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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
TRÜBNER & 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."

WM. R. SANDBACH.
INTRODUCTION.

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

All that was known was that a tradition contained in it had from generation to generation been recommended to careful preservation. It appeared that the tradition rests upon the contents of two letters, with which the manuscript begins, from Hiddo oera Linda, anno 1256, and from Liko oera Linda, anno 803. It came to C. over de Linden by the directions of his grandfather, Den Heer Andries over de Linden, who lived at Enkhuizen, and died there on the 15th of April 1820, aged sixty-one. As the grandson was at that time barely ten years old, the manuscript was taken care of for him by his aunt, Aafje 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 litteris," 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 u, and two of e, i, y, and o, besides four pairs of double consonants—ng, th, ks, and gs. The ng, which as a nasal sound has no particular mark in any other Western language, is an indivisible conjunction; the th is soft, as in English, and is sometimes replaced by d; the gs is seldom met with—I believe only in the word segse, to say, in modern Fries sidse, pronounced sisse.

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

An introductory letter gives the year 1256 as that
in which this manuscript was written by Hiddo overa Linda on foreign paper. Consequently it must have come from Spain, where the Arabs brought into the market paper manufactured from cotton.

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

"The manufacture of paper from cotton must have been in use among the Chinese from very remote times, and must have become known to the Arabs by the conquest of Samarcand about the year 704. In Damascus this manufacture was an important branch of industry, for which reason it was called Charta Damascena. By the Arabians this art was brought to the Greeks. It is asserted that Greek manuscripts of the tenth century written upon cotton paper exist, and that in the thirteenth century it was much more used than parchment. To distinguish it from Egyptian paper it was called Charta bombicina, gossypina, 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 reeds mentioned by Petrus Clusiacensis (1122-50).

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

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

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

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

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

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

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

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

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

From "thet bok thēra 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, Minerva, also called Nyhellenia, had settled in Attica at the head of a Frisian colony, and had founded a castle at Athens. Also, from the accounts written on the walls of Waraburch, that the Finns likewise had a writing of their own—a very troublesome and difficult one to read—and that, therefore, the Tyrians and the Greeks had learned the writing of Frya. By this representation the whole thing explains itself, and it becomes clear whence comes the ex-
terior resemblance between the Greek and the old Fries writing, which 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 (sifkar), which form had the same origin as the handwriting, and is derived from the lines of the Juul?

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

On page 134, Wiljow makes mention of another writing of Adela. These she names 'thet bok thera sanga (thet
boek), thêra tellinga," and "thet Hellênia bok;" and afterwards "tha skrifta fon Adela jeftha Hellênia."

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, åtlând) was known by the Greeks, for Plato mentions in his "Timeús," 24, the disappearance of Atlantis, the position of which was only known as somewhere far beyond the Pillars of Hercules. From this writing it appears that it was land stretching far out to the west of Jutland, of which Heligoland and the islands of North Friesland are the last barren remnants. This event, which occasioned a great dispersion of the Frisian race, became the commencement of a chronological reckoning corresponding with 2193 before Christ, and is known by geologists as the Cimbrian flood.

On page 80 begins an account in the year 1602, after the disappearance of Atland, and thus in the year 591 before Christ; and on page 82 is the account of the murder of Frâna, "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 Asegå 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 or 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 (Τεμπάνος). 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 Nijhellenia, 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 Tepuæves, differing totally and entirely from the Braxuæves 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 1866. In that report, among other things, appears the following: "Une question fort controversée est celle de savoir, si à l'époque où les Hébreux fuyaient de l'Égypte sous la conduite de Moïse, les lacs amers faisaient encore partie de la mer rouge. Cette dernière hypothèse s'accorderait mieux que l'hypothèse contraire avec le texte des livres sacrés, mais alors il faudrait admettre que depuis l'époque de Moïse le seuil de Suez serait sorti des eaux."

With regard to this question, it is certainly of importance to fall in with an account in this Frisian manuscript, from which it seems that in the sixteenth century before Christ the connection between the Bitter Lakes and the Red Sea still existed, and that the strait was still navigable. The manuscript further states that soon after the passage of the Geertmen there was an earthquake; that the land rose so high that all the water ran out, and all the shallows and alluvial lands rose up like a wall. This must have happened after the time of Moses, so that at the date of the Exodus (1564 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 Fignier, 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
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came to the Mediterranean appears in Plutarch’s “Life of Alexander;” but he makes Nearchus bring the fleet round Africa, and sail through the Pillars of Hercules.

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

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

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

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

Doubly important, therefore, is it to learn from the writing of Apollonia that she, as “Burgtmaagd” (chief of the virgins), about 540 years before Christ, made a journey
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up the Rhine to Switzerland, and there became acquainted with the Lake Dwellers (Marsaten). She describes their dwellings built upon piles—the people themselves—their manners and customs. She relates that they lived by fishing and hunting, and that they prepared the skins of the animals with the bark of the birch-tree in order to sell the furs to the Rhine boatmen, who brought them into commerce. This account of the pile dwellings in the Swiss lakes can only have been written in the time when these dwellings still existed and were lived in. In the second part of the writing, Konerèd oera Linda relates that Adel, the son of Friso (± 250 years before Christ), visited the pile dwellings in Switzerland with his wife Ifkja.

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

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

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

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

With regard to Mythology, this writing, which bears no mythical character, is not less remarkable than with regard to history. Notwithstanding the frequent and various relations with Denmark, Sweden, and Norway, we do not find any traces of acquaintance with the Northern or Scandinavian Mythology. Only Wodin appears in the person of Wodan, a chief of the Frisians, who became the
son-in-law of one Magy, King of the Finns, and after his death was deified.

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

We are reminded here of Velleda (Welda) and Aurinia in Tacitus ("Germania," 8. Hist., iv. 61, 65; v. 22, 24. "Annals," i. 54), and of Ganna, the successor of Velleda, in Dio Cassins (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 Fästaburgt in Ameland, temple Foste, destroyed, according to Occa Scarlensis, in 806.

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

The other, Neptune, called by the Etrurians Nethunus, the God of the Mediterranean Sea, appears here to have been, when living, a Friesland Viking, or sea-king, whose home was Alderga (Ouddorp, not far from Alkmaar). His name was Tennis, called familiarly by his followers Neef Teunis, or Cousin Teunis, 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 "Asagaboeck." He is that Minos who, with his brother Rhadamanthus and Æacus, presided as

* Min-erva was called Nyhellenis because her counsels were ny and hē, that is, new and clear. In Paul's epitome of S. Pomponius Festus, de verborum Significations, we find "Min-erva dicta quod bene moneat." See Freliser, Roman Mythology, p. 258.
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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 Hephæstus, for instance.

In the Greek Mythology all the gods and goddesses have a youthful period. Pallas alone has no youth. She is not otherwise known than adult. 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 Burgtmal. 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, Athêna, 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—"Athens."

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 Cæsar's "Bello Gallico," iv.10. (See my treatise on the course of the rivers through the countries of the Frisians and Batavians, p. 49, in "De Vrije Fries," 4th vol. 1st part, 1845.)

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

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

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

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

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

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

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

We may thus accept that we possess in this manuscript, of which the first part was composed in the sixth century before our era, the oldest production, after Homer and Hesiod, of European literature. And here we find in our fatherland a very ancient people in possession of development, civilisation, industry, navigation, commerce, litera-
ture, and pure elevated ideas of religion, whose existence we had never even conjectured. Hitherto we have believed that the historical records of our people reach no farther back than the arrival of Friso the presumptive founder of the Frisians, whereas here we become aware that these records mount up to more than 2000 years before Christ, surpassing the antiquity of Hellas and equalling that of Israel.

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

van de oud friesche wetten,

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

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

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

Anjumer druk. e.i.i.

(1466.)
TAALPROEVE
EN DE TAAL VAN HET HANDSCHRIFT.

Thju forma nèd is: Sāhwersa en bårn jvng is fensenn ånd fèterad northward vr-et hef jeftha südward vr thà berga, sa åch thju màm hjara bårns erva to settande ånd to sel-jande ånd hjra bårn to lèsane ånd thès lives to bihelpe.

Thju èthera nèd is: jef tha jèra djura warthat ånd thi hëte hvnger wr thet länd fàrth ånd thàt bårn stjera wil, sa mot thju màm hjara bårns erva setta ånd selja ånd kàpjja hiri bärne ky ånd skèp ånd këren thèr mitha màn thèt bårn thès lives bihelpe.

Thju tredde nèd is: sāhwersa thàt bårn is stoknàked jefta hùslàs ånd then thi tjustera nèvil ånd kalda winter ankvmth, sa fàrth allera mànnalik an sin hof ånd an sin hus ånd an wàrande gàta, ånd thet wilde kwik sykath thene hola bàm ånd thère berga hly thèr-it sin lif an bihàlda méi, sa wènath ånd krytath thàt vnjèrich bårn ånd wyst then sin nàkeda'lítha ånd sin hùslàs-sà ånd sin tåt thèr him hrèda skolde tojenst tha hvnger ånd tha kalda winter nèvil, that hi sa djàp ånd dimme mith fjüwer nèilum vndera èke ånd vnder thàirtha bìsletten ånd bidobben is, sa mot thju màm hjara bårns erva setta and selja vmbe that hju tha bihield hàve ånd tha wàringa al sa long sa hit vnjèrich sy, til thju-t hòr an frost ner an hvnger navt vmkvma ne méi.

Vertaald door J. G. O.
ADELA.
OKEKE MIN SYN—

Thissa boka mot i mith lif ånd sèle wætra. Se vmbi-fattath thju skednise fon vs éle folk ák fon vsa éthlum. Vrlêden jér hâb ik tham ut-er flod hred tolik mith thi ånd thinra moder. Tha hja wéron wet wrden; thér thrvch gvnong hja åfternei vrdarva. Vmbe hja navt to vrlyesa hâb ik-ra vp wrlandisk pampyer wrskrêven. Sa hwersa thu se erve, mot thu se åk wrskryva. Thin bärn alsa til thju hja nimmerthe wéi navt ne kvma.

Skrêven to Ljuwert. Néi åtlind svnken is* thât thria thu sond fjywer hvndred ånd njugon ånd fjywertigoste jér, thât is nei kersten rèknong that tvelfhvndred sex ånd fifti-goste jér. Hidde tobinomath oera Linda.—Wâk.

Ljawa ervnôma. Vmb vsa ljawa éthlas wille ånd vmb vsa ljawa fridoms wille, thusând wâra så bidd-ik to jo. Och ljawa ne lót tha ågon ènis pápekappe tach nimmerthe over thissa skrîfth ne wéja. Hja sprêkahath svêta wirda: men hja tornath vnmårksêm an alles hwat fon vs fryas trefth. Vmbe rika prebende to winnande så hélath hja mith tha poppa këninggar. Thissa wêthath that wi hjara grâteste fianda send. thrvchdam wi hjara liuda to sprêke thrva vr frîjdóm, rjucht ånd forstne plicht. Thervmbe lêtath hja alles vrdiligja, hwat fon vsa éthlum kvmt ånd hwat thér jeta rest fon vsa alda sëdum. Och ljawa ik hâv by tham et hove wést. Wil Wr. alda-t thjelda ånd willath wi vs navt sterik ne mákja hja skilun vs algådur vrdiligja.


* 3449-1256 = 2193 voor Chr.
Okeke my Son—

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

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

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

Beloved successors, for the sake of our dear forefathers, and of our dear liberty, I entreat you a thousand times never let the eye of a monk look on these writings. They are very insinuating, but they destroy in an underhand manner all that relates to us 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.

LIKE, surnamed OVER DE LINDA.

Written at Liudwert,
Anno Domini 803.

* 3449–1256 is 2199 before Christ.
THET BOK THÉRA ADELA FOLSTAR.

Thértitch jér āftere déi that thuju folksmoder wmbrocht was thrvch thêne vreste Mâgy stand et er ārg vm to. Alle stâta thér-er lidsa anda òre syde thêre Wrsara, wëron fon vs ofkêrth ānd vnder-et weld thes Magy kêmen, ānd-et stand to frêsane, that er weldig skolde wertha vr-et ëlle lând. Vmbe thåt vnuk to wêrane hêde mân ène mëna acht bilidsen, hwër gâdurath wëron âllera männeilik, thêr ann-en gode hrop stande by tha fâmna. Thå néi thât-er mår vrlâpen wëron as thrjv etmelda, was al go-rêd anda tys ānd al-èn sa by hjara kvmste. Thå to tha lesta frêge Adela thät wîrd, ànde kêt. J alle wët-et that ik thrjv jêr burchfâm wësen sy. Ak wët j that ik këren sy to moder, ānd āk, that ik nën moder nêsa* navt nilde,* thrvchdam ik Apol to min èngâ jèrde. Thach hwat j navt nête,* thät is, that ik alle bêrtnisa nêigvngen haw, ëvin as ik en wreftlike folksmoder wësen wëre. Ik haw al-an fon ãnd witherfâren to sjande hwât-er bêrde. Thër thrvch send my fêlo sêka bår wrden, thër òra navt nête. J haweth jester séith, thät vsa sibba an tha òra syd thêre Wrsara njyt ānd lâf wëre. Thå ik mèi seda to jv, thät-er Mâgy† se nën yne gâ of wnnen heth thrvch thät weld synra wëpne, men blät thrvch ãrgelestige renka, ānd jeta mår thrvch thät gyrich sa théra hyrtogum ānd théra éthelinga. Frya heth sëit wi ne skoldon nën vnfrya ljvd by vs tolêta, thå hwat hâvon hja dên? hja hâvon vsa fjand nêi folged: hwand an stêd fon hjara fensenum to déiande, jefta fry to lêtane, hâvon hjar Fryas rëd minacht ānd se to hjara slâfonum mâked. Thrvchdam hjar sok dêdon, macht Frya navt longer wâka ovir hjam: hjar hâvon ynes õtheris fry-dom binimen, ānd thät is èrsêke, thät hjar bjara

* nêsa = ne wësa. nilde = ne wilde. nête = ne wête.
† Magy, 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.

* Nīsa, contraction for ne ules, nilde for ne wilde, nīste for ne volte.
† Magy, King of the Magyars or Finns.
håwe. Thach thät ella is jo selva åken. Men ik wil sedsa to jo, ho hjä něi grådum så lěg vrsylth send. Théra finnum hjara wiva krějon bärn. Thissa waxton vppa mith vsa frya bärn. Altomet tvildon änd joldon hjä to samne vppa hěm, jeftha hjä wěro mith ekkorum by thère hěrd. Thër hěrdon hjä mith lustum něi tha vrdvālska finna sågum, thrvchdam hjä thjvđ änd něi wěro. Sā send hjä vntfryast vnthônkes thene wald hjjarar aldrum. As tha bärn grät wrdon änd sagon thät tha finna-ra bärn nēn wēpne hantěra machte, änd blāt wårka mozte, thā krējon hjä anneth wårka en gryns änd wrdon hårde hāčfārane. Tha bāsā änd hjara storsta svnum krupton by thā loddēriga finna mangěrtum; änd hjara ājne toghatera thrvch thät vvelle fārbild fon-a wěi brochh, lēton hjara selva bigorda thrvch tha skēnesta finna knāpa, hjara vvelle aldrum to spot. Tha thēne Magy thät anda nōs kryg, tha nam-er tha skēnesta sinar Finna änd Magyara vrlonvede rā ky mith golden horna, sa hjä ra thrvch vs folk fata dēdon, äfterdam sina lēr vtbřēda. Men sin ljuda dēdon mār: bern wrdon to sok makad, nei vpsalândum wēibrochh, änd såhwersa hjä vpbrochh wēro an sina vvla lēr, thān wrdon hjä to bek sendon. Thā tha skinisławona vsa tāl māchtich wěron, thā klīvdon hjä tha hērtoga änd ëthelinga an bord, änd kēthon, hjä moston thene Magy hērōc wertha, sa kvndon hjara svnum vpfolgja tham, oni* thrvch-et folk körōn to wrdane. Théra thēr vmbē goda dēdon en fārdēl to-ra hus kryen hēde-vrlonvadon hjä fon sinant wēgum jeta-n äfter-dēl bij; hoka tham en fār änd äfter-dēl kryen hēde séidon hjä en rōnd-dēl to, änd tham en rōnd-dēl hēde en ēlle stāt. Wēron thā ëthla to hårde fryas, thā wendon hjä thā stēwen änd hildon vppar vrbastera svnum an. Jester-dēi wēron-er mong† jo tham allet folk to hāpa hropa wilde

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* Oni, oud Holl. ane, Duitsch ohne=sonder.
† Mong, among, enmong=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 åstlike ståta wither to hjara plyga to tvangande. Thach néi min ynfalda myning skolde thát falikant* utkvmma. Thånk ynes thér was wése en hårde lvngsyakte among-eth fja, ånd thát-er thér jeta årg vvde, skolde j-eth thän wel wågja vmbbe jvw hélena fja to färande among hjara syaka fja? ämmer nå. Såhwersa allra månnelijk nw biåma ånd bijechta mot, thåt-eth thér mitha stapel årg of kvma skolde, hwa skolde thän alsa dryst wésavmb be sina bårn to wågande among en folk thät élle ånd al vrdéren is. Macht ik jo råd jéva, ik skolde sedsa to jo, j moste bifara alle dingum jo en née folksmoder kyasa. Ik wéti wel thät j thërmitha anda brvd sitte, vt hawede thät-er fon tha thredtine burch-fåmna than wi jeta ower hâce wel achte send thér néi thëre éra dinge, men thät skold ik navt ne meldå. Tüntja thér fâm is et-er burch Mëdëasbliek het er nâmmer néi tålth; taçh is hjå fól witiskip ånd klarsyan, ånd wel sa hårde vppir folk ånd usa plyga stålth as all óthera etsamme. Forth skold-ik réda j moste néi tha burgum gå, ånd thér vpskrywa alle éwa fryas tex, bijynka alle skydnisa, já ella thät er to finda sy vppa wågum, til thju ella navt vrlåren ni gå, ånd mitha burgum alsa vrdén navt ne wertz. Thär ståt askriwen: thiu moder ånd jahwelik burchfåm skil hâva buta helpar ånd senda bodon, yn ånd twintich fåmna ånd sjuvon lårfåmkis. Macht ik thér hwat to dvande, thå skol-ik skrywa, ånd alsa fålo érséma toghatera vmbbe to léréne, sa thér vppa burgum wésa müge; hwand ik seg an trove ånd tid skil-eth jechta, såhwersa j åfta Fryas bårn wille nâmmer to winnande, hor thrvch lesta ner thrvch wépne, sa hagath j to nvndande thät jvwe toghatera åfta frya wiva wrde. Bårn mot mån lère, ho gråt vs lând êr wése sy, hokke gråte månniska vsa ethla wéron, ho gråt wi jeta send, sa wi vs dål ledsath bij óra, mån

* Falikant, få 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.

* Fulikant, or jd likande, is very improbable or unlikely.
mot tåla hjam fon tha wicharda ånd fon hjara wichand-
likar dëdum, åk wra fära sætochta. Al thissa tållinga
hagath dën to werthande bij thëre hërd, vppa hëm ånd
hwér-et wësa méi, så bij blyskip as bij tårum. Men skil-
et standfæst kvma an dat bryn ånd andåt hirta, thän
moton alle lëringa overa wëra jwëra wiva ånd toghatera
thér-in strâmë. Adelës rëd is vpfolgath.

Thit send tha námë thëra grëvetmanna, vnder hwam-
mis wald thit bok awrochten is. Apol, Adelas man, Thria
is-er sëkening wësen, nw is-er grëvetman over Ast-flyländ
ånd ovir-ä Linda-wrda. Tha bvruga Ljvðgårda, Lindahêm,
ånd Ståvja send vnder sin hod.

Ther Saxman Storo, Sytjas man, grëvetman ovir-a hâga
fenna ånd walda. Njvgun wära is-er to hërtoga, thät is
to hyrman, këren. Tha burga Bvda ånd Manna-gårda-
fora send vnder sin hod.

Abêlo, Jaltjas man, grëvetman ovir tha Sudar Flylënda.
Fjwvërs is-er hyrman wësen. Tha burga Aken, Ljvdburch
ånd Kâtsburch send vnder sin hod.

Enoch Dywék his man, grëvetman ovir West-flylënd
ånd Texland. Njvgun mel is-er to sëkening këren. Thiu
Wâraburch, Mëdëasblïk, Forâna ånd ald Fryasburch send
vnder sin hod.

Foppa, man fon Dunrös, grëvetman ovir tha Sjvgon
élânda. Fif mel is-er sëkening wësen. Thju burch Wal-
hallagårda is vnder sin hod.

Thit stand vppa tha wâgum et Fryasburch to Texland
askrywen, thät stët åk to Stâvia ånd to Mëdëas blïk.

Thät was Frya his dëi ånd to thëre stonde was et vrlëden
sjvgun wâra sjvgun jër, thät Fästa was anstàld as folks-
moder néi Fryas jërta. Thju burch Mëdëasblïk was rëd ånd
en fâm was këren. Nw skolde Fästa thju néja foddik vpf-
stëka, ånd thät thät dën was an ëjnwards fon thät folk,
You must tell them of the sea-heroes, of their mighty deeds and distant voyages. All these stories must be told by the fireside and in the field, wherever it may be, in times of joy or sorrow; and if you wish to impress it on the brains and the hearts of your sons, you must let it flow through the lips of your wives and your daughters.

Adela’s advice was followed.

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

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

The Saxman Storo, Sytia’s husband; Grevetman over the Hoogefenn en Woud en. Nine times he was chosen as duke or heerman (commander). The towns Buda and Manna-garda-forde are under his care.

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

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

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

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

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 Medeasbliek was ready, and a Burgtmaagd was chosen. Festa was about to light her new lamp, and when she had done so in the presence
THET BOK THÉRA ADELA FOLSTAR.

thå hrop Frya fon hira wåkstår, så thåt allera månnalik thåt héra machte: Fästa nim thinra stifte ånd wrið tha thinga thër ik ér navt seda ne machte. Fästa dëde alsa hja boden wårth. Så send wy Fryas bårn an vsa forma skédnise këmen.

Thåt is vsa forma skédnise.

Wr. alda* tham allénsa god ånd évg is, mårkade t.anfang, dana kêm tid, tid wrochette allé thinga åk jërth. Jërtha bårde allé gârsa, krûdon ånd boma, allet djara kwik ånd allet årge kwik. Alhwat god ånd djar is, brocht hju by dëgum ånd alhwat kwåd ånd Arg is, brocht hju thes nachtis forth. After-et twilifte jol-fërste bårde hja thrja mangêrta.

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

Thå hja blât këmon spisde Wr. alda hjam mith sina âdama; til thju tha månneska an him skolde bynden wësa. Ring as hja rip wêron krêjon hja frûchda ånd nochta anda drâma Wr. aldas. Od† trâd to-ra binna: ånd nw bårdon ek twilif svna ånd twilif togathera ek joltid twën. Thërof send allé månneska këmen.

Lyda was swart, krolhéréd alsa tha lômera: lik ståra blonken hjra ògon; ja thes gyrfüsels blikkar wêron vnmodich by hjras.

Skårpe Lyda. Annen sanâka kvn hju kruppa héra, ånd hwersa thër fiska invr wêter wêre n-vntgong thåt hira nostera navt.

Rådbvwdë Lyda. En store bâm kvn hju bügja ånd sahwersa hja run ne brâk néne blomstål vnder hjara fyt.

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

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

This is our earliest history.

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

After the twelfth Juulfeest she brought forth three maidens:—

Lyda out of fierce heat.
Finda out of strong heat.
Frya out of moderate heat.

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

Hatred found its way among them.

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

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

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

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

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

* Wr-alda, always written as a compound word, meaning the Old Ancient, or the Oldest Being.
† Od, the root of the Latin odi, I hate.
Worderfville Lyda. Fot éwa nilde hju navt nêta: hjra dêda wrdon thrvch hjra tochtu stýrât. Vmbe tha têdra to helpâne, dâde hju tha stôra ând hwersa hju-t dên hêde grâjde hju by-t lik.


Vnwisâ bårn. Hja tichtegadon ekkorum, fen mâm-ra dâd, hja grâjadon lik wolva, fjvchtadon alsa ând dahwile hja that dêdon êton tha fûgelon thât lik. Hwâ méi sin târa hwither to haldane.

Finda. Was gêl ând hjr hér sâ tha mâna éner hors: êne thrê ne kv hja navt ni bâgja; men hwêr Lyda annen lawra macht to dêjande, thêr dâde hja wel tjân.

Vrlêdalike Finda. Svet was hjra stemme ând nannen fûgel kvn sjonga lik hju. Hjra âgon lokton ând lordon, men thêrer ansach wârth slâf.

Vnêdalika Finda. Hju skrêf thûsande éwa, tha hju ne folgde nên er fon vp. Hja vrfsyade tha goda vmbe hjara frymod, thâ an slikmâmkes jêt hju hjr selva hast wêi.

That was hir vnlik. Hjra hâved was to fvl: tha hjr hirte to ydel; hju ne minde nimmân sa hja selva ând hju wilde thât ek hjra lyaf hâwe skolde.

Falake Finda. Hûning swet wëron hjra wirda, thâ hok tham hjra trjwyade wêre vnlik nêi by.

Selvsjochta Finda. Ovir ella wilde hju weilda, ând hjra svinum wëron lik hju; fon hjara susterum lêton hjâ ra thjanja ând ekkorum slogon hjâ vmb-et mâsterskip dâd.

Dubbelhîrta Finda. Vmbe skotse wirda wârth hju yre, ând thâ ârgste dêda ne rorde hjâ navt. Sach hju en nyndask en spinne vrslynna, thân wârth hju omm-et hirte sa ys; men sach hju hjra bårn en fryas vrморde sâ swol hjra bosm fon nocht.
THE BOOK OF ADELA'S FOLLOWERS.

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 léva, ãnd-t is jeta tjvester ho hju fallen sy.

Skihnéliga bárn. Vnder kestlike sténa léidon hja hjra lik dël, mit kwabbjana skriftum smukton hja tham vppa, tográjande vmbe hérath to wárthande men an stilnise ne wénadon hja nénen énge tår.

Vrijsalik folk. Thi tex thér Finda néi lét was in golden bléder wryt: thach tha besta hwér-far i måkad was, wèr i námmer to not. Tha goda éwa wrdon utfägd ãnd selfy sjocht wryte thér kwáda far in.


Frya. Was wit lik snéi bjí-t mórnerád ãnd thát bláw hjrar ógnurnu wn-ët jeta thérre rëinbóge of.

Skéne Frya: Lik strélon thérre middéi svnne blikadon hjra hëron, thér sa fin weron as rach.

Abela Frya. Vntlvktón hjra wéra, thán swégón tha fügelon ãnd ne rordon tha blédar navt mar.

Welldige Frya. Thrvch théne kráft hjrar blikkar strék thene láwa to fara hjara fyt dál ãnd held thene addur sin, gif tobañ.

Rëne Frya. Hjra yta was húning ãnd hjra drank was dáwa, gádvrad anda bósmá thérre blommur.

Lichte Frya. Thát forma hwat hju hjra bárn lerde was selv-twang, thát óthera was lyaffe to düged, ãnd thá hjá jëroch wrdon, thá lërde hju hjam thju wërtha fon tha frij-dom kåna: hwand sèide hju svnder frijdom send alle óthera dügedon alléna god vmbe jo to slávona to måkjande, jywe ofkvmste to évge skantha.

Milde Frya. Námmer lyt hju métal ut jrtha dálva vmb ájnúbat, men sâhwersa hja-t dëde wèr-et to jahwelikis not.
Unfortunate Finda! She died in the bloom of her age, and the mode of her death is unknown.

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

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

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

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

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

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

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

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

Generous Frya! She never allowed metal to be dug from the earth for her own benefit, but when she did it it was for the general use.
Lukigoste Frya. Als tha ståra om jërta omswyrmia swirmadon hjara bårn om hjá.

Wise Frya. Thä hju hjra bårn vprocht hêde alto thère sjugonde kny, thä hroop hju- ra alle a Flylând to sâmne. Thër jef se hjam hjra tex, ând sêide, lêt tham jywe wêiwisa wësa, thä ne skil thât jo nâ navt kwälik ni gà.

Utsforkêrena Frya. Thä hju-t sêid hêde, bèvade jërtha lik Wr.aldas sê, Flylândis bodem svnk an grâda vnder hjara fyt däl. Thju loft wârt swart ând nylof* fon târa to stirtane ând thä hja néi moder omsâgon, was hju al lang vppira wâktâr. Thä to thä lesta sprâk tongar ut-a wolka ând bli xen schräf an thât loftrvm, wâk.

Farsjanda Frya. Thât lân fon hwêr hju was vpfaren was nw en strâm ând buta hira tex was thër in ella bidylwen hwat fon hjra hûndum kêmen was.

Hêriga bårn. Thä hja to-ra selva wêron, thâ mâkadon hjâ thit hâge therp, bvwadon thâs burch thêrvppa, an da wâgrum thesâ wryton hja thene tex, ând vmbë thât allera mannalik hja skolde müga finda, hâvath hja thât lân rondomme Texlând hêten. Thêrvmbë skil-ât bilywa al wennen jërtha jërtha sy.

**Tex Fryas.**

Held bêid thä Frya, to thä lesta skilun hja my hwiter sjâ. Thach thëra allêna mëi ik as fry kâna thër nën slâf is fon ân oðher ni fon sine tochta. Hyr is min rëd.

Sâhwersa thju nêd ârg sy ând gode rëd ând gode dëd nawet mår ne formüge, hrop thän thï gàst Wr.aldas an, men j ne mot-im navt anhrop biffara alle thinga pruvvath send. Tha ik segs to jo mith rëdene ând tid skil-et wâra, tha modelâsa skilun âmmar swika vnder hjar âjn lêd.

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*Nylöf: de kleur van nieuw loof † geel groen.
Most happy Frya! Like the starry host in the firmament, her children clustered around her.

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

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

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

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

Frya's Tex.

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

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

* Nylof: the colour of new foliage, bright green.
2. Wr.aldas gæst mēi màn allêna knibuwgjande thánk to wya, jà thrju wàra far hwat jv fon him noten hâve, far hwat jv nith, ãnd fara hàpe thër hy jo lêt an ânga tida.

3. J hâwed sjan ho rings ik helpe lênde, dva al ên mith jo nêston, men ne tof navt til mân jo bêden heth, tha lydande skolde jo floka, min fâmna skoldon jvwa nâmâ utfaga ut-ât bok ãnd ik skolde jo lik vubikânnade ofwisa mota.


5. Fjuwer thinga send to jvwe not jêven, mith nâma, loft, wêter, lând ãnd fjur. Men Wr.lda wil thër allêna bi-sittar of wësa. Thêrvmbe rêd ik jo, j skilun jo rjuchtër-diga manna kyasa, tham thju arbêd ãnd thâ fruchda nêi rjuchta dêla, sà that nâmman fry fon wârka ni fon wéra sy.

6. Sâhwersa thêr âmman among jo fvnnden wârth, thër sin âjn frydom vrsellath, tham-n-is navt fon jvw folk: hi is en horning mith basterd blod. Ik rêde jo that j him ãnd sin mâm to thât lând utdriva, sêgs that to jvwa bûrn, thes mornes, thes middëis ãnd thes ëwendes, til thju hjâ thërof drâme thes nachtis.

7. Allera männalik thêr en öther fon sine frydom birâ-wath, al wêre thêne ôre him skeldech, mot ik anda bårn-tâm êner slâfinne fàra lêta. Thach ik rêde jo vmbe sin lik ãnd that sinera mâm vpp êne kâle stêd to vrbarnande, Afternêi hjara aske fîtich fyt anda gryn dôlvan, til hju thër nênen gärshâlm vp waxa ni mêi, hwand aldulkera gârs skolde jvww djaroste kvik dêja.

8. Ne grip nà thât folk fon Lyda ner fon Finda an. Wr.lda skolde helpa hjm, sa that-ât weld that fon jo utgong vppa jvwa âjne háveda skolde witherkvma.
2. To Wr-ald'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-ald'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-ald 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-ald 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 jefta awet owers wilde, alsa aghat j to helpane hjam. Men kvmath hja to råwande; fal than vppa tham nither lik blixenande fjvr.

10. Såhversa annen fon hjam éner jvwer toghaterum to wif gërth ånd hju that wil, thån skolun j hja hjra dvmhêd bitjvtha; thach wil hju toch hjra frëjar folgja, that hja than mith frëtho gâ.

11. Willath jyw svna fon hjara toghaterum, så mot j alsa dva as mith jywa toghaterum. Thach hor tha éna nor tha òthera mëi witherkvma; hwand hja skoldvn nthëmeda sëda ånd plëga mith fara; ånd drëi thessa by jo heldgad wrde, mëi ik navt longer ovir jo wâkâ.

12. Vppa minre fâm Fästa hâv ik min håp fästeuth, thèrvmbé most j hja to ëremoder nëma. Folgath j min rød, thån skil hju nêmels min fäm bilywa ånd allô frâna fâmna thèr hja folgja; thån skil thju foddik nâmer utgå thèr ik far jo vpstoken hâv. Thät ljucht théra skil thån évg jvwe bryn vpklarja, ånd j skilun thån évîn fry bilyva fon vnfrya weld as jywa swite rinstrâma fon thät salte wëter thèr åndelâse sê.

THET HET FÄSTA SKÎD.

Alle setma thèr en ëw, thåt is hvndred jër, omhlâpa mëge mith tha krodar ånd sin jol, théra múgon vppa rëd thère moder, ånd by mëna willa vppa wègar théra burgum writ hwertha; send hja uppa wègar writ, thån send hja ëwa, ånd thåt is vsa plicht vmbe altham an èra to haldande. Kvmth nèd ånd tvang vs setma to jëvane, stridande wither vsa ëwa ånd plêgum, så mot mënneska dva alsa hja askja; thach send hja wëken, thån mot mân âmmer to thåt alda witherkëra. Thåt is Fryas willa, ånd thåt mot wësa tham fon al hjra bårn.
9. If it should happen that they come to you for advice or assistance, then it behoves you to help them; but if they should rob you, then fall upon them with fire and sword.

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

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

12. Upon my servant Fasta I have placed all my hopes. Therefore you must choose her for 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 séide.

Alle thinga, þær mán anfangja wil, hoka thát-át móga wesa, vppa tha dêi, þær wy Frya heldgad Hàwa, tham skil-lun évég falykant utkvma: nêidam tid nw biwysd heth thát hju riucht hêde, sâ is thát en éwa wrdon, thát mân svnder nêd ånd tvang a Frya hjra dêi nawet owers ni dva ne mêi, tha blyda fêrsta fyra.

That send tha Êwa thêr to thêra Burgum Hêra.

1. Sáhwersa þær árne éne burch bvvêt is, sâ mot thju foddik thêra an tha forma foddik et Texlând vpsêken wrda. Thach thát ne mêi námmer owers as troch tha moder skën.

2. Ek moder skil hjra ájn fâmna kjasâ; alsa thera thêr vppa thêra òthera burgum as moder send.

3. Thju moder to Texlând mèi hjra folgster kjasâ, thach sáhwersa hju falth êr hju-t dên heth, sa mot thas këren hwerta vppa éna mêna acht, by rèdum fon alle stata et sêmne.

4. Thju moder to Texlând mèi én ånd twintich fâmna ånd sjvgun spille mangêrta hàva, til thju thêr ámmer sjvgun by thêre foddik muge wákja déêlikës ånd thes nachtes. By tha fâmna thêr vppa ora burgum as moder thjanja alsa fêlo.

5. Sáhwersa en fâm annen gåda wil, sa mot hju-t thêre moder melda, ånd bistonda to tha mânnska kéra, êr hju mith hjra tochtige âdama thát ljucht bivvlath.

6. Thju moder ånd alrek burchfâm skil mân tofojande én ånd twintich burchêran, sjvgun alda wisa, sjvgun alda kâmpar, ånd sjvgun alda sékâmpar.
Fasta said—

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

These are the Laws established for the Government of the Citadels.

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

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

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

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

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

6. For the service of the mother and of each of the Burgtmaiden there shall be appointed twenty-one townsmen—seven civilians of mature years, seven warriors of mature years, and seven seamen of mature years.
7. Ther fon skilun alle jéron to honk kéra thrim fon elik sjvgun, thach hja ne mögun navt vpfolgath ne wertha thrvch hjara sibtal néjar sa tha fjarda kny.

8. Aider měi thër hvndred jonga burchwérar hâva.

9. Far thissa thjanesta skilun hja léra Fryas tex ând tha éwa, fon tha wisa mannon thēne wisdom, fon tha alda hérmannnon thene kunst fon tha orloch ând fond tha sêken- ingar thene kunsta thër bi thät butasfâra néthlik send.

10. Fon thissa wěrar skilun jérlikes hvndred to bek kéra. Thach send thër avme vrlâmth wrden, sa mögun hja vpper burch bilywa hjara ëlle lêva long.

11. By thät kjasa fon tha wěrar ne měi nimmen fon thēra burch něn stem navt ne hâva, ni tha grêvetmannà jefta thëtha hâveda, mán thät blâta folk allëna.

12. Thju moder et Teklând skil mân jéva thrja sjvgun finkum bodon mith thrja twilif rappa horsa. Vppa ora burgum ek burchfám thrē bodon mith sjvgun horsa.

13. Ak skil ñjder burchfâm hâva fiftich bvwara thrvch thät folk akëren. Men thërto měn mán allëna jéva sokka, thër navt abel ând stora for wēra ner to butasfârar send.


15. Is thër åmman këren vmbe vppa burgum to thjan- jande ând nil-er navt, thân ne měi-er na něn burchhér wertha, ând dus něn stem navt ni hâva, is er al burchhér sa skil hi thju ër vrljasa.


Forth mot-i něi tha lëtsa, thät is thēne hëlener. Thër mot sja jef er âk bisëken is fon kvada tochtum. Is-er god sēid,
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,
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THET BOK THÆRA ADELA FOLSTAR.

tha vndvath hi him selva fon sinum wèpna, änd sjvgun wèrar brângath him by thère moder.

17. Is thju ñék vr ñene stâte sa ne mûgon thér navt miner thän thrê bodon kvma: is-t vr-t èlla Fryaslând, thän moton thér jeta sjvgun tjuga bywësa. Thèrumbe thât er nèn kva formyda navt risa ne mèi nor skalkhèd dèn ne wrè.

18. By alle ñekum mot tha moder walda änd njvda thât hjra bärn, thât is Fryas folk, sâ mét-rik bilywa as thât wësa mèi. Thât is thi grâtesta hjræ plichta, änd vs alra vmb-er thér an to helpande.

19. Hât mân hja by ñene rjuchtlika ñèke anhropen vmb-er utsprêk twisk annen grëvetman änd tha mënte, änd fudath hju thju sèke tvivelik, sâ mot hju to bâte fon thèr mënte sprêka til thju thèr frëtho kvma, änd thrvch-tham thât bêtre sy thât èn man vnajucht dèn wrèd thàn fèlo.

20. Kvmth hwa vmb rèd änd wèt thju moder rèd, sa åch hju tham bystonda to jëvane, wèt hju bystonda nèn rèd, sâ mèi hju wachtja lèta sjvgun dègum. Wèt hju thän nach nèn rèd, sa mûgon hja hinne brâda, änd hjà mûgon hjra selva navt biklagja, til thju nèn rèd bêtre is thän kva rèd.

