werthande. Althus to dvande skilun wi ênis wëta ånd anda folka lëra, that wis wësa ånd wia dva allëna lëith to salichbêd. That likt en ordél, sêidon tha prestera, men aste ny mënste, that pest thrvch vsa dvmhéd kvmth, skolde Nyhellenia thän wel sa god wësa wille, vmbe vs ewat fon thät nya ljucht to lënande, hwër vppa hju sa stolte is. Jes sêide Hellênia; tha rokka ånd öra füglon kvmth allëna falla vp vül âs, men pest minth navt allëna vül âs, men vûla sëd-plegum ånd fangnisa. Wilstv ny that pest fon-i wika ånd na wither ne kvma, thän mostv tha fangnisa wéi dva, ånd that i alla rën wrde fon binna ånd fon bûta. Wi willath bilâwa thät thin red god sy, sêidon tha prestera, men seg vs, ho skilum wi thër alla
the priests. All the evil comes from you, and from the stupidity of the people who let themselves be deceived by you. If, then, your god is so exceedingly good, why does he not turn away the bad? asked the priests. Hellenia answered: Frya has placed us here, and the carrier, that is, Time, must do the rest. For all calamities there is counsel and remedy to be found, but Wr-lda 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 křeja, thér vnder vs weld send. Tha stand Hellénia vp fon hira sêtel ãnd kěth: Tha muska folgath thene sêjar, tha folka hjara goda första, thérvmbe ach-stv to bijinnande mith thin selva ålsa rën to màkjande, that stv thinna blikka in ãnd utward méi rjuhtta svnder skám-råd to werthande to föra thin åjn mod. Men in stède fon that folk rën to màkjande heste waktu första utfonden, hwêr vppa that folk al sa näka súpth, that hja to lesta lik tha barga annath slip frota, vmbe that stv thin waktu lusta bota méi. Thät folk bigost to jolande ãnd to spotande. Thêr thrvch ne thuradon hja nén strid wither an to spin-nande. Nv skolde äjder wâna, that hja vral-et folk to hâpe hropen hêde vmbe vs algadur to-t land ut to driwande. Néan an stède fon hja to bihluda gyngon hja allerwéikes, âk to tha héinde Krêkalana til tha Alpa ut to kethane, thät et thene allervrste drochten hâghth hêde sin wisa tog-hater Min-erva, to nömth Nyhellénia émong tha människa to sendane in overa sê mith-en ulk, vmbe tha människa gode rëd to jêvane ãnd that allermannalik, thér hja héra wilde, rik ãnd lukich skolde wertha, ãnd énis bâs skolde wertha ovir alle këningkrik irtha.a. Hira byldnese stâldon hja vppe hjara âltårum, jefttha hja vrsellade-t anda dvma människa. Hja kethon allerwéikes rëd-jêvinga, thër hju nimmer jêven hêde, ãnd tålodon wonders, thër hju nâ dën hêde. Thrvch lestá wiston hja-ra selva master to màkjande fon vsa éwa ãnd setma, ãnd thrvch wankêthinga wiston hja alles to wisa ãnd to vrbuda. Hja stâldon âk fàmma vnder hjara hode, tha skinber vndere hoda fon Fãsta* vsa forma ère moder, vmbe over thät frâna ljucht to wâkane. Men thät ljucht hêde hja selva vptoken, ãnd in stède fon tha fàmkes wis to màkjande, ãnd after-néi émong that folk to senda, ta ajaka to lêvande ãnd tha bårn to lêrande, màkadon hja-ra dvm ãnd dimme bi-t ljucht ãnd ne machten hja ná buta ne kvma. Åk wrdon

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* Fãsta, Vesta, en de Vestalische vaagden.
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 Minerva, 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 Eremoeder, to watch over the holy lamp; but that lamp they lit themselves, and instead of imbuing the priestesses with wisdom, and then sending them to watch the sick and educate the young, they made them stupid and ignorant, and never allowed them to come out. They were em-

* Festa is Vesta, or the Vestal Virgin.
hja to rëdjëvstare brukath, tach thi rëd was by skin ut hjara mvlun; hwand hjara mvla wëron navt owers as tha hropar, hwër trvch tha prestera hjara gërta utkéthon.

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

III. UT-A SKRIFTA MINNOS.

Tha-k althus wëi faren was mith mina ljvd fon Athenia, këmon wi to tha lesta an en ëland thrvch min ljvd Krëta hëten vm-a wilda krëta tham et folk anhyv by vas kvmste. Tha as hja sagon thät wi nén orloch an-t skëld foron, wrdon hja mak, alsa-k et lest far en bota mit yserark en havesmode ënd en stada land wandelde. Thach tha wi en stut sëten hëde ënd hja spéradon that wi nén alavona nëde, tha wëron hja vrstålath, men tha-k-ra nw talt hëde that wi éwa hëdon ëlik to birjuchtande vr alla, tha wilde-t folk ak fon sokka hâ. Tach skërs hëdon hja tham, jesta thät êlle land kêm anda tys. Tha forsta ënd prestera këmon bårja, that wi hjara tjvth over hërich mâkad hëde ënd thät folk kêm to vs vmbe hul ënd skul. Tach thâ tha forsta sagon thät hja hjara rik vrljasa skolda, thâ jëvon hjara thät folk frydom ënd këmon to my vmbe-en ësega bok. Thach thät folk was nën frydom wenth ënd tha hëra bilëvon welda néi that ir god thochte. Thâ thi storn wr wër, bigoston hjat twispalt among vs tosëja. Hja seidon to min folk that ik hjara help anhropen hëde vmbe standfast kening to werthande. Enisfand ik gif in min met, thâ as er enis 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 vrséilde, ben ik thèrmith stolkein hinne brith. — Tach min witherfara to létande, sa wil-k mith thesa skèdnesa alléna séga, that wi navt múge hêma mith et Findas folk fon wêr thât et sy, hwand thât bja fvl send mith falska renka, éwa to frésane as hjara swète wina mith déjande fenin.

Énde wra skrisfa Minnoa.

Hir vnder send Thèr Wêta, thèr after send thissa
Setma makad.

1. Allera mannalik wêt, thât i sin bihof mot, men wárth âmmur sin bihof vnthalden, sa nêt nén man hwat er skil dva vmbe sin lif to bihaldande.

2. Alle elte minniska werthat drongen a bârn to têlânde, wárth that wérth, sa nêt nim man wath ñrges thérof kyme mei.

3. Alrek wêt thât-i fry ând vnforlið wil lêva, ând that ôre that âk wille. Umbe sekur to wésande send thissa setma ând domar makad.

Thât folk Findas heth âk setma ând domar; men thissa ne send navt néi tha rjucht, men alléna to bêta thèra prestera ând forsta, thana send hjara stâta immerthe fvl twispalt ând mord.

1. Sahwærsa imman nád heth ând hi ne kan him selva navt ne helpe, sa moton tha fámna thât kvndich dva an tha grêva. Thèrfar thât et en stolte Fryas navt ne focht thât selva to dva.

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

3. Jahwèder jong kerdel âch en brud to sêka ând ia er
iif ând 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 lif and twintich, and heth er nén enga, sa ách ek man him ut sin hus to wérane. Ta knápa áchon him te formyda. Nimth er thán nach nén enga, sá mot mán hin død séga, til thju hi ut of lande brude and hir nén árgeñese nêva ne méi.

5. Is hwa wrak, thán mot-er avbér séga, that nimman fon him to frásane nach to duchtane heth. Sá méi er kvma hwér er wil.

6. Plécht er áfternej hordom, sá méi-r fluchta, ne flucht-er navt, sá is er an tha wërke thér bitroagna vrlétan, and nimman ne méi helpa him.

7. Sahwersa åmmón eng god heth, and en öther likt that therméte that i him thérán vrifikte, sa mot-i thát thrja vyrjelda. Stélth-i jeta reis, thán mot hi nêi tha tinlànum. Wil thene bisjelne him fry jêva, sá méi-r thát dva. Tha bérth et wither sa ne méi nimman him frydom jêva.

Thissa Domar send makad fara Nydiga Manniska.

1. Sa hwa in hâste mode tha ut nîd an nen otheris léja brekth, ágna ut stát, jeftha thoth, hok thát et sy, sa mot thi lêtha bitallja hwat thene lêdar askth. Ne kan hi hât ni dva, sá mot-er avbér an im dén wertha, sa hi an thene ôre dêth. Nil hi thát navt ut ne stonda, sa mot-i him to sina burch-sam wenda, jef-i inna yser jeftha tin lâna méi werka til sin skeld an sy, néi thér mène dom.

2. Jef ther imman svnden wárth alsa árg that-i en Fryas félth, hi mot et mit sina lif bitallja. Kan sina burch-sam hin far altid nei tha tinlâna helpa êr er fat wrde, sy méi thát 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 three-fold. For a second offence he shall be sent to the tin mines. The person robbed may forgive him if he pleases, but for a third offence no one shall protect him.

**These Rules are Made for Angry People.**

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

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

3. If the prisoner can prove by proper witnesses that
gum that et by vnluck skén is, sa skil hi fry wësa, men bërth et jetta rêis, sa mot-i tach néi tha tinlånunm, til thju män thër thrvch formitha all vnernamde wrëka and feitha.

THIS SEND DOMAR PARA HORKINGA.

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

2. Nën ñfta Fryas skil ovira missléga sinra néste malja nach kalta. Is hwa misdëdoch far-im selva, tha navt frëselik far en öra, så méi hi him selva riucht. Wårth-i alsa arg that er frëselik wårth, sa mot män-t anda grëva bara; men is thër hwa thër en òther åfterbäkis bitighat in stëde fon-t to dvande by tha grëva, tham is en horning. Vpper märk mot-i anda pêle bvnnden wrde, sa that et jong folk im anspéja méi; åfter lâdath män him overa márka, men navt néi tha tinlåna, thrvch that en érerwuer ãk is to frëssna.

3. Sahwersa thër énis immam were sa arg that i vs gyng vrrêde by tha fyand, pâda ând to pâda wes, vmbe vsa fly-burgxa to naka, jeftba thës nachtis thérin to glupa, tham were allëna wrocht ut Findas blod. Him skolde män mota barna. Tha stjurar skoldon sin män ând al sina sibba néi en fër ëland mota brânga ând thér sin ask forstüva, til thju-r hyr nën fëninige krûdon fon wxa ne müge. Tha fâmna moton thän sin nâm utspéja in vr al vsa stëta, til thju nën bärn sin nâm ne krëje ând 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 nêd was kvmen an sin stêd. Nw wêron hyr thre människa thêr-ek en buda kêren stêlon fon asvndergane ëjnhêra. Tha hja wrdon alle fat. Nw gong thene ërosta to ënd brocht thene thjaf by thâ skelte. Tha fámna thêr-vr kêtande sêidon allerweis, that i dên hêde nêi njucht. Thi ëra nom thene thjaf thât kêren of ënd lêth im forth mith frêto. Tha fámna sêidon, hi heth wel dên. Men thi thredde ëjnhêr gving nêi tha thjaf sin hus thâ. Asser nw sach ho nêd thêr sin sêtel vpsêtalth hêde, tha gving hi to bâk ënd kêrde wither mith en wein fol nêdthrestum, thêr hi nêd mith fon thêre hêrd of driwe. Fryas fâmna hêdon by him omme wârath ënd sin dêd an dat ëvge bok skrêven, dahwile hja al sina lêka ut fachth hêde. Thju ëremoder was et sêid ënd hju lêt het kvndich dva thrvch thât ële lânnd.

**THAT HYR VÑDER STAT IS IN UT THA WAGAR THÈRE**

**WARABURCH WRITEN.**

(Zie plaat l.)

Hwat hyr boppa stât send thi têkna fon thât jol. Thât is thât forma sinnebild Wr.aldas, âk fon t-ansang jeftthâ-t bijin, wêrut tid kêm, thât is thene Kroder thêr ëvg mith thât jol mot ommehlêpa. Thana heth Frya thât standskrift mâkad, thât hja brukte to hira tex. Thâ Fâsta ëremoder wêre, heth hju-r thât run jefttha hlapande skrift fon mâkad. Ther Witkëning thât is Sêkëning, Godfrëiath thene alda heth thêr asvndergana telnomar fon mâkad fâr stand ënd rvnskrist bêde. T is thêrvmbé navt to drok thât wi-r jërlîks ënis fêst vr fyrja. Wy mügon Wr.alda ëvg thank to wys thât hi sin gást sa herde in vr vsa ëthla heth fars lêtn. Vnder hira tid heth Finda âk 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 Waraburg.

(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 model 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.
utsvnden, men thät wére sa hâgfârende ònd fvl mith frisla ònd krolum, thät tha afterkvmanda thërøf thju bitjudnesse ring vrlèren hâve. Afternéi hâvon hja vs skrift lèred binoma tha Finna, tha Thyrjar ònd tha Krekalander. Men hja niston návt god, thät-et fon et jol mákad was ònd that-et thérumbe altid skrèven wrde moste mith son om. Thérby wildon hja thät hjara skrift vnlèsbèr skolde wësa far ora folkum, hwand hja hâvath altid hémness. Thus to dvandu send hja herde fon-a wis ràkath, thérmetha, that ta bãrn tha skriftun hja-rar aldrum amper lësa en múga; dahwile wy vsa alderaldesta skriftun évun rëd lësa múga as théra thër jester skrèven send.

Hir is thät stand skrift, thërvnder thät run skrift, forth tha tålnomar a byder wisa.

(Zie plaat II.)

THAT STE'T VF ALLE BURGUM ESKRÈVEN.

Èr thère årge tid kêm was vs lánd thät skënneste in wr.ælda. Synne rës hager ònd thër was sjelden frost. Anda b̀àma ònd tréjon waxton frûgda ònd nochts, thër nù vrlèren send. Among tha gârs-sëdum hedon wi návt alena këren, ljaver ònd blyde, men ìû swete thër lik gold blikte ònd thät mân vndera svnnastrèla bakja kvste. Jéron ne wrde návt ne telath, hwand thät ène jér was alsa blyd as et òthera. An tha ène side wrdon wi thrvch Wr.aldas së bisloten, hwêrvp nèn folk buta vs návt fàra ne mochte nach kvnde. Anda òre side wrden wi thrvch thät brède Twisklàánd vmtunad, hwêr thrvch thät Findas folk návt kvms ne thvradon, fon ovira òichts walda ònd ovir it wilde kwik. By mörne paldon wi ovir it uter ende thes aster-së, by évind an thema.
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, be-
cause they always had matters to conceal. In doing this
they acted very unwisely, because their children could only
with great difficulty read the writings of their predecessors,
whereas our most ancient writings are as easy to read as
those that were written yesterday.

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

(See Plate II.)

This stands inscribed upon all Citadels.

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

On one side we were bounded by Wr-elda’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 wi buta tha lítta vel twelif gráta swete riustrama hédon, vs thrvch Wr.elda jéven vmb vs lánd elle to haldane ånd vmb us wigandlik folk tha wéi to wisana nèi sina sè.

Tha owíra thissar rin strama wrdon tomet algadur thrvch vs folk bisêton, åk tha fjelda an thju Béne fon t èná enda alon et òre ende thá.

To jenst-vr tha Dénamarka ånd that Juttarlánd hédon wi folkplantinga mith en burchfám, dàna wonon wi kåper ånd yser, bijvaka tár, pák ånd svma òr bihof. To jenst vr vs formélich Westland thér hédon wi Brittanja mith sina tinlána. Brittanja thát was thát lánd théra banna-linga, thér mith hulpe hjarar burchfám wéi brith wéron vmb hira lif to biháldana. Thach for that hja navt to bák kvma ne skolde, warth er érost en B to fára hjara står priked, tha bana mith råde blod farve ånd tha òra misdédar mith bláwe farve. Buta ånd bihalva hédon vsa stjurar ånd kápljv dét mi loge anda héinde Krèkalanda ånd to Lydia. In vr Lydia thér send tha swarta minniska. Thå ve lánd så rum ånd gråt wére, hédon wi fëlo asonder-gana námon. Théra tham saton biásten tha Dénemarka wrdon Jutta héton, uthávede hja tomet navt owers ne dëdon as barn-stén juta. Hja tham thér saton vppa élanda wrdon Létne héten, thrvchdam hja mést al vrlétten lévadon. Alle stránd ånd skor hémor fon-a Dénemarka alont thér sändfal nw Skelda wrdon Stjurar,* Sékâmp- par,† ånd Angelara † héton. Angelara sà héton mán to fora tha butafiskar vmbre that hja alan mith angel jefta kol fiskton ånd nimmer nèn netum. Théra thér thána til tha hëinde Krèkalanda sàton, wrdon blåt Kåd-hëmar héten, thrvch tham hja nimmerthe buta foron. Théra thér in da hâge marka sàton, thér anna Twisklanda pálon, wrdon Saxmanna héton, uthávede hja immer wépned wéron vr thát wilde kwik ånd vrwildarda Britne. Thér to

* Stjurar, Surfir. † Sékâmpar, Sescambri. ‡ Angelara, Angil.
Sea; so that besides the small rivers we had twelve large rivers given us by Wr-alda to keep our land moist, and to show our seafaring men the way to his sea.

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

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

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

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* Sjurrar, in Latin Sturril.  
† Schlimper, in Latin Sicambri.  
‡ Angelare, in Latin Angili.
boppa hēdon wi tha nōma Landsåton, Mārsata, *and Holtjefta Wodsåta.

HO AREG TID XÅM.

Hēl thene sūmer was synne åftere wolcum skolen, as wilde hja irtha navt ne sa. Wind reston in sina būdar, werthrvc rēk ånd stōm lik sēla boppa hus ånd polon stand. Loft værth althus drov ånd dimme, ånd inna tha hirta thēra männeriska was blydiskip nach frūchda. To midden thisre stīlnise fāng irtha an to bēvande lik as hju stārvande wēre. Berga slyton fon ekkorum to spējande fhvr ånd logha, ōra svnkon in hira skāt del, ånd thēr hju ērost fjelda hēde; hējade hju berga vppa. Aldland † trvch tha stjurar Atland hēten svnk nyther ånd thēt wilde hes stāpton alsa nāka wr berg ånd dēlon, that ella vndere sē bīdvlen wēre. Fēlo männeriska wrdon in irtha bidobben, ånd fēlo thēr et fhvr vnkēmen vēron, kēmon thērnei innet wēter vμ. Navt allēna inda landa Findas spēidon berga fhvr, men ūk in-ī Twisk-land. Walda bārnadon thēthrvc åfter ekkorum ånd tha wind dāna wēi kēm, thē wājadon vsa landa fvl ask. Rinstrāma wrdon vrlēid ånd by hjara mvda kēmon nēja ēlanda fon sand ånd drivande kwik. Thrju jēr was irtha alsa to lydaude; men tha hju bēter wēre mächt mān hira vvnda sa. Fēlo landa wēron vrvnken, ōra uta sē rešen ånd thēt Twisk-land to fāra-n halfdēl vntwalt. Bānda Findas folk kēmon tha lētoghā rumtne bīfāra. Vsa wēibrtnē wrdon vrdelgen jefta hja wrdon hjara harlinga. Thē warth wākandom vs dybbeld boden ånd tid lērd vs that ēndracht vsa stārikste burch is.

THIT STĒT INNA WARABURCH BY THĒRE ALDEGA MVDA WRYT.

Thju Wāraburch nis nēn fāmnaburch, men thēr in wrdon

* Mārsata, Marcedii. † Aldland, Atlantis.
these we had the names Landsaten (natives of the land), Marsaten (natives of the fens), and Woud or Hout saten (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, Atlant, 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

* Mドラマ, in Latin Marsacii.  
† Aldland, in Latin Atlantis.
alla uthémeda ånd vrlandeska thinga wårath, thérm mitbrocht binne thrvch thà stjurar. Hju is thri péla, thàt is en half ty südwarth fon Médén-sblík lègen. Alsa is thàt förwurd: berga nygath thinna krunna, wolka ånd stråma wèn. Jës. Skénland * blöst, slávona folkà støppath vppat thin klát, o Frya.

Alsa is thju skèdnesse.

100 ånd 1 jér † néi thàt áldland svnkén is, kem thèrm ut-et ástà en folk wèi. Thàt folk was vrdrèven thrvch en öther folk, åfter åfter tiisck land krëjon hja twispalt, hja skifton hjara selva an twam hâpa, ek hér gyng sines wèiges. Fon-t ène dèl nis nèn tål to vs ne këmen, men thàt òre dèl fyl åfter to vs Skénland. Skénland was sunnich bifolkath, ånd anda åfter-kàd thàt sunnichste fon al. Thërvmbe machton hja-t svnder strid wrwinna, ånd uthåwede hja øwers nèn lèth ne dëdon, nildon wi thèrvr nèn orloch ha. Nw wi hjam hâvon kànna lëred, sà willath wi ovir hjara sêda skriwa, åftërneî ho-t vs mith hjam forgungen is. Thàt folk was navt ne wild lik fèlo slahtcha Findas, men élik anda Ëgïpta-landar, hja hâvath presterà lik tham ånd nw hja kàrka hâve Åk bylonden. Tha presterà send tha éngosta hëra, hja hëton hjara selva Mágjara, hjara allér ovirste hét Magy, hi is hâvedprester ånd këning mith én, allet òre folk is nul in-t siffer ånd éllik ånd al vnder hjara weld. Thàt folk nèth navt ènis en nòme, thrvch vs send hja Finna hèten, hwand afskèn hjara fàrsta al gadur drov ånd bodich send, thach send hja thèrm alsa fin vp, that wi thèr bi åfter stâne, forth ne send hja navt to binydane, hwand hja send slávona fon tha presterum ånd jëts ful ârger fon hjara mëninga. Hja mënth that ella fyl kvada gàston is, thèrm inda människa ånd djara gluppe, men fon Wr.aldas gàst nèton hja nawet. Hja hâvath stêne wëpne, tha Magjara kàpra. Tha Mágjara tellath that hja tha ârge gàston

* Skénland, Scania, Scandinavia. † 219–3101 – 2092 v. Chr.
all the foreign articles brought by sailors were stored. It lies three hours south from Medeasblik.

This 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

* Skdland or Scandinavia.  
† 2193 – 101 in 2092 before Christ.
banna ånd vrbanna mûgon, thér vr is-t folk ölan in ange frése ånd vppira wësa nis nimmer nên blydskip to bisjan. Thâ hja god sêten wêron, sochton thâ Magjara atheskip bi vs, hja bogadon vp vsa tål ånd sêduum, vp vs fja ånd vppa vs ysere wêpne, thér hja gärn to fori hjara goldun ånd sulvere syrhedum wandela wilde, ånd hjara tjoth hil- don hja immerthe binna thâ pêlon, men thât vrskalkton vsa wâkendom. Achtantich jér forthër, just wêr-et jol- fêrste, thér kêmorn hja vnwarlinge lik snëi thrvch storner- wind drêwen ovir vsa landa to runnande. Thér navt fêya machton wrdon vrđen, Frya wârth anhropen, men thâ Skênlendar hêdon hira rëd warlased. Thâ wrdon krâftsamalath, thri pêlun fon Goda-hîsburch* wrdon hja wither stonden, thâ orloch bîlêv. Kât jefta Kâter-inne, alsa bête thju fâm, thér burchfâm to Goda burch was. Kât was stolte ånd hächfâranda, thêrvme ne lêt hju nên rëd ni follistar anda Moder ne frêja. Men thâ thâ burchhêra thât ëêta, thâ svndon hja selva bodon nêi Texlând nêi thêre Moder thâ. Minna alsa was thêre Moder-is nôme, lêt âla thâ stjurar mâanja ånd âl-et othera jongk folk fon Ast-fyland ånd fon thâ Dênnemarkum. Ut thêsse tocht is thju skydnese fon Wodin bern, sa-r vppa burgum wryten is ånd hir âskrêven. Anda Alder-gâmude† thér reste en alde sêkânîng. Sterik was sin nôme ånd thâ hrop vr sina dêda was grât. Thisse alde rob hêde thrê nêva; Wodin thene aldeste hêmde to Lumka-mâkja‡ bi thêre Ë-mude to Ast-fyland by sin eldrum t-us. Ënes was er hêrman wêst. Tûnis ånd Inka wêron sêkâmper ånd just nw bi hjara faderja anda Alder-gâmude t-vs. As thâ jonga kâmpar nw bi ekkûrum kêmorn, kêron hja Wodin to hjara hêrman jefta kânîng ut, ånd thâ sêkâmper kê- ron Tûnis to-ra sêkânîng ånd Inka to hjara skelte bt thêr nacbt. Tha stjurar gyvong thâ nêi thâ Dênnemarke fâra, thêr nâmon hja Wodin mith sin wigandlíka landwêr in.

* Goda-hîsburch, Gothenburg.
† Alderga, Ouddorp (bij Alkmaar).
‡ Lumka-mâkja bithère Emuda, Rûdben.
and recall the evil spirits, and this frightens the people, so that you never see a cheerful face. When they were well established, the Magyars sought our friendship, they praised our language and customs, our cattle and iron weapons, which they would willingly have exchanged for their gold and silver ornaments, and they always kept their people within their own boundaries, and that outwitted our watchfulness.

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

* Goda-hisaburch is Gothenburg.
† Alderga is Ouddorp, near Alkmaar.
‡ Lumkamakja bithère Emuda is Emden.
Wind was rum ånd alsa weron hja an en Amering* to Skænland. Thá tha northeska brothar ra selva by-m fogath hede, détde Wodín sin weldich hér an thri wiga. Frya was hjara wépenhrop ånd sá hi bákward sloch tha Finnen ánd Májara as of et bárn weron. Thá thene Mágy fornóm ho sin ljvd al ombrocht wrdón, thá sand hi bodon mith ståf ånd krone. Hja séidon to Wodín, o thv alra gráteste théra káningar, wi send skeldich, thach al hwat wi dën háve is ut néd dën. Je mëne that wi jvv brothar willengklik anfat háve, men wi send thrvch vsa fynda forth-fétereth ånd thi alle send vsa jeta vppa hakka. Wi hávath often helpe an thinre burchfam frójath, men hja nthë vsa navt ne mèld. Thene Mágy séith, sá hwera wi ekkór um to tha hálte vrdva, sá skilun tha wilda skep-hårddar këmon ånd vs algádor vrdva. Thene Mágy heth fül rikdom, men hi heth sjan that Frya wëldiger is as al vsa gàston et sëmine. Hi wil-sín háved in hira skót del ledsa. Thv bist thene wigandlikste káning ërthas, thin folk is fon yser. Warth vsa káning ånd wi alle willath thin sëvona wësa. Hwat skolde that ër-rik får-i wësa, aste tha wilda wither to lák driwa koste, vsa sëfyra skolde-t rondblësa ånd vsa mára skoldon jv vral fårut gá.

Wodín was sterik, wostând wigandlik, men hi nas navtklár sjande, thérthrvch wårth i in hjar mëra fvmgén ånd thrvch thene Mágy kroneth. Rju féló stjurar ånd land-wérsar, tham thisse kér navt ne sinde, brúdon stolkés hinne, Kät mith nénande, men Kät thér navt to fâra thëre Moder ner to fâra thëre mëna acht forskine nilde, jompade wr bord. Thá këm stornewind ånd fëtereth tha skëpa vppa skorra fonna Dennen-mar kum del synder enkel man to mistane. Afténnëi hâvon hjathastrét Kátsgat† hëten. Thá Wodín kroned was, gyng-er

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† 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 Burgtmaagd for help, but she took no notice of us. The Magy says that if we kill half our numbers in fighting with each other, then the wild shepherds will come and kill all the rest. The Magy possesses great riches, but he has seen that Frya is much more powerful than all our spirits together. He will lay down his head in her lap. You are the most warlike king on the earth, and your people are of iron. Become our king, and we will all be your slaves. What glory it would be for you if you could drive back the savages! Our trumpets would resound with your praises, and the fame of your deeds would precede you everywhere. Wodin was strong, fierce, and warlike, but he was not clear-sighted, therefore he was taken in their toils, and crowned by the Magy.

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

*Amering, still in use in North Holland to signify a breath or a twinkling of an eye.
† Kattegat is the Kattegat.
vppa wilda ló; thi wéron al rutár, lik een héjel þuje kémon hjá aju Wodin-is hér, men lik en twyrne wind wendon hjá omme þand ne thvradon ná wither forskina. Ås Wodin nw to bák kóm, jav thene Mágj him sin toghater to-n wif. Afterne wærth-i mith krúdon birékad, men þér wéron tawkerkrúdon möng, hwand Wodin warth bi grádum alsa sér vrmétan, that-i Frya þand Wraldas gàst miskána þand spots thvrade, thawyla hi sin frya hals bog to fára falska drochten-likande byldum. Sin rik hilde ðjvgun jér, þá vrdwind-ir, Thene Mágj séeðe that-er möng hjara godon* vpnimeth wére, ðand þat hi fon þérer over hjam welda, men va folk lakton vmbe tin tál. Thá Wodin en stót wéi west hède, kóm þér twispalt, wi wildon en óra kâning kjáa, men þat nílde thene Mágj navt me hengja. Hi wérde that et en rjucht wére, him thrvch sina drochne jèven. Buta Þand bihálva thissa twist, sa was þær jet-én emong sin Mágjara Þand Finna, þér Frya ner Wodin éra navt nilde, men thi Mágj dêde as-t im sinde, hwand sin toghater hède en svn bi Wodin wvnen, Ænd nw wilde thene Mágj that thisse fon en hâge kom-of wësa skolde. Thawyla alle sanade Ænd twista, krónade hi thene knáp to kâning Ænd stålade hin sels as foged Ænd foramond jëfera rëdjevar an. Théra þér mår hildon fon hjara balg as fon þat rjucht, tham léton him bidobba, men tha goda krúdon wéi. Fëlo Mágjara fidon mith hjara ljyda bák ward, Ænd tha stjurar gvngon to skip Ænd en hér fon drista Finna gvngeyn as rojar mitha.

