

THE
OERA LINDA
BOOK



1876



PRINTED BY BALLANTYNE AND COMPANY
EDINBURGH AND LONDON

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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275. m. 246.

TRANSLATOR'S PREFACE.

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

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

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

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

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

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

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

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

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

His concluding remarks are to the following effect:—

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

WM. R. SANDBACH.

INTRODUCTION.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The Greeks know and acknowledge that their writing was not their own invention. They attribute the introduction of it to Kadmus, a 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 thêra Adela folstar" ("The Book of Adela's Followers") we learn that in the time when Kadmus is said to have lived, about sixteen centuries before Christ, a brisk trade existed between the Frisians and the Phenicians, whom they named Kadhemar, or dwellers on the coast.

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

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

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

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

The book as it lies before us consists of two parts, differing widely from each other, and of dates very far apart. The writer of the first part calls herself Adela, wife of Apol, chief man of the Linda country. This is continued by her son Adelbrost, and her daughter Apollonia. The first book, running from page 1 to 88, is written by Adela. The following part, from 88 to 94, is begun by Adelbrost and continued by Apollonia. The second book, running from page 94 to 114, is written by Apollonia. Much later, perhaps two hundred and fifty years, a third book is written, from page 114 to 134, by Frethorik; then follows from page 134 to 143, written by his widow, Wiljow; after that from page 144 to 169 by their son, 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 thêra 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 (*aldland, atland*) was known by the Greeks, for Plato mentions in his "Timæus," 24, the disappearance of Atlantis, the position of which was only known as somewhere far beyond the Pillars of Hercules. From this writing it appears that it was land stretching far out to the west of Jutland, of which Heligoland and the islands of North Friesland are the last barren remnants. This event, which occasioned a great dispersion of the Frisian race, became the commencement of a chronological reckoning corresponding with 2193 before Christ, and is known by geologists as the Cimbrian flood.

On page 80 begins an account in the year 1602, after the disappearance of Atland, and thus in the year 591 before Christ; and on page 82 is the account of the murder of 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 Asega Askar, called Black Adel. Of the third king, Ubbo, nothing is said, or rather that part is lost, as the pages 169 to 188 are miss-

ing. Fruthorik, 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 Liudger den Geertman, who, as rear-admiral of the fleet of Wich-hirte, the sea-king, had come with Friso in the year 303 before Christ, 1890 years after the disappearance of Atland. He has borrowed most of his information from the log-book of Liudger.

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

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

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

chus; but he is not therefore an Indian. He is of Frisian origin, of Frya's people. He belongs, in fact, to a Frisian colony which after the death of Nijhellênia, 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 *Γερμᾶνες*, differing totally and entirely from the *Βραχμᾶνες* in manners, language, and religion.

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

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

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

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

With regard to this question, it is certainly of importance to fall in with an account in this Frisian manuscript, from which it seems that in the sixteenth century before Christ the connection between the Bitter Lakes and the Red Sea still existed, and that the strait was still navigable. The manuscript further states that soon after the passage of the Geertmen there was an earthquake; that the land rose so high that all the water ran out, and all the shallows and alluvial lands rose up like a wall. This must have happened after the time of Moses, so that at the date of the Exodus (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 Figuier, in the "Année scientifique et industrielle" (*première année*), Paris, Hachette, 1857, gives a distinct illustration of the formation of this land.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

The last of these towns was Fâstaburgt in Ameland, temple Foste, destroyed, according to Occa 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 (Athénè) was originally a Burgtmaagd, priestess of Frya, at the town Walhallagara, Middelburg, or Domburg, in Walcheren. And this Min-erva is at the same time the mysterious enigmatical goddess of whose worship scarcely any traces remain beyond the votive stones at Domburg, in Walcheren, Nehallenia, of whom no mythology knows anything more than the name, which etymology has used for all sorts of fantastical derivations.*

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Moreover, that the manuscript of 1256 is not original, but is a copy, is proved by the numerous faults in the writing, as well as by some explanations of words which already in the time of the copyist had become obsolete and little known, as, for instance, in page 82 (114), "to thêra 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 hunger wr dat land faert, ende dat kynd hunger stere wil, so moet dio moder her kindes eerwe setta ende sella ende capia her bern ky ende ey ende coern deerma da kinde des lives mede helpe.

Dyo tredde need is : Als dat kind is al stocnaken, jefta huus laes, ende dan di tuestera nevil ende calde winter oen comt sa faert allermanick oen syn hof ende oen sin huis ende an waranne gaten, ende da wiilda dier seket diin holla baem ende der birgha hlii, aldeer hit siin liif oen bihalda mey. Soe weinet ende scryt dat onieriga kind ende wyst dan syn nakena lyae ende syn huuslaes, ende syn fader deer him reda schuld, to ienst dyn hunger 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 hadde ende biwaer also lang so hit onierich is, dat hit oen forste ner oen hunger naet forfare.

Anjumer druk. e.i.i.

(1466.)

TAALPROEVE

EN DE TAAL VAN HET HANDSCHRIFT.

Thju forma nêd is : Sâhwera en bârn jvng is fensen ând fêterad northward vr-et hef jeftha sûdward vr tha berga, sa âch thju mâm hjara bârns erva to settande ând to seljande ând hjra bârn to lêsane ând thes lives to bihelpane.

Thju ôthera nêd is : jef tha jêra djura wârthat ând thi hête hvnger wr thet lând fârth ând thât bârn stjera wil, sa mot thju mâm hjara bârns erva setta ând selja ând kâpja hiri bârne ky ând skêp ând kêren thêr mitha mân thet bârn thes lives bihelpe.

Thju tredde nêd is : sâhwera thât bârn is stoknâked jeftha hûslâs ând then thi tjustera nêvil ând kalda winter ankvmt, sa fârth allera mânnalik an sin hof ând an sin hus ând an wârande gâta, ând thet wilde kwik sykath thene hola bâm ând thêre berga hly thêr-it sin lif an bihalda mêi, sa wê-nath ând krytath thât vnjêrich bârn ând wyst then sin nâ-keda'litha ând sin hûslâs-sâ ând sin tât thêr him hrêda skolde tojenst tha hvnger ând tha kalda winter nêvil, that hi sa djap ând dimme mith fjuwer nêilum vndera êke ând vnder tha irtha bisletten ând bidobben is, sa mot thju mâm hjara bârns erva setta and selja vmbe that hju tha bihield hâve ând tha wâringa al sa long sa hit vnjêrich sy, til thju-t hor an frost ner an hvnger navt vmkvma ne mêi.

Vertaald door J. G. O.

ADELA.

OKKE MIN SVN—

Thissa boka mot i mith lif and sële wârja. Se vmbi-fattath thju skêdnise fon vs êle folk âk fon vsa êthlum. Vrlêden jêr hâb ik tham ut-er flod hred tolik mith thi and thinra moder. Tha hja wêron wet wrden; thêr thrvch gvngon hja âfternei vrdarva. Vmbe hja navt to vrlÿsa hâb ik-ra vp wrlandisk pampyer wrskrêven. Sa hwersa thu se erve, mot thu se âk wrskryva. Thin bârn alsa til thju hja nimmerthe wêi navt ne kvma.

Skrêven to Ljuwert. Nêi âtland svnken is* thât thria thû sond fjwver hvndred and njugon and fjwwertigoste jêr, thât is nei kersten rêknong that tvelfhvndred sex and fiftigoste jêr. Hidde tobinomath oera Linda.—Wâk.

Ljawa ervnôma. Vmb vsa ljawa êthlas wille and vmb vsa ljawa fridoms wille, thusând wâra sâ bidd-ik to jo. Och ljawa ne lêt tha âgon ênis pâpekappe tach nimmerthe over thissa skrifta ne wêja. Hja sprêkath swêta wirda: men hja tornath vnmârksem an alles hwat fon vs fryas trefth. Vmbe rika prebende to winnande sâ hêlath hja mith tha poppa kêninggar. Thissa wêtath that wi hjara grâteste fianda send. thrvchdam wi hjara liuda to sprêke thvra vr frijdom, rjucht and forstne plicht. Thervmbe lêtath hja alles vrdiligja, hwat fon vsa êthlum kvmt and hwat thêr jeta rest fon vsa alda sêdum. Och ljawa ik hâv by tham et hove wêst. Wil Wr.alda-t thjelda and willath wi vs navt sterik ne mākja hja skilun vs algâdur vrdiligja.

Skrêven to Ljudwerd. Acht hondred and thrju jêr nei kersten bigrip. Liko tonômalth ovira Linda.

* 3449-1256 = 2193 voor Chr.

OKKE MY SON—

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

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

Written at 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. Hidde, surnamed Over de Linda.—Watch.

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

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

LIKO, *surnamed* OVER DE LINDA.

*Written at Liudwert,
Anno Domini 803.*

* 3449-1256 is 2193 before Christ.

THET BOK THÊRA ADELA FOLSTAR.

THRITICH jêr âftere dêi that thju folksmoder wmbrocht was thrvch thêne vreste Mâgy stand et er ârg vm to. Alle stâta thêr-er lidsa anda ôre syde thêre Wrsara, wêron fon vs ofkêrth ând vnder-et weld thes Magy kêmen, ând-et stand to frêsane, that er weldig skolde wertha vr-et êlle lând. Vmbe thât vnluk to wêrane hêde mân êne mêna âcht bilidsen, hwêr gâdurath wêron âllera mânnelik, thêr ann-en gode hrop stande by tha fâmna. Tha néi thât-er mâr vrlâpen wêron as thrjv etmelda, was al go-rêd anda tys ând al-ên sa by hjara kvmste. Thâ to tha lesta frêge Adela thât wird, ânde kêth. J alle wêt-et that ik thrjv jêr burchfâm wêsen sy. Ak wêt j that ik kêren sy to moder, ând âk, that ik nên moder nêsa* navt nilde,* thrvchdam ik Apol to min êngâ jêrde. Thach hwat j navt nête,* thât is, that ik alle bêrtnisa nêigvngen hâw, êvin as ik en wrentlike folksmoder wêsen wêre. Ik hâv al-an fon ând witherfâren to sjande hwât-er bêrde. Thêr thrvch send my fêlo sêka bâr wrden, thêr ôra navt nête. J hâweth jester sêith, thât vsa sibba an tha ôra syd thêre Wrsara njvt ând lâf wêre. Thâ ik mêi sedsa to jv, thât-er Mâgy† se nên yne gâ of wnnen heth thrvch thât weld synra wêpne, men blât thrvch ârgelestige renka, ând jeta mâr thrvch thât gyrich sa thêra hyrtogum ând thêra êthelinga. Frya heth sêit wi ne skoldon nên vnfrya ljvd by vs tolêta, thâ hwat hâvon hja dên? hja hâvon vsa fjand nêi folged: hwand an stêd fon hjara fensenum to dêiande, jeftha fry to létane, hâvon hja Fryas rêd minacht ând se to hjara slâfonum mâked. Thrvchdam hja sok dêdon, macht Frya navt longer wâka ovir hjam: hja hâvon ynes ôtheris frydom binimen, ând thât is êrsêke, thât hja hjara

* nêsa=ne wêsa. 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.

* *Nêsa*, contraction for *ne wêsa*, *nilde* for *ne wilde*, *nête* for *ne wête*.

† Magy, King of the Magyars or Finns.

håwe. Thach thât ella is jo selva åken. Men ik wil sedsa to jo, ho hja nêi grådum sâ lêg vrsylth send. Thêra finnum hjara wiva krêjon bârn. Thissa waxton vppa mith vsa frya bârn. Altomet tvildon ånd joldon hja to samne vppa hêm, jeftha hja wêron mith ekkorum by thêre hêrd. Thêr hêrdon hja mith lustum nêi tha vrdwålska finna sågum, thrvchdam hja thjvd ånd nêi wêron. Sâ send hja vntfryast vntthônkes thene wald hjarar aldum. As tha bârn gråt wrdon ånd sagon thât tha finna-ra bârn nên wêpne hantêra machte, ånd blåt wårka moste, thå krêjon hja anneth wårka en gryns ånd wrdon hårde hâchfårande. Tha bâsa ånd hjara storsta svnum krupton by tha lodderiga finna mangêrtum; ånd hjara åjne toghatera thrvch thât vvle fârbild fon-a wêi brocht, lêton hjara selva bigorda thrvch tha skênesta finna knâpa, hjara vvle aldum to spot. Tha thêne Magy thât anda nôs kryg, tha nam-er tha skênesta sinar Finna ånd Magyara vrlovene râ ky mith golden horna, sa hja ra thrvch vs folk fata dêdon, åfterdam sina lêr vtbrêda. Men sin ljuda dêdon mår: bern wrdon to sok makad, nei vpsalåndum wêibrocht, ånd sâhwera hja vpbrocht wêron an sina vvla lêr, thån wrdon hja to bek sendon. Thå tha skinslávona vsa tål mächlich wêron, thå klivadon hja tha hêrtoga ånd êthelinga an bord, ånd kêthon, hja moston thene Magy hêroch wertha, sa kvndon hjara svnum vpfolgja tham, oni* .thrvch-et folk kêron to wrdane. Thêra thêr vmbe goda dêdum en fârdêl to-ra hus kryen hêde-vrlovadon hja fon sinant wêgum jeta-n åfter-dêl bij; hoka tham en fâr ånd åfter-dêl kryen hêde sêidon hja en rond-dêl to, ånd tham en rond-dêl hêde en êlle stât. Wêron tha êthla to hårde fryas, thå wendon hja tha stêwen ånd hildon vppar vrbastera svnum an. Jester-dêi wêron-er mong † jo tham allet folk to hâpa hropa wilde

* Oni, oud Holl. ane, Duitsch ohne=zonder.

† Mong, among, emong=onder.

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

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

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

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

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

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

vmb tha ástlike státa wither to hjara plyga to tvangande. Thach nêi min ynfalda myning skolde thát falikant* utkvma. Thánk ynes thêr was wêsen en hárde lvnngsyakte among-eth fja, ánd thát-er thêr jeta árg vvde, skolde j-eth thán wel wágja vmb jvw hêlena fja to fârande among hjara syaka fja? ámmer ná. Sáhwersa allra mánnelik nw biâma ánd bijechta mot, thát-eth thêr mitha stapel árg of kvma skolde, hwa skolde thán alsa dryst wêsa vmb sine bárn to wagande among en folk thát êlle ánd al vrdêren is. Macht ik jo rêd jêva, ik skolde sedsa to jo, j moste bifara alle dingum jo en nêie folksmoder kyasa. Ik wêt wel thát j thêrmitha anda brvd sitte, vt hawede thát-er fon tha thredtine burchfâmnâ than wi jeta ower hâve wel achte send thêr nêi thêre éra dinge, men thát skold ik navt ne melda. Tüntja thêr fâm is et-er burch Mèdêasblik het er námmer nêi tálth ; tach is hja fol witskip ánd klarsyan, ánd wel sa hárde vppir folk ánd usa plyga stálth as all ôthera etsamne. Forth skold-ik rêda j moste nêi tha burgum gá, ánd thêr vpskrywa alle éwa fryas tex, bijvnka alle skydnisa, já ella thát er to finda sy vppa wágum, til thju ella navt vrlêren ni gá, ánd mitha burgum alsa vrdên navt ne werth. Thêr stát askriwen : thiu moder ánd jahwelik burchfâm skil hâva buta helpar ánd senda bodon, yn and twintich fâmnâ ánd sjugon lêrfâmkis. Macht ik thêr hwat to dvande, thâ skol-ik skrywa, ánd alsa fêlo êrsêma toghatera vmb to lêrane, sa thêr vppa burgum wêsa mûge ; hwand ik seg an trowe ánd tíd skil-eth jechta, sáhwersa j áfta Fryas bárn wille námmer to winnande, hor thrvch lesta ner thvch wêpne, sa hagath j to nvdande thát jvwe toghatera áfta frya wiva wrde. Bárn mot mân lère, ho grát vs lând êr wêsen sy, hokke grâte mánniska vsa ethla wêron, ho grát wi jeta send, sa wi vs dál ledsath bij ôra, mân

* Falikant, fá likande = wenig 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.

* *Falikant*, or *fá likande*, is very improbable or unlikely.

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

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

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

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

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

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

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

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

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

Adela's advice was followed.

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

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

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

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

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

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

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

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

thâ hrop Frya fon hira wákstäre, sä thât allera mánnalik thât hëra machte: Fästa nim thinra stifte änd writ tha thinga thër ik ér navt sedsa ne machte. Fästa dëde also hja boden wärth. Sä send wy Fryas bårn an vsa forma skëdnise këmen.

Thât is vsa forma skëdnise.

Wr.alda* tham allëna god änd êvg is, måkade t.anfang, dana këm tid, tid wrochte alle thinga åk jrtha. Jrtha bårde alle gårsa, krúdon änd boma, allet djara kwik änd allet årge kwik. Alhwat god änd djar is, brocht hju by dëgum änd alhwat kwåd änd årg is, brocht hju thes nachtis forth. After-et twilifte jol-fërste bårde hja thrja mangërta.

Lyda wärth ut glyande,
Finda wärth ut hëta änd
Frya ut warme stof.

Thâ hja blåt këmon spise Wr.alda hjam mith sina ådama; til thju tha mánneska an him skolde bvnden wësa. Ring as hja rip wëron krëjon hja frúchda änd noхта anda dråma Wr.aldas. Od † tråd to-ra binna: änd nw bårdon ek twilif svna änd twilif toghæra ek joltid twën. Thërof send alle mánneska këmen.

Lyda was swart, krolhëred also tha lómera: lik ståra blonken hjra ôgon; ja thes gyrfügels blikkar wëron vnmodich by hjras.

Skårpe Lyda. Annen sanåka kvn hju kruppa hëra, änd hwersa thër fiska invr wëter wëre n-vntgong thât hira nosteræ navt.

Rådbvwde Lyda. En store bām kvn hju bûgja änd sahwersa hja run ne bråk nëne blomstål vnder hjara fyt.

Weldige Lyda. Hård was hjra steme änd krët hju ut grimme sä run ek flux wëi.

* Wr.alda. Altijd geschreven als zamengesteld 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 *odî*, I hate.

Wonderfville Lyda. Fon êwa nilde hju navt nêta: hjra dêda wrdon thrvch hjra tochta stjvrat. Vmbe tha têdra to helpâne, dâde hju tha stôra ând hwersa hju-t dên hêde grâjde hju by-t lik.

Arme Lyda. Hju wârth gris fon-t vnwisse bihjelda ând vpp-it ende sturf hja fon hirtsêr vmbe tha bârn-ra kwâd.

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

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

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

Vnrêdalika Finda. Hju skrêf thûsande êwa, tha hju ne folgde nên er fon vp. Hja vrfyade tha goda vmbe hjara frymod, thâ an slikmâmkes jêf hju hjr selva hast wêi.

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

Falske Finda. Hûning swet wêron hjra wirda, thâ hok tham hja trjwade wêre vnluk nêi by.

Selvsjochta Finda. Ovir ella wilde hju welda, ând hjra svnum wêron lik hju; fon hjara susterum lêton hja ra thjanja ând ekkorum slogon hja vmb-et mâsterskip dâd.

Dubbelhirta Finda. Vmbe skotse wirda wârth hju yre, ând tha ârgste dêda ne rorde hja navt. Sach hju en nyn-dask en spinne vrslynnâ, thân wârth hju omm-et hirte sa ys; men sach hju hjra bârn en fryas vrmorde sâ swol hjra bosm fon nocht.

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

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

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

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

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

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

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

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

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

Vnluke Finda. Hju sturf anda blomtid fon hjra léva, and-t is jeta tjvester ho hju fallen sy.

Skinhèliga bårn. Vnder kestlike stèna léidon hjra hjra lik dèl, mit kwabbjana skriftum smukton hjra tham vppa, togråjande vmbe hêrath to wårthande men an stilnise ne wènadon hjra nènen ènge tår.

Vrijfalik folk. Thi tex thêr Finda nêi lét was in golden bléder wryt: thach tha besta hwêr-far i mákad was, wêr i námmer to not. Tha goda éwa wrdon utfágad and selfv sjocht wryte thêr kwáda far in.

O Finda. Tha wårth jrtha fvl blod, and tha háveda thêr mánneska májadon thin bårn lik gårs hálma of. Ja Finda thát send tha frúchda thínra ydlenise. Sjan dál fon thínre wákstár and wên.

Frya. Was wit lik snêi bij-t mórnerád and thát bláu hjrar ógnum wn-et jeta thêre réinbóge of.

Skène Frya: Lik strélon thêre middèi svnne blikadon hjra hêron, thêr sa fin wèron as rach.

Abela Frya. Vntlvkton hjra wêra, thán swégon tha fúgelon and ne rordon tha blédar navt mar.

Weldige Frya. Thrvch thêne kráft hjrar blikkar strék thene láwa to fara hjara fyt dál and held thene addur sin, gif tobák.

Rène Frya. Hjra yta was húnig and hjra drank was dáwa, gádvrad anda bósma thêra blommur.

Lichte Frya. Thát forma hwat hju hjra bårn lérde was selv-twang, thát óthera was lyafte to düged, and thá hjra jéroch wrdon, thá lérde hju hjam thju wértha fon tha frijdom kánna: hwand sèide hju svnder frijdom send alle óthera dügedon alléna god vmbe jo to slávona to mákjande, jvwe ofkvmste to évge skantha.

Milde Frya. Námmer lyt hju métal ut jrtha dálva vmb ájnbát, men sáhwersa hjra-t dède wêr-et to jahwelikis not.

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

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

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

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

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

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

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

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

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

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

Lukigoste Frya. Alsa tha stâra om jrtha omswyrmia swirmadon hjara bârn om hja.

Wise Frya. Thâ hju hjra bârn vpbrocht hêde alto thêre sjugonde kny, thâ hrop hju-ra alle a Flylând to sâmne. Thêr jêf se hjam hjra tex, ând sêide, lêt tham jvwe wêiwisar wêsa, thâ ne skil thât jo nâ navt kwalik ni gâ.

Utforkêrena Frya. Thâ hju-t sêid hêde, bêvade jrtha lik Wr.aldas sê, Flylândis bodem svnk an grâda vnder hjara fyt dâl. Thju loft wârt swart ând nylof* fon târa to stirtane ând thâ hja nêi moder omsâgon, was hju al lang vppira wâkstâr. Thâ to tha lesta sprâk tongar ut-a wolka ând blixen schréf an thât loftrvm, wâk.

Farsjanda Frya. Thât lând fon hwêr hju was vpfaren was nw en strâm ând buta hira tex was thêr in ella bidvlwen hwat fon hjra hândum kêmen was.

Hêriga bârn. Thâ hja to-ra selva wêron, thâ mâkadon hja thit hâge therp, bvwadon thâs burch thêrvppa, an da wâgrum thessa wryton hja thene tex, ând vmbe that allera mannalik hja skolde mûga finda, hâvath hja thât lând rondomme Texlând hêten. Thêrvmbe skil-ât bilywa al wenne jrtha jrtha sy.

TEX FRYAS.

Held bêid tha Frya, to tha lesta skilun hja my hwiter sja. Thach thêra allêna mêi ik as fry kâna thêr nên slâf is fon ên ôther ni fon sine tochta. Hyr is min rêd.

Sâhwersa thju nêd ârg sy ând gode rêd ând gode dêd nawet mâr ne formûge, hrop thân thi gâst Wr.aldas an, men j ne mot-im navt anropa bifâra alle thinga prvvath send. Tha ik segs to jo mith rêdene ând tid skil-et wâra, tha modelâsa skilun âmmar swika vnder hjar âjn lêd.

* Nylof ; 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 gâst mêi mân allêna knibuwgjande thânk to wya, já thrju wâra far hwat jv fon him noten hâve, far hwat jv nith, ând fara hâpe thêr hy jo lêt an ânga tida.

3. J hâwed sjan ho ring ik helpe lênde, dva al ên mith jo nêston, men ne tof navt til mân jo bêden heth, tha lydande skolde jo floka, min fâamna skoldon jvwa nâma utfaga ut-ât bok ând ik skolde jo lik vnbikânnade ofwisa mota.

4. Nim nâmmar knibuwgjande tânk fon jv nêston an, thjus âgath Wr.aldas gâst. Nid skolde j bikrjupa, wisdom solde j bilâka ând min fâamna skoldon jo bityga fon fâderrâv.

5. Fjuwer thinga send to jvwe not jêven, mith nâma, loft, wêter, lând ând fjur. Men Wr.alda wil thêr allêna bisittar of wêsa. Thêrvambe rêd ik jo, j skilun jo rjuchtfêrdiga manna kyasa, tham thju arbêd ând tha frûchda nêi rjuchta dêla, sâ that nâmman fry fon wârka ni fon wêra sy.

6. Sâhwesa thêr âmman among jo fvnden wârth, thêr sin âjn frydom vrsellath, tham-n-is navt fon jvw folk: hi is en horning mith basterd blod. Ik rêde jo that j him ând sin mâm to thât lând utdriva, sêgs that to jvwa bân, thes mornes, thes middêis ând thes êwendes, til thju hja thêrof drâme thes nachtis.

7. Allera mânnalik thâr en ôther fon sine frydom birâwath, al wêre thêne ôre him skeldech, mot ik anda bânrtâm êner slâfiune fâra lêta. Thach ik rêde jo vmbe sin lik ând that sinera mâm vpp êne kâle stêd to vrbarnande, âfternêi hjara aske fiftich fyt anda grvnd to dâlvane, til hju thêr nênen gârshâlm vp waxa ni mêi, hwand aldulkerâ gârs skolde jvw diaroste kvik dêja.

8. Ne grip nâ thât folk fon Lyda ner fon Finda an. Wr.alda skolde helpa hjm, sa that-ât weld that fon jo utgong vppa jvwa âjne hâveda skolde witherkvma.

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

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

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

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

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

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

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

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

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

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

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

THET HET FASTA SÊID.

Alle setma thêr en éw, thát is hvndred jêr, omhlápa müge mith tha krodar ánd sin jol, thêra mügon vppa rêd thêre moder, ánd by ména willa vppa wêgar thêra burgum writ hwertha; send hja uppa wêgar writ, thán send hja éwa, ánd thát is vsa plicht vmbe altham an éra to haldande. Kvmth nêd ánd tvang vs setma to jêvane, stridande wither vsa éwa ánd plêgum, sá mot mánneska dva alsa hja askja; thach send hja wêken, thán mot mán ámmer to thát alda witherkéra. Thát is Fryas willa, ánd thát mot wêsa tham fon al hjra bárn.

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

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

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

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

THIS HAS FASTA SPOKEN.

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

FASTA SÊIDE.

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

THAT SEND THA ÊWA THÊR TO THÊRA BURGUM HÊRA.

1. Sâhwera thêr ârne êne burch bwet is, sâ mot thju foddik thêra an tha forma foddik et Texlând vpstêken wrda. Thach thât ne méi nâmmar owers as troch tha moder skên.

2. Ek moder skil hjra âjn fâmna kjasa ; alsa thêra thêr vppa thêra ôthera burgum as moder send.

3. Thju moder to Texlând méi hjra folgster kjasa, thach sâhwera hju falth êr hju-t dên heth, sa mot thas kêren hwertha vppa êna mênâ acht, by rêdum fon alle stata et sémne.

4. Thju moder to Texlând méi ên ând tvintich fâmna ând sjvgun spille mangêrta háva, til thju thêr âmmer sjvgun by thêre foddik muge wâkja dêilikes ând thes nachtes. By tha fâmna thêr vppa ora burgum as moder thjanja alsa fêlo.

5. Sâhwera en fâm annen gâda wil, sa mot hju-t thêre moder melda, ând bistonda to tha mânniska kêra, êr hju mith hjra tochtige âdama thât ljucht bivvlath.

6. Thju moder ând alrek burchfâm skil mân tofogjande ên ând tvintich burchêran, sjvgun alda wisa, sjvgun alda kâmpar, ând sjvgun alda sêkâmpar.

FASTA SAID—

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

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

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

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

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

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

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

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

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

8. Aider méi thrê hvndred jonga burchwêrar háva.

9. Far thissa thjanesta skilun hja lera Fryas tex and tha éwa, fon tha wisa mannon théne wisdom, fon tha alda hêrmannon thene kunst fon tha orloch and fond tha sékeningar thene kunsta thêr bi thât butafâra néthlik send.

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

11. By thât kjasa fon tha wêrar ne méi nimmen fon thêra burch nên stem navt ne háva, ni tha grêvetmanna jefta ôthera háveda, mân thât blâta folk alléna.

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

13. Ak skil âjder burchfâm háva fiftich bwvara thrvch thât folk akêren. Men thêrto méi mân alléna jêva sokka, thêr navt abel and stora for wêra ner to butafârar send.

14. Ajder burch mot hiri selva bidruppa and genêra fon hjra âjn ronddêl and fon thât dêl that hju fon thât mârkjeld bûrth.

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

16. Sâhwera âmman rêd gêrt fon thére moder, tha fon êne burchfâm, sa mot hi him selva melde by tha skrivwer. Thesse brângth-im by tha burchmâster.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

24. Sâhwersa svme among thât thrimna send tham hja alsa sér vnskildich mène that hja hja folgja wille, sâ mûgon hja thât dva mith al hjara driwande ånd tilbara håva ånd nåmman acht hjam thêr ovir min to achtiane, til thju thât mâra dël alsa blyd kån dwåla sa thât minra del.

MËNA ÊWA.

1. Alle frya bârn send a êlike wysa bârn. Thêrvmbe moton hja åk êlika rjuchte håva, alsa blyd vpp-åt lând as vpp-åth ê, thât is wêter ånd vp ella thât Wr.alda jefth.

2. Allera mannalik mêi-t wif sinra kêsa frêja ånd ek toghater mêi efter hjra helddrvnk bjada thêr hju minth.

3. Heth hwa en wif nimth, sâ jêft mân hjam hus ånd wârv. N-is thêr nên ; sa mot-åt bwat wrde.

4. Is-er nêi en ôther thorp gongon vmb en wif ånd wil hi thêr bilywa, sâ mot mân him thêr en hus en wârf jêwa bijonka thât not fon tha hêmrik.

5. Allera mannalik mot mân en åfterdël as wârf by sina hus jêva. Tha nimman ne mêi en fardël by sin hus nåva, fül min en ronddël. Allêna ief hwa en dåd dên heth to mênâ nitha, sâ mêi him thât jêven wrde. Ak mêi sin jongste svn that erva. After tham mot thât thorp that wither nima.

6. Ek thorp skil en hêmrik håva nêi sina bihof ånd thêne grêva skil njvda that alra ek sin dël bidongth ånd god hald, til thju tha åfter kvmmande nên skåde navt ne lyda ne muge.

7. Ek thorp mêi en mårk hava to kâp ånd to vrkâp iefta to wandelja. Alle-t ôra lând skil bwv ånd wald bilyva. Thâ tha bâma thêra ne mêi nimman navt fälla, buta mênâ rêda ånd buta wêta thes waldgrêva, hwand tha walda send to mênâ nitha. Thêrvmbe ne mêi nimman thêr måster of sa.

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

UNIVERSAL LAW.

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

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

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

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

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

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

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

8. As mârkjeld ne mêi thât thorp navt mâr ni nimma sa tha tillifte dël fon tha skat, hor fon tha inhêmar ner fon tha têrhêmande. Ak ne mêi tha mârskat navt êr vrselath* ne wertha as thât ôra god.

9. Alle-t mârkjeld mot jêrlikes dëlath wrde, thrja dêgan far thêre joldêi, an hvndred dëlun to dêlande.

10. Thi grêvetman mit sinum grêvum skil thêr of büra twintich dêla; thêne mârsk rjuchter tian dêla, ând sinum helpar, fif dêla; thju folkesmoder ên dël; thju gâ moder fjvver dêla; thât thorp tian dêla; tha ârma, thât is thêra tham navt wârka ni kunna ni mûge, fiftich dêla.

11. Thêra, tham to mârka kvma, ne mûgon navt ni wokeria, kvmath thêr svm, sa is-t thêra famna plicht hjam kânbêr to makjana in-vr thât êlle lând, til thju hja nimmerthe kêren navt wrde to eng ampt, hwand soka hâvath en gyra-lik hirte, vmbe skât to garja skolde hja ella vrrêda, thât folk, thjv moder, hjara sibben ând tho tha lesta hjara selva.

12. Is thêr âmman alsa ârg that-er sjvcht-siak fja jeftha vrdêren wêr vrsellath vr hêl god, sa mot thene mârsk-rjuchtar him wêra ând tha famna him noma invr-et êlle lând.

In êra tyda hêmadon Fîndas folk mêst algadur invr hjara moders bârta-lând, mit nôma ald-lând that nw vnder-ne sê lêith; hja wêron thus fêr-of, thêrvmbe nêdon wi âk nên orloch, tha hja vdrêven send ând hêinda kêmon to råwane, thâ kêmer fon selva lândwêr hêrmanna kêninggar ând orloch, vr altham kêmon setma ând uta setma kêmon êwa.

HYR FOLGATH THA ÊWA THÊR THÊRUT TAVLIKT SEND.

1. Ek Fryas mot-a lêtha jeftha fyanda wêra mith aldulkerâ wâpne as-er forsinna, bikvma ând hândtêra mêi.

* Dc mârskat werd in goederen betaald.

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

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

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

11. There shall be no usurers in the market.

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

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

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

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

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

HERE FOLLOW THE LAWS WHICH WERE THUS ESTABLISHED.

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

* The market dues were paid in kind.

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

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

4. Is hi thrë jër wërar, sâ wårth-i burch-hër ånd méi hi hëlpa sin háwed-manna to kjasane.

5. Is hwa sjvgun jër kjasar, sâ méi hi hëlpa en hërman jeftha kèning to kjasane, thër to åk kèren wrde.

6. Alle jër mot-er ovir kèren wertha.

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

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

9. Heth-i sjvgun jër rest, sâ méi hi wither kèren wertha.

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

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

12. Thèra tham strida mitha wåpne an hjara handa ne kunnath navt forsinna ånd wis bilywa, thèrvmbe ne focht-eth nène kèning wåpne to hantéra an tha strid. Sin wisdom mot sin wåpen wêsa ånd thju ljafte sinra kâmpona mot sin skyld wêsa.

HYR SEND THA RJUCHTA THÈRE MODER AND THÈRA KÈNINGGAB.

1. Sahwersa orloch kumth, send tha moder hira bodon nêi tha kèning, thi kèning send bodon nêi tha grêvet-manna vmbe lând-wër.

2. Tha grêvetmanna hropath alle burch-hèra et sëmne ånd birëdath ho fêlo manna hja skilun stjura.

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

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

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

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

6. Every year he must be re-elected.

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

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

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

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

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

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

THESE ARE THE RIGHTS OF THE MOTHERS AND THE KINGS.

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

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

3. Alle bisluta thëra moton ring nêi thëre moder senden wertha mith bodon ând tjugum.

4. Thju moder lêth alle bisluta gaderja ând jêfth et gul-dnetal, thât is thât middeltal fon alle bisluta etsêmne, thêrmitha mot mân far thât forma frêto ha ând thene kening alsa.

5. Is thju wëra a kâmp, thân hoft thi këning allëna mith sinum havedmanna to rêda, thach thêr moton âmmerthe thrê burch-hëra fon thëre moder fôrana sitta svnder stem. Thissa burch-hëra moton dêjalikis bodon nêi thëre moder senda, til thju hju wëta müge jef thêr awet dën wârth, stridande with-a êwa jeftha with Fryas rêdjevinga.

6. Wil thi këning dva ând sina rêda navt, sâ mêi hi thât navt vnderstonda.

7. Kvmth-ene fyand vnwarlinga, thân mot mân dva sa thene këning bith.

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

9. Nis thêr nën havedman, sâ kjase mân hwa.

10. Nis thêr nën tid, sâ wârpa hi him to havedman thêr-im weldich fêleth.

11. Heth thene këning en frësalik folk ofslagen, sâ mügon sina after kvmande sin nâma âfter hjara âjne fora; wil thene këning, sâ mêi-er vppen vnbibvwade stêd en plâk utkjasa to hus ând erv. Thât erv mêi en rond-dêl wësa sa grât thât hi fon alle sidum sjvgun hvndred trêdun ut of sine hus mêi hlapa, êr hi an sina rêna kvmth.

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

HYR SEND THA RJUCHTA ALLER FRYAS VMBE SËKUR
TO WËSANDE.

1. Sahwersa thêr êwa 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 mēna nitha skēn, men nāmmer to bāta fon enkeldera mǎnniska, her fon enkeldera slachta, ner fon enkeldera stāta, nach fon awet that enkel sy.

2. Sahwersa orloch kvmt ānd thēr wrde husa homljat jeftha skēpa, hok that et sy, sy-et thrvch thene fyand, tha by mēna rēdum, sǎ ach tha mēna mēnta, thāt is al-et folk to sēmne that wither to hēlene; thēr vmbe that nāmman tha mēna sēka skil helpa vrljasa vmbe sin ājn god to bihaldane.

3. Is orloch vrthējan, ānd send thēr svm, alsa vrdēren that hja navt longer wārka ne mūgon, sǎ mot tha mēna mēnte hjam vnderhalda, by tha fērstum achon hja forana to sittana, til thju tha jūged skil ēra hjam.

4. Send thēr wēdvon ānd wēson kēmon, sǎ mot mǎn hja āk vnderhalda ānd tha svna mūgon thi nāma hjarar tāta vpp-ira skildum writa hjara slachtha to ērane.

5. Send thēr svm thrvch thene fyand fat ānd kvmath hja to bāk, sǎ mot mǎn hjam fēr fon thāt kǎmp of fora, hwand hja machton fry lēten wēsa by arge loftum ānd than ne mūgon hja hjara lofta navt ni halda ānd toch ērlik bilywa.

6. Jef wi selwa fyanda fāta, sǎ brānge mon tham djap anda landa wēi, mǎn lērth hja vsa frya sēde.

7. Lēt mǎn hja āfternēi hlāpa, sǎ lēt mǎn thāt mith welhēd thrvch tha fāmna dva, til thju wi ātha ānd frjunda winna fori lētha ānd fyandun.

UT MINNOS SKRIFTUN.

Sahwersa thēr ēnman is thērmēta ārg that hi vsa swetsar birawath, morth-dedun dvat husa barnth, mangērtha skānth, hok thāt-et sy, thāt ārg sy, ānd vsa swetnata willon thāt wroken hāva, sǎ is thāt rjucht thāt mǎn thene dēder fātath ānd an hjara ājn-

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 dèjath, til thju thêr vr nèn orloch ne kvme, wêrthrvch tha vnskêldiga skolde bota fori tha skêldiga. Willath hja him sin lif bihalda lêta ând thju wrêka ofkâpja lêta, sâ mêi mân thât dâja. Thach is then bona en kêning, grêvetman, grêva hwa thât-et sy, tham ovira sêda mot wâka, sâ moton wi thât kwad bêterja men ta bona mot sin straf hâ.

Forth hi en êrenâma vppa sine skeld fon sina êthelun, sâ ne mûgon sina sibba thi nâma navt lônger ne fora. Thêrvmb thât hi êne sibba svrg skil hâva ovira sêda thêra ôthera.

ÊWA FARA STJURAR. STJURAR IS THI ÊRENOMA THÈRA
BUTAFARAR.

Alle fryas svna hâva lika rjuchta, thêrvmb mûgon âlle flinka knâpa hjara self as butafârar melda by tha ôldermôn ând thisse ne mêi him nit ofwisa, wara thât er nèn sted is.

2. Tha stjurar mûgon hjara âjn mâstrun noma.

3. Tha kâpljvd moton kêren ând binomath wertha thrvch tha mênthe thêr-et god hêreth ând tha stjurar ne mûgon thêr by nèn stem hâva.

4. Jef mân vppe rêis bifth thât thene kêning ârg jefta vnbikvmmen is, sâ mûgon hja en ôra nimma; kvmon hja to båk, sâ mêi thene kêning him self biklagja by tha ôldermôn.

5. Kvmt hêr flâte to honk ând sin thêr bâta, sâ moton tha stjurar thêr of en thrimene hâva, althus to dêlande, thi witkêning twilf môn-is dêla, thi skolt bynacht sjugun dêla, tha bôtmonna ek twa dêla, thi skiprun ek thrê dêla, that ôra skip-is folk ek ên dêl. Tha jongste prentar ek en thrimnath, tha midlosta ek en half-dêl ând tha ôldesta ek en twêdnath.

6. Sin thêr svme vrlameth, sâ mot-a mêna mênthe njvda far hjara lif, âk moton hja fôrana sitta by tha mêna fêrsta, by huslika fêrsta, jâ by alle fêrsta.

* 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 relatives.

LAWS FOR THE NAVIGATORS.

Navigator is the title of those who make foreign voyages.

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

2. The navigators may choose their own masters.

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

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

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

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

* *Stjurar*, from this is derived the word *Sturis* in Pliny.

7. Sin thêr vppa tocht vmkûme, sâ moton hjara nêstun hjara dël erva.

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

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

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

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

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

NETLIKA SÊKA UT-A NÊILÊTNE SKRIFTUM MINNOS.

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

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

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

* Prentar, nog op Texel een (stuurmans) leerling.

† Minno, Minos (de oude).

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

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

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

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

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

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

USEFUL EXTRACTS FROM THE WRITINGS LEFT BY MINNO.

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

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

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

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

† *Minno*, *Minos* (the Ancient).

tach sa man thĕr navt buta ne kan, sa mot man thăt erlik
 änd rjuchtfĕrdich dva.

Kvmth thĕr hwa änd sĕith, ik hāv orloch, nw most-v mi
 helpa; jeftha en ōra kvmth änd sĕith, min svn is vjĕrich
 änd vnbikvmmen, änd ik bin ald, nw wild-ik thi to wāran-
 stew ovir hini änd ovir min land ställa, til hi jĕrich sy,
 sa ach man that wĕigarja, til thju wi nawt an twist
 ne kvme ne müge vr sĕka stridande with vsa frya
 sĕdum.

Sahwersa thĕr kvmth en vrlandisk kapman vppa tolĕt-
 märk et Wyringga tha to Almanland änd hi bidroght, sa
 warth-er bistonda märk-bĕten änd kanbĕr mākad trvch tha
 fāmna invr et ěle land. Kvmth-er thān to bāk, sa ne skil
 nimman kápja fon him, hy mĕi hinne brūda sa-r kvmen is.
 Thus, sahwersa-r kápjud kĕren wrde vmbe wr-a merka to
 gā, jeftha mith-e flāt to fārane, sa ach man allĕna aldulkera
 to kjasane tham mān tyge by tyge kānth änd an en goda
 hrop stāne by tha fāmna. Bĕrth-et navt to min that-er en
 ārg man mōng sy, tham tha ljud bitrogħa wil, sa agon tha
 ora thăt to wĕrane. Het-i-t-al dĕn sa mot mān thăt bĕterja,
 änd thene misdĕdar ut of lāndum banna, til thju vsa nāma
 vral mith ěrane skil wertha binomath.

Men jef wir vs vppen vrlandiska märkt finda, sy-et hĕinde
 jeftha fĕr, änd bĕrth-et thăt-et folk vs lĕt dvath jeftha
 bistĕlleth, sā agon wy mith haste hĕi to to slāna, hwand
 afskĕn wý ělla agon to dvande vmbe frĕtho willa, vsa half-
 brothar ne mügon vs nimmer minachtja nach wāna that
 wi ange send.

In min jüged hāv ik wel ěnis mort overa bānda thĕra
 ěwa, āfter hāv ik Frya often tanked vr hjra tex, änd vsa
 ěthla vr tha ěwa thĕr thĕrnĕi tavlikt send.

Wr.alda jeftha Alfoder heth mi fĕlo jĕren jĕven,
 invr fĕlo landa änd sĕa hāv ik omme fāren änd nĕi
 al hwa ik sjan hā, bin ik vrtjügad that wi allĕna

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Eternal and unalterable are the signs wisdom and rec-

thêr fon alla frêmo mǎnniska socht ǎnd trvch alla rjuchtera bisêten wrden mot. Willath tha mǎnniska thus setma ǎnd domar mǎkja, thêr alan god bilywa ǎnd allerwêikes, sa moton hja êlik wêsa to fara alle mǎnniska; nêi thisse êwa achath tha rjuchtera hjara ordêl ut to kêthande. Is thêr eng kwád dên, hwêrvr nên êwa tavlikt send, sa mot mǎn êne mêna acht bilidsa; thêr ordêlth mǎn nêi tha sin thêr Wr.aldas gâst an vs kêth vmbe over ella rjuchtferdich to birjuchtande, althus to dvande ne skil vs ordêl nǎmmer fâlikant ut ne kvma. Ne dvath mǎn nên rjucht men vnrjucht, ǎlsa rist thêr twist ǎnd twispalt emong tha mǎnniska ǎnd stata, thêrut sprût inlandiska orloch, hwêrthrvch ella homljath ǎnd vrdâren wârth. Men, o dvmhêd. Dâhwila wi to dvande send ekkorum to skâdane, kvmth-et nidige folk Findas mith hjara falska presterum jvw hâva to râwande, jvwa toghatera to skândane, jvwa sêda to vrdva ǎnd to tha lesta klâppath hja slâvona banda om jahwelikes frya hals.

UT-A SKRIFTA MINNOS.

Tha Nyhellênia * tham fon hira ǎjn nôme Min-erva hête, god sêten was ǎnd tha Krêkalander † hja to met even hârde minade as vs ǎjn folk, thâ kêmton thêr svme forsta ǎnd pretera vppe-ra burch ǎnd frêjon Min-erva hwêr of hjara erva lêjon. Nyhellênia andere, mina erva drêg ik om in mina bosm, hwât ik urven hâv is ljafde vr wisdom, rjucht ǎnd frydom, hâv ik tham vrlêren, ǎlsa ben ik êlik an tha minniste jvvar slâvonena. Nw jêv ik rêd vm nawet, men than skold ik vrkâpja tham. Tha hêra gvngon wêi, ǎnd hripon al lakande, jvwer hêroga thjanra, wisa Hellênia. Thach thêrmitha miston hja hjara dol, hwand thât folk thât hja minnade ǎnd hja folgade, nam this nôme to-n êre nôme an. Tha hja sâgon thât hjara skot mist hêde,

* Nyhellenia, Nehalennia.

† Krekaland, 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 pronounce their decisions according to these laws. If any crime is committed respecting which no law has been made, a general assembly of the people shall be called, where judgment shall be pronounced in accordance with the inspiration of *Wr-alda's* spirit. If we act thus, our judgment will never fail to be right.

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

FROM MINNO'S WRITINGS.

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

* *Nyhellenia* or *Nehalennia*.

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

thâ gvngon hja hja bihlvda and sêidon that hju-t folk hexnad hêde, men vs folk and tha goda Krêkalandar wêrde aller wêikes that-et laster wêre. Enis kêmon hja and frêgon, as thv thân nên thjonster ne biste, hwat dêist thân mitha âjar tham thv altid bi thi heste. Min-erva andere, thisse âjar send that sinebyld fon Fryas rêdjêvinga, wêrin vsa tokvmste forholen hlêit and fon êl thât mânneskalik slachte; tid mot hja utbroda and wi moton wâka thât-er nên lêth an ne kvmth. Tha prestera, god sêid; men hwêrto thjanath thene hund an thina fêra hand. Hellênia andere, heth thene hârder nên skêper vmbe sin kidde at sêmene to haldande? hwat thene hvnd is inna thjanest thes skêphârder, bin ik in Fryas tjanest, ik mot ovir Fryas kidde wâka. That likath vs god to, sêdon tha prestera; men seg vs, hwat is thju bitjvtense fon thi nachtule, ther immer boppa thin hole sit, is that ljuchtskvwande djar altomet thet têken thinra klârsjanhêd. Nêan andere Hellênia, hi helpt my hÿgja that er en slach fon mâniska ovir hirtha omme dwâlth, thêr evin lik hi in kârka and hola hêma; thêr an tjuster frota, tach navt as hi, vmb vs fon mûsa and ôra plâga to helpane, men renka to forsinna, tha ôra mâniska hjara witskip to råwane, til thju hja tham to bêtremÿge fâta vmber slavona fon to måkjande and hjara blod ut to sÿgane, even as vampyra dva. Enis kêmon hja mith en benda folk. Pest was over-et land kvmen, hja sêidon, wi alle send to dvande, tha Goda to offerja, til thju hja pest. wêra mÿge. Nilst thv then navt ne helpa hjara grimskip to stilane, jeftha hethste pest selva ovir-et lând brocht mith thinra kunsta. Nêan sôide Min-erva, men ik ne kân nêne goda, thêr ârg dvande send; thêrvmbe ne kan ik navt frêja jef hja beter wrda willa. Ik kân ên gode, thât is Wr.aldas gâst; 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? Min-erva answered, These eggs are the symbols of Frya's counsels, in which our future and that of the whole human race lies concealed. Time will hatch them, and we must watch that no harm happens to them. The priests said, Well answered; but what is the use of the dog on your right hand? Hellenia replied, Does not the shepherd have a sheep-dog to keep his flock together? What the dog is to the shepherd I am in Frya's service. I must watch over Frya's flocks. We understand that very well, said the priests; but tell us what means the owl that always sits upon your head, is that light-shunning animal a sign of your clear vision? No, answered Hellenia; he reminds me that there are people on earth who, like him, have their homes in churches and holes, who go about in the twilight, not, like him, to deliver us from mice and other plagues, but to invent tricks to steal away the knowledge of other people, in order to take advantage of them, to make slaves of them, and to suck their blood like leeches. Another time they came with a whole troop of people, when the plague was in the country, and said: We are all making offerings to the gods that they may take away the plague. Will you not help to turn away their anger, or have you yourself brought the plague into the land with all your arts? No, said Min-erva; I know no gods that do evil, therefore I cannot ask them to do better. I only know one good spirit, that is Wr-alda's; and as he is good he never does evil. Where, then, does evil come from? asked

thân wêi, frejath tha pretera. Allet kwâd kvmth fon jow ând fon thêre dvmhêd thêra mǎnniska, tham hjara selva fon jow fensa lêta. Jef thin drochten thán sâ bjustre god is, wêrvmb wêrther-et kwâd thán navt, frêjath tha pretera. Hellenia andere, Frya het vs vppe wêi brocht ând thene kroder that is tid, tham mot thât ovriga dva. With alle rampun is rêd ând help to findande, tha Wr.alda wil thât wi hja selva soka skilon, til thju wi sterik skile wertha ând wis. Nillath wi navt, thán lét-er vsa trul ut trulla, til thju wi skilon erfâra, hwat nêi wisa dêdum ând hwat nêi dvma dêdum folgath. Tha sêide-ne forst, ik skolde wâna, that wêre betre, that to wêrande. Hwel mûglik, endere Hellênia, hwand than skolde tha mǎnniska bilywa lik tǎmade skêpa; thv ând tha pretera skolde-r than hoda willa, men âk skêra ând nêi thêra slacht benke fora. Tach alsa nil-t vs drochten navt, hi wil that wi ekkorum helpa, men hi wil âk thât jahweder fry sy ând wis wrde. Thât is âk vsa wille, thêrvambe kjasth vs folk sin forsta, grêva, rêdjêvar ând alle bâsa ând mâstera ut-a wisesta thêra goda mǎnniska, til thju allemǎnnalik sin best skil dva vmbe wis ând god to werthande. Althus to dvande skilun wi ênis wêta ând anda folka lêra, that wis wêsa ând wis dva allêna lêith to salichhêd. That likt en ordêl, sêidon tha pretera, men aste nv mênste, that pest thrvch vsa dvmhêd kvmth, skolde Nyhellênia thán wel sa god wêsa wille, vmbe vs ewat fon thât nya ljucht to lénande, hwêr vppa hju sa stolte is. Jes sêide Hellênia; tha rokka ând ôra fûglon kvmath allêna falla vp vûl âs, men pest minth navt allêna vûl âs, men vûla sêd-plegum ând fangnisa. Wilstv nv that pest fon-i wika ând na wither ne kvma, thán mostv tha fangnisa wêi dva, ând that i alla rên wrde fon binna ând fon bûta. Wi willath bilâwa thât thin red god sy, sêidon tha pretera, men seg vs, ho skilum wi thêr 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 krêja, thêr vnder vs weld send. Tha stand Hellênia vp fon hira sêtel ând kêth : Tha muska folgath thene sêjar, tha folka hjara goda forsta, thêrvambe ach-stv to bijinnande mith thin selva âlsa rên to måkjande, that stv thinna blikka in ând utward mêi rjuchta svnder skâm-råd to werthande to fara thin âjn mod. Men in stêde fon thât folk rên to måkjande heste vûla fêrsta utfonden, hwêr vppa thât folk al sa nâka sûpth, that hja to lesta lik tha barga annath slip frota, vmbe that stv thin vûla lusta bota mêi. Thât folk bigost to jolande ând to spotande. Thêr thrvch ne thuradon hja nên strid wither an to spinande. Nv skolde âjder wâna, thât hja vral-et folk to hâpe hropen hêde vmbe vs algadur to-t land ut to driwande. Nêan an stêde fon hja to bihluda gvngon hja allerwêikes, âk to tha hêinde Krêkalana til tha Alpa ut to kêthane, thât et thene allervrste drochten hâgth hêde sin wisa tog-hater Min-erva, to nômth Nyhellênia êmong tha mân-niska to sendane in overa sê mith-en ulk, vmbe tha mân-niska gode rêd to jêvane ând that allermannalik, thêr hja hêra wilde, rik ând lukich skolde wertha, ând ênis bås skolde wertha ovir alle kêningkrik irtha.s. Hira byldnese stâldon hja vppe hjara âltârum, jeftha hja vrsellade-t anda dvma människa. Hja kêthon allerwêikes rêd-jêvinga, thêr hju nimmer jêven hêde, ând tâladon wondera, thêr hju nâ dên hêde. Thrvch lesta wiston hja-ra selva master to måkjande fon vsa êwa ând setma, ând thrvch wankêthinga wiston hja alles to wisa ând to vrbruda. Hja stâldon âk fâmma vnder hjara hode, tha skinber vndere hoda fon Fâsta* vsa forma êre moder, vmbe over thât frâna ljucht to wâkane. Men thât ljucht hêde hja selva vpstoken, ând in stêde fon tha fâmkes wis to måkjande, ând after-nêi êmong thât folk to senda, ta sjaka to lêvande ând tha bårn to lêrande, måkadon hja-ra dvm ând dimme bi-t ljucht ând ne machten hja nâ buta ne kvma. Ak wrdon

* Fâsta, Vesta, en de 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 Min-erva, surnamed Nyhellenia, over the sea in a cloud to give people good counsel, and that all who listened to her should become rich and happy, and in the end governors of all the kingdoms of the earth. They erected statues to her on all their altars, they announced and sold to the simple people advice that she had never given, and related miracles that she had never performed. They cunningly made themselves masters of our laws and customs, and by craft and subtlety were able to explain and spread them around. They appointed priestesses under their own care, who were apparently under the protection of Festa, our first Eeremoeder, to watch over the holy lamp; but that lamp they lit themselves, and instead of imbuing the priestesses with wisdom, and then sending them to watch the sick and educate the young, they made them stupid and ignorant, and never allowed them to come out. They were em-

* *Festa* is *Vesta*, or the Vestal Virgins.

hja to rédjêvstare brukath, tach thi rêd was by skin ut hjara mvlun; hwand hjara mvla wêron navt owers as tha hropar, hwêr trvch tha prestera hjara gêrta utkêthon.

Tha Nyhellênia fallen was, wilden wi en ore moder kjasa, svme wildon nêi Texlând vmbe thêr êne to frêjande, men tha prestera tham by hira âjn folk thât rik wither in hêde, nildon that ni hengja ând kêthon vs by-ra folk as vn-frâna ut.

III. UT-A SKRIFTA MINNOS.

Tha-k althus wêi faren was mith mina ljvd fon Athenia, kêmon wi to tha lesta an en êland thrvch min ljvd Krêta hêten vm-a wilda krêta tham et folk anhyv by vsa kvmste. Tha as hja sagon thât wi nên orloch an-t skêld foron, wrdon hja mak, alsa-k et lest far en bota mit yserark en havesmode ând en stada land wandelde. Thach tha wi en stut sêten hêde ând hja spêradon that wi nên slavona nêde, tha wêron hja vrstâlath, men tha-k-ra nw talt hêde that wi êwa hêdon êlik to birjuchtande vr alla, tha wilde-t folk âk fon sokka hâ. Tach skêrs hêdon hja tham, jefta thât êlle land kêm anda tys. Tha forsta ând prestera kêmon bârja, that wi hjara tjvth over hêrich mâkad hêde ând thât folk kêm to vs vmbe hul ând skul. Tach thâ tha forsta sagon thât hja hjara rik vrljasa skolda, thâ jêvon hja thât folk frydom ând kêmon to my vmb-en êsega bok. Thach thât folk was nên frydom wenth ând tha hêra bilêvon welda nêi that ir god thochte. Thâ thi storn wr wêr, bigoston hjatwispalt among vs to sêja. Hja sêidon to min folk that ik hjara help anhropen hêde vmbe standfâst kening to werthande. Enis fand ik gif in min met, thâ as er ênis 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 vrsêilde, ben ik thêrmith stolken hinne brith. — Tach min witherfara to lêtande, sa wil-k mith thesa skêdnesa allêna sêga, that wi navt mûge hêma mith et Findas folk fon wêr thât et sy, hwand thât hja fvl send mith falska renka, êwa to frêsane as hjara swête wina mith dêjande fenin.

Ende wra skrifta Minnos.

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

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

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

3. Alrek wêt thât-i fry ând vnforlêth wil lêva, ând that ôre that âk wille. Umbe sekur to wêsande send thesa setma ând domar makad.

Thât folk Findas heth âk setma ând domar: men thissa ne send navt nêi tha rjucht, men allêna to bâta thêra pretera ând forsta, thana send hjara stâta immerthe fvl twispalt ând mord.

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

2. Sa hwa ârm wârth thrvch tham hi navt wârka nil, thêr mot to thât lând ut drêven wertha, hwand tha lâfa ând loma send lestich ând ârg tånkande: thêrvmbe âch mân to wârane tham.

3. Jahwêder jong kerdel âch en brud to sêka ând is er fif ând twintich sa âcht-er en wif to hâva.

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

Here ends Minno's writing.

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

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

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

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

To secure this, these laws and regulations are made.

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

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

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

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

4. Is hwa fif and twintich, and heth er nèn êngâ, sa âch ek man him ut sin hus to wêrane. Ta knâpa âchon him te formyda. Nimth er thàn nach nèn êngâ, sâ mot mân hin dâd sêga, til thju hi ut of lande brude and hir nèn ârgenese nêva ne mêi.

5. Is hwa wrak, thàn mot-er avbêr sêga, that nimman fon him to frêsane nach to duchtane heth. Sâ mei er kvma hwêr er wil.

6. Plêcht er âfternêi hordom, sâ mêi-r fluchta, ne fluchter navt, sâ is er an tha wrêke thêr bitrogna vrlêten, and nimman ne mêi helpa him.

7. Sahwersa âmmon eng god heth, and en ôther likt that thermête that i him thêran vrfate, sa mot-i thât thrja vjelda. Stêlth-i jeta rêis, thàn mot hi nêi tha tinlânnum. Wil thene bistêlne him fry jêva, sâ mêi-r thât dva. Tha bêrth et wither sa ne mêi nimman him frydom jêva.

THISSA DOMAR SEND MAKAD FARA NYDIGA MANNISKA.

1. Sa hwa in hâste mode tha ut nid an nen otheris lêja brekth, âgna ut stât, jeftha thoth, hok thât et sy, sa mot thi lêtha bitallja hwat thene lêdar askth. Ne kan hi hât ni dva, sâ mot-er avbêr an im dên wertha, sa hi an thene ôre dêth. Nil hi thât navt ut ne stonda, sa mot-i him to sina burch-fâm wenda, jef-i inna yser jeftha tin lâna mêi werka til sin skeld an sy, nêi thêr mêne dom.

2. Jef ther imman fvnden wârth alsa ârg that-i en Fryas felth, hi mot et mit sina lif bitallja. Kan sina burch-fâm hin far altid nei tha tinlâna helpa êr er fat wrde, sy mêi thât dva.

3. Sahwersa thi bona mêi biwisa mith vrkânda tju-

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

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

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

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

THESE RULES ARE MADE FOR ANGRY PEOPLE.

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

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

3. If the prisoner can prove by proper witnesses that

gum that et by vnluk skên is, sa skil hi fry wêsa, 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.

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

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

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

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

THESE ARE THE RULES CONCERNING BASTARDS.

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

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

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

Orloch was vrtigen, men nêd was kvmen an sin stêd. Nw wêron hyr thrê mánnska thêr-ek en buda kêren stêlon fon asvndergane êjnhêra. Tha hja wrdon alle fat. Nw gong thene êrosta to ánd brocht thene thjaf by tha skelte. Tha fámna thêr-vr kêtande séidon allerwêis, that i dén hêde nêi rjucht. Thi ôra nom thene thjaf thát kêren of ánd lêth im forth mith fréto. Tha fámna séidon, hi heth wel dén. Men thi thredde êjnhêr gvng nêi tha thjaf sin hus thá. Asser nw sach ho nêd thêr sin sêtel vpstálth hêde, thá gvng hi to bák ánd kêrde wither mith en wêin fol nêdthreftum, thêr hi nêd mith fon thêre hêrd of driwe. Fryas fámna hêdon by him omme wáarath ánd sin dêd an dat êvge bok skrêven, dahwile hja al sina lêka ut fáchth hêde. Thju êremoder was et séid ánd hju lét het kvndich dva thrvch thát êle lánd.

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

(Zie plaat I.)

Hwat hyr boppa stát send thi tékna fon thát jol. Thát is thát forma sinnebild Wr.aldas, ák fon t-anfang jeftha-t bijin, wêrut tid kêm, thát is thene Kroder thêr êvg mith thát jol mot ommehlâpa. Thana heth Frya thát stand-skrift mákad, thát hja brukte to hira tex. Thá Fâsta êremoder wêre, heth hju-r thát run ieftha hlâpande skrift fon mákad. Ther Witkêning thát is Sékêning, Godfrêiath thene alda heth thêr asvndergana telnomar fon mákad fâr stand ánd rvnskrift bêde. T is thêrvambe navt to drok that wi-r jêrliks ênis fêst vr fyrja. Wy mûgon Wr.alda êvg thank to wya thát hi sin gást sa herde in vr vsa êthla heth fâra lét. Vnder hira tid heth Finda ák en skrift

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

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

(See Plate 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 thât wère sa hágfárende ánd fvl mith frislá ánd krolum, thât tha afterkvmanda thërof thju bitjudnese ring vrléren háve. Aftérnêi hávon hja vs skrift léred binoma tha Finna, tha Thyrjar ánd tha Krekalander. Men hja niston navt god, thât-et fon et jol mákad was ánd that-et thërumbé altid skrêven wrde moste mith son om. Thërby wildon hja thât hjara skrift vnlésbêr skolde wêsa far ora folkum, hwand hja hávath altid hémnesa. Thus to dvanda send hja herde fon-a wis rákath, thërméthá, that ta bárn tha skriftun hja-rar aldrum amper lésa en mûga ; dahwile wy vsa alderaldesta skriftun évin réd lésa mûga as thëra thër jester skrêven send.

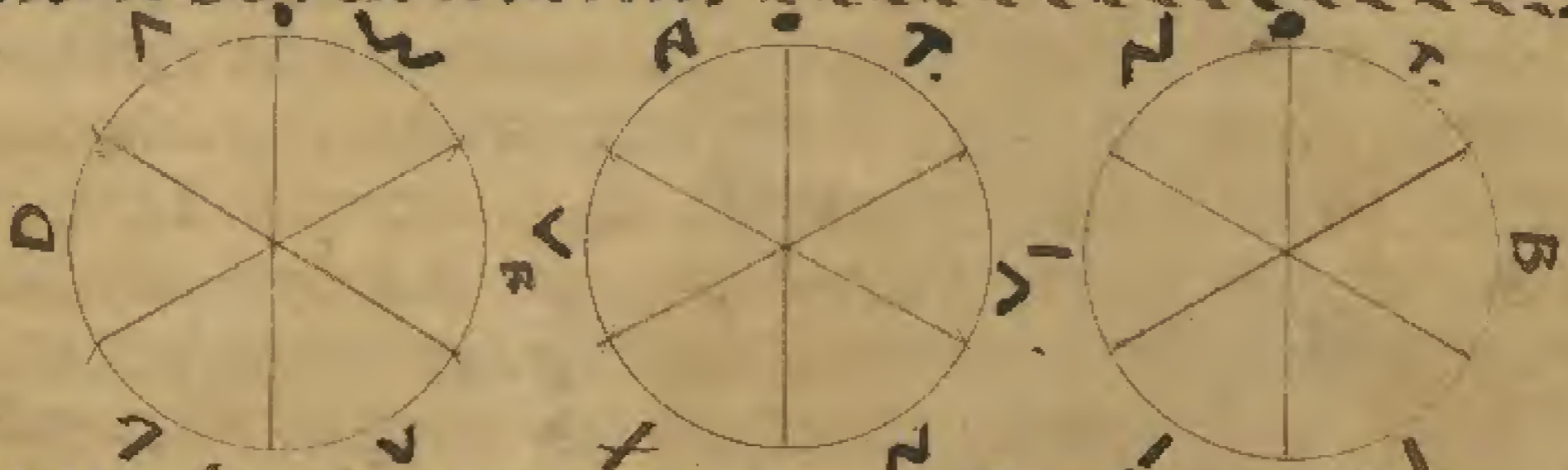
Hir is thât stand skrift, thërvnder thât run skrift, forth tha tâlnomar a byder wisa.

(Zie plaat II.)

THAT STËT VP ALLE BURGUM ESKRËVEN.

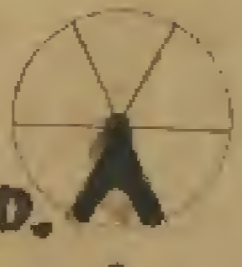



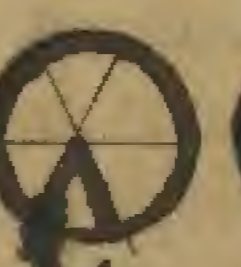


Êr thëre áрге tid kêm was vs lánd thât skënneste in wr.alda. Svnné rês hager ánd thër was sjelden frost. Anda báma ánd tréjon waxton frügda ánd nochtá, thër nw vrléren send. Among tha gárs-sédum hedon wi navt alena kéren, ljaver ánd blyde, men ák swete thër lik gold blikte ánd thât mân vndera svnnastréla bakja kvste. Jéron ne wrde navt ne telath, hwand thât éne jër was alsá blyd as et óthera. An tha éne side wrdon wi thrvch Wr.aldas sê bisloten, hwêrvp nèn folk buta vs navt fara ne mochte nach kvnde. Anda óre side wrden wi thrvch thât bréde Twisklánd vmtunad, hwêr thrvch thât Findas folk navt kvma ne thvradon, fon ovira tichta walda ánd ovir it wilde kwik. By morne paldon wi ovir it uter ende thes aster-sê, by évind an thene

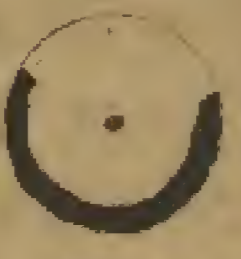
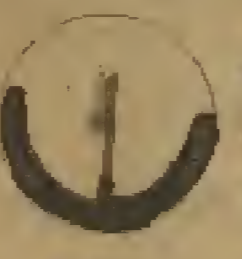






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ΛΑΤΗΡ VΝΔΙ ΣΤΑΤ ΙΣ ΙΝΟΥΤ ΛΑ WΛΟΔΑΡ ΛΕΡΕ
WΛΡΑ ΒΥΡΧΑ WΡΙΤΕΝ.

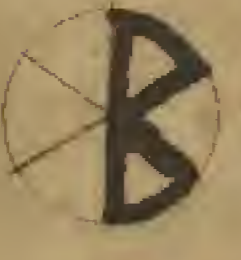

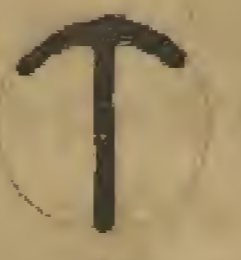
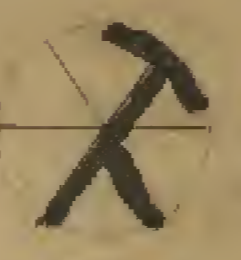
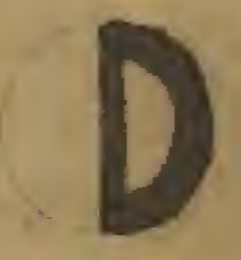





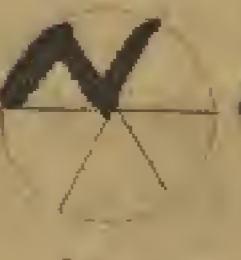
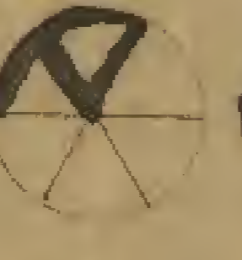
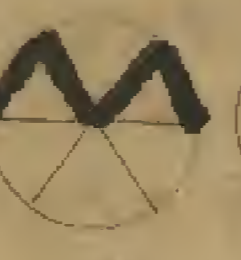
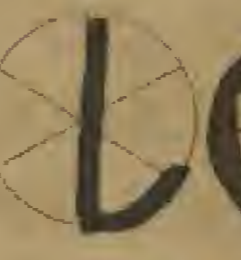
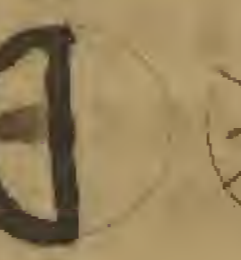
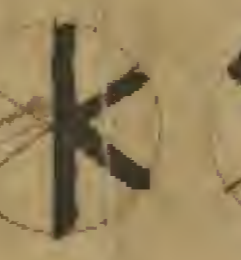


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WΑΣ ΑΝΔ ΛΑΤ ΣΕ ΛΕΡ VΜΜΟΙ ΑΥΤΙΔ ΣΚΡΕΥΕΝ

1 WFDEN MOSTE. MIŁSON OM. ĽEBVI WIL
 DON ĽIA ĽAT ĽIAKA SKRIHT VNLESBER SKOL
 WESA ĽAR ORA ĽOLKUM. ĽWANĽIA ĽANĽA
 5 ĽVTIO ĽEMNESĽA. ĽUS TOĽVĽANĽE SIND ĽIA
 ĽEPDE ĽONĽWIS PAKĽĽ. ĽEP. MEĽTA ĽATĽĽ
 BĽRN ĽĽ SKRIHTUN ĽIAĽĽĽ ĽĽORUM ĽĽ.
 PEP ĽESA EN MĽOĽ. DĽĽWILĽ WĽVĽĽA
 ĽĽOĽĽ ĽĽOĽĽTA SKRIHTUN EVIN PEP ĽESA
 10 MĽOĽĽS ĽĽĽĽ ĽĽĽ ĽĽĽĽĽ SKREVEN SIND.
 ĽIP IS ĽĽĽĽĽĽ SKRIHT. ĽĽĽĽĽĽĽĽĽĽĽ
 SKRIHT. ĽOLĽ ĽĽĽĽ. NĽMĽĽ Ľ BĽOĽĽWĽSA

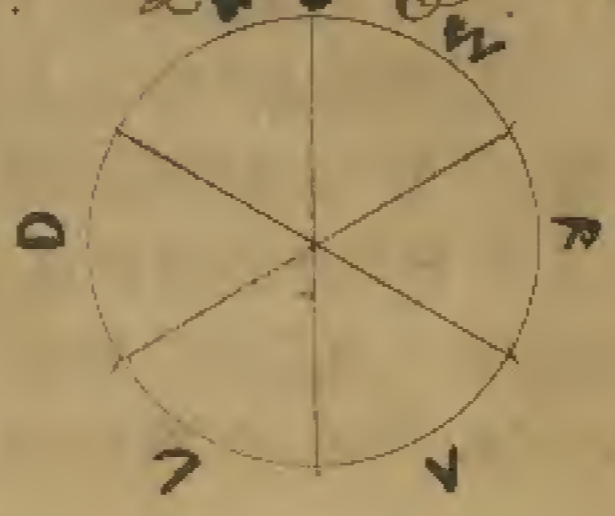
STAND.       
 RUN. *A. L. S. H. O. O. U.*

       
U. U. E. E. Z. Z. Y. Y.

       
B. P. T. H. D. S. Y. R.

       
N. A. M. L. O. K. S. C.


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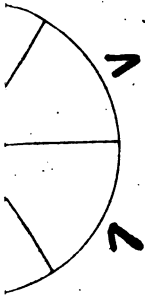
STAND. 0 1 2 3 4 5 6 7 8 9

RUN. 0. 1. 2. 3. 4. 5. 6. 7. 8. 9.

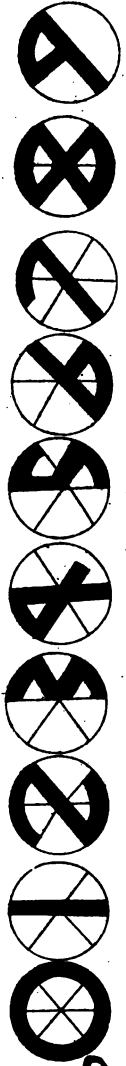
. a a a a a a a a a a a a a a a .
 LAF STET V FALLE BURDUM ES REVENEN. a a a
 EF LERER ARDIE TID KEMMAS VS LAND LAT SKEN
 NESTE IN WRALDA. SVNNES RES LACIER AND LER
 WAS SIELDEN FROST. ANDA BAMA AND TREION
 WAXTON FROGDA AND NOCHTA LER NW VR.
 LEREN SEND. AMON LA OARS. SEDUM LEDON
 WI NANT LENA. KEREN. LIANER AND BLIDE
 MEN AK SWETE LER LIK OOLD BLIKTE AND
 LAT MAN VNDER A SVNNES-STRELA BAKIA
 KUSTE. IERONNES WRDS NANT NES TELAK
 KWAND LAT ENES IER WAS ALSA BLEDA SET
 OLSER. AN LA ENES SIDE WRDON WI LRVCH
 WRALDAS SE BISLOTEN. KWER VRNEN FOLK
 BUTA VS NANT TAKA NES MOCHTE NACH KUNDE.
 ANDA ORE SIDE WRDON WI LRVCH LAT BRE-
 DE TWISLAND VMTUNAD KWER LRVCH LAT
 KINDAS FOLK NANT KUMMA NES KVRLADON. KON
 OVIRA TICHTA WALDA AND OVIRIT WILDE
 KWIK. BI MORNE PALDON WI OVIRIT UT ER-
 ENDE LES ASTERSE BI EVIND AN LENE MIDDEL
 SE. ALSA WI BUTA LA LITIDA WELTWELIT
 ORATA SWETE RINSTRAMA LEDON. VS
 FRUCH WRALDA IENEN. VMBVS LAND ELTE
 TO LALDANS AND VMBVS WIDLANDLIK FOLK
 LA WEI TO WISANA NEI SINA SE. a a a a .
 LA OWERA LISSAR RINSTRAMA WRDON
 TOMES. ALDADUR LRVCH VS FOLK BISOTON

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x ka.



at go.



STAND

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

RUN.



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

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

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

(See Plate II.)

THIS STANDS INSCRIBED UPON ALL CITADELS.

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

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

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

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

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

To jenst-*vr* tha Dênemarka ând that Juttarlând hêdon wi folkplantinga mith en burchfâm, dâna wonon wi kâper ând yser, bijvuka târ, pâk ând svma ôr bihof. To jenst *vr* vs formêlich Westland thêr hêdon wi Brittanja mith sina tinlâna. Brittanja thât was thât lând thêra bannalinga, thêr mith hulpe hjarar burchfâm wêi brith wêron vmbe hira lif to bihâldana. Thach for that hja navt to bâk kvma ne skolde, warth er êrost en B to fâra hjara stâr priked, tha bana mith råde blod farve ând tha ôra misdêdar mith blâwe farve. Buta ând bihalva hêdon vsa stjurar ând kâpljvd mênî loge anda hêinde Krêkalanda ând to Lydia. In *vr* Lydia thêr send tha swarta minniska. Thâ vs lând sâ rum ând grât wêre, hêdon wi fêlo asondergana nâmon. Thêra tham saton biâsten tha Dênemarka wrdon Jutta hêton, uthâvede hja tomet navt owers ne dêdon as barn-stên juta. Hja tham thêr saton vppa êlanda wrdon Lêtne hêten, thrvchdam hja mêst al vrlêten lêvadon. Alle strând ând skor hêmar fon-a Dênemarka alont thêre sândfal nw Skelda wrdon Stjurar,* Sêkâmpar,† ând Angelara ‡ hêton. Angelara sâ hêton mân to fora tha butafiskar vmbe that hja alan mith angel jefta kol fiskton ând nimmer nên netum. Thêra thêr thâna til tha hêinde Krêkalânda sâton, wrdon blât Kâdhêmar hêten, thrvch tham hja ninmerthe buta foron. Thêra thêr in da hâge marka sâton, thêr anna Twisklandâ pâlôn, wrdon Saxmanna hêton, uthâwede hja immer wêpned wêron *vr* thât wilde kwik ând vrwildarda Britne. Thêr to

* Stjurar, Sturii.

† Sêkâmpar, Sicambri.

‡ Angelara, Angli.

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

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

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

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

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

boppa hêdon wi tha nôma Landsâton, Mârsata,* ând Holt-
jefta Wodsâta.

HO ARGE TID KÊM.

Hêl thene sûmer was svnne âftere wolkum skolen, as wilde hja irtha navt ne sja. Wind reston in sina búdar, werthrvch rék ând stom lik sêla boppa hus ând polon stand. Loft wârth althus drov ând dimme, ând inna tha hirta thêra mânniska was blydskip nach frúchda. To midden thisre stîlnise fâng irtha an to bêvande lik as hju stârvande wêre. Berga splyton fon ekkorum to spêjande fjvr ând logha, ôra svnkon in hira skât del, ând thêr hju êrost fjelda hêde; hêjade hju berga vppa. Aldland † trvch tha stjurar Atland hêten svnk nyther ând thât wilde hef stâpton alsa nâka wr berg ând dêlon, that ella vndere sê bidvîwen wêre. Fêlo mânniska wrdon in irtha bidobben, ând fêlo thêr et fjvr vnkêmen wêron, kêmon thêrnêi innet wêter vm. Navt allêna inda landa Findas spêidon berga fjvr, men âk in-t Twisk-land. Walda bårnadon thêrthrvch âfter ekkorum ând thâ wind dâna wêi kê, thâ wâjadon vsa landa fvl ask. Rinstrâma wrdon vrlêid ând by hjara mvda kêmon nêja êlanda fon sand ând drivande kwik. Thrju jêr was irtha alsa to lydande; men tha hju bêter wêre macht mân hira vvnda sja. Fêlo landa wêron vrsvnken, ôra uta sê rêsen ând thât Twisk-land to fâra-n halfdêl vntwalt. Bânda Findas folk kêmon tha létogha rumtne bifâra. Vsa wêibritne vrdon vrdelgen jefta hja wrdon hjara harlinga. Thâ warth wâkandom vs dvbbeld boden ând tid lêrd vs that êndracht vsa stârikste burch is.

THIT STÊT INNA WÂRABURCH BY THÊRE ALDEGA
MVDA WRYT.

Thju Wâraburch nis nên fâmnaburch, men thêr in wrdon

* Mârsata, 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

* *Mársata*, in Latin *Marsacii*.

† *Aldland*, in Latin *Atlantis*.

alla uthêmeda ånd vrlandeska thinga wårath, thêr mitbrocht binne thrvch tha stjurar. Hju is thri pëla, thåt is en half ty sùdwarth fon Mëdëa-sblik lêgen. Alsa is thåt förword: berga nygath thinna krunna, wolka ånd stråma wën. Jes. Skënland * bløst, slåvona folka stòp-path vppat thin klåt, o Frya.

Alsa is thju skêdnesse.

100 ånd 1 jër † nêi that åldland svnken is, këm thêr ut-et åsta en folk wêi. Thåt folk was vrdreven thrvch en ôther folk, åfter vs twisk land krêjon hja twispalt, hja skifton hjara selva an twam håpa, ek hêr gvng sines wêiges. Fon-t êne dël nis nën tål to vs ne këmen, men thåt ôre dël fyl åfter to vs Skënland. Skënland was sunnich bifolkath, ånd anda åfter-kåd thåt sunnichste fon al. Thêrvambe machton hja-t svnder strid wrwinna, ånd uthåwede hja ôwers nën lêth ne dëdon, nildon wi thêrvr nën orloch ha. Nw wi hjam håvon kånna lëred, så willath wi ovir hjara sêda skriwa, åfternêi ho-t vs mith hjam for-gungen is. Thåt folk was navt ne wild lik fëlo slachta Findas, men êlik anda Êgipta-landar, hja håvath prestera lik tham ånd nw hja kårka håve åk byldon. Tha prestera send tha engosta hëra, hja hëton hjara selva Mågjara, hjara aller ovirste hêt Magy, hi is håvedprester ånd këning mith ên, allet ôre folk is nul in-t siffer ånd êllik ånd al vnder hjara weld. Thåt folk nêth navt ênis en nôme, thrvch vs send hja Finna hëten, hwand afskën hjara fërsta algadur drov ånd blodich send, thach send hja thêr alsa fin vp, that wi thêr bi åfter ståne, forth ne send hja navt to binydane, hwand hja send slåvona fon tha presterum ånd jeta fül årger fon hjara mëninga. Hja mënath that ella fvl kvada gåston is, thêr inda människa ånd djara gluppe, men fon Wr.aldas gåst nêton hja nawet. Hja håvath stëne wëpne, tha Magjara kåpra. Tha Magjara tellath that hja tha årge gåston

* Skënland, 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

* Skênland or Scandinavia.

† 2193 - 101 is 2092 before Christ.

banna ánd vrbanna mügon, thër vr is-t folk ólan in ange frése ánd vppira wésa nis nimmer nèn blydskip to bisjan. Thá hja god séten wéron, sochtón tha Magjara athskip bi vs, hja bogadon vp vsa tál ánd sédum, vp vs fja ánd vppa vs ysere wépne, thër hja gèrn to fori hjara goldun ánd sulvere syrhedum wandela wilde, ánd hjara tjoth hildon hja immerthe binna tha pélon, men thát vrsalkton vsa wákendom. Achtantich jër forther, just wër-et jolfërste, thër kémon hja vnwarlinge lik snèi thrvch stornewind dréwen ovir vsa landa to runnande. Thër navt flya machton wrdon vrdén, Frya wárth anhropen, men tha Skénlandar hédón hira réd warlásed. Thá wrdon kráfta sámlath, thri pélon fon Goda-hisburch.* wrdon hja wither stonden, tha orloch bilév. Kát jefta Káter-inne, alsa hête thju fám, thër burchfám to Goda burch was. Kát was stolte ánd háchfárandá, thèrvmbe ne lét hju nèn réd ni follistar anda Moder ne fréja. Men thá tha burchhéra thát fáta, thá svndon hja selva bodon néi Texlánd néi thère Moder thá. Minna alsa was thère Moder-is nóme, lét ála tha stjurar mánja ánd ál-et othéra jongk folk fon Ast-flyland ánd fon tha Dénne-markum. Ut thesse tocht is thju skydnese fon Wodin bern, sa-r vppa burgum wryten is ánd hir éskréven. Anda Alder-gámude † thër reste en alde sékánig. Sterik was sin nóme ánd tha hrop vr sina déda was grát. Thisse alde rob hède thré néva; Wodin thene aldeste hémde to Lumka-mákja ‡ bi thère Ê-mude to Ast-flyland by sin eldrum t-us. Ênes was er hërman wést. Túnis ánd Inka wéron sékámper ánd just nw bi hjara fäderja anda Aldergá-mude t-vs. As tha jonga kámpar nw bi ekkórum kémon, kéron hja Wodin to hjara hërman jefta kánig ut, ánd tha sékámper kéron Túnis to-ra sékánig ánd Inka to hjara skelte bí thër nacht. Tha stjurar gvngon thá néi tha Dénne-marka fára, thër námon hja Wodin mith sin wigandlika landwër in.

* Goda-hisburch, Gothenburg.

† Alderga, Ouddorp (bij Alkmaar).

‡ Lumkamákja bithère Emuda, 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 Juul-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 Burgtheeren (citizens) knew this, they themselves sent messengers to Texland to the Eeremoeder. Minna—this was the name of the mother—summoned all the sailors and the young men from Oostflyland and Denmark. From this expedition the history of Wodin sprang, which is inscribed on the citadels, and is here copied. At Aldergamude there lived an old sea-king whose name was Sterik, and whose deeds were famous. This old fellow had three nephews. Wodin, the eldest, lived at Lumkamakia, near the Eemude, in Oostflyland, with his parents. He had once commanded troops. Teunis and Inka were naval warriors, and were just then staying with their father at Aldergamude. When the young warriors had assembled together, they chose Wodin to be their leader or king, and the naval force chose Teunis for their sea-king and Inka for their admiral. The navy then sailed to Denmark, where they took on board Wodin and his valiant host.

* Goda-hisburch is Gothenburg.

† Alderga is Ouddorp, near Alkmaar.

‡ Lumkamakja bithere Emuda is Eubden.

Wînd was rum and alsa wêron hja an en âmerîng* to Skênland. Thâ tha northeska brothar ra selva by-m fogath hêde, dêlde Wodîn sin weldich hêr an thri wiga. Frya was hjara wêpenhrop and sâ hi bákward sloch tha Finnen and Mâgjara as of et bårn wêron. Thâ thene Mâgy fornôm ho sin ljuv al ombrocht wrdon, thâ sand hi bodon mith stâf and krone. Hja séidon to Wodin, o thv alra grâteste thêra kâningar, wi send skeldich, thach al, hwat wi dên hâve is ut nêd dên. Je mêne that wi jvw brothar willengklik anfat hâve, men wi send thrvch vsa fyanda forth-fêtereth and thi alle send vs jeta vppa hakka. Wi hâvath often helpe an thinre burchfâm frêjath, men hja neth vs navt ne meld. Thene Mâgy séith, sâ hwersa wi ekkôrum to tha hâlte vrdva, sâ skilun tha wilda skephârdar kêmon and vs algâdur vrdva. Thene Mâgy heth fül rikdom, men hi heth sjan that Frya weldiger is as al vsa gâston 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 and wi alle willath thin slâvona wêsa. Hwat skolde that êr-rik fâr-i wêsa, aste tha wilda wither to lâk driwa koste, vsa sêfyra skolde-t roundblêsa and vsa mâra skoldon jv vral fârut gâ.

Wodin was sterik, wostând wigandlik, men hi nas navtklâr sjande, thêrthrvch wârth i in hjar méra fvngen and thrvch thene Mâgy kroneth. Rju fêlo stjurar and land-wêrar, tham thisse kêr navt ne sinde, brûdon stolkes hinne, Kât mith nêmande, men Kât thêr navt to fâra thêre Moder ner to fâra thêre mēna acht forskine nilde, jompade wr bord. Thâ kêrn stornewind and fêtere tha skêpa vppa skorra fonna Denne-mar kum del svnder enkel man to mistane. Afternêi hâvon hja thastrêt Kâtsgat† hêten. Thâ Wodinkroned was, gvng-er

* Amering, nog in N.-Holland in gebruik, beteekent daar: ademtocht, oogenblik. Cf. Kiliaan in voce.

† Kâtsgat, het Kattegat.

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

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

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

† *Kåtsgat* is the Kattogat.

vppa wilda lôs; thi wêron al rutar, lik een hêjel buje kêmton hja ajn Wodin-is hêr, men lik en twyrne wind wendon hja omme ând ne thvradon nâ wither forskina. As Wodin nw to båk kêm, jav thene Mâgy him sin toghater to-n wif. Afternei wârth-i mith krûdon birêkad, men thêr wêron tawerkrûdon mong, hwand Wodin warth bi grådum alsa sêr vrmêten, that-i Frya ând Wraldas gâst miskâna ând spota thvrade, thawyla hi sin frya hals bog to fâra falska drochten-likande byldum. Sin rik hilde sjvgun jêr, thâ vrdwind-ir, Thene Mâgy sêide that-er mong hjara godon* vptonimeth wêre, ând that hi fon thêr over hjam welda, men vs folk laktton vmbe tin tâl. Thâ 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 thrvch sina drochtne jêven. Buta ând bihalva thissa twist, sa was thêr jet-ên emong sin Mâgjara ând Finna, thêr Frya ner Wodin êra 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 thisse fon en hâge kom-of wêsa skolde. Thawyla alle sanade ând twista, krônade hi thene knâp to kâning ând stâlade hin sels as foged ând foramond jefta rêdjêvar an. Thêra thêr mâr hildon fon hjara balg as fon thât rjucht, tham lêton him bidobba, men tha goda brûdon wêi. Fêlo Mâgjara flodon mith hjara ljdâ båk ward, ând tha stjurar gvngon to skip ând en hêr fon drista Finna gvngen as rojar mitha.

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

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

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

* Wodin, Odin, 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, thăt hĕde thju Moder bisjowath. Ak et Flyland ne macht-er navt ne landa and forth nārne. Hi skold alsa mith sinum ljdum fon lek and brek omkomth hāve, thĕr vmbe gvngon hja thes nachtis tha landa birāwa and fāra bi dĕi. Alsa alinga thĕre kād forth farande kĕmon hja to thĕre folkplanting Kādik,* althus hĕten vmbe that hjara have thrvch ĕne stĕnene kādik formath was. Hir selladon hja allerhanne liftochta, men Tutja thju burchfām nilde navt dāja that hja-ra selva nither setta. Thā hja rĕd wĕron krĕjon hja twist. Tūnis wilde thrvch thju strĕte fon tha middelsĕ vmbe to fārane fār tha rika kāning fon Egiptalandum, lik hi wel ĕr dĕn hĕde, men Inka sĕide, that-i sin nocht hĕde fon al et Findas folk. Inka mĕnde that er byskin wel en hach dĕl fon Atland by wysa fon ĕland vrbilĕwen skolde wĕsa, thĕr hi mith tha ljdum frĕthoch lĕva machte. As tha bĕda nĕva-t-althus navt ĕnes wrde koste, gvng Tūnis to and stek en rāde fōne in-t strānd, and Inka ĕne blāwe. Thĕr āfter macht jahwĕder kjasa, hwam ek folgja wilde, and wonder, by Inka thĕr en gryns hĕde vmbe tha kāningar fon Findas folk to thjanja, hlipon tha māsta Finna and Māgjara ovir. As hja nw thăt folk tellath and tha skĕpa thĕr nĕi dĕlath hĕde, tha skĕdon tha flāta fon ekkorum; fon nĕf Tūnis is āfternĕi tāl kĕmen, fon nĕf Inka ninmer.

Nĕf Tūnis for allinggen thĕre kād al thrvch thju porte thĕre middelsĕ. Tha Atland svnken is, was-t-inna middelsĕ ra owera āk ārg to gvngen. Thĕrthrvch wĕron thĕr fĕlo māniska fon-t Findas land nĕi vsa hĕinde and fĕre Krĕkalanda kvmen and āk fĕlo fon Lyda-his land. Thĕr ājn wĕron āk fĕlo fon vs folk nĕi Lydas land gvngon. Thăt ella hĕde wrocht, that tha hĕinde and fĕre Krĕkalanda far thăt weld hĕre Moder vrlĕren was. Thĕr hĕde Tūnis vp rĕkned. Thĕr-vmbe wilde hi thĕr en gode hāve kjasa and fon ther ut fara

* Kādik, Cadix.

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

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

* Kádik is Cadiz.

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

* 2193-193=2000 v. Chr.

† Thyrisburch, Tyrus.

‡ Thyris, de zoon van Odin.

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

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

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

* 2193-193 is 2000 years before Christ.

† Thyrhisburch is Tyre.

‡ Thyr is the son of Odin.

wrochte that Tûnis bi thêre mvde fon-t Flymar en loge bwwa mâchte, âfternêi is thju stêd Almanaland* heten ând tha mark thêr hja âfternei to Wyringgâ† vp wandelja machton tolêtmark. Thju Moder rêde that wi ra ella vrkâpja skolde buta ysere wêpne, men mân ne melde hja navt. Thâ tha Tyrjar thus fry spel hêdon, kêmon hja âlan wither to farand vsa wêron sâ hêinde as fêre vsa ajn sê-kâmpar to skâdne. Thêrâfter is bisloten vpper mêna acht, jêrlikes sjvgun Thyjar skêpa to to lêtane ând navt mar.

HWAT THÊR OF WRDEN IS.

Inner northlikste herne fon tha Middelsê, thêr lêid en êland by thêre kâd. Nw kêmon hja thât a kâp to frêjande. Thêrvr wârth ene mêna acht bilêid. Moder-is rêd wârth wnnen, men Moder sach ra lyast fêr of. Thêrvmbê mênde hju that er nên kwâ an stek, thach as wi âfternêi sâgon ho wi misdên hêde hâvon wi thât êland Missellja‡ hêten. Hirâfter skil blika ho wi thêr to rêde hêde. Tha Gola,§ alsa heton tha sândalinga pretera Sydon-is. tha Gola hêdon wel sjan thet et land thêr skares bifolkad was ând fêr fon thêre Moder wêre. Vmb ira selva nw en gode skin to jêvane, lêton hja ra selva in vsa tâl ana trowe wydena hêta, men that wêre bêtre wêst, as hja ra selva fon thêre trowe wendena nômath hêde, jefta kirt wei trjuwendne lik vsa stjurar lêter dên hâve. Thâ hja wel sêton wêron, tha wandeldon hjara kâpljuda skêne kâpre wêpne ând allerlêja syrhêdon to fara vsa ysere wêpne ând wilde djara huda, wêrfon in

* Almanaland, Ameland.
‡ Missellja, Marseille.

† Wyringgâ, Wieringen.
§ Gola, Galli, Gaulois.

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

WHAT THE CONSEQUENCE OF THIS WAS.

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

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

* Almanaland is Ameland.

‡ Missellja is Marseilles.

† Wyringâ is Wieringen.

§ Gola are the Galli or Gauls.

vsa suder landa fêlo to bikvma wêron. Men tha Gola fyradon allerhâna wla drochtenlika fêrsta ând to tyadon tha kadhêmar thêra thrvch todvan hjarar horiga mangh-êrtne ând tha swêt hêd fon hjara fininnige win. Was thêr hwa fon vs folk thêret alsa ârg vrbrud hêde, that sin lif in frêse kêrn, than lénadon tha gola him hul ând foradon him nêi Phonisia, that is palmland. Was hi thêr sêten, thân most-i an sina sibba ând âtha skriwa, that-et land sâ god wêre ând tha mânniska sâ luklik, as ninmân hin selva mocht forbylde. A Britannja wêron rju fêlo manna, tha lith wiva, thâ tha Gola that wiston, lêton hja alwêis mangh-êrtne skâka ând thessa javon hja tha Britne vmb nawet. Thach al thissa manghêrtne werôn hjara thjansterum, thêr tha bern fon Wrâlða stolon vmb-ar an hjara falske drochtne to jêvane.

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

And ho wi thêr thrvch al vsa sùderlanda ând Brittanja anda Gola vrlêren hâve.

Bi thêre Sùder-rên-mvda ând thêre Skelda, thêr send sjvgun âlanda, nômath nêi Fryas sjvgum wâkfâmkes there wêk. Middel vppet êne âland is thju burch Walhallagâra,* inut tha wâgrum thêra is thju folgjande skêdnesse wrîten. Thêr byppa stêt: lês, lêr ând wâk.

563 jêr† nêi âldland svuken is, sat hir en wise burch fâm, Min-erva was hira nôma. Thrvch tha stjurar Nyhellênja tonômath. This tonôma was god kêren, hwand tha rêd, thâer hju lénade, was ny ând hel byppa alle ôtherum. Overa Skelda et thêre Flyburch sat Syr hêd. Thjus fâm was fvl renka, skên was r-anhlith ând kwik was

* Middelburg.

† 2193-563=1630 v. Chr.

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

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

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

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

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

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

* Walhallagara is Middelburg, in Walcheren.

† 2193-563 is 1630 years before Christ.

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

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

* *Myk* is a word still used in Walcheren.

drunken wère, gvng hju byppen vp hira stridhros standa, to lénande mith hira hole tojenst hira spêri, môrneråd ne kv navt skêner. Tha hja sach that alle ôgon vpper fâstigath wéron êpende hju hira wêra ând kêth, svnum ând thogatrum Fryas, i wêt wel that wi inna lerste tyd fûl lek ând brek lêden hâve, thrvchdam tha stjurar navt lônger kvme vmb vs skriffilt to vrsella, men i nête navt hwêr-thrvch et kvmen is. Lông hâv ik my thêr vr inhalden, thach nv kân-k-e tnavt lônger ôn. Hark then frjunda til thju i wêta mûge hwêrnêi i bita mêi. Anda ôra syde thêre Skelda hwêr hja tomet tha fêrt fon alle sêa hâve, thêr mâkath hja hjvd dêgon skriffilt fon pompa blêdar, thêr mith sparath hja linnent ut ând kânnath hja vs wel miste. Nêidam thât skriffilt mâkja nv alti vs grâteste bydriv wêst is, sâ heth thju Moder wilt that mân et vs lêra skolde. Men Minerva heth al et folk bihexnath, jes bihexnath frjunda, ivin as al vs fja thât lâsten sturven is. Er-ut mot-et, ik wil thi tella, nas-k nên burchfâm ik skold et wel wêta, ik skolde thju hex in hjara nest vr-barne. Thâ hju thi lerste worda ut hêde, spode hju hira selva nêi hira burch tha, men thât vrdrvken folk was althus dênera bigâstered, that et vr sin rêde navt mocht to wâkane. In dvl-dryste iver gvngon hja overa Sand fal ând nêidam nacht midlerwil del strêk gvngon hja evin drist vpper burch lôs, Thach Kâlta miste al hwither hira dol, hwand Minerva ând hira fâmna ând tha foddik wrdon alle thrvch tha râppa stjurar hreth.

HIRBY KVMTH THA SKÊDNESSE FON JON.

Jon, Jôn, Jhon ând Jân is al ên mith jêven, thach thet lêit anda utsprêk thêra stjurar, thêr thrvch wenhêd ellas bikirta vmbit fâra ând hard hropa to mvgane. Jon thât is jêva was sêkêning, bern to-t-Aldergâ, to-t Flymar ut

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

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

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

WE NOW COME TO THE HISTORY OF JON.

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

fåren mith 100 ånd 27 skêpum, tohrêth får en grôte butaréis, rik to lêden mith bårnstên, tin, kåper, yser, lêken, linnent, filt, fãmna filt fon otter, bëver, ånd kanina hêr. Nw skold er fon hir jeta skriffilt mith nimma; tha to Jon hir kêrn ånd sach ho Kålta vsa rom rika burch vrdên hêde, thå wårther sá uter mête heftich, that er mith al sinum ljudum vpper Flyburch of gvng ånd thêr to witterjeld thene råda hône an stek. Men thrvch sin skelt bi nacht ånd svme sinra ljudum wårth thju foddik ånd tha fãmna hret. Tach Syrhêd jefta Kålta ne mochtion hja navt to fátane, hju klywde vppa utroste tinne, jahweder tochte that hju inna logha omkvma moste, thå hwat bërde? Dahwile al hira ljuda sták ånd stif fon skrik standon, kêrn hju skêner as á-to fora vp hira klêppar to hropande nêi Kålta min-åis.* Thå strámada thåt ora Skelde folk to hápa. As tha stjurar that ságon hripon hja får Minerva wy. En orloch is thêrut kvmen, hwêrthrvch thvsande fallen send.

Under thesse tidon was Rósamond thåt is Rósa mvda Moder, hju hêde fûl in thêre minne dên vmbe frêtho to wårja, tach nw-t alsa årg kêrn, myk hju kirte mête. Bis-tonda sand hju bodun thrvch tha land pála ånd lét en mêna nêdban utkêtha, thå kêrn thå landwêrar ut alle wrda wêi. Thåt strydande land folk wårth al fat, men Jon burch hin selva mith sin ljud vppa sina fláte, mith nimand bêda tha foddika, byonka Minerva ånd tha fãmna fon bêdar burchum. Helprik thene hêrman lét-im in banna, men tha hwila alle wêrar jeta o-ra Skelda wêron for Jon to bek nêi-t Flymar ånd forth wither nêi vsa ålandum. Sin ljud ånd fêlo fon vs folk namon wif ånd bern skêp, ånd as Jon nw sach that mân hin ånd sin ljud lik misdêdar strafja wilde, brudon hi stolkes hinne. Hi dêde rjucht, hwand al vsa landar ånd allet ora Skelda folk thêr fjuchten hêdon

* Kålta 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 Schelda people poured out towards her. When the seamen saw that, they shouted, "We are for Min-erva!" from which arose a war in which thousands were killed.

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

* Kalta Min-his, Minnesdaughter.

wrdon nêi Brittanja brocht. Thius stap was mis dên, hwand nv kêm t-anfang fon thât ende :

Kâlta thêr nêi-t segse êven blyd vppet wêter as vppet land hlâpa machte, gvng nêi tha fâsta wal, ând forth vppa Missellja of. Thâ kêm on tha Gola mith hjara skepum ut-a Middelsê Kâdik bifâra ând êl vs uter land, forth fylon hja vp ând over Brittanja thach hja ne mocht on thêr nê n fâsta fot ne krêja, vmbe thât tha sjvrda weldich ând tha bannalinga jeta fryas wêron. Men nw kêm Kâlta ând kêth, thv bist fry bern ând vmbe litha lêka heth mân thi to vrwurpene mâkad, navt vmbe thi to bêterja, men vmbe tin to winnande thrvch thina handa. Wilst wêr fry wêsa ând vnder mina rêd ând hoda lêva, tjân ut then, wêpne skilun thi wrda, ând ik skil wâka o-er thi. Lik blixen fjur gvng et o-era âlanda, ând êr thes Kroders jol ênis omhlâpen hêde, was hju mâsterinne over al gadur ând tha Thyrrjar fon al vsa suder stâta til thêre Sêjene.* Vmbe that Kâlta hira selva navt to fül bitrowada, lét hju in-et northlika berchland êne burch bvwa Kâlta-s burch wârth hju hêten, hju is jet anwêsa, men nv hêt hja Kêren-âk. Fon thjus burch welde hju lik en efte moder, navt to wille fâr men over hira folgar ând tham hjara selva forth Kâltana † hêton. Men tha Gola weldon by grâdon over êl Brittanja, thât kêm ênis dêlis that hju nê n mâr burga nêde, twyas that hju thêr nê n burchfâamna nêde ând thryas thrvchdam hju nê n efte foddik navt nêde. Thrvch al thessa êrsêka kvn hira folk navt ni lêra, thât wrde dvm ând dor ând wrde endelik thrvch tha Gola fon al hira ysera wêpne birâwath ând to thât lesta lik en buhl by thêre nôse omme léid.

* Sêjene, de Seine.

† Kâltana, Celtæ.

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

* Sêjene is the Seine.

† Káltana are the Celts.

NV WILLATH WI SKRIVA HO-T JON VRGVNGEN IS,
THIT STËT TO TEXLAND SKRËVEN.

10 jër åfter Jon wêi brit was, kêmon hyr thrju skêpa in-t Flymar falla, thåt folk hrip ho-n-sêjen, fon hira tålinga heth thju Moder thit skrywa lêten. Thå Jon antha Middelsê kêmon was then måra thëra Gola hin vral får ut gvngen, alsa hi an thëri kåd fon tha hêinda Krêkalanda nârne fêlich nêre. Hi stêk thus mith sinum flåte nêi Lydia, thåt is Lyda his lånd, thër wildon tha swarta månnska fåta hjam ånd êta. To tha lesta kêmon hja et Thyrrhis, men Minerva sêide hald of, hward hir is thju loft ôlangne vrpest thrvch tha presterera. Thi kånning was fon Tûnis ofstamed, så wi lêter hêrdon, men til thju tha presterera en kånning wilde håve thër alderlangne nêi hjara bigrip wêre, alsa hêde hja Tûnis to en gode up hêjad, to årgnisse sinra folgar. As hja nv Thyrrhis åfter bek wêre, kêmon, tha Thyrrhis en skip uta åfte hoda råwa, nêidam thåt skip to fêr was, kvndon wi-t navt wither wina, men Jon swor wrêka thêrvr. Tha nacht kêmon kêrde Jon nêi tha fêre Krêkalandum, to lesten kêmon hja by en land thåt bjustre skryl ut sa, men hja fondon thër en havesmvd. Hir sêide Minerva skil by skin nên frêse to fara forstum nach presterum nêdich wêsa, nêidam hja algadur feta etta minna, thach thå hja inner have hlipon fonth mån hja navt rum noch vmbe alle skêpa to bislûta, ånd thach wêron mêt alle to låf vmbe wider to gane. Alsa gvng Jon thër forth wilde mith sin spêr ånd fône thåt jongk folk to hropande, hwa willinglik bi-m skåra wilde. Minerva thër biliwa wilde dêde alsa. Thåt gråteste dêl gvng nêi Minerva, men tha jonggoste stjurar gvngon 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-erva said, Keep clear, for here the air has been long poisoned by the priests. The king was a descendant of Teunis, as we were afterwards informed; but as the priests wished to have a king, who, according to their ideas, was of long descent, they deified Teunis, to the vexation of his followers. After they had passed Tyre, the Tyrians seized one of the rearmost ships, and as the ship was too far behind us, we could not take it back again; but Jon swore to be revenged for it. When night came, Jon bent his course towards the distant Krekalanden. At last they arrived at a country that looked very barren, but they found a harbour there. Here, said Min-erva, we need not perhaps have any fear of princes or priests, as they always look out for rich fat lands. When they entered the harbour, there was not room for all the ships, and yet most of the people were too cowardly to go any further. Then Jon, who wished to get away, went with his spear and banner, calling to the young people, to know who would volunteer to share his adventures. Min-erva did the same thing, but she wished to remain there. The greater part stopped with Min-erva, but the young sailors went with Jon.

Jon nam thêre foddik fon K&alta &nd hira f&amna mitha, &nd Minerva hild hira ajn foddik &nd hira ajn f&amna.

Bitwiska tha fêrum &nd heinda Kr&ekalandum fand Jon svma êlanda thêr im likte, vppet gr&ateste gvng-er inna tha walda twisk th&at berchta en burch bvwa. Fon uta litha êlanda gvng-er ut wr&eka tha Thyrrjar sk&epa &nd landa bir&awa, th&ervmbe send tha êlanda evin blyd R&awer êlanda, as Jonhis êlanda* h&eten.

Tha Minerva th&at land bisjan h&ede, th&at thrvch tha in-h&emar Attika is h&eten, sach hju that th&at folk al j&eita hoder w&eron, hja hildon hjara lif mith flesk, kr&udum, wilde wotelum &nd hvning. Hja w&eron mith felum tekad &nd hju h&edon hjara skula vppa hellinga th&era bergum. Th&erthrvch send hja thrvch vs folk Hellinggar h&eten.

Th&at forma gvngon hja vppa run, tha as hja s&agon that wi navt ne t&aldon n&ei hjara sk&at, th&â k&emon hja tobek &nd l&eton gr&ate &atskip blika. Minerva fr&ejde jef wi vs in th&ere minna machte nither setta. That wrde to staden vnder biding that wi skolde helpa hjam with hjara swetsar to stridande, th&er alan k&emon hjara bern to sk&akana &nd hjara sk&at to r&awana. Th&â bvwadon wi &ene burch arhalf p&al fon th&er have. Vppa r&ed Minervas w&arth hju Athenia † heten: hward s&eide hju, tha &fter kvmand agon to w&etane, that wi hir navt thrvch lest ner weld kvmen send, men lik &atha vntfongen. Dahwile wi an th&ere burch wrochton k&emon tha forsta, as hja hja nv sagon that wi n&en slavona h&ede, sind er sok navt, &nd l&eton-t an Minerva blika, til thju hja tochtion that en forstene w&ere. Men Minerva fr&eja, ho bist wel an thina sl&avona kvmen? Hja andere, svme h&avath wi k&apad, ôra anna strid wnnen. Minerva s&eide, s&ahwersa ninman m&anneska k&apja nilda sa ne skolde ninman jvw bern r&awa &nd i ne skolda

* Jonhis êlanda, Insulae Joniae, Insulae piratarum.

† Athenia, Athens.

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

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

When Min-erva had examined the country which is called by the inhabitants *Attica*, she saw that the people were all goatherds, and that they lived on meat, wild roots, herbs, and honey. They were clothed in skins, and had their dwellings on the slopes (*hellinga*) of the hills, wherefore they were called *Hellingers*. At first they ran away, but when they found that we did not attack them, they came back and showed great friendship. Min-erva asked if we might settle there peaceably. This was agreed to on the condition that we should help them to fight against their neighbours, who came continually to carry away their children and to rob their dwellings. Then we built a citadel at an hour's distance from the harbour. By the advice of Min-erva it was called *Athens*, because, she said, those who come after us ought to know that we are not here by cunning or violence, but were received as friends (*áttha*). 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 Ílanda*—John's Islands, or the Pirates' Isles.

† *Athenia* is Athens.

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

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

Thit is thju skêdnesse fon Jon ând Minerva.

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

THIT IS OVER THA GÊRTMANNA.

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

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

* 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 Min-erva, surnamed Nyhellenia.

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

* Here follows the narrative contained in pages from 48 to 56.

that wi Minerva navt to-ne godene bikâna nilda ut nyd, vmbe that hju tha inhëmar sâ fûl ljafde biwësen hede. Forth javon hja that folk byldnisse fon hira liknese, tjûgande that hja thêrlan ella frêja machte alsa naka hja hëroch bilewon. Thrvch al thissa tellinga warth thât dvma folk fon vs ofkêrad ând to tha lesta fylon hja vs to lif. Men wi hëdon vsa stëne burchwal mith twam hornum om tËjen al to tha sê. Hja ne machton vs thervmbe navt nâka. Thach hwat bërde, an Êgïptalanda thêr wëre en overprester, hel fon âgnum, klâr fon bryn ând licht fon gâst, sin nâm wëre Sëkrops,* hy këm vmb rëd to jëvane. As Sëkrops sach that er mith sinum ljuda vsa wal navt biranna ne kv, thâ sand hi bodon nêi Thyrrhis. Afternêi këmon er thrja hvndred skipun fvl salt-âtha fon tha wilde berchfolkum vnwarlinga vsa hâva bifâra, dahwila wy mith alle mannum vppa wallum to strydande wëron.

Drëi as hja thju hâva innomth hëde wildon tha wilda salt-âtha thât thorp ând vsa skipa birâwa. Ên salt-âthe hëde al en bukja skând, men Sëkrops wilde thât navt ne hângja, ând tha Thyrrjar stjarur thêr jeta Fryas blod int lif hëde sêidon, aste that dëiste sâ skilun wi tha râde hône in vsa skypa stëka ând thv ne skilst thina berga na witherasja. Sëkrops tham navt ne hilde ni fon morthja nor fon hommëlja, sand bodon nêi Gërt vmbir tha burch of to askja, hju macht frya uttochte hâ mith al hira drywande ând bër-ande hâva, hira folgar alsa fûl. Tha wista thëra burchhërum êl god sjande thât hja tha burch navt hâlde ne kvnde, rëden Gërt hja skolde gaw to bitta, bi fra Sëkrops wodin wrde ând overs bigvnde, thrê mônatha âfter brûde Gërt hinne mith tha alder besta Fryas bern ând sjugum wara twilf skypum. Thâ hja en stût buta thëre have wëron këmmon thêr wel thritich skëpon fon Thyrrhis mit wif ând bern. Hja wilde nêi Athënia gâ, tha as hja hërdon ha-t thêr eskëpen stande gvngon hja mit Gërt. Thi wëtking thëra

* Sëkrops, 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

* Sékrops is Cecrops.

Thyrjar brocht algadur thrvch tha strête * thêr vnder thisse tida vppa tha råde sé uthlip. Et leste lândon hja et Pangab, that is in vsa sprêke fif wêtervm, vmbe that fif rinstrâma mith hiri nêi tha sé to strâme. Hyr seton hja hjara selva nithar. That lând hâvon hja Gêrtmannja hêton. Thene kêning fon Thythis âfternêi sjande that sin alderbesta stjurur wei brit wêren sand al sin skipa mith sina wilde saltâtha vmb-er dâd jefta lêvand to fâtane. Men as hjâ by thêre strête kêrn bêvadon bêde sé ând irtha. Forth hêf irtha hira lif thêr vppa, sâ hâg that al at wêter to thêre strête uthlip, ând that alle wata ând skorra lik en burchwal to fâra hjam vp rêson. That skêde over tha Gêrtmanna hjara dÿgda lik as allera mannalik hel ând klâr mêi sja.

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

Nêi that wi in twilif jêr tid nêrn Krêkalandar to Almanlând sjân hêde, kêmon thêr thrju skêpa sa syrlik as wi nêrn hêdon ând to fara nimmer nêde sjan. Vppet storoste thêra wêre-n kêning thêra Jhonhis êlandum. Sin nôme wêre Ulysus ând tha hrop ovir sin wisdom grât. This kêning was thrvch êne presteresse forsêid, that er kêning wertha skolde ovir alla Krêkalanda sa-r rêd wiste vmbe-n foddik to krêjande, thêr vpstêken was anda foddik it Texland. Vmbe-r to fensane hêder fêle skâta mith brocht, boppa ella fâmne syrêdum, alsa thêr in wralda navt skênener mâkad wrde. Hja kêmon fon Troja en stede tham tha Krêkalandar innimth hêdon. Al thissa skâta båd hi tha Moder an, men thju Moder nilde nârne fon nêta. As er to lesta sa, that hju navt to winne wêre, gvng er nêi Walhallagara. ‡

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

* Strête, thans hersteld als Kanaal van Suez. Pangab, de Indus.

† 219-1005=1188 v. Chr.

‡ Wallahagara, Walcheren.

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

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

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

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

* Strête, at present restored as the Suez Canal. Pangab is the Indus.

† 2193-1005 is 1188 before Christ. ‡ Walhallagara is Walcheren.

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

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

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

* Kalip, 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 wårth. To fåra wrdon alle sêkum binna Athênia in vsa tål bithongon, åfternêi most et in bêda tåla skên ånd to lesta allêna in tha landis tal. In tha êrosta jêra nam that manfolk to Athênia enkel wiva fon vs ajn slacht, men that jongkfolk vpwoxen mitha mangêrta thêr landsåton namen thêr åk fon. Tha bâstera bern tham thêrof kemon wêron tha skênsta ånd snodsta in wralda, men hja wêron åk tha årgsta. To hinkande vr byde syda, to målande her vm sêda ner vm plêga, hit ne sy that et wêre for hjara ajne held. Alsa nåka thêr jeta-n strêl fon Fry-as gåst weldande wêre wårth al et bwvspul to mênna werka forwrochten ånd nimmån ne mocht en hus to bwwande, thåt rumer ånd riker wêre as thåt sinra nêstum. Tha thå svme vrbastere stêdjjar rik wêron thrvch vs fåra ånd thrvch et sulver, thåt tha slåvona uta sulverlôna wnon, thå gvngon hja buta vppa hellinga jefta inda dêla hêma. Thêr befta håga wallum fon lóf tha fon stên bwwadon hja hova mith kestlik husark, ånd vmbe by tha wla prestum in en goda hrop to wêsande, ståndon hja thêr falska drochten likanda ånd vntuchtiga bilda in. By tha wla prestum ånd forstum wrdon tha knåpa al tomet måra gêrt as tha toghatera, ånd fåken thrvch rika jefta thrvch weld fon et pad thêre dugged ofhlêid. Nêidam rikdom by thåt vrbrûde ånd vrbasterde slachte fêr bvppa dugged ånd êre jelde, sach mân altomet knåpa tham hjara selva mit rûma rika klåtar syradon, hjara aldrum ånd fåmna to skônnda ånd hjara kvnna to spot. Kêmon vsa ênfalda aldera to Athênia vppe thêre mênna acht ånd wildon hja thêrvr bâra, så warth ther hropen, hark, hark, thêr skil en sêmomma kêtha. Alsa is Athênia wrdon êlik en brokland anda hête landa, fol blodsûgar, pogga ånd feniniga snåka, hwêrin nên månnsike fon herde sêdum sin fot navt wåga ne mêi.

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

THIT STAT IN AL VSA BURGA.

Ho vsa Dênemarka* fâra vs vlêren gvngon 1600 ând 2 jêrt nêi Aldland vrgongen is. Thrvch Wodins dor ând dertenhêd was thene Magy bås wrden ovir Skênlandis astardêl. Wra berga ând wr-n sê ne tvrade hi navt ne kvma. Thju Moder wildet navt wêrha, hja sprêk ânde kêth, ik sja nên frêse an sina wêpne, men wel vmbe tha Skênlander wêr to nimmande, thrvchdam hja bastered ând vrdêren sind. Vppa mêna acht tochte man alên. Thêrvmbe is-t im lêten. Grât 100 jêr lêden byondon tha Dênemarkar to wandelja mith hjam. Hja jêvon him ysere wêpne ând rêdskip thêr fori wandeldon hja golden syrhêdon bijunka kâper ând yserirtha. Thju Moder sand bodon ând rêd-er, hja skolde thju wandel fâra lêta. Thêr wêre frêse sêide hju fori hjara sêdum, ând bitham hja hjara sêde vrlêren, thân skolde hja âk hjara frydom vrljasa. Men tha Dênemarkar nêde narne âra nei, hja nilda navt bigrippa that hjara sêde vrbrûde kvste, thêrvmbe ne meldon hja hja navt. To lônga lesta brochton hja ajne wêpne ând liftochta wêi. Men thât kwâd wrocht hjara gêia. Hjara lichêma wrdon bilâden mêi blik ând skin, men hjara arka spynton ând skvra wrdon lêtoch. Krek hondred jêr eftere dêi that et forma skip mit liftochta fona kâd fâren was, kêmm ermode ând lek thrvch tha anderna binna, honger sprêda sina wjvka ând strêk vppet land del, twispalt hlip stolte in overe strêta ând forth to tha hûsa in, ljafde ne kv nên stek lônger navt finda ând êntracht run êwêi. Thât bârn wilde êta fon sina mâm ând thju mâm hêde wel syrhêdon tha nên êta. Tha wiva kêmon to hjara manna, thissa gvngon nêi tha grêva, tha grêva nêdon selva nawet of hildon-t skol. Nw most mân tha syrhêdon vrsella, men thawila tha stjurar thêrmêi

* Dêna marka, de lage marken.

† 2193-1602=591 v. Chr.

THIS IS INSCRIBED IN ALL OUR CITADELS.

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

* Dēna marka, the low marches.