21. Heth en moder ârge rèd jëven ut kvada willa, sâ mot mân hjà dëja jefta ut of lândum dryva stoknaken änd blât.

22. Send hjra burchhëra mèdeplichtich, thân dvath mân alsa mith tham.

23. Is hjra skild tvivelik jefta blât formoda, sâ mot mân thèr-vr thingja änd sprêka, is-t nèdich, èn änd twintich wyka long. Stemth thà halfdèl skildich, sâ halde mân hjà vr vunsildich, twède sâ wacht mân jeta en fvl jér. Stemth mân thàn alsa, sâ mèi mân hjà skildich halda, thà navt ni dëja.
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 Greveetman 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. Såhversa svme among thåt thrimna send tham hja alsa sér vnskildich mène that hja hja folgja wille, så múgon hja thåt dva mith al hjara driwande ñnd tilbara håva ñnd námman acht hjam thèr ovir mìn to achtlane, til thju thåt mårå dèl alsa blyd kàn dwåla sa thåt minra dèl.

MÉNA ËWA.

1. Alle frya bårn send a élike wysa bårn. Thèrvembe moton hja åk élika rjuchte håva, alsa blyd vpp-åt lánd as vpp-åth ê, thåt is wètér ñnd v³ ella thåt Wr.ál-da jéftth.

2. Allera mannalik méi-t wif sinra késa fréja ñnd ek toghater méi efter hjra helddrvnk bjada thèr hju minth.

3. Heth hwa en wif nimth, så jéft mån hjam hus ñnd wårv. N-is thèr nën; sa mot-åt bvwat wrde.

4. Is-er néi en ñther thorp gongon vmb en wif ñnd wil hi thèr bilywa, så mot mån him thèr en hus en wårf jéwa bijonka thåt not fon tha hémrik.

5. Allera mannalik mot mån en áfterdèl as wårf by sina hus jèva. Tha nimman ne méi en fardèl by sin hus nàva, flü min en ronndèl. Allèna ief hwa en dàd dèn heth to ménà nitha, så méi him thåt jéven wrde. Ak méi sin jongste svn that erva. After tham mot thåt thorp that wither nima.

6. Ek thorp skil en hémrik håva néi sina bihof ånd thène grèva skil njyda that alra ek sin dèl bidongth ånd god hald, til thju tha áfter kvmmande nën skåde navt ne lyda ne muge.

7. Ek thorp méi en mårk hava to káp ånd to vrkáp iefta to wandelja. Alle-t ñra lánd skil bvw ånd wald bilyva. Thå thå båma thèra ne méi nimman navt fälla, buta ménà rëda ånd buta wèta thes waldgrèva, hwand thå waldå send to ménà nitha. Thèrvembe ne méi nimman thèr mâster 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 mårkjeld ne měi thät thorp navt már ni nimma sa tha tillifte dél fon tha skat, hor fon tha inhēmar ner fon tha tērhēmande. Ak ne měi tha märk skat navt ēr vrsellath* ne wertha as thät ōra god.

9. Alle-t mårkjeld mot jērlikes délath wrde, thrja dégan far thēre joldēi, an hyndred délun to délande.

10. Thi grēvetman mit sinum grēvum skil thēr of büra twintich dél; thēne märk rjuchter tian dél, ānd sinum helpar, ūf dél; thju folksmoder ēn dél; thju gā moder fȳwver dél; thät thorp tian dél; tha ārma, thät is thēra tham navt wārka ni kūnna ni müge, fīttich délā.

11. Thēra, tham to märka kvma, ne mügon navt ni wo-keria, kvmath thēr svm, sa is-t thēra fāmna plīcht hjam kānbēr to makjana in-νr thät ēlle lānd, til thju hja nim-merthe kēren navt wrde to eng ampt, hwand soka hāvath en gyra-lik hirte, vmbe skāt to garja skolde hja ella vrrēda, thät folk, thīv moder, hjara sībben ānd tho tha lesta hjara selva.

12. Is thēr āmmən alsa ārg thät-er sjvcht-siak fja jeftha vrdēren wēr vrsellath vr hēl god, sa mot thene märk-ρjuchтар him wēra ānd tha fāmna him noma invr-et ēlle lānd.

In ēra tyda hēmadon Findas folk mēst algadur invr hjara moders bārta-lānd, mit nōma ald-lānd that nw vnder-ne sē lēith; hja wēron thuss fēr-of, thērvmbe nēdon wi āk nēn orloch, tha hja vrdrēven send ānd hēinda kēmon to rāwane, thā kēm-er fon selva lāndwēr hērmanna kēninggar ānd orloch, vr altham kēmon setma ānd uta setma kēmon ēwa.

HYR FOLGATH THA ÒWA THĒR THĒRUT TAVLIKJT SEND.

1. Ek Fryas mot-a lētha jeftha fyanda wēra mith aldul-kēra wāpne as-er forsinna, bikvma ānd hāndtēra mēi.

* De märkakat werd in goederen betaald.
THE BOOK OF ADELA'S FOLLOWERS.

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

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

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

11. There shall be no usurers in the market.

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

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

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

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

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

Here follow the laws which were thus established.

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

* The market dues were paid in kind.
2. Is en boi twilif jer, sa mot-i tha sjvgunde déi miste fon sin lër-tid vmbe rød to werthande mith-a wápne.

3. Is hi bikvmen, sa jève màn him wápne ánd hi warth to wèrar slågen.

4. Is hi thré jèr wèrar, så würth-i burch-hèr ánd mèi hi hélpa sin hawed-manna to kjasane.

5. Is hwa sjvgun jèr kjasar, så mèi hi hélpa en hérman jefta kénig to kjasane, thèr to âk kèren wrde.

6. Alle jèr mot-er ovir kèren wertha.

7. Buta tha kénig múgon alle ambtmanna wither kèren wertha, tham rjucht dva ánd néi fryas rød.

8. Annen kénig ne mèi navt ni lónge ar thré jèr kénig bilywa, til thju hi navt biklywa ne mèi.

9. Heth-i sjvgun jèr rest, så mèi hi wither kèren wertha.

10. Is thi kénig thruch thene fyand fallen, så múgon sina sibba âk néi thère ére thinga.

11. Is-er vppa sin tid ofgvngen jefta binna sin tid sturven, så ne mèi nèn sibba him vpfolja, thèr-im néiár sy sa tha sjarde kny.

12. Thèra tham strida mitha wápne an hjara handa ne kunnath navt forsinna ánd wis bilywa, thèrvmbe ne focht-eth nènè kénig wápne to hantèra an tha strid. Sin wisdom mot sin wåpen wèsa ánd thju ljafte sinra kâmpona mot sin skyl wèsa.

Hyr send tha rjuhta thère moder and thèra kéniggar.

1. Sahwersa orloch kumth, send tha moder hira bodon néi tha kénig, thi kénig send bodon néi tha grøvet-manna vmbe lánd-wèr.

2. Tha grøvetmanna hropath alle burch-hèra et sèmne ánd birèdath ho fèlo manna hja skilun stjura.
2. When a boy is twelve years old he must devote one day in seven to learning how to use his weapons.

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

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

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

6. Every year he must be re-elected.

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

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

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

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

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

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

These are the Rights of the Mothers and the Kings.

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

2. The Grevetmen call all the citizens together and decide how many men shall be sent.
3. Alle bisluta théra moton ring néi thère moder senden wertha mith bodon ánd tjugum.

4. Thju moder lêth alle bisluta gaderja ánd jëftth et guldnetal, thât is thât middeltal fon alle bisluta etsêmne, thërmitha mot mân far thât forma frêto ha ánd thene kening alsa.

5. Is thju wëra a kâmp, thân hoft thi këning allêna mith sinum havedmanno to rëda, thach thër moton ämmertre thrë burch-hëra fon thère moder förana sitta svnder stem. Thissä burch-hëra moton dëjaliks bodon néi thèrente moder senda, til thju hju wëta müge jef thër awet dën wârth, stridande with-a ëwa jeftha with Fryas rëdjevinga.

6. Wil thi këning dva ánd sina rëda navt, sà mëi hi thât navt vnderstondo.


8. Nis thene këning navt vppet pat, sà mot mân sin folgar hérich wësa of tham-is folgar alont tha lesta.

9. Nis thër nën havedman, sà kjase mân hwa.

10. Nis thër nën tid, sà wârpa hi him to havedman thér-im weldich fêleth.

11. Heth thene këning en frësalik folk ofslagen, sà mö-gon sina after kvmande sin nâmë after hjara ájne fora; wil thene këning, sà mëi-er vppen vnëbbvwađe stëd en pläk ut-kjasa to hus ánd erv. Thât erv méi en rond-dël wësa sa grât thât hi fon alle sidum sjvgun hvnred trëdun ut of sine hus mëi hlapa, ér hi an sina rëna kvmth.

12. Sin jongste svn méi thât god erva, åfste tham tham-is jongste, thân skil mân that wither nimma.

Hyr send tha Rjuchta aller Fryas vmbe Sekur to Wësandë.

1. Sahversa thër ëwa vrwrocht wrde jefta nêja setma
3. All the resolutions must immediately be sent to the mother by messengers and witnesses.

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

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

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

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

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

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

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

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

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

Here are the rules established for the security of all Frisians.

1. Whenever new laws are made or new regulations
tavlikt, alsa mot-et to mëna nitha skên, men nàmmer to båta fon enkelderà mãnniska, her fon enkelderà slachta, ner fon enkelderà ståta, nach fon awet that enkel sy.

2. Sahwersa orloch kvmt ãnd thér wrde husa homljat jefttha skêpa, hok that et sy, sy-et thrvch thene fyan, tha by mëna rèdum, så aach tha mëna mënta, thåt is al-et folk to sëmne that wither to hèlène; thér vmbe that nàmman tha mëna sëka skil helpa vrlijasa vmbe sin äjn god to bihaldane.

3. Is orloch vrðhejan, ãnd send thér svm, alsa vrdéren that hjå navt longer wårka ne mügon, så mot tha mëna mënte hjåm vnderhalda, by tha fèrstum achon hjå forana to sittana, til thju tha jüged skil éra hjam.

4. Send thér wèdvon ãnd wëson këmon, så mot män hjå ãk vnderhalda ãnd tha svna mügon thi nàma hjårar tåta vpp-ira skildum writa hjåra slachtha to éran.

5. Send thér svm thrvch thene fyan fath ãnd kvmath hjå to båk, så mot män hjåm fèr fon thåt kåmp of fora, hwand hjå machton fry lëten wësa by arge loftum ãnd than ne mügon hjå hjåra lofta navt ni hálta ãnd toch érlík bilywa.

6. Jef wi selwa fyanda fâta, så brånge mon tham djap anda landa wëi, män lërth hjå vsa frya sëde.

7. Lët män hjå äfternei hlåpa, så lët män thåt mith wel-håd thrvch tha fâmma dva, til thju wi åtha ãnd frjunda winna fori lëthå ãnd fyandun.

UT MINNOS SKRIFTUN.

Sahwersa thèr ènman is thèrmèta årg that hi vsa swètsar birawath, morth-dëdun dvat husa barnth, mangèrtha skânth, hok thåt-et sy, thåt årg sy, ãnd vsa swètnata willon thåt wroken håva, så is thåt rjucht thåt män thene dèder fàtath ãnd an hjåra åjn-
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 dêjath, til thju thér vr nên orloch ne kväme, wèrthrvch thâ vnskëldiga skolde bota fori thâ skëldiga. Wîllath hja him sin lif bihalda lêta ând thju wrêka ofkâpja lêta, sà meî mân thât dâja. Thach is then bona en këning, grëvetman, grêva hwa thât-et sy, tham ovira sêda mot wâka, sà moton wi thât kwad béterja men ta bona mot sin straf hâ.

Forth hi en ërenämä vppa sine skeld fon sina ëthelun, sà ne mûgon sina sibba thi nâma navt lônger ne fora. Thërvmbe thât hi ène sibba svrg skil hâva ovira sêda théra ëthera.

ÉWA FARÅ STJURAR. STJURAR IS THI ËRENÖMA THÉRA BUTAFARAR.

Alle fryas svna hâva lika rjuchtä, thërvmbe mûgon allè flînka knâpa hjara self as butafarar melda by thâ olærdmôn ând thisse ne mëi him nit ofwisa, worsh thât er nêm sted is.

2. Tha stjurar mûgon hjara âjn mästrun noma.

3. Tha kâpljvd moton këren ând binomath wertha thrvch tha mënte thër-et god hëreth ând tha stjurar ne mûgon thër by nêm stem hâva.

4. Jef mân vpppe rëis bîfînth thât thene këning ârg jëfsta vnbikvmmen is, sà mûgon hjâ en ôra nimma; kvmon hja to bâk, sà mëi thene këning him self biklagja by thâ olærdmôn.

5. Kvmt thër flâte to honk ând sin thër bâta, sà moton tha stjurar thër of en thrîmene hâva, althus to dëlande, thi wîtkëning twîlf môn-is dêla, thi skolt by-nacht sjugun dêla, thâ bôtmônna ek twa dêla, thi skiprun ek thrê dêla, thât ôra skip-is folk ek ên dêl. Tha jongst prentar ek en thrîmnath, thâ midlosta ek en half-dêl ând thâ oldesta ek en twëdnath.

6. Sin thër svme vrlameth, sà mot-a mëna mënte njvda far hjara lif, æk moton hja förana sitta by thâ mëna fërstä, by huslîka fërsta, já by alle fërsta.

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

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

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 Older-
man.

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.

* Stijuror, from this is derived the word Starii in Pliny.
7. Sin thér vppa tocht vmkume, sá moton hjara nóstun hjara dël erva.

8. Sin thér wêdven ánd wêson fon kvmen, sá mot thju mënte hja vnderhalda; sin hja an énræ kase felth, sa mùgon tha svna thi nóma hjarar tátá vppira skeldun fora.


10. Was hi forséith, sá méi sin brud sjugun mannis dêlun aska vmbe hira fryadulf en stën to to wjande, mar thán mot hja for tha ére wêdve bilyva lêva lóng.

11. Sahwersa en mënte en flàte to rëth, moton tha rèdar njvda fàra beste liftochtun ánd fàr wif ánd bárn.

12. Jef en stjurar of ánd ârm is, ánd hi heth hus nach erv, sá mot im that jon wertha. Nil hy nén hus nach erv, sa mùgon sin friundun hem tus nêma ánd thju mënte mot et bêtera néi sina stát, wara thât sin friunda thene bâta weigerja.

NETLIKA SÉKA UT-A NÉILÉTNE SKRIFTUM MINNOS.

Minno† was en alde sêkëning, sjaner ánd wisgyrich. An tha Krétar heth-i éwa jëven. Hi is bárn an tha Lindawrda, ánd néi al sin witherfâra heth hi thât luk noten umbe to Lindahêm to sterva.

Sahwersa vsa swethnata en dël lând hâve jeftâa wëtir, that vs god tolikit, sa focht-et vs vmbe that a kâp to frëja, nillath hja thât navt ne dva, than mot màn hja that bihalda lêta. That is néi Frya-his tex ánd-et skolde vnrucht wësa to vnthandana that.

Sahwersa thér swethnata et sëmna kyva ánd sana vr enga sêka, tha vr lând, and hja vs frëja en ordêl to sprêka, sa ach man thât rëder âfterwëja to létane,

* 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 Lindaoerd, 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

* Frenlar, still used in Texel to designate a pilot’s apprentice.
† Minno, Minos (the Ancient).
tach sa man thér navt buta ne kan, sa mot man thát erlik änd rjuchtfróich dva.

Kvmth thér hva änd séith, ik hâv orloch, nw most-v mi helpa; jeftsa en öra kvmth änd séith, min svn is vnjérich änd vnvikvmen, änd ik bin ald, nw wild-ik thi to wáran-stew ovir hini änd ovir min land ställa, til hi jérich sy, sa ach man that wéigarja, til thju wi nawt an twist ne kvme ne mûge vr séka stridande with vsa frya sëdum.

Sahversa thér kvmth en vrlandisk kapman vppa tolét-mârk et Wyringga tha to Almanand änd hi bidroght, sa warth-er bistonda märk-bêten änd kanbër màkad trvch thà fâmna invr et éle land. Kvmth-er thàn to bâk, sa ne skil nimman kâpja fon him, hy méi hinne brûda sa-r kvmem is. Thus, sahversa-r käpljud këren wrde vmbe wr-a merka to gâ, jefta mith-e flât to sàrane, sa ach man allëna aldulkera to kjasane tham mân tyge by tyge kânth änd an en goda hrop stânë by thà fâmna. Bèrth-et navt to min that-er en ërg man mông sy, tham tha ljud bitrogha wil, sa agon tha ora thât to wërane. Het-i-t-al dën sa mot mân thät bëterja, änd thene misdëdar ut of lândum banna, til thju vsa nâmà vral mith Ôrene skil wertha binomath.

Men jef wir vs vppen vrlandiska màrkt finda, sy-ët hëinde jefta fër, änd bèrth-et thât-et folk vs lêt dvath jefta bistôleth, så agon wy mith haste hëi to to slåna, hwand afskn wë slla agon to dvande vmbe frëtho willa, vsa half-brothar ne mügon vs nimmer minachtja nach wâna that wi ange send.

In min jüged hâv ik wel énis mort overa bânda thëra ëwa, âfter hâv ik Frya often tanked vr hjra tex, ænd vsa ëthla vr tha ëwa thër thërnei tavlikt send.

Wrtalda jefta Aåforder heth mi fëlo jëren jëven, invr fëlo landa änd sëa hâv ik omme fàren änd néi al hwa ik sjan hâ, bin ik vrtjúgad that wi allëna
they insist upon it, it must be done honourably and justly.

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

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

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

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

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

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

In my youth I often grumbled at the strictness of the laws, but afterwards I learned to thank Frya for her Tex and our forefathers for the laws which they established upon it. Wr-alda or Alvader has given me many years, and I have travelled over many lands and seas, and after all that I have seen, I am convinced that we alone
trvch Alfoder utforkêren send, éwa to hâvande. Lydas folk ne méi nên éwa to mákjande ni to hâldande, hja send to dvm ând wild thêrto. Fêlo sláchta Findas send snôd enoch, men hja send gyric, hâchfårande, falsk, vnkûs ând mort-sjochtich. Poga blêssth hjara selva vppa, ând hja ne mü-gath newet than krupa. Forska hropath wârk, wârk, ând hja ne dvath newet as hippa ând kluchtmâkja. Tha roka hropathspår, spår, men hja stêlon ând vrslynath al wat vnder hjara snavela kvmath. Lik al tham is thât Findas folk, hja bogath immer ovir goda éwa; ek wil setma mákja vmb-et kwâd to wêrane, men selva nil nimman theran bonden wësa. Thêra hwam-his gäst that lestigoste sy ând thêrtrvch sterik, tham-his hôme kërjath kêning ând tha óro moton al-wenna an sin weld vnderwurpen wësa, til en öther kvmth thér-im fon-a sêtel drywet. Thât word éwa is to frân vmbë an ména sêka to nomande. Thervmbe heth mân vs évin sega lêrth. Éwa thât sêt setma thér bi aller människa élik an hjara mod prenth send, til thju hja möge wêta hwât rjucht ând vnrvjucht sy ând hwêrtrvch hjâ weldich send vmbë hjâra âjne dêda ând tham fon örûm to birjuchtande, thât wil sedsa alsanâka hja god ând navt misdêdich wpbrocht send. Ak ise-r jet-en óra sin an fâst. Êwa seit ak, élik wêter-lik; rjucht ând sljucht as wêter that thrvch nên stornewind jetsha awet owers vrstoren is. Warth wêter vrstoren, sa warth-et vnêwa, vnrvjucht, mem et nygt évgb vmbë wither éwa to werthande, that lêith an sin fonselvhéð, alsa tha nygung to rjucht ând frydom in Fryas bern leith. Thessa nygung hâvath wi trvch Wr.aldas gâst, vsa foders, thér in Fryas bern bogth, thêrvm be skil hju vs ak évgb biklywa. Êwa is âk thet óra sinnebyld fon Wr.aldas gâst, thér évgb rjucht ând vnforstoren bilywath, afkën-et an lichême ârg to gëit. Êwa ând vnfor-storen send tha märka thêra wisdom ând rjuchtârârâdichhéð.
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 frémo människa socht ånd trvch alla rjuchtera bisétten wrden mot. Willath tha människa thus setma ånd domar mákja, thér alan god bilywa ånd allerwéikes, sa moton hjá élik wésa to fara alle människa; néi thisse éwa achatth tha rjuchtera hjara ordél ut to kethande. Is thér eng kwåd dën, hwévr nén éwa tavlikt send, sa mot män éne mëna acht bilidsa; thér ordélth män néi tha sin thér Wr.aldas gást an vs keth vmbe over ella rjuchtsférđich to birjuch- tande, althus to dvande ne skil vs ordél nâmmer fálïkant ut ne kvma. Ne dvath män nén rjucht men vnrjucht, alsa rist thér twist ånd twispalt emong tha människa ånd stata, thérut sprút inlandiska orloch, hwéthrvcch ella homljath ånd vrdâren wårth. Men, o dvmhêd. Dâhwila wi to dvande send ekkorum to skådane, kvmth-ët nidige folk Findas mith hjara falska presterum jvw háva to råwande, jywa toghatera to skândane, jywa sêda to vrdva ånd to tha lesta klâppath hjá slâvona banda om jahwelikes frya hals.

Ut-a Skrifta Minnos.

Tha Nyhellénia * tham fon hira ärn nôme Min-era hête, god sêten was ånd tha Krékalandér † hjá to met even hårde minade as vs ärn folk, tha kémon thér svme första ånd prestera vppe-ra burch ånd fréjon Min-era hwér of hjra erva léjon. Nyhellénia andreere, mina erva drég ik om in mina bosm, hwât ik urven hâv is ljafde vr wisdom, rjucht ånd frydom, hâv ik tham vrléren, alsa ben ik élik an tha minniste jvvar slâvonena. Nw jêu ik rëd vr nauet, men than skold ik vrkâpja tham. Tha héra gvangon wëj, ånd hripôn al lakande, jvwer hëroga thjanra, wisa Hel- lénia. Thach thérmita miston hjá hjara dol, hwand thât folk thât hjá minnade ånd hjá folgade, nam this nôme to-n ère nôme an. Tha hjá sågon thât hjara skot mist hêde,

* Nyhellenia, Nehellenia.
† Kreksland, het Krekenland, zoowel Groot Griekenland als Griekenland zelf.
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 Wr-alfa'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 gvngon hja hja bihlvda ånd sëidon that hju-t folk hex-nad hêde, men vs folk ånd tha goda Krêkalandar wêrde aller wêikes that-et laster wêre. Enis kémon hja ånd fre-gon, as thv thän nën thjonster ne biste, hwat déist thän mita åjar tham thv altid bi thi heste. Min-erva andre, thisse åjar send that sinebyld fon Fryas rëdjêvinga, wërin vsa tokvmsste forholen hëlît ånd fon él thät männeskaklik slachte; tid mot hja utbroda ånd wi moton wâka thät-er nën lëth an ne kvmth. Tha presteraa, god sëid; men hwëto thjanath thene hund an thina fëra hand. Hellênia andere, heth thene hårder nën skëper vmbe sin kidde at sëmene to haldande? hwat thene hvnd is inna thjanest thes skëphårder, bin ik in Fryas tjånest, ik mot ovir Fryas kidde wâka. That likath vs god to, sëdon tha presteraa; men seg vs, hwat is thju bitjvtenise fon thi nachtule, ther immer boppa thin hole sit, is that ljucht-skvwande djar altomet thet teken thinra klârsajhêd. Nën andere Hellênia, hi helpt my hëjja that er en slach fon människa ovir hirtha omme dwâlth, thër evin lik hi in kárka ånd hola hêma; thër an tjuaster frotz, tach naivt as hi, vmbe vs fon músa ånd öra plâga to helpane, men renka to forsînna, tha öra människa hjara witskip to råwane, til thju hja tham to bëtre mûge fâta vmber slavona fon to mäkjande ånd hjara blod ut to sûgane, even as vampyrâ dva. Enis kémon hja mith en benda folk. Pest was over-et land kvmmen, hja sëidon, wi alle send to dvande, tha Goda to offerja, til thju hja pest. wêra mûge. Nilst thv then naivt ne helpa hjara grimskip to stilane, jefta hethste pest selva ovir-et land brocht mith thinra kunstaa. Nën söide Minerva, men ik ne kân nêne goda, thër årg dvande send; thërvmsbe ne kan ik navt frêja jef hjja beter wrda willa. Ik kân én gode, thât is Wr.aldas gàst; men thrvch tham er god is, dvath er âk nen kwâd. Hwanath kvmth-et kwâd
their shot had missed they began to calumniate her, and to say that she had bewitched the people; but our people and the good Krekalanders understood at once that it was calumny. She was once asked, If you are not a witch, what is the use of the eggs that you always carry with you? Minerva 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 Minerva; I know no gods that do evil, therefore I cannot ask them to do better. I only know one good spirit, that is Wr-aldæ’s; and as he is good he never does evil. Where, then, does evil come from? asked
than wea, frejath tha prestera. Allet kwad kvmeth fon jow and fon thære dvmhëd thëra mànniska, tham hjara selva fon jow fensa lêta. Jef thin drochten than sâ bjustre god is, wôrvmb wërther-ët kwad than navt, frejath tha prestera. Hellenia anderle, Frya het vs vppe wea brocht ënd thene kroder that is tid, tham mot that ovrique dva. With alle rampun is râd ënd help to findande, tha Wr.âlda wi thât wi hja selva soka skilon, til thju wi sterik skile wertha ënd wis. Nillath wi navt, than lec-er vsa trul ut trulla, til thju wi skilon erfâra, hwat nei wisâ dêdu ënd hwat nei dvma dêdu folgath. Tha sëide-ne forst, ik skolde wàna, that wëre betre, that to wërande. Hwel miglik, endere Hellenia, hwand than skolde tha mànniska bilywa lik tâmade skêpa; thv ënd tha prestera skolde-ër than hoda willa, men âk skëra ënd nei thëra slacht benke fora. Tach alsa nil-t vs drochten navt, hi wil that wi ekkorum helpa, men hi wil âk thât jahweder fry sy ënd wis wrde. Thât is âk vsa wille, thërvmbbe kjaasth vs folk sin forsta, grëva, rôdjëvar ënd alle bàsa ënd màstera ut-a wisesta thëra goda mànniska, til thju allemânnalik sin best skil dva vmbe wis ënd god to werthande. Althus to dvaend skilun wi ènis wëta ënd anda folka lêra, that wis wësa ënd wis dva allëna lëith to salichhëd. That likt en ordël, sëidon tha prestera, men aste nv mënste, that pest thrvch vsa dvmhëd kvmeth, skolde Nyhellenia than wel sa god wësa wille, vmbe vs ewat fon thât nya ljucht to lênande, hwêr vppa hju sa stolte is. Jes sëide Hellenia; tha rokka ënd öra füglon kvmeth allëna falla vp vûl âs, men pest minth navt allëna vûl âs, men vûla sëd-plegum ënd fangnisa. Wilsy nv that pest fon-i wiika ënd na wither ne kvma, than mostv tha fangnisa wea dva, ënd that i alla rèn wrde fon binna ënd fon bûta. Wi willath bilawa thât thin red god sy, sëidon 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-alda wills that we should search it out ourselves, in order that we may become strong and wise. If we will not do that, he leaves us to our own devices; in order that we may experience the results of wise or foolish conduct. Then a prince said, I should think it best to submit. Very possibly, answered Hellenia; for then men would be like sheep, and you and the priests would take care of them, shearing them and leading them to the shambles. This is what our god does not desire, he desires that we should help one another, but that all should be free and wise. That is also our desire, and therefore our people choose their princes, counts, councillors, chiefs, and masters among the wisest of the good men, in order that every man shall do his best to be wise and good. Thus doing, we learn ourselves and teach the people that being wise and acting wisely can alone lead to holiness. That seems very good judgment, said the priests; but if you mean that the plague is caused by our stupidity, then Nyhellenia will perhaps be so good as to bestow upon us a little of that new light of which she is so proud. Yes, said Hellenia, but ravens and other birds of prey feed only on dead carrion, whereas the plague feeds not only on carrion but on bad laws and customs and wicked passions. If you wish the plague to depart from you and not return, you must put away your bad passions and become pure within and without. We admit that the advice is good, said the priests, but how shall we induce all the people under our rule
människa to krēja, thēr vnder vs weld send. Tha stand Hellēnia vp fon hira sētel ând kēth: Tha muska folgath thene sējar, tha folka hjara goda forsta, thērvmebe ach-stv to bijinnande mith thin selva âlsä rēn to mākjande, that stv thinna blikka in ând utward mēi rjuchta svnder skām-rād to werthane to fara thin âjn mod. Men in stēde fon thät folk rēn to mākjande heste vūla fērsta utfonden, hvvēr vppa thät folk al sa nāka sūpth, that hj a to lesta lik tha barga annath slip frota, vmbe that stv thin vūla lusta bota mēi. Thät folk bigost to jolande ând to spotande. Thēr thrvch ne thuradon hj a nēn strid wither an to spin-nande. Nv skolde âjder wāna, thät hj a vral-et folk to hāpe hropen hēde vmbe vs algaladur to-t laând ut to driwande. Nēan an stēde fon hj a to bihluda gvygone hj a allërweikes, âk to tha hēinde Krēkalana til tha Alpa ut to kēthane, thät et thene allërvrste drochten hāgth hēde sin wisa toghater Min-erva, to nómith Nyhellēnia ēmong tha mānniska to sendane in overa sē mith-en ulk, vmbe tha mānniska gode rēd to jēvane ând that allermannlik, thēr hj a hēra wilde, rik ând lukich skolde wertha, ând ânis bās skolde wertha ovr alle kēningkrik irtha.s. Hira byldnese stålдон hj a vppе hjara âltårum, jefta hj a vrsellade-t ânda dvma mānniska. Hja kēthon allërweikes rēd-jēvinga, thēr hju nimmer jēven hēde, ând tålodon wonders, thēr hju nā dēn hēde. Thrvch lesta wiston hj-a-ra selva master to mākjande fon vsa ēwa ând setma, ând thrvch wankēthinga wiston hj a alles to wisa ând to vrbruda. Hja stålдон âk fāmma vnder hjara hode, tha skinber vndere hoda fon Fāsta* vsa forma ēre moder, vmbe over thät frâna ljucht to wākane. Men thät ljucht hēde hj a selva vpsoken, ând in stēde fon tha fāmkes wis to mākjande, ând after-nēi ēmong thät folk to senda, ta sjaka to lēvande ând thā bārn to lērande, mākadon hj-a-ra dvm ând dimme bi-t ljucht ând ne machten hj a nā buta ne kvma. Ak wrdon

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* Fāsta, Vesta, en de Vestaalsche maagden.
to agree to it? Then Hellenia stood up and said: The sparrows follow the sower, and the people their good princes, therefore it becomes you to begin by rendering yourselves pure, so that you may look within and without, and not be ashamed of your own conduct. Now, instead of purifying the people, you have invented foul festivals, in which they have so long revelled that they wallow like swine in the mire to atone for your evil passions. The people began to mock and to jeer, so that she did not dare to pursue the subject; and one would have thought that they would have called all the people together to drive us out of the land; but no, in place of abusing her they went all about from the heathenish Krekaland to the Alps, proclaiming that it had pleased the Almighty God to send his clever daughter 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 Eeremoeder, to watch over the holy lamp; but that lamp they lit themselves, and instead of imbuing the priestesses with wisdom, and then sending them to watch the sick and educate the young, they made them stupid and ignorant, and never allowed them to come out. They were em-

* Festa is Vesta, or the Vestal Virgins.
hja to rēdjēvstare brukath, tach thi rēd was by skin ut hjara mvlun; hwand hjara mvlæ weron navt owers as thā hropar, hwēr tṛvc thā presterā hjara gērā utkēthon. Thā Nyhellēnia fallen was, wilden wi en ore moder kjasa, svme wildon nēi Texlānd vmbe thēr ēne to ōrējande, men thō presterā tham by hira ājn folk ōth rēk withēr in hēde, nildon thō ni hengja ānd kēthon vs by-ra folk as vn-frāna ut.

III. Ut-a Skrīpta Minnōs.

Thā-k althus wēi faren was mith mina ljv drōn Athenia, kēmon wi to thā lesta a nē ēland thrvch min ljv Krēta hēten vm-a wilda krēts tham et folk anhyv by vsa kvmste. Thā as hjā sagon thāt wi nēn orloch an-t skēld foron, wrdon hjā mak, alsa-k et lest far en bota mit yserark en havesmode ānd en stada land wandelde. Thach thā wi en stut sēten hēde ānd hjā spēradon thō wi nēn slavona nēde, thā wēron hjā vṛstālath, men thā-k-ra nw talt hēde thō wi ēwa hēdon ēlik to birjuchtande vr allə, thā wilde-t folk āk fōn sokka hā. Tach skērs hēdon hjā tham, jēta thāt ēlle land kēm anda tysi. Thā forsta ānd presterā kēmon bārjā, that wi hjara tjrth ove hērīc mākād hēde ānd thāt folk kēm to vs vmbē hul ānd skul. Tach thā thā forsta sagon thāt hjā hjara rīk vṛljasa skolda, thā jēvon hjā thāt folk fṛydom ānd kēmon to my vmb-en ēsega bok. Thach thāt folk was nēn fṛydom wenth ānd thā hēra bilēvon welda nēi thō ir god thochtē. Thā thī storm wr wēr, bigostōn hjatwisplāt among vσ tosēja. Hjā sēidon to min folk that ik hjara help anhropēn hēde vmbē standfāst kening to werthande. Enisfand ik gif in min met, thā as er ēnis 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 thérmith stolkens hinne brith.—Tach min witherfara to létande, sa wil-k mith thesa skédnesa alléna séga, that wi navt müge hêma mith et Findas folk fon wèr thät et sy, hwand thät hja fvl send mith falska renka, éwa to frésane as hjara swête wina mith déjande fenin.

Ende wra skrifta Minnos.

Hir vnder send Thrë Wëta, thér after send thissa Setma makad.

1. Allera mannalik wêt, thät i sin bihof mot, men wårth åmmon sin bihof vnthalden, sa nêt nêna man hwat er skil dva vmbe sin lif to bihaldande.

2. Alle elte minniska werthat drongen a bårn to têlande, wårth that wêrth, sa nêt nim man wath ârges thérof kyme mei.

3. Alrek wêt thät-i fry ånd vnforlêth wil léva, ånd that òre that âk wille. Umbe sekur to wêsande send thesa setma ånd domar makad.

Thät folk Findas beth åk setma ånd domar: men thissa ne send navt nê na tha rjucht, men alléna to bâta théra prestera ånd forsta, thana send hjara stâta immerthe fvl twispalt ånd mord.

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

2. Sa hwa årm wårth thrvoh tham hi navt wårka nil, thër mot to thät länd ut drêven wertha, hwand tha làfa ånd loma send lestich ånd ârg tänkande: thêrvmbe âch mån to wårane tham.

3. Jahwéder jong kerdel âch en brud to sêka ånd is er fif ånd twintich sa âcht-er en wif to hâva.
Flyland sailed past, I quietly took my departure. Leaving alone, then, my own adventures, I will conclude this history by saying that we must not have anything to do with Finda's people, wherever it may be, because they are full of false tricks, fully as much to be feared as their sweet wine with deadly poison.

Here ends Minno's writing.

**These are the three principles on which these laws are founded.**

1. Everybody knows that he requires the necessaries of life, and if he cannot obtain them he does not know how to preserve his life.
2. All men have a natural desire to have children, and if it is not satisfied they are not aware what evil may spring from it.
3. Every man knows that he wishes to live free and undisturbed, and that others wish the same thing.

To secure this, these laws and regulations are made.

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

1. If any man falls into a state of destitution, his case must be brought before the count by the maidens, because a high-minded Frisian cannot bear to do that himself.
2. If any man becomes poor because he will not work, he must be sent out of the country, because the cowardly and lazy are troublesome and ill-disposed, therefore they ought to be got rid of.
3. Every young man ought to seek a bride and to be married at five-and-twenty.
4. Is hwa fif änd twintich, änd heth er nēn ēngā, sa æch ek man him ut sin hus to wērane. Ta knāpa æchon him te formýda. Nimth er thān nach nēn ēngā, sa mot mān hin dād sēga, til thju hi ut of lande brude änd hir nēn ārgenesē nēva ne mēi.

5. Is hwa wrak, thān mot-er avbēr sēga, that nimman fon him to frēsane nach to duchtane heth. Sā mei er kvma hwēr er wil.

6. Plēcht er āfternéi hordom, sā mēi-r flucht, ne flucht-er navt, sā is er an tha wwrēke thēr bitroga vrlēten, änd nimman ne mēi helpa him.

7. Sahwersa āmmon eng god heth, änd en oþher likt that thermēte that i him thēran vrfate, sa mot-i thāt thrjā vṛjelda. Stēlth-i jeta réis, thān mot hi nēi tha tinlānum. Wil thene bistēlne him fry jēva, sā mēi-r thāt dva. Tha bērth et wither sa ne mēi nimman him frydom jēva.

THISSA DOMAR SEND MAKAD FARĀ NYDĪGA MĀNISKA.

1. Sa hwa in hāste mođe tha ut nid an nen otheris lēja brekth, āguna ut stāt, jeftha thoth, hok thāt et sy, sa mot thi lētha bitallja hwat thene lēdar askth. Ne kan hi hāt ni dva, sā mot-er avbēr an im dēn wertha, sa hi an thene ōre dēth. Nil hi thāt navt ut ne stonda, sa mot-i him to sina burch-fām wenda, jef-i inna yser jeftha tin lāna mēi werka til sin skeld an sy, nēi thēr mēne dom.

2. Jef ther imman fvnden wārth alsa ārg that-i en Fryas falth, hi mot et mit sina lif bitallja. Kan sina burch-fām hin far altid nei tha tinlāna helpsēr er er fat wrde, sy mēi thāt dva.

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

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

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

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

These Rules are made for Angry People.

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

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

3. If the prisoner can prove by proper witnesses that
THET BOK THÈRA ADELA FOLSTAR.

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

THIS SEND DOMAR FARA HORNINGA.


2. Nêñ âfta Fryas skîl ovira missléga sinra nêste malja nach kalta. Is hwa misdêdoch far-im selva, tha navt frêsêlik far en òra, sà mêi hi him selva riuchta. Wårth-i alsa ârg that er frêsêlik wårth, sa mot mân-t anda grêva bara; men is thêr hwa thêr en òther ññerbâkis bitighat in stêde fon-t to dvande by tha grêva, tham is en horning. Vpper mårk mot-i anda pêle bvnden wrde, sa that et jong folk im anspêja mêi; ññer lâdath mân him overs márka, men navt nêi tha tinlânàna, thrvch that en èrèrwër âk is to frêsane.