Nw kvmath tha skëdnese fon něf Tûnis Ænd sin něf Inka èrost rjucht vppet pat.

Thit ella stet navt allëna vpper Waraburch men ok to thëre Burch Stavia, thér is lidsen aftere have fon stavre.

Tha Tûnis mith sinum sképum to honk kéra wilde, gvn-gi thet forma vppa Dánnemarka of, men hi ne macht thër navt

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* 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 idols. 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 Varaburgot, but also on the Burgot 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 hédé thju Moder biajowath. Ak et Flyland ne macht-er navt ne landa änd forth börne. Hi skold alsa mith sinum ljydmun fon lek ånd brek omkomth háve, thér vmbe gyngon hja thes nachris tha landa biráwa ånd färä bi déi. Alsa alinga thère kád forth varande ké- mon hja to thère folkplanting Kádik,* althus hétan vmbe that hjara have thrvch éne sténene kákik formath was. Hir selladon hja allerhanne liftocta, men Tutja thju burchfám nilde navt dája that hja-ra selva nither setta. Thâ hja réd wéron kréjon hja twist. Túnis wilde thrvch thju strête fon tha middelsé vmbe to fárane fár thra rika kánion fon Egiptalandum, lik hi wel ér den hêde, men Inka séide, that-i sin nocht hêde fon al et Findas folk. Inka mënde that er byskin wel en bách dél fon Atland by wyxa fon éland vrbiléwen skolde wesa, thér hi mith tha ljydmum fréthoch léva machte. As tha bêda néva-t-althus navt énes wré koste, gyng Túnis to ånd stek en ráde föne in-t stránd, ånd Inka éne blâwe. Thér åfter macht jahwéder kjasa, hwam ek folgja wilde, ånd wonder, by Inka thér en gryns hêde vmbe tha kániong fon Findas folk to thjanja, hlipon tha másta Finna ånd Mágjara ovir. As hja nw thät folk tellath ånd tha sképa ther néi dêlath hêde, tha skédon tha fláta fon ekkorum; fon néf Túnis is åfternéi tál kémen, fon néf Inka ninmer.

Néf Túnis for allinggen thère kád al thrvch thju porte thère middelsé. Tha Atland synken is, was-t-inna middelsé ra owera åk årg to gyngen. Thérthrvc wéron thér félo mánniska fon-t Findas land néi vsa hêinde ånd fère Krékalanda kvmen ånd åk félo fon Lyda-his land. Thér åjn wéron åk félo fon vs folk néi Lydas land gyngon. Thât ella hêde wrocht, that tha hêinde ånd fère Krékalanda far thät wëld hère Moder vrléren was. Thér hêde Túnis vp rékned. Thér-vmbe wilde hi thér en gode hâve kjasa ånd fon ther ut fara

* Kádik, 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 Tenisia the Burgmaagd would not allow them to settle there. When they were ready they began to disagree. Teninis 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, Teninis 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 Teninis afterwards, but nothing more of Inka.

Neef Teninis 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. Teninis had reckoned on this, and had therefore wished to find there a good

* Kadik is Cadiz.
rikka forsta fara, men thrvchdam sine flate and sin folk sa wanhaven utsagon, mendon tha Kadhémer that hja rawera weron, and thevmbre wrdron hja vral wérath. Tha to tha lest kemon hja an to Phonisivs kád, that were 100 and 93 jér* nei atland svaken is. Néi bi thère kád fvn-
don hja en etlan mith twam diapa alinka, alsa-t as thrju etlanda utsach. Vppet midloste théra staldon hja hjara skula vp, afternéi bvwadon hja thér en burchwal om to. As hja thérnan nw en nóme jéva wilde, wrdron hja vnénes, svme wild-et Fryasburch héta, óra Nef túnia, men tha Mágjara and tha Finna bádon thát skolde Thyrhisburch† héte. Thyr‡ also héton hja én hjarar drochena and vppé tham-is jérđei weron hja thér land, to wither-jeld wildon hja Túnis évg as hjara kánng bikånne. Túnis lét im bilésa and tha óra nildon thérvr néen orloch ne ha. Tha hja nw god sátón, tha sandon hja svme alde stjvrrv arnd mágjara ana wál and forthnéi thère burch Sydon, men that forma nildon tha Kadhémar nawet fon-ra néta. Thy bist férhémanda swårvar séidon hja, thér wi navt hachta ne múge. Tha thá wi hjam fon vsa ysara wépne vresella wilde, gvnq to lersta ella god. Ák wéron hja sér ny néi vsa bárnstéum and thát fréja thér néi nam néen ende. Men Túnis thér fárjande wére, bárde that er néen ysere wépne ner bárnsténe már héde. Tha kémon tha kápljvd and bádon hi skolde twintich sképa jéva, thér hja alle mith-a finneste wérum tho hréda wilde, and hja wildon him alsa félo ljvda to rojar jéva as-er jérde. Twé-lif sképa lét-i-to hréda mith win hvning and tomkad léther, thér bi wéron támar and sitlun mith gold wrtéin sa mán hja nimner nåde sjan. Mith al thi skat fyl Túnis thát Flymar binna. Thi grévaman fon Westflyland wárth thrvch al thessa thinga bigastered, hi

* 2193-198 = 2000 v. Chr.  
† Thyrisburch, Tyrra.  
‡ Thyr, de zoon van Odin.
havens from which he might go and serve under the rich princes; but as his fleet and his people had such a shattered appearance, the inhabitants on the coasts thought that they were pirates, and drove them away. At last they arrived at the Phœnician coast, one hundred and ninety-three years after Atland was submerged. Near the coast they found an island with two deep bays, so that there appeared to be three islands. In the middle one they established themselves, and afterwards built a city wall round the place. Then they wanted to give it a name, but disagreed about it. Some wanted to call it Fryasburgt, others Neefstunia; but the Magyars and Finns begged that it might be called Thyrsburgt.

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

* 2193-193 is 2000 years before Christ.  
† Thyrsburgt is Tyre.  
‡ Thyr is the son of Odin.
wrochte that Tūnis bi thère mvde fon-t Flymar en loge bywva måchte, òfternei is thju stêd Almanaland* heten ând tha mark thër hja òfternei to Wyringgâ† vp wandelja machton tolètmark. Thju Moder rède that wi ra ella vrkâpja skolde buta ysere wèpne, men màn ne melde hja navt. Thâ tha Tyrjar thus fry spel hëdon, kêmon hja âlan wither to farand vsa wèron så hêinde as fère vsa ajn sèkkâmpar to skâdne. Thêrâfter is bisloten vpper mına acht, jèrlïkes sïvgun Thyrjar skêpa to to létane ând navt mar.

**HWAT THÊR OF WRĐEN IS.**

Inner northlikste herne fon tha Middelsè, thêr léid en èland by thère kâd. Nw kêmon hja thât a kâp to frêjande. Òthervr wârth ene mëna acht biléid. Moder-is rûd wârth wnnen, men Moder sacho ra lyast fêr of. Òthervmbe mënde hju that er nên kwa an stek, thach as wi òfternei sågon ho wi misdên hêde hâvon wi thât èland Missellja‡ hèten. Hirâfter skil blika ho wi thër to rède hêde. Tha Gola,§ alsa heton tha sândalinga prestera Sydon-is. tha Gola hëdon wel sjan thet et land thêr skares bifolkad wàs ãnd fêr fon thère Moder wère. Vmb ira selva nw en gode skin to jèvane, lêton hja ra selva in vsa tål ana trowe wydêna hêta, men that wêre bêtre wêst, as hja ra selva fon thère trowe wendêna nómath hêde, jefta kirt wei trjuwendne lik vsa stjurar lêter dên hâve. Thâ hja wel sêton wêron, tha wandeldon hjara kâp-ljuds skêne kâpre wêpne ãnd allerlêja syrhêdon to fara vsa ysere wêpne ãnd wilde djara huda, wêrfon in

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* Almanaland, Ameîland.  † Wyringgâ, Wirlingen.  ‡ Missellja, Marseille.  § Gola, Calîl, Gaulîa.
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 Toelastmarkt. 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.  
† Wyringen is Wieringen.  
‡ Missellia is Marseilles.  
§ Gola are the Galli or Gauls.
vsa sudar landa følo to bikvma wéron. Men tha Gola
fyradon allerhána wla drochtenlika férsta ánd to tyadon
tha kadhémær théra thrvch todvan hjarar horiga mangh-
értne ánd tha svét héd fon hjara fininnige wín. Was thér
hwa fon vs folk thérét alsa árg vrbrud hëde, that sin lif in
frése kêm, than lénadon tha gola him hul ánd foradon him
néi Phonisía, that is palmland. Was hi thér séten, thán
most-i an sina sibba ánd átha skriwa, that-et land så god
wêre ánd tha manniska så luklik, as nimnán hin selva
mocht forbylde. A Brittannja wéron rju følo manna, tha
lith wiva, tha tha Gola that wiston, létón hja alvéis mangh-
értne skáka ánd thessa javon hja tha Britne vmb nawet.
Thach al thissa manghértne weron hjara thjansterum,
thér tha bern fon Wrálda stolon vmb-ar an hjara falske
drochtne to jévane.

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

And ho wi thér thrvch al vsa súderlanda ánd Brittanjá
anda Gola vriléren hâve.

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

563 jérd néi áldland svnken is, sat bir en wise burch
fám, Min-erva was hira nóma. Thrvch tha stjurar
Nyhellénja tonómath. This tonóma was god kéren,
hwand tha réd, thær hju lénade, was ny ánd hel bvppa
alle ótherum. Overa Skelda et thère Flyburch sat Syrhéd.
Thjuu fám was fyl renka, skên was r-anhlith ánd 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 Phoinisia, 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 Burgmaagden Kalta and Min-erva,

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

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

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

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

* Walhallagara is Middelburg, in Walcharen.
† 2193–563 is 1630 years before Christ.
hiranvæg, men thi rød thér hju jef, was immer in thjustere worde. Thér vmbe warth hju thrvch thá stjurar Kálta hétan, thá landsáta ménadon that et érnóma wéra. Inna útroste wille théré vrsturvene Moder stand Rósa-mvda thet forma, Min-erva thet twède ãnd Syrhéd thet thredde as folgstere biskreven. Min-erva nède thér nén wit fon, men Syrhéd was er thrvch knaked. Lik en wrlandeske forstinne wilde hju érath frésath ãnd bédan wésa, men Min-erva wilde enkel minth wésa. To thá lesta kémon alle stjurar hiri hjara held bjada, selva fon thá Densmarka ãnd fon t Flymar. That vvnóde Syrhéd, hwand hju wilde bvppta Min-erva utmínthja. Til thju mán en grôte thánk ovir hira wákendum háva skolde, myk* hju ennen hóna vpper fáne. Thá gvnó Min-erva to ãnd myk en bårder hvnd ãnd en nachtul in vppira fáne. Thene hvnd sëide hju wák ot ovir sin hér ãnd ovira kidda ãnd thene nachtul wák ot ovira fjelda til thju hja thrvch thá múa navt vrđén ne wrde. Men thene hóna neth far nimman frjundskip, ãnd thrvch sin vntocht ãnd háchfärenhéd is er vaken thene bána sinra nêista sibba wrden. As Kalta sach that er wárk faliëkant ut kêm, to gvnó hju fon kvad to årger. Stolkes lét hju Mágjara to hiri kvma vmbe táwery to lårane. As hju thér hira nocht fon hëde, werpte hju hira selva and árma théra Golum, thach fon al thí misdëdon ne macht hju navt bëtre ne wrde. As hju sach that thá stjurar mår ãnd mår fon iri wëke, thá wilde hju ra thrvch frëse winna. Was tha móné fvl ãnd thene së vnstumich, tban hlip hju over et wilde hef, thá stjurar to hropande that hja alle skolde vrgûn, sahwersa hja hiri navt anbidda niðe. Forth vrblinde hju hira ågùn hwër thrvch hja wèter fori land ãnd land foriwéter hildon, thérthrvch is máni skip vrgvngen mith mán ãnd mus. Æppet forma wérfirste tha al hira landsáta wëpned wéron, lét hju bárga bjar skânku, in thát bjar hëde hju táverdrank dën. As et folk uv algádura

* Myk wordt nog op Wålchereun geboerd.
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, Minerva second, and Sijrhed third in suc-
cession. Minerva did not mind that, but Sijrhed was very
much offended. Like a foreign princess, she wished to be
honoured, feared, and worshipped; but Minerva 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 Minerva. In order to give an impression of
her great watchfulness, she had a cock put on her banner.
So then Minerva 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.
dronken wære, gving hjó byppen vp hari stríðhros standa, to lænande mith hari hole tojenst hari spéri, mórnerád ne kv navt skêner. Tha hja sach that alle ogon upper fástigath wéron épande hju hari wéra ãnd kéth, swnund ãnd thogatrum Fryas, i wét wel that wi inna lerste tyd fól lek ãnd brek lêden háve, thrvchdam tha stjurar navt lónger kvme vmb vs skriðilt to vrsella, men i nête navt hwér-thrvch et kvmen is. Lóng háv ik my thér vr inhaleden, thach ny kán-k-e tnavt lónger ón. Hark then frjunda til thju i wêta müge hwérnêi i bita méi. Anda óra syde thêre Skelda hwér hjá tomet tha fêrt fon alle sêa hâve, thér mákath hjá hjvd dégon skriðilt fon pompa blédar, thér mith sparath hjá linnent ut ãnd kánnath hjá vs wel miste. Néidam thát skriðilt mákja ny altí vs gráteste bydriv wést is, sâ heth thju Moder wilt that mân et vs lêra skolde. Men Minerva heth al et folk bihexnath, jes bihexnath frjunda, ivin as al vs sêa thát lâsten stûrven is. Er-ut mot-et, ik wil thi têlla, nas-k nén burchsâm ik skold et wel wêta, ik skolde thju hex in hjara nest vr-barne. Tha hju thi lerste worda ut hêde, spode hju hari selva néi hari burch tha, men thát vrdvnken folk was althus dênera bigâstered, that et vr sin réde navt mocht to wákane. In dvl-dryste iver gvingon hjá overa Sand fal ãnd néidam nacht midlerwil del strêk gvingon hjá evin drist upper burch lôs, Thach Kâlta miste al hwither hira dol, hwand Minerva ãnd hira fâmna ãnd tha foðdik wrdon alle thrvch tha râppa stjurar hreth.

HIRBY KVMT THA SKÉDNSSE NON JON.

Jon, Jôn, Jhon ãnd Jân is al èn mith jêven, thach thet leit anda utsprêk théra stjurar, thér thrvch wenhêd ellas bikîrta vmbit fára ãnd hard hropa to mvgné. Jon thát is jêva was sêkêning, bern to-t-Aldergh, to-t Flymar ut
she mounted her war-horse, leaning her head upon her spear. Sunrise could not be more beautiful. When she saw that the eyes of all were fixed upon her, she opened her lips and said:

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

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

We now come to the History of Jon.

Jon, Jôn, Jhon, Jan, are all the same name, though the pronunciation varies, as the seamen like to shorten everything to be able to make it easier to call. Jon—that is, “Given”—was a sea-king, born at Alberga, who sailed
fären mith 100 änd 27 skępum, tohréth får en grôte butareis, rik to lédem mith bårnstén, tin, káper, yser, léken, linnent, fält, fámna fält fon otter, béver, änd kanina hér. Nw skold er fon hir jeta skriftlitt mith nimma ; tha to Jon hir kém änd sach ho Kälta vsa rom ríka burch vrdén hède, thà wårther så ute méte heftich, that er mith al sinum ljudum vpper Flyburnch of gvnng änd thèr to witterjeld thene råda höne an stek. Men thrvch sin skelt bi nacht änd svme sinra ljudum wårth thju foddik änd tha fámna hret. Tach Sýrhéd jefta Kälta ne mochton hja navt to fátane, hju klywde vppa utroste tinne, jahweder tochte that hju inna logha omkvma moste, thà hwat bérde? Dahwile al hira ljuda sták änd stif fon skrik standon, kém hju skéner as à-to fora vp hira kléppar to hroppande nèi Kälta min-áis. * Thà strámada thät ora Skelde folk to hëpa. As tha stjurar that sågon hripón hja får Minerva wy. En orloch is thérut kvmen, hwårthrvch thvsande fallen send.

Under thesse tidon was Rósamond thät is Rósa mvda Moder, hju hède fål in thère minne dén vmbe frètho to wårja, tach nw-t alsa årg kém, myk hju kirte méte. Bis-tonda sand hju bodun thrvch tha land pälå änd lét en mèna nèdban utkètha, thà kémon tha landwérar ut alle wrda wëi. Thät strýdande land folk wårth al fat, men Jon burch hin selva mith sin ljud vppa sina fátté, mith nimand bèda tha foddika, byonka Minerva änd tha fámna fon bèdar burchum. Halprick thene hérman lét-im in banna, men tha hwila alle wérar jeta o-ra Skelda wèron for Jon to bek nèi-t Flymar änd forth wither nèi vsa Ælandum. Sin ljud änd fèlo fon vs folk namon wif änd bern skèp, änd as Jon nw sach that män hin änd sin ljud lik misdèdar strafja wilde, brudon hi stolkes hinne. Hi dède rjucht, hwand al vsa landar änd allet ora Skelda folk thèr fúchtert hédon

* Kälta Min-bis, 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 Sîrhed (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 Scheldt people poured out towards her. When the seamen saw that, they shouted, “We are for Min-erva!” from which arose a war in which thousands were killed.

At this time Rosamond the mother, who had done all in her power by gentle means to preserve peace, when she saw how bad it was, made short work of it. Immediately she sent messengers throughout all the districts to call a general levy, which brought together all the defenders of the country. The 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. Helprik, the chief, summoned him to appear; but while all the soldiers were on the other side of the Scheldt, Jon sailed back to the Flymeer, and then straight to our islands. His fighting men and many of our people took women and children on board, and when Jon saw that he and his people would be punished for their misdeeds, he secretly took his departure. He did well, for all our islanders, and the other Scheldt people who had been fighting were
wrden nei Brittanja brocht. Thius stap was mis den, hwand nu kem t-anfang fon thot ende:

Kalta ther nei-t segse even byld vppet weter as vppet land hlæpa machte, gyng nei tha fasta wal, and forth vppa Missellja of. Tha kæmon tha Gola mith hjara akepum ut-a Middelas Këdik bifara and ál vs uter land, forth fylon hjà vp and over Brittanja thach hjà ne mochten ther nén fasta fot ne kréja, vmbe thät tha ajvrdà wëldich and tha bennalinga jeta fryas wëron. Men nu kem Kalta and këth, thv bist fry bern and vmbe litha lëka heth män thi to vrwpurse mëkad, navt vmbe thi to bëterja, men vmbe tin to wënnande thrvch thina handa. Wilst wër fry wësa and vnder mina rëd and hoda lëva, tjän ut then, wëpn skilun thi wrda, and ik skil waka o-er thi. Lik bli xen fjur gyng et o-era álanda, and ér thes Kroders jol ènis omhëpen hëde, was hju másterinne over al gadur and tha Thyrrjar fon al vsa suder ståta til thëre Sëjene.* Vmbe that Kalta hira selva navt to ful bitrowada, lët hju in-et northlika berchland éne burch bywwa Kalta-s burch wårth hju hëten, hju is jet anwësa, men nu hét hjà Këren-åk. Fon thjus burch welde hju lik en estas moder, navt to wille sår men over hira folgar and tham hjara selva forth Kalta* hëton. Men tha Gola weldon by grådon over ál Brittanja, thät kem ènis delis that hju nén mår burga nède, twyas that hju thër nén burchfamna nède and thryas thrvchdam hju nén esfe foddik navt nède. Thrvch al thessa érsëka kvm hira folk navt ni lëra, thät wrde dvm and dor and wrde endelik thrvch tha Gola fon al hira ysera wëpne biräwath and to thät lesta lik en buhl by thëre nôse omme lëid.

*Sëjene, de Seine.
† Kalta, Colbac.
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 Kère-nak. 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.

* Séjence is the Seine.  
† Kaltana are the Celta.
NV WILLATH WI SKRIVA HO-T JON VBGVENN H, THIT STET TO TEXLAND SKREVN.

10 jér åfter Jon wēi brit wæs, kémon hyr thrjʊ akėpa in-t Flymar falla, thät folk hrip ho-n-séjem, fon hira tålinga heth thju Moder thit skrywa lēten. Thå Jon antha Middelsé kēm wæs then måra théra Gola hin vral fær ut gvngen, alsa hi an thēri kād fon tha hēinda Krēkalanda nårne fēlich nēre. Hi stēk thus mith sinum fāte nēi Lydia, thät is Lyda his länd, thêr wildon tha swarta mānniska fāta hjam ænd ēta. To tha lesta kémon hja et Thyhris, men Minerva sēide hald of, hwand hir is thju loft ölængne vrpest thrvch tha prestera. Thi kāning wæs fon Tūnis ofstamed, sā wi ēter hērdon, men til thju tha prestera en kāning wilde hāve thēr alderlangne nēi hjara bigrip wēre, alsa hēde hja Tūnis to en gode up hējad, to ærgnisse sinra folgar. As hja nv Thyr åfter bek wēre, kémon, tha Thyriar en skip uta ēfte hoda rāwa, nēidam thät skip to fēr wæs, kvndon wi-t navt wither wina, men Jon swor wrēka thērvr. Tha nacht kēm kērde Jon nēi tha fēre Krēkalandum, to lestent kémon hja by en land thät bjustr skryl ut sa, men hja fondon thēr en havemvda. Hir sēide Minerva skil by skin nēn frēse to fara forstum nach presterum nēdich wēsa, nēidam hja algardur feta etta minna, thach thā hja inner have hlípon fonth mān hja navt rum noch vmbe alle akēpa to bislūta, ænd thach wēron mēst alle to lāf vmbe wider to gane. Als ga gvnŋ Jon thēr forth wilde mith sin spēr ænd fōne thät jongk folk to hropande, hwa willinglik bi-m skāra wilde. Minerva thēr biliwa wilde dēde alsal. Thät grātesta dēl gvnŋ nēi Minerva, men tha jonggozte stjurar gvngra by Jon.
Now we shall write how it fared with Jon.
It is inscribed at Texiland.

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 Minerva 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 Minerva, 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. Minerva did the same thing, but she wished to remain there. The greater part stopped with Minerva, but the young sailors went with Jon.
Jon nam thère foddik fon Kälta ånd hira fämna mitha, ånd Minerva hild hira ajn foddik ånd hira ajn fämna.

Bitwiska tha fèrum ånd heinda Krëkalandum fand Jon sving ålanda thèr im likte, vppet gråteste gung-er inna thà waldà twisk thàt berchta en burch bwwa. Fon uta litha ålanda gung-er ut wrèka tha Thyrjar skëpa ånd landa biråwa, thèrvmo send thà ålanda evin blyd Råwer ålanda, as Jonhis ålanda* hèten.

Thà Minerva thàt land bisjan hède, thàt thrvch thà in- hèmar Attika is hèten, sach hju thàt thàt folk al jèita hoder wèron, hja hildon hjara lif mitt flesh, kràdum, wilde wotelum ånd hwning. Hja wèron mitt felum tekad ånd hju hèdon hjara skula vppa hellingsa thèra bergum. Thèrthrvch send hja thrvch vs folk Hellinggar hèten.

Thàt forma gvingon hja vppa run, tha as hja sågon that wi navt ne tåldon nèi hjara skåt, thà kémon hja töbek ånd lèton gråte åtskip blika. Minerva frējde jef wi vs in thère minna machte nither setta. That wrde to ståden vnder bidimg that wi skolde helpa hjam with hjara swetsar to stridande, thèr alan kémon hjara bern to skåkana ånd hjara skåt to råwana. Thà bvwadon wi ène burch arhalf päl fon thèr have. Vppa rèd Minervas wårth hju Aten- nia † heten: hwand sëide hju, tha åfter kvämand ago to wëtane, that wi hir navt thrvch lest ner wèld kvämen send, men lik åtha vntfongen. Dahwile wi an thère burch wrotchon kémon tha forsta, as hja hja nv sågon that wi nèn slavona hède, sind er sok navt, ånd lèton-t an Minerva blika, til thju hja tochtan that en forstene wère. Men Minerva frēja, ho bist wel an thina slavona kvä- men? Hja andere, svme hâvath wi kàpad, ôra anna strid wnnen. Minerva sëide, sâhwrsa ninman männeska kâpja nilda sa ne skolde ninman jyw bern råwa ånd i ne skolda

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

* Jonhis ðlanda—John's Islands, or the Pirated Isles.
† Athenia is Athens.
thørvr nén orloch hâve, wilst thus vsa harlinga biliwa så mot-i thina slâvons fry lêta.

That nv willath thâ forsta natt, hjâ willath vs weî driwa.
Men thâ klokest hjarar ljuda kvmâth helpa vsa burch ta bvmande, thér wi nv fon stên mákja.

Thît is thju skêdnesse fon Jon ûnd Minerva.

As hjâ that nw ella tellad hêde, frêjath hjâ mith érbja-
denesse vm yrsene burchwêpne, hwand séidon hjâ vsa lêtha send weldeich, thâ sa wi ehta wâpne hâve, skillon wi ra wêl wither worda. As hju thérân to stemad hêde, frêjath thâ ljuda jef thâ Fryas sêda to Athenia ûnd thâ ûra Krêkalanda bloja skolde, thju Moder andre, jef thâ fêre Krêkalanda to thâ erva Fryas hêra, alsa skilum hjâ thér bloja, ne hërath hjâ natt thêr to, alsa skil thêr lang over kampad wrda mote, hwand thene krodor skil jeva fîthusaand jër mith sin Jol ommehâpa, bifara thât Findas folk rip to fâra frydom sy.*

THÎT IS OVER THA GÉRTManna.

Thâ Hellênja jefta Minerva sturven was, thâ båradon thâ prestera as jef hjâ mith vs wêron, til thju that hel blika skolde havon hjâ Hellênia to-ne godene ute këth. Ak nildon hjâ nêne ore Moder kjasa lêta, to segande, hjâ hêde frêse thât er emong hira fämna nimman wêre, thér hjâ sa god kvnde trowa as Minerva thër Nyhellênia tonomt was. Men wi nildon Minerva navt as éne godene navt bikânya, néidam hjâ selva seid hêde thât nimman god jefta fylkvma wësa ne kvnde thân Wr.aaldas gäst. Thërumbe këron wi Gért Pire his toghater to vsa Moder nt.

As thâ prestera sagon thât hjâ hjara hering navt vp vsa fjuvr brêda ne mochton, thâ gyngon hjâ buta Athenia ûnd séidon

* 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-erva.

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

This is about the Geertmen.

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

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

* Here follows the narrative contained in pages from 43 to 66.*
that wi Minerva navt to-ne godene bikâna nilda ut nyd, vmbe that hju tha inhémart sâ fûl ljafde biwesen hede. Forth javon hja that folk byldnisse fon hira liknese, tjuvgande that hja thèrlan ella frêja machte alsa naka hja héro bilewon. Thrvch al thissa tellinga warth thât dvma folk fon vs offérad ând to tha lesta fylon hja vs to lif. Men wi hédon vsa stène burchwal mith twam hornum om têjen al to tha sê. Hja ne machton vs thervmbe navt naka. Thach hwat bêrde, an Égiptalanda thèr were en overprester, hel fon agnum, klâr fon brym and licht fon gast, sin nâm were Sekrops,* hy kêm vmbe réd to jêvane. As Sekrops sach that er mith sinum ljudâ vsa wal navt biranna ne kv, thâ sand hi bodon néi Thyrhis. Afternèi këmon er thrja hvndred skipun fvl salt-âtha fon tha wilde berchfolkum vnwarlinga vsa hâva bifa, dawila wy mith alle mannum vppa wallum to strydande wéron.

Drei as hja thju hâva innomth hêde wildon tha wilda salt-âtha thât thorp ând vsa skipa birâwa. Én salt-âthe hêde al en bujkja skând, men Sekrops wilde thât navt ne hângja, ând tha Thyrjar stjurar thêr jeta Fryas blod int lif hêde séidon, aste that déiste sâ skilun wi tha râde höne in vsa skypa stêka ând thv ne skilet thina berga na witherassja. Sekrops tham navt ne hilde ni fon morthja nor fon hommelja, sand bodon néi Gërt vmbrí tha burch of to askja, hju macht frya uttochte hâ mith al hira drywande ând bêrande hâva, hira folgar alsa fûl. Tha wista thèra burchhërum él god sjande that hja tha burch navt hâlda ne kvnde, rëden Gërt hja skolde gaw to bitta, bi fira Sekrops wodin wrde ând overs bigynë, thre mûnatha âfter brûde Gërt hinne mith tha alder besta Fryas bern ând sjugum wara twïlf skypum. Tha hja en stût buta thère have wëron kêm mon thèr wel thritich skëpon fon Thyrhis mit wifând bern. Hja wilde néi Athênia gà, thà as hja hérdon ha-t thèr esképen stande gvngon hja mit Gërt. Thi wëtking thèra

* Sekrops, 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

* Sókros is Cecrops.*
Thyrjar brocht algadur thrvch thæ strête o thér vnder thisse tida vppa tha råde sé uþtlip. Et leste lándon hjæ et Pangab, that is in vsa sprêke sif wètervm, vmbœ that sif rinstrâma mith hiri nêi tha sé to strâme. Hyr seton hjæ hjara selva nithar. That lând hâvon hjæ Gêrtmannja hétan. Thene kêning fon Thyrrhis âfternêi sjande that sin alderbesta stjurar wei biðt wêren sand al sin skipa mith sina wilde saltátha vmbœr dêd jefta lêvand to fâtane. Men as hjâ by thère strête kêm bêvadon bêde sé andirtha. Forth hêf irtha hira lif thêr vppa, sê hâg that al at wêter to thère strête uþtlip, and that alle wata and skorra lik en burchwal to ûra hjam vp résó. That skêde over tha Gêrtmannja hjara dûgda lik as allera mannalik hel æn klár mêt saja.