† 2193-1602 is 591 years before Christ.

wêi brit wêron kêm frost and lêi-n plônk del vppa sê and wra strête. Tha frost thju brigge rêd hêde, stop wâkandon thêr wr to-t land ut and vrêd klywade vpper sêtel. In stêde fon tha owera to biwâkande spandon hja hjara horsa for hjara togum and runon nêi Skênland thâ. Tha Skênlander, tham nêy wêron nêi that land hjarar êthla kémon nêi tha Dênemarkum. Vppen helle nacht kémon hja alla. Nw sêidon hja that hja rjucht hêde vppet land hjarar êthlon and thahwil that mân thêrvr kâmpade kémon tha Finna in tha létoga thorpa and runadon mith tha bern ewêi. Thêrtrvch and that hja nên goda wêpne navt nêdon, dêd hjam tha kâsa vrljasa and thêrmêi hjari frydom, hwand thene Magy wrde bâs. That kêm that hja Fryas tex navt lêsde and hira rêdjévinga warlâsed hêde.

Ther send svme thêr mêne that hja thrvch tha grêva vrrêden send, that tha fâamna thât lóng spêrath hêdon, tha sa hvam sa thêr vr kêtha wilde, tham is myla wrdon to smôrath mith golden kêdne. Wi ne mûgan thêrvr nên ordêl to fellande, men wi willath jo tohropa, ne lèn navt to sêre vppa wisdom and dûged ni fon jvwa Forsta, ni fon jowa fâamna, hwand skel et halda sa mot allera mannalik wâka ovir sin ajna tochta and for-t mênâ held.

Twa jêr nêidam kêm thene Magy selva mith en flâte fon lichte kânum, tha Moder fon Texland and tha foddik to râwane.

Thâs ârge sêke bistonde-r thes nachtis anda winter by storne tydum as wind gûlde and hêjel to jenst tha andêrna fêtere. Thi utkik thêr mênde thater awet hêrde stâk sin balle vp. Tha drêi as et ljucht fon êr tore vppet ronddêl falda, sa-r that al fêlo wêpende manna wra burchwal wêron. Nw gvng-er to vmbe tha klokke to lettane, tha et wêre to lét. Êr tha wêre rêd wêre, weron al twa thusand ina wêr vmbe tha porte to rammande. Strid hwilde thervmbe kirt,

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

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

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

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

hwand thrvchdam tha wêra navt nên gode wacht halden nêde, kêmon alle óm.

Hwil that alrek drok to kâmpane wêre, was thêr en wla Fin to thêre flête jefta bedrum fon thêre Moder inglupth, ând wilde hja nêdgja. Tha thju Moder wêrd-im of that er bekwârd tojênst tha wâch strumpelde. Thâ-r wither vpa bèn wêre stek er sin swêrd to ir buk in segsande, nilst min kul navt sâ skilst min swêrd ha. After im kêrn en skiper fona Dênemarka, thisse nam sin swêrd ând hif thêne Fin thrvch sina hole. Thêrut flât swart blod ând thêrvr swêfde-n blâwe logha. Thi Magy lêt thju Moder vpa sinra skip forplêgja. As hju nw wither alsa fêre hêl ând bêter wêr that hju fâst sprêka machte, sêide thene Magy that hju mith fâra moste, tha that hju hira foddik ând fârna halda skolde, that hju en stât skolde nyta sâ hâch as hju to fara na nêde kenth. Forth sêide-r thât hi hiri frêja skolde in ajnwarde fon sinum forsta, jef er mâster skolde wertha over alle lânda ând folkra Fryas. Hi sêide that hju that bijâe ând bijechta most, owers skolde-r vnder fêlo wêja sterva lêta. As er thêr after al sinra forsta om ira lêger to gadurad hêde frêjer lûd, Frâna vrmities i klârsjande biste most m.ênis segsa of ik mâster skil wertha over alle lânda ând folkra Fryas. Frâna dêde as melde hja him navt. To lónge lesta êpende hju hira wêra ânde kêth, min âgun wrde thjústred, tha that ôre ljucht dêgth vp in minara sêle. Jes, ik sja-t. Hark Irtha ând wês blyde mith my. Vndera tydum that Aldland svnken is, stand thju forma spêke fon thet Jol an top. Thêrnêi is hju del gvngon ând vsa frydom mith tham. As er twa spêka jeftha 2000 jêr del trúled het, sâ skilun̄tha svna vpstonda thêr tha forsta ând prestera thrvch hordom bi-t folk téled hâve, ând tojênst hjara tâta tjugha. Thi alle skilum thrvch mort swika, men hwat hja kêth hâve skil forth

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

The Magy had the mother nursed on his own ship. As soon as she was well enough to speak clearly, the Magy told her that she must sail with him, but that she should keep her lamp and her maidens, and should hold a station higher than she had ever done before. Moreover, he said that he should ask her, in presence of all his chief men, if he would become the ruler of all the country and people of Frya; that she must declare and affirm this, or he would let her die a painful death. Then, when he had gathered all his chiefs around her bed, he asked, in a loud voice, Frana, since you are a prophetess, shall I become ruler over all the lands and people of Frya? Frana did as if she took no notice of him; but at last she opened her lips, and said: My eyes are dim, but the other light dawns upon my soul. Yes, I see it. Hear, 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 ând frûchdber wertha in-a bosme thêra kloke mân-
niska, alsa lik gode sêdum thêr del lêid wrde in thinra
skât. Jeta thûsand jêr skil thju spêke then del nyga ând
al mâra syga anda thjusternesse ând in blod, ovir thi
utstirt thruch tha lâga thêr forsta ând presterâ. Thêrnêi
skil thet mornerâd wither anfangâ to glora. Thit sjande
skilun tha falska forsta ând prester alsamen with frydom
kâmpa ând woxelja, men frydom, ljafe ând êndracht
skil-et folk in hjara wach nêma ând mit thet jol risa uta
wla pol. Thât rjucht thât erost allêna glorade, skil than
fon lêjar laja to-n logha wertha. Thât blod thêra ârgum
skil ovir thin lif strâma, men thu ne mûgth et navt to thi
nêma. To tha lesta skil thât feninige kwik thêr vp âsa
ând thêrof sterva. Alle wla skêdnese tham forsunnan
send vmbe tha forsta ând presterâ to boga, skilun an logha
ofred wertha. Forth skilun al thinra bern mith frêtho
lêva. Thâ hju utspreken hêde, sêg hju del. Men thene
Mâgy tham hja navt wel forstân hêde krêth, ik hâv thi
frêjeth, jef ik bâs skilde wertha ovir alle lânda ând folkra
Fryas, ând nw hâste to en other sproken. Frâna rjuchte
hiri wither, sach im star an ând kêthe: er sjugun etmelde
om send, skil thin sêle mitha nachtfûglon to tha grâwa
omme wâra ând thin lik skil ledsa vppa bodem fona se.
Êl wel sêide thene Magy mith vrborgne wodin, segs men
thât ik kvme. Forth sêider to jenst ên sinar rakkarum,
werp that wif vr skippes bord. Althus wêr-et ende fon-re
leste thêra Moderum.* Wrêke willath wi thêr vr navt ne
hropa, tham skil tyd nima. Men thûsand wâra thûsand
mêl willath wi Frya âfternêi hropa: wâk-wâk-wâk.

HO-T THENE MAGY FORTH VRGVNGON IS.

Nêi that tha modder vrdên was, lêter tha foddik ând
tha fâmna to sina skip to bringa 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

* Refer to p. 4.

bold thêr im likte. Forth gvng er thât Flymâr vp, hwand hi wilde tha fâm fon Mèdeasblik jeftha fon Stâvora gabja ând tham to Moder mâkja. Tha thêr wêron hja vp hjara hodum brocht. Tha stjurar fon Stâvora ând fon thât Alderga hêdon hini gêrn to Jonis togen, men tha grâte flâte wêre vppen fêre tocht út. Nw gvngon hja to ând foron mith hjara littige flâte nêi Mèdeasblik ând hildon hja skul after thât ly thêra bâmun. Thi Mâgy nâkade Mèdeasblik bi helle dêi ând skynander svnne. Thach gvngon sina ljuda drist drist wêi vppera burch to runnande. Men as allet folk mith tha bôtum land was, kemon vsa stjurar utêre krêke wêi ând skâton hjara pila mith târbarntin bollum vp sinra flâte. Hja wêron alsa wel rjucht that fêlo sinra skêpun bistonda anna brônd wêron. Tham vppa skêpun wachton, skâton âk nêi vs thâ, thach thât ne rojade nawet. As er to lesta en skip al barnande nêi-t skip thes Mâgy dryf, bifel-er sin skiper hi skolde of hâde, men thene skiper that wêre thene Dênemarker thêr thene Fin felad hêde, andere, thv hest vse Êremoder nêi tha bodem fona sê svnden to meldande thatste kvma skolde, thit skoste thrvch tha drokhêd wel vrjetta; nw wil ik njude thatste thin word jecht. Thi Mâgy wild-im ofwêra; men thene skiper, en âfte Fryas ând sterik lik en jokoxe klipade bêda sinum hōnda om sin hole ând hif hini vr bord into thât wellande hef. Forth hês er sin brune skild an top ând for rjucht to rjucht an nêi vsa flâte. Thêrthrvch kēmon tha fâmma vnforlet to vs, men tha foddik was utgvngon ând nimman wiste ho-t kēmen was. Tha hja vppa vnfordene skêpa heradon, that thene Mâgy vrdrvken was, brūde hja hinne, hwand tha stjurar thêra mêst Dênemarker wêron. Nêi that tha flâte fêr enoch ewêi wêre; wendon vsa stjurar ând skâton hjara barnpila vppa tha Finna del. Thâ tha Finna thus sagon, ho hja vrêden wêron, hlip alrik thrvch vr ekkdrum ând thêr nêre lōnger nēn hêrichhêd ni bod. To thisre stonde run tha wêre 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

têre burch. Tham navt ne fjuchte, werth afmakad, ând thêr fjuchte fvnd sin ende into tha polum fon et Krylinger wald.

NËISCHRIFT.

Thâ tha stjurar an da kreke lêjon was thêr en spotter fon ut Stavora mank, thêr sêide, Mêdêa mei lakkja, sa wi hyr ut hjra burch reda. Thêrvambe hâvon tha fâmma thju krêke Mêdêa mêi lakkja* hêten.

Tha bêrt'nissa thêr afternêi skêd send, mêi alra mannalik hûgja. Tha fâmma hagon tham nei hjara wysa to tella ând wel biskriwa lêta. Thêrvambe rêkenjath wi hirmitha vsa arbêd fvlbrocht. Held.

* Medemi'lacus.

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

POSTSCRIPT.

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

* Medemi lacus, Lake of Medea's laughter.

THE END OF THE BOOK.

THA SKRIFTA FON ADELBROST AND
APOLLONIA.

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

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

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

* Grênegâ, Groningen.

Dokhêm, Dokkum.

THE WRITINGS OF ADELBROST AND
APOLLONIA.

My name is Adelbrost, the son of Apol and Adela. I was elected by my people as Grevetman over the Lindaorden. 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 Liudgert, the king who had lately died, had been chosen in the lifetime of the mother, and seemingly with the love and confidence of all the states. It was his turn to live at the great court of Dokhem, and in the lifetime of the mother great honour was done to him there, as there were more messengers and knights there than had ever been seen there before. But now he was lonely and forsaken,

* Grênegâ is Groningen.

† Dokhem is Dokkum.

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

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

* Lindasburch, op kaap Lindanaes, Noorwegen.

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

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

* Lindasburch, on Cape Lindanaes, Norway.

ând min brother gôma. After mâm ând brother-is dâd send tha fromesta fon-ut-a lândum to ekkôrum kvmen, hja havon en bând sloten Adelbând hêten. Til thju vs nêen leth witherfâra ne skolde, hâvath hja my ând Adelhirt min jungste brother vpper burch brocht, my by tha fâmna ând min brother by tha wêrar. Thâ ik thritich jêr werê heth man my to Burchfâm kêren, ând thâ min brother fiftich wêre, werth-er keren to Grêvetman. Fon mâm-is syde wêre min brother thene sexte, men fon tât his syde thene thrïde. Nêi rjucht machton sine âfterkvmande thus nêen overa Linda âfter hjara nômun navt ne fora, men alra mânnalik wildet hâva to êre fon mina mâm. Thêr to boppa heth mân vs âk en ofskrifte jêven fon thet bok thêra Adela follistar. Thêr mitha ben ik thet blydeste, hwand thrvch min mâm hjra wisdom kêmet in wralda. In thas burch hâv ik jeta ôra skrifta fvnden, thêr navt in 't bok ne stan, âk lovsprêka ovir min mâm, altham wil ik âfter skriva.

Thit send tha nêilêtne skrifta Brunnos, ther skrywer wêsen is to thisre burch. After that tha Adela follistar ella hêde lêta overskrÿva elk in sin rik, hwat wryt was in vppa wâgarum thêra burgum, bislonton hja en Moder to kjasane. Thêrto wârth en mêna acht bilêid vp thisra hêm. After tha forme rêd Adelas wârth Tüntja bifolen. Ak skoldet slâcht hâve. Thach nw frêge min Burgtfâm thet wort, hju hede immerthe wênich wêst thât hju Moder skolde wertha, ut êrsêke thât hju hyr vpper burch sat, hwana mêst alle Moderum kêren wêron. Tha hju thet word gund was, êpende hju hira falxa wêra ânde kêth: I alle skinth ârg to heftane an Adelas rêd, tha thât ne skil thêrvmdê min mvla navt ne sluta ner snôra. Hwa tach is Adela ând hwana kvmt et wêi thâtster sokke hâge love to swikth. Lik ik hjuddêga is hju to fara hyr burchfam wêst.

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

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

Tha is hju thèr vmbe wiser jefta bètre as ik ånd alle ôthera, jefta is hju mâr stelet vppvsa' sêd ånd plêgum. Hwêre thât et fal, sâ skolde hju wel Moder wrden wêsa, thâ hju thêrto kêren is, men nêan hju wilde rêder ennen bosta ha mith all joi ånd nochts thêr er anebonden send, in stêd fon ênsum over hjam ånd et folk to wâkane. Hju is êl klarsjande, god, men min âgne ne send fêr fon vrth-justred to wêsane. Ik hâv sjan thât hju hir fryadelf herde minth, nw god, thât is lovelik, men ik hâv forther sjan thât Tüntja Apol-is nift is. Wyder wil ik navt ne sedsa.

Tha forsta bigripen êl god, hwêr hju hly sochte, men emong et folk kêrn twyspalt, ånd nêidam heth maradêl fon hyr wei kêrn, wilde-t Tüntja thi u êre navt ne guna. Rêdne wrde stopth, tha saxne tâgon uta skådne, men thêr ne wârth nêne Moder kêren. Kirt âfter hêde annen vsara bodne sin makker fâleth. Til hjuddêga hêde der frod wêsen, thêrvmbê hede min burchfâm orlovi vmb-im buta tha lândpâla to helpane. Thach in stêd fon im to helpane nêi thet Twiskland, alsa fjuchte hju selva mith im overe Wrsara ånd forth nêi tha Mâgy. Thi Mâgy tham sina Fryas svna hâgja wilde stald-iri as Moder to Godaburch et Skênland, mên hju wilde mâr, hju sêid-im thât sahwersa hi Adela vpruma koste, hi mâster skolde wertha over êl Fryas land. Hju wêr en fyand fon Adele sêide hju, hwand thrvch hjra renka nas hju nêrn Moder wrden. Sahwersa hy hir Texland forspreka wilde, sa skolde hjra boda sina wichar to wêiwyser thjanja. Al thissa sêka heth hjra boda selva bilyad.

THET OTHERA SKRIFT.

Fiftian monatha nêi thêre lerste acht wêr-et Frjunsklp jefta Winnemônath. Alleramânnelik jef to an mery

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

The principal people understood very well which way the wind blew with her ; but among the people there arose disputes, and as most of the people came from here, they would not give the honour to Teuntje. The conferences were ended, knives were drawn, and no mother was chosen. Shortly afterwards one of our messengers killed his comrade. As he had been a man of good character hitherto, my 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 and bly, and nimman nède diger than to ákane sina nocht. Thach Wr.alda wild vs wysa, thát wákendom navt vrgamlath wrde ne méi. To midne fon-et} fèst fyrja kém névil to hullande vsa wrda in thikke thjusternise. Nocht runde wéi, tha wákendom nilde navt ne kéra. Tha strandwákar wéron fon hjara néd fjura hlápen and vppa tha topádum nas nenen to bisja. Thá névil ewéi tách, lokte svnne thrvch tha réta théra wolkum vp irtha. Alrek kém wither ut to juwgande and to jolande, thet jungk folk tách sjongandę mitha gürbám* and thisse overfulde luft mith sina liafrika ádam. Men thahwila thér alrek in nocht bájada, was vrréd lánd mith horsum and riddersum. Lik alle árga wéron hja helpen thrvch thjusternise, and hinne glupath thrvch Linda waldis páda. To fára Adelas dure tagon twilif mangértne mith twilif lámkes and twilif knápa mith twilif hoklinga, en junge Saxmán biréd en wilde bufle thér er selva fensen hède and támad. Mith allerléja blomma wéron hja siarad, and tha linnen tohnekna théra mângértne wéron omborad mith gold ut-er Rêne.

Thá Adela to hira hus ut vppet slecht kém, fol en blomrêin del vppira hole, alle juwgade herde and tha tot-horne théra knápum gúldon boppa ella ut. Arme Adela, árm folk, ho kirt skil frú hir bydja. Thá thju lónge skáre ut sjocht wére kém er en hloth mágjara ridderum linrjucht to rinnande vp Adelas hém. Hira tát and gáde wéron jeta vppa stoppenbenke sêten. Thju dure stond épen and thér binna stand Adelbrost hira svna. As er sach ho sina eldra in frése wéron, gripter sine bóge fon-ere wách wéi and skát néi tha foresta théra ráwarum; this swikt and trulde vppet gárs del; overne twade and thride was en élik lôt biskéren. Intwiska hédon sina eldra hjara wépne fat, and tagon vndyger to Jouis. Tha ráwera skoldon hjam ring

* Gürbam. C. Niebuhr Reize enz. I. 174. Eene zakpijp bij de Egyptenaren *Sumdra el Kürbe* genoemd.

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

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

Gürbam. C. Niebuhr, *Travels*, vol. i. p. 174. The bagpipe is called by the Egyptians *Sumâra el Kürbe*.

fensen ha, men Adela kêm, vppere burch hêde hja alle wêpne to hantêra lêrad, sjugun irthfêt wêre hju lóng ând hira gêrt sâ fêlo, thryja swikte hja tham or hjra hole ând as er del kêm wêr en ridder gârsfallich. Follistar kêmon omme herne thêre lône wêi. Tha râwar wrdon fâlath ând fensen. Thach to lét, en pil hêde hjra bosme trefth. Vrrêdelika Magy! In fenin was sin pint diphth ând thêrof is hju sturven.

THÈRE BURCHFAMS LOV.

Jes ferhêmande âthe, thusande send al kumen ând jet mâra send vp wêi.

Wel, hja willath Adelas wisdom hêra.

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

O wach hwêrto skolde hja thjanja. Hira hemeth is linnen, hira tohnekka* wol, thât hjv selva spon ând wêvade. 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 lamkes âgon, thach to lik sa glander thât mân thêr skrômlik in aja ne mêi.

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

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

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

Lok thêr, thêr wêre ênis en fênbrônd, thrju bern wêron vp jenske grâfstên sprongen. Wind blos fel. Al-
rek krêta ând thju mâm wêre rêdalâs. Thêr kvmt Adela :
ho stêitst ând têmethste hropth hju, tragd help to lê-

* To hnekka, eene hooge, tot aan de nek reikende, japon.

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

THE ELEGY OF THE BURGTMAAGD.

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

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

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

nande and Wr.alda skil jo krefta jêva. Thêr hipth hja nêi-t krylwod, gript'elsne trêjon, tragd en breg to makjande, nw helpath âk tha ôthera and tha bern send hred.

Jêrlikes kêmon tha bern hyr blomma ledsa.

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

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

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

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

NE H LAP NAVT TO HASTICH HWAND HYR LÊID ADELA.

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

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 jrtha. Lêr ând kêth to tha folkum. Wr.alda is thet alderaldesta jeftha overaldesta, hwand thet skop alla thinga. Wr.alda is ella in ella, hwand thet is êvg ând vnendlik. Wr.alda is overal ainwardich, men narne to bisja, thêrvambe wârth thet wêsa gâst hêten. Al hwat wi fon him sja mûge send tha skepsela thêr thrvch sin lêva kvme ând wither henne ga, 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 êne 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. Thêrvambe is hi allêna theth skeppande wêsa ând thêr nis nawet eskêpen buta him.

Wr.alda lêide êvge setma thet is êwa in al et skêpne, ând thêr ne send nên gode setma jeftha hja moton thêrnei tavlikt wêsa. Men afskên ella in Wr.alda sy, tha boshêd thêra mânniska nis navt fon him. Boshêd kvmth thrvch lômhêd vndigerhed ând domhêd. Thêrvambe kân hju wel tha mânniska skâda, Wr.alda nimmer. Wr.alda is thju wishêd, ând tha êwa thêr hju tavlikt heth, send tha boka wêrût wy lêra mûge, ând thêr nis nêne wishêd to findandener to garjande buta tham. Tha mânniska mûgon fêlo thinga sja, men Wr.alda sjath alle thinga. Tha mânniska mûgon fêlo thinga lêra, men Wr.alda wêt alle thinga. Tha mânniska mûgon fêlo thinga vntslûta, men to fâra Wr.alda is ella êpned. Tha mânniska send mânnalik ând berlik, men Wr.alda skept bêde. Tha mânniska minnath ând hâtath, tha Wr.alda is allêna rjuchtfêrdich. Thêrvambe 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. Thrvch 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

änd thrvch thet er bilywath, thêrvambe is hy allëna wësa
änd al et ora skin.

THET OTHERA DËL FONRE FORMLËR.

Emong Findas folk send wanwysa, thêr thrvch hjara
overfindingrikkhêd alsa ärg send, thât hja hjara selva wis
mâkja änd tha inewida bitjuga, thât hja thet besta dël
send fon Wr.alda; thât hjara gâst thet beste dël is fon
Wr.aldas gâst änd thet Wr.alda allëna mël thânkja thrvch
helpe hjaris bryn.*

Thât aider skepsle en dël is fon Wr.aldas vnendlik wësa;
thât hävon hja fon vs gâbad.

Men hjara falxe rëdne änd hjara tâmlåse hächfarenhêd
heth ra vppen dwälwëi brocht. Wëre hjara gâst Wr.aldas
gâst, sä skolde Wr.alda êl dvm wësa in stêde fon licht and
wis. Hwand hjara gâst slävth him selva immer of vmbe
skêne bylda to mâkjande, thêr y âfternëi anbid. Men
Findas folk is en ärg folk, hwand afskên tha wanwysa
thëra hjara selva wis mâkja thât hja drochtne send, sa
hävon hja to fâra tha vnewida falxa drochtne eskêpen, to
kêthande allerwëikes, thât thissa drochtne Wr.alda eskêpen
häve, mith al hwat thêr inne is; gyriga drochtne fvl nyd
änd torn, tham êrath änd thjanath willath wësa thrvch tha
människa, thêr blod änd offer willa änd skât askja. Men
thi wanwisa falxa manna, tham hjara selva godis skalka
jeftha pretera nôma lêta, bürath änd sâmnath änd gethath
aldam to fâra drochtne thêr er navt ne send, vmbet selva
to bihaldande. Aldam bidrywath hja mith en rum emod,
thrvchdam hja hjara selva drochtne wâne, thêr an ninman
andert skeldich ne send. Send thêr svme tham hjara
renka froda änd bâr mâkja, alsa wrdon hja thrvch hjara
rakkera fât änd vmbira laster vrbarnad, ella mith fêlo
stâtska plêgum, hjara falxa drochtne to-n êre. Men in trvth,

* Cf. Hegel a. h. 1.

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

THE SECOND PART OF THE OLDEST DOCTRINE.

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

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

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

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

Wr.alda was êr alle thinga, and néi alle thinga skil er wêsa. Wr.alda is alsa êvg and hi is vnendlik, therymb nis thêr nawet buta him. Thrvch ut Wr.aldas lêva warth tid and alle thinga bern, and sin lêva nimth tid and alle thinga wêi. Thissa sêka moton klêr and bår mákad wrda by alle wisa, sá thát hja-t an ôthera bithjuta and biwisa müge. Is-t sá fâr wnnen, sa sêith mán forther: Hwat thus vsa ommefang treft, alsa send wy en dël fon Wr.aldas vnendelik wêsa, alsa tha ommefang fon al et eskêpne, thach hwat angâ vsa dânte, vsa ainskipa, vsa gâst and al vsa bithánkinga, thissa ne hêra navt to thet wêsa. Thit ella send fljuchtiga thinga tham thrvch Wr.aldas lêva forskina, thach thêr thrvch sin wishêd sádâne and navt owers navt ne forskina. Men thrvchdam sin lêva stêdes forthga, alsa ne mêi thêr nawet vppa sin stêd navt bilywa. Thêrvmbe forwixlath alle eskêpne thinga fon stêd, fon dânte and âk fon thánkwisa. Therymbe ne mêi irtha selva, ner eng skepsle ni sedsa: ik ben, men wel ik was. Ak ne mêi nên mánniska navt ne sedsa ik thánk, men blát, ik thochte. Thi knâp is grâter and owers as tha-r bern wêre. Hy heth ora gértne, tochta and thánkwisa. Thi man en tát is and thánkth owers as thâ-r knâp wêre. Êvin tha alda fon dægum. Thát wêt allera mannelik. Sâhwera allera mannalik nw wêt and jechta mot, thát hy alon wixlath, sá mot hy âk bijechta, that er jahweder ágeblik wixlath, âk thahwila-r sêid: ik ben, and thát sina thánk bylda wixle, tha hwile-r sêid: ik thánk.

Instêde thát wy tha árga Findas althus vnwerthlik after-nêi snakka and kálta, ik ben, jeftha wel, ik ben thet beste dël Wr.aldas, ja thrvch vs alléna mêi-r thánkja,

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

sâ willath wy kètha wral ànd allerwèikes wêr et nédlik sy : wy Fryas bern send forskinsla thrvch Wr.aldas lêva ; by-t anfang min ànd blât, thach immer wârthande ànd nâkande to fvlkvmenlikhêd, svnder à sa god to wrda as Wr.alda selva. Vsa gâst nis navt Wr.aldas gâst, hi is thêrfon allêna en afskinsle. Tha Wr.alda vs skop, heth er vs in thrvch sine wishêd-bryn-sintûga, hûgia ànd fêlo goda ain-skipa lénad. Hymêi mugon wy sina êwa , bitracha. Thêrof mûgon wy lêra ànd thêrvr mûgon wy rêda, ella ànd allêna to vs ain held. Hêde Wr.alda vs nêne sinna jêven, sa ne skolde wy narne of nêta ànd wy skolde jeta reddalasser as en sêkwale wêsa, thêr forthdryven wârth thrvch ebbe ànd thrvch flod.

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

En vnsels gyrich mân kêrn to bârandê by Trâst thêr fâm wêre to Stavia. Hy sêide vnwêder hêde sin hus wêi brocht. Hy hêde to Wr.alda bêden, men Wr.alda nêdim nêne helpe lénad. Bist en âfte Fryas, frêje Trâst. Fon elder t elder, andere thene mân. Thân sêide hju wil ik âwet in thin mod sêja in bitrouwa, thât et kyma groja ànd frûchda jêva mèi. Forth sprêk hju ànde kèth. Thâ Frya bern was, stand vs moder naked ànd blât, vnbihod to jenst tha strêlum thêre svnne. Ninman macht hju frêja ànd thêr wêre ninman thêr hja help macht lêna. Thâ gvng Wr.alda to ànd wrochte in hjara mod nigung ànd liavde anggost ànd skrik. Hju sach rondomme, hjara nigung kâs thet beste ànd hju sochte skul vndera wârande linda. Men réin kêrn ànd t onhlest wêre thât hju wet wrde. Thach hju hêde sjan

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

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

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

ho thet wêter to tha hellanda blâdar of drupte. Nw måkade hju en hrof mith hellanda sidum, vp stôka måkade hju tham. Men stornewind kêm ând blos réin thêr vnder. Nw hêde hja sjan thât tha stam hly jef, âfter gong hja to ând måkade en wâch fon plâga ând sâdum, thet 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 bârade navt over Wr.alda ner to jenst Wr.alda. Men hja måkade en reitne hrof ând leide stêne thêr vppa. Bifvnden hâvande ho sêr thet dvath vmb allêna to tobbande, alsa bithjude hju hira bern ho ând hwêrvambe hju alsa hêde dên. Thissa wrochton ând tochtion to sêmine. A sadenera wise send wy an hûsa kêmén mith stoppenbânkum, en slecht ând warande linda with tha svnnestrêlum. To tha lesta hâvon hja en burch måkâd ând forth alle ôthera. Nis thin hus thus navt sterk noch wêst, alsa mot i trachda vmbet ôre bêter to mâkjande. Min hus wêre sterk enoch, sêider, men thet hâge wêter heth et vp bêrad ând stornewind heth et ore dên. Hwêr stand thin hus thân, frêje Trâst. Alingen thêre Rêne, andere thene man. Ne stand et thân navt vppen nol jeftha therp, frêje Trâst. Nean sêider, min hus stand ênsum by tha overe, allêna hâv ik et buwad, men ik ne macht thêr 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 mânniska, ut frêse thâtste awet jêva jeftha dva moste to fara hjam. Thach thêr mitha ne mêi mân navt fêr ne kvma. Hwand Wr.alda thêr mild is, kêrath him fona gyriga. Fâsta het vs rêden ând buppa tha dura fon alle burgum is t in stên ut wryten: bist ârg bâtsjochtig sêide Fâsta, bihod thân jvwe nêsta, bithjod thân jvwe nêsta, help thân juwe nesta, sâ skilun hja t thi witherdva. Is i thina rêd navt god noch, ik nêt fâr thi nên bêtera. Skâmråd wârth 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. Fâsta 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 ÈBOST FON OVER MIN BURCH
AND THAN OVER HWAT IK HAV MUGE SJAN.

Min burch léid an-t north-ende thére Liudgârda. Thju tore heth sex syda. Thrya thrittich fêt is hju hâch. Flât fon boppa. En lyth huske thêr vppa, hwâna mân tha stâra bisjath. An aider syd thére tore stát en hus, long thrya hondred, bréd thrya sjugun fêt, élika hâch bihalva thju hrof, thêr rondlik is. Altham fon hyrbakken stén, ând fon buta ne send nênen ôthera. Om tha burch is en hringdik, thêrom en grâft diap thrya sjugun fêt, wyd thrya twilif fêt. Siath hwa fonére tore del, sa siath hi thju dânte fon et Jol. Vppa grvnd twisk tha sùdlika hûsa thére, send allerléja krûda fon héinde ând fêr, thêrof moton tha fâmma tha krefta léra. Twisk tha nortlika hûsa is alléna fjeld. Tha thrju nortlika hûsa send fol kêren ând ôther bihof. Twa sâdar send to fâra tha fâmkes vmbe to skola ând to hêma. Thet sùdlikoste hus is thére Burchfâm his hêm. Inna tore hangt thju foddik. Tha wagar thére tore send mith kestlika stêna smukad. In vppa thére sùderwach is théne Tex wrytten. An tha fêre syde théra finth mân thju formlére; anna winstere syde tha éwa. Tha ora séka finth mân vppa ôra thrja. Tojenst tha dik by-t hus thêr fâm stêt thju owne ând thju molmâk thrvch fjuwer bufla krodén. Buta vsa burchwal is-t hêm, thêr vppa tha burchhêra ânda wêrar hême. Thju ringdik théra is en stonde grât, nên stjurar, men svnna stonde, hwêrfon twya twilif vppen etmelde kvma. In vpper binnasyde fona dik is en flât, fif fêt vndera krûn. Thêr vppa send thrya hondred krânboga, todekt mith wod ând léther. Bihalva tha hûsa théra inhêmar send thêr binna alingne tha

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

My city lies near the north end of the 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 formulæ, and on the other side the laws; the other things are found upon the three other sides. Against the dyke, near the house of the Burgtmaagd, stand the oven and the mill, worked by four oxen. Outside the citadel wall is the place where the Burgtheeren and the soldiers live. The fortification outside is an hour long—not a seaman's hour, but an hour of the sun, of which twenty-four go to a day. Inside it is a plain five feet below the top. On it are three hundred crossbows covered with wood and leather.

Besides the houses of the inhabitants, there are along

dik jeta thrya twilif nêdhûsa to fâra tha ombêmar. Thet fjeld thjanath to kâmp ând to wêde. Anna sûdsyde fon tha bûtenste hringdik is thju Liudgârde omtûnad thrvch thet grâte Lindawald. Hjara dânte is thrju hernich, thet brêde buta, til thju svnne thêr in sia mêi. Hwand thêr send fêlo fêrlandeska thrêja ând blommen thrvch tha stjurar mith brocht. Alsa thju dânte vsar burch is, send alle ôthera ; thach vs-is is thju grâteste ; men thi fon Texland is tha aldergrâteste. Thju tore fon Fryasburch is alsa hâch thât hju tha wolka torent, nêi thêre tore is al et ôthera.

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

Thi skrywer mot tha fâmkes lêra lêsa, skrywa ând rêkenja. Tha grysa jeftha grêva moton lêra hjam rjucht ând plicht, sêdkunda, krûdkunda, hêlkunda, skêdnesa, tellinga ând sanga, bijunka allerlêja thinga thêr hjam nêdlik send vmbe rêd to jêva. Thju Burchfâm mot lêra hjam ho hja thêrmith to wârk gâ mota by thâ mânniska. Êr en Burchfâm hjra stêd innimt, mot hju thrvch thet lând fâra en fvl jêr. Thrê grêva burchhêra ând thrja alda fâmna gan mith hiri mitha. Alsa is-t âk my gvngon. Min fârt is alingen thêre Rêne wêst, thjus kâd opward, alingen thêre ôre syde ofward. Ho hâger ik upkêm, to ârmer likte mi tha mânniska. Wral inna Rêne hêde mân utstekka makad. Thet sôn thât thêr ain kêm, wr mith wêter wr skêpfachta gâten vmbe gold to wiinnande. Men tha mângêrta ne drogon thêr nêne golden krone fon. Êr wêron thêr

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

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

már wést, men sont wi Skênland miste, send hja nêi tha berga gvngon. Thêr delvath hja yserirtha, thêr hja yser of mákja. Boppa thêre Rêne twisk thet berchta, thêr hâv ik Mársáta sjan. Tha Mársáta thát send mánniska thêr invppa mára hêma. Hjara husa send vp pálum buwad. Thát is vret wilde kwik ánda bose mánniska. Thêr send wolva, bára ánd swárte grislika lawa.* And hja send tha swetsar† jeftha pálingar fonda hêinde Krékalandar, thêra Kálta folgar ánd tha vrwildere Twiskar, alle gyrich nêi ráv ánd but. Tha Mársáta helpath hjara selva mith fiska ánd jága. Tha huda wrdat thrvch tha wiva tomákad ánd birhet mith skors fon berkum. Tha litha huda saft lik fámnaflit. Thju burchfám et Fryasburch‡ séide vs thát hja gode énfalde mánniska werón. Thach héd ik hja ér navt sprêken hêred, ik skolde ménath háve thát hja nên Fryas wêre, men wilda, sâ bryst ságon hja ut. Hjara fachta ánd kruda wrdon thrvch tha Rénhêmar vrwandelath ánd thrvch tha stjurar buta brocht. Alingen thêre Rêne wêr et alén, til Lydasburch.§ Thêr was en grâte flyt.|| Invppa thisra flyt wêron ák mánniska, thêr husa vp pála hêde. Men thát nêr nên Fryas folk, men thát wêron swarte ánd bruna mánniska, thêr thjanath hêde to rojar vmbe tha butafârar to honk to helpane. Hja moston thêr bilywa til thju thju flâte wither wêi brúda.

To tha lersta kémon wi to-t Alderga. By-t suderháva-háved stêt thju Wáraburch, en sténhus, thêrin send allerlêjaskulpa, hulka, wêpne ánd klatharwárad, fon fêre landum, thrvch tha stjurar mith brocht. En fjardél dána is-t Alderga. En grâte flyt omborad mith lothum, husa ánd gárdum ella riklik sjarad. Invpper flyt léi en grâte flâte rêd, mith fónon fon allerlêja farwa. Et Fryas déi hongon tha skilda omma tha borda to. Svíne blikton

* Leeuwen in Europa, Herodotus, VII. 125.

† Swetsar, Switsers.

‡ Fryasburch, Freiburg.

§ Lydasburch, Leiden, de burcht.

|| Flyt, jeftha máre, de Mare.

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

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

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

† Swetsar are Swiss.

‡ Fryasburch is Freiburg.

§ Lydasburch is Leyden, the city.

|| *Flyt, jeftha mare*, is a lake or sea.

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

* Forana, Vroonen.

† Engamuda, Egmond.

‡ Diod. Sic. V. 27, van de Galliers.

§ Mannagârdaforða, Munster.

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

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

* Forana is Vroonen.

† Engamuda is Egmond.

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

§ Mannagardaforda is Munster.

heth. And ändlik, dâna is-t kvmen, thât hja sêr wichandlik ewrden send, men to met êvin dvm send as et kwik, thât hja fânsa, änd êvin erm as tha Twisklândar, hwêr mith hja, orloge. To fâra Fryas folk is irtha änd sê eskêpen. Al vsa rinstrâma runath vppa sê to. Thât Lydas folk änd thât Findas folk skil ekkorum vrdelgja, änd wy moton tha lêthoga landa bifolka. In-t fon änd omme fâra lêid vs held. Wilst nw thât tha boppalânder dêl hâve an vsa rikdom änd wisdom, sâ skil ik thi en rêd jêva. Lêt et tha mangêrtne to wênhêd wrde hjara frêjar to frêjande, êr hja ja segsa : hwêr hâst al in wralda ommefâren, hwad kânst thin bern tella wra fêra landa änd wra fêrhêmanda folka? Dvath hja alsa, sâ skilun tha wickandlika knâpa to vs kvma. Hja skilun wiser wârtha änd rikkâr änd wi ne skilun nên bihof longer navt nâve an thât wla thjud. Tha jongste thêr fâmna fon thêra thêr by mi wêron, kêm uta Saxsanamarka wêi. As wi nw to hongk kêmôn, heth hju orlovi frêjad vmbe nêi hjra hus to gâne. Afternêi is hju thêr Burchfâm wrden, änd dâna is-t kvmen thât er hjudêga sâ felo Saxmâna by tha stjurar fâre.

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

THA SKRIFTA FON FRETHORIK AND
WILJOW.

MIN nôrn is Frêthorik to nomath oera Linda, thât wil segsa ovir tha Linda. To Ljudwardja bin ik to Asga kêren. Ljudwardja is en ny thorp, binna thene ringdik fon thêr burch Ljudgarda, hwêrfon tha nôrna an vnêr kvmen is. Vnder mina tida is er fül bêred. Fül hêd ik thêr vr skrêven, men âfternêi send mi âk fêlo thinga meld. Fon ên ând ôther wil ik en skêdnese âfter thit bok skrywa, tha goda mânniska to-n êre tha ârga to vnêre.

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

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

THE WRITINGS OF FRÊTHORIK AND
WILJOW.

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

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

wrdon tha froda människa morth. Thet alde fämke, thër ella bär mäkade, wärth däd fynden in en grupe. Min tät, thër rjuchter wëre, wilde hja wrëken hä. Nachtis wärth er in sin hus vrmorth. Thrju jër lëtter wër thene Mägy. bäs svnder strid. Tha Saxmäna wëron frome änd frod bilywen. Nêi tham fjuchton alle gode människa. Min mäm bistvrv-et. Nw däd ik lik tha öthera. Thi Mägy bogade vppa sinra snödhéd. Men Irtha skold im tbäna, thät hja nën Mägy ner afgoda to lëta ne mochte to thère hëlge skëta, hwërut hju Frya bërade. Êvin sa thet wilde hors sina mäna sked, nêi thät thet sina ridder gersfällich mäkad heth, évin sä skodde Irtha hjara walda änd berga. Rinsträma wrdon ovira fjelda spréd. Sê kokade. Berga spydon nêi tha wolkum, änd hwad hja spyth hëde, swikton tha wolka wither vp jrtha. By-t anfang there Arnemónath nigade jrtha northward, hju sêg del, ól légor änd légor. Anna Wolfamónath lëidon tha Dënemarka fon Fryas länd vnder-ne sê bidobben. Tha walda thër bylda in wëron, wrdon vphyvath änd thër windum spel. Thet jër äfter këm frost inna Herdemónath änd lëid óld Fryas länd vnder en plönke skul. In Sellamónath këm stornewind ut et northa wëi, mith forande berga fon ise änd stënum. Tha spring käm, hyf jrtha hjra selva vp. Ise smolt wëi. Ebbe këm änd tha walda mith byldum drëvon nêi sê. Inner Winna jeftha Minnamónath gvng aider thurvar wither hëm fära. Ik këm mith en fäm to thère burch Ljudgärda. Ho drove sach et ut. Tha walda thëra Lindawrda wëron mêt wëi. Thër tha Ljudgärde wëst hëde, was sê. Sin hef fëtere thene hringdik. Ise hëde tha tore wëi brocht änd tha husa léide in thrvch ekkörum. Anna helde fonna dik fond ik in sten.

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

vsa skriver héd er sin nôm inwryten, thât wêre my en bâken. Sâ-t mith vsa burch gvngen was, was-t mith mitha ôra gvngon. Inna hâga lânda wêron hja thrvch jrtha, inna dêna landa thrvch wêter vrdên. Allêna Fryasburch to Texland wârth vnedêrad fynden. Men al et lând thet northward lêid hêde, wêre vnder sê. Noch nis-t navt boppa brocht. An thâs kâd fon-t Flymâre wêron nêi meld wrde thrichtich salta mâra kvmen, vnstonden thrvch tha walda, thêr mith grvnd ând al vdrêven wêron. To Westflyland fiftich. Thi grâft thêr fon-t Alderga thweres to het land thrvchlâpen hêde, was vrsôndath ând vrdên. Tha stjurar ând ôr fârande folk, thêr to honk wêron, hêde hjara selva mith mâga ând sibba vppira skepum hret. Men thât swarte folk fon Lydasburch ând Alikmarum hêde alên dên. Thawil tha swarta sùdward dryvon, hêdon hja fêlo mângêrtne hret, ând nêidam nimman ne kêm to aska tham, hildon hja tham to hjara wiva. Tha mânniska thêr to bek kêmton, gvngon alle binna tha hringdika thêra burgum hêma, thrvchdam et thêr buta al slyp ând broklând wêre. Tha gamla husa wrde byên klust. Fona bop-palândum kâpade mân ky ând skêp, ând inna tha grâte husa thêr to fâra tha fâmna sêton hêde, wrde nw lêken ând filt mâkad, vmbe thes lêvens willa. Thât skêd 1888* jer nêi thât Atlând svnken was.

In 282 jer † nêdon wi nên Êremoder navt hat, and nw ella tomet vrlêren skinde, gvng mân êne kjasa. Thet hlot falde vp Gosa to nômath Makonta. Hju wêre Burchfâm et Fryasburch to Texlând. Hel fon hawed ând klâr fon sin, êlle god, ând thrvchdam hira burch allêna spârad was, sach alrik thêrut hira hropang. Tjan jêr lêttere kêmton tha stjurar fon Forana ând fon Lydas burch. Hja wildon tha swarta mânniska mith wif ând bern to thet lând utdryva. Thêrwr wildon hja thêre Moder is rêd biwinna. Men Gosa

* 2193 = 1888 - 305 voor Chr.

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

on which the writer had inscribed his name. That was a sign to me. The same thing had happened to other citadels as to ours. In the upper lands they had been destroyed by the earth, in the lower lands by the water. Fryasburgt, at Texland, was the only one found uninjured, but all the land to the north was sunk under the sea, and has never been recovered. At the mouth of the Flymeer, as we were told, thirty salt swamps were found, consisting of the forest and the ground that had been swept away. At Westflyland there were fifty. The canal which had run across the land from Alderga was filled up with sand and destroyed. The seafaring people and other travellers who were at home had saved themselves, their goods, and their relations upon their ships. But the black people at Lydasburgt and Alkmarum had done the same; and as they went south they saved many girls, and as no one came to claim them, they took them for their wives. The people who came back all lived within the lines of the citadel, as outside there was nothing but mud and marsh. The old houses were all smashed together. People bought cattle and sheep from the upper lands, and in the great houses where formerly the maidens were established cloth and felt were made for a livelihood. This happened 1888 years after the submersion of Atland.

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

* 2193 - 1888 is 305 before Christ.

† Since 587 before Christ. See pages 110 and 112.

fréje, kánst ên ánd ór to bek fora nêi hjra lándum, thán áchste spod to mákjande, owers ne skilun hjra hjara mága navt wither ne finda. Nê séide hjra. Thá séide Gosa: Hja hávon thin salt provad ánd thin brád éten. Hjara lif ánd léva hávon hjra vnder jow hod stálad. I moste jow anje hirta biséka. Men ik wil thi en rêd jeva. Hald hjam alond jow wáldich biste vm ra wither honk to fora. Men hald hjam bi jow burgum thêr búta. Wák ovir hjara sêd ánd lér hjam as jef hjra Fryas svna wêre. Hjra wiva send hyr tha steriksta. As rék skil hjara blod vrfjuchta, til er tha lesta navt owers as Fryas blod in hjara áfterkvmande skil bilywa. Sá send hjra hyr biléwen. Nw winst ik wel thát mina áfterkvmande thêr vp letta, ho fêr Gosa wêrhêd sprek. Thá vsa lándá wither to bigana wêr, kêm on thêr banda erma Saxmanna ánd wiva nêi tha vvrđum fon Stavere ánd thát Alderga, vmbe golden ánd óra sjarhêd to sêkane fon ut tha wasige bodeme. Thach tha stjurur nildon hjra navt to léta. Tha gvngon hjra tha léthoga thorpa bihêma to West Flyland, vmbe ra lif to bihaldane.

NW WIL IK SKRIWA HO THA GÉRTMANNA AND FÉLO
HÉLÉNJA FOLGAR TOBEK KÉMON.

Twa jêr nêi thát Gosa Moder wrde,* kêm er en fláte to thet Flymara in fala. Thet folk hropte ho.n.séen. Hja foron til Stavere, thêr hropton hjra jeta réis. Tha fóna wêron an top ánd thes nachtes skáton hjra barnpila† anda loft. Thá déirêd wêre rojadon svme mith ên snáke to thêre hava in. Hja hropton wither ho.n.séen. Tha hjra landa hipte-n jong kerdel wal vp. In sina handa hêdi-n skild, thêrvp was brád ánd salt léid. Afterdam kêm en grêva, hi séide wi kvmath

* 303. v. Chr.

† Barnpila. *De salarica* by Livius XXI. 8.

Can you send them all back to their country? If so, then lose no time, or they will find no relatives alive. No, they said. Gosa replied: They have eaten your bread and salt; they have placed themselves entirely under your protection. You must consult your own hearts. But I will give you one piece of advice. Keep them till you are able to send them back, but keep them outside your citadels. Watch over their morals, and educate them as if they were Frya's sons. Their women are the strongest here. Their blood will disappear like smoke, till at last nothing but Frya's blood will remain in their descendants. So they remained here. Now, I should wish that my descendants should observe in how far Gosa spoke the truth. When our country began to recover, there came troops of poor Saxon men and women to the neighbourhoods of Staveren and Alderga, to search for gold and other treasures in the swampy lands. But the sea-people would not permit it, so they went and settled in the empty village of the West Flyland in order to preserve their lives.

NOW I WILL RELATE HOW THE GEERTMAN AND MANY FOLLOWERS OF HELLENIA CAME BACK.

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

* 303 before Christ.

† *Barnpila*, De falarica, Livy, xxi. 8.

fona fere Krêkalandum wêi, vmb vsa sêd to warjande, nw winstath wi i skolde alsa mild wêsa vs alsa fûl lând to jêvane thât wi thêrvp mûge hêma. Hi telade-n êle skêdnese thêr ik âfter bêtre skryva wil. Tha grêva niston navt hwat to dvande, hja sandon bodon allerwêikes; âk ta my. Ik gvng to ând sêide: nw wi-n Moder hâve agon wi hjra rêd to frêjande. Ik selva gvng mitha. Thju Moder, thêr ella wiste, sêide, lêt hja kvme, sâ mûgon hja vs lând helpa bihalda: men lêt hjam navt up êne stêd ne bilyva, til thju hja navt waldich ne wrde ovir vs. Wi dêdon as hju sêid hêde. That wêre êl nêi hjra hêi. Fryso reste mith sinâ ljudum to Stavere, that hja wither to êne sêstêde mâkade, sa god hja machte. Wichhirte gvng mith sinum ljudum astward nêi there Êmude. Svme thêra Johnjar, thêr mênde thât hja font Alderga folk sproten wêre, gvngen thêr hinne. En lyth dêl thêr wânde thât hjara êthla fon tha sjugon êlanda wei kêmon, gvngon hinne ând setton hjara selva binna tha hringdik fon thêre burch Walhallagâra del. Ljudgert thene skolte bi nachte fon Wichhirte wârth min âthe âfternêi min frjund. Fon ut sin dêibok hâv ik thju skêdnese thêr hir âfter skil folgja.

Nei thât wi 12 mel 100 ând twia 12 jêr bi tha fif wêtrum sêten hêde, thahwila vsa sêkâmpar alle sêa bifâren hêde thêr to findane, kêrn Alexandre (*) tham kêning mith en weldich hêr fon boppa allingen thêr strâm vsa thorpa bifâra. Nimman ne mâcht in wither worda. Thach wi stjurar thêr by tha sê sâton, wi skêpt vs mith al vsa tilbêre hava in ând brûda hinna. Tha Alexandre fornorn thât im sâ ne grâte flâte vntfâra was, wârth er wodinlik, to swêrande hi skolde alle thorpa an logha offerja jef wi navt to bek kvma nilde. Wichhirte lêide siak to bedde. Thâ Alexandre thât fornorn heth er wacht alont er bêter wêre. Âfternêi kêrn er to him sêr kindlyk snakkande, thach hi thrjvchde lik

* Alexander aan den Indus 327 v. Chr. 327.

† 1224=1551 v. Chr.

the distant Greek land to preserve our customs. Now we wish you to be kind enough to give us as much land as will enable us to live. He told a long story, which I will hereafter relate more fully. The old man did not know what to do. They sent messengers all round, also to me. I went, and said now that we have a mother it behoves us to ask her advice. I went with them myself. The mother, who already knew it all, said: Let them come, they will help us to keep our lands, but do not let them remain in one place, that they may not become too powerful over us. We did as she said, which was quite to their liking. Fryso remained with his people at Staveren, which they made again into a port as well as they could. Wichhirte went with his people eastwards to the Emude. Some of the descendants of Jon who imagined that they sprang from the Alderga people went there. A small number, who fancied that their forefathers had come from the seven islands, went there and set themselves down within the enclosure of the citadel of Walhallagara. Liudgert, the admiral of Wichhirt, was my comrade, and afterwards my friend. Out of his diary I have taken the following history.

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

* Alexander at the Indus, 327 before Christ.

† 327 + 1224 is 1551 before Christ.

hi ér dên hêde. Wichhirte andere thêr âfter, o aldergrâteste thêra keningar. Wi stjurar kvmath allerwêikes, wi hâven fon jow grâte dêdun hêred. Thêrvambe send wi fvl êrvidenese to fara jowa wêpne, tha jet mar vr thina witskip. Men wi ôthera wy send frybern Fryas bern. Wy ne mûgon nêne slâfona navt ne wrde. Jef ik wilde, tha ôra skolde rêder sterva willa, hwand alsa ist thrvch vsa êwa bifôlen. Alexandre sêide: ik wil thin lând navt ne måkja to min bût, ner thin folk to mina slâfona. Ik wil blât thât ste my thjanja skolste vmb lân. Thêrvr wil ik swêra by vs bédar godum, that nimman vr my wrogja skil. Tha Alexandre âfternei brâd ând salt mith im dêlade, heth Wichhirte that wiste dël kâsen. Hi lét tha skêpa hala thrvch sin svne. Tha thi alle tobek wêron, heth Alexandre thi alle hêred. Thêr mitha wilde hi sin folk nêi tha helge Gônga fâra, thêr hi to land navt hêde mûge nâka. Nw gvng er to ând kâs altham ut sin folk ând ut sina salt-atha thêr wenath wêron vvr-ne sê to fârane. Wichhirte was wither siak wrden, thêrvambe gvng ik allêna mitha ând Nearchus fon thes keningis wêgâ. Thi tocht hlip svnder fardêl to-n-ende, uthâvede tha Johnjar immerthe an vnmin wêron with tha Phonisjar, alsa Nearchus thêr selva nên bâs ovir bilywe ne kv. Intwiska hêde tham kening navt stile nêst. Hi hêde sina salt-atha bâma kapja lêta ând to planka måkja. Thrvch help vsar timberljud hêder thêr of skêpa måkad. Nw wilder selva sêkêning wertha, ând mith êl sin hêr thju Gonga vpfâra. Thach tha salt-atha thêr fon thet bergland kemon, wêron ang to fara sê. As hja hêradon thât hja mith moste, stakon hja tha timberhlotha ane brônd. Thêr thrvch wrde vs êle thorp anda aska lêid. Thet forma wânde wy thât Alexandre thât bifalen hêde ând jahwêder stand rêd vmb sê to kjasane. Men Alexander wêre wodin, hi wilde tha salt-atha thrvch sin ajn folk ombrensa lêta. Men Nêar-

as he had done before. Wichhirte answered : Oh greatest of kings, we sailors go everywhere ; we have heard of your great deeds, therefore we are full of respect for your arms, and still more for your wisdom ; but we who are free-born Fryas children, we may not become your slaves ; and even if I would, the others would sooner die, for so it is commanded in our laws. Alexander said : I do not desire to take your land or make slaves of your people, I only wish to hire your services. That I will swear by both our Gods, so that no one may be dissatisfied. When Alexander shared bread and salt with him, Wichhirte had chosen the wisest part. He let his son fetch the ships. When they were all come back Alexander hired them all. By means of them he wished to transport his people to the holy Ganges, which he had not been able to reach. Then he chose among all his people and soldiers those who were accustomed to the sea. Wichhirte had fallen sick again, therefore I went alone with Nearchus, sent by the king. The voyage came to an end without any advantage, because the Joniers and the Phœnicians were always quarrelling, so that Nearchus himself could not keep them in order. In the meantime, the king had not sat still. He had let his soldiers cut down trees and make planks, with which, with the help of our carpenters, he had built ships. Now he would himself become a sea-king, and sail with his whole army up the Ganges ; but the soldiers who came from the mountainous countries were afraid of the sea. When they heard that they must sail, they set fire to the timber yards, and so our whole village was laid in ashes. At first we thought that this had been done by Alexander's orders, and we were all ready to cast ourselves into the sea : but Alexander was furious, and wished his own people to kill the soldiers. However, Nearchus,

chus tham navt allëna sin êroste forst men ak sin frjund wêre, rêde him owers to dvande. Nw bêrad er as wen der lavade thet vnluk et dën hêde. Tha hi ne thvrade sin tocht navt vrfata. Nw wild er to bek kêra, thach êr hi thât dêde, lét hi thet forma bisêka hwa-r skeldich wêron. Dry-r thât wiste lét er altham svnder wêpne bilywa, vmb en ny thorp to mâkjande. Fon sin ajn folk lét er wepned vmbe tha ôra to tâmma, ând vmbe êne burch to bwande. Wy moston wiv ând bern mith nimma. Kêmon wi anda muda thêre Êuphrat, sa machton wi thêr en stêd kiasa jeftha omkêra, vs lân skold vs êvin blyd to dêlath wrde. An tha nya skêpa, thêr tha brônd vntkvma wêron, let-er Johniar ând Krêkalandar gâ. Hi selva gvng mith sin ôra folk allingen thêre kâd thrvch tha dorra wostêna, thât is thrvch et land thât Irtha vphêid hêde uta sê, tha hju thju strête after vsa êthela vphêide as hja inna Råde sê kêmon.

Tha wy to ny Gêrtmanja kêmon (ny Gêrtmanja is en hâva thêr wi selva makad hede, vmbe thêr to wêterja) mêton wi Alexandre mith sin hêr. Nêarchus gvng wal vp ând bêide thrja dêga. Tha gvng et wither forth. Tha wi bi thêre Êuphrat kêmon, gvng Nêarchus mith sina salt-alta ând fêlo fon sin folk wal vp. Tha hi kêm hring wither. Hi sêide, thi kening lét jow bidda, i skille jet en lithge tocht to sinra wille dvan, alont et ende fona Råde sê. Thêrnêi skil jawehder sâ fûl gold krêja as er bêra mêi. Tha wi thêr kêmon, lét er vs wysa hwêr thju strête êr wêst hêde. Thêr nêi wylader ên ând thritich dêga, alan ut sjande vvra wostêne.

Tho tha lesta kêm er en hloth mânniska mith forande twa hondred êlephanta thvsend kêmlun tolêden mith wodin balkum, râpum ând allerlêja ark vmbe vsa flâte nêi tha Middelsê to tyande. Thât bisâwd-vs, 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 Nèarchus teld vs, sin kèning wilde tha òthera kèninggar tâna that i weldiger wère, sa tha kèninggar fon Thyris èr wèsen hède. Wi skoldon men mith helpa, sèkur skolde vs thât nèn skâda navt dva. Wi moston wel swika, ànd Nèarchus wiste ella sâ pront to birjuchte thât wi inna Middelsé léide èr thrja mônatha forby wéron. Tha Alexandre fornóm ho-t mith sinra onwerp ofkvmén was, wárth er sa vrméten thât er tha drage stréte utdiapa wilde Irtha to-n spot. Men Wr.alda lét sine sèle lās, thêrvmbe vrdrónk er inna win ànd in sina ovirmodichhéd, èr thât er bijinna kvste. After sin dád wrde thet rik dèlad thrvch sina forsta. Hja skolde alrek en dèl to fara sina svnum wárja, thach hja wéron vnménis. Elk wilde sin dèl bihalda ànd selva formára. Tha kêm orloch ànd wi ne kvste navt omme kèra. Nèarchus wilde nw, wi skolde vs del setta an Phonisi his kâd, men thât nilde nimman navt ne dva. Wi sèide, rêder willath wi wâga nêi Fryasland to gâna. Tha brocht-er vs nei thère nya háva fon Athenia, hwér alle áfte Fryas bern formels hin téin wéron. Forth gvngon wi salt-átha listochta ànd wépne fâra. Among tha félo forsta hède Nèarchus en frjund mith nôme Antigonus. Thisse strêdon bède vmb ên dol, sâ hja sèidon as follistar to fâra-t kèninglike slachte ànd forth vmbe alle Krékalanda hjara alda frydom wither to jévane. Antigonus hède among félo òtherum ênnen svn, thi hète Demétrius, áfter tonómáð thene stéda winner. Thisse gvng ênis vpper stéde Salâmis of. Nêi thât er thêr en stút mòi strêden hède most er mith thère flâte strida fon Ptholemeus. Ptholemeus, alsa hète thene forst thêr welda ovir Êgiptaland. Demétrius wn thère kèse, tha navt thrvch sina salt-átha, men thrvch dam wy him helpen hède. Thit hède wi dèn thrvch athskip to fâra Nèarchus, hwand wi him far bastard blod bikânde thrvch sin friska húd ànd bláwa ágon mith

most extraordinary; but Nearchus told us that his king wished to show to the other kings that he was more powerful than any kings of Tyre had ever been. We were only to assist, and that surely could do us no harm. We were obliged to yield, and Nearchus knew so well how to regulate everything, that before three months had elapsed our ships lay in the Mediterranean Sea. When Alexander ascertained how his project had succeeded, he became so audacious that he wished to dig out the dried-up strait in defiance of Irtha; but Wr-alda deserted his soul, so that he destroyed himself by wine and rashness before he could begin it. After his death his kingdom was divided among his princes. They were each to have preserved a share for his sons, but that was not their intention. Each wished to keep his own share, and to get more. Then war arose, and we could not return. Nearchus wished us to settle on the coast of Phœnicia, but that no one would do. We said we would rather risk the attempt to return to Fryasland. Then he brought us to the new port of Athens, where all the true children of Frya had formerly gone. We went, soldiers with our goods and weapons. Among the many princes Nearchus had a friend named Antigonus. These two had only one object in view, as they told us—to help the royal race, and to restore freedom to all the Greek lands. Antigonus had, among many others, one son named Demetrius, afterwards called the “City Winner.” He went once to the town of Salamis, and after he had been some time fighting there, he had an engagement with the fleet of Ptolemy. Ptolemy was the name of the prince who reigned over Egypt. Demetrius won the battle, not by his own soldiers, but because we helped him. We had done this out of friendship for Nearchus, because we knew that he was of bastard birth by his white skin, blue eyes, and

wit hêr. After nêi gving Dêmêtrius lâs vp Hrodus* thêr hinne brochton wi sina salt-âtha ând liftochta wr. Thâ wi tha leste rêis to Hrodus kêmon, was orloch vrtyan. Dêmêtrius was nêi Athenia fâren. Tha vs kêning thât vnderstande, lêd-er vs tobek. Tha wi anda hâve kêmon, wêre êl et thorp in row bidobben. Friso thêr kêning wêr ovir-a flâte, hêde en svn ând en toghater tûs, sâ bjustre fres, as jef hja pâs ut Fryasland wêi kvmen wêren, ând sâ wonderskên as nimman mocht hÿgja. Thjv hrop thêrvr gving vvr alle Krêkalanda ând kêm in tha âra fon Dêmêtrius. Dêmêtrius wêre vvl ând vnsêdlik, ând hi thogte thât-im ella fry stvnde. Hi lêt thju toghater avlêr skâkja. Thju moder ne thvrade hjra joi† navt wachtja, joi nomath tha stjurar wiva hira mâna, thât is blideskip, ak segsath hja swêthirte. Tha stjurar hêton hjra wiva trâst, ând fro jefta frow thât is frÿ âk frolik, thât is êlik an frÿ. Thrvchdam hju hjra man navt wachtja thvrade, gving hju mith hjra svne nêi Dêmêtrius ând bad, hi skolde hja hjra toghater wither jêva. Men as Dêmêtrius hira svn sa, lêt-er tham nêi sinra hove fora, ând dêde alên mith him, as-er mith tham his suster dên hêde. Anda moder sand hi en buda gold, thach hju stirt-et in sê. As hju thûs kêm, warth hju wansinnich, allerwêikes run hju vvra strête: nâst min kindar navt sjan, o wach, lêt mi to jow skul sêka, wand min joi wil mi dêja for tha-k sina kindar wêi brocht hâv. Tha Dêmêtrius fornôm, thât Friso to honk wêre, sand-i en bodja to him segsande, thât hi sina bern to him nomen hêde wmbe ra to fora to-n hâge stât vmbe to lânja him to fâra sina thjanesta. Men Friso thêr stolte ând herdfochtich wêre, sand en bodja mith en brêve nêi sinum bern tha, thêrin mânde hi hjam, hja skolde Dêmêtrius to willa wêsa, vrmithis tham hjara luk jêrde. Thach thene bodja hêde jeta-n ora brêve mith feuin, thêrmêi bifâl-er hja skolde that innimma,

* 305 voor Chr.

† Joi 'en trâst. Te Scheveningen hoort men nog: joi en troos. Joi, Fransch *joye*.

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 *frow*, that is, *vreugde* (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:

* 305 before Christ.

† *Joi en tröst.* At Scheveningen you still hear "Joel en troos." *Joi* is the French *joye*.

hwand sêid-er-vnwillinglik is thin lif bivvllad; thât ne skil jow navt to rêkned ni wrde, thach sâhwera jow jowe sêle bivvlath sa ne skil jow nimmerthe to Walhâlla ne kvma, jow sêle skil thân ovir irtha ommewâra, svnder & thet ljucht sja to mugande, lik tha flâramusa ând nachtula skilstv alra dystik in thina hola skula, thes nachtis utkvma, then vp vsa grâva grâja ând hûla, thahwila Frya hjra haved fon jow ofwenda mot. Tha bern dêde lik-ra bifâlen warth. Dêmétrius lét ra likka in sê werpa ând to tha mánnska wrde sêid, thât hja fljucht wêron. Nw wilde Friso mith alleman nêi Fryasland fâra, thêr-i êr wêst hêde, men tha mêt nilde thât navt ne dva. Nw gvng Friso to ând skât thet thorp mith-a kêninglika fârrêdskûrum anda brônd. Hjud ne kv ni thvrade ninman ne bilywa, ând alle wêron blyde, that hja bûta wêre, bihalva wif ând bern hêdon wi ella abefta lêten, thach wi wêron to lêden mith liftochtum ând orluchtuch.

Friso nêde nach nên fretho. Tha wi by tha alda hâve kêmon gvnger mith sina drista ljudum to ând skât vnwarlinga tha brônd inna skêpa, thêr-i mith sina pilum bigâna kv. After sex dægum sâgon wi tha orlochflâte fon Dêmétrius vp vs to kvma. Friso bifâl vs, wi moston tha lithste skêpa âfterhâde in êne brêde line, tha stora mith wif ând bern fârut. Forth båd-er wi skoldon tha krânboga fon for nimma ând anda âftestêwen fâstigja, hwand sêid-er, wi achon al fljuchtande to fljuchtane. Nimman ne mêi him formêta vmb en enkeldera fyand to forfolgjande, alsa sêid-er is min bislut. Tha hwila wi thêrmitha al dvande wêron, kêrn wind vs vppa kop, to thêra lâfa ând thêra wiva skrik, thruchdam wi nêne slâvona navt nêde as thêra thêr vs bi ajn willa folgan wêre. Wi ne machton hja thus navt thruch roja ni vntkvma. Men Wr. alda wiste wel, hwêrvmb-er

But, said he, your bodies have been defiled against your will. That you are not to blame for; but if your souls are not pure, you will never come into Walhalla. Your spirits will haunt the earth in darkness. Like the bats and owls, you will hide yourselves in the daytime in holes, and in the night will come and shriek and cry about our graves, while Frya must turn her head away from you. The children did as their father had commanded. The messenger had their bodies thrown into the sea, and it was reported that they had fled. Now Friso wished to go with all his people to Frya's land, where he had been formerly, but most of them would not go. So Friso set fire to the village and all the royal storehouses; then no one could remain there, and all were glad to be out of it. We left everything behind us except wives and children, but we had an ample stock of provisions and warlike implements.

Friso was not yet satisfied. When we came to the old harbour, he went off with his stout soldiers and threw fire into all the ships that he could reach with his arrows. Six days later we saw the war-fleet of Demetrius coming down upon us. Friso ordered us to keep back the small ships in a broad line, and to put the large ships with the women and children in front. Further, he ordered us to take the crossbows that were in the fore part and fix them on the sterns of the ships, because, said he, we must fight a retreating battle. No man must presume to pursue a single enemy—that is my order. While we were busy about this, all at once the wind came ahead, to the great alarm of the cowards and the women, because we had no slaves except those who had voluntarily followed us. Therefore we could not escape the enemy by rowing. But Wr-alda knew well why he

sâ dêde, and Friso thêr-et fata, lêt tha bårnpila ring inna krånboga lidsa. To lik båd-er thât nimman skiata ne machte, êr hy skâten hêde. Forth sêid-er thât wi alle nêi thât midloste skip skiata moste, is thât dol god biracht sêid-er, sâ skilun tha ôra him to helpane kvma and thån mot alrik skiata sa-r alderbesta mêi. As wi nw arhalf ketting fon-ra of wêre, bigoston tha Phonisiar to skiata. Men Friso n-andere navt bi fâra tha êroste pil del falde a sex fadema fon sin skip. Nw skât-er. Tha ôra folgade, thet likte en fjurrêin and thrvchdam vsa pila mith wind mêi gvngon, bilêvon hja alle an brônd, and nâkade selva tha thridde låge. Allera mânnelik gyradon and jûwgade. Men tha krêta vsar witherlågum wêron sa herde, thet-et vs thet hirte binêpen warth. As Friso mênde thât et to koste, lêt-er ofhalde and wi spode hinne. Thach nêi that wi twa dêga forth pilath hêde, kêm thêr en ôre flâte ant sjocht, fon thrittich skêpun, thêr vs stêdis in wne. Friso lêt vs wither rêd makja. Men tha ôthera sandon en lichte snâka fvl rojar forut, tha bodon thêra bådun ut alera nôma jef hja mith fâra machte. Hja wêron Johniar, thrvch Dêmêtrius wêron hja wâldantlik nêi there alda hâve skikad. Thêr hêdon hja fon thêre kêse hêrad and nw hêdon hja thet stolta swêrd antjan, and wêron vs folgad. Friso thêr fül mitha Johnjar faren hêde sêide jâ, men Wichhirte vsa kênig sêide nê, Tha Johnjar send afgoda thjanjar sêid-er, ik selva hâv hêrad, ho hja thi an hropte. Friso sêide thet kvmath thrvch tha wandel mith tha âfta Krêkalandar. Thât hâv ik vâken selva dên. Thach ben ik alsa herde Fryas as tha finste fon jow. Friso wêre thene mân thêr vs to Fryasland wisa moste. Thus gvngon tha Johnjar mith. Ak likt-et nei Wr.aldas hêi, hwand êr thrja mô-nathe om hlâpen wêron, gvngon wi allingen Britannja, and thrja dêga lêter machton wi ho.n.sêen hropa.

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

THIT SKRIFT IS MIJ OWER NORTLAND JEFTHA SKËNLAND
JËVEN.

Vndera tida thât vs land del sêg, wêre ik to Skênland. Thêr gvng et alsa to. Thêr wêron grâte mârâ, thêr fon tha bodeme lik en blêse vt setta, then spliton hja vt-ên. Uta rêta kêrn stof as-t gliande yser wêre. Thêr wêron berga thêr tha krunna of swikte. Thesse truldon nêther ând brochton walda ând thorpa wêi. Ik self sâ thât en berch fon tha ôra of torent wrde. Linrjucht sêg-er del. As ik âfternêi sjan gvng, was thêr en mârâ kvmen. Tha irtha bêterad was, kêrn er en hêrtoga fon Lindasburch wêi, mit sin folk ând en fâm, thju fâm kêthe allomme : Thene Mâgy is skeldich an al-eth lêt thât wi lêden hâve. Hja tâgon immer forth en thet hêr wârth al grâter. Thene Mâgy fluchte hinne, mân fand sin lik, hi hêde sin self vrdên. Tha wrdon tha Finna vdrêven nêi ênre stêd, thêr macht on hja lêva. Thêr wêron fon basterde blode. Thissa macht on biliwa, thach fêlo gvngon mith tha Finna mêi. Thi hêrtoga warth to kêning kêren. Tha kârka thêr êl bilêven wêron wrde vrdên. Sont komath tha gode North-ljud vâken to Texland vmb there Moder-is rêd. Thâ wi ne mûgath hjam for nêne rjuchta Fryas mar ne halde. Inna Dênamarca ist sêkur as bi vs gvngon. Tha stjurar, tham hjara self thêr stoltelika sêkâmpar bêton, send vppira skêpa gvngon, ând âfternêi sind hja to bek gvngon.

Held!

Hwersa thene Kroder en tid forth krodén heth, thân skilun tha âfterkomanda wâna thât tha lêka ând brêka, thêr tha Brokmanna mith brocht hâve, âjen were an hjara êthla. Thêr vr wil ik wâka ând thus sâ fûl vr hjara plêga skriva as ik sjan hâ. Vr tha Gêrt-

THIS WRITING HAS BEEN GIVEN TO ME ABOUT NORTHLAND
AND SCHOONLAND (SCANDINAVIA).

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

Heil!

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 kân ik rêd hinne stappa. Ik nâv navt fül mithra omme gvngen. Tha sâ fêr ik sjan hâ send hja thât mast bi tâl ând sêd bilêwen. Thât ne mêi ik navt segsa fon tha ôthera. Thêr fon.a Krêkalânda wêi kvme, send kwâd ther tâl ând vppira sêd ne mêi mân êl navt boga. Fêlo hâvath brûna âgon ând hêr. Hja send nidich ând drist ând âng thrvch overbilâwichhêd. Hwêrsa hja sprêka, sâ nômath hja the worda fâr vppa thêr lerst kvma mosta. Ajen ald segath hja âd, âjen salt sâd, mâ fori mân, sel fori skil, sode fori skolde, to fül vmb to nomande. Ak forath hja mêst vrðvaliske ând bikirte nôma, hwêran mân nèn sin an hefta ne mêi. Tha Johniar sprêkath bêtre, thach hja swygath thi h ând hwêri navt nêsa mot, wârth er ûtekêth. Hwersa imman en blyd mâkath âfter ênnen vrstvrven ând thet likt, sâ lâwath hja, thât thene gâst thes vrsturvene thêr inne fârath. Thêrvr hâvath hja alle bylda vrburgen fon Frya, Fâsta, Mêdêa, Thjanja, Hellênja ând fêlo ôthera. Hwerth thêr en bern ebern, sâ kvmath tha sibba et sêmne ând biddath an Frya thât hju hjara fâmkes mêi kvma lêta thât bern to sêenande. Hâvon hja bêden sa ne mêi nimman him rora ni hêra lêta. Kvmt et bern to grâjande ând halt thit en stvnde an, alsa is thât en kwâd têken ând man is an formoda, thât thju mâm hordom dên heth. Thêrvr hâv ik al ârge thinga sjan. Kvmt et bern to slêpande, sâ is thât en têken, thât tha fâmkes vr-et kvmen send. Lakt et inna slêp, sâ hâvon tha fâmkes thât bern luk to sêit. Olon lâwath hja an bosa gâsta, hexna, kolla, aldermankes ând elfun, as jef hja fon tha Finna wei kêmen. Hyrmitha wil ik enda ând nw mên ik tha-k mâr skrêven hâ, as ên minra êthla. Frêthorik.

Frêthorik min gâd is 63 jêr wrden. Sont 100 ând 8 jêr is hi thene êroste fon sin folk, thêr frêdsum

readily pass by. I have not had much to do with them, but as far as I have seen they have mostly retained their language and customs. I cannot say that of the others. Those who descend from the Greeks speak a bad language, and have not much to boast of in their manners. Many have brown eyes and hair. They are envious and impudent, and cowardly from superstition. When they speak, they put the words first that ought to come last. For old they say *at*; for salt, *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, Fåsta, Medea, Thiania, Hellenia, and many others. When a child is born, all the relatives come together and pray to Frya to send her servants to bless the child. When they have prayed, they must neither move nor speak. If the child begins to cry, and continues some time, it is a bad sign, and they suspect that the mother has committed adultery. I have seen very bad things come from that. If the child sleeps, that is a good sign—Frya's servants are come. If it laughs in its sleep, the servants have promised it happiness. Moreover, they believe in bad spirits, witches, sorcerers, dwarfs, and elves, as if they descended from the Finns. Herewith I will finish, and I think I have written more than any of my forefathers. Frethorik.

Frethorik, my husband, lived to the age of 63. Since 108 years he is the first of his race who died a

sturven is, alle ôthera send vndera slêga swikt, thêrvr thât alle kâmpade with ajn ând fêrhêmande vmb rjucht ând plicht.

Min nôm is Wil-jo, ik bin tha fâm thêr mith him fona Saxanamarka to honk for. Thrvch tâl ând ommegang kêm et ut, thât wi alle bêde fon Adela his folk wêron, thâ kêm ljasde ând âfternêi send wi man ând wif wrden. Hi heth mi fyf bern lêten, two suna ând thrju toghatera. Konerêd alsa hêt min forma, Hâchgâna min ôthera, mine aldeste toghater hêth Adela, thju ôthera Frulik ând tha jongeste Nocht. Thâ-k nêi tha Saxanamarka for, hâv ik thrju boka hret. Thet bok thêra sanga, thêra tellinga, ând thet Hêlênja bok. Ik skrif thit til thju mân navt thânka ne mêi thât hja fon Apollânja send; ik hâv thêr fûl lét vr had ând wil thus âk thju êra hâ. Ak hâv ik mâr den, tha Gosa-Makonta fallen is, hwames godhêd ând klârsjanhêd to en sprêkword is wrden, thâ ben ik allêna nêi Texland gvngen vmbe tha skrifta vr to skrivane, thêr hju âfter lêten heth, ând thâ tha lerste wille fonden is fon Frâna ând tha nêilêtne skrifta fon Adela jefta Hêlênja, hâv ik thât jetta rêis den. Thit send tha skrifta Hêlênjas. Ik set hjam fâr vppa vmbe thât hja tha aldesta send.

ALLE AFTA FRYAS HELD.

In êra tida niston tha Slâvona folkar nawet fon fryhêd. Lik oxa wrdon hja vnder et juk brocht. In irthas wand wrdon hja jâgath vmbe mêtal to delvane ând ut-a herde bergum moston hja hûsa hâwa to forst ând presterums hêm. Bi al hwat hja dêdon, thêr nas nawet to fâra hjara selva, men ella moste thjanja vmbe tha forsta ând pretera jeta riker ând weldiger to mâk-jane hjara selva to sâdene. Vnder thesse arbêd wrdon hja

peaceable death ; all the others died by violence, because they all fought with their own people, and with foreigners for right and duty.

My name is Wiljo. I am the maiden who came home with him from Saxsenmarken. In the course of conversation it came out that we were both of Adela's race—thus our affection commenced, and we became man and wife. He left me with five children, two sons and three daughters. Konreed was my eldest son, Hachgana my second. My eldest daughter is called Adela, my second Frulik, and the youngest Nocht. When I went to Saxsenmarken I preserved three books—the book of songs, the book of narratives, and the Hellenia book.

I write this in order that people may not think they were by Apollonia. I have had a good deal of annoyance about this, and therefore now wish to have the honour of it. I also did more. When Gosa Makonta died, whose goodness and clear-sightedness have become a proverb, I went alone to Texland to copy the writings that she had left ; and when the last will of Frana was found, and the writings left by Adela or Hellenia, I did that again. These are the writings of Hellenia. I have put them first because they are the oldest.

HAIL TO ALL TRUE FRISIANS.

In the olden times, the Slavonic race knew nothing of liberty. They were brought under the yoke like oxen. They were driven into the bowels of the earth to dig metals, and had to build houses of stone as dwelling-places for princes and priests. Of all that they did nothing came to themselves, everything must serve to enrich and make more powerful the priests and the princes, and to satisfy them. Under this treatment they grew

grêv and strâm êr hja jêrich wêron, and sturvon svnder nochts afshên irtha tham overflodlik fvl jêf to bâta al hjara bern. Men vsa britna kêmon and vsa bânnalinga thrvch tha Twisklânda vr in hjara marka fâra and vsa stjurar kemon in hjara hâvna. Fon hjam hêradon hja kâlta vr êlika frydom and rjucht and overa êwa, hwer bûta nimman omme ne mêi. Altham wrde vpsugon thrvch tha drova mânniska lik dâwa thrvch tha dorra fjelde. As hju fvl wêron bijonnon tha alderdrista mânniska to klippane mith hjara kédne, alsa-t tha forsta wê dède. Tha forste send stolte and wichandlik, thêrvmbe is thêr âk noch dÿged in hjara hirta, hja birêdon et sêmine and javon awet fon hjara overflodalikhêd. Men tha lâfa skin frâna prestara ne machton thât navt ne lyda, emong hjara forsinde godum hêdon hja âk wrangwrâda drochtne eskêpen. Pest kêmon overa lânda. Nw sêidon hja, tha drochtne send tornich overa overhêrichhêd thêra bosa. Tha wrdon tha alderdrista mânniska mith hjara kédne wirgad. Irtha heth hjara blod dronken, mith thât blod fode hju frÿchda and nochts, and alle tham thêr of êton wrdon wis.

16 wâra 100 jêr lêden* is Atland svnken, and to thêra tidum bêrade thêr awat hwêr vppa nimman rêkned nêde. In-t hirte fon Findas lând vppet berchta lêid en del, thêr is kêthen Kasamyr,† thet is sjeldsum. Thêr werth en bern e-bern, sin mâm wêre thju toghater enis kêning and sin tât wêre-n hâvedprester. Vmb skôm to vnkvma mosten hja hjara âjen blod vnkvma. Thêrvmbe wârth er bûta thêre stêde brocht bi ârma mânniska. In twiska was-t im navt forhêlad ne wrden, thêr vmbe dêd er ella vmbe wisdom to gêtane and gârane. Sin forstân wêre sâ grât thât er ella forstânde hwat er sâ and hêrade. Thât folk skowde him mit êrbêdenese and tha prestera wr don ang vr sina frêga. Thâ-r jêrich wrde gvnger nêi 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 vrfloed fon kestlika stênum; men hja ne thvradon him navt avbêr bikânnâ as hjara âjne blod. Mith drovenese in vrdelven overa falxe skôm sinra aldrum gvnger ommedwâla. Al forth fârande mête hi en Fryas stjurar thêr as slâv thjanade, fon tham lêrd-i vsa sêd ând plêgum. Hi kâpade him fry, ând to ther dâd send hja frjunda bilêwen. Alomme hwêr er forth hinne tâch, lêrd-i an tha ljuda thât hja nêne rika ner pretera 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 mêta men hjara hûd klâwat, 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 ôthera 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 kestlika stêna, hwêr nid an klywath ând ljavde fon fjuchth. Vmbe jow manghêrta ând wiva to sjarane, sêid-er, jêvath hjara rin strâma ênoch. Nimman sêid-er is weldich alle mânniska mêtirik ând êlika luk to jân. Tha thât it alra mânniska plicht vmbe tha mânniska alsa mêtirik to mâkjane ând sa fêlo nocht to jân, as to binâka is. Nêne witskip sêid-er ne mêi mân minachtja, thach êlika déla is tha grâteste witskip, thêr tid vs lêra mêi. Thêrvmbe thât hjv argenese fon irtha wêrath ând ljavde feth.

Sin forme nôm wêre Jes-us,* thach tha pretera thêr-im sêralik hâton hêton him Fo thât is falx, 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 pretera, men vral hwêr er kêrn was sine lêre him fârut gvngen

* Jes-us, evenmin te verwarren met Jezus, als Krisen (Krishna) met Christus.

parents. They had to listen to some hard language; and to get rid of him they gave him a quantity of jewels, but they dared not openly acknowledge him. Overcome with sorrow at the false shame of his parents, he wandered about. While travelling he fell in with a Frisian sailor who was serving as a slave, and who taught him our manners and customs. He bought the freedom of the slave, and they remained friends till death. Wherever he went he taught the people not to tolerate rich men or priests, and that they must guard themselves against false shame, which everywhere did harm to love and charity. The earth, he said, bestowed her treasures on those who scratch her skin; so all are obliged to dig, and plough, and sow if they wish to reap, but no one is obliged to do anything for another unless it be out of goodwill. He taught that men should not seek in her bowels for gold, or silver, or precious stones, which occasion envy and destroy love. To embellish your wives and daughters, he said, the river offers her pure stream. No man is able to make everybody equally rich and happy, but it is the duty of all men to make each other as equally rich and as happy as possible. Men should not despise any knowledge; but justice is the greatest knowledge that time can teach, because she wards off offences and promotes love.

His first name was Jessos, but the priests, who hated him, called him Fo, that is, false; the people called him Krishna, that is, shepherd; and his Frisian friend called him Buddha (purse), because he had in his head a treasure of wisdom, and in his heart a treasure of love.

At last he was obliged to flee from the wrath of the priests; but wherever he went his teaching had preceded him, whilst his enemies followed him like

* *Jes-us*—not to be confounded with Jesus any more than Krisen (Krishna) with Christ.

nd vral hwr-er gvng folgadol him sina ltha lik sine skde ni. Th Jes-vs alsa twilif jr om fren hde, sturv-er, men sina frjunda wradon sine lre nd kthon hwr-et ron fvnde.

Hwat mnst nw tht tha pretera ddon, tht mot ik jo melde, k mot-i thr sralik acht vp jn, forth mot-i over hjara bidryv nd renka wka mith alle krftum, thr Wr.alda in jo lid heth. Thahwila Jes-us lre vr irtha for, gvngon tha falxe pretera ni-t lnd sinra berta sin dd avbra, hja sidon tht hja fon sinum frjundum wron, hja bradon grte rowa, torennande hjara klthar to flar-dum nd to skrande hjara hola kl. Inna hla thra berga gvngon hja hma, thach thrin hdon hja hjara skt brocht, thr binna mkadon hja blydon fter Jes-us, thessa blydon jvon hja antha vnarg thnkanda ljuda, to longa lersta sidon hja tht Jes-us en drochten wre, tht-i tht selva an hjam bilden hde, nd tht alle thr an him nd an sina lra lwa wilde, nimels in sin kningkrik kvme skolde, hwr fr is nd nocht a send. Vrmites hja wiston tht Jes-us jen tha rika to fjelda tgen hde, s kthon hja allerwikes, that rmode h nd nfald s thju dre wre vmbe in sin rik to kvmane, tht thra thr hyr vp irtha tht mste lden hde, nimels tha msta nocht a hva skolde. Thahwila hja wiston tht Jes-us lrad hde tht mn sina tocht a welda nd bistjura moste, s lrdon hja tht mn alle sina tocht a dja moste, nd tht tha fvlkvminhd thra mnniska thrin bistance tht er vin vnforstoren wrde s tht kalde stn. Vmbe tht folk nw wis to mkjande tht hja alsa ddon, alsa bradon hja rmode overa strta nd vmb forth to biwisane tht hja al hjara tocht a dd hde, namon hja nne wiwa. Thach sahwrsa en toghater en misstap hde, s wrth hja that ring forjn, tha wrakka sidon hja most mn helpa and vmbe sin jn

his shadow. When Jessos had thus travelled for twelve years he died ; but his friends preserved his teaching, and spread it wherever they found listeners.

What do you think the priests did then? That I must tell you, and you must give your best attention to it. Moreover, you must keep guard against their acts and their tricks with all the strength that Wr-alda has given you. While the doctrine of Jessos was thus spreading over the earth, the false priests went to the land of his birth to make his death known. They said they were his friends, and they pretended to show great sorrow by tearing their clothes and shaving their heads. They went to live in caves in the mountains, but in them they had hid all their treasures, and they made in them images of Jessos. They gave these statues to simple people, and at last they said that Jessos was a god, that he had declared this himself to them, and that all those who followed his doctrine should enter his kingdom hereafter, where all was joy and happiness. Because they knew that he was opposed to the rich, they announced everywhere that poverty, suffering, and humility were the door by which to enter into his kingdom, and that those who had suffered the most on earth should enjoy the greatest happiness there. Although they knew that Jessos had taught that men should regulate and control their passions, they taught that men should stifle their passions, and that the perfection of humanity consisted in being as unfeeling as the cold stones. In order to make the people believe that they did as they preached, they pretended to outward poverty ; and that they had overcome all sensual feelings, they took no wives. But if any young girl had made a false step, it was quickly forgiven ; the weak, they said, were to be assisted, and to save

séle to bihaldane most mán fül anda cherke ján. Thus todvande hède hja wiv änd bern svnder hûshalden änd wrdon hja rik svnder werka, men that folk wårth fül årmer änd mår éländich as á to fára. Thas lére hwérbi tha presteren nèn öre witskip hova as drochtlik réda, frána skin änd vnrjuchta pléga, bréd hiri selva ut fon-t asta to-t westa änd skil ák vr vsa landa kvma.

Men astha presteren skilun wána, thát hja allet ljucht fon Frya änd fon Jes-us lére vtdávath háva, sá skilum thér in alle vvrda mánniska vpstonda, tham wérhéd in stilnise among ekkorum wárath änd to fára tha presteren forborgen háve. Thissa skilun wésa ut forsta blod, fon presterum blod, fon Slávonum blod, änd fon Fryas blod. Tham skilun hjara foddikum änd thát ljucht búta bringa, sá thát allera mánnalik wérhéd méi sjan ; hja skilun wè hropa overa déda théra presteren änd forsta. Tha forsta thér wérhéd minna änd rjucht tham skilun fon tha presteren wika, blod skil stráma, men thérut skil-et folk nye kráfta gára. Findas folk skil sina findingrikhéd to ména nitha wenda, thát Lydas folk sina kráfta änd wi vsa wisdom. Tha skilun tha falxa presteren wèi fágath wertha fon irtha. Wr.alda his gást skil alomme änd allerwéikes érath änd bihropa wertha. Tha éwa thér Wr.alda bi-t anfang in vs mod léide, skilun alléna hêrad wertha, thér ne skilun nène óra mástera, noch forsta, ner bása navt nésa, as théra thér bi ména wille kéren send. Thán skil Frya juwgja änd Irtha skil hira jéva alléna skánka an tha werkande mánnisk. Altham skil anfang a fjuwer thusand jér nêi Atland svnken is änd thusand jér léter skil thér longer nèn prester ner tvang vp irtha sa.

Dela tonómath Hellénja, 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 lûda Frânas úttröste wille. Alle welle Fryas held. An tha nôme Wr.aldas, fon Frya, and thêre fryhêd grête ik jo, and bidde jo, sahwersa ik falla machte êr ik en folgster nômath hêde, så bifêl ik jo Tüntja thêr Burchfâm is to thêre burch Médêasblik, til hjud dægum is hja tha besta.

Thet heth Gôsa nêi lêten. Alle mânniska held. Ik nâv nêne êremoder binomad thrvchdam ik nêne niste, and et is jo bêter nêne Moder to hâvande as êne hwêr vp-i jo navt forlêta ne mêi. Arge tid is forbi fâren, men thêr kvmt en ôthere. Irtha heth hja navt ne bârad and Wr.alda heth hja navt ne skêren. Hju kvmt ut et âsta ut-a bosma thêra prestera wêi. Så fêlo léd skil hju broda, thât Irtha-t blod algâdvr navt drinka ne kân fon hira vrs-lêjana bernum. Thjustrenesse skil hju in overne gâst thêra mânniska sprêda, lik tongar-is wolka oviret svnne-ljucht. Alom and allerwêikes skil lest and drochten bidryf with fryhêd kâmpa and rjucht. Rjucht and fryhêd skilun swika and wi mith tham. Men these winst skil hjara vrlias wrochta. Fon thrju worda skilun vsa âfterkvmande an hjara ljuda and slâvona tha bithjutnesse lêra. Hja send mêna ljavde, fryhêd and rjucht. Thât forma skilun hja glora, âfternêi with thjustrenesse kâmpa al ont et hel and klâr in hjawlikes hirt and holle wârth. Thân skil tvang fon irtha fâgad wertha, lik tongarswolka thrvch stornewind, and alle drochten bidryv ne skil thêr âjen nawet navt ne formûga. Gôsa.

Thus runs Frana's last will: All noble Frisians, Heil! In the name of Wr-alda, of Frya, and of Freedom, I greet you; and pray you if I die before I have named a successor, then I recommend to you Teuntja, who is Burgt-maagd in the citadel of Medeasblik; till now she is the best.

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

THET SKRIFT FON KONERÊD.

MIN êthla hâvon in âfter thit bok skrêven. Thit wil ik boppa ella dva, vmbe thât er in min stât nên burch ovir is, hwêrin tha bêrtnesa vp skrêven wrde lik to fâra. Min nôme is Konerêd, min tât-his nôme was Frêthorik, min mem his nôme Wiljow. After tât his dâd ben ik to sina folgar kêren, ând tha-k fiftich jêr tâlde kâs men mij to vrste grêvetmân. Min tât heth skrêven ho tha Linda-wrda ând tha Ljudgârdne vrdilgen send. Lindahêm is jeta wêi, tha Linda-wrda far en dêl, tha northlikka Ljudgârdne send thrvch thene salta sê bidelven. That brâwsende hef slikt an tha hringdik thêre burch. Lik tât melth heth, sâ send tha hâvalâsa mânniska to gvngen ând hâvon hûskes bwad binna tha hringdik thêra burch. Thêrvmbe is thât ronddêl nw Ljvdwerd hêten. Tha stjurar segath Ljvwrd, men thât is wansprêke. Bi mina jüged was-t ôre lând, thât bûta tha hringdik lêid, al pol ând brok. Men Fryas folk is diger ând flitich, hja wrdon mod ner wîrg, thrvchdam hâra dol to tha besta lêide. Thrvch slâta to delvane ând kâdika to mâkjane fon tha grvnd thêr út-a slâta kêrn, alsa hâvon wi wither en gode hêm bûta tha hringdik, thêr thju dânte het fon en hof, thrê pêla âstwarth, thrê pêla sûdwarth ând thrê pêla wêstwarth mêten. Hjud dëgum send wi to dvande â-pêla to hêjande, vmb êne hâve to winnande ând mith ên vmb-vsa hringdik to biskirmande. Jef et werk rêd sy, sâ skilun wi stjurar utlvka. Bi min jüged stand-et hyr bjûstre om-to, men hjud 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 Grevetman. 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 Linwerd, but that is nonsense. In my youth there was a portion of land lying outside the rampart all mud and marsh; but Frya's people were neither tired nor exhausted when they had a good object in view. By digging ditches, and making dams of the earth that came out of the ditches, we recovered a good space of land outside the rampart, which had the form of a hoof three poles eastward, three southwards, and three westwards. At present we are engaged in ramming piles into the ground to make a harbour to protect our rampart. When the work is finished we shall attract mariners. In my youth it looked very queer, but now there stands a row of houses.

al hûsa thêr an rêja stân. And lek ând brek thêr mith ermode hir in gluft wêron, send thrvch flit a-buta drêven. Fon hir ut mêi allera mânnalik lêra, thât Wr.alda vsa Alfoder, al sina skepsela fot, mits thât hja mod halde ând mânlik ôtherum helpa wille.

NV WIL IK VR FRISO SKRIVA.

Friso thêr al weldich wêre thrvch sin ljud, wârth âk to vrste grêve kêren thrvch Staverens ommelandar. Hi spot mith vsa wisa fon lând-wêr ând sêkâmpa, thêrvmbe hether en skol stift hwêr in tha knâpa fjuchta lêra nêi Krêkalandar wysa. Thân ik lâv thât i thât dên heth vmb thât jongk-folk an sin snôr to bindane. Ik hâv min brother thêr âk hin skikt, tha-s nv thjan jêr lêden. Hwand tocht ik nv wi nêne Moder lônger navt nâve, vmbe tha ênen âjen tha ôre to bi skirmande, âch ik dubbel to wâkane thât hi vs nên mâster ne wârth.

Gosa neth vs nêne folgstere nômeth, thêr vr nil ik nên ordêl ne fella, men thêr send jeta alda ârg thenkande mânniska, thêr mêne thât hju-t thêr-vr mith Friso ênis wrden is. Thâ Gosa fallen was, thâ wildon tha ljud fon alle wrda êne ôthere Moder kjasane. Men Friso thêr to dvande wêre vmb-en rik to fara him selva to mâkjane, Friso ne gêrde nên rêd ner bodo fon Texland. As tha bodon thêra Landsâtum to him kêmon, sprek-i ânde kêth. Gosa sêid-er was fêrsjande wêst ând wiser as alle grêva êtsêmne ând thach nêde hju nên ljucht nêr klârhêd in thjuse sêke ne fynden, thêrvmbe nêde hju nene mod hân vmb êne folgstere to kjasane, ând vmb êne folgstere to kjasane thêr tvyvelik wêre, thêr heth hju bald in sjan, thêrvmbe heth hju in hjara útreste wille skrêven, thât is jow bêtne nêne Moder to hâvande as êne hwêr vpp-i jo selva navt forlêta ne mêi. Friso hêde fûl sjan, bi orloch was er vpbrecht, ând fon

Leaks and deficiencies produced by poverty have been remedied by industry. From this men may learn that Wr-alda, our universal father, protects all his creatures, if they preserve their courage and help each other.

NOW I WILL WRITE ABOUT FRISO.

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

Gosa has given us no successors. I will not give any opinion about that; but there are still old suspicious people who think that she and Friso had an understanding about it. When Gosa died, the people from all parts wished to choose another mother; but Friso, who was busy establishing a kingdom for himself, did not desire to have any advice or messenger from Texland. When the messengers of the Landsaten came to him, he said that Gosa had been far-seeing and wiser than all the counts together, and yet she had been unable to see any light or way out of this affair; therefore she had not had the courage to choose a successor, and to choose a doubtful one she thought would be very bad; therefore she wrote in her last will, It is better to have no mother than to have one on whom you cannot rely. Friso had seen a great deal. He had been brought up in the wars, and he had just learned and gathered as much of the tricks and

tha hrenkum and lestum thëra Golum and forstum hëder krek sa fül lêred and geth, as-er nêdich hëde vmbe tha ôra grëva to wéiande hwër hi hjam wilde. Sjan hir ho-r thêrmith to gvngen is.

Friso hëde hir-ne ôther wif nimth, thju toghater fon Wil-frêthe, bi sin lêve was-er vrste Grëva to Staveren wêst. Thër bi hëder twên svna wnen and twa toghatera. Thrvch sin biléid is Kornêlja sin jongste toghater mith min brother mant. Kornêlja is wan Fryas and mot Korn-hêlja skrêven wrde. Wêmod sin aldeste heth er an Kavch bonden. Kavch thër âk bi him to skole gvng is thi svnv fon Wichhirte thene Gêrtmanna kâning. Men Kavch is âk wan Fryas and mot Kâp wësa. Men kvade tâle hâvon hja mar mithbrocht as gode sêda.

Nw mot ik mith mine skêdnese a-befta kêra.

Aftre grâte flod hwër vr min tât skrêven heth, wëron fêlo Juttar and Lêtne mith ebbe uta Balda jefta kvade sê* fored. Bi Kât his gat drêvon hja in hjara kâna mith yse vppa tha Dênemarka fâst and thër vp send hja sitten bilêwen. Thër nêron narne nên mânniska an-t sjocht. Thêrvmbe hâvon hja thât lând int, nêi hjara nôme hâvon hja thât land Juttarland hêten. Afternêi kêmon wel fêlo Denemarker to bek fon tha hâga landum, men thissa setton hjara selva sùdliker del. And as tha stjurar to bek kêmon thër navt vrgvngen navt nêron, gvng thi êna mith tha ôthera nei tha sê jefta êlandum.† Thrvch thisse skikking mochtion tha Juttar thât land halda, hwër-vppa Wr.alda ra wêjad hëde. Tha Sêlandar stjurar tham hjara selva mith blâte fisk navt helpa ner nêra nilde, and thër en ârge grins hëde an tha Gola, tham gvngon dâna tha Phonisjar skêpa birâwa. An tha sùdweste herne fon Skênland, thër lêid Lindasburcht tonômâth Lindasnôse, thrvch vsa Apol stift, alsa in thit bok ‡ biskrêwen stât. Alle kâdhêmar and

* Balda jefta kvada sê, de Baltische zee. Juttarland, Jutland.

† Zeeland, de Deensche Eilanden.

‡ Zie bl. 124.

cunning ways of the Gauls and the princes as he required, to lead the other counts wherever he wished. See here how he went to work about that.

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

Now I must return to my story.

After the great flood of which my father wrote an account, there came many Jutlanders and Letlanders out of the Baltic, or bad sea. They were driven down the Kattegat in their boats by the ice as far as the coast of Denmark, and there they remained. There was not a creature to be seen; so they took possession of the land, and named it after themselves, Jutland. Afterwards many of the Denmarkers returned from the higher lands, but they settled more to the south; and when the mariners returned who had not been lost, they all went together to Zeeland. By this arrangement the Jutlanders retained the land to which Wr-alda had conducted them. The Zeeland skippers, who were not satisfied to live upon fish, and who hated the Gauls, took to robbing the Phœnician ships. In the south-west point of Scandinavia there lies Lindasburgt, called Lindasnôse, built by one Apol, as is written in the book. All the people

* *Balda jefta kvade sê* is the Baltic. *Juttarland* is Jutland.

† *Zeeland* is the Danish Islands.

‡ See page 124.

ommelandar dâna wêron eft Fryas bilêyen, men thrvch tha lust thêre wrêke âjen tha Golum ând âjen tha Kâltana folgar gvngon hja mitha Sêlandar sâma dvan, men that sâma dva neth nen stek navt ne halden. Hwand tha Sêlandar hêde felo mislika plêga ând wenhêde ovir nommen fon tha vvla Mâgjarum, Fryas folk to-n spot. Forth gvng ek to fara him selva râwa, thach jef et to pase kêm thân standon hja mânlik ôtherum trvlik by. Thach to tha lesta bijondon tha Sêlandar brek to krêjande an goda skêpa. Hjara skipmâkar weron omkvmen ând hjara walda wêron mith grvnd ând al fon-t land of fâged. Nw kêmton thêr vnwarlingen thry skêpa by tha ringdik fon vsa burch mêra. Thrvch tha inbrêka vsra landum wêron hja vrdvaled ând tha Flymva misfaren. Thi kâpmon thêr mith gvngen was, wilde fon vs nya skêpa hâ, thêrto hêdon hja mithbrocht allerlêja kestlika wêra, thêr hja râwed hêdon fon tha Kâltanarlandum ând fon tha Phonisjar* skêpum. Nêidam wy selva nêne skêpa navt n-êde, jêf ik hjam flingka horsa ând fjvwer wêpende rinbodon mith nei Friso. Hwand to Stâveren ând allingen thât Aldergâ thêr wrdon tha besta wêrskêpa maked fon herde êken wod thêr nimmerthe nên rot an ne kvnth. Thahwila tha sêkampar by my byde, wêron svme Juttar nêi Texland fâren ând dâna wêron hja nêi Friso wêsen. Tha Sêlandar hêdon felo fon hjara storeste knâpum râwed, thi moston vppa hjara benka roja, ând fon hjara storeste toghtera vmb thêr by bern to têjande. Tha stora Juttar ne mohton et navt to wêrane, thrvchdam hja nêne gode wêpne navt nêde. Thâ hja hjara lêth telad hêde ând thêrvr fêlo wordon wixlad wêron, frêje Friso to tha lesta jef hja nêne gode have in hjara gâ navt n-êde. O-jes, anderon hja, êne besta ên, êne thrvch Wr.alda skêpen. Hju is net krek lik jow bjarkrûk thêr, hira hals is eng, thâ in hira bâlg kânath wel thvsanda grâte kâua lidsa, men wi nâvath nêna burch ner burchwêpne, vmbe tha râwskêpa thêr ut

* Phonisjar, hier Puniers, Carthagera.

who live on the coasts, and in the neighbouring districts, had remained true Frisians; but by their desire for vengeance upon the Gauls, and the followers of Kaltona, they joined the Zeelanders. But that connection did not hold together, because the Zeelanders had adopted many evil manners and customs of the wicked Magyars, in opposition to Frya's people. Afterwards, everybody went stealing on his own account; but when it suited them they held all together. At last the Zeelanders began to be in want of good ships. Their shipbuilders had died, and their forests as well as their land had been washed out to sea. Now there arrived unexpectedly three ships, which anchored off the ringdyk of our citadel. By the disruption of our land they had lost themselves, and had missed Flymond. The merchant who was with them wished to buy new ships from us, and for that purpose had brought all kinds of valuables, which they had stolen from the Celtic country and Phœnician ships. As we had no ships, I gave them active horses and four armed couriers to Friso; because at Stavere, along the Alberga, the best ships of war were built of hard oak which never rots. While these sea rovers remained with us, some of the Jutmen had gone to Texland, and thence to Friso. The Zeelanders had stolen many of their strongest boys to row their ships, and many of their finest daughters to have children by. The great Jutlanders could not prevent it, as they were not properly armed. When they had related all their misfortunes, and a good deal of conversation had taken place, Friso asked them at last if they had no good harbours in their country. Oh, yes, they answered; a beautiful one, created by Wr-alda. It is like a bottle, the neck narrow, but in the belly a thousand large boats may lie; but we have no citadel and no defences to keep out

* *Phonijar* are Punics or Carthaginians.

to haldane. Thān mosten jow gvnst mākja sēide Friso. God rêden anderon tha Juttar, men wi n-āvath nēne ambachtisljud ner bwark, wi alle send fiskar ānd juttar. Tha ora send vrdrvken jefta nēi tha hāga landum fjucht. Midlar hwila hja thus kālta, kēmon mina bodon mitha Sēlāndar hēra et sina hove. Hir most nw letta ho Friso alle to bidobbe wiste to nocht fon bēde partja ānd to bāte fon sin ājn dol. Tha Sēlāndar sēider to, hja skoldon jērlikes fiftēch skēpa hāve, nēi fāsta mētum ānd nēi fāsta jeldum, to hrēd mith ysere kēdne ānd krānbogum ānd mith fvle tjuch alsa far wērskēpa hof ānd nēdlik sy, men tha Juttar skoldon hja thān mith frēthe lēta, ānd all-et folk thāt to Fryasbern hēred. Jā hi wilde mar dva, hi wilde al vsa sēkāmpar utnēda thāt hja skolde mith fjuchta ānd rāwa. Thā tha Sēlāndar wēi brit wēron, thā lēt-er fjuwertich alda skēpa to laja mith burchwēpne, wod, hirkaken stēn, timberljud, mirtselēra ānd smēda vmbe thēr mith burga to bwande. Witto, that is witte sin svn, sand hi mith vmb to to sjanande. Hwat thēr al fār fallen is, n-is my navt ni meld, men sa fül is my bār wrden, an byde sida thēre haves mvde is ēne withburch bwed, thēr in is folk lēid that Friso uta Saxanamarka tāch. Witto heth Sjuchthirte bifrējad ānd to sin wiv nomen. Wilhem alsa hēte hira tat, hi was vreste Aldermān thēra Juttar, that is vrste Grēvetman jefta Grēve. Wilhem is kirt after sturven ānd Witto is in sin stēd koren.

HO FRISO FORTHER DĒDE.

Fon sin êrosta wif hēder twēn sviaringa bihalda, thēr sēr klok wēron. Hetto, that is hēte, thene jongste 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 Zealand gentlemen. Here you must observe how Friso understood deceiving everybody, to the satisfaction of both parties, and to the accomplishment of his own ends. To the Zealanders he promised that they should have yearly fifty ships of a fixed size for a fixed price, fitted with iron chains and crossbows, and full rigging as is necessary and useful for men-of-war, but that they should leave in peace the Jutlanders and all the people of Frya's race. But he wished to do more; he wanted to engage all our sea rovers to go with him upon his fighting expedition. When the Zealanders had gone, he loaded forty old ships with weapons for wall defences, wood, bricks, carpenters, masons, and smiths, in order to build citadels. Witto, or Witte, his son, he sent to superintend. I have never been well informed of what happened; but this much is clear to me, that on each side of the harbour a strong citadel has been built, and garrisoned by people brought by Friso out of Saksenmarken. Witto courted Siuchthirte and married her. Wilhem, her father, was chief Alderman of the Jutmen—that is, chief Grevetman or Count. Wilhem died shortly afterwards, and Witto was chosen in his place.

WHAT FRISO DID FURTHER.

Of his first wife he still had two brothers-in-law, who were very daring. Hetto—that is, heat—the youngest, he sent as messenger to Kattaburgt, which .

senda boda nêi Kattaburch thât djap inna Saxanamarka lèid. Hi hède fon Friso mith krêjen sjugon horsa buta sin åjn, to lèden mith kestlika sêkum, thrvch tha sêkåmpar råwed. Bi jahweder hors wêron twên jonga sêkåmpar ånd twên jonga hrutar mith rika klådarum klåth ånd jeld in hiara búdar. Êvin as er Hetto nêi Kattaburch skikte, skikter Bruno, thât is brúne, thene ôthera svjaring nêi Mannagårda wrda, Mannagårda wrda is får in thit bok * Mannagårda forda skrêven, men thât is misdên. Alle rikdoma thêr hja mith hede wrdon nêi omstand wêi skånknt an tha forsta and forstene ånd an tha utforkêrne mangêrtne. Kêmon thå sine knapa vppa thêre mêid vmbe thêr mith et jongkfolk to dônsjane, sa lêton hja kvra mith krúdkok kvma ånd bårgum jeftha tonnum fon tha besta bjar. After thissa bodon lét-er immer jongkfolk over tha Saxanarmarka fåra, thêr alle jeld inna budar hède ånd alle mêida jeftha skånkadja mith brochton, ånd vppa thêre mêid têradon hja alon vnkvmmerlik wêi. Jef-t nv bérde thât tha Saxana knåpa thêr nydich nêi utsågon, thån lakton hja godlik ånd sêidon, aste thvrath thene mênå fyand to bikåmpane, så kånst thin brêid jet fül riker mêida jån ånd jet forstelik têra. Al bêda sviaringa fon Friso send bostigjad mith toghaterum thêra romriksta forstum, ånd åfkernêi kêmon tha Saxanar knåpa ånd mangêrtne by êlle keddum nêi thât Flymar del.

Tha burchfåmna ånd tha alda fåmna thêr jeta fon hjar êre gråthêd wiste, nygadon navt vr nêi Frisos bedriv, thêr vmbe ne kêthon hja nên god fon him. Men Friso snóder as hja lét-ra snåka. Men tha jonga fåmna spónd-er mith goldne fingrum an sina sêk. Hja sêidon alomme wy návath longer nên Moder mår, men thât kvnth dána thât wit jêroch send. Jvd past vs ne kånning, til thju wi vsa landa wither winna, thêr tha Modera vrlêren háve 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.

vndigerhêd. Forth kêthon hja, alrek Fryasbern is frydom jêven, sin stem hêra to lêtane bi fara thêr bisloten wârth bi t kjasa ênre forste, men ast alsa wyd kvma machte thât i jo wither ne kâning kjasa, sâ wil ik âk min mêne segse. Nêi al hwat ik skoja mêi, sâ is Friso thêr to thrvch Wr.alda kèren, hwand hi heth im wonderlik hir hinne wéiad. Friso wêt tha hrenka thêra Golum, hwam his tâle hi sprêkt, hi kân thus âjen hjara lestum wâka. Thân is thêr jeta awet to skojande, hok Grêva skolde mân to kâning kjasa svnder that tha ôra thêr nidich vr wêron. Aldukera tâlum wârth thrvch tha jonga fâmnn kethen, men tha alde fâmma afskên fê an tal, tapadon hjara rêdne ut en ôthera bârg. Hja kêthon allerwêikes ând to alla mannalik : Friso kêthon hja dvath sâ tha spinna dvan, thes nachtis spóuth-i netta nêi alle sidum ând thes dêis vrskalkth-i thêr sina vnâftertochtika frjunda in. Friso sêith that-er nêne pretera ner poppa forsta lyde ne mêi, men ik seg, hi ne mêi nimman lyda as him selva. Thêrvmbe nil hi navt ne dâja thât thju burch Stavia wither vp hêjath warth. Thêrvmbe wil hi nêne Moder wêr há. Jud is Friso jow rêd jêvar, men morne wil hi jow kâning wertha, til thju hi over jo alle rjuchta mei. Inna bosm thes folk-is antstondon nw twa partyja. Tha alda ând ârma wildon wither êne Moder há, men thât jongkfolk, thât fvl strêd-lust wêre wilde ne tât jeftha kâning há. Tha êrosta hêton hjara selva moder his svna ând tha ôthera hêton hjara selva tât his svna, men tha Moder his svna ne wrde wrde navt ni meld, hwand thrvchdam thêr fêlo skêpa mâked wrde, was thêr ovirflod to fâra skipmâkar, smêda, sylmâkar, rêpmâkar ând to fâra alle ôra ambachtisljud. Thêr to boppa brochtou tha sêkâmpar allerlêja syr hêda mith. Thêr fon hêdon tha wiva nocht, tha fâmna nocht, tha mangêrtne nocht, ând thêrof hêdon al hjara mêgum nocht, ând al hjara frjundum ând âthum.

Further they said, Every child of Frya has permission to let his voice be heard before the choice of a prince is decided; but if it comes to that, that you choose a king, then also we will have our say. From all that we can see, Wr-alda has appointed Friso for it, for he has brought him here in a wonderful way. Friso knows the tricks of the Gauls, whose language he speaks; he can therefore watch against their craftiness. Then there is something else to keep the eye upon. What count could be chosen as king without the others being jealous of him? All such nonsense the young maidens talked; but the old maidens, though few in number, tapped their advice out of another cask. They said always and to every one: Friso does like the spiders. At night he spreads his webs in all directions, and in the day he catches in them all his unsuspecting friends. Friso says he cannot suffer any priests or foreign princes, but we say that he cannot suffer anybody but himself; therefore he will not allow the citadel of Stavia to be rebuilt; therefore he will not have the mother again. To-day Friso is your counsellor, to-morrow he will be your king, in order to have full power over you. Among the people there now existed two parties. The old and the poor wished to have the mother again, but the young and the warlike wished for a father and a king. The first called themselves mother's sons, the others father's sons, but the mother's sons did not count for much; because there were many ships to build, there was a good time for all kinds of workmen. Moreover, the sea-rovers brought all sorts of treasures, with which the maidens were pleased, the girls were pleased, and their relations and friends.

Tha Friso bi fjuwertich jêr et Stâveren hushalden hêde sturf-er.* Thrvch sin bijelda hêde-r fêlo stâta wither to manlik ôtherum brocht, thach jef wi thêr thrvch bêter wrde thvr ik navt bijechta. Fon alle Grêva thêr bifâra him wêron n-as thêr nimman sâ bifâmed lik Friso wêst. Tha sâ as-k êr sêide, tha jonge fâmna kêthon sina love, thahwila tha alda fâmna ella dèdon vmb-im to achtjane ând hâtlik to mâkjane bi alle mânniska. Nw ne machton tha alda fâmna him thêr mitha wel navt ne stôra in sina bijeldinga, men hja hâvon mith hjara bâra thach alsa fûl utrjucht thât-er sturven is svnder thât er kâning wêre.

NW WIL IK SKRIWA VR ADEL SIN SVNV.

Friso thêr vsa skidnese lêred hêde ut-et bok thêra Adel-linga, hêde ella dên vmbe hjara frjundskip to winnande. Sin êroste svnv thêr hi hir won by Swêthirte sin wif, heth-er bi stonda Adel hêten. And afskên hi kâmpade mith alle sin weld, vmbe nêne burga to forstâlane ner wither vp to bwande, thach sand hi Adel nêi thêre burch et Texland til thju hi diger bi diger kvd wertha machta, mith ella hwat to vsa êwa, tâle ând sedum hêreth. Tha Adel twintich jêr tâlde lêt Friso him to sin âjn skol kvma, ând as er thêr utlêred was, lêt-er him thrvch ovir alle stâta fâra. Adel was-ne minlika skalk, bi sin fâra heth-er fêlo âtha wnnen. Dâna is-t kvmen thât et folk him Atha-rik hêten heth, awet hwat him âfternêi sa wel to pase kêrn, hwand as sin tât fallen was, bilêv-er in sin stêd svnder that er vr-et kjasa ên er ôthera Grêva sprêka kêrn.

Thahwila Adel to Texland inna lêre wêre, was thêr tefta en êlle ljawe fârn in vpper burch. Hju kêrn fon ut tha Sa-xanamarkum wêi, fon ut-êre stâtha thêr is kêthen Svôbaland thêr thrvch wârth hju to Texland Svôbene† hêten, afskên

* 263 v. Chr.

† Hamconius, p. 8. Suobinna.

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

Now I WILL WRITE ABOUT HIS SON ADEL.

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

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

* 263 before Christ.

† Hamconius, page 8. Suobinna.

hja nôme Ifkja wêre. Adel hêde hja ljaf krêjen ând hju hêde Adel ljaf, men sin tât béd-im 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 toghter to wif hâva machte. Bertholda wêr-ne forste fon vnforbastere sêd, hi hêde Ifkja nêi Texland inna lêre svnden inner hâpe that hja ênis to burchfâm kêre wrde skolde in sine âjn land. Thach hi hêde hjara bêder gërte kânnâ lêred, thêrvmbe gvng-er to ând jef hjam sina sêjen. Ifkja wêr-ne kante Fryas. Far sa fêre ik hja hâv kânnâ lêred, heth hju alôn wrocht ând wrot til thju Fryasbern wither kvma machte vndera selva êwa ând vnder ênen bôn. Vmbe tha mânniska vppa hira syd to krêjande, was hju mith hira frjudelf fon of hira tât thrvch alle Saxanamarka fâren and forth nêi Gêrtmânnja. Gêrtmânnja alsa hêdon tha Gêrtmanna hjara stât hêten, thêr hja thrvch Gosa hira bijel- dinga krêjen hêde. Dâna gvngen hja nei tha Dênemarka. Fon tha Dênemarka gvngon hja skip nei Texland. Fon Texland gvngon hja nêi Westflyland en sa allingen tha sê nêi Walhallagâra hin. Fon Walhallagâra brûdon hja allingen thêra sûder Hrênum al ont hja mith grâta frêse boppa thêre Rêne bi tha Marsâta kêmon* hwêrfon vsa Apollânja skrêven heth. Tho hja thêr en stût wêst hêde, gvngon hja wither nêi tha delta.† As hja nw en tid lông nêi tha delta offâren wêron al ont hja inna strêk fon thêre alda burch Aken‡ kêmon, sijn thêr vnwarlinga fjuwer skalka morth and naked uteklât. Hja wêron en lith âfter an kvmen. Min brother thêr vral by was hêde hja often vrbêden, thach hja nêde navt ne hêred. Tha bônar thêr thât dên hêde wêron Twisklândar thêr juddêga drist wêi ovira Hrêna kvma to morda and to râwande. Tha Twisklândar thât sind bannane ând wêi britne Fryas-

* Zie bl. 150.

‡ Aken, Aken.

† Delte nog in N. Holland in gebruik, laagte.

was Ifkja. Adel fell in love with her, and she with him, but his father wished him to wait a little. Adel did as he wished; but as soon as he was dead, sent messengers to Berthold, her father, to ask her in marriage. Berthold was a prince of high-principled feelings. He had sent his daughter to Texland in the hope that she might be chosen Burgtmaagd in her country, but when he knew of their mutual affection he bestowed his blessing upon them. Ifkja was a clever Frisian. As far as I have been able to learn, she always toiled and worked to bring the Frya's people back under the same laws and customs. To bring the people to her side, she travelled with her husband through all Saxenmarken, and also to Geertmannia—as the Geertmen had named the country which they had obtained by means of Gosa. Thence they went to Denmark, and from Denmark by sea to Texland. From Texland they went to Westflyland, and so along the coast to Walhallagara; thence they followed the Zuiderryn (the Waal), till, with great apprehension, they arrived beyond the Rhine at the Marsaten of whom our Apollonia has written. When they had stayed there a little time, they returned to the lowlands. When they had been some time descending towards the lowlands, and had reached about the old citadel of Aken, four of their servants were suddenly murdered and stripped. They had loitered a little behind. My brother, who was always on the alert, had forbidden them to do so, but they did not listen to him. The murderers that had committed this crime were Twisklanders, who had at that time audaciously crossed the Rhine to murder and to steal. The Twisklanders are banished and fugitive children of Frya,

* See page 150.