3. Sahwersa thêr ënis imman wêre sa ârg that i vs gvmg vrêde by tha fyand, pâða ând to pâða wes, vmbe vsa fly-burga to nûka, jëftha thës nachtis thêrin to glupa, tham wêre allêna wrocht ut Findas blod. Him skolde mân mota barna. Tha stjurar skoldson sin mân ând al sina sibba nêi en fêr ëland mota brânga ând thêr sin ask forstuva, til thju-r hyr nêñ feninige krûdon fon waxa ne müge. Tha fâmna moton thân sin nâm utsêja in vr al vsa stâta, til thju nêñ bårn sin nâm ne krêje 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 néd was kven an sin stéd. Nw wéron hyr thér människa thér-ak en buda keren stélon fon asvndergane ejnhéra. Tha hjæ wrdon alle fat. Nw gong thene érosta to ånd brocht thene thjaf by thæ skelte. Tha fæmna thér-vr kétande sëidon allerwéis, that i dën héde néi rjucht. Thi óra nom thene thjaf thät keren of ånd lét im forth mith fréto. Tha fæmna sëidon, hi heth wel dën. Men thi thredde ejnhér gvjng néi thà thjaf sin hus thà. Asser nw sach ho néd thér sin sétel vpsálth héde, thä gjng hi to båk ånd kérde wither mith en wéin fol nédthrestum, thér hi néd mith fon thëre hërd of driwe. Fryas fæmna hédon by him omme wärath ånd sin dëd an dat ëvge bok skrëven, dahwile hjæ al sina léka ut fachth héde. Thju ëremoder was et sëid ånd hjæ lét het kvndich dva thrvch thät éle lând.

That hyr vnder stat is in ut thà Wagår thère
Waraburch writen.
(Zie plaat I.)

Hwst hyr bppa stät send thi tékna fon thät jol. Thät is thät forma sinnebild Wr.aldas, åk fon t-anfang jeftha-t bijin, wërut tid kêm, thät is thene Kroder thér évg mith thät jol mot ommehlápa. Thana heth Frya thät stand-skritf mâkad, thät hjæ brukte to hira tex. Thä Fästa ëremoder wëre, heth hju-r thät run jeftha hlapande skritf fon mâkad. Ther Wiktënig thät is Sëkëning, Godfrëiathi thene alda heth thër asvndergana telnomar fon mâkad fär stand ånd rvnkskritf bëde. T is thërvmbe navt to drok thät wi-r jërliks énis fëst vr ryrja. Wy mûgon Wr.aldas évg thank to wyà thät hi sin gàst sa herde in vr vsa ëthla heth fàra lëtn. Vnder hira tid heth Finda åk en skrift
War had come to an end, but famine came in its place. There were three men who each stole a sack of corn from different owners, but they were all caught. The first owner brought his thief to the judge, and the maidens said everywhere that he had done right. The second owner took the corn away from his thief and let him go in peace. The maidens said he has done well. The third owner went to the thief’s house, and when he saw what misery was there, he went and brought a waggon-load of necessaries to relieve their distress. Frya’s maidens came around him and wrote his deed in the eternal book, and wiped out all his sins. This was reported to the Eeremoeder, and she had it made known over the whole country.

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

(See Plate I.)

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

In her time Finda also invented a mode of writing,
utfvnden, men thåt wære sa hågfårende ånd fyl mith frisla ånd krolum, thåt tha afterkvmanda thørof thju bitjuddnese ring vrḷeren håve. Afternåi høvon hja vs skrift lered binoma tha Finna, tha Thyrjar ånd tha Krekalander. Men hja niston navt god, thåt-et fon et jol måkad was ånd that-et thërumbe altid skrøven wrde moste mith son om. Thërby wildon hja thåt hjara skrift vnløsbér skolde wësa far ora folkum, hwand hja hâvath altid hëmnesa. Thus to dvanda send hja herde fon-a wis râkah, thërmëtha, that ta bårn tha skriftun hjå-rar aldrum amper lësa en múga; dahwile wy vsa alderaldesta skriftun évin rëd lësa múga as thëra thør jonstre skrøven send.

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

(Zie plaat II.)

That stët vp alle Burgum eskrëven.

Èr thëre årge tid këm was vs länd thåt skënneste in wr.alda. Synne rës hager ånd thèr was sjelden frost. Anda bëma ånd trëjon waxton frëgda ånd nohta, thèr nw vrëløen send. Among tha går-sëdum hedon wi navt alena këren, ljaver ånd blyde, men åk swete thèr lik gold blikte ånd thåt mån vndera svnnastrëla bakja kvste. Jëron ne wrde navt ne telath, hwand thåt ène jër was alsa blyd as et òthers. An tha ène side wrdon wi thrvch Wr.aldas së bisloten, hwërwp nën folk buta vs navt fara ne mochte nach kvnde. Anda òre side wrden wi thrvch thåt brëde Twisklånd vmtunad, hwër thrvch thåt Findas folk navt kvma ne thvradon, fon ovira tichta walda ånd ovir it wilde kwik. By morne paldon wi ovir it uter ende thes aster-së, by ëvind an thene
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-alda’s Sea, on which
no one but us might or could sail; on the other side we
were hedged in by the broad Twiskland (Tusschenland,
Duitschland), through which the Finda people dared not
come on account of the thick forests and the wild
beasts.

Eastward our boundary went to the extremity of
the East Sea, and westward to the Mediterranean
middels, alsa wi buta tha littiga wel twelif gråta swe te
rustrama hédon, vs thrvch Wr.alda jéven vmb vs länd
elte to haldane ánd vmb us wigandlik folk tha wéi to
wisana néi sina sê.

Tha owira thes sar rin strama wrdon tomet algadur
thrvc vs folk biséton, ák tha fjelda an thju Rêne fon t
éna enda alon et òre ende thá.

To jenst-yr tha Dënamarka ánd that Jutterlánd hédon
wi folkplantinga mith en burchfâm, dâna wonon wi käper
ánd yser, bijvnsa târ, pâk ánd svma òr bihof. To jenst
yr vs formélich Westland thér hédon wi Brittanja mith
sina tinlânna. Brittanja thât was thât lând thera banna-
linga, thér mith hulpe hjarar burchfâm wéi brith wèrón
vmbe hira lif to bihâldana. Thach for that hjá navt to
bâk kvma ne skolde, warth er èrost en B to fâra hjara
stâr priked, tha bana mith ráde blod farve ând tha òra
misdédar mith blâwe farve. Buta ánd bihalva hédon vsa
stjurar ánd kâpljvd mëni loge anda hêinde Krêkalanda
ând to Lydia. In yr Lydia thér send tha swarta minnska.
Thâ vs lând sâ rum ánd grát wëre, hédon wi fêlo asonder-
gana nâmón. Thêra tham saton biâsten tha Dënemarka
wrdon Jutta hêtón, uthâvede hjá tomet navt owers ne
dédon as barn-stên juta. Hja tham thér saton vppa
êlânda wrdon Létne hêten, thrvchdam hjá mëst al vrlêten
lâvadon. Alle stránd ánd skor hêmar fon-a Dënemarka
alont thère sändfal nw Skelda wrdon Stjurar, Sékâmpar,†
ánd Angelara † hêtón. Angelara sâ hêtón mân to
fora tha butafiskar vmbe that hjá alan mith angel
jefta kol fisktón ánd nimmer néen netum. Thêra thér
thâna til tha hêinde Krêkalânda sâtón, wrdon blât Kâd-
hêmar hêtón, thrvch tham hjá nimmerthe buta foron.
Thêra thér in da hâge marke sâtón, thér anna Twisklanda
pâlon, wrdon Saxmannâ hêtón, uthâvede hjá immer wêpned
wèron yr thât wilde kwik ánd wrwâldarda Britne. Thêr to

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

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

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

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

* Sjurar, in Latin Sturii.  
† Sjdmper, in Latin Siambr.  
‡ Angelarn, in Latin Angli.
boppa hëdon wi tha nòma Landsåton, Mårsata,* ånd Holt-jefta Wodsåta.

Ho Arge Tid kem.

Hël thene sùmer was synne åftere wolkum skolen, as wilde hjä irtha navt ne sja. Wind reston in sina bûdar, werthrých rëk ånd stom lik sëla boppa hus ånd polon stand. loft wärth althus drov ånd dimme, ånd inna tha hirta thëra människa was blydskip nach frùchda. To midden thisre stilnise fâng irtha an to bèvande lik as hju stårvande wère. Berga splyton fën ekkorum to spëjande fûr ånd logha, òra svankon in hira skåt del, ånd thër hju ërost fjelda hêde; hêjade hju berga vppa. Aldland † trvch thar stjurat Atland hêten svnk nyther ånd thât wilde hef stäpton alsa nåka wr berg ånd délon, that ella vndere së bidvƚven wère. Fëlo människa wrdon in irtha bidobben, ånd fëlo thër et fûr vnkêmen wëron, kémon thénëi innet wëter vm. Navt allêna inda landa Findas spëidon berga fûr, men ak in-t Twisk-land. Walda bårnadon thërrvrých åfter ekkorum ånd thar wind dâna wêi kem, thar wâjadan vsa landa fûl ask. Rinnstrâma wrdon vrâid ånd by hjara mvda kémon nêja élanda fon sand ånd drivande kwik. Thru jër was irtha alsa to lydande; men tha hju bêter würde macht mån hira vânda sja. Fëlo landa wëron vrsvnken, òra uta sê résen ånd thât Twisk-land to fâra-n halfdêl vntwalt. Bânda Findas folk kémon tha lêtoghà rumtne bësara. Vsa wëibritne wrdon vrâlgen jefta hjä wrdon hjara harlinga. Thar warth wâkandom vs dybbeld boden ånd tid lèrd vs that êndracht vsa stârikst burch is.

Thit stêt inna Wâraburch by thère Aldega
Mvda wryt.

Thju Wâraburch nis nën fâmnaiburc, men thër in wrdon

* Mårsata, Marsacii. † Aldland, Atlantis.
these we had the names Landzaten (natives of the land),
Marzaten (natives of the fens), and Woud or Hout zaten
(natives of the woods).

HOW THE BAD TIME CAME.

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

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

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

THIS IS INSCRIBED ON THE WARABURGT BY THE
ALDEGAMUDE.

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

alla uthèmeda ånd vrlandeska thinga wårath, thèr mitbrocht binne thrvch tha stjurar. Hju is thri péla, thät is en half ty südwarth fon Méða-sblīk légen. Alså is thät førord: berga nygath thinna krunna, wolka ånd stråma wèn. Jes. Skènland * blóst, slåvona folka stòppath vppat thin klåt, o Frya.

Alså is thju skèdnesse.

100 ånd 1 jèr † nèi that åldland svnken is, kêm thèr ut-et åsta en folk wèi. Thät folk was vrdréven thrvch en öther folk, åfter vs twisk land krèjon hja twispalt, hja skifton hjara selva an twam håpa, ek hér gvng sines wèiges. Fon-t ène dèl nis nèn tål to vs ne kèmen, men thät ôre dèl fyl åfter to vs Skènland. Skènland was sunnich bifolkath, ånd anda åfter-kåd thät sunnichste fon al. Thèrvmbe machtan hjat svnder strid wrwinna, ånd uthåwede hja òwers nèn lèth ne dédon, nilden wi thèrvr nèn orloch ha. Nw wi hjam håvon kànna lèred, så willath wi ovr hjara sèda skriwa, åfternëi ho-t vs mith hjam for-gungen is. Thät folk was navit ne wild lik fëlo slachta Findas, men èlik anda Êgipta-landar, hja håvath presterà lik tham ånd nw hja kårka håve åk byldon. Tha presterà send thà engosta hëra, hja hèton hjara selva Mágjara, hjara allor ovirste hët Magy, hi is håvedprester ånd këning mith èn, allet öre folk is nul in-t siffer ånd èllik ånd ål vnder hjara weld. Thät folk nèth navit ènis en nòme, thrvch vs send hja Finna hèten, hwand afskën hjara fòrsa algadur drov ånd blodicj send, thach send hja thèr alså fin vp, that wi thèr bi åfter ståne, forth ne send hja navt to binydane, hwand hja send slåvona fon thà presterum ånd jeta fül årger fon hjara mënina. Hja mënath that ella fvl kvda gåston is, thèr inda människa ånd djara gluppe, men fon Wr.aldas gåst nèton hja nawet. Hja håvath stène wèpne, tha Magjara kåpra. Tha Magjara tellath that hja tha òrgè gåston

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

Thus is the Preface.

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

This is the History.

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

* Skånland or Scandinavia.  
† 2193 – 101 is 2092 before Christ.
banna ònd vrbanna múgon, þér vr is-t folk ólan in ange frése ònd vppira wésa nis nimmer nén blydskip to bisján. Thá hja god sétan wéron, sochtón tha Magjara athskip bi vs, hja bogadon vp vsa tál ònd sédum, vp vs fjá ònd vppa vs yseré wépne, þér hja gérn to fori hjara goldun ònd sulvere syrhedum wandela wilde, ònd hjara tjoth hil- don hja immerthe binna tha pélon, men þat vrskalkton vsa wákendom. Achtantich jér forther, just wér-et jol- férste, þér kémon hja vnwarlinge lik snéi thrvh storme-wind dréwen ovir vsa landa to runnande. Thér navt' flya machton wrdon vrdën, Frya wárth anhropen, men tha Skénlandar bédon hira réd warlásed. Thá wrdon kräfta såmlath, turi pélun fon Gods-hisburch.* wrdon hja wither stonden, tha orloch bilèv. Kát jefta Káter-inne, alsa hête thju fám, þér burchfám to Gods burch was. Kát was stolte ònd hårhfäranda, thérvmbe ne lét hju nén réd ni follistar anda Moder ne fréja. Men þá tha burchhéra þat fátu, þá svndon hja selva bodon néi Texlánd néi þère Moder thá. Minna alsa was þère Moder-is nóme, lét álæ tha stjurar mánja ònd ál-et oðhers jongk folk fon Ast-flyland ònd fon tha Dènnermarkum. Ut these tocht is thju skydnese fon Wodin bern, sa-r vppa burgum wryten is ònd hir éskrëven. Anda Alder-gámude† þér resten alde sèkñning. Sterik was sin nóme ònd thá hrop vr siná déda was grát. Thísse alde rob hède thré néva; Wodin thene aldeste hémde to Lunka-mákja‡ bi þère Ê-mude to Ast-flyland by sin eldrum t-us. Ênes was er hérman wést. Túnis ònd Inka wéron sèkàmpör ònd just nw bi hjara fáderja anda Alderga-mude t-vs. As tha jonga kámpar nw bi ek korum kémon, kêron hjá Wodin to hjara hérman jefta káning ut, ònd thá sèkàmpar kê- ron Túnis to-ra sèkñning ònd Inka to hjara skelte bi þér nacht. Tha stjurar gyngon thá néi tha Dènnermarka fára, þér námon hjá Wodin mith sin wigändlika landwér in.

* Gods-hisburch, Gothenburg.
† Alderga, Ouddorp (bij Alkmaar).
‡ Lunkamájkja bithère Einuda, Embden.
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 Junl-feest, 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 Burghereren (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 Oost-flyland, with his parents. He had once commanded troops. Teunis and Inka were naval warriors, and were just then staying with their father at Aldergamude. When the young warriors had assembled together, they chose Wodin to be their leader or king, and the naval force chose Teunis for their sea-king and Inka for their admiral. The navy then sailed to Denmark, where they took on board Wodin and his valiant host.

* Goda-hisburch is Gothenburg.
† Alderga is Ouddorp, near Alkmaar.
‡ Lumkamakia bithere Emuda is Eembden.
Wind was rum ãnd alsa wéron hja an en ámberin* to Skénland. Thá tha northeska broather ra selva by-m fogath hêde, délde Wodín sin weldich hêr an thri wiga. Frya was bjara wépenhrop ãnd sá hi bákward sloch tha Finnen ãnd Mágjara as of et bârn wéron. Thá thene Mágy fornôm ho sin ljvd al ombrocht wrdon, thá sand hi bodon mith stâf ãnd krone. Hja séidon to Wodín, o thv alra grásteðe théra kâningar, wi send skeldich, thach al, hwat wi dên hâve is ut nêd dên. Je mêne that wi jvw broather willengklik anfat hâve, men wi send thrvch vsa fyanda forth-fêtereth ãnd thi alle send vs jeta vppa hakka. Wi hâvath often helpe an thinre burchfâm frêjath, men hja neth vs navt ne meld. Thene Mágy séith, sá hwersa wi ekkôrum to tha hâlte vrðva, sá skilun tha wilda skep-hårdar këmon ãnd vs algôdur vrðva. Thene Mágy heth fül rikdom, men hi heth sjan that Frya weldiger is as al vsa gåston et sêmine. Hi wil sin hâved in hira skât del ledsa. Thv bist thene wigandlikste kâning irthas, thin folk is fon yser. Warth vsa kâning ãnd wi alle willath thin slâvona wësa. Hwat skolde that êr-rik fâr-i wësa, aste tha wilda wither to lák driwa koste, vsa sëfyra skolde-t rondblësa ãnd vsa màra skoldon jv vral fârut gâ.

Wodín was sterik, wostând wigandlik, men hi nasnavtklár sjande, thêrthrvc wârth i in hjar mëra fvngen ãnd thrvc thene Mâgy kroneth. Rju fêlo stjurar ãnd land-wêrar, tham thisse kër navt ne sinde, brûdon stolkes hinne, Kât mith nêmande, men Kât thêr navt to fâra thêre Moder ner to fâra thêre mëna acht forskine nîlde, jompade wr bord. Thâ kêm stornewind ãnd ëterere tha skêpa vppa skorra fonna Denne-mar kum del synder enkel man to mistane. Afternêi håvon hjathastrêt Kåtsgât† hêten. Thá Wodinkroned was, gyng-er.

† Kåtsgât, het Kattegat.
The wind was fair, so they arrived immediately in Schoonland. When the northern brothers met together, Wodin divided his powerful army into three bodies. Frya was their war-cry, and they drove back the Finns and Magyars like children. When the Magy heard how his forces had been utterly defeated, he sent messengers with truncheon and crown, who said to Wodin: O almighty king, we are guilty, but all that we have done was done from necessity. You think that we attacked your brothers out of illwill, but we were driven out by our enemies, who are still at our heels. We have often asked your Burgtmagaard 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 lős; thi wêron al rutar, lik een hêjel buje kêm on hja aın Wodin-ıs hêr, men liken twyrne wind wendon hja omme an ne thvradon nà wither forskina. As Wodin nw to bâk kêm, jav thene Mâgy him sin toghater to-n wif. After nei wärth-ı mith krûdon birêkad, men thêr wêron tawerkrûdon mong, hwand Wodin warth bi grâdum alsa sèr vrmêten, that-i Frya ând Wraldas gäst miskâna ând spota thvrade, thawyla hi sin frya hals bog to fâra falska drochten-likande byldum. Sin rik hilde sjygun jêr, thå vrdwind-ir, Thene Mâgy stêide that-er mong hjara godon* vpnimeth wêre, ând that hi fon thêr over hjam welda, men va folk lakton vmbe tin tål. Thå Wodin en stût wêi wêst hêde, kêm thêr twispalt, wi wildon en ôra kâning kjasa, men thât nilde thene Mâgy navt me hengja. Hi wêrde that et en rjucht wêre, him thrzych sina drochtne jêven. Buta ând bihalva thissa twist, sa was thêr jet-ên emong sin Mâgjara ând Finna, thêr Frya ner Wodin âra navt nilde, men thi Mâgy dêde as-t im sinde, hwand sin toghater hêde en svn bi Wodin wvnen, ând nw wilde thene Mâgy that thisses fon en hâge kom-of wêså skolde. Thawyla alle sanade ând twista, krônade hi thene knáp to kâning ând stâlade hin sels as foged ând foramond jefta reñjêvar an. Thêra thêr már hildon fon hjara balg as fon thât rjucht, tham lêton him bidobba, men tha goda brûdon wêi. Fêlo Mâgjara fêdon mith hjara ljvda bâk ward, ând that stjurar gyngon to skip ând en hêr fon drista Finna gyngen as rojar mitha.

Nw kvmath tha skêdnese fon nêf Tûnís ând sin nêf Inka êrost rjucht vppet pat.

THIT ELLA STET NAVT ALLÉNA VPPER WARABURCH MEN OK TO THÊRE BURCH STAVIA, THÊR IS LIDSEN AFTERE HAVE FON STAVRE.

Tha Tûnís mith sinum skêpum to honk kêra wilde, gyng-i thet forma vppa Dännemarka of, men hi ne macht thêr navt

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

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

All this is inscribed not only on the Waraburgt, but also on the Burgt Stavia, which lies behind the Port of Stavre.

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

* Wodin is Odin or Wodan.
ne landa, thát hêde thju Moder bisjowath. Ak et Flyland ne macht-er navt ne landa ånd forth närne. Hi skold alsa mith sinum ljvdum fon lék ånd brek omkomth hâve, thér vmbe gvngon hja thes nachtis tha landa birâwa ånd fâra bi déi. Alsa alinga thère kâd forth farande kémon hja to thère folkplanting Kâdik,∗ althus hêten vmbe that hjara have thrvch éne stênene kâdik formath was. Hir selladon hja allerhanne liftohta, men Tutja thju burchfâm nilde navt dája that hjâ-ra selva nither setta. Thâ hja râd wêron kréjon hja twist. Tûnis wilde thrvch thju strête fon tha middelsé vmbe to fârane fär tha rika kâning fon Egiptalandum, lik hi wel ér dën hêde, men Inka séide, that-i sin nocht hêde fon al et Findas folk. Inka mënðe that er byskin wel en hach dël fon Atland by wysa fon éland vribiléwen skolde wésa, thér hi mith thâ ljvdum frêthoch lêva machte. As thâ béda nêva-t-althus navt énes wrde kôste, gyng Tûnis to ånd stek en râde fône in-t strând, ånd Inka éne blâwe. Thér âfter mact jahwêder kjasa, hwam ek folgja wilde, ånd wonder, by Inka thér en grynns hêde vmbe tha kâningar fon Findas folk to thjanja, hlípon tha másta Finna ånd Mâgjara ovir. As hjâ nw thât folk tellath ånd tha sképa thér nêi dêlath hêde, tha skédon tha flâta fon ekkorum; fon nêf Tûnis is âfternêi tál këmen, fon nêf Inka ninmer.

Nêf Tûnis for allingen thère kâd al thrvch thju porte thère middelsé. Tha Atland svnken is, was-t-inna middelsé ra owera ak ârg to gvngen. Thérthrvc wêron thér fêlo män-niska fon-t Findas land nêi vsa hêinde ånd fëre Krêkaland a kvmen ånd ak fêlo fon Lyda-his land. Thér âjn wêron âk fêlo fon vs folk nêi Lydas land gyngon. Thât ella hêde wrocht, that tha hêinde ånd fëre Krêkalandâ far thât weld hère Moder vrlêren was. Thér hêde Tûnis vp rëkned. Thér-vmbe wilde hi thér en gode hâve kjasa ånd fon ther ut fâra

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

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

* Kadik is Cadiz.
rikka forsta fära, men thrvchdam sine fäte änd sin folk sa wanhäven utsagon, mëndon tha Kådhémer that hja råwera weron, änd thérvmbe wrdon hja vral wérath. Tha to tha lesta kémon hja an to Phonisivs kåd, that wère 100 änd 93 jér * néi åtlend svnken is. Néi bi thère kåd fvr- don hja en eländ mith twam diapa slinka, alsat as thrju elanda utsach. Vppet midlostè thèra staldon hja hjara skula vp, äfternéi bwadon hja thér en burchwal om to. As hja thérån nw en nôme jèva wilde, wrdon hja vnènes, svme wild-et Fryasburch hêta, óra Néf tünia, men tha Mågjara änd tha Finna bådon thät skolde Thyrisburch † hête. Thyr ‡ alsa hétön hja én hjarar drochtena änd vppé tham-is jèrdéi weron hja thér land, to wither-jeld wildon hja Tûnis évg as hjara kâning bikânée. Tûnis lét im bîlèsa änd tha óra nïldon thërur néen orløch ne hà. Tha hja nw god sâton, thå sandon hja svme alde stjvarr änd mågjara ana wål änd fortnéi thère burch Sydon, men that forma nïldon tha Kådhémår nawet fon-ra néta. Thv bist fèrhémandå svârvar séidon hja, thér wi navt hachta ne müge. Tha thà wi hjam fon vsa ysera wèpne vsella wilde, gyng to lersta ella god. ák weron hja sèr ny néi vsa bårnsténum änd thät fréja thér néi nam néen ende. MEN Tûnis thèr farsjande wère, bårde that er néen ysera wèpne ner bårnsténe mår hède. Tha kémon tha kápljyd änd bådon hi skolde twintich skèpa jèva, thèr hja alle mith-a finneste wèrum tho hrèda wilde, änd hja wildon him alsa fèlo ljvda to rojar jèva as-er jèrde. Twé-lif skèpa lét-i-to hrèda mith win hvning änd tomákad lèther, thèr bi weron tåmar änd sitlun mith gold wrtèin sa màn hja ninmer nède sjan. Mith al thi skât fyl Tûnis thât Flîmar binna. Thi grëvaman fon Westfyllyand wårth thrvch al thessa thinga bigåstered, hi

* 2193-193 = 2000 v. Chr.  † Thyrisburch, Tyrus.  ‡ Thyr, de zoön van Odin.
haven from which he might go and serve under the rich princes; but as his fleet and his people had such a shattered appearance, the inhabitants on the coasts thought that they were pirates, and drove them away. At last they arrived at the Phœnician coast, one hundred and ninety-three years after Atland was submerged. Near the coast they found an island with two deep bays, so that there appeared to be three islands. In the middle one they established themselves, and afterwards built a city wall round the place. Then they wanted to give it a name, but disagreed about it. Some wanted to call it Fryasburgh, others Neeftunia; but the Magyars and Finns begged that it might be called Thyrisburgh.

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. Tennis 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 Tennis, 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 Greveotman of Westflyland that he induced

* 2193–193 is 2000 years before Christ.  
† Thyrisburgh is Tyre.  
‡ Thyr is the son of Odin.
wrocht that Tūnis bi thēre mvde fon-t Flymar en loge bvwa màchte, ëfternēi is thju stēd Almanaland* heten and tha mark thēr hja ëfternēi to Wyrintgā† vp wandelja machton toltēmark. Thju Moder rēde that wi ra ella vrkāpja skolde buta ysere wēpne, men mān ne melde hja navt. Thā tha Tyrjar thus fry spel hēdon, kēmon hja ālan wither to farand vsa wēron så hēinde as fēre vsa ajn sē-kāmpar to skādne. Thērāfter is bisloten vpper mēna acht, jērlikes sjvgun Thyrjar skēpa to to lētane ānd navt mar.

HWAT THĒR OF WRDEN IS.

Inner northlikste herne fon tha Middelsē, thēr lēid en ēland by thēre kād. Nw kēmon hja thāt a kāp to frē-jande. Thērvr wārth ene mēna acht bīlēid. Moder-is rēd wārth wnnen, men Moder sach ra lyast fēr of. Thērvmbe mēne hju that er nēn kwā an stek, thach as wi ëfternēi sągon ho wi misdēn hēde hāvon wi thāt ēland Missellja‡ hēten. Hirāfter skil blikha ho wi thēr to rēde hēde. Tha Gola,§ alsa heton tha sāndalinga prestera Sydon-is. tha Gola hēdon wel sjan thet et land thēr skares bifolkad was ānd fēr fon thēre Moder wēre. Vmb ira selva nw en gode skin to jēvane, lēton hja ra selva in vsa tāl ana trowe wydēna hēta, men that wēre bētre wēst, as hja ra selva fon thēre trowe wendena nōmath hēde, jefta kirt wei trjewendne lik vsa stjurar lēter dēn hāve. Thā hja wel sēton wēron, tha wandeldon hja kāp-ljuda skēne kāpre wēpne ānd allerlēja syrhēdon to fara vsa ysere wēpne ānd wilde djara huda, wērfon in

* Almanaland, Ameland.
† Wyrintgā, Wieringen.
‡ Missellja, Marsbeille.
§ Gola, Galli, Gaulois.
Tsannis 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 Toe-lastmarkt. 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 félo to bikvma wéron. Men tha Gola
fyradon allerhána wla drochtenlirka férsta ánd to tyadon
tha kadhémær théra thrvch todvan hjarár horig horga
mangh-értne ánd tha swét héd fon hjara fininnige win. Was thér
hwa fon vs folk thérret alsa árg vrbrud héde, that sin lif in
frése kém, than lénadon tha gola him hul ánd foradon him
néi Phonisía, that is palmland. Was hi thér sétan, thán
most-i an sina sibba ánd átha skriwa, that-et land så god
wëre ánd tha mánniska så luklik, as ninnán hin selva
mocht forbyld. A Brittannja wéron rju félo manna, tha
lith wiva, thá tha Gola that wiston, létan hja álweis mangh-
értne skáka ánd thessa javon hja tha Britne vmb nàwet.
Thach al thissa manghértne weron hjara thjansterum,
thér tha bern fon Wrålda stolon vmb-ar an hjara fálske
drochtne to jëvane.

**Nw willath wi skriwa vr tha Orloch théra**

**Burchfamna Kalta and Min-erva,**

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

Bi thère Sûder-rén-mvda ánd thère Skelda, thér send
sjvgun álanda, nómáth néi Fryas sjvgum wákfámkes there
wék. Middel vppet éne álland is thju burch Walhallagára,*
inut tha wágrum théra is thju fólgjande skêdnesse writen.
Thér bvppta stèt: lès, lêr ánd wák.

563 jèrt néi álland svuken is, sat hir en wise burch
fâm, Min-erva was hira nôma. Thrvch tha stjurar
Nyhellénja tonomath. This tonôma was god këren,
hwand tha rëd, thäer hju lénade, was ny ánd hel bvppa
alle ótherum. Overa Skelda et thère Flyburch sat Syrhéd.
Thjus fâm was fvl renka, skën was r-anhlið ánd kwik was

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* Middelburg.
† 2193–568 = 1630 v. Chr.
countries; but the Golen celebrated all sorts of vile and monstrous festivals, which the inhabitants of the coast promoted with their wanton women and sweet poisonous wine. If any of our people had so conducted himself that his life was in danger, the Golen afforded him a refuge, and sent him to Phonisia, that is, Palmland. When he was settled there, they made him write to his family, friends, and connections that the country was so good and the people so happy that no one could form any idea of it. In Britain there were plenty of men, but few women. When the Golen knew this, they carried off girls everywhere and gave them to the Britons for nothing. So all these girls served their purpose to steal children from Wr-alda in order to give them to false gods.

Now we will write about the War between the Burgtmaagden Kalta and Min-erva,

And how we thereby lost all our southern lands and

Britain to the Golen.

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

Five hundred and sixty-three years after the submersion of Atland—that is, 1600 years before Christ—a wise town priestess presided here, whose name was Min-era —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, Sijrheid presided. This maiden was full of tricks. Her face was

* Walhallagara is Middelburg, in Walcheren.
† 2193–563 is 1630 years before Christ.
hira tvnge, men thi réð þetr hju jef, was immer in thjustere worde. Þetr vmbe warth hju thrvch tha stjurar Kálta hétan, tha landsátta ménadon that et èrnóma wéra. Inna útroste wille thère vrsturvene Moder stand Rósa-myða thet forma, Min-erva thet twède ãnd Syrhèd thet thredde as folgsterre biskreven. Min-erva nède thér nèn wit fon, men Syrhèd was er thrvch knaked. Lik en wrlandeske forstinne wilde hju èrath frésath ãnd bédèn wësà, men Min-erva wilde enkel minth wësà. To tha lesta këmon alle stjurar hiri bjara held bjada, selva fon tha Denamarka ãnd fon t Flymar. That vvnde Syrhèd, hwand hju wilde hvppa Min-erva utminthja. Til thju mân en grôte thánk ovir hira wákendum hava skolde, myk* hju ennen hóna vpper fáne. Tha gvyng Min-erva to ãnd myk en hárder hvnd ãnd en nachtul in vppira fáne. Thene hvnd sëide hju wák t ovir sin hér ãnd ovira kidda ãnd thene nachtul wák t ovira fjeldla til thju hja thrvch tha musa navt vrdën ne wrde. Men thene hóna neth far nimman frjundskip, ãnd thrvch sin vntocht ãnd háchfärnhéd is er vaken thene båna sinra nèista sibba wrden. As Kaltà sach that er wárk falikant ut këm, to gvyng hju fon kwad to árger. Stolkes lét hju Mágjara to hiri kvma vmbe tävery to lârane. As hju thér hira nocht fon hède, wépte hju hira selva and árma théra Golum, thach fon al thi misdédon ne macth hju navt bêtre ne wrde. As hju sách that tha stjurar mår ãnd mår fon iri wéke, tha wilde hju ra thrvch frése winna. Was tha móne fvl ãnd thene së vnstumich, than hlip hju over et wilde hef, tha stjurar to hroupande that hja alle skolde vrgán, sahwersa hja hiri navt anbidda nilde. Forth vrbînde hju hira ågunhwé thrvch hja wèter fori land ãnd land fori wèter hildon, thérthrvch is màni skip vrgvngen mith mân ãnd mus. Vppet forma wèrfrste tha al hira landsátta wèpned wëron, lét hju bárga bjar skànska, in thät bjar hède hju tåverdrank dén. As et folk ñv algádúr

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

* Myk is a word still used in Walcheren.
drunken wære, gyng hju byppen vp hira stridhros standa, to lēnande mith hira hole tojenst hira spēri, mōrnerad ne kv nāvt skēner. Tha hja sach that alle ōgon vnpper fāstigath wēron ēpende hju hira wēra ānd kēth, svnum ānd thogatrum Fryas, i wēt wel that wi inna lērste tyd fēl lek ānd brek lēden hāve, thrvchdam tha stjurar nāvt lōnger kvme vmvb vs skrifilt to vrscella, men i nēte nāvt hwēr-thrvc hēt kvmen is. Lōng hāv ik my thēr vr inhalden, thach nv kān-k-e tnvart lōnger ōn. Hark then frjunda til thju i wēta mūge hwērnēi i bita mēi. Anda āra syde thēre Skelda hwēr hja tomet tha fērt fon alle sēa hāve, thēr mākath hja hjvd dēgon skrifilt fon pompa blēdar, thēr mith sparath hja linnent ut ānd kānnath hja vs wel miste. Nēidam thāt skrifilt màkja nv alti vs grāthest bydriv wēst is, sā heth thju Moder wīlt that mān et vs lēra skolde. Men Minerva heth al et folk bihexnath, jes bihexnath frjunda, ivin as al vs fja thāt lāsten sturven is. Er-ut mot-et, ik wīl thi tella, nas-k nēn burchsām ik skold et wel wēta, ik skolde thju hex in hjara nest vr-barne. Tha hju thi lērste worda ut hēde, spode hju hira selva nēi hira burch tha, men thāt vrdrvnken folk was althus dēnera bigāstered, that et vr sin rēde nāvt mocht to wākane. In dvl-dyrstē iver gyngon hja ovēra Sand fal ānd nēidam nacht midlerwil del strēk gyngon hja evin drist vnpper burch lōs, Thach Kālta miste al hwither hira dol, hwand Minerva ānd hira fāmnna ānd tha foddik vrdron alle thrvc thā rāppa stjurar hreth.

HIRBY KVMTH THA SKĒDNESSE FON JON.

Jon, Jōn, Jhon ānd Jān is al ēn mith jēven, thach thēt lēit anda utsprēk thēra stjurar, thēr thrvc wenhēd ellas bikirta vmbit fāra ānd hard hrops to mvgsane. Jon thāt is jēva was sēkēning, bern to-t-Aldergā, to-t Flymar ut
she mounted her war-horse, leaning her head upon her spear. Sunrise could not be more beautiful. When she saw that the eyes of all were fixed upon her, she opened her lips and said:

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

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

**We now come to the History of Jon.**

Jon, 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
faren mith 100 ánd 27 skêpum, tohrêth får en grôte buta-
reis, rik to léden mith bårnstên, tin, kâper, yser, léken,
linnent, filt, fâmna filt fon otter, bèver, ánd kanina hêr.
Nw skold er fon hir jêta skriffilt mith nimma; tha to Jon
hir kêm ánd sach ho Kälta vsa rom rika burch vrdên hêde,
tha wârther så ute mëte heftich, that er mith al sinum
ljudum vpper Flyburgh of gvmg ánd thêr to witterjeld
thene râda hônè an steck. Men thrvch sin skelt bi nacht
ánd svme sinra ljudeum wårth thjú foddik ánd tha fâmna
hret. Tach Syrhêd jefta Kälta ne mochton hja navt to
fâtane, hju klywde vppa utroste tinne, jahweder tochte
that hju inna logha omkvma moste, thê hwat bêrde?
Dahwile al hira ljuda stâk ánd stif fon skrik standon, kêm
hju skêner as â-to fora vp hira klêppar to hropande néi
Kälta min-âis.* Thê strâmada thât ora Skêla folk to
hâpa. As tha stjurar that sågon hripon hja får Minerva
wy. En orloch is thêrut kvmen, hwôrthrvch thvsande
fallen send.

Under thesse tidon was Rôsamond thât is Rôsa mvda
Moder, hju hêde fûl in thêre minne dên vmbe frêtho to
wårja, tach nw-t alsa árg kêm, myk hju kirte mëte. Bis-
tonda sand hju bodun thrvch tha land pâla ánd lêt en
mêva nêdban utkêtha, thê kêmom thê landwêrur ut alle
wrda weî. Thât strydande land folk wårth al fat, men
Jon burch hin selva mith sin ljud vppa sina flåte, mith
nimand bèda tha foddika, byonka Minerva ând tha fâmna
fon bèdar burchum. Helprik thene hêrman lêt-im in banna,
men tha hwila alle wêrar jêta o-ra Skêla wêron for Jon to
bek néi-t Flymar ând forth wither néi vsa âlandum. Sin
ljud ánd fêlo fon vs folk namon wif ând bern skêp, ând as
Jon nw sach that mân hin ánd sin ljud lik misdêdar strafja
wilde, brudon hi stolkes hinne. Hi dêde rjuht, hwand al
vsa landar ánd allet ora Skêla folk thêr fjuchten hêdon

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

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

* Kalta Min-his, Minnesdaughter.
wrandon néi Brittanja brocht. Thius stap was mis dën, hwand nv kêm t-anfang fon thât ende:

Kälta thér néi-t segse éven byld vppet wêter as vppet land hlâpa machte, gvng néi tha fâsta wal, and forth vppa Missellja of. Thâ kémon tha Gola mith hjara skepum ut-a Middelsé Kâdik bifâra ând él vs ute land, forth fylon hjà vp ând over Britannja thach hjà ne mochton thêr nèn fâsta fot ne krêja, vmbe thât tha sjvrdâ wêldich ând thà bannalinga jeta fyras wëron. Men nw kêm Kâltâ ând kêth, thv bist fyr bern ând vmbe litha lêka heth mânn thi to vvrwurpene mâkad, navt vmbe thi to bêterja, men vmbe tin to winnande thrch thina handa. Wîlst wèr fyr wësa ând vnder mina rêd ând hoda léva, tjân ut then, wêpne skilun thi wrda, ând ik skil wâka o-er thi. Lik blixen fjur gvng et o-era âlanda, ând êr thès Kroders jol énis omhlâpen hêde, was hjû mästerinne over al gadur ând thà Thyrrjar fon al vsa suder stâta til thêre Sëjene.* Vmbe that Kältâ hira selva navt to fûl bitrowada, lêt hjû in-et northlîka berchland ène burch bvwa Kältà-s burch wärth hjû hêten, hjû is jet anwësa, men nv hêt hjà Këren-ak. Fon thjus burch welde hjû lik en eftè moder, navt to wille far men over hira folgar ând tham hjara selva forth Kältana† hêton. Men thà Gola weldon by gràdon over él Brittanja, thât kêm énis délis that hjû nèn mår burga nêde, twyas that hjû thér nèn burchtâmna nêde ând thryas thrvchdam hjû nèn eftè foódik navt nêde. Thrvch al thessa érsêka kvn hira folk navt ni léra, thât wrde dvm ând dor ând wrde endelik thrvch thà Gola fon al hira ysera wêpne biråwath ând to thât lesta lik en buhl by thêre nôse ommë léid.