An tha Jêra 1000 and 5† nêi Alldland sùnken is, is thit vpp-ina asterwach it Fryas Burch writen.

Nêi that wi in twilif jër tid nên Krêkalandar to Alman-lând sjân hêde, kêmôn thêr thrju skêpa sa sylrik as wi nên hêdon ænd to fara nimmer nêdeajan. Vppet storoste thêra wêre-n kêning thêra Jhonhis élandum. Sin nôme wêre Ulyssus ænd tha hrop ovir sin wisdom grât. This kêning was thrvch âne presteresse forstêid, that er kêning wertha skolde ovir alla Krêkalandas sa-r rêd wiste vmbœ-n foddik to krêjande, thêr vphêken was anda foddik it Texland. Vmbœ-r to fensane hêder fêle skåta mith brocht, boppa ella fâmne syrhêdum, alsa thêr in wralda navt skênerer mákad wrde. Hja kêmôn fon Troja en stede tham tha Krêkalandar innimth hêdon. Al thissa skåta bâd hi tha Moder an, men thju Moder nîlde nárne fon nêta. As er to lestâ sa, that hju navt to winne wêre, gvngr er nêi Walhallagara.†

Thêr was en sâm sêten, hjra nôme wêre Kât, tha

* Strête, thame hersteld als Kanaal van Sues. Pangab, de Indua.
† 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 Kaast.

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*Ströte, at present restored as the Suez Canal. Pangab is the Indus.
† 2193-1005 is 1188 before Christ. ‡ Walhallagara is Walcheren.
inna wandel wrde bju Kalip* hêten ut hawede that bjara vnderlip as en utkikbored farutståk. Thérby heth er jéron hwilth to ãrgenissee fon al tham et wiston. Néi théra fámna 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 náked ând blát vpuimth thrvch tha òthera sképa.

Fon thisse kêning is hyr en skryver âfterbîlêwen fon rèn Fryas blod, bârn to thère néie have fon Athênia ând hwat hyr folgath het er vs fon ovir Athênia skrêven, thérut mèi mân bisluts, ho wêr thja Moder Hel-licht sproken heth, thâ hja sêide thât Fryas sêda to Athênia nèn stand holde ne kvste.

Fon tha òthera Krêkalander betste sêkur fûl kwât ovir Sékropes hêred, hwand hi wêre in nèn gode hrop. Men ik dår segse, hi wêre-n lichte man, hâchlik romed alsa sôr bi tha inhémâr as wel bi vs, hwand hi wêre navt vmbe tha människa to diapana sa tha óra prestera, men bi wêre dû-gedésâm ând hi wist tha wisdom théra fêrhêmanda folkum néi wêrde to skâtande. Thërvmbe that er that wiste, hêde-r vs to stonden that wi machte lêva néi vs ajn âlik Ségabok. Thër gvnng en telling that er vs nygen wêre, vmbe that er tjucht wêsa skole ut en Fryaskë mangêrtë ând Ègiptska prester, uthawede that er blâwe âga hêde, ând that er fûl mangêrtâ fon vs skâkt wêron ând in ovir Ègiptalande vrsellath. Tha selva heth er nimmerte jecht. Ho-t thêrméi sy, sêkur is-t that er vs màra òthskip biwês as alle òthera prestum to sêmme. Men as er fallen was, gvnngon sina néimanniga alring an vsa èwa torena ând bi grâdum sa fêlo mislikanda kêra to mâkjande, that er to lônge lesta fon âlik sa ând fon frydom ha navt òwers as tha skin ând tha nôme vrbîlêf. Forth nildon hja navt ne dâja that-a setma an skrifth brocht wrde, hwétrvch tha witskip théra far

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

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

* Kalip, called by Homer Calipso.*
vs forborgen vårth. To fâra wrdon alle säkum binna Athênia in vsa tâl bithongo, afternéi moest et in bêda tåla skên ând to lesta allêna in tha landis tal. In tha érostâ jêra nam that manfolk to Athênia enkel wiva fon vs ajn slacht, men that jongkfolk vpwoxn mitha mangêta thér landsåton namen thér âk fon. Tha bêstera bern tham thèrof kemon wêron tha skênsta ând snodsta in wralda, men hjå wêron âk tha årgsta. To hinkande vr byde syda, to mårlande her vm sêda ner vm plêga, hit ne sy that et wêre for hjara ajne held. Alsa nåka thèr jeta-n strêl fon Fry-as gàst weldande wêre warth al et bvwspul to mëna werka forwrochten ând nimmân ne mocht en hus to bvwande, thât rumér ând riker wêre ås thât sinra nêstum. Tha thê svme vbastere stêdjar rik wêron thrvch vs fâra ând thrvch et sulver, thât tha slâvona uta sulverlôna wnnon, thâ gyrogon hjå buta vppa hellinga jefta inda délâ bêma. Thèr bêsthå hâga wallum fon lôf tha fon stên bvwodon hjå hova mith kestlik husark, ând vmbe by tha wla prestrum in en goda hopf to wêsande, stândon hjå thèr fâlska drochten likanda ând vtâuchtigli bilda in. By tha wla prestrum ând forstum wrdon tha knàpa al tomet mâra gèrt as thâ toghatera, ând faken thrvch rika jefta thrvch weld fon et pad thère dûged ofhâtid. Nëidam rikdom by thât vrbûde ând vrbastarde slachte fêr bvpza dûged ând ère jelde, sach mân altomet knâpa tham hjara selva mit rûma rika klâtar syradon, hjara aldrum ând fâmna to skônda ând hjara kvnna to spot. Këmon vsa ènsfalda alderå to Athênia vppa thère mëna acht ând wildon hjå thèrvr bårå, så warth ther hropen, hark, hark, thèr skil en sèmomma këthå. Alsa is Athênia wrdon èlik en brok-
land anda hète landa, fol blodsågar, pogga ând feniniga snåka, hwèrin nën mûnniske fon herda sëdum sin fot nant wåga ne mëi.
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 Frys's spirit existed, all the building materials were for common use, and no one might build a house larger or better than his neighbours; but when some degenerate townspeople got rich by sea-voyages and by the silver that their slaves got in the silver countries, they went to live out on the hills or in the valleys. There, behind high enclosures of trees or walls, they built palaces with costly furniture, and in order to remain in good odour with the nasty priests, they placed there likenesses of false gods and unchaste statues. Sometimes the dirty priests and princes wished for the boys rather than the girls, and often led them astray from the paths of virtue by rich presents or by force. Because riches were more valued by this lost and degenerate race than virtue or honour, one sometimes saw boys dressed in splendid flowing robes, to the disgrace of their parents and maidens, and to the shame of their own sex. If our simple parents came to a general assembly at Athens and made complaints, a cry was raised, Hear, hear! there is a sea-monster going to speak. Such is Athens become, like a morass in a tropical country full of leeches, toads, and poisonous snakes, in which no man of decent habits can set his foot.
THIT STAT IN AL VSA BURGA.

Ho vsa Dēnemarke* fåra vs vlēren gvongon 1600 änd 2 jēr† nēi Aldland vrgongen is. Thrvch Wodins dor änd dertenhēd was thene Magy bás wrden ovir Skēnländis astardēl. Wra berga änd wr-n sē ne tvrade hi navt ne kvma. Thju Moder wildet navt wērha, hja sprēk ände kēth, ik sja nēn frēse an sina wēpne, men wel vmbe tha Skēnlander wēr to nimmande, thrvchdam hja bastered änd vrdēren sind. Vppa mēna acht tocche man alēn. Thērvmbe is-t im lēten. Grāt 100 jēr lēden byondon tha Dēnemarkar to wanderlja mith hjam. Hja jēvon him ysere wēpne änd rēdskip thēr fori wandeldon hja golden syrhēdon bijunka kāper änd yserirtha. Thju Moder sand bodon änd rēd-er, hja skolde thju wandel fåra lēta. Thēr wēre frēse sēide hju fori hjara sēdum, änd bitham hja hjara sēde vrlēren, thān skolde hja āk hjara frydom vrljas. Men tha Dēnemarkar nēde narne åra nei, hja nilda navt bigippa that hjara sēde vrbrūde kvste, thērvmbe ne meldon hja hjanavt. To lōnga lesta brochton hja sjne wēpne änd liftochts wēi. Men thāt kwād wrocht hjara gēia. Hjara lichēma wrdon bilāden mēi blik änd skin, men hjara arka spynton änd skvra wrdon lētoch. Krek hondred jēr eftere dēi that et forma skip mit liftochts fona kād fāren was, kēm ermode änd lek thrvch tha anderna binna, honger sprēda sina wjvka änd strēk vppet land del, twispalt hlip stolte in overe strēta änd forth to tha hūsa in, ljafde ne kv nēn stek lōnger navt finda änd entracht run ēwēi. Thāt bārn wilde ēta fon sina mām änd thju mām hēde wel syrhēdon tha nēn ēta. Tha wīva kēmon to hjara manna, thissa gvongon nēi tha grēva, tha grēva nēdon selva nawet of hildon-t skul. Nw most mān tha syrhēdon vrsella, men thawila tha stjurar thērmēi

* Dōna marka, de lage marken.
† 2193–1602 = 591 v. Chr.
THE BOOK OF ADELA'S FOLLOWERS. 111

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 Den-markers 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

* Döna marks, the low marches.
† 2193-1602 is 591 years before Christ.
wéi brit wéron kêm frost ñd léi-n plónk del vppa së ñd wra strête. Tha frost thju brigge rëd hêde, stop wâkandond thér wr to-t land ut ñd vrëd klywade vpper sëtel. In stêde fon tha owera to biwâkande spandon hja hjara horns for hjara togum ñd runon néi Skéndland thá. Tha Skéndlander, tham néy wéron néi that land hjarar éthla kémon néi tha Dënemarkum. Vppen helle nacht kémon hja alla. Nw sëidón hja that hja rjucht hêde vppet land hjarar éthlon ñd thahwil that mân thèrvr kâmpade kémon tha Finna in tha lëtoga thorpa ñd runadon mith tha bern ewëi. Thèrtrvch ñd that hja nén goda wëpne navt nédon, dëd hjam tha kása vrljasa ñd thèrméi hjari frydom, hwand thene Magy wrde bâs. That kêm that hja Fryas tex navt lësde ñd hira rëdjévinga warlåsed hêde.

Ther send svme thér mëne that hja thrvch tha grëva vrrèden send, that tha fâmna thât lông spérath bëdon, thâ sa hvam sa thér vr këtha wilde, tham is mvla wrdon to smôrath mith golden kêdne. Wi ne mügan thèrvr nën ordël to fellande, men wi willath jo tohropa, ne lën navt to sère vppa wisdom ñd dûged ni fon jvwa Forsta, ni fon jowa fâmna, hwand skel et halda sa mot allera mannalik waka ovr sin ajna tochte ñd for-t ména held.

Twa jër nëidam kêm thene Magy selva mith en flète fon lichte kânun, tha Moder fon Texland ñd tha foddik to rawane.

Thâs ârge sëke bistonde-r thes nachtis anda winter by storne tydum as wind gûlde ñd hêjel to jenst tha andêrna fêtere. Thi uttkik thér mënde thater awet hërde sták sin balle vp. Tha drëi as et ljucht fon ër tore vppet ronddélfalda, sa-r that al fêlo wëpende manna wra burchwal wéron. Nw gyng-er to vmbé tha klokke to lettane, tha et wëre to lët. Ër tha wëre rëd wëre, weron al twa thousand ina wër vmbé tha porte to rammande. Strid hwilde thervmbe kirt,
were away for that purpose, the frost came and laid a plank upon the sea and the strait (the Sound). When the frost had made the bridge, vigilance ceased in the land, and treachery took its place. Instead of watching on the shores, they put their horses in their sledges and drove off to Scandinavia. Then the Scandinavians, who hungered after the land of their forefathers, came to Denmark. One bright night they all came. Now, they said, we have a right to the land of our fathers; and while they were fighting about it, the Finns came to the defenceless villages and ran away with the children. As they had no good weapons, they lost the battle, and with it their freedom, and Magy became master. All this was the consequence of their not reading Frya's Tex, and neglecting her counsels. There are some who think that they were betrayed by the counts, and that the maidens had long suspected it; but if any one attempted to speak about it, his mouth was shut by golden chains.

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

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

He immediately gave the alarm, but it was too late. Before the guard was ready, there were two thousand people battering the gate. The struggle did not last long.
hwand thrvchdam tha wéra navt nén gode wacht halden nède, kémon alle om.

Hwil that arek drok to kámpane wére, was thér en wla Fin to thère fète jefta bedrum fon thère Moder inglupth, ãnd wilde hja nèdgja. Tha thju Moder wèrd-im of that er bekwård tojènst tha wách strumpelde. Thår wither vpa bèn wére stek er sin swèrd to ir buk in segsande, nilst min kul navt så skilst min swèrd ha. After im kêm en skiper fona Dènemarka, thisse nam sin swèrd ãnd hif thène Fin thrvch sina hole. Thèrút ët swart blod ãnd thèrvr swèfde-n blâwe logha. Thi Magy lët thju Moder vpa sinra skip forplëgja. As hju nw wither alsa fère hél ãnd bèter wèr that hju fást sprèka machte, sèide thène Magy that hju mith sàra moste, tha that hju hira foddik ãnd fàmna halda skolde, that hju en stât skolde nytà sà håch as hju to sàra na nède kenth. Forth sèide-r thât hi hiri fréja skolde in ajniwarde fon sinum forsta, jef er màster skolde wertha over alle lànda ãnd folkra Fryas. Hi sèide that hju that bijåe ãnd bijechta most, owers skolde-r vnder fèlo wèja sterva lèta. As er thèr after al sinra forsta om ira lèger to gadurad hède fréjer lût, Fràna vrmites i klårajànde biste most mènis segsa of ik màster skil wertha over alle lànda ãnd folkra Fryas. Fràna dède as melde hja him navt. To lònåa lesta ëpende hju hira wéra ãndè këth, min ågun wrde thjùstred, tha that ôre ljucht dèghth vp in minara sèle. Jes, ik sja-t. Hark Irrha ãnd wës blyde mith my. Vndera tydum that Aldland synken is, stand thju forma spèke fon thet Jol an top. Thèrnèi is hju del gvngon ãnd vsa frydom mith tham. As er twa spèka jeftha 2000 jèr del trùled het, så skilun’tha svna vpstonda thèr tha forsta ãnd prestera thrvch hordom bi-t folk téled hâve, ãnd tojenst hjara tâta tjugha. Thi alle skilum thrvch mort swika, men hwat hja këth hâve skil forth
As the guard had not kept a good watch, they were over-whelmed. 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, Irtha, and rejoice with me. At the time of the submersion of Atland, the first spoke of the Juul stood at the top. After that it went down, and our freedom with it. When two spokes, or two thousand years, shall have rolled down, the sons shall arise who have been bred of the fornication of the princes and priests with the people, and shall witness against their fathers. They shall all fall by murder, but what they have proclaimed shall endure.
bilyva ånd frœchdber wertha in-a bosme théra kloke månniska, alsa lik gode sëdum thér del lëid wrde in thinra skât. Jeta thúsand jër skil thju spëke then del nyga ånd al màra syga anda thjusternesse ånd in blod, ovir thi utstirt thrvch tha lâga thér forsta ånd prestera. Thérñei skil thet morneråd wither ansanga to glora. Thit sjande skilun tha falska forsta ånd prestera alsamen with frydom kâmpa ånd worzelja, men frydom, ljafde ånd ëndråcht skil-et folk in bjara wach nêma ånd mit thet jol risa uta wla pol. Thät rjuchte thät erost allêna glorida, skil than fon lêjar laja to-n logha wertha. Thät blod théra argum skil ovir thin lif strâma, men thu ne mügth et navt to thi nêma. To tha lestaa skil thät feunige kwik thër vp åsa ånd thërof sterva. Alle wla skëdnese tham forsunnene send vmbe tha forsta ånd presteran to boga, skilun an logha ofred wertha. Forth skilun al thinra bern mith frêtho lêva. Thå hju utspreken hêde, ség hju del. Men thene Mâgy tham bja navt wel forstân hêde krëth, ik hâv thi frêjeth, jef ik bäs skilde wertha ovir alle lända ånd folkra Fryas, ånd nw häste to en other sproken. Frâna rjuchte hiri wither, sach im star ånd këthe: er sjugun etmelde om send, skil thin sêle mitha nachtfüglon to tha gråwa omme wårå ånd thin lik skil ledsa vppa bodem fona se. Ël wel sëide thene Magy mith vrborgne wodin, ség men thät ik kvme. Forth sëider to jenst én sinar rakkarum, werp that wif vr skippes bord. Althus wër-et ende fon-re leste théra Moderum.* Wrêke willath wi thër vr navt ne hropa, tham skil tyd nima. Men thúsand wârå thúsand mël willath wi Frya ëfternêi hropa: wâk-wâk-wâk.

Ho-t thene Magy forth vrgvngon is.

Nëi that tha modder vrdën was, lêter tha foddik ånd tha fâmna to sina skip to brenga bijunka alle in

* Verg. bl 4.
and shall bear fruit in the bosoms of able men, like good seed which is laid in thy lap. Yet a thousand years shall the spoke descend, and sink deeper in darkness, and in the blood shed over you by the wickedness of the princes and priests. After that, the dawn shall begin to glow. When they perceive this, the false princes and priests will strive and wrestle against freedom; but freedom, love, and unity will take the people under their protection, and rise out of the vile pool. The light which at first only glimmered shall gradually become a flame. The blood of the bad shall flow over your surface, but you must not absorb it. At last the poisoned animals shall eat it, and die of it. All the stories that have been written in praise of the princes and priests shall be committed to the flames. Thenceforth your children shall live in peace. When she had finished speaking she sank down.

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

**How it Fared Afterwards with the Magy.**

After the murder of the mother, he brought the lamp and the maidens into his own ship, together with all...
bold thér im likta. Forth gving er thät Flymår vp, hwand hi wilde tha fum fon Mèdèasblik jeftha fon Ståvora gabja ñnd tham to Moder måkja. Tha thér wéron hja vp hjara hodum brocht. Tha stjurar fon Ståvora ñnd fon thät Alderga hédon hini gérn to Jonis togen, men tha grâte flåte wére vppen fère tocht út. Nw gvingon hja to ñnd foron mith hjra littige flåte néi Mèdèasblik ñnd hildon hja skul after thät ly théra bämun. Thi Mågy nákade Mèdèasblik bi helle déi ñnd skynander svenne. Thach gvingon sina ljuda drist drist wéi vppera burch to runnande. Men as allet folk mith tha bótum land was, kemon vsa stjurar utére krèke wéi ñnd skåton hjara pila mith tårbarntin bollum vp sinra flåte. Hja wéron alsa wel rjucht that féló sinra skępun bistonda anna brönd wéron. Tham vppa skępun wachton, skåton ak néi vs thå, thach thät ne rojade nawet. As er to lesta en skip al barnande néi-t skip thes Mågy dryf, bifel-er sin skiper hi skolde of håde, men thene skiper that wére thene Dènemarker thér thene Fin felad hède, andere, thv hest vse Êremoder néi tha bodem fona sè svnden to meldande thatste kvma skolde, thit skoste thrvch tha drokkéd wel vrjetta; nw wil ik njude thatste thin word jecht. Thi Mågy wild-im ofwéra; men thene skiper, en åfte Fryas ñnd sterik lik en jokoxe klipade bêda sinum hónda om sin hole ñnd hif hini vr bord into thät wellande hef. Forth hés er sin brune skild an top ñnd for rjucht to rjucht an néi vsa flåte. Thérthrvc kémon tha sâmna vnforlet to vs, men tha foddik was utgvingon ñnd nimman wiste ho-t kémon vas. Tha hja vppa vnfordene sképa heradon, that thene Mågy vrdrvnken was, brúde hja hinne, hwand tha stjurar théra mëst Dènemarker-wéron. Néi that tha flåte fér enoch ewéi wére, wendon vsa stjurar ñnd skåton hjara barnpila vppa tha Finna del. Thå tha Finna thus sagon, ho hja vrrëden wéron, hlip alrik thrvch vr ekkdrum ñnd thér nère lónger nën hérichhèd ni bod. To thisre stonde run tha wére hju ut
the booty that he chose. Afterwards he went up the Flymeer because he wished to take the maiden of Medeasblik or Stavoren and install her as mother; but there they were on their guard. The seafaring men of Stavoren and Alderga would gladly have gone to Jon, but the great fleet was out on a distant voyage; so they proceeded in their small fleet to Medeasblik, and kept themselves concealed in a sheltered place behind trees. The Magy approached Medeasblik in broad daylight; nevertheless, his men boldly stormed the citadel. But as they landed from the boats, our people sallied forth from the creek, and shot their arrows with balls of burning turpentine upon the fleet. They were so well aimed that many of the ships were instantly on fire. Those left to guard the ships shot at us, but they could not reach us. When at last a burning ship drifted towards the ship of the Magy, he ordered the man at the helm to sheer off, but this man was the Dane who had cleft the head of the Finn. He said, You sent our Eeremoeder to the bottom of the sea to say that you were coming. In the bustle of the fight you might forget it; now I will take care that you keep your word. The Magy tried to push him off, but the sailor, a real Frisian and strong as an ox, clutched his head with both hands, and pitched him into the surging billows. Then he hoisted up his brown shield, and sailed straight to our fleet. Thus the maidens came unhurt to us; but the lamp was extinguished, and no one knew how that had happened. When those on the uninjured ships heard that the Magy was drowned, they sailed away, because their crews were Danes. When the fleet was far enough off, our sailors turned and shot their burning arrows at the Finns. When the Finns saw that, and found that they were betrayed, they fell into confusion, and lost all discipline and order. At this moment the garrison sallied
tère burch. Tham navt ne sijuchte, werth afmakad, and thèr sijuchte fënd sin ende into tha polum fon et Krylinger wald.

NÉISCHRIFT.

Thà tha stjurar an da kreke léjon was thèr en spotter fon ut Stavora mank, thèr séide, Médëa mei lakkja, sa wi hyr ut hjra burch reda. Thèrvmbe håvon tha fàmna thju kreke Médëa mei lakkja* hëten.

Thà bërtnissa thèr afternëi skëd send, méi alra mannalik hügja. Tha fàmna hagon tham nei hjara wyxa to tella and wel biskriwa lêta. Thèrvmbe rëkenjath wi hirmitha vse arbëd fylbrocht. Held.

* Médemi'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 ADELBROST AND APOLLONIA.

Min nöm is Adelbrost svn fon Apol ånd fon Adela. Thrwhy min folk ben ik kären to Grévetman ovira Linda wrda. Thèrvmbe wil ik thiit bok forfolgja vip alsa dënera wisa as mine mem sproken heth.

Néi that thene Mågy felt was ånd Fryasburch wp stel brocht, most er en moder kären wertha. Bi-ra léva nede thju Moder hira folgstera navt nömt. Hira lersta willa was sok ånd narne to findne. Sjugun mònatha åfter werht er en ména acht bilidsen ånd wel to Grénégå* ut ërsèke that anna Saxanamarka pälth. Min mem werth kären, men hju nilde nén Moder wesa. Hju hêde heth lif minar tät hrêd, ërthrvch hêden hja ekkorum lyaf krêjen ånd nw wildon hja ãk gådath wertha. Fêlon wildon min mem fon er bisluc ofbrenga; men min mem sêide, en Êremoder acht alsa rën in-ra mod to wësana as hja buta blikt ånd éven mild far al hjara bern. Nëidam ik Apol nw lyaf hâv hoppa ella in wralde, så ne kän ik sâ-ne Moder navt nêså. Så sprek ånd këth Adela, men tha ôra burchfùmna wildon algâder Moder wesa. Alrek stät thong fori sinera ëjne fùm ånd nilde navt fyra. Ther-thrvch nis er nène kären ånd heth rik thus bandlås. Hyr åfter mûg-it bigripa.

Ljudgért, tham këning thër hêmesdëga fallen is, was bi thère Moder-is léva kären blikbër trvch alle ståtha mith lyafde ånd trjvv. Heth wëre sin torn vmbe vppin eth grâte hof to Dok-hêm† to hëmande, ånd bi thère Moder-is léva wrd-im ther grâte ër bivësen, hwand et wëre immer sa ful mith bodon ånd riddarum fon hêinde ånd fêre as-m-å to forna na nede sjan. Tach nw wër-er ênsêm and

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

* Grønegå is Groningen.  
† Dokhem is Dokkum.
vrlêten, hwand alrek wêre ange that-er him mäster skolde måkja boppa heth rjucht ãnd weida ëlik tha slâvons këninggar. Elk forst wánchez forth that-er enoch dêde as er wâkade ovir sin ëjn stât; ånd thi ën ne jëf nawet tâ antha ëthera. Mith-ëra burchfamna gvnget jeta ërger to. Alrek thisra bogade vppira ëjne wisdom ånd sahversa tha Grêvemanna awetr dëdon buta hjam, sà wrochten hja mistrywva bitwiska tham ånd sinum ljudum. Skëder en seke thër félon ståtha trof ånd hêde mån thju rëd ëner fâm in wnne, sà këthon alle ëthera that hju sproken hêde to fère fon hjra ëjne stât. Thrvch althus dënera renka brochtan hja twyspalt in ovira ståtha ånd torendon hja that band sadêne fon ën, that et folk fon tha ënne stât nythich wëre vppet folk fon en ora stât ånd ëret alderminesta lik fërêmande biskôwade. Thju fère théra is wëst that tha Gola jeftha Trowyda vs al-êt länd of wnne ëven al ont théra Skelda ånd thi Magy al to thère Wrsàra. Ho-r thërby to gvngen is, heth min mem vntléth, owers nas thit bok navt skréven ne wrden, afskên ik alle håpe vrlëren hâv thà-et skil helpa thà bâta. Ik ne skryw thus navt inna wân, thet ik thërthrvc thet länd skil winna jeftha bihaldane, that is minra achtne vndvalik, ik skryw allêna fâr et ëfter kvmande slacht, til thju hja algâdur wêta mûge vp hvdêna wisa wy vrlëren gvnge, ånd tha alra mannalik hyr ut lêra mëi that elk kwàd sin géja têlath.

My heth mån Apollônja hêten. Twyia thríthic dega nëi måm hira dâd heth mån Adelbrost min brother vrlëjen fonden vppa wârf, sin hawed split ånd sina lithne út ën hrêten. Min tât thër siak leide is fon skrik vrsturven. Thê is Apol min jungere brother fon hyr nëi thère westayde fon Skënlând fâren. Thër heth er en burch ebuwad, Lindasburch* hêten, vmbe dåna to wrekana vs lêth. Wr.alda heth-im thër to fêlo jëra lênad. Hy heth fëf svna wnne. Altham brengath thëne 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 Greveetman 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 Lindanaes, Norway.*
ande min brother göma. After måm and brother-is där send tha fromesta fon-ut-a lândum to ekkörum kvmen, hja havon en bånd sloten Adelbånd hêten. Til thju va nén leth withersťara ne skolde, hávath hja my and Adelhirt min jungste brother vpper burch brocht, my by tha fämma and min brother by tha wêrar. Thå ik thritic jér werë heth man my to Burchfâm këren, and thå min brother vöftich wêre, werthær keren to Grëvetman. Fon måm-is syde wëre min brother thene sexte, men fon tät his syde thene thride. Nèi rjucht machton sine åfterkvmande thns nén overa Linda after hjara nómun navt ne fora, men alra månnañik wildet hâva to êre fon mina måm. Thèr to boppa heth mån vs åk en ofskrifte jèven fon thet bok thëra Adela follistar. Thèr mitha ben ik thet blydeste, hwand thrach min måm hjra wisdom këm-éti in wralda. In thas burch hâv ik jeta òra skrifte svndeñ, thèr navt in 't bok ne stan, åk lovşpêka ovir min måm, altham wil ik åfter skriva.

Thit send tha nèñlètne skrifte Brunnos, ther skrywer wësen is to thisre burch. After that tha Adela follistar ella hede lêta overskrivy elki in sin rik, hwat wryt was in vppa wågarum thëra burgum, bizloton hja en Moder to kjasane. Thèrto wårth en mêna acht biléid vp thisra hêm. After tha forme rëd Adelas wårth Tûntja bifolen. Ak skoldet slâcht hâve. Thach nw frège min Burgtfâm thet wort, hju hede immerthe wêñich wëst thåt hju Moder skolde wertha, ut êrsèke thåt hju hyr vpper burch sat, hwana mëst alle Moderum këren wêron. Tha hju thet word gund was, èpende hju hira falxa wëra ande kêth: I alle skinth árg to heftane an Adelas rëd, tha thåt ne skil thërvnde min mvla navt ne sluta ner snôra. Hwa tach is Adela and hwâna kvmt et wèi thåtster sokke hâge love to wikth. Lik ik hjuddéga is hju to farna hyr burchfam west.
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 Burgtmäagd, and
my brother at fifty was chosen Grevetman. From mother's
side my brother was the sixth, but from father's side the
third. By right, therefore, his descendants could not
put "overa Linda" after their names, but they all wished
to do it in honour of their mother. In addition to this,
there was given to us also a copy of "The Book of Adela's
Followers." That gave me the most pleasure, because it
came into the world by my mother's wisdom. In the
burgt I have found other writings also in praise of my
mother. All this I will write afterwards.