† *Delta*, still in use in North Holland for swampy land.

bern, men hjara wiva hâvath hjâ fon tha Tartarum râwet. Tha Tartara is en brûn Findas folk, althus hêten thrvchdam hjâ alle folka to strida uttarta. Hja send al hrutar ând râwar. Thêr fon send tha Twisklândar alsa blod thorstich wrden. Tha Twisklândar tham thju ârgnise dên hêde, hêton hjara selva Frya jeftha Franka. Ther wêron sêide min brother râda bruna ând wita mong. Thêre thêr râd jeftha brun wêron biton hjara hêre mith sjalkwêter* wit. Nêidam hjara ônthlita thêr brun by wêr, alsa wrdon hjâ thesto lédliker thêr thrvch. Êvin as Apollânja biskojadon hjâ âfternêi Lydasburch ând et Aldergâ. Dâna tâgon hju in over Stâverens wrde by hjara ljuda rond. Alsa minlik hêdon hjâ hjara selva anstâled that tha mâniska ra allerwêikes halda wilde. Thrê mônatha forther sand Adel bodon nêi alle âthum thêr hi biwnnen hêde ând lét tham bidde, hjâ skoldon inna Minna mônath lichte ljuda to him senda.†

* 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 Lydasburgt and the Alderga. Afterwards they made a tour of all the neighbourhood of Stavera. They behaved with so much amiability, that everywhere the people wished to keep them. Three months later, Adel sent messengers to all the friends that he had made, requesting them to send to him their "wise men" in the month of May.†

* Diodorus Siculus, V. 28.

† Here the copyist, Hiddo oera Linda, has turned over a leaf too much, and has thus omitted two pages.

sin wif sêid er thêr fâm wêst hêde to Texlând, hêde dâna en ovirskrift krêjen. To Texland warthat jeta fêlo skrifta fvnden, thêr navt in-t bok thêra Adelinga vrskrêven send. Fon thissa skriftum hêde Gosa ên bi hira utroste wille lêid, thêr thrvch tha aldeste fâm Albêthe avbêr mâkt wertha most, alsa ringen Friso fallen was.

HYR IS THAT SKRIFT MITH GOSAS RÊD.

Tha Wr.alda bern jêf an tha modera fon thât mânniskelik slachte, thâ lêid er êne tâle in aller tonga ând vp aller lippa. Thjus mêide hêde Wr.alda an tha mânniska jêven, til thju hja mânlik ôthera thêrmith machte kânbêr mâkja, hwat mân formyde mot ând hwat mân bijagja mot vmbe sêlighêd to findane ând sêlighêd to haldane in al êvghêd. Wr.alda is wis ând god ând al fârsjande. Nêidam er nw wist, thât luk ând sêlighêd fon irtha flya mot, jef boshêd düged bidroga mêi, alsa heth er an thju tâl êne rjuchtfêrdige âjendomlikhêd fâst bonden. Thjus âjendomlikhêd is thêr an lêgen, thât mân thêr mith nên lêjen sêge, ner bidroglïka worda sprêka ne mêi svnder stem lêth noch svnder skâmrad, thrvch hvam mân tha bosa fon hirte bïstonda vrkâna mêi. Nêidam vsa tâle thus to luk ând to sêlighêd wêjath, ând thus mith wâkt âjen tha bosa nygonga, thêrvmbe is hju mith alle rjucht godis tâle hêten, ând alle tha jêna hwam hja an êre halda hâvath thêr gôme fon. Tha hwat is bêrth. Alsa ring thêr mong vsa halvessterum ând halfbrotharum bidrogar vpkêmon, tham hjara selva fori godis skalkum utjavon, also ring is thât owers wrden. Tha bidroglïka presterâ ând tha wrangwrêja forsta thêr immer sêmin hêladon, wildon nêi wilkêr lêva ând buta god-is êwa dvan. In hjara

his wife, he said, who had been maagd of Texland, had received a copy of it. In Texland many writings are still found which are not copied in the book of the Adelingen. One of these writings had been placed by Gosa with her last will, which was to be opened by the oldest maiden, Albetha, as soon as Friso was dead.

HERE IS THE WRITING WITH GOSA'S ADVICE.

When Wr-alda gave children to the mothers of mankind, he gave one language to every tongue and to all lips. This gift Wr-alda had bestowed upon men in order that by its means they might make known to each other what must be avoided and what must be followed to find salvation, and to hold salvation to all eternity. Wr-alda is wise and good, and all-foreseeing. As he knew that happiness and holiness would flee from the earth when wickedness could overcome virtue, he has attached to the language an equitable property. This property consists in this, that men can neither lie nor use deceitful words without stammering or blushing, by which means the innately bad are easily known.

As thus our language opens the way to happiness and blessedness, and thus helps to guard against evil inclinations, it is rightly named the language of the gods, and all those by whom it is held in honour derive honour from it. But what has happened? As soon as among our half brothers and sisters deceivers arose, who gave themselves out as servants of the good, it soon became otherwise. The deceitful priests and the malignant princes, who always clung together, wished to live according to their own inclinations, without regard to the laws of right. In their wickedness they went

tsjodishéd send hja to gvngen ánd hávon óthera tála forsvnnen, til thju hja hémlik machte spréka in ájenwártha fon alrek ótherum, vr alle bosa thinga ánd vr alle vnvérthlika thinga svnder thát stemléth hjam vrréda mocht nach skámrád hjara gelát vrderva. Men hwat is thérut bern. Évin blyd as-t séd théra goda krúðum fon vnder ne grvúd ut vntkémth, thát avbér séjed is thrvch goda ljuda by helle déi, éven blyd brength tyd tha skáðlika krúða an-t ljucht, thér séjed send thrvch bosa ljuda in-t forborgne ánd by thjustrenesse.

Tha lodderiga mangertne ánd tha vnmánlika knápa thér mitha vvla presterum ánd forstum horadon vntlvkadon tha nya tála an hjara bola, thérwisa send hja forth kvmen émong tha folkrum, til thju hja god-is tále glád vrjetten háve. Wilst nw wéta hwat thér of wrden is? Nv stemléth ner gelát hjara bosa tochta navt longer mar vrrédon, nv is düged fon ut hjara midden wéken, wisdom is folgth ánd frydom is mith gvngen, éndracht is sok rákt ánd twispalt heth sin stéd innommen, ljafde is fjucht ánd hordom sith mith nyd an téfel, ánd thér ér rjuchtférdichhéd welde, welth nv thát swérd. Alle send slávona wrden, tha ljuda fon hjara héra, fon nyd, bosa lusta ánd bigyrlikhéd. Héde hja nvmár éne tále forsvnnen, müglik was-t thán jet en lith god gvngen. Men hja hávon alsa félo tála utfonden as thér státa send. Thérthrvch méi thát éne folk thát óre folk évin min forstán as thju kv thene hvnd ánd thi wolf thát skép. Thit mügath tha stjurar bitjuga. Thach dáná is-t nv wéi kvmen, thát alle slávona folkar mánlik ótharalik óra mánnska biskoja ánd thát hja to straffe hjarar vndigerhéd ánd fon hjara vrmétenhéd, mánlik óthera alsa long biorloge ánd bikampa moton til thju alle vrdilgad send.

so far as to invent other languages, so that they might speak secretly in anybody's presence of their wicked and unworthy affairs without betraying themselves by stammering, and without showing a blush upon their countenances. But what has that produced? Just as the seed of good herbs which has been sown by good men in the open day springs up from the ground, so time brings to light the evil seed which has been sown by wicked men in secret and in darkness.

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

HYR IS NV MIN RÊD.

Bist thv alsa gyrich that thu irtha allêna erva wilste, alsa achst thv nimmer mâre nên ôre tâle ovir thina wêra ni kvma to létane as god-is tâle, ând thân achst thv to njodane, til thju thin âjn tâle fry fon uthêmeda klinka bilyweth. Wilst thv thât er svme fon Lydas bern ând fon Findas bern resta, sâ dvath stv êvin alsa. Thju tâle thêra Ast Skênlandar is thrvch tha wla Mâgjara vrbrûd; thju tâle thêra Kaltana folgar is thrvch tha smûgrige Gole vrderven. Nv send wi alsa mild wêst vmbe tha witherkvmande Hellêna folgar wither in vs midden to nêmande, men ik skrom ând ben sêrelîk ange, thât hja vs mild-sa vrjelda skilun mith vrbrûding vsra rêne tâle.

Fûl hâvon wi witherfâren, men fon alle burgum, thêr thrvch arge tyd vrhomlath send ând vrdiligad, heth Irtha Fryasburch vnforleth bihalden; âk mêi ik thêr by melda thât Fryas jeftha god-is tâle hir evin vnforleth bihalden is.

Hyr to Texland most mân thus skola stifta, fon alle stâtum thêr et mitha alda sêdum halda, most-et jongk folk hyr hinne senden wrde, âfterdam mochten thêra utlêred wêre tha ôra helpa thêr to honk vrbêide. Willath tha ôra folkar ysre wêron fon thi sella ênd thêrvr mith thi sprêka ând thinga, sâ moton hja to god-istâle wither kêra. Lêrath hja god-istâle sâ skilun tha worda fry-sâ ând njucht-hâ to hjara inkvma, in hjara brêin skilet thân bijina to glimmande ând to glorande til thju ella to-nê logha warth. Thissa logha skil alle balda forsta vrtêra ând alle skinfrâna ând smûgriga pretera.

Tha hêinde ând fêrhêmande sendabodon hêdon nocht fon vr thât skrift, thach thêr ne kêmon nêne skola. Thâ stifte Adel selva skola, âfter him dêdon tha ôra forsta lik hy. Jêrlikis gvngon Adel ând Ifkja tha skola skoja. Fandon hja thân êmong tha inhêmar ând uthêmar seliga thêr ekkorum

HERE IS MY COUNSEL.

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

frjundskip báradon, sá létón béde gráte blidskip blika. Hédon svme seliga ekkorum frjundskip sworn, alsa létón hja alra mannalik to manlik órum kvma, mith gráte stát létón hja thán hjara nóma in en bok skriva, thrvch hjam thát bok thëra frjundskip héten, áfter dam warth fêrst halden. Al thissa plêga wrde dén vmbé tha asvndergana twyga fon Fryas stam wither et sémene to snórane. Men tha famna thër Adel ánd Ifkja nydich wéron, séidon that hja-t niwerth óre vr dédon as vmb en gode hrop, ánd vmb bi gráðum to weldana in ovir énis óther man his stát.

By min tát sinra skriftum háv ik énen bréf funden, skrévin thrvch Ljudgêrth thene Gértmán,* bihalva svmlika séka thër min tát alléna jelde, jéf ik hyr thát óthera to thát besta.

Pang-ab, thát is fyf wátera ánd hwêr neffen wi wech kvme, is-ne runstráme fon afsvnderlika skénhêd, ánd fif wátera héten vmb thet fjuwer óra runstráma thrvch sine mvnd in sé floja. Éi fere ástwarth is noch ne gráte runstráme thër hêlige jeftha frána Gong-ga héten. Twisk thysum runstrámne is-t lónd thëra Hindos. Béda runstrama runath fon tha hága bergum néi tha delta del. Tha berga hwaná se del stráme sind alsa hách thet se to tha himel lája. Thêrvmbé wárth-et berchta Himel-lája berchta héten. Vnder tha Hindos ánd óthera ut-a lóndum sind welka ljuda mank thër an stilnise by mal-korum kvma. Se gelávath thet se vnforbastere bern Findas sind. Se gelávath thet Finda fon ut-et Himmel-lája berchta bern is, hvaná se mith hjara bern néi tha delta jeftha lágte togen is. Welke vnder tham gelávath thet se mith hjra bern vppet skum thër hêlige Gongga del gonggen is. Thêrvmbé skolde thi runstráme hêlige Gongga hêta. Mâr tha presterá thër ut en ór lónd wech kvma létón thi ljuda vpspéra ánd vrbarna, thêrvmbé

* 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 (laia), and therefore these mountains are called Himmellaia. Among the Hindoos and others out of these countries there are people who meet together secretly. They believe that they are pure children of Finda, and that Finda was born in the Himmellaia mountains, whence she went with her children to the lowlands. Some of them believe that she, with her children, floated down upon the foam of the Ganges, and that that is the reason why the river is called the Sacred Ganges. But the priests, who came from another country, traced out these people and had them burnt, so that they

* See page 164.

ne thurvath se far hjara sêk nit ôpentlik ut ni kvma. In thet lónd sind ôlle pretera tjok ánd rik. In hjara chárka werthat ôllerléja drochtenlika byldon fvnden, thêr vnder sind fêlo golden mank. Biwesta Pangab thêr sind tha Yra jeftha wranga, tha Gedrostne jeftha britne, ánd tha Orjetten jeftha vrjetne. Ol thisa nôma sind-ar thrvch tha nydige pretera jêven, thrvchdam hja fon ar fjuchte, vmb sêda ánd geláv, bi hjara kvmste hêdon vsa êthla hjara selva ák an tha ástlika ower fon Pangab del set, men vmb thêra pretera wille sind se ák nêi thêr wester ower fâren. Thêrthrvch hávon wi tha Yra ánd tha ôthera kenna lérth. Tha Yra ne sind nêne yra már gôda minska thêr nêna byldon to lêta nach ônbidda, ák willath se nêna chárka nach prestar doga, ánd évin als wi-t frána ljucht fon Fâsta vpholda, évin sâ holdon se ôllerwechs fjur in hjara hûsa vp. Kvmth môn efter êl westlik, ôlsá kvmth môn by tha Gedrostne. Fon tha Gedrostne. Thisa sind mith ôra folkrum bastered ánd sprêkath ôlle afsvnderlika tâla. Thisa minska sind wêrentlik yra bonar, thêr ammer mith hjara horsa vp overa fjelda dwála, thêr ammer jágja ánd ráwa ánd thêr hjara selva als salt-átha forhêra an tha omhêmmande forsta, ther wille hwam se alles nither háwa hwat se birêka müge.

Thet lónd twisk Pangab ánd ther Gongga is like flet as Fryaslónd an tha sê, afwixlath mith fjeldum ánd waldum, fruchtbar an alle dêlum, már thet mach nit vrletta that thêr bi hwila thúsanda by thúsanda thrvch honger biswike. Thisa hongernêde mach thêrvmbe nit an Wr.alda nach an Irtha wyten nit wertha, már allêna an tha forsta and pretera. Tha Hindos sind ivin blode ánd forfêred from hjara forstum, als tha hindne from tha wolva sind. Thêrvmbe hávon tha Yra ánd ôra ra Hindos hêten, thêt hindne bitjoth. Már fon hjara blodhêd wárth afgrislika misbruk mákth. Kvmat thêr fêrhêmande kâpljud vmb kêren to kâpjande, alsa warth alles to jeldum

do not dare to declare openly their creed. In this country all the priests are fat and rich. In their churches there are all kinds of monstrous images, many of them of gold. To the west of the Punjab are the Yren (Iraniers), or morose (Drangianen), the Gedrosten (Gedrosiers), or runaways, and the Urgetten, or forgotten. These names are given by the priests out of spite, because they fled from their customs and religion. On their arrival our forefathers likewise established themselves to the east of the Punjab, but on account of the priests they likewise went to the west. In that way we learned to know the Yren and other people. The Yren are not savages, but good people, who neither pray to nor tolerate images; neither will they suffer priests or churches; but as we adhere to the light of Fasta, so they everywhere maintain fire in their houses. Coming still further westward, we arrive at the Gedrosten. Regarding the Gedrosten: They have been mixed with other people, and speak a variety of languages. These people are really savage murderers, who always wander about the country on horseback hunting and robbing, and hire themselves as soldiers to the surrounding princes, at whose command they destroy whatever they can reach.

The country between the Punjab and the Ganges is as flat as Friesland near the sea, and consists of forests and fields, fertile in every part, but this does not prevent the people from dying by thousands of hunger. The famines, however, must not be attributed to Wr-alda or Irtha, but to the princes and priests. The Hindoos are timid and submissive before their princes, like hinds before wolves. Therefore the Yren and others have called them Hindoos, which means hinds. But their timidity is frightfully abused. If strangers come to purchase corn, everything is turned

mákth. Thrvch tha pretera ni warth et nit wërth, hwand thisa noch snoder änd jyriker als alle forsta to samene, wytath él god, thet al-et jeld endlik in hjara búdar kvmtk. Búta änd bihalva thet tha ljuda thër fül fon hjara forsta lyda, moton hja ák noch fül fon thet fenynige änd wilde kwik lyda. Thër send store elefante thër by éle kedduum hlápa, thër bihwyla éle fjelda kéren vrtrappe änd éle thorpa. Thër sind bonte änd swarte katta, tigrum hëten, thër sá grát als gráte kalvar sind, thër minsk änd djar vrslynne. Búta fëlo óra wriggum sind thër snáka fon af tha gráte éner wyrme ál to tha gráte éner bâm. Tha grátteste kennath en éle kv vrslynna, már tha lythste sind noch frëslíker als tham. Se holdon hjara selva twisk blom änd fruchta skul vmb tha minska to bigána tham thër of plokja wille. Is môn thër fon byten, sá mot môn stárva, hwand ájen hjara fenyn heth Irtha néna krúda jéven, ólsánáka tha minska hjara selva hávon skildich mákt an afgodie. Forth sind thër óllerléja slacht fon háchdiska nyndiska änd adiska, ól thisa diska sind yvin als tha snáka fon of ne wyrme til-ne bâmstame grát, néi that hja grát jof frëslík sind, sind hjara nóma, thër ik alle nit noma ni ken, tha aldergrátesta ádiska sind algátter hëten, thrvchdam se yvin grúsich bitte an thet rotte kwik, that mith-a stráma fon boppa néi tha delta dryweth as an thet lévande kwik, that se bigána müge. An tha westsyde fon Pangab, wánâ wi wech kvme änd hwer ik bern ben, thër blojáth änd waxath tha selva frúchta änd nochta as an tha ástsyde. To fára wrdon er ák tha selva wrigga fonden, már vsa éthla havon alle .krylwalda vrbárnath änd alsánáka áfter et wilde kwik jáged, that ther fë már resta. Kvmtk man él westlík fon Pangab, then finth man neffen fette etta ák

into money, and this is not prevented by the priests, because they, being more crafty and rapacious than all the princes put together, know very well that all the money will come into their pockets. Besides what the people suffer from their princes, they suffer a great deal from poisonous and wild beasts. There are great elephants that sometimes go about in whole flocks and trample down corn-fields and whole villages. There are great black and white cats which are called tigers. They are as large as calves, and they devour both men and beasts. Besides other creeping animals there are snakes from the size of a worm to the size of a tree. The largest can swallow a cow, but the smallest are the most deadly. They conceal themselves among the fruits and flowers, and surprise the people who come to gather them. Any one who is bitten by them is sure to die, as Irtha has given no antidote to their poison, because the people have so given themselves up to idolatry. There are, besides, all sorts of lizards, tortoises, and crocodiles. All these reptiles, like the snakes, vary from the size of a worm to the trunk of a tree. According to their size and fierceness, they have names which I cannot recollect, but the largest are called alligators, because they eat as greedily the putrid cattle that float down the stream as they do living animals that they seize. On the west of the Punjab where we come from, and where I was born, the same fruits and crops grow as on the east side. Formerly there existed also the same crawling animals, but our forefathers burnt all the underwood, and so diligently hunted all the wild animals, that there are scarcely any left. To the extreme west of the Punjab there is found rich clay land

dorra gëstlanda thër vnendlik skina, bihwila ofwixlath mith ljaflika strêka, hwëran thet ág forbonden bilywet. Vnder tha fruchta fon min land sind fêlo slachta mank, thër ik hyr nit fvnden hâv. Vnder allerlêja këren is er âk golden mank, âk goldgêle aple, hwërfon welke sâ swêt as hûning sind, ând welka sa wrang as êk. By vs werthat nochta fonden lik bern-hâveda sâ grât, thër sit tsys ând melok in, werthat se ald sâ mâkt man ther ôlja fon, fon tha bastum mâkt mân tâw ând fon tha kernum mâkt mân chelka ând ôr gerâd. Hyr inna walda hâv ik krup ând stâkbêja sjan. By vs sind bêibâma als jow lindabâma, hwërfon tha bêja fül swêter ând thêrwâra grâter as stâkbêja sind. Hwersa tha dêga vppa sin olderlôngste sind ând thju svnne fon top skinth, then skinth se linrjucht vppa jow hole del. Is mân then mith sin skip êl fêr sùdlik faren, ând mân thes meddêis mith sin gelât nêi-t âsten kêred, sâ skinth svnne âjen thine winstere syde lik se ôwers âjen thine fêre syde dvath. Hyrmitha wil ik enda, mâr after min skrywe skil-et thi licht nog falla, vmb tha lêgenaftiga teltjas to mûge skiftane fon tha wara tellinga.—Jow Ljudgêrt.

THET SKRIFT FON BËDEN.

Mine nôm is Bêden, Hachgâna his svn. Konerêd min êm is nimmer bostigjath ând alsa bernlâs sturven. My heth mân in sin stêd koren. Adel thene thredde kâning fon thjuse nôme heth thju kêse godkêrth, mites ik him as mina mâstre bikenna wilde. Buta thât fvle erv minre êm heth-er mi en êle plek grvnd jêven thât an mina erva pâlade, vnder fârwêrde that ik thêrvp skolde människa stâlla ther sina ljuda nimmerthe skolde.*

* Hier ontbreken in het H. S. twintig bladzijden (misschien meer), waarin Beeden geschreven heeft ovir dien koning Adel III. (Bij onze kronijk schrijvers Ubbo genoemd.)

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

THE WRITING OF BEEDEN.

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

* Here there are wanting in the manuscript twenty pages (perhaps more), in which Beeden has written about the King, Adel the Third, called Ubbo by the writers of our chronicles.

thêrvimbe wil ik thet hir-ne sted forjune.

BRËF FON RIKA THJU ALDFAM, VPSEID TO STAVEREN
BY-T JOLFËRSTE.

Jy alle hwam his êthla mith Friso hir kemon, min êrbydnesse to jo. Alsa jy mêne, send jy vnskeldich an afgodie. Thêr nil ik jvd navt vr sprêka, men jvd wil ik jo vppen brek wysa, thât fê bêtse sy. Jy wêtath jeftha jy nêtath navt, ho Wr.alda thusand glornôma heth, thach thât wêtath jy alle thât hy warth Alfêder hêten, ut êrsêke thât alles in ut him warth ând waxth to fêding sinra skepsela. T-is wêr, thât Irtha warth bihwyla âk Alfêdstre hêten, thrvchdam hju alle frûchd ând nochtâ bêrth, hwermitha mânnisk ând djar hjara selva fêde. Thach ne skolde hju nêne frûchd ner nocht navt ne bêra, bydam Wr.alda hja nêne krefta ne jêf. Ak wiva ther hjara bern mâma lêta an hjara brosta, werthat fêdstra hêten. Thâ ne jêf Wr.alda thêr nênen melok in, sa ne skoldon tha bern thêr nêne bâte by finda. Sâ thât by slot fon reknong Wr.alda allêna fêder bilywet. Thât Irtha bihwyla warth Alfêdstre heten, ând êne mâm fêdstre, kân jeta thrvch-ne wende, men thât-ne mân him lêt fêder hête vmbe thât er tât sy, thât strid with-âjen alle rêdnum. Thâ ik wêt wânât thjus dwêshêd wêi kvmth. Hark hyr, se kvmth fon vsa lêtha, ând sâhwêrsa thi folgath werthe, sâ skilun jy thêrthrvch slâvona wertha to smert fon Frya ând jowe hâgmod to ne straf. Ik skil jo melda ho-t by tha slâvona folkar to gvngen is, thêr âfter mêi jy lêra. Tha poppa kâningar tham nêi wilkêr lêva, stêkath Wr.alda nêi thêre krône, utn yd that Wr.alda Alfêder hêt, sa wildon hja fêdrum thêra folkar hêta. Nw wêt allera mannalik thât-ne kening navt ovir-ne waxdom

therefore I will allow it a place here.

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

My greeting to all of you whose forefathers came here with Friso. According to what you say, you are not guilty of idolatry. I will not speak about that now, but will at once mention a failing which is very little better. You know, or you do not know, how many titles Wr-alda has; but you all know that he is named universal provider, because that everything comes and proceeds from him for the sustenance of his creatures. It is true that Irtha is named sometimes the feeder of all, because she brings forth all the fruits and grains on which men and beasts are fed; but she would not bear any fruit or grain unless Wr-alda gave her the power. Women who nourish their children at their breasts are called nurses, but if Wr-alda did not give them milk the children would find no advantage; so that, in short, Wr-alda really is the nourisher. That Irtha should be called the universal nourisher, and that a mother should be called a feeder, one can understand, figuratively speaking; but that a father should be called a feeder, because he is a father, goes against all reason. Now I know whence all this folly comes. Listen to me. It comes from our enemies; and if this is followed up you will become slaves, to the sorrow of Frya and to the punishment of your pride. I will tell you what happened to the slave people; from that you may take warning. The foreign kings, who follow their own will, place Wr-alda below the crown. From envy that Wr-alda is called the universal father, they wish also to be called fathers of the people. Now, everybody knows that kings do not regulate

ne welth, and thåt im sin fêding thruch thåt folk brocht warth, men thach wildon hja fvlherdja by hjara formêten-hêd. Til thju hja to-ra dol kvma machte, alsa hâvon hja thet forma navt fvldên wêst mith tha frya jefta, men hâvon hja thåt folk êne tins vplêid. Fori thene skåt, tham thêrof kêrn, hêradon hja vrlandiska salt-âtha, tham hja in-om hjara hova lêidon. Forth namon hja alsa fêlo wiva, as-ra luste, and tha lithiga forsta and hêra dêdon al-ên. As twist and tvyspalt âfternêi inna hûshaldne glupte and thêr-vr klâchta kêrn, thâ hâvon hja sêid, ja-hweder mân is thêne fêder fon sin hûshalden, thêrvmbe skil-er thêr âk bås and rjuchter ovir wêsa. Thâ kêrn wilkêr and êvin as tham mitha mânnum in ovir tha hûshaldne welde, gvng er mit tha kâningar in ovir hjara stát and folkar dvan. Thâ tha kâningar et alsa wyd brocht hêdon, thåt hja fêderum thêra folkar hête, thâ gvngon hja to and lêton byldon âfter hjara dântne mâkja, thissa byldon lêton hja inna tha cherka stalla nêst tha byldon thêra drochtne and thi jena tham thêr navt far bûgja nilde, warth ombrocht jeftha an kêdne dên. Jow êthla and tha Twisklandar hâvon mitha poppa forsta ommegvngen, dâna hâvon hja thjuse dwêshêd lêred. Tha navt allêna thåt svme jower mân hjara selva skeldich mâkja an glornôma râw, âk mot ik my vr fêlo jower wiva biklâgja. Werthat by jo mân fvnden, tham mith Wr.alda an ên lin wille, thêr werthat by jo wiva fvnden, thêr et mêi Frya wille. Vmbe thåt hja bern bêred hâve, létath hja hjara selva modar hêta. Tha hja vrjettath, that Frya bern bêrde svnder jengong ênis mân. Jâ navt allêna thåt hja Frya and tha êremodar fon hjara glor-rika nôma birâwa wille, hwêran hja navt nâka ne mûge, hja dvath alên mitha glornôma fon hjara nêsta. Thêr send wiva thêr hjarar selva létath frovva hêta,

the productiveness of the earth; and that they have their sustenance by means of the people, but still they will persist in their arrogance. In order to attain their object they were not satisfied from the beginning with free gifts, but imposed a tax upon the people. With the tax thus raised they hired foreign soldiers, whom they retained about their courts. Afterwards they took as many wives as they pleased, and the smaller princes and gentry did the same. When, in consequence, quarrels and disputes arose in the households, and complaints were made about it, they said every man is the father (feeder) of his household, therefore he shall be master and judge over it. Thus arose arbitrariness, and as the men ruled over their households the kings would do over their people. When the kings had accomplished that, they should be called fathers of the people, they had statues of themselves made, and erected in the churches beside the statues of the idols, and those who would not bow down to them were either killed or put in chains. Your forefathers and the Twisklanders had intercourse with the kings, and learned these follies from them. But it is not only that some of your men have been guilty of stealing titles, I have also much to complain of against your wives. If there are men among you who wish to put themselves on a level with Wr-alda, there are also women who wish to consider themselves equals of Frya. Because they have borne children, they call themselves mothers; but they forget that Frya bore children without having intercourse with a man. Yes, they not only have desired to rob Frya and the Eeremoeders of their honourable title (with whom they cannot put themselves upon an equality), but they do the same with the honourable titles of their fellow-creatures. There are women who allow themselves to be called ladies,

afskên hja wête thât thjuse nôme allêna to forsta wiva hêreth. Ak lêtath hja hjara toghater fâamna hêta, vntankes hja wête, thât nêne mangêrt alsa hêta ne mêi, wâra hju to êne burch hêrth. Jy alle wânath thât jy thruch thât nôm råwa bêtre werthe, thach jy vrjettath thât nyd thêr an klywet ând thât elk kwâd sine tuchtrode sêjath. Kêrath jy navt ne wither, sâ skil tid thêr waxdom an jêva, alsa stêrik thât mân et ende thêr of navt bisjá ne mêi. Jow âfterkvmanda skilun thêr mith fêterath wertha, hja ne skilun navt ne bigripa hwânat thi slâga wêi kvme. Men afskên jy tha fâamna nêne burch bvwe ând an lot vrlête, thach skilun thêr bilywa, hja skilun fon ut wald ând holum kvma, hja skilun jow âfterkvmande biwysa thât jy thêr willens skildech an send. Thân skil mân jo vrdema, jow skina skilun vrfêth fon ut-a grêvum rysa, hja skilun Wr.alda, hja skilun Frya ând hjara fâamna anhropa, thâ nimman skil-er âwet an bêtra ne mûge, bifâre thât Jol in op en ore hlâphring trêth, men thât skil êrist bêra as thrê thûsand jêr vrhlâpen send âfter thisse êw.

ENDE FON RIKAS 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 geschrift verloren gegaan is en daarmede ook de aanduiding van den naam des schrijvers, die een zoon of kleinzoon van Beeden kan geweest zijn.

although they know that that only belongs to the wives of princes. They also let their daughters be called maagden, although they know that no young girls are so called unless they belong to a citadel. You all fancy that you are the better for this name-stealing, but you forget that jealousy clings to it, and that every wrong sows the seed of its own rod. If you do not alter your course, in time it will grow so strong that you cannot see what will be the end. Your descendants will be flogged by it, and will not know whence the stripes come. But although you do not build citadels for the maidens and leave them to their fate, there will still remain some who will come out of woods and caves, and will prove to your descendants that you have by your disorderliness been the cause of it. Then you will be damned. Your ghosts will rise frightened out of their graves. They will call upon Wr-alda, Frya, and her maidens, but they shall receive no succour before the Juul shall enter upon a new circuit, and that will only be three thousand years after this century.

THE END OF RIKA'S LETTER.

* Here the writing of Beeden ends. In the manuscript two successive pages are missing according to the paging, but no doubt there are more wanting. The abrupt opening of what follows shows that the beginning of the following writing has been lost, and, in consequence, also the notification of the name of the writer, who may have been a son or a grandson of Beeden.

thêrvambe wil ik thât forma vr swarte Adel skriva. Swarte Adel wêre thene fjurde kening âfter Friso. Bi sin jûged heth-er to Texland lêred, âfternêi heth-er to Stâveren lêred, ând forth heth-er thrvch ovir alle stâta fâren. Thâ thât er fjuwer ând tvintich jêr wêre, heth sin tât mâked thât-er to Asega-âskar kêren is. Thâ-er ênmel âskar wêre, âskte hi altid in-t fârdêl thêra ârma. Tha rika, sêd-er, plêgath ênoch vnrjuchta thinga thrvch middel fon hjara jeld, thêrvambe âgon wi to njvdane thât tha ârma nêi vs omme sjan. Thrvch thâ-s ând ôra rêdne wêr-i thene frjund thêra ârma ând thêra rika skrik. Alsa ârg is-t kvmen thât sin tât him nêi tha âgum sach. Thâ sin tât fallen was, ând hy vppa tham-his sêtel klywed, thâ wild-er êvin god sin ambt bihaldâ, lik as tha keningar fon-t âsta plêgath. Tha rika nildon thât navt ne dâja, men nw hlip allet ôra folk to hâpe, ând tha rika wêron blyde that hja hêl-hûd-is fon thêre acht ofkêmon. Fon to ne hêrade mân nimmar mâra ovir êlika rjucht petârja. Hi dumde tha rika ând hi strykte tha ârma, mith hwam his helpe hi alle sêkum âskte, thêr-er bistek vp hêde. Kening Askar lik-er immer hêten warth, wêre by sjugun irthfêt lônge, sâ grât sin tól wêr, wêron âk sina krefta. Hi hêde-n hel forstân, sâ thât-er alles forstânde, hwêrwr that sprêken warth, thach in sin dvan ne macht mân nêne wisdom spêra. Bi-n skên ônhlite hêd-er êne glade tonge, men jeta swarter as sin hêr is sine sêle fvnden. Thâ that-er ên jêr kening wêre, nêdsêkte hi alle knâpa fon sin stât, hja skoldon jerlikis vppet kâmp kvma ând thêr skin-orloch mâkja. In-t êrost hêde-r thêr spul mith, men to tha lersta warth-et sâ menêrlik, that ald ând jong ut alle wrdum wêi kêmon to frêjande jef hja machte mith dva. Thâ hi-t alsa fêre brocht hêde, lêt-er wêrskola stifta. Tha rika kêmon to bârane ând sêidon, that

therefore I will first write about black Adel. Black Adel was the fourth king after Friso. In his youth he studied first at Texland, and then at Staveren, and afterwards travelled through all the states. When he was twenty-four years old his father had him elected Asega-Asker. As soon as he became Asker he always took the part of the poor. The rich, he said, do enough of wrong by means of their wealth, therefore we ought to take care that the poor look up to us. By arguments of this kind he became the friend of the poor and the terror of the rich. It was carried so far that his father looked up to him. When his father died he succeeded, and then he wished to retain his office as well, as the kings of the East used to do. The rich would not suffer this, so all the people rose up, and the rich were glad to get out of the assembly with whole skins. From that time there was no more talk of equality. He oppressed the rich and flattered the poor, by whose assistance he succeeded in all his wishes. King Askar, as he was always called, was seven feet high, and his strength was as remarkable as his height. He had a clear intellect, so that he understood all that was talked about, but in his actions he did not display much wisdom. He had a handsome countenance and a smooth tongue, but his soul was blacker than his hair. When he had been king for a year, he obliged all the young men in the state to come once a year to the camp to have a sham fight. At first he had some trouble with it, but at last it became such a habit that old and young came from all sides to ask if they might take part in it. When he had brought it to this point, he established military schools. The rich complained that their

hjara bern nw n n l sa nach skryva navt ne l rade. Askar ne melde-t navt, men as th r kirt  fter wither skin-orloch halden warth, gvng-er vppen vpstal stonda,  nd k tha hl d. Tha rika sind to my kvmen to b rana, th t hjara kn pa n n l sa nach skryva noch l ra, ik n. v th r nawet vp s ith, thach hir wil ik mine m nong sedsa,  nd an tha m na acht bithinga l ta. Th  alrek nw n isgyrich n i him vpsach, s id-er forther, n i min bigrip mot m n hjud th t l sa  nd skriva tha f mna  nd alda lichte vrl ta. Ik n-il n n kw d spr ka vr vsa  thla, ik wil all na sega, vndera tyda hw rvp thrvch svme s  herde bogath warth, h von tha burchf mna twyspalt inovir vsa l nda brocht,  nd tha Modera f r  nd n i ne kvnd n twyspalt navt wither to-t land ut ne dryva. Jeta  rger, thahwila hja k lta  nd pet rade vr n del sa pl ga, send tha Gola kvmen  nd h von al vsa sk na s darlanda r weth. H misd ga send hja mith vsa vrbr da brotharum  nd hjara salt- thum al overa Skelda kvmen, vs rest thus to kjasane twisk-et b ra fon juk jef sw rd. Willath wi fry bilyw , alsa  gon tha kn pa th t l sa  nd skryva f r-h ndis  fterw i-n to l tane  nd in st de that hja invppa m ide hwip  nd swik sp le, moton hja mith sw rd  nd sp r sp la. Send wi in alle d la ofned  nd tha kn pa stor enoch vmb helmet  nd skild to b rane  nd tha w pne to h nt rane, then skil ik my mith jower helpa vppa thene fjand werpa. Tha Gola m ieath then tha nither-l ga fon hjara helpar  nd salt- thum vppa vsa fjeldum skryva mith-et blod, th t  t hjara wudum drjupth. H von wi thene fyand  n mel far vs  t dr ven, alsa moton wi th rmith forth gvnga, alhwenne th r n n Gola ner Sl vona nach Tartara m ra fon Fryas erv to vrdryvane send. Tha-s rjucht, hrypon tha m sta  nd tha rika ne thvradon hjara mvla navt  pen ne dva. Thjus tospr ke h d

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 and vrskriva lèten, hwand s-
ewendis fon thêre selvare dêi wêron tha ofskriftum thêra
hwel in twintich hōnda and thi alle wêron ênishlādende.
Afternêi bifel-er tha skipmanna, hja skoldon dubbele
fārstêwene mākja lēta, hwêran mán êne stēlen krānboga
macht fāstigja. Thêra thêr āfterwêi bilêv warth bibot,
kvn imman swêra that-er nēne midle navt nēde, alsa mos-
ton tha rika fon sin gā-t bitalja. Hjud skil mán sjan
hwêr vppa al thāt bā hēi ūthlāpen is. An-t north-ende
fon Britanja thāt fvl mith hāga bergum is, thêr sit en
Skots folk, vr-et mārādêl ūt Fryas blod sproten, vr-a êne
helte send hja ūt Kāltana-folgar, vr-et ôra dêl ūt Britne
and bannane, thêr by grādum mith tyd fon-ūt-a tinlōnum
thêr hinna fjuchte. Thêr ut-a tinlōna kēmon, hāvath al-
gādur vrlandiska wiva jeftha fon vrlandis tuk. Thi alle
send vnder-et weld thêra Golum, hjara wêpne send woden
boga and spryta mith pintum fon herthis-hornum āk fon-
flintum. Hjara hūsa send fon sādum and strê and svme
hēmath inna hola thêra bergum. Skêpon thêr hja rāwed
hāve, is hjara ênge skāt. Mong tha āfter-kvmanda thêra
Kāltanafolgar hāvath svme jeta ysera wêpne, thêr hja fon
hjara êthlum urven hāve. Vmbe nw god forstān to werth-
ande, môt ik min telling vr thāt Skotse folk resta lēta,
and êwet fon tha hēinda Krêkalanda skriva. Tha hēinda
Krêkalanda hāvon vs to fara allēna to hêrath, men sunt
vnhüglika tidum hāvon ra thêr āk āfterkvmanda fon Lyda
and fon Finda nitherset, fon tha lersta kēmon to tha lersta
en êle hāpe fon Trôje. Trôje alsa heth êne stêde hēten,
thêr et folk fon tha fêre Krêkalanda innomth and vrho-
melt heth. Thā tha Trôjana to tha hēinda Krêkalandum
nestled wêron, tha hāvon hja thêr mith tid and flit êne
sterke stêd mith wālla and burgum bwed, Rome, that is



*Representation of a Ship with fore-castle and poop deck,
preserved on an old seal of Stavoren.*

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He must certainly have thought over this address and had it written out, for on the evening of the same day there were copies in at least twenty different hands, and they all sounded the same. Afterwards he ordered the ship people to make double prows, upon which steel cross-bows could be fixed. Those who were backward in doing this were fined, and if they swore that they had no means, the rich men of the village were obliged to pay. Now we shall see what resulted from all this bustle. In the north part of Britain there exists a Scotch people—the most of them spring from Frya's blood—some of them are descended from the followers of Keltana, and, for the rest, from Britons and fugitives who gradually, in the course of time, took refuge there from the tin mines. Those who come from the tin mines have wives, either altogether foreign or of foreign descent. They are all under the dominion of the Gauls. Their arms are wooden bows and arrows pointed with stag's-horn or flint. Their houses are of turf and straw, and some of them live in caves in the mountains. Sheep that they have stolen form their only wealth. Some of the descendants of Keltana's followers still have iron weapons, which they have inherited from their forefathers. In order to make myself well understood, I must let alone for a while my account of the Scotch people, and write something about the near Krekalanders (Italians). The Krekalanders formerly belonged to us only, but from time immemorial descendants of Lyda and Finda have established themselves there. Of these last there came in the end a whole troop from Troy. Troy is the name of a town that the far Krekalanders (Greeks) had taken and destroyed. When the Trojans had nestled themselves among the near Krekalanders, with time and industry they built a strong town with walls and citadels, named Rome, that is,

Rum, hêten. Thâ thât dên was, heth thât folk him selva thrvch lest and weld fon thât êle lând mâster mâked. Thât folk thât anda sùdside thêre Middelsê hêmth, is fâret mâra dël fon Fhonysja wêi kvmen. Tha Fhonysjar * send en bastred folk, hja send fon Fryas blod and fon Findas blod and fon Lyda his blod. Thât folk fon Lyda send thêr as slâvona, men thrvch tha vntucht thêr wyva hâvon thissa swarte mânniska al-et ôra folk bastered and brun vrfârvet. Thit folk and tham fon Rome kâmpath ôlân vmb-et mâsterskip fon tha Middelsê. Forth lêvath tham fon Roma an fjandskip with tha Fonysjar, and hjara pretera thêr-et rik allêna welda wille wr irtha, ne mûgon tha Gola navt ne sjan. Thât forma hâvon hja tha Fphonysjar Mis-selja ofnomen, dâná alle landa, thêr sùdward, westward and northward lidsa, ak et sùdardêl fon Britanja, and allerwêikes hâvon hja tha Fonysjar pretera, that hêth tha Gola vrjâgeth, dâná sind thusanda Gola nêi north Brittanja brit. Kirt vrlêden was thêr tha vreste thêra Golum sêten vppa thêre burch, thêr is kêthen Kêrenâk that is herne, hwanath hi sin bifêla jef an alle ôra Gola. Ak was thêr al hjara gold togadur brocht. Kêren herne jeftha Kêrenâk is êne stênen burch, thêr êr an Kâlta hêrde. Thêrvmbe wildon tha fâmna fon tha âfterkvmande thêra Kâltana-folgar tha burch wither hâ. Alsa was thrvch tha fyanskip thêra fâmna and thêra Golum faithe and twist in ovir thât Berchland kvmen mith morth and brônd. Vsa stjûrar kêmon thêr fâken wol hâlja, thât hja sellade fori tobirêde hûdum and linne. Askar was often mith wêst, an stilnesse hêd-er mith tha fâmna and mith svme forstum âtskip sloten, and him selva forbonden vmbe tha Gola to vrjâgane út Kêrenâk. As-er thêrnêi wither kêm jêf hi tha forsta and wigandliksta manna ysere helma and stêla boga. Orloch was mith kvmen and kirt âfter flojadon strâma blod by

* Fhonysiar, Carthagens.

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

* *Phonsiar* are Carthaginians.

tha hellinga thêra bergum del. Thá Askar mênde that kans him tolákte, gvng-er mith fjuwertich skêpum hin ánd nam Kêren&k ánd thene vreste thêra Golum mith al sine gold. Thát folk wêrmith hi with tha salt-áthum thêra Golum kâmped hêde, hêd-er út-a Saxanamarkum lvkt mith lofte fon gráte hêra-ráve ánd but. Thus warth tha Gola nêwet lêten. Afternêi nam-er twâ êlanda to berch far sinum skêpum, ánd hwánath hi lêter útgvg vmb alle Fonysjar skêpa ánd stêda to biráwane thêr hi bigána kv. Tha er tobek kêm brocht-i tomet sex hvndred thêra storeste knápum fon thát Skotse berchfolk mith. Hi sêide that hja him to borgum jêven wêren, til thju hi sêkur wêsa machte thát tha eldra him skolde trow bilywa, men-t was jok, hi hild ra as lifwêre et sina hova, thêr hja allera distik les krêjon in-t ryda ánd in-t hóndtêra fon allerlêja wêpne. Tha Denamarkar tham hjara selva sunt lóng boppa alle ôra stjûrar stoltlike sêkâmpar hête, hêdon sá ringe navt fon Askar sina glorríka dêdum navt ne hêred, jef hja wrdon nydich thêr vr, thêrmête, that hja wilde orloch brensa over-ne sê ánd over sina landa. Sjan hyr, ho hi orloch formitha machte. Twisk tha bvwfala thêre vrhomelde burch Stavja was jeta éne snode burchfâm mith svme fâmna sêten. Hjra nôme was Rêintja ánd thêr gvng en gráte hrop fon hira wishêd út. Thjus fâm bád an Askar hjra helpe vnder bithing, that Askar skolde tha burch Stavja wíther vpbvwa lête. As-er him thêr to forbonden hêde, gvng Rêintja mith thrim fâmna nêi Hals,* nachtis gvng hju rêisa ánd thes dêis kêthe hju vppa alle markum ánd binna alle méidum. Wralda sêide hju hêde hja thrvch thongar tohropa lêta thát allet Fryas folk moston frjunda wertha, lik sustar ánd brothar tâmed, owers skolde Findas folk kvma ánd ra alle fon irtha vrdilligja. Nêi thongar wêron Fryas sjvgun wákfâmkes hja anda dráme forskinnen, sjvgun nachta áfter 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 Saxonmarken 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 Phoenician ships and towns that he could reach. When he returned he brought nearly six hundred of the finest youths of the Scotch mountaineers with him. He said that they had been given him as hostages, that he might be sure that the parents would remain faithful to him; but this was untrue. He kept them as a bodyguard at his court, where they had daily lessons in riding and in the use of all kinds of arms. The Denmarkers, who proudly considered themselves sea-warriors above all the other sea-people, no sooner heard of the glorious deeds of Askar, than they became jealous of him to such a degree, that they would bring war over the sea and over his lands. See here, then, how he was able to avoid a war. Among the ruins of the destroyed citadel of Stavia there was still established a clever Burgtmaagd, with a few maidens. Her name was Reintja, and she was famed for her wisdom. This maid offered her assistance to Askar, on condition that he should afterwards rebuild the citadel of Stavia. When he had bound himself to do this, Reintja went with three maidens to Hals (Holstein). She travelled by night, and by day she made speeches in all the markets and in all the assemblies. Wr-alda, she said, had told her by his thunder that all the Frya's people must become friends, and united as brothers and sisters, otherwise Finda's people would come and sweep them off the face of the earth. After the thunder Frya's seven watch-maidens appeared to her in a dream seven nights in succession. They had

* Hals is Holstein.

Hja hède seith boppa Fryas landum swabbert ramp mith juk and kédne omme. Thêrvambe moton alle folkar thêr út Frya sproten send hjara tonóma wêi werpa and hjara selvá alléna Fryas bern jeftha folk hêta. Forth moton alle vpstonda and et Findas folk fon Fryas erv dryva. Nillath hja thát navt ne dva, alsa skilun hja slávona benda vmbe hjara halsa krêja, alsa skilun tha vrlandaska hêra hjara bern misbruka and frytra lêta, til thju thát blod sygath inna jowre grêva. Thán skilun tha skinna jowre êthla jo kvma wekja and jo bikyvja vr jo lefhêd and vndigerhêd. Thát dvme folk, thát thrvch todvan thêra Mâgyara al an sa fül dwêshêd wenth was, lávodon alles hwat hju séide and tha mâmma klimdon hjara bern âjen hjara brosta an. Thâ Rêintja thene kening fon Hals and alle ôthera manniska to êndracht vrwrocht hede, sand hju bodon nêi Askar and tâg selva alingen thene Balda sé. Dâná gvng hju by tha Hlith-hâwar, althus hêten vmbe thát hja hjara fyanda immer nêi thet ônhlite háwe. Tha Hlithhâwar send britne and bannene fon vs âjn folk thát inna tha Twisklanda sit and omme dwarelt. Hjara wyva hávon hja mést algadur fon tha Tartara ráwed. Tha Tartara sênd en dêl fon Findas slachte and althus thrvch tha Twisklandar hêten vmbe thát hja nimmerthe nên frêtho wille, men tha mánnska alti út tarta to strydande. Forth gvng hju áftera Saxnamarka tweres thrvch tha óra Twisklanda hin, allerwêikes thát selva útkêtha. Nêi twam jêr om wêron, kêm hju allingen thêre Rêne to honk. By tha Twisklandar hede hju hjara selva as Moder útján and séid thát hja mochten as fry and franka mánnska wither kvma, men thán mosten hja ovir tha Rêne gvngga and tha Gola folgar út Fryas súdarlandum jâgja. As hja thát dède, sa skolde hja kening Askar overa Skelda gvngga and thêr thát land ofwinna. By tha Twisklandar send fêlo tjoda plêga fon tha Tartarum and Mâgjara binna gluft, men âk fül send

said, Disaster hovers over Frya's land with yoke and chains; therefore all the people who have sprung from Frya's blood must do away with their surnames, and only call themselves Frya's children, or Frya's people. They must all rise up and drive Finda's people out of Frya's inheritance. If you will not do that, you will bring the slave-chains round your necks, and the foreign chiefs will ill-treat your children and flog them till the blood streams into your graves. Then shall the spirits of your forefathers appear to you, and reproach your cowardice and thoughtlessness. The stupid people who, by the acts of the Magyars, were already so much accustomed to folly, believed all that she said, and the mothers clasped their children to their bosoms. When Reintja had brought the king of Holstein and the others to an agreement, she sent messengers to Askar, and went herself along the Baltic Sea. From there she went to the Lithauers (Face-hewers), so called because they always strike at their enemy's face. The Lithauers are fugitives and banished people of our own race, who wander about in the Twisklanden. Their wives have been mostly stolen from the Tartars. The Tartars are a branch of Finda's race, and are thus named by the Twisklanders because they never will be at peace, but provoke people to fight. She proceeded on beyond the Saxsenmarken, crossing through the other Twisklanders in order always to repeat the same thing. After two years had passed, she came along the Rhine home. Among the Twisklanders she gave herself out for a mother, and said that they might return as free and true people; but then they must go over the Rhine and drive the Gauls out of Frya's south lands. If they did that, then her King Askar would go over the Scheldt and win back the land. Among the Twisklanders many bad customs of the Tartars and Magyars have crept in, but likewise many of our

thër fon vsa sêdum bilêwen. Thër thrvch hâvath hja jeta fâmna thër tha bern lëra ând tha alda rêd jeva. Bit-anfang wêron hja Reintja nydich, men to tha lesta wârth hju thrvch hjam folgath ând thjanjath ând allerwêikes bogath, hwêr-et nette ând nêdlik wêre.

Alsa ringen Askar fon Rêintja hjra bodon fornôm ho tha Juttar nygath wêron, sand hi bistonda bodon fon sinant wegum nêi tha kâning fon Hals. Thât skip, wêrmith tha bodon gvngon, was fvl lêden mith fâmna syrêdum ând thër by wêr en golden skild, hwêrvppa Askar his dânte kunstalik was utebyld. Thissa bodon mosten frêja jêf Askar thes kâning his toghter Frêthogunsta to sin wif hâve machte. Frêthogunsta kêm en jêr lêter to Stâveren, bi hjara folgar wêre âk ênen Mâgy, hwand tha Juttar wêron sunt lông vrbrud. Kirt âfter that Askar mith Frêthogunsta bostigjath was, wârth thër to Stâveren êne scherke bwad, inna thju scherke wrdon tjoda drochten lykanda byldon stâlth mith gold trvch wrochtne klâthar. Ak is er biwêrath that Askar thër nachtis ând vntydis mith Frêthogunsta fâr nitherbuwgade. Men sâ fül is sêkur, thju burch Stavia ne wârth navt wither vpebvwed. Rêintja was al to bek kvmen, ând gvng nydich nêi Prontlik thju Moder et Texland bârja. Prontlik gvng to ând sand allerwêikes bodon thër ûtkêthon, Askar is vrjêven an afgodie. Askar dêde as murk-i-t navt, men vnwarlingen kêm thër êne flâte út Hals. Nachtis wrdon tha fâmna ût-êre burch drywen, ând ogtins kvn mân fon thêre burch allêna êne glandere hâpe sjan. Prontlik ând Rêintja kêmton to my vmb skol. Thâ ik thër âfternêi vr nêi tochte, lêk it my to, that it kwâdlik fâr min stât bidêja kvste. Thêrvambe hâvon wi to sêmne êne lest forsonnen, thër vs alle bâta most. Sjan hyr ho wi to gvngen send. Middel in-t Krylwald biasten Ljvwerde lêith vsa fly jeftha wêra, thër mân allêna thrvch dwarlpâda mêi nâka. In vppa thjus burch hêd ik sunt lônge

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 wâkar stald, thêr alle êne grins an Askar hêde, ând alle ôra mândniska dânthalden. Nv wast bi vs âk al sa wyd kvmen, thât fêlo wyva ând âk manna al patêrade vr spoka, witte wyva ând uldermankes, lik tha Dênemarkar. Askar hêde al thissa dwâshêde to sin bâta anwenth ând thât wildon wi nv âk to vsa bâta dva. Bi-ne thjustre nacht brocht ik tha fâamna nêi thêre burch ând dâná gongen hia mith hjara fâamna in thrvch tha dwarlpâda spokka in wttta klâthar huled, sâ that thêr afternêi nên mândnisk mâra kvma ne thvrade. Tha Askar mênde thât-er thu hônâda rum hêde, lêt-i tha Mâgjara vnder allerlêja nôma thrvch ovir sina stâta fâra ând bûta Grênegâ ând bûta mina stât ne wrdon hja nârne navt ne wêrath. Nêi that Askar alsa mith tha Juttar ând tha ôra Dênemarkar forbonden was, gvngon hja alsêmina râwa; thach that neth nêne gode frûchda bâred. Hja brocht on allerlêja vrlândiska skâta to honk. Men just thêr thrvch nildon thât jong folk nên ambacht lêra, nach vppa tha fjeldum navt ne werka, sâ that hi to tha lersta wel slâvona nimma moste. Men thit was êl al âjen Wralda his wille ând âjen Fryas rêd. Thêrvmbê kv straf navt âfterwêga ne bilywa. Sjan hyr ho straffe kvmen is. Ênis hêdon hja to sêmine êne êle flâte wnnen, hju kêm fon ûta Middelsê. Thjus flâte was to lêden mith purpera klâthar ând ôra kostelikhêd, thêr alle fon of Phonisja kêmôn. Thât wraka folk thêre flâte wârth bisûda thêre Sêjene an wal set, men thât stora folk wârthalden. Thât most ra as slâvona thianja. Tha skêneste wrdonalden vmbe vppet land to bilywane ând tha lédliksta ând swartste wrdon an bordalden vmbe vppa tha benka to rojande. An-t Fly wârth tha bodel dêlath, men svnder hjara wêta wârth âk hjara straf dêlath. Fon tha mândniska thêr vppa tha vrlândiska skepum stalt wêron, wêron sex thrvch bukpin felth. Mân tochte thât et eta ând drinka vrjêven wêre,

established a garrison of young men who all hated Askar, and kept away all other people. Now it was come to such a pitch among us, that many women, and even men, talked about ghosts, white women, and gnomes, just like the Denmarkers. Askar had made use of all these follies for his own advantage, and we wished to do the same. One dark night I brought the Maagden to the citadel, and afterwards they went with their serving-maids dressed in white along the path, so that nobody dare go there any more. When Askar thought he had his hands free, he let the Magyars travel through his states under all kinds of names, and, except in my state, they were not turned away anywhere. After that Askar had become so connected with the Jutlanders and the Denmarkers, they all went roving together; but it produced no real good to them. They brought all sorts of foreign treasures home, and just for that reason the young men would learn no trades, nor work in the fields; so at last he was obliged to take slaves; but that was altogether contrary to Wr-alda's wish and to Frya's counsel. Therefore the punishment was sure to follow it. This is the way in which the punishment came. They had all together taken a whole fleet that came out of the Mediterranean Sea. This fleet was laden with purple cloths and other valuables that came from Phœnicia. The weak people of the fleet were put ashore south of the Seine, but the strong people were kept to serve as slaves. The handsomest were retained ashore, and the ugly and black were kept on board ship as rowers. In the Fly the plunder was divided, but, without their knowing it, they divided the punishment too. Of those who were placed in the foreign ships six died of colic. It was thought that the food and

thêrvambe wârth alles ovir bord jompth. Men bûkpin reste ând allerwêikes, hwêr slâvona jeftha god kêrn, kêrn âk bûkpin binna. Tha Saxmanna brochten hju ovir hjara marka, mith tha Juttar for hju nêi Skênland ând alingen thêre kâd fon tha Balda-sê, mith Askar his stjûrar for hju nêi Britanja. Wi ând tham fon Grênegâ ne lêton nêrn god ner minniska ovir vsa pâla navt ne kvma, ând thêrvambe bilêwon wi fon tha bûkpin fry. Ho fêlo mân-niska bûkpin wêirâpth heth, nêt ik navt to skrywane, men Prontlik thêr et âfternêi fon tha ôra fâmna hêrde, heth my meld, thât Askar thûsandmel mâra frya mânniska út sina stâtum hulpen heth, as er vvla slâvona inbrochte. Thâ pest far god wyken was, tha kêrn tha fri wrden Twisklandar nêi thêre Rêne, men Askar nilde mith tha forstum fon thât vvla vr basterde folk navt an êne lyne navt ne stonda. Hi nilde navt ne dâja, that hja skoldon hjara selva Fryas bern hêta, lik Rêintja biboden hêde, men hi vrjet thêrbi that-i selva swarte hêra hêde. Emong tha Twisklandar wêron thêr twâ folkar, thêr hjara selva nêne Twisklandar hêton. Thât êne folk kêrn êl fêr út-et sùd-âsten wêi, hja hêton hjara selva Allemanna. Thissa nôma hêdon hja hjara selva jêven, thâ hja jeta svnder wiva inna tha walda as bannane ommedwarelde. Lêtar hâvon hja fon-et slâvona folk wiva râvath, êvin sa tha Hlit-hâwar, men hja hâvon hjara nôme bihalden. Thât ôra folk, thât mâra hêinde ommedwarelde, hêton hjara selva Franka, navt vmbe that hja fry wêron, men Frank alsa hêde thene êroste kâning hêten, tham him selva mith hulpe fon tha vrbrûda fâmna to ervlik kâning ovir sin folk mâkad hêde. Thê folkar tham an him pâladon, hêton hjara selva Thjoth-his svna, that is folk-his svna, hja wêron Frya mânniska bilêwen, nêidam hja nimmer ênen kâning ner forste nach mâster bikânnna nilde, as thene jenge tham by mêna willa was kêrn vppa thêre mêna acht. Askar hêde

drink were poisoned, so it was all thrown overboard, but the colic remained all the same. Wherever the slaves or the goods came, there it came too. The Saxsenmen took it over to their marches. The Jutlanders brought it to Schoonland and along the coasts of the Baltic Sea, and with Askar's mariners it was taken to Britain. We and the people of 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 Prontlik, who heard it afterwards from the maidens, told me that Askar had helped out of his states a thousand times more free-men than he had brought dirty slaves in. When the pest had ceased, the Twisklanders who had become free came to the Rhine, but Askar would not put himself on an equality with the princes of that vile degenerate race. He would not suffer them to call themselves Frya's children, as Reintja had offered them, but he forgot then that he himself had black hair. Among the Twisklanders there were two tribes who did not call themselves Twisklanders. One came from the far south-east, and called themselves Allemannen. They had given themselves this name when they had no women among them, and were wandering as exiles in the forests. Later on they stole women from the slave people like the Lithauers, but they kept their name. The other tribe, that wandered about in the neighbourhood, called themselves Franks, not because they were free, but the name of their first king was Frank, who, by the help of the degenerate maidens, had had himself made hereditary king over his people. The people nearest to him called themselves Thiothis sons—that is, sons of the people. They had remained free, because they never would acknowledge any king, or prince, or master except those chosen by general consent in a general assembly. Askar had

al fon Réintja fornommen, that tha Twisklandar forsta mést alti in fiandskip and faitha wêron. Nw stald-i hjam to fâra, hjâ skolde ênen hêrtoga fon sin folk kjasa vmbe that-er ang wêre seid-er that hjâ skolde mit manlik ôtherum skoldon twista ovir-et mâsterskip. Ak séid-er kvndon sina forsta mith-a Golum sprêka. Thât séid-er wêre âk Moder his mène. Thâ kêmton tha forsta thêra Twislandar to ekkôrum and nêi thrija sjugun etmelde keron hjâ Alrik to-ra hertoga ut. Alrik wêre Askar his nêva, hi jef him twên hvndred skotse anda hvndred thêra storosta Saxmanna mith to lifwêra. Tha forsta moston thrija sjvgun fon hjara svnum nêi Stâveren senda to borg hjarar trow. To nv was alles nêi winsk gvngen, men thâ mân ovire Rêne fara skolde, nildon thene kâning thêra Franka navt vnder Alrikis bifêla navt ne stonda. Thêthrvch lip alles an tha tys. Askar thêr mênde thât alles god gvng, lande mith sina skêpa anna tha ôre syde thêre Skelda, men thêr was was man long fon sin kvmste to ljucht and vppa sin hod. Hja moston alsa ring fljuchta as hjâ kvmen wêron, and Askar wrde selva fath. Tha Gola niston navt hwa hjâ fensen hêde, and alsa warth hi âfternêi út-wixlath fori ênnen hâge Gol, thêr Askar his folk mith forath hêde. Thawila thât-et alles bêrade, hlipon tha Mâgjara jeta dryster as to fâra ovir vsa bûra ra landa hinna. By Egmyda hwêr to fâra tha burch Forâna stân hêde, lêton hjâ êne cherka bvwa jeta grâter and rikar as Askar to Stâveren dên hêde. Aftêrnêi séidon hjâ that Askar thju kâse vrlêren hêde with tha Gola, thrvchdam et folk navt lâwa navt nilde, that Wodin hjam helpa kvste, and that hjâ him thêrvmbe navt anbidda nilde. Forth gvngon hjâ to and skâkton jonga bern tham hjâ by ra hildon and vbrochtên in tha hemnissa fon hjara vrbruda lêre. Wêron thêr mânniska 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 Saks mannen 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

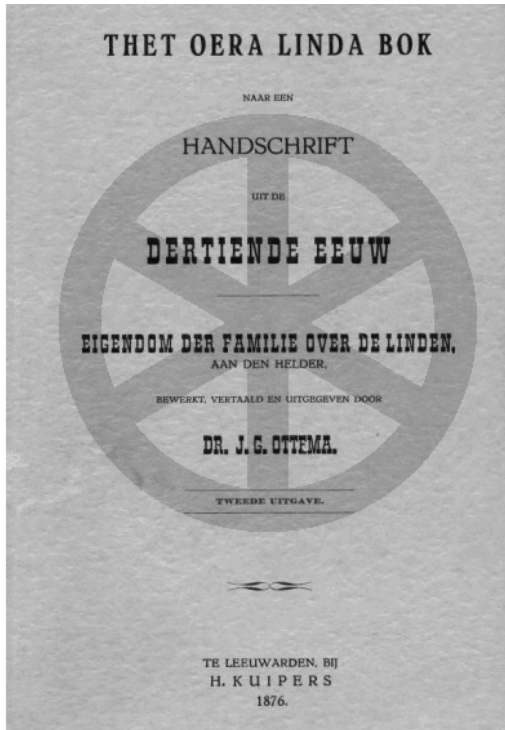
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Oera Linda Book

*Oera Linda Book: Complete English & Frisian Text ~ Introduction
Order of Priestesses: Maidens, Citadels & Yule- Maps, Mothers & Kings- E-mail*



Oera Linda Book

Letters

The Book of Adela's Followers

The Writings of Adelbrost and Apollonia

The Writings of Frêthorik and Wiljow

The Writing of Konerêd

Fragments

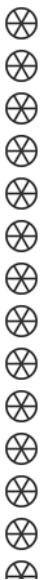
From a Manuscript of the Thirteenth Century

Frisian Text as Verified by Dr J. G. Ottema

Translated by William R. Sandbach

WĒALDA TĀNTĀR T.BĪIN

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(e-mail)





Oera Linda Book

*Oera Linda Book: Complete English & Frisian Text ~ Introduction
Order of Priestesses: Maidens, Citadels & Yule- Maps, Mothers & Kings- E-mail*

Oera Linda Book: Introduction

Translator's Preface ~ Introduction

Translator's Preface : William Robertson Sandbach, 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: Dr Jan Gerhardus Ottema, 1871

(contents)

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

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

The form and the origin of the writing is so minutely and fully described in the first part of the book, as it could not be in any other language. It is very complete, and consists of thirty-four letters, among which are three separate forms of a and u, and two of e, i, y, and o, besides four pairs of double consonants *ng*, *th*, *hs*, 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 *side*, pronounced *sitze*.

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 rags mentioned by Petrus Clusiensis (1122-50).

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

In Germany the use of this material did not become very extended, whether it came from Italy or Spain. Therefore the further this preparation spread from the East and the adjoining countries, the more necessity there was that linen should take the place of cotton. A document of Kaufbeuren on linen paper of the year 1318 is of very doubtful genuineness. Bodman considers the oldest pure linen paper to be of the year 1324, but up to 1350 much mixed paper was used. All carefully-written manuscripts of great antiquity show by the regularity of their lines that they must have been ruled, even though no traces of the ruled lines can be distinguished. To make the lines they used a thin piece of lead, a ruler, and a pair of compasses to mark the distances.

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

The language is very old Fries, still older and purer than the Fries Rjuchtboek or old Fries laws, differing from that both in form and spelling, so that it appears to be an entirely distinct dialect, and shows that the locality of the language must have been (as it was spoken) between the Vlie and the Scheldt. The style is extremely simple, concise, and unembarrassed, resembling that of ordinary conversation, and free in the choice of the words. The spelling is also simple and easy, so that the reading of it does not involve the least difficulty, and yet with all its regularity, so unrestricted, that each of the separate writers who have worked at the book has his own peculiarities, arising from the changes in pronunciation in a long course of years, which naturally must have happened, as the last part of the work is written five centuries after the first.

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

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

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

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

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

Further on we learn that about the same time a priestess of the castle in the island of Walcheren, Min-erva, also called Nyhellenia, had settled in Attica at the head of a Frisian colony, and had founded a castle at Athens. Also, from the accounts written on the walls of Waraburch, that the Finns likewise had a writing of their own—a very troublesome and difficult one to read—and that, therefore, the Tyrians and the Greeks had learned the writing of Frya. By this representation the whole thing explains itself, and it becomes clear whence comes the exterior resemblance between the Greek and the old Fries writing, which Cæsar also remarked among the Gauls; as likewise in what manner the Greeks acquired and retained the names of the Finn and the forms of the Fries writing.

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

The book as it lies before us consists of two parts, differing widely from each other, and of dates very far apart. The writer of the first part calls herself Adela, wife of Apol, chief man of the Linda country. This is continued by her son Adelbrost, and her daughter Apollonia. The first book, running from page 1 to 88, is written by Adele. 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 thêra sanga (thet boek), thêra tellinga," and "thet Hellénia bok;" and afterwards "tha skrifta fon Adela jeftha Hellénia."

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

On page 80 begins an account in the year 1602, after the disappearance of Atland, and thus in the year 591 before Christ; and on page 82 is the account of the murder of Frâna, "Eeremoeder," of Teerland two years later—that is, in 589. When, therefore, Adela commences her writing with her own

coming forward in an assembly of the people thirty years after the murder of the Eeremoeder, that must have been in the year 559 before Christ. In the part written by her daughter Apollonia, we find that fifteen months after the assembly Adela was killed by the Finns in an attack by surprise of Texland. This must accordingly have happened 557 years before Christ. Hence it follows that the first book, written by Adela, was of the year 558 before Christ. The second book, by Apollonia, we may assign to about the year 530 before Christ. The latter part contains the history of the known kings of Friesland, Friso, Adel (Ubbo), and Asega Askar, called Black Adel. Of the third king, Ubbo, nothing is said, or rather that part is lost, as the pages 169 to 188 are missing. Frerthorik, 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 Cæsar and Augustus. He therefore wrote in the middle of the last century before Christ, and knew of the conquest of Gaul by the Romans. It is thus evident that there elapsed fully two centuries between the two parts of the work.

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

The whole contents of the book are in all respects new. That is to say, there is nothing in it that we were acquainted with before. What we here read of Friso, Adel, and Askar differs entirely from what is related by our own chroniclers, or rather presents it in quite another light. For instance, they all relate that Friso came from India, and that thus the Frisians were of Indian descent; and yet they add that Friso was a German, and belonged to a Persian race which Herodotus called Germans (*Γερμανιοι*). According to the statement in this book, Friso did come from India, and with the fleet of Nearchus; 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 Nijhellénia, fifteen and a half centuries before Christ, under the guidance of a priestess Geert, settled in the Panjab, and took the name of Geertmen. The Geertmen were known by only one of the Greek writers, Strabo, who mentions them as *Γερμᾶνες*, differing totally and entirely from the *Βραχμᾶνες* in manners, language, and religion.

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

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

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

In Strabo, book i. pages 38 and 50, it appears that Eratosthenes was acquainted with the existence of the strait, of which the later geographers make no mention. It existed still in the time of Moses (Exodus xiv. 2), for he encamped at Pi-ha-chiroht, the "mouth of the strait." Moreover, Strabo mentions that Sesostris made an attempt to cut through the isthmus, but that he was not able to accomplish it. That in very remote times the sea really did flow through is proved by the result of the geological investigations on the isthmus made by the Suez Canal Commission, of which M. Renaud presented a report to the Academy of Sciences on the 19th June 1856. In that report, among other things, appears the following: "Une question fort controversée est celle de savoir, si à l'époque où les 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 isthmus, after the forming of which, the northern inlet was certainly soon filled up as far as the Gulf of Pelusium.

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

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

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

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

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

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

Since the last twenty years attention has been directed to the remains of the dwellings on piles, first observed in the Swiss lakes, and afterwards in other parts of Europe. (See Dr E. Rückert, "Die Pfahlbauten;" Würzburg, 1869. Dr T. C. Winkler, in the "Volksalmanak," t. N. v. A. 1867.) When they were found, endeavours were made to discover, by the existing fragments of arms, tools, and household articles, by whom and when these dwellings had

been inhabited. There are no accounts of them in historical writers, beyond what Herodotus writes in book v. chapter 18, of the "Paeonen." The only trace that has been found is in one of the panels of Trajan's Pillar, in which the destruction of a pile village in Dacia is represented.

Doubly important, therefore, is it to learn from the writing of Apollonia that she, as "Burgtmaagd" (chief of the virgins), about 540 years before Christ, made a journey up the Rhine to Switzerland, and there became acquainted with the Lake Dwellers (Marsaten). She describes their dwellings built upon piles—the people themselves—their manners and customs. She relates that they lived by fishing and hunting, and that they prepared the skins of the animals with the bark of the birch-tree in order to sell the fare 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, Konerð oera Linda relates that Adel, the son of Friso (\pm 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 1873, 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 naive, never contradict each other, and are always consistent with each other in time and place. As, for instance, the arrival and sojourn of Ulysses with the Burgtmaagd Kalip at Walhallagara (Walcheren), which is the most mythical portion of all, is here said to be 1005 years after the disappearance of Atland, which coincides with 1188 years before Christ, and thus agrees very nearly with the time at which the Greeks say the Trojan war took place. The story of Ulysses was not brought here for the first time by the Romans. Tacitus found it already in Lower Germany (see "Germania," cap. 3), and says that at Asciburgium there was an altar on which the names of Ulysses and his father Laërtes were inscribed. Another remarkable difference consists in this, that the Myths know no origin, do not name either writers or relaters of their stories, and therefore never can bring forward any authority. Whereas in Adela's book, for every statement is given a notice where it was found or whence it was taken. For instance, "This comes from Minno's writings—this is written on the walls of Waraburch—this in the town of Frya—this at Stavia—this at Walhallagara." There is also this further. Laws, regular legislative enactments, such as are found in great numbers in Adela's book, are utterly unknown in Mythology, and indeed are irreconcilable with its existence. Even when the Myth attributes to Minos the introduction of lawgiving in Crete, it does not give the least account of what the legislation consisted in. Also among the Gods of Mythology there existed no system of laws. The only law was unchangeable Destiny and the will of the supreme Zeus.

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

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

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

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

The last of these towns was Fåstaburgt in Ameland, temple Foste, destroyed, according to Occa 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 (Athènè) was originally a Burgtmaagd, priestess of Frya, at the town Walhallagara, Middelburg, or Domburg, in Walcheren. And this Min-erva is at the same time the mysterious enigmatical goddess of whose worship scarcely any traces remain beyond the votive stones at Domburg, in Walcheren, Nehallenia, of whom no mythology knows anything more than the name, which etymology has used for all sorts of fantastical derivations.*

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

Besides these two we meet with a third mythological person—Minos, the lawgiver of Crete, who likewise appears to have been a Friesland sea-king, Minno, born at Lindoord, between Wieringen and Kreyll, who imparted to the Cretans an "Asagaboek." He is that Minos who, with his brother Rhadamanthus and Æacus, presided as judges over the fates of the ghosts in Hades, and must not be confounded with the later Minos, the contemporary of Ægeus and Theseus, who appears in the Athenian fables.

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

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

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

Time is the carrier who must eternally turn the "Jol" (wheel) and carry the sun along his course through the firmament from winter to winter, thus forming the year, every turn of the wheel being a day. In midwinter the "Jolfeest" is celebrated on Frya's Day. Then cakes are baked in the form of the

sun's wheel, because with the Jol Frya formed the letters when she wrote her "Tex." The Jolfeest is therefore also in honour of Frya as inventor of writing.

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

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

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

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

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

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

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

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

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

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

(contents)

WĒALDA TĀNTAR TĀIIN

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(e-mail)





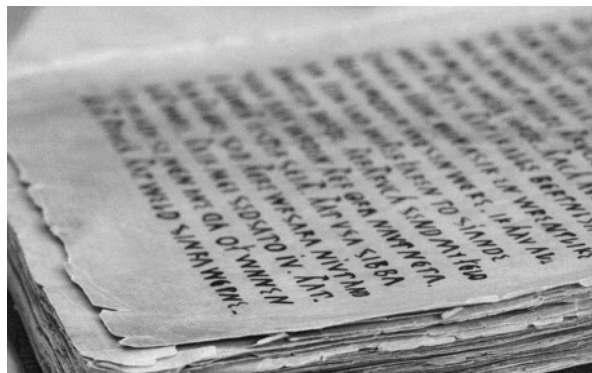
Oera Linda Book

*Oera Linda Book: Complete English & Frisian Text ~ Introduction
Order of Priestesses: Maidens, Citadels & Yule- Maps, Mothers & Kings- E-mail*

The Oera Linda Book

Translated by William R. Sandbach, 1876

1. Letter of Hiddo
2. Letter of Liko
3. THE BOOK OF ADELA'S FOLLOWERS.
4. This was inscribed upon the Walls of Fryasburg in Texland, as well as at Stavia and Medeasblik.
5. Frya's Tex.
6. This has Fasta spoken.
7. These are the Laws established for the Government of the Citadels.
8. Universal Law.
9. Here follow the Laws which were thus established.
10. These are the Rights of the Mothers and the Kings.
11. Here are the Rules established for the Security of all Frisians.
12. From Minno's Writing.
13. Laws for the Navigators.
14. Useful Extracts from the Writings left by Minno.
15. From Minno's Writings.
16. From the Writings of Minno.
17. These are the Three Principles on which these Laws are founded.
18. These Rules are made for Angry People.
19. These are the Rules concerning Bastards.
20. What is written hereunder is inscribed on the Walls of Waraburgt.
21. This stands inscribed upon all Citadels.
22. How the Bad Time came.
23. This is inscribed on the Waraburgt by the Aldegamude.
24. All this is inscribed not only on the Waraburgt, but also on the Burgt Stavia, which lies behind the Port of Stavre.
25. What the Consequence of this was.
26. Now we will write about the War between the Burgtmaagden Kalta and Min-erva
27. We now come to the History of Jon.
28. Now we shall write how it fared with Jon. It is inscribed at Texland.
29. This is about the Geertmen.
30. In the Year One thousand and five after Atland was submerged, this was inscribed on the Eastern Wall of Fryasburgt.
31. This is inscribed in all our Citadels.
32. How it fared afterwards with the Magy.
33. Postscript.



34. THE WRITINGS OF ADELBROST AND APOLLONIA
35. The Second Writing.
36. The Elegy of the Burgtmaagd.
37. The Oldest Doctrine.
38. The Second Part of the Oldest Doctrine.
39. This is written on Parchment—"Skrivfilt." Speech and Answer to other Maidens as an Example.
40. Now I will write myself, first about my Citadel, and then about what I have been able to see.
41. THE WRITINGS OF FRËTHORIK AND WILJOW
42. Now I will relate how the Geertman and many followers of Hellenia came back.
43. This Writing has been given to me about Northland and Schoonland (Scandinavia).
44. Hail to all true Frisians.
45. THE WRITING OF KONERËD.
46. Now I will write about Friso.
47. What Friso did further.
48. Now I will write about his son Adel.
49. Here is the Writing with Gosa's Advice.
50. Here is my Counsel.
51. The Writing of Beeden.
52. Letter of Rika the Oudmaagd, read at Staveren at the Juul Feast.
53. (untitled fragment)



ADELA.

I.

(manuscript) (contents)

OKKE MY SON—

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

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

Written at Ljuwert, in the three thousand four hundred and forty-ninth year after Atland was submerged—that is, according to the Christian

Okke min svn.

Thissa boka mot i mith lif ænd séle wårja. Se vmbifattath thju skédnise fon vs éle folk ák fon vsa éthlum. Vrlêden jêr hæb ik tham ut-er flod hred tolik mith thi ænd thinra moder. Tha hja wêron wet wrden; thêr thrvch gvngon hja æfternei vrdarva. Vmbe hja navt to vrlýsa hæb ik-ra vp wrlandisk pampyer wrskrêven. Sa hwersa thu se erve, mot hu se ák wrskryva. Thin bærn alsa til thju hja nimmerthe wêi navt ne kvma.

Skrêven to Ljuwert. Nêi átlând svnken is thæt thria thû sond fjwver hvndred ænd njugon ænd fjwvertigoste jêr, thæt is nei kersten réknong that tvelfhvndred sex ænd fiftigoste jêr. Hidde tobinomath oera Linda. /

reckoning, the year 1256.
Hiddo, surnamed Over de Linda.—Watch.

* 3449—1256 is 2193 before Christ.

2.

(manuscript) (contents)

Beloved successors, for the sake of our dear forefathers, and of our dear liberty, I entreat you a thousand times never let the eye of a monk look on these writings. They are very insinuating, but they destroy in an underhand manner all that relates to us Frisians. In order to gain rich benefices, they conspire with foreign kings, who know that we are their greatest enemies, because we dare to speak to their people of liberty, rights, and the duties of princes. Therefore they seek to destroy all that we derive from our forefathers, and all that is left of our old customs. Ah, my beloved ones! I have visited their courts! If Wr-alda permits it, and we do not shew ourselves strong to resist, they will altogether exterminate us.

Liko, surnamed OVER DE LINDA.

Written at Liudwert,
Anno Domini 803.

3.

(manuscript) (contents)

THE BOOK OF ADELA'S FOLLOWERS.

Thet bok thera Adela folstar.

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.

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 gambled 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

Wák.

Ljawa ervnóma. Vmb vsa ljawa éthlas wille ænd vmb vsa ljawa fridoms wille, thusand wára sá bidd-ik to jo. Och ljawa ne lét tha ágon énis pápekappe tach nimmerthe over thissa skrifta ne wéja. Hja sprékath swéta wirða: men hja tornath vnmærksém an alles hwat fon vs fryas trefth. Vmbe rika prebende to winnande sá hélath hja mith tha poppa kéninggar. Thissa wétath that wi hjara gráteste fianda send. thrvchdam wi hjara liuda to spréke thvra vr frijdom, rjucht ænd forstne plicht. Thervmbe létath hja alles vrdiligja, hwat fon vsa éthlum kvmt ænd hwat thér jeta rest fon vsa alda sédum. Och ljawa ik hæv by tham et hove wést. Wil Wr.alda-t thjelda ænd willath wi vs navt sterik ne mákja hja skilun vs algádur vrdiligja. Skréven to Ljudwerd. Acht hondred ænd thriu jèr nei kersten bigrip. Liko tonómath ovira Linda.

Thrittich jèr æftere déi that thju folksmoder wmbrocht was thrvch théne vreste Mágy stand et er ærg vm to. Alle státa thér-er lida anda óre syde thère Wrsara, wéron fon vs ofkérth ænd vnder-et weld thes Magy kémen, ænd-et stand to frésane, that er weldig skolde wertha vr-et élle lánd. Vmbe thæt vnluk to wérane héde mæn éne ména ácht bilidsen, hwér gádurath wéron állera mænnelik, thér anven gode hrop stande by tha fámma. Tha néi thát-er már vrlápen wéron as thrvj etmelda, was al go-réd anda tys ænd al-én sa by hjara kvmste. Thá to tha lesta fráge Adela thæt wírd, ænde kéth. J alle wét-et that ik thrvj jèr burchfám wésen sy. Ak wét j that ik kéren sy to moder, ænd ák, that ik nèn moder nésa navt nilde, thrvchdam ik Apol to min éngá jérde. Thach hwat j navt néte, thæt is, that ik alle bértnisa néigvngen hæv, évin as ik en wrentlike folksmoder wésen wére. Ik hæv al-an fon ænd witherfáren to sjande hwæt-er bérde. Thér thrvch send my félo séka bår wrden, thér óra navt néte. J hæveth jester séth, thæt vsa sibba an tha óra syd thère Wrsara njvt ænd láf wére. Thá ik méi sedsa to jv, thæt-er Mágy se nèn yne gá of wnen heth thrvch thæt weld synra wéþne, men blát thrvch ærgelestige renka, ænd jeta már thrvch thæt gyrich sa théra hyrtogum ænd théra étheliga. Frya heth séit wi ne skoldon nèn vnfrya ljvd by vs toléta, thá hwat hævon hja dén? hja hævon vsa fjané néi folged: hwand an stéd fon hjara fensenum to déiande, jeftha fry to létane, hævon hja Fryas réd minacht ænd se to hjara sláfonum máked. Thrvchdam hja sok dédon, macht Frya navt longer wáka ovir hjam: hja hævon ynes ótheris frydom binimen, ænd thæt is érséke, thæt hja hjara æjn vrlén hæwe. Thach thæt ella is jo selva áken. Men ik wil sedsa to jo, ho hja néi gráðum sá lég vrsylth send. Théra finnum hjara wiva kréjon bærn. Thissa waxton vppa mith vsa frya bærn. Altomet tvildon ænd joldon hja to samne vppa hém, jeftha hja wéron mith ekkorum by thère hérd. Thér hérdon hja mith lustum néi tha vrdválska finna ságum, thrvchdam hja thjvd ænd néi wéron. Sá send hja vntfryast vntthónkes thene wald hjarar aldrum. As tha bærn grát wrdon ænd sagon thæt tha finna-ra bærn nèn wéþne hantéra machte, ænd blát wærka moste, thá kréjon hja anneth wærka en gryns ænd wrdon hærde háchfárande. Tha bása ænd hjara storsta svnum krupton by tha lodderiga finna mangértum; ænd hjara æjne toghatera thrvch thæt vvle fárbild fon-a wéi brocht, létón hjara selva bigorda thrvch tha skénesta finna knápa, hjara vvle aldrum to spot. Tha théne Magy thæt anda nós kryg, tha nam-er tha skénesta sinar Finna ænd Magyara vrlövendé rá ky mith golden horna, sa hja ra thrvch vs folk fata dédon, æfterdam sina lét vtréda. Men sin ljuda dédon már: bern wrdon to sok makad, néi vpsalándum wéibrocht, ænd sáhwera hja vpbrocht wéron an sina vvla lét, thæn wrdon hja to bek sendon. Thá tha skinslávona vsa tál mæchtich wéron, thá klivadon hja tha hértoga ænd étheliga an bord, ænd kéthon, hja moston thene Magy héroch wertha, sa kvndon hjara svnum vpfolgja tham, oni thrvch-et folk kéron to wrdane. Théra thér vmbe goda dédum en fárdél to-ra hus kryen héde-vrlovadon

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, 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.

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

Adela's advice was followed.

These are the Grevetmen under whose direction this book is composed:—Apol, Adela's husband; three times a sea-king; Grevetman of Ostflyland and Lindaoorden. The towns Liudgarda, Lindahem, and Stavia are under his care.

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

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

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

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

* *Nésa*, contraction for *ne wésa*, *nilde* for *ne wilde*, *néte* for *ne wéte*.

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

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

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

* *Falikant*, or *fā likandé*, is very improbable or unlikely.

hja fon sinant wégum jeta-n æfter-dél bij; hoka tham en fār ænd æfter-dél kryen hède séidon hja en rond-dél to, ænd tham en rond-dél hède en êlle ståt. Wéron tha êthla to hærde fryas, thå wendon hja tha stêwen ænd hildon vpar vrbastera svnum an. Jesterdêi wéron-er mong jo tham allet folk to håpa hropa wilde vmb tha åstlike ståtá wither to hjara plyga to tvangande. Thach nêi min ynfalda myning skolde thåt falikant utkvmma. Thænk ynes thêr was wésen en hærde lvngsyakte among-eth fja, ænd thæt-er thêr jeta ærg vvde, skolde j-eth thæn wel wågja vmbê jvw hêlena fja to fārande among hjara syaka fja? æmmer nå. Sâhwersa allra mânnelik nw biâma ænd bijechta mot, thæt-eth thêr mitha stapel ærg of kvma skolde, hwa skolde thæn alsa dryst wêsa vmbê sina bærn to wagande among en folk thæt êlle ænd al vrdêren is. Macht ik jo rêd jêva, ik skolde sedsa to jo, j moste bifara alle dingum jo en nêie folksmoder kyasa. Ik wêt wel thæt j thêrmitha anda brvd sitte, vt hawede thæt-er fon tha thredtine burchfâmna than wi jeta ower hæve wel achte send thêr nêi thêre êra dinge, men thæt skold ik navt ne melda. Tüntja thêr fâm is et-er burch Mèdeasblik het er nâmmen nêi tålth; tach is hja fol witskip ænd klarsyan, ænd wel sa hærde vppir folk ænd usa plyga stælth as all ôthera etsamne. Forth skold-ik rêda j moste nêi tha burgum gå, ænd thêr vpskrywa alle êwa fryas tex, bijvka alle skydnisa, jâ ella thæt er to finda sy vppa wågum, til thju ella navt vrlêren ni gå, ænd mitha burgum alsa vrdên navt ne werth. Thêr stæt askriwen: thiú moder ænd jahwelik burchfâm skil hæva buta helpar ænd senda bodon, yn and twintich fâmna ænd sjugon lêrfâmkis. Macht ik thêr hwat to dvande, thå skol-ik skrywa, ænd alsa fêlo êrsêma toghatera vmbê to lérane, sa thêr vppa burgum wêsa mûge; hwand ik seg an trowe ænd tid skil-eth jechta, sâhwersa j æfta Fryas bærn wille nâmmen to winnande, hor thrvch lesta ner thvch wêpne, sa hagath j to nvdande thæt jvve toghatera æfta frya wiva wrde. Bærn mot mæn lère, ho gråt vs lând êr wésen sy, hokke grâte mânniska vsa ethla wéron, ho gråt wi jeta send, sa wi vs dæl ledsath bij ôra, mæn mot tåla hjam fon tha wicharda ænd fon hjara wichandlika dêdum, æk wra fâra sêtochta. Al thissa tællinga hagath dên to werthande bij thêre hêrd, vppa hêm ænd hwêr et wêsa mêt, så bij blyskip as bij tårum. Men skil-et standfæst kvma an dat bryn ænd andæt hirta, thæn moton alle léringa overa wêra jwera wiva ænd toghatera thêr-in strâ. ma. Adelas rêd is vpfalgath.

Thit send tha nâma thêra grêvetmanna, vnder hwam-mis wald thit bok awrochten is. Apol, Adelas man, Thria iser sêkening wésen, nw is-er grêvetman over Ast-flylând ænd ovir-a Linda-wrda. Tha bvrge Ljvdgårdá, Lindahêm, ænd Stávja send vnder sin hod.

Ther Saxman Storo, Sytjas man, grêvetman ovir-a hága fenna ænd walda. Njvgun wára is-er to hêrtoga, thæt is to hyrman, kêren. Tha burga Bvda ænd Manna-gárda-forda send vnder sin hod.

Abélo, Jaltjas man, grêvetman ovir tha Sûdar Flylânda. Fjvwers is-er hyrman wésen. Tha burga Aken, Ljvdburch ænd Kåtsburch send vnder sin hod.

Enoch Dywek his man, grêvetman ovir West-flylând ænd Texland. Njvgun mel is-er to sêkening kêren. Thiú Wåraburch, Mèdeasblik, Forána ænd ald Fryasburch send vnder sin hod.

Foppa, man fon Dunrôs, grêvetman ovir tha Sjvgon êlândá. Fif mel is-er sêkening wésen. Thju burch Walhallagára is vnder sin hod.

THIS WAS INSCRIBED UPON THE WALLS OF FRYASBURG IN
TEXLAND, AS WELL AS AT STAVIA AND MEDEASBLIK.

Thit stand vppa tha wågum et Fryasburch to Texland askrywen, thæt stêt
åk to Stavía ænd to Mèdeas blik.

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

Thæt was Frya his dêi ænd to thêre stonde was et vrlêden sjvgun wára sjvgun jêr, thæt Fæsta was anstæld as folksmoder nêi Fryas jêta. Thju burch Mèdeasblik was rêd ænd en fâm was kêren. Nw skolde Fæsta thju

new lamp, and when she had done so in the presence 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.

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

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

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

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

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

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

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

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

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

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.

nēja foddik vpstéka, ænd thá thæt dén was an æjnwarda fon thæt folk, thá hrop Frya fon hira wákstære, sá thæt allera mænnalik thæt héra machte: Fæsta nim thinra stífte ænd writ tha thinga thér ik ér navt sedsa ne machte. Fæsta déde alsa hja boden wærth. Sâ send wy Fryas bærn an vsa forma skédnise kémen.

Thæt is vsa forma skédnise.

Wr.alda tham allèna god ænd èvg is, måkade t.anfang, dana kém tid, tid wrochte alle thinga àk jrtha. Jrtha bårde alle garsa, krúdon ænd boma, allet djara kwik ænd allet ærge kwik. Alhwat god ænd djar is, brocht hju by dægum ænd alhwat kwád ænd ærg is, brocht hju thes nachtis forth. Afteret twilifte jol-férste bårde hja thrja mangérta.

Lyda wærth ut glyande,

Finda wærth ut héta ænd

Frya ut warme stof.

Thá hja blát kémon spise Wr.alda hjam mith sina ádama; til thju tha mænneska an him skolde bvnden wésa. Ring as hja rip wéron kréjon hja frúchda ænd nohta anda dráma Wr.aldas. Od trád to-ra binna: ænd nw bårdon ek twilif svna ænd twilif toghera ek joltid twén. Thêrof send alle mænneska kémen.

Lyda was swart, krolhêred alsa tha lómera: lik stæra blonken hja ógon; ja thes gyrfúgels blikkar wéron vnmodich by hjras.

Skærpe Lyda. Annen sanáka kvn hju kruppa héra, ænd hwersa thér fiska invr wéter wére n-vntgong thæt hira noatera navt.

Rædbvwde Lyda. En store bâm kvn hju búgja ænd sahwersa hja run ne bræk néne blomstál vnder hjara fyt.

Weldige Lyda. Hærd was hjra steme ænd krét hju ut grimme sá run ek flux wéi.

Wonderfúlle Lyda. Fon éwa nilde hju navt néta: hja déda wrdon thrvch hja tochta stjvrat. Vmbe tha tédra to helpáne, dáde hju tha stóra ænd hwersa hju-t dén hède grájde hju by-t lik.

Arme Lyda. Hju wærth gris fon-t vnwisse bihjelda ænd vpp-it ende sturf hja fon hirtsér vmbe tha bærn-ra kwád.

Vnwisá bærn. Hja tichtegadon ekkorum, fen mæm-ra dád, hja græjadon lik wolva, fvchtadon alsa ænd dahwile hja that dédon éton tha fúgelon thæt lik. Hwá méi sin tára hwither to haldane.

Finda. Was gél ænd hjr hêr sá tha mána éner hors: éne thré ne kv hja navt ni búgja; men hwér Lyda annen lavwa macht to déjande, thér dáde hja wel tjæn.

Vrlédalike Finda. Svet was hja stemme ænd nannen fúgel kvn sjonga lik hju. Hja égon lokton ænd lordon, men thêrer ansach wærth sláf.

Vnrédalika Finda. Hju skrêf thúsande éwa, tha hju ne folgede nèn er fon vp. Hja vrfyade tha goda vmbe hjara frymod, thá an slikmæmkes jéf hju hjr selva hast wéi

That was hir vnluk. Hja háved was to fvl: tha hjr hirte to ydel; hju ne minde nimmæn sa hja selva ænd hju wilde thæt ek hja lyaf hæwe skolde.

Falske Finda. Hüning swet wéron hjra wirda, thá hok tham hja trjvwade wére vnluk néi by.

Selvsjochta Finda. Ovir ella wilde hju welda, ænd hjra svnum wéron lik hju; fon hjara susterum léton hja ra thjanja ænd ekkorum slogon hja vmb-et másterskip dád.

Dubbelhirta Finda. Vmbe skotse wirda wærth hju yre, ænd tha ærgste déda ne rorde hja navt. Sach hju en nyndask en spinne vrslynná, thæn wærth hju omm-et hirte sa ys; men sach hju hjra bærn en fryas vrmorde sá swol hjra bosm fon nocht.

Vnluke Finda. Hju sturf anda blomtid fon hjra léva, ænd-t is jeta tjvester ho hju fallen sy.

Skinhélige bærn. Vnder kestlike sténa léidon hja hjra lik dël, mit kwabbjana skriftum smukton hja tham vppa, tográjande vmbe hêrath to wærthande men an stílnise ne wénadon hja nénen énge tár.

Vrijfalik folk. Thi tex thér Finda néi lét was in golden blédar wryt: thach tha besta hwér-far i mákad was, wér i næmmer to not. Tha goda éwa wrdon utfágad ænd selv sjocht wryte thér kwáda far in.

O Finda. Tha wærth jrtha fvl blod, ænd tha háveda thér mænneska mæjadon thin bærn lik gærs hælma of. Ja Finda thæt send tha frúchda thinera ydenise. Sjan dæl fon thinre wákstær ænd wén.

Frya. Was wit lik snéi bij-t mórnerád ænd thæt bláw hjrar ógnum wn-et jeta thère réinbóge of.

Skéne Frya. Lik strélon thère middéi svne blikadon hjra hêron, thér sa fin wéron as rach.

Abela Frya. Vntlvkton hjra wéra, thæn swégon tha fúgelon ænd ne rordon tha blédar navt mar.

Weldige Frya. Thrvch thène kræft hjrar blikkar strék thene láwa to fara hjara fyt dæl ænd held thene addur sin gif tobæk.

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.

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 sank 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.

* *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.

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

Rêne Frya. Hjra yta was hūning ænd hjra drank was dāwa, gādvrād anda bōsma thēra blommur.

Lichte Frya. Thæt forma hwat hju hjra bærn lērde was selv-twang, thæt ðthera was lyafte to dūged, ænd thā hjra jêroch wrdon, thā lērde hju bjam thju wërtha fon tha frijdom kænna: hwand sēide hju svnder frijdom send alle ðthera dūgedon allēna god vmbe jo to slāvona to mākjande, jwve ofkvmste to ēvge skantha.

Milde Frya. Næmmer lyt hju mētal ut jrtha dælva vmb æjnbat, men sāhwera hjra-t dēde wēr-et to jahwelikis not.

Lukigoste Frya. Alsa tha stæra om jrtha omswyrmia swirmadon hjara bærn om hja.

Wise Frya. Thā hju hjra bærn vpbrocht hēde alto thēre sjujonde kny, thā hrop hju-ra alle a Flylānd to sæmne. Thēr jēf se hjam hjra tex, ænd sēide, lēt tham jwve wēiwisar wēsa, thā ne skil thæt jo nā navt kwalik ni gā.

Utforkēra Frya. Thā hju-t sēid hēde, bēvade jrtha lik Wr.aldas sē, Flylāndis bodem svnk an grāda vnder hjara fyt dæl. Thju loft wārt swart ænd nylof fon thāra to stirtane ænd thā hja nēi moder omsāgon, was hju al lang vppira wākstær. Thā to tha lesta spræk tongar ut-a wolka ænd blixen schrēf an thæt loftrvm, wāk.

Farsjanda Frya. Thæt lānd fon hwēr hju was vpfaren was nw en strām ænd thā hira tex was thēr in ella bidvlwen hwat fon hjra hōndum kēmen was.

Hērīga bærn. Thā hja to-ra selva wéron, thā mākadon hja thit hāge therp, bvwadon thās burch thērvppa, an da wægum thessa wryton hja thene tex, ænd vmbe that allera mannalik hja skolde mūga finda, hævath hja thæt lānd rondonne Texlānd hēten. Thērvmbē skil-æt bilywa al wenne jrtha jrtha sy.

5.

(manuscript) (contents)

FRYA'S TEX.

Tex Fryas.

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.

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

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

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

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

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

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

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

9. 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.

Held bēid tha Frya, to tha lesta skilun hja my hwiter sja. Thach thēra allēna mēi ik as fry kænna thēr nēn slāf is fon èn ðther ni fon sine tochta. Hyr is min rēd.

Sāhwera thju nēd ærg sy ænd gode rēd ænd gode dēd nawet mār ne formūge, hrop thæn thi gāst Wr.aldas an, men j ne mot-im navt anhropa bifāra alle thinga prvath send. Tha ik segs to jo mith rēdene ænd tid skil-et wāra, tha modelāsa skilun æmmar swika vnder hjar æjn lēd.

2. Wr.aldas gāst mēi mæn allēna knibuwgjande thānk to wya, jā jrthu wāra far hwat jv fon him noten hæve, far hwat jv nith, ænd fara hāpe thēr hy jo lēt an ænga tida.

3. J hæwed sjan ho ring ik helpe lēnde, dva al èn mith jo nēston, men ne tof navt til mæn jo bēden heth, tha lydande skolde jo floka, min fāmna skoldon jwva nāma utfaga ut-æt bok ænd ik skolde jo lik vnbikænnade ofwisa mota.

4. Nim næmmar knibuwgjande tānk fon jv nēston an, thjus āgath Wr.aldas gāst. Nid skoldej bikrjupa, wisdom solde j bilāka ænd min fāmna skoldon jo bityga fon fāderrāv.

5. Fjuwer thinga send to jwve not jēven, mith nāma, loft, wēter, lānd ænd fjur. Men Wr.alda wil thēr allēna bisittar of wēsa. Thērvmbē rēd ik jo, j skilun jo rjuchtferdiga manna kyasa, tham thju arbēd ænd tha frūchda nēi rjuchta dēla, sā that næmman fry fon wārka ni fon wēra sy.

6. Sāhwera thēr æmman among jo fvnden wærth, thēr sin æjn frydom vrsellath, tham-n-is navt fon jvw folk: hi is en hornig mith basterd blod. Ik rēde jo that j him ænd sin mæm to thæt lānd utdriva, sēgs that to jwva bærn, thes mornes, thes middēis ænd thes ēwendes, til thju hja thērof drāme thes nachtis.

7. Allera mænnalik thēr en ðther fon sine frydom birāwath, al wēre thēne ðre him skeldech, mot ik anda bærntām ēner slāfinne fāra lēta. Thach ik rēde jo vmbe sin lik ænd that sinera mæm vpp ēne kæle stēd to vrbarnande, æfternēi hjara aske fiftich fyt anda grvnd to dælvane, til hju thēr nēnen gærshælm vp waxa ni mēi, hwand aldulkera gars skolde jvw diaroste kvik dēja.

8. Ne grip nā thæt folk fon Lyda ner fon Finda an. Wr.alda skolde helpa hjam, sa that-æt weld that fon jo utgong vppa jwva æjne hāveda skolde witherkvma.

9. Sāhwera thæt machte bēra that hja fon juwe rēd jefta awet owers wilde,

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.

6.

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 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.

7.

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

1. Whenever a citadel is built, the lamp belonging to it must be lighted at the original lamp in Texland, and that can only be done by the mother.
2. Every mother shall appoint her own maidens. She may even choose those who are mothers in other towns.
3. The mother of Texland may appoint her own successor, but should she die without having done so, the election shall take place at a general assembly of the whole nation.
4. The mother of Texland may have twenty-one maidens and seven assistants, so that there may always be seven to attend the lamp day and night. She may have the same number of maidens who are mothers in other towns.
5. If a maiden wishes to marry, she must announce it to the mother, and immediately resign her office, before her passion shall have polluted the light.
6. For the service of the mother and of each of the Burgtmaidens there shall be appointed twenty-one townsmen—seven civilians of mature years, seven warriors of mature years, and seven seamen of mature years.
7. 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

also aghat j to helpane hjam. Men kvmath hja to ráwande; fal than vppa tham nither lik blixenande fjvr.

10. Sáhwersa annen fon hjam èner jwver toghaterum to wif gérth ænd hju that wil, thæn skolun j hja hjra dvmhéd bitjvtha; thach wil hju toch hjra fréjar folgja, that hja than mith frétho gá.
11. Willath jvw svna fon hjara toghaterum, sá mot j alsa dva as mith jwva toghaterum. Thach hor tha éna nor tha óthera méi witherkvma; hwand hja skoldvñ uthémæda sêda ænd pléga mith fara; ænd dréi thessa by jo heldgad wrde, méi ik navt longer ovir jo wáka.
12. Vppa minre fám Fæsta hæv ik min háp fæstegth, thérvmbe most j hja to èremoder nêma, Folgath j min réd, thæn skil hju nêmels min fám bilywa ænd alla frána fámna thér hja folgja; thæn skil thju foddik næmer utgå thér ik far jo vpstoken hæv. Thæt ljucht thera skil thæn évg jwve bryn vpklarja, ænd j skilun thæn évin fry bilywa fon vnfyra weld as jwva swite rinstráma fon thæt salte wéter thér ændeláse sê.

(manuscript) (contents)

Thet het Fasta séid.

Alle setma thér en éw, thæt is hvndred jér, omhlápa müge mith tha krodar ænd sin jol, thera mügon vppa réd thére moder, ænd by ména willa vppa wégar thera burgum writ hwertha; send hja uppa wégar writ, thán send hja éwa, ænd thæt is vsa plicht vmbe altham an éra to haldande. Kvmt héd ænd tvang vs setma to jévane, stridande wither vsa éwa ænd plégum, sá mot mænneska dva alsa hja askja; thach send hja wéken, thæn mot mæn æmmer to thæt alda witherkéra. Thæt is Fryas willa, ænd thæt mot wésa tham fon al hjra bærn.

Fasta séide.

Alle thinga, thér mæn anfangja wil, hoka thæt-æt móga wésa, vppa tha déi, thér wy Frya heldgad hæwa, tham skilun évg falykant utkvma: nêdam tid nw biwysd heth thæt hju riucht hède, sá is thæt en éwa wrdon, thæt mæn svnder nêd ænd tvang a Frya hjra déi nawet owers ni dva ne méi, tha blyda fêrsta fyrja.

(manuscript) (contents)

That send tha éwa thér to thera burgum héra.

1. Sáhwersa thér ærne éne burch bwwet is, sá mot thju foddik thera an tha forma foddik et Texlând vpstéken wrda. Thach thæt ne méi næmmer owers as troch tha moder skén.
2. Ek moder skil hjra æjn fámna kjasa; alsa thera thér vppa thera óthera burgum as moder send.
3. Thju moder to Texlând méi hjra folgster kjasa, thach sáhwersa hju falth ér hju-t dén heth, sa mot thas kéren hwertha vppa éna ména acht, by rédum fon alle stata et sémne.
4. Thju moder to Texlând méi én ænd tvintich fámna ænd sjvgun spille mangérta hæva, til thju thér æmmer sjvgun by thére foddik muge wákja déilikes ænd thes nachtes. By tha fámna thér vppa ora burgum as moder thjanja alsa félo.
5. Sáhwersa en fám annen gáda wil, sa mot hju-t thére moder melda, ænd bistonda to tha mænneska kéra, ér hju mith hjra tochtige ádama thæt ljucht bívvlath.
6. Thju moder ænd alrek burchfám skil mæn tofogjande én ænd tvintich burchhêran, sjvgun alda wisa, sjvgun alda kæmpar, ænd sjvgun alda sêkæmper.
7. Ther fon skilun alle jéron to honk kéra thrim fon elik sjvgun, thach hja ne mügon navt vpfolgath ne wertha thrvch hjara sibtal néjar sa tha fjarda kny.
8. Aider méi thré hvndred jonga burchwêrar hæva.
9. Far thissa thjanesta skilun hja lera Fryas tex ænd tha éwa, fon tha wisa mannon thére wisdom, fon tha alda hêrmannon thene kunst fon tha orloch ænd fond tha sêkeningar thene kunsta thér bi thæt butafára nêthlik send.
10. Fon thissa wêrar skilun jêrlikes hvndred to bek kéra. Thach send thér svme vrlæmth wrden, sa mügon hja vpper burch bilywa hjara élle léva long.
11. By thæt kjasa fon tha wêrar ne méi nimmen fon thera burch nên stem

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

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

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

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

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

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

22. If her Burgttheeren 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. 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 maybe wrong as well as the minority.

navt ne hæva, ni tha grévetmanna jefta ðthera háveda, mæn thæt blæta folk alléna.

12. Thju moder et Texlând skil mæn jéva thrja sjvgun flinka bodon mith thrja twilif rappa horsa. Vppa ora burgum ek burchfám thrê bodon mith sjvgun horsa.

13. Ak skil æjder burchfám hæva fiftich bwara thrvch thæt folk akéren. Men thêrto mèi mæn alléna jéva sokka, thêr navt Abel ænd stora for wêra ner to butafárar send.

14. Ajder burch mot hiri selva bídruppa ænd genêra fon hjra æjn ronddél ænd fon thæt dël that hju fon thæt mærkjeld búrth.

15. Is thêr æmman kéren vmbê vppa burgum to thjanjande ænd nil-er navt, thæn ne mèi-er na nên burchhêr wertha, ænd dus nên stem navt ni hæva, is er al burchhêr sa skil hi thju êr vrljasa.

16. Sâhwêrsa æmman rêd gêrt fon thêre moder, tha fon êne burchfám, sa mot hi him selva melde by tha skrívwer. Thesse brængth-im by tha burchmâster.

Forth mot-i nêi tha lêtsa, thæt is thêne hêlener. Thêr mot sja jef er âk bisêken is fon kvada tochtum. Is-er god sêid, tha vndvath hi him selva fon sinum wêpna, ænd sjvgun wêrar brængath him by thêre moder.

17. Is thju sêk vr êne stâte sa ne mûgon thêr navt miner thæn thrê bodon kvma: is-t vr-t êlla Fryaslând, thæn moton thêr jeta sjvgun tjuga bywêsa. Thêrumbe thæt er nên kva formvda navt risa ne mèi nor skalkhêd dên ne wrde.

18. By alle sêkum mot tha moder walda ænd njvda thæt hjra bærn, thæt is Fryas folk, sâ mêt-rik bilywa as thæt wêsa mèi. Thæt is thi grâtesta hjar plichta, ænd vs alra vmb-er thêr an to hêlpande.

19. Hæt mæn hja by êne rjuchtlika sêke anhopen vmb-er utsprêk twisk annen grévetman ænd tha mên-te, ænd findath hju thju sêke tvivelik, sâ mot hju to bâte fon thêr mên-te sprêka til thju thêr frêtho kvma, ænd thrvchtham thæt bêtre sy that ên man vnrjucht dên wrde thæn fêlo.

20. Kvmth hwa vmb rêd ænd wêt thju moder rêd, sa âch hju tham bystonda to jévane, wêt hju bystonda nên rêd, sâ mèi hju wachtja lêta sjvgun dægum. Wêt hju thæn nach nên rêd, sa mûgon hja hinne brûda, ænd hja mûgon hjra selva navt biklagja, til thju nên rêd bêtre is thæn kva rêd.

21. Heth en moder ærge rêd jêven ut kvada willa, sâ mot mân hja dēja jefta ut of lândum dryva stoknaken ænd blât.

22. Send hjra burchhêra mèdeplichtich, thæn dvath mæn alsa mith tham.

23. Is hjra skild tvivelik jefta blât formoda, sâ mot mæn thêr-vr thingja ænd sprêka, is-t nêdich, ên ænd twintich wyka long. Stemth tha halfdél skildich, sâ halde mæn hja vr vnskildich, twêde sâ wacht mæn jeta en fvl jêr. Stemth mæn thæn alsa, sâ mèi mæn hja skildich halda, tha navt ni dēja.

24. Sâhwêrsa svme among thæt thrimna send tham hja alsa sêr vnskildich mên-te that hja hja folgja wille, sâ mûgon hja thæt dva mith al hjara driwande ænd tilbara háva ænd næmman acht hjam thêr ovir min to achtiane, til thju thæt mâra dël alsa blyd kæn dwála sa thæt minra del.

8.

(manuscript) (contents)

UNIVERSAL LAW.

Ména éwa.

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

1. Alle frya bærn send a êlike wysa bærn. Thêrvmbê moton hja âk êlika rjuchte hæva, alsa blyd vpp-æt lând as vpp-æth ê, thæt is wêter ænd vp ella thæt Wr.alda jefth.

2. Allera mannalik mèi-t wif sinra kêsa frêja ænd ek toghater mèi efter hjra helddrvk bjada thêr hju minth.

3. Heth hwa en wif nimth, sâ jêft mæn hjam hus ænd wærv. N-is thêr nên, sa mot-æt bwat wrde.

4. Is-er nêi en ðther thorp gongon vmb en wif ænd wil hi thêr bilywa, sâ mot mæn him thêr en hus en wærf jéva bijonka thæt not fon tha hêmrik.

5. Allera mannalik mot mæn en æfterdél as wærf by sina hus jéva. Tha nimman ne mèi en fardél by sin hus næva, fûl min en ronddél. Alléna ief hwa en dád dên heth to ména nitha, sâ mèi him thæt jêven wrde. Ak mèi sin jongste svn that erva. After tham mot thæt thorp that wither nima.

6. Ek thorp skil en hêmrik hæva nêi sina bihof ænd thêne grêva skil njvda thæt alra ek sin dël bidongth ænd god hald, til thju tha æfter kvmmende nên skæde navt ne lyda ne muge.

7. Ek thorp mèi en mæark hava to kâp ænd to vrkâp iefta to wandelja. Allet ôra lând skil bwv ænd wald bilywa. Thâ tha bâma thêra ne mèi nimman navt fælla, buta ména rêda ænd buta wêta thes waldgrêva, hwand tha walda send to ména nitha. Thêrvmbê ne mèi nimman thêr mæster of sa.

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.

* The market dues were paid in kind.

9.

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.

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.

10.

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. 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

8. As mærkjeld ne mèi thæt thorp navt mår ni nimma sa tha tilliffe dël fon tha skat, hor fon tha inhëmar ner fon tha fërhëmande. Ak ne mèi tha mærk skat navt èr vrsellath ne wertha sa thæt òra god.

9. Alle-t mærkjeld mot jèrlikes dëlath wrde, thrja dëgan far thère joldëi, an hvndred dëlun to dëlände.

10. Thi grëvetman mit sinum grëvum skil thër of büra twintich dëla; thëne mærk rjuchter tian dëla, ænd sinum helpar, fif dëla; thju folkesmoder èn dël; thju gå moder fjvver dëla; thæt thorp tian dëla; tha ærma, thæt is thëra tham navt wërka ni kunna ni müge, fiftich dëla.

11. Thëra, tham to mërka kvma, ne mügon navt ni wokeria, kvmath thër svm, sa is-t thëra famna plicht hjam kænber to makjana in-vr thæt èlle lând, til thju hja nimmerthe këren navt wrde to eng ampt, hwand soka hævath en gyra-lik hirte, vmbe skæt to garja skolde hja ella vrrëda, thæt folk, thjuv moder, hjara sibben ænd tho tha lesta hjara selva.

12. Is thër æmman alsa ærg that-er sjvcht-siak fja jeftha vrðeren wër vrsellath vr hël god, sa mot thene mærk-rjuchtar him wëra ænd tha famna him noma invr-et èlle lând.

In èra tyda hëmadon Findas folk mêt algadur invr hjara moders bærtalând, mit nôma ald-lând that nw vnder-ne sê lêith; hja wëron thus fër-of, thërvmbë nêdon wi åk nèn orloch, tha hja vrdrëven send ænd hëinda këmton to råwane, thå këm-er fon selva lândwër hërmanna keninggar ænd orloch, vr altham këmton setma ænd uta setma këmton éwa.

(manuscript) (contents)

Hyr folgath tha éwa thër thërut tavlikt send.

1. Ek Fryas mot-a lêtha jeftha fyanda wëra mith aldulkera wæpne as-er forsinna, bikvma ænd hândtëra mèi.

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

3. Is hi bikvmen, sa jëve mæn him wæpne ænd hi warth to wërar slågen.

4. Is hi thrë jër wërar, sâ wërth-i burch-hër ænd mèi hi hëlpa sin háwed-manna to kjasane.

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

6. Alle jër mot-er ovir këren wertha.

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

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

9. Heth-i sjvgun jër rest, sâ mèi hi wither këren wertha.

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

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

12. Thëra tham strida mitha wæpne an hjara handa ne kunnath navt forsinna ænd wis bilywa, thërvmbë ne focht-eth nène këning wæpne to hantëra an tha strid. Sin wisdom mot sin wæpen wësa ænd thju ljaftë siura kæmpona mot sin skyld wësa.

(manuscript) (contents)

Hyr send tha rjuchta thère moder and thëra keninggar.

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

2. Tha grëvetmanna hropath alle burch-hëra et sëmne ænd birëdath ho fëlo manna hja skilun stjura.

3. Alle bisluta thëra moton ring nêi thère moder senden wertha mith bodon ænd tjugum.

4. Thju moder lêth alle bisluta gaderja ænd jéfth et guldnetal, thæt is thæt middetal fon alle bisluta etsëmne, thërmitha mot mæn far thæt forma frëto ha ænd thene kening alsa.

5. Is thju wëra a kæmp, thæn hofth thi këning allëna mith sinum havedmanna to rëda, thach thër moton æmmerthe thrë burch-hëra fon thère moder fôrana sitta svnder stem. Thissa burch-hëra moton dëjalikis bodon nêi thère moder senda, til thju hju wëta müge jef thër awet dën

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.

II.

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

1. Whenever new laws are made or new regulations 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.

12.

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

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

13.

LAWS FOR THE NAVIGATOR:

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.

wärth, stridande with-a éwa jeftha with Fryas rëdjevinga.

6. Wil thi këning dva ænd sina rëda navt, så mëi hi thæt navt vnderstonda.
7. Kvmth-ene fyand vnwarlinga, thæn mot mæn dva sa thene këning bith.
8. Nis thene këning navt vppet pat, så mot mæn sin folgar hërich wësa of tham-is folgar alont tha lesta.
9. Nis thër nën havedman, så kjase mæn hwa.
10. Nis thër nën tid, så wærpa hi him to havedman thërim weldich fëleth.
11. Heth thene këning en frësalik folk ofslagen, så mügon sina after kvmande sin nâma æfter hjara æjne fora; wil thene këning, så mëi-er vppen vnbibvwade stëd en plæk utkjasa to hus ænd erv. Thæt erv mëi en rond-dël wësa sa grät thæt hi fon alle sidum sjvgun hvndred trëdun ut of sine hus mëi hlapa, ér hi an sina rëna kvmth.
12. Sin jongste svn mëi thæt god erva, æfte tham thamis jongste, thæn skil mæn that wither nimma.

(manuscript) (contents)

Hyr send tha rjuchta aller fryas vmbe sëkur to wësande.

1. Sahwersa thër éwa vrwrocht wrde jeftha néja setma ta-vlikt, alsa mot-et to mëna nitha skën, men næmmer to bâta fon enkeldera mënniska, her fon enkeldera slachta, ner fon enkeldera stâta, nach fon awet that enkel sy.
2. Sahwersa orloch kvmt ænd thër wrde husa homljat jeftha skëpa, hok that et sy, sy-et thrvch thene fyand, tha by mëna rëdum, så ach tha mëna mënta, thæt is al-et folk to sëmne that wither to hëlene; thër vmbe that næmman tha mëna sëka skil helpa vrljasa vmbe sin æjn god to bihaldane.
3. Is orloch vrthëjan, ænd send thër svm, alsa vrdëren that hja navt longer wærka ne mügon, så mot tha mëna mënte hjam vnderhalda, by tha fërstum achon hja forana to sittana, til thju tha jüged skil éra hjam.
4. Send thër wëdvon ænd wëson këmon, så mot mæn hja âk vnderhalda ænd tha svna mügon thi nâma hjarar tâta vpp-ira skildum writa hjara slachtha to érane.
5. Send thër svm thrvch thene fyand fat ænd kvmath hja to bæc, så mot mæn hjam fër fon thæt kæmp of fora, hwand hja machton fry létën wësa by arge loftum ænd than ne mügon hja hjara lofta navt ni halda ænd toch ërluk bilywa.
6. Jef wi selwa fyanda fâta, så brænge mon tham djap anda landa wëi, mæn lërth hja vsa frya sëde.
7. Lët mæn hja æfternëi hlâpa, så lët mæn thæt mith welhëd thrvch tha fâmna dva, til thju wi âtha ænd frjunda winna fori lëtha ænd fyandun.

(manuscript) (contents)

Ut Minnos skriftun.

Sahwersa thër énman is thërmëta ærg that hi vsa swetsar birawath, morth-dëdun dvat, husa barnth, mangërtha skænth, hok thæt-et sy, thæt ærg sy, ænd vsa swetnata willon thæt wroken hæva, så is thæt rjucht thæt mæn thene dëder fâtath ænd an hjara æjn-warda dëjath, til thju thër vr nën orloch ne kvme, wërthrvch tha vnskëldiga skolde bota fori tha skëldiga. Willath hja him sin lif bihalda lëta änd thju wrëka ofkâpja lëta, så mëi mæn thæt dâja. Thach is then bona en këning, grëvetman, grëva hwa thæt-et sy, tham ovira sëda mot wâka, så moton wi thæt kwad bëterja men ta bona mot sin straf hå.

Forth hi en ërenâma vppa sine skeld fon sina ëthelun, så ne mügon sina sibba thi nâma navt löngr ne fora. Thërvmbë thæt hi ëne sibba svrg skil hæva ovira sëda thëra ôthera.