* Sëjene, de Seine.
† Kältana, Celtae.
transported to Britain. This step was a mistake, for now came the beginning of the end. Kalta, who, people said, could go as easily on the water as on the land, went to the mainland and on to Missellia (Marseilles). Then came the Gauls out of the Mediterranean Sea with their ships to Cadiz, and along all our coasts, and fell upon Britain; but they could not make any good footing there, because the government was powerful and the exiles were still Frisians. But now came Kalta and said: You were born free, and for small offences have been sent away, not for your own improvement, but to get tin by your labour. If you wish to be free again, and take my advice, and live under my care, come away. I will provide you with arms, and will watch over you. The news flew through the land like lightning, and before the carrier's wheel had made one revolution she was mistress of all the Thryers 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 Kere-nak. From this castle she ruled as a true mother, against their will, not for her followers, but over them, who were thenceforth called Celts. 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.

* Sêjene is the Seine.  
† Kaltana are the Celts.
NV WILLSATH WI SKRIVA HO-T JON VÆGNGEN IS, 
THIT STÆT TO TEXLAND SKRÆVEN.

10 jér áfter Jon wéi brit was, kémon hyr thrju sképa 
in-t Flymar falla, thát folk hrip ho-n-séjen, fon hira 
tálina heth thju Moder thit skrywa létan. Thà Jon antha 
Middels dé kém was then mára théra Gola hin vral fár ut 
gvngen, alsa hi an théri kád fon tha héinda Krékalanda 
nárne félih nér. Hi sték thus mith sinum fláte néi 
Lydia, thát is Lyda his lánd, thér wildon tha swarta 
människa fáta hjam änd étta. To tha 'lesta kémon hja et 
Thyrhis, men Minerva sêide hald of, hwand hir is thju loft 
ölangne vrpest thrvch tha prestera. Thì kâning was fon 
Túnis ofstamed, sá wi lèter hérdon, men til thju tha prestera 
en kâning wilde hâve thér alderlangne néi hjara bigrip 
wér, alsa hède hja Túnis to en gode up héjad, to árnisse 
sina folgar. As hja nv Thyr áfter bek wêre, kémon, tha 
Thyrir en skip uta áfte hoda râwa, nèidam thát skip to 
fèr was, kvndon wi-t navt wither wina, men Jon swor 
wrëka thérwv. Tha nacht kém kërde Jon néi tha fère 
Krékalandum, to lestén kémon hja by en land thát bjustré 
skryl ut sa, men hja fondon thér en havesmyda. Hir sêide 
Minerva skil by skin nèn frése to fara forstum nach pres-
terum nèðich wësa, nèidam hja algadur feta etta minna, 
thach thà hja inner have hlipon font hán hja navt 
rum noch vmbe alle sképa to bislûta, ând thach wëron 
mést alle to láf vmbe wider to gane. Alsà gvngh Jon 
thér forth wilde mith sin spèr ând fône thât jongk folk 
to hropande, hvwa willinglik bi-ma skára wilde. Minerva 
thér biliwa wilde dède alsà. Thât gràteste dél gvngh 
néi Minerva, men tha jonggoste stjurar gvnghon by Jon.
Now we shall write how it fared with Jon.

It is inscribed at Texland.

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

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

Bitwiska tha fèrum ånd heinda Krèkalandum fand Jon svma élanda thér im likte, vppet gråteste gyng-er inna tha walda twisk thât berchta en burch bvwa. Fon uta litha élanda gyng-er ut wrèka tha Thyrjar skêpa ånd landa birâwa, thèrvmbe send tha élanda evin blyd Rawer élanda, as Jonah is élanda* hêtan.

Tha Minerva thât land bisjan hêde, thât thrvch tha inhâmar Attika is hêtan, sach hju thât folk al jëita hoder wëron, hja hildon hjara lif mith fêsk, krûdum, wilde wotelum ånd hvning. Hja wëron mith felum tekad ånd hju hêdon hjara skula vppa hellinga théra bergum. Thèrthrvc send hj a thrvch vs folk Hellinggar hêtan.

Thât forma gyngon hja vppa run, tha as hjå sågon that wi navt ne tâldon nëi hjara skât, thå kémmon hjå tobek ånd lèton gråte âtskip blika. Minerva frêjde jef wi vs in thère minna machtet nither setta. That wrde to staden vnder biding that wi skolde helpa hjam with hjara swetsar to stridande, thér alan kémmon hjara bern to skâkana ånd hjara skât to râwana. Thå buvadon wi âne burch arhalf pâl fon thèr have. Vppa rëd Minervas wârth hju Athenia† hêtan: hwand sëide hju, tha âfter kvmand agon to wëtane, that wi hir navt thrvch lest ner weld kvmen send, men lik âtha vntfongen. Dahwile wi an thère burch wrochton kémmon tha forsta, as hja hjå n v sagon that wi nën slâvona hêde, sind er sok navt, ånd lèton-t an Minerva blika, til thju hjå tochton that en forstene wëre. Men Minerva frêja, ho bist wel an thina slâvona kvmen? Hja andre, svme hâvath wi kâpad, òra anna strid wnnen. Minerva sëide, sâhwersa ninman mânneska kâpja nilda sa ne skolde ninman jyw bern râwa ånd i ne skolda

* Jonahs élanda, Insulae Joniae, Insulae piratarum.
† Athenia, Athena.
Jon took the lamp of Kalta and her maidens with him. Min-erva retained her lamp and her own maidens.

Between the near and the distant coasts of Italy Jon found some islands, which he thought desirable. Upon the largest he built a city in the wood between the mountains. From the smaller islands he made expeditions for vengeance on the Tyrians, and plundered their ships and their lands. Therefore these islands were called 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 (ättha). 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 ñlands—John's Islands, or the Pirates' Isles.
† Athenia is Athens.
thērvr nēn orloch hāve, wilst thus vsa harlinga biliwa sā mot-i thina slāvona fry lēta.

That nv willath tha forsta navt, hja willath vs wēi driwa. Men thā klokeste hjarar ljuda kymath helpa vsa burch ta bvmande, thēr wi nv fon stēn mākja.

Thit is thju skēdnesse fon Jon ānd Minerva.

As hja that nw ella tellad hēde, frējath hja mith ērbjadennesse vm yrsene burchwēpne, hwand séidon hja vsa lētha send weldich, tha sa wi efta wāpne hāve, skillon wi ra wel wither worda. As hju thēran to stemad hēde, frējath tha ljuda jef tha Fryas sēda to Athenia ānd tha óra Krekalanda bloja skolde, thju Moder andreke, jef tha sēre Krekalanda to tha erva Fryas hēra, alsa skilum hja thēr bloja, ne hērath hja navt thēr to, alsa skil thēr lang over kāmpad wrda mote, hwand thene kroder skil jeva fithusand jēr mith sin Jol ommehlāpa, bifara thāt Findas folk ri to fāra frydom sy.*

Thit is over tha Gērtmanna.

Thā Hellēnja jefta Minerva sturven was, tha båradon tha prestera as jef hja mith vs wēron, til thju that hel blika skolde havon hja Hellēnia to-ne godene ute kēth. Ak nildon hja nēne ore Moder kjasa lēta, to segande, hja hēde frēse that er emong hira fāmna nimman wēre, thēr hja sa god kvnde trows as Minerva thēr Nyhellēnia tonomt was. Men wi nildon Minerva navt as ēne godene navt bikānna, nēidam hja selva seid hēde that nimman god jefta fylkvma wēsa ne kvnde thān Wr.aldas gāst. Thērumbe kēron wi Gērt Pire his toghater to vsa Moder ut.

As thā prestera sagon that hja hjara hering navt vp vsa fyrv brēda ne mochton, thā gyngeon hja buta Athenia ānd séidon

* Vervolg hier het verhaal van bl. 48–56.
not steal your children, and you would have no wars about it. If you wish to remain our allies, you will free your slaves. The chiefs did not like this, and wanted to drive us away; but the most enlightened of the people came and helped us to build our citadel, which was built of stone.

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

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

This is about the Geertmen.

When Hellenia or Min-erva died, the priests pretended to be with us, and in order to make it appear so, they deified Hellenia. They refused to have any other mother chosen, saying that they feared there was no one among her maidens whom they could trust as they had trusted 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 48 to 56.
that wi Minerva navt to-ne godene bikåna nilda ut nyd, vmbe thatju tha inhêmar sâ fül ljafde biwêsen hede. Forh javon hja that folk byldnisse fon hira liknese, tjûgande that hja thêrlan ella frêja machte alsa naka hja hêroch bilewon. Thrvch al thissa tellinga warth thät dvma folk fon vs ofkêrad ând to tha lesta fylon hja vs to lif. Men wi hôdon vsa stêne burchwal mith twam hornum om tëjen al to tha sê. Hja ne machton vs thervmbê navt nåka. Thach hwat bêrde, an Egiptalanda thèr wêre en overprester, hel fon âgnun, klár fon bryn ând licht fon gàst, sin nâm wêre Sêkrops,* hy kêm vmr rêd to jévan. As Sêkrops sach that er mith sinum ljudu vsa wal navt biranna ne kv, thâ sand hi bodon néi Thyrhis. Afternei kêm un er thrja hvnred skipun fyl salt-âtha fon tha wilde borchfolkum vnwarlinga vsa háva bifâra, dahwila wy mith alle mannun vppa wallum to strydande wéron.

Dréi as hja thju háva innomth hêde wildon thâa salt-âtha thât thorp ând vsa skipa biråwa. Èn salt-âthe hêde al en bukja skând, men Sêkrops wilde thât navt ne hângja, ând tha Thyrjar stjurar thër jeta Fryas blod int lif hêde sêidon, aste that dêiste sâ skilun wi tha râde hôme in vsa skypa stêka ând thv ne skilst thina berga na withera-sja. Sêkrops tham navt ne hîde ni fon mортja nor fon hommelja, sand bodon néi Gért vmbrir tha burch of to askja, hju macht frya uttochte há mith al hira drywande ând bêrane háva, hira folgar alsa fül. Tha wista thêra burchhêrum el god sjaðe thât hja tha burch navt hâlda ne kvnde, rêden Gért hja skolde gaw to bitta, bi fira Sêkrops wodin wrde ând overs bigvnde, thrê mônatha after brûde Gört hinne mith tha alder besta Fryas bern ând sjugum wara twilf skypum. Thâ hja en stût buta thère have wêron kêm mon thør wel thritich sképon fon Thyrhis mit wifând bern. Hja wilde néi Athênia gå, tha as hja hêrdon ha-t thër eskêpen stande gyngon hja mit Gért. Thi wëtking thêra

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

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

* Sekrops is Cecrops.
Thyrjar brocht al gadur thrvch tha strête* thér vnder thisse tida vppa tha råde së uthlip. Et leste ländon hja et Pangab, that is in vaa sprêke fîf wêtervm, vmbve that fîf rinstrâma mith hiri néi tha së to stråme. Hyr seton hja hjara selva nithar. That lând hâvon hja Gërtmannja hëton. Thene kêning fon Thyrhia âfterneî sjande that sin alderbesta stjurar wei brit wëren sand al sin skipa mith sins wilde saltâtha vmb-er dâd jefta lëvand to fâtane. Men as hja by thëre strête kêm bëvadon bêde së and irtha. Forth hêf irtha hira lif thër vppa, sà hâg that al at wëter to thëre strête uthlip, ând that alle wata ând skorra lik en burchwal to fâra hjam vpr résón. That skëde over tha Gërtmann hja ara dügda lik as allera mannalik hel ând klâr méi sjá.

AN tha Jëra 1000 and 5† néi Aldland synken is, is thit vpp-ina asterwach it Fryas Burch writen.

Néi that wi in twilif jér tid nën Krêkalander to Alman-länd sjân hêde, kêmon thér thrju skëpâ sa syrlîk as wi nën hêdon ând to fara nimmer nêde sjan. Vppet storoste théra wêre-n kêning théra Jhonhis élandum. Sin nóme wëre Ulysus ând tha hrop ovir sin wisdom grât. This kêning was thrvch éne presteresse forsëid, that er kêning wertha skolde ovir alla Krêkalanda sa-r rëd wîste vmbve-n foddik to krëjande, thér vpstêken was anda foddik it Texland. Vmb-er to fënsane hëder fële skâta mith brocht, boppa ella fâmne syrhêdom, ala thér in wralda navt skênener mâkad wrde. Hja kêmon fon Troja en stedh tha Krêkalander innimth hêdon. Al thissa skâta bâd hi tha Moder an, men thju Moder nilde nárne fon nêta. As er to lesta sa, that hju navt to winne wëre, gëng er néi Walhallagara.‡

Thér was en fâm sëten, hjra nóme wëre Kât, tha

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* Strête, thans hersteld als Kansaal van Suez. Pangab, de Indus.
† 219–1005 = 1188 v. Cchr.
‡ Wallahagara, Walcheren.
the Tyrians brought them altogether through the strait which at that time ran into the Red Sea (now re-established as the Suez Canal). At last they landed at the Punjab, called in our language the Five Rivers, because five rivers flow together to the sea. Here they settled, and called it Geertmania. The King of Tyre afterwards, seeing that all his best sailors were gone, sent all his ships with his wild soldiers to catch them, dead or alive. When they arrived at the strait, both the sea and the earth trembled. The land was upheaved so that all the water ran out of the strait, and the muddy shores were raised up like a rampart. This happened on account of the virtues of the Geertmen, as every one can plainly understand.

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

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

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

* Strête, at present restored as the Suez Canal. Pangab is the Indus.
† 2193–1005 is 1188 before Christ. ‡ Walhallagar is Walcheren.
inna wandel wrde hju Kalip* hêten ut hawede that hjara vnderlip as en utkikbored farutatak. Thérby heth er jéron hwilth to Ærgenisse fon al tham et wiston. Néi théra fámna hrop heth er to lesta en foddik fon hir kréjen, tha hja heth im navt ne båt, hwand as er in så kêm is sin skip vrgyndon ånd hy náked ånd blåt vpinimth thrvch tha öthera skêpa.

Fon thisse kénning is hyr en skryver åfterbilèwen fon rën Fryas blod, bårn to thère née have fon Athénia ånd hwat hyr folgath het er vs fon ovir Athénia skréven, thérut méi mân bisluta, ho wêr thja Moder Hel-liht sproken heth, thå hja séide thåt Fryas sêda to Athénia nén stand holde ne kvste.

Fon tha öthera Krékalander hetste sêkur fül kwåd ovir Sékrops héréd, hwand hi wére in nén gode hrop. Men ik dår segse, hi wére-n lichte man, háchlik romed alsä sër bi tha inhêmar as wel bi vs, hwand hi wére návt vmbe tha människa to diapanå sa tha ôra prester, men hi wére dû-gedsém ånd hi wist tha wisdom théra fêrhêmanda folkum née wèrde to skâtande. Thèrvmbe that er that wiste, hédè-r vs to stonden that wi machte lëva née vs aijn élik Ségabok. Thèr gyng en telling that er vs nygen were, vmbe that er tjucht wësa skolde ut en Fryaske mangêrte ånd Êgyptiska prester, uthawede that er blâwe ãga hêde, ånd that er fül mangêrta fon vs skåkt wéron ånd in ovir Êgiptalande vrsellath. Tha selva heth er nimmerte jecht. Ho-t thórméi sy, sêkur is-t that er vs màra åthskip biwës as alle öthera prestum to sêmne. Men as er fallen was, gyngon sina némanninga arling an vsa ãwa torena ånd bi grådum sa fêlo mislikanda kéra to mäkjande, that er to lônge lesta fon élik sa ånd fon frydom ha navt ówers as tha skin ånd tha nôme vrbiléf. Forth nildon hja navt ne dâja that-a setma an skrift brocht wrde, hwerthrvc thå witskip théra fur

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

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

* Kalip, called by Homer Kalipso.
vs-forborgen wärth. To fära wrdon alle sækum binna Athēnia in vsa tål bithongon, äfternēi most et in béda tåla skēn ånd to lesta allēna in tha landis tal. In tha ērosta jära nam that manfolk to Athēnia enkel wiva fon vs ajn slacht, men that jongkfolk vpwoxen mitha mangērtas thēr landsāton namen thēr åk fon. Tha bästera bern tham thērof kemon wēron tha skēnsta ånd snodsta in wralda, men hja wēron åk tha ārgsta. To hinkande vr byde syda, to målande her vm sēda ner vm plēga, hit ne sy that et wēre for hjara ajne held. Alsa nāka thēr jeta-n strēl fon Fry-as gāst weldande wēre wärth al et bwspul to mēna werka forwrochten ånd nimmēn ne mocht en hus to bwande, thāt rumer ånd riker wēre as thāt sinra nēstum. Tha thā svme vrbasterē stēdjār rik wēron thrvch vs fāra ånd thrvch et sulver, thāt thā slāvona uta sulverlōna wnnon, thā gvnogn hja buta vppa hellinga jefta inda dēla hēma. Thēr befta hāga wallum fon lōf thā fon stēn bwadon hja hova mith kestlik husark, ånd vmbe by thā wla pres-trum in en goda hrop to wēsand, stāndon hja thēr falsa drochten likanda ånd vntuchtiga bilda in. By thā wla pres-trum ånd forstum wrdon thā knāpa al tomet māra gērt as thā toghatera, ånd fāken thrvch rika jefta thrvch weld fon et pad thēre duged ofhēid. Nēidam rikdom by thāt vrbūde ånd vrbasterē slachtē for bvppa duged ånd ēre jelde, sach mān altomet knāpa tham hjara selva mit rūmā rika klātar syradon, hjara aldrum ånd fāmna to skōnda ånd hjara kvnna to spot. Kēmon vsa ēnfalda aldera to Athēnia vppe thēre mēna acht ånd wildon hja thērvr bāra, så warth ther hropen, hark, hark, thēr skil en sēmomma kētha. Alsa is Athēnia wrdon ēlik en brokland anda héte landa, fol blodsūgar, pogga ånd feniniga snāka, hwērin nēn månniske fon herde sēdum sin fot nāvt wāga ne mēi.
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, waver- ing between the two parties, paying no regard to laws or customs except where they suited their own interests. As long as a ray of Fyia'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 Dênemarka* fâra vs vlären gyngon 1600 änd 2 jér† néi Aldland vrgongen is. Thrvch Wodins dor änd dertenhèd was thene Magy bâs wrden ovir Skênlàndis astârdèl. Wra berga änd wr-n sè ne tvrade hi navt ne kvna. Thju Moder wildet navt wèrha, hja sprèk ände kèth, ik sja nèn frèse an sina wèpne, men wel vmbe tha Skênlànder wèr to nimmande, thrvchdam hja bastered änd vrdèren sind. Vppa mèna acht tochte man alèn. Thèrvmbe is-t im lèten. Grât 100 jér lèden byondon thà Dênemarkar to wandelja mith hjam. Hja jèvon him ysere wèpne änd rèdskip thèr fori wandeldon hja golden syrhèdon bijunka kâper änd yserirtha. Thju Moder sand bodon änd rèd-er, hja skolde thju wandel fâra lèta. Thèr wère frèse sèide hju fori hjara sèdum, änd bitham hjå hjara sède vrlèren, thàn skolde hja åk hjara frydom vrjasa. Men thà Dêne-
markar nède narne ára nei, hjå nilda navt bigrippa that hjara sède vrbrûde kvste, thèrvmbe ne meldon hjå hjå navt. To lòngha lesta brochton hjå ajne wèpne änd liftochta wèi. Men thàt kwåd wrochth hjara géia. Hjara lichêma wrdon bilâden mèi blik änd skin, men hjara arka spynton änd skvra wrdon lètoch. Krek hondred jèr eftère dèi that et forma skip mit liftochta fona kâd fâren was, kêm ermode änd lek thrvch thà anderna binna, honger sprèda sina wjvka änd strèk vppet land del, twispalt hlip stolte in overe strèta änd forth to thà hûsa in, ljafde ne kv nèn stek lòngher navt finda änd èntracht run èvêi. Thàt bårn wilde èta fon sina mâm änd thju mâm hède wel syrhèdon thà nèn èta. Thà wiva kêmön
to hjara manna, thissa gyngon nèi thà grèva, thà.grèva nèdon selva nawet of hildon-t skul. Nw most mân thà sýrhèdon vrsella, men thawila thà stjurar thèrmèi

* Dêna marka, de lage marken.
† 2193–1602=691 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 Danes paid no attention to her. They did not believe that they could lose their morals, therefore they would not listen to her. At last they were at a loss themselves for weapons and necessaries, and this difficulty was their punishment. Their bodies were brilliantly adorned, but their cupboards and their sheds were empty. Just one hundred years after the first ship with provisions sailed from the coast, poverty and want made their appearance, hunger spread her wings all over the country, dissension marched proudly about the streets and into the houses, charity found no place, and unity departed. The child asked its mother for food; she had no food to give, only jewels. The women applied to their husbands, the husbands appealed to the counts; the counts had nothing to give, or if they had, they hid it away. Now the jewels must be sold, but while the sailors

* Deina marka, the lowest mark.
† 2169–1602 is 591 years before Christ.
wèi brit wèron kêm frost ând léi-n plônk del vppa sè ând wra strête. Tha frost thju brigge rëd hêde, stop wâkandon thër wr to-t land ut ând vrëd klywade vpper setel. In stêde fon thà owera to biwâkande spandon hja hjara horsa for hjara togum ând runon néi Skênland thà. Tha Skênlander, tham nêy wèron néi that land hjara èthla kémon néi tha Dênemarkum. Vppen helle nacht kémon hjà alla. Nw séidon hja that hjà rjucht hêde vppet land hjara èthlon ând thahwil that mân thërvr kâmpade kémon thà Finna in tha lêtoga thorpa ând runodon mith thà bern ewèi. Thërtrvch ând that hjà nên goda wêpne nava têdon, dêd hjam thà kàsa vrljasa ând thërmi hjari frydom, hwand thene Magy wrde bâs. That kêm that hjà Fryas tex nava lèsde ând hira rëdjévinga warlased hêde.

Ther send svmè ther mène that hjà thrvch thà grêva vrrêden send, that thà fàmna thât lông spèrath hêdon, thà sa hvam sa thër vr kêtha wilde, tham is mvla wrdon to smórath mith golden kêdne. Wi ne mügan thërvr nén ordèl to fellande, men wi willath jo tohrops, ne lên navt to sère vppa wisdom ând düged ni fon jywa Forsta, ni fon jowa fàmna, hwand skel et halda sa mot allera mannalik wâka ovir sin ajna tochtà ând for-t mêna held.

Twa jër nêidam kêm thene Magy selva mith en flâte fon lichte kânûm, thà Moder fon Texland ând thà foddik to ràwane.

Thâs ârge sêke bistonde-r thès nachtis anda winter by storne tydum as wind gûlde ând hêjel to jenst thà andèrna fêtere. Thì utkik thêr mène thetater awet hêrde stâk sin balle vp. Tha drëi as et ljucht fon èr tore vppet ronddèl falda, sa-r that al fêlo wêpende manna wra burchwal wèron. Nw gvngr-er to vmbe thà klokke to lettane, thà et wëre to lêt. Èr thà wêre rëd wère, weron al twa thuands ina wèr vmbe thà 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 thryvchdam tha wëra navt nèn gode wacht halden nède, këmon alle òm.

Hwil that alrek drok to kâmpane wëre, was thèr en wla Fin to thère flète jefta bedrum fon thère Moder inglupth, ònd wilde hja nèdgja. Tha thju Moder wèrd-im of that er bekwärd tojènstat tha wëch strumpelde. Thà-r wìther vpa bèn wëre stek er sin swèrd to ir buk in segsande, nilst min kul navt sà skilst min swèrd ha. After im kêm en skiper fòna Dënemarka, thisse nam sin swèrd ònd hif thène Fin thrvch sina hole. Thèrut flàt swart blod ònd thërvr swèfde-n blàwe logha. Thi Magy lèt thju Moder vpa sinra skip forplëgja. As hju nw wìther alsa fère hël ònd bèter wèr that hju fàst sprèka machte, seide thene Magy that hju mith fàra moste, tha that hju hira foddik ònd fàmna halda skolde, that hju en stàt skolde nytà sà hâch as hju to forna na nède kenh. Forth seide-r thàt hi hiri fréja skolde in ajnwarde fon sinum forsta, jef er màster skolde wertha over alle lànda ònd folkra Fryas. Hi seide that hju that bijàe ònd bijechta most, owers skolde-r vnder fèlo wëja sterva lèta. As er thèr after al sinra forsta om ira lèger to gedurad hède fréjer lùd, Fràna vrmites i klàrjandinge biste most mënís segsà of ik màster skil wertha over alle lànda ònd folkra Fryas. Fràna dède as melde hja him navt. To lòngha lesta ëpende hju hira wëra ònde këth, min ågun wrde thjùstred, tha that ôre ljucht dègth vp in minara sèle. Jes, ik sja-t. Hark ërtha ònd wèqs blyde mith my. Vndera tydum that Aldland svnkèn is, stand thju forma sprèke fon thet Jol an top. Thèrnèi is hju del gyngon ònd vsa frydom mith tham. As er twa sprèka jeftha 2000 jër del trûled hèt, sà skilun-tha svna vpsonta thèr tha forsta ònd prestera thrvch hordom bi-t folk têled hàve, ònd tojenst hjara tâta tjugha. Thi alle skilum thrvch mort swika, men hwat hja këth hàve skil forth
As the guard had not kept a good watch, they were overwhelmed. While the fight was going on, a rascally Finn stole into the chamber of the mother, and would have done her violence. She resisted him, and threw him down against the wall. When he got up, he ran his sword through her: If you will not have me, you shall have my sword. A Danish soldier came behind him and clave his head in two. There came from it a stream of black blood and a wreath of blue flame.

The Magy had the mother nursed on his own ship. As soon as she was well enough to speak clearly, the Magy told her that she must sail with him, but that she should keep her lamp and her maidens, and should hold a station higher than she had ever done before. Moreover, he said that he should ask her, in presence of all his chief men, if he would become the ruler of all the country and people of Frya; that she must declare and affirm this, or he would let her die a painful death. Then, when he had gathered all his chiefs around her bed, he asked, in a loud voice, Frana, since you are a prophetess, shall I become ruler over all the lands and people of Frya? Frana did as if she took no notice of him; but at last she opened her lips, and said: My eyes are dim, but the other light dawns upon my soul. Yes, I see it. Hear, Irtha, and rejoice with me. At the time of the submersion of Atland, the first spoke of the Juul stood at the top. After that it went down, and our freedom with it. When two spokes, or two thousand years, shall have rolled down, the sons shall arise who have been bred of the fornication of the princes and priests with the people, and shall witness against their fathers. They shall all fall by murder, but what they have proclaimed shall endure,
bilywa ònd frûchtber wertha in-a bosme òhra kloke màn
niska, alsa lik gode sêdum thér del lêid wrde in thîr
skât. Jeta thûsand jêr skil thju spêke then del nyga ònd
al màra syga anda thjusternesse ònd in blod, ovir thi
ustîrt thrvch tha lága thér forsta ònd prestera. Thérñéi
skil that mornerâd wither anfanga to glora. Thit sjande
skilun tha falska forsta ònd prestera alsamen with frydom
kámpan ònd woxelja, men frydom, ljafde ònd èndracht
skil-ët folk in hjara wach nêma ònd mit that jol risa uta
wla pol. Thát rjuhte thât erost allèna glorade, skil than
fon léjar laja to-n logha wertha. Thát blod théra ñrgum
skil ovir thin lif strâma, men thu ne mügth et navt to thi
nêma. To tha lesta skil thât feninige kwik thér vp òsa
ònd théróf sterva. Alle wla skêdnese tham forsunnen
send vmbe tha forsta ònd prestera to boga, skilun an logha
ofred wertha. Forth skilun al thîrña bern mith frêtho
lêva. Thà hju utspreken hêde, sêg hju del. Men thene
Mágy tham hja navt wel forstân hêde krêth, ik hâv thi
frêjeth, jef ik bâs skilde wertha ovir alle lânda ònd folkra
Fryas, ònd nw háste to en other sproken. Frâna rjuhte
hiri wither, sach im star an ònd kêthe: er sjugun etmelde
om send, skil thin sûle mitha nachtfuglon to tha grâwa
omme vàra ònd thin lik skil ledsa ñppa bodem fona se.
Êl wel sêide thene Magy mith vrborgne wodin, segs men
thât ik kvme. Forth sêider to jenst ën sinar rakkarum,
werp that wif vr skipples bord. Althus wèr-et ende fon-re
leste théra Moderum.* Wrêke willath wi thér vr navt ne
hropa, tham skil tyd nima. Men thûsand wâra thûsand
mêl willath wi Frya åfterñéi hropa: wâk-wâk-wâk.

Ho-t thene Magy forth vrgvngon is.

Nêi that tha modder vrdën was, lêter tha foddik ònd
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. Frana raised herself up, stared at him, and said, Before seven days have passed your soul shall haunt the tombs with the night-birds, and your body shall be at the bottom of the sea. Very good, said the Magy, swelling with rage; say that I am coming. Then he said to his executioners, Throw this woman overboard. This was the end of the last of the mothers. We do not ask for revenge. Time will provide that; but a thousand thousand times we will call with Frya, Watch! watch! watch!

**How it fared afterwards with the Magy.**

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

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* Refer to p. 4.
bold thér im likte. Forth gynge er thät Flymår vp, hwand hi wilde tha fám fon Mēdeāsblīk jēstha fon Stāvora gabja ānd tham to Moder mākja. Tha thér wēron hja vp hjara hodum brocht. Tha stjūrar fon Stāvora ānd fon thät Alderga hēdon hini ěrn to Jonis togen, men tha grāte flāte wēre vppen fēre tocht ūt. Nw gyngon hja to ānd foron mith hjra līttige flāte nēi Mēdeāsblīk ānd hildon hja skul after thät ly thēra bāmūn. Thi Māgy nākade Mēdeāsblīk bi helle dēi ānd skynander svnne. Thach gyngon sina ljūda drīst drīst wēi vppera burch to runnande. Men as allet folk mith tha bōtum land ws, kemon vsa stjūrar utēre krēke wēi ānd skāton hjara pilā mith tārbarntin bollum vp sinra flāte. Hja wēron alsa wil rjucht that fēlo sinra skēpun bistonda anna brōnd wēron. Tham vppa skēpun wachton, skāton āk nēi vs thā, thach thēt ne rojade nawet. As er to lesta en skip al bārnande nēi-t skip thes Māgy dryf, bīfel-er sin skiper hi skolde of hāde, men thene skiper that wēre thene Dēnemarker thēr thene Fin felad hēde, andre, thv hest vse Ėremoder nēi tha bodem fona sē svnden to meldande thatste kvma skolde, thit skoste thrvch tha drokhēd wel vṛjēta; nw wil ik njude thatste thin word jecht. Thi Māgy wild-im ofwēra; men thene skiper, en āste Fryas ānd sterik lik en joko xe klpade bēda sinum hōnda om sin hole ānd hif hini vr bord into thät wellande hēf. Forth hēs er sin brune skild an top ānd for rjucht to rjucht an nēi vsa flāte. Thērthrvch kēmōn tha fāmma vnsorlet to vs, men tha foddik was utgvngon ānd nīman wiste ho-t kēmen was. Tha hja vppa vnsordene skēpa heradon, that thene Māgy vrērvnken was, brūde hja hinne, hwand tha stjūrar thēra mēst Dēnemarker wēron. Nēi that tha flāte fēr enoch ewēi wēre; wendon vsa stjūrar ānd skāton hjara barnpīla vppa tha Finnā del. Thā tha Finnā thus sagon, ho hja vrrēden wēron, hlip alrik thrvch vr ekkdrum ānd thēr nēre lōnger nēn bērichhēd ni bod. To tīsre stonde run tha wēre 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 fjuchte, werth afmakad, ãnd thër fjuchte fovnd sin ende into tha polum fon et Krylinger wald.

NÉISCHRIFT.

Tha tha stjurar an da kreke lëjon was thër en spotter fon ut Stavora mank, thër séide, Mèdèa mëi lakkja, sa wi hyr ut hjra burch reda. Thèrvmbe havon tha fâmna thju krêke Mèdèa mëi lakkja* héten.

Tha bèrtissà thër afternèi skêd send, mëi alra mannalik hûgja. Tha fâmna hagon tham nei bjara wyse to tella ãnd wel biskriwa lèta. Thèrvmbe rèkenjath wi hirmitha vsa arbëd fylbrocht. Held.

* Medemiłacus.

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 meilakkia (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 svin fon Apol änd fon Adela. Thrvch min folk ben ik kêren to Grêvetman ovira Linda wrda. Thêrvmbe wil ik thit bok forfolgja vp alsa dênera wisa as mine mem sproken heth.

Nêi that thene Mâgy felt was änd Fryasburch vp stel brocht, most er en moder kêren wertha. Bi-ra lêva nêde thju Moder hira folgstera navt nömth. Hira lersta wille was sok änd narne to ñindne. Sjugun mônatha âfter werth er en mëna acht bilidsen änd wel to Grênegâ* ut ërsêke that anna Saxanamarka pältlth. Min mem werth kêren, men hju nilde nën Moder wësa. Hju hêde heth lif minar tät hrêd, thêrthruhc hêden hja ekkorum lyaf krêjen änd nw wildon hja âk gâdath wertha. Fêlon wildon min mem fon er bislut ofbrenga; men min mem sêide, en Êremoder acht alsa rèn in-ra mod to wësana as hja buta blikt änd èven mild far al hjara bern. Nêidam ik Apol nw lyaf hâv hoppa ella in wralda, sê nê kân ik sâ-ne Moder navt nêsa. Sâ sprek änd kêth Adela, men tha ëra burchfâmna wildon algâder Moder wësa. Alrek stât thong fori sinera ëjne fâm änd nilde navt fyra. Thërthruhc nis er nêene kêren änd heth rik thus bandlås. Hyr âfter müg-it bigripa.

Ljudgért, tham këning thër hômesdêga fallen is, was bi thère Moder-is lêva kêren blikbër trvch alle stâtha mith lyasde änd trjvw. Heth wêre sin torn vmbe vppin eth grâte hof to Dok-hêm † to hêmande, änd bi thère Moder-is lêva wrd-im ther grâte èr biwësen, hwand et wêre immer sa ful mith bodon änd riddarum fon hëinde änd ëre as-m-å to fora na nêde sjan. Tach nw wêr-er ênsêm and

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* Grênegâ, Groningen.  
Dokhêm, Dokkum.
THE WRITINGS OF ADELBROST AND
APOLLONIA.

My name is Adelbrost, the son of Apol and Adela. I was elected by my people as Grevetman over the Linda-oorden. 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 Grênegâ (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 Lindgert, 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,

* Grênegâ is Groningen.  † Dokhem is Dokkum.
vrlēten, hwand alrek wre ange that-er him màスター skolde màkja boppa heth rjucht ånd welda ëlik tha slâvona këningar. Elk först wànde forth that-er enoch dède as er wâkade ovir sin âjnu stât; ånd thi ân ne jëf nawet tâ antha òthera. Mith-èra burcshamna gvnget jeta àrger to. Alrek thisra bogade vppira âjne wisdom ånd sahversa tha Grëvetmannu awet dédon buta hjam, så wrochten hja mistrywva bitwiska tham ånd sinum ljúdum. Skéder en sêke thèr fêlon stâtha trof ånd hède mân thju réd ëner füm in wnnen, så këthon alle òthera that hju sprokën hède to fôre fon hjra âjne stât. Thrvch althus dênera renka brocht-on hja twyspalt in ovira stâtha ånd torendon hja that band sàdène fon èn, that et folk fon tha ènne stât nythic wère vppet folk fon en ora stât ånd fáret alderminest làk ërhëmande bikòwade. Thju fêre thèra is wèst that tha Gola jeftba Trowyda vs al-èt lând of wnnen hâven al out thèra Skelda ånd thi Magy al to thère Wrsàra. Ho-r thèrby to gyvgen is, heth min mem vntlêth, owers nas thit bok navt skrâven ne wrden, afskën ik alle hàpe vrlêren hâv thà-et skil helpa thà bâta. Ik ne skryw thus navt inna wân, thet ik thërthrvch thet lând skil winna jeftba bihaldane, that is minra achtne vndvalik, ik skryw allèna fàr et àfter kvnande slacht, til thju hjà algàdur wéta mugi wp lvdéna wisa wy vrlêren glyvge, ånd tha alra mannalik hyr ut lëra nèi that elk kwàd sin gëja têlath.


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

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

* Lindausburch, on Cape Lindanaes, Norway.
þand min brother göma. After mám þand brother-is dánd send tha fromesta fon-ut-a lándum to ekkórum kvmen, hja havon en bánd sloten Adelbánd hétan. Til thju vs nén leth witherfára ne skolde, hávath hja my þand Adelhirt min jungste brother vpper burch brocht, my by tha fátna þand min brother by tha wérar. Tha ik thritich jér weré heth man my to Burchfám kérén, þand thá min brother fíttich wére, werth-er keren to Grévetman. Fon mám-is syde wére min brother thene sexte, men fon tát his syde thene thride. Néi rjucht machton sine åfterkvmande thus nén overa Linda åfter hjara nómun navt ne fora, men alra mánnalik wildep háva to ére fon mina mám. Thér to boppa heth mám vs ák en ofskrifte jéven fon thet bok théra Adela follistar. Thér mitha ben ik thet blydeste, hwand thrvch min mám hjra wisdom kém-et in wralda. In thas burch háv ik jeta óra skrífta fvnden, thér navt in 't bok ne stan, ák lovþpréka ovir min mám, altham wil ik åfter skriva.