These are the writings left by Bruno, who was the
writer of this burgt. After the followers of Adela had
made copies, each in his kingdom, of what was inscribed
upon the walls of the burgt, they resolved to choose a
mother. For this purpose a general assembly was called
at this farm. By the first advice of Adela, Teuntje was
recommended. That would have been arranged, only that
my Burgtmäagd 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 Burgtmäagd of the
Tha is hju thér vmbe wiser jefte bêtre as ik ñnd alle ððhera, jefte is hju mår stelet vppvsa séd ñnd plêgum. Hwêre thât et fal, så skolde hju wel Moder wrden wêsa, thâ hju thêrtó këren is, men nêan hju wilde rêder ennen bosta ha mith all joi ñnd nochta thér er anebonden send, in stêd fon énsum over hjam ñnd et folk to wâkane. Hju is él klarajande, god, men min âgne ne send fêr fon vrthjustred to wêsane. Ik hâv ajan thât hju hir fryadelf herde minth, nw god, thât is lovelik, men ik hâv forther ajan thât Tûntja Apol-is nift is. Wyder wil ik navt ne sedsa.


Thet ððhere skrift.

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

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

The Second Writing.

Fifteen months after the last general assembly, at the festival of the harvest month, everybody gave himself
mery fru änd bly, änd nimman nede diger than to åkane sina nocht. Thach Wr. alda wild vs wyssa, thät wåkendom navt vrgamålth wrde ne méi. To midne fon-etfést fyrja kêm nèvil to hullande vsa wrda in thikke thjusternise. Nocht runde wëi, tha wåkendom nilde navt ne kêra. Tha strandwåkar wëron fon hjara nèd fjura hlåpen änd vppa tha topådum nas nènen to bisja. Thâ nèvil ewëi tåch, lokte svnne thrvc tha rèta théra wolkum vpirtha. Alrek kêm wither ut to juwgande änd to jolande, thet jungk folk tåch sjogande mitha gùrbâm* änd thisse overfulde luft mith sina liaflika ådam. Men thahwila thër alrek in nocht bajada, was vrrèd lând mith horsum änd riddem. Lik alle ârga wëron hjä helpen thrvc thjusternisse, änd hinne glupath thrvc Linda waldis pâda. To fåra Adelas dure tagon twilif mangërnte mith twilif lâmkes änd twilif knûpa mith twilif hoklinga, en junge Saxmân birèd en wilde busle thër er selva fensen hëde änd tâmad. Mith allérleja blomma wëron hjä siarad, änd tha linnen tolnekna thëra mangërnte wëron omborad mith gold ut-er Rènë.

Thâ Adela to hira hus ut vppet slecht kêm, fol en blomrèin del vppira hole, alle juwgade herde änd tha tot-horne théra knûpum gûldon boppa ella ut. Arme Adela, ärm folk, ho kirt skil frû hir bydja. Thâ thju lôunge skâre ut sjocht were kêm er en hloth màgjara riddem lirnjucht to rinnande vp Adelas hêm. Hira tät änd gade wëron jeta vppa stoppenbenke sêten. Thju dure stond Èpen änd thër binna stand Adelbrost hira svna. As er sach ho sina eldra in frëse wëron, gripter sine bôge fon-cre wâch wëi änd skât néi tha foresta théra råwarum; this swikt änd trulde vppet gârs del; overne twade änd thride was en ëlik lòt biskëren. Intwiska hëdon sina eldra hjara wëpne fat, änd tagon vndyger to Jonis. Thâ råwera 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

_Gürbam._ C. Niebuhr, Travels, vol. i. p. 171. The bagpipe is called by the Egyptians _Samdra el Kurb_. 
fansen ha, men Adela kêm, vppere burch bêde hja alle wêpne to hantâra lêrad, ajugun irthfêt wêre hja lông And hira gêrt sê fêlo, thryja swikte hja tham or hjra hole And as er del kêm wêr en ridder gârâllich. Follistar kêmom omme herne thère lône wêi. Tha râwar wrdon falath And fensen. Thach to lêt, en pil hêde hjra bosme trafth. Vrâdêlikas Magy! In fenin was sin pint dipth And thêrof is hju sturwen.

Thère Burchfâns Lov.

Jes ferhëmande âthe, thusande send al kumen ûnd jet mâra send vp wêi.

Wel, hja willath Adelas wisdom hêra.

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

O wach hwêrto skolde hja thjanja. Hira hemeth is linnen, hira tohnekka* wol, thât hjv selva spon ûnd wëvade. Hwêrmêi skolde hja hjra skênhêd hâga. Navt mith pûrlum, 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 skrômlîk in sjå ne mêi.

Men hwat kûlt ik fon skên. Frya wêre wis navt skêner.

Ja âthe, Frya thër ajujun skênhêde hêde, hwêrfon hjra toghâtera men êne elk hâchstens thria urven hâve. Men al wêre hju lêdlik, thach skolde hju vs djura wêsa.

Jef hju wygandlik sy. Hark âthe, Adela is thêt ênge bern vsar grêvetman. Ajujun jrhfet is hju hêch, jeta grêter then hjra licheme is hjra wishêd ûnd hjra mod is lik bêde to sêmîne.

Lok thêr, thêr wêre ënia en fênbrônd, thrju bern wêron vp Jenske gràfstên sprongen. Wind blos fel. Al-rek krêta änd thju mâm wêre rèdalês. Thêr kvm Adela: ho stêitst änd têmethste hroth hju, tragd help to lê-

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

**The Elegy of the Burgymaagd.**

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*

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*To kacklo, a high petticoat reaching up to the neck.*
nande ånd Wr. alda skil jo kresta jêva. Thér hipth hjæ
néi-t krylwod, gript elsne tréjon, tragd en breg to mak-
jande, nw helpath åk tha óthers ånd tha bern send hred.

Jérlikes këmon tha bern hyr blomma lëdsa.

Thér këmon thré Fonysjar skipljuda thér hjæ wrevela
wilde, men Adela kêm, hju héde hjara hwop (hrop) hérad,
in swim sléith hjú tha létha ånd til thju hjæ selva jechta
skolde, thet hjæ vnwërthelike manna wérón, bint hjæ
alsëmen an en spinrok fest. Tha férhëmanda héra këmon
hjara thjud askja. Tha hjæ sagon ho skots hjæ misdën
wérón, kêm torn vp, thach mân tellade ho-t béréd was.

Hwat hjæ forth dédon, hjæ buwgdon to fâra Adela ånd
keston thju slyp hyrar tohnëkka.

Kvm férhëmande áthe, tha wald fluglon fijuchtath to
fâra tha félô forsykkar. Kvm áthe sá mêist hjara wishéd
hêra.

By tha gráfstén hwer fon in tha lovspréke meld wárth,
is mâm hira lik bigrâven. Vppira gráfstén heth mân
thissa worda hwryten.

NE Hlap Nuvt To Hastich HWand HyR Lëid AdeLA.

Thju formlëre thèr is hwryten inutere wâch thèr burnch-
tore, nis navt wither eskrêven in thât bok thèr Adela
follistar. Hwêrvmbe thet lêten is nêt ik navt to skri-
wand. Tha thit bok is min ajn, thèrvmbe wil ik hjæ thèr
inna setta to wille minra mágum.

Formlëre.

Alle god minnanda Fryas bern sy held. Hwand thrvech
help them, and Wr-elda 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 sélích wertha vp jṛtha. Lėr ānd kēth to tha folkum. Wr.alda is thet alderaldesta jeftha overaldesta, hwand thet skop alla thinga. Wr.alda is ella in ella, hwand thet is ēvg ānd vnendlīk. Wr.alda is overal inwardīch, men narne to bīja, thērmbe wārh thet wēsa gāst hēten. Al hwat wi fon him sja mūge send thē skepsēla thēr thrvch sin lēva kvme ānd wither henne ga, hwand inut Wr.alda kvmath alle thinga ānd kērath alle thinga. Fon ut Wr.alda kvmath t anfang ānd et ende, ala thinga gēith in im vppa. Wr.alda is thet ēne ella machtige wēsa, hwand alle āre macht is fon him lēnad ānd kērath to him wither. In ut Wr.alda kvmath alle krefts ānd alle krefts kērath to him wither. Thērmbe is hi allēna thēth skeppande wēsa ānd thēr nis nawet eskēpēn buta him.

Wr.alda lēide ēvge setma thet is ēwa in al ēt skēpne, ānd thēr ne send nēn gode setma jeftha hja moton thērnēi tavlikt wēsa. Men afskēn ella in Wr.alda sy, tha boshēd thēra mānniska nis nāvt fon him. Boshēd kvmath thrvch lōmhēd vndīgerhēd ānd domhēd. Thērmbe kān hju wel tha mānniska skāda, Wr.alda mīmmer. Wr.alda is thju wishēd, ānd tha ēwa thēr hju tavlikt heth, send tha boka wērūt wy lēra mūge, ānd thēr nēn wishēd to findande ner to garjande buta tham. Tha mānniska mügon fēlo thinga sja, men Wr.alda sjath alle thinga. Tha mānniska mügon fēlo thinga lēra, men Wr.alda wēt alle thinga. Tha mānniska mügon fēlo thinga vntalūta, men to fāra Wr.alda is ella épned. Tha mānniska send mānnalik ānd berlik, men Wr.alda skept bēde. Tha mānniska minnath ānd hātath, tha Wr.alda is allēna rjuchtsērdīch. Thērmbe is Wr.alda allēne god, ānd thēr ne send nēn goda būta him. Mith thet Jol wandelath ānd wixlat allēt eskēpēn, men god is allēna vnforanderlik. Thruch that Wr.alda god is, ala ne mei hi āk nāvt 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, thèrvmbe is hy allèna wèsa
and al et ora skin.

Thet Othera dèl Fonre Formlèr.

Emong Findas folk send wanwysa, thè thrvch hjara
overfindingrikhèd alsa ãrg send, thàt hjà hjara selva wis
màkja ánd thà thènìdà bitjuga, thàt hjà thèt besta dèl
send fon Wr. alda; thàt hjàra gást thèt beste dèl is fon
Wr. alda gást ánd thèt Wr. alda allèna méi thànkja thrvch
helpe hjaris bryn.*

Thàt aider skepsële en dèl is fon Wr. alda vnendlik wèsa;
thàt hàvon hjà fon ès gàbad.

Men hjara falxe rédne ánd hjara tämlàse hächfarenhèd
heth ra vppen ëwèlweí brocht. Wëre hjàra gást Wr. alda
gást, sà skolde Wr. alda él dvm wèsa in stède fon licht and
wës. Hwand hjàra gást slàvth him selva immer of vmbe
skène bylda to makhànje, thèr y äfterñéi anbid. Men
Findas folk is en ãrg folk, hwànd aßkën thè wanwysa
thëra hjàra selva wis màkja thàt hjà drochtne send, sa
hàvon hjà to fàra thà vnewida falxa drochtne ekaëpen, to
kèthande allerweikes, thàt thissa drochtne Wr. alda ekaëpen
hàve, mith al hwàt thèr inne is; gyriga drochtne fvl nyd
ànd torn, thàm èrath ìnd thëjanath willath wèsa thrvch thà
mànniska, thèr blod ìnd offer willa ìnd skàt askja. Meu
thi wanwisa falxa manna, thàm hjàra selva godis skàlka
jefta presterà nòma lëta, bùrath ìnd sàmnath ìnd gethath
aldam to fàra drochtne thèr er navt ne send, vmbët selva
to bihaldànde. Aldam bidrywath hjà mith en rum emod,
thrvchdam hjà hjàra selva drochtne wàne, thèr àn ninman
andert skëldich ne send. Send thèr svme thàm hjàra
renka froda ìnd bàr màkja, alsa wrodon hjà thrvch hjàra
akkerra fàt ìnd vmbira laster vrbarnad, ella mith fëlo
stàtska plègum, hjàra falxa drochtne to-n ëre. Men in trvth,

* Cf. Hegel a. h. 1.
change. As he endures, he alone exists; everything else is show.

THE SECOND PART OF THE OLDEST DOCTRINE.

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

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

They do all this with an easy conscience, as they think themselves gods not answerable to any one. If there are some who discover their tricks and expose them, they hand them over to the executioners to be burnt for their calamities, with solemn ceremonies in honour of the false gods.
alléna vmbe thät hja ra navt skáda ne skolde. Til thju vsa bern nw wêpned mûge wêsa tojenst hjara drochtenlika lère,alsa hågon tha fámna hjam fon buta to lêrande hwat hyr skil folgja.

Wr.alda was ér alle thinga, ãnd néi alle thinga skil er wêsa. Wr.alda is alsa évg ãnd hi is vnendlik, thervmb nis thér navet buta him. Thrvch ut Wr.aldas léva warth tid ãnd alle thinga bern, ãnd sin léva nimth tid ãnd alle thinga wêi. Thissa sêka moton klér ãnd bår mákad wrda by alle wisa, så thät bja-t an óthera bithjuta ãnd biwisa mûge. Is-t så für wnnen, sa séith mán forther: Hwat thus vsa ommefang treft, alsa send wy en dél fon Wr.aldas vnendlik wêsa, alsa tha ommefang fon al et eskêpne, thach hwat angâ vsa dânê, vsa ainskipa, vsa gást ãnd al vsa bithânkingsa, thissa ne héra navt to thet wêsa. Thit ella send fjuchtiga thinga tham thrvch Wr.aldas léva forskina, thach thër thrvch sin wishêd sådåne ãnd navt owers navt ne forskina. Men thrvchdam sin léva stêdes forthga, alsa ne méi thér navet vppa sin stêd navt bilywa. Thervmbre forwixlath alle eskêpne thinga fon stêd, fon dânê ãnd âk fon thånkwisa. Thervmbre ne méi irtha selva, ner eng skepse ni sedsa: ik ben, men wel ik wâs. Ak ne méi nén människa navt ne sedsa ik thânk, men blât, ik thochte. Thi knâp is gråter ãnd owers as tha-r bern wêre. Hy heth ora gêrtne, tochta ãnd thånkwisa. Thi man en têt is ãnd thånkth owers as tha-r knâp wêre. Êvin tha alda fon dégum. Thät wêt allera mannelik. Såhversa allera mannalik nw wêt ãnd jechta mot, thät hy alon wixlath, så mot hy âk bjëchta, that er jahwed er ageblik wixlath, âk thahwila-r séid: ik ben, ãnd thät sina thânk bylda wixe, tha hwile-r séid: ik thânk.

Instêde thät wy tha ãrga Findas althus vnwerthlik after-néi snakka ãnd kâlta, ik ben, jeftha wel, ik ben thet beste dél Wr.aldas, ja thrvch vs allêna méi-r thânkja,
but really in order to save themselves. In order that our children may be protected against their idolatrous doctrine, the duty of the maidens is to make them learn by heart the following: Wr-alda existed before all things, and will endure after all things. Wr-alda is also eternal and everlasting, therefore nothing exists without him. From Wr-alda's life sprang time and all living things, and his life takes away time and every other thing. These things must be made clear and manifest in every way, so that they can be made clear and comprehensible to all. When we have learned thus much, then we say further: In what regards our existence, we are a part of Wr-alda's everlasting being, like the existence of all created beings; but as regards our form, our qualities, our spirit, and all our thoughts, these do not belong to the being. All these are passing things which appear through Wr-alda's life, and which appear through his wisdom, and not otherwise; but whereas his life is continually progressing, nothing can remain stationary, therefore all created things change their locality, their form, and their thoughts. So neither the earth nor any other created object can say, I am; but rather, I was. So no man can say, I think; but rather, I thought. The boy is greater and different from the child; he has different desires, inclinations, and thoughts. The man and father feels and thinks differently from the boy, the old man just the same. Everybody knows that. Besides, everybody knows and must acknowledge that he is now changing, that he changes every minute even while he says, I am, and that his thoughts change even while he says, I think. Instead, then, of imitating Finda's wicked people, and saying, I am the best part of Wr-alda, and through us alone he can think
så willath wy këtha wral and allerwëikes wër et nédlik sy: wy Fryas bern send forskinala thrvch Wr.aldas lëva; by-t anfang min ãnd blât, thach immer wårthande ãnd nàkande to fvlkvmenlikhëd, svnder & sa god to wrda as Wr.aldas selva. Vsa gäst nis navt Wr.aldas gäst, hi is thérfon allêna en afskinsle. Tha Wr.aldas vs skop, heth er vs in thrvch sine wishêd-bryn-sintûga, hugiæ ãnd fëlo gods ain-skipa lënad. Hürmüi mugon wy sina ëwa bitrachts. Thërof mögon wy léra ãnd thërvr mögon wy réda, ella ãnd allêna to vs ain held. Hëde Wr.aldas vs nène sinna jëven, sa ne skolde wy narne of nêta ãnd wy skolde jëta reddalasser as en sëkwale wësa, thër forthdryven wårth thrvch ebbe ãnd thrvch flod.

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

En vnsels gyrich mân kem to bårande by Träst thër fâm wëre to Stavia. Hy sëide vnwêder hêde sin hus wêi brocht. Hy hêde to Wr.aldas béden, men Wr.aldas nêdim nène helpe lënad. Bist en ëfte Fryas, frêje Träst. Fon elder t elder, andere thene mân. Thän sëide hju wël ik ëwet in thin mod sëja in bitrouwa, thât et kyma groja ãnd frûchda jëva mëi. Forth spëk hju ãnde këth. Thâ Frya bern was, stand vs moder naked ãnd blât, vnbihoed to jenst tha strëlum thëre svnne. Ninman macht hju frëja ãnd thër wëre niuman thër hja help macht lëna. Thâ gvng Wr.aldas to ãnd wrochte in hjara mod nigung ãnd liavde anggoast ãnd skrik. Hju sach rondomme, hjara nigung kâs thët bestë ãnd hju sochte skul vndera wårande linda. Men réin kem and ë onhlest wëre thât hju wet wrde. Thach hju hêde sjan
we proclaim everywhere where it is necessary, We, Frya's children, exist through Wr-alda's life—in the beginning mean and base, but always advancing towards perfection without ever attaining the excellence of Wr-alda himself. Our spirit is not Wr-alda's spirit, it is merely a shadow of it. When Wr-alda created us, he lent us his wisdom, brains, organs, memory, and many other good qualities. By this means we are able to contemplate his creatures and his laws; by this means we can learn and can speak of them always, and only for our own benefit. If Wr-alda had given us no organs, we should have known nothing, and been more irrational than a piece of sea-weed driven up and down by the ebb and flood.

**This is written on Parchment—"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 we
ho thet wéter to tha hellanda bládar of drupte. Nw màkade hju en hrof mith hellanda sidum, vp stóka màkade hju tham. Men stormewind kêm vàd blos rèn thér vnder. Nw hède hja sjan thât tha stam hlyjef, Àfter gong hja to ând màkade en wåch fon plága ând sådum, thet forma an ène syda ând forth an alle syda. Storme wind kêm to bek jeta wodander as to fora ând blos thju hrof ewêi. Men hju ne bárade navt over Wr.alda ner to jenst Wr.alda. Men hja màkade en reitne hrof ând leide stêne thér vppa. Bifvnden hâvande ho sêr thet dvath vmb allêna to tobbande, alsa bithjude hju hira bern ho ând hwêrvmbe hju alsa hède đen. Thissa wrochtôn ând tochton to sêmine. A sadenera wise send wy an hûsa kêmên mith stoppenbânkum, en slecht ând warande linda with tha avnnestrêlum. To tha lesta hâvon hja en burch màkad ând forth alle òthera. Nis thin hus thus navt sterk noch wêst, alsa mot i trachda vmbet ôre bêter to màkjandre. Min hus wêre sterk enoch, sêider, men thet hâge wêter heth et vp bèrad ând stormewind heth et ore đen. Hwêr stand thin hus thán, frêje Trâst. Alingen thère Rêne, andrethene man. Ne stand et thân navt vppen nol jefsha therp, frêje Trâst. Nean sêider, min hus stand ènsum by tha overe, allêna hâv ik et buwad, men ik ne macht thér allêna nën therp to makane. Ik wist wel, sêide Trâst, tha fâmna hâv et my meld. Thv hest al thin lêva en grûwel had an tha människa, ut frêse thåtste awet jêva jefsha dva moste to fara hjam. Thach thèr mitha ne mëi mân navt fêr ne kvma. Hwând Wr.alda thèr mild is, kérath him fona gyriga. Fästa het vs réden ând buppa tha dura fon alle burgum is t in stën ut wryten: bist ârg bâtsjochtig sêide Fästa, bihod thàn jvwe nêsta, bithjod thàn jvwe nêsta, help thàn juwe nêsta, sà skilun hja t thî witherdva. Is i thîna rëd navt god noch, ik nêt fâr thi nên bêtera. Skâmâtô wårth then mân ând hi drupte stolkês 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 selv skriwa frónt fon over min burnc and than over hwæt ik hâv mughe sjan.

Min burch lêid an-t north-ende thêre Liudgârda. Thju tore heth sex syda. Thrya thrîttich fêt is hju hach. Flât fon boppa. En lyth huske thêr vppa, hwâna mân thâ stâra bisjath. An aider syd thêre tore stât en hus, long thrya hondred, brêd thrya sjugun fêt, êlika hach bihalve thju hrof, thêr ronndlik is. Altham fon hyrbakken stên, ând fon buta ne send nênen óthera. Om thê burch is en hringdik, thêrom en grâft diasp thrya sjugun fêt, wyd thrya twilif fêt. Siath hwa fonère tore del, sa siath hi thju dánta fon et Jol. Vppa grvnd twisk thê sudlikla hûsa thêre, send allerlêja krûda fon hêinde ând fêr, thêrof moton thâ fâmna thê krefta lêra. Twisk thê nortlika hûsa is allêna fjeld. Thê thrju nortlika hûsa send fol kêren ând óther bihof. Twa sûdar send to sûra thê fâmkes vmbe to skola ând to hêma. Thet sudlikostê hus is thêre Burchfâm his hêm. Inna tore hangt thju foddik. Tha wagar thêre tore send mith kestlika stêna amukad. In vppa thêre sûderwach is thêne Tex wrytten. An thê fêre syde thêra finth mân thju formlêre; anna winstere syde thâ éwa. Tha ora sêka finth mân vppa óra thrja. Tojenst thê dik by-t hus thêr fâm stêt thju owne ând thju molmâk thrvch сфjuwer bufla kroden. Buta vsa burchwal is-t hêm, thêr vppa thê burchhêra ândawêrâ hême. Thju ringdik thêra is en stonde grât, nên stjurar, men svnna stonde, hwêrfson twya twilif vppen etmêlde kvmâ. In vpper binnasýde fôna dik is en fût, fif fêt vndera krûn. Thêr vppa send thrya hondred krânboga, todekth mith wod ând lêther. Bihalva ths hûsa thêra inhêmar send thêr binna alingne ths
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 moat 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 formula, 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 nêdhûsa to fûra tha ombêmâr. Thet fjeld thjanath to kamp ând to wêde. Anna sûdsyde fon tha bûttenste hríngdik is thju Lindgårde omtânad thrvoh thet grâte Lindawald. Hjara dânte is thrju hernich, thet brêde buta, til thju svnne thêr in sia mî. Hwand thêr send fêlo fêrlandeska thrêja ând blommen thrvoh the stjurar mith brocht. Alsa thju dânte všar burch is, send alle òthera; thach vs-is is thju grâteste; men thi fon Texland is tha aldergrâteste. Thju tore fon Fryasburch is alsa hâch thât hju tha wolka torent, néi thêre tore is al et òthera.

By vs vppa burch ist alsa dêlad. Sjugun jonge fâmna wâkath by thêre foddik. Aider wâk thrja stonda. In ha ôre tid moton hja huswârk dva, léra ând slêpa. Send hja sjugun jêr wâkande wesen, alsa send hja fry. Thân mûgon hja emong tha människa gâ, vp-ra sêd to letane ând rêd to jêvane. Is hwa thrju jêr fâm wêst, sà mëi hju alto met mith tha alda fâmna mith gâ.

Thi skrywer mot tha fâmkes lêra lêsa, skrywa ând rêkenja. Tha grysa jeftha grêva moton lêra hjam rjucht ând plicht, sêdkunda, krûdkunda, hêlkunda, skêdness, tellinga ând sanga, bijunka allerlêja thinga thêr hjam nêdlik send vmbe rêd to jêva. Thju Burchfâm mot lêra hjam ho hja thêrmith to wârk gâ mots by thâ människa. Ër en Burchfâm hjra stêd innimt, mot hju thrvoh thet lând fûra en fvl jêr. Thrê grêva burchhêra ând thrja alda fâmna gan mith hiri mitha. Alsa is-t âk my gvnong. Min fârt is alingen thêre Rêne wêst, thjus kâd opward, alingen thêre ôre syde ofward. Ho hâger ik upkêm, to ârmer likte mi tha människa. Wral inna Rêne hêde mân utstekka makad. Thet sôn thât thêr sin kêm, wr mith wêter wr skêpsfachta gâten vmbe gold to winnande. Men tha mångâta na dro-

don thêr nêne golden krone fon. Ër wêron 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 Lindgaard, 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 Fryasburgt 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
már west, men són wi Skenland miste, send hja nēi tha berga gyngn. Thēr delvath hja yseritha, thēr hja yser of mākja. Boppa thēre Rēne twisk thet bercha, thēr hāv ik Mārsāta sjan. Tha Mārsāta thēt send mānnisku thēr invppa māra hēma. Hjara husa send vp pālum buwad. Thēt is vret wilde kwik ānda bose mānniska. Thēr send wolve, bāra ānd swārte grisliku lawa.* And hja send tha swetsar† jefta pālingar fonda héinđe Kρēkalandar, thēra Kālta folgar ānd tha vrwildere Twiskar, alle gyrich nēi rāv ānd but. Tha Mārsāta helpath hjara selva mith fiska ānd jága. Tha huda wrdat thrvch tha wiva tomarkād ānd birhet mith skors fon berkum. Tha litha heda saft lik fāmnafilt. Thju burchfām et Fryasburch‡ stide vs thēt hja gode ēnsfalu mānnisku weron. Thach bēd ik hja ēr nāvt sprēken hēred, ik skolde mēnath hāve thēt hja nēn Fryas wēre, men wilde, sā bryst sāgon hja ut. Hjara fachta ānd kruda wrdon thrvch tha Rēnhēmar vrwandelath ānd thrvch tha stjurār buta brocht. Alingen thēre Rēne wēr et alēn, til Lydasburch.§ Thēr was en grāte fyt.† Invppa thīsra fyt wēron āk mānniska, thēr husa vp pāla hēde. Men thēt nēr nēn Fryas folk, men thēt wēron swarte ānd bruna mānniska, thēr thjanath hēde to rojar vmbē tha butafārār to honk to helpane. Hja moston thēr bilywa til thju thju flāte wither wēi brāda.

To tha lersta kēmon wi to-t Alderga. By-t suderhāva-hāved stēt thju Wāraburch, en stēnhus, thérin send aller-lēja skulpā, hulkā, wēpē ānd kāthar wārad, fon fēre landum, thrvch tha stjurār mith brocht. En fjardēl dāna is-t Alderga. En grāte fyt omborad mith lothum, husa ānd gārdum ella riklik sjarad. Inupper fyt lēi en grāte flāte rēd, mith fōnon fon allerlēja farwa. Et Fryas dēi hon-gon tha skilda ommā tha borda to. Svmē blikton

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*Lēuw christian Euphrasie, Herodotus, VII. 125.*
†Šwētsar, Švētsar.
‡Fryasburch, Frēburg.
§Lydasburch, Leiden, de burcht.
††Fyt, jefta māra, 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 pro-
tection 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 liveli-
hood by fishing and hunting. The skins are sewn to-
gether by the women, and prepared with birch bark. The
small skins are as soft as a woman’s skin. The Burgt-
maagd at Fryasburgt (Freiburg) told us that they were
good, simple people; but if I had not heard her speak
of them first, I should have thought that they were not
Frya’s people, they looked so impudent. Their wool and
herbs are bought by the Rhine people, and taken to foreign
countries by the ship captains. Along the other side of
the Rhine it was just the same as at Lydasburcht (Leiden).
There was a great river or lake, and upon this lake also
there were people living upon piles. But they were not
Frya’s people; they were black and brown men who had
been employed as rowers to bring home the men who had
been making foreign voyages, and they had to stay there
till the fleet went back.