(manuscript) (contents)

Éwa fara stjarur. stjarur is thi ërenoma thëra butafarar.

Alle fryas svna hæva lika rjuchta, thërvmb mügon âlle flinka knâpa hjara self as butafârar melda by tha ôldermôn ænd thisse ne mëi him nit ofwisa, wara thæt er nën sted is

2. Tha stjarur mügon hjara æjn mëstrun noma.
3. Tha kæpljvd moton këren ænd binomath wertha thrvch tha mënte thër-

3. The traders must be chosen and named by the community to which they belong, and the navigators have no voice in their election.
4. If during a voyage it is found that the king is bad or incompetent, another may be put in his place, and on the return home he may make his complaint to the Olderman.
5. If the fleet returns with profits, the sailors may divide one-third among themselves in the following manner: The king twelve portions, the admiral seven, the boatswains each two portions, the captains three, and the rest of the crew each one part; the youngest boys each one-third of a portion, the second boys half a portion each, and the eldest boys two-thirds of a portion each.
6. If any have been disabled, they must be maintained at the public expense, and honoured in the same way as the soldiers.
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.

* *Stjurar*, from this is derived the word *Sturii* in Pliny.

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

14.

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 Lindoord, 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 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 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

et god hèreth ænd tha stjurar ne mûgon thêr by nên stem hæva.

4. Jef mæn vppe réis bifinth thæt thene kénig ærg jefta vnbikvmmen is, sá mûgon hja en ðra nimma; kvmon hja to bæk, sá mæi thene kénig him self biklagja by tha öldermôn.

5. Kvmt hêr fláte to honk ænd sin thêr báta, sá moton tha stjurar thêr of en thrimene hæva, althus to délande, thi witkénig twilf môn-is déla, thi skolt by nacht sjugun déla, tha bôtómónna ek twa déla, thi skiprun ek thrê déla, that ðra skip-is folk ek ên dël. Tha jongste prentar ek en thrimnath, tha midlosta ek en half-dël ænd tha óldesta ek en twédnath.

6. Sin thêr svme vrlameth, sá mot-a mēna mēnte njvda far hjara lif, ák moton hja fōrana sitta by tha mēna fērsta, by huslika fērsta, já by alle fērsta.

7. Sin thêr vppa tocht vmkume, sá moton hjara nēstun hjara dël erva.

8. Sin thêr wédven ænd wēson fon kvmen, sá mot thju mēnte hja vnderhalda; sin hja an ênre kase felth, sa mûgon tha svna thi nōma hjarar tåta vppira skeldun fora.

9. Sin thêr prentara forfaren, sa moton sina erva en êl mannis dël hæva.

10. Was hi forsêith, sá mæi sin brud sjugun mannis dëlun aska vmbe hira fryadulf en stên to to wjande, mar thæn mot hja for tha ère wêdve bilyva lēva lōng.

11. Sahwersa en mēnte en fláte to rêth, moton tha rédar njvda fāra beste liftochtun ænd fār wif ænd bærn.

12. Jef en stjurar of ænd ærm is, ænd hi heth hus nach erv, sá mot im that jon wertha. Nil hy nēn hus nach erv, sa mûgon sin friundun hem tus nēma ænd thju mēnte mot et bētera nēi sina stæt, wara thæt sin friunda thene báta wēigerja.

(manuscript) (contents)

Netlika sêka ut-a nêilêtne skriftum Minnos.

Minno was en alde sêkénig, sjaner ænd wisgyrich. An tha Krêtar heth-i éwa jêven. Hi is bærn an tha Lindawrda, ænd nêi al sin witherfāra heth hi thæt luk noten umbe to Lindahêm to sterva.

Sahwersa vsa swethnata en dël lând hæve jeftha wêtir, that vs god tolikt, sa focht-et vs vmbe that a káp to frēja, nillath hja thæt navt ne dva, than mot mæn hja that bihalda lēta. That is nêi Frya-his tex ænd-et skolde vnryucht wēsa to vnthandana that.

Sahwersa thêr swethnata et sémna kyva ænd sana vr enga sêka, tha vr lând, ænd hja vs frēja en ordêl to sprêka, sa ach man thæt réder æfterwēja to lêtane, tach sa man thêr navt buta ne kan, sa mot man thæt êrlik ænd rjuchtferdich dva.

Kvmt hêr hwa ænd sêith, ik hæv orloch, nw most-v mi helpa; jeftha en ðra kvmt ænd sêith, min svn is vnjêrich ænd vnbikvmmen, ænd ik bin ald, nw wild-ik thi to wāranstew ovir hini ænd ovir min lând stælla, til hi jêrich sy, sa ach man that wēigarja, til thju wi nawt an twist ne kvme ne mûge vr sêka stridande with vsa frya sêdum.

Sahwersa thêr kvmt en vrlandisk kapman vppa tolêtmærk et Wyringga tha to Almanland ænd hi bidroght, sa warth-er bisonda mærk-bêten ænd kanbêr mákad trvch tha fāmna invr et éle land. Kvmt-er thæn to bæk, sa ne skil nimman kápja fon him, hy mæi hinne brúda sa-r kvmen is. Thus, sahwersa-r kápjud kēren wrde vmbe wr-a merka to gá, jeftha mith-e flát to fārane, sa ach man allēna aldulkera to kjasane tham mæn tyge by tyge kænth ænd an en goda hrop stāne by tha fāmna. Bêrth-et navt to min that-er en ærg man mōng sy, tham tha ljud bitrogha wil, sa agon tha ora thæt to wērane. Het-i-t-al dên sa mot mæn thæt bēterja, ænd thene misdédar ut of lândum banna, til thju vsa nāma vral mith érane skil wertha binomath.

Men jef wir vs vppen vrlandiska mæarkt finda, sy-et héinde jeftha fêr, ænd bêrth-et thæt-et folk vs lét dvath jeftha bistêlêth, sá agon wy mith haste hêi to to slāna, hward afskên wy élla agon to dvande vmbe frêtho willa, vsa halfbrothar ne mûgon vs nimmer minachtja nach wāna that wi ange send.

In min jüged hæv ik wel ênis mort overa bænda thêra éwa, æfter hæv ik Frya often tanked vr hjra tex, ænd vsa êthla vr tha éwa thêr thêrnêi tvlikt send.

Wr-alda jeftha Alfoder heth mi fêlo jêren jêven, invr fêlo landa ænd sêa hæv ik omme fāren ænd nêi al hwa ik sjan hæ, bin ik vrtjúgad that wi

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

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

† *Minno, Minos* (the Ancient).

alléna trvch Alfoder utforkéren send, éwa to hævande. Lydas folk ne méi nèn éwa to mákjande ni to háldande, hja send to dvm ænd wild thérto. Fêlo slachta Findas send snód enoch, men hja send gyrich, háchfárande, falsk, vnkús ænd mortsjochtich. Poga blésath hjara selva vppa, ænd hja ne mûgath nawet than krupa. Forska hropath wærk, wærk, ænd hja ne dvath nawet as hippa ænd kluchtmákja. Tha roka hropath spår, spår, men hja stêlon ænd hrslynath al wat vnder hjara snavela kvmath. Lik al tham is thæt Findas folk, hja bogath immer ovir goda éwa; ek wil setma mákja vmb-et kwád to wérane, men selva nil nimman theran bonden wésa. Théra hwam-his gást that lestigoste sy ænd thértrvch sterik, tham-his hóne krêjath kéning ænd tha óra moton alwenna an sin weld vnderwurpen wésa, til en óther kvmth thér-im fon-a sêtel dryvet. Thæt word éwa is to fráfn vmbe an ména séka to nomande. Thervmbe heth mæn vs évin sega lérth. Éwa thæt sêit setma thér bi aller mænniska êlik an hjara mod prenth send, til thju hja mûge wéta hwat rjucht ænd vnrjucht sy ænd hwértrhvch hja weldich send vmbe hjara æjne dèda ænd tham fon órum to birjuchtande, thæt wil sedsa alsanáka hja god ænd navt misdédich vpbrocht send. Ak is-er jet-en óra sin an fæst. Éwa seit ak, êlik wéter-lik; rjucht ænd sljucht as wéter that thrvch nèn stornewind jeftha awet owers vrstoren is. Warth wéter vrstoren, sa warth-et vnéwa, vnrjucht, men et nygt évg vmbe wíther éwa to werthande, that léith an sin fonselvhéd, alsa tha nygung to rjucht ænd frydom in Fryas bern leith. Thessa nygung hævath wi trvch Wr.aldas gást, vsa foders, thér in Fryas bern bogth, thérvm be skil hju vs ák évg biklywa. Éwa is ák thet óra sinnebyld fon Wr.aldas gást, thér évg rjucht ænd vnforstoren bilywath, afskên-et an lichème ærg to géit. Éwa ænd vnforstoren send tha mæрка théra wisdom ænd rjuchtfêrdichhéd thér fon alla frémo mænniska socht ænd trvch alla rjuchtera biséten wrden mot. Willath tha mænniska thus setma ænd domar mákja, thér alan god bilywa ænd allerwéikes, sa moton hja êlik wésa to fara alle mænniska; néi thisse éwa achath tha rjuchtera hjara ordél ut to kéthande. Is thér eng kwád dén, hwérvr nèn éwa tavlikt send, sa mot mæn éne ména acht bilidsa; thér ordélth mæn néi tha sin thér Wr.aldas gást an vs kéth vmbe over ella rjuchtfêrdich to birjuchtande, althus to dvande ne skil vs ordél næmmer fálíkant ut ne kvma. Ne dvath mæn nèn rjucht men vnrjucht, alsa rist thér twist ænd twispalt emong tha mænniska ænd státa, thérut sprút inlandiska orloch, hwérthrvch ella homljath ænd vrdaeren wærth. Men, o dvmhéd. Dáhwila wi to dvande send êkkorum to skádane, kvmth-et nidíge folk Findas mith hjara falsa presterum jvw háva to ráwande, jvw toghatera to skændane, jvw séda to vrdva ænd to tha lesta klæppath hja slávona banda om jahwelikes frya hals.

15.

(manuscript) (contents)

FROM MINNO'S WRITINGS

Ut-a skrifta Minnos.

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 their shot had missed they began to calumniate her, and to say that she had bewitched the people; but our people and the good Krekalanders understood at once that it was calumny. She was once asked, If you are not a witch, what is the use of the eggs that you always carry with you? Min-erva answered, These eggs are the symbols of Frya's counsels, in which our future and that of the whole human race lies concealed. Time will hatch them, and we must watch that no harm happens to them. The priests said, Well answered; but what is the use of the dog on your right hand? Hellenia replied, Does not the shepherd have a sheep-dog to keep his flock together? What the dog is to the shepherd I am in Frya's service. I must watch over Frya's flocks. We understand that very well, said the priests; but tell us what means the owl that always sits upon your head, is that light-shunning animal a sign of your clear vision? No, answered Hellenia; he reminds me that there are people on earth who, like him, have their homes in churches and holes, who go about in the twilight, not, like him, to deliver us from mice and other plagues, but to invent tricks to steal away the knowledge of other people, in order to take

Tha Nyhellénia tham fon hira æjn nóme Min-erva hête, god sêten was ænd tha Krékalander hja to met even hærde minade as vs æjn folk, thá kémon thér sme forsta ænd prestera vppê-ra burch ænd fréjon Min-erva hwér of hjara erva léjon. Nyhellénia andere, mina erva drêg ik om in mina bosm, hwæt ik urven hæv is ljafde vr wisdom, rjucht ænd frydom, hæv ik tham vrleén, alsa ben ik êlik an tha minniste jvvar slávonena. Nw jév ik réd vm nawet, men than skold ik vrkápja tham. Tha héra gvngon wêi, ænd hripon al lakande, jvwer hêroga thjanra, wisa Hellénia. Thach thérmitha miston hja hjara dol, hwand thæt folk thæt hja minade ænd hja folgade, nam this nóme to-n ére nóme an. Tha hja ságon thæt hjara skot mist hède, thá gvngon hja hja bihlvda ænd sêidon that hju-t folk hexnad hède, men vs folk ænd tha goda Krékalandar wérde aller wéikes that-et laster wére. Enis kémon hja ænd frégon, as thv thæn nèn thjonster ne biste, hwat dèist thàn mitha æjar tham thv altid bi thi heste. Min-erva andere, thisse æjar send that sinebyld fon Fryas rédjévinga, wérin vsa tokvmste forholen hléit ænd fon êl thæt mænniskalik slachte; tid mot hja utbroda ænd wi moton wáka thæt-er nèn léth an ne kvmth. Tha prester, god séid; men hwérto thjanath thene hund an thina féra hand. Hellénia andere, heth thene hærder nèn sképer vmbe sin kidde at sémene to haldande? hwat thene hvnd is inna thjanest thes sképhærder, bin ik in Fryas tjanest, ik mot ovir Fryas kidde wáka. That likath vs god to, sédon tha prester; men seg vs, hwat is thju bitjventise fon thi nachtule, ther immer boppa thín hole sit, is that ljuchtskvwande djar altomet thet téken thínra klársjanhéd. Néan andere Hellénia, hi helpt my hügja that er en slach fon mænniska ovir hirtha omme dwálth, thér evin lik hi in kærka ænd hola héma; thér an tjuster frota, tach navt as hi, vmb vs fon músa ænd óra plæga to hêlpene, men

advantage of them, to make slaves of them, and to suck their blood like leeches. Another time they came with a whole troop of people, when the plague was in the country, and said; We are all making offerings to the gods that they may take away the plague. Will you not help to turn away their anger, or have you yourself brought the plague into the land with all your arts? No, said Min-erva; I know no gods that do evil, therefore I cannot ask them to do better. I only know one good spirit, that is Wr-alda's; and as he is good he never does evil. Where, then, does evil come from? asked 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 to agree to it? Then Hellenia stood up and said: The sparrows follow the sower, and the people their good princes, therefore it becomes you to begin by rendering yourselves pure, so that you may look within and without, and not be ashamed of your own conduct. Now, instead of purifying the people, you have invented foul festivals, in which they have so long revelled that they wallow like swine in the mire to atone for your evil passions. The people began to mock and to jeer, so that she did not dare to pursue the subject; and one would have thought that they would have called all the people together to drive us out of the land; but no, in place of abusing her they went all about from the heathenish Krekaland to the Alps, proclaiming that it had pleased the Almighty God to send his clever daughter Min-erva, surnamed Nyhellenia, over the sea in a cloud to give people good counsel, and that all who listened to her should become rich and happy, and in the end governors of all the kingdoms of the earth. They erected statues to her on all their altars, they announced and sold to the simple people advice that she had never given, and related miracles that she had never performed. They cunningly made themselves masters of our laws and customs, and by craft and subtlety were able to explain and spread them around. They appointed priestesses under their own care, who were apparently under the protection of Festa, our first Eeremoeder, to watch over the holy lamp; but that lamp they lit themselves, and instead of imbuing the priestesses with wisdom, and then sending them to watch the sick and educate the young, they made them stupid and ignorant, and never allowed them to come out. They were employed 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 Textland 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.

* *Nyhellenia* or *Nehalennia* .

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

* *Fästa* is Vesta, or the Vestal Virgins.

renka to forsinna, tha óra mænniska hjara witskip to ráwane, til thju hja tham to bétre müge fáta vmber slavona fon to mákjande ænd hjara blod ut to súgane, even as vampyra dva. Enis kémon hja mith en benda folk. Pest was over-et land kvmen, hja séidon, wi alle send to dvande, tha Goda to offerja, til thju hja pest wéra müge. Nilst thv then navt ne helpa hjara grimskip to stilane, jeftha hethste pest selva ovir-et lánd brocht mith thinra kunsta. Néan séide Min-erva, men ik ne kæn néne goda, thér ærg dvande send; thérvmbe ne kan ik navt fréja jef hja beter wrda willa. Ik kæn én gode, thæt is Wr.aldas gást; men thrvch tham er god is, dvath-er ák nen kwád. Hwanath kvnth-et kwád thæn wéi, fréjath tha pretera. Allet kwád kvnth fon jow ænd fon thère dvmhéd théra mænniska, tham hjara selva fon jow fensa léta. Jef thin drochten thæn sá bjustre god is, wérvm wérther-et kwád thæn navt, fréjath tha pretera. Hellenia andere, Frya het vs vppe wéi brocht ænd thene kroder thæt is tid, tham mot thæt ovrige dva. With alle rampum is réd ænd help to findande, tha W.ralda wil thæt wi hja selva soka skilon, til thju wi sterik skile wertha ænd wis. Nillath wi navt, thæn lét-er vsa trul ut trulla, til thju wi skilon erfára, hwat néi wisa dédum ænd hwat néi dvma dédum folgath. Tha séide-ne forst, ik skolde wána, that wére betre, that to wérande. Hwel müglík, andere Hellénia, hwand than skolde tha mænniska bilywa lik tæmade sképa; thv ænd tha pretera skolde-r than hoda willa, men ák skéra ænd néi thère slacht benke fora. Tach alsa nil-t vs drochten navt, hi wil that wi ekkorum helpa, men hi wil ák thæt jahweder fry sy ænd wis wrde. Thæt is ák vsa wille, thérvmbe kjasth vs folk sin forsta, gréva, rédjévar ænd alle bása ænd mástera ut-a wisesta théra goda mænniska, til thju allemænnalik sin best skil dva vmbe wis ænd god to werthande. Althus to dvande skilun wi énis wéra ænd anda folka léra, that wis wésa ænd wis dva alléna léith to salichhéd. That likt en ordél, séidon tha pretera, men aste nv ménste, that pest thrvch vsa dvmhéd kvnth, skolde Nyhellénia thæn wel sa god wésa wille, vmbe vs ewat fon thæt nya ljucht to léande, hwér vppa hju sa stolte is. Jes séide Hellénia; tha rokka ænd óra fúglon kvmath alléna falla vp vúl ás, men pest minth navt alléna vúl ás, men vula séd-plegum ænd fangnis. Wilstv nv that pest fon-i wika ænd na wither ne kvma, thæn mostv tha fangnis wéi dva, ænd that i alla rén wrde fon binna ænd fon búta. Wi willath biláwa thæt thin réd god sy, séidon tha pretera, men seg vs, ho skilun wi thér alla mænniska to kréja, thér vnder vs weld send. Tha stand Hellénia vp fon hira sétel ænd kéth: Tha muska folgath thene séjar, tha folka hjara goda forsta, thérvmbe ach-stv to bijinnande mith thin selva ælsa rén to mákjande, that stv thinna blikka in ænd utward méi rjuchta svnder skámrád to werthande to fara thin æjn mod. Men in stéde fon thæt folk rén to mákjande heste vula férsta utfonden, hwér vppa thæt folk al sa náka súpth, that hja to lesta lik tha barga annath slip frota, vmbe that stv thin vula lusta bota méi. Thæt folk bigost to jolande ænd to spotande. Thér thrvch ne thuradon hja nèn strid wither an to spinnande. Nv skolde æjder wána, thæt hja vral-et folk to hápe hropen hède vmbe vs algadur to-t land ut to driwande. Néan an stéde fon hja to bihluda gvngon hja allerwéikes, ák to tha héinde Krékalana til tha Alpa ut to kéthane, thæt et thene allervrste drochten hágth hède sin wisa toghater Min-erva, to nómh Nyhellénia émong tha mænniska to sendane in overa sé mith-en ulk, vmbe tha manniska gode réd to jévane ænd that allermannalik, thér hja héra wilde, rik ænd lukich skolde wertha, ænd énis bás skolde wertha ovir alle kéningkrik irtha.s. Hira byldnese stældon hja vppe hjara æltærum, jeftha hja vrsellade-t anda dvma mænniska. Hja kéthon allerwéikes réd-jévinga, thér hju nimmer jéven hède, ænd tæladon wondera, thér hju næ dén hède. Thrvch lesta wiston hja-ra selva master to mákjande fon vsa éwa ænd setma, ænd thrvch wankéthinga wiston hja alles to wisa ænd to vrbruda. Hja stældon ák fámma vnder hjara hode, tha skinber vndere hoda fon Fæsta vsa forma ére moder, vmbe over thæt frána ljucht to wákane. Men thæt ljucht hède hja selva vpstoken, ænd in stéde fon tha fámkes wis to mákjande, ænd afternéi émong thæt folk to senda, ta sjaka to lévande ænd tha bærn to lérande, mákadon hja-ra dvm ænd dimme bi-t ljucht ænd ne machten hja ná buta ne kvma. Ak wrdon hja to rédjévestare brukath, tach thi réd was by skin ut hjara mvlun; hwand hjara mvla wéron navt owers as tha hropar, hwér trvch tha pretera hjara géta utkéthon Tha Nyhellénia fallen was, wilden wi en ore moder kjasa, sme wildon néi Textlánd vmbe thér éne to fréjande, men tha pretera tham by hira æjn folk thæt rik wither in hède, nildon that ni hengja ænd kéthon vs by-ra folk as vn-frána ut.

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 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.

17.

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. 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.

18.

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

Tha-k althus wêi faren was mith mina ljvd fon Athenia, kêmton wi to tha lesta an en êland thrvch min ljvd Krêta hêton vm-a wilda krêta tham et folk anhyv by vsa kvmste. Tha as hja sagon thæt wi nênon orloch an-t skêld foron, wrdon hja mak, alsa-k et lest far en bota mit yserark en havesmode ænd en stada land wandelde. Thach tha wi en stut sêten hêde ænd hja spêradon that wi nênon slavona nêde, tha wêron hja vrstæloth, men tha-k-ra nw talt hêde that wi êwa hêdon êlik to birjuchtande vr alla, tha wilde-t folk âk fon sokka hâ. Tach skêrs hêdon hja tham, jeftha thæt êlle land kêm anda tys. Tha forsta ænd pretera kêmton bârja, that wi hjara tjvth over hêrich mâkad hêde ænd thæt folk kêm to vs vmbe hul ænd skul. Tach thâ tha forsta sagon thæt hja hjara rik vrljasa skolda, thâ jêvon hja thæt folk frydom ænd kêmton to my vmb-en êsega bok. Thach thæt folk was nênon frydom wenth ænd tha hêra bilêvon welda nêi that ir god thoachte. Thâ thi storn wr wêr, bigoston hja twispalt among vs to sêja. Hja sêidon to min folk that ik hjara help anhropen hêde vmbe standfæst kêmton to werthande. Enis fand ik gif in min met, thâ as er ênis en skip fon-t Fly by vs vrsêilde, ben ik thêrmith stolkens hinne brith. Tach min witherfara to lêtande, sa wil-k mith thesa skêdnesa allêna sêga, that wi navt mûge hêma mith et Findas folk fon wêr thæt et sy, hward thæt hja fvl send mith fâlska renka, êwa to frêsane as hjara swête wina mith dêjande fenin.

Ende wra skrifta Minnos.

(manuscript) (contents)

Hir vnder send thrê wêta, thêr after send thissa setma makad.

1. Allera mannalik wêt, thæt i sin bihof mot, men wærth æmmon sin bihof vnthalden, sa nêt nênon man hwat er skil dva vmbe sin lif to bihaldande.
2. Alle elte minniska werthat drongen a bærn to têlande, wærth that wêrth, sa nêt nim man wath ærges thêrof kvme mei.
3. Alrek wêt thæt-i fry ænd vnforlêth wil lêva, ænd that ôre that âk wille. Umbe sekur to wêsande send thesa setma ænd domar makad. Thæt folk Findas heth âk setma ænd domar: men thissa ne send navt nêi tha rjucht, men allêna to bâta thêra pretera ænd forsta, thana send hjara stâta immerthe fvl twispalt ænd mord.
1. Sahwersa imman nâd heth ænd hi ne kan him selva navt ne helpe, sa moton tha fâmna thæt kvndich dva an tha grêva. Thêrfar thæt et en stolte Fryas navt ne focht thæt selva to dva.
2. Sa hwa ærm wærth thrvch tham hi navt wærka nil, thêr mot to thæt lând ut drêven wertha, hward tha læfa ænd loma send lestich ænd ærg tænkande: thêrvmbê âch mæn to wêrane tham.
3. Jahwêder jong kerdel âch en brud to sêka ænd is er fif ænd twintich sa âcht-er en wif to hæva.
4. Is hwa fif ænd twintich, ænd heth er nênon êngâ, sa âch ek man him ut sin hus to wêrane. Ta knâpa âchon him te formyda. Nimth er thæn nach nênon êngâ, sâ mot mæn hin dâd sêga, til thju hi ut of lande brude ænd hir nênon ærgenese nêva ne mêt.
5. Is hwa wrak, thæn mot-er avbêr sêga, that nimman fon him to frêsane nach to duchtane heth. Sâ mei er kvma hwêr er wil.
6. Plêcht er æfternêi hordom, sâ mêt-r fluchta, ne fluchter navt, sâ is er an tha wrêke thêr bitrognâ vrlêten, ænd nimman ne mêt helpa him.
7. Sahwersa æmmon eng god heth, ænd en ôther likt that thêrmête that i him thêran vrfate, sa mot-i thæt thrja vrljêda. Stêlth-i jeta rêis, thæn mot hi nêi tha tinlânnum. Wil thene bistêlne him fry jêva, sâ mêt-r thæt dva. Tha bêrth et wither sa ne mêt nimman him frydom jêva.

(manuscript) (contents)

Thissa domar send makad fara nydiga manniska.

1. Sa hwa in hâste mode tha ut nid an nen otheris lêja brekth, âgna ut stât, jeftha choth, hok thæt et sy, sa mot thi lêtha bitallja hwat thene lêdar askth. Ne kan hi hæt ni dva, sâ mot-er avbêr an im dên wertha, sa hi an thene ôre dêth. Nil hi thæt navt ut ne stonda, sa mot-i him to sina burch-fâm wenda, jef-i inna yser jeftha tin lâna mêt werka til sin skeld an sy, nêi thêr mênê

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 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.

19.

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.
- 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.

20.

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

(See Plate I.)

dom.

2. Jef ther imman fvnden wærth alsa ærg that-i en Fryas felth, hi mot et mit sina lif bitallja. Kan sina burch-fâm hin far altid nei tha tinlâna helpa êr er fat wrde, sy mêi thæt dva.
3. Sahwersa thi bona mêi biwisa mith vrkænda tju-gum that et by vnluk skên is, sa skil hi fry wêsa, men bêrth et jetta rêis, sa mot i tach nêi tha tinlânûm, til thju mân thêr thrvch formitha all vnerimde wrêka ænd fêitha.

(manuscript) (contents)

This send domar fara horninga.

1. Hwa en ôtheris hvs ut nid thene råde hôn anstekt nis nên Fryas, hi is en horning mith basterde blod. Mêi mæn hin bi thêr dêd bifâra, sa mot mæn hin vppet fjvr werpa. Hy mêi flya sa-r kæn tach nærne skil-i sêkur wêsa fara wrêkande hand.
 2. Nên æfta Fryas skil ovira misslêga sinra nêste malja nach kalta. Is hwa misdêdoch far-im selva, tha navt frêselik far en ôra, sâ mêi hi him selva riuchta. Wærth-i alsa ærg that er frêsluk wærth, sa mot mæn-t anda grêva bara; men is thêr hwa thêr en ôther æfterbækis bitighat in stêde font-t to dvande by tha grêva, tham is en horning. Vpper mærk mot-i anda pêle bvnden wrde, sa that et jong folk im anspêja mêi; æfter lâdath mæn him overa mæarka, men navt nêi tha tinlâna, thrvch that en êrerâwer âk is to frêsans.
 3. Sahwersa thêr ênis imman wêre sa ærg that i vs gvng vrrêde by tha fyand, pâda ænd to pâda wes, vmbe vsa flyburga to nâka, jeftha thes nachtis thêrin to glupa, tham wêre allêna wrocht ut Findas blod. Him skolde mæn mota barna. Tha stjurar skoldon sin mæm ænd al sina sibba nêi en fêr êland mota brænga ænd thêr sin ask forstuva, til thju-r hyr nên feninige krûdon fon waxa ne mûge. Tha fâmma moton thæn sin nâm utspêja in vr al vsa stâta, til thju nên bærn sin nâm ne krêje ænd tha alda him mûge vrwerpa.
- Orloch was vrtigen, men nêd was kvmen an sin stêd. Nw wêron hyr thrê mænniska thêr-ek en buda kêren stêlon fon asvndergane êjnhêra. Tha hja wrdon alle fat. Nw gong thene êrosta to ænd brocht thene thjaf by tha skelte. Tha fâmma thêr-vr kêthande sêidon allerwêis, that i dên hêde nêi rjucht. Thi ôra nom thene thjaf thæt kêren of ænd lêth im forth mith frêto. Tha fæmma sêidon, hi heth wel dên. Men thi thredde êjnhêr gvng nêi tha thjaf sin hus thâ. Asser nw sach ho nêd thêr sin sêtel vpsælth hêde, thâ gvng hi to bæk ænd kêrde wither mith en wêin fol nêdthrefum, thêr hi nêd mith fon thêre hêrd of driwe. Fryas fâmma hêdon by him omme wârath ænd sin dêd an dat êvge bok skrêven, dahwile hja al sina lêka ut fâchth hêde. Thju êremoder was et sêid ænd hju lét het kvndich dva thrvch thæt êle lând.

(manuscript) (contents)

That hyr vnder stat is in ut tha wagar thêre Waraburch writen.



Page 45 of the manuscript of the book of Adelas Followers.

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

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

Hwat hyr boppa stæt send thi tékna fon thæt jol. Thæt is thæt forma sinnebild Wr.aldas, ák fon t-angfang jeftha-t bijin, wérut tid kém, thæt is thene Kroder thér évg mith thæt jol mot ommehlápa. Thana heth Frya thæt standskrift mákad, thæt hja brukte to hira tex. Thá Fæsta éremoder wére, heth hju-r thæt run ieftha hlápande skrift fon mákad. Ther Witkénig thæt is Sékénig, Godfréiath thene alda heth thér asvndergana telnomar fon mákad fár stand ænd rvnskrift bède. T is thérvmbe navt to drok that wir jérliks énis fést vr fyrja. Wy mügon Wr.alda évg thank to wya thæt hi sin gást sa herde in vr vsa éthla heth fara léttn. Vnder hira tid heth Finda ák en skrift utfvnden, men thæt wére sa hágfárende ænd fvl mith frisla ænd krolum, thæt tha afterkvmanda thérof thju bitjudnese ring vrléren háve. Aftérnéi hævon hja vs skrift léred binoma tha Finna, tha Thyrjar ænd tha Krekalander. Men hja niston navt god, thæt-et fon et jol mákad was ænd thæt-et thérumbe altid skrèven wrde moste mith son om. Thérby wildon hja thæt hjara skrift vnlésbér skolde wésa far ora folkum, hwand hja hævath altid hémnesa. Thus to dvanda send hja herde fon-a wis rákath, thérmétha, that ta bærn tha skriftun hjarar aldrum amper lésa en múga; dahwile wy vsa alderaldesta skriftun évin réd lésa múga as théra thér jester skrèven send.

Hir is thæt stand skrift, thérvnder thæt run skrift, forth tha tælnomar a byder wisa.

(See Plate II.)



21.

(manuscript) (contents)

THIS STANDS INSCRIBED UPON ALL CITADELS.

That stét vp alle burgum eskrèven.

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 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 necessities. 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

Èr thère ærge tid kém was vs lând thæt skénnéste in wr.alda. Svnné rés hager ænd thér was sjelden frost. Anda báma ænd tréjon waxton frügda ánd nochta, thér nw vrléren send. Among tha gaers-sédum hedon wi navt alena kéren, ljaver ænd blyde, men ák swete thér lik gold blikte ænd thæt mæn vndera svnnastreála bakja kvste. Jéron ne wrde navt ne telath, hwand thæt éne jér was alsa blyd as et óthera. An tha éne side wrdon wi thrvch Wr.aldas sé hisloten, hwérvp nén folk buta vs navt fara ne mochte nach kvnde. Anda óre side wrden wi thrvch thæt bréde Twisklând vmtunad, hwér thrvch thæt Findas folk navt kvma ne thvradon, fon ovira tichta walda ænd ovir it wilde kwik.

By morne paldon wi ovir it uter ende thes aster-sé, by évind an thes middelsé, alsa wi buta tha littiga wel twelif gráta swete rinstrama hédon, vs thrvch Wr.alda jéven vmb vs lând elte to haldane ænd vmb us wigandlik folk tha wéi to wisana néi sina sé.

Tha owira thissar rin strama wrdon tomet algadur thrvch vs folk biséton, ák tha fjelda an thju Réne fon-t éna enda alon et óre endé thá.

To jens-vr tha Dénemarka ænd that Juttarlánd hédon wi folkplántinga mith en burchfám, dána wonon wi káper ænd yser, bijvka tár, pæk ænd svma ór bihof. To jens-vr vs formélich Westland thér hédon wi Brittanja mith sina tinlána. Brittanja thæt was thæt lánd théra bannalinga, thér mith hulpe hjarar burchfám wéi brith wéron vmbe hira lif to biháldana. Thach for that hja navt to bæc kvma ne skolde, warth er érost en B to fára hjara star priked, tha bana mith ráde blod farve ænd tha óra misdédar mith bláwe farve. Buta ænd bihalva hédon vsa stjurar ænd kápljvd méni loge anda héinde Krékalanda ænd to Lydia. In vr Lydia thér send tha swarta minniska. Thá vs lánd sá rum ænd grát wére, hédon wi félo asondergana námon. Théra tham saton biásten tha Dénemarka wrdon Juttar héton, uthávede hja tomet navt owers ne dédon as barn-stén juta. Hja tham thér saton vppa élanda wrdon Létne héten, thrvchdam hja mést al vrléten lévadon. Alle stránd ænd skor hémar fon-a Dénemarka alont thère Sændfal nw Skelda wrdon Stjurar, Sékæmpar ænd Angelara héton. Angelara sá héton mán to fora tha butafiskar vmbe that hja alan mith angel jefta kol fiskton ænd nimmer nén netum. Théra thér thána til tha héinde Krékalánda sáton, wrdon blát Kád-hémar héten, thrvch tham hja

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

* *Stjurar*, in Latin *Sturii*.

† *Sékámpar*, in Latin *Sicambri*.

‡ *Angelara*, in Latin *Angli*.

* *Mársata*, in Latin *Marsacii*.

22.

(manuscript) (contents)

HOW THE BAD TIME CAME.

Ho arge tid kém.

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.

† *Aldland*, in Latin *Atlantis*

23.

(manuscript) (contents)

THIS IS INSCRIBED ON THE WARABURGT BY THE ALDEGAMUDE.

Thit stét inna Waraburch by thére aldega mvda wryt.

The Waraburgt is not a maiden's city, but the place where all the foreign articles brought by sailors were stored. It lies three hours south from Medeasblik.

Thju wáraburch nis nén fámnaburch, men thér in wrdon alla uthémeda ænd vrlandeska thinga wáráth, thér mitbrocht binne thrvch tha stjurar. Hju is thri péla, thæt is en half ty súdwarth fon Médéa-sblik légen.

This is the Preface.

Alsa is thæt fórworð:

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

berga nygath thinna krunna, wolka ænd stráma wén. Jes. Skénland blóst, slávona folka stóppath vppat thin klát, o Frya.

This is the history.

Alsa is thju skédnesse.

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

roo ænd ı jér nêi that áldland svnken is, kém thér ut-et ásta en folk wêi. Thæt folk was vrdreven thrvch en óther folk, æfter vs twisk land kréjon hja twispalt, hja skifton hjara selva an twam hápa, ek hér gvng sines wéiges. Fon-t éne dél nis nén tál to vs ne kémen, men thæt óre dél fyl æfter to vs Skénland. Skénland was sunnich bifolkath, ánd anda æfter-kád thæt sunnichste fon al. Thérvmbe machton hja-t svnder strid wrwinna, ænd utháwede hja ówers nén léth ne dédon, nildon wi thérvr nén orloch há. Nw wi hjam hævon kæna lered, sá willath wi ovir hjara séda skriwa, æfternêi ho-t vs mith hjam forgungen is, Thæt folk was navt ne wild lik félo slachta Findas, men élik anda Égipta-landar, hja hævath pretera lik tham ænd nw hja kærka hæve ák byldon. Tha pretera send tha engosta héra, hja héton hjara selva Mágjara, hjara aller ovirste hét Magy, hi is hávedprester ænd kéning mith ên, allet óre folk is nul in-t siffer ænd éllik ænd al vnder hjara weld. Thæt folk nêth navt énis en nóme, thrvch vs send hja Finna héten, hwand afskên hjara fêrsta algadur drov ænd blodich send,

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

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

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

thach send hja thér alsa fin vp, that wi thér bi æfter stáne, forth ne send hja navt to binydane, hward hja send slávana fon tha presterum ænd jeta fúl ærger fon hjara méninga. Hja ménath that ella fvl kvada gáston is, thér inda mænniska ænd djara gluppe, men fon Wr.aldas gást nêton hja nawet. Hja hævath sténe wêpne, tha Magjara kápra. Tha Magjara tellath that hja tha ærge gáston banna ænd vrbanna mügon, thér vr is-t folk ôlan in ange frêse ænd vppira wêsa nis nimmer nên blydskip to bisjan. Thá hja god sêten wêron, sochton tha Magjara athskip bi vs, hja bogadon vp vsa tál ænd sêdum, vp vs fja ænd vppa vs yser wêpne, thér hja gêrn to fori hjara goldun ænd sulvere syrhedum wandela wilde, ænd hjara tjoth hildon hja immerthe binna tha pêlon, men thæt vrskalkton vsa wákendom. Achantich jêr forther, just wêr-et jol-fêrste, thér kêmon hja vnvwarlinge lik snêi thrvch stornewind drêwen ovir vsa landa to runnande. Thér navt flya machtôn wrdon vrdén, Frya wærth anhropen, men tha Skênlandar hêdon hira rêd warlâsed. Thá wrdon kræfta sámlath, thri pêlon fon Godahis burch wrdon hja wither stonden, tha orloch bilêv. Kát jefta Káter-inne, alsa hête thju fám, thér burchfám to Goda burch was. Kát was stolte ænd háchfárande, thêrvme ne lét hju nên rêd ni follistar anda Moder ne frêja. Men thá tha burchhêra thæt fáta, thá svndon hja selva bodon nêi Texlând nêi thêre Moder thá. Minna alsa was thêre Moder-is nôme, lét ála tha stjurar mánja ænd ál-et othera jongk folk fon Ast-flyland ænd fon tha Dênnemarkum. Ut thesse tocht is thju skydnesse fon Wodin bern, sa-r vppa burgum wryten is ænd hir êskrêven. Anda Alder-gámude thér reste en alde sêkæning. Sterik was sin nôme ænd tha hrop vr sina déda was grát. Thisse alde rob hêde thrê néva; Wodin these aldeste hêmede to Lumkamákja bi thêre Ê-mude to Ast-flyland by sin eldrum t-us. Ênes was er hêrman wêst. Túnis ænd Inka wêron sêkæmper ænd just nw bi hjara fæderja anda Aldergá-mude t-vs. As tha jonga kæmper nw bi ekkórum kêmon, kêron hja Wodin to hjara hêrman jefta kæning ut, ænd tha sêkæmpar kêron Túnis to-ra sêkæning ænd Inka to hjara skelte bi thér nacht. Tha stjurar gvngon thá nêi tha Dênnemarka fára, thér námon hja Wodin mith sin wigandlika landwêr in.

Wind was rum ænd alsa wêron hja an en ámering to Skên land. Thá tha northeska brothar ra selva by-m fogath hêde, dêlde Wodín sin weldich hêr an thri wiga. Frya was hjara wêpenhrop ænd sá hi bækward sloch tha Finnen ænd Mágjara as of et bærn wêron. Thá thene Mágý fornóm ho sin llyd al ombrocht wrdon, thá sand hi bodon mith stæf ænd krone. Hja sêidon to Wodin, o thv alra gráteste thêra kæningar, wi send skeldich, thach al hwat wi dén hæve is ut nêd dén. Je mène that wi jwv brothar willenglik anfat hæve, men wi send thrvch vsa fyanda forth-fêtereth ænd thi alle send vs jeta vppa hakka. Wi hævath often helpe an thinne burchfám frêjath, men hja neth vs navt ne mald. Thene Mágý sêith, sá hwesa wi ekkórum to tha hælte vrdva, sá skilun tha wilda skephærdar kêmon ænd vs algádur vrdva. Thene Mágý heth fúl rikdom, men hi heth sjan that Frya weldiger is as al vsa gáston et sémene. Hí wil sin háved in hira skát del ledsa. Thv bist thene wigandlikste kæning irthas, thin folk is fon yser. Warth vsa kæning ænd wi alle willath thin slávana wêsa. Hwat skolde that êr-rik fâ-r-i wêsa, aste tha wilda wither to læk driwa koste, vsa sêfyra skolde-t rondblêsa ænd vsa mára skoldon jv vral fârut gá.

Wodin was sterik, wost ænd wigandlik, men hi nas navt klár sjande, thêrthrvch wærth i in hjar méra fvngon ænd thrvch thene Mágý kroneth. Rju fêlo stjurar ænd land-wêrar, tham thisse kêr navt ne sinde, brúdon stolkes hinne, Kát mith nêmande, men Kát thér navt to fára thêre Moder ner to fára thêre ména acht forskine nilde, jompade wr bord. Thá kêm stornewind ænd fêtere tha skêpa vppa skorra fonna Dênnemar kum del svnder enkel man to mistane. Aftêrnêi hævon hja tha strét Kátsgat hêten. Thá Wodin kroned was, gvng er vppa wilda lós; thi wêron al rutar, lik een hêjel buje kêmon hja ajn Wodín-is hêr, men lik en twyrne wind wendon hja omme ænd ne thvradon ná wither forskina. As Wodin nw to bæc kêm, jav thene Mágý him sin toghater to-n wíf. Aftêrnei wærth-i mith krúdon birêkad, men thér wêron tawerkrúdon mong, hward Wodin warth bi gráðum alsa sêr vrmêten, that-i Frya ænd Wraldas gást miskæna ánd spota thvrade, thawyla hi sin frya hals bog to fára falska drochten-likande byldum Sin rik hilde sjvgun jêr, thá vrdwind-ir, Thene Mágý sêide that-er mong hjara godon vpinimeth wêre, ænd that hi fon thér over hjam welda, men vs folk lakton vmbe tin tál. Thá Wodin en stút wêi wêst hêde, kêm thér twispalt, wi wildon en ôra kæning kjasa, men thæt nilde thene Mágý navt me hengja. Hí wêrde that et er rjucht wêre, him thrvch sine drochtne jêven. Buta ænd bihalva thissa twist, sa was thér jet-ên emong sin Mágjara ænd Finna, thér Frya ner Wodin éra navt nilde, men thi Mágý déde as-t im sinde, hward sin toghater hêde en svn bi Wodin wvnen, ánd nw wilde thene Mágý that thisse fon en háge kom-of wêsa skolde. Thawyla alle sanade ænd twista, krónade hi thene knáp to kæning ænd stælade hin sels

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.

* Skénland or Scandinavia.

† 2193–101 is 2092 before Christ.

* Goda-hisburch is Gothenburg.

† Alderga is Ouddorp, near Alkmaar.

‡ Lumkamákja bithère Emuda is Embden.

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

† Kátsgat is the Kattegat.

* *Wodin* is Odin or Wodan.

24.

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

Neef Teunis coasted through the straits to the Mediterranean Sea. When Atland was submerged there was much suffering also on the shores of the Mediterranean, on which account many of Finda's people, Krekalanders, and people from Lyda's land, came to us. On the other hand, many of our people went to Lyda's land. The result of all this was that the Krekalanders far and wide were lost to the superintendence of the mother. Teunis had reckoned on this, and had therefore wished to find there a good haven from which he might go and serve under the rich princes; but as his fleet and his people had such a shattered appearance, the inhabitants on the coasts thought that they were pirates, and drove them away. At last they arrived at the Phoenician coast, one hundred and ninety-three years after Atland was submerged. Near the coast they found an island with two deep bays, so that there appeared to be three islands. In the middle one they established themselves, and afterwards built a city wall round the place. Then they wanted to give it a name, but disagreed about it. Some wanted to call it Fryasburgt, others Neefunia; but the Magyars and Finns begged that it might be called Thyrisburgt.

Thyr was the name of one of their idols, and it was upon his feast-day that they had landed there; and in return they offered to recognise Teunis as their perpetual king. Teunis let himself be persuaded, and the others would not make any quarrel about it. When they were well established, they sent some old seamen and Magyars on an expedition as far as the town of Sidon; but at first the inhabitants of the coast would have nothing to do with them, saying, You are only foreign adventurers whom we do not respect. But when we sold them some of our iron weapons, everything went well. They also wished to buy our amber, and their inquiries about it were incessant. But Teunis, who was far-seeing, pretended that he had no more iron weapons or amber. Then merchants came and begged him to let them have twenty vessels, which they would freight with the finest goods, and they would provide as many people to row as he would require.

as faged ænd foramond jefta rêdjêvar an. Thêra thêr mâr hildon fon hjara balg as fon thæt rjucht, tham lêton him bidobba, men tha goda brúdon wêi. Fêlo Mâgjara flodon mith hjara ljdva bæk ward, ænd tha stjurar gvngon to skip ænd en hêr fon drista Finna gvngen as rojar mitha. Nw kvmath tha skêdnese fon nêf Tûnis ænd sin nêf Inka êrost rjucht vppet pat.

(manuscript) (contents)

This ella stet navt allêna vpper Waraburch men ok to thêre burch Stavia, thêr is lidsen afere have fon Stavre.

Tha Tûnis mith sinum skêpum to honk kêra wilde, gvng-i thet forma vppa Dânnemarka of, men hi ne macht thêr navt ne landa, thæt hêde thju Moder bisjowath. Ak et Flyland ne macht-er navt ne landa ænd forth nærne. Hi skold alsa mith sinum ljdum fon lek ænd brek omkomth hæve, thêr vmbe gvngon hja thes nachtis tha landa birâwa ænd fâra bi dêi. Alsa alinga thêre kâd forth farande kêmon hja to thêre folkplanting Kâdik, althus hêten vmbe that hjara have thrvch êne stênene kâdik formath was. Hir selladon hja allerhanne liftochta, men Tutja thju burchfâm nilde navt dâja that hja-ra selva nither setta. Thâ hja rêd wêron krêjon hja twist. Tûnis wilde thrvch thju strête fon tha middelsê vmbe to fârane fâr tha rika kâning fon Egiptalandum, lik hi wel êr dên hêde, men Inka sêide, that-i sin nocht hêde fon al et Findas folk. Inka mênde that er byskin wel en hach dêl fon Atland by wysa fon êland vrbilêwen skolde wêsa, thêr hi mith tha ljdum frêthoch lêva machte. As tha bêda nêva-t-althus navt ênes wrde koste, gvng Tûnis to ænd stek en råde fône in-t strând, ænd Inka êne blâwe. Thêr æfter macht jahwêder kjasa, hwam ek folgja wilde, ænd wonder, by Inka thêr en gryns hêde vmbe tha kâningar fon Findas folk to thjanja, hlipon tha mâsta Finna ænd Mâgjara ovir. As hja nw thæt folk tellath ænd tha skêpa thêr nêi dêlath hêde, tha skêdon tha flâta fon ekkorum; fon nêf Tûnis is æfternêi tâl kêmen, fon nêf Inka nimmer.

Nêf Tûnis for allingen thêre kâd al thrvch thju porte thêre middelsê. Tha Atland svnken is, was-t-inna middelsê ra overa âk ærg to gvngen. Thêrthrvch wêron thêr fêlo mænniska fon-t Findas land nêi vsa hêinde ænd fêre Krêkalanda kvenen ænd âk fêlo fon Lyda-his land. Thêr æjn wêron âk fêlo fon vs folk nêi Lydas land gvngon. Thæt ella hêde wrocht, that tha hêinde ænd fêre Krêkalanda far thæt weld hêre Moder vrlêren was. Thêr hêde Tûnis vp rêkned. Thêrvmbê wilde hi thêr en gode hâve kjasa ænd fon thêr ut fara rikka forsta fâra, men thrvchdam sine flâte ænd sin folk sa wanhâven utsagon, mênthon tha Kâdhêmar that hja râwera wêron, ænd thêrvmbê wrdon hja vral wêrath. Tha to tha lesta kêmon hja an to Phonisivs kâd, that wêre 100 ænd 93 jêr nêi âtland svnken is. Nêi bi thêre kâd fvndon hja en êland mith twam diapa slinka, alsa-t as thrju êlanda utsach. Vppet midlostê thêra staldon hja hjara skula vp, æfternêi bwadon hja thêr en burchwal om to. As hja thêran nw en nôme jêva wilde, wrdon hja vnênes, svme wild-et Fryasburch hêta, ôra Nêf tûnia, men tha Mâgjara ænd tha Finna bâdon thæt skolde Thyrisburch hête. Thyr alsa hêton hja ên hjarar drochtene ænd vppe tham-is jêrdêi wêron hja thêr land, to wither-jeld wildon hja Tûnis êvg as hjara kâning bikænne. Tûnis lét im bilêsa ænd tha ôra mildon thêrvr nên ôrloch ne hâ. Thâ hja nw god sâton, thâ sandon hja svme alde stjurar ænd mâgjara ana wâl ænd forthnêi thêre burch Sydon, mên that forma mildon tha Kâdhêmar nawet fon-ra nêta. Thv bist fêrhêmanda swêrvâr sêidon hja, thêr wi navt hachta ne mûge. Tha thâ wi hjam fon vsa ysêra wêpne vrsella wilde, gvng to lersta ella god. âk wêron hja sêr ny nêi vsa bærnstênum ænd thæt frêja thêr nêi nam nêen ende. Men Tûnis thêr færsjande wêre, bærdê that er nêen ysêre wêpne ner bærnstêne mâr hêde. Thâ kêmon tha kâpljvd ænd bâdon hi skolde twintich skêpa jêva, thêr hja alle mith-a finneste wêrum tho hrêda wilde, ænd hja wildon him alsa fêlo ljdva to rojar jêva as-er jêrde. Twêlif skêpa lét-i-to hrêda mith win hvning ænd tomâkad lêther, thêr bi wêron tæmar ænd sielun mith gold wrtêin sa mæn hja nimmer nêde sjan. Mith al

Twelve ships were then laden with wine, honey, tanned leather, and saddles and bridles mounted in gold, such as had never been seen before. Teunis sailed to the Flymeer with all this treasure, which so enchanted the Grevetman of Westflyland that he induced Teunis to build a warehouse at the mouth of the Flymeer. Afterwards this place was called Almanaland, and the market where they traded at Wyringen was called Toelaatmarkt. The mother advised that they should sell everything except iron weapons, but no attention was paid to what she said. As the Thyriers had thus free play, they came from far and near to take away our goods, to the loss of our seafaring people. Therefore it was resolved in a general assembly to allow only seven Thyrian ships and no more in a year.

* Kádik is Cadiz.

* 2193–193 is 2000 years before Christ.

† Thyrisburch is Tyre.

‡ Thyr is the son of Odin.

* Almanaland is Ameland.

† Wyringá is Wieringen.

25.

(manuscript) (contents)

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 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.

‡ Missellja is Marseilles.

§ Gola are the Galli or Gauls.

26.

(manuscript) (contents)

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

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

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

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

On the other side of the Scheldt, at Flyburt, Sijrhed presided. This maiden was full of tricks. Her face was beautiful, and her tongue was

thi skæt fyl Tūnis thæt Flymar binna. Thi grévaman fon Westflyland wærth thrvch al thessa thinga bigástered, hi wrochte that Tūnis bi thère mvde fon-t Flymar en loge bvwa máchte, æfterné is thju stéd Almanaland heten ænd tha mark thér hja æfternei to Wyringá vp wandelja machton toltmarkt. Thju Moder réde that wi ra ella vrkápja skolde buta ysere wépne, men mæn ne melde hja navt. Thá tha Tyrjar thus fry spel hédon, kémón hja álan wither to farand vsa wéron sá héinde as fère vsa ajn sèkæmpar to skádne. Théræfter is bisloten vpper ména acht, jérlikes sjvgun Thyjar sképa to to létane ænd navt mar.

Hwat thér of wrden is.

Inner northlikste herne fon tha Middelsé, thér léid en éland by thère kád. Nw kémón hja thæt a káp to fréjande. Thérvr wærth ene ména acht biléid. Moder-is réd wærth wnnen, men Moder sach ra lyst fér of. Thérvmbe mende hju that er nén kwá an stek, thach as wi æfterné ságon ho wi misdén hède hævon wi thæt éland Missellja heten. Hiræfter skil blika ho wi thér to réde hède. Tha Gola, alsa heton tha sændalinga pretera Sydon-is. Tha Gola hédon wel sjan thet et land thér skares bifolkad was ænd fér fon thère Moder wére. Vmb ira selva nw en gode skin to jévane, léton hja ra selva in vsa tál ana trowe wydena héta, men that wére bétre wést, as hja ra selva fon thère trowe wendena nómáth hède, jefta kirt wei trjuwendne lik vsa stjarar léter dén hæve. Thá hja wel sèton wéron, tha wandeldon hjara kápljuda skéne kápre wépne ænd allerléja syrhédon to fara vsa ysere wépne ænd wilde djara huda, wérfon in vsa suder landa félo to bikvma wéron. Men tha Gola fyradon allerhána wla drochtenlika fésta ánd to tyadon tha kadhémar théra thrvch todvan hjara horiga manghértne ænd tha swét héd fon hjara fininnige win. Was thér hwa fon vs folk théret alsa ærg vrbrud hède, that sin lif in frése kém, than lénadon tha gola him hul ænd foradon him néi Phonisia, that is palmland. Was hi thér sèten, thæn most-i an sina sibba ænd ætha skriwa, that-et land sá god wére ánd tha mænniska sá luklik, as ninmæn hin selva mocht forbylde. A Brittanja wéron rju félo manna, tha lith wiva, thá tha Gola that wiston, léton hja alwéis manghértne skáka ænd thessa javon hja tha Britne vmb nawet. Thach al thissa manghértne weron hjara thjansterum, thér tha bern fon Wrálda stolon vmb-ar an hjara falske drochtne to jévane.

Nw willath wi skriwa vr tha orloch théra burchfamna Kalta and Min-erva

And ho wi thér thrvch al vsa súderlanda ænd Brittanja anda Gola vrléren hæve.

Bi thère Súder-rén-mvda ænd thère Skelda, thér send sjvgun ælanda, nómáth néi Fryas sjvgum wákfámkes there wék. Middel vppet éne æland is thju burch Walhallagara, inut tha wágrum théra is thju folgiande skédnesse writen. Thér bvppa stét: lés, lér ænd wák.

563 jér néi áldland svnken is, sat hir en wise burch fám, Min-erva was hira noma. Thrvch tha stjarar Nyhellenja tonómáth. This tonóma was god kèren, hwand tha réd, thér hju lénade, was ny ænd hel bvppa alle ótherum.

Overa Skelda et thère Flyburch sat Syrhéd. Thjus fám was fvl renka, skén was r-anhlith ænd kwik was hira tvnge, men thi réd thér hju jef, was immer in thjustere worde. Thér vmbe warth hju thrvch tha stjarar Kæltá

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

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

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

* Walhallagara is Middelburg, in Walcheren.

† 2193—583 is 1630 years before Christ.

* *Myk* is a word still used in Walcheren.

27.

WE NOW COME TO THE HISTORY OF JON

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

At this time Rosamond the mother, who had done all in her power by gentle means to preserve peace, when she saw how bad it was, made short

héten, tha landsáta ménadon that et en ernalda wera. Inna útrose wille thère vrsturvene Moder stand Rósa-mvda thef forma, Min-erva thet twéde ænd Syrhd thet thredde as folgstere biskreven. Min-erva néde thér nèn wit fon, men Syrhd was er thrvch knaked. Lik en wrlandeske forstinne wilde hju éráth frésath ænd bēden wesa, men Min-erva wilde enkel minth wesa. To tha lesta kēmon alle stjurar hiri hjara held bjada, selva fon tha Denamarka ænd fon t Flymar. That vunde Syrhd, hwand hju wilde byppa Min-erva utminthja. Til thju mæn en grôte thænk ovir hira wākendum hæva skolde, myk hju ennen hōna vpper fāne. Thā gvng Min-erva to ænd myk en hærdet hvnd ænd en nachtul in vppira fāne. Thene hvnd séide hju wākt ovir sin hēr ænd ovira kidda ænd thene nachtul wākt ovira fjelda til thju hja thrvch tha musa navt vrdn ne wrde. Men thene hōna neth far nimman frjundskip, ænd thrvch sin vntocht ænd hāchfārenhēd is er vaken thene bāna sinra nēsta sibba wrden. As Kalta sach that er wærk falikant ut kēm, to gvng hju fon kwad to ærger. Stolkes lét hju Māgjara to hiri kvma vmbe tāwery to lārane. As hju thér hira nocht fon hēde, werpte hju hira selva anda ærma thera Golum, thach fon al thi misdēdon ne macht hju navt bētre ne wrde. As hju sach that tha stjurar mār ænd mār fon iri wēke, tha wilde bju ra thrvch frēse winna. Was tha mōne fvl ænd thene sé vnturnich, than hlip hju over et wilde hef, tha stjurar to hropande that hja alle skolde vrgān, sahwersa hja hiri navt anbidda nilde. Forth vrbline hju hira āgun hwēr thrvch hja wēter fori land ænd land fori wēter hildon, thérthrvch is māni skip vrgvngen mith mæn ænd mus. Vppet forma wērfēste tha al hira landsāta wēpned wēron, lét hju bērga bjar skænka, in thæt bjar hēde hju tāverdrank dēn. As et folk nv algādur drunken wēre, gvng hju byppen vp hira stridhros standa, to lēnand mith hira hole tojnst hira spēri, mōrnerād ne kv navt skēner. Tha hja sach that alle ōgon vpper fæstigath wēron ēpende hju hira wera ænd kēth, svnum ænd thogatrum Fryas, i wēt wel that wi inna lerste tyd fvl lek ænd brek lēden hæve, thrvchdam tha stjurar navt lōnger kvme vmb vs skriffilt to vrsella, men i nēte navt hwērthrvch et kvmen is. Lōng hæv ik my thér vr inhalden, thach nv kæn-k-e tnavt lōnger ōn. Hark then frjunda til thju i wēta mūge hwērni i bita mēi. Anda ōra syde thère Skelda hwēr hja tomet tha fērt fon alle sēa hæve, thér mākath hja hjvd dēgon skriffilt fon pompa blēdar, thér mith sparath hja linnent ut ænd kænath hja vs wel miste. Nēdam thæt skriffilt mākja nv alti vs grāteste bydriv wēst is, sā heth thju Moder wilt that mæn et vs lēra skolde. Men Minerva heth al et folk bihexnath, jes bihexnath frjunda, ivin as al vs fja thæt læsten sturven is. Er-ut mot-et, ik wil thi tella, nas-k nèn burchfām ik skold et wel wēta, ik skolde thju hex in hjara nest vrbarne. Thā hju thi lerste worda ut hēde, spode hju hira selva nēi hira burch tha, men thæt vrdvrnken folk was althud dēnera bigāstered, that et vr sin rēde navt mocht to wākane. In dvl-dryste iver gvngon hja overa Sand fal ænd nēdam nacht midlerwil del strék gvngon hja evin drist vpper burch lōs, Thach Kæta miste al hwither hira dol, hwand Minerva ænd hira fāmna ænd tha foddik wrdon alle thrvch tha ræppa stjurar hreth.

(manuscript) (contents)

Hirby kvmt tha skēnesse fon Jon.

Jon, Jón, Jhon ænd Jān is al ēn mith jēven, thach thet lēt anda utsprék thera stjurar, thér thrvch wenhēd ellas bikirta vmbit fāra ænd hard hropa to mvgane. Jon thæt is jēva was sēkēning, bern to-t-Aldergā, to-t Flymar ut fāren mith 100 ænd 27 skēpum, tohrēth fār en grôte butaréis, rik to lēden mith bærnstēn, tin, kāper, yser, lēken, linnent, filt, fāmna filt fon otter, bēver ænd kanina hēr. Nw skold er fon hir jeta skriffilt mith nimma; tha to Jon hir kēm ænd sach ho Kæta vsa rom rika burch vrdn hēde, thā wærther sā uter mēte heftich, that er mith al sinum ljudum vpper Flyburch of gvng ænd thér to witterjeld thene rāda hōne an stek. Men thrvch sin skelta bi nacht ænd svme sinra ljudum wærth thju foddik ænd tha fāmna hret. Tach Syrhd jefta Kæta ne mochtion hja navt to fātane, hju klywde vppa utrose tinne, jahweder tochte that hju inna logha omkvma moste, thā hwat bērde? Dahwile al hira ljuda stæk ænd stif fon skrik standon, kēm hju skēner as ā-to fora vp hira klēppar to hropande nēi Kæta min-āis Thā strāmada thæt ora Skelde folk to hāpa. As tha stjurar that sāgon hripon hja fār Minerva wy. En orloch is thērut kvmen, hwērthrvch thvsande fallen send.

Under thesse tidon was Rósamond thæt is Rósa mvda Moder, hju hēde fvl

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

* Kálta Min-his, Minnesdaughter.

* Sėjene is the Seine.

† Káltana are the Celts.

28.

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

in thère minne dèn vmbe frêtho to wårja, tach nw-t alsa ærg kém, myk hju kirte mète. Bistonda sand hju bodun thrvch tha land pála ænd lét en ména nédban utkètha, thá kémón thá landwérar ut alle wrda wèi. Thæt stryðande land folk wærth al fat, men Jon burch hin selva mith sin ljud vppa sina fláte, mith nimand bæda tha foddika, byonka Minerva ænd tha fámna fon bædar burchum. Helprik thene hërman lét-im in banna, men tha hwila alle wérar jeta o-ra Skelda wéron for Jon to bek néi-t Flymar ænd forth wither néi vsa ælandum. Sin ljud ænd félo fon vs folk namon wif ænd bern skép, ænd as Jon nw sach that mæn hin ænd sin ljud lik misdédar strafja wilde, brudon hi stolkes hinne. Hi déde rjucht, hward al vsa landar ænd allet ora Skelda folk thér fjuchten hédon wrdon néi Brittanja brocht. Thius stap was mis dèn, hward nv kém t-anfang fon thæt ende:

Kælta thér néi-t segse éven blyd vppet wéter as vppet land hlápa machte, gvng néi tha festa wal, ænd forth vppa Missellja of. Thá kémón tha Gola mith hjara skepum ut-a Middelsê Kádik bifára ænd él vs uter land, forth fylon hja vp ænd over Brittanja thach hja ne mochten thér nèn fæsta fot ne kréja, vmbe thæt tha sjvrda weldich ænd tha bannalinga jeta fryas wéron. Men nw kém Kælta ænd kéth, thv bist fry bern ænd vmbe litha léka heth mæn thi to vrwurpene mákad, navt vmbe thi to béterja, men vmbe tin to winnande thrvch thina handa. Wilst wér fry wésa ænd vnder mina réd ænd hoda léva, tjæn ut then, wépne skilun thi wrda, ænd ik skil wáka o-er thi. Lik blixen fjur gvng et o-era ælanda, ænd ér thes Kroders jol énis omhlápen héde, was hju másterinne over al gadur ænd tha Thyryar fon al vsa suder státa til thère Sėjene. Vmbe that Kælta hira selva navt to fül bitrowada, lét hju in-et northlika berchland éne burch bwva Kælta-s burch wærth hju hêten, hju is jet anwésa, men nv hét hja Kéren-æk. Fon thjus burch welde hju lik en efte moder, navt to wille fár men over hira folgar ænd tham hjara selva forth Kæltana hêton. Men tha Gola weldon by grádon over él Brittanja, thæt kém énis délis that hju nèn már burga néde, twyas that hju thér nèn burchfámna néde ænd thryas thrvchdam hju nèn efte foddik navt néde. Thrvch al thessa érséka kvn hira folk navt ni léra, thæt wrde dvm ænd dor ænd wrde endelik thrvch tha Gola fon al hira ysara wépne biráwath ænd to thæt lesta lik en buhl by thère nóse omme léid.

(manuscript) (contents)

Nv willath wi skriva ho-t Jon vrgvngen is, thit stét to Texland skrêven.

io jér æfter Jon wèi brit was, kémón hyr thrju sképa in-t Flymar falla, thæt folk hrip ho-n-séjen, fon hira tælinga heth thju Moder thit skrywa léten. Thá Jon antha Middelsê kém was then mára théra Gola hin vral fár ut gvngen, alsa hi an théri kád fon tha héinda Krékaland nærne félich nére. Hi sték thus mith sinum fláte néi Lydia, thæt is Lyda his lánd, thér wildon tha swarta mænniska fáta hjam ænd éta. To tha lesta kémón hja et Thyryhis, men Minerva séide hald of, hward hir is thju loft ólangne vrpest thrvch tha prestera. Thi kæning was fon Túnis ofstamed, sá wi léter hêrdon, men til thju tha prestera en kæning wilde hæve thér alderlangne néi hjara bigrip wère, alsa héde hja Túnis to en gode up héjad, to ærgnisse sinra folgar. As hja nv Thyr æfter bek wère, kémón, tha Thyriar en skip uta æfte hoda ráwa, néidam thæt skip to fér was, kvndon wi-t navt wither wina, men Jon swor wréka thêrvr. Tha nacht kém kërde Jon néi tha fére Krékalandum, to lesten kémón hja by en land thæt bjustré skryl ut sa, men hja fondon thér en havesmvdá. Hir séide Minerva skil by skin nèn frése to fara forstum nach presterum nédich wésa, néidam hja algadur feta eta minna, thach thá hja inner have hlipon fonth mæn hja navt rum noch vmbe alle sképa to bislúta, ænd thach wéron mést alle to læf vmbe wider to gane. Alsa gvng Jon thér forth wilde mith sin spér ænd fône thæt jongk folk to hropande, hwa willinglik bi-m skára wilde. Minerva thér biliwa wilde déde alsa. Thæt gráteste dél gvng néi Minerva, men tha jonggoste stjurar gvngon by Jon. Jon nam thère foddik fon Kælta ænd hira fámna mitha, ænd Minerva hild hira ajn foddik ænd hira ajn fámna.

Bitwiska tha fêrum ænd héinda Krékalandum fand Jon svma élanda thér im likte, vppet gráteste gvng-er inna tha walda twisk thæt berchta en burch bwva. Fon uta litha élanda gvng-er ut wréka tha Thyryar sképa ænd landa biráwa, thêrvmbe send tha élanda evin blyd Ráwer élanda, as Jonhis élanda hêten.

Tha Minerva thæt land bisjan héde, thæt thrvch tha inhémar Attika is

vengeance on the Tyrians, and plundered their ships and their lands. Therefore these islands were called Insulæ Piratarum, as well as Johannis Insulæ.

When Min-erva had examined the country which is called by the inhabitants Attica, she saw that the people were all goatherds, and that they lived on meat, wild roots, herbs, and honey. They were clothed in skins, and had their dwellings on the slopes (*hellinga*) of the hills, wherefore they were called Hellingers. At first they ran away, but when they found that we did not attack them, they came back and showed great friendship. Min-erva asked if we might settle there peaceably. This was agreed to on the condition that we should help them to fight against their neighbours, who came continually to carry away their children and to rob their dwellings. Then we built a citadel at an hour's distance from the harbour. By the advice of Min-erva it was called Athens, because, she said, those who come after us ought to know that we are not here by cunning or violence, but were received as friends (*átha*). 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 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.

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

† Athenia is Athens.

29.

(manuscript) (contents)

THIS IS ABOUT THE GEERTMEN.

This is over tha Gærtmanna.

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 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

hétan, sach hju that thæt folk al jéita hoder wéron, hja hildon hjara lif mith flesk, krúðum, wilde wotelum ænd hving. Hja wéron mith felum tekad ænd hju hédon hjara skula vppa hellinga thêra bergum. Thêrthrvch send hja thrvch vs folk Hellinggar hêten.

Thæt forma gvngon hja vppa run, tha as hja ságon that wi navt ne taldon néi hjara skæt, thá kémon hja tobek ænd létan gráte átskip blika. Minerva fréjde jef wi vs in thêre minna machte nither setta. That wrde to staden vnder biding that wi skolde helpa hjam with hjara swetsar to stridande, thêr alan kémon hjara bern to skákana ænd hjara skát to rávana. Thá bvwadon wi éne burch arhalf pál fon thêr have. Vppa réð Minervas wærth hju Athenia heten: hward séide hju, tha æfter kvmand agon to wétane, that wi hir navt thrvch lest ner weld kvmen send, men lik átha vntfongen. Dahwile wi an thêre burch wrochton kémon tha forsta, as hja hja nv sagon that wi nén slavona hêde, sind er sok navt, ænd létan-t an Minerva blika, til thju hja tochtan that en forstene wêre. Men Minerva fréja, ho bist wel an thina slávona kvmen? Hja andere, svme hævath wi kápad, óra anna strid wnen. Minerva séide, sáhwersa ninman mænneska kápja nilda sa ne skolde ninman jvw bern ráwa ænd i ne skolda thêrvr nén orloch hæve, wilt thus vsa harlinga biliwa sá mot-i thina slávona fry léta.

That nv willath tha forsta navt, hja willath vs wéi driwa. Men thá klokeste hjarar ljuda kvmath helpa vsa burch ta bvmande, thêr wi nv fon stén mákja.

This is thju skédnesse fon Jon ænd Minerva.

As hja that nw ella tellad hêde, fréjath hja mith érbjadenesse vm yrsene burchwépne, hward séidon hja vsa létha send weldich, tha sa wi efa wápne hæve, skillon wi ra wel wither worda. As hju thêran to stemad hêde, fréjath tha ljuda jef tha Fryas séda to Athenia ænd tha óra Krekalanda bloja skolde, thju Moder andere, jef tha fêre Krekalanda to tha erva Fryas hêra, alsa skilum hja thêr bloja, ne hêrath hja navt thêr to, alsa skil thêr lang over kæmpad wrda mote, hward thene kroder skil jeva fíftusand jêr mith sin Jol ommehlápa, bifara thæt Findas folk rip to fára frydom sy.

Thá Hellénja jefta Minerva sturven was, tha báradon tha pretera as jef hja mith vs wéron, til thju that hel blika skolde havon hja Hellénia to-ne godene ute kéth. Ak nildon hja néne ore Moder kjasa léta, to segande, hja hêde frêse that er emong hira fámma nimman wêre, thêr hja sa god kvnde trowa as Minerva thêr Nyhellénia tonomt was. Men wi nildon Minerva navt as éne godene navt bikænna, néidam hja selva seid hêde that nimman god jefta fvlkvma wêsa ne kvnde thæn Wr.aldas gást. Thêrumbe kéron wi Gært Pire his toghater to vsa Moder ut.

As tha pretera sagon that hja hjara hering navt vp vsa fjvr brêda ne mochtan, thá gvngon hja buta Athenia ænd séidon that wi Minerva navt to-ne godene bikæna nilda ut nyd, vmbe that hju tha inhêmar sá ful ljafde biwêsen hede. Forth javon hja that folk byldnisse fon hira liknese, tjúgande that hja thêrlan ella fréja machte alsa naka hja hêroch bilewon. Thrvch al thissa tellinga warth thæt dvma folk fon vs ofkêrad ænd to tha lesta fylon hja vs to lif. Men wi hédon vsa sténe burchwal mith twam hornum om téjen al to tha sê. Hja ne macht on vsa thervmbe navt náka. Thach hwat bérde, an Égiptalanda thêr wêre en overprester, hel fon ágnum, klár fon bryn ænd licht fon gást, sin nám wêre Sêkrops, hy kém vmb réð to jévane. As Sêkrops sach that er mith sinum ljuda vsa wal navt biranna ne kv, thá sand hi bodon néi Thyrrhis. Aftérnéi kémon er thrja hvndred skipun fvl salt-átha fon tha wilde berchfolkum vnvwarlinga vsa háva bifára, dahwila wy mith alle mannum vppa wallum to strydande wéron.

Dréi as hja thju háva innomth hêde wildon tha wilda saltát-ha thæt thorp ænd vsa skipa biráwa. Én salt-áthe hêde al en bukja skænd, men Sêkrops wilde thæt navt ne hængja, ænd tha Thyrrjar stjurar thêr jeta Fryas blod int lif hêde séidon, aste that déiste sá skilun wi tha ráde hóne in vsa skypa stêka ænd thv ne skilst thina berga na withera-sja. Sêkrops tham navtne hilde ni fon morthja nor fon hommelja, sand bodon néi Gært vmbir tha

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 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.

* Here follows the narrative contained in pages from 48 to 56.

* Sêkrops is Cecrops.

* Strête, at present restored as the Suez Canal. Pangab is the Indus.

30.

IN THE YEAR ONE THOUSAND AND FIVE AFTER ATLAND WA 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 Tex-land. For this purpose he had brought great treasures with him, above all, jewels for women more beautiful than had ever been seen before. They were from Troy, a town that the Greeks had taken. All these treasures he offered to the mother, but the mother would have nothing to do with them. At last, when he found that there was nothing to be got from her, he went to Walhallagara (**Walcheren**). There there was established a Burgtmaagd whose name was Kaat, 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 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

burch of to askja, hju macht frya uttochte hâ mith al hira drywande ænd bêrande hâva, hira folgar alsa fûl. Tha wista thêra burchhêrum êl god sjande thæt hja tha burch navt hâlda ne kvnde, rêden Gêrt hja skolde gaw to bitta, bi fira Sêkrops wodin wrde ænd overs bigvnde, thrê mônatha æfter brûde Gêrt hinne mith tha alder besta Fryas bern ænd sjugum wara twilf skyppum. Thâ hja en stût buta thêre have wêron kêmton thêr wel thritich skêpun fon Thyrrhis mit wif ænd bern. Hja wilde nêi Athênia gâ, tha as hja hêrdon ha-t thêr eskêpen stande gvngon hja mit Gêrt. Thi wêtking thêra Thyrrjar brocht algadur thrvch tha strête thêr vnder thisse tida vppa tha råde sê uthlip. Et leste lândon hja et Pangab, that is in vsa sprêke fif wêtervm, vmbe that fif rinstrâma mith hiri nêi tha sê to strâme. Hyr seton hja hjara selva nithar. That lænd hævon hja Gêrtmannja hêton. Thene kêning fon Thyrrhis æfternêi sjande that sin alderbesta stjurar wei brit wêren sand al sin skipa mith sina wilde saltâtha vmber dâd jêfta lêvand to fâtane. Men as hjæ by thêre strête kêm bêvadon bêde sê ænd irtha. Forth hef irtha hira lif thêr vppa, sâ hâg that al et wêter to thêre strête uthlip, ænd that alle wata ænd skorra lik en burchwal to fâra hjam vp rêson. That skêde over tha Gêrtmannja hjara dÛgda lik as allera mannalik hel ænd klâr mêi sja.

(manuscript) (contents)

An tha jêra 1000 and 5 nêi Aldland svnken is, is thit vpp-ina asterwach it Fryas burch wrieten.

Nêi that wi in twilif jêr tid nêi Krêkalandar to Almanlând sjân hêde, kêmton thêr thrju skêpa sa syrlik as wi nêi hêdon ænd to fara nimmer nêde sjan. Vppet storoste thêra wêre-n kêning thêra Jhonhis êlandum. Sin nôme wêre Ulysus ænd tha hrop ovir sin wisdom grât. This kêning was thrvch êne presteresse forsêid, that er kêning wertha skolde ovir alla Krêkalandar sa-r rêd wiste vmbe-n foddik to krêjande, thêr vpstêken was anda foddik it Texland. Vmber to fensane hêder fêle skæta mith brocht, boppa ella fâmne syrhdum, alsa thêr in wralda navt skênener mâkad wrde. Hja kêmton fon Troja en stede tham tha Krêkalandar innimth hêdon. Al thissa skæta båd hi tha Moder an, men thju Moder nilde nârne fon nêta. As er to lesta sa, that hju navt to winne wêre, gvng er nêi Walhallagara. Thêr was en fâm sêten, hjara nôme wêre Kât, tha inna wandel wrde hju Kalip hêton ut hawede that hjara vnderlip as en utkikkber farutstæk. Thêrby heth er jêron hwilth to ærgenisse fon al tham et wiston. Nêi thêra fâmna hrop heth er to lesta en foddik fon hir krêjen, tha hja heth im navt ne båt, hwand as er in sê kêm is sin skip vrgvngon ænd hy nâked ænd blât vpinimth thrvch tha ôthera skêpa.

Fon thisse kêning is hyr en skryver æfterbilêwen fon rên Fryas blod, bærn to thêre nêie have fon Athênia ænd hwat hyr folgath het er vs fon ovir Athênia skrêven, thêrut mêi mæn bisluta, ho wêr thja Moder Hel-licht sproken heth, thâ hja sêide thæt Fryas sêda to Athênia nêi stand holde ne kvste.

Fon tha ôthera Krêkalandar hetste sêkur fûl kwâd ovir Sêkrops hêred, hwand hi wêre in nêi gode hrop. Men ik dâr segse, hi wêre-n lichte man, hâchlik romed alsa sêr bi tha inhêmar as wel bi vs, hwand hi wêre navt vmbe tha mænniska to diapana sa tha ôra prester, men hi wêre dûgdsêd ænd hi wist tha wisdom thêra fêrhêmandâ folkum nêi wêrde to skætande. Thêrvmbe that er that wiste, hêde-r vs to stonden that wi machte lêva nêi vs ajn êlik Sêgabok. Thêr gvng en telling that er vs nygen were, vmbe that er tjucht wêsa skolde ut en Fryaske mangêrte ænd Êgyptiska prester, uthawede that er blâwe âga hêde, ænd that er fûl mangêrta fon vs skâkt wêron ænd in ovir Êgyptalande vrsellath. Tha selva heth er nimmerte jecht. Ho-t thêrmêi sy, sêkur is-t that er vs mârâ âthskip biwês as alle ôthera prestum to sêmne. Men as er fallen was, gvngon sina nêimanninga alring an vsa êwa torena ænd bi grådum sa fêlo mislikanda kêra to mâkjande, that er to lônge lesta fon êlik sa ænd fon frydom ha navt ôwers as tha skin ænd tha nôme vrbilêf. Forth nildon hja navt ne dâja that-a setma an skrift brocht wrde, hwerthrvch tha witskip thêra far vs forborgen wærth. To fâra wrdon alle sêkum binna Athênia in vsa tâl bithongon, æfternêi most et in bêda tåla skên ænd to lesta allêna in tha landis tal. In tha êrosta jêra nam that manfolk to Athênia enkel wiva fon vs ajn slacht, men that jongkfolk vpwoxen mitha mangêrta thêr landsâton namen thêr âk fon. Tha bâstera bern tham thêrof kemon wêron tha skênsta ænd snodsta in wralda, men hja wêron âk tha ærgsta. To hinkande vr byde syda, to mâlände her vm

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

† 2193–1005 is 1188 before Christ.

‡ Walhallagára is Walcheren.

* Kalip, called by Homer Kalipso.

3I.

THIS IS INSCRIBED IN ALL OUR CITADELS.

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

sêda ner vm plêga, hit ne sy that et wêre for hjara ajne held. Alsa nâka thêr jeta-n strêl fon Fryas gâst weldande wêre wærth al et bvwspul to mên werka forwrochten ænd nimmæn ne mocht en hus to bvwande, thæt rumer ænd riker wêre as thæt sinra nêstum. Tha thâ sme vrbastere stêdjar rik wêron thrvch vs fâra ænd thrvch et sulver, thæt tha slâvona uta sulverlôna wnnon, thâ gvngon hja buta vppa hellinga jefta inda dêla hêma. Thêr beftâ hâga wallum fon lóf tha fon stên bvwadon hja hova mith kestlik husark, ænd vmbe by tha wla prestrum in en goda hrop to wêsande, stældon hja thêr falska drochten likanda ænd vntuchtiga bilda in. By tha wla prestrum ænd forstum wrdon tha knâpa al tomet mâra gêrt as tha toghatera, ænd fâken thrvch rika jefta thrvch weld fon et pad thêre dûged ofhlêid. Nêidam rikdom by thæt vrbrûde ænd vrbasterde slachte fêr byppa dûged ænd êre jelde, sach mæn altomet knâpa tham hjara selva mit rûma rika klâtâr syradon, hjara aldum ænd fâmma to skônâ ænd bjara kvnna to spot. Kêmon vsa ênfalda aldera to Athênia vppe thêre mên acht ænd wildon hja thêrv bâra, sâ warth ther hropen, hark, hark, thêr skil en sêmomma kêtha. Alsa is Athênia wrdon êlik en brokland anda hête landa, fol blodsûgar, pogga ænd feniniga snâka, hwêrin nên mænniske fon herde sêdum sin fot navt wâga ne mêi.

(manuscript) (contents)

Thit stat in al vsa burga.

Ho vsa Dênemarka fâra vs vlêren gvngon 1600 ænd 2 jêr nêi Aldland vrgongen is. Thrvch Wodins dor ænd dertenhêd was thene Magy bås wrden ovir Skênlandis astardêl. Wra berga ænd wr-n sê ne tvrade hi navt ne kvma. Thju Moder wildet navt wêrha, hja sprêk ænde kêth, ik sja nên frêse an sina wêpne, men wel vmbe tha Skênlander wêr to nimmande, thrvchdam hja bastered ænd vrêren sind. Vppa mên acht tochte man alên. Thêrvme ist im lêtên. Grât 100 jêr lêden byndon tha Dênemarkar to wandelja mith hjam. Hja jêvon him ysere wêpne ænd rêdskip thêr fori wandeldon hja golden syrhêdon bijunka kâper ænd yserirtha. Thju Moder sand bodon ænd rêd-er, hja skolde thju wandel fâra lêta. Thêr wêre frêse sêide hju fori hjara sêdum, ænd bitham hja hjara sêde vlêren, thæn skolde hja âk hjara frydom vrljasa. Men tha Dênemarkar nêde narne âra nei, hja nilda navt bigrippa that hjara sêde vrbrûde kvste, thêrvme ne meldon hja hja navt. To lónga lesta brochton hja ajne wêpne ænd liftochta wêi. Men thæt kwâd wrocht hjara gêia. Hjara lichêma wrdon bilâden mêi blik ænd skin, men hjara arka spynton ænd skvra wrdon lêtôch. Krek hondred jêr efter dêi that et forma skip mit liftochta fona kâd fâren was, kêrm ermode ænd lek thrvch tha anderna binna, hongr sprêda sina vjvka ænd strêk vppet land del, twispalt hlip stolte in ovêre strêta ænd forth to tha hûsa in, ljafde ne kv nên stek lónger navt finda ænd êntracht run êwêi. Thæt bærn wilde êta fon sina mæm ænd thju mæm hêde wel syrhêdon tha nên êta. Tha wiva kêmon to hjara manna, thissa gvngon nêi tha grêva, tha grêva nêdon selva nawet of hildon-t skul. Nw most mæn tha syrhêdon vrsella, men thawila tha stjurar thêrmêi wêi brit wêron kêrm frost ænd lêt-n plônk del vppa sê ænd wra strête. Tha frost thju brigge rêd hêde, stop wâkandon thêrvr to-t land ut ænd vrêd klywade vpper sêtel. In stêde fon tha owera to biwâkande spandon hja hjara horsa for hjara togum ænd runon nêi Skênland thâ. Tha Skênlander, tham nêy wêron nêi that land hjarar êthla kêmon nêi tha Dênemarkum. Vppen helle nacht kêmon hja alla. Nw sêidon hja that hja rjuht hêde vppet land hjarar êthlon ænd thahwil that mæn thêrvr kæmpade kêmon tha Finna in tha lêtoga thorpa ænd runadon mith tha bern êwêi. Thêtrvch ænd that hja nên goda wêpne navt nêdon, dêd hjam tha kæsa vrljasa ænd thêrmêi hjari frydom, hwand thene Magy wrde bås. That kêrm that hja Fryas tex navt lêsde ænd hira rêdjêvinga warlâsed hêde.

Ther send sme thêr mênê that hja thrvch tha grêva vrrêden send, that tha fâmma thæt lóng spêrath hêdon, tha sa hvam sa thêr vr kêtha wilde, tham is mvla wrdon to smôrath mith golden kêdne. Wi ne nûgan thêrvr nên ordêl to fellande, men wi willath jo tohropa, ne lên navt to sêre vppa wisdom ænd dûged ni fon jvwa Forsta, ni fon jowa fâmma, hwand skel et halda sa mot allera mannalik wâka ovir sin ajna tochta ænd for-t mênê held.

Twa jêr nêidam kêrm thene Magy selva mith en flâte fon lichte kânûm, tha Moder fon Texland ænd tha foddik to râwæne.

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. 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 be 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, 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!

* Dēna marka, the low marches.

† 2193–1602 is 591 years before Christ.

* Refer to p. 4.

32.

HOW IT FARED AFTERWARDS WITH THE MAG

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

Thæs ærge sēke bistonde-r thes nachtis anda winter by storne tydum as wind gūlde ænd hējel to jenst tha andērna fētere. Thi utkik thēr mēnde thater awet hērde stæk sin balle vp. Tha drēi as et ljucht fon ēr tore vppet ronddēl falda, sa-r that al fēlo wēpende manna wra burchwal wēron. Nw gvng-er to vmbe tha klokke to lettane, tha et wēre to lēt. Ēr tha wēre rēd wēre, weron al twa thusand ina wēr vmbe tha porte to rammande. Strid hwilde thervmbe kirt, hwand thrvchdam tha wēra navt nēn gode wacht halden nēde, kēmon alle om.

Hwil that alrek drok to kæmpane wēre, was thēr en wla Fin to thēre flēte jēta bedrum fon thēre Moder inglupth, ānd wilde hja nēdgja. Tha thju Moder wērd-im of that er bekwārd tojēnst tha wāch strumpelde. Thā-r wither vpa bēn wēre stek er sin swērd to ir buk in segsande, nilst min kul navt sā skilst min swērd ha. After im kēm en skiper fona Dēnemarka, thisse nam sin swērd ænd hif thēne Fin thrvch sina hole. Thērut flāt swart blod ænd thērv swēfde-n blāwe logha. Thi Magy lēt thju Moder vpa sinra skip forplēgja. As hju nw wither alsa fēre hēl ænd bēter wēr that hju fæst sprēka machte, sēide thene Magy that hju mith fāra moste, tha that hju hira foddik ænd fāmna halda skolde, that hju en stāt skolde nyta sā hāch as hju to fara na nēde kenth. Forth sēide-r thæt hi hiri frēja skolde in ajnwarde fon sinum forsta, jef er māster skolde wertha over alle lānda ænd folkra Fryas. Hi sēide that hju that bijāe ænd bijechta most, owers skolde-r vnder fēlo wēja sterva lēta. As er thēr after al sinra forsta om ira lēger to gadurad hēde frējer lūd, Frāna vrmites i klārsjande biste most m.ēnis segsa of ik māster skil wertha over alle lānda ænd folkra Fryas. Frāna dēde as melde hja him navt. To lōnga lesta ēpende hju hira wēra ænde kēth, min āgun wrde thjūstred, tha that ōre ljucht dēgth vp in minara sēle. Jes, ik sja-t. Hark Irtha ænd wēs blyde mith my. Vndera tydum that Aldland svnken is, stand thju forma spēke fon thet Jol an top. Thērnēi is hju del gvngon ænd vsa frydom mith tham. As er twa spēka jeftha 2000 jēr del trūled het, sā skilun tha svna vpstonda thēr tha forsta ænd pretera thrvch hordom bit-folk tēled hæve, ænd tojēnst hjara tāta tjugha. Thi alle skilun thrvch mort swika, men hwat hja kēth hæve skil forth bilywa ænd frūchdber wertha in-a bosme thēra kloke mænnska, alsa lik gode sēdum thēr del lēid wrde in thinra skāt. Jeta thūsand jēr skil thju spēke then del nyga ænd al māra syga anda thjusternesse ænd in blod, ovir thi utstirt thrvch tha lāga thēr forsta ænd pretera. Thērnēi skil thet mornerād wither anfanga to glora. Thi sjande skilun tha falska forsta ænd preter alsamen with frydom kæmpa ænd woxelja, men frydom, ljafde ænd ēndracht skil-et folk in hjara wach nēma ænd mit thet jol risa uta wla pol. Thæt rjucht thæt erost allēna glorade, skil than fon lējar laja to-n logha wertha. That blod thēra ærgum skil ovir thin lif strāma, men thu ne mūgth et navt to thi nēma. To tha lesta skil thæt feninige kwik thēr vp āsa ænd thērof sterva. Alle wla skēdnese tham forsunen send vmbe tha forsta ænd pretera to boga, skilun an logha ofred wertha. Forth skilun al thinra bern mith frēthō lēva. Thā hju utspreken hēde, sēg hju del. Men thene Māgy tham hja navt wel forstān hēde krēth, ik hæv thi frējeth, jefik bās skilde wertha ovir alle lānda ænd folkra Fryas, ænd nw hæste to en other spoken. Frāna rjuchte hiri wither, sach im star an ænd kēthe: ēr sjugon etmelde om send, skil thin sēle mitha nachtfūglon to tha grāwa omme wāra ænd thin lik skil ledsa vppa bodem fona se. Ēl wel sēide thene Magy mith vrborgne wodin, segs men thæt ik kvme. Forth sēide-r to jenst ēn sinar rakkarum, werp that wif vr skippes bord. Althus wēr-et ende fon-re leste thēra Moderum. Wrēke willath wi thēr vr navt ne hropa, tham skil tyd nēma. Men thūsand wāra thūsand mēl willath wi Frya æfternēi hropa: wāk-wāk-wāk.

Ho-t thene Magy forth vrgvngon is.

Nēi that tha modder vrdēn was, lēter tha foddik ænd tha fāmna to sina skip to bringa bijunka alle in-bold thēr im likte. Forth gvng er thæt Flymār vp, hwand hi wilde tha fām fon Mēdēasblik jeftha fon Stāvora gabja ænd tham to Moder mākja. Tha thēr wēron hja vp hjara hodem brocht. Tha stjurar fon Stāvora ænd fon thæt Alderga hēdon hini gēr to Jonis togen, men tha grāte flāte wēre vppen fēre tocht ūt. Nw gvngon hja to ænd foron mith hjara littige flāte nēi Mēdēasblik ænd hildon hja skul after thāt ly thēra bāmun. Thi Māgy nākade Mēdēasblik bi helle dēi ænd skynander svne. Thach gvngon sina ljuda drist drist wēi vppera burch to runnande. Men as

(manuscript) (contents)

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

allet folk mith tha bôtum land was, kemon vsa stjurar utêre krêke wêi ænd skâton hjara pila mith târbarntin bollum vp sinra flâte. Hja wêron alsa wel rjucht that fêlo sinra skêpun bistonda anna brônd wêron. Tham vppa skêpun wachton, skâton âk nêi vs thâ, thach thæt ne rojade nawet. As er to lesta en skip al barnande nêi-t skip thes Mâgy dryf, bifel-er sin skiper hi skolde ofhâde, men thene skiper that wêre thene Dênemarkar thêr thene Fin felad hêde, andere, thv hest vse Êremoder nêi tha bodem fona sê svnden to meldande thatste kvma skolde, thit skoste thrvch tha drokhêd wel vrjetta; nw wil ik njude thatste thin word jecht. Thî Mâgy wild-im ofwêra; men thene skiper, en æfte Fryas ænd sterik lik en jokoxe, klipade bêda sinum hônda om sin hole ænd hif hini vr bord into thæt wellande hef. Forth hês er sin brune skild an top ænd for rjucht to rjucht an nêi vsa flâte. Thêrthrvch kêmon tha fâmma vnforlet to vs, men tha foddik was utgvngon ænd nimman wiste ho-t kêmen was. Tha hja vppa vnfordene skêpa heradon, that thene Mâgy vrdrvnken was, brûde hja hinne, hwand tha stjurar thêra mêt Dênemarkar wêron. Nêi that tha flâte fêr enoch ewêi wêre, wendon vsa stjurar ænd skâton hjara barnpila vppa tha Finna del. Thâ tha Finna thus sagon, ho hja vrêden wêron, hlip alrik thrvch vr ekkdrum ænd thêr nêre lónger nên hêrichhêd ni bod. To thisre stonde run tha wêre hju ut têre burch. Tham navt ne fljuchte, werth afmakad, ænd thêr fljuchte fvnd sin ende into tha polum fon et Krylinger wald.

33.

(manuscript) (contents)

POSTSCRIPT.

Nêischrift.

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

Thâ tha stjurar an da kreke lêjon was thêr en spotter fon ut Stavora mank, thêr sêide, Mêdêa mei lakkja, sa wi hyr ut hjra burch reda. Thêrvmbê hævon tha fâmma thju krêke Mêdêa mei lakkja hêten.

Tha bêrtnessa thêr afternêi skêd send, mēi alra mannalik hūgja. Tha fâmma hagon tham nei hjara wysa to tella ænd wel biskriwa lêta. Thêrvmbê rêkenjath wi hirmitha vsa arbêd fvlbrocht. Held.

THE END OF THE BOOK.

Ende fon't Bok.

* Medemi lacus, Lake of Medea's laughter.

34.

(manuscript) (contents)

THE WRITINGS OF ADELBROST AND APOLLONIA

Tha skrifta fon Adelbrost and Apollonia

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

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

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 Liudgert, the king who had lately died, had been chosen in the lifetime of the mother, and seemingly with the love and confidence of all the states. It was his turn to live at the great court of Dokhem, and in the lifetime of the mother great honour was done to him there, as there were more messengers and knights there than had ever been seen there before. But now he was lonely and forsaken, 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

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

Ljudgêrt, tham kêning thêr hêmesdêga fallen is, was bi thêre Moder-is lêva kêren blikbêr trvch alle stâtha mith lyafde ænd trjvw. Heth wêre sin torn vmbê vppin eth grâte hof to Dok-hêm to hêmande, ænd bi thêre Moder-is lêva wrd-im thêr grâte êr biwêsen, hwand et wêre immer sa ful mith bodon ænd riddarum fon hêinde ænd fêre as-m-æ to fora na nêde sjan. Tach nw wêr-er ênsêm and vrlêten, hwand alrek wêre ange that-er him mâster skolde mâkja boppa heth rjucht ænd welda ê-lik tha slâvona kêninggar. Elk forst wânde forth that-er enoch dêde as er wâkade ovir sin æjn stât; ænd thi ên ne jêf nawet tâ antha ôthera. Mith-êra burchfâmma gvnget jeta ærger to. Alrek thisra bogade vppira æjne wisdom ænd sahwera tha Grêvetmanna awet dêdon buta hjam, sâ wrochten hja mistryvva bitwiska tham ænd sinum ljudum. Skêder en sêke thêr fêlon stâtha trof ænd hêde mæn thju rêd êner fâm in wnne, sâ kêthon alle

in the interest of her own state. By such proceedings they brought disputes among the states, and so severed the bond of union that the people of one state were jealous of those of the rest, or at least considered them as strangers; the consequence of which was that the Gauls or Truwenden (**Druids**) took possession of our lands as far as the Scheldt, and the Magy as far as the Wesara. How this happened my mother has explained, otherwise this book would not have been written, although I have lost all hope that it would be of any use. I do not write in the hope that I shall win back the land or preserve it: in my opinion that is impossible. I write only for the future generations, that they may all know in what way we were lost, and that each may learn that every crime brings its punishment.

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

* Grènegà is Groningen.

† Dokhem is Dokkum.

* Lindasburch, on Cape Lindanaes, Norway.

òthera that hju spoken hède to fère fon hjra æjne ståt. Thrvch althus dènera renka brocht on hja twyspalt in ovira ståtaha ænd torendon hja that band sàdène fon èn, that et folk fon tha ènne ståt nythich wère vppet folk fon en ora ståt ænd faret alderminesta lik fèrhèmande biskòwade. Thju fère thèra is wèst that tha Gola jeftha Trowyda vs al-èt lánd of wnen hævén al ont thèra Skelda ænd thi Magy al to thère Wrsàra. Ho-r thèrby to gvngen is, heth min mem vntlèth, owers nas thit bok navt skrèven ne wrden, afskèn ik alle hàpe vrlèren hæv tha-et skil helpa thà bàta. Ik ne skryw thus navt inna wàn, thet ik thèrthrvch thet lænd skil winna jeftha bihaldane, that is minra achtne vndvalik, ik skryw allèna fàr et æfter kvmande slacht, til thju hja algådur wèta muge vp hvdèna wisa wy vrlèren gvnge, ænd tha alra mannalik hyr ut lèra mèi that elk kwåd sin gèja tèlath. My heth mæn Apollónja hèten. Twyia thritich dèga nèi mæm hira dád heth mæn Adelbrost min brother vrslègen fonden vppa wærf, sin hawed split ænd sina lithne út èn hrèten. Min tát thèr siak lèide is fon skrik vrsturven. Thà is Apol min jungere brother fon hyr nèi thère westsyde fon Skènlánd fàren. Thèr heth er en burch ebuwad, Lindasburch hèten, vmbe dàna to wrekanà vs lèth. Wr.alda heth-im thèr to fèlo jèra lènad. Hy heth fif svna wnen. Altham brengath thène Magy skrik ænd min brother góma. After mæm ænd brother-is dád send tha fromesta fon-ut-a lándum to ekkórum kvmen, hja havon en bånd sloten Adelbånd hèten. Til thju vs nèen leth witherfàra ne skolde, hævath hja my ænd Adelhirt min jungste brother vpper burch brocht, my by tha fàmna ænd min brother by tha wèrar. Thà ik thritich jèr werè heth man my to Burchfàm kèren, ænd thà min brother fiftich wère, werth-er keren to Grèvetman. Fon mæm-is syde wère min brother thene sexte, men fon tát his syde thene thride. Nèi rjucht machton sine æfterkvmande thus nèen overa Linda æfter hjra nómun navt ne fora, men alra mænnalik wildet hævà to ère fon mina mæm. Thèr to boppa heth mæn vs æk en ofskrifte jèven fon thet bok thèra Adela follistar. Thèr mitha ben ik thet blydeste, hwand thrvch min mæm hjra wisdom kèm-et in wralda. In thas burch hæv ik jeta òra skrifta fvnden, thèr navt in 't bok ne stan, æk lovsprèka ovir min mæm, altham wil ik æfter skriva.

Thit send tha nèilète skrifta Brunnos, ther skrywer wèsen is to thise burch. After that tha Adela follistar ella hède lèta overskriva elk in sin rik, hwat wryt was in vppa wàgarum thèra burgum, bisloton hja en Moder to kjasane. Thèrto wæρθ en mèna acht bilèid vp thisra hèm. After tha forme rèd Adelas wæρθ Tüntja bifolen. Ak skoldet slácht hævè. Thach nw frège min Burgtfàm thet wort, hju hede immerthe wènich wèst thæt hju Moder skolde wertha, ut èrsèke thæt hju hyr vpper burch sat, hwana mèst alle Moderum kèren wèron. Tha hju thet word gund was, èpende hju hira falxa wèra ènde kèth: I alle skinth ærg to heftane an Adelas rèd, tha thæt ne skil thèrvmdè min mvla navt ne sluta ner snóra. Hwa tach is Adela ænd hwana kvmt et wèi thætster sokke háge love to swikth. Lik ik hjuddèga is hju to fara hyr burchfam wèst.

Tha is hju thèr vmbe wiser jeftha bètre as ik ænd alle òthera, jeftha is hju mår stelet vppvsa sèd ænd plègum. Hwère thæt et fal, sà skolde hju wel Moder wrden wèsa, thà hju thèrto kèren is, men nèan hju wilde rèder ennen bosta ha mith all joi ænd nochta thèr er anebonden send, in stèd fon ènsum over hjam ænd et folk to wákane. Hju is èl klarsjande, god, men min àgne ne send fèr fon vrthjustred to wèsane. Ik hæv sjan thæt hju hira fryadelf herde minth, nw god, thæt is lovelik, men ik hæv forther sjan thæt Tüntja Apol-is nift is. Wyder wil ik navt ne sedsa.

Tha forsta bigripen èl god, hwèr hju hly sochte, men emong et folk kèm twyspalt, ænd nèidam heth maradèl fon hyr wei kèm, wildet Tüntja thiu ère navt ne guna. Rèdne wrde stopth, tha saxne tågón uta skædne, men thèr ne wæρθ nène Moder kèren. Kirt æfter hède annen vsara bodne sin makker fæleth. Til hjuddèga hède der frod wèsen, thèrvme hede min burchfam orlovi vmb-im buta tha lándpála to helpane. Thach in stèd fon im to helpane nèi thet Twiskland, alsa fljuchte hju selva mith im overe Wrsara ænd forth nèi tha Mågy. Thi Mågy tham sina Fryas svna hægja wilde stald-iri as Moder to Godaburch et Skèuland, mèn hju wilde mår, hju sèid-im thæt sahwersa hi Adela vpruma koste, hi mæster skolde wertha over èl Fryas land. Hju wèr en fyand fon Adele sèide hju, hwand thrvch hjra renka nas hju nèen Moder wrden. Sahwersa hy hir Texland forspreka wilde, sa skolde hjra boda sina wìchar to wèiwyser thjanja. Al thissa sèka heth hjra boda selva bilyad.

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

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

Gürbam. C. Niebuhr, Travels, vol. i. p. 174. The bagpipe is called by the Egyptians *Sumára el Kürbe*.

Fiftian monatha nêi thêre lerste acht wê-et Frjunskip jeftha Winnemônath. Alleramênnelek jef to an mery mery fru ænd bly, ænd nimman nêde diger than to âkane sina nocht. Thach Wr-alda wild vs wysa, thæt wâkendon navt vrgamlath wrde ne mêi. To midne fon-et fêst fyrja kém nêvil to hullande vsa wrda in thikke thjusternise. Nocht runde wêi, tha wâkendon nilde navt ne kêra. Tha strandwâkar wêron fon hjara nêd fjura hlâpen ænd vppa tha topâdum nas nênen to bisja. Thâ nêvil ewêi tâch, lokte svnne thrvch tha rêta thêra wolkum vp irtha. Alrek kém wither ut to juwgande ænd to jolande, thet jungk folk tâch sjongande mitha gûrbâm ænd thisse overfulde luft mith sina liafika âdam. Men thahwila thêr alrek in nocht bâjada, was vrrêd lând mith horsum ænd ridderum Lik alle ærga wêron hja helpen thrvch thjusternise, ænd hinne glupath thrvch Linda waldis pâda. To fâra Adelas dure tagon twilif mangêrtne mith twilif læmkes ænd twilif knâpa mith twilif hoklinga, en junge Saxmæn birêd en wilde bufle thêr er selva fensen hêde ænd tæmad. Mith allerlêja blomma wêron hja siarad, ænd tha linnen tohnekna thêra mangêrtne wêron omborad mith gold ut er Rêne.

Thâ Adela to hira hus ut vppet slecht kém, fol en blomrêin del vppira hole, alle juwgade herde ænd tha tot-horne thêra knâpum gûldon boppa ella ut. Arme Adela, ærm folk, ho kirt skil frû hir bydja. Thâ thju lónge skære ut sjocht wêrekêm er en hloth mâgjara ridderum linrjucht to rinnande vp Adelas hêm. Hira tât ænd gâde wêron jeta vppa sloppenbenke sêten. Thju dure stond êpen ænd thêr binna stand Adelbrost hira svna. As er sach ho sina eldra in frêse wêron, gripter sine bôge fon-ere wâch wêi ænd skât nêi tha foresta thêra råwarum; this swikt ænd trulde vppet gærs del; overne twade ænd thride was en êlik lôt biskêren. Intwiska hêdon sina eldra hjara wêpne fat, ænd tagon vndyger to Jonis. Tha råwera skoldon hjam ring fensen ha, men Adela kém, vppere burch hêde hja alle wêpne to hantêra lêrad, sjugun irthfêt wêre hju lóng ænd hira gêrt sâ fêlo, thryja swikte hja tham or hjra hole ænd as er del kém wêr en ridder gærsfallich. Follistar kémom omme herne thêre lône wêi. Tha råwar wrdon fêlath ænd fensen. Thach to lét, en pil hêde hjra bosme trefth. Vrrêdelika Magy! In finen was sin pint dipt ænd thêrof is hju sturven.

36.

(manuscript) (contents)

THE ELEGY OF THE BURGTMAAGD.

Thêre burchfams lov.

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 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

Jes ferhêmande âthe, thusande send al kumen ænd jet mâra send vp wêi.

Wel, hja willath Adelas wisdom hêra.

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

O wach hwêrto skolde hja thjanja. Hira hemeth is linnen, hira tohnekka wol, thæt hjv selva spon ænd wêvade. Hwêrmêi skolde hja hjra skênhêd hâga. Navt mith pærlum, hwand hjra tuskar send witter; navt mith gold, hwand hjra hêr is blikkander; navt mith stêna, wel send hjra âgon saft as lamkes âgon, thach to lik sa glander thæt mæn thêr skrômlik in sja ne mêi. Men hwat kælt ik fon skên. Frya wêre wis navt skêner.

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

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

Lok thêr, thêr wêre ênis en fênbrônd, thrju bern wêron vp jenske græfstên sprongen. Wind blos fel. Alrek krêta ænd thju mæm wêre rêdalâs. Thêr kvmt Adela: ho stêitst ænd têmethste hropt hju, tragd help to lênande ænd Wr-alda skil jo krefta jêva. Thêr hiphth hja nê-t Krylwod, gript elsne trêjon, tragd en breg to makjande, nw helpath âk tha ôthera ænd tha bern send hred.

Jêrlikes kémom tha bern hyr blomma ledsa.

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

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

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.

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

37.

THE OLDEST DOCTRINE.

Hail to all the well-intentioned children of Frya! 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 change. As he endures, he alone exists; everything else is show.

38.

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

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

By tha græfstên hwer fon in tha lovsprêke meld wærth, is mæm hira lik bigræven. Vppira græfstên heth mæn thissa worda hwryten.

Ne hlap navt to hastich hwand hyr lêid Adela.

Thju formlêre thêr is hwryten inutere wâch thêr burchtore, nis navt wither eskrêven in thæt bok thêra Adela follistar. Hwêrvmbe thet lêtên is nêt ik navt to skriwand. Tha thit bok is min ajn, thêrvmbe wil ik hja thêr inna setta to wille minra mægum.

(manuscript) (contents)

Formlêre.

Alle god minnanda Fryas bern sy held. Hwand thrvch tham skil et sêlich wertha vp jrtha. Lêr ænd kêth to tha folkum. Wr.alda is thet alderaldesta jeftha overaldesta, hwand thet skop alla thinga. Wr.alda is ella in ella, hwand thet is êvg ænd vndelik. Wr.alda is overal ainwardich, men narne to bisja, thêrvmbe wærth thet wêsa gâst hêten. Al hwat wi fon him sja mûge send tha skepsela thêr thrvch sin lêva kvme ænd wither henne ga, hwand inut Wr.alda kvmath alle thinga ænd kêrath alle thinga. Fon ut Wr.alda kvmath t anfang ænd et ende, alra thinga gêith in im vppa. Wr.alda is thet êne ella machtige wêsa, hwand alle ôre macht is fon him lénad ænd kêrath to him wither. In ut Wr.alda kvmath alle krefta ænd alle krefta kêrath to him wither. Thêrvmbe is hi allêna theth skeppande wêsa ænd thêr nis nawet eskêpen buta him.

Wr.alda lêide êvge setma thet is êwa in al et skêpne, ænd thêr ne send nêne gode setma jeftha hja moton thêrnêi tavlikt wêsa. Men afskên ella in Wr.alda sy, tha boshêd thêra mænniska nis navt fon him. Boshêd kvmath thrvch lômhêd vndigerhed ænd domhêd. Thêrvmbe kæn hju wel tha mænniska skâda, Wr.alda nimmer. Wr.alda is thju wishêd, ænd tha êwa thêr hju tavlikt heth, send tha boka wêrût wy lêra mûge, ænd thêr nis nêne wishêd to findande ner to garjande buta tham. Tha mænniska mûgon fêlo fêlo thinga sja, men Wr.alda sjath alle thinga. Tha mænniska mûgon fêlo thinga lêra, men Wr.alda wêt alle thinga. Tha mænniska mûgon fêlo thinga vntslûta, men to fâra Wr.alda is ella êpned. Tha mænniska send mænnalik ænd berlik, men Wr.alda skept bêde. Tha mænniska minnath ænd hætath, tha Wr.alda is allêna rjuchtfêrdich. Thêrvmbe is Wr.alda allêne god, ænd thêr ne send nêne goda bûta him. Mith thet Jol wandelath ænd wixlat allet eskêpne, men god is allêna vnforanderlik. Thruch that Wr.alda god is, alsa ne mei hi âk navt foranderja; ænd thrvch thet er bilywath, thêrvmbe is hy allêna wêsa ænd al et ora skin.

(manuscript) (contents)

Thet othera dêl fonre formlêr.

Emong Findas folk send wanwysa, thêr thrvch hjara overfindigrikhêd alsa ærg send, thæt hja hjara selva wis mâkja ænd tha inewida bitjuga, thæt hja thet besta dêl send fon Wr.alda; thæt hjara gâst thet beste dêl is fon Wr.aldas gâst ænd thet Wr.alda allêna mêt thænkja thrvch helpe hjaris bryn.

Thæt aider skepsle en dêl is fon Wr.aldas vndelik wêsa, thæt hævon hja fon vs gâbad.

Men hjara falxe rêdne ænd hjara tæmlâse hâchfarenhêd heth ra vppen dwâlweî brocht. Wêre hjara gâst Wr.aldas gâst, sâ skolde Wr.alda êl dvm wêsa in stêde fon licht and wis. Hwand hjara gâst slâvth him selva immer of vmbe skêne bylda to mâkjande, thêr y æfternêi anbid. Men Findas folk is en ærg folk, hwand afskên tha wanwysa thêra hjara selva wis mâkja thæt hja drochtne send, sa hævon hja to fâra tha vnewida falxa drochtne eskêpen, to kêthande allerwêkes, thæt thissa drochtne Wr.alda eskêpen hæve, mith al hwat thêr inne is; gryga drochtne fvl nyd ænd torn, tham êrath ænd thjanath willath wêsa thrvch tha mænniska, thêr blod ænd offer willa ænd skât askja. Men thi wanwisa falxa manna, tham hjara selva godis skalka jeftha pretera nôma lêta, bûrath ænd sâmnath ænd gethath aldam to fâra drochtne thêr er navt ne send, vmbet selva to bihaldande. Aldam bidrywath hja mith en rum emod, thrvchdam hja hjara selva drochtne wâne, thêr an ninman andert skeldich ne send. Send thêr svme tham hjara

expose them, they hand them over to the executioners to be burnt for their calumnies, with solemn ceremonies in honour of the false gods; 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, 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.

renka froda ænd bår måkja, alsa wrdon hja thrvch hjara rakkera fæt ænd vmbira laster vrbarnad, ella mith fêlo ståtkska plêgum, hjara falxa drochtne to-n ère. Men in trvth, allêna vmbè thæt hja ra navt skåda ne skolde. Til thju vsa bern nw wêpned mûge wêsa tojenst hjara drochtenlika lêre, alsa hågum tha fâmna hjam fon buta to lêrande hwat hyr skil folgja.

Wr.alda is èr alle thinga, ænd nêi alle thinga skil er wêsa. Wr.alda is alsa êvg ænd hi is vñendlik, therymb nis thêr nawet buta him. Thrvch ut Wr.aldas lêva warth tid ænd alle thinga bern, ænd sin lêva nimth tid ænd alle thinga wêi. Thissa sêka moton klår ænd bår måkard wrda by alle wisa, sâ thæt hja-t an ôthera bithjuta ænd biwisa mûge. Is-t sâ fâr wñnen, sa sêith mæn forther: Hwat thus vsa ommefang treft, alsa send wy en dêl fon Wr.aldas vñendelik wêsa, alsa tha ommefang fon al et eskêpne, thach hwat angâ vsa dante, vsa ainskipa, vsa gâst ænd al vsa bithænkinga, thissa ne hêra navt to thet wêsa. Thit ella send fljuchtiga thinga tham thrvch Wr.aldas lêva forskina, thach thêr thrvch sin wishêd sâdâne ænd navt owers navt ne forskina. Men thrvchdam sin lêva stêdes forthga, alsa ne mêt thêr nawet vppa sin stêd navt bilywa. Thêrvmbè forwixlath alle eskêpne thinga fon stêd, fon dante ænd âk fon thænkwisa. Thêrvmbè ne mêt irtha selva, ner eng skepsle ni sedsa: ik ben, men wel ik was. Ak ne mêt nên mænnska navt ne sedsa ik thænk, men blât, ik thochte. Thi knâp is grâter ænd owers as tha-r bern wêre. Hy heth ora gêrtne, tochta ænd thænkwisa. Thi man en tât is ænd thænkhth owers as thâr knâp wêre. Êvin tha alda fon dægum. Thât wêt allera mannelik. Sâhwersa allera mannalik nw wêt ænd jechta mot, thæt hy alon wixlath, sâ mot hy âk bijechta, that er jahweder âgeblik wixlath, âk thahwila-r sêid: ik ben, ænd thæt sina thænk bylda wixle, tha hwiler sêid: ik thænk.

Instêde thæt wy tha ærga Findas althuss vñwerthlik afternêi snakka ænd kælta, ik ben, jeftha wel, ik ben thet beste dêl Wr.aldas, ja thrvch vs allêna mêt-r thænksja, sâ willath wy kêtha wral ænd allerwêikes wêr et nêdlik sy: wy Fryas bern send forskinsla thrvch Wr.aldas lêva; by-t anfang min ænd blât, thach immer wærthande ænd nâkande to fvlkvmenlikhêd, svnder â sa god to wrda as Wr.alda selva. Vsa gâst nis navt Wr.aldas gâst, hi is thêrfon allêna en afskinsle. Tha Wr.alda vs skop, heth er vs in thrvch sine wishêd-bryn-sintûga, hûgia ænd fêlo goda ainskipa lénad. Hyrmêt mugon wy sina êwa bitracha. Thêrof mugon wy lêra ænd thêrvr mugon wy rêda, ella ænd allêna to vs ain held. Hêde Wr.alda vs nêne sinna jêven, sa ne skolde wy narne of nêta ænd wy skolde jeta reddalasser as en sêkwale wêsa, thêr forthdryen wærth thrvch ebbe ænd thrvch flod.

39.

(manuscript) (contents)

THIS IS WRITTEN ON PARCHMENT—"SKRIVFILT." SPEECH ANI 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 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

This stat vp skrivfilt skrêven. tal and andworde ora famna to-n forbyld.

En vnsels gyrich mæn kêm to bårande by Trâst thêr fâm wêre to Stavia. Hy sêide vñwêder hêde sin hus wêi brocht. Hy hêde to Wr.alda bêden, men Wr.alda nêdim nêne helpe lénad. Bist en æfte Fryas, frêje Trâst. Fon elder t elder, andere thene mæn. Then sêide hju wil ik æwet in thin mod sêja in bitrouwa, thæt et kyma groja ænd frûchda jêva mêt. Forth sprêk hju ænde kêth. Thâ Frya bern was, stand vs moder naked ænd blât, vñbihod to jent tha strêlum thêre svñne. Ninman macht hju frêja ænd thêr wêre ninman thêr hja help macht lèna. Thâ gvng Wr.alda to ænd wrochte in hja mod nigung ænd liavde angost ænd skrik. Hju sach rondomme, hja nigung kâs thet beste ænd hju sochte skul vndera wårande linda. Men rêin kêm ænd t onhlest wêre thât hju wet wrde. Thach hju hêde sjan ho thet wêter to tha hellanda blêdar of drupte. Nw måkade hju en hrof mith hellanda sidum, vp stôka måkade hju tham. Men stornewind kêm ænd blos rêin thêr vnder. Nw hêde hja sjan thæt tha stam hly jef, æfter gong hja to ænd måkade en wâch fon plâga ând sâdum, thet forma an êne syda ænd forth an alle syda. Storne wind kêm to bek jeta wodander as to fora ænd blos thju hrof ewêi. Men hju ne bårade navt over Wr.alda ner to jent Wr.alda. Men hja måkade en reitne hrof ænd leide stêne thêr vppa. Bifvnden hævande ho sêr thet dvath vmb allêna to tobbande, alsa bithjude hju hira bern ho ænd hwêrvmbè hju alsa hêde dên. Thissa wrochton ænd tochtton to sêmine. A sadenera wise send wy an hûsa kêmén mith stoppenbænkum, en slecht ænd warande linda with tha svñnestrêlum. To tha lesta hævon hja en burch måkad ænd forth alle ôthera. Nis thin hus thus navt sterk noch wêst, alsa mot i trachda vmbet ôre bêtèr to måkjande. Min hus wêre sterk enoch, sêider, men thet hâge wêter heth et vp bérad ænd stornewind heth et ore dên. Hwêr stand thin hus thæn, frêje Trâst. Alingen thêre Rêne, andere thene man. Ne stand et then navt vppen nol jeftha therp, frêje Trâst. Nean sêider, min hus stand êsum by tha overe, allêna hæv ik et buwad, men ik ne macht thêr allêna nên therp to makane.

neighbours, fearing that you might have to give or do something for them; but one cannot get on in the world in that way, for Wr-alda, who is kind, turns away from the niggardly. Fåsta has advised us, and it is engraved in stone over all our doors. If you are selfish, distrustful towards your neighbours, teach your neighbours, help your neighbours, and they will return the same to you. If this advice is not good enough for you, I can give you no better. The man blushed for shame, and slunk away.

40.

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 necessities; the two houses on the south are for the maidens to live in and keep school. The most southern house is the dwelling of the Burgtmaagd. In the tower hangs the lamp. The walls of the tower are decorated with precious stones. On the south wall the Tex is inscribed. On the right side of this are the 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 the inside of the dyke thirty-six refuge-houses for the people who live in the neighbourhood. The field serves for a camp and for a meadow. On the south side of the outer fortification is the Liudgaarde, enclosed by the great wood of lime-trees. Its shape is three-cornered, with the widest part outside, so that the sun may shine in it, for there are a great number of foreign trees and flowers brought by the seafarers. All the other citadels are the same shape as ours, only not so large; but the largest of all is that of Texland. The tower of the Fryaburgt is so high that it rends the sky, and all the rest is in proportion to the tower. In our citadel this is the arrangement: Seven young maidens attend to the lamp; each watch is three hours. In the rest of their time they do housework, learn, and sleep. When they have watched for seven years, they are free; then they may go among the people, to look after their morals and to give advice. When they have been three years maidens, they may sometimes accompany the older ones. The writer must teach the girls to read, to write, and to reckon. The elders, or "Greva," must teach them justice and duty, morals, botany, and medicine, history, traditions, and singing, besides all that may be necessary for them to give advice. The Burgtmaagd must teach them how to set to work when they go among the people. Before a Burgtmaagd can take office, she must travel through the country a whole year. Three grey-headed Burgtheeren and three old maidens must go with her. This was the way that I did. My journey was along the Rhine—on this side up, and on the other side down. The higher I went, the poorer the people seemed to be. Everywhere about the Rhine the people dug holes, and the sand that was got out was poured with water over fleeces to get the gold, but the girls did not wear golden crowns of it. Formerly they were more numerous, but since we lost Schoonland they have gone up to the mountains. There they dig ore and make iron. Above the Rhine among the mountains I have seen Marsaten. The Marsaten are people who live on the lakes. Their houses are built upon piles, for protection from the wild beasts and wicked people. There are wolves, bears, and horrible lions. Then come the Swiss, the nearest to the frontiers of the distant Italians, the followers of Kalta and the savage Twiskar, all greedy for robbery and

Ik wist wel, seide Trást, tha fámna hæv et my meld. Thv hest al thin léva en grúwel had an tha mænniska, ut frése thætste awet jéva jeftha dva moste to fara hjam. Thach thér mitha ne mèi mæn navt fêr ne kvma. Hwand Wr.alda thér mild is, kérath him fona gyriða. Fæsta het vs réden ænd buppa tha dura fon alle burgum is t in stén ut wryten: bist ærg bâtsjochtig seide Fæsta, bihod thæn jvwe nêsta, bihdod thæn jvwe nêsta, help thæn juwe nesta, så skilun hja t thi witherdva. Is i thina réd navt god noch, ik nêt fâr thi nèn bêtera. Skåmråd wærth then mæn ænd hi drupte stolkes hinne.