Thit send tha nélétne skrífta Brunnos, ther skrywer wésen is to thisre burch. After that tha Adela follistar ella hédé létta overskrífta elk in sin rik, hwat wryt was in vppa wágarum théra burgum, bisloton bja en Moder to kjasane. Théto wárhth en ménæ acht biléid vp thisra hém. After tha forme reð Adelas wárhth Túntja bifolen. Ak skoldet slácht háve. Thach nw frége min Burgtfám thet wort, hju hede immerthe wénich wést thät hju Moder skolde wertha, ut érsèke thät hju hyr vupper burch sat, hwana mést alle Moderum kérén wéron. Tha hju thet word gund was, épende hju hira falxa wéra ánde këth: I alle skinth árg to heftane an Adelas réd, tha thät ne skil thérvmde min myla navt ne sluta ner snóra. Hwat tach is Adela ãnd hwána kvmt et wéi thätster sokke háge love to swikth. Lik ik hjuddéga is hju to fara hyr burchfám wést.
to Magy, and brought fame to my brother. After the death of my mother and my brother, all the bravest of the land joined together and made a covenant, called the Adelbond. In order to preserve us from injury, they brought me and my youngest brother, Adelhirt, to the burgt—me to the maidens, and him to the warriors. When I was thirty years old I was chosen as Burgtmaagd, and my brother at fifty was chosen Grevetman. From mother's side my brother was the sixth, but from father's side the third. By right, therefore, his descendants could not put "overa Linda" after their names, but they all wished to do it in honour of their mother. In addition to this, there was given to us also a copy of "The Book of Adela's Followers." That gave me the most pleasure, because it came into the world by my mother's wisdom. In the burgt I have found other writings also in praise of my mother. All this I will write afterwards.

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

Tha is hju thér vmbe wiser jefta bêtre as ik ånd alle óthera, jefta is hju már stelet vppvsa stéd ånd plégum. Hwère thât et fal, så skolde hju wel Moder wrden wësa, thâ hju thérto kêren is, men nèan hju wilde rêder ennen bosta ha mith all joi ånd nochta thér er aaneBonden send, in stéd fon énsum over hjam ånd et folk to wåkan. Hjú is él klarsjande, god, men min âgne ne send fêr fon vrrha-justred to wêsane. Ik hâv sjan thât hju hir fryadelf herde minth, nw god, thât is lovëlik, men ik hâv farther sjan thât Tüntja Apol-is nift is. Wyder wil ik nавt ne sedsa.


Thet Othera Skrift.

Fiftian monatha nêi thère lerste acht wêr-et Frjunsklp jefta Winnemônath. Alleramånnelic 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 ånd bly, ånd nimman nède diger than to åkane sina noct. Thach Wr.alda wild vs wyxa, thät wåkendom navt vrgamlath wrde ne méi. To midne fon-et fëst fyrja kêm nèvil to hullande vsa wrda in thikke thjusternise. Nocht runde wèi, tha wåkendom nilde navt ne këra. Tha strandwåkar wèron fon hjara nèd fjura hlåpen ånd vppa tha topådum nas nènen to bisja. Thå nèvil ewëi tåch, lokte svne thrvch tha rëta thëra wolkum vph irtha. Alrek kêm wither ut to juwgande ånd to jolande, thet jungk folk tåch sjongande mitha gùrbåm* ånd thísse overfulde luft mith sina liaflika ådam. Men thahwila thèr alrek in nocht båjada, was vrrèd lånåd mith horsum ånd rid-derum. Lik alle årga wèron hja helpen thrvch thjusternisse, ånd hinne glupath thrvch Linda waldis påda. To fàra Adelas dure tågon twilif mangèrtne mith twilif lâmkes ånd twilif knàpa mith twilif hoklinga, en junge Sàxmàn birèd en wilde buffe thèr er selva fensèn hède ånd tämad. Mith allerléja blomma wèron hja siarad, ånd tha linnen tohneknà thëra mångèrtne wèron omborad mith gold ut-er Rène.

Thå Adela to hira hus ut vppet slecht kêm, fol en blomrèin del vppira hole, alle juwgade herde ånd tha tot-horne thëra knåpum gáldon boppa ella ut. Arme Adela, årm folk, ho kirt skil fru hir bydjå. Thå thju lönge skåre ut sjochte wëre kêm er en hloth mágjara ridderum linnjucht to rinnande vph Adelas hêm. Hira tât ånd gâce wèron jeta vppa stoppenbenke sèten. Thju dure stond épen ånd thèr binna stand Adelbrost hira svna. As er sach ho sina eldra in frèse wèron, gripter sine bòge fon-ere wåch wèi ånd skåt néi tha foresta thëra råwarum; this swikt ånd trulde vppet gàrs del; overne twade ånd thride was en élik lôt biskéren. Intwiska hèdon sina eldra hjara wèpne fat, ånd tågon vndyger to Jonis. Tha råwera skeldon hjam ring

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

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

Gürbaum. C. Niebuhr, Travels, vol. i. p. 174. The bagpipe is called by the Egyptians Samara el Körbe.
fensen ha, men Adela kêm, vppere burch hêde hja alle wêpne to hantêra lêrad, sjugun irthfet wère hju lông ñnd hira gërt så félo, thryja swikte hja tham or hjra hole ñnd as er del kêm wêr en ridder gârsfâllich. Follistar kémon omme herne thêre lône wêi. Tha râwar wrdon fâlath ñnd fensen. Thach to lêt, en pil hêde hjra boseme treftb. Vrêdelika Magy! In fenin was sin pint dipth ñnd thêrof is hju sturven.

**Thêre Burchfams Lov.**

Jes ferhémande âthe, thusande send al kumen ñnd 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 tohnekkra* wol, thât hjv selva spon ñnd wévade. Hwêrmêi skolde hja hjra skênhêd hâga. Navt mith pârlum, hwand hjra tuskar send witter; navt mith gold, hwand hjra hêr is blikkander; navt mith stêna, wel send hjra âgon saft as lâmkes âgon, thach to lik sa glande thât mâñ thêr skrômlîk in sja ne mëi.

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

Ja âthe, Frya thêr sjugun skênhêde hêde, hwêrfon hjra toghâtâers men ëne elk bâchtëns thria urven hâve. Men al wêre hju lêdlîk, thach skolde hju vs djura wësa.

Jef hju wygandlik sy. Hark âthe, Adela is thet ênge bern vsar grêvetman. Sjugun jtrthfet is hju hâch, jeta grâter then hjra lîcheme is hjra wishêd ñnd hjra mod is lik bêde to sêmîne.

Lok thêr, thêr wêre ênis en fênbrônd, thrju bern wêron vp jenske grâставил sprongen. Wind blof fel. Al-rek krêta ñnd thju mâm wêre rëdalâs. Thêr kvmt Adela: ho stëitst ñnd têmethste hropth hju, tragd help to lê-

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

The Elegy of the Burgtmaagd.

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

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

* To lâckêke, a high petticoat reaching up to the neck.
nande índ Wr.alda skil jo krefta jêva. Thêr hipth hja nêi-t krylwod, gript'elsne trêjon, tragd en breg to mak-jande, nw helpath âk tha õthera ãnd tha bern send hred.

Jêrlikes kêmon tha bern hyr blomma ledsa.

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

Hwat hja forth dédon, hja buwgdon to fâra Adela ãnd keston thju slyp hyrar tohnekka.

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

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

NE HLAP NAVT TO HASTICH HWAND HYR LÊID ADELA.

Thju formlêre thêr is hwryten inutere wâch thêr burch-tore, nis navt wither eskrêven in thât bok thêra Adela follistar. Hwêrvyme thet léten is nêt ik navt to skri-wand. Tha thit bok is min aijn, thêrvyme wil ik hja thêr inna setta to wille minra mâgum.

FORMLÊRE.

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

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

TREAD SOFTLY, FOR HERE LIES ADELA.

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

THE OLDEST DOCTRINE.

Hail to all the well-intentioned children of Frya!
tham skil et sêlich wertha vp yrtha. Lër ând kêtth to tha folkum. Wr.alda is thet alderaldesta jeftha overaldesta, hwand thet skop alla thinga. Wr.alda is ella in ella, hwand thet is âvgl ând vnendlik. Wr.alda is overal ainwardich, men narne to bisja, thêrvmbe wårth thet wêsa gást hêten. Al hwat wi fon him sja müge send tha skespela thêr thrvch sin lêva kvme ând wither henne gi, hwand inut Wr.alda kvmath alle thinga ând kêrath alle thinga. Fon ut Wr.alda kvmth t anfang ând et ende, alra thinga gêith in im vppa. Wr.alda is thet éne ella machtige wêsa, hwand alle ôre macht is fon him lênad ând kêrath to him wither. In ut Wr.alda kvmath alle krefta ând alle krefta kêrath to him wither. Thêrvmbe is hi allêna theth skeppande wêsa ând ther nis nawet eskêpen buta him.

Wr.alda lêide âvge setma thet is éwa in al et skêpne, ând thêr ne send nên gode setma jeftha hjâ moton thêrnêi tavlikt wêsa. Men afskên ella in Wr.alda sy, tha boshêd thêra mânniska nis navt fon him. Boshêd kvmth thrvch lômحمد vndigerhed ând domhêd. Thêrvmbe kân hju wel tha mânniska skåda, Wr.alda nimmer. Wr.alda is thju wishêd, ând tha éwa thêr hju tavlikt heth, send tha boka wêrût wy lêra müge, ând thêr nis nêne wishêd to findande ner to garjande buta tham. Tha mânniska mügon félo thinga sja, men Wr.alda sjath alle thinga. Tha mânniska mügon félo thinga lêra, men Wr.alda wêt alle thinga. Tha mânniska mügon félo thinga vntslûta, men to fâra Wr.alda is ella épned. Tha mânniska send mânnalik ând berlik, men Wr.alda skept bêde. Tha mânniska minnath ând hâtath, tha Wr.alda is allêna rjuhtférdich. Thêrvmbe is Wr.alda allêne god, ând thêr ne send nêne goda bûta him. Mith thet Jol wandelath ând wixlat allet eskêpne, men god is allêna vnforderlik. Thruh that Wr.alda god is, alsa ne mei hi âk navt foranderja;
Through them the earth shall become holy. Learn and announce to the people Wr-alda is the ancient of ancients, for he created all things. Wr-alda is all in all, for he is eternal and everlasting. Wr-alda is omnipresent but invisible, and therefore is called a spirit. All that we can see of him are the created beings who come to life through him and go again, because from Wr-alda all things proceed and return to him. Wr-alda is the beginning and the end. Wr-alda is the only almighty being, because from him all other strength comes, and returns to him. Therefore he alone is the creator, and nothing exists without him. Wr-alda established eternal principles, upon which the laws of creation were founded, and no good laws could stand on any other foundation. But although everything is derived from Wr-alda, the wickedness of men does not come from him. Wickedness comes from heaviness, carelessness, and stupidity; therefore they may well be injurious to men, but never to Wr-alda. Wr-alda is wisdom, and the laws that he has made are the books from which we learn, nor is any wisdom to be found or gathered but in them. Men may see a great deal, but Wr-alda sees everything. Men can learn a great deal, but Wr-alda knows everything. Men can discover much, but to Wr-alda everything is open. Mankind are male and female, but Wr-alda created both. Mankind love and hate, but Wr-alda alone is just. Therefore Wr-alda is good, and there is no good without him. In the progress of time all creation alters and changes, but goodness alone is unalterable; and since Wr-alda is good, he cannot
Thet bok thêra A dela folstar.

And thrvch thet er bilywath, thêrvmbe is hy allêna wêsa ûnd al et ora skin.

Thet othera del Fonre Formler.

Emong Findas folk send wanwyasa, thêt thrvch hjara overfindingrikhêd alsa ârg send, thât hj a hjara selva wis mâkja ûnd th a inewida bitjuga, thât hj a thet besta dêl send fon Wra alda; thât hjara gât thet beste dêl is fon Wra aldas gât ûnd thet Wra alda allêna mêt thûnkja thrvch helpe hjaris bryn.*

Thât aider skepsle en dêl is fon Wra aldas vnendlik wêsa; thêt hûvon hj a fon vs gûbad.

Men hjara falxe rêdne ûnd hjara tâmlâse háchfahrenhêd hetr ra vppen dwálwêi brocht. Wêre hjara gât Wra aldas gât; sê skolde Wra alda él dvm wêsa in stêde fon licht and wis. Hwand hjara gât slâvth him selvaimmer of vmbe skêne bylda to mâkjande, thêt y âsternêi anbid. Men Findas folk is en ârg folk, hwand afskên th a wanwyasa thêra hjara selva wis mâkja thât hj a drochtne send, sa hûvon hj a to fâra th a vnewida falxa drochtne eskêpen, to kethande allerweîkes, thêt thissa drochtne Wra alda eskêpen hâve, mith al hwat thêr inne is; gûriga drochtne fvr nyd ûnd torn, tham êrath ûnd thjanath willath wêsa thrvch th a manniska, thêt blod ûnd offer willa ûnd skât askja. Men thi wanwisa falxa manna, tham hjara selva godis skalka jeftba prestera nômê lêta, bûrath ûnd sâmnhath ûnd gethath aldam to fâra drochtne thêr er navt ne send, vmbet selva to bihaldande. Aldam bidrywath hj a mith en rum emod, thrvchdam hj a hjara selva drochtne wômê, thêt an nimman andert skeldich ne send. Send thêt svme tham hjara renka froda ûnd bår mâkja, alsa wrdon hj a thrvch hjara rakkerå fût ûnd vmbira laster vrbarnad, ella mith fêlo ståtska plêgem, hjara falxa drochtne to-n êre. Men in trvth,

* Cf. Høeg a. h. 1.
THE BOOK OF ADELA'S FOLLOWERS.

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

THE SECOND PART OF THE OLDEST DOCTRINE.

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

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

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

Wr.alda was êr alle thinga, ând nëi alle thinga skil er wësa. Wr.alda is alsa ëvg ând hi is vnendlik, thervmb nis thér nawet buta him. Thrvch ut Wr.aldas ëvsa warth tid ând alle thinga bern, ând sin ëvsa nimth tid ând alle thinga wëi. Thissa sëka moton klér ând bår mâkad wrda by alle wisa, sâ thät hjâ-t an âðhera bithjuta ând biwisa mûge. Is-t så fâr wunnen, sa scîth mân forther: Hwat thus vsa ommefang treft, alsa send wy en dël fon Wr.aldas vnendlik wësa, alsa tha ommefang fon al et eskëpne, thach hwat angâ vsa dânte, vsa ainskipa, vsa gâst ând al vsa bithûnkinga, thissa ne këra navt to thet wësa. Thit ella send fiugchtiga thinga tham thrvch Wr.aldas ëvsa forsksina, thach thër thrvch sin wishëd sâdâne ând navt owers navt ne forsksina. Men thrvchdam sin ëvsa stëdes forthga, alsa ne mëi thër nawet vppa sin stëd navt bilywa. Thervmb be forwixlath alle eskëpne thinga fon stëd, fon dânte ând âk fon thänkwisa. Thervmb be mëi irtha selva, ner eng skepsle ni sedsa: ik ben, men wel ik was. Âk ne mëi nën mânnska navt ne sedsa ik thënk, men blât, ik thohte. Thi knáp is grâter ând owers as thâ-r bern wëre. Hy heth ora gërtne, tochta ând thänkwisa. Thi man en tât is ând thänkth owers as thâ-r knáp wëre. Èvin tha alda fon dëgum. Thât wët allera mannelik. Sâhwersa allera mannalik nw wët ând jechta mot, thät hy alon wixlath, sâ mot hy âk bijechta, thät er jahweder âgeblik wixlath, âk thahwila-r sëid : ik ben, ând thät sina thänk bylda wixe, tha hwile-r sëid : ik thënk.

Instêde thät wy tha ërga Findas althus vnwerthlik after-nëi snakka ând kâîta, ik ben, jefta wel, ik ben thët beste dël Wr.aldas, ja thrvch vs allêna mëi-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 kētha wral ãnd allerwēikes wēr et nēdlik sy: wy Fryas bern send forsksinsla thrvch Wr.aldas lēva; by-t anfang min ãnd blät, thach immer wårthande ãnd nākande to fylkvenlikhēd, svnder & sa god to wrda as Wr.alsa selva. Vsa gāst nis navt Wr.aldas gāst, hi is thērfon allēna en afskinsle. Tha Wr.alsa vs skop, heth er vs in thrvch sine wishēd-bryn-sintūga, hūgia ãnd fēlo goða ain-skipa lēnad. Hyrmēi mugon wy sīna ēwa, bitrachta. Thērof mügon wy lēra ãnd thērvr mügon wy rēda, ella ãnd allēna to vs ain held. Hēde Wr.alsa vs nēne sinna jēven, sa ne skolde wy narne of nēta ãnd wy skolde jēta reddalasser as en sēkwale wēsa, thēr forthdryven wårth thrvch ebbe ãnd thrvch flod.

Thit Stat vp Skrivfilt Skrēven. Tal and Andworde ora Fāmna to-n Forbyld.

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 seen.
ho thet wêter to tha hellanda blådar of drupte. Nw mâkade hju en hrof mith hellanda sidum, vp stôka mâkade hju tham. Men stornewind kêm ând blos rèin thër vnder. Nw hêde hju sjan thât tha stam hly jef, âfter gong hj a to ând mâkade en wâch fon plâga ând sådum, thêt forma an êne syda ând forth an alle syda. Storne wind kêm to bek jeta wodander as to fora ând blos thju hrof ewêi. Men hju ne bårade navt over Wr.alda ner to jenst Wr.alda. Men hju mâkade en reitne hrof ând leide stêne thër vppa. Bifvnden hâvande ho sêr thet dvath vmb allêna to tobbande, alsa bithjude hju hira bern ho ând hwêrvmb hju alsa hêde dên. Thuissa wrochton ând tochton to sêmine. A sadenera wise send wy an hûsa kêmen mith stoppenbânkum, en slecht ând warande linda with tha svnnestrêlum. To tha lesta hâvon hj a en burch mâkad ând forth alle òthera. Nis thin hus thus navt sterk noch wëst, alsa mot i trachda vmbet òre bêter to mâkjande. Min hus wêre sterk enoch, sêider, men thet hâge wêter heth et vp bérad ând stornewind heth et ore dên. Hwêr stand thin hus thân, fréje Trâst. Alingen thère Rêne, andere thene man. Ne stand et thân navt vppen nol jeftha therp, fréje Trâst. Nean sêider, min hus stand ênsum by tha overe, allêna hâv ik et buwad, men ik ne macht thër allêna nên 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 thâtste awet jêva jeftha dva moste to fara hjam. Thach thër mitha ne mêi mân navt fêr ne kyma. Hvand Wr.alda thër mild is, kêrath him fona gyriga. Fâsta het vs rèden ând boppa tha dura fon alle burgum is t in stên ut wryten: bist ârg båtsjochtig sêide Fâsta, bihod thân jvwe nêsta, bithjod thân jvwe nêsta, help thân jvwe nêsta, så sklun hj a th ti witherdva. Is i thina rêd navt god noch, ik nêt fêr thi nên bêtera. Skâmråd wårth then mân ând hi drupte stolkes hinne.
how the water ran down the pendent leaves; so she made a roof of leaves fastened with sticks, but the wind blew the rain under it. She observed that the stem would afford protection. She then built a wall of sods, first on one side, and then all round. The wind grew stronger and blew away the roof, but she made no complaint of Wr-alda. She made a roof of rushes, and put stones upon it. Having found how hard it is to toil alone, she showed her children how and why she had done it. They acted and thought as she did. This is the way in which we became possessed of houses and porches, a street, and lime-trees to protect us from the rays of the sun. At last we have built a citadel, and all the rest. If your house is not strong enough, then you must try and make another. My house was strong enough, he said, but the flood and the wind destroyed it. Where did your house stand? Troost asked. On the bank of the Rhine, he answered. Did it not stand on a knoll? Troost asked. No, said the man; my house stood alone on the bank. I built it alone, but I could not alone make a hillock. I knew it, Troost answered; the maidens told me. All your life you have avoided your neighbours, fearing that you might have to give or do something for them; but one cannot get on in the world in that way, for Wr-alda, who is kind, turns away from the niggardly. Fasta has advised us, and it is engraved in stone over all our doors. If you are selfish, distrustful towards your neighbours, teach your neighbours, help your neighbours, and they will return the same to you. If this advice is not good enough for you, I can give you no better. The man blushed for shame, and slunk away.
Nw wil ik selva skriwa ēbost fon over min Burch
and than over hwat ik hav muge sjan.

Min burch lēid an-t north-ende thēre Lindgårda. Thju
tore heth sex syda. Thrya thruttich fēt is hju hāch. Flāt
fon boppa. En lyth huske thēr vppa, hwāna mān thā
stāra bijsath. An aider syd thēre tore stāt en hus, long
thrya hondred, brēd thrya sjugun fēt, ēlika hāch bihalva
thju hrof, thēr rōndlik is. Altham fon hyrbakken stēn,
ānd fon buta ne send nēnen ētheros. Om thā burch is en
hringdik, thērom en grāft diap thrya sjugun fēt, wyd thrya
twilif fēt. Siāth hwa fonēre tore del, sa siāth hi thju
dānte fon et Jol. Vppa grvnd twisk thā sūdlīka hūsa
thēre, send allerléja krūda fon hēinde ānd fēr, thērof
mōton thā fāmna thā krefta lēra. Twisk thā nortlikā
hūsa is allēna fjeld. Tha thrju nortlikā hūsa send fol
kērēn ānd ēther bihōf. Twa sūdar send to fāra thā
fāmkēs vmbē to skولا ānd to hēma. Thet sūdlīkoste hus
is thēre Burchfām his hēm. Inna tore hangt thju foddik.
Thā wagar thēre tore send mēth kēstlikā stēnā smukad.
In vppa thēre sūderwach is thēne Tex wrytten. An
thā fēre syde thēra fīnth mān thju formlērē; anna wīn-
stere syde thā ēwa. Tha ora sēka fīnth mān vppa ōra
thṛja. Tojenst thā dik by-t hus thēr fām stēt thju
owne ānd thju molmāk thrvch fjuwer bufla kroden.
Buta vsa burchwal is-t hēm, thēr vppa thā burchhēra
ānd wērā hēme. Thju ringdik thēra is en stōnde grāt,
nēn stjurar, men swnna stonde, hwērfon twyā twilif
vppen etmelde kümā. In vppen binnasyde fōna dik
is en flāt, fīf fēt vndera kruēn. Thēr vppa send thrya
hondred krānboga, todekt mīth wōd ānd lēther. Bihalva
thā hūsa thēra inhēmar send thēr binna alingne thā
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 formulae, 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 fâra tha omhêmar. Thet fjeld thjanath to kâmp ând to wêde. Anna südsyde fon tha bütene hrindîk is thju Liudgårde omtûnad thrvch thet grâte Lindawald. Hjarâ dânê is thrju hernich, thet brêde buta, til thju svnne thêr in sia mêi. Hwand thêr send fêlo förlandska thrêja ând blommen thrvch tha stjurar mith brocht. Alsa thju dànê vaar burch is, send alle öthera; thach ves-is is thju grâteste; men thi fon Tex-land is tha aldergrâteste. Thju tore fon Fryasburch is alsa hâch thât hju tha wolka torent, nêî thêre tore is al et öthera.

By ves vppa burch ist alsa dêlad. Sjugun jonge fâmna wâkath by thêre foddik. Aider wêk thrja stonda. In ha òre tid moton hja husvârk dva, lêra ând slêpa. Send hja sjugun jér wâkande wêsen, alsa send hja fry. Thân mûgon hja emong tha människa gâ, vp-ra séd to letane ând rêd to jêvane. Is hwa thrju jér fâm wêst, så mêi hju alto met mith tha alda fâmna mith gâ.

Thi skrywer mot tha fâmkes lêra lêsa, skrywa ând rêkenja. Tha grysa jefta grêva moton lêra hjam rjucht ând plicht, sêdkunda, krûdkunda, hêlkunda, skêdnesa, tellinga ând sanga, bijunka allerlêja thinga thêr hjam nêdlik send vmbe rêd to jêva. Thju Burchfâm mot lêra hjam ho hja thérmiug to wârk gâ mota by thá människa. Ër en Burchfâm hjra stêd innimt, mot hju thrvch thet lând fâra en fyl jêr. Thê grêva burchhêra ând thrja alda fâmna gan mith hiri mitha. Alsa is-t âk my gyngon. Min fârt is alingen thêre Rëne wêst, thjus kâd opward, alingen thêre òre sye ofward. Ho hâger ik upkêm, to âmer likte mi thá människa. Wral inna Rëne hêde mân utstekka makad. Thet sôn thât thêr ain kêm, wr mith wêster wr skêpfachta gâten vmbe gold to winnande. Men tha mânêrta ne dro-gon thêr nêne golden krone fon. Ër wëron thêr
the inside of the dyke thirty-six refuge-houses for the people who live in the neighbourhood. The field serves for a camp and for a meadow. On the south side of the outer fortification is the 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 Fryaburgt is so high that it rends the sky, and all the rest is in proportion to the tower. In our citadel this is the arrangement: Seven young maidens attend to the lamp; each watch is three hours. In the rest of their time they do housework, learn, and sleep. When they have watched for seven years, they are free; then they may go among the people, to look after their morals and to give advice. When they have been three years maidens, they may sometimes accompany the older ones.

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

To tha lersta këmon wi to-t Alderga. By-t suðerhàva-hâved stèt thju Wàraburch, en stènhus, thèrin send aller-lëjaskulp, hulka, wèpne ând klatharwàrad, fon sère landum, thrvch tha stjurar mith brocht. En fjardèl dàna is-t Alderga. En gràte fylt ombarad mith loðum, husa ând gàrdum ella riklik sjarad. Inypper fylt lèi en gràte fîlùe rèd, mith fònnon fon aller-lëja farwa. Et Fryas déi hongon thà skilda omma tha borda to. Svìme blikton

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* Leeuwen in Europa, Herodotus, VII. 125.
† Swetsar, Switasra.
‡ Fryasburch, Freiburk.
§ Lydasburch, Leiden, de burcht.
|| Fylt, jefta màre, de Mare.
more numerous, but since we lost Schoonland they have
gone up to the mountains. There they dig ore and make
iron. Above the Rhine among the mountains I have
seen Marsaten. The Marsaten are people who live on
the lakes. Their houses are built upon piles, for 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 Alderaga. 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 Alderaga, a
great river surrounded by houses, sheds, and gardens, all
richly decorated. In the river lay a great fleet ready,
with banners of all sorts of colours. On Frya’s day
the shields were hung on board likewise. Some shone

* Lions in Europe, see Herodotus, vii. 125.
† Swetsar are Swiss.  †† Fryasburch is Freiburg.
§ Lydasburch is Leyden, the city.  || Flyt, jofha mårre, is a lake or sea.
lik svnna. Tha skilda thér witking ãnd thér skolta bi tha nachtum wéron mith gold vmborad. Abefta thér flyt was en gráft gráven, to hlápande dâna alingen thér burch Forâna* ãnd forth mith en énga muda† in sê. To fâra thér flâte wêre thit tha utgving ãnd et Fly thá ingving. A béde syda thér gráft send skêne mith hel blikanda farwa mâlad. Tha gárde send mít altid grêne hâgvm omtunad. Ik hâv thér wiva sian, thér fîltnê tohnekrna drogon as t skriffilt wêre. Lik to Stavere wéron tha mângêrte mith golden kronum vppira holum ãnd mith hringum‡ om ârma ãnd fêt sjarad. Sudward fon Forâna lêid Alkmárum. Alkmárum is en mâre jefta flyt, thérin lêid en éland, vppa thât éland moton thá swarte ãnd bruna mánnska hwila évín as to Lvdahisburch. Thju Burchfâm fon Forâna sêide my, thât tha burchhêra dêistik to-râ gyngon vmb ra to lêrande, hwat âfte frydom sy, ãnd ho tha mânnska an thér minne agon to lêvana vmbe sêjen to winnande fon Wr.aldas gást. Was thér hwa thér hêra wilde ãnd bigripa machte, sa wärth er halden, alont er fyl lêrad wêre. Thât wrde dên vmbe tha fêrhêmande folka wis to mâkané, ãnd vmbe vral átha to winnande. Êr hêd ik anda Sâxanamárka to thér burch Mânnagârda forda§ wêst. Thach thér hêd ik már skâmelhêd sjan, as-k hyr rikdom spêrde. Hju andre: sâ hwersa thér an da Sâxanamárka en frêjar kvmath en mangrête to bi frêjande, alsa frêjath tha mângêrte thér, kanst thin hus fry wêra tojenst tha bannane Twisklandar, hást nach néne fålad, ho fêlo bufe hást al fânseñ ãnd ho fêlo bâra ãnd wolva huda hást al vppa thér mârk brocht? Dåna ist kvmen thât tha Saxmanna thju buw anda wiva vrlêten háve. Thât fon hyvred to sêmine nên êne lêsa mëi ner skriwa ne kân. Dåna is-t kvmen, thât nimman nên sprêk vppa sin skîld neth, men blât en mislikande dûnte fon en diar, thât er fålad

* Forâna, Vroonen.  † Engamuda, Egmond.
‡ Diod. Sic. V. 27, van de Galliers.  § Mannagárdaforda, Munster.
like the sun. The shields of the sea-king and the admiral were bordered with gold. From the river a canal was dug going past the citadel Forana (Vroonen), with a narrow outlet to the sea. This was the egress of the fleet; the Fly was the ingress. On both sides of the river are fine houses built, painted in bright colours. The gardens are all surrounded by green hedges. I saw there women wearing felt tunics, as if it were writing felt.\(^1\) Just as at Staveren, the girls wore golden crowns on their heads, and rings on their arms and ankles. To the south of Forana lies Alkmarum. Alkmarum is a lake or river in which there is an island. On this island the black and brown people must remain, the same as at Lydasburgt. The Burgtmaagd of Forana told me that the burgtheeren go every day to teach them what real freedom is, and how it behoves men to live in order to obtain the blessing of Wr-alda’s spirit. If there was any one who was willing to listen and could comprehend, he was kept there till he was fully taught. That was done in order to instruct the distant people, and to make friends everywhere. I had been before in the Saxenmarken, at the Mannagardaforde castle (Münster). 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.
\(^\dagger\) Engamuda is Egmond.
\(^\ddagger\) Diodorus Siculus, v. 27, on the Gauls.
\(^\S\) Mannagardaforde is Münster.
heth. And åndlik, dåna is-t kvmen, thät hja sër wickand-
lik erwden send, men to met évin dvm send as et kwik,
thät hja fänse, ånd évin erm as tha Twisklândar, hwër
mith hja, orloge. To fär Fryas folk is irtha ånd så es-
kêpen. Al vsa rinstråma runath vppa så se to. Thät Lydas
folk ånd thät Findas folk skil ekkorum vrdelgja, ånd wy
moton tha léthoga landa bifolka. In-t fon ånd omme fâra
léid vs held. Wilst nw thät tha boppalânder dél hâve an
vsä rikdom ånd wisdom, så skil ik thi en rëd jëva. Lët
et thät mangërtna to wënhéd wrde hjara fréjar to fréjande,
er hja ja segsa : hwër hást al in wralda ommefaren, hwad
känst thin bern tella wra fëra landa ånd wra fërhëmanda
folka? Dwath hja alsä, så skilun tha wickandlika knâpa
to vs kvma. Hja skilun wiser wårtha ånd rikkâr ånd wi
ne skilun nën bihof longer navt nâve an thät wla thjud.
Tha jongste thër fâmna fon thèra thër by mi wëron, kêm
uta Saxsanamarka wëi. As wi nw to hongk këmon, heth
hju orlovi fréjad vmbe nèi hjra hus to gâne. Afternei is
hju thër Burcfâm wrden, ånd dåna is-t kvmen thät er
hjudëga så fêlo Saxmânna by tha stjurar fâre.

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

Min nóm is Fréthorik to nomath oera Linda, thåt wil segsa ovir tha Linda. To Ljudwardja bin ik to Asga këren. Ljudwardja is en ny thorp, binna thene ringdik fon thér burch Ljudgarda, hwërson tha nôma an vnër kvmen is. Vnder mina tida is er fül bëred. Fül hêd ik thér vr skrëven, men âfternèi send mi åk fêlo thinga meld. Fon én ånd oðher wil ik en skédnese åfter thit bok skrywa, tha goda människa to-n ëre tha årga to vnëre.

In min jüged hêrd ik grédwird alomme, årge tid kém, årge tid was kvmen, Frya hêd vs léton, hjùra wâkfâmkes, hêde hjù abefta halden, hwand drochten likande bylda wëron binna vsa ländpåla fvnden.

THE WRITINGS OF FRÊTHORIK AND WILJOW.

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

In my youth I heard complaints on all sides. The bad time was coming; the bad time did come—Frya had forsaken us. She withheld from us all her watch-maidens, because monstrous idolatrous images had been found within our landmarks. I burnt with curiosity to see those images. In our neighbourhood a little old woman tottered in and out of the houses; always calling out about the bad times. I came to her; she stroked my chin; then I became bold, and asked her if she would show me the bad times and the images. She laughed good-naturedly, and took me to the citadel. An old man asked me if I could read and write. No, I said. Then you must first go and learn, he replied, otherwise it may not be shown to you. I went daily to the writer and learnt. Eight years afterwards I heard that our Burgtmaagd had been unchaste, and that some of the burgtheeren had committed treason with the Magy, and many people took their part. Everywhere disputes arose. There were children rebelling against their parents; good
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 (Louvmaand, January), and laid Fryasland concealed under a sheet of ice. In Sellemaand (Sprokkelmaand, February) there were storms of wind from the north, driving mountains of ice and stones. When the spring-tides came the earth raised herself up, the ice melted; with the ebb the forests with the images drifted out to sea. In the Winne, or Minne- maand (Bloeimaand, May), every one who dared went home. I came with a maiden to the citadel Liudgaarde. How sad it looked there. The forests of the Lindaorden 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 stone
vsr skriver héd er sin nóm inwryten, thát wêre my en bâken. Sâ-t mith vsa burch gyngen was, was-t mith mitha óra gyngon. Inna hâga lânda wéron hja thrâc jрtha, inna dêna landsa thrâc wéter vrdën. Allêna Fryas-
burch to Texland wârth vnedêrad fvnenden. Men al et lând thêt northward lêid hêde, wére vnder sê. Noch nis-t navt boppa brocht. An thás kâd fon-t Fymâre wéron nêi meld wrde thrichtich salta mära kvmen, vnstonden thrâc thâ walda, thêr mith grvnd ând al vrdêven wéron. To Westfylend fîchtich. Thi grâft thêr fon-t Alderga thweres to het lând thrâchlâpen hêde, was vrsândath ând vrdën. Tha stjurar ând ór fârânâ folk, thêr to honk wéron, hêde hjâra selva mith mâga ând sibba vppira skêpum hret. Men thât swarte folk fon Lydasburch ând Alikmarum hêde alën dën. Thawil thâ swarta sûtward dryvon, hédon hjâ fêlo màngêrtne hret, ând nêidam nimman ne kêm to aska tham, hîldon hjâ tham to hjâra wîva. Tha mânnska thêr to bek kémon, gyngon alle binna thâ hringdika thêra burgum hêma, thrâcldam et thêr buta al slyp ând brol-
lând wêre. Tha gamla husa wrde byén klust. Fona bopp-
plândum kâpade mân ky ând skêp, ând inna thâ grâte 
husa thêr to fâra thâ fâmna sêton hêde, wrde nw lêken ând fît mâkad, vmbe thes lêvens willa. Thât skêd 1888* jer nêi thêt Atlând svnken was.

In 282 jer † nêdon wi nên Êremoder navt hat, and nw ella tomet vrlêren skinde, gyng mân êne kjasa. Thet hlot falde vp Gosa to nômath Makonta. Hju wêre Burchfâm et Fryas-
burch to Texlând. Hel fon hawed ând klâr fon sin, âlle god, ând thrâcldam hira burch allêna spârad was, sâch 
ârik thêrût hira hropang. Tjan jér lèttere kémon tha 
stjurar fon Forana ând fon Lydas burch. Hja wîldon thâ 
swarta mânnska mith wif ând bern to thet lând utdryva. 
Thêrwr wîldon hjâ thêre Moder is rûd biwînna. Men Gosa

* 2193 = 1888 – 305 voor Chr.
† Sedert 537 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 Alkmarum had done the same; and as they went south they saved many girls, and as no one came to claim them, they took them for their wives. The people who came back all lived within the lines of the citadel, as outside there was nothing but mud and marsh. The old houses were all smashed together. People bought cattle and sheep from the upper lands, and in the great houses where formerly the maidens were established cloth and felt were made for a livelihood. This happened 1888 years after the submersion of Atland.

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

* 2193 – 1888 is 305 before Christ.
† Since 587 before Christ. See pages 110 and 112.
fréje, känst én ãnd ör to bek fora néi hjra ländum, thàn åchste spod to mäkjande, owers ne skilun hjra hjara måga navt wither ne finda. Né séide hjra. Thá séide Gosa:

Nw wil ik skriwa ho tha Gêrtmanna and fêlo
Hêlênja folgar tobek kémon.

Twa jèr néi thät Gosa Moder wrde,* kêm er en flâte to thêt Flymara in fala. Thet folk hropte ho.n.sëen. Hja foron til Stavere, thér hropton hja jeta réis. Tha fôna wêron an top ând thës nachtes skåton hja barnpila† anda loft. Tha dèirêd wêre rojadon svme mith én snåke to thère hava in.
Hjra hropton wither ho.n.sëen. Tha hja landa hîpte-n-jong kerdel wal vp. In sina handa hêdî-n skild, thèrvp was brâd ãnd salt lêid. Afterdam kêm en grêva, hi séide wi kvhmath

* 303. v. Chr.
† Barnpila. De saltarica 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 Alderige, to search for gold and other treasures in the swampy lands. But the sea-people would not permit it, so they went and settled in the empty village of the West Flyland in order to preserve their lives.

Now I will relate how the Geertman and many followers of Hellenia came back.

Two years after Gosa had become the mother (303 B.C.) there arrived a fleet at Flymeer. The people shouted "Ho-n-sëen" (What a blessing). They sailed to Staveren, where they shouted again. Their flags were hoisted, and at night they shot lighted arrows into the air. At daylight some of them rowed into the harbour in a boat, shouting again, "Ho-n-sëen." When they landed a young fellow jumped upon the rampart. In his hand he held a shield on which bread and salt were laid. After him came a grey-headed man, who said we come from

* 303 before Christ.
† Barnæsæ, De falarics, Livy, xxi. 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 thýrvp múge héma. Hi telade-n éle skédn-
ese thér ik áfter bêtre skryva wil. Tha gréva nistón navt
hwat to dvande, hja sandon bodon allerwéikes; ák ta my.
Ik gvg to ánd séide : nw wi-n Moder hårve agon wi hjra
réd to fréjande. Ik selva gvg mitha. Thju Moder, thér
ella wiste, séide, lét hjá kvme, så mýgon hjá vs länd helpa
bihalda : men lét hjam navt up éne stéd ne bilyva, til thju
hja navt waldich ne wrde ovir vs. Wi dédon as hju séid
hédé. That wére él néi hjra héli. Fryso reste mith siná
ljudum to Stavere, that hjá wither to éne séstéde mákade,
sa god hjá machte. Wichhirte gvg mith sinum ljudum
astward néi there Êmude. Syne théra Johnjar, thér
ménde thät hjá font Alderga folk spröten wére, gvgng
thér hinne. En lyth dél thér wände thät hjara éthla fon tha
sjugon élanda wei kêmon, gvgng hinne ánd setton hjara
selva binna tha hringdík fon thère burch Walhallagára del.
Ljudgert thene skolte bi nachte fon Wichhirte wårth min
áthe áfternéi min frjund. Fon ut sin déibok hâv ik thju
skédnese thér hir áfter skil folgja.