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

*Lions in Europe, see Herodotus, viil. 125.
† Swetoar are Swiss.
‡ Fryasburcht in Freiburg.
§ Lydasburcht is Leyden, the city.
¶ Fry, jytha war, in a lake or w
lik synna. Tha skilda thér witking & théra skolta bi
tha nachtum wéron mith gold vmborad. Abefta thére
flyt was en gráf gráven, to hlípandé dán dirigéng théra
burch Forána* & forth mith en énga muda† in så. To
fara thére flåte wre thit tha utgvgng and et Fly thás in-
gvgng. A bédé syda thére gráf send skéne husa mith hel
blíkanda farwa målad. Tha gárdne send mit altid gréne
hågvm omtnad. Ik håv thér wiva sian, thér fítné
thónknad drogon as t skrífflt wére. Lik to Stavere wéron
tha mängértne mith golénon kronum vppira holum and
mith hringum‡ om árma and fét sjarad. Sudward fon
Forána líed Alkmárum. Alkmárum is en máre jefta flyt,
thérin líed en éland, vppa thát éland moton tha swarte
and bruna människa hwila évin as to Lydahísburg. Thju
Burchfám fon Forána sèide my, thát tha burchhésa dëistik
to-rá gvgng vmb ra to lérande, hwat afte frydom sy, and
ho thá människa an thére minne agón to lèvane vmbe
séjen to winnande fon Wr.aldas gást. Was thér hwa
thér hésa wildé and bigripa machte, sa wårth er halden,
alont er fvl lérad wére. Thát wré dán vmbe thá férhém-
munde folka wis to mákane, and vmbe vral átha to win-
nande. Êr héd ik anda Sáxanamarka to thér burch
Mánnagårda forda§ wést. Thach thér héd ik már ská-
melehéd sjan, as-k hyr rikdom spérde. Hju andre: så
hwersa thér an da Sáxanamarka en fréjar kvmath en
mangëte to bi fréjande, alsa fréjath tha mängértne thér,
kanst thin hús fry wéra tojenst tha bannane Twisklandar,
hást nach néné fálad, ho féló bule hást al fánsen and
ho féló bårá and wolva huda hást ál vppa thére mårk
brocht? Dán en is kvmen thát tha Saxmanna thju buw
anda wiva vrléten háve. Thát fon hvndred to sëmine néen
éne lésa méi ner skriwa ne kán. Dán en is t kvmen,
thát nimman néen sprék vppa sin skíld neth, men
blát en mislikande dánte fon en diar, thát er fálad

* Forána, Vroonen.
† Engamuda, Egmond.
‡ Diod. Sic. V. 27, van de Galliera.
§ Mannagårdforda, 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-aldæ’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 Mannagardasforte castle (Munster). There I saw more poverty than I could discover wealth here. She answered: So whenever at the Saxenmarken a young man courts a young girl, the girls ask: Can you keep your house free from the banished Twisklanders? Have you ever killed any of them? How many cattle have you already caught, and how many bear and wolfskins have you brought to market? And from this it comes that the Saxons have left the cultivation of the soil to the women, that not one in a hundred can read or write; from this it comes, too, that no one has a motto on his shield, but only a misshapen form of some animal that he has killed;

\(^1\) Felt, very thin and compressed, with a smooth surface.
\(^*\) Forana is Vroonen.
\(^\dagger\) Diodorus Siculus, v. 27, on the Gauls.
\(^\dagger\) Engemuda is Egmond.
\(^\dagger\) Mannagardasforte is Munster.
heth. And ändlik, dåna is-t kvmen, thât hja sêr wickandlik ewrden send, men to met évin dvm send as et kwîk, thât hja fänna, änd évin erm as tha Twiskländar, hwèr mîth hja, orloge. To fâra Fryas folk is irtha änd sê es-kêpen. Al vse rinstrâma runath vppa sê to. Thât Lydas folk änd thât Findas folk skîl ekkorum vrðelgja, änd wy moton tha lêthoga landa bifolka. In-t fon änd omme fâra lêid vs held. Wilst nw thât tha boppaländer dêl hâve an vse rikdom änd wisdom, sê skil ik thi en rêd jêva. Lèt et tha mangertne to wenhêd wrde hjara frêjar to frêjande, ër hja ja segsa: hwèr hâst al in wralda ommefâren, hwad kânst thin bern tella wrâ fâra landa änd wrâ fêrhêmanda folka? Dvath hja alsa, sê skilun tha wickandlike knâpa to vs kvma. Hja skilun wiser wårtha änd rikkår änd wi ne skilun nên bihof longer navt nâve an thât wla thjud. Tha jongste thër fänna fôn thêra thêr by mi wêron, kêm utha Saxsanamarka wêî. As wi nw to hongk kêmon, beth hju orlovi frêjad vmbe nëi hjra hus to gâne. Afterneî is hju thêr Burchfâm wrden, änd dåna is-t kvmen thât er hjudêga sê felo Saxmâna by tha stjurar fâre.

ENDE FON THET APOLLONIA BOK.
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.

END OF APOLLONIA’S BOOK.
THA SKRIFTA FON FRETHORIK AND WILJOW.

Mun nöm is Fréthorik to nomath oera Linda, thät wil segsa ovir tha Linda. To Ljudwardja bin ik to Aaga kären. Ljudwardja is en ny thorp, binna thene ringdik fon thér burch Ljudgarda, hwérfon tha nöma an vnér kvmen is. Vnder mina tida is er ful béréd. Fül héd ik thér vr skréven, men åfternéi send mi ék féló thinga meld. Fon én ånd öther wil ik en skédnese åfter thit bok skrywa, tha gooda människa to-n ére tha árga to vnéra.

In min jüged hérð ik grédwird alomme, ärge tid kém, ärge tid was kvmen, Frya héd vs létan, hjra wákfámkes, hede hju abepta halden, hwand drochten likande bylda wéron binna vsa lándpåla fvnden.

THE WRITINGS OF FRÉTHORIK AND WILJOW.

My name is Fréthorik, 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 (Sprokelmaand, 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 nóm inwryten, thát wære my en báken. Sá-t mith vsa burch gyngen was, was-t mith mitha óra gyngon. Inna hága lánda wéron hja thrvch jrtha, inna déna landa thrvch wéter vrdén. Alléna Fryars-burch to Texland wárth vnédérad fvnden. Men al et lánd thet northward léd hêde, wére vnder sǽ. Noch niis-t navt boppa brocht. An thás kéd fon-t Flymare wéron nèi meld wrde thrichtich salta mára kvmen, vnstonden thrvch tha valda, thér mith grvnd ãnd al vrdréven wéron. To Westflyland sittich. Thi gráft thér fon-t Alderga thweres to het lánd thrvchlápén béde, hæs vrsónudath ãnd vrdén. Tha stjurar ãnd òr färande folk, thér to honk.wéron, hêde hjara selva mith mága ãnd sibba vppira akepum hret. Men thát swarte folk fon Lydasburch ãnd Alikmarum hêde alèn dén. Thawil thá swarta súdward dryvon, hêdon hja félo mángértne hret, ãnd nédam nimman ne kêm to asks tham, hildon hja tham to hjara wiva. Tha mánniska thér to bek kémon, gyngon alle binna thá hringdika théra burgum hêma, thrvchdam et thér buta al slyp ãnd brok-lánd wêre. Tha gamla husa wrde byèn klust. Fosa boppalándum kápade mán ky ãnd skép, ãnd inna thá gráte husa thér to fàra thá fàmen sétón hêde, wrde nw lêken ãnd fît mâkad, vmbe thés lèvens willa. Thát skéd 1888* jer nèi thát Atlánd svnken wæs.

In 282 jer † nédon wi nèn Êremoder navt hat, and nw ella tomet vrlêren skinde, gyng mán ène kjasa. Thet hlót falde vp Gosa to nómath Makonta. Hju wère Burchfóm et Fryars-burch to Texlánd. Hel fon hawed ãnd klár fon sin, êlle god, ãnd thrvchdam hira burch allèna spårad was, sách alrik thérut hira hropang. Tjan jér lettere kémon thá stjurar fon Forana ãnd fon Lydas burch. Hja wildon thá swarta mánniska mith wif ãnd bern to thet lánd utdryva. Thérwr wildon hja thère Moder is rèd biwiuna. Men Gosa

* 2193 = 1888 – 305 voor Chr.
† Sedert 587 voor Chr. Verg. pag. 110. 112.
on which the writer had inscribed his name. That was a sign to me. The same thing had happened to other citadels as to ours. In the upper lands they had been destroyed by the earth, in the lower lands by the water. Fryasburgt, at Texland, was the only one found uninjured, but all the land to the north was sunk under the sea, and has never been recovered. At the mouth of the Flymeer, as we were told, thirty salt swamps were found, consisting of the forest and the ground that had been swept away. At 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 Alkmaram 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 submerision of Atland.

For 282 years we had not had an Eeremoeder, and now, when everything seemed lost, they set about choosing one. The lot fell upon Gosa, surnamed Makonta. She was Burgtmaagd at Fryasburgt, in Texland. She had a clear head and strong sense, and was very good; and as her citadel was the only one that had been spared, every one saw in that her call. Ten years after that the seafarers came from Forana and Lydasburgt. They wished to drive the black men, with their wives and children, out of the country. They wished to obtain the opinion of the mother upon the subject. She asked them:

* 2193 - 1888 is 305 before Christ.
† Since 537 before Christ. See pages 110 and 112.

NW WIL IK SKRIWA HO THA GĒSTMANNA AND FĒLO
HĒLENJA FOLGAR TOBEK KĒMON.

Twa jēr nēi thāt Gosa Moder wrde,* kēm er en slātē to thēt Flymara in fala. Thet folk hropte ho.n.sēen. Hja foron til Stavere, thēr hropton hjā jeta rēis. Tha fōna wēron an top ānd thes nachtes skāton hjā barnpila† anda loft. Thā dēirēd wēre rojadon svme mith ēn snāke to thēre hava in. Hja hropton wither ho.n.sēen. Tha hjā lānda hipte-n jong kerdel wal vp. In sina handa hēδi-n skild, thērvp was brād and salt lēid. Afterdam kēm en grēva, hi sēide wi kvmath

* 303. v. Chr.
† Barnpila. Da satarica 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-sên" (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-sên." 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.
† Barnpila, De falarica, Livy, xxii. 8.
fona fere Krékalandum wéi, vmb vsa séd to warjande, nw winstath wi i skolde alsa mild wesa vs alsa fül länd to jévane thät wi thër vp müge hëma. Hi telade-n éle skéd-nese thér ik åfter bëtre skryva wil. Tha gréva niston navi hvat to dvande, hjä sandon bodon allerwëikes; ãk ta my. Ik gvg to ånd seide: nw wi-n moder hæve agon wi hjra rëd to fréjande. Ik selva gvg mitha. Thju moder, thër ella wiste, seide, lét hjä kvmér, så mügon hjä vs länd helpa bihalda: men lét hjam navi up éne stëd ne bilyva, til thju hjä navi valdich ne wrde ovir vs. Wi dëdon as hju seid hëda. That wëre él néi hjra hëi. Fryso reste mith siné ljudum to Stavere, that hjä wither to éne séstëde måkade, sa god hjä machte. Wichhirte gvg mith sinum ljudum astward néi therre Êmude. Ñvme théra Johnjar, thër mënde thät hjä font Alderga folk sproten wëre, gvggen thër hinne. En lyth dél thër wânå thät hjara ëthla fon tha sjugon élanda wi këmon, gvggon hinne ãnd setton hjara selva binna tha hringdik fon thëre burch Walhallagåra del. Ljudgert thene skolte bi nachte fon Wichhirte wårth min ñthe åfternéi min frjund. Fon ut sin déibok hâv ik thju skédnese thér hir åfter skil folgja.

Nei thät wi 12 mel 100 ãnd twis 12 jër bi tha fif wëtrum sëten hëde, thahwila vsa sëkëmpar alle sëa bifären hëde thër to fëndane, kêm Alexandre (‟) tham këning mith en wëldich hër fon boppa allingen thër strâm vsa thorpa bifära. Nimman ne mâcht in wither worda. Thach wi stjurar thër by tha së sâton, wi sképt vs mith al vsa tilbëre hava in ãnd brûda hinna. Tha Alexandre fornom thät im sâ ne gråte flâte vntfâra was, wårth er wodinlik, to swërande hi skolde alle thorpa an logha offerja jef wi navi to bek kvmé nilde. Wichhirte lëide siak to bedde. Thâ Alexandre thät fornom heth er wacht alont er bëter wëre. Åfternéi kêm er to him sër kindlyk snakkande, thach hi thrjvchde lik

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* Alexander aan den Ludua 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. Wichhirs 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. Liudgert, the admiral of Wichhirt, was my comrade, and afterwards my friend. Out of his diary I have taken the following history.

After we had been settled 12 times 100 and twice 12 years in the Five Waters (Punjab), whilst our naval warriors were navigating all the seas they could find, came Alexander* the King, with a powerful army descending the river towards our villages. No one could withstand him; but we sea-people, who lived by the sea, put all our possessions on board ships and took our departure. When Alexander heard that such a large fleet had escaped him, he became furious, and swore that he would burn all the villages if we did not come back. Wichhirs 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 érostæ forst men ak sin frjund wére, rëde him owers to dvande. Nw bërad er as wen der lavade thet vnluk et dën hêde. Tha hi ne thvrade sin tocht navt vrfata. Nw wild er to bek këra, thach är hi thât dëde, lét hi thet forma bisèka hwa-r skeldich wëron. Dry-r thât wiste lét er altham svnder wëpne bilywa, vmb en ny thorp to mâkjande. Fon sin ajn folk lét er wepned vmb thës thar to tâmma, ând vmb ène burch to bywande. Wy moston wiv ând bern mith nimma. Këmon wi anda muða thère Ëuphrat, sa machton wi thér en stëd kiasa jeftsa omkëra, vs lân skold vs èvin blïyd to dëlath wrde. An tha nya skëpa, thër thar brùnd vntkwma wëron, lët-er Johniar ând Krëkalander gâ. Hi selva gyng mith sin òra folk allingen thère kâd thrvch thar dorra wostëna, thât is thrvch et land thât Irtha vphëid hêde uts së, tha hju thju strëte after vsa ëthela vphëide as hjà inna Râde së këmon.

Tha wy to ny Gërtmanja këmon (ny Gërtmanja is en hàva thër wi selva makad hede, vmbe thër to wëterja) mëton wi Alexandre mith sin hër. Nëarchus gyng wal vp ând bèide thrja dëga. Tha gyng et wither forth. Tha wi bi thère Ëuphrat këmon, gyng Nëarchus mith sina saltalà ând fëlo fon sin folk wal vp. Tha hi kêm hring wither. Hi sëide, thi këning lét jow bidda, i skille jet en lîthge tocht to sinra wille dvan, alont et ende fona Râde së. Thërneï skil jawehder sâ fül gold krêja as er bëra méi. Tha wi thër këmon, lét er vs wyxa hwër thju strëte âr wëst hêde. Thër nêi wylader èn ând thrîtich dëga, alan ut ajande vvrâ wostëna.

Tho tha lesta kêm er en hloth människa mith fo-
rande twa bonred élephantæ thvsen dem këmlun toleden
mith wodin balkum, râpum ând allerlëja ark vmbe vsa
flâte nêi tha Middelsë to twandle. Thât bistâw-va, ând likt
who was not only his chief officer, but also his friend, advised him not to do so. So he pretended to believe that it had happened by accident, and said no more about it. He wished now to return, but before going he made an inquiry who really were the guilty ones. As soon as he ascertained it, he had them all disarmed, and made them build a new village. His own people he kept under arms to overawe the others, and to build a citadel. We were to take the women and children with us. When we arrived at the mouth of the Euphrates, we might either choose a place to settle there or come back. Our pay would be guaranteed to us the same in either case. Upon the new ships which had been saved from the fire he embarked the Joniers and the Greeks. He himself went with the rest of his people along the coast, through the barren wilderness; that is, through the land that Irtha had heaved up out of the sea when she had raised up the strait as soon as our forefathers had passed into the Red Sea.

When we arrived at New Gertmania (New Gertmania is the port that we had made in order to take in water), we met Alexander with his army. Nearchus went ashore, and stayed three days. Then we proceeded further on. When we came to the Euphrates, Nearchus went ashore with the soldiers and a large body of people; but he soon returned, and said, The King requests you, for his sake, to go a voyage up the Red Sea; after that each shall receive as much gold as he can carry. When we arrived there, he showed us where the strait had formerly been. There he spent thirty-one days, always looking steadily towards the desert.

At last there arrived a great troop of people, bringing with them 200 elephants, 1000 camels, a quantity of timber, ropes, and all kinds of implements necessary to drag our fleet to the Mediterranean Sea. This astounded us, and seemed...
vs bal to, men Néarchus teld vs, sin këning wilde tha òthera këninggar tåna that i weldiger wære, sa tha kënninggar fon Thyris ër wësen hëde. Wi skoldon men mith helpsa, sëkur skolde vs thät nën skåda navt dva. Wi moosten wel swika, ënd Néarchus wiste eëla så pron to birjuchte thät wi inna Middelsë leide ër thrja mónatha forby wëron. Tha Alexandre fornorn ho-t mith sina ouwerp ofkvmen was, wärth er sa vrmëten thät er tha drage strête utdiapa wilde Irtha to-n spot. Men Wr.alda lët sine sële lås, thërvmbë vrdrönk er inna win ënd in sina ovirmodichhëd, ër thät er bijinna kvste. After sin däd wrde thet rik dëlad thrvch sina forsta. Hja skolde alrek en dël to fara sina svnum wårja, thach hja wëron vnmënës. Elk wilde sin dël bihalda ënd selva formåra. Tha kêm orloch ënd wi ne kvste navt omme këra. Néarchus wilde nw, wi skolde vs dël setta an Phoni si his käd, men thät wilde nimman navt ne dva. Wi sëide, rëder willath wi wåga nei Fryasland to gäna. Tha brocht-er vs nei thëre nya hëva fon Athenia, hwër alle ëfte Fryas bern formels hin tèin wëron. Forth gvngon wi salt-ätha liftochts ënd wëpne fàra. Among tha fëlo forsta hëde Néarchus en frjund mith nôme Antigonus. Thisse strëdon bëde vmb ën dol, så hja sëidon as follstar to fàra-t këninglike slachte ënd forth vmbë alle Krëkalanda hjara alda frydom wither to jëvane. Antigonus hëde among fëlo òtherum ënnen svn, thi hëte Demêtrius, ëfter tonomad thene stëda winner. Thisse gvng énis vpper stëda Salâmia of. Nëi thät er thër en stût mëi strëden hëde mëst er mith thëre fâte strida fon Ptolemæus. Ptolemæus, alsa hëte thene forst thër wëlda ovir Ëgéiptaland. Demêtrius wn thëre këse, tha navt thrvch sina salt-ätha, men thrvch dam wy him helpen hëde. Thit hëde wi dën thrvch astskip to fàra Néarchus, hwand wi him far bastard blod bikënde thrvch sina friska hûd ënd blawa agon mith
most extraordinary; but Nearchus told us that his king wished to show to the other kings that he was more powerful than any kings of Tyre had ever been. We were only to assist, and that surely could do us no harm. We were obliged to yield, and Nearchus knew so well how to regulate everything, that before three months had elapsed our ships lay in the Mediterranean Sea. When Alexander ascertained how his project had succeeded, he became so audacious that he wished to dig out the dried-up strait in defiance of Irtha; but Wr-alda deserted his soul, so that he destroyed himself by wine and rashness before he could begin it. After his death his kingdom was divided among his princes. They were each to have preserved a share for his sons, but that was not their intention. Each wished to keep his own share, and to get more. Then war arose, and we could not return. Nearchus wished us to settle on the coast of Phœnicia, but that no one would do. We said we would rather risk the attempt to return to Fryasland. Then he brought us to the new port of Athens, where all the true children of Frya had formerly gone. We went, soldiers with our goods and weapons. Among the many princes Nearchus had a friend named Antigonus. These two had only one object in view, as they told us—to help the royal race, and to restore freedom to all the Greek lands. Antigonus had, among many others, one son named Demetrius, afterwards called the "City Winner." He went once to the town of Salamis, and after he had been some time fighting there, he had an engagement with the fleet of Ptolemy. Ptolemy was the name of the prince who reigned over Egypt. Demetrius won the battle, not by his own soldiers, but because we helped him. We had done this out of friendship for Nearchus, because we knew that he was of bastard birth by his white skin, blue eyes,
hwand sëid-er-vnwillilglik is thin lif bivvllad; thât ne skil jow navt to rèkned ni wrde, thach sâhwersa jow jowe sèle bivvlath sa ne skil jow nimmerthe to Walhälla ne kvma, jow sèle skil thän ovrir irtha ommewåra, svnder å thet ljucht sja to mugande, lik th tha flâramusa ånd nachtula skilstv alra dystik in thina hola akula, thes nachtis utkvma, then vp vsa grâva grâja ånd hûla, thahwila Frya hjra haved fon jow ofwenda mot. Tha bern dêde lik-ra bisålen warth. Dëmètriuss lêt ra likka in sê werpa ånd to tha människa wrde sëid, thât hja fijuht wëron. Nw wilde Friso mith alleman néi Fryasland fâra, thër-i êr west hêde, men tha mëst nilde thât navt ne dva. Nw gyng Friso to ånd skât thet thorp mith-a këninglika fârrèdskårum anda brônd. Hjund ne kv ni thvrade ninman ne bilywa, ånd alle wëron blyde, that hja bûta wêre, bihalva wif ånd bern hëdon wi ella abehta lëten, thach wi wëron to lenden mith liftochtum ånd orluchtuch.

Friso nêde nach nên fretho. Tha wi by tha alda hâve këmon gwnger mith sina drista ljudum to ånd skât vnwar-linga tha brônd inna skêpa, thër-i mith sina pilum bigåna kv. After sex dëgum sågon wi tha orlochflâte fon Dëmètriuss vp vs to kvma. Friso bisål vs, wi moston tha lithste skêpa afterhâde in êne brêde line, tha stora mith wif ånd bern fârun. Forth bâd-er wi skoldon tha krânboga fon for nimma ånd anda ëstestëwen fästigja, hwand sëid-er, wi achon al fijuhtande to fijuhtane. Ninman ne mêi him formêta vmb en enkelderà fyand to forfolgjande, alsa sëid-er is min bislut. Tha hwila wi thërmitha al dvande wëron, kêm wind vs vppa kop, to thêra lâfa ånd thêra wiva skrik, thvchdam wi nêne slâviona navt nêde as thêra thër vs bi ajn willa folgan wêre. Wi ne machton hja thua navt thvch roja ni vntkvma. MenWr. alda wiste wel, hwârvmb-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

**nathe om hlâpen wëron, gvngon wi allingen Britannja, ònd thrja déga lêter machton wi ho.n.sêen hrope.**
did this; and Friso, who understood it, immediately had the fire-arrows placed on the crossbows. At the same time he gave the order that no one should shoot before he did, and that we should all aim at the centre ship. If we succeeded in this, he said, the others would all go to its assistance, and then everybody might shoot as he best was able. When we were at a cable and a half distance from them the Phœnicians began to shoot, but Friso did not reply till the first arrow fell six fathoms from his ship. Then he fired, and the rest followed. It was like a shower of fire; and as our arrows went with the wind, they all remained alight and reached the third line. Everybody shouted and cheered, but the screams of our opponents were so loud that our hearts shrank. When Friso thought that it was sufficient he called us off, and we sped away; but after two days' slow sailing another fleet of thirty ships came in sight and gained upon us. Friso cleared for action again, but the others sent forward a small rowing-boat with messengers, who asked permission to sail with us, as they were Joniers. They had been compelled by Demetrius to go to the old haven; there they had heard of the battle, and girding on their stout swords, had followed us. Friso, who had sailed a good deal with the Joniers, said Yes; but Wichirte, our king, said No. The Joniers, said he, are worshippers of heathen gods; I myself have heard them call upon them. That comes from their intercourse with the real Greeks, Friso said. I have often done it myself, and yet I am as pious a Fryas man as any of you. Friso was the man to take us to Friesland, therefore the Joniers went with us. It seems that this was pleasing to Wr-alda, for before three months were past we coasted along Britain, and three days later we could shout huzza.
THIT SKRIFT IS MIJ OWER NORTLAND JETTHA SKÅNLAND JÅVÉN.


Held!

Hwersa thene Kroder en tid forth kroden heth, thàn skilun thà afterkomanda wàna thät thà léka ånd bréka, thèr thà Brokmanna mith brocht hâve, åjen were an hjara éthla. Thèr vr wil ik wàka ånd thus så full vr hjåra plòga skriva as ik sjun hà. Vr thà 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 kän ik röd hinne stappa. Ik nåv navt ful mithra omme gyvgen. Tha så för ik sjan hâ send hja thät mast bi tål änd séd bilèwen. Thät ne méi ik navt sega fon tha öthera. Thër fon.a Krékalandà wëi kvme, send kwâd tber tål änd vppira séd ne méi män èl navt boga. Fêlo hâvath brâna ågon änd hér. Hja send nidiç änd drist änd ång thrvch overbilâwichhêd. Hwèrsa hja sprêka, så nômath hja the worda fär vppa thër lerst kvma mosta. Ajen ald segath hja âd, äjen salt såd, mà fori män, sel fori skil, sode fori skolde, to fül vmb to nomande. Ak forath hja mëst vrdvaliske änd bikirte nôma, hwâran män nën sin an hefta ne méi. Tha Johniar sprêkath bêtre, thach hja swygath thi h änd hwêri navt nesa mot, wârth er ûtekêth. Hwërsa imman en byld màkath âfter ênnen vrstvrven änd thet likt, så làwath hja, thät thene gäst thes vrsturvene thër inne färath. Thërvr hâvath hja alle bylda vrburgen fon Frya, Fâsta, Mêdëa, Thjanja, Hellênja änd fêlo öthera. Hwerth thër en bern ebern, så kvmath tha sibba et sèmne änd biddath an Frya thät hju hjara fâmkes méi kvma lêta thät bern to sëenande. Hâvon hja bêden sa ne méi nimman him rora ni héra lêta. Kvmr et bern to grâjande änd halt thit en stvnde an, alsa is thät en kwâd téken änd man is an formoda, thät thju mâm hordom dën heth. Thërvr hâv ik al ûrge thinga sjan. Kvmr et bern to slepande, så is thät en téken, thät tha fâmkes vr-et kvmen send. Lakt et inna slep, så hâvon tha fâmkes thät bern luk to sëit. Olon làwath hja an bosa gästa, hexna, kolla, aldermaunkes änd elfun, as jef hja fon tha Finna wei kêmen. Hyrmitha wil ik enda änd nw mën ik tha-k mår skrèven ha, as èn minra ëthla. Frêthorik.

Frêthorik min gåd is 63 jör wrden. Sont 100 änd 8 jör is hi thene érostè fon sin folk, thër frêdswum
readily pass by. I have not had much to do with them, but as far as I have seen they have mostly retained their language and customs. I cannot say that of the others. Those who descend from the Greeks speak a bad language, and have not much to boast of in their manners. Many have brown eyes and hair. They are envious and impudent, and cowardly from superstition. When they speak, they put the words first that ought to come last. For old they say at; for salt, sdt; and for man, ma—too many to mention. They also use abbreviations of names, which have no meaning. The Joniers speak better, but they drop the H, and put it where it ought not to be. When they make a statue of a dead person they believe that the spirit of the departed enters into it; therefore they have hidden their statues of Frya, Fasta, Medea, Thiania, Helenia, and many others. When a child is born, all the relatives come together and pray to Frya to send her servants to bless the child. When they have prayed, they must neither move nor speak. If the child begins to cry, and continues some time, it is a bad sign, and they suspect that the mother has committed adultery. I have seen very bad things come from that. If the child sleeps, that is a good sign—Frya’s servants are come. If it laughs in its sleep, the servants have promised it happiness. Moreover, they believe in bad spirits, witches, sorcerers, dwarfs, and elves, as if they descended from the Finns. Herewith I will finish, and I think I have written more than any of my forefathers. Frethorik.

Frethorik, my husband, lived to the age of 63. Since 108 years he is the first of his race who died
sturven is, alle Ïthera send vndera slæga swikt, Ïthervr Ïhat alle kampade with ajn Ïnd færhæmande vmb njucht Ïnd plicht.

Min nöm is Wil-jo, ik bin tha fâm Ïhér mith him fona Saxonamarksa to honk for. Throvch tål Ïнд ommegang kêm et ut, Ïhat wi alle bêde fon Adela his folk wêron, thà kêm ljafde Ïnd Ïfêternêi send wi man Ïnd wif wrden. Hi heth mi fyf.bern lêten, two suna Ïnd thrju togghatera. Konerêd alsa hêt min forma, Hâchgâna min Ïthera, mine aldeste togghater hêth Adela, thrju Ïthera Frulik Ïnd tha jongeste Nocht. Thê-k néi tha Saxonamarksa for, hâv ik thrju boka hret. Thet bok Ïhéra sanga, Ïhéra tellinga, Ïnd thet Hêllêna bok. Ik skrif thit til thju mân navt thanka ne méi thät hjâ fon Apollânja send; ik hâv Ïhér ful lêt vr had Ïnd wil thus Ïk thju èra hâ. Ak hâv ik mår den, tha Gosa-Makonta fallen is, hwames godhéd Ïnd klærjânkhéd to en sprêkword is wrden, thà ben ik allêna néi Texland gyngen vmba tha skrista vr to skrivane, Ïhér hjâ after lêten heth, Ïnd thà tha lerste wille fonden is fon Frâna Ïnd tha nêilête skrista fon Adela jefta Hêllênja, hâv ik thät jetta rêis den. Thit send tha skrista Hêllênjas. Ik set hjam fâr vppa vmba thät hjà tha aldesta send.

**ALLE AFTA FRYAS HELD.**

In èra tida niston tha Slävona folkar nawet fon fryhéd. Lik oxa wrdon hjà vnder et juk brocht. In irthas wand wrdon hjâ jágath vmba métal to delvane Ïnd ut-a herde bergum moston hjà hûsa hâwa to forst Ïnd presterums hêm. Bi al hwat hjâ dêdon, Ïhér nas nawet to fâra hjara selva, men ella moste thjanja vmba tha forsta Ïnd presterâ jeta riker Ïnd weldiger to màk-jane hjara selva to sådene. Vnder thesse urbêd wrdon hjà
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 gve
græv ãnd stræm ër hja jërich væron, ãnd sturvon svnder nochta æshën irtha tham overflodlik fvl jëf to båta al hjara bern. Men vsa britna kémon ãnd vsa bænnalinge thrvch tha Twisklænda vr in hjara marka fâra ãnd vsa stjurar kemon in hjara hâvna. Fon hjam hëradon hjå kähta vr ëlika frydom ãnd rjucht ãnd overa ëwa, hwer bûta nimman omme ne méi. Altham wrde vpsugon thrvch tha dróva människa lik dawa thrvch tha dorra sjele. As hju fvl væron bijonnon tha alderdrista människa to klrippane mith hjara këdne, alsa-t tha forsta wê dëde. Tha forste send stolte ãnd wichandlik, thërvmbë is thër âk noch dûged in hjara hirta, hjå birëdon et sëmine ãnd javon avet fon hjara overflodalikhëd. Men tha låfa skin frâna prestara ne machton thât navt ne lyda, emong hjara forsinde godum hëdon hjå âk wrangwråda drochtne eskëpen. Pest kêm inovera lända. Nw sëidon hjå, tha drochtne send tornich overa overhërichhëd théra bosa. Tha wrdon tha alderdrista människa mith hjara këdne wirgad. Iрtha heth hjara blod dronken, mith thât blod fode hju frëchda ãnd nochta, ãnd alle tham thër of éton wrdon wis.