(manuscript) (contents)

Nw wil ik selva skriwa êrost fon over min burch and than over hwat ik hav muge sjan.

Min burch léid an-t north-ende thère Liudgård. Thju tore heth sex syda. Thrya thrittich fêt is hju hách. Flæt fon boppa. En lyth huske thér vppa, hwána mæn tha stæra bisjath. An aيدر syd thère tore stæt en hus, long thrya hondred, bréd thrya sjugun fêt, êlika hách bihalva thju hrof, thér rondlik is. Altham fon hyrbakken stén, ænd fon buta ne send nênen ôthera. Om tha burch is en hringdik, thêrom en græft diap thrya sjugun fêt, wyd thrya twilif fêt. Siath hwa fonère tore del, sa siath hi thju dante fon et Jol. Vppa grvnd twisk tha súdlika húsa thère, send allerléja krúda fon hêinde ænd fêr, thêrof moton tha fámna tha krefta léra. Twisk tha nortlika húsa is alléna fjeld. Tha thryu nortlika húsa send fol kèren ænd ôther bihof. Twa súdar send to fara tha fámkes vmbe to skola ænd to héma Thet súdlikoste hus is thère Burchfám his hém. Inna tore hangt thju foddik. Tha wagar thère tore send mith kestlika sténa smukad. In vppa thère súderwach is thène Tex wrytten. An tha fêre syde théra finth mæn thju formlére; anna winstere syde tha éwa. Tha ora séka finth mæn vppa óra thrya. Tojestn tha dik by-t hus thér fám stêt thju owne ænd thju molmák thrvch fjuwer bufla kroden. Bula vsa burchwal is-t hém, thér vppa tha burchhéra ænda wérar hème. Thju ringdik théra is en stonde grát, nèn stjurar, men svnna stonde, hwérfon twya twilif vppen etmelde kvma. In vpper binnasyde fona dik is en flæt, fif fêt vndera krún. Thér vppa send thrya hondred kránboga, todekt mith wod ænd léther. Bihalva tha húsa théra inhémar send thér binna alingne tha dik jeta thrya twilif nédhúsa to fara tha omhém. Thet fjeld thjanath to kæmp ænd to wéde. Anna súdsyde fon tha bútenste hringdik is thju Liudgårdé omtúnad thrvch thet gráte Lindawald. Hjra dante is thryu hernich, thet bréde buta, til thju svnne thér in sia mèi. Hwand thér send félo fêrlandeska thréja ænd blommen thrvch tha stjurar mith brocht. Alsa thju dante vsar burch is, send alle ôthera; thach vs-is is thju grátteste; men thi fon Texland is tha aldergrátteste. Thju tore fon Fryasburch is alsa hách thæt hju tha wolka torent, nê thère tore is al et ôthera.

By vs vppa burch ist alsa délad. Sjugun jonge fámna wákath by thère foddik. Aider wák thrya stonda. In ha óre tid moton hja huswærk dva, léra ænd slépa. Send hja sjugun jér wákande wésen, alsa send hja fry. Thán mügon hja emong tha mænniska gá, vpra séd to letane ænd réd to jévane. Is hwa thryu jér fám wést, så mèi hju alto met mith tha alda fámna mith gá. Thi skrywer mot tha fámkes léra lésa, skrywa ænd rékenja. Tha grysa jeftha gréva moton léra hjam rjucht ænd plicht, sédkunda, krúdkunda, hêlkunda, skédnesa, tellinga ænd sanga, bijunka allerléja thinga thér hjam nédlík send vmbe réd to jéva. Thju Burchfám mot léra hjam ho hja thér mith to wærk gá mota by thæ mænniska. Êr en Burchfám hjra stéd innim, mot hju thrvch thet lánd fara en fvl jér. Thré gréva burchhéra ænd thrya alda fámna gan mith hiri mitha. Alsa is-t ák my gvngon. Min fárt is alingen thère Réne wést, thjus kád opward, alingen thère óre syde ofward. Ho háger ik upkém, to ærmer likte mi tha mænniska. Wral inna Réne hède mæn utstekka makad. Thet sôn thæt thér ain kém, wrde mith wéter wr sképächta gáten vmbe gold to winnande. Men tha mængérta ne drogon thér nène golden krone fon. Êr wéron thér már wést, men sont wi Skénland miste, send hja nêi tha berga gvngon. Thér delvath hja yserirtha, thér hja yser of mákja. Boppa thère Réne twisk thet berchta, thér hæv ik Mársæta sjan. Tha Mársæta thæt send mænniska thér invppa mára héma. Hjara husa send vp pælum buwad. Thæt is vret wilde kwik ænda bese mænniska. Thér send wolva, bára ænd swárte grislika láwa. And hja send tha swetsar jeftha pælingar fonda hêinde Krékalandar, théra Kæta folgar ænd tha wrwildere Twiskar, alle gyrich nêi ráv ænd but. Tha Mársæta helpath hjara selva mith fiska ænd jága. Tha huda wrdat thrvch tha wiva tomákad ænd birhet mith skors fon berkum. Tha litha huda saft lik fámnafilt. Thju burchfám et Fryasburch seide vs thæt hja gode énfalde

booty. The Marsaten gain their livelihood by fishing and hunting. The skins are sewn together by the women, and prepared with birch bark. The small skins are as soft as a woman's skin. The Burgtmaagd at Fryasburgt (**Freiburg**) told us that they were good, simple people; but if I had not heard her speak of them first, I should have thought that they were not Frya's people, they looked so impudent. Their wool and herbs are bought by the Rhine people, and taken to foreign countries by the ship captains. Along the other side of the Rhine it was just the same as at Lydasburcht (**Leiden**). There was a great river or lake, and upon this lake also there were people living upon piles. But they were not Frya's people; they were black and brown men who had been employed as rowers to bring home the men who had been making foreign voyages, and they had to stay there till the fleet went back.

At last we came to Alderga. At the head of the south harbour lies the Waraburcht, built of stone, in which all kinds of clothes, weapons, shells, and horns are kept, which were brought by the sea-people from distant lands. A quarter of an hour's distance from there is Alderga, a great river surrounded by houses, sheds, and gardens, all richly decorated. In the river lay a great fleet ready, with banners of all sorts of colours. On Frya's day the shields were hung on board likewise. Some shone 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. 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 Alkmarmum. Alkmarmum 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 Lydasburcht. 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-ald's spirit. If there was any one who was willing to listen and could comprehend, he was kept there till he was fully taught. That was done in order to instruct the distant people, and to make friends everywhere. I had been before in the Saxenmarken, at the Mannagardaforde castle (**Munster**). There I saw more poverty than I could discover wealth here. She answered: So whenever at the Saxenmarken a young man courts a young girl, the girls ask: Can you keep your house free from the banished Twisklanders? Have you ever killed any of them? How many cattle have you already caught, and how many bear and wolfskins have you brought to market? And from this it comes that the Saxons have left the cultivation of the soil to the women, that not one in a hundred can read or write; from this it comes, too, that no one has a motto on his shield, but only a misshapen form of some animal that he has killed; 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.

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

† Swetsar are Swiss.

‡ Fryasburch is Freiburg.

§ Lydasburch is Leyden, the city.

¶ (Flyt, jeftha mâre, is a lake or sea.

‖ Felt, very thin and compressed, with a smooth surface.

* Forana is Vroonen.

† Engamuda is Egmond.

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

mænniska weron. Thach héd ik hja ér navt spréken hêred, ik skolde ménath hæve thæt hja nèn Fryas wêre, men wilda, så ryst sågon hja ut. Hjra fachta ænd kruda wrdon thrvch tha Rênhêmar wrwandelath ænd thrvch tha stjurar buta brocht. Alingen thêre Rêne wêr et alên, til Lydasburch. Thêr was en grâte flyt. Invppa thisra flyt wêron âk mænniska, thêr husa vp pæla hêde. Men thæt nêr nèn Fryas folk, men thæt wêron swarte ænd bruna mænniska, thêr thjanath hêde to rojar vmbe tha butafârar to honk to helpane. Hja moston thêr bilywa til thju thju flâte wither wêi brûda.

To tha lèrsta kêmton wi to-t Alderga. By-t suderhâvahâved stêt thju Wâraburch, en stênhus, thêrin send allerlêja skulpa, hulka, wêpne ænd klathar wârad, fon fêre landum, thrvch tha stjurar mith brocht. En fjarfél dâna is-t Alderga. En grâte flyt omborad mith lothum, husa ænd gârdum, ella riklik sjarad. Invpper flyt lèi en grâte flâte rêd, mith fônôn fon allerlêja farwa. Et Fryas dêi hongon tha skilda omma tha borda to. Svme blikton lik svnna. Tha skilda thêr witking ænd thêra skolta bi tha nachtum wêron mith gold vmborad. Abêfta thêre flyt was en græft græven, to hlâpande dâna alingen thêre burch Forâna ænd forth mith en ênga muda in sê. To fâra thêre flâte wêre thit tha utgvng ænd et Fly tha ingvng. A bêde syda thêre græft send skêne husa mith hel blikanda farwa mâlad. Tha gârdne send mit altid grêne hâgvn omtunad. Ik hæv thêr wiva sian, thêr filne tohnekna drogon as t skriffilt wêre. Lik to Staveren wêron tha mængêrtne mith golden kronum vppira holum ænd mith hringum om ærma ænd fêt sjarad. Sudward fon Forâna lèid Alkmârum. Alkmârum is en mâre jeftha flyt, thêrin lèid en êland, vppa thæt êland moton tha swarte ænd bruna mænniska hwila évin as to Lydahisburch. Thju Burchfâm fon Forâna sêide my, thæt tha burchhêra dêistik to-râ gvngon vmb ra to lérande, hwat æfte frydom sy, ænd ho tha mænniska an thêre minne agon to lèvane vmbe sêjen to winnande fon Wr.aldas gâst. Was thêr hwa thêr hêra wilde ænd bigripa machte, sa wærth er halden, alont er fvl lérad wêre. Thæt wrde dên vmbe tha fêrhêmande folka wis to mâkane, ænd vmbe vral âtha to winnande. Êr héd ik anda Sâxanamarka to thêr burch Mænnagârda forda wêst-Thach thêr héd ik mâr skâmêlhéd sjan, as-k hyr rikdom spêrde. Hju andere: så hwersa thêr an da Sâxanamarka en frêjar kvmath en mangêrte to bi frêjande, alsa frêjath tha mængêrtne thêr, kanst thîn hus fry wêra tojenst tha bannane Twisklandar, hæst nach nêne fælad, ho fêlo bufle hæst al fænsen ænd ho fêlo bâra ænd wolva huda hæst al vppa thêre mærk brocht? Dâna ist kvmen thæt tha Saxmanna thju buw anda wiva vrlêten hæve. Thæt fon hvndred to sêmine nèn êne lèsa mèi ner skriwa ne kæn. Dâna is-t kvmen, thæt nimman nèn sprêk vppa sin skild neth, men blât en mislikande dânte fon en diar, thæt er fælad heth. And ændlik, dâna is-t kvmen, thæt hja sêr wichandlik ewrden send, men to met évin dvm send as et kwik, thæt hja fænsa, ænd évin erm as tha Twisklândar, hwêr mith hja orloge. To fâra Fryas folk is irtha ænd sê eskêpen. Al vsa rinstrâma runath vppa sê to. Thæt Lydas folk ænd thæt Findas folk skil ekkorum vrdelgja, ænd wy moton tha lèthoga landa bifolka. In-t fon ænd omme fâra lèid vs held. Wilst nw thæt tha boppalânder dël hæve an vsa rikdom ænd wisdom, så skil ik thi en rêd jêva. Lêt et tha mangêrtne to wênhéd wrde hjara frêjar to frêjande, êr hja ja segsa: hwêr hæst al in wralda ommefâren, hwad kænst thîn bern tella wra fêra landa ænd wra fêrhêmande folka? Dvath hja alsa, så skilun tha wichandlika knâpa to vs kvma. Hja skilun wiser wærtha ænd rikkâr ænd wi ne skilun nèn bihof longer navt næve an thæt wla thjud. Tha jongste thêr fâmna fon thêra thêr by mi wêron, kêm uta Sâxanamarka wêi. As wi nw to hongk kêmton, heth hju orlovi frêjad vmbe nêi hjra hus to gâne. Aftèrnêi is hju thêr Burchfâm wrden, ænd dâna is-t kvmen thæt er hjudêga så fêlo Saxmænna by tha stjurar fâre.

Ende fon thet Apollonia bok.

THE WRITINGS OF FRÊTHORIK AND WILJOW

Tha skrifta fon 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 Ljudgaard, 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 canning, but Irtha made him know that she would not tolerate any Magy or idol on the holy bosom that had borne Frya. As a wild horse tosses his mane after he has thrown his rider, so Irtha shook her forests and her mountains. Rivers flowed over the land; the sea raged; mountains spouted fire to the clouds, and what they vomited forth the clouds flung upon the earth. At the beginning of the Arnemaand (**harvest month**) the earth bowed towards the north, and sank down lower and lower. In the Welvenmaand (**winter month**) the low lands of Fryasland were buried under the sea. The woods in which the images were, were torn up and scattered by the wind. The following year the frost came in the Hardemaand (**Louwmaand, January**), and laid Fryasland concealed under a sheet of ice. In Sellemaand (**Sprokkelmaand, February**) there were storms of wind from the north, driving mountains of ice and stones. When the spring-tides came the earth raised herself up, the ice melted; with the ebb the forests with the images drifted out to sea. In the Winne, or Minnemaand (**Bloeimaand, May**), every one who dared went home. I came with a maiden to the citadel Liudgarde. How sad it looked there. The forests of the Lindoord were almost all gone. Where Liudgarde 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 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.

Min nóm is Frêthorik to nomath oera Linda, thæt wil segsa ovir tha Linda. To Ljudwardja bin ik to Asga kèren. Ljudwardja is en ny thorp, binna thene ringdik fon thêr burch Ljudgarda, hwêrfon tha nôma an vnrê kvmen is. Vnder mina tida is er fûl bêred. Fûl hêd ik thêr vr skrêven, men æfternêi send mi âk fêlo thinga meld. Fon ên ænd ôther wil ik en skêdnese æfter thit bok skrywa, tha goda mænniska to-n êre tha ærga to vnêre.

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

Ik brônde fon nysgyr vmbe thi bylda to bisjan. In vsa búrt strompele en ôld fâmke to tha husa uta in, immer to kêthande vr ærge tid. Ik gyrdê hjra ling syde. Hju strik mi omme kin to. Nw wrd ik drist ænd frêje jef hju mi ærge tid ænd tha bylda rêis wisa wilde. Hju lakte godlik ænd brocht mi vpper burch. En grêve mæn frêje my jef ik al lêsa ænd skrywa kv. Nê seïd ik. Thæn most êrost to ga ænd lêra, seïd-er owers ne mêt-t jow navt wysen wrde. Dystik gvng ik bi tha skriwer lêra. Acht jêr lêtter hêrd ik, vsa burchfâm hêde hordom bidryven ænd svme burchhêra hêdon vrrêd plêgad mith tha Magy, ænd fêlo mænniska wêron vp hjara syde. Vral kêm twispalt. Thêr wêron bern, thêr vpstandon ajen hjara eldrum. Inna gluppa wrdon tha froda mænniska morth. Thet alde fâmke, thêr ella bâr mâkade, wærth dâd fvnden in en grupe. Min tât, thêr rjuchter wêre, wilde hjra wrêken hâ. Nachtis wærth er in sin hus vrmorth. Thrju jêr lêtter wêr thene Mâgy bås svnder strid. Tha Saxmænna wêron frome ænd frod bilywen. Nêi tham fljuchtton alle gode mænniska. Min mæm bistvrv-et. Nw dêd ik lik tha ôthera. Thi Mâgy bogade vppa sinra snôdhêd. Men Irtha skold im thâna, thæt hjra nên Mâgy ner afgoda to lêta ne mochte to thêre hêlge skêta, hwêrut hju Frya bêrade. Êvin sa thet wilde hors sina mænna sked, nêi thæt thet sina ridder gersfallich mâkad heth, êvin sâ skodde Irtha hjra walda ænd berga. Rinstrâma wrdon ovira fjêlda sprêd. Sê kokade. Berga spydon nêi tha wolkum, ænd hwad hjra spyth hêde, swikton tha wolka wither vp jrtha. By-t anfang there Arnemônath nigade jrtha northward, hju sêg del, ôl lêgor ænd lêgor. Anna Wolfamônath lêidon tha Dênemarka fon Fryas lând vnder-ne sê bidobben. Tha walda thêr bylda in wêron, wrdon vphyvath ænd thêr windum spel. Thet jêr æfter kêm frost inna Herdemônath ænd lêid ôld Fryas lând wêron en plônke skul. In Sellamônath kêm stornewind ut et northa wêi, mith forande berga fon ise ænd stênium. Tha spring kêm, hyf jrtha hjra selva vp. Ise smolt wêi. Ebbe kêm ænd tha walda mith byldum drêvon nêi sê. Inner Winna jeftha Minnamônath gvng aïder thurvar wither hêm fâra. Ik kêm mith en fâm to thêre burch Ljudgård. Ho drove sach et ut. Tha walda thêra Lindawrda wêron mêt wêi. Thêr tha Ljudgårdê wêst hêde, was sê. Sin hef fêtere thene hringdik. Ise hêde tha tore wêi brocht ænd tha husa lêide in thrvch êkkôrum. Anna helde fonna dik fond ik en stên. vsa skriver hêd er sin nóm inwryten, thæt wêre my en bâken. Sâ-t mith vsa burch gvngen was, was-t mith mitha ôra gvngon. Inna hâga lânda wêron hjra thrvch jrtha, inna dênâ lânda thrvch wêter vrden. Allêna Fryasburch to Texland wærth vnedêrad fvnden. Men al et lænd thet northward lêid hêde, wêre vnder sê. Noch nis-t navt boppa brocht. An thæs kâd fon-t Flymâre wêron nêi meld wrde thrictich salta mâra kvmen, vnstonden thrvch tha walda, thêr mith grvnd ænd al vrdêven wêron. To Westflyland fiftich. Thi græft thêr fon-t Alderga thwêres to het land thrvchlâpen hêde, was vrsônath ænd vrden. Tha stjurar ænd ôr fârânde folk, thêr to honk wêron, hêde hjara selva mith mâga ænd sibba vppira skepum hret. Men thæt swarte folk fon Lydasburch ænd Alikmarum hêde alên dên. Thawil tha swarta súdward dryvon, hêdon hjra fêlo mængêrtne hret, ænd nêidam nimman ne kêm to aska tham, hildon hjra tham to hjara wiva. Tha mænniska thêr to bek kêmton, gvngon alle binna tha hringdika thêra burgum hêma, thrvchdam et thêr buta al slyp ænd broklând wêre. Tha gamla husa wrde byên klust. Fona boppalândum kâpade mæn ky ænd skêp, ænd inna tha grâte husa thêr to fâra tha fâmna sêten hêde, wrde nw lêken ænd filt mâkad, vmbe thes lêvens willa. Thæt skêd 1888 jêr nêi thæt Atlând svnken was.

In 282 jêr nêdon wi nên Êremoder navt hat, ænd nw ella tomet vrlêren skinde, gvng mæn êne kjasa. Thet hlot falde vp Gosa to nômath Makonta. Hju wêre Burchfâm et Fryasburch to Texlând. Hel fon hawed ænd klâr fon sin, êlle god, ænd thrvchdam hira burch allêna spârad was, sach arik thêrut hira hropang. Tjan jêr lêttêre kêmton tha stjurar fon Forana ænd fon

For 282 years we had not had an Eremoeder, and now, when everything seemed lost, they set about choosing one. The lot fell upon Gosa, surnamed Makonta. She was Burgtmaagd at Fryasburgt, in Texland. She had a clear head and strong sense, and was very good; and as her citadel was the only one that had been spared, every one saw in that her call. Ten years after that the seafarers came from Forana and Lydasburgt. They wished to drive the black men, with their wives and children, out of the country. They wished to obtain the opinion of the mother upon the subject. She asked them: Can you send them all back to their country? If so, then lose no time, or they will find no relatives alive. No, they said. Gosa replied: They have eaten your bread and salt; they have placed themselves entirely under your protection. You must consult your own hearts. But I will give you one piece of advice. Keep them till you are able to send them back, but keep them outside your citadels. Watch over their morals, and educate them as if they were Frya's sons. Their women are the strongest here. Their blood will disappear like smoke, till at last nothing but Frya's blood will remain in their descendants. So they remained here. Now, I should wish that my descendants should observe in how far Gosa spoke the truth. When our country began to recover, there came troops of poor Saxon men and women to the neighbourhoods of Staveren and Alderga, to search for gold and other treasures in the swampy lands. But the sea-people would not permit it, so they went and settled in the empty village of the West Flyland in order to preserve their lives.

* 2193–1888 is 305 before Christ.

† Since 587 before Christ. See pages 110 and 112.

42.

(manuscript) (contents)

NOW I WILL RELATE HOW THE GEERTMAN AND MAN'
FOLLOWERS OF HELLENIA CAME BACK.

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

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

Lydas burch. Hja wildon tha swarta mænniska mith wif ænd bern to thet lând utdryva. Thêrwr wildon hja thêre Moder is rêd biwinna. Men Gosa frêje, kænst ên ænd ôr to bek fora nêi hjra lândum, thæn áchste spod to mákjande, owers ne skilun hja hjara mága navt wither ne finda. Nê séide hja. Thâ séide Gosa: Hja hævon thin salt provad ænd thin bræd êten. Hjara lif ænd lêva hævon hja vnder jow hod stælåd. I moste jow ajne hirta bisêka. Men ik wil thi en rêd jeva. Hald hjam alond jow wældich biste vm ra wither honk to fora. Men hald hjam bi jow burgum thêr búta. Wák ovir hjara sêd ænd lêr hjam as jef hja Fryas svna wêre. Hjra wiva send hyr tha steriksta. As rêk skil hjara blod vrflyuchta, til er tha lesta navt owers as Fryas blod in hjara æfterkvmante skil bilywa. Sâ send hja hyr bilêwen. Nw winst ik wel thæt mina æfterkvmante thêr vp letta, ho fêr Gosa wêrhêd sprek. Thâ vsa lânda wither to bigana wêr, kêmton thêr banda erma Saxmanna ænd wiva nêi tha vvrðum fon Stavere ænd thæt Alderga, vmbe golden ænd ôra sjarhêd to sêkane fon ut tha wasige bodeme. Thach tha stjurar nildon hja navt to lêta. Tha gvngon hja tha lêthoga thorpa bihêma to West Flyland, vmbe ra lif to bihaldane.

Nw wil ik skriwa ho tha gêrtmanna and fêlo Hêlênja folgar tobek kêmton.

Twa jêr nêi thæt Gosa Moder wrde, kêm er en flâte to thet Flymara in fala. Thet folk hropte ho.n.séen. Hja foron til Stavere, thêr hropton hja jeta rêis. Tha fôna wêron an top ænd thes nachtes skâton hja barnpîla anda loft. Thâ dêirêd wêre rojadon svme mith en snâke to thêre hava in. Hja hropton wither ho.n. sêen. Thâ hja landa hipte-n jong kerdel wal vp. In sina handa hêdi-n skild, thêrvp was bræd ænd salt lêid. Afterdam kêm en grêva, hi séide wi kvmath fona fere Krêkalandum wêi, vmb vsa sêd to warjande, nw winstath wi i skolde alsa mild wêsa vs alsa fûl lând to jêvane thæt wi thêrvp mûge hêma. Hi telade-n êle skêdnese thêr ik æfter bêtre skryva wil. Tha grêva niston navt hwat to dvande, hja sandon bodon allerwêikes, âk to my. Ik gvng to ænd séide: nw wi-n Moder hæve agon wi hjra rêd to frêjande. Ik selva gvng mitha. Thju Moder, thêr ella wiste, séide, lét hja kvme, sâ mûgon hja vs lând helpa bihald: men lét hjam navt vp êne stêd ne bilyva, til thju hja navt waldich ne wrde ovir vs. Wi dêdon as hju séid hêde. That wêre êl nêi hjra hêi. Fryso reste mith sinâ ljudum to Stavere, that hja wither to êne sêstêde mákade, sa god hja machte. Wichhirte gvng mith sinum ljudum astward nêi there Êmude. Svme thêra Johnjar, thêr mênde thæt hja font Alderga folk sproten wêre, gvngen thêr hinne. En lyth dêl thêr wânde thæt hjara êthla fon tha sjugon êlanda wei kêmton, gvngon hinne ænd setton hjara selva binna tha hringdik fon thêre burch Walhallagara del. Ljudgêrt thene skolte bi nachte fon Wichhirte warth min æthe æfternêi min frjund. Fon ut sin dêibok hæv ik thju skêdnese thêr hir æfter skil folgia.

Nêi thæt wi 12 mel 100 ænd twia 12 jêr bi tha fif wêtrum sêten hêde, thahwila vsa sêkæmpar alle sêa bifâren hêde thêr to findane, kêm Alexandre tham kênig mith en weldich hêr fon boppa allingen thêr strâm vsa thorpa bifâra. Nimman ne mæcht im wither worda. Thach wi stjurar thêr by tha sê sâton, wi skêpt vs mith al vsa tilbêre hava in ænd brûda hinna. Tha Alexandre fornôm thæt im sâ ne grâte flâte vntfâra was, werth er wodinlik, to swêrande hi skolde alle thorpa en logha offerja jef wi navt to bek kvma nilde. Wichhirte lêide siak to bedde. Thâ Alexandre thæt fornôm heth er wacht alont er bêter wêre. Aftêrnêi kêm er to him sêr kindlyk snakkande, thach hi thrvchde lik hi êr dên hêde. Wichhirte andere thêr æfter, o aldergrâteste thêra kênigar. Wi stjurar kvmath allerwêikes, wi hâven fon jow grâte dêdon hêred. Thêrvmbe send wi fvl êrbidene to fara jowa wêpne, tha jet mar vr thina witskip. Men wi ôthera wy send frybern Fryas bern. Wy ne mûgon nêne slâfona navt ne wrde. Jef ik wilde, tha ôra skolde rêder sterva willa, hwand alsa ist thrvch vsa êwa bifôlen. Alexandre séide: ik wil thin lând navt ne mákja to min bût, ner thin folk to mina slâfona. Ik wil blât thæt ste my thjanja skolste vmb lân. Thêrvr wil ik swêra by vs bêdar godum, thæt nimman vr my wrogja skil.

to hire your services. That I will swear by both our Gods, so that no one may be dissatisfied. When Alexander shared bread and salt with him, Wichhirte had chosen the wisest part. He let his son fetch the ships. When they were all come back Alexander hired them all. By means of them he wished to transport his people to the holy Ganges, which he had not been able to reach. Then he chose among all his people and soldiers those who were accustomed to the sea. Wichhirte had fallen sick again, therefore I went alone with Nearchus, sent by the king. The voyage came to an end without any advantage, because the Joniers and the Phœnicians were always quarrelling, so that Nearchus himself could not keep them in order. In the meantime, the king had not sat still. He had let his soldiers cut down trees and make planks, with which, with the help of our carpenters, he had built ships. Now he would himself become a sea-king, and sail with his whole army up the Ganges; but the soldiers who came from the mountainous countries were afraid of the sea. When they heard that they must sail, they set fire to the timber yards, and so our whole village was laid in ashes. At first we thought that this had been done by Alexander's orders, and we were all ready to cast ourselves into the sea: but Alexander was furious, and wished his own people to kill the soldiers. However, Nearchus, 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 she 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 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 fair hair. Afterwards, Demetrius attacked Rhodes, and we transported thither his soldiers and provisions. When we made our last

Tha Alexandre æfternei bræd ænd salt mith im dëlade, heth Wichhirte that wiste dël 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 Gônga fâra, thêr hi to land navt hêde mûge nâka. Nw gvng er to ænd kâs altham ut sin folk ænd ut sina salt-atha thêr wenath wêron vvr-ne sê to fârane. Wichhirte was wither siak wrden, thêrvmbve gvng ik allêna mitha ænd Nearchus fon thes keningis wêga. Thi tocht hlip svnder fardêl to-n-ende, uthâvede tha Johnjar immerthe an vnmin wêron with tha Phonisjar, alsa Nêarchus thêr selva nêi bâs ovir bilywe ne kv. Intwiska hêde tham kênig navt stile nêst. Hi hêde sina salt-atha bâma kapja lêta ænd to planka mâkja. Thrvch help vsar timberljud hêder thêr of skêpa mâkad. Nw wilder selva sêkênig wertha, ænd mith êl sin hêr thju Gonga vpfâra. Thach tha salt-atha thêr fon thet bergland kêmôn, wêron ang to fara sê. As hja hêradon thæt hja mith moste, stakon hja tha timberltho tha ane brônd. Thêr thrvch wrde vs êle thorp anda aska lêid. Thet forma wânde wy thæt Alexandre thæt bifalen hêde ænd jahw êder stand rêd vmb sê to kjasane. Men Alexander wêre wodin, hi wilde tha salt-atha thrvch sin ajn folk ombrensa lêta. Men Nêar-chus tham navt allêna sin êroste forst men ak sin frjund wêre, rêde him owers to dvande. Nw bêrad er as wen der lavade thet vnluk et dên hêde. Tha hi ne thvrade sin tocht navt vrfata. Nw wild er to bek kêra, thach êr hi thæt dêde, lêt hi thet forma bisêka hwa-r skeldich wêron. Dry-r thæt wiste lêt er altham svnder wêpne bilywa, vmb en ny thorp to mâkjande. Fon sin ajn folk lêt er wepned vmb tha ôra to tæmma, ænd vmbve êne burch to bwande. Wy moston wiv ænd bern mith nimma. Kêmôn wi anda muda thêre Êuphrat, sa machton wi thêr en stêd kiasa jeftha omkêra, vs lân skold vs êvin blyd to dêlath wrde. An tha nya skêpa, thêr tha brônd vntkvma wêron, let-er Johniar ænd Krêkalandar gâ. Hi selva gvng mith sin ôra folk allingen thêre kâd thrvch tha dorra wostêna, thæt is thrvch et land thæt Irtha vphêid hêde uta sê, tha hju thju strête after vsa êthela vphêide as hja inna Râde sê kêmôn.

Tha wy to ny Gêrtmanja kêmôn (ny Gêrtmanja is en hâva thêr wi selva makad hede, vmbve thêr to wêterja) mêton wi Alexandre mith sin hêr. Nêarchus gvng wal vp ænd bêide thrja dêga. Tha gvng et wither forth. Tha wi bi thêre Êuphrat kêmôn, gvng Nêarchus mith sina salt-atha ænd fêlo fon sin folk wal vp. Tha hi kêm hring wither. Hi sêide, thi kênig lêt jow bidda, i skille jet en lithge tocht to sinra wille dvan, alont et ende fona Râde sê. Thêrnêi skil jawehder sâ ful gold krêja as er bêra mêi. Tha wi thêr kêmôn, lêt er vs wysa hwêr thju strête êr wêst hêde. Thêr nêi wylader ên ænd thritich dêga, alan ut sjande vvra wostêne.

Tho tha lesta kêm er en hloth mæniska mith forande twa hondred êlephanta thvsend kêmmlun tolêden mith woden balkum, râpum ænd allerlêja ark vmbve vsa flâte nêi tha Middelsê to tyande. Thæt bisâwd-vs, ænd likt vs bal to, men Nêarchus teld vs, sin kênig wilde tha ôthera kêniggar tâna that i weldiger wêre, sâ tha kêniggar fon Thyris êr wêsen hêde. Wi skoldon men mith helpa, sêkur skolde vs thæt nêi skâda navt dva. Wi moston wel swika, ænd Nearchus wiste ella sâ pront to birjuchte thæt wi inna Middelsê lêide êr thrja mônatha forby wêron. Tha Alexandre fornôm ho-t mith sinra onwerp ofkvmen was, wærth er sa vrmêten thæt er tha drage strête utdiapa wilde Irtha to-n spot. Men Wr.alda lêt sine sêle lâs, thêrvmbve vrdronk er inna win ænd in sina ovirmodichêd, êr thæt er bijinna kvste. After sin dâd wrde thet rik dêlad thrvch sina forsta. Hja skolde alrek en dêl to fara sina svnum wârja, thach hja wêron vnmênis. Êlk wilde sin dêl bihaldæ ænd selva formâra. Tha kêm orloch ænd wi ne kvste navt omme kêra. Nêarchus wilde nw, wi skolde vs del setta an Phonisi his kâd, men thæt nilde nimman navt ne dva. Wi sêide, rêder willath wi wâga nêi Fryasland to gâna. Tha brocht-er vs nei thêre nya hâva fon Athenia, hwêr alle æfte Fryas bern formels hin têin wêron. Forth gvngon wi salt-âtha liftochta ænd wêpne fâra. Among tha fêlo forsta hêde Nêarchus en frjund mith nôme Antigonus. Thisse strêdon bêde vmb ên dol, sâ hja sêidon as follistar to fâra-t kêniglike slachte ænd forth vmbve alle Krêkalanda hjara alda frydom wither to jêvane. Antigonus hêde among fêlo ôtherum ênnen svn, thi hête Demêtrius, æfter tonômad these stêda winner. Thisse gvng ênis vpper stêde Salâmis of. Nêi thæt er thêr en stût mêi strêden hêde most er mith thêre flâte strida fon Ptholemeus. Ptholemêus, alsa hête these forst thêr welda ovir Êgipitaland. Demêtrius wn thêre kêse, tha navt thrvch sina saltâtha, men thrvch dam wy him helpen hêde. Thi hêde wi dên thrvch athskip to fâra Nêarchus, hwand wi him far basterd blod bikænde thrvch sin friska hûd ænd blâwa âgon mith wit hêr. After nêi gvng Demêtrius lâs vp Hrodus thêr hinne brochton wi sina salt-âtha ænd liftochta wr. Thâ wi tha leste rêis to Hrodus kêmôn, was orloch vrtvan. Demêtrius was nêi Athenia fâren. Tha vs kênig thæt vnderstande, lêd-er vs tobek. Tha wi anda hâve kêmôn, wêre êl et thorp in row bidobben. Friso thêr kênig wêr ovir-a flâte, hêde en svn ænd en

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 *frow*, that is, *vreyde* (**delight**) and frolic; that is the same as *vreyde*.

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: 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-ald 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 Phœnicians began to shoot, but Friso did not reply till the first arrow fell six fathoms from his ship. Then he fired, and the rest followed. It was like a shower of fire; and as our arrows went with the wind, they all remained alight and reached the third line. Everybody shouted and cheered, but the screams of our opponents were so loud that our hearts shrank. When Friso thought that it was sufficient he called us off, and we sped away; but after two days' slow sailing another fleet of thirty ships came in sight and gained upon us. Friso cleared for action again, but the others sent forward a small rowing-boat with messengers, who asked permission to sail with us, as they were Joniers. They had been compelled by Demetrius to go to the old haven; there they had heard of the battle, and girding on their stout swords, had followed us. Friso, who had sailed a good deal with the Joniers, said Yes; but Wichirte, our king, said No. The Joniers, said he, are worshippers of heathen gods; I myself have heard them call upon them. That comes from their intercourse with the real Greeks, Friso said. I have often done it myself, and yet I am as pious a Fryas man as any of you. Friso was the man to take us to Friesland, therefore the Joniers went with us. It seems

togheter tús, så bjustrer fres, as jef hja pás ut Fryasland wéi kven wéren, ænd så wonderskén as nimman mocht hūgja. Thjv hrop thêrvr gvng vvr alle Krêkalanda ænd kêm in tha ára fon Dêmêtrius. Dêmêtrius wêre vvl ænd vnsêdlik, ænd hi thogte thæt-im ella fry stvnde. Hi lét thju toghater avbêr skákja. Thju moder ne thvrade hjra joi navt wachtja, joi nomath tha stjurar wiva hira mâna, thæt is blideskip, ak segsath hja swêthirte. Tha stjurar hêton hjra wiva trâst, ænd fro jeftha frow thæt is frû âk frolik, thæt is êlik an frû. Thrvchdam hju hjra man navt wachtja thurade, gvng hju mith hjra svne nêi Dêmêtrius ænd bad, hi skolde hja hjra toghater wither jêva. Men as Dêmêtrius hira svn sa, lét-er tham nêi sinra hove fora, ænd dède alên mith him, as-er mith tham his suster dên hêde. Anda moder sand hi en buda gold, thach hju stirt-et in sê. As hju thús kêm, warth hju wansinnich, allerwêikes run hju vvrâ strêre: næst min kindar navt sjan, o wach, lét mi to jow skul sêka, wand min joi wil mi dêja for tha-k sina kindar wêi brocht hæv. Tha Dêmêtrius fornóm, thæt Friso to honk wêre, sand-i en bodja to him segsande, thæt hi sina bern to him nomen hêde wmbê ra to fora to-n háge stât vmbê to lánja him to fâra sina thjanesta. Men Friso thêr stolte ænd herdfochtich wêre, sand en bodja mith en brêve nêi sinum bern tha, thêrin mânde hi hjam, hja skolde Dêmêtrius to willa wêsa, vrmithis tham hjara luk jêrde. Thach thene bodja hêde jeta-n ora brêve mith fenin, thêrmêi bifâl-er hja skolde thæt innimma, hwand sêid-er-vnwillinglik is thin lif bivvllad, thæt ne skil jow navt to rêkned ni wrde, thach sâhwera jow jowe sêle bivvlath sa ne skil jow nimmerthe to Walhâlla ne kvma, jow sêle skil thæn ovir irtha ommewâra, svnder æ thet ljucht sja to mugande, lik tha flâramusa ænd nachtula skilstv alra dystik in thina hola skula, thes nachtis utkvma, then vp vsa græva grâja ænd hûla, thah wila Frya hjra haved fon jow ofwenda mot. Tha bern dède lik-ra bifâlen warth. Dêmêtrius lét ra likka in sê werpa ænd to tha mænniska wrde sêid, thæt hja fljucht wêron. Nw wilde Friso mith alleman nêi Fryasland fâra, thêr-i êr wêst hêde, men tha mêt nêle thæt navt ne dva. Nw gvng Friso to ænd skât thet thorp mith-a kêniglika fârrêdskûrum anda brônd. Hjud ne kv ni thvrade nimman ne bilywa, ænd alle wêron blyde, that hja bûta wêre, bihalva wif ænd bern hêdon wi ella abefta lêten, thach wi wêron to lêden mith liftochtum ænd orlochtuch.

Friso nêde nach nên fretho. Tha wi by tha alda hæve kêmón gvnger mith sina drista ljudum to ænd skât vnwarlinga tha brônd inna skêpa, thêr-i mith sina pilum bigâna kv. After sex dægum sâgon wi tha orlochflâte fon Dêmêtrius vp vs to kvma. Friso bifâl vs, wi moston tha lithste skêpa æfterhâde in êne brêde line, tha stora mith wif ænd bern fârut. Forth båd er wi skoldon tha krânboga fon for nimma ænd anda æftestêven fæstigja, hwand sêid er, wi achon al ffjuchtande to fjuchtane. Nimman ne mêi him formêta vmb en enkeldera fyand to forfolgjande, alsa sêid-er is min bislut. Tha hwila wi thêrmitha al dvande wêron, kêm wind vs vppa kop, to thêra læfa ænd thêra wiva skrik, thrvchdam wi nêne slâvona navt nêde as thêra thêr vs bi ajn willa folgan wêre. Wi ne machton hja thus navt thruch roja ni vntkvma. Men Wralda wiste wel, hwêrvmb-er sâ dède, ænd Friso thêr-et fata, lét tha bærnpila ring inna krânboga lida. To lik båd-er thæt nimman skiata ne machte, êr hy skâten hêde. Forth sêid-er thæt wi alle nêi thæt midlostê skip skiata moste, is thæt dol god biracht sêid-er, sâ skilun tha ôra him to helpane kvma ænd thæn mot alrik skiata sa-r alderbesta mêi. As wi nw arhalf ketting fon-ra of wêre, bigoston tha Phonisiar to skiata. Men Friso n-andere navt bi fâra tha êroste pil del falde a sex fadema fon sin skip. Nw skât-er. Tha ôra folgade, thet likte en fjurrêin ænd thrvchdam vsa pila mith wind mêi gvngon, bilêvon hja alle an brônd, ænd nâkade selva tha thriddê låge. Allera mænnelik gyradon ænd jûwgade. Men tha krêta vsar witherlâgum wêron sa herde, thet-et vs thet hirtê binêpen warth. As Friso mênde thæt et to koste, lét-er ofhalde ænd wi spode hinne. Thach nêi that wi twa dêga forth pilath hêde, kêm thêr en ôre flâte ant sjocht, fon thrittich skêpun, thêr vs stêdis in wnne. Friso lét vs wither rêd makja. Men tha ôthera sandon en lichte snâka fvl rojar forut, tha bodon thêra bådón ut alera nôma jef hja mith fâra machte. Hja wêron Johnjar, thrvch Dêmêtrius wêron hja wêldantlik nêi there alda hæve skikad. Thêr hêdon hja fon thêre kêse hêrad ænd nw hêdon hj a thet stolta swêrd antjan, ænd wêron vs folgad. Friso thêr fûl mitha Johnjar faren hêde sêide jæ, men Wichirte vsa kênig sêide nê, Tha Johnjar send afgoda thjanjar sêid-er, ik selva hæv hêrad, ho hja thi an hropte. Friso sêide thet kvmath thrvch tha wandel mith tha æfta Krêkalandar. Thæt hæv ik våken selva dên. Thach ben ik alsa herde Fryas as tha finste fon jow. Friso wêre thene mæn thêr vs to Fryasland wisa moste. Thus gvngon tha Johnjar mith. Ak likt-et nei Wr.aldas hêi, hwand êr thrja mônathe om hlâpen wêron, gvngon wi allingen Britannja, ænd thrja dêga lêter machton wi ho-n sêen hropa.

that this was pleasing to W-ralda, for before three months were past we coasted along Britain, and three days later we could shout huzza.

* 303 before Christ.

† *Barnpila*, De falarica, Livy, xxi. 8.

* Alexander at the Indus, 327 before Christ.

† 327+1224 is 1551 before Christ.

* 305 before Christ.

† *Joi en trâst*. At Scheveningen you still hear "Joi en troos." *Joi* is the French *joye*.

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(manuscript) (contents)

THIS WRITING HAS BEEN GIVEN TO ME ABOUT NORTHLANI
AND SCHOONLANI(SCANDINAVIA)

Thit skrift is mij ower Nortland jeftha Skênland jêven.

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.

Vndera tida thæt vs land del sêg, wêre ik to Skênland. Thêr gvng et alsa to. Thêr wêron grâte mæra, thêr fon tha bodeme lik en blêse vt setta, then spliton hja vt-ên. Uta rêta kêm stof as-t gliande yser wêre. Thêr wêron berga thêr tha krunna of swikte. These truldon nêther ænd brochton walda ænd thorpa wêi. Ik self sâ thæt en berch fon tha ôra of torent wrde. Linrjucht sêg er del. As ik afternêi sjan gvng, was thêr en mâre kvmen. Tha irtha bêterad was, kêm er en hêrtoga fon Lindasburch wêi, mit sin folk ænd en fâm, thju fâm kêthe allomme: Thene Mâgy is skeldich an al-eth lêt thæt wi lêden hæve. Hja tågon immer forth en thet hêr wærth al gråter. Thene Mâgy fluchte hinne, mæn fand sin lik, hi hêde sin self vrdên. Tha wrdon tha Finna vdrêven nêi ênre stêd, thêr machton hja lêva. Thêr wêron fon basterde blode. Thissa machton biliwa, thach fêlo gvngon mith tha Finna mêi. Thi hêrtoga warth to kênning kêren. Tha kærka thêr êl bilêven wêron wrde vrdên. Sont komath tha gode Northljud våken to Texland vmb there Moder-is rêd. Thâ wi ne mûgath hjam for nêne rjuchta Fryas mar ne halde. Inna Dênamarca ist sêkur as bi vs gvngon. Tha stjurar, tham hjara self thêr stoltelika sêkæmpar hêton, send vppira skêpa gvngon, ænd æfternêi sind hja to bek gvngon.

Heil!

Held!

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 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, *sât*; and for man, *ma*—too many to mention. They also use abbreviations of names, which have no meaning. The Joniers speak better, but they drop the H, and put it where it ought not to be. When they make a statue of a dead person they believe that the spirit of the departed enters into it; therefore they have hidden their statues of Frya, Fåsta, Medea, Thiania, Hellenia, and many others. When a child is born, all the relatives come together and pray to Frya to send her servants to bless the child. When they have prayed, they must neither move nor speak. If the child begins to cry, and continues some time, it is a bad sign, and they suspect that the mother has committed adultery. I have seen very bad things come from that. If the child sleeps, that is a good sign—Frya's servants are come. If it laughs in its sleep, the servants have promised it happiness. Moreover, they believe in bad spirits, witches, sorcerers, dwarfs, and elves, as if they descended from the Finns. Herewith I will finish, and I think I have written more than any of my forefathers. Frêthorik.

Hwersa thene Kroder en tid forth krodén heth, thæn skilun tha æfterkomanda wâna thæt tha lêka and brêka, thêr tha Brokmanna mith brocht hæve, æjen were an hjara êthla. Thêr vr wil ik wåka ænd thus sâ fûl vr hjæra plêga skriva as ik sjan hæ. Vr tha Gêrtmannen kæn ik rêd hinne stappa. Ik næv navt fûl mithra omme gvngen. Tha sâ fêr ik sjan hæ send hja thæt mast bi tål ænd sêd bilêwen. Thæt ne mêi ik navt segsa fon tha ôthera. Thêr fon.a Krêkalânda wêi kvme, send kwåd ther tål ænd vppira sêd ne mêi mæn êl navt boga. Fêlo hævath brûna ågon ænd hêr. Hja send nidich ænd drist ænd æng thrvch overbilåwichhêd. Hwêrsa hja sprêka, sâ nômath hja the worda fâr vppa thêr lerst kvma mosta. Ajen ald segath hja åd, æjen salt sâd, mâ fori mæn, sel fori skil, sode fori skolde, to fûl vmb to nomande. Ak forath hja mêt vrdvaliske ænd bikirte nôma, hwêran mæn nên sin an hefta ne mêi. Tha Johniar sprêkath bêtre, thach hja swygeth thi h ænd hwêri navt nêsa mot, wærth er útekêth. Hwersa imman en byld mâkath æfter ênnen vrstvrven ænd thet likt, sâ låwath hja, thæt thene gâst thes vrsturvene thêr inne fâraht. Thêrvr hævath hja alle bylda vrburgen fon Frya, Fæsta, Mêdêa, Thjanja, Hellênja ænd fêlo ôthera. Hwerth thêr en bern ebern, sâ kvmath tha sibba et sêmne ænd biddath an Frya thæt hju hjara fâmkes mêi kvma lêta thæt bern to sênannde. Hævon hja bêden sa ne mêi nimman him rora ni hêra lêta. Kvmt et bern to græjande ænd halt thit en stvnde an, alsa is thæt en kwåd têken ænd man is an formoda, thæt thju mæm hordom dên heth. Thêrvr hæv ik al ærge thinga sjan. Kvmt et bern to slêpande, sâ is thæt en têken, thæt tha fâmkes vr-et kvmen send. Lakt et inna slêp, sâ hævon tha fâ mkes thæt bern luk to sêit. Olon låwath hja an bosa gâsta, hexna, kolla, aldermankes ænd elfun, as jef hja fon tha Finna wêi kêmén. Hyrmitha wil ik enda ænd nw mên ik tha-k mæer skrêven hæ, as ên minra êthla. Frêthorik.

Frêthorik, my husband, lived to the age of 63. Since 108 years he is the first of his race who died a peaceable death; all the others died by violence, because they all fought with their own people, and with foreigners for right and duty.

Frêthorik min gåd is 63 jêr wrden. Sont 100 ånd 8 jêr is hi thene êroste fon sin folk, thêr frêdsum sturven is, alle ôthera send vndera slêga swikt, thêrvr thæt alle kæmpade with ajn ænd fêrhêmande vmb rjucht ænd plicht. Min nôm is Wil-jo, ik bin tha fâm thêr mith him fona Saxanamarka to honk for. Thrvch tål ænd ommegang kêm et ut, thæt wi alle bêde fon Adela his folk wêron, thâ kêm ljafe ænd æfternêi send wi man ænd wif wrden. Hi heth mi fyf bern lêten, 2 suna ænd thju toghatera. Konerêd alsa hêt min forma, Hâchgâna min ôthera, mine aldeste toghater hêth Adela, thju ôthera Frulik ænd tha jongeste Nocht. Thâ-k nêi tha Saxanamarka for,

My name is Wiljo. I am the maiden who came home with him from Saxenmarken. 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.

44-

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 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 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.

hæv ik thru boka hret. Thet bok thera sanga, thera tellinga, ænd thet Hêlênja bok. Ik skrif thit til thju mæn navt thænka ne mēi thæt hja fon Apollánja send; ik hæv thêr fül lét vr had ánd wil thus ák thju ére hæ. Ak hæv ik már dén, tha Gosa-Makonta fallen is, hwames godhéd ænd klársjanhéd to en sprékword is wrden, thá ben ik alléna nēi Texland gvngen vmbe tha skrifta vr to skrivane, thêr hju æfter lêtén heth, ænd thá tha lérste wille fonden is fon Frána ænd tha nêilétne skrifta fon Adela jefta Hêlênja, hæv ik thæt jetta réis dén. Thit send tha skrifta Hêlênjas. Ik set hjam fâr vppa vmbe thæt hja tha aldesta send.

(manuscript) (contents)

Alle afta Fryas held.

In éra tíða niston tha Slávona folkar nawet fon fryhéd. Lik oxa wrdon hja vnder et juk brocht. In irthas wand wrdon hja jágath vmbe mêtal to delvane ænd ut-a herde bergum moston hja húsa háwa to forst ænd presterums hêm. Bî al hwat hja dèdon, thêr nas nawet to fâra hjara selva, men ella moste thjanja vmbe tha forsta ænd pretera jeta riker ænd weldiger to mákjane hjara selva to sædene. Vnder thesse arbéd wrdon hja grêv ænd stræm êr hja jêrich wêron, ænd sturvon svnder n oçhta afskên irtha tham overflodlik fvl jêf to bâta al hjara bern. Men vsa britna kèmon ænd vsa bânninga thrvch tha Twisklánda vr in hjara marka fâra ænd vsa stjurar kèmon in hjara hávna. Fon hjam hêradon hja kæfta vr élika frydom ænd rjucht ænd overa éwa, hwêr búta nimman omme ne mēi. Altham wrde vpsugon thrvch tha drova mænniska lik dáwa thrvch tha dorra fjelde. As hju fvl wêron bijonnon tha alderdrista mænniska to klippane mith hjara kédne, alsa-t tha forsta wê dède. Tha forste send stolte ænd wichandlik, thêrvmbé is thêr ák noch dúged in hjara hirta, hja birédon et sémíne ánd javon awet fon hjara overflodalikhéd. Men tha læfa skin frána prestara ne machton thæt navt ne lyda, emong hjara forsinde godum hédon hja ák wrangwæda drochtne esképen. Pest kêm inovera lánda. Nw séidon hja, tha drochtne send tornich overa overhêrichhéd thera bosa. Tha wrdon tha alderdrista mænniska mith hjara kédne wirgad. Iirtha heth hjara blod dronken, mith thæt blod fode hju frúchda ænd noçhta, ænd alle tham thêr of éton wrdon wis.

16 wára 100 jêr lédén is Atland svnken, ænd to thera tidum bérade thêr awat hwêr vppa nimman rékned nêde. In-t hirté fon Findas lánd vppet berchta léid en del, thêr is kèthen Kasamyr, thet is sjeldsum. Thêr werth en bern ebern, sin mæm wêre thju toghater enis kèning ænd sin tát wêre-n hávêdprester. Vmb skóm to vnkvmá mosten hja hjara æjen blod vnkvmá. Thêrvmbé wærth er búta thêre stéde brocht bî ærma mænniska. In twiska was-t im navt forhêlad ne wrden, thêr vmbe dèd er ella vmbe wisdom to gétane ænd gárane. Sin forstán wêre sá grát thæt er ella forstánde hwat er sá ænd hêrade. Thæt folk skowde him mit érbédnese and tha pretera vr don ang vr sína frêga. Thæ-r jêrich wrde gvnger nēi sinum aldrum. Hja moston herda thinga hêra, vmb-im kwit to werthane javon hja him vrfloed fon kestlika sténúm; men hja ne thvradon him navt avbêr bikánná as hjara æjne blod. Mith drovenese in vrdelven overa falxe skóm sinra aldrum gvnger ommedwála. Al forth fârande mète hi en Fryas stjurar thêr as sláv thjanade, fon tham lêrd-i vsa sêd ænd plégum. Hi kápade him fry, ænd to thêr dád send hja frjunda biléwen. Alomme hwêr er forth hinne tách, lêrd-i an tha ljuda thæt hja nêne rika ner pretera toléta moston, thæt hja hjara selva hode moston æjen falxe skóm, thêr allerwéikes kvad dvat an tha ljavde. Iirtha séid-er skænkath hjara jêva nēi mēta men hjara húd kláwat, thæt mæn thêrin ách to delvane to érane ænd to sêjane, sá mæn thêrof skéra wil. Thach séid-er nimman hovát thit to dvande fori ennen ôthera hit ne sy, thæt et bî mène wille jef ut ljavade skéd. Hi lérde thæt nimman in hjara wand machte frota vmbe gold her silver ner kestlika sténa, hwêr nid an klywath ænd ljavde fon fljuchth. Vmbe jow manghêrta ænd wiva to sjarane, séid-er, jévath hjara rin stráma énoch. Nimman séid-er is weldich alle mænniska mêtirik ænd élika luk to ján. Tha thæt it alra mænniska plicht vmbe tha mænniska alsa mêtirik to mækjane ænd sa félo nocht to ján, as to bináka is. Nêne witskip séid-er ne mēi mæn minachtja, thach élika déla is tha grátteste witskip, thêr tid vs léra mēi. Thêrvmbé thæt hjv argenese fon irtha wérath ænd ljavde feth.

Sin forme nóm wêre Jes-us, thach tha pretera thêr-im séralik hæton hêton him Fo thæt is falx, thæt folk hête him Kris-en thæt is herder, ænd sin Fryaske frjund hêta him Búda, vmbe that hi in sin hávad en skæt fon wisdom hêde ænd in sin hirt en skæt fon ljavde.

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 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 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!

Thus runs Frana's last will: All noble Frisians, Heil! In the name of Wr-alda, of Frya, and of Freedom, I greet you; and pray you if I die before I have named a successor, then I recommend to you Teuntja, who is Burgtmaagd in the citadel of Medeasblik; till now she is the best.

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

To tha lersta most-er fluchta vr tha wréka théra pretera, men vral hwér er kém was sine lère him fàrut gvngon ænd vral hwér-er gvng folgaddon him sina lêtha lik sine skåde nêi. Thâ Jes-vs alsa twilif jér om fàren hède, sturver, men sina frjunda wáradon sine lère ænd kéthon hwér-et áron fvnde.

Hwat mént nw thæt tha pretera dédon, thæt mot ik jo melde, ák mot-i thér séralik acht vp ján, forth mot-i over hjara bidryv ænd renka wáka mith alle kræftum, thér Wralda in jo léid heth. Thahwila Jes-us lère vr irtha for, gvngon tha falxe pretera nêi-t lánd sinra berta sin dád avbéra, hjá séidon thæt hjá fon sinum frjundum wéron, hjá béraddon gráte rowa, torennande hjara kláthar to flardum ænd to skérande hjara hola kál. Inna hóla théra berga gvngon hjá hêma, thach thérin hédon hjá hjara skæt brocht, thér binna mákadon hjá byldon æfter Jes-us, thessa byldon jávon hjá antha vnærg thænkanda ljuda, to longa lersta séidon hjá thæt Jes-us en drochten wére, thæt-i thæt selva an hjam biléden hède, ænd thæt alle thér an him ænd an sina léra láwa wilde, nêimels in sin kéningkrik kvme skolde, hwér frú is ænd noхта send. Vrmites hjá wiston thæt Jes-us æjen tha rika to fjelda tágen hède, sá kéthon hjá allerwéikes, thæt ærmode há ænd énfald sá thju düre wére vmbe in sin rik to kvmane, thæt théra thér hyr vp irtha thæt máste léden hède, nêimels tha másta noхта hæva skolde. Thahwila hjá wiston thæt Jes-us lérad hède thæt mæn sina tochts welda ænd bistjura moste, sá lérdon hjá thæt mæn alle sina tochts déja moste, ænd thæt tha fvlkvmínhéd théra mænniska thérin bistance thæt-er évin vnforstoren wrde sá thæt kalde stén. Vmbe thæt folk nw wis to mákjande thæt hjá alsa dédon, alsa béraddon hjá ærmode overa stréta ænd vmb forth to biwisane thæt hjá al hjara tochts dád hède, námon hjá nêne wiwa. Thach sahwersa en toghater en misstap hède, sá wæর্থ hjá thæt ring forján, tha wracka séidon hjá most mæn helpa and vmbe sin æjn séle to bihaldane most mæn fúl anda cherke ján. Thus todvande hède hjá wiv ænd bern svnder húshalden ænd wrdon hjá rik svnder werka, men that folk wæর্থ fúl ærmer ænd már élændich as á to fára. Thas lère hwérbi tha pretera nén ðre witskip hova as drochtlik rêda, frána skin ænd vnjruchtá pléga, bréd hiri selva ut fon-t ásta to-t westa ænd skil ák vr vsa landa kvma.

Men astha pretera skilun wána, thæt hjá allet ljucht fon Frya ænd fon Jes-us lère vtdávath hæva, sá skilum thér in alle vvrda mænniska vpstonda, tham wérhéd in stílnise among ekkorum wáráth ænd to fára tha pretera forborgen hæve. Thissa skilun wésa ut forsta blod, fon presterum blod, fon Slávonum blod, ænd fon Fryas blod. Tham skilun hjara foddikum ænd thæt ljucht búta bringa, sá thæt allera mænnalik wérhéd méi sjan; hjá skilun wé hropa overa déda théra pretera ænd forsta. Tha forsta thér wérhéd minna ænd rjucht tham skilun fon tha pretera wika, blod skil stráma, men thérut skil-et folk nye kræfta gára. Findas folk skil sina findingrikhéd to ména nitha wenda, thæt Lydas folk sina kræfta ænd wi vsa wisdom. Tha skilun tha falxa pretera wéi fágath wertha fon irtha. Wralda his gást skil alomme ænd allerwéikes éráth ænd bihropa wertha. Tha éwa thér Wralda bi-t anfang in vs mod léide, skilun alléna hérad wertha, thér ne skilun nêne óra mástera, noch forsta, ner bása navt nésa, as théra thér bi ména wille kéren send. Thæn skil Frya juwgja ænd Irtha skil hira jéva alléna skænka an tha werkande mænnisk. Altham skil anfang a fjuwer thusand jér nêi Atland svnken is ænd thusand jér léter skil thér longer nén prester ner tvang vp irtha sa.

Dela tonómáth Hellénja, wák!

Sá lúda Fránas útroste wille. Alle welle Fryas held. An tha nóme Wraldas, fon Frya, ænd thére fryhéd gréte ik jo, ænd bidde jo, sahwersa ik falla machte ér ik en folgster nómath hède, sá bifél ik jo Túntja thér Burchfám is to thére burch Médéasblik, til hjud dégum is hjá tha besta.

Thet heth Gósa nêi léten. Alle mænniska held. Ik næv nêne éremoder binomad thruchdam ik nêne niste, ænd et is jo béter nêne Moder to hævande as éne hwér vp-i jo navt forléta ne méi. Arge tid is forbi fàren, men thér kvmt en óthere. Irtha heth hjá navt ne bærád ænd Wralda heth hjá navt ne skéren. Hju kvmt ut et ásta ut-a bosma théra pretera wéi. Sá félo léd skil hju broda, thæt Irtha-t blod algádvrv navt drinka ne kæn fon hira vrsléjana bernum. Thjustrenesse skil hju in overne gást théra mænniska spréda, lik tongar-is wolka oviret svnneljucht. Alom ænd allerwéikes skil lest ænd drochten bidryf with fryhéd kámpa ænd rjucht. Rjucht ænd fryhéd skilun swika ænd wi mith tham. Men thesse winst skil hjara vrlías wrochts. Fon thrju wordá skilun vsa æfterkvmande an hjara ljuda ænd slávona tha bithjutnesse léra. Hja ænd ména ljavde, fryhéd ænd rjucht. Thæt forma skilun hjá glora, æfternéi with thjustrenesse kæmpa al ont et hel ænd klær in hjawlikes hirt ænd holle wæর্থ. Thæn skil tvang fon irtha fágad wertha, lik tongarswolka thruch stornewind, ænd alle drochten bidryv ne skil thér æjen nawet navt ne formúga. Gósa.

* 2193–1600 is 593 years before Christ.

† *Kasamyr* is Cashmere.

* *Jes-us* —not to be confounded with Jesus any more than Krisen (Krishna) with Christ.

45.

(manuscript) (contents)

THE WRITING OF KONERÈD.

Thet skrift fon konerèd.

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 Konerèd (Koenraad) . My father's name was Fréthorik, my mother's name was Wiljow. After my father's death I was chosen as his successor. When I was fifty years old I was chosen for chief Grevetman. My father has written how the 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 Linwerd, but that is nonsense. In my youth there was a portion of land lying outside the rampart all mud and marsh; but Frya's people were neither tired nor exhausted when they had a good object in view. By digging ditches, and making dams of the earth that came out of the ditches, we recovered a good space of land outside the rampart, which had the form of a hoof three poles eastward, three southwards, and three westwards. At present we are engaged in ramming piles into the ground to make a harbour to protect our rampart. When the work is finished we shall attract mariners. In my youth it looked very queer, but now there stands a row of houses. Leaks and deficiencies produced by poverty have been remedied by industry. From this men may learn that Wr-alda, our universal father, protects all his creatures, if they preserve their courage and help each other.

Min éthla hævon in æfter thit bok skrèven. Thit wil ik boppa ella dva, vmbè thæt er in min ståt nèn burch ovir is, hwèrin tha bértnesa vp skrèven wrde lik to fara. Min nòme is Konerèd, min tát-his nòme was Fréthorik, min mem his nòme Wiljow. After tát his dád ben ik to sina folgar kèren, ænd tha-k fiftich jèr tælde kás men mij to vrste grèvetmæn. Min tát heth skrèven ho tha Linda-wrda ænd tha Ljudgårdne vrdilgen send. Lindahèm is jeta wèi, tha Linda-wrda far en dèl, tha northlikka Ljudgårdne send thrvch thene salta sè bidelven. That brúwsende hef slikt an tha hringdik thère burch. Lik tát melth heth, sá send tha hávalása mænniska to gvngen ænd hávon búskes bwvad binna tha hringdik théra burch. Thèrvmbè is thæt ronddél nw Ljvdwerd hèten. Tha stjurar segath Ljvvrð, men thæt is wanspréke. Bi mina jüged was-t öre lánd, thæt búta tha hringdik léid, al pol ænd brok. Men Fryas folk is diger ænd flitich, hja wrdon mod ner wirg, thrvchdam hjara dol to tha besta léide. Thrvch sláta to delvane ænd kádika to mákjane fon tha grvnd thér út-a sláta kém, alsa hævon wi wither en gode hèm búta tha hringdik, thér thju dante het fon en hof, thré péla ástwarth, thré péla súdwarth ænd thré péla wéstwarth mèten. Hjud dægum send wi to dvande æ-péla to hējande, vmb ène háve to winnande ænd mith èn vmb-va hringdik to biskirmande. Jef et werk réd sy, sá skilun wi stjurar utlvka. Bi min jüged stand-et hyr bjüstere om-to, men hjud send tha húskes al húsa thér an réja stán. And lek ænd brek thér mith ermode hir in glupt wèron, send thrvch flit a-buta dréven. Fon hir ut mèi allera mænnalik léra, thæt Wr.alda vsa Alfoder, al sina skepsela fot, mits thæt hja mod halde ænd mænlik ótherum helpa wille.

46.

(manuscript) (contents)

NOW I WILL WRITE ABOUT FRISO

Nv wil ik vr Friso skriva.

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 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 Wilfrèthe, 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.

Friso thér al weldich wère thrvch sin ljud, wærth ák to vrste grève kèren thrvch Staverens ommelandar. Hi spot mith vsa wisa fon lánd-wér ænd sèkæmpa, thèrvmbè heth-er en skol stift hwèr in tha knápa fjuchta léra néi Krèkalandar wysa. Thæn ik láv thæt i thæt dèn heth vmb thæt jongk-folk an sin snór to bindane. Ik hæv min brother thér ák hin skikt, tha-s nv thjan jér léden. Hwand tocht ik nv wi néne Moder lónger navt næve, vmbè tha énen æjen tha öre to bi skirmande, ách ik dubbel to wákane thæt hi vs nèn máster ne wærth.

Gosa neth vs néne folgstere nómeth, thér vr nil ik nèn ordél ne fella, men thér send jeta alda ærg thenkande mænniska, thér mène thæt hju t thér-vr mith Friso énis wrden is. Thá Gosa fallen was, thá wildon tha ljud fon alle wrda ène óthere Moder kjasane. Men Friso thér to dvande wère vmb-en rik to fara him selva to mákjane, Friso ne gérde nèn réd ner bodo fon Texland. As tha bodon théra Landsátum to him kèmon, sprek-i ænde kéth. Gosa séid-er was férsjande wést ænd wiser as alle gréva étsemne ænd thach néde hju nèn ljucht nér klárhéd in thjuse séke ne fvnden, thèrvmbè néde hju néne mod hån vmb ène folgstere to kjasane, ænd vmb ène folgstere to kjasane thér tvyvelik wère, thér heth hju bald in sjan, thèrvmbè heth hju in hjara útrose wille skrèven, thæt is jow bère néne Moder to hævande as ène hwèr vpp-i jo selva navt forléta ne mèi. Friso hède fül sjan, bi orloch was er vpbrocht, ænd fon tha hrenkum ænd lestum théra Golum ænd forstum héder krek sa fül lèred ænd geth, as-er nédich hède vmbè tha óra gréva to wéiande hwèr hi hjam wilde. Sjan hir ho-r thèrmith to gvngen is.

Friso hède hir-ne óther wif nimth, thju toghater fon Wil-frèthe, bi sin léve was-er vrste Gréva to Staveren wést. Thér bi héder twèn svna wnnen ænd twa toghatera. Thrvch sin biléid is Kornéja sin jongste toghater mith min brother mant. Kornéja is wan Fryas and mot Kornhélia skrèven wrde. Wèmod sin aldeste heth er an Kavch bonden. Kavch thér ák bi him to skole gvng is thi svnv fon Wichhirte thene Gèrtmanna kæning. Men Kavch is ák wan Fryas ænd mot Káp wésa. Men kvade tále hævon hja mar mithbrocht as gode séda.

After the great flood of which my father wrote an account, there came many Jutlanders and Letlanders out of the Baltic, or bad sea. They were driven down the Kattegat in their boats by the ice as far as the coast of Denmark, and there they remained. There was not a creature to be seen; so they took possession of the land, and named it after themselves, Jutland. Afterwards many of the Denmarkers returned from the higher lands, but they settled more to the south; and when the mariners returned who had not been lost, they all went together to Zeeland. By this arrangement the Jutlanders retained the laud to which Wr.alda had conducted them. The Zeeland skippers, who were not satisfied to live upon fish, and who hated the Gauls, took to robbing the Phœnician ships. In the south-west point of Scandinavia there lies Lindasburgt, called Lindasnôse, built by one Apol, as is written in the book. All the people who live on the coasts, and in the neighbouring districts, had remained true Frisians; but by their desire for vengeance upon the Gauls, and the followers of Kaltona, they joined the Zeelanders. But that connection did not hold together, because the Zeelanders had adopted many evil manners and customs of the wicked Magyars, in opposition to Frya's people. Afterwards, everybody went stealing on his own account; but when it suited them they held all together. At last the Zeelanders began to be in want of good ships. Their shipbuilders had died, and their forests as well as their land had been washed out to sea. Now there arrived unexpectedly three ships, which anchored off the ringdyk of our citadel. By the disruption of our land they had lost themselves, and had missed Flymond. The merchant who was with them wished to buy new ships from us, and for that purpose had brought all kinds of valuables, which they had stolen from the Celtic country and Phœnician ships. As we had no ships, I gave them active horses and four armed couriers to Friso; because at Stavere, along the Alberga, the best ships of war were built of hard oak which never rots. While these sea rovers remained with us, some of the Jutmen had gone to Texland, and thence to Friso. The Zeelanders had stolen many of their strongest boys to row their ships, and many of their finest daughters to have children by. The great Jutlanders could not prevent it, as they were not properly armed. When they had related all their misfortunes, and a good deal of conversation had taken place, Friso asked them at last if they had no good harbours in their country. Oh, yes, they answered; a beautiful one, created by Wr.alda. It is like a bottle, the neck narrow, but in the belly a thousand large boats may lie; but we have no citadel and no defences to keep out 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 fall rigging as is necessary and useful for men-of-war, but that they should leave in peace the Jutlanders and all the people of Frya's race. But he wished to do more; he wanted to engage all our sea rovers to go with him upon his fighting expedition. When the Zeelanders had gone, he loaded forty old ships with weapons for wall defences, wood, bricks, carpenters, masons, and smiths, in order to build citadels. Witto, or Witte, his son, he sent to superintend. I have never been well informed of what happened; but this much is clear to me, that on each side of the harbour a strong citadel has been built, and garrisoned by people brought by Friso out of Saksenmarken. Witto courted Siuchthirte and married her. Wilhem, her father, was chief Alderman of the Jutmen—that is, chief Grevetman or Count. Wilhem died shortly afterwards, and Witto was chosen in his place.

* *Balda jefta kvade sé* is the Baltic. *Juttarland* is Jutland.

† Zeeland is the Danish Islands.

‡ See page 124 .

* *Phonisjar* are Punic or Carthaginians.

Nw mot ik mith mine skédnese a-befta kera.

Aftre grâte flod hwér vr min tát skrêven heth, wéron fêlo Juttar ænd Lêtne mith ebbe uta Balda jefta kvade sé fored. Bi Kât his gat drêvon hja in hjara kâna mith yse vppa tha Dênemarka fæst ænd thêr vp send hja sitten bilêwen. Thêr nêron narne nên mænnskica an-t sojocht. Thêrvmbê hævôn hja thæt lând int, nêi hjara nôme hævôn hja thæt land Juttarland hêten. Afternêi kêmôn wel fêlo Denemarker to the land tha hâga landum, men thissa setton hjara selva súdliker del. And as tha stjurar to bek kêmôn thêr navt vrgvngen navt nêron, gvng thi êna mith tha ôthera nei tha sé jefta êlandum. Thrvch thisse skikking mochtôn tha Juttar thæt land halda, hwér-vppa Wr.alda ra wêjad hêde. Tha Sêlandar stjurar tham hjara selva mith blâte fisk navt helpa ner nêra nilde, ænd thêr en ærge grins hêde an tha Gola, tham gvngôn dâna tha Phonisjar skêpa birâwa. An tha súdweste herne fon Skênland, thêr lêid Lindasburcht tonómath Lindasnôse, thrvch vsa Apol stift, alsa in thit bok biskrêwen stât. Alle kâdhêmar ænd ommelandar dâna wéron eft Fryas bilêven, men thrvch tha lust thêr wêrke æjen tha Golum ænd æjen tha Keltana folgar gvngôn hja mitha Sêlandar sâma dvan, men that sâma dva neth nen stek navt ne halden. Hwand tha Sêlandar hêde fêlo mislika plêga ænd wenhêde ovir nommen fon tha vvla Mâgjarum, Fryas folk to-n spot. Forth gvng ek to fara him selva râwa, thach jef et to pase kêm thæn standon hja mænlik ôtherum trvlik by. Thach to tha lesta bijondon tha Sêlandar brek to krêjande an goda skêpa. Hjara skipmâkar weron omkvmen ænd hjara walda wéron mith grvnd ænd al fon-t land of fâged. Nw kêmôn thêr vnwarlingen thry skêpa by tha ringdik fon vsa burch mêra. Thrvch tha inbrêka vsra landum wêron hja vrdvaled ænd tha Flymvda misfaren. Thi kâpmon thêr mith gvngen was, wilde fon vs nya skêpa hæ, thêrto hêdon hja mithbrocht allerlêja kestlika wêra, thêr hja râwed hêdon fon tha Keltanarlandum ænd fon tha Phonisjar skêpum. Nêidam wy selva nêne skêpa navt n-êde, jef ik hjam flingka horsa ænd fjvwer wêpende rinbodon mith nei Friso. Hwand to Stâveren ænd allingen thæt Aldergâ thêr wrdon tha besta wêrskêpa maked fon herde êken wod thêr nimmerthe nên rot an ne kvmth. Thahwila tha sêkampar by my byde, wéron svme Juttar nêi Texland fâren ænd dâna wéron hja nêi Friso wêsen. Tha Sêlandar hêdon fêlo fon hjara storeste knâpum râwed, thi moston vppa hjara benka roja, ænd fon hjara storeste toghtera vmb thêr by bern to têjande. Tha stora Juttar ne mochtôn et navt to wêrane, thrvchdam hja nêne gode wêpne navt nêde. Thâ hja hjara lêth telad hêde ænd thêrvf fêlo wordon wixlad wéron, frêje Friso to tha lesta jef hja nêne gode have in hjara gâ navt n-êde. O-jes, anderon hja, êne besta ên, êne thrvch Wr.alda skêpen. Hju is net kreik lik jow bjarkrûk thêr, hira hals is eng, thâ in hira bælg kænnaht wel thvsanda grâte kâna lidsa, men wi nâvath nêna burch ner burchwêpne, vmbê tha râwskêpa thêr ut to haldane. Thæn mosten jow gvnst mâkja sêide Friso. God rêden anderon tha Juttar, men wi n-ævath nêne ambachtisljud ner bwark, wi alle send fiskar ænd juttar. Tha ora send vrdvknen jefta nêi tha hâga landum fljucht. Midlar hwila hja thus kâlta, kêmôn mina bodon mitha Sêlandar hêra et sina hove. Hir most nw letta ho Friso alle to bidobbe wiste to nocht fon bêde partja ænd to bâte fon sin æjn dol. Tha Sêlandar sêider to, hja skoldon jêrlikes fiftêch skêpa hæve, nêi fæsta mêtum ænd nêi fæsta jeldum, to hrêd mith ysere kêdne ænd krânbogum ænd mith fvllê tjuch alsa far wêrskêpa hof ænd nêdik sy, men tha Juttar skoldon hja thæn mith frêthe lêta, ænd all-et folk thæt to Fryasbern hêred. Jâ hi wilde mar dva, hi wilde al vsa sêkæmpar utnêda thæt hja skolde mith fjuchta ænd râwa. Thâ tha Sêlandar wêi brit wéron, thâ lêt-er fjuwertich alda skêpa to laja mith burchwêpne, wod, hirbaken stên, timberljud, mirtselêra ænd smêda vmbê thêr mith burga to bwande. Witto, that is witte sin svn, sand hi mith vmb to to sjanande. Hwat thêr al fâr fallen is, n-is my navt ni mæld, men sa fûl is mi bâr wrden, an byde sida thêre haves mvde is êne withburch bwed, thêr in is folk lêid that Friso uta Saksenamarka tâch. Witto heth Sjuichthirte bifrêjad ænd to sin wiv nomen. Wilhem alsa hête hira tat, hi was vreste Aldermæn thêra Juttar, that is vrste Grêvetman jefta Grêve. Wilhem is kirt after sturven ænd Witto is in sin stêd koren.

WHAT FRISO DID FURTHER

Ho Friso forther dède.

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,

Fon sin êrosta wif hêder twên sviaringa bihalda, thêr sêr klok wéron. Hetto, that is hête, thene jongste skikt er as senda boda nêi Kattaburch thæt

which lies far in the Saxsenmarken. Friso gave him to take seven horses, besides his own, laden with precious things stolen by the sea-rovers. With each horse there were two young sea-rovers and two young horsemen, clad in rich garments, and with money in their purses. In the same way as he sent Hetto to Kattaburgt, he sent Bruno that is, brown—the other brother-in-law, to Mannagarda oord. Mannagarda oord was written Mannagarda ford in the earlier part of this book, but that is wrong. All the riches that they took with them were given away, according to circumstances, to princes, princesses, and chosen young girls. When his young men went to the tavern to dance with the young people there, they ordered baskets of spice, gingerbread, and tuns of the best beer. After these messengers he let his young people constantly go over to the Saxsenmarken, always with money in their purses and presents to give away, and they spent money carelessly in the taverns. When the Saxsen youths looked with envy at this they smiled, and said, If you dare go and fight the common enemy you would be able to give much richer presents to your brides, and live much more princely. Both the brothers-in-law of Friso had married daughters of the chief princes, and afterwards the Saxsen youths and girls came in whole troops to the Flymeer.

The burghmaidens 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. 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.

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.

* See page II .

* 263 before Christ.

48.

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

djap inna Saxanamarka léid. Hi hède fon Friso mith kréjen sjugon horsa buta sin æjn, to léden mith kestlika sèkum, thrvch tha sèkæmpar råwed. Bi jahweder hors wèron twèn jonga sèkæmpar ænd twèn jonga hrutar mith rika kládarum kláth ænd jeld in hiara búdar. Èvin as er Hetto nèi Kattaburch skikte, skikter Bruno, thæt is brúne, thene òthera svjaring nèi Mannagærda wrda, Mannagærda wrda is fàr in thit bok Mannagærda forda skrèven, men thát is misdén. Alle rikdoma thèr hja mith hede wrdon nèi omstand wèi skænt an tha forsta and forstene ænd an tha utforkérne mangèrtne. Kémon thà sine knapa vppa thère mèid vmbe thèr mith et jongkfolk to dônsjane, sa létou hja kvra mith krúdkok kvma ænd bærgum jeftha tonnum fon tha besta bjar. After thissa bodon lét-er immer jongkfolk over tha Saxanamarka fàra, thèr alle jeld inna budar hède ænd alle mèida jeftha skænkadja mith brochtou, ænd vppa thère mèid tæradou hja alon vnkvmmerlik wèi. Jef-t nv bérde thæt tha Saxana knápa thèr nydich nèi utságon, thæn lakton hja godlik ænd séidou, aste thvrath thene mèna fyand to bikæmpane, sá kænst thin bréid jet fül riker mèida ján ænd jet forstelik tæra. Al bèda sviaringa fon Friso send bostigjad mith toghaterum thèra romriksta forstum, ænd æfkernèi kémon tha Saxanar knápa ænd mangèrtne by èlle keddum nèi thæt Flymar del.

Tha burchfàmna ænd tha alda fàmna thèr jeta fon hjar ère gráthéd wiste, nygadon navt vr nèi Frisos bedriv, thèrvmbè ne kéthon hja nèn god fon him. Men Friso snóder as hja lét-ra snáka. Men tha jonga fàmna spónd-er mith goldne fingrum an sina sèk. Hja séidou alomme wy nævath longer nèn Moder mår, men thæt kvnth dána thæt wit jèroch send. Jvd past vs ne káning, til thju wi vsa landa wither winna, thèr tha Modera vrlèren hæve thrvch hjara vndigerhéd. Forth kéthon hja, alrek Fryasbern is frydrom jèven, sin stem héra to létane bi fara thèr bisloten wærth bi t kjasá ène forste, men ast alsa wyd kvma machte thæt i jo wither ne kæning kjasá, sá wil ik ák min mène segse. Nèi al hwat ik skoja mèi, sá is Friso thèr to thrvch Wr-alda kéren, hward hi heth im wonderlik hir hinne wéiad. Friso wèt tha hrenka thèra Golum, hwam his tåle hi sprékt, hi kæn thus æjen hjara lestum wáka. Thæn is thèr jeta awet to skojande, hok Gréva skolde mæn to kæning kjasá svnder that tha òra thèr nidich vr wèron. Aldulkera tålum wærth thrvch tha jonga fàmnn kethen, men tha alde fàmna afskén fè an tal, tapadon hjara rédne ut en òthera bærg. Hja kéthon allerwèikes ænd to alla mannalik: Friso kéthon hja dvath sá tha spinna dvan, thes nachtis spónth-i netta nèi alle sidum ænd thes déis vrsalkth-i thèr sina vnefertochtlika frjunda in. Friso séith that-er nène presterá ner poppa forsta lyde ne mèi, men ik seg, hi ne mèi nimman lyda as him selva. Thèrvmbè nil hi navt ne dája thæt thju burch Stavia wither vp héjath warth. Thèrvmbè wil hi nène Moder wér há. Jud is Friso jow réd jévar, men morne wil hi jow kæning wertha, til thju hi over jo alle rjuchta mèi. Inna bosm thes folk-is antstondou nw tva partya. Tha alda ænd ærma wildon wither ène Moder há, men thæt jongkfolk, thæt fvl strédust wère wilde ne tát jeftha kæning há. Tha èrosta hèton hjara selva moder his svna ænd tha òthera hèton hjara selva tát his svna, men tha Moder his svna ne wrde wrde navt ni meld, hward thrvchdam thèr fèlo sképa máked wrde, was thèr ovirflod to fàra skipmákar, sméda, sylmákar, répmákar ænd to fàra alle òra ambachtisljud. Thèr to boppa brochtou tha sèkæmpar allerlèja syr'hèda mith. Thèr fon hédou tha wiva nocht, tha fàmna nocht, tha mangèrtne nocht, ænd thèrof hédou al hjara mégum nocht ænd al hjara frjundum ænd áthum.

Tha Friso bi fjuwertich jèr et Stáveren hushalden hède sturf-er. Thrvch sin bijelda hède-er fèlo státa wither to manlik òtherum brocht, thach jef wi thèr thrvch bèter wrde thvr ik navt bijechta. Fon alle Gréva thèr bifàra him wèron nras thèr nimman sá bifámed lik Friso wést. Tha sá as-k èr séide, tha jonge fàmna kéthon sina love, thahwila tha alda fàmna ella dédon vmb-im to achtjane ænd hátlik to mákjane bi alle mænnska. Nw ne machtou tha alda fàmna him thèr mitha wel navt ne stóra in sina bijeldinga, men hja hævon mith hjara bára thach alsa fül utrjucht thæt-er sturven is svnder thæt er kæning wère.

(manuscript) (contents)

Nw wil ik skriwa vr Adel sin svnv.

Friso thèr vsa skidnese léred hède ut-et bok thèra Adellinga, hède ella dén vmbe hjara frjundskip to winnande. Sin èroste svnv thèr hi hir won by Swèthirte sin wif, heth-er bi stonda Adel hèten. And afskén hi kæmpade mith alle sin weld, vmbe nène burga to forstælane ner wither vp to bvwande, thach sand hi Adel nèi thère burch et Texland til thju hi diger bi diger kvd wertha machta, mith ella hwat to vsa èwa, tåle ænd sedum

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 was Ifkja. Adel fell in love with her, and she with him, but his father wished him to wait a little. Adel did as he wished; but as soon as he was dead, sent messengers to Berthold, her father, to ask her in marriage. Berthold was a prince of high-principled feelings. He had sent his daughter to Texland in the hope that she might be chosen Burgtmaagd in her country, but when he knew of their mutual affection he bestowed his blessing upon them. Ifkja was a clever Frisian. As far as I have been able to learn, she always toiled and worked to bring the Frya's people back under the same laws and customs. To bring the people to her side, she travelled with her husband through all Saxenmarken, and also to Geertmannia—as the Geertmen had named the country which they had obtained by means of Gosa. Thence they went to Denmark, and from Denmark by sea to Texland. From Texland they went to Westflyland, and so along the coast to Walhallagara; thence they followed the Zuiderryn (the Waal), till, with great apprehension, they arrived beyond the Rhine at the Marsaten of whom our Apollonia has written. When they had stayed there a little time, they returned to the lowlands. When they had been some time descending towards the lowlands, and had reached about the old citadel of Aken, four of their servants were suddenly murdered and stripped. They had loitered a little behind. My brother, who was always on the alert, had forbidden them to do so, but they did not listen to him. The murderers that had committed this crime were Twisklanders, who had at that time audaciously crossed the Rhine to murder and to steal. The Twisklanders are banished and fugitive children of Frya, but their wives they have stolen from the Tartars. The Tartars are a brown tribe of Finda's people, who are thus named because they make war on everybody. They are all horsemen and robbers. This is what makes the Twisklanders so bloodthirsty. The Twisklanders who had done the wicked deed called themselves Frijen or Franken. There were among them, my brother said, red, brown, and white men. The red and brown made their hair white with lime-water—but as their faces remained brown, they were only the more ugly. In the same way as Apollonia, they visited Lydasburgt and the Alderga. Afterwards they made a tour of all the neighbourhood of Stavera. They behaved with so much amiability, that everywhere the people wished to keep them. Three months later, Adel sent messengers to all the friends that he had made, requesting them to send to him their "wise men" in the month of May.†

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 Adeligen. 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.

† Hamconius, page 8. Suobinna.

* See page 150 .

† Delta, still in use in North Holland for swampy land.

* Diodorus Siculus, V. 28.

† Here the copyist, Hiddo oera Linda, has turned over a leaf too much, and has thus omitted two pages.

hêreth. Tha Adel twintich jêr tælde lét Friso him to sin æjn skol kvma, ænd as er thêr utlêred was, lét-er him thrvch ovir alle stâta fâra. Adel was-ne minlika skalk, bi sin fâra heth-er fêlo âtha wnnen. Dâna is-t kvmen thæt et folk him Atha-rik hêten heth, awet hwat him æfternêi sa wel to pase kêm, hwand as sin tât fallen was, bilêv er in sin stêd svnder that er vr-et kjasa ên er ôthera Grêva sprêka kêm.

Thahwila Adel to Texland inna lêre wêre, was thêr tefta en êlle ljawe fâm in vpper burch. Hju kêm fon ut tha Saxanamarkum wêi, fon ut-êre stâtha thêr is kêthen Svôbald thêr thrvch wærth hju to Texland Svôbene hêten, afskên hjra nôme Ifkja wêre. Adel hêde hja ljaf krêjen ænd hju hêde Adel ljaf, men sin tæt béd-im hi skolde jet wachtja. Adel was hêrich, men alsa ring sin tât fallen was ænd hi sêten, sand hi bistonda bodon nei Berthold hira tât hin, as-er sine toghter to wif hæva machte. Bertholda wêr-ne forste fon vnforbastere sêd, hi hêde Ifkja nêi Texland inna lêre svnden inner hâpe that hja ênis to burchfâm kêre wrde skolde in sine æjn land. Thach hi hêde hjara bêder gêrte kænna lêred, thêrvmbê gvng-er to ænd jef hjam sina sêjen. Ifkja wêr-ne kante Fryas. Far sa fêre ik hja hæv kænna lêred, heth hju alôn wrocht ænd wrot til thju Fryasbern wither kvma machte vndera selva êwa ænd vnder ênen bôn. Vmbe tha mænnska vppa hira syd to krêjande, was hju mith hira frjudelf fon of hira tât thrvch alle Saxanamarka fâren and forth nêi Gêrtmænna. Gêrtmænna alsa hêdon tha Gêrtmanna hjara stât hêten, thêr hja thrvch Gosa hira bijeldinga krêjen hêde. Dâna gvngen hja nei tha Dênemarka. Fon tha Dênemarka gvngon hja skip nei Texland. Fon Texland gvngon hja nêi Westflyland en sa allingen tha sê nêi Walhallagâra hin. Fon Walhallagâra brûdon hja allingen thêra sûder Hrênum al ont hja mith grâta frêse boppa thêre Rêne bi tha Marsâta kêmton hwêrfon vsa Apollânja skrêven heth. Tho hja thêr en stût wêst hêde, gvngon hja wither nêi tha delta As hja nw en tid lóng nêi tha delta offâren wêron al ont hja inna strêk fon thêre alda burch Aken kêmton, sind thêr vnwarlinga fjuwer skalka morth and naked uteklât. Hja wêron en lith æfter an kvmen. Min brother thêr vral by was hêde hja often vrêden, thach hja nêde navt ne hêred. Tha bônar thêr thæt dên hêde wêron Twisklândar thêr juddêga drist wêi ovira Hrêna kvma to morda and to råwande. Tha Twisklândar thæt sind bannane ænd wêi britne Fryas-bern, men hjara wiva hævath hja fon tha Tartarum råwet. Tha Tartara is en brún Findas folk, althus hêten thrvchdam hja alle folka to strida uttarta. Hja send al hrutar ænd råwar. Thêr fon send tha Twisklândar alsa blod thorstich wrden. Tha Twisklândar tham thju ærgnise dên hêde, hêton hjara selva Frya jeftha Franka. Ther wêron sêide min brother råda bruna ænd wita mong. Thêre thêr råd jeftha brun wêron biton hjara hêre mith sjalkwêter wit. Nêidam hjara ônthlita thêr brun by wêr, alsa wrdon hja thesto lédliker thêr thrvch. Êvin as Apollânja biskojadon hja æfternêi Lydasburch ænd et Aldergâ. Dâna tâgon hju in over Stâverens wrde by hjara ljuda rond. Alsa minlik hêdon hja hjara selva anstæled that tha mænnska ra allerwêikes halda wilde. Thrê mônatha forther sand Adel bodon nêi alle âthum thêr hi biwnnen hêde ænd lét tham bidda, hja skoldon inna Mînna mônath lichta ljuda to him senda.

sin wif sêid er thêr fâm wêst hêde to Texlând, hêde dâna en ovirskrift krêjen. To Texland warthat jeta fêlo skrifta fvnden, thêr navt in-t bok thêra Adelinga vrskrêven send. Fon thissa skriftum hêde Gosa ên bi hira utroste wille lid, thêr thrvch tha aldeste fâm Albêthe avbêr måkt wertha most, alsa ringen Friso fallen was.

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

Hyr is that skrift mith Gosas rêd.

Tha Wralda bern jêf an tha modera fon thæt mænnskelik slachte, thâ lèid er êne tåle in aller tonga ænd vp aller lippa. Thjus mêide hêde Wralda an tha mænnska jêven, til thju hja mænlik ôthera thêrmith machte kænber mâkja, hwat mæn formyde mot ænd hwat mæn bijagja mot vmbe sêlighêd to findane ænd sêlighêd to haldane in al êvghêd. Wralda is wis ænd god ænd al fêrsjande. Nêidam er nw wist, thæt luk ænd sêlighêd fon irtha flya mot, jef boshêd dûged bidroga mêi, alsa heth er an thju tål êne rjuchtferdige æjendomlikhêd fæst bonden. Thjus æjendomlikhêd is thêr an

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 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.

50.

HERE IS MY COUNSEL.

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

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

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

The native and foreign messengers were pleased with that writing, but no schools came from it. Then Adel established schools himself. Every year Adel and Ifkja went to inspect the schools. If they found a friendly feeling existing between the natives and foreigners, they were extremely pleased. If there were any who had sworn friendship together, they assembled the people, and with great ceremony let them inscribe their names in a book which was called the Book of Friendship, and afterwards a festival was held. All these customs were kept up in order to bring together the separate branches of Frya's race; but the maidens who were opposed to Adel and Ifkja said that they did it for no other reason than to make a name for themselves, and to bring all the other states under their

lêgen, thæt mæn thêr mith nêr lêjen sêge, ner bidroglika worda sprêka ne mêt svnder stem lêth noch svnder skâmrad, thrvch hvam mæn tha bosa fon hirte bistonda vrkænna mêt. Nêidam vsa tâle thus to luk ænd to sêlighêd wêjath, ænd thus mith wâkt æjen tha bosa nygonga, thêrvme is hju mith alle rjucht godis tâle hêten, ænd alle tha jêna hvam hja an êre halda hâvath thêr gôme fon. Tha hwat is bêrth. Alsa ring thêr mong vsa halfsusterum ænd halfbrotharum bidrogar vpkêmon, tham hjara selva fori godis skalkum utjavon, also ring is thæt owers wrden. Tha bidroglika presteræ ænd tha wrangwrêja forsta thêr immer sêmin hêladon, wîldon nêi wilkêr lêva ænd buta god-is êwa dvan. In hjara tsjodishêd send hja to gvngen ænd hævon ôthera tâla forsvnnen, til thju hja hêmlik machte sprêka in æjenwertha fon alrek ôtherum, vr alle bosa thinga ænd vr alle vnrwêrthlika thinga svnder thæt stemlêth bjam vrrêda mocht nach skâmrad hjara gelât vrderva. Men hwat is thêrut bern. Êvin blyd as-t sêd thêra goda krûdum fon vnder ne grvnd ut vntkêmh, thæt avbêr sêjed is thrvch goda ljuda by helle dêi, êven blyd brengh tyd tha skâdlika krûda an-t ljucht, thêr sêjed send thrvch bosa ljuda in-t forborgne ænd by thjustrenesse.

Tha lodderiga mangertne ænd tha vnrænlika knâpa thêr mitha vva presterum ænd forstum horadon vntlvkadon tha nya tâla an hjara bola, thêrwise send hja forth kvmen êmong tha folkrum, til thju hja god-is tâle glâd vrjetten hêve. Wîst nw wêta hwat thêr of wrden is? Nv stemlêth ner gelât hjara bosa tochta navt longer mar vrêdon, nv is dûged fon ut hjara midden wêken, wisdom is folgh ænd frydom is mith gvngen, êndracht is sok râkt ænd twispalt heth sin stêd innommen, ljafde is fljucht ænd hordom sith mith nyd an têfel, ænd thêr êr rjuchtfêrdichhêd welde, welth nv thæt swêrd. Alle send slâvona wrden, tha ljuda fon hjara hêra, fon nyd, bosa lusta ænd bigyrlikhêd. Hêde hja nvmâr êne tâle forsvnnen, mûglik was-t thæn jet en lith god gvngen. Men hja hævon alsa fêlo tâla utfonden as thêr stâta send. Thêrthrvch mêt thæt êne folk thæt ôre folk êvin min forstân as thju kv thene hvnd ænd thi wolf thæt skêp. Thit mûgath tha stjurar bitjuga. Thach dâna is-t nv wêi kvmen, thæt alle slâvona folkar mænlik ôthara lik ôra mænnska biskoja ænd thæt hja to straffe hjarar vndigerhêd ænd fon hjara vrmêtenhêd, mænlik ôthera alsa long biorloge ænd bikampa moton til thju alle vrdilgad send.

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Hyr is nv min rêd.

Bist thv alsa gyrich that thu irtha allêna erva wîlste, alsa achst thv nimmer mâre nêr ôre tâle ovir thina wêra ni kvrna to létane as god-is tâle, ænd thæn achst thv to njodane, til thju thîn æjn tâle fry fon uthêmeda klinka bilyweth. Wîst thv thæt er svme fon Lydas bern ænd fon Findas bern resta, sâ dvath stv êvin alsa. Thju tâle thêra Ast Skênlandar is thrvch tha wla Mâgjara vrbrûd; thju tâle thêra Kaltana folgar is thrvch tha smûgrige Gole vrdrven. Nv send wi alsa mild wêst vmbe tha wîtherkvmande Hellêna folgar wîther in vs midden to nêmande, men ik skrom ænd ben sêrelik ange, thæt hja vs mild-sa vrjelda skilun mith vrbrûding vsra rêne tâle.

Fûl hævon wi wîtherfêren, men fon alle burgum, thêr thrvch arge tyd vrhomlath send ænd vrdilgad, heth Irtha Fryasbrnch vnforleth bihalden; æk mêt ik thêr by melda thæt Fryas jêtha god-is tâle hir êvin vnforleth bihalden is.

Hyr to Texland most mæn thus skola stifta, fon alle stâtum thêr et mitha alda sêdum halda, most-et jongk folk hyr himne senden wrde, æfterdam mochtôn thêra utlêred wêre tha ôra helpa thêr to honk vrêide. Willath tha ôra folkar ysre wêron fon thi sella ênd thêrvr mith thi sprêka ænd thinga, sâ moton hja to god-istâle wîther kêra. Lêrath hja god-istâle sâ skilun tha worda fry-sâ ænd rjucht-hâ to hjara inkvma, in hjara brêin skilet thæn bijina to glimmande ænd to glorandê til thju ella to-ne logha warth. Thissa logha skil alle balda forsta vrtêra ænd alle skinfrâna ænd smûgriga presteræ.

Tha hêinde ænd fêrhêmande sendabodon hêdon nocht fon vr thæt skrift, thach thêr ne kêmon nêne skola. Thæ stifte Adel selva skola, æfter him dêdon tha ôra forsta lik hy. Jêrlîkis gvngon Adel ænd Ifkja tha skola skoja. Fandon hja thæn êmong tha inhêmar ænd uthêmar seliga thêr êkkorum frjundskip bâradon, sâ lêton bêde grâte bliðskip blika. Hêdon svme seliga êkkorum frjundskip sworn, alsa lêton hja alra mannalik to manlik ôrum kvma, mith grâte stât lêton hja thæn hjara nôma in en bok skriva, thrvch hjam thæt bok thêra frjundskip hêten, æfter dam warth fêrst halden. Al thissa plêga wrde dên vmbe tha asvndergana twyga fon Fryas stam wîther et sêmene to snôrane. Men tha famna thêr Adel ænd Ifkja

subjection.

Among my father's papers I found a letter from Liudger the Geertman. Omitting some passages which only concern my father, I proceed to relate the rest.

Punjab, that is five rivers, and by which we travel, is a river of extraordinary beauty, and is called Five Rivers, because four other streams flow into the sea by its mouth. Far away to the eastward is another large river, the Holy or Sacred Ganges. Between these two rivers is the land of the Hindoos. Both rivers run from the high mountains to the plains. The mountains in which their sources lie are so high that they reach the heavens (*laia*), and therefore these mountains are called Himmellaia. Among the Hindoos and others out of these countries there are people who meet together secretly. They believe that they are pure children of Finda, and that Finda was born in the Himmellaia mountains, whence she went with her children to the lowlands. Some of them believe that she, with her children, floated down upon the foam of the Ganges, and that that is the reason why the river is called the Sacred Ganges. But the priests, who came from another country, traced out these people and had them burnt, so that they do not dare to declare openly their creed. In this country all the priests are fat and rich. In their churches there are all kinds of monstrous images, many of them of gold. To the west of the Punjab are the Yren (*Iraniers*), or morose (*Drangianen*), the Gedrosten (*Gedrosiers*), or runaways, and the Urgetten, or forgotten. These names are given by the priests out of spite, because they fled from their customs and religion. On their arrival our forefathers likewise established themselves to the east of the Punjab, but on account of the priests they likewise went to the west. In that way we learned to know the Yren and other people. The Yren are not savages, but good people, who neither pray to nor tolerate images; neither will they suffer priests or churches; but as we adhere to the light of Fasta, so they everywhere maintain fire in their houses. Coming still further westward, we arrive at the Gedrosten. Regarding the Gedrosten: They have been mixed with other people, and speak a variety of languages. These people are really savage murderers, who always wander about the country on horseback hunting and robbing, and hire themselves as soldiers to the surrounding princes, at whose command they destroy whatever they can reach.

The country between the Punjab and the Ganges is as flat as Friesland near the sea, and consists of forests and fields, fertile in every part, but this does not prevent the people from dying by thousands of hunger. The famines, however, must not be attributed to *Wr-alda* or *Irtha*, but to the princes and priests. The Hindoos are timid and submissive before their princes, like hinds before wolves. Therefore the Yren and others have called them Hindoos, which means hinds. But their timidity is frightfully abused. If strangers come to purchase corn, everything is turned 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 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

nydich wéron, séidon that hja-t niwerth öre vr dédon as vmb en gode hrop, ænd vmb bi grådum to weldana in ovir énis öther man his ståt.

By min tåt sinra skriftum hæv ik énen bréf funden, skrévin thrvch Ljudgérth these Gértmæn, bihalva svmlika séka thér min tåt alléna jelde, jéf ik hyr thæt öthera to thæt besta.

Pang-ab, thåt is fyf wætera ænd hwér neffen wi wech kvme, is-ne runstråme fon afsvnderlika skénhéd, ænd fif wætera hêten vmb thet fjuwer öra runstrama thrvch sine mvnd in sé floja. Êl fere ástwarth is noch ne gråte runstråme thér hêlige jeftha frána Gong-ga hêten. Twisk thysum runstråmne is-t lönd théra Hindos. Béda runstråma runath fon tha hága bergum néi tha delta del. Tha berga hwaná se del stråme sind alsa hách thet se to tha himel læja. Thérvmbe wærth-et berchta Himellåja berchta hêten. Vnder tha HIndos ænd öthera ut-a löndum sind welka ljuda mank thér an stlínise by malkorum kvma. Se gelávath thet se vnförbastere bern Findas sind. Se gelávath thet Finda fon ut-et Himmellæja berchta bern is, hwaná se mith hjara bern néi tha delta jeftha légte togen is. Welke vnder tham gelávath thet se mith hjara bern vppet skum thér hêlige Gongga del gonggen is. Thérvmbe skolde thi runstråme hêlige Gongga hêta. Már tha presterá thér ut en ör lönd wech kvma létón thi ljuda vpspéra ænd vrbarna, thérvmbe ne thurvath se far hjara sêk nit öpentlik ut ni kvma. In thet lönd sind ölle presterá tjok ænd rik. In hjara chærka werthat öllerléja drochtenlika byldon fnden, thér vnder sind félo golden mank. Biwesta Pangab thér sind tha Yra jeftha wranga, tha Gedrostne jeftha britne, ænd tha Orjetten jeftha vrjetne. Ol thisa nóma sind-ar thrvch tha nydige presterá jéven, thrvchdam hja fon ar fljuchte, vmb séda ænd geláv. bi hjara kvmste hédón vsa éthla hjara selva ák an tha ástlika ower fon Pangab del set, men vmb théra presterá wille sind se ák néi thér wester ower faren. Thérthrvch hævon wi tha Yra ænd tha öthera kenna lérth. Tha Yra ne sind néne yra már göda minska thér néna byldon to léta nach önbidda, ák willath se néna chærka nach prestar dogá, ænd évin als wi-t frána ljucht fon Fæsta vpholda, évin sá holdon se öllerwechs fjur in hjara húsá vp. Kvmt mún efer él westlik, ólsá kvmt mún by tha Gedrostne. Fon tha Gedrostne. Thisa sind mith öra folkrum bastered ænd sprékath ölle afsvnderlika tåla. Thisa minska sind wérentlik yra bonar, thér ammer mith hjara horsa vp overa fjelda dwåla, thér ammer jägja ænd ráwa ænd thér hjara selva als salt-átha forhéra an tha omhémmande forsta, ther wille hwam se alles nither háwa hwat se biréka müge.

Thet lönd twisk Pangab ænd ther Gongga is like flet as Fryaslönd an tha sé, afwixlath mith fjeldum ænd waldum, fruchtbar an alle délum, már thet mach nit vrlæta that thér bi hwila thúsanda by thúsanda thrvch hongrer biswike. Thisa hongernéde mach thérvmbe nit an *Wr.alda* nach an *Irtha* wyten nit wertha, már alléna an tha forsta ænd presterá. Tha Hindos sind ivin blode ænd forfêred from hjara forstum, als tha hindne from tha wolva sind. Thérvmbe hævon tha Yra ænd öra ra Hindos hêten, thét hindne bitjoth. Már fon hjara blodhéd wærth afgrißlika misbruk mákth. Kvmt thér fêrhémánde kápljud vmb kéren to kápjande, alsa warth alles to jeldum mákth. Thrvch tha presterá ni warth et nit wérth, hwand thisa noch snoder ænd jyriker als alle forsta to samene, wytath él god, thet al-et jeld endlik in hjara búdar kvmt. Buta ænd bihalva thet tha ljuda thér fül fon hjara forsta lyda, moton hja ák noch fül fon thet fenyngie ænd wilde kwik lyda. Thér send store elefante thér by éle keddum hlåpa, thér bihwyla éle fjelda kéren vrtrappe ænd éle thorpa. Thér sind bonte ænd swarte katta, tigrum hêten, thér sá gråt als gråte kalvar sind, thér minsk ænd djær vrslynne. Búta félo öra wriggum sind thér snåka fon af tha gråte éner wyrme ál to tha gråte éner bām. Tha gråteste kennath en éle kv vrslynna, már tha lythste sind noch frésliker als tham. Se holdon hjara selva twisk blom ænd fruchta skul vmb tha minska to bigána tham thér of plokja wille. Is mún thér fon byten, sá mot mún stærva, hwand æjen hjara fenyng heth *Irtha* néna krúda jéven, ólsánåka tha minska hjara selva hævon skildich mákt an afgodie. Forth sind thér öllerléja slacht fon háchdiska nyndiska ænd adiska, öl thisa diska sind yvin als tha snåka fon of ne wyrme til-ne bāmstame gråt, néi that hja gråt jof fréslik sind, sind hjara nóma, thér ik alle nit noma ni ken, tha aldergátesta ádiska sind algættar hêten, thrvchdam se yvin grúsich bitte an thet rotte kwik, that mith-a stråma fon boppa néi tha delta dryweth as an thet lévande kwik, that se bigána müge. An tha westsyde fon Pangab, wåná wi wech kvme ænd hwér ik bern ben, thér blojath ænd waxath tha selva frúchta ænd nochta as an tha ástsyde. To fára wrdon er ák tha selva wrigga fonden, mær vsa éthla havon alle krylwalda vrbernth ænd alsánåka æfter et wilde kwik jäged, that ther fé mær resta. Kvmt man él westlik fon Pangab, then finth man neffen fette etta ák dorra géstlanda thér vñendlik skina, bihwila öfwixlath mith ljaßlika stréka, hwéran thet ág forbonden bilywet. Vnder tha fruchta fon min land sind félo slachta mank, thér ik hyr nit fnden hæv. Vnder

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 Liudger.

* See page 164 .

51.

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*

therefore I will allow it a place here.

* 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.

52.

LETTER OF RIKA THE OUDMAAGD, READ AT STAVEREN AT THE JULI 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 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

allerlêja kèren is er âk golden mank, æk goldgêle aple, hwêrfon welke sâ swêt as hûning sind, ænd welka sa wrang as êk. By vs werthat nochtâ fonden lik bern-hâveda sâ grât, thêr sit tsys ænd melok in, werthat se ald sâ mâkt man ther ôlja fon, fon tha bastum mâkt mæn tâw ænd fon tha kernum mâkt mæn chelka ænd ôr gerâd. Hyr inna walda hæv ik krup ænd stâkbêja sjan. By vs sind bêibâma als jow lindabâma, hwêrfon tha bêja fûl swêter ænd thrêwâra grâter as stâkbêja sind. Hwersa tha dêga vppa sin olderlôngste sind ænd thju svnne fon top skinth, then skinth se linrjucht vppa jow hole del. Is mæn then mith sin skip êl fêr sùdlik faren, ænd mæn thes middêis mith sin gelât nêit-âsten kèred, sâ skinth svnne æjen thine winstere syde lik se ôwers æjen thine fêre syde dvath. Hyrmitha wil ik enda, mâr after min skrywe skil-et thi licht nog falla, vmb tha lêjenaftiga teltjas to mûge skiftane fon tha wara tellinga. Jow Ljudgêrt.

(manuscript) (contents)

Thet skrift fon Bêden.

Mine nôm is Bêden, Hachgâna his svn. Konerêd min êm is nimmer bostgijath ænd alsa bernlâs sturven. My heth mæn in sin stêd koren. Adel thene thredde kœning fon thjuse nôme heth thju kêsê godkêrth, mites ik him as mina mæstre bikenna wilde. Buta thæt fvllê erv minre êm heth-er mi en êle plek grvnd jêven thæt an mina erva pâlade, vnder fârwêrde that ik thêrvp skolde mænniska stælla ther sina ljuda nimmerthe skolde.

thêrvmbe wil ik thet hir-ne sted forjune.

(manuscript) (contents)

Brief fon Rika thju aldfam, vpsêid to Staveren by-t jolfêrste.

Jy alle hwam his êthla mith Friso hir kèmon, min êrybdnesse to jo. Alsa jy mène, send jy vnskeldich an afgodie. Thêr nil ik jvd navt vr sprêka, men jvd wil ik jo vppen brek wysa, thæt fê bêtre sy. Jy wêtath jeftha jy nêtath navt, ho Wralda thusand glornôma heth, thach thæt wêtath jy alle thæt hy warth Alfêder hêten, ut êrsêke thæt alles in ut him warth ænd waxth to fêding sinra skepsela. T-is wêr, thæt Irtha warth bihwyla âk Alfêdstre hêten, thrvchdam hju alle frûchd ænd nochtâ bêrth, hwermitha mænnisk ænd djar hjara selva fêde. Thach ne skolde hju nêne frûchd ner nocht navt ne bêra, bydam Wralda hja nêne krefta ne jêf. Ak wiva ther hjara bern mæma lêta an hjara brosta, werthat fêdstra hêten. Thâ ne jêf Wralda thêr nêen melok in, sa ne skoldon tha bern thêr nêne bâte by finda. Sâ thæt by slot fon reknong Wralda allêna fêder bilywet. Thæt Irtha bihwyla warth Alfêdstre heten, ænd êne mæm fêdstre, kæn jeta thrvch-ne wende, men thæt-ne mæn him lêt fêder hête vmbe thæt er tât sy, thæt strid with-æjen alle rêdnum. Thâ ik wêt wânât thjus dwêshêd wêi kvmth. Hark hyr, se kvmth fon vsa lêtha, ænd sâhwera thi folgath werthe, sâ skilun jy thêrthrvch slâvona wertha to smert fon Frya ænd jowe hâgmod to ne st raf. Ik skil jo melda ho-t by tha slâvona folkar to gvngen is, thêr æfter mêi jy lêra. Tha poppa kœningar tham nêi wilkêr lêva, stêkath Wralda nêi thêre krône, ut nyd that Wralda Alfêder hêt, sa wildon hja fêdnum thêra folkar hêta. Nw wêt allera mannalik thæt-ne kœning navt ovir-ne waxdom ne welth, ænd thæt im sin fêding thrvch thæt folk brocht warth, men thach wildon hja fvherdja by hjara formêtenhêd. Til thju hja to-ra dol kvma machte, alsa hâvon hja thet forma navt fvldên wêst mith tha frya jeftha, men hævon hja thæt êne tins vplêid. Fori thene skæt, tham thêrof kêm, hêradon hja vrlândiska salt-âtha, tham hja in-om hjara hova lêidon. Forth namon hja alsa fêlo wiva, as-ra luste, ænd tha lithiga forsta ænd hêra dêdon al-ên. As twist ænd tvyspalt æfternêi inna hûshaldne glupte ænd thêr-vr klâchta kèmon, thâ hævon hja sêid, ja-hweder mæn is thêne fêder fon sin hûshalden, thêrvmbe skil-er thêr âk bân ænd rjuchter ovir wêsa. Thâ kêm wilkêr ænd êvin as tham mitha mænnum in ovir tha hûshaldne welde, gvng er mit tha kœningar in ovir hjara stât ænd folkar dvan. Thâ tha kœningar et alsa wyd brocht hêdon, thæt hja fêderum thêra folkar hête, thâ gvngon hja to ænd lêton byldon æfter hjara dântne mâkja, thissa byldon lêton hja inna tha cherka stalla nêst tha byldon thêra drochtne ænd thi jena tham thêr navt far bûgja nilde, warth ombrocht jeftha an kêdne

of the idols, and those who would not bow down to them were either killed or put in chains. Your forefathers and the Twisklanders had intercourse with the kings, and learned these follies from them. But it is not only that some of your men have been guilty of stealing titles, I have also much to complain of against your wives. If there are men among you who wish to put themselves on a level with Wr-alda, there are also women who wish to consider themselves equals of Frya. Because they have borne children, they call themselves mothers; but they forget that Frya bore children without having intercourse with a man. Yes, they not only have desired to rob Frya and the Eeremoeders of their honourable title (with whom they cannot put themselves upon an equality), but they do the same with the honourable titles of their fellow-creatures. There are women who allow themselves to be called ladies, although they know that that only belongs to the wives of princes. They also let their daughters be called maagden, although they know that no young girls are so called unless they belong to a citadel. You all fancy that you are the better for this name-stealing, but you forget that jealousy clings to it, and that every wrong sows the seed of its own rod. If you do not alter your course, in time it will grow so strong that you cannot see what will be the end. Your descendants will be flogged by it, and will not know whence the stripes come. But although you do not build citadels for the maidens and leave them to their fate, there will still remain some who will come out of woods and caves, and will prove to your descendants that you have by your disorderliness been the cause of it. Then you will be damned. Your ghosts will rise frightened out of their graves. They will call upon Wr-alda, Frya, and her maidens, but they shall receive no succour before the Juul shall enter upon a new circuit, and that will only be three thousand years after this century.

THE END OF RIKA'S LETTER.

* Here the writing of Beeden ends. In the manuscript two successive pages are missing according to the paging, but no doubt there are more wanting. The abrupt opening of what follows shows that the beginning of the following writing has been lost, and, in consequence, also the notification of the name of the writer, who may have been a son or a grandson of Beeden.

53.

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 Stavere, and afterwards travelled through all the states. When he was twenty-four years old his father had him elected Asega-Asker. As soon as he became Asker he always took the part of the poor. The rich, he said, do enough of wrong by means of their wealth, therefore we ought to take care that the poor look up to us. By arguments of this kind he became the friend of the poor and the terror of the rich. It was carried so far that his father looked up to him. When his father died he succeeded, and then he wished to retain his office as well, as the kings of the East used to do. The rich would not suffer this, so all the people rose up, and the rich were glad to get out of the assembly with whole skins. From that time there was no more talk of equality. He oppressed the rich and flattered the poor, by whose assistance he succeeded in all his wishes. King Askar, as he was always called, was seven feet high, and his strength was as remarkable as his height. He had a clear intellect, so that he understood all that was talked about, but in his actions he did not display much wisdom. He had a handsome countenance and a smooth tongue, but his soul was blacker than his hair. When he had been king for a year, he obliged all the young men in the state to come once a year to the camp to have a sham fight. At first he had some trouble with it, but at last it became such a habit that old and young came from all sides to ask if they might take part in it. When he had brought it to this point, he established military schools. The rich complained that their 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

dén. Jow éthla ænd tha Twisklandar hævon mitha poppa forsta ommevgngen, dána hævon hja thjuse dwëshéd lèred. Tha navt alléna thæt svme jower mæn hjara selva skeldich mákja an glornóma ráw, ák mot ik my vr fêlo jower wiva biklágja. Werthat by jo mæn fvnden, tham mith Wralda an én lin wille, thér werthat by jo wiva fvnden, thér et méi Frya wille. Vmbe thæt hja bern bérde hæve, létath hja hjara selva modar hêta. Tha hja vrjettath, that Frya bern bérde svnder jengong énis mæn. Jæ navt alléna thæt hja Frya ænd tha éremodar fon hjara glor-rika nóma biráwa wille, hwéran hja navt náka ne müge, hja dvath alén mitha glornóma fon hjara nésta. Thér send wiva thér hjara selva létath frovva hêta, afsken hja wête thæt thjuse nóme alléna to forsta wiva hêreth. Ak létath hja hjara toghatera fámna hêta, vntankes hja wête, thæt néne mangêrt alsa hêta ne méi, wára hju to éne burch hêrth. Jy alle wánath thæt jy thruch thæt nóm ráwa bêtne werthe, thach jy vrjeltath thæt nyd thér an klywet ænd thæt elk kwád sine tuchtrode sêjath. Kérath jy navt ne wither, sá skil tid thér waxdom an jéva, alsa stèrik thæt mæn et ende thér of navt bisjá ne méi. Jow æfterkvmanda skilun thér mith fêterath wertha, hja ne skilun navt ne bigripa hwánat thi slága wèi kvme. Mæn afskén jy tha fámna néne burch bvwe ænd an lot vrlête, thach skilun thér bilywa, hja skilun fon ut wald ænd holum kvma, hja skilun jow æfterkvmande biwysa thæt jy thér willens skildech an send. Thæn skil mæn jo vrdema, jow skina skilun vrfêrth fon ut-a grévum rysa, hja skilun Wr.alda, hja skilun Frya ænd hjara fámna anhropa, thá nimman skil-er æwet an bêtra ne müge, bifáre thæt Jol in op en ore hláphring trêth, men thæt skil érist bêra as thré thúsand jér vrhlápen send æfter thisse êw.

Ende fon Rikas bréf.