Nei thät wi 12 mel 100 ánd twia 12 jér bi tha fif wétrum
séten hédé, thahwila vsa sékampar alle sëa bífaren hédé
thér to findane, kêm Alexandre (*) tham kéníng mith en
weldich hér fon boppa allingen thér stráam vsa thorpa bífára.
Nimman ne mácht in wether words. Thach wi stjurar thér
by tha së saton, wi sképt vs mith al vsa tilbéré hava in
ánd brúda hinna. Tha Alexandre fornom thät im så ne
grâte flâte vntfára was, wårth er wodinlik, to swérande hi
skolde alle thorpa an logha offerja jef wi navt to bek kvmá
nilde. Wichhirte lëide siak to bedde. Thå Alexandre thät
fornom heth er wacht alont er bêter wére. Àfternéi kém
er to him sër kindlyk snakkande, thach hi thrychde lik

(*) Alexander aan den Indus 327 v. Chr. 327.
† 1224 = 1551 v. Chr.
the distant Greek land to preserve our customs. Now we wish you to be kind enough to give us as much land as will enable us to live. He told a long story, which I will hereafter relate more fully. The old man did not know what to do. They sent messengers all round, also to me. I went, and said now that we have a mother it behoves us to ask her advice. I went with them myself. The mother, who already knew it all, said: Let them come, they will help us to keep our lands, but do not let them remain in one place, that they may not become too powerful over us. We did as she said, which was quite to their liking. Fryso remained with his people at Staveren, which they made again into a port as well as they could. Wichhirte went with his people eastwards to the 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. Lindgert, the admiral of Wichhirt, was my comrade, and afterwards my friend. Out of his diary I have taken the following history.

After we had been settled 12 times 100 and twice 12 years in the Five Waters (Punjab), whilst our naval warriors were navigating all the seas they could find, came Alexander* the King, with a powerful army descending the river towards our villages. No one could withstand him; but we sea-people, who lived by the sea, put all our possessions on board ships and took our departure. When Alexander heard that such a large fleet had escaped him, he became furious, and swore that he would burn all the villages if we did not come back. Wichhirte was ill in bed. When Alexander heard that, he waited till he was better. After that he came to him, speaking very kindly—but he deceived,

* Alexander at the Indus, 327 before Christ.
† 327 + 1224 is 1551 before Christ.
hi ér dén hêde. Wichhirte andereðh thér ãfter, o alder-
grôteste théra kêningar. Wi stjuræ knæth ællerwêikæ, wi hâven fon ãow grôte ðødun hêred. Thêrvmbe send wi 
vfl érbidenæse to fara jowa wêpne, tha jet mar vr thîna 
witskip. Men wi õðeræ wy send ñrybern Êryas bern. Wy 
ne mûgon nêne slôfona navt ne wrde. Jef ik wilde, tha 
ôra skolde rêder sterva willa, hwand alsa ist thrvch vsa 
ôwa bifîlen. Alexandre ñêide: ik wil thin lând navt 
ne mâkja to min bût, ner thin folk to mina slôfona. Ik 
wil blât thât ste my thjanja skolste vmb lân. Thêrvr wil 
ik swêra by vs bêdar godum, that nimman vr my wrogja 
skil. Tha Alexandre ãfternei brâd ãnd salt mith im 
dêlade, heth Wichhirte that wiste dêl kâsen. Hi lêt 
tha skêpa hala thrvch sin svne. Tha thi alle tobek wêron, 
heth Alexandre thi alle hêred. Thêr mitha wilde hi sin 
folk nêi tha helge Êônga fâra, thêr hi to länd hêde 
mûge nâka. Nw gvngr er to ãnd kâs altham ut sin folk 
ând ut sina slôtha thêr wênath wêron vvr-ne sê to 
fârane. Wichhirte was wither siak wrden, thêrvmbe 
gvngr ik allêna mitha ãnd Êearchus fon thes keningis 
wêgâ. Thi tocht hlip svnder fardêl to-n-ende, uthâvede 
tha Johnjar immerthe an vnmin wêron with tha Phonijjar, 
alsa Êearchus thêr selva nên bâs ovir bilywe ne kv. 
Intwiska hêde tham kening navt stile nêst. Hi hêde sina 
slôtha bêmå kapja lêta ãnd to planks mâkja. Thrvch 
help vsar timberljud hêder thêr of skêpa mâkad. Nw wilder 
selva sêkêning wertha, ãnd mith êl sin hêr thju Êônga 
vpfâra. Thach tha slôtha thêr fon thet bergland kêmon, 
wêron ang to fara sê. As hja hëradon thât hja mith 
moste, stakon hja tham timberholtha ane brônd. Thêr thrvch 
wrde vs ële thorpin anda aska lêid. Thet forma wânde wy 
thât Alexandre thât bifaIen hêde ãnd jahveder stand roð 
vmb sê to kjasane. Men Alexander wêre wodin, hi wilde 
tha slôtha thrvch sin ajn folk ombrensa lêta. Men Êear-
as he had done before. Wichhirte answered: Oh greatest of kings, we sailors go everywhere; we have heard of your great deeds, therefore we are full of respect for your arms, and still more for your wisdom; but we who are free-born Fryas children, we may not become your slaves; and even if I would, the others would sooner die, for so it is commanded in our laws. Alexander said: I do not desire to take your land or make slaves of your people, I only wish to hire your services. That I will swear by both our Gods, so that no one may be dissatisfied. When Alexander shared bread and salt with him, Wichhirte had chosen the wisest part. He let his son fetch the ships. When they were all come back Alexander hired them all. By means of them he wished to transport his people to the holy Ganges, which he had not been able to reach. Then he chose among all his people and soldiers those who were accustomed to the sea. Wichhirte had fallen sick again, therefore I went alone with Nearchus, sent by the king. The voyage came to an end without any advantage, because the Joniers and the Phœnicians were always quarreling, 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 than navt allêna sin êrosê forst men ak sin frjund wêre, rêde him owers to dvande. Nw bêrad er as wen der lavade thet vnuluk et dên hêde. Tha hi ne thvrade sin tocht navt wrfata. Nw wild er to bek kêra, thach êr hi thât dêde, lêt hi thet forma bisêka hwa-r skeldich wêron. Dry-r thât wiste lêt er altham svnder wêpne bilywa, vmbr en ny thorh to mûkjande. Fon sin aijd folk lêt er wepned vmbe tha ôra to tâmma, ând vmbe êne burch to bywande. Wy moston wiv ând bern mith nimma. Kêmon wi anda muda thère Êuphrat, sa machton wi thër en stêd kiása jeftha omkêra, vs lân skold vs évin blyd to délath vrde. An tha nya skëpa, thër tha brönd vntkuma wêron, let-er Johniar ând Krêkalandar gà. Hi selva gvng mith sin ôra folk allingen thère kâd thrvch tha dorra wostêna, thât is thrvch et land thât Irtha vphëid hêde uta sê, tha hju thju strête after vsa êthela vphëide as hja inna Râde sê kêmôn.

Tha wy to ny Gërmanja kêmôn (ny Gërmanja is en háva thër wi selva makad hede, vmbe thër to wêterja) mêtan wi Alexandre mith sin hër. Nêarchus gvng wal vpr ând bêide thrja dêga. Tha gvng et wîther forth. Tha wi bi thère Êuphrat kêmôn, gvng Nêarchus mith sina saltalta ând fêlo fon sin folk wal vpr. Tha hi kêm bring wîther. Hi sëide, thi kêning lêt jow bidda, i skille jet en lithge tocht to sinra wille dvan, alont et ende fona Râde sê. Thêrnêi skil jawheder sâ ful gold krêja as er bêra mêi. Tha wi thër kêmôn, lêt er vs wyse hwër thju strête êr west hêde. Thêr ñei wylader ên ând thritich dêga, alan ut sjande vvrâ wostêne.

Tho tha lesta kêm er en hloth månniska mith fo-rande twa hundred élephanta hvesend kêmlun tolüden mith wodin balkum, râpum ând allerłêja ark vmbe vsa fidate ñei tha Middelse to tyande. Thât bisåwd-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 kénings wilde tha óthera kéningsgar tåna that i weldiger wére, sa tha kéningsgar fon Thyris ér wésen hede. Wi skoldon men mith helpa, sékur skolde vs thät nén skåda navt dva. Wi moston wel swika, ãnd Néarchus wiste ella så pront to birjuchte thät wi inna Middelse léide ér thrja mónatha forby wéón. Tha Alexandre fornorn ho-t mith sinra onwerp ofkvmen was, wárth er sa vrméten thät er tha drage strête utdiapa wilde Irtha to-n spot. Men Wr.elda lét sine sèle lás, thérvmbe vrdronk er inna win ãnd in sina ovirmoichhéd, ér thät er bijinna kvste. After sin dåd wrde thet rik dèlad thrvc sина forsta. Hja skolde alrek en dél to fàra sina evnum wárja, thach hja wéron vnnénis. Elk wilde sin dèl bihalda ãnd selva formára. Tha kém orloch ãnd wi ne kvste navt omme kéra. Néarchus wilde nw, wi skolde vs del setts an Phonisi his kûd, men thät wilde nimman navt ne dva. Wi sêide, rëder willath wi wâga néi Fryasland to gâna. Tha brocht-er vs nei thère nya hâva fon Athenia, hwére alle åfte Fryas bern formels hin téin wéron. Forth gyngon wi salt-åtha lîftochta ãnd wépne fâra. Among tha fêlo forsta hede Néarchus en frjund mith nôme Antigonus. Thisse strédon héde vmb én dol, så hja sêdon as follistar to fâra-t kéningslike slachte ãnd forth vmbe alle Krêkaland hjara alda frydom wither to jévane. Antigonus hede among fêlo ótherum ènne svn, thi héte Demétrius, âfter tonomad thene stèda winner. Thisse gyng ènís vpper stède Sálâmís of. Nêi thät er thèr en stût méi stréden hede most er mith thèr flâte strida fon Ptholemeus. Ptholemeus, alsa héte thene forst thèr welda ovir Œgipteland. Démétrius wîn thère kèse, tha navt thrvc sínna salt-åtha, men thrvc dam wy him helpen hede. Thit hede wi dén thrvc athskip to fâra Néarchus, hwand wi him far bastard blod bikânde thrvc sin friska hûd ãnd blâwa âgon mith
most extraordinary; but Nearchus told us that his king wished to show to the other kings that he was more powerful than any kings of Tyre had ever been. We were only to assist, and that surely could do us no harm. We were obliged to yield, and Nearchus knew so well how to regulate everything, that before three months had elapsed our ships lay in the Mediterranean Sea. When Alexander ascertained how his project had succeeded, he became so audacious that he wished to dig out the dried-up strait in defiance of Irtha; but Wr-alda deserted his soul, so that he destroyed himself by wine and rashness before he could begin it. After his death his kingdom was divided among his princes. They were each to have preserved a share for his sons, but that was not their intention. Each wished to keep his own share, and to get more. Then war arose, and we could not return. Nearchus wished us to settle on the coast of Phœnicia, but that no one would do. We said we would rather risk the attempt to return to Fryasland. Then he brought us to the new port of Athens, where all the true children of Frya had formerly gone. We went, soldiers with our goods and weapons. Among the many princes Nearchus had a friend named Antigonus. These two had only one object in view, as they told us—to help the royal race, and to restore freedom to all the Greek lands. Antigonus had, among many others, one son named Demetrius, afterwards called the "City Winner." He went once to the town of Salamis, and after he had been some time fighting there, he had an engagement with the fleet of Ptolemy. Ptolemy was the name of the prince who reigned over Egypt. Demetrius won the battle, not by his own soldiers, but because we helped him. We had done this out of friendship for Nearchus, because we knew that he was of bastard birth by his white skin, blue eyes, and
wit hér. After néi gvng Démétrius lás vp Hrodus* thér hinne brochton wi sina salt-åtha ònd liftochta wr. Tha wi tha leste réis to Hrodus kémon, was orloch vrtyan. Démétrius was néi Athenia fáren. Tha ve kénéng thát vnderstande, léd-er vs tobek. Tha wi anda háve kémon, wére él et thorh in row bidobben. Friso thér kénéng wérr ovir-a fláte, hédé en svn ònd en toghater tás, så bjustre fress, as jef hjá pás ut Fryasland wéi kvmen wéren, ònd så wunderskén as nimman mocht húgja. Thy hrop thérvr gvng vvr alle Krékalanda ònd kém in tha ára för Démétrius. Démétrius wére vvl ònd vnsédlík, ònd hi thogte thát-im ella fry stvnde. Hi lét thju toghater avlér skákja. Thju moder ne thvrade hjra joít navt wachtja, joi nomath tha stjurar wiva hira mána, thát is blideskip, ak segsath hjá svéthirte. Tha stjurar hétøn hjra wiva trást, ònd fro jępfa frow thát is frú ák frolík, thát is élik an frú. Thrychdám hju hjra man navt wachtja thurade, gvng hju mith hjra svne néi Démétrius ònd bád, hi skolde hjá hjra togha-ter wíther jéva. Men as Démétrius hira svn sa, lét-er tham néi sinra hove fora, ònd dédé alën mith him, as-er mith tham his suster dën hédé. Anda moder sand hi en budagold, thach hju stirt-ét in sè. As hju thús kém, warth hju wansinnich, allerwéikes run hju vvrá stréte: nást min kindar navt sjän, o wach, lét mi to jow skul sèka, wand min joi wil mi déja for tha-k sina kindar wéi brocht háv. Tha Démétrius fornorn, thát Friso to honk wére, sand-i en bodja to him segsande, thát hi sina bern to him nomen hédé wmbé ra to fora to-n hágé stát vmbé to lánja him to fára sina thjanesta. Men Friso thér stolte ònd herdfochtich wére, sand en bodja mith en bréve néi sinum bern tha, thérin mándé hi hjam, hjá skolde Démétrius to willa wésa, vrmíthis tham hjara luk jérde. Thach thene bodja hédé jeta-n ora bréve mith fenin, thérmié bifál-er hjá skolde that innimma.

* 305 voor Chr.
fair hair. Afterwards, Demetrius attacked Rhodes, and we transported thither his soldiers and provisions. When we made our last voyage to Rhodes, the war was finished. Demetrius had sailed to Athens. When we came into the harbour, the whole village was in deep mourning. Friso, who was king over the fleet, had a son and a daughter so remarkably fair, as if they had just come out of Fryasland, and more beautiful than any one could picture to himself. The fame of this went all over Greece, and came to the ears of Demetrius. Demetrius was vile and immoral, and thought he could do as he pleased. He carried off the daughter. The mother did not dare await the return of her joi (the sailors wives call their husbands joi or zoethart (sweetheart). The men call their wives troost (comfort) and fro or from, that is, vreynde (delight) and frolic; that is the same as vreugde.

As she dared not wait for her husband's return, she went with her son to Demetrius, and implored him to send back her daughter; but when Demetrius saw the son he had him taken to his palace, and did to him as he had done to his sister. He sent a bag of gold to the mother, which she flung into the sea. When she came home she was out of her mind, and ran about the streets calling out: Have you seen my children. Woe is me! let me find a place to hide in, for my husband will kill me because I have lost his children.

When Demetrius heard that Friso had come home, he sent messengers to him to say that he had taken his children to raise them to high rank, and to reward him for his services. But Friso was proud and passionate, and sent a messenger with a letter to his children, in which he recommended them to accept the will of Demetrius, as he wished to promote their happiness; but the messenger had another letter with poison, which he ordered them to take:

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* 305 before Christ.
† Joi en trâst. At Scheveningen you still hear "Joi en troos." Joi is the French joie.
hwand sëid-er-vnwillinglik is thin lif bivvllad; thåt ne skil jow nавt to rèkned ni wrde, thach sâhversa jow Jowe sèle bivvlath sa ne skil jow nimmerthe to Walålåla ne kvma, jow sèle skil thån ovir irtha ommewåra, svnder å thet ljucht sja to mugande, lik thå flâramusa ånd nachtula skilstv alra dystik in thina hola skula, thes nachtis utkvma, then vþ vsa gråva gråja ånd hûla, thahwila Frya hjra haved fon jow ofwenda mot. Tha bern dède lik-ra bifålen varth. Dêmètrius lèt ra likka in sè werpa ånd to thå mnñnska wrde sëid, thåt hjå ljucht wëron. Nw wilde Friso mith alleman nëi Fryasland fàra, thèr-i èr wèst hêde, men thå mèst nilde thåt navg ne dva. Nw gvng Friso to ånd skåt thet thorpe mith-a këninglika fàrrêdskûrum anda brônd. Hjud ne kv ni thvrade ninman ne bilywa, ånd alle wëron blyde, that hjå bûta wëre, bihalva wif ånd bern hédon wi ella abefta lêten, thach wi wëron to lêden mith liftochtum ånd orluchtuch.

Friso néde nach nën fretho. Tha wi by tha alda hâve këmon gvang mith sina drista ljudum to ånd skåt vnwar-linga thå brônd inna skêpa, thèr-i mith sina pilum bigåna kv. After sex dègum sågon wi thå orlochflâte fon Dêmètrius vþ vse to kvma. Friso bifål vþ, wi moston tha lîsthte skêpa âfterhâde in ène brêde line, thå stora mith wif ånd bern farut. Forth båd-er wi skoldon thå krânboga fon for nimma ånd anda âftestéwen šåstigja, hwand sëid-er, wi achon al fjiuchtande to fjiuchtane. Nimman ne mèi him formèta vmb en enkelderå fyand to forfolgjande, alsa sëid-er is min bialut. Tha hwila wi thërmitha al dvande wëron, kêm wind vþ vppa kop, to thëra lâfa ånd thëra wiva skrik, thrvchdam wi nëne slåvona navg nëde as thëra thèr vþ bi âjn willa folgan wëre. Wi ne machton hjå thus navg thruch roja ni vntkvma. Men Wr. alda wiste wel, hwêrvmb-er
THE BOOK OF ADELA'S FOLLOWERS.

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 he
did this; and Friso, who understood it, immediately had the fire-arrows placed on the crossbows. At the same time he gave the order that no one should shoot before he did, and that we should all aim at the centre ship. If we succeeded in this, he said, the others would all go to its assistance, and then everybody might shoot as he best was able. When we were at a cable and a half distance from them the Phoenicians began to shoot, but Friso did not reply till the first arrow fell six fathoms from his ship. Then he fired, and the rest followed. It was like a shower of fire; and as our arrows went with the wind, they all remained alight and reached the third line. Everybody shouted and cheered, but the screams of our opponents were so loud that our hearts shrank. When Friso thought that it was sufficient he called us off, and we sped away; but after two days' slow sailing another fleet of thirty ships came in sight and gained upon us. Friso cleared for action again, but the others sent forward a small rowing-boat with messengers, who asked 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 mí ower Nortland jefta Skénland jéven.


Held!

Hwersa thene Kroder en tid forth kroden beth, thån skilun thá åfterkomanda wána thát thá lèka ånd brèka, thér thá Brokmanna mith brocht hâve, åjen were an hjara ëthla. Thér vr wil ik wåka ånd thus så ful vr hjåra plèga skriva as ik sjan hå. Vr thá Gërt-
This Writing has been given to me about Northland and Schoonland (Scandinavia).

When our land was submerged I was in Schoonland. It was very bad there. There were great lakes which rose from the earth like bubbles, then burst asunder, and from the rents flowed a stuff like red-hot iron. The tops of high mountains fell and destroyed whole forests and villages. I myself saw one mountain torn from another and fall straight down. When I afterwards went to see the place there was a lake there. When the earth was composed there came a duke of Lindasburgt with his people, and one maiden who cried everywhere, Magy is the cause of all the misery that we have suffered. They continued their progress, and their hosts increased. The Magy fled, and his corpse was found where he had killed himself. Then the Finns were driven to one place where they might live. There were some of mixed blood who were allowed to stay, but most of them went with the Finns. The duke was chosen as king. The temples which had remained whole were destroyed. Since that time the good Northmen come often to Texland for the advice of the mother; still we cannot consider them real Frisians. In Denmark it has certainly happened as with us. The sea-people, who call themselves famous sea-warriors, went on board their ships, and afterwards went back again.

Heill

Whenever the Carrier has completed a period, then posterity shall understand that the faults and misdeeds that the Brokmannen have brought with them belonged to their forefathers; therefore I will watch, and will describe as much of their manners as I have seen. The Geertmannen I can
manna kán ik rēd hinne stappo. Ik nāv navt ūl mithra omme gyngen. Tha sā fēr ik sjan hā send hja thāt mast bi tāl ān dēd bīlēwen. Thāt ne mēi ik navt segsā fon tha ōthera. Thēr fon.a Krikalaanda wēi kvme, send kwād ther tāl ān vppira sēd ne mēi mān ēl navt boga. Fēlo hāvath brūna āgon ānd hēr. Hja send nidich ānd drīst ānd āng thrvch overbilāwīchhēd. Hwērsa hja sprēka, sā nōmath hja the worda fār vppa thēr lerst kvma mosta. Ajen ald segath hja ād, ājen salt sād, mā fori mān, sel fori skil, sode fori skolde, to fūl vmb to nomande. Ak forath hja mēst vrŭvaliske ānd bikirte nōma, hwēran mān nēn sin an hefta ne mēi. Tha Johniar sprēkath bētre, thach hja swygath thi h ānd hwēri navt nēsa mot, wārth er ūtekēth. Hwērsa imman en blyd mākath āfter ēnnen vrstvrvēn ānd thet likt, sā lāwath hja, thāt thene gāst thes vrsturvene thēr inne fārath. Thērvr hāvath hja alle bylda vrburgen fon Frya, Fāsta, Mēdēa, Thjanja, Hellēnja ānd fēlo ōthera. Hwerth thēr en bern ebern, sā kvmath tha sibba et sēmne ānd biddath an Frya thāt hju hjara fāmkes mēi kvma lēta thāt bern to sēnande. Hāvon hja bēden sa ne mēi nimman him rora ni hēra lēta. Kvmt et bern to grājande ānd halt thit en stvnde an, alsa is thāt en kwād tēken ānd man is an formoda, thāt thu mām hordom dēn hēth. Thērvr hāv ik al ārge thingsa sjan. Kvmt et bern to slēpande, sā is thāt en tēken, thāt thā fāmkes vr-et kvme send. Lakt et inna slēp, sā hāvon thā fāmkes thāt bern luk to sēit. Olon lāwath hja an bosa gāsta, hexna, kolla, aldermankes ānd elfun, as jef hja fon tha Finna wei kēmen. Hyrmītha wil ik enda ānd nw mēn ik tha-k mār skrēven hā, as ūn mina ēthla. Frēthork.

Frēthorkīk min gād is 63 jēr wrden. Sont 100 ānd 8 jēr is hi thene ērostē fon sin folk, thēr frēdsum
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, sát; 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, Thania, Hellenia, and many others. When a child is born, all the relatives come together and pray to Frya to send her servants to bless the child. When they have prayed, they must neither move nor speak. If the child begins to cry, and continues some time, it is a bad sign, and they suspect that the mother has committed adultery. I have seen very bad things come from that. If the child sleeps, that is a good sign—Frya's servants are come. If it laughs in its sleep, the servants have promised it happiness. Moreover, they believe in bad spirits, witches, sorcerers, dwarfs, and elves, as if they descended from the Finns. Herewith I will finish, and I think I have written more than any of my forefathers. Frethorik.

Frethorik, my husband, lived to the age of 63. Since 108 years he is the first of his race who died a
sturven is, alle òthera send vndera slèga swikt, thèrvr thåt alle kåmpade with aån ònd fèrhèmande vmbe njucht ònd plicht.

Min nöm is Wil-jo, ik bin tha fàm thèr mith him fona Saxanamarks to honk for. Thrvch tål ònd ommegang kêm et ut, thåt wi alle bêde fon Adela his folk wéron, thå kêm ljàfde ònd àfternèi send wi man ònd wif wrden. Hi heth mi fyf bern lèten, two suna ònd thrju toghatera. Konèrèd alsa hêt min forma, Hâchgåna min òthera, mine aldeste toghater hêth Adela, thju òthera Frulik ònd tha jongeste Nocht. Thå-k nèi tha Saxanamarks for, hâv ik thrju boka hret. Thet bok thèra sanga, thèra tellinga, ònd thet Hêlènja bok. Ik skrif thit til thju mân navt thanka ne mèi thåt hjà fon Apollânja send; ik hâv thèr fûl lèt vê had ònd wîl thus òk thju òra hâ. Ak hâv ik mår den, tha Gosa-Makonta fallen is, hwames godhèd ònd klârsjanhèd to en sprèkword is wrden, thå ben ik allèna nèi Texland gûngen vmbe tha skrifta vê to skrivane, thèr hjû àfter lèten heth, ònd thå tha lerste wille fonden is fon Frâna ònd tha nêilêtne skrifta fon Adela jefta Hêlènja, hâv ik thåt jëtta réis den. Thit send tha skrifta Hêlènjas. Ik set hjam fàr vppa vmbe thåt hjà tha aldesta send.

ALLE AFTA FRYS HELD.

In èra tida niston tha Slåvona folkar nawet fon frysèd. Lik oxa wrdon hjà vnder et juk brocht. In ìrthas wand wrdon hjà jägath vmbe mêtal to delvane ònd ut-a herde bergum moston hjà hûsa hâwa to forst ònd presterums hêm. Bi al hwat hjà dëdon, thèr nas nawet to fàra hjara selva, men ella moste thjanja vmbe tha forsta ònd presterà jeta riker ònd weldiger to màk-jane hjara selva to sådene. Vnder thesse arbèd 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 grew
grēv änd strām ēr hja jērīch wēron, änd sturvon svnder nochtā afshēn irtha tham overflodlik fvl jēf to bāta al hjara bern. Men vsa britna kēmon änd vsa bānnalinga thrvch thα Twisklāndα vr in hjara marka fāra änd vsa stjurar kemon in hjara hāvna. Fon hjam hēradon hja kālta vr ēlīka frydom änd ryucht änd overa ēwā, hwer būta nimman omme ne mēi. Altham wrde vpsugon thrvch thα drova mānniska lik dāwa thrvch thα dorra fjelde. As hju fvl wēron bijonon thα alderdrista mānniska to klippane mith hjara kēdne, alsa-t thα forsta wē dēde. Thα förste send stolte änd wichandlik, thērvmbe is thēr āk noch düged in hjara hirta, hja birēdon et sēmine änd javon awet fon hjara overflodalikhēd. Men thα lāfa skin frāna prestara ne machton thāt navt ne lyda, emong hjara fōrsinde godum hēdon hja āk wrangwāda drochtnė eskēpen. Pest kēm inovera lānda. Nw sēidon hja, thα drochtā send tornich overa overhērichhēd thēra bosa. Thα wrdona thα alderdristra mānniska mith hjara kēdne wirgad. Irtha hēth hjara blod dronken, mith thāt blod fode hju frūchda änd nochtā, änd alle tham thēr of ēton wrdona wis.

16 wāra 100 jēr lēden* is Atland svnken, änd to thēra tidum bērade thēr awat hwēr vppa nimman rēkned nēde. In-t hirte fon Findas lānd vppet berchta lāid en del, thēr is kēthen Kasamyr;† thēt is sjelddum. Thēr werth en bern e-bern, sin mām wēre thju togahter enis kēning änd sin tāt wēre-n hāvedprester. Vmb skōm to vnkvmα mosten hja hjara ājen blod vnkvmα. Thērvmbe wārth er būta thēre stēde brocht bi ārma mānniska. In twiska wās-t im navt forhēlad ne wrden, thēr vmbe dēd er ella vmbe wisdom to gētane änd gāranne. Sin forstān wēre sā grāt thāt er ella förstānde hwat er sā änd hērade. Thāt folk skowde him mit ērbēdenesē and thα prestera wr don ang vr sina frēga. Thā-r jērīch wrde gvrnger nēi sinum

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

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

* 2193 - 1600 is 593 years before Christ.  
† Kasamyr is Kashmere.
aldrum. Hja moston herda thinga hêra, vmb-im kwit to
werthane javon hja him vrfloð fon kestlika stênum; men
hja ne thvradon him navt avbêr bikânna as hjara äjne
blod. Mith drovenese in vrdelven overa falxe skôm sinra
aldrum gynner ommedwâla. Al forth fàrande mête hi
en Fryas stjurar thêr as slav thjanaède, fon tham lêrd-i vsa
sêd ând plêgun. Hi kàpade him fry, ând to ther dàd
send hja frjunda bilêwen. Alomme hwêr er forth hinne
tâch, lêrd-i an tha ljudà thât hja nêne rika ner presterà
tolêta moston, thât hja hjara selva hode moston âjen falxe
skôm, ther allerwêikes kvad dvat an tha ljavde. Irtha
sêid-er skânkath hjara jêva nêi métà men hjara hûd
klàvat, thât mân thêrin âch to delvane to êrane ând to
sêjane, sâ mân thêrof skêra wil. Thach sêid-er nimman
hovat thit to dvande fori ennen òthers hit ne sy, thât et
bi mêne wille jef ut ljavade skêd. Hi lêrde thât nimman
in hjara wand machte frota vmbe gold her silver ner kest-
lika stêna, hwêr nid an klywath ând ljavde fon fjuchth.
Vmbe jow manghûrta ând wiva to sjærane, sêid-er, jêvath
hjara rin strâma énoch. Nimman sêid-er is weldich alle
människa mêtrik ând ëlika luk to jân. Tha thât it alra
människa plicht vmbe tha människa alsa mêtrik to mák-
jane ând sa fêlo nocht to jân, as to bínaka is. Nêne wit-
skip sêid-er ne mêi mân minachtja, thach ëlika dêla is tha
grâteste witskip, thêr tid vs lêra mêi. Thêrvmbe thât hjv
argenesse fon irtha wêrath ând ljavde feth.

Sin forme nôm wêre Jes-us,* thach tha presterà thêr-im
sêralik hâtòn hêton him Fo thât is fálx, thât folk hête him
Kris-en thât is herder, ând sin Fryaske frjund hêta him
Bûda, vmbe 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 wrêka thêra presterà,
men vral hwêr er kêm was sine lêrê him fárut gynge
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

*Jesus—not to be confounded with Jesus any more than Krisen (Krishna) with Christ.
änd vral hwêr-er gyng folgadon him sina lêtha lik sine skåde nêi. Thå Jes-us alsa twilif jër om faren hêde, sturv-er, men sina frjunda wáradon sine lêre ând kethon hwêr-et âron fynde.

Hwät mënst nw thät tha presterâ dëdon, thät mot ik jo melde, âk mot-i thër sêralik acht vp jân, forth mot-i over hjara bidryv ând renka wäka wîth alle kräftum, thër Wr.alda in jo lêid heth. Thahwila Jes-us lêre vr irtha for, gyngon tha falxe presterâ nêi-t lând sinra berta sin dâd avbëra, hja séidon thät hja fon sinum frjundum wëron, hja bêradon grâte rowa, torennande hjara klâthar to flar-dum ând to skérande hjara hola kâl. Inna höla thërâ berga gyngon hja hëma, thach thérin hëdon hja hjara skât brocht, thër binna mâkadon hja blydon âfter Jes-us, thessa blydon jàvon hja antha vuârg thänkanda ljudå, to longa lersta séidon hja thät Jes-us en drochten wëre, thät-i thät selva an hjam bilëden hêde, ând thät alle thër an him ând an sina lêra lâwa wilde, nêimels in sin kêningkrik kvme skolde, hwêr frû is ând nohta send. Vrmites hja wiston thät Jes-us âjen tha rika to fjelda tågen hêde, sâ kethon hja allerwëikes, thät ârmode hâ ând ênfaîl sâ thju dûre wêre vmbe in sin rik to kvmane, thät thërâ thër hyr vp irtha thät mäste lêden hêde, nêimels thâ mästa nohta hava skolde. Thahwila hja wiston thät Jes-us lêrad hêde thät mân sina tocha welda ând bistjura moste, sâ lërdon hja thät mân alle sina tocha dëja moste, ând thät tha fylkvinhêd théra människa thérin bistande thät er êvin vnforstoren wrde sâ thät kalde stên. Vmbe thät folk nw wis to mâkande thät hja alsa dëdon, alsa bêradon hja ârmode overs strëta ând vmbe forth to biwisane thät hja al hjara tocha dâd hêde, nâmnon hja nêne wiwa. Thach sahwèrsa en toghster en misstap hêde, sâ wärth hja thät ring forjân, tha wrakka séidon hja most mân helpa and vmbe sin âjn
his shadow. When Jessos had thus travelled for twelve years he died; but his friends preserved his teaching, and spread it wherever they found listeners.

What do you think the priests did then? That I must tell you, and you must give your best attention to it. Moreover, you must keep guard against their acts and their tricks with all the strength that Wr-alda has given you. While the doctrine of Jessos was thus spreading over the earth, the false priests went to the land of his birth to make his death known. They said they were his friends, and they pretended to show great sorrow by tearing their clothes and shaving their heads. They went to live in caves in the mountains, but in them they had hid all their treasures, and they made in them images of Jessos. They gave these statues to simple people, and at last they said that Jessos was a god, that he had declared this himself to them, and that all those who followed his doctrine should enter his kingdom hereafter, where all was joy and happiness. Because they knew that he was opposed to the rich, they announced everywhere that poverty, suffering, and humility were the door by which to enter into his kingdom, and that those who had suffered the most on earth should enjoy the greatest happiness there. Although they knew that Jessos had taught that men should regulate and control their passions, they taught that men should stifle their passions, and that the perfection of humanity consisted in being as unfeeling as the cold stones. In order to make the people believe that they did as they preached, they pretended to outward poverty; and that they had overcome all sensual feelings, they took no wives. But if any young girl had made a false step, it was quickly forgiven; the weak, they said, were to be assisted, and to save
sèle to bihaldane most mán fül anda cherke jân. Thus
todvande hêde bja wiv ãnd bern svnder húshalden ãnd
wr dön hja rik svnder werka, men that folk wârth fül ãrmer
ãnd mår élândich as ã to fâra. Thas lère hwêrbi tha pre-
stera nên òre witskip hova as drochtlik rêda, frâna skin
ãnd vnrxuchta plêga, brêd hiri selva ut fon-t asta to-t
westa ãnd skil ãk vr vsa landa kvma.

Men astha presterã skilun wâna, thât hja allet ljucht fon
Frya ãnd fon Jes-us lère vtdâvath hâva, sâ skilum thôr in
alle vvrda människa vplistnda, tham wêrhou in stilnise
among ekkurum wârath ãnd to fâra tha prestera forborgen
hâve. Thisa skilun wêsa ut forsta blod, fon presterum
blod, fon Slávonum blod, ãnd fon Fryas blod. Tham skilun
hjara foddikum ãnd thât ljucht bûta bringa, sâ thât allera
männlik wêrhou méi sjan; hja skilun wê hropa overa dêda
théra prestera ãnd forsta. Tha forsta thér wêrhou minna
ãnd ryucht tham skilun fon tha prestera wika, blod skil
strâma, men thérut skil-et folk nye krâfta gâra. Findas
folk skil sina findingrikhêd to ména nitha wenda, thât
Lydas folk sina krâfta ãnd wi vsa wisdom. Tha skilun
tha falxa prestera wêi fâgath wertha fon irtha. Wr.alda
his gàst skil alomme ãnd allerwéikes érath ãnd bhropa
wertha. Tha éwa thér Wr.alda bi-t anfang in vs mod
lêide, skilun allêna hérad wertha, thér ne skilun nêne óra
måstera, noch forsta, ner bása navt nêsa, as théra thér bi
ména wille kéren send. Thân skil Frya juwgja ãnd Iðtha
skil hira jêva allêna skânka an tha werkande människ.
Altham skil anfanga fyuwer thusand jêr néi Atland svnken
is ãnd thusand jêr lêter skil thér longer nên prester ner
tvang vp irtha sa.

Dela tonômath Hellênja, wák !
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 luada Frånas åstroste wille. Alle welle Fryas held. An tha nôme Wraldas, fon Frya, ånd thère fryhéd grête ik jo, ånd bidde jo, sahversa ik falla machte ér ik en fölster nômath hêde, så bifäl ik jo Tünstja thér Burchfám is to thère burch Mëdëasblik, til hjud dégum is hja tha besta.

Thus runs Frana's last will: All noble Frisians, Heil! In the name of Wr-elda, 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 Medaasblik; till now she is the best.

This Gosa has left behind her: Hail to all men! I have named no Esremoeder, 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-elda 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 KONERÆD.

Min ëthla hâvon in ëfter thit bok skrêven. Thit wil ik boppa ella dva, vmbe thât er in min stât nên burch ovir is, hwêrin thä bërtnea vp skrêven wrde lik to fâra. Min nôme is Konerêd, min tât-his nôme was Fréthorik, min mem his nôme Wiljow. Æfter tât his dâd ben ik to sina folgar kêren, ãnd tha-k fîtich jér tâlde kâs men mij to vrste grêvetmân. Min tât heth skrêven ho tha Linda-wrda ãnd tha Ljudgârdne vrdilgen send. Lindahêm is jeta wëi, tha Linda-wrda far en dêl, tha northlikka Ljudgârdne send thrvch thene salta sê bidelven. Thät brâwsende hef slïkt an tha hringdik thère burch. Lik tât melth heth, sâ send tha hâvalása mânnska to gyngen ãnd hâvon hûskes bwyad binna tha hringdik thëra burch. Thërvmbë is thät ronddêl nw Ljvdwerp hêten. Tha stjurar segath Ljvwrð, men thät is wanspréke. Bi mina jüged was-t òre lând, thät bûta tha hringdik lêid, al pol ãnd brok. Men Frayas folk is diger ãnd fîtich, hja wrdon mod ner wirg, thrvchdaâm hjara dol to tha besta lêide. Thrvch slâta to delvane ãnd kâdïka to mûkjane fon thä grvnd thër út-a slâta kêm, alsa hâvon wi wither en gode hêm bûta tha hringdik, thër thju dânte het fon en hof, thrê pêla ãstwarth, thrê pêla sûdwarth ãnd thrê pêla wêstwarth mûtën. Hjûd dêgum send wi to dvande ë-pêla to hêjande, vmby hève to winnande ãnd mëth ên vmby-vsa hringdik to biskirmande. Jef et werk rêd sy, sâ skilun wi stjurar utlîva. Bi min jüged stand-et hyr bjûstre om-to, men hjûd send tha hûskes
THE WRITING OF KONERÊD.

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 Konerêd (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 Greveymman. My father has written how the Lindaoorden and Liudgaarden were destroyed. Lindahem is still lost, the Lindaoorden 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 Fry's people were neither tired nor exhausted when they had a good object in view. By digging ditches, and making dams of the earth that came out of the ditches, we recovered a good space of land outside the rampart, which had the form of a hoof three poles eastward, three southwards, and three westwards. At present we are engaged in ramming piles into the ground to make a harbour to protect our rampart. When the work is finished we shall attract mariners. In my youth it looked very queer, but now there stands a row of houses.
al húsa thér an réja stán. And lek ånd brek thér mith ermode hir in glupt wéron, send thrvch fít a-buta dréven. Fon hir ut méi allera mánnalik léra, thát Wr. alda vsa Alfóder, al sina skepsela fot, mits thát hja mod balde ånd mánnlik ótherum helpa wille.