16 wâra 100 jër lëden* is Atland svnken, ãnd to théra tidum bërade thër awat hwër vppa nimman rëkned nêde. In-t hirte fon Findas länd ïppet berchta lêid en del, thër is këthen Kasamy,† thët is sjelësdum. Thër werth en bern e-bern, sin mâm wëre thju toghater enis këning ãnd sin tât wëre-n havedprester. Vmb skó to vnkvma mosten hjå hjara ãjen blod vnkvma. Thërvmbë wârth er bûta thëre stëde brocht bi ërma människa. In twiska was-t im navt forhëlad ne wrden, thër vmbe dëd er ella vmbe wisdom to gêtane ãnd gârane. Sin forstân wëre sâ grât thât er ella forstånde hwat er sâ ãnd hërade. Thât folk skowde him mit ërbëdenese and tha prestera wr don ang vr sina frëga. Thâ-r jërich wrde gvnger nêi sinum

* 2193 - 1600 = 593 v. Chr.
† Kasamy, Kashmir.
gray and old before their time, and died without any enjoyment; although the earth produces abundantly for the good of all her children. But our runaways and exiles came through Twiskland to their boundaries, and our sailors came to their harbours. From them they heard of liberty, of justice, and laws, without which men cannot exist. This was all absorbed by the unhappy people like dew into an arid soil. When they fully understood this, the most courageous among them began to clank their chains, which grieved the princes. The princes are proud and warlike; there is therefore some virtue in their hearts. They consulted together and bestowed some of their superfluity; but the cowardly hypocritical priests could not suffer this. Among their false gods they had invented also wicked cruel monsters. Pestilence broke out in the country; and they said that the gods were angry with the domineering of the wicked. Then the boldest of the people were strangled in their chains. The earth drank their blood, and that blood produced corn and fruits that inspired with wisdom those who ate them.

Sixteen hundred years ago (she writes, 593 b.c.), Atland was submerged; and at that time something happened which nobody had reckoned upon. In the heart of Findasland, upon a mountain, lies a plain called Kasamyr (Cashmere) that is "extraordinary." There was a child born whose mother was the daughter of a king, and whose father was a high-priest. In order to hide the shame they were obliged to renounce their own blood. Therefore it was taken out of the town to poor people. As the boy grew up, nothing was concealed from him, so he did all in his power to acquire wisdom. His intellect was so great that he understood everything that he saw or heard. The people regarded him with respect, and the priests were afraid of his questions. When he was of full age he went to his

* 2193−1600 is 593 years before Christ.  
† Kasamyr is Kashmere.
aldrum. Hja moston herda things héra, vmb-im kwit to werthane javon hja him vrflod fon kestlika sténun; men hja ne thvradon him nakt avbër bikânnâ as hjara âjne blod. Mith drovenese in vrdelven overa falxe skôm sinra aldrum gvnger ommedwâla. Al forth fârande métâ hi en Fryas stjurat thér as slâv thjanade, fon tham lêrd-i vsa sêd ând plégum. Hi kâpade him fry, ând to ther dâd send hja frjunda bilêwen. Alomme hwêr er forth hinne tâch, lêrd-i an tha ljudâ thât hja nêne rika ner prestera tolêta moston, thât hja hjara selva hode moston âjen falxe skôm, ther allerwêikes kvad dvat an tha ljavde. Iрtha sêid-er skânkath bjara jêva nêi méta men hjara hûd klâwat, thât mân thérin âch to delvane to ërane ând to sêjane, sâ mân thërof skêra wil. Thach sêid-er nimmman hovat thit to dvande fori ennen òthera hit ne sy, thât et bi mêne wille jef ut ljavade skêd. Hi lërde thât nimmman in hjara wand machte frota vmbé gold her silver ner kestlika stêna, hwêr nid an klywath ând ljavde fon ëjuchth. Vmbé jow manghéta ând wiva to sjarane, sêid-er, jévath hjara rin strâmna énoch. Nimmman sêid-er is weldich alle människa mëtrik ând élika luk to jân. Tha thât it alra människa plicht vmbé tha människa alsa mëtrik to màk-jane ând sa fêlo nocht to jân, as to binâka is. Nêne witskip sêid-er ne mêi mân minachtja, thach élika dêla is tha grâteste witskip, thât tid vs lêra mêi. Thërvmbé thât hvj argenese fon irtha wërath ând ljavde feth.

Sin forme nôm wêre Jes-us,* thach tha prestera thér-im sëralik hâtôn hêton him Fo thât is falx, thât folk hête him Kris-en thât is herder, ând sin Fryaske frjund hêta him Bûda, vmbé that hi in sin hâvad en skât fon wisdom hêde ând in sin hirt en skât fon ljavde.

To tha lersta most-er fluchta vr tha wërka théra prestera, men vral hwêr er kêm was sine lêre him fârut gvngeo

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* Jes-us, evenmin te verwarren met Jexua, als Krisen (Krisena) 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 hwær-er gving folgonon him sina létha lik sine skäde néi. Thå Jes-us alsa twilif jär om färén hêde, sturv-er, men sina frjunda wáradon sine lêre ånd kethon hwær-er åron fynde.

Hwät menst nw thät tha prestera dëdon, thät mot ik jo melde, åk mot-i thër sérälik acht vp jän, forth mot-i over hjara bidryv ånd renka waka mith alle kraftum, thër Wr.alda in jo léid beth. Thahwila Jes-us lëre vr irtha for, gvingon tha falxe prestera néi-t lând sinra berta sin dâd avbêra, hja séidon thät hja fon sinum frjundum wàron, hja béradon grâte rowa, torennande hjara kláthar to flardum ånd to skèrânnde hjara hola kâl. Inna hóla théra berga gvingon hja hêma, thach thérin hêdon hja hjara skât brocht, thër binna mákadon hja blydon åfter Jes-us, thesa blydon jávon hja antha vnarg thänkanda ljuda, to longa lêrsta séidon hja thät Jes-us en drochten wêre, thät-i thät selva an hjam bilêden hêde, ånd thät alle thër an him ånd an sina lêra láwa wilde, néimels in sin keningkrik kvme skolde, hwær frû is ånd nochta send. Vrmites hja wiston thät Jes-us ajen tha rika to fjelda tägen hêde, så kethon hja allerwêikes, that ârmode hâ ånd ènfold så thju dure wêre vmbe in sin rik to kvme, thät théra thër hyr vp irtha thät maste lêden hêde, néimels tha maste nochta hâva skolde. Thahwila hja wiston thät Jes-us lêrad hêde thät mån sina tochna welda ånd bistjura moste, så lêrdon hja thät mån alle sina tochta déja moste, ånd thät tha fylkvminhé théra mannska thérin bistande thät er évin vnforstoren wrde så thät kalde stén. Vmbe thät folk nw wis to mäkjande thät hja alsa dëdon, alsa béradon hja ârmode overa strêta ånd vmh forth to biwisane thät hja al hjara tochta dâd hêde, nâmón hja nène wiwa. Thach salwêrsa en toghater en misstap hêde, så wårth hja that ring forján, tha wrakka séidon hja most mån helpa and vmbe sin èja.
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-elda 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
sèle to bihaldane most män ful andra cherke jän. Thus todvande bëde hja wiv änd bern svnder hushalden änd wrdon hja rik svnder werka, men that folk warth fül armer änd mär ēländich as a to fär. Thas lëre hwërbi tha prestera nēn òre witskip house as drochtlik réda, frana skin änd vnrjuchta plêga, břêd hiri selva ut fon-t asta to-t westa änd skil ëk vr vsa landa kvma.

Men astha prestera skilun wäna, thät hja allet ljucht fon Frya änd fon Jes-us lëre vtdavath hava, sà skilum thër in alle vvrda människa vpstonds, tham wërhed in stilnise among ekkorum vårath änd to färä tha prestera forborgen hâve. Thissa skilun wësa ut forsta blod, fon presterum blod, fon Slâvonum blod, änd fon Fryas blod. Tham skilun hjara foddikum änd thät ljucht bûta bringa, sà thät allera männalik wërhed méi sjän; hja skilun wë hropa overa déda thëra prestera änd forsta. Tha forsta thër wërhed minna änd rjucht tham skilun fon tha prestera wika, blod skil strâma, men thërut skil-ët folk nye krâfta gar. Findas folk skil sina findingrikhéd to ména nitha wenda, thät Lydas folk sina krâfta änd wi vša wisdom. Tha skilun tha falxa prestera wëi fágath wertha fon irtha. Wr.alda his gäst skil alomme änd allerwêikes érath änd bihrops wertha. Tha ëwa thër Wr.alda bi-t anfang in vs mod lëide, skilun allëna hêrad wertha, thër ne skilun nêne ëra mästers, noch forsta, ner bása navt nêsä, as thërä thër bi ména wille kêren send. Thän skil Frya juwjga änd Irtha skil hira jëva allëna skânka an tha werkande människ. Altham skil anfanga fjuwer thusand jër nêi Atland svnken is änd thusand jër lêter skil thër longer nên prestera ner tvang vp irtha sa.

De la tonômath Hellênja, wâk!
their souls men must give largely to the Church. Acting in this way, they had wives and children without households, and were rich without working; but the people grew poorer and more miserable than they had ever been before. This doctrine, which requires the priests to possess no further knowledge than to speak deceitfully, and to pretend to be pious while acting unjustly, spreads from east to west, and will come to our land also.

But when the priests fancy that they have entirely extinguished the light of Frya and Jessos, then shall all classes of men rise up who have quietly preserved the truth among themselves, and have hidden it from the priests. They shall be of princely blood of priests, Slavonic, and Frya's blood. They will make their light visible, so that all men shall see the truth; they shall cry woe to the acts of the princes and the priests. The princes who love the truth and justice shall separate themselves from the priests; blood shall flow, but from it the people will gather new strength. Finda's folk shall contribute their industry to the common good, Linda's folk their strength, and we our wisdom. Then the false priests shall be swept away from the earth. Wr-alda's spirit shall be invoked everywhere and always; the laws that Wr-alda in the beginning instilled into our consciences shall alone be listened to. There shall be neither princes, nor masters, nor rulers, except those chosen by the general voice. Then Frya shall rejoice, and the earth will only bestow her gifts on those who work. All this shall begin 4000 years after the submersion of Atland, and 1000 years later there shall exist no longer either priest or oppression.

Dela, surnamed Hellenia, watch!
Så låda Frånas åtrostë wille. Alle welle Fryas held.
An tha nöme Wr.aldas, fon Frya, ånd thëre fryhëd grëte
ik jo, ånd bidde jo, sahwersa ik falla machte ër ik en folg-
ster nömath hëde, så bifël ik jo Tüntja thër Burchfám is to
thëre burch Médëasblïk, til hjud dégum is hja tha besta.

Thet heth Gôsa nêi lêten. Alle människa held. Ik
nåv néne éremoder binomad thrvchdam ik néne niste, ånd
et is jo bëter néne Moder to hâvande as êne hwër vp-i jo
navt forlêta ne méi. Arge tid is forbi faren, men thër
kvmt en òthere. Irtha heth hja navt ne bàrad ånd
Wr.alda heth hja navt ne skëren. Hju kvmt ut et åsta
ut-a bosma thëra presterä wëi. Så fêlo lêd skil hju broda,
thât Irtha-t blod algâdvr navt drinka ne kân fon hira vre-
lêjana bernum. Thjustrenesse skil hju in overne gåst
thëra människa spréda, lik tongar-is wolka oviret svñe-
ljucht. Alom ånd allerweikes skil lest ånd drochten
bidryf with fryhëd kâmpa ånd rjucht. Rjucht ånd fryhëd
skilun swika ånd wi mith tham. Men thesse winst skil
hjara vriias wrochta. Fon thrju worda skilun vsa åfter-
kvmande an hjara ljudá ånd slävona tha bithjutnesse léra.
Hja send mëna ljavde, fryhëd ånd rjucht. Thât forma
skilun hja glora, åfternëi with thjustrenesse kâmpa al
out et hel ånd klar in hjawlikes birt ånd holle wârth.
Thän skil tvang fon irtha fâgad wertha, lik tongarwolka
thrvch stornewind, ånd alle drochten bidryv ne skil thër
âjen ñawet navt ne formüga. Gôsa.
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 Teuntja, who is Burgtmaagd in the citadel of Medeasblick; till now she is the best.

This Gosa has left behind her: Hail to all men! I have named no Eeremoeder, because I know none, and because it is better for you to have no mother than to have one you cannot trust. One bad time is passed by, but there is still another coming. Irtha has not given it birth, and Wr-alda has not decreed it. It comes from the East, out of the bosom of the priests. It will breed so much mischief that Irtha will not be able to drink the blood of her slain children. It will spread darkness over the minds of men like storm-clouds over the sunlight. Everywhere craft and deception shall contend with freedom and justice. Freedom and justice shall be overcome, and we with them. But this success will work out its own loss. Our descendants shall teach their people and their slaves the meaning of three words; they are universal love, freedom, and justice. At first they shall shine, then struggle with darkness, until every man's head and heart has become bright and clear. Then shall oppression be driven from the earth, like the thunder-clouds by the storm-wind, and all deceit will cease to have any more power. Gosa.
THET SKRIFT FON KONERÉD.

Min ethla hâvon in aftar thit bok skræven. Thit wil ik boppa ella dva, vmbe thât er in min stât nén burc ovir is, hwéerin tha bêrtness vp skræven wrde lik to sâra. Min nôme is Konerêd, min tät-his nôme was Fréþorik, min mem his nôme Wiljow. Aftar tät his dâd ben ik to sina folgar këren, ånd tha-k fîstich jër talde kâs men mij to vrste grêvetmân. Min tät heth skræven ho tha Linda-wrda ånd tha Ljudgârdne vrdilgen send. Lindahêm is jeta wëi, tha Linda-wrda far en dêl, tha northlikka Ljudgârdne send thrvch thene salta sâ bidelven. That brûwsende bef alikt an tha hringdik thêre burch. Lik tät melth heth, sâ send tha hâvalása människa to gvngen ånd hâvon hûskes bvwad binna tha hringdik thêra burch. Thêrvmbe is thät ronddêl nw Ljvdwrd hêten. Tha stjurar segath Ljvwrđ, men thât is wanspréke. Bi mina jüged was-t ôre lând, thât bûta tha hringdik lëid, al pol ånd brok. Men Fryas folk is diger ånd fitich, hjå wrdon mod ner wirg, thrvchdam hjara dol to tha besta lêide. Thrvch slâta to delvane ånd kâdika to mâkjane fon tha grvnd thér ât-a slâta kêm, alsa hâvon wi wither en gode hêm bûta tha hringdik, thér thju dânte het sôn en hof, thré péla ástwarth, thré péla sûðwarth ånd thré péla westwarth métën. Hjud dëgum send wi to dvande â-pêla to hjânde, vmbe ène hâve to winnande ånd mith èn vmbe-vsa hringdik to biskirmande. Jef et werk rôd sy, sâ skilun wi stjurar utlyka. Bi min jüged stand-ct hyr ljîststre om-to, men hjud send tha hûskes
THE WRITING OF KONERĐĐ.

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 Konerđđ (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 hûsa thér an râja stân.  And lek ånd brek thér mith ermode hir in glupt wéron, send thrvch fiit a-buta dréven. Fon hir ut méi allera mánnalik léra, thât Wr.elda vsa Alfoder, al sina skepsela fot, mits thât hja mod balde ånd mánlik òtherum helpe wille.

NV WIL IK VR FRISO SKRIVA.

Friso thér al wéldich wære thrvch sin ljud, wårth åk to vrate grève këren thrvch Staverena ommelandar. Hi spot mith vsa wisa fon lánd-wër ånd sékämpfe, thérvmbe heth-er en skol stift hwër in tha knâpa sjuchtâ léra nëi Kréka-landar wyse. Thân ik láv thât i thât dën heth vmb thât jongk-folk an sin snôr to bindane. Ik hâv min brother thér åk hin skikt, tha-s nv thjan jër lêden. Hwand tocht ik nv wi nëne Moder lônger navt nåve, vmbè tha énen äjen tha úre to bi skirmande, âch ik dubbel to wâkane thât hi vs nën máster ne wårth.

Gosa neth vs nëne folgestere nômeth, thér vr nil ik nën ordèl ne fella, men thér send jeta alda årg thenkanđe mån-niska, thér mène thât hju-t thér-vr mith Friso énis wrden is. Thâ Gosa fallen was, thâ wîldon tha ljud fon alle wrda ène òthere Moder kjasá. Men Friso thér to dvande wære vmb-en rik to fara him selva to mákjane, Friso ne gérde nën rêd ner bodo fon Texland. As tha bodon théra Landsåtum to him kémon, spreki ånde kèth. Gosa sëid-er was fërsjande wëst ånd wiser as alle grève ëtsènmne ånd thach nëde hju nën ljucht nér klårhëd in thjuze sèke ne fynden, thérvmbe nède hju nene mod hau vmb ène folgestere to kjasane, ånd vmb ène folgestere to kjasane thër tvyvelik wëre, thér heth hju bald in sjan, thérvmbe heth hju in hjara útroste wille skréven, thât is jow bêtre nène Moder to hâvande as ène hwër vpp-i jo selva navt forlèta ne méi. Friso hêde fiil sjan, bi orloch was er vphrocht, ånd fon
Leaks and deficiencies produced by poverty have been remedied by industry. From this men may learn that Wr-elda, 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 he had just learned and gathered as much of the tricks and
tha hrenkum ånd leustum thera Golum ånd forstum beðer krek sa fül lered ånd geth, as-er nédich beðe vmbe tha óra grêva to wéiande hwêr hi hjam wilde. Sjan hir ho-r thèrmith to gvngen ia.

Friso hêde hir-ne òther wif nimth, thju toghater fon Wil-frêthe, bi sin lêve was-er vrste Grêva to Staveren west. Thêr bi hêder twên swna wnnen ånd twa toghatera. Thrvch sin bilêid is Kornêlja sin jongste toghaterai mith min brother mant. Kornêlja is wan Fryas and mot Korn-hêlja skréven wrde. Wêmod sin aldeste heth er an Kavch bonden. Kavch thêr âk bi him to skole gvng is thi svnv fon Wichhirte thene Gêrtmanna kâning. Men Kavch is âk wan Fryas ånd mot Kâp wêsa. Men kvade tâle hâvon hja mar mithbrocht as gode sêda.

Nw mot ik mith mine skêdnese a-befta kêra.

Aftrê grête flod hwêr vr min tât skréven heth, wêron fêlo Juttar ånd Lêtne mith ebbe uta Balda jefta kvade sé* fored. Bi Kât his gat drêvon hja in hjara kâna mith yse vppa tha Dênemarke fast ånd thêr vp send hja sitten biîwen. Thêr nêron narne nên mânniska an-t ajocht. Thêrvmbe hâvon hja thât lân int, nêi hjara nôme hâvon hja thât land Juttarlend hêten. Afternéi kêmon wel fêlo Denemarker to bek fon tha hâga landum, men thissa setton hjara selva sûdlicher del. And as tha stjurar to bek kêmon thêr navt vrgvngen navt nêron, gvng thi èna mith tha òthera nei tha sê jefta élandum.† Thrvch thisse skikking mochten tha Juttar thât land halda, hwêr-vppa Wr.alda ra wêjad hêde. Tha Sêlandar stjurar tham hjara selva mith blête fisk navt helpa ner nêra nilde, ånd thêr en ãrge grins hêde an tha Gola, tham gvngon dåna tha Phoniasjar skêpa birêwa. An tha südwestær herne fon Skênland, thêr leid Lindasburcht tonômath Lindasnôse, thrvch vsa Apol stift, alsa in thit bok ‡ biskrêwen stât. Alle kâdhêmar ånd

* Balda jefta kvade sê, de Baltische see. Juttarlend, Jutland.
† Zeeland, de Deensche Ëilanden.
‡ Zie Bd. 124.
cunning ways of the Gauls and the princes as he required, to lead the other counts wherever he wished. See here how he went to work about that.

Friso had taken here another wife, a daughter of Wilfrêthe, who in his lifetime had been chief count of Staveren. By her he had two sons and two daughters. By his wish Kornelia, his youngest daughter, was married to my brother. Kornelia is not good Frisian; her name ought to be written Korn-helia. Weemoed, his eldest daughter, he married to Kauch. Kauch, who went to school to him, is the son of Wichhirte, the king of the Geertmen. But Kauch is likewise not good Frisian, and ought to be Kaap (Koop). So they have learned more bad language than good manners.

Now I must return to my story.

After the great flood of which my father wrote an account, there came many Jutlanders and Letlanders out of the Baltic, or bad sea. They were driven down the Kattegat in their boats by the ice as far as the coast of Denmark, and there they remained. There was not a creature to be seen; so they took possession of the land, and named it after themselves, Jutland. Afterwards many of the 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 Phoenician ships. In the south-west point of Scandinavia there lies Lindasburgt, called Lindasnôse, built by one Apol, as is written in the book. All the people

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* Bulda jefta kvađe of is the Baltic. Jütland la Jütland.
† Zeeland is the Danish Islands.
‡ See page 134.
ommelandar dåna wéron eft Fryas biléven, men thrvch tha lust thère wréke ájen tha Golum ãnd ájen tha Káltana fól-
gar gwngon hja mitha Sélandar sáma dvan, men that sáma 
dva neth nen stek navt ne halden. Hwand tha Sélandar 
hède felo mislika plégas ãnd wenhède ovir nommen fon 
tha vvia Mágarum, Fryas folk to-n spot. Forth gwng ek to 
ðara him selva ráwa, thach jef et to pase kêm thàn standon 
hja mánlik ðotherum trvlik by. Thach to tha lesta bijon-
don tha Sélandar brek to kréjande an goda sképa. Hjara 
skipmákkar weron omkvmen ãnd hjara walda wéron mith 
grvnd ãnd al fon-t land of faged. Nw kémon thér vnwar-
lingen thrý sképa by tha ringdik fon was burch mèra. 
Thrvch tha inbêka vara landum wéron hjà vrdvaled ãnd 
tha Flynvda misfaren. Thi kápmon thér mith gwngen 
was, wilde fon vs nya sképa hà, thérto hèdon hjà mith-
brocht allerlëja kestlika wérà, thér hjà ràwed hèdon fon 
tha Káltanarlandum ãnd fon tha Phoniasar aképum. 
Nëidam wy selva nène sképa navt n-ède, jèf ik hjam 
flingka horna ãnd sjuwwer wèpende rinbodon mith neí Friso. 
Hwand to Ståveren ãnd allingen thât Aldergà thér wrdon 
tha besta wèrsképa maked fon herde èken wod thér nimm-
merthe nèn rot an ne kvmth. Thahwila tha sèkampar 
by my byde, wéron svme Juttar nèi Texland fàren ãnd dåna 
wéron hjà nèi Friso wësen. Tha Sélandar hèdon felo fon 
hjara storeste knápum ràwed, thi moston vppa hjara benka 
roja, ãnd fon hjara storeste togthera vmb thér by bern to 
téjande. Tha stora Juttar ne mochton et navt to wèrane, 
thrvchdam hjà nène gode wèpne navt nède. Thà hjà 
hjara lèth telad hède ãnd thèvr felo wordon wixlad 
wéron, frèje Friso to tha lesta jef hjà nène gode have 
in hjara gà navt n-ède. O-jes, anderon hjà, ène besta 
ën, ène thrvch Wr.alda sképen. Hju is net krek lik jow 
bjarkràk thér, hira hals is eng, thà in hira bål kànn-
nath wel thvsanda gràte kàua lidsa, men wi nàvath 
*as burch ner burchwèpne, vmbè tha ràwsképa thér 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-alda. It is like a bottle, the neck narrow, but in the belly a thousand large boats may lie; but we have no citadel and no defences to keep out

* Phoeniabar are Punica or Carthaginiana.
to haldane. Thän mosten jow gynst mäkja sêide Friso.
God rêden anderon tha Juttar, men wi n-âvath nêne am-
bachtisljud ner bywark, wi alle sendiskar ænd juttar.
Tha ora send vrdrvniken jefta néi tha hâga landum ñjucht.
Midlar hwila hja thus kâlta, kêmon mina bodon mitha
Sêlândar hêra et sina hove. Hir most nw letta ho Friso
alle to bidobbe wiste to nocht fon bêde partja ænd to bâte
fon sin âjn dol. Tha Sêlândar sêider to, hja skoldon jêr-
likes fimtech skêpa hâve, néi fåsta métum ænd néi fåsta
jeldum, to hrêd mith ysere kêdne ænd krânbogum ænd
mith fylle ñjucht alsa far werskêpa hof ænd nêdlik sy, men
tha Juttar skoldon hja thän mith frêthe lêts, ænd all-et
folk thât to Fryasbern hêred. Já hi wilde mar dva, hi
wilde al vaa sêkâmpar utnêda thât hja skolde mith ñjucht
aænd râwa. Tha tha Sêlândar wêi brit wêron, tha lêt-er
fjuwertich alda skêpa to laja mith burchwêpne, wod, hir-
baken stên, timberljud, mirtselêra ænd smêda vmbe thêr
mith burga to bywande. Witto, that is witte sin svn, sand
hi mith vmbe to to sjanande. Hwat thêr al fâr fallen is,
n-is my navt ni meld, men sa fûl is my bår wrden, an
byde sida thère haves mvde is êne withburch bywed, thêr
in is folk lêid that Friso uta Saxanamarka tâch. Witto
heth Sjuchthirte bifrêjad ænd to sin wiv nomen. Wilhem
alsà hête hira tat, hi was vreste Aldermân thèra Juttar,
that is vreste Grêvetman jefta Grêve. Wilhem is kirt after
sturven ænd Witto is in sin stêd koren.

HO FRISO FORTHÉR DÊDR.

Fon sin êrosta wif hêder twên sviaringa bihalda, thér sêr
klok wêron. Hetto, that is hête, thene jongste skikt er aa
the pirate ships. Then you should make them, said Friso. That is very good advice, said the Jutlanders; but we have no workmen and no building materials; we are all fishermen and trawlers. The others are drowned or fled to the higher lands. While they were talking in this way, my messengers arrived at the court with the 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 Sichthrte and married her. Wilhem, her father, was chief Alderman of the Jutmen—that is, chief Grevetman or Count. Wilhem died shortly afterwards, and Witto was chosen in his place.

**WHAT FRISO DID FURTHER.**

Of his first wife he still had two brothers-in-law, who were very daring. Hetto—that is, heat—the youngest, he sent as messenger to Kattaburgt, which
senda boda néi Kattaburch thåt djap inna Saxanamarka léid. Hi hëde fon Friso mith kréjen sjugon horsa buta sin ajn, to léden mith kestlika sëkum, thrvch thå sëkämp-par råwed. Bi jahwedër hors wëron twën jonga sëkämpar ând twën jonga hrutar mith rika klådarum klåth ând jeld in hiara bûdar. Èvin as er Hëtto néi Kattaburch skikte, skikter Bruno, thåt is brûne, thene òthera svjaring néi Mannagårda wrda, Mannagårda wrda is fär in thit bok.* Mannagårda forda skrëven, men thåt is misdën. Alle rikdoma thër hja mith hede wrdon néi omstand weï skåukt an thå forsta and forstene ând an thå utforkërne mangërtne. Këmon thå sine knapa vppa thêre mëid vmbë thër mith et jongkfolk to dônsjane, sa léton hja kvra mith krûdkok kvma ând bår gum jefta tonnum fon thå besta bjar. After thissa bodon lët-er immer jongkfolk over thå Saxanarmarka fâra, thër alle jeld inna budar hëde ând alle mëida jefta skånkadja mith brochton, ând vppa thêre mëid têradon hja alon vnkvmmerlik weï. Jef-t ny bërde thät thå Saxana knâpa thër nydich néi utsågon, thàn lakton hja godlik ând sëidon, aste thvrath thene ména fyand to bi-kâmpane, sa kånst thin brëid jet fûl riker mëida jân ând jet forstelik têra. Al bëda sviaringa fon Friso send bos-tigjad mith toghaterum théra romrikata forstum, ând áfkerñe këmon tha Saxana knâpa ând mangërtne by elle keddum néi thät Flymar del.