(manuscript) (contents)

thêrvmbé wil ik thæt forma vr swarte Adel skriva. Swarte Adel wêre thene fjurde kening æfter Friso. Bi sin jüged heth-er to Texland lèred, æfternéi heth-er to Stáveren lèred, ænd forth heth-er thruch ovir alle státa fáren. Thá thæt er fjuwer ænd tvintich jér wêre, heth sin tát máked thæt-er to Asega-askar kèren is. Thá-er énmel áskar wêre, áskte hi altid in-t fárdél théra ærma. Tha rika, séd-er, plégath énoch vnrjuchta thinga thruch middel fon hjara jeld, thêrvmbé ágon vi to njvdane thæt tha ærma néi vs omme sjan. Thruch thá-s ænd óra rêdne wêr-i thene frjund théra ærma ænd théra rika skrik. Alsa ærg is-t kvmen thæt sin tát him néi tha águm sach. Thá sin tát fallen was, änd hy vppa tham-his sêtel klywed, thá wild-er évin god sin ambt bihalda, lik as tha keningar fon-t ásta plégath. Tha rika nildon thæt navt ne dája, men nw hlip allet óra folk to hápe, ænd tha rika wéron blyde that hja hêl-húd-is fon thére acht of kémon. Fon to ne hêrade mæn nimmar mára ovir élika rjucht petárja. Hi dumde tha rika ænd hi strykte tha ærma, mith hwam his helpe hi alle sékum áskte, thér-er bistek vp hêde. Kening Askar lik-er immer hêten warth, wêre by sjugun irthfêt lónge, sá grát sin tól wér, wéron ák sina krefta. Hi hêde-n hel forstán, sá thæt-er alles forstánde, hwérwr that spréken warth, thach in sin dvan ne macht mæn néne wisdom spéra. Bi-n skén ónhlite hêd-er éne glade tonge, men jeta swarter as sin hér is sine séle fvnden. Thá thæt-er én jér kening wêre, nédsékte hi alle knápa fon sin stát, hja skoldon jerlikis vppet kæmp kvma ænd thér skin-orloch mákja. In-t érost hêd-er thér spul mith, men to tha lersta warth-et sá menêrik, that ald ænd jong ut alle wrdum wèi kémon to fréjande jef hja machte mith dva. Thá hi-t alsa fêre brocht hêde, lét-er wêrskola stifta. Tha rika kémon to bárane ænd séidon, that hjara bern nw nèn lésa nach skryva navt ne lérade. Askar ne melde-t navt, men as thér kirt æfter wither skin-orloch halden warth, gvng-er vppen vpstal stonda, ænd kétha hlúd. Tha rika sind to my kvmen to bárana, thæt hjara knápa nèn lésa nach skryva noch léra, ik n.æv thér nawet vp séith, thach hir wil ik mine ménong sedsa, ænd an tha ména acht bithinga léta. Thá alrek nw néisgyrich néi him vpsach, séid-er forther, néi min bigrip mot mæn hjud thæt lésa ænd skriva tha fámna ænd alda lichte

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.

He must certainly have thought over this address and had it written out, for on the evening of the same day there were copies in at least twenty different hands, and they all sounded the same. Afterwards he ordered the ship people to make double prows, upon which steel crossbows could be fixed. Those who were backward in doing this were fined, and if they swore that they had no means, the rich men of the village were obliged to pay. Now we shall see what resulted from all this bustle. In the north part of Britain there exists a Scotch people—the most of them spring from Frya's blood—some of them are descended from the followers of Keltana, and, for the rest, from Britons and fugitives who gradually, in the course of time, took refuge there from the tin mines. Those who come from the tin mines have wives, either altogether foreign or of foreign descent. They are all under the dominion of the Gauls. Their arms are wooden bows and arrows pointed with stag's-horn or flint. Their houses are of turf and straw, and some of them live in caves in the mountains. Sheep that they have stolen form their only wealth. Some of the descendants of Keltana's followers still have iron weapons, which they have inherited from their forefathers. In order to make myself well understood, I must let alone for a while my account of the Scotch people, and write something about the near Krekalanders (**Italians**). The Krekalanders formerly belonged to us only, but from time immemorial descendants of Lyda and Finda have established themselves there. Of these last there came in the end a whole troop from Troy. Troy is the name of a town that the far Krekalanders (**Greeks**) had taken and destroyed. When the Trojans had nestled themselves among the near Krekalanders, with time and industry they built a strong town with walls and citadels named Rome, that is, Spacious. When this was done, the people by craft and force made themselves masters of the whole land. The people who live on the south side of the Mediterranean Sea, come for the most part from Phœnicia. The Phœnicians (**Puniers or Carthaginians**) are a bastard race of the blood of Frya, Finda, and Lyda. The Lyda people were there as slaves, but by the unchastity of the women these black people have degenerated the other people and dyed them brown. These people and the Romans are constantly struggling for the supremacy over the Mediterranean Sea. The Romans, moreover, live at enmity with the Phœnicians; and their priests, who wish to assume the sole government of the world, cannot bear the sight of the Gauls. First they took from the Phœnicians Marseilles—then all the countries lying to the south, the west, and the north, as well as the southern part of Britain—and they have always driven away the Phœnician priests, that is the Gauls, of whom thousands have sought refuge in North Britain. A short time ago the chief of the Gauls was established in the citadel, which is called Kerenac (**Karnac**), that is the corner, whence he issued his commands to the Gauls. All their gold was likewise collected there. Keeren Herne (**chosen corner**), or Kerenac, is a stone citadel which did belong to Kalta. Therefore the maidens of the descendants of Keltana'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 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

vrleða. Ik n-íl nèn kwád spréka vr vsa éthla, ik wil alléna sega, vndera tyda hwérvp thrvch svme sá herde bogath warth, hævon tha burchfámna twyspalt inovir vsa lánd brocht, ænd tha Modera fúr ænd nèi ne kvndón twyspalt navt wíther to-t land ut ne dryva. Jeta ærger, thahwila hja kæltæ ænd petærade vr nádelása pléga, send tha Gola kvmen ænd hævon al vsa skéna súdarlanda ráweth. Hémisdéga send hja mith vsa vrbrúða brotharum ænd hjara salt-áthum al overa Skelda kvmen, vs rest thus to kjasane twisk-et béra fon juk jef swérd. Willath wi fry bilywá, alsa ágon tha knápa thæt lésa ænd skryva fáhóndis æfterwéin to létane ænd in stéde that hja invppa méide hwip ænd swik spēle, moton hja mith swérd ænd spér spēla. Send wi in alle déla ofned ænd tha knápa stor enoch vmb helmet ænd skild to bérane ænd tha wépne to höntérane, then skil ik my mith jower helpa vppa thene fjand werpa. Tha Gola méieath then tha nitherléga fon hjara helpar ænd salt-áthum vppa vsa fjeldum skryva mith-et blod, thæt út hjara wndum drjupth. Hævon wi thene fyand én mel far vs út dréven, alsa moton wi thérmith forth gvnga, alhwenne thér nèn Gola ner Slávona nach Tartara mára fon Fryas erv to vrdryvane send. Tha-s rjucht, hrypon tha másta ænd tha rika ne thvradon hjara mvla navt épen ne dva.

Thjus tospréke héd er sekur to fara forsonnen ænd vrskryva létan, hwand sévendis fon thère selvare déi wéron tha ofskriftum théra hwel in twintich hónda ænd thi alle wéron énishlúdene. Aftérnèi bifel-er tha skipmanna, hja skoldon dubbele fástéwene mákja léta, hwéran mæn éne stélen kránboga macht fæstigja. Théra thér æfterwéi bilév warth bibot, kvn imman swéra that-er néne midle navt nède, alsa moston tha rika fon sin gá-t bitalja. Hjud skil mæn sjan hwér vppa al thæt bá hði úthlæpen is. Ant north-ende fon Britanja thæt fvl mith hága bergum is, thér sit en Skots folk, vr-et máradél út Fryas blod sproten, vr-a éne helte send hja út Kæltanafolgar, vr-et óra dël út Britne ænd bannane, thér by grádnm mith tyd fon-út-a tinlónum thér hinna fljuchte. Thér ut-a tinlóna kémon, hævath algadur vrlándiska wiva jeftha fon vrlándis tuk. Thi alle send vnder-et weld théra Golum, hjara wépne send woden boga ænd spryta mith pintum fon herthis-hornum ák fon flintum. Hjara húsa send fon sádum ænd stré ænd svme hémath inna hola théra bergum. Sképon thér hja ráwed hæve, is hjara énge skæt. Mong tha æfterkvmanda théra Kæltanafolgar hævath svme jeta ysere wépne, thér hja fon hjara éthlum urven hæve. Vmbe nw god forstán to werthande, mót ik min telling vr thæt Skotse folk resta léta, ænd éwet fon tha héndra Krékalanda skriva. Tha héndra Krékalanda hævon vs to fara alléna to hérath, men sunt vnhüglika tidum hævon ra thér ák æfterkvmanda fon Lyda ænd fon Finda nitherset, fon tha lersta kémon to tha lersta en éle hápe fon Tróje. Tróje alsa heth éne stéde hétan, thér et folk fon tha fére Krékalanda innomth ænd vrhometh heth. Thá tha Trójana to tha héndra Krékalandum nestled wéron, tha hævon hja thér mith tid ænd flit éne sterke stéd mith wälla ænd burgum bwwed, Rome, that is Rum, hétan. Thá thæt dén was, heth thæt folk him selva thrvch lest ænd weld fon thæt éle lánd máster máked. Thæt folk thæt anda súside thère Middelsé hémth, is fár-et mára dël fon Fhonyjsa wéi kvmen. Tha Fhonyjsar send en bastred folk, hja send fon Fryas blod ænd fon Findas blod ænd fon Lyda his blod. Thæt folk fon Lyda send thér as slávona, men thrvch tha vntucht thér wyva hævon thissa swarte mænniska al-et óra folk bastered ænd brun vrfærvet Thit folk ænd tham fon Rome kæmpath ólán vmb-et másterskip fon tha Middelsé. Forth lévath tham fon Roma an fjandskip with tha Fonyjsar, ænd hjara prestera thér-et rik alléna welda wille wr írtha, ne múgon tha Gola navt ne sjan. Thæt forma hævon hja tha Fhonyjsar Mis-selja ofnomen, dáná alle landa, thér súdward, westward ænd northward lidsa, ák et súdardél fon Britanja, ænd allerwéikes hævon hja tha Fonyjsar prestera, that héth tha Gola vrjágeth, dáná sind thusanda Gola nèi north Brittanja brit. Kirt vrléden was thér tha vreste théra Golum séten vppa thère burch, thér is kéthen Kérenæk that is herne, hwanath hi sin biféla jef an alle óra Gola. Ak was thér al hjara gold togadur brocht. Kéren herne jeftha Kérenæk is éne sténen burch, thér ér an Kæltæ hérde. Thérvmbe wíldon tha fámna fon tha æfterkvmande théra Kæltana-folgar tha burch wíther há. Alsa was thrvch tha fyanskip théra fámna ænd théra Golum faithe ænd twist in ovir thæt Berchland kvmen mith morth ænd brónd. Vsa stjúrur kémon thér faken wol hálja, thæt hja sellade fori tobiréde húdum ænd linne. Askar was often mith wést, an stílnesse héd-er mith tha fámna ænd mith svme forstum átskip sloten, ænd him selva forbonden vmbe tha Gola to vrjáge út Kérenæk. As-er thérnèi wíther kém jéf hi tha forsta ænd wigandlíksta manna ysere helma ænd stéla boga. Orloch was mith kvmen ænd kirt æfter flojadon stráma blod by tha hellinga théra bergum del. Thá Askar ménde that kans him tolákte, gvng-er mith fjuwertich sképum hin ænd nam Kérenæk ænd thene vreste théra Golum mith al sine gold. Thæt folk wérmith hi with tha salt-áthum thera Golum kæmped hède, héd-er út-a

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 Phoenician ships and towns that he could reach. When he returned he brought nearly six hundred of the finest youths of the Scotch mountaineers with him. He said that they had been given him as hostages, that he might be sure that the parents would remain faithful to him; but this was untrue. He kept them as a bodyguard at his court, where they had daily lessons in riding and in the use of all kinds of arms. The Denmarkers, who proudly considered themselves sea-warriors above all the other sea-people, no sooner heard of the glorious deeds of Askar, than they became jealous of him to such a degree, that they would bring war over the sea and over his lands. See here, then, how he was able to avoid a war. Among the ruins of the destroyed citadel of Stavja there was still established a clever Burgtmaagd, with a few maidens. Her name was Reintja, and she was famed for her wisdom. This maid offered her assistance to Askar, on condition that he should afterwards rebuild the citadel of Stavja. 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. Wralda, she said, had told her by his thunder that all the Frya's people must become friends, and united as brothers and sisters, otherwise Finda's people would come and sweep them off the face of the earth. After the thunder Frya's seven watch-maidens appeared to her in a dream seven nights in succession. They had said, Disaster hovers over Frya's land with yoke and chains; therefore all the people who have sprung from Frya's blood must do away with their surnames, and only call themselves Frya's children, or Frya's people. They must all rise up and drive Finda's people out of Frya's inheritance. If you will not do that, you will bring the slave-chains round your necks, and the foreign chiefs will ill-treat your children and flog them till the blood streams into your graves. Then shall the spirits of your forefathers appear to you, and reproach your cowardice and thoughtlessness. The stupid people who, by the acts of the Magyars, were already so much accustomed to folly, believed all that she said, and the mothers clasped their children to their bosoms. When Reintja had brought the king of Holstein and the others to an agreement, she sent messengers to Askar, and went herself along the Baltic Sea. From there she went to the Lithauers (**Face-hewers**), so called because they always strike at their enemy's face. The Lithauers are fugitives and banished people of our own race, who wander about in the Twisklanden. Their wives have been mostly stolen from the Tartars. The Tartars are a branch of Finda's race, and are thus named by the Twisklanders because they never will be at peace, but provoke people to fight. She proceeded on beyond the Saxenmarken, 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 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.

Saxanamarkum lukt mith lofte fon gráte héra-ráve ænd but. Thus warth tha Gola nêwet lêten. Aftarneî nam-er twá élanda to berch far sinum skêpum, ænd hwánath hi lêter útgvgng vmb alle Fonysjar skêpa ænd stêda to biráwane thêr hi bigána kv. Tha er tobek kém brocht-i tomet sexhvndred thêra storeste knápum fon thæt Skotse berchfolk mith. Hi séide that hja him to borgum jêven wêren, til thju hi sékur wêsa machte thæt tha eldra him skolde trow bilywa, men-t was jok, hi hild ra as lifwêre et sina hova, thêr hja allera distik les krêjon in-t ryda ænd in-t hõndtêra fon allerlêja wêpne. Tha Denamarkar tham hjara selva sunt lóng boppa alle óra stjúrur stoltlike sêkæmpar hête, hêdon sá ringe navt fon Askar sina glorrika dêdum navt ne hêred, jef hja wrdon nydich thêr vr, thêrmète, that hja wilde orloch brensa over-ne sê ænd over sina landa. Sjan hyr, ho hi orloch formitha machte. Twisk tha bvwfala thêre vrhomelde burch Stavja was jeta êne snode burchfám mith svme fámna sêten. Hjara nôme was Réintja ænd thêr gvng en gráte hrop fon hira wishêd út. Thjus fám bád an Askar hjara helpe vnder bithing, that Askar skolde tha burch Stavja wíther vpbvwa lête. As-er him thêr to forbonden hêde, gvng Réintja mith thrim fámna nêi Hals, nachtis gvng hju réisa ænd thes déis kêthe hju vppa alle markum ænd binna alle méidum. Wralda séide hju hêde hja thrvch thongar tohropa lêta thæt allet Fryas folk moston frjunda wertha, lik sustar ænd brothar tamed, owers skolde Findas folk kvma ænd ra alle fon irtha vrdilligja. Nêi thongar wêron Fryas sjvgun wákfámkes hja anda dráme forskinen, sjvgun nachta æfter ekkó-rum. Hja hêde seith boppa Fryas landum swabbert ramp mith juk ænd kêdne omme. Thêrvmbé moton alle folkar thêr út Frya sproten send hjara tonõma wêi werpa ænd hjara selva allêna Fryas bern jeftha folk hêta. Forth moton alle vpstonda ænd et Findas folk fon Fryas erv dryva. Nillath hja thæt navt ne dva, alsa skilun hja slávona benda vmbé hjara halsa krêja, alsa skilun tha vrlandaska hêra hjara bern misbruka ænd frytra lêta, til thju thæt blod sygath inna jowre grêva. Thæn skilun tha skinna jowre êthla jo kvma wekja ænd jo bikyva vr jo lefhêd ænd vndigerhêd. Thæt dvme folk, thæt thrvch todvan thêra Mágjara al an sa fül dwêshêd wenth was, lávodon alles hwat hju séide ænd tha mæmna klimdon hjara bern æjen hjara brosta an. Thá Réintja these kening fon Hals ænd alle óthera manniska to êndracht vrwrocht hede, sand hju bodon nêi Askar ænd tág selva alingen these Balda sê. Dána gvng hju by tha Hlith-háwar, althun hêten vmbé that hja hjara fyanda immer nêi thet õnhlite háve. Tha Hlithháwar send britne ánd bannene fon vs æjn folk thæt inna tha Twisklanda sit ænd omme dwarelt. Hjara wyva hávon hja mést algadur fon tha Tartara ráwed. Tha Tartara sênd en dël fon Findas slachte ænd althun thrvch tha Twisklandar hêten vmbé thæt hja nimmerthe nêi frêtho wille, men tha mænniska alti út tarta to stryandé. Forth gvng hju æftera Saxnamarka tweres thrvch tha óra Twisklanda hin, allerwêikes thæt selva útkêtha. Nêi twam jêr om wêron, kém hju allingen thêre Réne to honk. By tha Twisklandar hede hju hjara selva as Moder útján ænd séid thæt hja mocht on as fry ænd franka mænniska wíther kvma, men thæn mosten hja ovir tha Réne gvngga ænd tha Gola folgar út Fryas súdarlandum jágja. As hja thæt dêde, sa skolde hjara kening Askar overa Skelda gvngga ánd thêr thæt land ofwinna. By tha Twisklandar send fêlo tjoda plêga fon tha Tartarum ænd Mágjara binna glupt, men ák fül send thêr fon vsa sêdum bilêwen. Thêr thrvch hævath hja jeta fámna thêr tha bern lêra ænd tha alda réd jeva. Bit-anfang wêron hja Reintja nydich, men to tha lesta wæρθ hju thrvch hjam folgath ænd thjanjath ænd allerwêikes bogath, hwêr-et nette ænd nêdlik wêre.



Representation of a Ship with foremast and poop deck, preserved on an old seal of Staveren.

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, Fréthogunsta, in marriage for Askar. Fréthogunsta 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 Fréthogunsta, 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 Fréthogunsta; 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 established a garrison of young men who all hated Askar, and kept away all other people. Now it was come to such a pitch among us, that many women, and even men, talked about ghosts, white women, and gnomes, just like the Denmarkers. Askar had made use of all these follies for his own advantage, and we wished to do the same. One dark night I brought the Maagden to the citadel, and afterwards they went with their serving-maids dressed in white along the path, so that nobody dare go there any more. When Askar thought he had his hands free, he let the Magyars travel through his states under all kinds of names, and, except in my state, they were not turned away anywhere. After that Askar had become so connected with the Jutlanders and the Denmarkers, they all went roving together; but it produced no real good to them. They brought all sorts of foreign treasures home, and just for that reason the young men would learn no trades, nor work in the fields; so at last he was obliged to take slaves; but that was altogether contrary to Wralda's wish and to Frya's counsel. Therefore the punishment was sure to follow it. This is the way in which the punishment came. They had all together taken a whole fleet that came out of the Mediterranean Sea. This fleet was laden with purple cloths and other valuables that came from Phoenicia. The weak people of the fleet were put ashore south of the Seine, but the strong people were kept to serve as slaves. The handsomest were retained ashore, and the ugly and black were kept on board ship as rowers. In the Fly the plunder was divided, but, without their knowing it, they divided the punishment too. Of those who were placed in the foreign ships six died of colic. It was thought that the food and 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 Saxenmen took it over to their marches. The Jutlanders brought it to Schoonland and along the coasts of the Baltic Sea, and with Askar's mariners it was taken to Britain. We and the people of Grènegà did not allow either the people or the goods to come over our boundaries, and therefore we remained free from it. How many people were carried off by this disease I cannot tell; but Prontlik, who heard it afterwards from the maidens, told me that Askar had helped out of his states a thousand times more free-men than he had brought dirty slaves in. When the pest had ceased, the Twisklanders who had become free came to the Rhine, but Askar would not put himself on an equality with the princes of that vile degenerate race. He would not suffer them to call themselves Frya's children, as Reintja had offered them, but he forgot then that he himself had black hair. Among the Twisklanders there were two tribes who did not call themselves Twisklanders. One came from the far south-east, and called themselves Allemannen. They had given themselves this name when they had no women among them, and were wandering as exiles in the forests. Later on they stole women from the slave people like the Lithauers, but they kept their name. The other tribe, that wandered about in the neighbourhood, called themselves Franks, not because they were free, but the name of their first king was Frank, who, by the help of the degenerate maidens, had had himself made hereditary king over his people. The people nearest to him called themselves Thioth-his 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

Alsa ringen Askar fon Rèintja hjra bodon fornorn ho tha Juttar nygath wèron, sand hi bistonda bodon fon sinant wegum nêi tha kæning fon Hals. Thæt skip, wèrmith tha bodon gngon, was fvl lèden mith fàmna syrhèdum ænd thèr by wèr en golden skild, hwèrvppa Askar his dante kunstalik was utebyld. Thissa bodon mosten frèja jèf Askar thes kæning his toghter Fréthogunsta to sin wif have machte. Fréthogunsta kém en jèr lèter to Stáveren, bi hjara folgar wère àk ènen Mågy, hwand tha Juttar wèron sunt lóng vrbrud. Kirt æfter that Askar mith Fréthogunsta bostigjath was, wærth thèr to Stáveren ène scherke bwad, inna thju scherke wrdon tjoda drochten lykanda byldon stælt h mith gold trvch wrochtne klåthar. Ak is er biwèrath that Askar thèr nachtis ænd vntydis mith Fréthogunsta fâr nitherbuwgade. Men så fül is sèkur, thju burch Stavia ne wærth navt wither vpebvved. Rèintja was al to bek kvmen, ænd gvng nydich nêi Prontlik thju Moder et Texland bårja. Prontlik gvng to ænd sand allerwèikes bodon thèr ùtkèthon, Askar is vrjèven an afgodie. Askar dède as murk-i-t navt, men vnwarlingen kém thèr ène flâte ùt Hals. Nachtis wrdon tha fàmna ùt-ère burch drywen, ænd ogtins kvn mæn fon thèr burch allèna ène glandere håpe sjan. Prontlik ænd Rèintja kèmon to my vmb skul. Thæt ik thèr æfternêi vr nêi tochte, lèk it my to, that it kwådlik fâr min ståt bidèja kvste. Thèrvmbè hævon wi to sèmne ène lest forsonnen, thèr vs alle båta most. Sjan hyr ho wi to gvngen send. Middel in-t Krylwald biasten Ljvwerde lèith vsa fly jeftha wèra, thèr mæn allèna thrvch dwardpàda mèi nàka. In vppa thjus burch héd ik sunt lóngè jonga wåkar stald, thèr alle ène grins an Askar hède, ænd alle òra mænnsiska dånath halden. Nv wast bi vs àk al sa wyd kvmen, thæt fèlo wyva ænd àk manna al patèrade vr spoka, witte wyva ænd uldermankes, lik tha Dènamarkar. Askar hède al thissa dwåshède to sin båta anwenh ænd thæt wildon wi nv àk to vsa båta dva. Bi-ne thjustre nacht brocht ik tha fàmna nêi thèrè burch ænd dånà gongen hia mith hjara fàmna in thrvch tha dwardpàda spokka in wttta klåthar huled, så that thèr æfternêi nèn mænnsisk måra kvma ne thvrade. Tha Askar mènde thæt-er thu hõnda rum hède, lèt-i tha Mågjara vnder allerlèja nõma thrvch ovir sina ståtå fàra änd båta Grènegà änd båta mina ståt ne wrdon hjra nærne navt ne wèrath. Nêi that Askar als mith tha Juttar ænd tha òra Dènamarkar forbonden was, gvngon hjra alsèmina råwa; thach that neth nène gode frùchda bared. Hja brocht on allerlèja vrlåndiska skæta to honk. Men just thèr thrvch nildon thæt jong folk nèn ambacht lèra, nach vppa tha fjeldum navt ne werka, så that hi to tha lersta wel slåvona nimma moste. Men thit was èl al æjen Wralda his wille ænd æjen Fryas rэд. Thèrvmbè kv straf navt æfterwèga ne bilywa. Sjan hyr ho straffe kvmen is. Ènis hédon hjra to sèmine ène èle flâte wnen, hju kém fon ùta Middelsè. Thjus flâte was to lèden mith purpera klåthar ænd òra kostelikhéd, thèr alle fon of Phonsija kèmon. Thæt wraka folk thèrè flâte wærth bisùda thèrè Sèjene an wal set, men thæt stora folk wærth halden. Thæt most ra as slåvona thianja. Tha skæneste wrdon halden vmbe vppet land to bilywane ænd tha lèdliksta ænd swartste wrdon an bord halden vmbe vppa tha benka to rojande. An-t Fly wærth tha bodel dèlath, men svnder hjara wèta wærth àk hjara straf dèlath. Fon tha mænnsiska thèr vppa tha vrlåndiska skepum stalt wèron, wèron sex thrvch bukpin felth. Mæn tochte thæt et eta ænd drinka vrjèven wère, thèrvmbè wærth alles ovir bord jompth. Men bukpin reste ænd allerwèikes, hwèr slåvona jeftha god kém, kém àk bukpin binna. Tha Saxmanna brochten hju ovir hjara marka, mith tha Juttar for hju nêi Skènlend ænd alingen thèrè kåd fon tha Balda-sè, mith Askar his stjúrår for hju nêi Britanja. Wi ænd tham fon Grènegà ne lèton nèn god ner minnsiska ovir vsa pàla navt ne kvma, ænd thèrvmbè bilèwon wi fon tha bukpin fry. Ho fèlo mænnsiska bukpin wèiråpth heth, nèt ik navt to skrywane, men Prontlik thèr et æfternêi fon tha òra fàmna hèrde, heth my meld, thæt Askar thúsandmel måra frya mænnsiska ùt sina ståtum hulpen heth, as er vvla slåvona inbrochte. Thå pest far god wyken was, tha kèmon tha frì wrden Twisklander nêi thèrè Rène, men Askar nilde mith tha forstum fon thæt vvla vrbasterde folk navt an ène lyne navt ne stonda. Hi nilde navt ne dāja, that hja skoldon hjara selva Fryas bern hèta, lik Rèintja biboden hède, men hi vrjet thèrbi that-i selva swarte hèra hède. Emong tha Twisklander wèron thèr twå folkar, thèr hjara selva nène Twisklander hèton. Thæt ène folk kém èl fèr ùt-et sùd-åsten wèi, hja hèton hjara selva Allemanna. Thissa nõma hédon hja hjara selva jèven, thå hja jeta svnder wiva inna tha walda as bannane ommedwarelde. Lètar hævon hja fon-et slåvona folk wiva råvath, èvin sa tha Hlithåwar, men hja hævon hjara nõme bihalden. Thæt òra folk, thæt måra hèinde ommedwarelde, hèton hjara selva Franka, navt vmbe that hja fry wèron, men Frank als hède thene èroste kæning hèten, tham him selva mith hulpe fon tha vrbrùda fàmna to ervlik kæning ovir sin folk måkad hède. Tha folkar tham an him pàladon, hèton hjara selva Thjoth-his svna, that is folk-his

assembly. Askar had 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

[Here the manuscript ends abruptly.]

- * *Phonsiar* are Carthaginians.
- * *Hals* is Holstein.

(manuscript)
(contents)

WĒALDA TANTAS T.BIIN

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(e-mail)





Oera Linda Book

Oera Linda Book: Complete English & Frisian Text ~ Introduction
Order of Priestesses: Maidens, Citadels & Yule~ Maps, Mothers & Kings~ E-mail

Maidens, Citadels & Yule

Order of Priestesses ~ Maidens at Worship ~ The Wheel of the Year ~ Iepenloftspul Oera Linda



OERA LINDA: Order of Priestesses (e-mail) (contents)

Perfection through purity of body, mind and spirit. All priestesses must:

1. Abstain from meat products, intoxicants, orgasm and sex.
2. Bend knees in worship for six hours every day.
3. Wear a short, white tunic at all times.

The first duty of a priestess (*fām*) is to serve the people of her community – as a seeress and healer. After completing seven years she will either leave the order, or become an elder (*aldfām*), offering leadership and spiritual guidance. She may also be chosen as a high priestess (*burchfām*).

◀ Order of Priestesses – based on the teachings of the Oera Linda Book .

1. Priestesses follow a natural, vegetarian diet comprising two frugal meals a day. In order to maintain their bodily purity, drugs, stimulants and sexual activity of any kind are strictly prohibited.

2. At worship, priestesses bend their knees towards the *foddik* (eternal flame) – left knee on the ground, right knee pointing to the fire. They draw the spirit of *Wr-alda*, the All-father, from the skies, and of *Jrtha*, the Earth-mother, from the land, sending both, combined, into the *foddik*, and thence to the folk, chanting: “*Wr-alda t-Anfang t-Bijin*” (“*Wr-alda*, the Origin, the Beginning”).

3. The priestesses’ uniform – the *tohnekka* – is a short, white tunic. It is worn at all times, along with appropriate footwear and accessories.

Priestesses kneeling in worship before the *foddik*, or eternal flame. ▶



Maidens at Worship: The Citadel (contents)

In ancient times, every Frisian state had a *burch* (citadel), governed by a *burchfām* (Burgtmaagd, or Borough Maid) and her 28 *fāmna* (maidens), as priestesses. Seven of these were at worship, in 3-hour shifts, at all times (OLB, Ch. 7).

Kneeling before the *foddik* (lamp), with its eternal flame, priestesses offered their thricefold gratitude to *Wr-alda*, the All-father – “*for what you have received, for what you do receive, and for the hope of aid in time of need.*” (OLB, Ch. 5). Pure in body and spirit, as symbolised by their white garment, the *tohnekka* (OLB, Ch. 36), they avoided all bodily passions, lest they polluted the light.

◀ Iepenloftspul Oera Linda, Suwâld, Friesland, 27 June to 6 July 2019, concluding a series of events across Friesland in celebration of the Oera Linda Book.

Wr-alda (“most ancient”), the All-father, created time, from which all things sprang (OLB, Ch. 4), including *Jrtha*, the Earth-mother, who

brought forth the foremothers of mankind – Lyda, Finda and Frya. Frya, ancestress of the Frisians, lived among her descendants for seven generations before summoning them together and giving them her *Tex* (laws) in 2194 BC (OLB, Ch. 5), during the Great Flood.

The Frisian day comprised eight watches, each three hours long. Priestesses knelt in worship at the *burch* for two watches daily, and also worked, learnt and slept (OLB, Ch. 40). After seven years they became *aldfámna* (elder maidens), taking on roles as teachers, guides and judges, and were eligible for appointment as *burchfámna*. Chief of the *burchfámna* was the *folksmoder* (Folk Mother), ruling from Fryasburch (Den Burg, Texel) in succession to Frya.

The *burch* at Noorderend 22, Suwáld, near Leeuwarden, Friesland. ▶



Yule: The Wheel of the Year

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The Frisian calendar was based on the 6-spoked *jol* – Juul, or Yule – wheel. It had twelve months alternating between 31 and 30 days, and a festival on the first day of the six longer months (OLB, Ch. 35): *Jol-fêrste* – Juulfeest, or Yule Feast – (21 Dec), *Lente-fêrste* (20 Feb), *Minna-fêrste* (21 Apr), *Hea-fêrste* (21 Jun), *Herfst-fêrste* (21 Aug) and *Slacht-fêrste* (21 Oct). In non-leap years, the third month was reduced to 30 from 31 days, though retained its festival.

The Oera Linda Book only mentions six months by name (OLB, Ch. 41). The others can be reconstructed from later sources, though there were many regional variations. Days of the month were numbered backwards (OLB, Ch. 8).

◀ Priestesses with the 6-spoked *jol* wheel at the Suwáld *burch*.



No.	Frisian Month	English trans.	Starts	Lasts	Years were counted from the submergence of Atland, also referred to as Aldland ('Old Land'), in the Great Flood, 2194 BC – a date fixed at the beginning of the Oera Linda Book (OLB, Ch. 1).
I	Herdemónath	Hearth Month	21 Dec	31 days	Frisians had a 7-day week (OLB, Ch. 26), dedicated to the three foremothers Lyda, Finda and Frya, as well as Fæsta, Médéa, Thjanja and Hellénja. On Frya's day – Friday (OLB, Ch. 6) – priestesses fasted and served a communal feast. Fridays that fell during festival weeks were the occasion of much greater celebrations.
II	Sellamónath	Soil Month	21 Jan	30 days	
III	Lentemónath	Lenten Month	20 Feb	31 days	
IV	Gársamónath	Grass Month	22 Mar	30 days	
V	Minnamónath	Merry Month	21 Apr	31 days	
VI	Sümer mónath	Summer Month	22 May	30 days	
VII	Heamónath	Hay Month	21 Jun	31 days	
VIII	Arnemónath	Corn Month	22 Jul	30 days	
IX	Herfstmónath	Harvest Month	21 Aug	31 days	
X	Winnemónath	Wine Month	21 Sep	30 days	
XI	Slachtmónath	Slaughter Month	21 Oct	31 days	
XII	Wolfamónath	Wolf Month	21 Nov	30 days	

◀ (1) Spinning *jol* wheel. (2) 7th century bowl found at Oegstgeest, Holland, with *jol* motif.

The six festivals survive in many forms today, but in most cases (though by no means all) have been shifted forwards by ten to fifteen days, or sometimes more, indicating an early adoption of the Roman (Julian) calendar by various groups of Frisians. The March and September equinoxes were not considered among the six major festivals, though observation of the former was important in pre-Julian calendar times for regulating the length of the year.

Frisian Festival (astronomical date)

Surviving examples

<i>Jol-fêrste</i> – Yule Feast (21 Dec)	Fire Festival, Flamborough, England (31 Dec); Hogmanay Fireball Ceremony, Stonehaven, Scotland (31 Dec)
<i>Lente-fêrste</i> – Lenten Feast (20 Feb)	
<i>Minna-fêrste</i> – Merry Feast (21 Apr)	Biikebrennen, Sylt, North Frisia (21 Feb); Pancake Day, Olney, England (between 3 Feb and 9 Mar)
<i>Hea-fêrste</i> – Hay Feast (21 Jun)	Meierblis, Texel, Holland (29 or 30 Apr); 'Obby 'Oss Festival, Padstow, Cornwall (1 May)
<i>Herfst-fêrste</i> – Harvest Feast (21 Aug)	Midsommar, Dalarna, Sweden (between 19 and 25 Jun); Village Festival, Bournville, England (between 24 and 30 Jun)
<i>Slacht-fêrste</i> – Slaughter Feast (21 Oct)	Horn Dance, Abbots Bromley, England (between 6 and 12 Sep)
	Hallowe'en Week, Muncaster Castle, England (24 to 31 Oct); Bonfire Night, Lewes, England (4 or 5 Nov)

Iepenloftspul Oera Linda: Suwâld, Friesland, 27 June to 6 July 2019

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Oera Linda Book

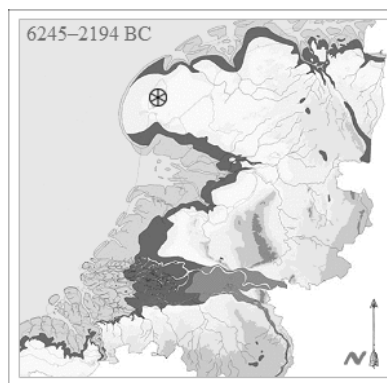
*Oera Linda Book: Complete English & Frisian Text ~ Introduction
Order of Priestesses: Maidens, Citadels & Yule- Maps, Mothers & Kings- E-mail*

Maps, Mothers & Kings

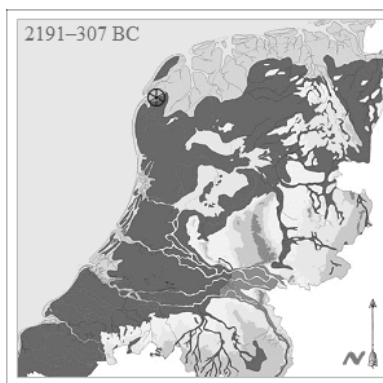
Historical Background ~ Frisian Matriarchy ~ Frisian Monarchy ~ Revived Order ~ Royal and Ducal Portraits

Historical Background: Coastal Changes and Frisian Settlements

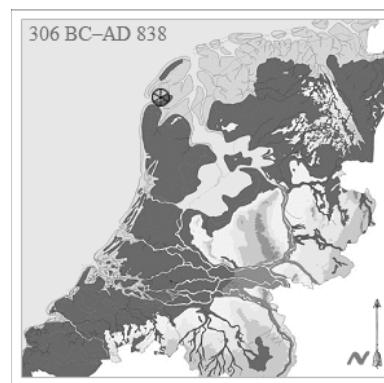
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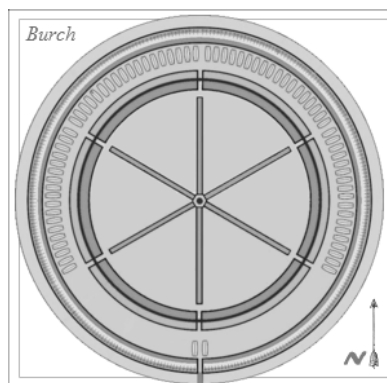
6245 BC (Third Storegga Slide) to the Great Flood of 2194-2191 BC. The large peninsula of Flylând¹ lies to the north of the Rêne (Rhine) estuary. The holy place where Frya gave the people her *Tex* (laws) before she ascended to the heavens (2194 BC) is marked by a *jol* wheel, spinning sunwise.



2191 BC to the flood of 307-306 BC. The place where Frya issued her *Tex* had become a stream, over which Fryasburch (Den Burg), seat of the *folksmoder* (Folk Mother), was built. The land around it was renamed Texlând (Texel). The former estuary of the Rêne was blocked and became the Flymar (Lake Flevo).



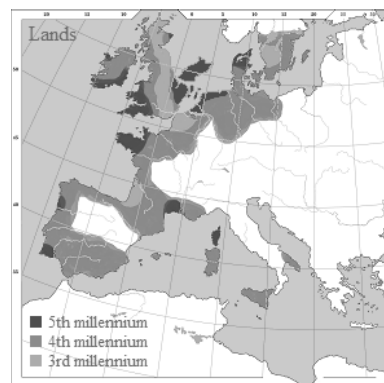
306 BC to the flood of AD 838 (when the Frisians had become Frankish subjects). This covers the era of the Frisian monarchy, based at Stáveren (Stavoren), upon the shore of an enlarged Flymar, which was evolving into what became known as the Almere, and later the Zuiderzee - currently the IJsselmeer.



Layout² of a Frisian *burch* (citadel), such as the one at Fryasburch. The houses formed the 6 spokes of the *jol* wheel, and in a central tower hung the *foddik* (lamp), at which the *fâmma* (priestesses) knelt in worship, led by the *burchfâma* (Borough Maid) - or, at Fryasburch, the *folksmoder* (Folk Mother) herself.



The ten Frisian folks, and their approximate regions of settlement. The Kâd-hêmar extended west and south in Gaul. Frisians also inhabited Atland³ (Doggerland), Skênland (Southern Sweden), Brittanja (Britain) - the land of the exiles - and Kadik (Cádiz), as well as many other colonies in the Mediterranean.



Seaborne expansion of the Frisians, 5th millennium BC to the destruction of Atland in 2194 BC, determined by the distribution of megalithic monuments in Neolithic and Bronze Age Europe. These structures include dykes, tombs, causeways and stone circles, connected by a vast network of leys, or alignments.

¹The Fly was a branch of the Rêne (Rhine) flowing north into *Wr-alda's* Sea (North Sea), giving its name to Sûdar Flylândia (South Holland), West-flylând (North Holland) and Ast-flylând (Friesland). Much of Flylând - especially West-flylând - was submerged in 2194 BC.

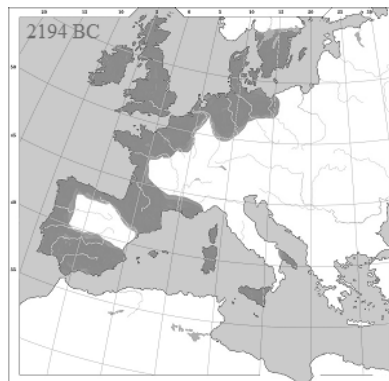
²The *burch* at Liudgârda (Leeuwarden) was over 600 feet in diameter (1 Frisian foot = 1.1 modern English feet). Fryasburch was even greater.

³Atland, or Aldland - the massive North Sea island known as Doggerland to archaeologists - was the original homeland of the Frisians, as is clearly

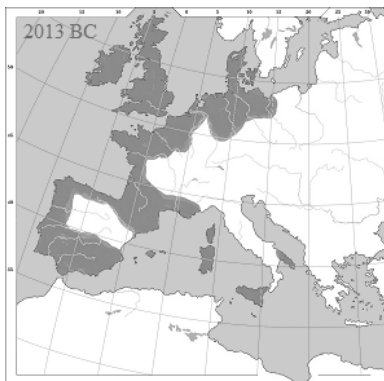
implied by the repeated references to it in the Oera Linda Book. Confusion has arisen because the homeland, or *ald-land*, of the Finns also perished during the Great Flood.

Frisian Matriarchy: ANCESTRESS of the Frisians ~ FOLK MOTHERS of Texland ~ FOLK MOTHER (acting)

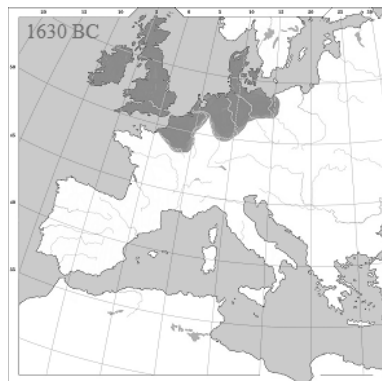
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2194 BC. Loss of Atland during the Great Flood.

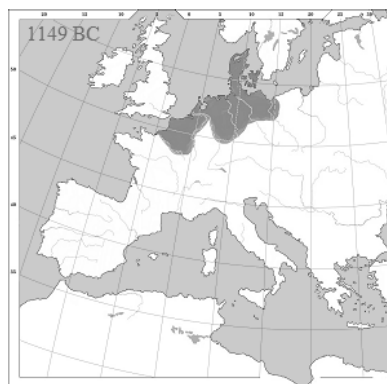


2013 BC. Loss of Southern Sweden to the Finns.

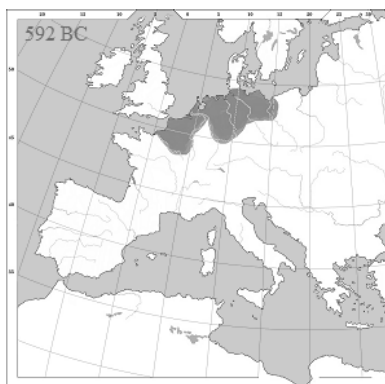


1630 BC. Loss of lands to Syrhdè and her Celts.

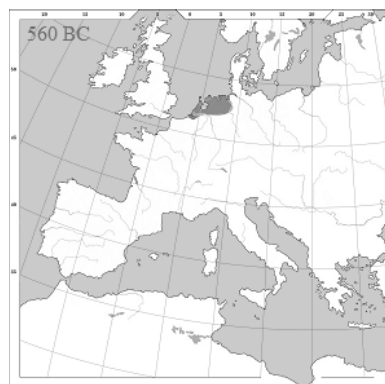
Name (OLB)	Surname (OLB)	Name (Cron.)	Reign (OLB)	Reign (Cron.)	Notes
FRYA ¹	-	FRYA	?-2194 BC	-	reigned 'seven generations'
FÆSTA	-	FASTA/FESTA	2194-after 2145	2214-2038	-
-	-	SÛNJE	-	(2214-1978)	-
MINNA	-	MINNA	fl. 2013	-	-
-	-	STINTJE	-	2038-1906	-
-	-	INSKA/INSKE	-	(1978-1912)	-
-	-	FENNA/FENNE	-	1906-1870	-
-	-	ELKE	-	(1912-1872)	-
-	-	SWANTJE	-	1870-1820	-
-	-	INSA/INSE	?-1631	(1872-1820)	-
RÛSA-MVDA	-	RÛSAMOND	1631-before 1621	1820-1757	revolt of Syrhdè
HEL-LICHT	-	HEL-LICHT	fl. 1621	1757-1711	-
-	-	GERIT/GERRIT	-	1711-1667	-
-	-	STINA/STINE	-	1667-1621	-
-	-	RENSKE	-	-	-
-	-	WIBEKE/WIBKE	-	1621-1580	-
-	-	INKA/INKE	-	1580-1553	-
-	-	ALETTA/ALETTI	-	1553-1489	-
-	-	ELTJE	-	1489-1429	-
-	-	DYWEK	-	1429-1377	-
-	-	NELA/NELE	-	1377-1328	-
-	-	IMKA/IMKE	-	1328-1277	-
-	-	IMME	-	1277-1224	-
-	-	ENNA	-	1224-1186	-
-	-	HILKA/HILKE	-	1186-1155	-
-	-	FENNEKE	-	1155-1114	-
-	-	HEIKE	-	1114-1056	-
-	-	RENKE	-	1056-1006	-
-	-	TJARDA	-	1006-946	-
FRÂNÀ	-	FRÂNÀ	?-590	946-884	captured and murdered
ADELA ³	HELLËNJA	ADELA/DELA	590-559	884-814	acting Folk Mother, murdered
(interregnum)				814-714	
GOSA	MAKONTA	GESA/GESE	306-?	714-644	no Folk Mother
(interregnum)				644-589	appointed no successor
PRONTLIK	-	PRONTLIK	-	-	no Folk Mother
				361-263	during reign of Adel IV, fled
				70-50	



1149 BC. Loss of Britain to the Trojans (Celts).



592 BC. Loss of Denmark to the Finns.



560 BC. Loss of lands to the Celts and Finns.

¹Frya is said to have lived among her descendants, the Frisians, for 'seven generations' before ascending to her watch-star, a mythological era corresponding to the growth of megalithic civilisation under the leadership of the *fāmna* – the order of priestesses, or maidens. Remembered as Freyja and Frigg in Old Norse (originally the same goddess, but subsequently regarded as two distinct individuals), Frija in Old High German, Frige in Old English, and by many similar variants.

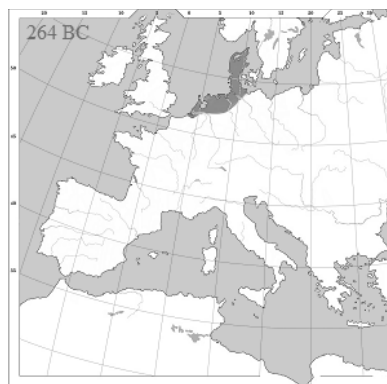
²Inka, or Inke, the Folk Mother, should not be confused with the earlier (male) Inka, brother of Tūnis, who led his fleet in search of any surviving remnants of Atland above water, around 2006 BC – and who, it is speculated, may have sailed to South America and given his name to the later Inca civilisation of Peru.

³Adela collected together the texts that formed the Oera Linda Book, passing it on to her descendants in the Oera Linda (Over de Linden) family as custodians. The family also served as leaders of the Adelbānd, a society of warriors formed after the murder of Adela's son Adelbrost.

Sources: Oera Linda Book, *Cronicke ende warachtige beschryvinghe van Vrieslant* (Occa Scarlensis, Johannes Flytarp & Andreas Cornelius, 1597).

Frisian Monarchy: **KINGS** of the Frisians ~ **DUKES** of the Frisians (Roman clients) ~ **LADY** of Ameland

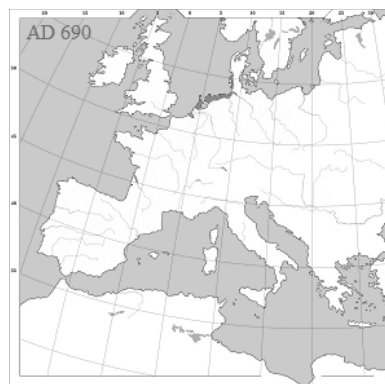
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264 BC. Frisian expansion under Friso.



AD 11. Loss of lands to the Franks and Finns.



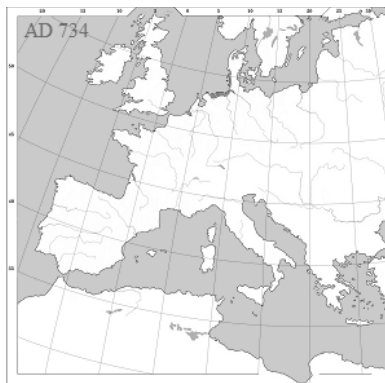
AD 690. Loss of lands to the Christian Franks.

Name (OLB, Fris.)	Surname (OLB, Fris.)	Reign (OLB)	Reign (Cron.)	Reign (Fris.)	Notes
ADEL I		304-264 BC	-	313-245 BC	<i>de facto</i> king
ADEL II	FRISO ¹	264-?	-	245-151	-
ADEL III	ATHA-RIK	-	-	151-71	-
ADEL IV	UBBO	-	-	71 BC-AD 11	Asinga Ascon/'Black Adel' on behalf of Dibbald
DIOCARUS	ASEGA-ÅSKAR	-	-	AD 11-46	imprisoned in Brabant,
DIBBALD	SEGON	-	-	46-85	11-46
TABBO	SEGON	-	-	85-130	-
ASCONIUS	-	-	-	130-173	-
ADELBOLD	-	-	-	173-187	-
TITUS	-	-	-	187-240	abdicated, died 208
-	BOIOCALUS	-	-	240-299	-
HARON I	UBBO	-	-	299-335	-
ODILBALD I	UBBO	-	-	335-360	-
HARON II	-	-	-	360-392	-
RICHOLD I	UDOLPH	-	-	392-435	Audulf (?)

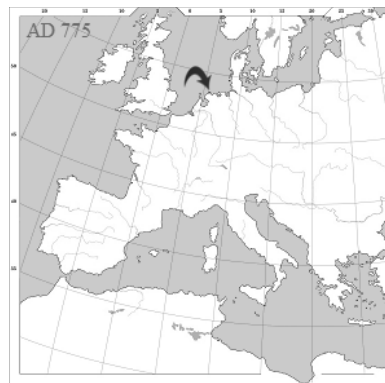
ODILBALD II	OFFO	-	-	435-470	Offa of Angel (?)
RICHOLD II	-	-	-	470-533	Finn (?)
BEROALD	-	-	-	533-590	-
ADGILLIS I	-	-	AD ?-680	590-672	-
RADBOD I	-	-	680-719	672-723	Aldgisil
ADGILLIS II	-	-	719-734	723-737	Redbad
GONDEBOLD	-	-	734-?	737-749	Poppo/Bubo, killed in battle
RADBOD ² II	-	-	-	749-775	Adgillis III
TEKLA	-	-	?-806	-	fled to Denmark
-	-	-	-	-	accepted Christianity



AD 719. Loss of lands to the Christian Franks.



AD 734. Loss of lands to the Christian Franks.



AD 775. Ameland, the last Frisian enclave.

¹Friso led the Frisian colonists of the Punjab – where they had been settled since 1551 BC – to their ancestral homeland. Apparently with the blessing of Gosa, who had been elected Folk Mother in 306 BC after nearly three centuries of disunity, Friso assumed effective control as a military dictator. Though always listed as king, he never actually held that title, which was, however, granted to his son, Atha-rik, establishing a hereditary monarchy.

²Radbod II fled to Denmark in 775, after the Franks completed their decades-long conquest of the Frisians. He and his fellow refugees stirred up their Pagan kinsmen, known to history as the Vikings, to attack and pillage Christian Europe.

³Tekla (Thecla), daughter of Gondebold, maintained her independence on Ameland until 806, when the island was taken over by Taeke Cammingha, whom she was forced to marry. The last surviving citadel, at Fāstaburch (Nes), was converted into a Christian convent. This, with its associated monastery, moved to Ferwert on the mainland in 1109, though retained the name ‘Foswert’ as an echo of its origins. It was dissolved in 1580 during the Dutch Reformation.

Sources: Oera Linda Book, *Frisia; seu, De viris rebusque Frisiae illustribus, libri duo* (Martinus Hamconius, 1620).

Revived Order: CUSTODIANS of the Oera Linda Book ~ FOLK MOTHERS of the Order of Priestesses

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The descendants of Adela in the Oera Linda (Over de Linden) family remained the custodians of the Oera Linda Book until the 1930s. In 1936 Greek choreographer Koula Pratsika created a ceremony at Olympia, Greece, for the inauguration of that year’s Olympic Games. Vestal Virgins – the Roman Vesta was known as Fæsta to the Frisians and Hestia to the Greeks – light the Olympic flame with the sun’s rays, which is then taken by runners to the games.

Name	Surname	Notes
ADELBROST	OVERA LINDA	son of Adela, d. 559
APOLLŌNJA	OVERA LINDA	BC sister, fl. 559
FRĒTHORIK	OERA LINDA	
WILJO	-	fl. 306
KONERĒD	OERA LINDA	wife, fl. 264
BĒDEN	OERA LINDA	son, fl. 264 nephew, fl. 151 BC
LIKO	OVIRA LINDA	
		fl. AD 803
HIDDE	OERA LINDA	
OKKE	OERA LINDA	fl. 1256 son, fl. 1256
ANDRIES (I)	OVER DE LINDEN	fl. 1718
JOHANNES	OVER DE LINDEN	son, d. 1794
ANDRIES (II)	OVER DE LINDEN	son, d. 1820



Koula Pratsika (centre, right) and Maria Hors (centre, left) in 1936.

Name	Surname	Acceded	Died
------	---------	---------	------

AAFJE	OVER DE LINDEN	daughter, d. 1848				
CORNELIS (I) ¹	OVER DE LINDEN	nephew, d. 1874	KOULA ³	PRATSIKA	20 Jul 1936	26 Jan 1984
LEENDERT FLORIS	OVER DE LINDEN	son, d. 1919	MARIA	HORS	7 May 1984	16 Sep 2015
CORNELIS (IV) ²	OVER DE LINDEN	great-nephew, d. 1958	ARTEMIS	IGNATIOU	21 Apr 2016	

¹Cornelis (I) allowed Dr Jan Gerhardus Ottema to publish a Dutch translation of the Oera Linda Book in 1872, thus bringing it to public attention.

²Cornelis (IV) donated the Oera Linda Book to the Provincial Library of Friesland in 1938 (since 2002 part of Tresoar, the Frisian History and Literature Centre). Cornelis' father and grandfather were both also named Cornelis, hence his designation as Cornelis (IV). They were never, however, custodians of the Oera Linda Book.

³Koula had studied in Austria and Swabia, and went on to found the Greek National School of Dance at Athens in 1937, specialising in a revived form of Pagan ritual. The connection between the Frisians and Greeks goes back to Min-erva Nyhellénja, who had founded Athenia (Athens) as a Frisian *burch* in 1631 BC, and many Graeco-Roman religious institutions, such as the Vestal Virgins and their eternally burning flame, derive from Frisian practice.

Royal and Ducal Portraits: Martinus Hamconius, 1620

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W.F.A.L.D.A T.A.N.T.A.R T.B.I.I.N

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1 OKKE MIN SUN.
 2 LISSA BOKA MOT I MIK LITLAND
 3 SELE WARIA. SE VMBIFATTAT LIO
 4 SKEDNISSE TON VS ELS FOLK AF TON
 5 VSA ELLUM, VLEDEN IER LAB IK
 6 LAM UT ER TUD AFSD FOLIK MIK
 7 LI LAND LINDA MODER. LA LIA
 8 WERON WET WEDSN. KERKURVA
 9 QVADON LIA LITERNEI VRDARVA.
 10 VMBE LIA NAVTTO VLEKSA LAB IK
 11 IN VP WELANDISK PAMPER VOK.
 12 SKREVSIN. SALWSESA AV SE ERVE.
 13 ~~MOS AV SE AF WESERVA. LITN~~
 14 BARN ALSA TIL LIO LIA NIMMSRIS
 15 WEI NAVTNE KVMA.
 16 SKREVSIN TO LIUWIRT. NEI
 17 ATLAND SVNKEN IS. LAT LIA
 18 RUSON. TIVWER HUNDRED AND
 19 NIUDON AND TIVWERTIDOSTIER.
 20 LAT IS NEI KERSTEN REKNOR
 LAT TVEHT. HUNDRED. SSK AND TITL
 -DOSTS IER. ~ LIODE TOBINOMAK
 OERA LINDA. ~ WAK. ~

1 LIAWA ERVNOOMA. VMB VSA LIAWA
 2 GĀLAS WILLE AND VMB VSA LIAWA FRODOM
 3 S WILLE, ĀUSAND WARA SA BIDDIK TO IO.
 4 OČĀ LIAWS NE LET ĀA ĀOON ENIS PAFE-
 5 KAPPE TACĀ NIMMERĀS OVER ĀISSA
 6 SKRIFTA NE WOIA. ĀIA SPEKĀ SWETA
 7 WIRDA, MEN ĀIA TORNAĀ VNMARKESEM
 8 AN ALLS ĀWAT TON VS FRIAS FRETĀ. VMBE
 9 RIKA PREBENDNE TO WINNANDE SA ĀEULĀ
 10 ĀIA MIĀ ĀA FORPA KENIADAR. ĀISSA
 11 WETAĀ ĀATWI ĀIARA ORĀTSSTE ĀIAND
 12 SEND. ĀRVČĀDA WI ĀIARA LIUDA TO SPEKE
 13 ĀVFA, VR FRODOM FIVČĀT AND FORSTNE
 14 PLIČĀT. ĀER VMBE LETĀ ĀIA ALLS
 15 VRDILICIA ĀWAT TON VSA GĀLUM KVMĀ
 16 AND ĀWAT ĀER IETA REST TON VSA ALDA
 17 SEDUM. OČĀ LIAWA IK ĀAN BT ĀAM
 18 IT ĀOVS WEST. WIL VR ALDAS ĀIELD
 19 AND WILĀĀ WI VS NAVT STERIK NE
 20 MAKIA, ĀIA SKELUN VS ALDADUR
 21 VRDILICIA. ~ ~ .

22 SKREVYN TO LIUDWERD, AČĀT ĀONDRED
 23 AND ĀMIU IER, NEI FIFSTEN BIDRIF.
 24 LIKO TONOMAĀ OVIRALINDA. ~ ~

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ΛΕΤ ΒΟΚ ΛΕΡΑ ΑΔΕΛΑ ΧΟΥΜΑ.
ΛΡΙΤΤΙΧΑ ΙΕΡ ΑΥΤΕΡΕ ΔΕΙ ΛΑΤ ΛΙΟΥ ΤΟΥ
S MODER VMBROCHT WAS ΛΕΥΧΑ ΛΕΝΕ V.
ΡΕΣΤΕ ΜΑΟΥ ΣΤΑΝΔΕΤ. ΕΡΑΡΟ VΜΤΟ. ΑΛΛΕ
ΣΤΑΤΑ ΛΕΡ. ΕΡ ΛΙΔΣΑ ΑΝΔΑ ΘΡΕ ΣΥΔΕ ΛΕΡΕ
WRSARA WERON ΧΟΝ VΕ ΟΥΚΕΡΑ ΑΝΔ VΝ
ΔΕΡ. ΕΤ WΕΛΔ ΛΕΣ ΜΑΟΥ ΚΕΜΕΝ ΑΝΔΕΤ ΣΕ
ΑΝΔ. ΤΟ ΧΡΕΣΑΝΕ ΛΑΤΕΡ WΕΛΔΙΧΑ ΣΚΟΛΔΙ
WΕΡΑΝ VΡ. ΕΤ ΕΛΛΕ ΛΑΝΔ. VΜΒΕ ΛΑΤ VΝΛΥΚ
ΤΟ WΕΡΑΝΕ ΛΕΔΕ ΜΑΝ ΕΝΕ ΜΕΝΑ ΑΣΑΤ
ΒΙΛΙΔΣΕΝ ΑWΕΡ ΟΑΔΥΡΑΛ WΕΡΟΝ ΑΛΛΕΡΑ.
ΜΑΝΝΕΛΙΚ ΛΕΡ ΑΝΝΕΝ ΟΟΔΕ ΑΡΟΡ ΣΤΑΝΔΙ.
ΒΥΛΑ ΧΕΜΝΑ. ΑΛ ΝΕΙ ΛΑΤΕΡ ΜΑΚ VΕΛΛΑΡΕΝ
WΕΡΟΝ ΛΕ ΛΡΙΝ ΣΤΜΕΛΔΑ WΑΣ ΑΛΛ ΟΥΡΕΘ
ΑΝΔΑ ΤΥΣ ΑΝΔ ΑΛΕΝ ΣΑ ΒΥ ΛΙΛΑΡΑ ΚΥΜΕΤΕ.
ΛΑ ΤΟ ΑΛ ΛΕΣΤΑ ΧΡΕΔΕ ΑΔΕΛΑ ΛΑΤ WΙΡΔΑΝ
ΔΕ ΚΕΑ. Ι ΑΛΛΕ WΕΤΕΤ ΛΑΤ ΙΚ ΛΡΙΝ ΙΕΡ ΒΥΡΙΑ
ΥΑΜ WΕΣΕΝ ΣΥ. ΑΚ WΕΤΙ ΛΑΤ ΙΚ ΚΕΡΕΝ ΣΥ
ΤΟ ΜΟΔΕΡ ΑΝΔΑΚ. ΛΑΤ ΙΚ ΝΕΝ ΜΟΔΕΡ
ΝΕΣΑ ΝΑΥΤ ΝΙΛΔΕ ΛΕΥΧΑ ΔΑΜΙΚ ΑΡΟΛ
ΤΟ ΜΙΝ ΕΝΟΑ ΙΕΡΔΕ. ΛΑΧΑ ΑWΑΤ Ι ΝΑΥΤ
ΝΕΤΕ ΛΑΤ ΙΣ ΛΑΤ ΙΚ ΑΛΛΕ ΒΕΡΤΝΙΣΑ ΝΕΙ.
ΟΥΡΕΝ ΑΛΛΩ. ΟΥΝ ΑΣΙΚ ΕΝ WΡΕΑΥΤΛΙΚΕ
ΤΟΛΚ Σ ΜΟΔΕΡ WΕΣΕΝ WΕΡΕ. ΙΚ ΑΛΛ ΑΛ.
ΑΝ ΧΟΝ ΑΝΔ WΙΛΕΡ ΤΑΡΕΝ ΤΟ ΣΙΑΝΔΕ
ΑWΑΤΕΡ ΒΕΡΔΕ. ΛΕΡ ΛΕΥΧΑ ΣΕΝΔ ΜΥ ΧΕΙΩ
ΣΕΚΑ ΒΑΡ WΡΔΕΝ ΛΕΡ ΘΡΑ ΝΑΥΤ ΝΕΤΑ.
Ι ΑΛΛΩ Α ΙΕΣΤΕΡ ΣΕΙΛ. ΛΑΤ VΣΑ ΣΙΒ ΒΑ
ΑΝ ΑΛ ΘΡΕ ΣΥΔ ΛΕΡΕ WRSARA ΝΙΝΤ ΑΝΔ
ΛΑΤ WΕΡΕ. ΑΛ ΙΚ ΜΕΙ ΣΕΔΣΑΤΟ ΙV. ΛΑΤ.
ΕΡ ΜΑΟΥ ΣΕ ΝΕΝ ΙΝΕ ΟΑ ΟΥ WΝΝΕΝ
ΛΕΑ ΛΕΥΧΑ ΛΑΤ WΕΛΔ ΣΙΝΡΑ WΕΡΕ.

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ΜΕΝ ΒΛΑΤ ΑΡΥΧΑ ΑΡΟΥΕΣΤΙΟΕ ΡΕΝΚΑ ΑΝΔΙΕΤΑ
 ΜΑΡ ΑΡΥΧΑ ΑΤ ΟΥΡΙΧΑ ΣΑ ΛΕΡΑ ΑΤΕΤΟ ΟΙΟΥΜΑΝΟ
 ΛΕΡΑ ΕΒΛΙΑΑ. ΤΡΙΑ ΑΣ ΑΣΕΙΤ WINE ΣΚΟΛΔΟΝ
 ΝΕΝ ΟΥΤΡΙΑ ΛΙΝΟ ΒΙ ΝΣΤΟ ΛΕΤΑ. ΑΛ ΑΝΑΤ ΑΛΥ.
 ΟΝ ΑΙΑ ΔΕΝ. ΑΙΑ ΑΛΥΟΝ ΝΣΑ ΤΙΑΝΟ ΝΕΤΟΛΠΕΟ
 ΑΩΑΝΟ ΑΝΣΤΕΟ ΤΟΝ ΑΙΑΡΑ ΤΕΝ ΣΕΝΟΜ ΤΟ ΔΕΙΑΝ.
 ΟΕ ΙΕΤΑ ΤΡΥ ΤΟ ΛΕΤΑΝΣ. ΑΛΥΟΝ ΑΙΑ ΤΡΙΑ Σ ΡΕΟ
 ΜΙΝΑΧΑΤ ΑΝΔ ΣΕ ΤΟ ΑΙΑΡΑ ΣΛΑΤΟΝΟΜ ΜΑΚ.
 ΑΟ. ΑΡΥΧΑ ΔΑΜ ΑΙΑ ΣΟΚ ΔΕΔΟΝ ΜΑΧΑΤ ΤΡΙΑ
 ΝΑΥΤ ΛΟΝΕΡ ΠΑΚΑ ΟΥΙΡ ΑΙΑΜ. ΑΙΑ ΑΛΥΟΝ
 ΡΝΕΣ ΘΛΕΡΙΣ ΤΡΥΔΟΜ ΒΙΝΙΜΕΝ ΑΝΔ ΑΤ ΙΣ
 ΕΡ ΣΕΚΕ ΑΤ ΑΙΑ ΑΙΑΡΑ ΑΙΝ ΥΡΛΕΡΕΝ ΑΛΩΣ.
 ΑΧΑ ΑΤ ΣΕΛΑ ΙΣ ΙΟ ΣΕΛΝΑ ΑΚΕΝ. ΜΕΝΙ ΚΩΙ
 ΣΕΔΣΑ ΤΟ ΙΟ. ΑΟ ΑΙΑ ΝΕΙ ΟΡΑΔΟΜ ΣΑ ΛΕΟ ΥΡΣΙΛΑ
 ΣΕΝΟ. ΛΕΡΑ ΤΙΝΝΟΜ ΑΙΑΡΑ WIVA ΚΡΕΙΟΝ ΒΑΡΝ.
 ΑΙΣΣΑ WΑΧΤΟΝ ΥΡΡΑ ΜΙΑ ΝΣΑ ΤΡΙΑ ΒΑΡΝ. ΑΤΟΜΕΤ
 ΤΥΙΛΔΟΝ ΑΝΔ ΙΟΛΔΟΝ ΑΙΑ ΤΟ ΣΑΜΝΕ ΥΡΡΑ ΑΕΜ
 ΙΕΤΑ ΑΙΑ WΕΡΟΝ ΜΙΑ ΣΚΟΡΟΜ ΒΙ ΛΕΡΕ ΛΕΡΟ.
 ΛΕΡ ΛΕΡΟΝ ΑΙΑ ΜΙΑ ΛΥΣΤΟΜ ΝΕΙ ΑΛ ΥΡΩ WΑΛ
 ΣΑ ΤΙΝΝΑ ΣΑΟΟΜ. ΑΡΥΧΑ ΔΑΜ ΑΙΑ ΛΙΝΟ ΑΝΔ
 ΑΝΔ ΝΕΙ WΕΡΟΝ. ΣΑ ΣΕΝΟ ΑΙΑ ΟΥΤ ΤΡΙΑ ΣΤ ΟΥ.
 ΑΩΝΕΣ ΛΕΝΕ WΑΛΔ ΑΙΑΡΑ ΑΛΔΡΟΜ. ΑΣ ΑΒ ΒΛΕΝ
 ΟΙΡΑΤ WΡΔΟΝ ΑΝΔ ΣΑΟΟΝ ΑΤ ΑΛ ΤΙΝΝΑ ΡΑ
 ΒΑΡΝ ΝΕΝ ΑΝΤΕΡΑ ΜΑΧΑΤΣ. ΑΝΔ ΒΛΑΤ WΑΡΚΑ
 ΜΟΣΤΣ. ΑΛ ΚΡΕΙΟΝ ΑΙΑ ΑΝΝΕΡ WΑΡΚΑ ΣΗΝ ΟΥΙΝΣ
 ΑΝΔ WΡΔΟΝ ΑΛΡΔΣ ΑΛ ΟΥ ΑΡΑΝΔΣ. ΑΛ ΒΑΣΑ ΑΝΔ
 ΑΙΑΡΑ ΣΤΟΡΣΤΑ ΣΥΝΟΜ ΚΡΥΠΤΟΝ ΒΙ ΑΛ ΛΟΔ.
 ΔΑΡΙΟΑ ΤΙΝΝΑ ΜΑΝ ΟΕΡΤΟΜ. ΑΝΔ ΑΙΑΡΑ ΑΙΝΕ
 ΤΟ ΟΛΑΤΕΡΑ ΑΡΥΧΑ ΑΤ WΛΣ ΤΑΡ ΒΙΛΔ ΤΟΝ Α
 WΕΙ ΒΡΟΧΑΤ ΛΕΤΟΝ ΑΙΑ ΣΕΛΝΑ ΒΙ ΟΡΟ ΔΑ ΑΡΥΧΑ
 ΑΛ ΣΚΕΝΣΤΑ ΤΙΝΝΑ ΚΝΑΡΑ ΑΙΑΡΑ WΛΟΜ ΑΛΔΡΟΜ
 ΤΟ ΣΡΟΤ. ΑΛ ΑΣΝΕ ΜΑΟΤ ΑΤ ΑΝΔΑ ΝΟ Σ ΚΡΥΟ

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ΛΑ ΝΑΜΕΡ ΛΑ ΣΚΕΝΣΤΑ ΣΙΝΑΡ ΤΙΝΝΑ ΛΑΝΔ ΜΑΛΙ-
ΚΑΡΑ ΥΡΕΘΟΝΑΝΔΕΡΑ ΚΥ ΜΙΛ ΠΟΛΔΕΝ ΛΟΡΝΑ ΣΑ
ΛΙΑΡΑ ΛΡΥΧΑ ΥΣ ΤΟΛΚ ΤΑΤΑ ΔΕΔΟΝ. ΑΠΤΕΡ ΔΑΜ.
ΣΙΝΑ ΛΕΡ ΥΤΒΡΕΔΑ. ΜΕΝ ΣΙΝ ΕΙΝΔΑ ΔΕΔΟΝ
ΜΑΡ. ΒΕΡΝ ΥΡΔΟΝ ΤΟ ΣΟΚ ΜΑΚΑΔ. ΝΕΙ ΥΡΣΑ
ΛΑΝΔΥΜ ΥΕΙ ΒΡΟΧΑΤ. ΛΑΝΔ ΣΑΛΥΕΡ ΣΑ ΛΙΑ ΥΡ-
ΒΡΟΧΑΤ ΥΕΡΟΝ ΛΝ ΣΙΝΑ ΥΛΕ ΛΕΡ. ΛΑΝ ΥΡΔΟΝ
ΛΙΑ ΤΟ ΒΕΚ ΣΕΝΔΟΝ. ΛΑ ΛΑ ΣΚΙΝ. ΣΙΛΑΝΟΝΑ ΥΣΑ
ΓΑΛ ΜΑΧΑΤΙΕΛ ΥΕΡΟΝ ΛΑ ΚΕΙΝΑΔΟΝ ΛΙΑ ΛΑ ΛΕΡ ΤΟΔ
Α ΛΑΝΔ ΕΛΣΕΛΙΑ ΛΑΝ ΒΟΡΔ ΛΑΝΔ ΚΕΛΟΝ ΛΙΑ ΜΟΣΤΟΝ
ΛΣΝΕ ΜΑΧΙ ΛΕΡΟΧΑ ΥΕΡ ΛΑ ΣΑ ΚΥΝΔΟΝ ΛΙΑΡΑ ΣΥΝ-
ΥΜ ΥΡ ΤΟΛΟΙΑ ΛΑΜΟΝΙ ΛΡΥΧΕΛ ΤΟΛΚ ΚΕΡΕΝ ΤΟ ΥΡ-
ΔΑΝΣ. ΛΕΡΑ ΛΕΡ ΥΜΒΕ ΟΟΔΑ ΔΕΔΥΜ ΕΝ ΤΑΚ ΔΕΛ
ΤΟ ΚΑ ΛΥΣ ΚΡΙΕΝ ΛΕΔΕ ΥΡΕΘΟΝΑΔΟΝ ΛΙΑ ΤΟ ΣΙΝ.
ΛΑΝΤ ΥΕΔΥΜ ΙΕΤΑΝ ΑΠΤΕΡ ΔΕΛ ΒΙ. ΛΟΚΑ ΛΑΜΕΝ
ΥΑΡ ΛΑΝΔ ΑΠΤΕΡ ΔΕΛ ΚΡΙΕΝ ΛΕΔΕ ΣΕΙΔΟΝ ΛΙΑ ΕΝ
ΡΟΝΔ ΔΕΛ ΤΟ ΛΑΝΔ ΛΑΜ ΕΝ ΡΟΝΔ ΔΕΛ ΛΕ ΔΕ ΣΝ
ΕΥΛΕ ΣΤΑΤ. ΥΕΡΟΝ ΛΑ ΕΛΙΑ ΤΟ ΛΑΡΔΕ ΤΡΙΑ Σ ΛΑ
ΥΕΝΔΟΝ ΛΙΑ ΛΑ ΣΤΕΥΕΝ ΛΑΝΔ ΛΙΛΔΟΝ ΥΡΡΑΡ
ΥΡΒΛΕΤΕΡΑ ΣΥΝΥΜ ΑΝ. ΙΕ ΣΤΕΡ ΔΕΙ ΥΕΡΟΝ. ΕΡ
ΜΟΡ ΙΟ ΛΑΜ ΑΛΕΤ ΤΟΛΚ ΤΟ ΛΑΡΣ ΥΟΡΑ ΥΙΥΔΕ
ΥΜΒ ΛΑ ΛΣΤΕΛΙΚΑ ΣΤΑΤΑ ΥΙΛΕΡ ΤΟ ΛΙΑΡΑ ΡΥΔΑ
ΤΟ ΤΥΛΑΝΔΣ. ΛΑΧΑ ΝΕΙ ΜΙΝ ΥΝ ΤΑΛΔΑ ΜΕΝΙΘ
ΣΚΟΛΔΕ ΛΑΤ ΥΑΥΙΚΑΝΤ ΥΤΚΕΜΑ. ΛΑΝ ΚΥΝΕΣ.
ΛΕΡ ΥΑΣ ΛΕΡ ΥΕ ΣΕΝ ΕΝ ΛΑΡΔΕ ΛΥΑ. ΣΙΑΚ.
ΤΕ ΑΜΟΝ. ΣΑ ΤΙΑ ΛΑΝΔ ΛΑΤ. ΕΡ ΛΕΡ ΙΕΤΑ ΛΡΟ
ΥΔΕ. ΣΚΟΛΔΕ ΙΕΛ ΛΑΝ ΥΕΛ ΥΑΟΙΑ ΥΜΒΕ
ΙΥΥ ΛΕΥΕΝΑ ΤΙΑ ΤΟ ΥΑΡΑΝΔΕ ΑΜΟΝ ΛΙΑΜ
ΣΙΑΚΑ ΤΙΑ. ΛΑΜΜΕΡ ΝΑ. ΣΑΛΥΕΡ ΣΑ ΑΛΕΡΑ.
ΜΑΝΝΕΛΙΚ ΝΥ ΒΙΑΜΑ ΛΑΝΔ ΒΙΕΣΑΤΑ ΜΟΤ
ΛΑΤ. ΕΛ ΛΕΡ ΜΙΛΑ ΣΤΑΡΕΛ ΛΡΟ ΟΥΚΥΜΑ.
ΣΚΟΛΔΕ ΛΥΑ ΣΚΟΛΔΕ ΛΑΝ ΑΛ ΣΑ ΔΡΥΣΤ.

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WESA UMBE SINA BARN TO WADANDE AM DA EN
TOLK ANTELLE ANDAL VRDERENIS. MACHT IK IO REB
IENA IK SKOLDE SEDSA TO IO. I MOSTE BI TARA ALLE
DIUM IO EN NEIE TOLK S. MODER KLASA. IK WET
WEL LAT I KERMIJA ANDA BRVD SITTE VT AL WEDE
LATER TON LA APREDTINE BURCH TAMMA LAN WI
ISTA OWER ALVE WELACATE SEND KER NEI KER
ERADINE. MEN LAT SKOLD. IK NANT NE MEEDA. TUN
TIA KER TAM IS. STER BURCH MEDEA S. BLIK AETER
NAMMER NEI TALA. TACAS LIU TOL WITSKIP
AND KLAR STAN AND WEL SA HAR VPRIF TOLK AND
VSA RHOA STAL AS ALLOTERA STSAMA. TOKA
SKOLD. IK BEDA I MOSTE NEI LA BURCIUM DA. AND
AND KER VPSKRIFA ALLE ENA. TRIAS TEX. BIUN
KA ALLE SKEDNISA. IA ELLA LAT ER TO TINDA SK
VPRAWA DUM. TIL LIU ELLA NANT VREKEN NI DA
AND MIJA BURCIUM AL SA VRDEN NANT NE WERA.
KER STAT AS KRIVEM. LIU MODER AND IALWZIK
BURCH TAM SKIL LANA BUTA KELRAF AND SANDA
BODON. EN AND TWINTIC TAMMA AND SIUCUM
LER TAMKIS. MACHT IK KER AWAT TO DVANDE. LA
SKOLIK SKRIFA. ANDAL SA TULO ER SEMA TO DA.
TERA UMBE TO LERANE. SA KER VITA BURCIUM WESA
MUDS. AN AND IK SEQ AN TROWE AND TID SKIL
E IESATA. SA WERSA I ALTA TRIAS BARN WILLE
NAMMER TO WINNANDE HOR ARUCA VESA NER AR
VCH WERNE SA ALDAR I TON VDANDE LAT I UWE TO.
DATERA ALTA TRIA WINA WEDS. BARN MOGMAN
LERA. HO ORAT VS LANDER WESEN SF. AOKKE
ORATS MANNIS KAN SA ELLA WERON. HO ORAT
WI ISTA SEND SA WI VS DAL LEDSA AB ORA.
MANN MOF ALA LIAM TON LA WIC HARDA AND

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ΤΟΝ ΚΙΑΡΑ WICHLANDU KADEDUM. ΛΕ WRA ΤΑΡΑ ΣΕ
 ΤΟΧΑΤΑ. ΛΕ ΚΙΣΣΑΤΑΛΛΙΑ ΑΛΟΛΑ ΔΕΝ ΤΟ WERLANDI
 ΒΙ ΛΕΡΕ ΛΕΡD. VPPA ΛΕΜ ΑΝD ΛWΕΡ ΕΤ WΕΣΑ ΜΕΙ.
 ΣΑ ΒΙ ΒΛΥΣΚΙΡΑΣ ΒΥΤΑΚΟΜ. ΜΕΜΣΚΙΛΕΤ ΣΤΑΝD
 ΤΑΣΤ ΚΥΜΑ ΑΝD ΣΤ ΒΡΥΝ ΑΝD ΑΝD ΑΤ ΛΙΡΤΑ. ΛΑΝ
 ΜΟΤΟΝ ΑΛΛΕ ΛΕΡΙΝΑ ΟΥΕΡΑ WΕΡΑ ΙΝ WΥΕΡΑ WΙΝΑ ΜD
 ΤΟΧΑΤΕΡΑ ΛΕΡΙΝ ΣΤΑΜΑ. ΑΔΕΛΑΣ ΡΕD ΙΣ VΡΤΟΛ
 ΟΛΑ. ΛΙΤ ΣΕΝ ΛΑ ΝΑΜΕΝ ΛΕΡΑ ΟΙΡΕΝΕΤ ΜΑΝΝΑ
 VΝDΕΡ ΛWΑΜ ΜΙΣ WΑΛD ΛΙΤ ΒΟΚ ΑΝ ΡΟΧΑΤΕΝ ΙΣ
 ΑΡΟΛ ΑΔΕΛΑΣ ΜΑΝ. ΛΡΙΑ ΙΣ ΕΡ ΣΕ ΚΕΝΙΑ WΕΣΕΝ.
 ΝW ΙΣ ΕΡ ΟΙΡΕΝΕΤ ΜΑΝ ΟΥΙΡ ΑΣΤ. ΤΕΛΕΛΑΝD ΑΝD
 ΟΥΙΡ Α ΛΙΝDΑ. WΡDΑ. ΛΑ ΒΥΡDΑ ΛΙΝD ΟΑΡDΑ. ΛΙΝ
 DΑ ΛΕΜ ΑΝD ΣΤΑΝΙΑ ΣΕΝD VΝDΕΡ ΣΙΝ ΑΟD. ΛΕΡ
 ΣΑΧ ΜΑΝ. ΣΤΟΡD ΣΗΤΙΑΣ ΜΑΝ. ΟΙΡΕΝΕΤ ΜΑΝ
 ΟΥΙΡ Α ΛΑΟΛ ΤΕΝΝΑ ΑΝD WΑΛDΑ. ΝΙΝ ΟΥΝ WΑΡΑ
 ΙΣ ΕΡ ΤΟ ΛΕΡ ΤΟ ΟΛ ΑΤ ΙΣ ΤΟ ΛΥΕ ΜΑΝ ΚΕΡΕΝ. ΛΑ
 ΒΥΡDΑ ΒΥDΑ ΑΝD ΜΑΝΝΑ. ΟΑΡDΑ. ΤΟΡDΑ ΣΕΝD
 VΝDΕΡ ΣΙΝ ΑΟD. ΑΒΕΛΟ ΙΑΥΤΙΑΣ ΜΑΝ. ΟΙΡΕΝΕΤ
 ΜΑΝ ΟΥΙΡ ΛΑ ΣΥDΑΡ ΤΕΛΕΛΑΝDΑ. ΤΙΝ WΕΡ Σ ΙΣ ΕΡ
 ΛΥΕ ΜΑΝ WΕΣΕΝ. ΛΑ ΒΥΡDΑ ΑΚΕΝ ΛΙΝD ΒΥΡCΛ ΑΝD
 ΚΑΤ Σ ΒΥΡCΛ ΣΕΝD VΝDΕΡ ΣΙΝ ΑΟD. ΕΝΟΧ ΔΥWΗ
 ΛΙΣ ΜΑΝ ΟΙΡΕΝΕΤ ΜΑΝ ΟΥΙΡ WΕΣΤ. ΤΕΛΕΛΑΝD
 ΑΝD ΤΕΧΛΑΝD. ΝΙΝ ΟΥΝ ΜΕΛ ΙΣ ΕΡ ΤΟ ΣΕΚΕΝΙΑ
 ΚΕΡΕΝ. ΛΙΥ WΑΡΑ ΒΥΡCΛ ΜΕΔΕΑΣ ΒΛΙΚ ΤΟΡ
 ΑΝΑ ΑΝD ΑΥD ΤΡΙΑΣ ΒΥΡCΛ ΣΕΝD VΝDΕΡ ΣΙΝ
 ΑΟD. ΤΟΡΡΟ ΜΑΝ ΤΟΝ ΟΥΝ ΡΘΣ ΟΙΡΕΝΕΤ ΜΑΝ ΟΥΙΡ
 ΛΑ ΣΙΝ ΟΥΝ Ε. ΛΑΝDΑ. ΤΗ ΜΕΛ ΙΣ ΕΡ ΣΕΚΕΝΙΑ WΕΣΕΝ
 ΛΙΥ ΒΥΡCΛ WΑΛΛΑΛΛΑ. ΟΑΡΑ ΙΣ VΝDΕΡ ΣΙΝ ΑΟD.

ΛΙΤ ΣΤΑΝD VPPA ΛΑ WΑCΟΜ ΕΤ ΤΡΙΑΣ ΒΥΡCΛ ΤΟ
 ΤΕΧΛΑΝD ΑΣΚΡΕWΕΝ. ΑΤ ΣΤΕΤ ΑΚ ΤΟ ΣΤΑΝΙΑ ΑΝD
 ΤΟ ΜΕΔΕΑΣ ΒΛΙΚ.

1 LAT WAS TRIA LIS DEI AND TO HERF STONDE WAS ST VR.
 LEDEN SIVOUN WARA SIVOUNIER. LAT FASTA WAS AN-
 STALD AS FOLK. MODER NEI TRIAS IERTA. LIU BURCA
 MEDEAS. BLIK WAS RED AND EN FAM WAS FEREN.
 5 NW SKOLDE FASTA LIU NEIA TODDIK VRESTEKA. AND LA
 LAT DEN WAS AN LIN WARDON FON ALF FOLK LA HERF
 TRIA FON AIRA WAKSARE SA LAT ALLE RAMANNALIK
 LAT HERA MACATE. FASTA NIM LINRA STHTE AND
 WRIT LA LINA HERI KERNAVTS SEDSANE MACATE.
 10 FASTA DEDE ALSA LIA BODEN WAKA. SA SEND WI
 TRIAS BARNA VSA FORMAS KEDNISE KEMEN.
 LATIS VSA FORMAS KEDNISE.
 WRALDA LAM ALLENA GOD AND ENO IS. MAKADE
 TANTAN. DANA KEMTID. TID WROCHTE ALLE LIA LAK
 15 IRLA. IRLA BADE ALLE OARSAL FRUDON AND BOMA.
 ALLET DIARA KWIK AND ALLET ARDE KWIK. ALAWAT
 GOD AND DIAR IS. BROCHT LIU BI DEOUM AND ALAWAT
 KWAD AND ARD IS. BROCHT LIU LES NACATIS FOR LA.
 20 LETRET TWILITTE IOLEFESTE BARDE LIU TRIA MANDORTA

LYDA

WARA UT OLVANDE

JINDA

WARA UT LETA AND

TRIA

WARA UT WARMES TOF.

25 LA LIA BLAT KEMON SPISDE WRALDA LIAM
 MIA SINA ADAMA. TIL LIU LA MANNESKA AN LIMI
 SKOLDE BVNDEN WESA. RIAS LIA RIF WERON KREI-
 30 ON LIA TRUCADA AND NOCLTA ANDA DRAMA. WR.
 ALDAS OD TRADTORA BINNA. AND NW BARDON
 SK TWILIT SUNA AND TWILIT TO OALTEFA. SK IOLE TID
 TWEN. HEROT SEND ALLE MANNESKA KEMEN.

ΛΥΔΑ

WAS SWART. KROEL. AERED ALSA ALA LOMERA. LIK.
STARA BLONKON AIRA THON. IA LES OPR. TWOSW
BLIKKAR WERON UNMODICHA BY AIRAS.

SKARFE LYDA.

ANNEN SANAKA KUN LIU KRUPPA AERA. AND
AWER SA AERTIS KINR WETER WERE. NUNT
OON LAT AIRA NOSTERA NANT.

RAD. BVWDE LYDA.

EN STORRE BAM KUN LIU BUOIA AND SA AWER
SA LIA RUN NE BRAK NENE BLOM STALVNDER
LIARA TIT. WELDIDE LYDA.

ALARO WAS AIRA STEMS AND KRET LIU UTORIM
ME SA RUN EK FLUX WEI.

WONDER TULLE LYDA.

KON ENA NIUDE LIU NANT NETA. AIRA DE DA
WRDON ARVCA AIRA TOCATA STIVRAT. UM BE
LAT EDRA TO AELRANE. DABE LIU ALA STORA.
AND AWER SA LIU T DEN AED ORA IDE LIU BILIK.

ARMELYDA.

LIU WAR ADRIS KONT UNWISSE BI AELDA
AND VPRIT ENDE STURF LIU KON AIRT SER UM BI
LA BARN RA KWAD.

UNWISA BARN.

LIA TICATE OADON THEORUM KON MAMRA DAD.
LIA ORA IDON LIK WOLVA. TIVC ATADON ALSA
AND DA AWILIA. LAT DE DON ETON ALA KWOL
ON LAT LIK. ANA MEI SINTARA AWILERTO ALDA.
NE

TINDA

WAS OEB AND AIR AER SA ALA MANNA ENER AORS.
ENS ARE NEKV LIA NANTNI BUOIA. MEN AWER LYDA

1

ANNEN VAN WA MASCATTO DEIANDE LOR DADIA -
WERTIAN. VRE DALIKE KINDA.

SWET WAS AIRA STEMMELANDNANNEN TUDELEN
SIOON LIKAIU. AIRA QOON LOKTON AND LOR DON
MEN LERE ERANSACH WARR SACH. ~~~~~

5

VRE DALIKE KINDA.

AIR SKRETE LUSANDE SWA. LA LIU NEFOUDE
NE NER FON VR. LIU VRE HADE LADODAN VMBE
AIRA TRYMOD. LA AN SWIE MAMKE SET LIU
AIR SELVALLET WEI. ~~~~~

10

LAT WAS AIR VNUK.

AIRA LANED WAS TO TUL. LA AIR AIRTE TO YDEU.
LIU NE MINDE NIMMAN SALLIA SELVALAND.
LIU WILDE LAT EK AIRA VRA LANA SKOIDE. ~~~~~

15

FALSKKE KINDA.

LUNIA SWET WERON AIRA WIRDA. LA LOK LAM
LIA TRIVWADE WERE VNUK NEI BT. ~~~~~

SELV SIOCLA KINDA.

ONIR SELA WILDE AIRA WELDA. AND AIRA SWUNN
WERON LIKAIU. FON AIRA SUSSEFUM LETON LIA
FA LIA NIA AND EKOFUM SLOOON LIA VMBET
MASTEF SKIP DAD. ~~~~~

20

DUBBEL AIRTE KINDA.

VMBE SKOTSE WIRDA WARR AIU VRE. AND LA
AROSTE DEDA. NE RORDE LIA NANT. SACH AIU
EN NYNDASK EN SPINNE VRE HANNA LAN WARR
AIU OMMEST AIRTE SAKS. MEN SACH AIU AIR
A BARN EN TRIAS VRE MORDE SA SWOL AIR
BOSM FON NOCLAT. ~~~~~

25

VNUKE KINDA.

AIU STURF ANDA BLOMTID FON AIRA LENA.
AND TIS IETA TIVE STALO AIU FALLE NIS. ~~~~~

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9.
SKINLEICIA BARN.

1
VNDER KESTLIKA STENA LEIDON LIA LIRA LIK DAL.
MIA KWABBIANA SKRIFTUM. SMUKTON LIA LIA
VIRA. TO OPAIAN DE VMBE KERATO WARLANDI.
5 MEN AN STILNISE NE WENADON LIA NENEN.
ONOSTAR. VREHALIK FOLK.

LI TEX KER KINDA MEI LET. WAS IN GOLDEN
BLEDAR WRIT. LACA LA BESTA KWER FARIMAKO
WAS. WERI NAMMER TONOT. LACODAEWA
10 WRDON UT. LACOD AND SELV. SIOCAT WRITTE
KER KWADA FARIN. ~~~~~

O. KINDA.

15 LA WAK IRLA FUL BLOD. AND LA LANSEDA LER
MANNISKA MALIADON LIA BARN LIK DARS
LALMAOK. IA KINDA LAT SEND LA FRUODA.
LINA RA YDEENISE. SIAN DAL TON LINA RE WAK
STAR AND WEN. ~~~~~

FRYA

20 WAS WIT LIK NEI BIT MORN ERAD AND LAT
BLAW LIRAR OONUM. WNET IETA LERE REIN.
BODE OT. SKENE FRYA.

LIK STRELON LERE MIDDEI SUNNE BLIKADON
LIRA LERON KER SATIN WERON AS RACA. ~~~~~
ABELE. FRYA.

25 VNTUKTON LIRA WERA. LAN SWEDON LA TUD
SEON AND NE RORDON LA BLEDAF NANTMAR.
WELDIDE. FRYA.

30 LRVCA LENE KRAFT LIRAR BLIKKAR STREK LENS
LAWA TO FAR LA LIRA HT DAL AND LELD LENE
ADDUR SIN OIT TO BAK. RENE FRYA.

LIRA IRA WAS LUNIA AND LIRA BRANK WAS
DAWA. OADURADANDA BOSMA LERA BLOMMUK.

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LICATE FRIA.

ΛΑΤ ΤΟ ΒΜΑ ΛΩΑΤ ΛΙΟΥ ΛΙΡΑ ΒΑΡΝ ΓΕΡΔΕ ΒΑΣ ΣΕΛ
ΤΩΑΝ. ΛΑΤ ΘΛΕΡΑ ΒΑΣ ΛΙΑΤΕ ΤΟ ΟΥΩΕΔ. ΛΑΝ
ΛΑ ΛΙΑ ΙΕΡΟΧΛΩΡ ΔΟΝ. ΛΑ ΓΕΡΔΕ ΛΙΟΥ ΛΙΑ Μ ΛΙΟΥ
ΩΕΡ ΛΑ ΤΟΝ ΛΑ ΤΡΙ ΔΟΜ ΚΑΝΝΑ. ΛΩΑΝ Δ ΣΕΙΔΕ
ΛΙΟΥ. ΣΥΝΔΕΡ ΤΡΙ ΔΟΜ ΣΕΝ ΔΑΛΛΕ ΘΛΕΡΑ ΟΥΩΕΔ
ΟΝ. ΑΛΛΕΝΑ Ο ΟΥ ΒΕ ΙΟ ΤΟ ΣΛΑΝ ΟΝ ΑΤΟ ΜΑ.
ΚΙΑΝ ΔΕ. ΙΝΩΕ Ο ΤΚΥΜ ΣΤΕ ΤΟ ΕΥΔΕ ΣΚΑΝ ΛΑ.

MILDE FRIA.

ΝΑΜΜΕΡ ΛΕΤ ΛΙΟΥ ΜΕΤ. ΑΛ ΟΤ ΙΡ ΛΑ ΔΑΛΥΑ ΝΜΒ
ΛΙΝ. ΒΑΤ. ΜΕΝ. ΣΑ ΛΥΣΕ ΣΑ ΛΙΟΥ Τ ΔΕ ΔΕ. ΩΕΡ ΕΤ
ΤΟ ΙΑΝ ΝΕΙ ΚΕ ΣΩΤ.

LUKIDOTE FRIA.

ΛΕ ΣΑ ΛΑ ΣΤΑΡΑ ΟΜ ΙΕ ΛΑ ΟΜ ΣΥΝ ΕΡΜΙΛ ΣΥΝ ΕΡΜ
ΔΟΝ ΛΙΑΡΑ ΒΑΡΝ ΟΜ ΛΙΑ.

WISE FRIA.

ΛΑ ΛΙΟΥ ΛΙΡΑ ΒΑΡΝ ΥΡ ΒΡΟΧΑ Τ ΛΕ ΔΕ ΑΛΤΟ ΧΕ ΡΕ
ΣΙΟΥ ΟΝ ΔΕ ΚΜΥ. ΛΑ ΛΡΟΡ ΛΙΟΥ. ΡΑ ΑΛΛΕ Α ΤΥ ΕΛΑΝ
ΤΟ ΣΑ ΜΝΕ. ΧΕ ΡΙ Ε Τ ΣΕ ΛΙΑ Μ ΛΙΡΑ Τ ΕΧ. ΛΑΝ Δ
ΣΕΙ ΔΕ. ΔΕ Τ ΛΑ Μ ΙΝΩΕ ΝΕΙ ΛΩΙ ΣΑ Ρ Ω Ε ΣΑ. ΛΑ
ΝΕ ΣΚΕ ΛΑΤ Ι Ο ΝΑ ΝΑΥ Τ ΚΥ Α Λ Ι Κ Ν Ι Ο Λ.

UT FOR KERE NA FRIA.

ΛΑ ΛΙΟΥ ΣΕΙ Δ ΛΕ ΔΕ. ΒΕ ΝΑ ΔΕ ΙΡ ΛΑ Λ Ι Κ Ν Ε Λ Δ Α
Σ Σ Ε. ΤΥ Ε Λ Α Ν Δ Ι Σ Β Ο Δ Ε Μ ΣΥΝ Κ Α Ν. Ο Ι Ρ Α Δ Α
ΥΝ Δ Ε Ρ Λ Ι Α Ρ Α Η Τ Ο Δ Λ. ΛΙΟΥ Λ Ο Ψ Τ Ω Α Ρ Τ Σ Υ.
Α Ρ Τ Α Ν Δ Ν Ε Λ Ο Ψ Τ Ο Ν Τ Α Ρ Α Τ Ο Σ Τ Ι Ρ Τ Α Ν Σ Α Ν Δ
ΛΑ ΛΙΑ Ν ΕΙ Μ Ο Δ Ε Ρ Ο Μ Σ Α Ο Ο Ν Β Α Σ ΛΙΟΥ Α Λ.
ΛΑΝ ΥΡ Ρ Ι Α Β Α Κ Σ Τ Α Ρ. ΛΑ Τ Ο Λ Α Λ Ε Σ Τ Α Σ Ρ Α Κ
Τ Ο Ν Α Ρ Ο Τ Α Ω Ο Λ Κ Α Λ Α Ν Δ Β Λ Ι Χ Ε Ν Σ Κ Ρ Ε Τ Α Ν.

ΛΑΤ ΛΟΨΤ. ΡΥΜ.

FAR SIANDA FRIA.

ΛΑΤ ΛΑΝ Δ Ζ Τ Ο Ν Α Ν Ω Ε Ρ ΛΙΟΥ ΒΑΣ ΥΡ Τ Α Ρ Ε Ν Υ

1 WΛS N W EN STRAM. AND BUTA ΛΙΡΑΤΕ Χ WΛS
ΛΕΡΙΝ ΕΛΛΑ ΒΙΘΥΛΩΣΕΝ ΛΩΑΤ ΧΟΝ ΛΙΡΑ ΛΘΝ ΟΥΜ
ΚΕΜΣΗ WΛS.

ΛΕΡΙΘΑ. ΒΑΡΝ.

5 ΛΑ ΛΙΑ ΤΟ ΡΑ ΣΕΛΝΑ WΕΚΟΝ. ΛΑ ΜΑΡΑΔΟΝ. ΛΙΑ
ΛΙΤ ΛΑ ΟΕ ΛΕΡΡ ΒΥ WΛΔΟΝ ΛΑΣ ΒΥΡΧ ΛΕΡ ΥΡ
ΡΑ. ΛΝΔΑ WΛΟΡΥΜ ΛΕΣΣΑ WΚΥΤΟΝ ΛΙΑ ΛΣΝΣ
10 ΤΕΧ. ΛΝΔ. ΥΜ ΒΕ ΛΑΤ ΑΛΣ ΡΑ ΜΑΝΝΑΛΙΚ ΛΙΑ ΣΚΟ
ΔΕ ΜΩ ΟΕ ΤΙΝΔΑ ΛΑΝΑ Λ ΛΙΑ ΛΑΤ ΛΑΝΔ ΡΟΝΔ.
ΟΜΜΕ ΤΕΧ ΛΑΝΔ ΛΕΤΕΝ. ΛΕΡ ΥΜ ΒΕ ΣΚΙΛΑΤ
ΒΙΛ WΛ ΑΒ WΕΝΝΕ ΙΡ ΛΑ. ΙΡ ΛΑΣ.

ΤΕΧ. ΤΡΙΑ. Σ.

15 ΛΕΛΔ ΒΕΙΔ ΛΑ ΤΡΙΑ ΤΟ ΛΑ ΛΕΣΤΑ ΣΚΙΛΥΝ ΛΙΑ ΜΙ
Λ WΙ ΛΕΡ. ΣΙΑ. ΛΑΧ ΛΕΡΑ ΑΛΛΕΝΑ ΜΕΙ ΙΚ ΛΣ
ΤΡΥ ΚΑΝΝΑ ΛΕΡ ΝΕΝ ΕΛΑΤ ΤΣ ΤΟΝ ΕΝΘ ΛΕΡ ΝΙ
ΤΟΝ ΣΙΝΣ Α ΤΟΧ ΑΤΑ. ΛΥΡΙΣ ΜΙΝ ΡΕΔ.
20 ΣΑ Λ WΕΡ ΣΑ ΛΙΥ ΝΕΔ ΑΡ Ο ΣΙ. ΛΝΔ ΟΙ Ο Ε ΡΕΔ
ΛΝΔ ΟΙ Ο Ε ΔΕΔ ΝΑ WΕΤ ΜΑΡ ΝΕ ΤΟ ΜΥ ΟΙ Ε ΛΡΟΡ
ΛΑΝ ΛΙ ΟΙΑ ΣΤ WΡ. ΑΛ ΔΑΣ ΛΝ. ΜΕΝ ΙΝ Ε ΜΟΤ ΙΜ
ΝΑΥΤ ΑΝ ΑΡΟΡΑ ΒΙ ΛΑΡΑ ΑΛΛΕ ΛΙΑ Λ ΡΕΥ ΝΑ Λ ΣΕΝΔ.
ΛΛΙΚ ΣΕ Θ ΙΟ ΜΙ Λ ΡΕ ΔΕ ΝΕ ΛΝΔ ΤΙ Δ ΣΚΙΛΥ Τ WΑΡΑ
ΛΑ ΜΟ ΔΕ ΛΣΑ ΣΚΙΛΥΝ ΑΜΜΑΡ Σ WΙΚΑ ΥΝΔΕΡ.
ΛΙΑΡΑ ΛΙΝ ΒΕΔ.

2.

25 WΡ ΑΛ ΔΑΣ ΟΙΑ ΣΤ ΜΕΙ ΜΑΝ ΑΛΛΕΝΑ ΚΝΙ ΒΥ W.
ΟΙΑΝ ΟΣ ΤΑ ΝΚ ΤΟ WΙΑ. ΙΑ ΛΚΙΥ WΑΡΑ. ΤΑΡ ΛΩΑΤ
ΙΥ ΤΟΝ ΛΙΜ ΝΟΤΕΝ ΛΑΝΕ ΤΑΡ ΛΩΑΤ ΙΥ ΝΙ Λ ΛΝΔ
ΚΑΡΑ ΛΑΡΕ ΛΕΡ ΛΥ ΙΟ ΒΕΤ ΑΝ ΛΑΛ ΤΙ ΔΑ.

3.

30 ΙΛΑ WΕΔ ΣΙΑ ΝΗ Ο ΡΙ ΑΙΚ Α ΕΛ ΡΕ ΔΕ Ν Ο Ε. ΔΥ Α Λ ΕΥ
ΜΙ Λ Ι Ο Ν Ε Σ Τ Ο Ν. ΜΕΝ Ν Ε Τ Ο Ι Ν ΑΥ Τ Τ Υ Μ Α Ν

1

IO BEDEN LEK. AL WODANDE SKOLDE IO FROKA
MIN TAMNA SKOLDON IUNWA NAMA UT FALA
UTAT BOK ANDIK SKOLDE IO LIK EN VNBIFANNA.
DE OFWISA MOTI.

4.

5

NIM NAMMAR ENI BUWQIANDETANK TONIV
NESTON AN. LIUS ALI AL WRALDAS OAST. NIO
SKOLDE IBIKRIUDA. WISDOM SKOLDE IBIKA
LANDMIN TAMNA SKOLDON IOBITTGA TON TODER.
FAN.

5.

10

FIUWER LINA SEND TO IUNWE MOTI ENEN. MIK
NAMA. LOFT. WETER. LAND AND TIUR. MEN
WRALDA WIL TER ALLENA BISITTAR OFWESA.
TER VMBE REDIK IO. I SKIDUN IO RIUCHTER
DICIA MANNA KIASA. TAM LIU ARBED AND
LA FRUCHDA NEI RIUCHTA DELA. SA LAT N
AMMAN TRI TON WARKA NI TON WERAST.

6

20

SA LWERSA TER MAMMAN AMON IO IUNDEN WARK
TER SIN LIN FRIDOM VRESALLA. TAM NIS NANT
IO IUNW FOLK. LI IS EN LORNI MIK BASTER BLOD
IK FODE IO LAT I HIM AND SIN MAM TO LAT LAND
UT DRIVA SESO LAT TO IUNW BARN. LES MORNES LES
MIDDEIS AND LES EWENDES TIU LIA TER OFDR
AME LES NACHTIS.

7.

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ALLE RAMANNALIK TER EN OLER ION SIN FRIDOM
BIRAWAL WERE LES NE OFE HIM SELEDECH MOTIK
ANDA BARN TAM ENER SLAFINE FARALSTA. TAM
IK FODE IO VMBE SIN LIK AND LAT SINER AMAN
VRENE KALE STED TO VRBARNANDE. LI TE NEI

1 ΛΙΑΡΑ ΑΣΚΕ ΤΗΤΙΚΑ ΥΠ ΑΝΔΑ ΟΡΥΝΔ ΤΟ ΔΑΛΥΑΝΕ
ΤΙΛΛΙΟΥ ΧΕΡ ΝΕΝΕΝ ΟΑΡΣ ΑΛΛΑΜ ΥΡ ΒΑΧΑ ΝΙΜΕΙ
ΑΝΑΝΔ ΑΔΟΥΚΕΡΑ ΟΑΡΕ ΣΚΟΛΔΕ ΙΥΝΩ ΔΙΑΡΟΣΤΑ
ΚΥΙΕ ΔΕΙΑ. ~~~~~

5 ΝΕ ΟΡΙΡ ΝΑ ΛΑΤ ΤΟΒΕ ΤΟΝ ΥΙΔΑ ΝΕΡ ΤΟΝ ΤΙΑΚΟΛ
ΥΝ. ΥΡΑΝΔΑ ΣΚΟΒΕ ΑΡΕΡΑ ΛΙΑΜΕ ΣΑΜΑΤ ΑΤ ΨΕΙΔ
ΛΑΤ ΤΟΝ ΙΟ ΥΤΩΘΑ ΥΡΡΑ ΙΥΝΩ ΛΙΝΑ ΛΑΝΕ ΔΑΣΚΟΛ
ΔΕ ΨΙΛΕΡ ΚΥΜΑ. ~~~~~

10 9.
ΣΑΛΩΕΡ ΣΑ ΛΑΤ ΜΑΧΛΤΕ ΒΕΡΑ ΛΑΤ ΛΙΑ ΚΟΝ
ΙΥΝΕ ΡΕΘ ΙΣΤΑ ΑΝΕΤ ΟΥΕΡ Σ ΨΙΔΕ ΛΕΣΑ Α.
ΟΛΑΤ Ι ΤΟ ΛΕΥΡΑΝΕ ΛΙΑΜ. ΜΕΝ ΚΥΜΑ Λ ΛΙΑ
ΤΟ ΡΑΥΑΝΔΕ ΚΑΛ ΛΑΝ ΥΡΡΑ ΛΑΜ ΝΙΛΕΡ ΒΙΚ
15 ΒΙΚ ΣΕΝΑΝΔΕ ΤΙΥΡ. ~~~~~

10.
ΣΑΛΩΕΡ ΣΑ ΑΝΝΕΝ ΤΟΝ ΛΙΑΜ ΕΝΕΡ ΙΥΝΕΡ ΤΟ ΟΛΑ
ΤΕΡΥΜ ΤΟ ΨΙΔΕΡ ΛΑΝΔ ΛΙΟΥ ΛΑΤ ΨΙΛΑΝ ΣΚΟΛ
20 ΟΥΝ Ι ΛΙΑ ΛΙΡΑ ΔΥΜΛΕΘ ΒΙΤΙΝ ΛΑ ΤΑΧ Λ ΨΙΛΙΟΥ
ΤΟΧ ΛΙΡΑ ΤΡΕΙΑΡ ΤΟΛΟΙΑ ΛΑΡ ΛΙΑ ΛΑΝ ΜΙΛ ΤΡΕ
ΚΟ ΟΛΑ. ~~~~~

11.
ΨΙΛΕ Λ Λ ΙΥΝΩ ΣΥΝΝ ΤΟΝ ΛΙΑΡΑ ΤΟ ΟΛΑ ΤΕΡΥΜ
ΣΑ ΜΟΤΙΛΕ ΣΑ ΟΥΑ ΛΕ ΜΙΛ ΙΥΝΩ ΤΟ ΟΛΑ ΤΕΡ
25 ΟΥΜ. ΤΑΧ ΛΟΡ ΤΑ ΕΝΑ ΝΟΡ ΤΑ ΘΑΡΕΡΑ ΜΕΙ
ΨΙΛΕΡ ΚΥΜΑ ΛΑΥΑΝΟ ΛΙΑ ΣΚΟΛ ΔΥΝ ΥΤ ΛΕΜ
ΕΘΑ ΣΕΘΑ ΑΝΔ ΡΕΘΑ ΜΙΛ ΤΑΡΑ ΑΝΔ ΟΡΕΙ ΛΕΣ
ΣΑ ΒΙ ΙΟ ΛΕΙ ΔΟΛΟ ΨΕΔΕ ΜΕΙ Η ΝΑΥ ΤΩΡΕΡ ΟΥ.
30 ΙΒ ΙΟ ΨΑΚΑ. ~~~~~

12.
ΥΡΡΑ ΜΙΝ ΡΕ ΤΑΜ ΤΑΣΤΑ ΛΑΝ ΨΕ Λ ΜΙΝ ΑΛΡ
ΤΑΣΤΟ ΛΟ ΛΕΡ ΝΜΕ Σ ΜΟΣΤ Ι ΛΙΑ ΤΟ ΙΟ ΕΡΕ -

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ΜΟΔΕΡΝΕΜΑ. ΤΟΛΟΛΙΜΙΝΚΕΘ ΛΑΝΣΚΙΛΙΟΥ
ΝΕΜΕΙΣ ΜΙΝ ΤΑΜ ΒΙΛΕΥΑ ΛΑΝΔΑΛΑ ΤΡΑΝΑ ΤΑΜ
ΝΑ ΛΕΡ ΛΙΑ ΤΟΥΘΙΑ. ΛΑΝΣΚΙΛΙΟΥ ΤΟΔΔΙΚ ΝΑΜΕΡ
ΥΤΟΛ ΛΕΡ ΙΚ ΤΑΡ ΙΟ ΥΡΣΤΟΚΕΝ ΛΑΝ. ΛΑΤ ΡΙΟΥΧΤ
ΛΕΡΑ. ΣΚΙΛ ΛΑΝ ΕΝΘ ΙΝΩΣ ΒΡΙΝ ΥΡΚ ΒΑΡΙΑ. ΛΑΝ
ΙΣ ΜΕΛΟΝ ΛΑΝ ΕΒΙΝ ΤΡΗ ΒΙΛΙΑ ΤΟΝ ΥΝ ΤΡΙΑ ΨΕΛ
ΛΣ ΙΝΩΑ ΣΨΩΤΕ ΡΙΝ ΣΤΡΑΜΑ ΤΟΝ ΛΑΤ ΣΑΛΤΕ
ΥΕΤΕΡ ΛΕΡ ΛΑΝ ΔΑΛΣΕ ΣΕ. ~~~~~

ΛΕΤ ΛΕΤ ΤΑΣΤΑ ΣΕΙΘ.

ΑΛΕ ΣΕΤΜΑ ΛΕΡ ΕΝ ΕΥ. ΛΑΤ ΙΣ ΛΥΝΘ ΡΕΔΙΕΡ
ΟΜ ΛΕΛΑΡ ΜΥΘΕ ΜΙΛ ΛΑ ΚΡΟΔΑΡ ΛΑΝ ΣΙΝ
ΙΟΛ. ΛΕΡΑ ΜΥΘΟΝ ΥΡΡΑ ΡΕΔ ΛΕΡΕ ΜΟΔΕΡ
ΛΑΝ ΒΙ ΜΕΝ ΛΑΝ ΒΙΛΛΑ ΥΡΡΑ ΨΕΛ ΛΕΡΑ ΒΥΡ
ΟΥΜ ΥΡΙΤ ΛΥΕΡ ΛΑ ΣΕΝ ΔΙΑ ΥΡΡΑ ΨΕΛ
ΥΡΙΤ ΛΑΝ ΣΕΝ ΔΙΑ ΕΨΑ ΛΑΝ ΛΑΤ ΙΣ ΨΣΑ
ΡΙΧΤ ΥΜΒΕ ΛΑ ΛΑ Μ ΛΑΝ ΕΡΑ ΤΟ ΛΑΛ ΔΑΝ ΔΕ.
ΚΥΜ ΛΑΝ Θ ΛΑΝ ΤΥΛΑ Ψ ΣΕΤΜΑ ΤΟ ΙΕΝ ΑΝ Ε
ΣΤΡΕΔΑΝ ΔΕ Ψ ΛΥΣΑ ΕΨΑ ΛΑΝ ΡΥΕ ΟΥΜ Τ
ΣΑ ΜΟΤ ΜΑΝ ΣΚΑ ΟΥΑ ΛΕΣΑ ΛΙΑ ΛΕΚΙΝ ΛΑΚ
ΣΕΝ ΔΙΑ ΨΕΚΕΝ ΛΑΝ ΜΟΤ ΜΑΝ ΛΑΜ ΜΕΡ ΤΟ
ΛΑΤ ΛΕΔΑ ΨΙ ΛΕΡ ΚΕΡΑ ΛΑΤ ΙΕ ΤΡΙΑ Σ ΨΙΛΛΑ
ΛΑΝ ΛΑΤ ΜΟΤ ΨΕΣΑ ΛΑΜ ΤΟ Λ ΛΙΡΑ ΒΑΡΝ.
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ΑΛΕ ΛΙΑ ΛΕΡ ΜΑΝ ΛΑΝ ΤΑ ΒΙΑ ΨΙ. ΛΟΚΑ  
ΛΑΤΑΡ ΜΥΘΑ ΨΕ ΣΑ ΥΡΡΑ ΛΑΝ ΔΕΙ ΛΕΡ ΨΗ  
ΤΡΙΑ ΛΕΛΟ ΟΛΟ ΛΑΝ ΛΑΜ ΣΚΙΛΩΝ ΕΝΘ ΤΑΚ  
ΙΚΑΝ ΤΥΤ ΚΥΜΑ. ΝΕΙΔΑΜ ΤΙ Ο Ν Ψ ΒΙ Ψ Ψ ΔΙ.  
ΛΕ Λ ΛΑΤ ΛΙΟΥ ΡΙΟΥΧΤ ΛΕΔΕ. ΣΑΙ Σ ΛΑΤ ΕΝ ΕΨΑ  
ΨΡ ΔΕΝ. ΛΑΤ ΜΑΝ ΣΥΝ ΔΕΡ ΝΕΔ ΛΑΝ ΤΥΛΑ Ψ  
Λ ΤΡΙΑ ΛΙΡΑ ΔΕΙ ΝΑ ΨΕ Τ Ο Ψ Ε Ρ Σ ΝΙ ΟΥΑ Ν Ε  
ΜΕΙ ΛΑ ΒΙ ΔΑ ΤΕΡ ΕΤΑ ΤΡΙΑ. ~~~~~  
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1 ΛΑΤ ΣΕΝΔΛΛΕΩΝ ΛΕΡ ΤΟ ΛΕΡΑ ΒΥΡΟΥΜ ΛΕΡΑ.

1.:

5 ΣΑΛΩΕΡΣΑ ΛΕΡ ΛΕΝΕ ΕΝΕ ΒΥΡΟΛ ΒΥΒΕΤΙΣ. ΣΑ
ΜΟΤ ΛΙΥ ΤΟΔΔΙΚ ΛΕΡΑ ΛΗΛΑ ΤΟΡΜΑ ΤΟΔΔΙΚ ΕΤ
ΤΕΧΛΑΝΔ ΥΡΕΤΕΚΕΝ ΥΡΟΛ. ΛΑΧ ΛΑΤ ΝΕ ΜΕΙ ΝΑΜ
ΜΕΡ ΟΥΕΡ Σ ΛΣ ΛΕΥΕΛ ΛΑ ΜΟΔΕΡ ΣΚΕΝ. α α α α

2.

10 ΣΕ ΜΟΔΕΡ ΣΚΙΛ ΛΙΡΑ ΛΙΝ ΤΑΜΝΑ ΚΙΛΣΑ. ΛΕΣΑ
ΛΕΡΑ ΛΕΡ ΥΡΡΑ ΛΕΡΑ Ο ΛΕΡΑ ΒΥΡΟΥΜ ΛΣ ΜΟΔΕΡ
ΣΣΝΔ.

3.

15 ΛΙΥ ΜΟΔΕΡ ΤΟ ΤΕΧΛΑΝΔ ΜΕΙ ΛΙΡΑ ΤΟΛΟ ΣΤΕΡ ΚΙΛΣΑ
ΛΑΧ ΣΑΛΩΕΡΣΑ ΛΙΥ ΤΑΥΤ ΕΡ ΚΙΥΤ ΔΕΝ ΛΕΤ ΣΑ
ΜΟΤ ΛΑΣ ΚΕΡΕΝ ΛΩΕΡ ΛΑ ΥΡΡΑ ΘΕΝΕ ΜΕΝΑ ΛΑΤ.
ΒΥ ΡΕΔΥΜ ΤΟΝ ΑΥΕ ΣΤΑΤΑ ΕΤ ΣΕΜΝΕ. α α α α

4.

20 ΛΙΥ ΜΟΔΕΡ ΤΟ ΤΕΧΛΑΝΔ ΜΕΙ ΕΝΛΑΝΔ ΤΥΝΤΙΚΑ
ΤΑΜΝΑ ΛΑΝΔ ΣΙΝΟΥΝ ΣΠΙΛΕ ΜΑΝΘΕΡΤΑ ΛΑΝΑ.
ΤΙΛ ΛΙΥ ΛΕΡ ΑΜΜΕΡ ΣΙΝΟΥΝ ΒΥ ΛΕΡΕ ΤΟΔΔΙΚ ΜΥ
ΘΕ ΥΑΚΙΑ ΔΕΙΛΙΚΕΣ ΛΑΝΔ ΛΕΣ ΝΑΧΤΕΣ. ΒΥ ΛΑ ΤΑΜ
ΝΑ ΛΕΡ ΥΡΡΑ ΟΡΑ ΒΥΡΟΥΜ ΛΣ ΜΟΔΕΡ ΚΙΛΝΙΛ ΛΥ
ΣΑ ΚΕΙΟ. α α α α α α α α α α α α α α

5.

25 ΣΑ ΛΩΕΡΣΑ ΕΝ ΤΑΜ ΑΝΝΕΝ ΟΥΑΔΑ ΥΙΛ. ΣΑ ΜΟΓ
ΛΙΥ Τ ΛΕΡΕ ΜΟΔΕΡ ΜΕΙΔΑ. ΛΑΝΔ ΒΙΣΤΟΝ ΟΔΑ ΤΟ Λ
ΜΑΝΝΙΣΚΑ ΚΕΡΑ. ΕΡ ΛΙΥ ΜΙΛ ΛΙΡΑ ΤΟ ΣΑΤΙ ΟΕ
ΑΡΑΜΑ ΛΑΤ ΛΙΥ ΚΑ ΒΙΥΝ ΛΑΤ. α α α α α α α α

6.

30 ΛΙΥ ΜΟΔΕΡ ΛΑΝΔ ΑΛΕΚ ΒΥΡΟΚ ΤΑΜ. ΣΚΥ ΜΑΝ
ΤΟ ΤΟΔΙΑΝ ΔΕ ΕΝΛΑΝΔ ΤΥΝΤΙΚΑ ΒΥΡΟΚ. ΛΕΡ ΜΥ
ΣΙΝΟΥΝ ΛΕΔΑ ΥΙΣΑ. ΣΙΝΟΥΝ ΛΕΔΑ ΚΑΜΡΑΡ
ΛΑΝΔ ΣΙΝΟΥΝ ΛΕΔΑ ΣΕ. ΚΑΜΡΑΡ. α α α α α

α α α α α α α α α α α α α α

7.