NV WIL IK VR FRISO SKRIVA.

Friso thér al weldich wére thrvch sin ljud, wärth ák to vrste gréve këren thrvch Staverens omnélándar. Hi spot mith vsa wisa fon lánd-wér ånd sêkämpa, thérvmbe heth-er en skol stift hwar in tha knápà fjuchta léra nèi Kréka-
landar wysa. Thàn ik lëv thät i thät dën beth vmb thät jongk-folk an sin snór to bindane. Ik hâv min brother thér ák hir skikt, tha-s nv thjan jër lëden. Hwand tocht ik nv wi nène Moder lóngér navt nàve, vmbè tha énen ájen tha òre to bi skirmande, òch ik dubbèl to wâkane thät hi vs nèn máster ne wärth.

Gosa neth vs nène folgsterè nòmeth, thér vr(n) il ik nèn ordél ne fella, men thér send jeta alda árg thenkaide mánniska, thér mène thät hju-t thér-vr mith Friso ènís wrden is. Thà Gosa fallen was, thà wildon tha ljud fon alle wrda ène óthere Moder kjasà. Men Friso thér to évande wèrè vmb-en rik to fara him selva to mákjane, Friso ne gärde nèn rëd ner bodo fon Texland. As tha bodon théra Landsâtum to him këmon, sprek-i ònde këth. Gosa sèid-er was farsjande wèst ånd wiser as alle grèva ètsèmne ånd thach nède hju nèn ljucht nèr klärhèd in thjuse sèke ne fvnden, thérvmbe nède hju nene mod hàn vmb ène folgsterè to kjasàne, ånd vmb ène folgsterè to kjasane thér tývvelik wère, thér heth hju bali in sjan, thérvmbe heth hju in hjara útroste wille skrèven, thât is jow bètre nène Moder to håvande as ène hwèr vpp-i jo selva navt forlèsta ne méi. Friso hède fúl sjan, bi orloch was er vpbrocht, ånd fon
Leaks and deficiencies produced by poverty have been remedied by industry. From this men may learn that Wr-alds, our universal father, protects all his creatures, if they preserve their courage and help each other.

Now I will write about Friso.

Friso, who was already powerful by his troops, was chosen chief Grevetman of the districts round Staveren. He laughed at our mode of defending our land and our sea-fights; therefore he established a school where the boys might learn to fight in the Greek manner, but I believe that he did it to attach the young people to himself. I sent my brother there ten years ago, because I thought, now that we have not got any mother, it behoves me to be doubly watchful, in order that he may not become our master.

Gosa has given us no successors. I will not give any opinion about that; but there are still old suspicious people who think that she and Friso had an understanding about it. When Gosa died, the people from all parts wished to choose another mother; but Friso, who was busy establishing a kingdom for himself, did not desire to have any advice or messenger from Texland. When the messengers of the Landsaten came to him, he said that Gosa had been far-seeing and wiser than all the counts together, and yet she had been unable to see any light or way out of this affair; therefore she had not had the courage to choose a successor, and to choose a doubtful one she thought would be very bad; therefore she wrote in her last will, It is better to have no mother than to have one on whom you cannot rely. Friso had seen a great deal. He had been brought up in the wars, and he had just learned and gathered as much of the tricks and
tha hrenkum änd lestum théra Golum änd forstum hêder krek sa fül lêred änd geth, as-er nêdich hêde vmbe tha òra grêva to wêiande hwêr hi hjam wilde. Sjan bir ho-r thêrmith to gyngen is.

Friso hêde hir-ne òther wif nimth, thju toghater fon Wil-frêthe, bi sin lêve was-er vrste Grêva to Staveren wêst. Thêr bi hêder twên svna wnnen änd twa toghatera. Thrvch sin bilêid is Kornêlja sin jongste toghater mith min brother mant. Kornêlja is wan Fryas änd mot Kornhêlja skrêven wrde. Wêmod sin aldeste heth er an Kavch bonden. Kavch thêr åk bi him to skole gyng is thi svny fon Wichhirts thene Gêrtmanna kânig. Men Kavch is åk wan Fryas änd mot Kâp wêsa. Men kvde tâle hâvon hja mari mithbrocht as gode sêda.

Nw mot ik mith mine skêdnese a-befta kêra.

Aftre grâte flod hwêr vr min tât skrêven heth, wêron fêlo Juttar änd Lêtne mith ebbe uta Balda jefa kvade sê* fored. Bi Kât his gat drêvon hja in hjara kâna mith yse vppa tha Dênemarата fást änd thêr vp send hja sitten bilêwen. Thêr nêron narne nên mànniska an-t sjocht. Thêrvme hâvon hja thât lând int, nêi hjara nôme hâvon hjara thât land Juttarland héten. Afternêi kêmon wel fêlo Denemarker to bek fon tha hâga landum, men thissa setton hjara selva sûtliker del. And as tha stjurar to bek kêmon thêr navt vrgyngen navt nêron, gyng thi ëna mith tha òthera nei tha sê jefa èlandum.† Thrvch thissa skikking mochtton tha Juttar thât land halda, hwêr-vppa Wr.alda ra wêjad hêde. Tha Sêlandar stjurar tham hjara selva mith blâte fisk navt helpa ner nêra nilde, änd thêr en ârge grins hêde an tha Gola, tham gyngon dâna tha Phonisjar skêpa birâwa. An tha südweste herne fon Skênland, thêr lêid Lindasburcht tonômath Lindasnôse, thrvch vsa Apol stift, alsa in thit bok ‡ biskrêwen stât. Alle kådhêmar änd

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* Balda jefa kvada sê, de Baltische see. Juttarland, Jutland.
† Zeeland, de Deensche Eilanden.
‡ Zie bl. 124.
cunning ways of the Gauls and the princes as he required, to lead the other counts wherever he wished. See here how he went to work about that.

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

Now I must return to my story.

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

* Balda jefta kvade st in the Baltic. Juttariand is Jutland.
† Zeeland is the Danish Islands.
‡ See page 124.
ommelandar dâna wéron eft Fryas biléyen, men thrvch tha lust thôre wröke âjen tha Golum ând âjen tha Kåltana fol-
gar gvyngon hjå mitha Sélendar sâma dvan, men thât sâma dva neth nen stek navt ne halden. Hwand tha Sélendar hëde felo mislika plêga ând wenhêde ovr nommen fon tha vvla Mágarum, Fryas folk to-n spot. Forth gvyng ek to fara him selva ráwa, thach jef et to pase kêm thân standon hjå mânlik öatherum trvlik by. Thach to tha lesta bijon-
don tha Sélendar brek to krêjande an goda skêpa. Hjåra skipmâkar weron omkvmen ând hjåra walda wéron mith grvund ând al fon-t land of faged. Nw këmon thôr vnar-
lingen thry skêpa by tha ringdik fon vsa burch mëra. Thrvch tha inbrêka vera landum wéron hjå vrdvald ând tha Flymvda misfaren. Thi kâpmôn thôr mith gvyngen was, wilde fon vs nya skêpa hâ, thêrtó hédon hjå mith-
brocht alterlêja këstiaka wêra, thêr hjå râwed hédon fon tha Kåltanalandum ând fon tha Phonisjar* skêpum.
Nëidam wy selva nêne skêpa navt n-ëde, jef ik hjam flingka horsa ând fvywer wêpënde rinbodon mith nei Friso.
Hwand to Stâveren ând allingen thât Aldergâ thêr wrdon tha besta wêrskêpa maked fon herde éken wod thêr nim-
merthe nen rot an ne kvmth. Thahwila tha sêkampar by my byde, wéron svme Juttar nêi Texland fâren ând dâna wéron hjå nêi Friso wësen. Tha Sélendar hédon felo fon hjåra storeste knâpum râwed, thi moston vppa hjåra benka roja, ând fon hjåra storeste toghtera vmb thêr by bern to têjande. Tha stora Juttar ne mochton et navt to wêrane, thrvdam hjå nêne gode wêpne navt nêde. Thê hjå hjåra lêth telad hëde ând thîrvr felo wordon wixlad wéron, frêje Friso to tha lesta jef hjå nêne gode have in hjåra gà navt n-ëde. O-jes, anderon hjå, êne besta ên, êne thrvch Wrm.ald skêpen. Hju is net krek lik jow bjäkrük thêr, hira hals is eng, thâ in hira bålg kän-
nath wel thvsanda grâte kâna lidsa, men wi nàvath nêna burch ner burchwêpne, vmb te râwskêpa thêr ut

* Phonisjar, hier Puniens, 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

*Phoenicians are Punics or Carthaginians.*
to haldane. Ënh mosten jow gvnst mäkja sëide Friso. God rëden anderon tha Juttar, men wi n-ëvath nëné ambachtisjëz ndr bywwark, wi alle send fiskar ënd juttar. Tha ora send vrdrvnnen jefta néi tha hâga ländum sjucht. Midlar hwila hja thus kâlta, këmon mina bodon mitha Séländar hëra et sina hove. Hir most nw letta ho Friso alle to bidobbë wiste to nocht fon bëde partja ënd to bâte fon sin äjn dol. Tha Séländar sëider to, hja skoldon jërr likes fiftech skëpa hâve, néi fàsta métum ënd néi fàsta jeldum, to brëd mith ysere kêdne ënd krânboigum ënd mith fylle tjuch alsa far wërskëpa hof ënd nëdlis sy, men tha Juttar skoldon hja thän mith frëthe lëta, ënd all-et folk thät to Fryasberm hëred. Ja hi wilde mar dva, hi wilde al vsa sëkëmpar utnëda thät hja skolde mith sjuchta ënd râwa. Tha tha Séländar wëi brit wëron, thä lët-er sjuwertiich alda skëpa to laja mith burchwëpne, wod, hirbaken stën, timberjud, mîrtseleëra ënd smëda vmbe thër mith burga to bwwande. Witto, that is witte sin svn, sand hi mith vmbo to to sjanande. Hwat thër al fâr fallen is, n-is my naut ni mël, men sa fül is my bår wrden, an byde sida thère haves mvde is ëne withurch bvved, thër in is folk lëid that Friso uta Saxanamarka tâch. Witto heth Sjuchthirte bîfrêjad ënd to sin wiv nomen. Wilhem alsa hète hira tat, hi was vreste Aldermân thëra Juttar, that is vreste Grëvetman jefta Grève. Wilhem is kirt after sturven ënd Witto is in sin stëd koren.

Ho Friso forther dëde.

Fon sin ërosta wif hêder twën sviaringa bihalda, thër sër klok wëron. Êtt elo, that is hète, thene jöngste skikt er as
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 Stuchthirte 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 thät djap inna Saxanamarka lœid. Hi héde fon Friso mith kréjen sjugon horsa buta sin ājn, to lèden mith kestlika sêkum, thrvch tha sêkâmpar râwed. Bi jahweder hors wèron twèn jonga sêkampar ãnd twèn jonga hrutar mith rika klâdarum klåth ãnd jeld in hiaa bûdar. Ëvin as er Hettò néi Kattaburch skikte, skikter Bruno, thät is brûne, thene ōthera svjaring néi Mannagårda wrda, Mannagårda wrda is fár in thit bok* Mannagårda forda skréven, men thät is misdèn. Alle rikdoma thër hja mith hede wrdon néi omstand wêi skânkt an thà forsta and forstene ãnd an thà utforkërne mangërtne. Këmon thâ sine knapa vppa thère mëid vmbë thër mith et jongkfolk to dônsjane, sa lêton hja kvra mith krûdkok kvma ãnd bûrgum jefta tonnum fon thà besta bjar. After thîssa bodon lêt-er immer jongkfolk over thà Saxanarmarka fàra, thër alle jeld inna budar hêde ãnd alle mëida jefta skânskadjia mith brochton, ãnd vppa thère mëid têradon hja alon vnkvmmerlik wêi. Jef-t nu bërde thät tha Saxana knâpa thër nydich néi utsågon, thàn lakton hja godlik ãnd sëidon, aste thvrath thene mëna fyand to bïkâmpane, sä kânsj thin brûid jet fûl riker mëida jân ãnd jet forstelik têra. Al bêda sviaringa fon Friso send bostigjad mith toghaterum théra romriksta forstum, ãnd aflkernëi këmon tha Saxanar knâpa ãnd mangërtne by êlle këddum néi thät Flymar del.

Thà burchfâmna ãnd thà alda fâmna thër jeta fon hjar êre grâthëd wiste, nygadon nvt vr néi Frisos bedrív, thér-vmbë ne këthon hja nèn god fon him. Men Friso snôder as hja lêt-ra snâka. Men thà jonga fâmna spûnd-er mith goldne fûngrum an sina sêk. Hja sëidon alomme wy nàvath longer nèn Moder mår, men thät kvmth dâna thät wit jêroch send. Jvd past vs ne kâning, til thju wi vsa landa wither winna, thër tha Moder a 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 Hettò to Kattaburgt, he sent Bruno—that is, brown—the other brother-in-law, to Mannagarda oord. Mannagarda oord was written Mannagarda ford in the earlier part of this book, but that is wrong. All the riches that they took with them were given away, according to circumstances, to princes, princesses, and chosen young girls. When his young men went to the tavern to dance with the young people there, they ordered baskets of spice, gingerbread, and tuns of the best beer. After these messengers he let his young people constantly go over to the Saxsenmarken, always with money in their purses and presents to give away, and they spent money carelessly in the taverns. When the Saxsen youths looked with envy at this they smiled, and said, If you dare go and fight the common enemy you would be able to give much richer presents to your brides, and live much more princely. Both the brothers-in-law of Friso had married daughters of the chief princes, and afterwards the Saxsen youths and girls came in whole troops to the Flymeer.

The burgtmaidens and old maidens who still remembered their greatness did not hold with Friso’s object, and therefore they said no good of him; but Friso, more cunning than they, let them chatter, but the younger maidens he led to his side with golden fingers. They said everywhere, For a long time we have had no mother, but that comes from our being fit to take care of ourselves. At present it suits us best to have a king to win back our lands that we have lost through the imprudence of our mothers.

* See page 11.
vndigerhød. Forth kethon hja, alrek Fryasbern is frydom jéven, sin stem héra to létane bi fara thér bisloten wárth bi t kjasa énre forste, men ast alsa wyd kvma machte thåt i jo wither ne kåning kjasa, så wil ik ák min mène segse. Néi al hwat ik skoja měi, så is Friso thér to thrvch Wr.alda kēren, hwand hi heth im wonnderlik birc hinne wéiad. Friso wēt tha hrenka théra Golum, hwam his tāle hi sprēkt, hi kān thus ájen hjara lestum wāka. Thån is thér jeta awet to skojaande, hok Grēva skolde mān to kåning kjasa svnder that tha óra thér nídich vr wéron. Aldulkera táulum wårth thrvch tha jonga fāmn kethen, men tha alde fāmma afakēn fé an tal, tapadon hjara rêdne ut en òthera bårg. Hja kēthon allerwēikes thåd to alla mannalik: Friso kēthon hja dvath så tha spinna dvan, thes nachtis spōuthi netta nēi alle sidum André thes dēis vrskalkthi thér sina vnaffertochtlika frjunda in. Friso sēith that-er néne prestera ner poppa forsta lyde ne mēi, men ik seg, hi ne mēi nimman lyda aş him selva. Thērvmbe nil hi navt ne dāja thåt thju burch Stavia wither vp hējath wårth. Thērvmbe wil hi néne Moder wēr hā. Jud is Friso jow rēd jēvar, men morne wil hi jow kåning wertha, til thju hi over jo alle rjuchta mēi. Inna bosm thes folk-is antstodon nw twa partyja. Tha alda André arma wildon wither ēne Moder hā, men thåt jongkfolk, thåt fvl strēdlust wēre wilde ne tåt jēftha kåning hā. Tha érostā hēton hjara selva moder his svna ãnd tha òthera hēton hjara selva tåt his svna, men tha Moder his svna ne wrde wrde navt ni mēld, hwand thrvchodam thér fēlo skēpa māked wrde, was thēr ovirflod to fāra skipmākar, smēda, sylmākar, répmākar ãnd to fāra alle óra ambachtialjud. Thēr to boppa brochten tha sēkāmpar allerlēja syrhēda mith. Thēr fon hēdon tha wiwa nocht, tha fāmma nocht, tha mangērtne nocht, ãnd thērof hēdon al hjara mēgum nocht, ãnd al hjara frjundum ãnd áthum.
Further they said, Every child of Frya has permission to let his voice be heard before the choice of a prince is decided; but if it comes to that, that you choose a king, then also we will have our say. From all that we can see, Wr-alda has appointed Friso for it, for he has brought him here in a wonderful way. Friso knows the tricks of the Gauls, whose language he speaks; he can therefore watch against their craftiness. Then there is something else to keep the eye upon. What count could be chosen as king without the others being jealous of him? All such nonsense the young maidens talked; but the old maidens, though few in number, tapped their advice out of another cask. They said always and to every one: Friso does like the spiders. At night he spreads his webs in all directions, and in the day he catches in them all his unsuspecting friends. Friso says he cannot suffer any priests or foreign princes, but we say that he cannot suffer anybody but himself; therefore he will not allow the citadel of Stavia to be rebuilt; therefore he will not have the mother again. To-day Friso is your counsellor, to-morrow he will be your king, in order to have full power over you. Among the people there now existed two parties. The old and the poor wished to have the mother again, but the young and the warlike wished for a father and a king. The first called themselves mother's sons, the others father's sons, but the mother's sons did not count for much; because there were many ships to build, there was a good time for all kinds of workmen. Moreover, the sea-rovers brought all sorts of treasures, with which the maidens were pleased, the girls were pleased, and their relations and friends.
Tha Friso bi sjuwertich jër et Ståveren hushalden hêde sturf-er. Thvrch sin bijelda hêde-r fêlo stâta wither to manlik ôtherum brocht, thach jef wi thër thrvch bêter wrde thvr ik navt bijechta. Fon alle Grêva thër bïfâra him wê-ren n-as thër nimman så bifâmed lik Friso west. Tha så as-k ér sêide, tha jonge fâmna kêthon sina love, thahwila tha alda fâmna ella dédon vmb-im to achtjane ând hâtlik to màkjane bi alle människa. Nw ne machton tha alda fâmna him thër mitha wel navt ne stôra in sina bijeldings, men hja hâvon mith hjara bâra thach alsa fûl utrjucht thât-er sturven is svnder thât er kâning wêre.

Nw wil ik skriwa vr Adel sin svny.

Friso thër vsa skidnesê lëred hêde ut-et bok thêra Adellinga, hêde ella dën vmbe hjara sjjundiskip to winnande. Sin èroste svny thër hi hir won by Swêthirte sin wif, heth-er bi stonda Adel hêten. And afskên hi kâmpade mith alle sin wield, vmbe nêne burga to forstålæne ner wither vp to buwande, thach sand hi Adel néi thère burch et Texland til thju hi diger bi diger kvd wertha machta, mith ella hwat to vsa ëwsa, tâle ând sedum hêreth. Tha Adel twintich jër tâle lêt Friso him to sin âjn skol kvma, ând as er thër utlêred was, lêt-er him thrvch ovr alle stâta fâra. Adel was-ne minlika skalk, bi sin fâra heth-er fêlo ãtha wnnnen. Dâna is-t kvmen thât et folk him Atha-rik hêten heth, awet hwat him âfterneî sa wel to pase kêm, hwand as sin tât fallen was, bilév-er in sin stêd svnder thât er vr-et kjása ên er ôthera Grêva sprêka kêm.

Thahwila Adel to Texland inna lêre wêre, was thër tefta en èlle ljâwe fâm in vpper burch. Hju kêm fon ut tha Saxonamarkum wêî, fon ut-êre stâtha thër is këthen Svôbaland thër thrvch wârth hju to Texland Svôbene† hêten, afskên

* 263 v. Chr. † Hamconius, p. 8. Suobina.
When Friso had been nearly forty years at Staveren he died. Owing to him many of the states had been joined together again, but that we were the better for it I am not prepared to certify. Of all the counts that preceded him there was none so renowned as Friso; for, as I said before, the young maidens spoke in his praise, while the old maidens did all in their power to make him hateful to everybody. Although the old women could not prevent his meddling, they made so much fuss that he died without becoming king.

Now I WILL WRITE ABOUT HIS SON ADEL.

Friso, who had learned our history from the book of the Adelingen, had done everything in his power to win their friendship. His eldest son, whom he had by his wife Swethirte, he named Adel; and although he strove with all his might to prevent the building or restoring any citadels, he sent Adel to the citadel of Texland in order to make himself better acquainted with our laws, language, and customs. When Adel was twenty years old Friso brought him into his own school, and when he had fully educated him he sent him to travel through all the states. Adel was an amiable young man, and in his travels he made many friends, so the people called him Atharik—that is, rich in friends—which was very useful to him afterwards, for when his father died he took his place without a question of any other count being chosen.

While Adel was studying at Texland there was a lovely maiden at the citadel. She came from Saxenmarken, from the state of Suobaland, therefore she was called at Texland Suobene, although her name

*263 before Christ. †Hamconius, page 8. Suobinna.
hjra nôme Ifkja wère. Adel hêde hjia ljaf krêjen ând hju hêde Adel ljaf, men sin tât bêd-îm hi skolde jet wachtja. Adel was hêrich, men alsa ring sin tât fallen was ând hi sêten, sand hi bistonda bodon nei Berth-holda hira tât hin, as-er sine togchter to wif hâva machte. Bertholda wêr-ne forste fon vnforbastere sêd, hi hêde Ifkja nei Texland inna lêre avnden inner hâpe that hjia éniis to burchfâm kêre wrde skolde in sine âjn land. Thach hi hêde hjara bêder gêrte kânna lêred, thêrvme gvng-er to ând jef hjam sina sêjen. Ifkja wêr-ne kante Fryas. Fär sa fêre ik hjia hâv kânna lêred, heth hju alon wrocât ând wrot til thju Fryasbern wither kvma machte vndera selva êwa ând vnder ênen bôn. Vmbe tha mâniska vppa hira syd to krêjande, was hju mith hira frjudelf fon of hira tât thrvch alle Saxanamarka fâren and forth nei Gêrtmânnja. Gêrtmannja alsâ hêdon tha Gêrtmanna hjara stât hêten, thêr hjia thrvch Gosa hira bijel-dinga krêjen hêde. Dâna gvngen hjia nei tha Dênemarka. Fon thia Dênemarka gvngon hjia skip nei Texland. Fon Texland gvngon hjia nei Westflyland en sa allingen thia sê nei Walhallagâra hin. Fon Walhallagâra brûdon hjia allingen théra sûder Hrênum al ont hjia mith grâta frêse boppa thère Hêne bi tha Marsâta kémon* hvêrfon vsâ Apollânja skrêven heth. Tho hjia thêr en stût wêst hêde, gvngon hjia wither nei thia delta.† As hjia nw en tid lông nei thia delta offären wêron al ont hjia inna strêk fon thère alda burch Aken‡ kémon, sjîd thêr vnwurlinga fjuwer skalka morth and naked uteklât. Hjia wêron en lith âfter an kvmen. Min brother thêr vral by was hêde hjia often vrbêden, thach hjia nêde navt ne hêred. Tha bônar thêr thât dên hêde wêron Twislândar thêr juddêga drist wêi.ovira Hrêna kvma to morda and to râwande. Tha Twislândar thât sind bannane ând wêi britne Fryas-

* Zie bl. 150.
† Delte nog in N. Holland in gebruik, laagte.
‡ Aken, Aken.
was Ifkja. Adel fell in love with her, and she with him, but his father wished him to wait a little. Adel did as he wished; but as soon as he was dead, sent messengers to Berthold, her father, to ask her in marriage. Berthold was a prince of high-principled feelings. He had sent his daughter to Texland in the hope that she might be chosen Burgtmaagd in her country, but when he knew of their mutual affection he bestowed his blessing upon them. Ifkja was a clever Frisian. As far as I have been able to learn, she always toiled and worked to bring the Frya's people back under the same laws and customs. To bring the people to her side, she travelled with her husband through all Saxenmarken, and also to Geertmannia—as the Geertmen had named the country which they had obtained by means of Gosa. Thence they went to Denmark, and from Denmark by sea to Texland. From Texland they went to Westflyland, and so along the coast to Walhallagara; thence they followed the Zuiderryu (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.
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Thet Bok Théra Adela Folstar.


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* Diod Sic. V. 28.
† Hier heeft de afschrijver Hiddo oera Linda een blad te veel omgeslagen, en 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 Lydæsburgt and the Alderga. Afterwards they made a tour of all the neighbourhood of Stavera. They behaved with so much amiability, that everywhere the people wished to keep them. Three months later, Adel sent messengers to all the friends that he had made, requesting them to send to him their “wise men” in the month of May.†

* Diodorus Siculus, V. 28.
† Here the copyist, Hiddo oera Linda, has turned over a leaf too much, and has thus omitted two pages.
sin wif sêid er þêr fám wêst hêde to Texlând, hêde dâna en ovirskrift krêjen. To Texland warthat jeta fêlo skrîfta fynden, þêr navt in-t bok þêra Adelinga vrskrêven send. Fon thissa skriftum hêde Gosa ên bi hira utroste wille lêid, þêr thrvch tha aldeste fâm Albêthe avbêr mâkt wertha most, alsa ringen Friso fallen was.

HYR IS THAT SKRİFT MİTH GOSAS RÊD.

Tha Wrl. alda bern jêf an tha modera fon þat månnis-kelik slachte, þa lêid er éne tâle in aller tonga ënd vp aller lippa. Thjus meïde hêde Wrl. alda an tha månniska jêven, til thju hjâ månlik ëthera thêrmith machte kânber mâkja, hwat mân förmyme mot ënd hwat mân bijagja mot vmbe sêlighêd to findane ënd sêlighêd to haldane in al évghêd. Wrl. alda is wis ënd god ënd al fârsjande. Nêidam er nw wist, þât luk ënd sêlighêd fon irtha fîya mot, jef boshêd düged bidroga mâi, alsa heth er an thju tâl éne rjuchtfêrdige âjendomlikhêd fast bonden. Thjus âjendomlikhêd is thêr an lêgen, þât mân thêr mith nêñ lêjen sêge, ner bidroglîka worda sprêka ne mâi svnder stem lêth noch svnder skâmråd, thrvch hvam mân tha bosa fon hirte bistonda vrkâna mâi. Nêidam vsa tâle thus to luk ënd to sêlighêd wêjath, ënd thus mith wâkt âjen tha bosa nyîonga, thêrvmbe is hju mith alle rjucht godis tâle hêten, ënd alle tha jêna hvam hjâ an êre balda hâvath thêr gôme fon. Tha hwat is bêrth. Alsa ring thêr mong vsa halfsusterum ënd halfbrotharum bidrogar vpkémon, tham hjâra selva fori godis skalkum utjavon, alsu ring is thêt owers wrden. Tha bidroglîka pre-stera ënd tha wrangwrêja första thêr immer sêmin héladon, wildon nêi wîlkêr lêva ënd buta god-is ëwa dvan. In hjâra
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 went
tażodishéd send hja to gyngen ánd hâvon òthera tála fors
vnnen, til thju hja hêmlík machte sprêka in Ájenwártha
fon alrek òtherum, vr alle bosa thinga ánd vr vr alle vnêrth-
lika thinga svnder thât stëmlêth hjam vrrêda mocht nach
skâmrd hjara gelát vrderva. Men hwat is thërut bern.
Êvin blyd as-t sêd thëra goda krûduim fon vnder ne grûv
ut vntkêmth, thât avbër sêjed is thrvch goda ljuda by helle
dêi, even blyd brench tyd tha skâdïka krûða an-t ljucht,
thêr sêjed send thrvch bosa ljuda in-t forborge ánd by
thjustrenesse.
Tha loderega mangertime ònd tha vnûnâlîka knâpa thêr
mitha vyla presterum ánd forstum horadon vntlybdon tha
nyà tâla an hjara bola, thêrwisa send hja forth kvmen
enomng tha folkrum, til thju hja god-is tâle glêd vrjetten
hâve. Wilst nw wêta hwat thêr of wrden is? Nv stëml-
êth ner gelât hjara bosa tocht na vt longer mar vrrêdon,
nv is düged fon ut hjara midden wêken, wisdom is folgth
ând frydom is mith gyngen, ëndracht is sok râkt ánd twis-
palt heth sin stêd innommen, ljafde is fjucht ând hordom
sith mith ynd an têfel, ând thêr ër rjuchtfêrdichhêd welde,
welth nv thât swêrd. Alle send slâvona wrden, tha ljuda
fon hjara hêra, fon ynd, bosa lusta ând bigyrlikhêd. Hêde
hja nvmår ëne tâle forsvennen, mûglík was-t thân jet en
liht god gyngen. Men hja hâvon alsa fêlo tâla utfônden
as thêr stâta send. Thêrthrvch mêi thât ëne folk thât òre
folk évin min forstân as thju kv thene hvnd ând thi wol-
thât skêp. Thit mûgath tha stjurar bitjuga. Thach dâna
is-t nv wêi kvmen, thât alle slâvona folkar mânlîk òthara
lik òra mânniska biskoja ând thât hja to straffe hjarar
vndigerhêd ând fon hjara vrmêtenhêd, mânlîk òthera alsa
long biorloge ând bikampa moton til thju alle vrdilgad
send.
so far as to invent other languages, so that they might speak secretly in anybody's presence of their wicked and unworthy affairs without betraying themselves by stammering, and without showing a blush upon their countenances. But what has that produced? Just as the seed of good herbs which has been sown by good men in the open day springs up from the ground, so time brings to light the evil seed which has been sown by wicked men in secret and in darkness.

The wanton girls and effeminate youths who consorted with the immoral priests and princes, taught the new language to their companions, and thus spread it among the people till God's language was clean forgotten. Would you know what came of all this? how that stammering and blushing no longer betrayed their evil doings;—virtue passed away, wisdom and liberty followed; unity was lost, and quarrelling took its place; love flew away, and unchastity and envy met round their tables; and where previously justice reigned, now it is the sword. All are slaves—the subjects of their masters, envy, bad passions and covetousness. If they had only invented one language things might possibly have still gone on well; but they invented as many languages as there are states, so that one people can no more understand another people than a cow a dog, or a wolf a sheep. The mariners can bear witness to this. From all this it results that all the slave people look upon each other as strangers; and that as a punishment of their inconsiderateness and presumption, they must quarrel and fight till they are all destroyed.
Hyr is nv min Rêd.

Bist thv alsa gyvich that thu ìrtha allêna erva wîlate, alsa achst thv nimmer màr nèn òre tâle ovr thina wêra ni kvma to lêtane as god-is tâle, ãnd thân achst thv to njodane, til thju thin ãjn tâle fry fon uthêmeda klinka bilyweth. Wilat thv thât er svme fon Lydas bern ãnd fon Findas bern resta, sà dvath stv évin alsa. Thju tâle thêra Ast Skênlândar is thrvch tha wla Mâgjara vrbrôd; thju tâle thêra Kaltâna folgar is thrvch tha smûgrige Gole vrderven. Nv send wi alsa mild west vmbe tha wikerkvmande Hellêna folgar wîther in vë midden to nêmmande, men ik skrom ãnd ben sèrelîk ange, thât hja vs mild-sa vrielda skilun mith vrbrûding vëra rène tâle.

Fûl hâvon wi wîtherfâren, men fon alle burgum, thër thrvch arge tyd vrhomlath send ãnd vrðiligad, heth Êrtha Fryasbruch vnforleth bihalden; ãk mëi ik thër by melda thât Fryas jeftha god-is tâle hir evin vnforleth bihalden is.

Hyr to Texland most mân thus skoila stifta, fon alle ståtum thër et mitha alda sêdum halda, most-ët jongk folk hyr binne senden wrde, ëfterdam mochten thëra utlêred wëre tha òra helps thër to honk vrbêide. Willath tha òra folkar yser wëron fon thi sella ãnd thërvr mith thi sprêka ãnd thinga, sà moaton hja to god-istâle wîther këra. Lërath hja god-istâle sà skilun tha words fry-sà ãnd rjucht-hâ to hjara inkvma, in hjara brëin skilet thân bijina to glimmande ãnd to glorande til thju ella to-nè logha warth. Òhissa logha skil alle balda forsta vrtëra ãnd alle skinfràns ãnd smûgriga prestera.

Tha hêinde ãnd fêrhêmande sendabodon hêdon nocht fon vr thât skrift, thach thër ne kêmon ënne skoila. Tha stîtfe Adel selva skoila, ëfter him dëdon tha òra forsta lik hy. Jërlikis gyngon Adel ãnd Ifkja tha skoila skoa. Fandon hja thân ëmong tha inhêmar ãnd uthêmar seliga thër 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 Schoon-landers has been perverted by the vile Magyars, and the language of the followers of Kaltana has been spoiled by the dirty Gauls. Now, we have been weak enough to admit among us the returned followers of Hellenia, but I anxiously fear that they will reward our weakness by debasing our pure language.

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

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

The native and foreign messengers were pleased with that writing, but no schools came from it. Then Adel established schools himself. Every year Adel and Ifkja went to inspect the schools. If they found a friendly feeling
frjundsårip báradon, sá léton bêde gråte blidskip blika.
Hédon svme seliga ekkorum frjundsårip sworen, alsá léton
hja alra mananimal to manlik ørum kvma, mith gråte ståt
léton hja thán hjara nóma in en bok skriva, thrvch hjam
thåt bok théra frjundsårip hétan, åfter dam warth færst
halden. Al thissa pléga wrde dën vmbe tha asvndergana
twyga fon Fryas stam wither et sëmenë to andrane. Men
tha famna thër Adel ãnd Ifkja nydich wëron, sëidon that
hja-t niwerth ôre vr dédon as vmbe en gode hrop, ãnd vmbe
bi grådum to weldana in ovir énis thër man his ståt.

By min tåt sinra skriftum håv ik énen bréf funden, skrë-
vir thrvch Ljudgrëth thene Gërtmån,* bihalva svmlika
sëka thër min tåt allénë jeldë, jëf ikyr thät òthera to
thät besta.

Pang-ab, thät is fyf wåtera ãnd hwèr neffen wi wech
kvme, is-ne runstråme fon afsvnderrika skënhéd, ãnd
fiif wåtera hétan vmbe thet fjüwer òra runstråma thrvch
sine mvnd in së floja. Ël fere åstwarth is noch ne
gråte runstråme thër hëlige jeftah fràna Gong-ga hétan.
Twisk thysum runstråmne is-t lônd théra Hindos. Bêda
runstråma runath fon tha hâga bergum nêi tha delta
del. Tha berga hwàna se del stråme sind alsà hach thet
se to tha himel lâja. Thërvme wårth-et berchta Himel-
lâja berchta hétan. Vnder tha Hindos ãnd òthera ut-a
lôndum sind welka ljudia mank thër an stîlnise by mal-
korum kvma. Se gelâvath thet se vnforbaster bern
Findas sind. Se gelâvath thet Finda fon ut-et Him-
mellâja berchta bern is, hwàna se mith hjara bern nêi
tha delta jeftah lâgte togen is. Welke vnder tham gelâ-
vath thet se mith hjra bern ðppet skum thër hëlige
Gongga del gonggen is. Thërvme skolde thi runstråme
hëlige Gongga hëta. Mår tha prestera thër ut en òr lônd
wech kvma léton thi ljudia vpspéra ãnd vrbarna, thërvme

* Zie bl. 164.
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 (laos), 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

* See page 164.

Thet lónd twisk Pangab ònd ther Gongga is like flet as Fryaslónd an tha sê, awixlath mitt fjeldum ònd waldum, fruchtbar an alle dêlum, mår thet mach nit vrletta that þer bi hwila þúsanda by þúsanda thrvch honger biswike. Thisa hongernêde mach thërvmbe nit an Wr.alda nach an Írtha wyten nit wertha, mår allêna an tha forsta and prestera. Tha Hindos sind ivin blode ònd forðred from hjara forstum, als tha hindne from tha wolva sind. Thërvmbe hávon tha Yra and óra ra Hindos héten, thêt hindne bitjóth. Mår fon hjara blodhêd wårth afgrisiaka misbruk makt. Kvmat thër fôrhêmande kápljud vmb këren to kápjande, alsa warth alles to jeldum
do not dare to declare openly their creed. In this country all the priests are fat and rich. In their churches there are all kinds of monstrous images, many of them of gold. To the west of the Punjab are the Yren (Iraniers), or morose (Drangianen), the Gedrosten (Gedrosiers), or runaways, and the Urgetten, or forgotten. These names are given by the priests out of spite, because they fled from their customs and religion. On their arrival our forefathers likewise established themselves to the east of the Punjab, but on account of the priests they likewise went to the west. In that way we learned to know the Yren and other people. The Yren are not savages, but good people, who neither pray to nor tolerate images; neither will they suffer priests or churches; but as we adhere to the light of Fasta, so they everywhere maintain fire in their houses. Coming still further westward, we arrive at the Gedrosten. Regarding the Gedrosten: They have been mixed with other people, and speak a variety of languages. These people are really savage murderers, who always wander about the country on horseback hunting and robbing, and hire themselves as soldiers to the surrounding princes, at whose command they destroy whatever they can reach.