Thå burchfâmna ând thå alda fâmna thër jeta fon hjar ére grâthëd wiste, nygadon navt vr néi Frisos bedriv, thër-vmbë ne këthon hja nën god fon him. Men Friso snôder as hja lët-ra snâka. Men thå jonga fâmna spûnd-er mith goldne fingrum an sina sëk. Hja sëidon alomme wy návath longer nën Moder már, men thät kvmth dâna thät wit jëroch send. Jvd past vs ne kânìng, til thju wi vsa landa wither winna, thër thå Modera vrlëren hâve thrvch hjara

* Zie bl. 11.
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 tunns 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.
vadigerhéd. Forth kethon laj, alrek Fryasbera is frydom jéven, sin stem héra to léthane bi fara thér bialoten wárth bi t kjasa énre forste, men ast alsa wyd kvma machte thát i jo wither ne káning kjasa, så wil ik òk min méne segae. Néi al hwat ik skoja méi, så is Friso thér to thrvch Wr.alda kérer, hwand hi heth im wonderlik hir hinne wéiad. Friso wét tha breuks théra Golum, hwam his tåle bi sprékt, hi kán thús ájen hjara lestum wáka. Thán is thér jeta awet to skojaande, hok Gréva skolde mân to káning kjasa svnder that tha òra thér uidich vr wéron. Aldulkera tårum wárth thrvch tha jonga fámnu kethen, men tha alde fámma afskën fè an tal, tapadon hjara rédne ut en óthera bårg. Hja kethon allerwéikes ånd to alla mannalik: Friso kethon laj dvath så tha spinna dvan, thes nachtis spóuth-i netta néi alle sidum ånd thes déis vrskalkth-i thér sina vnsfértotdlikla frjunda in. Friso sèith that-er néne prestera ner poppa första lyde ne méi, men ik seg, hi ne méi miniman lyda as him selva. Thér-vmbe nil hi navt ne dása thát thju burch Stavia wither vp hëjath wárth. Thérvmbe wil hi néne Moder wèr há. Jud is Friso jow réd jèvar, men morne wil hi jow káning wertha, til thju hi over jo alle rjuchtta méi. Inna boem thes folk-is antstndon nu twa partyja. Tha alda ånd árma wíldon wither éne Moder hä, men thát jongkfolk, thát fvl stréd-lust wère wilde ne tát jeftha káning hä. Tha érosta héton hjara selva moder his svna ånd tha óthera héton hjara selva tát his svna, men tha Moder his svna ne wrde wrde navt ni meld, hwand thtvchodam thér féló sképa mâked wrde, was thér ovirflod to sår skipmákar, sméda, sylmákar, rép mákar ånd to sår alle óra ambachtisjud. Thér to boppa brochten tha sékampar allerléja syrhédas wíth. Thér fon hédon tha wiva nocht, tha fámna nocht, thá mangértue nocht, ånd thérof hédon al hjara mëgum nocht, ånd al hjara frjundum ånd òthum.
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, Wra-lda 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 hushalden hede sturf-er. Thrvch sin bijelda hede-r følo ståta wither to manlik ötherum brocht, thach jef wi thër thrvch bêter wrde thvr ik navi bijechta. Fon alle Grêva thër bifarâ him wë- rou n-as thër nimman så bifâmed lik Friso wëst. Tha så as-k ér stêide, tha junge fâmna kethon sina love, thahwila tha alda fâmna ella dédon vmb-im to achtjane ând hâlik to makhane bi alle månnska. Nw ne machton tha alda fâmna him thër mitha wel navi ne stôra in sina bijeldinga, men hja hâvon mith hjara bêra thach alsa fül utrjucht thät-er sturven is svnder thät er kâning wêre.

NW WIL IK SKRIVA VER ADEL SIN SVNV.

Friso thër vsa akidnese lêred hede ut-et bok théra Adel-linga, hede ella dên vmbe hjara frjuudskip to winnande. Sin éroste svnv thër hi hir won by Swêthirte sin wif, heth-er bi stonda Adel hêten. And afskên hi kampade mith alle sin weld, vmbe nêne burga to forstålane ner wither vp to buwande, thach sand hi Adel nêi thère burch et Texland til thju hi diger bi diger kvd wertha machta, mith ella hwat to vsa éva, tâle ând sedum hêreth. Tha Adel twintich jër tâlde lêt Friso him to sin âju skol kvma, ând as er thër utlêred was, lêt-er him thrvch ovir alle ståta fâra. Adel was-ne minlika skalk, bi sin fâra heth-er følo âtha wnnen. Dâna is-t kvmen thât et folk him Atha-rík hêten heth, swet hwat him âfterneï sa wel to pase kêm, hwand as sin tât fallen was, bilév-er in sin stêd svnder thât er vr-et kjasa ên er öthera Grêva sprêka kêm.

Thahwila Adel to Texland inna lère wêre, was thër tefta en élle ljâwe fåm in vpper burch. Hju kêm fon ut tha Sa- xanamarkum wëi, fon ut-êre stâtha thër is kethen Svobaland thër thrvch wärth hju to Texland Svöbeneñ t hêten, afskên
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 fes 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.  
† Hacconia, page 6.  
Suobine.
bjara nóma Ifkja wera. Adel hêde hja ljaf krêjen ðand hju hêde Adel ljaf, men sin tät bêd-im hi skolde jet wahtja. Adel was hêrich, men alsa ring sin tät fallen was ðand hi sêten, saud hi bistonda bodon nei Berth-holda hira tät hin, as-er sine toghter to wif hâva machte. Bertholda wêr-ne forste fon vnforbasterse sêd, hi hêde Ifkja néi Texland inna lêre svnden inner hâpe that hja énis to burchfâm kêre wrde skolde in sine ájn land. Thach hi hêde hjara bêder gêrte kânnna lêred, thêrvmbé gevng-ër to ðand jef hjam sina sêjen. Ifkja wêr-ne kante Fryaz. Far sa fêre ik hja hâv kânnna lêred, heth hju alôn wrocht ðand wrot til thju Fryasbern wither kvma machte vndera selva ëwa ðand vnnder éñen bôn. Vmbe tha människa vppa hira syd to krêjande, was hju mith hira frjudef fon of hira tät thrvch alle Saxanamarka faren and forth néi Gêrtmunnja. Gêrtmannja alsa hêdon tha Gêrtmannja hjara stât hêten, thêr hja thrvch Gosa hira bijellinga krêjen hêde. Dâna gevngen hja nei tha Déinemarka. Fon tha Déinemarka gevngon hja skip nei Texland. Fon Texland gevngon hja néi Westflyland en sa allingen tha sé néi Walhallagâra hin. Fon Walhallagâra brûdon hja allingen thêra süder Hrênum al ont hja mith grâta frêse boppa thêre Rêne bi tha Marsâta kémon* hwêrfon vsa Apollânja skrêven heth. Tho hja thêr en stût wêst hêde, gevngon hja wipher néi tha delta.† As hja uw en tid lôn néi tha delta offaren wêron al ont hja inna strêk fon thêre alda burch Aken‡ kémon, sind thêr vnvurlinga sjuwer skalka mortb and naked uteklât. Hja wêron en lith âfter an kvmen. Min brother thêr vral by was hêde hja often vrbêden, thach hja nêde navt ne hêred. Tha bônar thêr thât dêu hêde wêron Twisklândar thêr juddêga drist wêi ovira Hrêna kvma to morda and to råwande. Tha Twislândar thât sind baunane ðud wêi britn Fryas-

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* Zie bl. 150. † Delte nog in N. Holland in gebruik, laagje. ‡ 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 Walhallagara; thence they followed the Zuiderryn (the Waal), till, with great apprehension, they arrived beyond the Rhine at the Marsaten of whom our Apollonia has written. When they had stayed there a little time, they returned to the lowlands. When they had been some time descending towards the lowlands, and had reached about the old citadel of Aken, four of their servants were suddenly murdered and stripped. They had loitered a little behind. My brother, who was always on the alert, had forbidden them to do so, but they did not listen to him. The murderers that had committed this crime were Twisklanders, who had at that time audaciously crossed the Rhine to murder and to steal. The Twisklanders are banished and fugitive children of Frya,

* See page 150.
† Delta, still in use in North Holland for swampy land.
bern, men hjara wiva håvath hja fon tha Tartarum råwet. Tha Tartara is en brån Findas folk, althus hétan thrvch-dam hja alle folka to strida uttarta. Hja send al hrutar ånd råwar. Thér fon send tha Twisklândar als blod thorstich wrden. Tha Twisklândar tham thju årgnice dén hêde, hétton hjara selva Frya jestha Franka. Ther wéron stêide min brother râda bruna ånd wita mong. Thère thér râd jestha brun wéron biton hjara hêre mith sjalkwêter* wit. Nêidam hjara onthlita thér brun by wêr, als wrdon hjara thysto lêdliker thér thrvch. Èvin as Apollânja bisko-jadon hja âsterneî Lydasburch ånd et Aldergâ. Dána tågon hju in over Stâverens wrde by hjara ljuda rond. Alsas minlik hédon hjara hjara selva anstâled that tha mân-niska ra allerwêikes halda wilde. Thrê mônatha forthor sand Adel bodon néi alle âthum thér hi biwnnen hêde ånd lêt tham bidda, hjia skoldon inna Minna mônath lichta ljuda to him senda.†

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* Diod Sic. V. 22.
† Hier heeft de afschrijver Iliddo eere Linda een blad te veel omgeslagen, daardoor twee bladzijden 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 months later, Adel sent messengers to all the friends that he had made, requesting them to send to him their “wise men” in the month of May.†

* Diodorus Siculus, V. 23.
† Here the copyist, Hidde oera Linda, has turned over a leaf too much, and has thus omitted two pages.
sin wif séid er þær fám wést hêde to Texlánd, hêde dâna en ovirskrift krêjen. To Texland warthat jeta félo skrîfta fnvnden, þær naut in-t bok þêra Adelinga vrskrêven send. Fon thiessa skriftum hêde Gosa ën bi hira utroste wille leíd, þêr thrvch tha aldeste fâm Albêthe avbêr mákt wertha most, alsa ringen Friso fallen was.

Hyr is that Skrîft mith Gosas Rêd.

Tha Wra.lda bern jéf an tha modera fon þât manniskelik slachte, ðá lêid er ëne tâle in aller tonga ënd vp aller lippa. Thjus méide hêde Wra.lda an tha manniska jéven, til thju hja mànlik ðêrthma machte kânber mákja, hwat mân formyde mot ënd hwat mân bijagja mot vmbe sélighêd to findane ënd sélighêd to haldane in al ëvghêd. Wra.lda is wis ënd god ënd al farsjande. Nëidam er nw wist, þât luk ënd sélighêd fon irtha flya mot, jef boshêd dûged bidroga mëi, alsa heth er an thju tâl ëne rjuchtferdige ðjendomlikhêd fást bonden. Thjus ðjendomlikhêd is þêr an légen, þât mân þêr mith nën léjen sége, ner bidroglika words sprêka ne mëi svnder stem lëth noch svnder skâmràd, thrvch hvam mân tha bosa fon birte bistonds vrbâna mëi. Nëidam vsa tâle thns to luk ënd to sélighêd wêjath, ënd thus mith wâkt ãjen tha bosa nygonga, þêrvmbe is hju mith alle rjucht godis tâle hêten, ënd alle tha jëna hvam hja an ëre halda hâvath þêr gôme fon. Tha hwat is bêrth. Alsa ring þêr mong vsa halfsusterum ënd halfbrotherum bidrogar vpkémon, tham hjara selva fori godis skalkum utjasjon, also ring is þât owers wrden. Tha bidroglika pre-stera ënd tha wrangwreja forsta þêr immer sêmin héladon, wildon nêî wilkêr léva ënd buta god-is 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 ánd hâvon òthera tála for-svnnen, til thju hja hêmlik machte sprêka in ðjenwärtha fon alrek ðtherum, vr alle bosa thinga ánd vr alle vnwèrth-lika thinga svnder thât stemlèth hjam vrrèda mocht nach skâmrad hjara gelât vrderva. Men hwat is thèrut bern. Èvìn blyd as-t sèd thèra goda krûdum fon vnder ne grvnd ut vntkèmth, thât avbèr sèjed is thrvch goda ljuda by helle déi, èven blyd brenth tyd thá skâdlika krûda an-t ljucht, thèr sèjed send thrvch bosa ljuda in-t forborgne ánd by thjustreness.

Tha loddériga mangertne ánd thá vnumânilika knápa thèr mitha vvla presterum ánd forstum horadon vntlykadon thá nya tála an hjara bola, thèrwise send hja forth kjvmen ñmòng thá folkrum, til thju hja god-is tále glåd vjetten hâve. Wîlst nw wèta hwat thèr of wrden is? Nv stem-lèth ner gelât hjara bosa tochte navt longer mar vrrèdon, nv is dùged fon ut hjara midden wëken, wisdom is folgth ánd frydom is mith gvngen, èndracht is sok râkt ánd twis-palt heth sin stêd innommen, ljafde is fjucht ánd hordom sith mith nyd an têfel, ánd thèr ër rjuchtsfèrdichhèd welde, welth nv thât swèrd. Alle send slâvona wrden, thá ljuda fon hjara hèra, fon nyd, bosa lusta ánd bigyrlikhèd. Hède hja nvmár ène tále forsvnnen, müglîk was-t thàn jet en lith god gvngen. Men hja hâvon alsa fèlo tála utfonden as thèr stâta send. Òhèr thrvch mèi thât ène folk thât öre folk ëvìn mîn forstâns as thju kv thene hvnd ánd thi wolf thât skèp. Thît mûgath thá stjurar bitjuga. Thach dàna is-t nw wèi kjvmen, thât alle slâvona folkar mânlik òthara lik òra människa biskoja ánd thât hja to strasse hjara vndigerhèd ánd fon hjara vrmètenhèd, mânlik òthera alsa long biorloge ánd bikampa moton til thju alle vrdilgad send.
so far as to invent other languages, so that they might speak secretly in anybody's presence of their wicked and unworthy affairs without betraying themselves by stammering, and without showing a blush upon their countenances. But what has that produced? Just as the seed of good herbs which has been sown by good men in the open day springs up from the ground, so time brings to light the evil seed which has been sown by wicked men in secret and in darkness.

The wanton girls and effeminate youths who consort ed 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.
HYR Í NY MIN RÅD.

Bist thv alsa gyrich that thu irtha alléna erva wilste, alsa achst thv nimmer mâre nön öre tâle ovir thina wéra ni kvma to létane as god-is tâle, ënd thån achst thv to njodane, til thju thin ájn tâle fry fon uthémeda klinka bilyweth. Wilst thv thát er syme fon Lydas bern ënd fon Findas bern resta, så dvath stv évin alsa. Thju tâle théra Ast Skênlandar is thrvch tha wla Mágjara vrbrûd; thju tâle théra Kaltana folgar is thrvch tha smúgrige Gole vrderven. Ny send wi alsa mild wést vmbe thæ witherkvmande Helléna folgar wither in vs midden to némande, men ik skrom ënd ben sërelík ange, thát hja vs mild-sa vrjelda skilun mith vrbrûding varra réne tâle.

Fúl hâvon wi witherfâren, men fon alle burgum, thér thrvch arge tyd vrhomlath send ënd vrdiligad, heth Irtha Fryasburch vnforleth bihalden; ak méi ik thér by melda thát Fryas jestba god-is tâle hir évin vnforleth bihalden is.

Hyr to Texland most màn thuus skola stïfts, fon alle ståtem thér et mitha alda sëdum halda, most-et jongk folk hyr hinne senden wrde, ëfterdam mochton théra utlêred wére tha óra helps thër to honk vrbëide. Willath tha óra folkar yse wéron fon thi sella ënd thërvr mith thi sprêka ënd thiinga, så moton hja to god-istâle wither kêra. Lërath hja god-istâle så skilün tha worda fry-så ënd rjucht-hâ to hjara inkvma, in hjara bréin skilet thån bijina to glimmande ënd to glorande til thju ella to-ne logha worth. Thissa logha skil alle balda forsta vrtéra ënd alle skinfråna ënd smúgriga prestera.

Tha hëinde ënd fêrhëmmande sendabodon hédon nocht fon vr thát skrift, thach thér ne kémon néne skola. Tha stïfts Ædel selva skola, ëfter him dëdon tha óra forsta lik hy. Jêrlikis gyngon Ædel ënd Ifkja tha skola skoja. Fandon hja thån ëmong tha inhémær ënd uthémær seliga thér ekkorum
HERE IS MY COUNSEL.

If you wish that you alone should inherit the earth, you must never allow any language but God’s language to pass your lips, and take care that your own language remains free from outlandish sounds. If you wish that some of Lyda’s children and some of Finda’s children remain, you must do the same. The language of the East Schoonlanders has been perverted by the vile Magyars, and the language of the followers of Kaltana has been spoiled by the dirty Gauls. Now, we have been weak enough to admit among us the returned followers of Hellenia, but I anxiously fear that they will reward our weakness by debasing our pure language.

Many things have happened to us, but among all the citadels that have been disturbed and destroyed in the bad time, Irtha has preserved Fryasburgt uninjured; and I may remark that Frya’s or God’s language has always remained here untainted.

Here in Texland, therefore, schools should be established; and from all the states that have kept to the old customs the young people should be sent here, and afterwards those whose education is complete can help those who remain at home. If foreigners come to buy ironwares from you, and want to talk and bargain, they must come back to God’s language. If they learn God’s language, then the words, “to be free” and “to have justice,” will come to them, and glimmer and glitter in their brains to a perfect light, and that flame will destroy all bad princes and hypocritical dirty priests.

The native and foreign messengers were pleased with that writing, but no schools came from it. Then Adel established schools himself. Every year Adel and Ifxia 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
ne thurvath se far hjara sek nit öpentlik ut ni kvma. In
thet lond sind ölle preestra tjok and rik. In hjara chärka
werhat öllerlėja drochtenlika byldon fviden, thér vnder
sind fêlo golden mank. Biwesta Pangab thér sind tha
Yra jefta wranga, tha Gedrostne jefta britne, and tha
Orjetten jefta vrjetne. Ol thisa nóma sind-ar thrvch tha
nydige preestra jèven, thrvchdam hjon ar fjuchte, vmb
séda and gelâv, bi hjara kvmsa hêdon vsa ëthla hjara
selva âk an tha âstlika ower fon Pangab del set, men vmb
théra preestra wille sind se âk nei thér wester ower fären.
Thërthrvch hâvon wi tha Yra ãnd tha òthera kenna lèrth.
Tha Yra ne sind nêne yra már goda minska thér nêna
byldon to lêta nach ënbidda, âk willath se nêna chärka
nach prestar doga, ând ëvïn als wi-t frâna ljucht fon Fêsta
vpholda, ëvïn så holdon se òllerwechs fjur in hjara hûsa
vp. Kvmth mòn efter êl westlik, ëlsâ kvmth mòn by tha
Gedrostne. Fon tha Gedrostne. Thisa sind mith òra
folkrum basteder ând sprêkath ölle afsånderlika tâla.
Thisa minska sind wêrentlik yra bonar, thér ammer mith
hjara horfa vp overa sjelda dwâla, thér ammer jâgja ãnd
râwa ãnd thér hjara selva als salt-åtha forhêra an tha
omhêemânnde forsta, thér wille hwam se alles nither hûwa
hwat se birëka mûge.

Thet lond twisk Pangab ãnd ther Gongga is like
flet as Fryaslônd an tha sê, afwixlath mith fjeldum ãnd
waldum, fruchtbår an alle délum, már thet mach nit
vrletta that thér bi hwila thûsanda by thûsanda thrvch
honger biswike. Thisa hongernêde mach thèrvmbo nit
an Wraîlda nach an Irtha wyten nit wertha, már allêna
an tha forsta and preestra. Tha Hindos sind ivin blode
and forfêred from hjara forstum, als tha hindne from
tha wolve sind. Thèrvmbo hâvon tha Yra ãnd òra ra
Hindos hêten, thêt hindne bitjoth. Mår fon hjara blodhêd
warth afgrislika misbruk mákth. Kvmat thér fêrhêemanda.
kâpljud vmb këren to kâpjande, alsa warth alles to jeldum
do not dare to declare openly their creed. In this country all the priests are fat and rich. In their churches there are all kinds of monstrous images, many of them of gold. To the west of the Punjab are the Yren (Iraniers), or morose (Drangianen), the Gedrosten (Gedrosiers), or runaways, and the Urgetten, or forgotten. These names are given by the priests out of spite, because they fled from their customs and religion. On their arrival our forefathers likewise established themselves to the east of the Punjab, but on account of the priests they likewise went to the west. In that way we learned to know the Yren and other people. The Yren are not savages, but good people, who neither pray to nor tolerate images; neither will they suffer priests or churches; but as we adhere to the light of Fasta, so they everywhere maintain fire in their houses. Coming still further westward, we arrive at the Gedrosten. Regarding the Gedrosten: They have been mixed with other people, and speak a variety of languages. These people are really savage murderers, who always wander about the country on horseback hunting and robbing, and hire themselves as soldiers to the surrounding princes, at whose command they destroy whatever they can reach.

The country between the Punjab and the Ganges is as flat as Friesland near the sea, and consists of forests and fields, fertile in every part, but this does not prevent the people from dying by thousands of hunger. The famines, however, must not be attributed to Wr-alda or Irtha, but to the princes and priests. The Hindoos are timid and submissive before their princes, like hinds before wolves. Therefore the Yren and others have called them Hindoos, which means hinds. But their timidity is frightfully abused. If strangers come to purchase corn, everything is turv
mákth. Thrvch tha prestera ni warth et nit wérth, hwand
thisa noch snoder ánd jyriger als alle forsta to samene,
wtath él god, thet al-et jeld endlik in hjara búdar kvmth.
Buta ánd bihalva thet tha ljudá thér fúl fon hjara forsta
lyda, moton hjá ák noch fúl fon thet fenynige ánd wilde
kwik lyda. Thér send store elefante thér by éle kessed
hlápa, thér bihwyla éle fjelda kérén vrtrappe ánd éle
thorpa. Thér sind bonte ánd swarte katta, tigrum hétan,
thér sá grát als gráte kalvar sind, thér minsk ánd djar
vralynne. Búta féló óra wriggum sind thér snáka fon af
tha gráte éner wyrme ál to tha gráte éner bám. Tha grá-
teste kennath en éle kv vralynna, már tha lythste sind
noch frésliker als tham. Se holdon hjara selva twiak
blom ánd fruchta skul vmb tha minska to bigána tham
thér of plokja wille. Is món thér fon byten, sá mot món
stårva, hwand ájen hjara fenyn heth Irtha néna krúda
jéven, ólsánáka tha minska hjara selva hávon skildich
mákot an afgodie. Forth sind thér òlllerléja slacht fon
háchdiska nyndiska ánd adiska, él thisa diska sind yvin
als tha snáka fon of ne wyrme til-ne bámstame grát, nêi
that hjá grát jof fréslik sind, sind hjara nóma, thér ik alle
nit noma ni ken, tha aldergrátesta adiska sind algätter
hétan, thrvchdam se yvin grúsich bitte an thet rotte kwik,
that mith-a stráma fon boppa néi tha delta dryweth as an
thet lêvande kwik, that se bigána müge. An tha west-
syde fon Pangab, wána wi wech kvmé ánd hwer ik bern
ben, thér blojath ánd waxath tha selva frúghta ánd
nochta as an tha ástsyde. To fára wrdon er ák tha
selva wrigga fonden, már vsa étbla havon alle kryl-
walda vrðarnath ánd alsánáka áfter et wilde kwik
jáged, that ther fê már resta. Kvmth man él westlik
fon Pangab, then finth man neffens sette etta ák
into money, and this is not prevented by the priests, be-
cause they, being more crafty and rapacious than all the
princes put together, know very well that all the money
will come into their pockets. Besides what the people
suffer from their princes, they suffer a great deal from
poisonous and wild beasts. There are great elephants that
sometimes go about in whole flocks and trample down corn-
fields and whole villages. There are great black and white
cats which are called tigers. They are as large as calves,
and they devour both men and beasts. Besides other
creeping animals there are snakes from the size of a worm
to the size of a tree. The largest can swallow a cow, but
the smallest are the most deadly. They conceal them-
selves 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, tor-
toises, and crocodiles. All these reptiles, like the snakes,
vary from the size of a worm to the trunk of a tree. Ac-
cording to their size and fierceness, they have names which I
cannot recollect, but the largest are called alligators, be-
cause 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 ani-
mals, 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 ljusflka stréka, hwérän thet Ág forbonden bilywet.
Vnder tha fruchta fon min land sind følo slachta mank,
thér ik hyr nit svnden håv. Vnder allerejá káren is er
ák golden mank, ák goldgèle aple, hwérfon welke sá swét
as htníning sind, ãnd welka sa wrang as ãk. By vs werthat
nochta fondon lik bern-håveda sá grät, thér sit tsys ãnd
melok in, werthat se ald sá mákt man ther ðija fon, fon
tha bastum mákt mán tâw ãnd fon tha kernen mákt mán
chelka ãnd òr gerad. Hyr inna walda håv ik krupt ãnd
stákbejá sjan. By vs sind bëibáma als jow lindabáma,
hwérson tha bëja fül swéter ãnd thérwara gräter as sták-
bejá sind. Hwersa tha déga vppa sín olderlóngste sind
ãnd thju svnne fon top skinth, then skinth se linjucht
vppa jow hole del. Is mán then mith sin skip él fôr
súdlik faren, ãnd mán thes meddëis mith sin gelát nêi-t
ástên kôred, sá skinth svnne ájen thine winstere syde lik
se òwers ájen thine fêre syde dvath. Hyrmitha wil ik
enda, már after min skrywe skil-ét thi licht nog falla,
vmb tha lëgenaftigaeltjas to mûge skiftane fon tha wara
tellinga.—Jow Ljudgërt.

**Thet Skrift fon Bâden.**

Mine nöm is Bâden, Hachgâna his svn. Konerêd min
êm is nimmer bostigjath ãnd alsa bernlâs sturven. My
heth mân in sin stêd koren. Adel thene thredde kâning
fon thjure nóme heth thju këse godkërth, mites ik him as
mina mástre bikenna wilde. Buta thât fVEL elev minre èm
heth-er mi en èle plek grvnd jêven thât an mina erva
pålade, vnder fårwërde that ik thërvp skolde mwânska
ställa ther sina ljuda nimmerthe skolde.*

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*Hier onttbreken in het H. S. twintig bladsijden (misschien meer), waarin
Beeden geschreven heef ovurdien koning Adel III. (Bij ouze kronijk schrij-
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 BEEDEEN.

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 Utho, by the writers of our chronicles.
thervmbe wil ik thet hir-ne sted forjuna.

Brøf fon Rika thju Aldfam, vpskeid to Staveren.
by-t Jolvēste.

Jy alle hwam his ēthla mith Friso hir kémon, min ērbydnesse to jo. Alsa jy mène, send jy vanskeldich an afgodie. Thēr nil ik jvd navt vr sprēka, men jvd wil ik jo vppen brek wyse, thāt sē bētre sy. Jy wētath jeftha jy nētath navt, ho Wr.alfa thusand glornōma heth, thach thēt wētath jy alle thēt hy warth Alsēðer hēten, ut ērsēke thēt alles in ut him warth ēnt warth to fēding sinra sēkpeela. T-is wēr, thāt Ithha warth bihwylja ēk Alsēðstre hēten, thrvchdam hju alle frūchd ēnt nochta bērth, hwermitha mānnisk ēnt djar bjara selva sēde. Thac ne skolde hju nēne frūchd ner nocht navt ne bēra, bydam Wr.alfa hja nēne kresta ne jēf. Ak wīva ther bjara bern māma lēta an bjara brosta, werthat sēdstra hēten. Thā ne jēf Wr.alfa thēr nēn melok in, sa ne skordon tha bern thēr nēne bāte by finda. Sā thēt by slot fon reknong Wr.alfa allēna sēder bilywet. Thāt Ithha bihwylja warth Alsēðstre hēten, ēnt ēne mām sēdstre, kān jeta thrvch-ne wende, men thēt-ne mān him lēt sēder hēte vmbe thēt er tāt sy, thāt strid with-ajenis alle rēdnum. Thā ik wēt wānāt thjus dwēshed wēi kvmth. Hark hyr, se kvmth fon vsa lētha, ēnt sāhwersa thi folgath werthe, sā skilun jy thērthrvch slāvona wertha to smert fon Frya ēnt jowe hāgmod to-ne straf. Ik skil jo meldan bo-t by tha slāvona folkar to gynge is, thēr ēfter mēi jy lēra. Tha poppa kāningar tham nēi wilkēr lēva, stēkath Wr.alfa nēi thēre krōne, utn yd that Wr.alfa Alsēðer hēt, sa wildon hja sēdrum thēra folkar hēta. Nw wēt allera mannalik thēt-ne kēning navt ovix-ne wuxdom.
therefore I will allow it a place here.

Letter of Rika the Oudmaagd, Read at Staveren
at the Juul Feast.