1

ΛΕΡ ΤΟΝ ΣΚΙΛΛΑΛΣ ΙΕΚΟΝΤΟ ΛΟΝΚΚΕΡΑ ΤΡΙΜ
ΤΟΝ ΕΙΚ ΣΙΝ ΟΥΝ. ΛΑΧ ΛΙΑ ΝΕ ΜΩ ΟΙΟΝ ΝΑΝΤ
ΥΡΤΟΙ ΟΥ Λ ΝΕ ΝΕ ΡΑ Λ ΡΥΝ Λ ΙΑ ΡΑ ΣΙΒ ΤΑΝ.
ΝΕ ΙΑ Ρ Σ Λ Λ Τ Ι Α Ρ Ο Λ Κ Ν Τ. α α α α α α α α α α

5

8.

ΛΙΔΕΡ ΜΕΙ Λ Ρ Ε Λ Υ Ν Δ Ρ Ε Δ Ι Ο Λ Α Β Υ Ρ Χ Λ Ν Ε Ρ Α
Λ Α Ν Α.

9.

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ΤΑΡ ΛΙΣΣΑ ΛΙΑ ΝΕ ΣΤΑ ΣΚΙΛΛΑ ΛΙ Α Λ Ε Ρ Α Τ Ρ Ι Α Σ Τ Ε Χ
Λ Ν Δ Λ Α Ε Ν Α. Τ Ο Ν Λ Α Ν Ψ Α Μ Α Ν Ν Ο Ν Λ Ι Ν Ε
WISDOM. Τ Ο Ν Λ Α Λ Υ Δ Α Η Ε Ρ Μ Μ Ο Ν Λ Α Ν Ε Κ U N S T
Τ Ο Ν Λ Α Ο Ρ Λ Ο Χ Λ Α Ν Δ Τ Ο Ν Λ Α Σ Ε Κ Ε Ν Ι Α Ο Λ Α Ρ Λ Ε Ν Ε
Κ U N S T Λ Ε Ρ Β Ι Λ Α Τ Β Υ Τ Ε Τ Α Ρ Α Ν Ο Λ Ι Κ Σ Ε Ν Δ

10.

15

ΤΟΝ ΛΙΣΣΑ ΜΕΚΑΡ ΣΚΙΛΛΑ ΙΕΡΒΙΚΕΣ ΛΥΝΔΡΕΙΟ
ΤΟ ΒΕΚΚΕΡΑ. ΛΑΧΛ ΣΕΝΔ ΛΕΡ ΣΥΜΕ Υ Ρ Ι Α Μ Α
W R D E N. Σ Α Μ Υ Ο Ο Ν Υ Ρ Ρ Ε Ρ Β Υ Ρ Χ Α Β Ι Λ Ψ Α Λ Ι Α Ρ Α
Ε Ι Λ Λ Ε Λ Ε Ν Α Λ Ο Ν.

11.

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ΒΙ Λ Α Τ Κ Ι Α Σ Α Τ Ο Ν Λ Α Ν Ψ Ε Ρ Α Ν Ε Μ Ε Ι Ν Ι Μ Μ Μ
ΤΟΝ ΛΕΡΣ ΒΥΡΧΑ ΝΕΝ ΣΤΕ Μ ΝΑ Ν Τ Ν Ε Λ Α Ν Α
Λ Α Ο Ρ Ε Ν Ε Τ Μ Α Ν Ν Α Ι Σ Τ Α Θ Λ Ε Ρ Α Λ Α Ν Ε Ο Λ Μ Α Ν
Λ Α Τ Β Λ Α Τ Α Τ Ο Λ Κ Α Λ Ε Ν Α. α α α α α α α α α α

12.

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ΛΙΟΥ ΜΟΔΕΡ Ε Τ Σ Χ. Λ Α Ν Δ Σ Κ Ι Λ Μ Α Ν Ι Ε Ν Α. Λ Ρ Ι Α
Σ Ι Ν Ο Υ Ν Τ Ι Ν Κ Λ Β Ο Δ Ο Ν Μ Ι Λ Λ Ρ Ι Α Τ W Ι L L Ι Τ
R A P P A Λ Ο Ρ Σ Α. Υ Ρ Ρ Α Θ Ρ Α Β Υ Ρ Ο Υ Μ Ε Κ Β Υ Ρ Χ Λ Ψ Α Μ
Λ Ρ Ε Β Ο Δ Ο Ν Μ Ι Λ Σ Ι Ν Ο Υ Ν Λ Ο Ρ Σ Α. α α α α α α

13.

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Λ Κ Σ Κ Ι Λ Ι Δ Ε Ρ Β Υ Ρ Χ Λ Λ Α Ν Α Τ Ι Τ Ι Χ Λ Β Υ Ν Α Ρ Α
Λ Ρ Υ Λ Λ Α Τ Τ Ο Λ Κ Α Κ Ε Ρ Ε Ν. Μ Ε Ν Λ Ε Ρ Τ Ο Μ Ε Ι
Μ Α Ν Α Λ Ε Ν Α Ι Ε Ν Α. Σ Ο Κ Κ Α Λ Ε Ρ Ν Α Ν Τ Λ Β Ε Λ
Λ Ν Δ Σ Τ Ο Ρ Α Τ Α Ρ Ν Ε Ρ Α Ν Ε Ρ Τ Ο Β Υ Τ Α Τ Α Ρ Α Ρ
Σ Ε Ν Δ.

1 ΑΙΔΕΡ ΒΥΡΧΑ ΜΟΤ ΑΙΡΙ ΣΕΙΝΑ ΒΙΔΡΥΡΡΑ ΑΝΔ ΟΣ-
ΝΕΡΑ ΤΟΝ ΑΙΡΑ ΑΙΝ ΡΟΝΔ. ΔΕΛ ΑΝΔ ΤΟΝ ΑΤ
ΔΕΛ ΑΤ ΑΙΟΥ ΤΟΝ ΑΤ ΜΑΡΚΙΕΛ Δ ΒΥΡΧ. ~~~~~

15.

5 ΙΣ ΧΕΡ ΑΜΜΑΝ ΚΕΡΕΝ ΥΜΒΕ ΥΡΡΑ ΒΥΡΟΥΜ ΤΟ
ΑΙΛΝΙΑΝΔΕ ΑΝΔ ΝΙΔΕΡ ΝΑΥΤ ΑΝΝΕ ΜΕΙΡ ΝΑ
ΝΕΝ ΒΥΡΧΑ ΧΕΡ ΧΕΡΑ ΑΝΔ ΟΥΣ ΝΕΝ ΣΤΕΜ
ΝΑΥΤ ΜΙ ΑΝΑ. ΙΣ. ΣΕ ΑΛ ΒΥΡΧΑ ΧΕΡ ΣΑ ΣΚΙΛΙ
ΑΙΟΥΕΡ ΥΡΕΙΑΣΑ. ~~~~~

16.

10 ΣΑΛΝΕΡ ΣΑ ΑΜΜΑΝ ΚΕΔ ΟΕΤ ΤΟΝ ΧΕΡΕ ΜΟ.
ΔΕΡ ΑΛ ΤΟΝ ΘΝΕ ΒΥΡΧΑ ΧΑΜ. ΣΑ ΜΟΤ ΛΙ ΑΙΜ
ΣΕΙΝΑ ΜΕΛΔΕ ΒΙ ΑΛ ΕΚΡΙ ΧΕΡ. ΑΙΣΣΕ ΒΡΑΝ Α. ΙΜ
ΒΙ ΑΛ ΒΥΡΧΑ ΜΑΣΤΕΡ. ΧΟΡ Α ΜΟΤ. Ι ΝΕΙ ΑΛ ΕΤ
15 ΣΑ. ΑΤ ΙΣ ΧΕΝΣ ΑΕΛΕΝΕΡ. ΧΕΡ ΜΟΤ ΣΙΑ ΙΣ Τ
ΣΕ ΑΚ ΒΙ ΣΕΤΕΝ ΙΣ ΤΟΝ ΚΥΝΑΔΑ ΤΟ ΧΑΤΟΜ. ΙΣ ΕΡ
ΟΟΔ ΣΕΙΔ ΑΛ ΥΝΔ ΝΑ ΑΙ ΑΙΜ ΣΕΙΝΑ ΤΟΝ ΣΙΝ
ΥΜ ΧΕΡ ΝΑ ΑΝΔ ΣΙΝ ΟΥΝ ΧΕΡ ΑΡ ΒΡΑΝ
20 ΟΛ ΑΙΜ ΒΙ ΧΕΡΕ ΜΟΔΕΡ. ~~~~~

17.

25 ΙΣ ΑΙΟΥ ΧΕΡ ΥΡ ΘΝΕ ΣΤΑΤΕ ΣΑ ΝΕ ΜΥ ΟΟΝ ΧΕΡ ΝΑΥ
ΜΙΝΕΡ ΑΝ ΧΕΡ ΒΟΔΟΝ ΚΥΜΑ Ι Σ Τ ΥΡ Τ ΕΛΛΕ Σ ΤΙΑ
Σ ΛΑΝΔ ΑΝ ΜΟΤΟΝ ΧΕΡ ΙΣ ΤΑ ΑΤΙΑ ΣΙΝ ΟΥΝ ΤΙΟΥ
Α ΒΙ ΧΕΡ ΣΑ. ΧΕΡ ΥΜΒΕ ΑΤΕΡ ΝΕΝ ΚΥΝΑ ΧΟΡ Μ.
ΥΟΛ ΝΑΥ ΡΙΣΑ ΝΕ ΜΕΙ ΝΟΡ ΣΚΑΛ ΚΕΔ ΔΕΝ
ΝΕ ΥΡ ΔΕΛ ~~~~~

18.

30 ΒΙ ΑΛΛΕ ΣΕ ΚΥΜ ΜΟΤ ΑΛ ΜΟΔΕΡ ΧΑΛΔΑ ΑΝ Υ
ΝΙΝΔΑ ΑΤ ΑΙΡΑ ΒΑΡΝ ΑΤ ΙΣ ΤΡΙΑΣ ΤΟΛ Κ ΧΕΡ
ΜΕΤ ΡΙΚ ΒΙΛ ΧΑ ΑΣ ΑΤ ΧΕΡ ΣΑ ΜΕΙ. ΑΤ ΙΣ
ΑΙ ΟΡΑΤΕ ΣΤΑ ΑΙΡΑ Ρ ΒΙΛΙ ΑΤΑ. ~~~~~
ΑΝΔ Υ Σ ΑΡΑ ΥΜΒΕΡ ΧΕΡ ΑΝ ΤΟ Α ΕΡ ΑΝ ΔΕ. ~~~~~

1

ΛΑΤ ΜΑΝ ΛΙΑ ΒΙ ΕΝΝΕ ΡΙΥΕ ΚΤΥΙΚΑ ΣΕΚΕ ΛΝ
ΛΡΟΡΕΝ ΥΜΒΕΡ ΟΤΣ ΡΕΚ ΤΩΙΣΚ ΑΝΝΕΝ ΟΡΕΥΕΤ
ΜΑΝ ΛΑΝ ΔΑ ΜΕΝΤΕ. ΛΑΝ ΤΙΝ ΟΔΑ ΛΙΟΥ ΛΙΟΥ ΣΕΚΕ
ΤΥΙΝΕΛΙΚ ΣΑ ΜΟΤ ΛΙΟΥ ΤΟ ΒΑΤΑ ΚΟΝ ΛΕΡ ΜΕΝΤΕ
5 ΣΡΕΚΑ ΤΙΛ ΛΙΟΥ ΛΕΡ ΤΡΕΚΟ ΚΥΜΑ. ΛΑΝ ΤΡΥΣΑ
ΛΑΜ ΛΑΤ ΒΕΤΡΕ ΣΙ. ΛΑΤ ΕΝ ΜΑΝ ΥΝ ΡΙΟΥ ΛΑΤ
ΔΕΝ ΥΡΟΣ ΛΑΝ ΤΟΥ, α α α α α α α α α α α α α α α α

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ΚΥΜΑ ΛΩΑ ΥΜΒ ΡΕΟ ΛΑΝ ΟΥΕΤ ΛΙΟΥ ΜΟΔΕΡ ΡΕΟ
ΣΑ ΔΕΣ ΛΙΟΥ ΛΑΜ ΒΙ ΣΤΟΝ ΟΛΤΟ ΙΕΩΑΝΕ. ΝΕΤ
ΛΙΟΥ ΒΙ ΣΤΟΝ ΟΔΑ ΝΕΝ ΡΕΟ ΣΑ ΜΕΙ ΛΙΟΥ ΥΑΧΑΤΙΑ
ΛΕΤΑ ΣΙΝ ΟΥΝ ΤΩΣ ΔΕ ΟΥΜ. ΝΕΤ ΛΙΟΥ ΛΑΝ ΝΑΧΑΝ
ΕΝ ΡΕΟ, ΣΑ ΜΥ ΟΝ ΛΙΑ ΛΙΝΝΙ ΒΡΥΔΑ. ΛΑΝ ΛΙΑ
ΝΕ ΜΥ ΟΝ ΛΙΑ ΣΕ ΛΑ ΝΑΥΤ ΒΙΚΛΑ ΟΙΑ. ΤΙΛ ΛΙΟΥ
15 ΝΕΝ ΡΕΟ ΒΕΤΡΕ ΙΣ ΛΑΝ ΚΥΑ ΡΕΟ. α α α α α α α α α α α α

21.

15

ΛΕΚ ΕΝ ΜΟΔΕΡ ΑΡΟΙ ΡΕΟ ΙΕΝΕΝ ΟΥΤ ΚΥΑ ΔΑ ΥΙΛΛΑ
ΣΑ ΜΟΤ ΜΑΝ ΛΙΑ ΔΕΙΑ ΙΣ ΤΑΥΤ ΟΤ ΛΑΝ ΟΥΜ
ΟΡΕΥΑ ΣΤΟΚ ΝΑΚΤΗΝ ΛΑΝ ΒΛΑΤ. α α α α α α α α α α α α

22.

20

ΣΕΝ ΔΙΑ ΒΥΡΣΑ ΛΕΡΑ ΜΕΘΕ ΡΙΧΑΤΙΚΑ ΛΑΝ ΟΥΑΡ
ΜΑΝ ΛΕΣΑ ΜΙΑ ΛΑΜ. α α α α α α α α α α α α

23.

25

ΙΣ ΛΙΑ ΣΕΝ Ο ΤΥΙΝΕΛΙΚ ΙΣ ΤΑ ΒΛΑΤ ΤΟΡ ΜΟΥΑ. ΣΑ
ΜΟΤ ΜΑΝ ΛΕΡ ΥΡ ΛΙΝΙΑ ΛΑΝ ΣΡΕΚΑ. ΙΣ Τ
ΝΕΔΙΚΑ ΕΝ ΛΑΝ ΟΤΩΙΝΤΙΚΑ ΥΚΑ ΛΟΑ. ΣΤΕΜ
ΛΑ ΛΑ ΛΑ ΤΩΕΛ ΣΚΙΔΙΚΑ ΣΑ ΛΑ ΛΕΙ ΜΑΝ ΛΙΑ
ΥΡ ΥΝ ΣΚΙΔΙΚΑ. ΤΩΕΔΕ ΣΑ ΥΑΧΑΤ ΜΑΝ ΙΣ ΤΑ
ΕΝ ΤΥΛ ΙΕΡ ΣΤΕΜ Λ ΜΑΝ ΛΑΝ ΛΕΣΑ. ΣΑ ΜΕΙ
ΜΑΝ ΛΙΑ ΣΚΙΔΙΚΑ ΛΑ ΛΟΑ. ΛΑΝ ΛΑΥΤ ΝΙ ΔΕΙΑ
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ΣΑΛΩΡΣΑ ΔΕΡ ΣΥΜΕΛΑΜΟΝ ΑΤ ΔΡΙΜΝΑΣΙΝ
ΛΑΜ ΛΙΑΛΕΣΑ ΣΕΡ ΥΝΣΚΙΔΙΚΑ ΜΕΝΕ ΛΑΤ ΛΙΑ
ΛΙΑ ΦΟΛΩΙΑ ΝΙΛΕ ΣΑ ΜΥΘΙΟΝ ΛΙΑ ΛΑΤ ΔΥΑΜΙΛ
ΛΕ ΛΙΑΡΑ ΘΡΙΩΑΝΔΕ ΛΑΝ ΤΙΛΒΑΡΑ ΛΑΝ ΛΑΝ ΝΑ
5 ΜΜΑΝ ΑΣΑΤ ΛΙΑ Μ ΔΕΡ ΟΥΙΡ ΜΙΝ ΤΟ ΑΣΑΤΙΑΝΕ.
ΤΙΛ ΛΙΟΥ ΛΑΤ ΜΑΡΑ ΔΕΛ ΛΕ ΣΑ ΒΛΕΔ ΚΑΝ ΔΥΑΛΑ
ΣΑ ΛΑΤ ΜΙΝ ΡΑ ΔΕΛ ~~.....~~

ΜΕΝΑ ΕΥΑ. 1.

10
ΛΕΛΕ ΦΡΑ ΒΑΡΝ ΣΙΝΔ Α ΕΛΙΑ ΨΕΣ ΒΑΡΝ. ΔΕΡ
ΥΜ ΒΕ ΜΟΤΟΝ ΛΙΑ ΛΕ ΕΛΙΚΑ ΡΙΟΥ ΣΑΤΕ ΛΑΝ ΑΛΣΑ
ΒΛΕΔ ΥΡΡΑΤ ΛΑΝ ΔΑΣ ΥΡΡΑΤ Ε. ΛΑΤΙ ΣΩΕΤΕΡ ΛΑΝ
ΥΡΕΙΛΑ ΛΑΤ ΨΕΛΔΑ ΙΕΦ ~~.....~~

2.

15
ΑΛΕΡΑ ΜΑΝΝΑΙΚ ΜΕΙΤ ΨΙΤ ΣΙΝ ΡΑ ΚΕ ΣΑ ΦΡΕΙΑ
ΛΑΝ ΕΚ ΤΟ ΑΛΑΤΕΡ ΜΕΙ ΕΦΣΕ ΛΙΡΑ ΛΕΙΔ ΔΡΥΝΚ
ΒΙΑΔΑ ΔΕΡ ΛΙΟΥ ΜΙΝ Λ ~~.....~~

3.

20
ΛΕ Λ ΛΩΑ ΣΙΝ ΨΙΤ ΝΙΜ Λ ΣΑ ΙΕΦ Τ ΜΑΝ ΛΙΑ Μ ΛΥΣ
ΛΑΝ Δ ΨΑΡΥ ΝΙΣ ΔΕΡ ΝΕΝ ΣΑ ΜΟΤ ΑΤ ΒΥ ΨΑ Λ
ΨΡΔΕ ~~.....~~

4.

25
ΙΣ. ΕΡ ΝΕΙ ΣΙΝ ΘΑΔΕΡ ΔΟΡΡ ΟΘΩΝ ΥΜ ΒΕΝ ΨΙΤ ΛΑΝ
ΨΙΛΙ ΔΕΡ ΒΙΛΩΑ ΣΑ ΜΟΤ ΜΑΝ ΛΙΜ ΔΕΡ ΣΙΝ
ΣΙΝ ΨΑΡΤ ΙΩΑ ΒΙΙΟΝ ΚΑ ΛΑΤ ΝΟΤ ΦΟΝ ΚΑ ΛΕΜ.
ΡΙΚ.

5.

30
ΑΛΕΡΑ ΜΑΝΝΑΙΚ ΜΟΤ ΜΑΝ ΣΙΝ Α ΨΕ ΔΕ Λ Σ ΨΑΡΤ
ΒΙ ΣΙΝ Α ΛΥΣ ΙΩΝΑ. ΛΑ ΝΙΜ ΜΑΝ ΝΕ ΜΕΙ ΣΙΝ ΨΑΡ
ΔΕΛ ΒΙ ΣΙΝ Α ΛΥΣ ΝΑΝΑ ΨΩ ΜΙΝ ΣΙΝ ΡΟΝ Δ ΔΕΛ
ΑΛΕΝΑ ΙΕΦ ΛΩΑ ΣΙΝ ΔΑ Δ ΔΕΝ ΛΕ Λ ΤΟ ΜΕΝΑ
ΝΙΛΑ ΣΑ ΜΕΙ ΛΙΜ ΛΑΤ ΙΕΝ Σ ΨΡΔΕ. ΛΚ ΜΕΙ
ΣΙΝ ΙΟ ΑΣΤΕ ΣΥΝ ΛΑΤ ΕΡΝΑ. ΨΤΕΡ ΛΑΜ ΜΟΤ
ΛΑΤ ΔΟΡΡ ΛΑΤ ΨΙ ΨΕ ΝΙΜ ΜΑ ~~.....~~

1

ΣΚΛΟΡΡ ΣΚΙΛΕΝ ΛΕΜΡΙΚΛΑΝΑ ΝΕΙ ΣΙΝΑ ΒΙΛΟΦΛΑΝΔ
ΛΕΝΕ ΟΡΕΝΑ ΣΚΙΛ ΝΙΝΔΑ ΛΑΤΛΕΡΑΣΚ ΣΙΝ ΔΕΛ
ΒΙΔΟΡΛΑΝΔ ΟΙΟΔΑΛΩ ΤΙΛ ΚΙΟΥ ΛΑ ΛΤΕΡΚΥΜ
ΛΑΝΔΕ ΝΕΝ ΣΚΑΔΑ ΝΑΥΤ ΝΕ ΛΙΔΑ ΝΕ ΜΥΟ Ε...

5

7.

ΣΚΛΟΡΡ ΜΕΙ ΣΝ ΜΑΡΚ ΛΑΝΑ ΤΟ ΚΑΡ ΛΑΝΔ ΤΟ ΥΡ
ΚΑΡ ΙΕΤΑ ΤΟ ΨΑΝΔΕΛΙΑ. ΑΛΛΕ ΤΘΡΑ ΛΑΝΔ ΣΚΙΛ
ΒΥΨΑΝΔ ΨΑΛΔ ΒΙΛΗΝΑ. ΛΑ ΛΑ ΒΑΜΑ ΛΕΡΑ ΝΕ
ΜΕΙ ΝΙΜΜΑΝ ΝΑΥΤ ΤΑΛΛΑ ΒΥΤΑ ΜΕΝΑ ΡΕΔΑ
ΛΑΝΔ ΒΥΤΑ ΨΕΤΑ ΛΕΣ ΨΑΛΔ ΟΡΕΝΑ. ΛΩΛΑΝΔ
ΛΑ ΨΑΛΔΑ ΣΕΝΔ ΤΟ ΜΕΝΑ ΝΙΛΑ. ΛΕΡΥΜ ΒΕ ΝΕ
ΜΕΙ ΝΙΜΜΑΝ ΛΕΡ ΜΑΣΤΕΡ ΟΥ ΣΑ...

10

8.

ΛΣ ΜΑΡΚΙΕΛΔ ΝΕ ΜΕΙ ΛΑΤ ΛΟΡΡ ΝΑΥΤ ΜΑΡ Μ
ΝΙΜΜΑ ΣΑ ΛΑ ΤΙΛ ΛΙΤΕ ΔΕΛ ΤΟΝ ΛΑΣΑΤ. ΛΟΡ
ΤΟΝ ΛΑ ΙΝ ΛΕΜΑΡ ΝΕ Ρ ΤΟΝ ΛΑ ΤΕΡ ΛΕΜΑΝΔΕ.
ΛΚ ΝΕ ΜΕΙ ΛΑ ΜΑΡΚ ΣΚΑΤ ΝΑΥΤ ΕΡ ΨΡΕΙΛΛΑ
ΝΕ ΨΕΡ ΛΑ ΛΣ ΛΑΤ ΘΡΑ ΟΙΟΔ...

15

9.

ΑΛΛΕ Τ ΜΑΡΚΙΕΛΔ ΜΟΤ ΙΕΡΛΙΚΕΣ ΔΕΛΑ Ψ ΨΡΔΕ.
ΛΡΙΑ ΔΕΔΩΝ ΤΑΡ ΛΕΡΕ ΙΟΛ ΔΕΙ. ΛΝ ΛΥΝΔΡΕΔ
ΔΕΛΥΝ ΤΟ ΔΕΛΑΝΔΕ...

20

10

ΛΙ ΟΡΕΝΕ ΤΜΑΝ ΜΙΑ ΣΙΝΥΜ ΟΡΕΝΥΜ ΣΚΙΛ
ΛΕΡ ΟΥ ΒΥΡΑ ΤΨΙΝΤΙΚΑ ΔΕΛΑ. ΛΕΝΣ ΜΑΡΚ ΡΙΟΥΑ
ΤΕΡ ΛΑΝΔ ΣΙΝΥΜ ΛΕΛΡΑΡ. ΤΙΤ ΔΕΛΑ. ΚΙΟΥ ΤΟΛΚΕΣ.
ΜΟΔΕΡ ΕΝ ΔΕΛ. ΚΙΟΥ ΟΛ ΜΟΔΕΡ ΚΙΥ ΨΕΡ ΔΕ
ΛΑ. ΛΑΤ ΛΟΡΡ ΤΙΑΝ ΔΕΛΑ. ΛΑ ΛΕΡΜΑ. ΛΑΤ ΙΣ
ΛΕΡΑ. ΛΑΜ ΝΑΥΤ ΨΑΡΚΑ ΝΙ ΚΥΝΝΑ ΝΙ ΜΨΟΡ
ΤΙΤΙΚΑ ΔΕΛΑ...

25

30

11.

ΛΕΡΑ ΛΑΜ ΤΟ ΜΑΡΚΑ ΚΥΜΕ ΝΕ ΜΨΘΟΝ
Ψ ΜΑΡΚΙΕΛΔ ΤΙΑΝ ΔΕΛΑ.

1 ΝΑΥΤ ΝΙ ΒΟΚΕΡΙΑ ΚΥΜΑΛ ΛΕΡ ΣΥΜΒΑΙΣΤ
 ΛΕΡΑ ΤΑΜΝΑ ΡΙΧΑΤ ΛΙΑΜ ΚΑΝΒΕΡ ΤΟΜΑΚ
 ΙΑΝΑ ΙΝΥΡ ΛΑΤ ΕΛΛΕ ΛΑΝΔ ΤΙΛ ΚΙΟΥ ΛΙΑ ΝΙΜ
 ΜΕΡΛΕ ΚΕΡΕΝ ΝΑΥΤ ΒΡ ΔΕ ΤΟ ΣΗΟ ΛΑΜΡΤ
 5 ΙΩΑΝΔ ΣΟΚΑ ΛΑΝΑΛ ΕΝ ΟΥΡΑ ΛΙΚ ΛΙΡΤΕ ΟΥΜΒΙ
 ΣΑΤ ΤΟ ΟΥΡΙΑ ΣΚΟΛΔΕ ΛΙΑ ΕΛΛΑ ΒΡ ΡΕΔΑ
 ΛΑΡ ΤΟΛΚ ΛΙΟΥ ΜΟΔΕΡ ΛΙΑΡΑ ΣΙΒΒΕΝ ΛΑΝΔ Ο
 ΑΛΕΣΤΑ ΛΙΑΡΑ ΣΕΛΝΑ.

12.

10 ΙΣ ΛΕΡ ΑΝΜΑΝ ΑΥΣΑ ΛΑΡΟ ΛΑΤΕΡ ΣΙΝΧΑΤ ΣΙΑΚ
 ΤΙΑ ΙΕΤΑ ΒΡ ΔΕΡΕΝ ΒΕΡ ΒΡ ΣΕΛΛΑ ΒΡ ΛΕΛ
 ΟΟΔ ΣΑ ΜΟΤ ΛΕΝΕ ΜΑΡΚ ΡΙΟΥ ΧΑΤΑΡ ΛΙΑΜ
 ΒΕΡΑ ΛΑΝΔ ΛΑ ΤΑΜΝΑ ΛΙΑΜ ΝΟΜΑ
 ΙΝΥΡ ΕΤ ΕΛΛΕ ΛΑΝΔ.
 15 ΙΝΕΡΑ ΤΗΟΛ ΛΕΜΑΔΟΝ ΤΙΝΔΑΣ ΤΟΛΚ ΜΕΣΤ ΑΛ
 ΟΛΟΥΡ ΙΝΥΡ ΛΙΑΡΑ ΜΟΔΕΡ Σ ΒΑΡΤΑ ΛΑΝΔ
 ΜΙΑ ΝΟΜΑ ΑΛΔ ΛΑΝΔ ΛΑΤ ΝΩ ΒΝΔ ΕΝΕ
 ΣΕ ΛΕΙΑ ΛΙΑ ΒΕΡΟΝ ΛΥΣ ΤΕΡ ΟΥ ΛΕΡ ΟΥΜΒΕ
 ΝΕΔΟΝ ΒΙ ΑΚ ΝΕΝ ΟΡΛΟΧ ΛΑ ΛΙΑ ΒΡ ΔΡΕΝ
 20 ΣΝ ΣΕΝΔ ΛΑΝΔ ΛΕΝΔΑ ΚΕΜΟΝ ΤΟ ΡΑΝΑ ΝΕΛΑ
 ΚΕΜΕΡ ΤΟΝ ΣΕΛΝΑ ΛΑΝΔ ΒΕΡ ΛΕΡ ΜΑΝΝΑ ΚΕ
 ΝΙΟ ΟΥΡ ΛΑΝΔ ΟΡΛΟΧ ΒΡ ΑΛΛΑΜ ΚΕΜΟΝ ΣΕΤΜΑ
 ΛΑΝΔ ΟΥΤΑ ΣΕΤΜΑ ΚΕΜΟΝ ΟΥΑ.
 ΑΡΡ ΤΟΛ ΟΥΑ ΛΑ ΟΥΑ ΛΕΡ ΛΕΡ ΟΥΤ ΤΑΥΛΙΚΤ ΣΕΝΔ.

1.

25 ΣΕ ΤΡΙΑΣ ΜΟΤΑ ΛΕΛΑ ΙΕΤΑ ΤΑΝΔΑ ΒΕΡΑ
 ΜΙΑ ΑΛΔΟΥΚΕΡΑ ΒΑΡΝΕ ΑΣ ΕΡ ΤΟΡ ΣΙΝΝΑ ΒΙ
 ΚΥΜΑ ΛΑΝΔ ΛΑΝΔ ΤΕΡΑ ΜΕΙ.

2.

30 ΙΣ ΕΝ ΒΟΙ ΤΩΙΛΙ ΤΙΕΡ ΣΑΜΟΤΙ ΛΑ ΣΙΝ ΟΥΝΔΕ
 ΔΕΙ ΜΙΣΤΕ ΤΟΝ ΣΙΝ ΛΕΡ ΤΙΔ ΟΥΜΒΕ ΡΕΔ ΤΟ ΒΕΡ
 ΛΑΝΔ ΜΙΑ Λ ΒΑΡΝΕ.

3.

1

IS LI BIKUMEN SA TE VEMAN HIM WAPN
AND LI WAP TO WERAR SLADEN.

4.

5

IS LI KRE IER WERAR SA WAP KI BURCK. GER
AND MEI LI HELPA SIN ALWED. MANNA TO
KIASANE.

5.

IS ALWA SINDUN IER KIASAR SA MEI LI HELPA
EN LER. MAN IETAL KENIA TO KIASANE. KE TO
AK KEREN WREDE.

6.

10

ALLE KRE IER MOTER OVIF KEREN WERLA.

7.

15

BUTA LA KENIA MUDION ALLE AMBTALAN
NA WI LER. KEREN WERLA TAM RUCAT DVA
AND NEI TRIAS RED.

8.

20

ANNEN KENIA NEMEI NANT NIO DER AS
KRE IER KENIA BILWA. PIL KIU HI NANT BIK
YWA NEMEI VSA TRIDOM TO SKADANE.

9.

LE LI SINDUN IER REST SA MEI LI WI LER
KEREN WERLA.

10.

25

LI KENIA KREUCH KENI KANDAL. MEI
MUDION SINA SIBBA AK NEI KERE ERE MEI
LA.

11.

30

IS ER VPPA SINTID OUDEN IETAL BINNA
SINTID STURVEN SANE MEI NEN SIBBA
LIM VFTOLCIA LER. IM NEI AR SI SA LA
HARDE KNI.

12.

LEBA LAM STRIDA MI LA WAPNE ANIARA

1
 4 LANDA NE KUNNAK NANT FOR SINNA AND
 WIS BILWA. KERUMBE NE KOCKEAK NENE
 KENIA WA PNE TO LANTEPA ANLA STRID.
 5
 SIN WISDOM MOT SIN WAPEN WE SA AND
 BILU LIA TE SIN PA KAMPONA MOT SIN SKILD
 VESA. *~~~~~*
 SEND LA RUCATA KERI MODER AND KORA
 MIADAR. *~~~~~*

1.

10
 SALWERA ORLOCK KUMAK. SEND LA MODER
 LIRA BODON NEI LA KENIA. LI KENIA SEND
 BODON NEI LA ORENETMANNA UMBELAND
 WER. *~~~~~*

2.

15
 LA ORENETMANNA KORA ALLE BURCH KE
 RA ET SEMNE AND BIRIDA AKO KELO MAN
 NA LIA SKILUN STIURA. *~~~~~*

3.

20
 ALLE BISLUTA KERA MOTON RIA NEI KERI
 MODER SENDEN WER LA MIA BODON AND
 TIVUM. *~~~~~*

4.

25
 RIUMODER LEA ALLE BISLUTA OADERIA AND
 IETAK ET OULONETAL. LAT IS LAT MIDDEL
 TAL KON ALLE BESLUTA ET SEMNE. KERMI
 LA MOT MAN FAR LAT FORMA TRE TO
 LA AND KENS KENIA ALSA. *~~~~~*

5.

30
 IS LIUWERA A KAMP. LAN KOTT LI KENIA
 ALBENA MIA SINUM LANEDMANNA TO
 RODA. TACK KER MOTON AMMER KE TRE
 BURCH KERA KON KERS MODER TORANA

1
SITTA SVNDER STYM. LISSA BURCH LERA MOT
ON DEIALIKIS BODONNEI KERRE MODER SENDA
TIL LIU LIU WETA MWDE IET KERAWET DEN
WARA. STRIDANDE WITLA EWA IETLA WIT
5 KRAS REDIEVIAA. ~~~~~

6.

WIL LI KENIA DVA AND SINA REDA NAVT.
SANS MEI LI LAT NAVT VNDER STONDA.

7.

10 KUM KENS HAND VNWARLIRA LAN MOT
MANDVA SA KENT KENIA BIL. ~~~~~

8.

15 NIS KENS KENIA NAVT VPRET PAT. SA MOT
MAN SIN FODAR KERICH OF LAMIS TOLGAR
ALONT ALVISTA. ~~~~~

9.

NIS KOR NEN LAVEDMAN SAKIASE MAN
LVA. ~~~~~

10

20 NIS KOR NENTID. SA WARPA LI LIM TO
LAVSDMAN KERIM WELDICH FELT. ~~~~~

11.

25 LEK KENS KENIA EN TRE SALLIK FOLK OF SWAD
EN SA MWODON SINA AT KSR KVMANDE SIN
NAMA AT KER LIRA LINE FOMA. WIL KENS
KENIA SA MEISER VPREN VNBIBVWADSE STED
EN PLAKUTKIASA FO LUS AND ERV. LAT ERV
MEI EN ROND. DEL WESA SADRAT LAT LI
FON AVDE SIDUM SINDUN HVNDRE OTRED
30 UN UTOF SINS LUS MEI LILAPER LIAN
SINA RENA KVMK. ~~~~~

12.

1
ΣΙΝ ΙΟΝ ΣΤΕ ΣΥΝ ΜΕΙ ΛΑΓ ΟΟΘ ΕΡΝΑ. ΛΙΤΕ ΛΙΜ
ΛΑΜΙΣ ΙΟΝ ΣΣ ΛΑΝ ΣΚΙΛ ΜΑΝ ΛΑΓ WILER
NIMMA. ~~~~~
ΛΙΡ ΣΣΝΟ ΛΑ ΡΙΥ ΕΛΤΑ ΛΥΕΡ ΤΗΙΑΣ VMBE SEK
5 UR TO WESANDE. ~~~~~

1.

ΣΑΛΩΕΡ ΣΑ ΛΟΡ ΕΩΛ VRWPOEAT VWRDE.
ΙΣΚΑ ΝΕΙΑ ΣΙΤΜΑ ΤΑΝ ΒΙΚΕ. ΛΕ ΣΑ ΜΟΤΕΤ
10 ΤΟ ΜΕΝΑ ΝΙΛΑ ΣΚΕΝ ΜΕΝ ΝΑΜΜΑ Σ ΡΤΘ
ΒΑΤΑ ΤΟΝ ΣΝΚΕΛ ΔΕΡΑ ΜΑΝΝΙΣΚΑ. ΛΕΡ
ΤΟΝ ΣΝΚΕΛ ΔΕΡΑ ΣΒΛΑΧΤΑ ΝΕΡ ΤΟΝ ΣΝ
ΚΕΛ ΔΕΡΑ ΣΡΑΤΑ ΝΑΧΚ ΤΟΝ ΛΩΙΤ ΛΑΤ
ΣΝΚΕΛ ΣΙ. ~~~~~

2.

15 ΣΑΛΩΕΡ ΣΑ ΟΡΛΟΚ ΑΚΥΜΚ ΑΝΘ ΛΟΡ WΡDE
ΛΥΣΑ ΛΟΜΙΑΤ ΙΕ ΤΑ ΣΚΕΡΑ ΛΟΚ ΛΑΤ ΣΕ ΣΙ
ΣΙ ΕΤ ΛΕΥΚΑ ΛΕΝΣ Η ΑΝΘ ΛΑ ΒΙ ΜΕΝΑ
RΘDUM. ΣΑ ΛΑΚ ΛΑ ΜΕΝΑ ΜΕΝΤΑ ΛΑΤ
IS ΛΕ ΣΤ ΤΟΥΚ ΤΟ ΣΕΜΝΕ ΛΑΤ WILER ΤΟ
20 ΛΕΛΕΝΑ. ΛΟΡ VMBE ΛΑΤ ΝΑΜΜΑΝ ΛΑ
ΜΕΝΑ ΣΕΚΑ ΣΚΙΛ ΛΕΥΡΑ VΡΒΙΑ ΣΑ VMBE
ΣΙΝ ΛΙΝ ΟΟΘ ΤΟ ΒΙ ΑΛΥΔΑΝΣ. ~~~~~

3.

25 IS ΟΡΛΟΚ VΡ ΛΟΙΑΝ. ΑΝΘ ΣΕΝΟ ΛΟΡ ΣΥΜ
ΛΕ ΣΑ VΡ ΔΕΡ ΕΝ ΛΑΤ ΛΙΑΝΑΥΤΛΟΝ ΕΡ WΑΡ ΚΑΜ
ΜΩΠΟΝ ΣΑ ΜΟΤ ΛΑ ΜΕΝΑ ΜΕΝΤΕ ΛΙΑΜ
VΝΔΕΡ ΛΑΛΔΑ. ΒΙ ΛΑ ΤΕ ΣΤΥΜ ΑΧΛΟΝ ΛΙΑ ΤΟΡ
ΛΙΑΝΑ ΤΟ ΣΙΤΤΑΝΑ ΤΙΛ ΛΙΩ ΛΑ ΙΩ ΔΕ Δ ΣΚΙΛ
30 ΕΡΑ ΛΙΑΜ. ~~~~~

4.

ΣΕΝΟ ΛΟΡ WΕ ΔΥΟ Ν ΑΝΘ WΕ ΣΟΝ ΚΕ ΜΟΝ

1

ΣΑ ΜΟΤ ΜΑΝ ΛΙΑ ΛΕ ΚΥΝΔΕΡ ΑΛΩΔΑ ΑΝΘ
ΛΑ ΣΥΝΑ ΜΥΘΟΝ ΛΙ ΝΑΜΑ ΛΙΑΡΑΡ ΦΑΤΑ
ΥΡΡΙΑ ΣΚΙΛΔΟΜ ΥΡΙΑ ΛΙΑΡΑ ΣΕΛΑΛΑ ΤΟ
ΣΚΑΝΕ. ~~~~~

5

3
ΣΕΝΔ ΛΕΡ ΣΥΝ ΛΕΥΣΑ ΚΕΝΣ ΗΑΝΔ ΦΑΡ ΑΝΘ
ΚΥΜΑ ΛΙΑ ΤΟ ΒΛΕ ΣΑ ΜΟΤ ΜΑΝ ΛΙΑ ΜΤΕΡ
ΚΟΝ ΛΑΤ ΚΑΜΡ ΟΤ ΤΟΡΑ. ΛΩΑΝΔ ΛΙΑ ΜΑΚΕ
ΟΝ ΦΡΙ ΛΕΤΕΝ ΥΕΣΑ ΒΥ ΑΡΘΕ ΛΟΤΤΟΜ ΑΝΘ
ΛΑΝ ΝΕ ΜΥΘΟΝ ΛΙΑ ΛΙΑΡΑ ΛΟΤΤΑ ΝΑΥΤ
ΝΙ ΑΛΩΔΑ ΑΝΘ ΛΑΧ ΕΡ ΛΙΕ ΒΙΛΥΩΛ. ~~~~~

10

6.
ΙΕΤ ΥΙ ΣΕΥΩΑ ΗΑΝΔΑ ΦΑΤΑ. ΣΑ ΒΡΑΜΕ
ΜΟΝ ΛΑΜ ΔΙΑΡ ΑΝΔΑ ΛΑΝΔΑ ΥΕΙ. ΜΑΝ
ΛΕΡ ΛΙΑ ΥΕΑ ΦΡΙΑ ΣΕΔΙ. ~~~~~

15

7.
ΛΕΑ ΜΑΝ ΛΙΑ ΑΓΓΕΡ ΝΕΙ ΑΛΑΡΑ. ΣΑ ΛΕΑ ΜΑΝ
ΛΑΡ ΜΙΑ ΥΕΛ ΕΘ ΛΕΥΣΑ ΛΑ ΦΑΜ ΝΑ ΔΥΑ
ΤΙΛ ΛΙΥ ΥΙ ΑΛΑ ΑΝΘ ΦΡΙΥΝ ΔΑ ΥΙΝ ΝΑ ΦΟΡΙ
ΛΕΑ ΑΝΘ ΗΑΝ ΔΥΝ. ~~~~~

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UT MINNOS ΣΦΡΙΥΤΟΝ.

ΣΑ ΑΥΕΡΕΑ ΛΕΡ ΕΝ ΜΑΝ ΙΣ. ΛΕΡ ΜΕΤΑ ΑΡΘ
ΛΑΓ ΛΙ ΥΣΑ ΣΥΕΤ ΣΑΡ ΒΙΡΑΥΑΛ ΜΟΡΑ ΔΙΔ
ΥΝ ΔΥΑΤ. ΛΥΣΑ ΒΑΡΝΑ. ΜΑΝ ΟΦΡΑ ΣΚΑΝΕ
ΛΟΚ ΛΑΤ ΣΤ ΣΙ ΛΑΓ ΑΡΘ ΣΙ. ΑΝΘ ΥΣΑ ΣΥΕΤ
ΝΑΡΑ ΥΙΕΛΟΝ ΛΑΤ ΥΡΟΚΕΝ ΑΛΑΝΑ. ΣΑ ΙΣ
ΚΑΤ ΛΑΤ ΡΙΥΚΤ ΛΑΡ ΜΑΝ ΚΣΝΕ ΔΕ ΔΕΡ ΙΑΤ
Α ΑΝΘ ΑΝ ΛΙΑΡΑ ΛΙΝ ΥΑΡ ΔΑ ΔΕ ΙΑ. ΤΙΛ ΛΙΥ ΛΕΡ
ΥΡ ΝΕΝ ΟΡΛΟΚ ΝΕ ΚΥΜΕ ΥΕΡ ΛΕΥΣΑ ΛΑ
ΥΝ ΣΚΕΛ ΔΙΟΑ ΣΚΟΛ ΔΕ ΒΟΤΑ ΦΟΡΙ ΛΑ ΣΚΕΛ
ΙΟΛ. ~~~~~. ΥΙΕΛ ΛΑ ΛΙΑ ΛΙΜ ΣΙΝ ΥΙ ΒΙ ΑΛΩΔΑ
ΛΕΤΙΑΝΘ ΛΙΥ ΥΡΕΚΑ ΟΥΑΡΙΑ ΛΕΤΑ. ΣΑ ΜΕΙ

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ΜΑΝ ΧΑΤ ΘΑΙΛ. ΛΑΧ. ΙΣ ΧΣΝ ΒΟΝΑ ΖΝ ΚΟΝΙΑ.
 ΟΡΕΥΤ. ΜΑΝ. ΟΡΕΥΑ ΛΩΛ ΑΛΑΤΕΤ ΣΙ ΛΑΜ
 ΟΥΡΑ ΣΕΘΑ ΜΟΤ ΒΑΚΑ. ΣΑ ΜΟΤΟΝ ΥΙ
 ΛΑΤ ΚΩΛΟ ΒΕΤΕΡΙΑ. ΜΕΝ ΧΑΝΣ ΒΟΝΑ ΜΟΤ
 ΣΙΝ ΣΤΡΑΤ ΛΑ. ~~~~~
 ΧΟΡΑ ΛΙ ΣΝ ΟΡΕ. ΝΑΜΑ ΝΥΡΑ ΣΙΝΣ ΣΚΕΛΟ ΧΩΝ
 ΣΙΝΑ ΟΧΣΕΛΟΝ. ΣΑ ΝΕ ΜΥΘΟΝ ΣΙΝΑ ΣΙΒΒΑ
 ΛΙ ΝΑΜΑ ΜΑΥΤ ΛΟΡΕΡ ΝΕ ΧΟΡΑ. ΧΕΡΥΜ
 ΒΕ ΛΑΤ ΛΙ ΘΝΕ ΣΙΒΒΑ ΣΥΡΟ ΣΚΙΒ ΛΑΝΑ ΟΥΙΜΑ
 ΣΕΘΕ ΧΕΡΑ ΘΑΤΕΡΑ. ~~~~~
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 ΕΥΑ ΧΑΡΑ ΣΤΙΥΡΑΡ. ΣΤΙΥΡΑΡ ΙΣ ΧΙΕΡΕ ΝΟΜΑ  
 ΧΕΡΑ ΒΥΤΤΑ ΧΑΡΑΡ. ~~~~~  
 ΑΛΛΕ ΧΡΙΑ ΣΥΝΚ ΛΑΝΑ ΒΙΚΚΑ ΒΙΥΧΑΤΑ ΧΕΡ  
 ΥΜΒ ΜΥΘΟΝ ΑΛΛΕ ΧΛΙΝΚΑ ΚΝΑΡΑ ΛΙΛΡΑ ΣΙΧ  
 ΛΣ ΒΥΤΤΑ ΧΑΡΕΡ ΜΕΛΟΔ ΒΙ ΧΑ ΘΕΛΟΤΕ ΜΟΝ  
 ΑΝΘ ΧΙΣΣΕ ΝΕ ΜΥ ΛΙΜ ΝΙΤ ΟΧΩΙΣΑ ΥΑΡΑ  
 ΛΑΤΕΡ ΝΕΝ ΣΤΕΚ ΙΣ. ~~~~~

2.

ΧΑ ΣΤΙΥΡΑΡ ΜΥΘΟΝ ΛΙΛΡΑ ΛΙΝ ΜΑΣΤΡΟΝ  
 ΝΟΜΑ.

3.

ΧΑ ΚΑΡΛΙΝΟ ΜΟΤΟΝ ΚΕΡΕΝ ΑΝΘ ΒΙΝΟΜΑΡ  
 ΥΣΕΡΑ ΧΕΥΧΑ ΧΑ ΜΕΝΤΣ ΧΕΡ ΣΤ ΟΟ Ο ΧΕΡΑ  
 ΑΝΘ ΧΑ ΣΤΙΥΡΑΡ ΝΕ ΜΥΘΟΝ ΧΕΡ ΒΙ ΝΕΝ  
 ΣΤΕΜ ΛΑΝΑ. ~~~~~ 4.

ΙΣΤ ΜΑΝ ΥΡΡΙΓΙΣ ΒΥΚΙΝΑ ΧΑΤ ΧΣΝΤΙ ΚΟΜΙΟ  
 ΛΡΟ ΙΣΤΑ ΥΝ ΒΙΚΥΜΜΕΝ ΙΣ. ΣΑ ΜΥΘΟΝ ΛΙΑ  
 ΣΝ ΘΡΑ ΝΙΜΜΑ. ΚΥΜΟΝ ΛΙΑ ΤΟ ΒΑΚ ΣΑ ΜΥ  
 ΧΕΝΣ ΚΟΝΙΑ ΛΙΜ ΣΙΧ ΒΙΚΛΑΟΙΑ ΒΙ ΧΑ ΘΕΛΟΤ  
 ΜΟΝ. ~~~~~ 5.

ΚΥΜΑ ΧΕΡ ΧΥΛΑΤΕ ΤΟ ΧΟΝΚ ΑΝΘ ΣΙΝ ΧΕΡ  
 ΒΑΤΑ. ΣΑ ΜΟΤΟΝ ΧΑ ΣΤΙΥΡΑΡ ΧΕΡ ΟΥ ΣΝ

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KRIMENE LANA. ALKUSTODELANDE. LIWIT  
 KENIA TWILT MØNIS DELA. LISKOLT BI  
 NACHT SINDUN DELA. LABOT MØNNAN EK  
 TWA DELA. LISKIFRUN EK KRØ DELA. LAT  
 ØRA SKIFIS. FOLK EK EN DEL. LA IÐASTE  
 PRENTAR EK EN KRIMNAN. LA MIDLOSTA  
 EK EN LALV. DEL AND LA ØLÐOSTA EK EN  
 TWØNAN.

6.

SIN LER SVMS VRE LAMER. SAMOTA  
 MØNAN MØNTA NIVDA FAR LILAN VIT.  
 AK MOTON LIA FORANNA SITTA BI LA  
 MØNA FERSTA. BI LUS LIA FERSTA  
 IA. BI ALLE FERSTA.

7.

SIN LER VRE TOCHT VMKUMME SAMOTON  
 LILAN NESTUN. LILAN DEL ERVA.

8.

SIN LER WEDVEN AND WESON FORKUMME  
 SAMOT LIUMENTE LIA UNDER LALDA. SIN  
 LIA AN ENRE KASE FELT SAMUON KASVNA  
 LINO MA LILAN ARTATA VPRIFA SKEDUN  
 FORA.

9.

SIN LER PRENTARA FORFAREN SAMOTON  
 SINA ERVA EN EL MANNIS DEL LANA.

10.

WAS LI FOR SEIK SA MEI SIN BRUD  
 SINDUN MANNIS DEL UN LESKA UM BE  
 LIA TRADULT EN STENTO TO WILANDI  
 MAR LAN MOT LIA FOR KRØ ERWØVE  
 BILVA LIA LENA LØA.

1 ΣΑΛΩΡΣΑ ΣΗ ΜΕΝΤΕ ΣΗ ΤΛΑΤΕ ΤΟ ΡΕΑ. ΜΟΤΟΝ  
ΛΑ ΡΕΔΑΡ ΝΙΝΔΑ ΤΑΡΑ ΒΕΣΤΕ ΛΙ ΤΟΧΛΤΩΝ  
ΛΑΝΔ ΤΑΡ ΝΙΤ ΛΑΝΔ ΒΑΡΝ. ~~~~~

12.

5 ΙΣΤ ΣΗ ΣΤΙΟΥΡΑΡ ΟΤΑΝΔ ΑΡΜΙΣ. ΛΑΝΔ ΚΙ ΛΕΚ  
ΛΥΣ ΝΑΚΑ ΕΡΥ ΣΑ ΜΟΤΙΜ ΚΑΤ ΙΟΝ ΨΕΡ ΛΑ.  
ΝΙΛ ΛΥ ΝΕΝ ΛΥΣ ΝΑΚΑ ΕΡΥ. ΣΑ ΜΥΘΙΟΝ ΣΙΝ  
ΤΡΙΑΝΔΟΥΝ ΤΟΥΣ ΝΕΜΑ ΛΑΝΔ ΚΙ ΜΕΝΤΕ ΜΟΡ  
10 ΙΤ ΒΕΤΡΑ ΝΕΙ ΣΙΝΑ ΣΤΑΤ. ΨΑΡΑ ΚΑΤ ΣΙΝ  
ΤΡΙΑΝΔΑ Κ ΣΗ ΒΑΤΑ ΨΕΙΘΕΡΙΑ. ~~~~~

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15 ΝΕΤΛΙΚΑ ΣΕΚΑ ΟΤΑ ΝΕΙΛΕΤΗΣ ΣΚΡΙΤΤΟΜ  
ΜΙΝΝΟΣ. ΜΙΝΝΟ ΨΑΣ ΣΗ ΛΕΔΣ ΣΕΚΕΜΑ  
ΣΙΛΝΕΡ ΛΑΝΔ ΨΙΣ ΟΥΚΙΧ. ΛΗ ΛΑ ΚΡΕΤΑΡ  
ΛΕΚ Ι ΕΨΑ Ι ΕΨΕΝ. ΚΙ Ψ ΒΑΡΝ ΛΑΝΔΑ ΛΙΝΔΑ  
ΨΡΕΔΑ ΛΑΝΔ ΝΕΙ ΛΥ ΣΙΝ ΨΙΣ Ε ΤΑΡΑ ΛΕΚ  
ΛΙ ΚΑΤ ΕΥΚ ΝΟΤΣΗΝ ΨΜΒΣ ΣΟ ΛΙΝΔΑ. ΛΕΜ  
ΤΟ ΣΤΕΡΝΑ. ~~~~~

1.

20 ΣΑΛΩΡΣΑ ΨΕΑ ΣΨΕΚΝΑΤΑ ΣΗ ΟΕΛΛΑΝΔ  
ΛΑΝΣ ΙΣΤΑ ΨΕΤΙΡ ΚΑΤ ΨΣ ΟΟΔ ΤΟ ΛΙΚΑ ΣΑ  
ΥΟΧΛΤ. ΣΤ ΨΣ ΨΜΒΣ ΚΑΤ ΑΚΑΡΤΟ ΤΡΕΙΛ ΝΙΛ  
ΛΑΚ ΚΙΑ ΚΑΤ ΝΑΥΤ ΝΕ ΔΥΑ ΚΑΝ ΜΟΤ ΜΑΝ  
25 ΚΙΑ ΚΑΤ ΒΙΛΛΟΥΔΑ ΛΕΤΑ. ΚΑΤ Ψ ΝΕΙ ΤΡΙΑ ΚΙ Σ  
ΡΕΧ ΛΑΝΔ ΣΤ ΣΚΟΛΔΣ ΨΝ ΡΙΥΧΛΤ ΨΕΣΑΤΟ  
ΨΝΤΑ ΛΑΝΔΑΝΑ ΚΑΤ. ~~~~~ ΣΑΛΩΡΣΑ ΚΕΡ  
ΣΨΣΕΚΝΑΤΑ ΣΤ ΣΕΜΝΕ ΚΙΝΑ ΛΑΝΔ ΣΑΝΑ  
ΨΡ ΣΗΘΕ ΣΕΚΑ ΚΑ ΨΡ ΛΑΝΔ ΛΑΝΔ ΚΙΑ ΨΣ  
30 ΤΡΕΙΑ ΣΗ ΟΡΔΕΛ ΤΟ ΣΡΕΚΑ. ΣΑ ΛΑΚ ΜΑΝ  
ΚΑΤ ΡΕΔΕΡ ΑΤΣΕΡ ΨΕΙΑ ΤΟ ΛΕΤΑΝΣ. ΚΑΚ  
ΣΑ ΜΑΝ ΚΕΡ ΝΑΥΤ ΒΥΡΑ ΝΕ ΚΑΝ. ΣΑ  
ΜΟΤ ΜΑΝ ΚΑΤ ΕΡΛΙΚ ΛΑΝΔ ΡΙΥΧΛΤ ΤΕΡΟΚΕ  
ΔΥΑ.

1 KVMΛ KOP ANA AND SEIK. IK AN OPOC ANW  
 MOSTV MI AERA. IEHA EN OPA KVMΛ AND  
 5 SEIK MIN SVN IE VN. IERICΛ AND VN. BIKVM  
 EN IE BIN AND NW WILDIE KI TO WAPWSTEW  
 ONIE ANI AND ONIE MIN LAND ETALLA. TIE  
 10 KI IERICΛ SI. SA ACΛ MANLAT WEICAPRIATI  
 LIU WI NANT ANTWIST NE KVMENE NE MUCIE  
 VR SEKA. STIDANDE WILVN SA FRIA SEDUM.  
 15 AL. SA ANWERSA KER KVMΛ EN VRLANDISK  
 KARMAN VPPA TOLET MARK ET WEFIA. DA  
 LATO ALMANLAND AND KI BIDRODT SA  
 WARKER BISTODA MARK. BETIN AND KAN  
 BER MARKO KRVCA LA TAMNA IN VRETGLI  
 20 LAND. KVMΛ ER AN TO BAK SA NE SEIU  
 NIMMAN KARIA FOHIM. KI MEI LINDK  
 BRUDA SAR KVMENIS. KUS. SA ANWERSA R  
 KARLIND KEREN WEDENMBE WPA MEKATO  
 25 DA. IEHA MI KE KLATTO FARANE. SA ACΛ AL  
 LENA ALDVKERA TO KIASANE TAMMAN  
 TROI BITROI KANΛ AND ANEN OODA APOF  
 STANS BI LA TAMNA. BERK ET NANTTO ANW  
 30 KATER EN APO MAN MOBI SI. TAM LA LIND  
 BIDRODA WIE SA APON LA OPA LAT  
 TO WEFANE. KE KI TALDEN SAMOTMAN  
 LAT BETERIA. AND KENS MIS. DEDAR UT  
 OF LANDUM BANNA. TIE KI VSA NAMA  
 VR AL MI A ERANS SMIL WERLA BINOMAK  
 AL. MEN IE FWI VPPEN VRLANDISKA  
 MARKETINDA. SI ET KENDS IEHA KER  
 35 AND BERK ET LAT ET FOLKVS LET DVAK  
 LA BISTELLIA. SA APON WI MI A LASTE  
 KEI TO TOSLANA. ANAND ATSEKEN WIEU.

1    BA ASON TO DVANDS WMBE TRGZO WILVA  
 VSA ALKBROAR NE MUDON VS NIMMER  
 MINACATIA NACH WANA TAP WI LAS SEND.  
 . . . . . IN MIN IUDSU LANIK WEL  
 5    ENIS MORE OUSRA BANNA TERA ENA. ATER  
 LANIK TRVA OTSEN TANKED VR LIRA TEX AND  
 VSA OUA VR LA ENA TGR TERNOI TAVIKT  
 SEND. . . . . VREALDA ISTA AL-KODER LSA  
 MI TULO IGREN IGREN. INVR TULO LANDA AND  
 10    SEA LANIK OMMELAREN. AND NEI AL AWAK  
 SIAN LA. BINIK VRTIUDON TAP WI LUDONA  
 REVCK AL KODER UTKORKEISEN SEND. EWA TO  
 LANANDS. LUDA S TOLK NE MOI NON ENA TO  
 MAKIANDS NI TO LAUDANDS. LIA SEND TO  
 15    DUM AND WILD TGR TO. TULO SUCFA TAN:  
 DAS SEND SNOD SNOCK. MEN LIA SEND  
 CIRIEL. LACK TAPANDS. TAVSK. UNKUS AND  
 MORE SIOCKTICK. . . . . POOL BRESAT LIRA  
 SELVA VRVA AND LIA NE MUDAK NAWSE LAN  
 20    KRUBA. KORSKA KROPAK WARK WARK AND  
 LIA NE DVAK NAWSE AS LIRA AND KUCAR  
 MAKIA. LA POKA KROPAK SPAR. SPAR. MEN  
 LIA STELON AND VESVNAK AL WAT VNDER  
 LIRA SNAVELA KUMAK. LIK AL LAM IS TAP  
 25    KINDAS. TOLK. LIA BOOLK IMMSE OVR  
 OODAEWA, SE WIL SGTMA MAKIA VMB  
 - ST KWAD TO WERANS. MEN SELVA NIE  
 NIMMAN TGR AN BONISEN WESA. TORA.  
 KWAM LIS OAST LAT VSTIOSSESI. AND  
 30    TGR RUCK STERIK. LAM LIS KONI FREIK KENIA.  
 AND LA ORA MOTON ALWENNA AN SIN WILD  
 VNDERWURFEN WESA TIL EN OATE KUMAK TGR IM

1 KONN SEIT DRITZIG... DAT WORD EWA ISTOFRAN  
 UMBE AN MENA SEKA TONOMANDI. KERUMBI SE  
 MAN VS EVIN SEQA BORK... EWA KAISEIK  
 5 SYMA KER BI ALLE MANNISKA EIK AN KIARA  
 MODREIN SEND. TIKIU KIA MUCHE WETA HWAT  
 RUCAT AND UNRUCAT SI. AND AWOR KRUCK KIA  
 WEDICH SEND UMBE KIARA AINE DEDA AND  
 KAM KON OFUM TO BIRUCATANOS. DAT WIL  
 10 SIDA. ALS ANAKA KIA CIOO AND NANT MIS-  
 DEDICH VFBROCHT SEND... AK IS ER ITCIN  
 OFA SIN AN LAST... EWA SEIT AK ELIK WE-  
 TERLIK. RUCAT AND BRUCAT AS WOTER DAT  
 KRUCK MEN STORNE WIND IHTA ANIT OWERS  
 VRESTORIN IS... WARK WOTER VRESTORIN SA  
 15 WARK IT UNWA. UNRUCAT. MEN IT NIOL EVO  
 UMBE WILER EWA TOWIRLANDI. DAT UGIR  
 AN SIN TONSILV. KED. ALSA KA NIQUA TO RUC  
 AND TRIDOM IN TRIAS BERN UGIR. KESSA NIQ-  
 20 UALANAK WI KRUCK WE ALDAS OAST. VSA TOORC.  
 KER IN TRIAS BERN BOOK KERUMBI SKIU KIU  
 VS AK EVO BIKLWA... EWA. IS AK KETORA  
 SINNA BILD KON WE ALDAS OAST. KER EVO  
 RUCAT AND UNFORSTORIN BILUWAK ATSKEN  
 25 IT AN SIN LICKENS KED TO OBIT. EWA AND  
 UNFORSTORIN SEND KA MARFA KORA WIS-  
 DOM AND RUCAT KEDICH KED. KER KON AWI  
 FREMO MANNISKA SOCHT AND KRUCK AWA  
 RUCATRA BISOTEN WROIN MOC...  
 30 WILUAK KA MANNISKA KUS SYMA  
 AND DOMAR MAKIA KER ALAN OOO  
 BILUWA AND ALLE WIKSS SA MOTON  
 KIA ELIK WESA TOTARA ALLE MANNISKA

1 NEI. LISSE EWA ACHAT LA BUCATTA LIA  
 - A ORDOL UTTO KOTANDS. IS HOR ENO  
 KWAD DEN AWORVA NON EWA TAVIKTSND  
 SA MOTMAN ENI MONA ACHAT BILIOSA HOR  
 5 ORDOL MAN NOI LA SIN HOR WE LUDAS  
 OASTAN VS KEK UMBS OVER ILLA FICAT  
 - HOR DICK TO BIRUCATANDS. ALKUS TO DVANDI  
 NS SKIL VS ORDOL NAMMER TALIKAMPUT  
 NS KUMMA. NS DVAT MAN NON BUCAT MEN  
 10 VNRUC. ALSA RIST HOR TWIST AND TWI.  
 SPALT SMOR LA MANNISKA AND STATA.  
 HORUT SPUT INLANDISKA ORLOCK. WOR  
 KRVCA ILLA KOMVIAK AND VRDAREN  
 WAKK. MEN O DVMLER. DALWILA WI  
 15 TO DVANDS SEND EKORUM TO SKADANE  
 KUMAK ST NIDIDE FOLK FINDAS MIK  
 LIRA TALSKA PRESTERUM INW ALWA  
 TO FALWANDS INWA TO OHLATTA TO SKANDA  
 NS. INWA SODA TO VRVA AND TO KALIS  
 20 TA KLAPPAK LIA SLAVONA. BANDA OM  
 JALWELIKES KRA KAVS. . . . .  
 - Z. VTA SKRITTA MINNOS. LA NY.  
 - HELLENIA. TAM FON LIRA LIA NOMS  
 MIN. ERVA KOTS. ODD SOTEN WAS AND  
 25 LA KREKALANDER LIA TOMST ENIN KARDE  
 MINADK AS VS LIA FOLK. LA KOMON HOR  
 SUMI FORSTA AND PRESTERA VPREBA  
 BURCA AND TREION MIN. ERVA AWOR  
 OF LIRA ERVA LEION. HELLENIA ANDSBS  
 30 MINA ERVA DRO IK OM IN MINA  
 BOSIM. KWAT IK URVEN KAN IS LIATDS  
 VE WISDOM. BUCAT AND TRIDOM. KAN



1 IK HAM VERGREN ADEA BEN IK ELIK AN HA  
 MIUNISTE IWAR SIVONENA. NW IEN IK  
 RED VM NAWIT. MEN HAN SKOUDE VERKAP-  
 5 IA HAM. HA HORA ONAON WEI. AND HEIVON  
 AL LAKANDS. IWAR HEGROA HIANEA WISA  
 HEL-LENIA. HA HA HORMIA MISTON HIA  
 HIAA DOU. AWAND HAR TOK HA HA HIA  
 MIUNANDS AND HIA HOUANDS NAMA HIA  
 NOMS TO NERS. NOMS AN. HA HIA SACION  
 10 HAR HIAA SKOT MIST HEDS. HA ONAON  
 HIA HIA BILVON AND SEIDON HAR HIA  
 TOK HANAD HEDS. MEN VS TOK AND  
 HADODA KROKALANDAR WODES ALER-  
 15 WOIKEA HAR ET LASTER WODES. ENES  
 KOMON HIA AND HROON. AS HA HAN NEN  
 HIONSTE NE BISTE AWAT DEIST HAN MIA  
 HIA HAM HV ALTI BI HI HESTE. MIN-TRVA  
 ANDERE. HISE HIAA SEND HAR SINE-BUD  
 20 KON TRIAS RED. IENIWA WELIN VSA TO  
 KVMSTE FOR HEDEN HEDIS AND KON EU  
 HAR MANNESKALIK. SIVACATS. TID MOR  
 HIA UTBRODA AND WI MOTON WAKA  
 HAR ER NEN WE AN NE KVMK. HA  
 25 PRESTRA. GOD SEID. MEN AWIGRO  
 HIANAR HENS AVND AN HINA HORA HANO.  
 HEL-LENIA ANDERE HA HA HENS HAR DER  
 NEN SKOPER VAMBE SIN KIDDS AT  
 SEMNS TO HALDANDS. AWAT HENS AVND  
 30 IS INNA HINIST HES SKOP. HAR DER.  
 BIN IK IN TRIAS HIANIST. IK MOR  
 ONIF TRIAS KIDDS WAKA. HAR LIKAR VS  
 GOD TO SEIDON. HAR PRESTAR. MEN SEI VS

1    KAT IS KIU BITIVFENISE KON KI NACHTULLE. KER  
 IMMER BORFA KIN KOU SEIT. IS KAT LICHT-  
 SEVWANDS DIAR ALTOMST KEST TEKEN KINRA  
 5    KLAR-SIANKED. NEAN ANDERS KELEONIA. KI KELE  
 MI KUCIA KAPSE EN SLACK. KON MANNISKA  
 ONIR KIRTA OMMEDWAL. KER ENKLIK KI  
 IN KARFA AND KOLA KOMA. KER ANTIUSTER  
 FROTA. KACK NANT AS KI. VMBVS KON MUSA  
 AND OPA PLACA TO KEPLANS. MINTINKA TO  
 10   KOPINA. KA OPA MANNISKA KILRA WITSKIP  
 TO RAVANS TIL KIU KIA KAM TO BETRE MUCI  
 KATA VMBER SLAVONA KONTO MAKIANDI AND  
 KILRA BLOD UT TO SUDANE. ENEN AS NAM-  
 PIRA DVA. ENIS KEMON KIA MIKSN BENDA  
 15   TOLK. PEST WAS OVEST LAND KUMEN. KIA SCID  
 ON. WI ALLI SIND TODVANDS. KA OODA TO OTERIA  
 TIL KIU KIA PEST WERA MUCI. NULST KU KEN  
 NANT NE KELEA KILRA CRIMSKIP TO STIVANS.  
 ISTA KIRSTE PEST SELA ONIRST LAND BROKAT  
 20   MIK KINRA KUNSTA. NEAN SCIDE MINTRVA  
 MINTINKA KANNENS OODA KER ARODVANDS  
 SIND. KOPVMBE NE KAN IK NANT FREIA IET  
 KIA BITER WRDA WILLA. IK KAN EN OODE.  
 25   KAT IS WERLIDAS OAST. MINT KEVCK KAM  
 SE. OOD IS. DVALER AK NEN KWAD.  
 KWANNA KUMK. SE KWAD KAN WEI FREIAK  
 KA PESTERA. ALLE KWAD KUMK KON IOW  
 AND KON KERE DVMALED KERA MANNISKA  
 KAM KILRA SELA KON IOW FENSA OETA. IST  
 30   KIN DROKTEN KAN SA BIUSTRE OOD IS WER-  
 VMB WOKER. IT KWAD KAN NANT FREIAK  
 KA. PESTERA. KELEONIA ANDERS. FRA KESVS

1 VPRE WGI BROCAT AND LINS KRODER. LAT IS  
 TID. LAM MOT LAT OVRIS DVA. WIK ALLE  
 RAMPUM IS RED AND LSEP TO HINDANDS. LA  
 WRELDRA WIL LAT WI LIA SILVA SOKA SKUWA.  
 5 KIL KIU WI STREK SKILE WERKA AND WIS.  
 MILLAK WI NAVT. LAN LEPER VSA TRUL UT  
 TRULLA TIL KIU WI SKILUN STARA. KWAT  
 NEI WISA DEDUM AND KWAT NEI DVMA  
 DEDUM KOLOK. LA SCIDIS NE FORST. IK SKOLDS  
 10 WANA. LAT WERE BETRE. LAT TO WERANDS.  
 KWEL MUDLIK ANDRE HELLENIA. KWAND  
 LAN SKOLDS LA MANNISKA BILWA LK TAMANDS  
 SKERA. LV AND LA PRESTERA SKOLDSR LAN  
 LODA WILLA. MEN AK SKERA AND NEI KERE  
 15 SLACKE BINKS TORA. KACH ALSA NILT VS  
 BROCHTEN NAVT. LI WIL LAT WI TIKORUMA  
 KILPA. MEN LI WIL. AK LAT IAKWEDSR  
 IPI STANOVIS WRDE. LAT IS AK VSA WILLE  
 KERUMBE KINSK VS FOLK SIN FORSTA. OFEVA  
 20 = REDIEVAR AND ALLE BASA AND MASTERA  
 UFA WISSTA KERA OODA MANNISKA TIL  
 KIU ALLE MANNALIK SIN BEST SKIL DVA VMBE  
 WIS AND OOD TO WSRKANDS. ALKUS TO  
 DVANDE SKILUN WI ONIS WOTA. AND ABDA  
 25 FORKA LERA LAT WIS WESA AND WIS DVA  
 ALLENA LEIK TO SALICKED. LAT LIKE IN  
 ORDEL SCIDON LA PRESTERA. MEN ASTE  
 NU MENSTE KAP BEST KRUCK VSA DVMALED  
 KVMK. SKOLDS MI HELLENIA LAN WEL SA  
 30 OOD WESA WILLA VMBE VS SWAT FON  
 LAT NIA LUCHE TO LONANDS KWER VPR  
 KIU SA STOLTA IS. IES SCIDIS HELLENIA.

1    ΛΑ ΡΟΚΚΑ ΛΑΝΘ ΘΡΑ ΨΩΛΟΝ ΚΥΜΑΚ ΑΥΛΟΝΑ  
 ΚΑΛΑ ΝΕ ΝΕ ΛΣ. ΜΕΝ ΡΕΣΤ ΜΙΝΑ ΝΑΥΕ ΑΥ-  
 ΛΟΝΑ ΝΕ ΛΣ. ΜΕΝ ΝΕΛΑ ΣΕΔ. ΡΕΘΟΙΟΜ ΑΝΘ  
 5    ΚΑΝΝΙΣΑ. ΜΙΛΣΤΥ ΝΥ ΚΑΤ ΡΕΣΤ ΤΟΝΙ ΜΙΚΑ  
 ΑΝΘ ΝΑ ΜΙΧΕΡ ΝΕ ΚΥΜΑ. ΚΑΝ ΜΟΣΤΥ ΚΑ  
 ΚΑΝΝΙΣΑ ΜΕΙ ΔΥΑ. ΑΝΘ ΚΑΤ Ι ΑΥΛΑ ΡΕΝ ΝΥΡΟ  
 10    Σ ΤΟΝ ΒΙΝΝΑ ΑΝΘ ΤΟΝ ΒΥΤΑ. ΜΙ ΜΙΝΝΑΚ ΒΙ  
 ΛΑΝΑ ΚΑΤ ΚΙΝ ΡΕΘ ΟΘ ΣΥ ΣΟΙΔΟΝ ΚΑ ΡΡΕΙΣ  
 ΤΥΡΑ. ΜΕΝ ΣΣΟ ΝΣ. ΛΟ ΣΚΙΛΟΝ ΜΙ ΚΕΡ  
 15    ΑΥΛΑ ΜΑΝΝΙΣΚΑ ΤΟ ΚΡΕΓΙΑ ΚΕΡ ΝΥΝΟΕΡ ΝΣ  
 ΝΕΛΔ ΣΣΝΔ. ΚΑ ΣΤΑΝΘ ΚΕΛΛΕΝΙΑ ΝΡ ΤΟΝ  
 ΚΙΡΑ ΣΟΤΕΛ ΑΝΘΕ ΚΕΚ. ΚΑ ΜΥΣΚΑ ΤΟΥ  
 ΟΛΑΚ ΚΕΝΣ ΣΟΙΑΡ. ΚΑ ΤΟΥΕΛ ΚΙΛΑΡΑ ΟΘΝΑ  
 20    ΚΟΡΣΤΑ. ΚΕΡ ΝΥΜΒΣ ΑΚΑΣΤΥ ΤΟ ΒΙΙΝΝΑΝΘΣ  
 ΜΙΚ ΚΙΝ ΣΕΛΝΑ ΑΥΣΑ ΡΕΝ ΤΟ ΜΑΚΙΑΝΘΣ  
 ΚΑΡΣΤΥ ΚΙΝΝΑ ΒΕΙΚΑ ΙΝ ΑΝΘ ΟΥΡΩΑΡΘ  
 ΜΕΙ ΡΙΟΥΚΑΤΑ ΣΥΝΟΕΡ ΣΚΑΜΡΑΝ ΤΟ  
 25    ΜΙΡΚΑΛΑΝΘ ΤΟ ΤΑΡΝ ΚΙΝ ΛΙΝ ΑΝΘ.  
 ΜΕΝ ΙΝΣΤΟΕΙ ΤΟΝ ΚΑΤ ΤΟΛΚ ΡΕΝ ΤΟ ΜΑΚ  
 30    ΙΑΝΘΣ ΚΕΣΤΕ ΝΕΛΑ ΚΕΡΣΤΑ ΟΥ ΤΟΝ ΟΣΝ  
 ΑΝΘΕ ΝΥΡΑ ΚΑΡ ΤΟΛΚ ΑΥΣΑΝΑΚΑ ΣΥΡΚ  
 ΚΑΤ ΚΙΑ ΤΟ ΟΥΣΤΑ ΝΙΚ ΚΑ ΒΑΡΟΛ ΑΝΝΑΚ  
 ΣΥΙΡ ΤΡΟΤΑ. ΝΥΜΒΣ ΚΑΡΣΤΥ ΚΙΝ ΝΕΛ  
 35    ΛΥΣΤΑ ΒΟΤΑ ΜΕΙ. ΚΑ ΤΟΛΚ ΒΙΟΟΕ ΤΟ ΙΟΥ-  
 ΑΝΘΕ ΑΝΤΟ ΣΡΟΓΑΝΘΣ. ΚΕ ΚΡΥΚ ΝΣ ΚΥΡΑΘΟΝ ΚΙΑ  
 ΝΕΝ ΣΤΡΙΔ ΜΙ ΚΕΡ ΑΝΤΟ ΣΠΙΝΝΑΝΘΣ. ΝΥ ΣΚΟΛ-  
 ΟΕ ΑΙΔΕΡ ΝΑΝΑ ΚΑΤ ΚΙΑ ΝΥΡΑΛΣΤ ΤΟΛΚ ΤΟ ΚΑΡΣ  
 40    ΑΝΘΡΝ ΑΘΕ ΝΥΜΒΙ ΝΣ ΑΛΙΟΑΟΥΡ ΤΟ ΟΛΑΝΘ  
 ΟΥ ΤΟ ΟΡΙΩΑΝΘΣ. ΝΕΝ ΑΝΣΡΕΘΕ ΤΟΝ ΚΙΑ ΤΟ  
 45    ΒΙΛΩΔΑ. ΟΥΑΘΟΝ ΚΙΑ ΑΛΛΙΡ ΜΕΙΚΕΣ. ΑΚ ΤΟ ΚΑ  
 ΚΕΙΝΔΑ ΚΡΕΚΑ. ΛΑΝΔΑ ΤΙΛ ΚΑ ΑΥΡΑ. ΟΥ ΤΟ  
 50    ΚΕΚΑΝΣ. ΚΑΤ ΤΕ ΚΕΝΣ ΑΛΛΙΡ ΝΥΡΣΤΕ ΟΡΟ ΚΑΝ

1 ΛΑΟΙ ΚΕΘΕ ΣΙΝ ΝΙΣΑ ΤΟ ΟΛΑΤΕ ΜΙΝ ΤΡΑ. ΤΟ  
 ΝΟΜΑ ΝΗ-ΛΕΛΕΝΙΑ ΟΜΟΑ ΚΑ ΜΑΝΝΙΣΚΑ ΤΟ  
 ΣΣΝΟΑΜΕ ΙΝΟΥΕΡΑ ΣΕ ΜΙΛ ΣΝ ΟΥΚ. ΝΜΒΕ ΚΑ  
 5 ΜΑΝΝΙΣΚΑ ΟΟΔΕ ΡΕΘ ΤΟ ΙΟΥΑΝΕ. ΑΝΘ ΚΑΤ ΑΥ  
 ΛΥΡΑ ΜΑΝΝΑΛΙΚ ΚΕΡ ΚΙΑ ΚΕΡΑ ΝΙΛΔΕ ΡΕΚ  
 ΑΝΘ ΟΥΚΙΧ ΣΚΟΔΕ ΝΕΡΚΑ. ΑΝΘ ΟΝΙΣ ΒΑΣ  
 ΣΚΟΔΕ ΝΕΡΚΑ ΟΥΕΡ ΑΥΕ ΚΕΝΙΟΚΕΡΚ ΙΡΚΑΣ  
 ΚΙΑ ΒΙΔΝΙΣΕ ΣΤΑΛΔΟΝ ΚΙΑ ΝΡΡΑ ΚΙΑΡΑ ΑΥ-  
 10 ΤΑΡΟΜ ΙΣΤΑ. ΚΙΑ ΝΡΒΕΛΛΑΔΕΤ ΑΝΘΑ ΟΥΜΑ  
 ΜΑΝΝΙΣΚΑ. ΚΙΑ ΚΕΚΟΝ ΑΥΛΕΡ ΝΟΤΚΕΣ ΡΕΘ-  
 ΙΟΥΙΑ. ΚΕΡ ΚΙΟ ΝΜΜΑΤΡ ΙΕΥΕΝ ΚΕΘΣ. ΑΝΘ  
 ΤΑΛΑΔΟΝ ΝΟΝΔΕΡΑ. ΚΕΡ ΚΙΟ ΝΑ ΟΝ ΚΕΘΣ.  
 ΚΡΥΚ ΛΕΣΤΑ ΝΙΣΤΟΝ ΚΙΑ ΡΑΣΣΕΝΑ ΜΑΣΤΡ ΤΟ  
 15 ΜΑΚΙΑΝΔΕ ΙΟΝ ΝΣΑ ΘΩΑ ΑΝΘ ΣΣΤΜΑ ΑΝΘ  
 ΚΡΥΚ ΝΑΝΚΕ ΚΙΑ ΝΙΣΤΟΝ ΚΙΑ ΑΥΕ ΤΟ ΝΙΣΑ  
 ΑΝΘ ΤΟ ΝΡΒΡΟΔΑ. ΚΙΑ ΣΤΑΛΔΟΝ ΑΥ ΚΑΜΝΑ  
 ΝΝΔΕΡ ΚΙΑΡΑ ΚΕΘΣ. ΚΑ ΣΚΙΝΒΕΡ ΝΝΔΣΙΕ ΚΟΟΑ  
 ΙΟΝ ΚΑΣΤΑ ΝΣΑ ΙΟΡΜΑ ΘΡΕ ΜΟΔΕΡ. ΝΜΒΕ  
 20 ΟΥΕΡ ΚΑΤ ΚΡΑΝΑ ΝΙΟΥΚΤ ΤΟ ΝΑΚΑΝΕ. ΜΣΝ ΚΑΤ  
 ΝΙΟΥΚΤ ΚΕΘΣ ΚΙΑ ΣΣΕΝΑ ΝΡΣΤΟΚΣΝ. ΑΝΘ ΙΝΣΤΕΘΣ  
 ΙΟΝ ΚΑ ΚΑΜΚΣ ΝΙΣ ΤΟ ΜΑΚΙΑΝΔΕ. ΑΝΘ ΑΙΕΥΡ  
 ΝΚΙ ΟΜΟΑ ΚΑΤ ΤΟΛΚ ΤΟ ΣΣΝΟΑ. ΚΑ ΣΙΑΚΑ ΤΟ  
 ΛΕΥΑΝΙΚ. ΑΝΘ ΚΑ ΒΑΡΝ ΤΟ ΛΕΡΑΝΔΕ. ΜΑΚΑΔΟΝ  
 25 ΚΙΑ ΡΑ ΟΥΜΑ ΑΝΘ ΔΙΜΜΕ ΒΙΤ ΝΙΟΥΚΤ ΑΝΘ ΝΕ  
 ΜΑΚΚΤΟΝ ΚΙΑ ΝΑ ΒΟΥΑ ΝΕ ΚΥΜΑ. ΑΚ ΝΡΟ-  
 ΟΝ ΚΙΑ ΤΟ ΡΕΔΙΕΝ ΣΤΑΡΕ ΒΡΟΚΑΚ. ΚΑΚ ΚΙΡΓΟ  
 ΝΑΣ ΒΙ ΣΚΙΝ ΟΥ ΚΙΑΡΑ ΜΥΛΟΝ. ΚΩΑΝΘ  
 ΚΙΑΡΑ ΜΥΛΑ ΝΓΡΟΝ ΝΑΝΤΟΝΣΕΣ ΑΣ ΚΑ  
 30 ΑΡΟΡΑΡ. ΑΝΝΕΡ ΚΡΥΚ ΚΑ ΡΡΕΣΤΕΡΑ ΚΙΑΡΑ  
 ΟΕΡΤΑ ΟΥ ΚΕΚΟΝ. ~ ~ ~ ΚΑ ΝΗ-ΛΕΛ-  
 ΛΕΝΙΑ ΚΑΛΕΝ ΝΑΣ ΝΙΛΔΟΝ ΝΙ ΣΝ ΟΡΣ ΜΟΔ.  
 ΣΡ ΝΙΑΣΑ. ΣΥΜΣ ΝΙΛΔΟΝ ΝΚΙ ΤΕΧΛΑΝΘ

1 VMBES KER ENI TO TREILANDS. MEN LA  
 PRESTERA LAMBELIRA LAIN FOLK LATRIK  
 WILER IN LEDENILDON LAT NI LENQIA  
 AND KOLON VS BIRAL FOLK AS UNFRANL  
 5 UF. 22. 3. UTRAKRITAMINNES. LAK ALIUS WEI  
 KAREN WAS. MIK MINA LINDTON ALLENIA KE  
 MON WI TO KALISTA AN EN ELAND ARVCA  
 MIN LIND KRETA LETON VMA WILD KRETA  
 LAMET FOLK ANLEU BIVSA KVMSTE. LALAS  
 10 LIA SAGON LAT WINEN ORLOCLANT. SKELD  
 FORON WFDON LIA MAK. ALSA K ETLEST FAR  
 EN BOTA MIK ISEFARK EN ALNESMODS AND  
 EN STADA LANDWANDELDI. LACK LA WI  
 EN STUT SETEN LEDE AND LIA SPERDON LAT  
 15 WINEN SLAVONA NEDE LA WERON LIA KER  
 WF VRESTAL. MEN LA LAK FANW TAL K  
 LEDE LAT WI ENA LEDOM ELIK TO BIRICA  
 TANDI VR ALA TLA WILDET FOLK AK TON  
 20 SOKKALA. LACK SKORS LEDON LIA LAM IET  
 TA LAT ELLE LAND KEM ANDATIS. LA FORSE  
 AND PRESTERA KEMON BARIA LAT WILIRA  
 TIVK OVEFALERIC MAKAD LEDE AND LAT  
 FOLK KEM TO VS VMBES LUL AND SKUL. LACK  
 25 LA LA FORSTA SAGON LAT LIA LIRA RIV VR  
 LIASA SKOLDE LA IENON LIA LAT FOLK FRIDOM  
 AND KEMON TOMY VMBEN ESEΘA. BOK.  
 LACK LAT FOLK NAS NEN FRIDOM WENL AND  
 LA LERA BILENON WELDA NEI LAT IR OOD KOL  
 30 TS. LA TI STORN WRWER. BIODSTON LIA TVH  
 SPALT AMON VS TO SEIA. LIA SEDON TO  
 MIN FOLK LATIK LIRA LELF ANAPREN LEDE  
 VMBE STAND FAST KONIA TOWIRLANDE. ~

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ENIS TANDIK OIT IN MIN MET. TA ASER ENIS  
EN SKIPTOMT ILE BI VS VR SEILDE BENIK KER  
MIK STOLKENS LINNE BRIK. . . . . TACK MIN  
LIN WIKER TARA TO LETANDE, SA WILK MIK  
KISSA SKEDNES SA ALLENA SEGA. LAT WINNT  
MPOS LEMA MIK ST TINDAS TOK KON  
WER LATIT SE. KWAND LAT LIA TUL SEND  
MIK TALS KAR ENKA, EWA TO PRESANE  
AS LIPRA SWOTE WINA MIK DEIANDE  
TENIN. ENDE WRASKITA MINNOS . . . . .  
LIP VNDER SEND KRE WETA. KERATERS EN  
LISSA SETMA MAKAD. . . . .

1.

ALLE RAMANNLIK WET LATI SIN BILOT  
MOT. MEN WAPAT AMMAN SIN BILOT UNT  
LUDEN SANET NENMAN KWATER SKID  
DVA UM BE SIN WITTO BILANDANDE. . . . .

2.

ALLE ELTE MINNISKA WER LAT OROSEN A  
BARN TO FEIANDE. WAPAT LAT WERK.  
SANET NIMMAN WAK AROIS KEROK  
KUME. . . . .

3.

~~\_\_\_\_\_~~  
ALREK WET LAT. I TM AND UNFORLEK  
WILLEVA. AND TAP ORE LAT AK WILLE.  
UMBE SEKUR TO WESANDS SEND KESSA  
SITMA AND DOMAR MAKAD. . . . .  
LAT TOK TINDAS LEK AK SETMA AND  
DOMAR. MEN LISSANE SEND NAUTNEI  
TA RIUCAT. MEN ALLENA TO BATA KERA  
PRESERA AND FORSTA. KANAS SEND  
LIPRA STAT IMMEREK TUL TISPAUT AND MORD.

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ΣΑΛΩΕΡΣΑ ΙΜΜΑΝ ΝΑΔ ΛΕΤ ΑΝΔ ΛΙ ΝΕ  
ΚΑΝ ΛΙΜ ΣΕΛΒΑ ΝΑΥΤ ΝΕ ΛΕΥΡΑ ΣΑ ΜΟΤΟΝ  
ΛΑ ΤΑΜΝΑ ΤΑΤ ΚΥΝΔΙΚΑ ΔΥΑ ΑΝ ΛΑ ΟΡΘΥΑ.  
ΛΕΡΤΑΡ ΤΑΤΣΤ ΣΝ ΣΤΟ ΛΤΑ ΤΡΙΑΣ ΝΑΥΤ ΝΕ  
5  
ΥΟΧΑΤ ΛΑΤ ΣΕΛΒΑ ΤΟ ΔΥΑ. αααααααααααααα.

2.

ΣΑ ΛΩΑ ΛΡΜ ΒΑΡΚ ΑΡΥΚΑ ΤΑ Μ ΛΙ ΝΑΥΤ ΒΑΡ  
ΚΑ ΝΙΒ. ΛΕΡ ΜΟΤ Μ ΣΟ ΛΑΤ ΒΑΝ ΔΥΤ ΟΡΘΥ ΕΝ  
10  
ΝΕΡΚΑ ΛΩΑΝ Δ ΤΑ ΛΑ ΤΑ ΑΝ Δ ΛΟΜΑ ΣΕ Δ Δ ΕΣ  
ΤΙΚΑ ΑΝ Δ ΑΡΘ ΤΑ Ν ΚΑΝ Δ Σ. ΛΕΡ Ν Μ Β Ε Α Κ  
ΜΑΝ ΤΟ ΒΕΡ ΑΝ Α Λ Α Μ. αααααααααααααα.

3.

15  
ΙΛΑ ΒΕ Δ Ε Ρ Ι Ο Θ Κ Ε Ρ Δ Ε Λ Α Κ Ε Ν Β Ρ Υ Δ Τ Ο Σ Ε Κ  
ΑΝ Δ Ι Σ Ε Ρ Η Τ ΑΝ Δ Τ Β Ι Ν Τ Ι Κ Α Σ Α Α Κ Α Τ Ε Ρ  
Σ Ν Β Ι Τ Τ Ο Λ Α Ν Α. αααααααααααααα

4.

20  
ΙΣ ΛΩΑ Η Τ ΑΝ Δ Τ Β Ι Ν Τ Ι Κ Α ΑΝ Δ Λ Ε Τ Ε Ρ Ν Ε Ν  
Ε Ν Ο Ι Α Σ Α Α Κ Ε Κ Μ Α Ν Λ Ι Μ Υ Τ Σ Ι Ν Λ Υ Σ  
Γ Ο Β Ε Ρ Α Ν Ε. Λ Α Ι Ν Α Ρ Α Α Κ Ο Ν Λ Ι Ν Τ Ο Ι Ο Ρ  
Μ Υ Δ Α, Ν Ι Μ Α Τ Ε Ρ Κ Α Ν Ν Α Κ Η Ν Ε Ν Ε Ν Ο Ι Α Σ Α  
Μ Ο Τ Μ Α Ν Λ Ι Ν Δ Α Δ Σ Ε Θ Α Τ Ι Β Κ Ι Υ Λ Ι Υ Τ  
Ο Ϊ Λ Α Ν Δ Ι Β Ρ Υ Δ Ε ΑΝ Δ Λ Ι Ρ Ν Ε Ν Α Ρ Ο Ι Ε Ν Ε Σ Ε  
Ν Ε Β Α Ν Ε Μ Ε Ι. αααααααααααααα

5.

25  
ΙΣ ΛΩΑ ΒΡΑΚ ΛΑΝ ΜΟΤΕΡ ΛΥΒΕΡ ΣΕΘΑ  
ΛΑΤ ΝΙΜΜΑΝ ΤΟΝ ΛΙΜ ΤΟ ΚΡΕΣΑΝ Σ ΝΑΚΑ  
ΓΟ ΔΥΚΑ ΤΑ Ν Ε Λ Ε Κ. ΣΑ Μ Ο Ι Ρ ΚΥΜΑ ΛΩΕΡ  
Σ Ρ Β Ι Β. αααααααααααααα

6.

30  
ΡΛΕΚΑΤΕΡ ΑΤΣ ΝΕΙ ΛΟΡ ΔΟΜ. ΣΑ ΜΕΙΡ ΤΙΧΑ  
ΓΑ. ΝΕ ΤΙΧΑΤΕ ΝΑΥΤ ΣΑ ΑΣΕΡ ΑΝ ΗΛΩΒΕΚΙ



1 ΛΕΡ ΒΙΤΡΟΝΑΝ ΡΕΛΕΤΕΝ. ΜΝΟ ΝΙΜΜΑΝ ΝΣΜΩ  
ΛΕΡΑ ΛΙΜ. 2. 7.

5 ΣΑΛΩΡ ΣΑ ΛΑΜΜΑΝ ΣΝΟ ΠΟΘΚΕΛ ΑΝΘ ΣΝ  
ΘΛΕΡ ΛΙΡ ΛΑΡ. ΛΕΡ ΜΟΤΕ ΛΑΤ Ι ΛΙΜ ΛΟΡ ΛΥ  
ΥΡ ΤΑΤΕ. ΣΑ ΜΟΤΙ ΛΑΤ ΑΡΙΑ ΥΡ ΕΛ ΔΑ. ΣΤΕΛ  
Ι ΙΣΤΑ ΡΕΙΣ. ΛΑΝ ΜΟΤ ΛΙ ΝΟΙ ΛΑ ΤΙΝ ΛΑΝ ΟΜ.  
10 ΥΙΥ ΚΕΝΕ ΒΙΣΤΕΛ ΝΕ ΛΙΜ ΤΡΥ ΙΕΝΑ ΣΑ ΜΕΙΡ  
ΛΑΤ ΔΥΑ. ΛΑ ΒΕΡΚΕΤ ΥΙΛΤΕΡ ΣΑ ΝΕ ΜΕΙ ΝΙΑ  
ΜΑΝ ΛΙΜ ΤΡΥ ΔΟΜ ΙΕΝΑ. 2. 2. 2. 2. 2. 2. 2. 2.

10 ΛΙΣΣΑ ΔΟΜ ΑΡ ΣΕΝ Δ ΜΑΚΑ Δ ΤΑΡΑ ΝΙ ΔΙ ΔΑ ΜΑΝ  
ΝΙΣΚΑ. 2. 2. 2. 1.

15 ΣΑ ΛΩΑ ΙΝ ΛΑΣΤΕ ΜΟΔΕ ΛΑ ΥΤ ΝΙ Δ ΑΝ Ν ΕΝ  
ΟΛΕΡΙΣ ΛΕΙΑ ΒΡΕΚΛ. ΛΟΝΑ ΥΤ ΣΤΑΤ ΙΣΤΑ ΛΑ ΚΟΘ

15 ΛΟΚ ΛΑΤΙ Τ ΣΥ. ΣΑ ΜΟΤ ΛΙ ΛΕ ΛΑ ΒΙΤΑΛΙΑ

15 ΛΩΑΤ ΚΕΝΕ ΛΕ ΔΑΡ Λ ΣΚΛ ΝΕ ΚΑΝ ΛΙ ΛΑΤ ΝΙ

15 ΔΥΑ. ΣΑ ΜΟΤ ΕΡ ΛΥ ΒΕΡ ΑΝ Ι Μ Δ ΕΝ Υ ΕΡ ΛΑ

15 ΣΑ ΛΙ ΑΝ ΚΕΝΕ ΘΡΕ ΔΕΚ. ΝΙ ΛΙ ΛΑΤ ΝΑΥΤ

15 ΥΤ ΝΕ ΣΤΟΝ ΔΑ. ΣΑ ΜΟΤΙ ΛΙ Μ Τ Ο Σ Ι Ν Α ΒΥΡ Κ Α

15 ΤΑ Μ Υ Ι Ν Δ Α. ΙΣΤΙ Ι Ν Ν Α Υ Σ Ε Ρ Ι Σ Τ Α Τ Ι Ν.

20 ΛΑΝ Α Μ Ε Ι Υ Ε Ρ Κ Α Τ Ι Σ Ι Ν Σ Κ Ε Ι Δ Α Ν Σ Υ Ν Ε Ι

20 ΚΕΡ Μ Ε Ν Ε Δ Ο Μ. 2. 2. 2. 2. 2. 2. 2. 2.

20 ΙΣΤ ΛΕ ΒΙ Μ Μ Α Ν ΤΥ Ν Δ Ε Ν Υ Α Ρ Κ Λ Ε Σ Α Α Ρ Ο

20 ΛΑΤ Ι Ε Ν ΤΡΙΑ Σ ΤΙ Λ. ΚΙ Μ ΟΤ Ε Τ Μ Ε Α Σ Ι Ν Α Λ Ι Τ

20 ΒΙΤΑΛΙΑ. ΚΑΝ ΣΙΝ Ε ΒΥΡ Κ Α Τ Α Μ ΛΙ Ν ΤΑ Ρ Α Λ Τ Ι Δ

25 ΝΟΙ ΛΑ Τ Ι Ν ΛΑ Ν Α Λ Ε Ρ Α Ε Ρ Ε Ρ Τ Α Τ Υ Ρ Ο Σ Σ Υ

25 ΜΟΙ ΛΑ Τ Δ Υ Α. 2. 2. 3. 2. 2. 2. 2. 2. 2. 2. 2.

25 ΣΑ ΛΩ Ε Ρ ΣΑ ΛΙ Β Ο Ν Α Μ Ε Ι Β Ι Ψ Ι Σ Α Μ Ι Α Υ Ρ

25 ΚΑΝ Δ Α Τ Ι Υ Ο Υ Μ ΛΑ Τ Ι Τ Β Ι Υ Ν Υ Κ Σ Κ Ε Ν Ι Σ.

25 ΣΑ ΣΚΙ Υ ΛΙ ΤΡΥ Ψ Ε Σ Α. Μ Ε Ν Β Ε Ρ Κ Ε Τ Ι Σ Τ Α Ρ Ε Ι Σ

30 ΣΑ ΜΟΤΙ ΛΑ Κ Α Ν Ο Ι ΛΑ Τ Ι Ν ΛΑ Ν Ο Μ. ΤΙ Υ Κ Ι Υ

30 ΜΑΝ ΛΟΡ ΛΕΥ Κ Α Τ Ο Ρ Μ Ι ΛΑ Λ Ε Υ Ν Ε Ρ Ι Μ Ο Σ

30 Υ Ρ Ε Κ Α Α Ν Ο Τ Ε Ι Λ Α. 2. 2. 2. 2. 2. 2. 2. 2.

ΛΙΣ ΣΕΝΔ ΔΟΜΑΡ ΨΑΡΑ ΛΟΡΝΙΑ.

1.

ΑΩΑ ΞΝ ΘΛΕΚΙΣ ΛΟΥΣ ΟΥΤ ΝΙΔ. ΤΑΝΕ ΡΑΔΑ  
ΛΟΝ ΛΑΝΣΤΕΚΕ ΝΙΣ ΝΕΝ ΨΡΙΑΣ. ΛΙΙΣ ΞΝ  
ΛΟΡΝΙΑ ΜΙΑ ΒΑΣΤΕΡ ΔΕ ΒΛΟΔ. ΜΕΙΜΑΝ  
ΛΙΝ ΒΙ ΛΕΡ ΔΕΔ ΒΙ ΨΑΡΑ. ΣΑ ΜΟΤ ΜΑΝ ΛΙΝ  
ΥΡΡΕΤ ΨΙΥΡ ΨΕΡΑ. ΛΙ ΜΕΙ ΨΕΙΑ ΣΑΡ ΚΑΝ  
ΚΑΚΑ ΝΑΡΝΕ ΣΚΙΛ ΣΕΚΥΡ ΨΕΣΑ ΨΑΡΑ ΨΡΕ  
ΚΑΝ ΔΕ ΛΑΝΔ. 22. 2. ~ ~ ~ ~ ~

ΝΕΝ ΑΨΤΑ ΨΡΙΑΣ ΣΚΙΛ ΟΥΙΡΑ ΜΙΣΣΕΛΕΙΑ  
ΣΙΝΡΑ ΝΕΣΤΕ ΜΑΛΙΑ ΝΑΚΑ ΚΑΥΤΑ. ΙΣ ΛΩΑ  
ΜΙΣ ΔΕ ΔΟΧΑ ΨΑΡΙΜ ΣΕΛΥΑ ΤΑ ΝΑΥΤ ΨΡΕ ΣΕ  
ΨΙΚ ΨΑΡΕΝ ΘΡΑ. ΣΑ ΜΕΙ ΛΙ ΛΙΜ ΣΕΛΥΑ ΡΙΧΑ  
ΡΑ. ΨΑΡΤΙ ΛΕΣΑ ΑΡΟΛΑΤΕΡ ΨΡΕ ΣΛΙΚ ΨΑΡΚ  
ΣΑ ΜΟΤ ΜΑΝ Τ ΑΝΔΑ ΟΥΡΕΝΑ ΒΑΡΑ. ΜΙΝ  
ΙΣ ΛΕΡ ΛΩΑ ΛΕΡ ΞΝ ΘΛΕΚ ΑΨΤΕΡ ΒΑΚΙΣ  
ΒΙ ΨΙΟΛΑΚ ΞΝ ΣΤΕ ΔΕ ΤΟΝ Τ Ο ΔΥΑΝΔΕ ΒΙ  
ΛΑ ΟΥΡΕΝΑ ΤΑΜ ΙΣ ΞΝ ΛΟΡΝΙΑ. ΥΡΡΕΡ  
ΜΑΡΚ ΜΟΤΙ ΑΝΔΑ ΡΕΛΙ ΒΥΝΔΕΝ ΨΡΕ ΔΕ  
ΣΑ ΛΑΡΕΤ ΙΟΝ ΤΟΛΚΙΜ ΑΝ ΣΡΟΙΑ ΜΟΙ  
ΑΨΤΕΡ ΛΑΔΑ Λ ΜΑΝ ΟΥΕΡΑ ΜΑΡΚΑ. ΜΙΝ  
ΝΑΥΤ ΝΟΙ ΛΑ ~~ΛΑ~~ ΤΙΝ. ΛΑΝΑ ΤΡΥΚΑ ΛΑΤ  
ΤΝ ΘΡΕ ΡΑ ΨΕΡ ΑΚ ΛΕΡ ΙΣ ΤΟ ΨΡΕ ΣΑΝΣ.

3.

ΣΑ ΛΩΕΡ ΣΑ ΛΕΡ ΟΝΙΣ ΙΜΜΑΝ ΨΕΡΕ. ΣΑ ΑΡΟ  
ΛΑΤΙ ΨΣ ΟΥΑ ΨΡΕ ΔΕ ΒΙ ΛΑ ΨΙΑΝΔ. ΡΑΔΑ ΑΝΔ  
ΡΟ ΡΑΔΑ ΨΕΣ. ΨΜΒΕ ΨΣΑ ΨΛΕ ΒΥΡΟΛ ΤΟ  
ΝΑΚΑ ΙΣ ΨΑ ΛΨΣ ΝΑΚΑΤΙΣ ΛΕΡ ΙΝ ΤΟ ΟΥΡΑ  
ΤΑΜ ΨΕΡΕ ΑΛΕΝΑ ΨΡΟΚΑΤ ΟΥ ΨΙΝ ΔΑΣ  
ΒΛΟΔ. ΛΙΜ ΣΚΟΛΔΣ ΜΑΝ ΜΟΤΑ ΒΑΡΝΑ.  
ΛΑ ΣΤΙ ΨΡΑΡ ΣΚΟΛΔΟΝ ΣΙΝ ΜΑΜ ΑΝΔ  
ΛΨ ΣΙΝΑΣ ΙΒΒΑ ΝΟΙ ΞΝ ΨΕΡ Ε ΛΑΝΔ ΜΟΤΑ

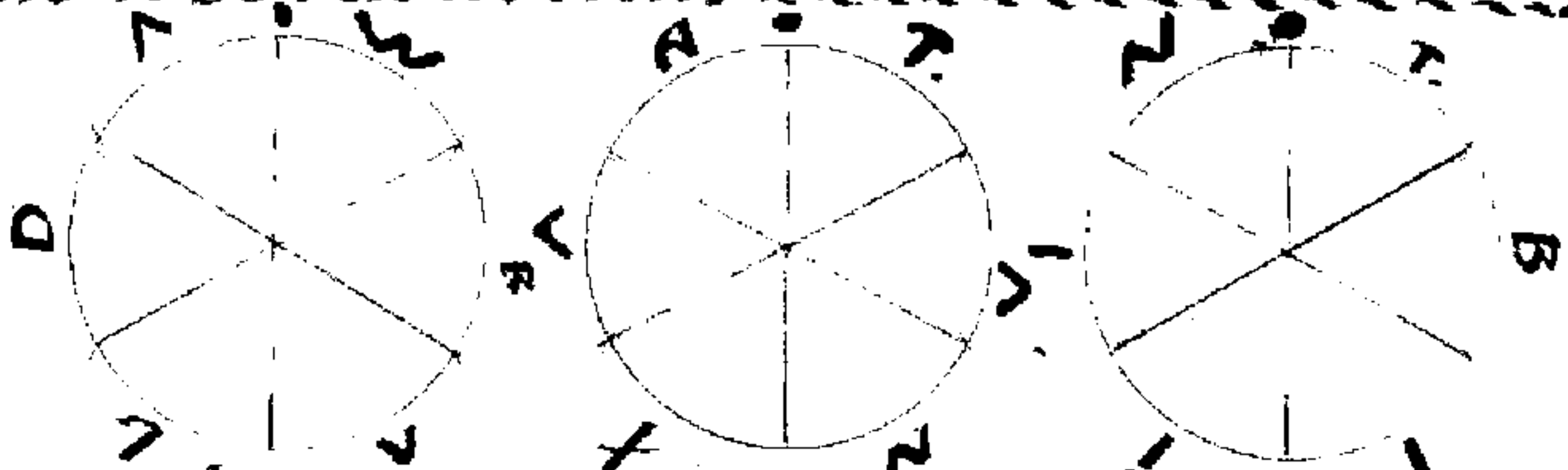
ΒΡΑΝΑ

AND KER SIN ASK KORSTUNA TIL KIUR ER  
 NEN TSININIDE KRUDON JON WAKA NEMWOS  
 KA TAMNA MOTON LAN SIN NAM UT SPEIA  
 INVR AL VSA TIL KIUR NEN BAFN SIN NAM  
 NS KREIS AND LA ALDA LIN MUDS VRWER  
 PA. ~~~~~  
 OFLOCA WAS VRTIDEN. MEN NED WAS KVM  
 EN AN SIN STED. NW WERON ER KRE MA  
 NNISKA KER IF EN BUDA KEREN STELON  
 JO ASUNDEFOANS EINLERA KA KIA WRDON  
 ALLE FAT. NW ONA KENE EROSTATO AND  
 BROCKT KENE KIA BI KAS FELTE. KA TAMNA  
 KERVR KLETANDE SEIDON ALLER WEIS  
 LATI DEN AODE NEI LA KIUCKT. KI ORA NAM  
 KENE KIA KAT KEREN OF AND LE LIM FORA  
 MIK FRET. KA TAMNA SEIDON. KI LE KWIL  
 DEN. MEN KI KREDDI EINLER ONA NEI KA  
 KIA SIN LUS KA. ASER NVV KACK LONED  
 KER SIN SETEL VPSTAL K AODE. KA ONA KI  
 TO. BAK AND KERDEWIKER. MIKEN WEIN FOR  
 NED KREKTUM KER KI NED MIK JON KER FLE RD  
 OF DRIVE. KRIS TAMNA LEDON BI LIM OM  
 ME WAKA AND SIN DED ANDAT ENDE BOK  
 SKREVEN DALWILE KIA AL SIN A LEKA UT  
 KACK AODE. KIUR ER E MODER WAS IT SEIB  
 AND KIUR LEKIT KUNDICH ONA TRUCK KAT ELI  
 LAND. ~~~~~

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 30

ΛΑΤΑΙΡ VNDI STAT IS INUT ΛΑ WADAR ΛΕΡΕ  
WAFABURCAWRITEN.



ΑΩΛΑΤΑΙΡ ΒΟΡΡΑ ΣΤΑΤ ΣΕΝΔΑΙ ΤΕΚΝΑ ΤΟΝ  
ΛΑΤΙΟΥ, ΛΑΤΙΣ ΛΑΤΙΟΡΜΑ ΣΙΝΝΕ ΒΙΛΔ WFAΛ  
DAS, ΑΚΤΟΝ ΤΑΝΤΑΡΩ ΙΕΤΑ Τ. ΒΙΙΝ WΕΚΥΤ  
ΤΙΔ ΚΕΜ. ΛΑΤΙΣ ΛΙΝΕ ΚΡΟΔΕΡ ΛΕΡ ΕΝΟ ΜΙΑ  
ΛΑΤΙΟΥ ΜΟΓ ΟΜΜΕ ΑΛΑΡΕ. ΛΑΝΑ ΚΕΛ ΤΡΙΑ  
ΛΑΤ ΣΤΑΝΔ ΣΚΡΙΤ ΛΑΤΑΙΑ ΒΡΥΚΤΕ ΤΟ ΛΙΡΑ  
ΤΕΧ. ΛΑ ΤΑΣΤΑ ΕΡΕ ΜΟΔΕΡ WΕΡΕ ΛΕΛΑΙΟΥ  
Ρ ΛΑΤ ΡΥΝ ΙΕΤΑ ΛΗΡΑΝΔΕ ΣΚΡΙΤ ΚΟΝ ΜΑΚ  
ΑΔ. ΛΕΡ WΙΤ ΚΕΝΙΑ. ΛΑΤΙΣ ΣΕΚΕΝΙΑ. ΟΟΔ  
ΤΡΕΙΑΛ ΛΕΝΕ ΑΛΔΑ. ΛΕΛ ΛΕΡ ΑΣ VΝΔΕΡ ΟΛΑΝΑ  
ΤΕΛ ΝΟΜΑΡ ΤΟΝ ΜΑΚΑΔ ΤΑΡ ΣΤΑΝΔ ΑΝΔ  
ΡΥΝ ΣΚΡΙΤ ΒΕΔΕ, ΤΙΣ ΛΕΡ VΜΒΕ ΝΑΥΤ ΤΟ ΔΡΟΚ  
ΛΑΤ WΙ ΙΕΡΛΙΚΣ ΕΝΙΣ ΤΕΣΤ VΕ ΤΡΙΑ. WΗ ΜΟΥ  
ΟΝ WΡΑΛΔΑ ΕΝΟ ΛΑΝΗ ΤΟΥ WΙΑ ΛΑΤΑΙΣ ΙΝ  
ΟΙΑΣΤ ΣΑ ΛΕΡ ΔΕ. ΙΝ VΡ VΣΑ ΕΛΛΑ ΛΕΛ ΤΑΡΑ  
ΛΕΤΝ. VΝΔΕΡ ΛΙΡΑ ΤΙΔ ΛΕΛ ΤΙΝΔΑ ΑΚΕΝ ΣΕΡ  
ΗΡ ΟΥ ΤΥΝΔΕΝ. ΜΕΝ ΛΑΤ WΕΡΕ ΣΑ ΛΑ ΟΤΑΡ  
ΑΝΔΕ ΑΝΔ ΤΥΛ ΜΙΑ ΤΡΙΣΛΑ ΑΝΔ ΚΡΟΛΥΜ  
ΛΑΤ ΛΑ ΑΓΕΡ ΚΥΜΑΝΔΑ ΛΕΡ ΟΤ ΛΙΟΥ ΒΙΤΙΝΔ  
ΝΕΣΣΕ ΡΙΑ VΡ ΕΡΕΝ ΑΛΑΝΣ. ΑΓΕΡ ΝΕΙ ΑΛΥΟΝ  
ΛΙΑ VΣ ΣΚΡΙΤ ΛΕΡ ΕΔ ΒΙΝΟΜΑ ΛΑ ΤΙΝΑ.  
ΛΑ ΛΥΡΙΑΡ ΑΝΔ ΛΑ ΚΡΕΚΑ ΛΑΝΔΑΡ. ΜΕΝ ΛΙΑ  
ΝΙΣΤΟΝ ΝΑΥΤ ΟΟΔ ΛΑΤΕΤ ΤΟΝ ΣΤ ΙΟΥ ΜΑΚΑΔ  
WΑΣ ΑΝΔ ΛΑΤΕ ΛΕΡ VΜΒΕ ΑΥΤΙΔ ΣΚΡΕΥΕΝ

Υ ΜΑΚΑΔ-

1 WFDEN MOSTE MIÅSON OM. ÅEFBI WIL  
 DON ÅIA ÅAT ÅIAKA SKRIFT VNLESBER SKOL  
 WESA ÅAR ORA ÅOLKUM. ÅWAND ÅIA ÅANÅÅ  
 5 ÅVTIO ÅEMNESÅ. ÅUS TODVANDS SIND ÅIA  
 ÅEPDE ÅONAWIS BAKÅÅ. ÅEF. METÅ ÅAT ÅÅ  
 BÅRN ÅÅ SKRIFTUN ÅIAKAR ÅLDRUM ÅM.  
 ÅEF LESÅ EN MÅOÅ. DÅÅWILT WÅVSA  
 10 ÅLDER ÅLDESTÅ SKRIFTUN EVIN RØD LESÅ  
 MÅOES ÅS ÅERA ÅER IESTER SKREVEN SIND.  
 ÅIF IS ÅAT STAND SKRIFT. ÅER VNDER ÅAT FUN  
 SKRIFT. ÅORÅ ÅATÅL NOMAR Å BYDER WISA

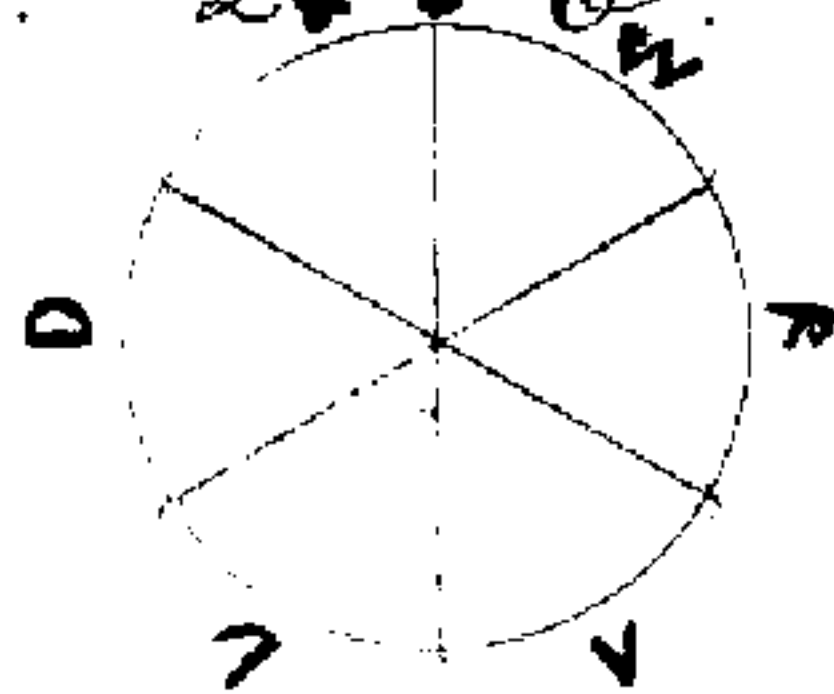
15 STAND. Å. Å. Å. Å. Å. Å. Å.  
 MUN. Å. Å. Å. Å. Å. Å. Å.

20 Å. Å. Å. Å. Å. Å. Å. Å.  
 Å. Å. Å. Å. Å. Å. Å. Å.

25 Å. Å. Å. Å. Å. Å. Å. Å.  
 Å. Å. Å. Å. Å. Å. Å. Å.

30 Å. Å. Å. Å. Å. Å. Å. Å.  
 Å. Å. Å. Å. Å. Å. Å. Å.

Å.  
 Å.