The country between the Punjab and the Ganges is as flat as Friesland near the sea, and consists of forests and fields, fertile in every part, but this does not prevent the people from dying by thousands of hunger. The famines, however, must not be attributed to W-r-alpha 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 turned
måkth. Thrvch tha prestera ni warth et nit wîrth, hwand thisa noch snoder ãnd jyriger als alle forsta to samene, wytath él god, thet al-et jeld endlik in hjara bûdar kvmth. Bûta ãnd bihalva thet tha ljuda thër ful fon hjara forsta lyda, moton hja åk noch ful fon thet fenynige ãnd wilde kwik lyda. Thër send store elefante thër by éle keddum hlåpa, thër bihwyła éle fjelda kären vrtrappe ãnd éle thorpa. Thër sind bonte ãnd swarte katta, tigrum hêten, thër sà grât als grâte kalvar sind, thër minsk ãnd djar vrslynne. Bûta fêlo óra wriggum sind thër snâka fon af tha grâte éner wyrne ál to tha grâte éner bâm. Tha grâ-teste kennath en éle kv vrslynna, már thà lythste sind noch frêslíker als tham. Se holdon hjara selva twisk blom ãnd fruchta skul vmb tha minska to bigâna tham thër of plojka wille. Is môn thër fon byten, så mot môn stårva, hwand åjen hjara fenyjn heth Írtha nêna krûda jêven, òlsânâka tha minska hjara selva hätvon skildich måkt an afgodie. Forth sind thër òllerléja slacht fon håchdiska nyndiska ãnd adiska, ól thisa diska sind yvin als tha snâka fon of ne wyrne til-ne bâmstame grât, nêi that hja grât jof frêslik sind, sind hjara nôma, thër ík alle nit noma ni ken, tha aldergrâtésta ãdiska sind algåtter hêten, thrvchdam se yvin grûsisch bitte an thet rotte kwik, that mith-a stråma fon boppa nêi tha delta dryweth as an thet lêvande kwik, that se bigâna müge. An tha west-syde fon Pangab, wâną wi wech kvme ãnd hwer ik bern ben, thër blojâth ãnd waxath tha selva frûchta ãnd nochta as an tha âstsyde. To fâra wrdon er åk tha selva wrigga fonfen, már vsa étpla havon alle kryl-walda vrânath ãnd alsânâka åfter et wilde kwik jåged, that ther fê már resta. Kvmk man él westlik fon Pangab, then finth man neffen fette ëta åk
into money, and this is not prevented by the priests, because they, being more crafty and rapacious than all the princes put together, know very well that all the money will come into their pockets. Besides what the people suffer from their princes, they suffer a great deal from poisonous and wild beasts. There are great elephants that sometimes go about in whole flocks and trample down cornfields and whole villages. There are great black and white cats which are called tigers. They are as large as calves, and they devour both men and beasts. Besides other creeping animals there are snakes from the size of a worm to the size of a tree. The largest can swallow a cow, but the smallest are the most deadly. They conceal themselves among the fruits and flowers, and surprise the people who come to gather them. Any one who is bitten by them is sure to die, as Irtha has given no antidote to their poison, because the people have so given themselves up to idolatry. There are, besides, all sorts of lizards, tortoises, and crocodiles. All these reptiles, like the snakes, vary from the size of a worm to the trunk of a tree. According to their size and fierceness, they have names which I cannot recollect, but the largest are called alligators, because they eat as greedily the putrid cattle that float down the stream as they do living animals that they seize. On the west of the Punjab where we come from, and where I was born, the same fruits and crops grow as on the east side. Formerly there existed also the same crawling animals, but our forefathers burnt all the underwood, and so diligently hunted all the wild animals, that there are scarcely any left. To the extreme west of the Punjab there is found rich clay land
dorra gæstlanda thør vnendlik skina, bihwila ofwixlath
mith ljaflika strēka, hwærân thet åg forbonden bilywet.
Vnder tha fruchta fon min land sind félo slachta mank,
thør ik hyr nit fvnden hâv. Vnder allerléja kere is er
åk golden mank, åk goldgæle aple, hwêrfon welke så swêt
as húnig sind, ånd welka sa wrang as êk. By vs werthat
nochta fonden lik bern-hâveda så grât, thør sit teys ånd
melok in, werthat se ald så mäkt man ther õlja fon, fon
tha bastum mäkt mân tâw ånd fon tha kernum mäkt mân
chêla ånd ër geràd. Hyr inna walda hâv ik krup ånd
stâkkeba sjan. By vs sind bêibâma als jow lindabâma,
hwêrfon tha bêja fûl swëter ånd thérwâra grâter as stâk-
beja sind. Hwersa tha déga vppa sin olderlôngste sind
ånd thju svnne fon top skinth, then skinth se linjucht
vppa jow hole del. Is mân then mith sin skip êl fêr
sûldlik faren, ånd mân thes meddês mith sin gelât nêi-t
ästen kêred, så skinth svnne âjen thine winstere syde lik
se òwers âjen thine fêre syde dvath. Hyrmitha wil ik
enda, mår after min skrywe skil-et thi licht nog falla,
vmb tha lêgenaftiga teljjas to múge skiftane fon tha wara
tellinga.—Jow Ljudgërt.

**THET SKRIFT FON BÊDEN.**

Mine nôm is Bêden, Hachgâna his svn. Konerôd min
êm is nimmer bostigjath ånd alsa bernlâs sturven. My
heth mân in sin stêd koren. Adel thene thredde kâning
fon thjuse nôme heth thju kêse godkërth, mites ik him as
mina mästre bikenâna wilde. Buta thât fylle erv minre êm
heth-er mi en âle plek grvnd jêven thât an mina erva
pâlade, vnder fárwërde that ik thérvp skolde mûnnsika
stâlla ther sina ljudâ nimmerthe skolde.*

* Hier ontbreken in het H. S. twintig bladejiuden (misschien meer), waarin
Beeden geschreven heeft oor dien koning Adel III. (Bij onze kronijk schrij-
vers Ubbo geneemd.)
as well as barren heaths, which seem endless, occasionally.
varied lovely spots on which the eye rests enchanted.
Among the fruits there are many that I have not found
here. Among the various kinds of corn some is as yellow
as gold. There are also golden apples, of which some are
as sweet as honey and others as sour as vinegar. In our
country there are nuts as large as a child's head. They
contain cheese and milk. When they are old oil is made
from them. Of the husks ropes are made, and of the
shells cups and other household utensils are made. I have
found in the woods here bramble and holly berries. In
my country we have trees bearing berries, as large as your
lime-trees, the berries of which are much sweeter and
three times as large as your gooseberries. When the
days are at the longest, and the sun is in the zenith, a
man's body has no shadow. If you sail very far to the
south and look to the east at midday, the sun shines on
your left side as it does in other countries on the right
side. With this I will finish. It will be easy for you, by
means of what I have written, to distinguish between
false accounts and true descriptions.—Your Luidgert.

The Writing of Beeden.

My name is Beeden, son of Hachgana. My uncle, not
having married, left no children. I was elected in his
place. Adel, the third king of that name, approved of the
choice, provided I should acknowledge him as master. In
addition to the entire inheritance of my uncle, he gave me
some land which joined my inheritance, on condition that
I would settle people there who should never his people*

* Here there are wanting in the manuscript twenty pages (perhaps more),
in which Beeden has written about the King, Adel the Third, called Ubbo by
the writers of our chronicles.
thërvmbø wil ik thet hir-ne sted forjune.

Brëf fon Rika thju Aldfam, vpseid to Staveren
by-t Jolfërste.

Jy alle hwam his ëthla mith Friso hir kémon, min ërbydnesse to jo. Alsja jy mëne, send jy vnskeldich an afgodie. Thër nil ik jvd navt vr sprêka, men jvd wil ik jo vppen brek wysa, thât fè bètre sy. Jy wëtath jettha jy nêtath navt, ho Wr.alda thusand glornôma heth, thach thât wëtath jy alle thât hy warth Alfêdèr hêten, ut ërseke thât alles in ut him warth ãnd warth to fëding sînra sêpsela.

T-is wèr, thât Irtha warth bihwyla æk Alfêdstre hêtèn, thrvchdam hju alle frûchd ãnd nochta bêrth, hwermitha människ ãnd djar hjara selva fède. Thach ne skolde hju nêne frûchd ner nocht navt ne bêra, bydam Wr.alda hja nêne krefta ne jêf. Ak wiva ther hjara bern mâma lêta an hjara brosta, werthat fêdstra hêtèn. Thâ ne jêf Wr.alda thèr nên melok in, sa ne skoldon thà bern thér nêne bête by finda. Sà thât by slot fon reknong Wr.alda allëna fêder bilywet. Thât Irtha bihwyla warth Alfêdstre heten, ãnd ëne måm fêdstre, kàn jeta thrvch-ne wende, men thât-ne mån him lêt fêder hête vmbe thât er tät sy, thât strid with-äjen alle rëdnum. Thà ik wèt wânât thjus dwëshéd wëi kvmth. Hark hyr, se kvmth fon vsa lêtha, ãnd sâhwersa thi folgath werthe, sà skilun jy thèrthrvc slâvona wertha to smert fon Frya ãnd jowe hâgmod to.ne straf. Ik skil jo meltdown ho-t by tha slâvona folkar to gevngen is, thèr âfter mèi jy lêra. Thà poppa kàningar tham nèi wilkêr lèva, stékath Wr.alda nèi thère krônê, utn yd that Wr.alda Alfêdèr hêt, sa wîldon hja fêdrum thèra folkar hêta. Nw wèt allera mannalik thât-ne këning, navt ovir-ne waxdom
therefore I will allow it a place here.

LETTER OF RIKA THE OUDMAAGD, READ AT STAVEREN 
AT THE JUUL FEAST.

My greeting to all of you whose forefathers came here with Friso. According to what you say, you are not guilty of idolatry. I will not speak about that now, but will at once mention a failing which is very little better. You know, or you do not know, how many titles Wr-alda has; but you all know that he is named universal provider, because that everything comes and proceeds from him for the sustenance of his creatures. It is true that Irtha is named sometimes the feeder of all, because she brings forth all the fruits and grains on which men and beasts are fed; but she would not bear any fruit or grain unless Wr-alda gave her the power. Women who nourish their children at their breasts are called nurses, but if Wr-alda did not give them milk the children would find no advantage; so that, in short, Wr-alda really is the nourisher. That Irtha should be called the universal nourisher, and that a mother should be called a feeder, one can understand, figuratively speaking; but that a father should be called a feeder, because he is a father, goes against all reason. Now I know whence all this folly comes. Listen to me. It comes from our enemies; and if this is followed up you will become slaves, to the sorrow of Frya and to the punishment of your pride. I will tell you what happened to the slave people; from that you may take warning. The foreign kings, who follow their own will, place Wr-alda below the crown. From envy that Wr-alda is called the universal father, they wish also to be called fathers of the people. Now, everybody knows that kings do not regulate
ne welth, än thät im sin sēding thvreh thät folk brocht warth, men thach wildon hja fvlherdja by hjara forméten-héd. Til thju hja to-ra dol kvma machte, alsahávon hja thet forma navt fyldén wést mith tha frya jeftä, men hávon hja thät folk éne tins vpléid. Fori thene skät, tham therof kêm, hérédon hja vrlandiska salt-áthá, tham hja in-om hjara hova léidon. Forth namon hja alsalé félwiva, as-ra luste, än tha lithiga forsta än héra dédon al-ên. As twist än tvyspalt åfternei inna húshaldne glupte än thér-vr klåchte kémon, thá hávon hja séid, ja-hveder mån is théne fèder fon sin húshalden, thérvmbe skil-er thér åk bås änndrugchter ovir wësa. Thá kêm wilkèr än évín as tham mitha månnum in ovir tha húshaldne welde, gvng-er mit tha kăngingar in ovir hjara ståt än folkar dvan. Thá tha kängingar et alsawyd brocht hédon, thät hja fède-rum théra folkar hête, thá gvngon hja to än lèton byldon åfter hjara dántne måkja, thissa byldon létòn hja inna tha chérka stalla nèst tha byldon théra drochtne än thi jena tham thér navt far bûgja nïlde, warth ombrocht jestha an këdne dën. Jow èthla än tha Twisklandar hávon mitha poppa forsta ommegvngen, dâna hávon hja thjuse dwêshéd lëred. Tha navt allèna thät svme jower mån hjara selva skeldich måkja an glornòma råw, åk mot ik my vr fèlo jower wiva bìklågja. Werthat by jo mån fvnëd, tham mitha Wr.alda an èn lin wille, thér werthat by jo wiva fvnëd, thër et měi Frya wille. Vmbe thät hja bern bëred hàve, lëtath hja hjara selva modar hêta. Tha hja vrjettath, that Frya bern bërde svnder jengong énis mån. Já navt allèna thät hja Frya ånd tha éremodar fon hjara glor-rika nòma biràwa wille, hwëran hja navt nákà ne müge, hja dvath alèn mitha glornòma fon hjara nësta. Thër send wiva thër hjarar selva lëtath 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-ald, 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,
afskæn hja wête thât thjuse nôme allêna to forsta wîva hêrêth. Ak lêtath hja hjara toghater fâmna hêta, vntanes hja wête, thât nêne mangêrt alsa hêta ne mëi, wâra hju to êne burch hêrêth. Jy alle wânath thât jy thruch thât nôm râwa bètre werthe, thach jy vrjettath thât nyd thêr an klywet ând thât elk kwâd sine tuchtrode sêjath. Kêrath jy navt ne wither, sâ skil tid thêr waxdom an jêva, alsa stêrik thât mân et ende thêr of navt bisjâ ne mëi. Jow âfterkvmande skilun thêr mith fêterath wertha, hja ne skilun navt ne bigripa hwânat thi slâga wêi kvme. Men afskên jy tha fâmna nêne burch bvwe ând an lot vrlête, thach skilun thêr bilywa, hja skilun fon ut wald ând holum kvme, hja skilun jow âfterkvmande biwysa thât jy thêr willens skildech an send. Thân skil mânn jo vrôm, jow skina skilun vrêth fon ut-a grêvum ryasa, hja skilun Wr.elda, hja skilun Frya ând hjara fâmna anhropa, thâ nimman skil-er âwet an bètra ne müge, bifâre thât Jol in op en ore hlâphring trêth, men thât skil êrist bêra as thrê thûsand jêr vrlâpen send âfter thisse ëw.

ENDE FON RIKAS BRÊF.

* Hier eindigde het schrijven van Beeden. In het H. S. ontbreken twee bladzijden volgens de paginatuur. Maar zonder twijfel ontbreekt er meer. De afgebroken aanhef van het volgende wijst aan, dat de aanvang van het volgende geschrijf verloren gegaan is en daarmede ook de aanduiding van den naam des schrijvers, die een zoon of kleinzoon van Beeden kan geweest zijn.
although they know that that only belongs to the wives of princes. They also let their daughters be called maagden, although they know that no young girls are so called unless they belong to a citadel. You all fancy that you are the better for this name-stealing, but you forget that jealousy clings to it, and that every wrong sows the seed of its own rod. If you do not alter your course, in time it will grow so strong that you cannot see what will be the end. Your descendants will be flogged by it, and will not know whence the stripes come. But although you do not build citadels for the maidens and leave them to their fate, there will still remain some who will come out of woods and caves, and will prove to your descendants that you have by your disorderliness been the cause of it. Then you will be damned. Your ghosts will rise frightened out of their graves. They will call upon Wr-alda, Frya, and her maidens, but they shall receive no succour before the Juul shall enter upon a new circuit, and that will only be three thousand years after this century.

THE END OF RIKI'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.
thërvmbe wil ik thät forma vr swarte Adel skriva. Swarte Adel wære thene fjerde kening efter Friso. Bi sin jüged heth-er to Texland lëred, äfternëi heth-er to Ståveren lëred, and forth heth-er thrvch ovir alle ståts fären. Thå thät er fjuwer änd tvintich jër wère, heth sin tät mâked thät-er to Asega-askar këren is. Thå-er énmel askar wëre, äskte hi altid in-t färde thëra ärma. Tha rika, sëd-er, plëgath énoch vnrjuchta thinga thrvch middel fon hjara jeld, thërvmbe ågon wi to njvåne thät thå ärma néi vs omme sjan. Thrvch thå-s änd òra rëdne wër-i thene frjund thëra ärma änd thëra rika skrik. Alsa arg is-t kven thät sin tät him néi thå ågum sach. Thå sin tät fallen was, änd hy vppa tham-his sëtel klywed, thå wild-er évin god sin ambt bihalda, lik as tha keningin fou-t åsta plëgath. Tha rika nildon thät navt ne dája, men nw hlip allet òra folk to håpe, änd tha rika wëron blyde that hja hêl-hûd-is fon thëre acht of këmon. Fon to ne hërade mân nimmar mára ovir élika rjucht petárja. Hi dumde tha rika änd hi strykte tha ärma, mith hwam his helpe hi alle sëkum âskte, thër-er bistek vp hëde. Kening Askar lik-er immer hêten warth, wëre by sëgun irthfétt lônge, sã grät sin töl wèr, wëron åk sina krefta. Hi hêde-n hel forstân, sã thät-er alles forstånde, hwërwr that spréken warth, thach in sin dvan ne macht mån néne wisdom spéra. Bi-n skën önhlite hëd-er éne glade tonge, men jeta swarter as sin hër is sine sële fnvden. Thå thät-er ân jër kening wëre, nëdsëkte hi alle knápë fon sin stât, hja skoldon jerlikis vppet kâmp këma änd thër skin-orloch màkja. In-t èrost hëde-r thër spul mith, men to tha lersta warth-et sã menërlik, that ald ând jong ut alle wrdum wëi këmon to fréjande jef hja machte mith dva. Thå hi-t alsal ëre brocht hëde, lêt-er wërskola stifsta. Tha rika këmon to bårane ând sëidon, that
therefore I will first write about black Adel. Black Adel was the fourth king after Friso. In his youth he studied first at Texland, and then at Staveren, and afterwards travelled through all the states. When he was twenty-four years old his father had him elected Aseg-A-sk er. As soon as he became Aker 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 their
hjara bern nw nèn lèsa nach skryva navt ne lèrade. Askar ne melde-t navt, men as thër kirt afte r wither skin-orloch halden warth, gev-er vppen vppstal stonda, ònd kétth blúd. Tha rika sind to my kvmen to bårana, thât hjara knåpa nèn lèsa nach skryva noch lèra, ik nÀv thër nawet vp sèith, thach hir wil ik mine mènong sedsa, ònd an tha mèna acht bithinga lèta. Tha alrek nw nèisygyrchi nèi him vpsach, sèid-er farther, nèi min bigrip mot mân hjud thât lèsa ònd skriva tha fàmna ònd alda lichta vrlèta.

Ik n-il nèn kwàd sprèka vr vsa ëthla, ik wil allèna sega, vndera tyda hvèrvp thrvch svme sà herde bogath warth, hàvon tha burchfàmna twyspalt inovir vsa lànda brocht, ònd tha Modera für ònd nèi ne kvndòn twyspalt navt wither to-t land ut ne dryva. Jeta årger, thahwila hjà kàlta ònd petårade vr nàdelàsa plèga, send tha Gola kvmen ònd hàvon al vsa skèna sùdarlanda råweth. Hèmisdèga send hjà mith vsa vrbrûda brotherum ònd hjara salt-åthum al overa Skelda kvmen, vs rest thus to kjasane twisk-ët bèra fon juk jef swèrd. Willath wi fry bilywà, alsa ågon tha knåpa thât lèsa ònd skryva fàr-hondis aftevêi-n to létane ònd in stède that hjà inppa méide hwip ònd swik spèle, moton hjà mith swèrd ònd spèr spèla. Seud wi in alle déla ofned ònd tha knåpa stor enoch vmb helmet ònd skild to bérane ònd tha wèpne to hontèrane, then skil ik my mith jower helpa vppa thene fjånd werpa. Tha Gola méieath then tha nither-lèga fon hjara helpar ònd salt-åthum vppa vsa fjeldum skryva mith-ët blod, thât ùt hjara wudum drjupth.

Hàvon wi thene fjånd èn mel far vs ùt dréven, alsa moton wi thèrmith forth gevga, alhwenne thèr nèn Gola ner Slàvona nach Taròra màra fon Fryas erv to vrdryvane send. Tha-s rjucht, hrypon tha màsta ònd tha rika ne thvradon hjara mvla navt ëpen ne dva. Thjus tosprèke hèd
children no longer learned to read and write. Askar paid no attention to it; but shortly afterwards, when a sham fight was held, he mounted a throne and spoke aloud: The rich have come to complain to me that their boys do not learn to read and write. I answered nothing; but I will now declare my opinion, and let the general assembly decide. While they all regarded him with curiosity, he said further: According to my idea, we ought to leave reading and writing at present to the maagden and wise people. I do not wish to speak ill of our forefathers; I will only say that in the times so vaunted by some, the Burgtmaagden introduced disputes into our country, which the mothers were unable, either first or last, to put an end to. Worse still, while they talked and chattered about useless customs the Gauls came and seized all our beautiful southern country. Even at this very time our degenerate brothers and their soldiers have already come over the Scheldt. It therefore remains for us to choose whether we will carry a yoke or a sword. If we wish to be and to remain free, it behoves our young men to leave reading and writing alone for a time; and instead of playing games of swinging and wrestling, they must learn to play with sword and spear. When we are completely prepared, and the boys are big enough to carry helmet and shield and to use their weapons, then, with your help, I will attack the enemy. The Gauls may then record the defeat of their helpers and soldiers upon our fields with the blood that flows from their wounds. When we have once expelled the enemy, then we must follow it up till there are no more Gauls, Slaves, or Tartars to be driven out of Frya's inheritance. That is right, the majority shouted, and the rich did not dare to open their mouths.
er sekur to fara forsonnen ånd vrskriva lêten, hwand s-
ëwendis fon thêre selvare dêi wêron thâ ofskriftum thêra
hwel in twintich hônda ånd thi alle wêron ênislûdende.
Afternêi bifel-er tha skipmannan, hja skoldon dubbele
fêrstêwene mâkja lêta, hwêran mân êne stêlen krânboga
macht fâstigja. Thêra thêr afterwêi bilêv warth bibot,
kvn imman swêra that-er nêne midle navt nêde, alsa mos-
ton tha rika fon sin gâ-t bitalja. Hjud skil mân ajan
hwêr vppa al thât bâ hêi ûthlápen is. An-t north-ende
fon Britanja thât fvl mith hâga bergum is, thêr sit en
Skots folk, vr-et mâradêl ût Fryas blod sproten, vr-a êne
helte send hja ût Káltana-folgar, vr-et ôra dêl ût Britne
ând bannane, thêr by grâdum mith tyd fon-ût-a tinlônun
thêr hinna fujuchte. Thêr ut-a tinlôna kêmôn, hâvath al-
gadur vrländiska wîva jefta fon vrländis tuk. Thi alle
send vnder-et weld thêra Golum, hjara wêpne send woden
boga ånd spryta mith pintum fon herthis-hornum ãk fon-
flîntum. Hjara hûsa send fon sädum ånd strê ånd svme
hêmath inna sola thêra bergum. Skêpon thêr hja råwed
hâve, is hjara ênge skât. Mong tha after-kvmanda thêra
Káltanafolgar hâvath svme jeta ysera wêpne, thêr hja fon
hjara ûthlum urven hâve. Ymbe nw god forstân to werth-
ande, mêt ik min telling vr thât Skotse folk resta lêta,
ånd ëwet fon thä heînda Krêkalandan skriva. Thä heînda
Krêkalandan hâvon vs to fara allêna to hêrath, men sunt
vnhûglika tidum hâvon ra thêr âk afterkvmanda fon Lyda
ånd fon Finda nîtherset, fon thä lersta kêmônto thä lersta
en ële håde fon Trôje. Trôje alsa heth êne stêde hêten,
thêr et folk fon thä fère Krêkalandan innomth ånd vrho-
melt heth. Thä thä Trôjana to thä heînda Krêkalandum
nestled wêron, thä hâvon hja thêr mith tid ånd flit êne
sterke stêd mith wâlla ånd burgum bywed, Rome, that is
Representation of a Ship with forecastle and poop deck, preserved on an old seal of Staveren.
He must certainly have thought over this address and had it written out, for on the evening of the same day there were copies in at least twenty different hands, and they all sounded the same. Afterwards he ordered the ship people to make double prows, upon which steel crossbows could be fixed. Those who were backward in doing this were fined, and if they swore that they had no means, the rich men of the village were obliged to pay. Now we shall see what resulted from all this bustle. In the north part of Britain there exists a Scotch people— the most of them spring from Frya’s blood—some of them are descended from the followers of Kelta, 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 Kelta’s followers still have iron weapons, which they have inherited from their forefathers. In order to make myself well understood, I must let alone for a while my account of the Scotch people, and write something about the near Krekalanders (Italians). The Krekalanders formerly belonged to us only, but from time immemorial descendants of Lyda and Finda have established themselves there. Of these last there came in the end a whole troop from Troy. Troy is the name of a town that the far Krekalanders (Greeks) had taken and destroyed. When the Trojans had nestled themselves among the near Krekalanders, with time and industry they built a strong town with walls and citadels named Rome, that is,
Rum, hêten. Thâ thât dên was, heth thât folk him selva thrvch lest ând weld fon thât ëld mànd màster màked. Thât folk thât anda süése thêre Middelsê hêmth, is fâr- et màra dêl fon Fhonyója wêi kvmen. Tha Fhonyójar " send en bastred folk, hja send fon Fryas blod ând fon Findas blod ând fon Lyda his blod. Thât folk fon Lyda send thêr as slâvona, men thrvch thâ vntucht thêr wyva hâvon thissa swarte machtika al-et ëra folk bastered ând brun vrfrvet. Thit folk ând tham fon Rome kâmpath ëlân vmb-et màsterskip fon thà Middelsê. Forth lévath tham fon Roma an fêandskip with tha Fonyójar, ând hjara prestera thêr-et rik allêna welda wille wr irtha, ne mügon tha Gola navt ne sjan. Thât forma hâvon hja tha Fphonyójar Mis-selja ofnomen, dânâ alle landa, thêr süd- ward, westward ând northward lidsa, âk et südardêl fon Britanja, ând allerwêikes hâvon hja tha Fonomyójar prestera, that heth tha Gola vrjågeth, dânâ sind thusanda Gola nêi north Britanja brit. Kirt vrûden was thêr tha vreste thêra Golum sêten vppa thêre burch, thêr is kêthen Kêrenâk that is herne, hwanath hi sin bifêla jef an alle ëra Gola. Ak was thêr al hjara gold togadur brocht. Kêren herne jeftha Kêrenâk is êne stênen burch, thêr êr an Kâltà hêrde. Thêrvme wildon tha fâmna fon tha âfterkvmande thêra Kâltana-folgar tha burch wither hâ. Als was thrvch tha faynskip thêra fâmna ând thêra Go- lum faithe ând twist in ovar thât Berchland kvmen mith morth ând brônd. Vsa stjûrar kêm thêr fâken wol hâljâ, thât hja sellade fori tobirêde hûdum ând linne. Askar was often mith wêst, an stilnesse hêd-er mith tha fâmna ând mith syne forstum âtskip sloten, ând him selva forbonden vmbe tha Gola to vrjågane út Kêrenâk. As-er thêrnêi wither kêm jêf hi tha forsta ând wig- andliksta manna yser hêlma ând stêla boga. Orloch was mith kvmen ând kirt âfter foljadon stráma blod by

* Fhonyójar, 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 Phœnia. 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

* Phonsiar are Carthaginians.
tha hellinga thëra bergum del. Thå Askar mønde that kans him tolåkte, gyng-er mith fjuwertich skëpum hin ònd nam Kërenåk ònd thene vreste thëra Golum mith al sine gold. Thät folk wërmith hi with tha salt-åthum thëra Golum kâm-ped hëde, hëd-er ût-a Saxanamarkum Ivkt mith lofte fon grâte hëra-råve ònd but. Thus warth tha Gola nêwet lëten. Afterné nam-er twå ëlënda to berch far sinum skëpum, ònd hwånath hi lëter ûtgvng vmb alle Fønysjar skëpa ònd stëda to biråwane thër hi bigåna kv. Tha er tobek kêm brocht-i tomé sex hvndred thëra storeste knâpum fon thät Skotse berchfolk mith. Hi sëide that hja him to borgum jëven wëren, til thju hi sékur wësa machte thät tha eldra him skolde trow bilywa, men-t was jok, hi hild ra as lifwëre et sina hova, thër hja allera distik les krëjon in-t ryda ònd in-t hóndtêra fon allerlëja wëpne. Tha Denamarkar tham hjara selva sunt lông boppa alle òra stjûrar stoltlike sëkâmpar hête, hëdon sa ringe navt fon Askar sina glorrika dëdum navt ne hëred, jef hja wrdon nydich thër vr, thërmête, that hja wilde orloch brensa over-ne së ònd over sina landa. Sjan hyr, ho hi orloch formitha machte. Twisk tha bvwfala thëre vrhomelde burch Stavja was jeta êne snode burch-fâm mith svme fàmna sêten. Hjra nôme was Rëintja ònd thër gyng en grâte hrop fon hira wishëd ût. Thjus fâm båd an Askar hjra helpe vnder bithing, that Askar skolde tha burch Stavja wither vpbwva lëte. As-er him thër to forbonden hêde, gyng Rëintja mith thrim fàmna néi Hals,* nachtis gyng hju réisa ònd thes dëis këthe hju vppa alle markum ònd binna alle méidum. Wrálde sëide hju hêde hja thrvch thongar tohropa lëta thät allé Fryas folk moston frjunda wertha, lik sustar ònd brothar tåmed, owers skolde Findas folk kvna ònd ra alle fon írtha vrdílligja. Néi thongar wëron Fryas sjvgun wåkfrämkes hja anda dráme 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 Danes, 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 Burgtmagd, 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-aida, she said, had told her by his thunder that all the Frya's people must become friends, and united as brothers and sisters, otherwise Finda's people would come and sweep them off the face of the earth. After the thunder Frya's seven watch-maidens appeared to her in a dream seven nights in succession. They had

* Hals is Holstein.
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 our
thér fon vsa sǐðum bilēwen. Thér thrvch hāvath hjæ jeta fāmna thér thä bern lēra ånd thä alda rēd jeva. Bit-an-fang wēron hjæ Réintja nydich, men to thä lesta wārth hju thrvch hjam folgath ånd thjanjath ånd allerwēikes bogath, hwēr-ēt nette ånd nēdlik wēre.

Alsa ringen Askar fon Réintja hjra bodon fornorn ho thä Juttar nygath wēron, sand bi bistonda bodon fon sin-ant wegum nēi thä kāning fon Hals. Thāt skip, wērmith thä bodon gvyngon, was fvl lēden mith fāmna syrhēdum ånd thēr by wēr en golden skild, hwērvppa Askar his dānte kunstalik was utebyld. Thiss bodon mosten frēja jēf Askar thes kāning his toghter Frēthogunsta to sin wif hāve machte. Frēthogunsta kēm en jēr lēter to Stāveren, bi hjara folgar wēre åk ēnen Māγy, hwand thä Juttar wēron sunt lōng vrbrud. Kirt åfter that Askar mith Frēthogunsta bostiggath was, wārh thēr to Stāveren ēne scherke bywad, inna thju scherke wrdon tjoda drochten lykanda byldon stālth mith gold trvch wrochtne klāthar. Ak is er biwērath that Askar thēr nachtis ånd vntydis mith Frēthogunsta fār nitherbuwgađe. Men sā fūl is sēkur, thju burch Stāvia ne wārh navt wither vpebywed. Réintja was al to bek kvmen, ånd gvgng nydich nēi Prontlik thju Moder et Texland bārja. Prontlik gvgng to ånd sand allerwēikes bodon thēr ūtkēthon, Askar is vrgēven an afgodie. Askar dēde as murt-i-t navt, men vnwarzingen kēm thēr ēne fāte ūt Hals. Nachtis wrdon thä fāmna ūt-ēre burch drywen, ånd ogtins kvn mān fon thēre burch allēna ēne glandere hāpe sjan. Prontlik ånd Réintja kēmon to my vmb skul. Thā ik thēr åfternēi vr nēi tochte, lēk it my to, that it kwādlik fār min stāt bidēja kvste. Thērvme hāvon wi to sēmne ēne lest forsonnen, thēr vs alle bāta most. Sjan hyr ho wi to gyn-gen send. Middel in-t Krylwald biasten Ljwwerde lēith vsa fly jeftha wēra, thēr mān allēna thrvch dwarlpāda mēi nāka. In vppa thjuus burch hēd ik sunt lōnge
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 Liudwerd, lies our place of refuge, which can only be reached by a concealed path. A long time ago I had
jonga wåkar stald, thér alle éne grius an Askar hédé, ánd alle óra människa dànath halden. Ñv wast bi vs ák al sa wyd kvmen, thåt fëlo wyva ánd ák manna al patêråde vr spoka, witte wyva ánd uldermankses, lik tha Dëna- markar. Askar hédé al thissa dwåshêde to sin båta an- wenth ánd thåt wildon wi nv ák to vsa båta dva. Bi-ne thjustre nacht brocht ik tha fâmna nêi théré burch ánd dånâ gongen hia mith hjara fâmna in thrvch tha dwarf- päda spokka in wttta klåthar huledd, så thät thér afternéi nên människ mâra kvma ne thvrade. Tha Askar mënde thåt-er thu hóna rum hédé, lét-i tha Mågjara vnder aller- léja nôme thrvch ovir sina státå fâra ánd bûta Grënegâ ánd bûta mina ståt ne wrdon hja nárne navt ne wërath. Nêi that Askar alsa mith tha Juttar ánd tha óra Dëna- markar forboden was, gyngon hja alsëmina râwa; thach that neth nêne gode frûchda båred. Hja brochton aller- léja vrlandiska skåta to honk. Men just thër thrvch nil- don thät jong folk nên ambacht lêra, nach vppa tha sjel- dum navt ne werka, så thät hi to tha lersta wel slâvona nimma moste. Men thät was él al âjen Wralda his wille ánd âjen Fryas rêd. Thërvmeß kv straf navt afterwëga ne bilywa. Sjan hyr ho straffe kvmen is. Ënis hédon hja to sëmine éne éle flâte wnnen, hju kêm fon úta Middelsé. Thjus flâte was to lêden mith purpera klåthar ánd óra kos- telikhêd, thér alle fon of Phonisja këmon. Thät wraka folk thëre flâte wärth bïûda thëre Sëjene an wal set, men thät stora folk wärth halden. Thät most ra as slâvona thianja. Tha skêneste wrdon halden vmbe vppet land to bilywane ánd tha lëdlikstå ánd swærstte wrdon an bord halden vmbe vppa tha benka to rojande. An-t Fly wärth tha bodel délath, men svnder hjara wëta wärth ák hjara straf délath. Fon tha människa thër vppa tha vrland- iska skepum stalt wëron, wëron sex thrvch bûkpin felth. Mân tochte thät et età ánd dranka vrijëven wre,
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 Danmarkers. 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 Danmarkers, 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 Phœnia. 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 and
thérvmbe wárth alles ovir bord jompth. Men bükpin reste ánd allerwéikés, hwèr slávona jeðtha god kém, kém ák bükpin binna. Tha Saxmanna brochten hju ovir hjara marka, mith tha Juttar for hju néi Skènland ánd alingen thère kád fon tha Balda-sé, mith Askar his stjúrar for hju néi Britanja. Wi ánd tham fon Grènegá ne létan nén god ner minniska ovir vsa pál a navt ne kvma, ánd thérvmbe biléwoni fon tha bükpin fry. Ho féló mánniska bükpin wéirápth heth, nèt ik navt to skrywane, men Prontlik thër et áftonéi fon tha óra fàmna hérde, heth my meldon, thàt Askar thúsandmel mára frya mánniska út sina státum hulpent heth, as er vvla slávona inbrochte. Tha pest far god wyken was, tha kémon tha fri wrden Twisklandar néi thère Rène, men Askar nilde mith tha forstum fon thàt vvla vr basterde folk navt an éne lyne navt ne stonda. Hi nilde navt ne dája, that hja skoldon hjara selva Fryas bern héta, lik Rèintja bìboden hède, men hi vrjet thèrbi that-i selva swarte hèra hède. Emong tha Twisklandar wèron thèr twá folkar, thèr hjara selva néne Twisklandar hétan. Thàt ène folk kém él fer út-et süd-ástens wéi, hja hétan hjara selva Allemanna. Thissa nòma hédon hja hjara selva jéven, thà hja jeta svnder wiva inna tha waldà as bannane ommmedwarede. Lètar hávon hja fon-et slávona folk wiva rávath, évín sa tha Hlitt-háwar, men hja havon hjara nóme bihalden. Thàt óra folk, thàt mára hèinde ommmedwarede, hétan hjara selva Franka, navt vmbe that hja fry wèron, men Frank alsa hède thene érosest kánings hétan, tham him selva mith hulpe fon tha vrbrúda fàmna to ervlik kánings ovir sin folk mákad hède. Tha folkar tham an him páladon, hétan hjara selva Thjoth-his svna, that is folks-his svna, hja wèron Frya mánniska biléwen, nèidam hja nimmer énen kánings ner förste Nach máster bi-kánnna nilde, as thene jenge tham by mèna willa was kéréi vppa thère mèna acht. Askar hède
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 Saxsennemen 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 Grênegâ 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 Frontlik, 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 Lithaners, 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 had
al fon Réintja fornommen, that tha Twisklandar forsta mèst alti in fianskip ònd saitha wèron. Nw stald-i hjam to fàra, hjá skolde ènen hèrtoga fon sin folk kjasa vmbe that-er ang wère seid-er that hjá skolde mit manlik òtherum skoldon twista ovir-et mästerskip. Ak seid-er kvndon sina forsta mith-a Golum sprèka. Thât seid-er wëre åk moder his mène. Thå këmon tha forsta thèra Twislandar to ekkórum ònd nëi thrijja sjugun etmelde këron hjá Alrik to-ra hertoga ut. Alrik wëre Askar his nëva, hi jef him twèn hvndred skotse ònda hvndred thèra storosta Saxmanna mith to lifwëra. Tha forsta moston thrijja sjugun fon hjara svnum nëi Sàtveren senda to borg hjarar trow. To ny vas alles nëi wïnsk gyngen, men tha mân ovire Rène fara skolde, nildon thene kàning thèra Franka navt vnder Alrikis bifëla navt ne stonda. Thërthrvch lip alles an tha tys. Askar thèr mènde thât alles god gyng, lande mith sina skëpa anna tha òre syde thëre Skelda, men thër was was man long fon sin kvrsto to ljucht ònd vppa sin hod. Hja moston alsa ring fljuchta as hjá kvmen wèron, ònd Askar wrde selva fath. Tha Gola niston navt hwa hjá fensën hède, ònd alsa warth hi ñfterñi ñtwixlath fori ènnen hâge Gol, thèr Askar his folk mith forath hède. Thawila thât-ët alles bërade, hlipon tha Mâgjara jeta dryster as to fâra ovir vsa bûra ra landa hinna. By Egmvdà hwàr to fâra tha burch Forána stàn hède, lëton hjá ène cherka bwâa jeta grâter ònd rikar as Askar to Sàtveren dën hède. Ñfterñi sëidon hjá that Askar thju kâse vrlèren hède with tha Gola, thrvchdam et folk navt lâwa navt nilde, that Wodin hjam helpa kvste, ònd that hjá him thèrvmbe navt anbidda nilde. Forth gyngon hjá to ònd skâckton jonga bern tham hjá by ra hildon ònd vpbrochten in tha hemnissa fon hjara vrbruda lère. Wèron thër månniska tham

[Het overige ontbreekt.]
already learned from Reintja that the Twisklander princes were almost always at war with each other. He proposed to them that they should choose a duke from his people, because, as he said, he was afraid that they would quarrel among themselves for the supremacy. He said also that his princes could speak with the Gauls. This, he said, was also the opinion of the mother. Then the princes of the Twisklanders came together, and after twenty-one days they chose Alrik as duke. Alrik was Askar's nephew. He gave him two hundred Scotch and one hundred of the greatest Saksmannen to go with him as a bodyguard. The princes were to send twenty-one of their sons as hostages for their fidelity. Thus far all had gone according to his wishes; but when they were to go over the Rhine, the king of the Franks would not be under Alrik's command. Thereupon all was confusion. Askar, who thought that all was going on well, landed with his ships on the other side of the Scheldt; but there they were already aware of his coming, and were on their guard. He had to flee as quickly as he had come, and was himself taken prisoner. The Gauls did not know whom they had taken, so he was afterwards exchanged for a noble Gaul whom Askar's people had taken with them. While all this was going on, the Magyars went about audaciously over the lands of our neighbours. Near Egmuda, where formerly the citadel Forana had stood, they built a church larger and richer than that which Askar had built at Staveren. They said afterwards that Askar had lost the battle against the Gauls, because the people did not believe that Wodin could help them, and therefore they would not pray to him. They went about stealing young children, whom they kept and brought up in the mysteries of their abominable doctrines. Were there people who

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