My greeting to all of you whose forefathers came here with Friso. According to what you say, you are not guilty of idolatry. I will not speak about that now, but will at once mention a failing which is very little better. You know, or you do not know, how many titles Wr-alda has; but you all know that he is named universal provider, because that everything comes and proceeds from him for the sustenance of his creatures. It is true that Irtha is named sometimes the feeder of all, because she brings forth all the fruits and grains on which men and beasts are fed; but she would not bear any fruit or grain unless Wr-alda gave her the power. Women who nourish their children at their breasts are called nurses, but if Wr-alda did not give them milk the children would find no advantage; so that, in short, Wr-alda really is the nourisher. That Irtha should be called the universal nourisher, and that a mother should be called a feeder, one can understand, figuratively speaking; but that a father should be called a feeder, because he is a father, goes against all reason. Now I know whence all this folly comes. Listen to me. It comes from our enemies; and if this is followed up you will become slaves, to the sorrow of Frya and to the punishment of your pride. I will tell you what happened to the slave people; from that you may take warning. The foreign kings, who follow their own will, place Wr-alda below the crown. From envy that Wr-alda is called the universal father, they wish also to be called fathers of the people. Now, everybody knows that kings do not regulat
ne welth, Ænd thæt im sin fæding thrve thæt folk brocht warth, men thach wilden hja fælherdja by hjara formëtenhëd. Til thju hja to-ra dol kvma machte, alsa hâvon hja thæt forma navt fylde'n west mith tha frya jefta, men hâvon hja thæt folk êne tins vpłęid. Fori thene skåt, tham thërof kêm, hëradon hja vråndiska salt-åthå, tham hja in-om hjara hova léidon. Forth namon hja alsa fêlo wiva, as-ra luste, Ænd tha lîthiga forsta Ænd hëra dédon al-ën. As twist Ænd tvæspalt aëternei inna hûshaldne glupte Ænd thêr-vr klâchta kémon, thå hâvon hja sêid, ja-hweder mân is thêne fêder fon sin hûshalden, thêrvmbé skil-er thêr âk bás Ænd njuchter ovir wësa. Thå kêm wilker Ænd ëvin as tham mitha mãnnum in ovir tha hûshaldne wëlde, gvngr er mit tha kâninerg in ovir hjara stât Ænd folkar dvan. Thå tha kâninerg er alsa wyd brocht hëdon, thåt hja fêder-rum thëra folkar hête, thå gvngon hja to Ænd léton byldon âfter hjara dântne mûkja, thissa byldon léton hja inna tha cherka stalla nêst tha byldon thëra drochtne Ænd thi jëna tham thêr navt far bûgja nilde, warth ombrocht jëfta an kêdne dên. Jow êthla Ænd tha Twisklåndar hâvon mitha poppa forsta omme gvnngen, dâna hâvon hja thjuse dwëshe'd lëred. Thå navt allêna thåt svme jower mân hjara selva skeldich mûkja an glornôma raw, âk mot ik my vr fêlo jower wiva biklågja. Wërthat by jo mân fvnden, tham mith Wr.alda an ên lin wille, thêr werthat by jo wiva fvnden, thêr et mëi Frya wille. Vmbe thåt hja bern bëred hâve, lêtath hja hjara selva modar hêta. Tha hja vřjettath, that Frya bern bërde avnder jengong ênis mân. Jà navt allêna thåt hja Frya ând thë ëremodar fon hjara glor-rika nôma biråwa wille, hwëran hja navt naka ne müge, hja dvath alën mitha glornôma fon hjara nêsta. Thêr send wiva thër hjarar selva lêtath frovva hêta.
the productiveness of the earth; and that they have their sustenance by means of the people, but still they will persist in their arrogance. In order to attain their object they were not satisfied from the beginning with free gifts, but imposed a tax upon the people. With the tax thus raised they hired foreign soldiers, whom they retained about their courts. Afterwards they took as many wives as they pleased, and the smaller princes and gentry did the same. When, in consequence, quarrels and disputes arose in the households, and complaints were made about it, they said every man is the father (feeder) of his household, therefore he shall be master and judge over it. Thus arose arbitrariness, and as the men ruled over their households the kings would do over their people. When the kings had accomplished that, they should be called fathers of the people, they had statues of themselves made, and erected in the churches beside the statues of the idols, and those who would not bow down to them were either killed or put in chains. Your forefathers and the Twisklanders had intercourse with the kings, and learned these follies from them. But it is not only that some of your men have been guilty of stealing titles, I have also much to complain of against your wives. If there are men among you who wish to put themselves on a level with Wr-alda, there are also women who wish to consider themselves equals of Frya. Because they have borne children, they call themselves mothers; but they forget that Frya bore children without having intercourse with a man. Yes, they not only have desired to rob Frya and the Eeremoeders of their honourable title (with whom they cannot put themselves upon an equality), but they do the same with the honourable titles of their fellow-creatures. There are women who allow themselves to be called ladies.
afsken hja wête thät thjuse nóme allêna to forsta wiva hêreth. Ak lêtath hja hjara toghater fâmna hêta, vntankes hja wête, thät nêne mangêrt alsa hêta ne méi, wárâ hja to éne burch hêrth. Jy alle wânath thät jy thruch thät nóm râwa bêtre werthe, thach jy vrjettath thät nyd thêr and klywet and thät elk kwâd sine tuchtrode sêjath. Kêrath jy navt ne wither, så skil tid thêr waxdom an jêva, alsa stërik thät mâñ et ende thêr of navt biñja ne méi. Jow âfterkvmanda skilun thêr mith fêterath wertha, hja ne skilun navt ne bigripa hwânat thi slâga wêi kvme. Men afskên jy tha fâmna nêne burch bvwe and an lot vrêste, thach skilun thêr bilyva, hja skilun fon ut wald and holum kvma, hja skilun jow âfterkvmande biwyza thät jy thêr willens skildech an send. Thân skil mâñ jo vrûmera, jow skina skilun vrêsêth fon ut-a grêvum ryss, hja skilun Wr.aldâ, hja skilun Frya ând hjara fâmna anhpopa, thâ nimman skil-er âwet an bêtra ne mûge, biffêre thät Jol in op en ore hlâphring trêth, men thät skil êrist bêra as thûsand jêr vrhlâpen send âfter thisse ëw.

ENDE FON RIKAß BRÉF.

* Hier sündigde het schrijven van Beeden. In het H. S. ontbreken twee bladsijden volgens de paginatuur. Maar zonder twijfel ontbreekt er meer. De afgebroken aanhef van het volgende wijst aan, dat de aanvank van het volgende geschript verloren gegaan is en daarmee 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.
thervmbe wil ik thát forma vr swarte Adel skriva. Swarte Adel wære thene fjurde kening åfter Friso. Bi sin jyged heth-er to Texland lered, åfternei heth-er to Ståveren lered, ånd forth heth-er thrvch ovir alle ståta fären. Thå thát er fjuwer ånd tvintich jér wære, heth sin tåt måked thät-er to Asega-åskar kären ia. Thå-er ånmeå åskar wære, åskte hi altid in-t färðel théra arma. Thå riKA, sëd-er, plégath énoch vnjuchta thinga thrvch middel fon hjara jeld, thervmbe ágon wi to njvdane thät thå arma nei vs omme ajan. Thrvch thå-s ånd öra rådne wår-i thene frjund théra arma ånd théra riKA skrik. Alsa årg is-t kvmen thät sin tåt him nei thå ägum sacht. Thå sin tåt fallen was, ånd hy vppa tham-his sætel klywéd, thå wild-er evin god sin ambt bihalda, lik as thå keningar fon-t åsta plégath. Thå riKA nildon thät navt ne dåja, men nw blip allet öra folk to håpe, ånd thå riKA wéron blyde that hja hél-húð-is fon thære acht ofkémon. Fon to ne hårade män nimmer mára ovir elika njucht petårja. Hi dumde thå riKA ånd hi stykte thå arma, mith hwam hi helpe hi alle sékum åskte, thér-er bistek vp hëde. Kening Askar lik-er immer hétten warth, wære by sjugun irthfét länge, så gråt sin töl wër, wéron åk sina krefta. Hi hëde-n hel forstån, så thät-er alles forstånde, hwërwr that spréken warth, thach in sin dvan ne macht män nène wisdom spéra. Bi-n skén önhlîte héd-er éne glade tongue, men jeta swarter as sin hér is sine sèle fvnDen. Thå that-er én jér kening wære, nédsekte hi alle knåpa fon sin ståt, hja skoldon jerlikis vppet kåmp kvma ånd thér skin-orchloch mårja. In-t érost hëde-r thér spul mith, men to thå lersta warth-et så menérlik, that ald ånd jong ut alle wrdum wéi kémon to frjande jef hja machte mith dva. Thå hi-t alsa férie brocht hëde, lét-er wërskaLA stifta. Thå riKA kémon to bårane ånd stëidon, thå
therefore I will first write about black Adel. Black Adel was the fourth king after Friso. In his youth he studied first at Texland, and then at Staveren, and afterwards travelled through all the states. When he was twenty-four years old his father had him elected Asega-Asker. As soon as he became Asker he always took the part of the poor. The rich, he said, do enough of wrong by means of their wealth, therefore we ought to take care that the poor look up to us. By arguments of this kind he became the friend of the poor and the terror of the rich. It was carried so far that his father looked up to him. When his father died he succeeded, and then he wished to retain his office as well, as the kings of the East used to do. The rich would not suffer this, so all the people rose up, and the rich were glad to get out of the assembly with whole skins. From that time there was no more talk of equality. He oppressed the rich and flattered the poor, by whose assistance he succeeded in all his wishes. King Askar, as he was always called, was seven feet high, and his strength was as remarkable as his height. He had a clear intellect, so that he understood all that was talked about, but in his actions he did not display much wisdom. He had a handsome countenance and a smooth tongue, but his soul was blacker than his hair. When he had been king for a year, he obliged all the young men in the state to come once a year to the camp to have a sham fight. At first he had some trouble with it, but at last it became such a habit that old and young came from all sides to ask if they might take part in it. When he had brought it to this point, he established military schools. The rich complained that the
hjara bern nw nén lésa nach skryva navt ne lérade. Askar ne melde-t navt, men as thér kirt after wither skin-orloch halden warth, gvng-er vppen vpsal stonda, and ketha hlød. Tha rika sind to my kvmen to bårana, thät hjara knåpa nén lésa nach skryva noch léra, ik n-av thér nawet vp sëith, thac hir wil ik mine ménong sedsa, and an tha ména acht bithinga lêta. Tha alrek nw nëisgyrich née him vpsach, sëid-er forther, née min bigrip mot män hjud thät lësa and skriva tha fâmna and alda lichta vrlêta. Ik n-il nén kwâd sprêka vr vsa éthla, ik wil alléna sega, vndera tyda hwêrvp thrvoh svme sâ herde bogath warth, hâvon tha burschtâmna twyspalt inovir vsa lända brocht, and tha Modera fur and née ne kvndôn twyspalt navt wither to-t land ut ne dryva. Jeta árger, thahwila hja kâltâ and petårade vr nàdelâsa plêga, send tha Gola kvmen and hâvon al vsa skêna südarlanda råweth. Hêmisdêga send hja mith vsa vrbrûda brotharum and hjara salt-âthum al overa Skelda kvmen, vs rest thus to kjassane twisk-et bêra fon juk jef swêrd. Willath wi fry bilywa, alsa ágon tha knâpa thät lësa and skryva fâr- hîndis afterwéi-n to lêtane and in stêde that hja invppa méide hwip and swik spêle, moton hja mith swêrd and spér spêla. Send wi in alle déla ofned and tha knâpa stor enoch vmb helmet and skild to bêrane and tha wépne to hîntérane, then skil ik my mith jower helpa vppa thene fjand werpa. Tha Gola mëieath then tha nither-lêga fon hjara helpar and salt-âthum vppa vsa fjeldum skryva mith-et blod, thät ut hjara wudum drjupth. Hâvon wi thene fyand èn mel far vs ut drêven, alsa moton wi thémith forth gvnga, alhwenne thér nên Gola ner Slávona nach Tartara màra fon Fryas erv to vrdryvane send. Tha-s rjucht, hrypon tha másta and tha rika ne thradon hjara mvla navt épen ne dva. Thijus tospëke bêd
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 forsonnen änd vrakriva leten, hwand æ-
æwendis fon thère selvare déi wéron tha ofskriftum théra
hvel in twintich hónda änd thi alle wéron ënisludende.
Áfternéi bísfer er tha skipmannra, hja skoldon dubble
färstéwene màkja lêta, hwérán mán ène stèlen kránboga
macht fástigja. Théra thér áfterwéi bilèv warth bibot,
kvn imman swèra that-er néne midle navi nede, alsa mos-
ton tha rika fon sin gát bitalja. Hjúd skil mán sjan
hwer vppa al thät bá hëi ñuthápen is. An-t north-ende
fon Britanja thät fvl mith hâgabergum is, thër sit en
Skot folk, vr-et màradél út Fryas blod sproten, vr-a ëne
helte send hja út Káltana-folgar, vr-et òra dèl út Britne
änd bannane, thër by grádu mith tyd fon-út-a tinlónum
thér hinna fijnchte. Thër ut-a tinlóna kémon, hâvath al-
gadur vrlandiska wiva jefta fon vrlandis tuk. Thi alle
send vnder-er et weld théra Golum, hjara wëpne send woden
boga änd spryta mith píntum fon herthis-hornum ëk fon
flintum. Hjara húsa send fon sàdum änd stré änd avme
hémath inna hola théra bergum. Sképon thér hja råwed
hàve, is hjara ènge skåt. Mong thá áfter-kvmanda théra
Káltanafołgar hâvath avme jeta ysera wëpne, thër hja fon
hjara ëthlum urven hâve. Vmbë nw god forstán to werth-
ande, môt ik min telling vr thät Skots folk resta lêta,
änd ëwet fon thá hëinda Krëkalanda skriva. Thá hëinda
Krëkalanda hâvon vs to fara allëna to hérath, men sunt
vnhügliku tidum hâvon ra thër ëk áfterkvmanda fon Lyda
änd fon Finda nítherset, fon thá lersta kémon to thá lersta
en èle hâpe fon Tróje. Tróje alsa heth ène stède hethen,
thër et folk fon thá fère Krëkalanda innomth änd vrho-
melt heth. Thá thá Trójana to thá hëinda Krëkalandum
nested wëron, thá hâvon hja thér mith tid änd fítt ène
sterke stèd mith wálta änd burgum bywëd, Rome, thát in
He must certainly have thought over this address and had it written out, for on the evening of the same day there were copies in at least twenty different hands, and they all sounded the same. Afterwards he ordered the ship people to make double prows, upon which steel cross-bows could be fixed. Those who were backward in doing this were fined, and if they swore that they had no means, the rich men of the village were obliged to pay. Now we shall see what resulted from all this bustle. In the north part of Britain there exists a Scotch people—the most of them spring from Frya's blood—some of them are descended from the followers of Keltana, and, for the rest, from Britons and fugitives who gradually, in the course of time, took refuge there from the tin mines. Those who come from the tin mines have wives, either altogether foreign or of foreign descent. They are all under the dominion of the Gauls. Their arms are wooden bows and arrows pointed with stag's-horn or flint. Their houses are of turf and straw, and some of them live in caves in the mountains. Sheep that they have stolen form their only wealth. Some of the descendants of Keltana's followers still have iron weapons, which they have inherited from their forefathers. In order to make myself well understood, I must let alone for a while my account of the Scotch people, and write something about the near Krekalanders (Italians). The Krekalanders formerly belonged to us only, but from time immemorial descendants of Lyda and Finda have established themselves there. Of these last there came in the end a whole troop from Troy. Troy is the name of a town that the far Krekalanders (Greeks) had taken and destroyed. When the Trojans had nestled themselves among the near Krekalanders, with time and industry they built a strong town with walls and citadels named Rome, that v
Rum, hétan. Thät théth dënn was, beth théth folk him selva thrvch lest ãnd weld fon thät ële ënd máster måked. Thät folk thät anda südsidé thëre Middelsé hëmth, is fär- et mára dël fon Phonyeja wëi kvmen. Tha Phonyejar send en bastered folk, hjä send fon Fyras blod ãnd fon Findas blod ãnd fon Lyda his blod. Thät folk fon Lyda send thër as slåvona, men thrvch tha vntucht thër wyva hâvon thissa svarte människa al-et öra folk bastered ãnd brun vrfârvet. Thät folk ãnd thám fon Rome kâmpath ãln vmb-et másterskip fon thëa Middelsé. Forth lëvath thám fon Roma an fjandskip with tha Fonyejar, ãnd hjara presteras thër-et rik allëna welda wille wr ìrtha, ne mëgón thëa Gola navt ne ajan. Thät forma hâvon hjä tha Fphonyejar Mis-selja ofnomen, dànå alle landa, thër súd- ward, westward ãnd northward lidås, àk et súdardël fon Britanja, ãnd allërweëkes hâvon hjä tha Fonyejar presteras, thät hëth thëa Gola vrjågeth, dànå sind thusanda Gola nèi north Britanja brit. Kîrt vrlèden was thër thëa vreste thëra Golum sëten vppa thëra burch, thër is këthen Kërenåk thät is herne, hwanath hi sin biffela jef an alle öra Gola. Àk was thër al hjara gold togadur brocht. Këren herne jeftha Kërenåk is ène stënen burch, thër ër an Kàlta hërde. Thërvmbe wildon tha fänna fon tha ëfterkvmande thëra Kàltana-solgar tha burch wither hà. Alsa was thrvch tha fyanskip thëra fänna ãnd thëra Go- lum faite ãnd twist in ovir thät Berchland kvmen mith morth ãnd brönd. Vsa stjûrår këmon thër fäken wol hålja, thät hjä sellade fori tobirëde hûdum ãnd linne. Askar was ofthen wëst, an stilnesse hëd-er mith tha fänna ãnd mith sümme forstum åtskip sloten, ãnd him selva forbonde vmbe tha Gola to vrjågane ët Kërenåk. As-er thërnëi wither kêm jef hi tha forsta ãnd wig- andliksta manna ysere helma ãnd stëla boga. Orloch was mith kvmen ãnd kirt ëfter flojadon stråma blod by

* Phonyejar, Carthagena.
Spacious. When this was done, the people by craft and force made themselves masters of the whole land. The people who live on the south side of the Mediterranean Sea, come for the most part from Phœnicia. The Phœnicians (Puniers or Carthaginians) are a bastard race of the blood of Frya, Finda, and Lyda. The Lyda people were there as slaves, but by the unchastity of the women these black people have degenerated the other people and dyed them brown. These people and the Romans are constantly struggling for the supremacy over the Mediterranean Sea. The Romans, moreover, live at enmity with the Phœnicians; and their priests, who wish to assume the sole government of the world, cannot bear the sight of the Gauls. First they took from the Phœnicians Marseilles—then all the countries lying to the south, the west, and the north, as well as the southern part of Britain—and they have always driven away the Phœnician priests, that is the Gauls, of whom thousands have sought refuge in North Britain. A short time ago the chief of the Gauls was established in the citadel, which is called Kerenac (Karnac), that is the corner, whence he issued his commands to the Gauls. All their gold was likewise collected there. Keeren Herne (chosen corner), or Kerenac, is a stone citadel which did belong to Kalta. Therefore the maidens of the descendants of Kaltana's followers wished to have the citadel again. Thus through the enmity of the maidens and the Gaul's, hatred and quarrelling spread ever the mountain country with fire and sword. Our sea people often came there to get wool, which they paid for with prepared hides and linen. Askar had often gone with them, and had secretly made friendship with the maidens and some princes, and bound himself to drive the Gauls out of Kerenac. When he came back there again he gave to the princes and the fighting men iron helmets and steel bows. War had come with him, and soon blood was streaming down

* Phœnicar are Carthaginians.
tha hellinga thera bergum del. Tha Askar mende that kans him tolakte, gvg-er mith fjuwertich sképum hin and nam Kérenák and thene vreaste thera Golum mith al sine gold. Thät folk wërmith hi with tha salt-åthum thera Golum kamp- ped hede, hëd-er út-a Saxanamarkum lvkt mith lofte fon gräte héra-ræve and but. Thus warth tha Gola nwet læten. Afternéi nam-er twa ëlanda to berch far sinum sképum, and hwánath hi léter útgvng vmb alle Fonysjar sképa and stëda to biråwane thër hi bigãna kv. Tha er tobek këm brocht-i tomet sex hvndred thera storeste knápum fon thät Skotse bérchfolk mith. Hi sëide that hja him to borgum jëven wëren, til thju hi sekur wësa machte thät tha eldra him skolde twrow bilywa, men-t was jok, hi bild ra as lifwëre et sina bova, thër hja allera distik les krëjon in-t ryda and in-t hondtëra fon allerléja wëpne. Tha Denamarkar tham hjara selva sunt lõng boppa alle ora stjårar stoltlike sëkampar hête, hëdon sà ringe navt fon Askar sina glorrika dëдум navt ne hëred, jef hja wrdon nydich thër vr, thërmete, that hja wilde orloch brensa over-ne së and over sina landa. Sjan hyr, ho hi orloch formitha machte. Twisk tha bwwfala thère vrhomelde burch Stavja was jeta ène snode burch- fám mith svme fâmna sëten. Hjara nöme was Rëintja and thër gvg en gräte hop fon hira wishéd út. Thjus fám båd an Askar hjra helpe vnder bithing, that Askar skolde tha burch Stavja wither vpbwva lëte. As-er him thër to forbonden hede, gvg Rëintja mith thrim fâmna néi Hals,* nachtis gvg hju réisa ánd thes dëis kêthe hju vppa alle markum and binna alle méidum. Wralda sëide hju hëde hja thrvch thongar tohropa lëta thät allet Fryas folk moston frjunda wertha, lik sustar and brothar tamed, owers skolde Findas folk kvnia and ra alle fon irtha vrdilligia. Néi thongar wëron Fryas sjvgun wåksfänkes hja anda drâme forskinnen, sjvgun nachta åfter ekkôrum.

* 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 Den-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
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 on
thör fon vsa sédum bilöwen. Thör thrvéh hâvath hja jeta fämnà thör tha bern léra ånd tha alda rëd jeva. Bit-anfang wéron hja Rêintja nydích, men to tha lestawærth hju thrvéh hjam fòlgath ånd thjanjath ånd allerwéikes bogath, hwér-et nette ånd nèdlik wère.

Alsa ringen Askar fon Rêintja hjra bodon fornorn ho tha Juttar nygath wéron, sand hi bistonda bodon fon sin-ant wegum néi tha kâning fon Hals. Thât skip, wèrmith tha bodon gvngon, was fvl lèden mith fämnà syrhêduum ånd thèr by wèr en golden skild, hwèrvppa Askar his dànte kunstalik was utebyld. Thiissa bodon mosten fréja jéf Askar thes kâning his toghter Frêthogunsta to sin wif hâve machte. Frêthogunsta kêm en jèr lèter to Ståveren, bi hjara folgar wère âk ènen Mågy, hwand tha Juttar wéron sunt lóng vrbrud. Kirt åfter that Askar mith Frêthogunsta bostigjath was, wärth thèr to Ståveren ène scherke bvwad, inna thju scherke wrdon tjoda drochten lykanda byldon stålth mith gold trvch wrochtne klathar. Ak is er biwèrath that Askar thèr nachtis ånd vntydis mith Frêthogunsta fär nitherbuwgade. Men sâ fül is sèkur, thju burch Stavia ne wárth navt wither vpebvwed. Rêintja was al to bek kvmen, ånd gvnng nydích néi Prontlik thju Moder et Texland bårja. Prontlik gvnq to ånd sand allerwéikes bodon thèr útkréthon, Askar is vrjéven an afgodie. Askar dède as murk-i-t navt, men vnwar-lingen kêm thèr ène fâte út Hals. Nachtis wrdon tha fämnà út-ère burch drywen, ånd ogtins kvn mân fon thère burch allèna ène glandere hâpe ajan. Prontlik ånd Rêintja kémon to my vmb skul. Thå ik thèr åfternèi vr néi tochte, lék it my to, that it kwàdlik fär min stât bidèja kvste. Thèrvmbe hâvon wi to sèmne ène lest forsonnen, thèr vs alle båta most. Sjan hyr ho wi to gvn-gen send. Middel in-t Krylwald biasten Ljvwerde léith vsa ffly festha wèra, thèr mân allèna thrvéh dvarl-påda mèi nàka. In vppa thju burch hêd ik sunt långge
laws have remained. Therefore they still have Maagden, who teach the children and advise the old. In the beginning they were opposed to Reintja, but at last she was followed, obeyed, and praised by them where it was useful or necessary.

As soon as Askar heard from Reintja's messengers how the Jutlanders were disposed, he immediately, on his side, sent messengers to the King of Hals. The ship in which the messengers went was laden with women's ornaments, and took also a golden shield on which Askar's portrait was artistically represented. These messengers were to ask the King's daughter, Frethogunsta, in marriage for Askar. Frethogunsta came a year after that to Staveren. Among her followers was a Magy, for the Jutlanders had been long ago corrupted. Soon after Askar had married Frethogunsta, a church was built at Staveren. In the church were placed monstrous images, bedecked with gold-woven dresses. It is also said that Askar, by night, and at unseasonable times, kneeled to them with Frethogunsta; but one thing is certain, the citadel of 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 Krijlwood, to the east of Limdewerd, lies our place of refuge, which can only be reached by a concealed path. A long time ago I
jonga wäkar stald, där alle éne grins an Askar hede, ånd alle óra människa dánnath halden. Ny wast bi vs åk al sa wyd kvmen, thät félo wyva ånd åk manna al patérade vr spoka, witte wyva ånd uldermanke, lik tha Dénamarkar. Askar hede al thissa dwåshede to sin bátu anwenth ånd thät wildon wi nv åk to vsa bátu dva. Bi-ne thjustre nacht brocht ik tha fämmna nèi thère burch ånd dánä gongen his mith hjara fämmna in thrvch tha dwell-påda spokka in wttta klåthar huled, så that thér anfternèi nén människ mára kvma ne thvrade. Tha Askar mènde thät-er thu hóna rum hede, lét-i tha Mågjara vnder aller-lèja nòma thrvch ovir sina ståta fåra ånd bátu Grènegå ånd bátu mina ståt ne wrdon hja närne nart ne wérath. Nèi that Askar alsa mith tha Jutter ånd tha óra Dénamarkar forbonden was, gyngon hja alsèmina råwa; thach that neth nène gode früchda båred. Hja brochton aller-lèja vrlandiska skåta to honk. Men just thér thrvch nildon thät jong folk nén ambacht lèra, nach vppa tha fjeldum nart ne werka, så that hi to tha lersta wel slåvona nimma moste. Men thit was él al åjen Wralda his wille ånd åjen Fryas réd. Thèrvme kv straf nart afterwèga ne bilywa. Sjan hyr ho straffe kvmen is. Ènis hédon hja to sèmine éne éle flåte wnnen, hju kêm fon úta Middelsè. Thjus flåte was to lèden mith purpera klåthar ånd óra kostelikhèd, thér alle fon of Phonisja kémon. Thät wraka folk thère flåte wårth bisüda thère Sèjene an wal set, men thät stora folk wårth halden. Thät most ra as slåvona thianja. Tha skèneste wrdon halden vmbe vppet land to bilywane ånd tha ledliksta ånd swartste wrdon an bord halden vmbe vppa tha benka to rojande. An-t Fly wårth tha bodel délath, men svnder hjara wêta wårth åk hjara straf délath. Fon tha människa thër vppa tha vrlandiska skeepum stalt weron, wéron sex thrvch bukpín felth. Mån tochte thät et eta ånd drinka. vrijèven 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 Maagden to the citadel, and afterwards they went with their serving-maids dressed in white along the path, so that nobody dare go there any more. When Askar thought he had his hands free, he let the Magyars travel through his states under all kinds of names, and, except in my state, they were not turned away anywhere. After that Askar had become so connected with the Jutlanders and the 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-al-da'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 en
thërvmbe wärth alles ovir bord jompth. Men bûkpin reste änd allerwêikes, hwr slâvona jestha god kêm, kêm âk bûkpin binna. Tha Saxmanns brochten bju ovir hjara marka, mith tha Juttar for bju nei Skënlând änd alingen thère kâd fon tha Balda-sê, mith Askar his stjûrar for bju nei Britanja. Wi änd tham fon Grënegë ne lêton nêñ god ner minniska ovir vsa pâla navt ne kvma, änd thërvmbe bilëwon wi fon tha bûkpin fry. Ho fêlo män- niska bûkpin wëirapth heth, nêt ik navt to skrywane, men Prontlik thêr et âfternei fon tha ëra fâmna hërde, heth my meld, thât Askar ëstendmel mära frya männska ût sina stâtum hulpën heth, as er vvlâ slâvona inbrochte. Thâ pest far god wyken was, tha kêmôn tha fri wrden Twisk- landar nei thère Rêne, men Askar nilde mith tha forstum fon thât vvlâ vr basterde folk navt an ëne lyne navt ne stonda. Hi nilde navt ne dâja, that hja skoldon hjara selva Fryas bern hêta, lik Rëintja biboden hêde, men hi vrjet thërbi that-i selva swarte hêra hêde. Emong tha Twisklandar wêron thêr twâ folkar, thêr hjara selva nêne Twisklandar hêton. Thât ëne folk kêm él fêr ût-et süd- ësten wêi, hja hêton hjara selva Allemanna. Thissa nôma hêdon hja hjara selva jêven, thâ hja jeta svnder wiva inna tha walda as bannane ommedwarede. Lêtar hâvon hja fon-et slâvona folk wiva râvath, ëvin sa thä Hlit- hêwar, men hja hâvon hjara nôme bihalden. Thât ëra folk, thât mära hêinde ommedwarede, hêton hjara selva Franka, navt vmbe thât hja fry wêron, men Frank alsa hêde thene êroste kâning hêten, tham him selva mith hulpe fon tha vrbrûda fâmna to ervlik kâning ovir sin folk mâkad hêde. Tha folkar tham an him pâladon, hêton hjara selva Thjoth-his svna, that is folk- his svna, hja wêron Frya männska bilêwen, nêidam hja nimmer ênen kâning ner forste nach mäster bi- kâanna 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 Grènegà did not allow either the people or the goods to come over our boundaries, and therefore we remained free from it. How many people were carried off by this disease I cannot tell; but Prontlik, who heard it afterwards from the maidens, told me that Askar had helped out of his states a thousand times more free-men than he had brought dirty slaves in. When the pest had ceased, the Twisklanders who had become free came to the Rhine, but Askar would not put himself on an equality with the princes of that vile degenerate race. He would not suffer them to call themselves Frya's children, as Reintja had offered them, but he forgot then that he himself had black hair. Among the Twisklanders there were two tribes who did not call themselves Twisklanders. One came from the far south-east, and called themselves Allemannen. They had given themselves this name when they had no women among them, and were wandering as exiles in the forests. Later on they stole women from the slave people like the Lithauers, but they kept their name. The other tribe, that wandered about in the neighbourhood, called themselves Franks, not because they were free, but the name of their first king was Frank, who, by the help of the degenerate maidens, had had himself made hereditary king over his people. The people nearest to him called themselves Thiothhis sons—that is, sons of the people. They had remained free, because they never would acknowledge any king, or prince, or master except those chosen by general consent in a general assembly. Askar h"