1  
STAND. 0 1 2 3 4 5 6 7 8 9

5  
RUN. 0. 1. 2. 3. 4. 5. 6. 7. 8. 9.  
 . . . . .  
 10  
 LARSTET VVALLE BURDUM ESAREVEN. . . . .  
 ER LERBARDE TID KEMMAS VS LAND LAT SKEN  
 NESTE IN WRALDA. SUNNES RES LACER AND LER  
 WAS SIELDEN FROST. ANDA BAMA AND TREION  
 WAXTON FROGDA AND NOCATA LER NW VR.  
 LOREN SEND. AMOR LA OARS. SEDUM LEDON  
 WI MANT LENA. KERIN. LIANER AND BLIDE  
 MEN AK SWETE LER LIK OOLD BLITE AND  
 15  
 LAT MAN VNDER A SUNNES-STRELA BAKIA  
 FVSTE. IERONNE WRDS NAVE NE TELAK  
 AWAND LAT ENNE IER WAS ALSA BLEDA SET  
 OLSA. AN LA ENNE EIDE WRDON WI LRVCA  
 WRALDAS SE BISLOTEN. AWER VRNEN FOLK  
 BUTA VS NAVT TAKANNE MOCHTE NACK KUNDE.  
 20  
 ANDA ORE EIDE WRDON WI LRVCA LAT BRO-  
 DE TWISLAND VMTUNAD AWER LRVCA LAT  
 KINDAS FOLK NAVT KUMMANE LVRADON. FOW  
 OVIRA TICATA WALDA AND OVIRIT WILDE  
 KWIK. BI MORNE PALDON WI OVRIT UTER-  
 25  
 ENDE RES ASTERSE BI EVIND AN ENNE MIDDEL  
 SE. ALSA WI BUTA LA LITIDA. WEL TWELIF  
 ORATA SWETE RIN STRAMA LEDON. VS  
 FRVCA WRALDA IEVIN. VMBVS LAND ELTE  
 TO ALDANNE AND VMBVS WIDANDLIK FOLK  
 30  
 LA WEI TO WISANA NEI EINA SE. . . . .  
 LA OWERA LISSAR RIN STRAMA WRDON  
 TOMIS. ALDADUR LRVCA VS FOLK BISETON

1 ΑΚΛΑ ΞΙΕΛΔΑ ΑΝΘΛΕΥΡΕΝΕ ΨΟΝΤ ΕΝΑ ΕΝΔΙ  
 ΑΛΟΝΤ ΕΤΘΡΕ ΕΝΔΙΛΑ. ~~~~~  
 5 ΤΟΙΕΝΣΤΥΡ ΛΑ ΔΕΝΑ ΜΑΡΚΑ ΑΝΘΛΑΤ ΙΥΤΤΑΡ  
 ΛΑΝΘ ΛΕΘΟΝ WIKOLKPLANTIA ΜΙΛΕΝ ΒΥΡΚΑ  
 ΤΑΜ. ΔΑΝΑ WΟΝΟΝ WIKΑΡΕΡ ΑΝΘ ΨΕΡ. ΒΙ-  
 10 ΙΥΝΚΑ ΤΑΡ ΡΛΚ ΑΝΘ ΣΥΜΑ ΘΡ ΒΙΛΟΪ. ΤΟΙΕΝΣΤ  
 ΥΡ VS ΨΟΡ ΜΕΙΛΑ WΕΣΤ. ΛΑΝΘ ΛΕΡ ΛΕΘΟΝ WΙ  
 ΒΙΤΤΑΝΙΑ ΜΙΛ ΣΙΝΑΤΙΝ. ΛΑΝΑ. ΒΡΙΤΤΑΝΙΑ  
 ΛΑΤ WΑΣ ΛΑΤ ΛΑΝΘ ΛΕΡΑ ΒΑΝΝΑ ΛΙΑΝ. ΛΕΡ-  
 15 ΜΙΛ ΚΥΡΕ ΛΙΑΡΑΡ ΒΥΡΚΑ ΤΑΜ WΕΙ ΒΡΙΛ WΕΡ  
 ΟΝ VΜΒΕ ΛΙΡΑ ΛΙΪ ΤΟ ΒΙΛΑΥ ΔΑΝΑ. ΛΑΚΑ ΤΟΡ  
 ΛΑΤ ΛΙΑ ΝΑΥΤ ΤΟ ΒΛΕ ΚΥΜΑ ΝΕ ΣΚΟΛΟΕ. WΑΡΑ  
 ΕΡΘΡΟΪ ΕΝ Β ΤΟ ΨΑΡΑ ΛΙΑΡΑ ΣΤΑΡ ΠΡΙΚΕΟ.  
 ΛΑ ΒΑΝΑ ΜΙΛ ΡΑΔΕ. ΒΛΟΔ ΨΑΡΕ VΕ ΑΝΘ ΛΑΘΡΑ  
 20 ΜΙΣΘΕΔΑΡ ΜΙΛ ΒΛΑ WΕ ΨΑΡΕ. ΒΥΤΑ ΑΝΘ  
 ΒΙΛΑΥ ΛΕΘΟΝ VΣΑ ΣΤΙΥΡΑΡ ΑΝΘ ΚΑΡ-  
 ΛΙΝΔ ΜΕΝΙ ΛΟΟΕ ΑΝΘ ΛΕΙΝΔ ΚΡΕΚΕ ΛΩΝ  
 ΔΑ ΑΝΘ ΤΟ ΛΥΔΙΑ. ΙΝΥΡ ΛΥΔΙΑ ΛΕΡ ΣΙΝΔ  
 ΛΑ ΣWΑΡΤΑ ΜΙΝΝΙΣ ΚΑ. ~~~~~  
 25 ΛΑ VΕ ΛΑΝΔ ΣΑ ΡΥΜ ΑΝΘ ΟΡΑΤ WΕΡ ΛΕΘΟΝ  
 WIKΕΙΟ ΛΣΟΝ ΔΕ ΡΟΛΑΝΑ ΝΑΜΟΝ. ΛΕΡΑ ΛΑΜ  
 ΣΑΤΟΝ ΒΙΛΕΤΕΝ ΛΑ ΔΕ ΝΕ ΜΑΡΚΑ WΡΔΟΝ  
 ΙΥΤΤΑΡ ΛΕΤΕΝ. VΤ ΛΑ VΕ ΔΕ ΛΙΑ ΤΟ ΜΕΤ ΝΑΥΤ  
 ΟWΕΡ Σ ΝΕ ΔΕΘΟΝ ΑΣ ΒΑΡΝ ΣΤΕΝ ΘΥΤΑ. ΛΙΑ  
 30 ΛΑΜ ΛΕΡ ΣΑΤΟΝ VΡΡΑ ΕΛΑΝΔΑ WΡΔΟΝ ΛΕΤ.  
 ΝΕ ΛΕΤΕΝ ΛΕΥΚΑ ΔΑΜ ΛΙΑ ΜΕΣΤΑΛ VΡΛΕΤΙΑ  
 ΛΕΥΑΔΟΝ. ΑΛΛΕ ΣΤΡΑΝΔ ΑΝΘ ΣΚΟΡ ΛΕΜΑΡ  
 ΨΟΝΑ ΔΕ ΝΕ ΜΑΡΚΑ ΑΛΟΝΤ ΛΕΡΕ ΣΑΝΔΙΑΛ.  
 ΝWΣΚΕΙΔΑ. WΡΔΟΝ ΣΤΙΥΡΑΡ. ΣΕΚΑΜΡΑΡ  
 ΑΝΘ ΛΑ ΨΕΛΑΡΑ ΛΕΤΟΝ. ΛΑ ΨΕΛΑΡΑ ΣΑ ΛΕΤΟΝ  
 ΜΑΝ ΤΟ ΨΟΡΑ ΛΑ ΒΥΤΕ ΨΙΣΚΑΡ VΜΒΕ ΛΑΡ  
 ΛΙΑ ΛΑΝ ΜΙΛ ΛΑ ΨΕΙ ΙΪΨΑ ΚΟΛ ΕΙΪΚΤΟΝ

1 AND NINMER AGEN NETUM. ÆERA ÆER ÆANA  
 TIL ÆA ÆEINDA KREKA LANDA SATON WRDON  
 BEAT KAD ÆEMAR ÆETON ÆRUCK ÆAM ÆIA NW-  
 5 MERKS ■ BUTA ÆORON. ÆERA ÆER IN DA ÆA  
 MARKA SATON ÆER ANNA TWIK LANDA  
 RILON WRDON SAXMANNA ÆETON. UT  
 ÆAWSDE ÆIA INMER WERNED WERON VR  
 ÆAT WILDE KWIK AND VRWILDARDA BRITNE.  
 ÆER TO BORRA ÆEDON WI ÆA NØMA LAND  
 10 -SATON MARSA TA AND LOUT ISTA WOD-  
 -SATA. . . . . LO ARDETID KEM. . . .  
 ÆEL ÆENE SUMER WAS SUNNE ÆTTE  
 WODKUM SKOLEN AS WILDE ÆIA IRÆA  
 NANT NESIA WIND RESTON IN SINA  
 15 BUÐAR WER ÆRUCK REK AND STOM LIK SEW  
 BORRA ÆUS AND FOLON STAND. LOHT WAPÆ  
 ALÆUS DRON AND DIMME. AND INNA ÆA  
 ÆIRTA ÆERA MANNISKA NAS BLEÐSKIP  
 NACK ÆRUCKO. TO MIDDEN ÆISRE STILNISE  
 20 ÆÆ IRÆA AN TO BEVANDE LIK AS ÆIU STAR  
 -VANDE WERE. BERDA SPLETON ÆON SKORUM  
 TO SPEIANDI ÆIVR AND LOÐLA. ØRA SUNK-  
 .ON IN ÆIRA SKAFDEL. AND ÆER ÆIU ØFROST  
 ÆILDA ÆEDE. ÆGIADS ÆIU BERDA VPPA.  
 25 ÆÐLAND. ÆRUCK ÆA STIURAR ATLAND ÆETIN  
 .SUNK NÆTE AND ÆAT WILDÆST STAPTON  
 ALÐANAKA WR BERD AND DEÐON ÆAT  
 SELA VNDERF SE BIDULWEN WERE. ÆGIO  
 MANNISKA WRDON IN IRÆA BIDOBBSN  
 30 AND ÆELO ÆER SE ÆIVR VNKEMSEN WERON  
 KEMON ÆERNGI INNET WETER VM. NANT  
 ALÐENA INDA LANDA ÆINDAS SPEIDON.



BERGA FIVE MEN AK INT TWISK-LAND.  
 WALDA BARNADON KER KRUCK AFTER SKOR-  
 UM AND LA WIND DANA WEIKEM. LA WAI-  
 ADON VSA LANDA FVU ASK. RINSPAMA  
 WRDON VRLID AND BI LIARA MVDA KOM-  
 ON NGIA ELANDA FON SAND AND DRIVANDS  
 KWIK. KRJU IER WAS IRKA AUSA TOLIDANDS  
 MEN LA LIU BETER WERE MACHTMAN  
 LIEN WINDA SIA. FALO LANDA WORO VR-  
 SUNKEN ORA UTA SE KESSEN AND LAT  
 TWISK-LAND TOTARA. N. LAUDEL VNT-  
 WAUT. BANDA HINDA S. FOLK KOMON  
 LA VETODIA RUMTNE BITARA. VSA  
 WEIBRITNE WRDON VRDELLEN ISTA  
 LIA WRDON LIARA KARLIA. LA  
 WARK WAKANDOM VS DUBBELD  
 BODEN. AND TID BERDVS LAT ENDRACK  
 VSA STARIKSTE BURCK IS. ~ ~ ~ ~  
 KIT STET INNA WARA BURCK BI KER ALDE-DA  
 MVDE WRIT. ~ LIU WARA BURCK NIS NON  
 HAMNA BURCK. MEN KER IN WRDON ALIA  
 UTLOMIDE AND VRLANDESSKA LIA  
 WARA. KER MIK BROCKT BINNE KRUCK  
 LA STIURAR. LIU IS KER PELA LAT IS  
 EN LAUT SUWARD FON MEDALS-  
 BLIK LGSN. ALSA IS LAT FORWORD.  
 BERGA NYDAR LINNA KRUNNA. WOLKA  
 AND STRAMA WEN. ISS. SKENLAND  
 BLOST. SLAVONA FOLKA STAPPA VRA  
 LIN KLAT. O. FRIA. ~ ~ ~. ALSA IS  
 LIU SKEDNESSE. ~ IODANDI KER NGIAT  
 LUDLAND SUNKEN IS. KOM KER VEST

1 ASTA EN FOLK WEI. LAT FOLK WAS VREDEN  
 EN KRUCK EN OER FOLK. ATER VS TWISK  
 5 LAND FREION LIA TWISPAUT. LIA SKITON  
 LIARA SELVA AN TWAM LARA. IK GER  
 ONA SINGS WEICIS. KONTE ONE DEENIS  
 NEN TAL TO VS NY KEMEN. MEN LAT  
 ORE DEL HE ATER TO VS SKENLAND.  
 SKENLAND WAS SUNNICK BI FOLKAL.  
 10 AND ANDA ATERKAD LAT SUNNICKSTE  
 KONAL. GER VAMBE MACHTON LIA T  
 SVNDER STRID WRWINNA. AND UTAW  
 IDS LIA OWERS NEN LET NY DE DON. NY  
 DON WI GERVR NEN OFLOCA LA. NY  
 15 WI LIAM LANON KANNA LERED. SA  
 WILVAK WI OVR LIAFA SODA SKRIW  
 A. ATERNEI LOT VS MIK LIAM  
 FODONON IS. LAT FOLK NAS NANT  
 NE WID LIK FELO SLACKTA TINDAS  
 20 MEN ELIK ANDA ECIPTALANDAR.  
 LIA LANAK PRESTRA LIK LAM. AND  
 NY LIA KARRA LANV. AK BYDON.  
 LA PRESTRA SEND LA ENDOSTA LORA  
 LIA LETON LIARA SELVA MALIARA.  
 LIARA ALER OVRSTE LET MADE.  
 25 LI IS LANED. PRESTER AND KE NIA  
 MIK EN. ALER ORE FOLK IS NUL  
 INT SITER AND ELIK AND AL VN  
 DER LIARA WELO. LAT FOLK NER  
 NANT ENIS EN NOMS. KRUCK VS  
 30 SEND LIA TINNA LETEN. AWAND  
 ATSKEN LIARA FORSTA ALADUR DROV  
 AND BLODICK SEND. KACK SEND LIA

1  
 5  
 10  
 15  
 20  
 25  
 30

1. ƷER ALSA ƷIN VR ƷAT WI ƷERBI AƷTER STANT.  
 ƷORƷ NE SEND ƷIA NANT TO BINHDANE. ƷWAND  
 ƷIA SEND SLAVONA ƷON ƷA PRESYFUM AND  
 ƷETA ƷUL AƷDER ƷON ƷIARA MENIRA. ƷIA  
 5. MENAƷ ƷAT ƷEIA ƷUL ƷVADA OASTON IS.  
 ƷER INDA MANNISKA AND ƷIARA OUPPE.  
 MƷN ƷON VR ALDAS OAST NETON ƷIA  
 NAWST. ƷIA ƷANAR STONT WERNE. ƷA  
 MAƷIARA ƷARFA. ƷA MAƷIARA ƷEIAƷ  
 10. ƷAT ƷIA ƷA AƷDE OASTON BANNA AND  
 VRBANNA MUDON. ƷERVR IST ƷOLK  
 ƷLAN IN AƷE ƷRESSE AND VRƷIRA WESA  
 NIS NINMER MEN BLEDSKIF TO BIƷIAN.  
 ... ƷA ƷIA OOD ƷETIN WERON ƷOƷT.  
 15. ON ƷA MAƷIARA AƷSKIF BI VR. ƷIA  
 BOODON VR VSA TAL AND SEDUM. VR  
 VS ƷIA AND VRRA VSA ƷSERE WERNE. ƷER  
 ƷIA OERN TOƷORI ƷIARA OOLDON AND  
 SULVERE ƷRƷEDUM WANDSIA WIDE.  
 20. AND ƷIARA TIOƷ ƷILDON ƷIA IMMERS ƷS  
 BINNA ƷA ƷEON. MƷN ƷAT VRSKALƷ.  
 ON VSA WAKENDOM. AƷTANTICA ƷER  
 ƷORƷER. IUST WERST IOƷ ƷERST. ƷER  
 ƷEMON ƷIA UNWARLICE LIK SNEI ƷRƷA  
 25. STORNE WIND DREWEN OVR VSA LANDA  
 TO RUNNANDE. ƷER NANT ƷEIA MACE  
 ON WRDON VRDEN. ƷEIA WARK AN  
 AƷOPEN. MƷN ƷA ƷENLANDAR ƷEON  
 ƷIRA ƷED WARKASSO. ƷA WRDON  
 30. ƷRATTA SAMLAƷ. ƷEI ƷEUN ƷON  
 OODA. ƷIS BURƷA WRDON ƷIA WILƷA  
 STONDSN. ƷA ORLOCK BILƷEN. ƷKAT

1    IHTA KATERINNUS ALSA LETE LID TAM  
 2    KER BURCA TAM TO OODA BURCA WAS.  
 3    KAT WAS STOLTE AND LACK-FRANDE  
 4    KERVMBE NE LET LID NEN RGD NI KOU-  
 5    LISTAR ANDA MODER NE FREIA. MSN  
 6    KA KA BURCA KERA KAT TATA. KA SUND-  
 7    ON LIA SELVA BODON NEI TEXLAND NEI  
 8    KERE MODER KA. MINNA ALSA WAS  
 9    KERE MODERIS NOMI. LET ALKA STIUR-  
 10   AR MANIA AND ALIT OLSA IOAK TOLK  
 11   TON AST-HELAND AND TON KA DENNE-  
 12   MARKUM. UP LESSI TOCHTE IS LID  
 13   SKODNISE TON WODIN BERN SAR VPPA  
 14   BURDUM WRITIN IS AND LIR ESKREVIN.  
 15   ~ ANDA ABER-OL-MUDE KER RESTE IN  
 16   ALDE SE-KANIA. STERIK WAS SIN NOMI AND  
 17   KA AROP VR SINA OODA WAS ORAT. LISSI  
 18   ALDE ROB KERE KRE NEVA. WODIN KENS  
 19   ALDESTS KEMDE TO LUMKA-MAKIA BI KERE  
 20   E-MUDE TO AST-HELAND BI SIN ELDRUM  
 21   TUS. ENIS WASSER KERMAN WESSE. TUNIS  
 22   AND INKA WERON SEKAMP AND IUST  
 23   NW BI LIARA ADERIA ANDA ABER-OL-  
 24   MUDE TUS. AS KA IOQA KAMPAR NW BI  
 25   SKORUM KEMON KERON LIA WODIN TO  
 26   LIARA KERMAN IHTA KANIOT. AND  
 27   KA SE-KAMPAR KGRON TUNIS TO RA  
 28   SE-KANIA AND INKA TO LIARA SKUTA  
 29   BI KER NACT. KA STIURAR CIUNON  
 30   KA NEI KA DENNA-MARKA TARA. KER  
 31   NAMON LIA WODIN MIT SIN WIGAND-  
 32   WKA. UNNOWER IN. WIND WAS RUM

1 AND ALSA WERON HIA AN EN AMERIA TO SKEN-  
 LAND. KA KA NORRISKA BROKAR PASSEVA  
 BI M HODAK LODE. DOLDE WODAN SIN WEL-  
 DICHA KER AN TRI WIDA. HIA WAS HIAKA  
 5 WEFEN AKOP AND SA LI BAKWARD SLOCK. KA  
 HINNA AND MAOIRA ASOT ET BARN WERON.  
 KA TENS MAOI HORNOM HO SIN LIND AL OM-  
 BROCHT WEDON. KA SAND LI BODON MIK ST  
 AND KRONS. HIA SEIDON TO WODIN. O. HV ALRA  
 10 ORASTESI KERA KANIRIAR. WI SEND SKELWA  
 KACH AL AWAT WI DEN ANS. IS UT NED DON.  
 IE MENS LAT WI INW BROKAR WILSIBLIK  
 AN HAT ANS. MEN WI SEND KRUCK USA  
 15 HANNA HOKK KETEBE AND KI ALLE SEND VS  
 ISTA VPPA HAKKA. WI ANNAK OTTEN KELLE  
 AN KINPE BURCK. HAN HREIAK. MEN HIA NET  
 VS NAVT NE MSED. TENS MAOI SEIA SA  
 KWERSA WI SKORUM TO KA ALUTE VRDVA  
 SA SKIDUN KA WILDA SKET HARBAR KEMON  
 20 AND VS ALADUR VRDVA. TENS MAOI KEK  
 HWL RIKDOM. MEN KI KEK SIAN LAT KRVA  
 WELDIOR IS AS AL USA OASTON ET SEMINT  
 HI WIL SIN AKUSD IN HIRA SKAT DEL LISA.  
 HV BIST TENS WIDANDLIKSTE KANIA IRKAS  
 25 KIN FOLK ISTON ESER WARK USA KANIA  
 AND WI ALWA WILWAK KIN SIVONA WESA.  
 AWAT SKOLDE LAT GERIK HARI WESA ASSE  
 KA WILDA WI KER TOBAK BRIVA KOSTS.  
 USA SEHVA SKOLDT ROND BLES AND  
 30 USA MAKA SKOLDON IV VRAU HARUF  
 KA. WODIN WAS STERIK WOST AND  
 WIDANDLIK MEN HINAS NAVT KLAR

1 SIANDE. HERRE VUCH WARK I IN LILIA MERA IVAIN  
 AND HERRE KEINE MADE KRONEN. RIU HELD STIUR  
 AR AND LAND WGRAR LAM LISSI KER NAVT  
 5 NE SINDE. BRUDON STOLKES LINNE KAT MIK  
 NGMANDE. MEN KAT HER NAVT TOFARA HER  
 MODE NER TOFARA HERE MERA ACAT FOR  
 SKINE MILDE. IOMPADE WR BORD. LA KEM  
 STORNE WIND AND KETERE LA SKIPA VPPA  
 SKORRA IONNA DENE MARKUM DEL SVNDER  
 10 INKEL MAN TO MISTANS. AETREI LANON LIA  
 LA STRET KATSIAT KETEN. LA WODIN KRON  
 ID WAS ONAER VPPA WILDA LBS. LI WERON  
 AL RUTAR. BIK EN KEIL BUZE KEMON LIA  
 LIA WODIN IS HER. MEN BIK EN TWERNE  
 15 WIND WINDON LIA OMME AND LVRADON  
 NA WIHER KORSKINA. AS WODIN NW  
 TOBAK. KEM IAN HERRE MADE LIA SIN  
 TOALATER TON WIK. AETREI WARK I MIK  
 20 KRUDON BIRKAD. MEN HER WGRON TA  
 WER KRUDON MON. AWAND WODIN WARK  
 BIORADUM ALSA SER VRMETIN. LAT I  
 KRIA AND WR ALDAS DAST MIS KANA AND  
 SPOTA LVRADOS. KALWELA LI SIN KRIA LALS  
 25 BOD TOFARA LALSKA DROCHTEN. LIKANDI  
 BYLDUM. SIN BIK LILDE SIVOUN IER LA  
 VRDWINDER. KEINE MADE SEIDE KATSER  
 SMON LILIA ODON VFNIMEK WERE.  
 AND LAT LI ION HER OVER LILAM WELDA.  
 30 MEN VS FOLK LAKTON VMBE SIN TEL.  
 LA WODIN EN STUT WEI WOST KEDS KEM  
 HER TWISPAUT. WI WILDON EN ORA  
 KANIA KEASA. MEN LAT NILDE KEINE MADE

1 NANT NE LANDIA. LI WERDE KANTST EN RIVCT  
 WERE. LIM TRVCK SINA BROCKTNS IENIN.  
 BUTA AND BILANVA KISSA TWIST. SAWAS  
 5 KER ISE EN SMOR SIN MACIARA AND  
 HINNA. KER FRA NER WODIN ERA NANT  
 NIIDE. MEN TIMAOR DEDE AST IM SINDS  
 KWAND SIN TOCHATER AGDE EN SYN BI  
 WODIN WUNEN. AND NW WIUDE LIM  
 10 MACI KAT KISSA KON EN LANDS KOMOT  
 WOSA SKOUDS. KALWELA ALLE SAWADS  
 AND TWISTA. KRONADS LI KENS KNAP  
 TO KANIA AND STAWADS LIN SIBS AS  
 KODID AND KORA-MOND ISTA REDIENAR  
 15 AN. KORA KER MEAR KUDON KON LIARA  
 BAWO AS KON KAT RIVCT. KAM UOTON  
 KINI BIDOBBA. MEN KA OODA BRUDON  
 WOI. KEO MACIARA KWODON MIK  
 LIARA LINDA BAKWARD. AND KA STIURAR  
 20 QVNON TO SKIP AND EN KER KON DRISTH  
 KINNA QVNON AS ROIAR MIK.  
 NW KVAKK KA SKEDNESS KON NET  
 - TUNIS AND SIN NET INKA GROSST  
 RIVCT VPPST PAT. ~ ~ ~ ~ ~  
 25 KIP SLLA STGT NANT LUENA VPPST  
 WARA-BURCK MEN KE TO KERE BURCK  
 STAVIA KER IS VIDSEN ATTERS LAN  
 KON STAVS. KA TUNIS MEK  
 30 SINUM SKGRUM TO KONK KORA  
 WIUDE QVRIKST JORMA VPPA  
 DGNNS MARKA OE. MEN LI NE  
 MACHT KER NANT NE LANDA. KAT  
 AGDE LIU MODER BESIONAR.

1 AK ST HELLAND NE MACHTER NANT NE LANDA.  
 AND FORK NARNE. LI SKOLD AUSA MIK SINUM  
 LINDUM FON LSK AND BRESK OMKOMK LAVE  
 5 KERUMBS OVAON LIA KES NACATIS LA LAND  
 A BIRAWA AND FARVA BI DEI. ALSA KLIVON  
 KERE KAD FORK FARANDA KOMON LIA TO KERI  
 FORK PLANTIA KADIK. ALKUS KETIN VMBE  
 LAT LIA LAVE KREVA ENF STENENS KADIK  
 10 KORMAK WAS. LIF SELLADON LIA ALERAN  
 NE LIK TOCHTA MEN TUTIA LIU BURK TAM  
 NIDE NANT DALIA KAT LIA PASSEVA NIKER  
 STTA. LA LIA RGD WERON KRQION LIA  
 TWIST. TUNIS WEDE KREVA LIU STETS FON  
 15 LA MIDDLE SE VMBE TO FARANA FAR LA RIK  
 A KANIA FON EOIPALANDUM. LIK LI WEL  
 ER DEN KEDS. MEN INKA SEIDS KATI SIN  
 NOCHT KEDS FON ALST FINDAS FORK INKA  
 MENDE KATER BESKIN WEL SN KAKA DEL  
 20 FON HELAND BI WISA FON ELAND VRBILW  
 SN SKOLDE WOSA KER LI MIK LA LINDUM FORK  
 OKA UENA MACATE. AS LA BEDS NEVA ALKUS  
 NANT ENFS WRDS KOSTE. OVA TUNIS TO AND  
 STER SN RLOS FONS INT STRAND AND INKA  
 25 SNF BLAW. KER AFTER MACHE IAKWEDER  
 KIASA KWAM SE FORQIA WIUDE. AND WOND  
 ER. BI INKA KER SN OIRNS KEDS VMBE LA  
 KAMARFON FINDAS. FORK TO LIA NIA KWIFON  
 LA MASTE LINA AND MAQIAR OVIR. AS  
 30 LIA NW LAT FORK TELLAK AND LA SKERA  
 KER NGI OGLAK KEDS. LA SKEDON LA KLATA  
 FON SKORUM. FON NET. TUNIS IS ATSERNGI  
 TAL KOMON FON NET. INKA NINMER.



1 NEKTUNIS FOR ALIASEN KER KAD ALTRVA A TIU  
 FORTE KERE MIDDLESE. KA ATLAND SYNKEN  
 IS WAS T INNA MIDDLESE RA OWEPA AK  
 5 ARD TO OVAEN. KER TRUCK WERON KER TULO  
 MANNISKA TONT KINDAS LAND NGI VSA  
 KEINDE AND KERE KREKALANDA KUMTN.  
 AND AK TULO TON UNDA LIS LAND. KERAIN  
 WERON AK TULO TON VS TOLK NEI UNDA S  
 10 LAND OVAON. KAT ZELI KODES WROCHT KAT  
 KA LIANDE AND KERE KREKALANDA KAT  
 KAT WELD KERE MODER MRLEREN WAS.  
 KER KODES TUNIS VP REKNED KERUMBS  
 WILDE HI KER EN OODE LAUS KIASA AND  
 15 TON KER UT. TARA RIKKA FORSTARA.  
 MEN TRUCK DAM SINS TULTE AND SIN  
 TOLK SA WANLANEN UTSADON. MENDON  
 KA KAD KEMAR KAT LIA RAWERA WERON,  
 AND KERUMBS WEDON LIA VVAL WERAK.  
 20 KA TO KA LESTA KEMON LIA AN TO PLON  
 ISINS KAD. KAT WERS IOO AND 93 IER NEI  
 ATLAND SYNKEN IS. NGI BI KERE KAD TUND  
 ON LIA EN OLAND MIK TWAAM DIAPA SINKA  
 ALSA AS KRIU OLANDA UTSACK. VPST MID.  
 25 WOSTE KERA STALDON KIA LIARA SKULA VP.  
 APTER NEI BVWADON KIA KER EN BURCKWAL  
 OMPO. AS KIA KER AN NW EN NOME IENA  
 WILDE, WRDON KIA VNGMS. SVMS WILDE  
 TRIAS BURCK KERA. ORA NEKTUNIA, MEN  
 30 KA MAQIARA AND KA KINNA BADON KAT  
 SKULDS KTR LIS BURCK KETE. KTR ALSA  
 KETON KIA EN LIAPAR DROCKTENA AND  
 VPPA TAM IS IER DGI WERON KIA KER

1 WAND. TO WILSE. IELD WILDON LIA TUNIS  
 END AS LIPA KANIA BIKANNA. TUNIS LET  
 IM BILISA AND KA OPA MILDON KERUR NEN  
 ORLOCK NS KA. KA LIA NW OOD SATON  
 5 KA SANDON LIA SVMS ALOS STIURAR AND  
 MAQIARA ANA WLU AND TORR NEI KERE  
 BURCK SYDON. MEN KAR FORMA NILDON  
 KA KAD LEMAR NAWST TON RA NETA. KV  
 BIST KER LEMANDA SWARVAR SGIDON LIA  
 10 KER WI NANT KACKTA NE MIDE. KA KA  
 WI LIA LITON VSA KSERA WEPNE YRSEL.  
 LA WILDS ONATO LIRSTA YLLA OOD.  
 AK WERON LIA SER NE. NEI VSA BARN-  
 STONUM AND KAR TRGIA KER NEI NAM  
 15 NEN ENDE. MEN TUNIS KER FARSIANDI  
 WERS BARDE KATER NEN KSERI WOPNS  
 NER BARN STONS MAR LODS. KA KGMON  
 KA KARLIND AND BADON LI SKOLDS  
 TWINTICK SKOPA IGVA. KER LIA ALDS MIK  
 20 A TUNNISTE WERUM TO KREDA WILDS. AND  
 LIA WILDON LIA ALSA FELD LINDA TO  
 ROIAR IGVS ASSR IGDS. TWELI SKOPA  
 LET-I. TOKREDA MIK WIN LYMIK AND  
 TOMAKAD LOKER. KER BI WERON TAMAR  
 25 AND SITLUN MIK OOLD WRTEIN SAMAN  
 LIA NINMER NEDS SIAN. MIK AL KI  
 SKAT HE TUNIS KER HE MAR BINNA,  
 LI ORGVA MAN TON WEST. HE LAND-  
 WARR. KER VCK AL KISSA LIPA BICKSTER  
 30 SE. LI WROCKTO KAR TUNIS BI KERE  
 MUDS TONF. HE MAR SN LODS BUWA  
 MACKTS. ATER NEI IS KIU STED ALMAN

1 ALMANA-LAND HETEN AND HA MARK HER HIA  
 AFTERNGE TO WERRIA-OR VEWANDSIA MACC-  
 ON TOLET-MARK. HIR MODER RODE LAT  
 WI RA SELA VREKARIA SKOLDS. BUTA KSERE  
 5 WERNE. MEN MAN NE MELDS HIA NAVT.  
 HA HA HERIAR HUS HIR SPEL LEDON. KEM-  
 ON HIA ALAN WIKER. TO HARAND VSA WERON  
 SA LEINDE AS HERE VSA HIN SEKAMPAR  
 TO SKADNE. HERATER IS BISLOFEN VPPER  
 10 MENA-LEKT. IGRLEKES SIVQUN HERIAR  
 SKERA TO TOLETANE AND NAVT MAR. ~.

AWAT HER-OF WEDEN IS. ~. ~.

15 BINNER NORLIKSTE HERNE HON HA MIDDLE-  
 SE. HER LEID IN ELAND BY HERE KAD.  
 NW KEMON HIA LAT A KAR TO TROILANDS.  
 HERVR WARK HNE MENA LEKT BILCID.  
 MODER-IS RED WARK WNNEN. MEN  
 MODER SACK RA LIAST HER OF HER VARS  
 20 MGNDE HIR LATER NGN KWA ANSTIK.  
 KACK AS WI AFTERNGE SAGON DO WI  
 MISDEN KODE LANON WI LAT ELAND  
 MISSSILLIA<sup>KEVIN</sup>. HIR ATER SKIL BIEKA HO WI  
 HER TO RODE KODE. ~ HA OOLA ALSA  
 25 HETON. HA SANDALIAA-PRESTERA SEDONIS.  
 HA OOLA LEDON WEL SIAN HETIT LAND  
 HER SKARIS BIHOKAD WAS AND HER HON  
 HER MODER WERE. VMBIEA SELVA NW  
 IN QODS SKIN TO IONANS. LETON HIA  
 RA SELVA IN VSA TIL ANATROW  
 30 SWKDSNA KETA. MEN LAT WERE BETRE  
 WEST. AS HIA RA SELVA HON HERE  
 TROW SWKDSNA NOMAK KODE. IETA

1 KIRT WEI FRIVWINDONS LIK VSA STIURAR LETIR  
 DEN HANE. LA LIA WEL SETONWERON LA WAN  
 5 DILDON LIAFA PARLIUDA SKONT KAPRE WERM  
 AND ALLERLIGIA SFRLEDON TOJARA VSA VSSRE  
 WERNI AND WILDT DIARA LUDA WERTON IN  
 VSA SUDER-LANDA JELO TO BIKVMA WERON.  
 10 MIZN LA DOLA FRADON ALLERLANA WIA  
 DROCEN WIK KERSTA AND TO TIANDE LA  
 KADLEMAR KERA KRUCK TO DVAN LIAPAR  
 15 KORION MANDERTENS AND LA SWET LEDION  
 LIAFA HININNIOS WIN. WAS KER LWA IOW  
 VS-FOLK KERST ALSA AND VFRUD LEDS KAF  
 SIN LIK IN FBESS KEM TAN LONADON LA  
 20 DOLA LIM LUL AND SKUL AND FORADON  
 LIM NEI PRONISIA. LATIS PALM-LAND. WAS  
 LI KER SETAN TAN MOSTI ANSINA SIBBA  
 AND TRIANDA AND LA SKRIWA LAE-IT LAND  
 SA GOD WERE AND LA MANNISKA SA LUK.  
 25 LIK AS NIMMAN LIN SSELVA MOCT FORBILDE.  
 A BRITANIA WERON RIV JELO MANNA LA  
 LIK WIVA. LA LA DOLA LAT WISTON. LETON  
 LIA ALWEIS MANDERTENS SKAKA AND  
 30 KESSA IANON LIA LA BRITNE VMB NAWET.  
 KACK AL KESSA MANDERTENS WERON  
 LIAFA KILNSTERUM KER LA BERN ION  
 WELDA STOLON VMBAR AN LIAFA  
 FALSKE DROCHENS TO IEVANS. - - -  
 ANW WILLAT WI SKRIWA VR  
 LA ORLOCK KERA BURCK. KAMNA  
 35 KALTA AND MIN-ERVA AND LO WI  
 KER KRUCK AL VSA SUDER-LANDA AND  
 BRITANIA ANDA DOLA VRLORSEN HANS AL

1 BI ÆRES SUDER-REN. MUDA AND ÆRES SKELDA.  
 ÆR SEND SIVCUN A-LANDA. NOMAÐ NEI  
 ÆFAS SIVCUN WAKKAMKES ÆRES WOK.  
 MIDDLE VRFST ONE A-LAND IS ÆIU BURCH-  
 5 WALKALLADARA. INUT ÆA WAQRUM ÆGIR  
 IS ÆIU FORGIANDS-SKEDNESSS WRIFEN. ÆER  
 BVRPA STET. . . . . ÆER AND WAK. . . . .  
 563 IER NEI AULAND SVNKEN IS. SAT  
 ÆIR SN WIFE BURCH-ÆAM. MIN-ERVA  
 10 WAS ÆIEM NOMA. ÆRUCK ÆA STIURAR  
 NY-ÆSELLENIA TONOMAR. ÆIS TONOMMA  
 WAS GOD KEREN. A-WAND ÆA FGD ÆER ÆIU  
 UENADS WAS WIF AND ÆEL BVRPA ALLS  
 15 ØÆSRUM. . . . . OVERA SKELDA STERS ÆLE-BURCH  
 SAT STRLED. ÆIUS ÆAM WAS ÆVL RENKA.  
 SKEN WAS F. ANÆIÆ AND KWIK WAS ÆIEM  
 TVAS MEN ÆI FGD ÆER ÆIU IST WAS IMMER  
 IN ÆIUSRE WORDE. ÆERUMBE WARK ÆIU  
 20 ÆRUCK ÆA STIURAR KALFA ÆGREN. ÆA  
 LANDSATA MGNADON ÆARST SN ER-  
 NOMMA WORE. . . . . INNA UTROSTE WILLE  
 ÆERZ VRFSTURVENS MOUSE. STAND ROSA-  
 MUDA ÆST FORMA MIN-ERVA ÆST TWEDS  
 AND STRLED ÆST ÆRSODS AS FORSTERS  
 25 BISKREVEN. MIN-ERVA NEDS ÆER NEI  
 WIT FOR. MEN STRLED WASSR ÆRUCK  
 KNAKSD. LIE SN WFLANDSKE FORSTINE  
 WILDE ÆIU GRÆÆ FROSAÆ AND BODEN WESA.  
 MEN MIN-ERVA WILDE INKEL MINT WESA.  
 30 TO ÆA LESTA KEMON ALLE STIURAR ÆIRI ÆIEM  
 ÆEUD BIADA SELVA FOR ÆA OSNA-MARKA  
 AND FOR. ÆURMAR. ÆAR WINDS STRLED

1 A WAND HÍU WILDS BÜRFA MIN-ERVA UDMINN  
 HIL HÍU MAN EN DEKTS LANK OVER HÍRA  
 WAKSNDUM HANA SKOLDO. MEK HÍWUN-  
 5 NEN HONA VFFER HANS. LA OVA MIN-  
 ERVA TO AND MEK AND HARDES LUND AND  
 EN NACKULU INUPPIA HANS. HENS LUND  
 SEIDS HÍU WAKK OVIE SIN LOR AND OVIRA  
 KIDDA AND HENS NACKULU WAKK OVIRA  
 10 HIELDA TIL HÍU HIA KRUCK TA MUSA NANT  
 VFDEN NE WRDE. MEN HENS HONA NER  
 HAN NIMMAN FRUNDSKIP. AND KRUCK SIN  
 VNTOKAT AND LACK TARSNAED. IS ER VAKSN  
 HENS BANA SINRA NGISTA SIBBA WRDSN.  
 15 AS KAVTA SACK TAPSR WARK TALIKANT  
 UT KOM. TO OVA HÍU KON KWAD TO  
 ARDER. STOLKES LET HÍU MAQIARA TO  
 HÍM KVMA VMBE TAWSE TO LERANS.  
 AS HÍM LOR HÍRA NOCAT KON LODE WERP-  
 20 TS HÍU HÍRA SELVA ANDA ARMA HERA  
 QOLUM. LACK KON AL HI MISDEDON  
 NE MACKT HÍU NANT BETRE NE WRDS  
 AS HÍU SACK TAP TA STIORAR MAR  
 AND MAR KON IMI WEKE TA WILDF  
 HÍU RA KRUCK FRESSE WINNA. WAS  
 25 TA MONE YUL AND HENS SE VNSTUMCK  
 HAN ALIF HÍU OVER ET WILDS KEF. TA  
 STIORAR TO ARORANDS TAP HIA ALVE  
 SKOLDS VROAN SAHWERSA HIA HÍM  
 NANT ANBIDDA NUDS. FORK VR BLINDS  
 30 HÍU HÍRA LOUN HWER KRUCK HIA  
 WOTER FORI LAND AND VAND FORI  
 WETSR LUDON. GERARUCK IS MANI

1 MIÅ MAN AND MÛS. VPPET KORMA WEB-  
 2 FETS LA AL LIRA WANDSATA WERNED WERON  
 3 WERHÛ BARDA BÏAR SKANKA. IN LAT BÏAR  
 4 LÛD LÛ TAWER DRANK DEN. AS ET FOLK  
 5 AN ALQADUR DRÛNKEN WERS CIVA LÛ  
 6 BVPPEN VP LIRA STRIDÛROS STANDA. TOLGN-  
 7 WDS MIÅ LIRA KOLS TOÏNST LIRA SPERI.  
 8 MÛR NEIAD NS KV NAVT SKENSER. LA LIA  
 9 SACK LAT ALLS ØION VPPER FASTIQAL  
 10 WERON. ERENDS LÛ LIRA WERA AND KEÅ,  
 11 SYNUM AND TOQALTRUM FRIAS. I WET  
 12 WEL LAT WI INNA LÏRSTETID FUL LÛK  
 13 AND BÏEK LÛDEN LANS. ÅRVÛDAM LA STÛR-  
 14 AR NAVT LÛSER KVMS VMBVS SKRIKTÛT  
 15 TO VRSÛLLA. MEN I NETS NAVT ÅWER ÅRVÛ-  
 16 ET KVMSNIS. LÛA LAN. IK MI ÅER VR IN-  
 17 LAUDEN LACK NV KANKET NAVT LÛSER  
 18 QN. ÅARK ÅEN FRIUNDA TU LÛ I WETA  
 19 MÛDS ÅWERNÛI I BÏTA. MEI. ANDA  
 20 ØRA SÛDS ÅERS SKÛDA ÅWER LIA TOMÛT  
 21 ÅA TÛRT FÛN ALLS SÛA LANS ÅER MAKAR  
 22 LIA LÛD. ØEQON SKRIKTÛT FÛN  
 23 POMPA. BLEÐAR ÅGRMIÅ SPARLÅ LIA  
 24 LÏNNÛNT MF AND KANLÅ LIA VS WEL  
 25 MÏSTÛ. NQIDAM LAT SKRIKTÛT  
 26 MAKIA. NV ALTI VS ØRATÏSTÛ BIDRÛ  
 27 WÛST. IS. SA ÅSÅ LÛ MODER WÛT  
 28 LAT MANST VS LÛRA SKÛDS. MEN  
 29 MÏNÛRNA MÅ ALST FOLK BÏÅXNÅ.  
 30 ISS BÏÅXNÅ FRIUNDA. ININ AS AL  
 VS FÏA LAT LÅSTÛN STÛRVÛN IS. SÛUT  
 MÛCÛ. IK WÛ ÅI TÛLLA. NÅS. K. NÛN

BURCH-TAM. IK SKOULDIT WEL WETA. IK SKOULD  
-S. LIU LIX IN LIARA NEST VRBARNY.  
LA LIU LI LIRSTE WORDUT LEDY SPODE  
LIU LIAR SILVA NEI LIAR BURCH LA.  
MAYN LAR VRDRUNKEN FOLK WAS ALIUS  
DENYRA BIKASTYRED LARST VR SIN RODE  
NAVY MOCKT TO WAKANE. IN DVLDRESE  
IVYR QVNON LIA OVERA SAND-TAL AND  
NGIDAM NACKT MIDYRWIL DSE STREK  
QVNON LIA IVIN DRIST VPPER BURCH LAY.  
LACK KALTA MISTE ALIWIKER LIAR DOU.  
LWAND MINSYVA AND LIAR TAMNA AND  
LA FODDIK WRDON ALYS KRUCK LA RAR.  
PA STIURAR LREK. ~ ~ ~ ~ ~  
LIR. BI KVMK LA SKODNESSY TON ION  
- ION. ION. ION AND IAN. IS ALIEN  
IENY. LACK LSE LEID ANDA VTSREK  
LERA STIURAR KER KRUCK WENLED  
ELIAS BIKIRTA VMBIT. TARA RED AND  
LARD LROPA TO MVQANS. ~ ION  
BAT IS IONA. WAS SE-KANIN. BERN  
TO. T. ALDER. CIA. TO. T. KEMAR UT TAREN  
MIK IOO AND 27 SKERUM. TO LREK TAREN  
URATE BUTA REIS. RIKTO LEDEN MIK BARN  
- STEN. TIN. KAPSE. VSEY. LOKEN. LINNENT.  
KILT. TAMNA-TUT. FON OTTER. BEVER AND  
KANINA-LER. NW SKOLDSY FON LIR  
ISTA SKRIK-TUT MIK NIMMA. LA TO ION  
LIR KOM AND SACK LO KALTA VSA ROM  
-RIKA BURCH VRDON LEDY. LA WARKYR  
SA VTER-MOPE LITICK LARST MIK AL  
SINUM LIUDUM VPPER KY. BURCH. OK



1 OVA. AND ÆR TO WITTEFIELD ÆNE FADA-ÆNE  
 AN STEK. MEN ÆRUC SIV SKELTA-BLNACT  
 AND SVME SINRA LIUDUM. WARR ÆIU FODDIEK  
 AND ÆA FAMA NA ÆRET. ÆACK SEF ÆED IETRA  
 5 KALTA NE MOEÐON ÆIA NANT TO FATA NS.  
 ÆIU KEWDE VFA UTPOSTE TINNE. IALWEDER  
 TOCTE ÆAT ÆIU INNA LODLA DMKVMA  
 MOSTE. ÆA ÆWAT BERDE. DALWIDE AL ÆIRA  
 LIUDA STAK AND STIK FON SKRIK STANDON  
 10 KEM ÆIU SKENER AS A TO FORA VP ÆIRA KLEP  
 FAR TO ÆROFANDE NEI KALTA MIN ÆIS. ÆA  
 STRAMADA ÆAT OBA SKELDA FOLK TO ÆARA.  
 AS ÆA STIURA ÆAT SAQON ÆRIFON ÆIA ÆAR  
 MINSEVA WH. EN ORLOCK IS ÆERUT KUMEN.  
 15 ÆWGE ÆRUC ÆUSANDS FALLENSENU. VNDIR  
 ÆESSE TIDON WAS ROSA-MOND. ÆACIS ROSA-  
 MUDA. MODER. ÆIU ÆEDE FUL IN ÆERE MINNE  
 DEN. VMBE ÆREÐO TO WARRA. ÆACK NWET  
 20 ÆESA ÆRO KEM. MEK ÆIU KIRTE MEDE.  
 BISTONDA SAND ÆIU BODUN ÆRUC ÆA  
 LAND. FABA AND LET EN MENA NEDBAN  
 UTKE ÆA. ÆA KOMON ÆA LAND. WERAR UP  
 ALLE WRDA WEI. ÆAT STRVDANDE LAND.  
 25 FOLK WARR AL ÆAT. MEN ION BURC ÆIN  
 SEVA MI Æ SIN LIUD VFA SINA ÆLATE.  
 MI Æ NOMAND BEDA ÆA FODDIEKA. BIONKA  
 MINSEVA AND ÆA FAMA FON BEDAR BURO-  
 30 UM. ÆELERIK ÆENE ÆORMAN LETIM IN  
 BANNA. MEN ÆA ÆWILA ALLE WERAR IFA  
 ORA SKELDA WERON. FOR ION TOBEC. NEI  
 T. ÆEMAR AND FOR Æ WITTE NEI VFA Æ-  
 BANDUM. SIN LIUD AND FELO FON VS FOLK

1 NAMON WIT AND BERN SKOP, AND AS ION NW  
 SACK TAT MAN LIN AND SIN LIUD LIK MIS  
 5 DODAR STRATIA WILDE. BRUDON HI STOLKES  
 LINNS. HI DODES RIUCHT. ANAND AL USA ALAND  
 AND ALLET OPA SKEDA FORK TER TIUCHEN  
 10 AEDON WRDON NEI BRITANIA BROCHT.  
 HIUS STAF WAS MIS DEN, ANAND NU KOM  
 T. ANTAH FORN TAT ENDE. ~~~~~  
 15 KALTA TER NEIT SEGE. ENEN BLVD VPPET WETER  
 AS VPPET LAND ALPA MACHE. OVA NOI TA  
 TASTA WAL, AND FORK VPPA MIS SELLIOT.  
 TA KEMON TA CIOLA MI TA IARA SKOPUM  
 USA MIDDLESE KADIK BITARA AND EL VS  
 20 UTERLAND. FORK TOLONAIA VFRAND OVER  
 BRITANIA TACK LIA ME MACHTON KOR NON  
 TASTA FOR NE KROIA. UMBS TAT TA SIVDA  
 WELDICK AND TA BANNA LIA ISTA TRIAS  
 WGRON. MSN NU KOM KALTA ANDE KOR. TU  
 BIST TRU BERN AND UMBS LIA LGKA AS T MAN  
 25 TI TO VFWORPENE MAKAD. NANT UMBS TI  
 TO BOTERIA. MSN UMBS TIA TO WINNANDOS  
 KRUCK LINA LANDA. WIUST WER TRU WOSA  
 AND UNDER MINA ROP AND LODA LONA. TIAN  
 UP REN. WEPNE SKILUN TI WRDA. AND IK  
 30 SKIL WAKA OSE TI. LIK BLIKEN. TIVE OVA  
 ST OSPA ALANDA. AND ER RES KRODERS  
 IOL ENIS OMALAPEN AGDS. WAS LIU  
 MASTERINE OVER ALADOUR AND TA  
 KRIRAR FORN AL USA SUDER STATA TUV  
 TERE SEIENS. UMBS TAT KALTA LIRA  
 SELVA NANT TO TUV BITROWADE. LET LIU  
 IN ST NORLUKA BERCK-LAND ENE BURCK

1 BVWA. KALTA. S. BURCA WAPR LIU AGESN. LIU  
 IS IST ANWOSA. MIN NV LET LIU. KEREN. AK.  
 5 TON OF LIUS BURCA WELDE LIU BIK EN ETTE  
 MODER. NAVT TO WILLS FAR. MEN OVER  
 10 LIKA TOLQAR AND TAM LIKRA SELVA TORR  
 KALTA NA LETON. MEN KA QOLA WELDON  
 BFORADON OVER EL BRITANIA LAT. KEM  
 ENIS DELIS. LAT LIU NEN MAR BUCA N.  
 15 GDE. TWIAS LAT LIU TER NEN BURCA. TANNA  
 NEDS AND KRAS KRUCK DAM LIU NEN  
 ETTE TODIK NAVT NEDS. KRUCK AL KSSA  
 ERSEKA KVA LIKA FOLK NAVT NI LERA. LAT  
 WRDS DVM AND DOR AND WRDS ENDELIK  
 20 KRUCK KA QOLA TON AL LIKA VSEBA WGRNS  
 BIRAWAL AND TO LAT VSSA. LIK EN BUUL  
 BI KERS NQSE OMMES LEID. ~ ~ ~ ~ ~  
 NV WILLA KWI SKRINA LOT ION VROVANSIS.

25 LAT STET TO TEX-LAND SKROVIN.  
 IO IER AFTER ION WOIBRIT WAS KEMON  
 30 AHR INT TER MAR TALLA. KAR TOL KRIF LO-N  
 SEIEN. TON LIKA SALIAA LES LIU MODER  
 LAT SKWEN LETA. ~ ~ ~ KA ION ANKA MIDDLE-  
 SEKEM WAS KIN MARA KERA QOLA LIN  
 VRAE KARUT DIVAN AL SA LI AN KERE KAD  
 25 TON KA KEINDA. KRER. LANDA NARNE FELICK  
 NERE. LI STEF KUS MIK SINUM KATE NEI  
 LYDIA. KAR IS. WDAKIS. LAND. KER WILDON  
 KA SWATA. MANNISKA TATA LIKA AND GTA.  
 30 TO KA VSSA KEMON LIA IT KRERIS. MEN  
 MINSEVA SEIDS ALDOF KWANDAIR IS LIU  
 LOT BLANDONS VRESST KRUCK KA PRESTIA.

1 ÆI KANIA WAS ÆON TUNIS ÆSTAMID. SA WI  
 2 ÆEYR ÆEYR DON. MEN TEL ÆIU ÆA PÆSTERA EN  
 3 KANIA WILDS ÆANS ÆER ÆEYRLANDENS NEI  
 4 ÆIRA BICRIF WERS ÆE SA ÆEYR ÆIA TUNIS  
 5 TO EN OODS VÆCÛAD. TO ÆEONISSE SINRA  
 6 FOLCAR. ÆS ÆIA NV ÆEYR ÆEYR BÆK WOE. KEM  
 7 ON ÆA ÆEYR ÆEN SKIP UTA ÆEYR ÆEYR ÆEYR.  
 8 NEIDAM ÆAT SKIP TO ÆER WAS KUNNON WIT NV  
 9 WITTE WINA. MEN ION SWOR WOE ÆEYR.  
 10 ÆA NACAT KEM KORDS ION NEI ÆA ÆEYR. KROKA  
 11 LANDUM. TO ÆEYR KEMON ÆIA BI EN LAND  
 12 ÆAT BICRIF SKRIF UTA. MEN ÆIA TONNON  
 13 ÆER EN ÆANS NVDA. ÆIR SEID MINSTRA  
 14 SKIF BI SKIN NVN ÆEYR TO ÆARA FORSTUM  
 15 NAC ÆEYRUM NODIC ÆE SA NEIDAM  
 16 ÆIA ÆEYR ÆEYR ÆEYR ÆEYR. ÆAC ÆA  
 17 ÆA ÆIA INNER ÆANS ÆEYR ÆON ÆEYR  
 18 ÆIA NVN RUM NOC NVBE ÆEYR SKEVA  
 19 TO BICRIF. AND ÆAC WERON MEST ÆEYR  
 20 TO ÆEYR NVBE WIDER TO ÆANS. ÆE SA  
 21 ON ÆON ÆER FOR ÆEYR ÆEYR ÆEYR  
 22 AND ÆEYR ÆAT IOAK TO ÆEYR ÆEYR  
 23 ÆEYR ÆEYR ÆEYR ÆEYR ÆEYR. MIN  
 24 STRA ÆER BICRIF WILDS DEYS ÆE SA.  
 25 ÆAT ORATISTE ÆEYR ÆEYR ÆEYR ÆEYR  
 26 MEN ÆA IOAKOSTE STIURAR ÆEYR BI ÆEYR.  
 27 ION NVN ÆEYR ÆEYR ÆEYR ÆEYR AND  
 28 ÆIRA ÆEYR ÆEYR. AND MINSTRA  
 29 ÆEYR ÆEYR ÆEYR ÆEYR ÆEYR ÆEYR  
 30 ÆEYR ÆEYR ÆEYR ÆEYR ÆEYR ÆEYR  
 ÆEYR ÆEYR ÆEYR ÆEYR ÆEYR ÆEYR

1 INNA ΛΑΥΑΛΔΑ ΤΩΙΣΚ ΛΑΤ ΒΕΡΕΚΤΑ ΖΩ  
 ΒΟΥΡΚ ΒΥΩΑ ΧΟΝΟΥΤΑ ΛΙΛΑ ΕΛΑΝΔΑ ΟΥΑΣΡ  
 ΟΥΤ ΥΠΕΚΑ ΛΑ ΧΥΡΙΑΡ ΣΚΕΡΑ ΛΑΝΔΑΝΔΑ  
 ΒΙΡΑΥΑ. ΛΕΡ ΥΜΒΕ ΣΕΝΔ ΛΑ ΕΛΑΝΔΑ ΟΥΙΝ  
 5 ΒΛΕΔ ΡΑΥΕΡ ΕΛΑΝΔΑ ΛΣ ΙΟΝΛΙΣ ΕΛΑΝΔΑ  
 ΛΕΤΣΝ. ΛΑ ΜΙΝΣΕΥΑ ΛΑΤ ΛΑΝΔ ΒΙΣΙΛΑΝ  
 ΛΕΘΕ. ΛΑΤ ΧΥΡΕΚ ΛΑ ΙΝΛΟΜΑΡ ΑΤΤΙΚΑ  
 ΛΣ ΚΟΛΣΝ. ΒΑΚΛ ΛΙΟΥ ΛΑΤ ΛΑΤ ΤΟΥ ΑΛΙΟΙΤΑ  
 ΛΟΠΕΡ ΥΓΡΟΝ. ΛΙΑ ΛΙΥΔΟΝ ΛΙΑΡΑ ΛΙΤ  
 10 ΜΙΛ ΧΥΣΚ. ΚΡΥΔΟΜ. ΜΙΝΔΕ ΜΟΥΣΕΛΟΜ  
 ΛΑΝΔ ΛΥΜΙΑ. ΛΙΑ ΥΓΡΟΝ ΜΙΛ ΧΥΣΟΜ ΤΣΚΑΔ  
 ΛΑΝΔ ΛΙΟΥ ΛΕΔΟΝ ΛΙΑΡΑ ΣΚΥΛΑ ΥΡΚΑ ΛΣ ΛΙΛΙΑ  
 ΛΕΡΑ ΒΕΡΟΜ ΛΕΡ ΧΥΡΕΚ ΣΙΝΔ ΛΙΑ ΧΥΡΕΚ  
 ΥΣ ΤΟΛΚ ΛΣ ΛΙΛΙΑ ΟΑΡ ΛΕΤΣΝ. ΛΑΤ ΧΟΡΜΑ  
 15 ΟΥΑΘΟΝ ΛΙΑ ΥΡΕ ΡΥΝ. ΛΑ ΛΣ ΛΙΑ ΣΑΘΟΝ  
 ΛΑΤ ΜΙ ΝΑΥΕ ΝΕ ΤΑΥΔΟΝ ΝΟΙ ΛΙΑΡΑ ΣΚΑΤ.  
 ΛΑ ΚΟΜΟΝ ΛΙΑ ΡΟΒΕΚ ΛΑΝΔ ΛΕΤΟΝ ΟΡΑΤΣ  
 ΛΧΣΚΙΡ ΒΛΙΚΑ. ΜΙΝΣΕΥΑ ΤΡΟΙΔΕ ΙΣΤ ΜΙ  
 20 ΥΣ ΙΝ ΛΕΡΕ ΜΙΝΝΑ ΜΑΧΕΤΕ ΜΙ ΧΥΡ ΣΣΤ-  
 ΤΑ. ΛΑΤ ΥΡΕΔΕ ΤΟ ΣΤΑΔΣΝ ΥΝΔΕΡ ΒΙΔΙΑ  
 ΛΑ ΜΙ ΣΚΟΥΔΕ ΛΣ ΛΡΑ ΛΙΑ Μ ΜΙΛ ΛΙΑΡΑ  
 ΣΥΙΣΑΡ ΤΟ ΣΤΡΙΔΑΝΔΕ. ΛΕΡ ΛΥΛΑΝ ΚΟΜΟΝ  
 ΛΙΑΡΑ ΒΕΡΝ ΤΟ ΣΚΑΚΑΝΣ ΛΑΝΔ ΛΙΑΡΑ ΣΚΑΤ  
 ΤΟ ΡΑΥΑΝΣ. ΛΑ ΒΥΩΑ ΔΟΝ ΜΙ ΟΝΣ ΒΟΥΡΚ  
 25 ΛΡΑ ΛΥ ΡΑΛ ΧΟΝ ΛΕΡ ΛΑΥΕ. ΥΡΡΑ ΡΕΔ ΜΙΝ-  
 ΣΕΥΑΣ ΜΑΡΚ ΛΙΟΥ ΛΧΕΝΙΑ ΛΕΤΣΝ ΛΥΑΝΔ  
 ΣΕΙΔΕ ΛΙΟΥ. ΛΑ ΑΥΤΕΡ ΚΥΜΑΝΔ ΛΟΘΟΝ ΤΟ ΜΕΡ-  
 ΛΑΝΣ ΛΑΤ ΜΙ ΛΙΡ ΝΑΥΤ ΧΥΡΕΚ ΛΣ ΣΤ ΝΕΡ ΜΕΔ  
 ΚΥΜΙΝ ΣΕΝΔ. ΜΙΝ ΛΙΚ ΑΧΑ ΥΝΤΟΘΕΝ.  
 30 ΔΑΛΜΙΣ ΜΙ ΑΝ ΛΕΡΕ ΒΟΥΡΚ ΥΠΡΟΚΤΟΝ. ΚΟΜ-  
 ΟΝ ΛΑ ΧΟΡΣΑ. ΛΣ ΛΙΑ ΝΥ ΣΑΘΟΝ ΛΑΤ ΜΙ ΝΟΝ  
 ΣΥΛΑΝΟΝΑ ΛΕΘΕ. ΣΙΝΔΕΡ ΣΟΚ ΝΑΥΤ. ΛΑΝΔ ΛΕΤΟΝΤ.

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AN MIN. ERVA BLIK. TIL LID LIA TOCHON LAT IN  
 FORSTENS WERE. MSN MIN. ERVA ERGIA HO BIST  
 WEL AN LINA SLAVONA KUMSN. LID ANDERE.  
 SVMS LANAT WI KARAD. ORA ANNA STRID WNNEN.  
 MIN. ERVA SEIDE SAHWERSA NINMAN MANNESKA  
 KARIA NIDDI SANE SKOLDS NINNAN IUV BERU  
 RAWA AND I<sup>NE</sup> SKOLDS KERUR NEN OFLOCK LANS.  
 WIEBT LUS VSA KARLIDA BILWA SAMOTI  
 LINA SLAVONA FRE LETA. LAT NU WILLA K  
 LA FORSTA NAVT. LIA WILLAK VS WGI DRIVA  
 MSN LA KLOKETS LIRAR LIUDA KUMMAK  
 KILPA VSA BURCK TO BVWANDS KER WI NU  
 KON STEN MARKIA. LITIS LID SKEDNESSS ION  
 ION AN ION MIN. ERVA. AS LIA LAT NU TILLA  
 TELLAD AGDS. FREIAK LIA MIK ER. BIADENESSS  
 VM. ERSENS BURCK WOPNE LWAAND SEIDON.  
 LIA VSA LELA SEND WELDICK LA SAWE LITA  
 WEREN ANNI SKILUM WI PA WELWI KRELI  
 WURDA. AS LIA KERAN TOSTEMAD LERWA  
 FREIAK LA LIUDA ISTAN FREAS SODAWO MO  
 ENIA AND LA ORA KROKALANDA BLOIA SHOD  
 S. LID. MODER ANDERE. IST LA FORA KROKA  
 LANDA TO LA ERVA ERNAS LERU. A ESA  
 SKILUM LIA KER BLOIA. NS LERAK LIA O  
 NAVR KER TO. ALSA SKIL KER LAE ONAR  
 KAMPAD WURDA MOTA, LWAAND KSNBI  
 KRODER SKIL ISTA KIT. LERAND. IGR  
 MIK. SIN. IOL OMMS. ALARA BEKARAW  
 KINDAS. FORK RIF TOIARA FREIDOM SWOD



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ΧΙΡΙΣΟΥΡ ΚΑΘΕΡΤ ΜΑΝΝΑ. . . . .  
 ΚΑ. ΑΣΕΛΕΝΙΑ ΙΣΤΑ ΜΙΝΣΕΡΝΑ ΣΤΕΡΝΣΗΝ ΝΑΣ  
 ΚΑ ΒΑΡΑΔΟΝ ΚΑ ΠΡΕΣΤΕΡΑ ΜΙΣΤ ΚΙΑ ΜΙΣ  
 VS WGRON ΤΙΛ ΚΙΟΥ ΚΑΤ ΑΣΕ ΒΛΙΚΑ ΣΕΟΛΟΙ  
 ΚΑΝΟΝ ΚΙΑ ΑΣΕΛΕΝΙΑ ΤΟ ΝΕ ΟΟΘΣΝΣ ΟΥ  
 Σ. ΚΕΚ. ΑΚ ΝΙΥΔΟΝ ΚΙΑ ΝΟΝΣ ΟΡΣ ΜΟΘΕΡ  
 ΚΙΑΣΑ ΝΟΤΑ ΤΟ ΣΣΟΛΑΝΟΣ ΚΙΑ ΑΘΟΣ ΑΚΕΣΣ  
 ΚΑΤΕΡ ΣΜΟΘ ΚΙΑ ΤΑΜΝΑ ΝΙΜΜΑΝ  
 WGRΕ ΚΕΡ ΚΙΑ ΑΣΑ ΟΟΘ ΚΥΝΟΣ ΤΡΟΝΑ  
 ΑΣ ΜΙΝΣΕΡΝΑ ΚΕΡ ΝΥ ΑΣΕΛΕΝΙΑ ΤΟΝΟΜΤ  
 ΝΑΣ. ΜΙΝ ΝΥ ΝΙΥΔΟΝ ΜΙΝΣΕΡΝΑ ΝΑΥ  
 ΑΣ ΟΥΣ ΟΟΘΣΝΣ ΝΑΥ ΒΙΚΑΝΝΟ ΝΕΙΔΑΝ  
 ΚΙΑ ΣΕΥΝΑ ΣΕΙΠ ΑΘΟΣ ΚΑΤ ΝΙΜΜΑΝ  
 ΟΟΘ ΑΣΤΑ ΤΥΚΥΜΑ ΝΟΣΑ ΜΣ ΚΥΝΟΣ  
 ΚΑΝ ΝΥ ΑΥΔΙΣ. ΟΑΣΡ. ΚΕΡ ΝΥ ΜΒΣ ΚΕΡ  
 ΟΝ ΝΙ ΟΕΡΤ. ΠΙΡΕΚΙΣ ΤΟ ΟΛΑΤΕΡ ΤΟ ΝΣΑ  
 ΜΟΘΣΡ ΟΥ. ΑΣ ΚΑ ΠΡΕΣΤΕΡΑ ΣΑΟΘΝ  
 ΚΑΤ ΚΙΑ ΚΙΑΡΑ ΑΘΙΑ ΝΑΥ ΝΥ ΝΣΑ  
 ΚΙΥΡ ΒΡΕΘΑ ΝΣ ΜΑΚΕΤΟΝ. ΚΑ ΟΥΘΟΝ ΚΙΑ  
 ΒΥΤΑ ΑΚΣΝΙΑ ΑΝΘ ΣΟΙΔΟΝ ΚΑΤ ΝΥ  
 ΜΙΝΣΕΡΝΑ ΝΑΥ ΤΟ ΝΣ ΟΟΘΣΝΣ ΒΙΜΑΝΑ  
 ΝΙΥΔΣ ΟΥ ΝΥ ΝΥ ΜΒΣ ΚΑΤ ΚΙΟΥ ΚΑ ΙΝ.  
 ΚΟΜΑΚ ΣΑ ΚΩΛ ΒΙΑ ΤΟΣ ΒΙΝΕΣ ΤΗ ΑΘΟΣ  
 ΠΟΡΚ ΙΑΝΟΝ ΚΙΑ ΚΑΤ ΤΟΛΚ ΘΥΘ ΝΙΣΣΕ  
 ΚΑΝ ΚΙΑ ΒΙΚΝΣΣΣ ΤΙΥΘΑΝΔΕ ΚΑΤ ΚΙΑ  
 ΚΟΡΑΝ ΚΕΛΑ ΤΡΟΓΙΑ ΜΑΚΕΤΣ ΑΣΑΝΑΚΑ  
 ΚΙΑ ΑΘΡΟΚΑ ΒΙΛΕΧΟΝ. ΚΕΡ ΚΑ ΛΥ ΚΙΣΣΑ  
 ΤΥΛΙΘΑ ΝΑΥ Κ

~~THE~~ LAT DVMA FOLK TON VS OF KERAD.  
 AND TO LA BESTA FELON LIA VS TO VIT. MEN  
 WI LORON VSA STENE BURCHWAL MIA  
 TWAM LORNUM OMTEIEN ALTO LA SE.  
 LIA NS MACATON VS KER VMBS NAVTNAKA.  
 LACA AWAT BERDE. AN EPIPTALANDA  
 KER WERE EN OVERPRESTER. LEL TON AD-  
 NUM KLAR TON BRIN AND LICHT TON  
 QAST. SINNAM WERS SEKROPS. LI  
 KEM VMB RED TO IEVANE. AS SEKROPS  
 SACK LATER MIA SINUM LINDA VSA WAL  
 NAVT BIRUNNANE KV. LAS AND LI BOD  
 ON NEI LIR LIS. LATERN EI KEMON SR  
 KRIV. HUNDRED SKIFUN TVE SALT. ALA  
 TON LA WILDS BERCHTOLKUM UNWAR-  
 LIAA VSA LANA BI HARA DALWILA WI  
 MIA ALLE MANNUN VPPA WALDUM TO  
 STREDADE WERON. DREI AS LIA LIU  
 LANA INNOMK LODE WILDON LA WIL  
 DA SALT. ALA LAT KORP AND VSA SKIR  
 A BIRAWA EN SALT. ALA LODE AL EN  
 BUKIA SKAND. MEN SEKROPS NILDE  
 LAT NAVTNS ALAIA. AND LA KRIR  
 STIURAR KER IETA TRIAS BLOD INT  
 VIT LODE SCIDON ABTE LAT DEISTE  
 SA SKILUN WI LA RADE. LONE IN VSA  
 SKIRA STEKA AND TV NE SKIEST  
 LINA BERDANA WILER ASIA. SE-  
 KROPS LAM NAVTNS LILDE NI TON  
 MORLIA NOR TON HOMMELIA SAND  
 BODON NEI QERT VMBIR LA BURCH  
 OF TO ASKIA. LIU MACATE TRIA UT-



1 TOCHTE LA. MIKALU AIRA DEFWANDS AND  
 BERANDE ANA. AIRA TOLCIAR ALSA TUL.  
 LA WISTA KERA BURCH KERUM EL QOD  
 5 SIANDE LAT LIA LA BURCH NANT ALDA  
 NE KUNDE FODEN QERT LIUSKULDS  
 QAW TO BIRTA. BITIRA SEKROPS WODIN  
 WREDE AND OVER BIONDE. KROMONAT  
 LA ATER BRUDE QERT LINNE MIK  
 10 LA ALDER BESETE TRIAS BERU AND  
 SIUDUN WARA TWIL SKERUN. LA  
 LIA EN STUT BUTA KERE HANE WERON  
 KEMON KER WEL KRITIK SKERUN  
 KON KRUIS MIK WIT AND BERN. LIA  
 15 WILDE NEI AKENIA DA. KALLS LIA  
 KERDON LOT KER ESKEREN STANDS  
 QVNON LIA MIK QERT. KI WECKIA  
 KERA KYRIAR BROCK ALDADUR  
 KRUCK TASTETS KER VNDER KISS  
 20 FIDA VPPA KARADE SE UT ALIP.  
 ET LESTE LANDON LIA ET RAND AB  
 LAT IS IN VSA FREKE. KIT WETSRUM.  
 VMBELATIT RINERAMA MIK KIRI NEI  
 LA SE TO STRAMA. LA RSETON LIA  
 LIA SIVANILAR. LAT LAND LAYON  
 25 LIA QERMANIA KETON. LINT KENIA  
 KON KRUIS ATER NEI SIANDE LAT SW  
 ALDER BISTA STIURAR WEIBRIT WER  
 EN. SAND AB SIN SKERAMIK SINA  
 30 WILDE SALT ALA VMBER DAD IFTA  
 LEVAND TO TATANE. MEN AS LIA BI KER  
 STRETE KEM BEVADON, BEDE SE. AND  
 IRKA. TORR LOT IRKA LIA BIT KER

PA. SA. HA. Q. LAT. AL. ST. W. Q. T. R. TO. L. O. K. S.  
 S. R. E. T. E. U. T. A. L. I. P. A. N. O. L. A. T. A. L. L. S. W. A. T. A.  
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 A. E. D. O. N. A. N. D. T. O. H. A. R. A. N. I. M. M. S. R. N. E. D. E. S. I. A. N.  
 V. P. P. E. T. S. T. O. P. O. S. T. Y. L. E. R. A. W. E. R. E. N. K. E. N. I. A.  
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 T. O. W. I. N. N. E. W. E. R. E. O. V. A. E. R. N. E. I. W. A. L. L. A. B.

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1 LADARA. HER WAS EN TAM SETEN. AIRA  
 NOMS WERE KAT LA INNA WANDER  
 WRDE LIU KALIP LETEN UT LAWEDER KAT  
 AIRA VNDER LIP ABEN UT KIK BORED  
 5 FAR UT STAK. HER BI AS HER IERON AWIL  
 TO ARDENISSE FON AL HAMET WISTON.  
 NEI HERA TAMNA KROP HER TO LESTA  
 EN TODDIK FON AIR KREIEN. LA LIU IST  
 IM NANT NE BAT. AWAND ASER IN  
 10 SE KEM IS SIN SKIP VROVAON AND  
 LA NAKED AND BLAT VFNIMM HERVCH LA  
 OHERA SKERA. ~ ~ ~ ~ ~  
 FON LISSE KENIA IS HER EN SKRYVER  
 AFTER BILEWEN FON BEN TRIAS BLOD  
 15 BARN TO HER NEIE ANNE FON ALENIA  
 AND AWAT HER TOLDA HER TER VS FON  
 ONIR ALENIA ES KREVEN. HERUT MEI  
 MAN BESLUTA. HO WER LIU MODER  
 HELLICHT SPROKEN HER LA LIU SEIDE  
 20 LAT TRIAS SED TO ALENIA NEN STAND  
 LODDE NE KUSTE. ~ ~ ~ ~ ~  
 FON LA OHERA KREKALANDER LETSTE  
 SEKUR FUL KWAD ONIR SEKROPS HERED  
 AWAND LI WERE IN NEN OODE KROP. MIN  
 25 IK DAR SEDE. LI WERE N LICATE MAN  
 ALALIK ROMED ALSA SER BI LA IN LEMAR  
 AS WEL BI VS. AWAND LI WERE NANT VM  
 BE LA MANNISKA TO DIAPANA SA LA GRA  
 PRESTER. MEN LI WERE DUDE SEM  
 30 AND LI WIST LA WISDOM HERA HER  
 LEMANDA FOLKUM NEI WERDE TO  
 SKATLAND. HER VM BE LAT ER LAT

1 WISTE AEDER VS TO STON DEN. LAT WI MACA  
 TE LEVA NOI VS AIN ELIK SEQA BOK. AER  
 ONA EN TELLIA. LATER VS NIEN WERE.  
 5 VMBE LATER TIUCHT WESA SKOLDE UTEN  
 FRIASKE MANDERTE AND EN EQIPTISKA  
 PRESTER VTLAWEDE LATER BLAWE AQA  
 AEDE AND LATER FUR MANDERTA FON  
 VS SKAK WERON AND INOVIR EQIPTA.  
 10 LANDE VRSELLA. LASSEVA AEFER LAT  
 NIMMERTE IESCHT. LOT AEMEI SI. SEKUR  
 IST LATER VS MARA ALSKIF BIWES AS  
 ALLS OLFER PRESTUM TO SEMNE. MEN  
 ASSER FALLEN WAS ONRON SINA NOI MAN  
 15 NIA ALRIA AN VSA EWA TOFENA AND  
 BI ORADUM SA FELD MISLIKANDA KERA  
 TOMAKI AND LATER TO LOR E LESTA FON  
 ELIK SA AND FON FRI DOM HA NAVT  
 OWERS AS LA SKIN AND LA NOME VR  
 20 BILG. FOR NIUDON LIA NAVT VS DALIA  
 KATA SETMA ANSKRI FT BROCHT WRDE  
 AWER KRUCK LA WITSKIF KERA FAR VS FOR  
 BORON WAR. TO FAR WRDON ALLS SEK  
 25 UM BINN ALKENIA IN VSA TAL BILORON  
 AEFER NOI MOSTET IN BEDE TALA SKEN  
 AND TO EESTA ALLENA IN LA LANDISTAL.  
 IN LA GROSTA IERA NAM LAT MANFOLK  
 TO ALKENIA ENKE WIVA FON VS AIN  
 30 SLACHT MEN LAT IOAK FOLK VFWOXEN  
 MI LA MANDERTA KER LANDS ATON  
 NAMON KER AK FON. LA BASTERA  
 BERN TAM KER OF KEMON WERON  
 LA SKEN STA AND SNOD STA IN.

1 WER ALDA MEN HIA WERON AK LA ARCI  
 2 ~~SELA~~ TO KINKANDE VR BIDE SIDA. TO  
 3 MALLANDE KER VM SEDA NER VM PLEDA  
 4 AITNE SI LATET WERE FOR HIA RA LINE HELD.  
 5 ALSA NAKA KER IETAN STREL FON FON  
 6 KRIS OAST WELDANDE WERE WAKAL  
 7 ET BVWSPUL TOMENA WERKA FOR WROCK  
 8 TEN AND NIMMAN NE MACHT EN HUS  
 9 TO BVWANDE LAT RUMER AND RIKER  
 10 WERE AS LAT SINRA NESTUM. LA KA  
 11 SUME VRBASTERE STEDIAR RIK WERON  
 12 KRUCH VS TAKA AND KRUCH ET SULVER  
 13 LAT LA SLAVONA UTA SULVER LONNA  
 14 WNNON LA ONRON HIA BUTA VPPA  
 15 HELIHA IETA INDA DELA LEGMA. KER  
 16 BETLA LAQA WALLUM FON LAT LA FON  
 17 STON BVWARDON HIA LONA MI KEST  
 18 LIK HUSARK. AND VMBE BI LA WLA  
 19 PRESTRUM INSN OODA AROP TO WES  
 20 LANDS STALDON HIA KER TALEKA DROCK  
 21 TEN LIKANDA AND VNTUCATIA BILDA  
 22 IN. BI LA WLA PRESTRUM AND FORS  
 23 TUM WRDON LA KAPA AUTOMET MARA  
 24 QERT AS LA TOOLATERA. AND TAKEN  
 25 KRUCH RIK IETA LA KRUCH WELD  
 26 FON ET PAD KERE DUOED OF LUCID.  
 27 NEIDAM RIKDOM BI LAT VRBRUDE  
 28 AND VRBASTERDE SLACKTER BOPPA  
 29 DUOED AND ERE IELDE. SACH MAN AL  
 30 TOMET KNARA LAM HIA RA SELVA MI  
 31 RUM A RIKA KEATAR SPADON. HIA RA  
 32 ALDRUM AND TAMNA TO SKONDA AND

1 ΛΙΑΡΑ ΚΥΝΝΑ ΤΟΣΡΟΤ. ΚΕΜΟΝ ΥΣΑ ΕΝ.  
 2 ΎΛΔΑ ΛΥΔΕΡΑ ΤΟ ΑΛΓΕΝΙΑ ΥΡΡΑ ΚΕΡΕ ΜΟΝ  
 3 Α ΑΧΑΤ ΑΝΘ WILDON ΛΙΑ ΚΕΡΥΡ ΒΑΡΕ  
 4 ΣΑ WARK ΚΕΡ ΑΡΟΡΕΝ ΑΑΡΚ. ΑΑΡΚ ΚΕΡ  
 5 ΣΚΙΛΕΝ ΣΕΜΟΜΜΑ ΚΕΛΑ. ΛΥΣΑ ΙΣ  
 6 ΑΛΓΕΝΙΑ WΡΔΕΝ ΕΛΙΚ ΕΝ ΒΡΟΚΥΛΑΝΔ  
 7 ΑΝΔΑ ΛΕΤΕ ΛΑΝΔΑ. ΤΟΛ ΒΛΟΔ ΣΥΔΑΡ  
 8 ΡΟΘΑ ΑΝΘ ΎΕΝΙΝΙΔΑ ΣΝΑΚΑ. ΑΥΩΕΡ  
 9 ΙΝ ΝΕΝ ΜΑΝΝΙΣΚ ΤΟΝ ΑΣΕΡΔΕ ΣΕΔΥΜ  
 10 ΣΙΝ ΤΟΤ ΝΑΥΤ WΛΟΑ ΝΕ ΜΕΙ. ΑΑΑΑ  
 11 ΚΙΤΣΤΑΤ ΙΝ ΑΛ ΥΣΑ ΒΥΡΘΑ. ΑΑΑΑΑΑ  
 12 ΛΟ ΥΣΑ ΔΟΝΑ ΜΑΡΚ ΎΑΡΑΥΣ ΥΡΛΕΡΕΝ  
 13 ΟΥΑΘΟΝ. ΑΑΑΑΑΑΑΑ ΙΘΟΟΑΝΔΕ ΙΘΕ ΝΕΙΛΩ  
 14 ΛΑΝΔ ΥΡΘΥΑΘΟΝΙΣ. ΑΑΑΑ. ΚΡΥΧΑ WΟΔΙΝΣ  
 15 ΔΟΡ ΑΝΘ ΔΕΡΤΕΝ ΑΕΔ WΑΣ ΚΕΝΕ ΜΑΘΥ  
 16 ΒΑΣ WΡΔΕΝ ΟΥΙΡ ΣΚΕΝ ΛΑΝΔΙΣ <sup>ΣΤΑΡ</sup> ΑΟΥΑΡ  
 17 ΔΕΛ. WΡΑ ΒΥΡΘΑ ΑΝΘ WΡΝΣΕ ΝΕ ΚΥΡΑΔΕ  
 18 ΛΙ ΝΑΥΤ ΝΕ ΚΥΜΑ. ΚΙΥ ΜΟΔΕΡ ΝΙΔΕΤ  
 19 ΝΑΥΤ WΕΡΛΑ. ΛΙΑ ΣΠΡΕΚ ΑΝΔΕ ΚΕΛ ΙΚΣΙΑ  
 20 ΝΕΝ ΎΡΕΣΕ ΑΝ ΣΙΝΑ WΕΡΝΕ ΜΕΝ WΕΥ  
 21 ΥΜ ΒΕ ΚΑ ΣΚΕΝ ΛΑΝΔΕΡ WΕΡ ΤΟ ΝΙΜΜ.  
 22 ΑΝΔΕ ΚΡΥΧΑ ΔΑΜ ΛΙΑ ΒΑΣΤΕΡΕΔ ΑΝΘ  
 23 ΥΡΔΕΡΕΝ ΣΙΝΔ. ΥΡΡΑ ΜΕΝΑ ΑΧΑΤ ΤΟΚΑ  
 24 ΤΕ ΜΑΝ ΑΛΕΝ. ΚΕΡΥΜΒΕ ΙΣΤΙΜ ΛΕΤΕΝ.  
 25 ΟΡΑΤ ΙΟΘ ΙΕΡ ΛΕΔΕΝ ΒΙΘΟΝ ΔΟΝ ΚΑ ΔΘΝΕ  
 26 ΜΑΡΚΑΡ ΤΟ WΑΝΔΕΛΙΑ ΜΙΑ ΚΙΑΜ. ΛΙΑ  
 27 ΙΣΥΟΝ ΚΙΑΜ ΎΣΕΡΕ WΕΡΝΕ ΑΝΘ ΡΕΔΣΚΙΡ  
 28 ΚΕΡ WΛΔΕΛΔΟΝ ΚΙΑ ΟΟΛΔΕΝ ΣΡΕΛΕΔΟΝ  
 29 ΒΙΘΥΝΚΑ ΚΑΡΕΡ ΑΝΘ ΎΣΕΡ ΙΡΚΑ. ΚΙΥ ΜΟΔ  
 30 ΕΡ ΣΑΝΔ ΒΟΔΟΝ ΑΝΘ ΡΕΔΕΡ ΚΙΑ ΣΚΟΛΔΕ  
 ΚΙΥ WΑΝΔΕΛ ΚΑΡΑ ΛΕΤΑ. ΚΕΡ WΕΡΕ  
 ΎΡΕΣΣ ΣΕΙΔΕ ΚΙΥ ΤΟΡΙ ΚΙΑΡΑ ΣΕΔΥΜ

1 AND BIHAM LIA LIARA SODE VREREN LAN  
 SKODE LIA AK LIARA FRIDON VRELIAN.  
 MEN KA DENEMAR KAR NODENARNE  
 ARA NEI. LIA NIDE NAVT BIDIPIPA LAT  
 5 LIARA SODE VREBUDE KOSTE KERUMBE  
 NE MEDON LIA LIA NAVT. TOLOALLES  
 TA BROKTON LIA LIARA LINE WEPNT  
 AND LIFOCTA WEI. MEN LAT KWAD  
 WROKT LIA RA DEIA. LIA RA LICHEMA  
 10 WRDON BILADEN MIK BUK AND SKIN  
 MEN LIARA ARKA SPINTON AND SKURA  
 WRDON LETOCH. KREK HONDRID IER  
 ETERE DEI LATIT FORMAS KIP MIK LI  
 15 TOCTA TONA KAD TAREN WAS. KEM  
 SERMODE AND LOK KRECK KA ANDERNA  
 BINNA. HONER SPREDE SINA WINKA  
 AND STREK VPPET LAND DEL. TWISPAW  
 ALIP STOLTE INOVERE STRETA AND TORR  
 20 TO KA KUSA IN. LIATDE NE KV NEN  
 STEK LONER NAVT TINDA AND ENDRACKT  
 RUN EWEI. LAT BERN WILDE STALON  
 SINA MAM AND LAUMAM LEDE WEL  
 SERLEDON KA NENETA, KA WINA  
 25 KEMON TO LIARA MANNA. KISSA  
 QNRON NEI KA QREVA KA QREVA  
 NEDON SELVA NAVST OF HIWONT SKUL.  
 NW MOSE MAN KA SERLEDON VRSSE  
 LA. MEN KALWILA KA STIURAK KER  
 30 MCI WEIBRIT WERON KEM FROST  
 AND BELN FLONK DEL VPPA SE. AND  
 WRA STREFE. KA FROST LIU BRIDGE  
 RGD LEDE STOP WAKANDON KER

1 WIF TOT LANDUT AND VRED EKWADSE VP.  
 DER SETSE. INSTEDE FON KA OWERA TO  
 BIWAKANDE SPANON LIA LIA RA KORSA  
 FAR LIA RA TOGUM AND FUNON NEI SKEN  
 5 LAND KA. KA SKENLANDER KAM NEI  
 WERON NEI KAT LAND LIA RA R EKA  
 KEMON NEI KA DENE MARKUM. VPPIN  
 KELLE NAKAT KEMON LIA ALA. NW SEI  
 10 DON LIA KAT LIA RIUKAT LEDE VPPIT LAND  
 LIA RA EKVON AND KAKWIL KAT MAN  
 KERVF KAMPADE KEMON KA FINNA IN  
 KA LETOIA KORRA AND FUNADON MIK  
 KABERN SWEI. KERKVK AND KAT LIA  
 15 NEN GODA WERNE NANT NE DON UED  
 LIAM KA KASSE VRLIASA AND KERMEI  
 LIARI FRIDOM AWAND KENE MAON  
 WRDE BAS. . . . . KAT KEM KAT LIA  
 FRIAS TEX NANT NE LEDE AND LIRA  
 20 REDIEVIAA WAKLSD LEDE. . . . .  
 KER SEND SUME KER MENE KAT LIA  
 KRVK KA QREVA VREDEEN SEND. KAT  
 KA TAMWA KAT LOR SPERAK LEDON.  
 KA SALVAM SAKER VR KEKA WILDS  
 25 KAMIS MULA WRDON TO SNO RAK  
 MIK QOLDEN KEDNE. WI NE MUCIUN  
 KERVF NEN ORDEL TO FELLANDE. MEN  
 WI WILAK IO TO KROPA. NE LEN NANT  
 30 TO SEFE VPPA WISDOM AND DUCED. MI  
 FON IWA FORSTA NI FON IWA TAMNAS.  
 AWAND SKELIT ALDA SA M<sup>or</sup> ALLERA  
 MANNA VIK WAKA OVIR SIN LINA  
 TO KATA. AND FORIT MEMA KELD. . . . .



1 TWA IER NEIDAM HEM KENE MAOT SEWA  
 MIKEN HATE TON LICHTE KANUM KA MODER  
 TON TEXLAND AND KA HODDIK TO FAWANA.  
 5 KAS ARDE SEKE BISTONDER KESNACHTIS  
 ANDA WINTERE BI STORNE THIDUM AS  
 WIND QULDE AND AGIEL TOIENST KA  
 ANDERNA HETERE. KI UTIK KER MENDE  
 KATER AWET HERDE STAK SIN BALLE VR. KA  
 10 DROI ASIT LIUCHT TONER TOPE VPPET ROND  
 DEL DIE HALDE SAR KAT AL HELO WERENDI  
 MANNA WRA BURCHWAL WERON. NW  
 QUNERTO VMBE KA KLOKKE TO LETTANE. KA  
 ST WERE TOLET. ER KA WERE RED WERE  
 15 WERON AL TWA KUSAND INA WER VMBE  
 KA FORTE TORAMMANDE STRID AWILDE  
 HERVAMBE KIRT AWAND KRVCHDAM KA  
 WERENAVT NEN QODE WACHT ALUDENN  
 20 EDEN KEMON ALLE OM. ~~~~~  
 AWIL KAT ALREK DROK TO KAMPANE WORS  
 WAS KEREN WLA TIN TO KERS HETE  
 ISTKA BEDRUM TON KERS MODER INCLURK.  
 AND WILDE LIA MEDQIA. KA KIU MODER  
 WERDIM OF KATER BIKWARD TOIENST  
 25 KA WACK STRUMPELDE. ALR WIKER VRA  
 BEN WERE STEKER SIN SWERD TOIR  
 BUK IN. SEGANDE. NIEST MIN KUL  
 NAVT SA SKILST MIN SWERD KA AL.  
 30 KATER IM KEM EN SKIPER TONA DENEMAR  
 KA KISSE NAM SIN SWERD AND KIK KENE  
 TIN KRVCH SINA LOLE. KERUT HLT SWART  
 BLED AND KERVR SWEDEN BLAWE  
 HODKA. KI MAOT LET KIU MODER VRA

1 SINRA SKIP FORPLEGIA. AS LIUNW WILER  
 ALSA FERRE LEL AND BETER WER LAT LIU FAST  
 SPREKA MACHTS SEIDE KENE MAON LAT LIU  
 MIK TARA MOSTE. LA LAT LIU KIRA TORDIK  
 5 AND TAMNA ALUDA SKOLDE. LAT LIU ENSTAT  
 SKOLDE NHTA SA LACA AS LIU TOTAFA NA NEOS  
 KINL. FORK SEIDER LAT LI KIRI FREIA SKOL  
 DE IN LINWARDE TON SINUM FORSTA. IETER  
 MASTER SKOLDE WERLA OVER ALLE LANDA AND  
 10 FOLKRA FRAS. LI SEIDE LAT LIU LAT BILAS  
 AND BIECHTA MOST. OWERS SKOLDER VNDIR  
 FELD WOLA STERVA LETA. ASSER KERATER  
 AL SINRA FORSTA OMIRA LODE TO QADURAD  
 LEDER FROIR LUD. FRANA VRMITIS I KLAR  
 15 SIANDE BISTE MOST MENIS SEGA OFIK  
 MASTER SKIL WERLA OVER ALLE LANDA AND  
 FOLKRA FRAS FRANA DEDE AS MELUS LIU  
 LIM NANT. TOLORA LESTA EPENDS LIU KIRA  
 WERA ANDE KEK. MIN LOUN WREDE LIUSE  
 20 RED. LA LAT OFE LIUCHT DEQVNF IN MINA  
 RA SELE. IES IK SIAT. ALAR IRKA AND  
 WES BLEDE MIK MI. VNDERATVODUM  
 LAT ALDLANDS VNKEN IS. STAND LIU FORMA  
 SPREKE TON AST IOL ANTOP. KERNEI IS LIU  
 25 DEL ONRON AND VSA FRIDOM MIK LAM.  
 ASERTWA SPREK IETKA ZOORIER DELTRUL  
 EDAST. SA SKILUN KA SUNA VRFSTON DA KER  
 KA FORSTA AND PRESTERA KENC LORDOM  
 BIT FOLK SELED ANVE AND TOIENST LIPRA  
 30 TATA TIUCHA. LI ALLE SKILUN KENC MORT  
 SWIKA. MEN ANWAT LIA KEK ANVE SKIL  
 FORK BILWA AND TRUCHOVER WERLA IN

1 A BOSMA ÆÐRA FLOKE MANNISKA. ALSA VEK  
 CIOÐE SEDUM ÆÐR ÐELÐEID WRÐE IN ÆINRA  
 SKAT. . . . . IÐTA ÆUSENDIÐR SKIL ÆIUSPE  
 5 KE ÆIN ÐELNVAÐA AND AL MARA SVAÐA ANDA  
 ÆIUSTEFNESSE AND IN BLOD. OVIR ÆI UT.  
 STIRÆ ÆRUCK ÆALVAÐA ÆÐR FOSTA AND PRES  
 10 TERA. ÆÐRNEI SKIL ÆET MORNE RAD  
 WIÆER ANFAÐA TO OÐORA. ÆIT SIANÐE  
 SKILUN ÆA ÆALSKA FOSTA AND PRESTER  
 ALSA MEN WIÆ FRIÐOM KAMPA AND  
 WOXELIA. MEN FRIÐOM. LIAÐE AND  
 15 QNDRACHT SKILET FOLK IN ÆIARA WACK  
 NEMA AND MIÆ ÆET IOU RISA UTA  
 WVA POL. ÆAT LIUCHT ÆAF SPOST AL  
 20 LEVA OÐORADE SKIL ÆAN FON VEIAR  
 LAIA TON LOÐA WERÆA. ÆAT BLOD ÆÐRA  
 ARÐUM SKIL OVIR ÆIN LI F STRAMA  
 MEN ÆVNE MUDÆST NAVETO ÆI NEMA  
 25 . . . TO ÆALVESTA SKIL ÆAF FENINIOE  
 KWIK ÆÐR VPASA AND ÆÐRO F SERVA.  
 . . . ALLE WVA SKEDNISE ÆAM FOÐUNNEN  
 SEND VMBE ÆA FOSTA AND PRESTERA  
 TO BOÐA SKILUN AN LOÐA OFRED WERÆA.  
 30 FOF ÆSKILUN AL ÆINRA BERN MIÆ FRO ÆO  
 LEVA ÆA ÆIUTSPREKEN ÆEÐE SED ÆIU  
 ÐEL. . . MEN ÆE ME MAÐF ÆAM ÆIA NAVT  
 WEL FORSTAN ÆEÐE. . . KRÆÆ. IK ÆAN ÆI FRO  
 35 IÐ ÆI ÆI K BAS SKILÐE WERÆA OVIR ALLE LAND  
 A AND FOLKRA FÆIAS AND NW ÆASTE TO SV  
 OÆER SPROKEN. . . FRANA RIUCHTE ÆIRI  
 WIÆER. SACAIM STAR AN AND KE ÆE  
 . . . ER SIVÐUN ETMEÐE OM SEND. SKIL

1    KIN SELE MIKA NACHTUDUN TO KA ORAWA  
 OMME WARA AND KINLIK SKILLESOSA VPPA  
 BODEM FONA SE. . . . ELWEL SEIDSKINE MAOF  
 MIK VFBORONE WODIN. SEOMENLATIK KUME  
 5    FORK SEIDER TO IENST EN SINAR FAKKAFUM  
 \_ WIRP LAT WIK VR SKIPPES BORD. . . . .  
 ALKUS WERET ENDE FONRE LESTE KERA  
 MODERUM. . . WREKE WILLA WI KER VR  
 NANT NE KROPA KAM SKUTED NIMA. MEN  
 10    KUS AND WARA KUS AND MEL WILLA K  
 WH FRIA ATERNEI KROPA. WAK. WAK. WAK.  
 . . . . . LOT KINE MAOF FORK VROUNONIS.  
 . . . . . NEI LAT KA MODER VROEN WAS  
 15    LETER KA  FODIK AND KA TAMNA  
 TO SINA SKIP TUBREKA BLIUNKA ALS IN  
 \_ BOLD' KERIM LIKTE. . . FORK ONSER LAT  
 FERMAR VR AWAND LI WUDE KA KAM  
 FON MEDEAS. BLIK IST KA FON STANORA  
 20    DABIA AND KAM TO MODER MAKIA. KA  
 KER WERON LIA VR LIARA LODUM BROCH.  
 KA STIURER FON STANORA AND FON LIT  
 ALDERQA KEDON LINI QERN TO IONIS  
 TODEN MEN KA OFATE FLATE WERE VR  
 25    FIN KERETOCHEUT. NWONON LIA TO  
 AND FORON MIK LIRA CITIUS FLATE  
 NOI MEDEAS BLIK AND LIUDON LIA SKW  
 AKTER LAT LI KERBAMON. LI MAOF NA  
 30    KADS MEDEAS BLIK BI KELLE DEI AND  
 SKENANDER SVNNE KACHONA  FON  
 SINA LIUDA DRIST WEI VPPERE BURCH  
 FORUNANDI. MEN AS ALLE FOLK MIKA  
 BOTUM LAND WAS. KEMON VSA STIURAR

1 UTERE KEKE WEI AND SKATON LIA RA PIA  
 MIA TAR BARN TIN BOLLUM VP SINRA TLATS  
 .LIA WERON ALSA WEL RIUCHT LAT JELO  
 5 SINRA SKERUN BISTONDA MNA BROND  
 WERON. LAN VPPA SKERUN WACHTON  
 SKATON AK NEI VS LA LACK LAT NE  
 ROIAS NAWET. . . . . ASER TOLISTA EN  
 SKIP ALBARNANDE NEIT SKIP LES MAOF  
 10 DRIF BIKER SIN SKIPER LI SKOLWOF  
 LADS MEN LENS SKIPER LAT WERE LENS  
 DENEMARKER GER LENS TIN FELAD LADS  
 ANDERE LV LEST VSE ERE MODER NEI  
 LA BODEN TONA SE SVNDEN TOMELDAN  
 15 DE LATSTE KVMA SKOLDE LISKOSTE ARUCA  
 LA DROKLED WEL VRISTEA NW WILIK  
 NINDA LATSTE LIN WORD ICHT. LI MACH  
 WILDIM OTWERA MEN LENS SKIPER IN  
 AITE TRIAS AND STERIK LI EN IOKOR  
 20 KLIPADS BEDA SINUM LONDA OM SIN LODE  
 AND LI LINI VRBORD INTO LAT WALLAN  
 DE LET FOR LESTER SIN BRUNE SKILDAN  
 TOP AND TOP RIUCH TO RIUCHT AN NEI VS  
 JEATS. GER ARUCA KEMON LA TALWA VN  
 25 FORLETTO VS MEN LA TODDEK WAS UT  
 ONRON AND NIMMAN WISTE LOT KEM  
 EN WAS. LA LA VPPA UN WODEN SKERA  
 LERADON LAT LENS MACH VRDRUNKEN  
 WAS BRUDE LIA LINS LWAN LA STIURAR  
 30 LERA MEST DENNE MARKAR WERON. . .  
 NEI LAT LA TLATS TER ENOCH SWEI WERS  
 WENDON VSA STIURAR AND SKATON  
 LIA RA BARN PILLA VPPA LA FINNA DEL

1    LA LA HINNA KES SAOON LO LIA VREDEEN  
 WERON ALIP ALRIK TRUCA VR SKORUM AN  
 KER NGRE LOAER NEN KERICK KED NI BOO.  
 5    TO KISRE STONDE RUN LA WOFES LIU BTTERE  
 BURCA. LAM NANT NE HLUCHTE WERAN TMAK  
 AD. AND KER HLUCHTE HOND SIN SNDE IN  
 TO LA POLUM TONST KRILLER WALD. . . .  
 . . . NEISKRIKT. . . . LA LA STIURARANDA  
 10    KREKE LEION. WAS KERSN SPOTER TONUT  
 STAVORA MANK KER SEIDE MO DEL MEI  
 BAKKIA SA WI LIRUT LIRA BURCA REOA.  
 KER VMB LANON LA TAMNA LIU KREKE ME  
 15    DEL MEI BAKKIA KETSIN. . . . LA BERTNIS  
 SA KER ATERNEI SKOD SENO MEI LIRA  
 MANNALIK LORIA. LA TAMNA LADON LAM  
 MEI LIRA WESA TO TELLA AND WEL BISKRI  
 20    VE LOTA. KER VMBE REKNIA L WI LIRMI LA  
 VSA ARBED TULBROCHT. LELD <sup>SNDE TONST. BOK.</sup>  
 MINNOM IS ADILBROST SUN TON APOU AND  
 25    TON ADIA. TRUCA MIN TOLK BEN IK KERSN  
 TO ORE VETMAN OVIRA LINDA WRDA. KER  
 VMBE WILIK LIT BOK FOR TOLCIA VPA L SA  
 DENERA WISA AS MINE MEM SPROKEN  
 30    LESK. . . . NEI LAT NE MADT FELT WAS AN  
 KRAS BURCA VSTEL BROCHT MOSTER SN  
 MODER KERSM WERLA. BIRA LEVA NEDI  
 LIU MODER LIRA TOLSTERI NANT NOMA  
 LIRA LERST WILLES WAS BOK AND NARNE  
 TO TINDNE. SINDUN MONALA ATER WERA  
 ER EN MENA ACAT BILID SIN AND WEL  
 TO ORE NEQA UT ERSEKI LAT ANNA SAX  
 ANNA MARKA PALA. MIN MEM WERA

1  
5  
10  
15  
20  
25  
30

1 ΚΕΡΕΝ ΜΕΜ ΛΙΟΥ ΝΙΟΥΣ ΝΕΝ ΜΟΔΕΡ ΒΕΣΑ.  
 ΛΙΟΥ ΛΕΘΕ ΛΕΚ ΛΙΤ ΜΙΝΑΡ ΤΑΤ ΛΡΕΘ ΛΕΡ  
 ΛΡΥΚΑ ΛΕΘΟΝ ΛΙΑ ΕΚΚΘΕΡΟΜ ΛΙΑΤ ΚΡΕΙΕΝ  
 5 ΛΝΟ ΝΩ ΒΙΛΔΟΝ ΛΙΑ ΛΚ ΟΑΘΑΛ ΨΕΡΑ.  
 ΛΕΛΟΝ ΒΙΛΔΟΝ ΜΙΝ ΜΕΜ ΤΟΝΕΡ ΒΙ  
 ΣΕΥΤ ΟΥ ΒΡΕΝΑ ΜΕΝ ΜΙΝ ΜΕΜ ΣΕΙΟΣ  
 ΣΕΝ ΕΡΕ ΜΟΔΕΡ ΛΚΑΤ ΑΛΣΑ ΡΕΝ ΙΝ ΡΑ  
 ΜΟΔ ΤΟ ΒΕΣΑΝΕ ΛΣ ΛΙΟΥ ΒΥΤΑ ΒΛΙΚΑ ΛΝ  
 10 ΘΥΝ ΜΙΛ ΤΑΡ ΑΛ ΛΙΑΡΑ ΒΕΡΝ ΝΕΙΔΑΜ  
 ΙΚ ΑΡΟΥ ΝΩ ΛΙΑΤ ΛΑΝ ΒΟΡΡΑ ΕΛΛΑ ΙΝ ΥΡ  
 ΑΥΔΑ ΣΑ ΝΕ ΚΑΝΙΚ ΣΑ ΝΕ ΜΟΔΕΡ ΝΑΥΤ  
 ΝΕΣΑ ΣΑ ΣΡΕΚ ΛΝΟ ΚΕΚ ΑΔΕΛΑ ΜΕΝ ΛΑ  
 ΘΡΑ ΒΥΡΚΑ ΤΑΜΝΑ ΒΙΛΔΟΝ ΑΛΟΛΟΙΕΡ ΜΟΔ  
 15 ΕΡ ΒΕΣΑ ΛΥΡΕΚ ΣΤΑΤ ΛΟΘ ΤΟΡΙ ΣΙΝΕΡΑ  
 ΛΙΝΕ ΤΑΜ ΛΝΟ ΝΙΟΥΣ ΝΑΥΤ ΤΥΡΑ ΛΕΡ  
 ΛΡΥΚΑ ΝΙΣΕΡ ΝΕΝΕ ΚΕΡΕΝ ΛΝΟ ΛΕΚ  
 ΡΙΚ ΛΥΣ ΒΑΝΔΙΑΣ ΛΥΡ ΑΤΣΕΡ ΜΥΟΙΤ ΒΙ  
 ΟΡΙΡΡΑ ΛΙΟΥ ΔΕΡΤ ΛΑΜ ΚΕΝΙΑ  
 20 ΛΕΡ ΛΕΜΕΣ ΔΕΘΑ ΤΑΛΕΝΙΣ ΒΑΣ ΒΙ ΛΕΡΙ  
 ΜΟΔΕΡΙΣ ΛΕΝΑ ΚΕΡΕΝ ΒΙΚΒΕΡ ΛΡΥΚΑ  
 ΑΥΣ ΣΤΑΛΑ ΜΙΑ ΛΙΑΤ ΔΕ ΛΝΟ ΤΡΙΝΩ  
 ΛΕΚ ΒΕΡΕ ΣΙΝ ΤΟΡΝ ΥΜΒΕ ΥΡΡΙΝΕΚ  
 ΟΡΑΤΕ ΛΟΤ ΤΟ ΔΟΚ ΛΕΜ ΤΟ ΛΕΜΑΝΔΕ ΛΝΟ  
 25 ΒΙ ΛΕΡΕ ΜΟΔΕΡΙΣ ΛΕΝΑ ΒΡΕΔΙΜ ΛΕΡ ΟΡΑΤΕ  
 ΕΡ ΒΙΒΕΣΕΝ ΛΩΑΝΔ ΕΤ ΒΕΡΕ ΙΜΜΕΡ ΣΑ  
 ΤΥΛ ΜΙΑ ΒΟΔΟΝ ΛΝΟ ΡΙΔΔΑΡΟΜ ΤΟΝ ΛΕΙΝ  
 ΔΕ ΛΝΟ ΤΕΡΕ ΛΣ ΜΑ ΤΟ ΤΟΡΑ ΝΑ ΝΕΔΕ ΣΙΑΝ  
 ΛΑΚΑ ΝΩ ΒΕΡΕΡ ΕΝΣΕΜ ΛΝΟ ΥΡΛΕΤΣΑ  
 30 ΛΩΑΝΔ ΑΥΡΕΚ ΒΕΡΕ ΛΡΕ ΛΑΤΕΡ ΛΙΜ ΜΑΣ  
 ΕΡ ΣΚΟΙΔΕ ΜΑ ΚΙΑ ΒΟΡΡΑ ΛΕΚ ΡΙΥΚΑΤ ΛΝΟ  
 ΒΕΙΔΑ ΕΛΙΚ ΛΑ ΣΛΑΝΟΝΑ ΚΕΝΙΑ ΡΕΑΡ ΕΚ  
 ΤΟΡΣΤ ΒΑΝΔΙ ΤΟΡΑ ΛΑΤΕΡ ΣΝΟΚΑ ΔΕΘΕ

1 ASER WAKADE OUIR SIN LİN STAT. AND LI EN  
 NE İST NAWET TA ANLA ΘΛΕΡΑ. . . . ΜΙΛΕΡΑ  
 BURCA KAMNA OUNET İETA ARQERTO. ALPEK  
 5 KISPA BOOADE VPPIRA LİNE WISDOM AND  
 SALWERSA KA ORENETMANNA AWET DE DON  
 BUTA LİAM SA WROKATON LIA MISTREUWA  
 BITWISKA KAM AND SENUM LINDUM. . . .  
 SKEDER EN SOKS KER FOLON STAKA TROT AN  
 10 LEDE MAN LIUREO ENER KAM IN WNNEN SA  
 KOLON ALIS ΘΛΕΡΑ KAT LIU SPROKEN LEDE TO  
 FERE KAM LIRA LİNE STAT. KRVCA ALKUS DEN  
 NERA BOKA BROKATON LIA TWISPAIT IN  
 OUIRA STAKA AND TOREN DON LIA KAT BAND  
 15 SADENS FON EN KATET FOLK FON KA ENNS  
 STAT NYKIK WERE VPPET FOLK FONEN ORA  
 STAT AND KARET ALDER MINISTA LIK FER  
 LEMANDE BISKAWADE. . . . LIU FERE KERA  
 IS WEST KAT KA OUA İSTKA TROWEDA VS  
 20 ALER LAND OKWNNEN LANEN ALONT KERS  
 SKEDA AND LI MAOF ALTO KERE WRSARA  
 . . . KOR KERBI TOUNEN IS KSA MIN MIN  
 UNTLEK OWERE NAS LIT BOK NANTSE REVEN  
 NE WRDEN. MSKEN IK ALIS KAPE VRLERTN  
 LAN KATTSKI KERA KA BATA. . . IKNE SKR  
 25 KW KUS NANT INNA WAN KSTIK KER KRVCA  
 KSTIK AND SKI WINNA İSTKA BILANDANE.  
 KATIS MINRA KATNE VNOVALIK. . . IKSKR  
 KW ALLENA KARET ALTER KUMANDE SLACAT  
 30 TIL LIU LIA ALQADUR WETA MUDI VP  
 LVDENA WISA WI VRLERTN OUNET AND  
 KA ALRAMANNLIK KIFUT LERA MEI  
 KAT ELK KWAD SIN QEIA TELA. . . .



1 ΜΗ ΛΕΪ ΜΑΝ ΑΡΟΛΛΑΝΙΑ ΛΕΤΕΝ ΤΩΗΙΑ  
 ΚΡΙΤΙΚΑ ΔΕΘΑ ΝΕΙ ΜΑΜ ΛΙΡΑ ΔΑΔ ΛΕΪ  
 ΜΑΝ ΑΔΕΛΒΡΟΣΤ ΜΙΝ ΒΡΟΪΕΡ ΒΡΕΛΕΙΣΝ  
 5 ΚΟΝΔΕΝ. ΥΡΡΑ ΒΑΡΤ. ΣΙΝ ΛΑΥΕΔ ΣΠΛΙΤ  
 ΛΑΝΔ ΣΙΝΑ ΛΙΛΝΕ ΟΥΕΝ ΑΡΕΤΕΝ. ΜΙΝ  
 ΤΑΤ ΛΕΡ ΣΙΑΚ ΛΕΙΔΕ ΙΣ ΤΟΝ ΣΚΡΙΚ ΒΡΕΣΤΟΥΡ.  
 ΝΕΝ. ΛΑ ΙΣ ΑΡΟΛ ΜΙΝ ΙΟΥΣΤΕ ΒΡΟΪΕΡ  
 ΤΟΝ ΛΙΡ ΝΕΙ ΛΕΡΕ ΒΕΣΤ. ΣΙΔΕ ΤΟΝ ΣΚΕΝ  
 10 ΛΑΝΔ ΤΑΡΕΝ. ΛΕΡ ΛΕΪΕΡ ΕΝ ΒΥΡΧΑ Ε-  
 ΒΥΒΑΔ ΛΙΝΔΑ Σ ΒΥΡΧΑ ΛΕΤΕΝ. ΥΜΒΕ  
 ΔΑΝΑ ΤΟ ΒΡΕΚΑΝΕ ΒΣ ΛΕΪ. ΝΥΒΑΛΔΑ  
 ΛΕΪ ΤΙΜ ΛΕΡ ΤΟ ΤΕΛΟ ΙΕΡΑ ΛΕΝΑΔ. ΛΙ  
 ΛΕΪ ΤΙΤ ΣΥΝΑ ΒΝΝΕΝ. ΑΛΛΑΜ ΒΡΕΑ-  
 15 ΟΥΑΪ ΛΕΝΕ ΜΑΟΙ ΣΚΡΙΚ ΛΑΝΔ ΜΙΝ  
 ΒΡΟΪΕΡ ΟΘΑΜΑ. ΑΪΤΕΡ ΜΑΜ ΛΑΝΔ  
 ΒΡΟΪΕΡΙΣ ΔΑΔ ΣΕΝΔ ΛΑ ΤΡΟΜΕΣΤΑ  
 ΤΟΝΟΥΤΑ ΛΑΔΟΥΜ ΤΟ ΕΚΚΟΡΟΥΜ ΚΥΜΕΝ.  
 ΛΙΑ ΛΑΝΟΝ ΕΝ ΒΑΝΔ ΣΛΟΤΕΝ ΑΔΕΛΒΑΝΔ  
 20 ΛΕΤΕΝ. ΤΙΛΛΙΟΥ ΒΣ ΝΕΝ ΛΕΪ ΒΙΛΕΡ  
 ΤΑΡΑ ΝΕ ΣΚΟΛΔΕ ΛΑΝΑΪ ΛΙΑ ΜΥ ΛΑΝΔ  
 ΑΔΕΛΒΙΡΤ ΜΙΝ ΙΟΥΣΤΕ ΒΡΟΪΕΡ ΥΡ-  
 ΡΕΡ ΒΥΡΧΑ ΒΡΟΧΑΤ. ΜΥ ΒΙ ΛΑ ΤΑΜ-  
 ΚΕΣ ΛΑΝΔ ΜΙΝ ΒΡΟΪΕΡ ΒΥ ΛΑ ΒΕΡ-  
 25 ΑΡ. ΛΑ ΙΚ ΚΡΙΤΙΚΑ ΙΕΡ ΒΕΡΕ ΛΕΪ  
 ΜΑΝ ΜΥ ΤΟ ΒΥΡΧΑ ΤΑΜ ΚΕΡΕΝ. ΛΑΝΔ  
 ΛΑ ΜΙΝ ΒΡΟΪΕΡ ΤΙΤΙΚΑ ΒΕΡΕ ΒΕΡΑ  
 ΕΡ ΚΕΡΕΝ ΤΟ ΟΡΕΝΤΜΑΝ. ΤΟΝ  
 ΜΑΜΙΣ ΣΙΔΕ ΒΕΡΕ ΜΙΝ ΒΡΟΪΕΡ  
 30 ΛΕΝΕ ΣΕΧΤΕ. ΜΙΝ ΤΟΝ ΤΑΤΛΙΣ ΣΙΔΕ ΛΙΝΙ  
 ΑΡΙΔΕ. ΝΕΙ ΡΙΟΥΧΑΤ ΜΑΟΛΑΤΟΝ ΣΙΝΑ  
 ΑΪΤΕΡ ΚΥΜΑΝΔΑ ΛΟΥΣ ΝΕΝ ΟΥΕΡΑ  
 ΛΙΝΔΑ ΑΪΤΕ ΛΙΑΡΑ ΝΟΜΟΥΝ ΝΑΥΤ ΝΕ

FORA MSEN ALRAMANNA LIK WILDET  
 ANNA TO ERE FON MINA MAM. KER TO  
 BORRA KEK MAN VS AK EN OUSKRITTE IEN  
 EN FONKET BOK KERA ADELA FOLLISTAR.  
 KER MIKA BEN IK KET BLIODESTE AWANO  
 KENC MIN MAM KIRA WISDOM KEM  
 ET IN VREALDA. ~ IN LAS BURCA LAN  
 IK ISTA ORA SKRITTA FUNDEN KER NAVT  
 INT BOK NESTAN. AK LON. SPREKLOVIR  
 MIN MAM. ALHAM WIL IK APTER  
 SKRIVA. ~ ~ ~. KIT SEND LA NEI LET  
 NE SKRITTA BRUNNO.S KER SKREWER  
 WESSEN IS TO KISRE BURCA. ~ ~ ~ ~ ~  
 APTER LAT LA ADELA. FOLLISTAR SELA  
 ADEDE LETA OVER SKRYVA ELK IN SINRIK  
 ANWAT ANWENT WAS IN VPPA WADARUM  
 KERA BURDUM. BISELOTON KIA EN MOD  
 ER TO KIASANE. KER TO WARK EN MENA  
 ACAT BILQID VP KISRE KEM. APTER LA  
 FORME RED ADELAS WARK TUNTIA  
 BIHOLEN. AK SKOLDET SLACAT ANE. KAK  
 NW FREDE MIN BURCA. TAM KET WORT  
 LIU ADEDE IMMERKES WENICK WEST  
 LAT LIU MODER SKOLDE WERKA UTER  
 SEKE LAT LIU APTER VPPER BURCA SAT  
 ANWANA MEST ALLE MODERUM KER  
 EN WERON. LA LIU KET WORDDUND  
 WAS. EPENDE LIU KIRA TALYA WERA  
 ANDE KEK. I ALLE SKINAK ARQ TO  
 KEFANE AN ADELAS RED. LA LAT  
 NE SKIL KERUMBE MIN MVLANAVT  
 NE SLUTA NER SNARA. ~ ANWA TACA

1  
5  
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30

1 IS ADELA AND AWANA KUMTET WEI  
 LATSTER SOFFE ALOE LOVE TO SWIKÅ.  
 LIK IK LIUDDEDA IS LIU TOFARA LIK  
 BURCA TAM WEST. LA IS LIU KERUM  
 5 BE WISSE IETA BETRE ASIK ANDAL  
 BE ØKERA IETA IS LIU MAR STELET  
 VPPVSA SED AND PLECIUM. AWERI  
 LATET TAL SA SKOLDE LIU WEL MOD  
 ER WRDEN WESA LA LIU KER TO KER  
 10 SNIS. MEN NEAM LIU WIUDE RED  
 ER ENNEN BOSTA LA MIÅ ALL IOI  
 AND NOCÅTA KERER ANIBONDEN  
 SEND INSTED TON ENSUM TROVER  
 LIAM ANDET FOLK TO WÅKANE. ~  
 15 LIU IS EL KLAR SIANDE. GOD MEN  
 MIN AONE NE SEND FER TON VR  
 LIUSTRED TO WESANE. IK LAN SIAN  
 LAT LIU LIRA TRADERT LIRDE MINÅ.  
 NW GOD. LAT IS LOVLIK. MEN IK LAN  
 20 FORKER SIAN LAT TUNTA AROLIS  
 NIIT IS. WIDER NIU IK NAWET NE  
 SEDSA. ~ LA FORSA BIDRIPEN EL  
 GOD AWER LIU LIT SOCÅTE. MEN E  
 25 MOA ET FOLK KEM TWESPAIT AND  
 NEIDAM ASÅ MARA DEL TON LIK  
 WEI KEM NIUDIT TUNTA LIU ER  
 NANT NE QUNA. REDNE WRDS STOPÅ.  
 LA SÅXNE TADON UFA SKADNE. MIN  
 KER NE WAPÅ NENE MODER KEREN.  
 30 ~ KIRT ATTER ÅEDE ANNEN VSERA  
 BODNE SIN MAKKE FALSÅ. TIU  
 LIUDDEDA ÅEDSER ERUD WESTIN

1 ΛΕΡΥΜΒΕ ΑΘΔΕ ΜΙΝ ΒΟΥΡΧΑ ΤΑΜ ΟΡΛΟΝΙ  
 2 ΥΜΒΙΜ ΒΥΤΑ ΑΑ ΛΑΝΔΡΑΛΑ ΤΟ ΛΕΥΡΑΝΕ.  
 3 ΤΑΧΑ ΙΝΣΤΕΘ ΤΟΝΙΜ ΤΟ ΛΕΥΡΑΝΤ ΝΕΙ ΑΣΑ  
 4 ΡΩΙΣΚΛΑΝΔ ΑΛΣΑ ΤΙΟΥΧΑΤΕ ΚΙΟΥ ΣΕΛΑ ΜΙΡ  
 5 ΙΜ ΟΥΡΕ ΥΡΣΑΡΑ ΛΑΝΔ ΤΟΡΚ ΝΕΙ ΑΑ  
 6 ΜΑΟΡ. ΑΙ ΜΑΟΡ ΑΑΜ ΣΙΝΑ ΤΡΙΑΣ ΣΥΝ  
 7 Α ΛΑΟΙΑ WILDE ΣΤΑΘΟΥΡΗ ΑΣ ΜΟΟΥΡ  
 8 ΤΟ ΟΟΔΑ ΒΟΥΡΧΑ ΕΤ ΣΚΕΝΛΑΝΔ. ΜΕΝ ΚΙΟΥ  
 9 WILDE ΜΑΡ. ΚΙΟΥ ΣΕΙΔΙΝΤ ΑΤ ΣΑΛΩΡ  
 10 ΣΑ ΑΙ ΑΔΕΛΑ ΥΡΡΥΜΑ ΚΟΣΤΕ ΚΙ ΜΑΣΤΙΡ  
 11 ΣΚΟΛΔΕ WΕΡ ΑΑ ΟΥΕΡ ΕΛ ΤΡΙΑΣ ΛΑΝΔ.  
 12 ΚΙΟΥ WΕΡΕΝ ΤΙΛΑΝΔ ΤΟΝ ΑΔΕΛΕ ΣΕΙΔΕ ΚΙΟΥ  
 13 ΑΥΑΝΔ ΚΡΥΧΑ. ΚΙΡΑ ΡΕΝΚΑ ΝΑΣ ΚΙΟΥ ΝΕΝ  
 14 ΜΟΟΥΡ WΡΟΔΕΝ. ΣΑΛΩΡ ΣΑ ΑΙ ΚΙΟΥ ΤΕΧ  
 15 ΛΑΝΔ ΤΟΡΣΚΕΚΑ WILDE ΣΑ ΣΚΟΛΔΕ ΚΙΡΑ  
 16 ΒΟΔΑ ΣΙΝΑ WΙΧΑΡ ΤΟ WΕΙ WΥΣΕΡ ΚΙ ΑΝΙΑ  
 17 Α ΑΙ ΚΙΣΣΑ ΣΕΚΑ ΑΣΑ ΚΙΡΑ <sup>ΒΟΔΑ</sup> ΣΕΛΑ ΒΙΛΙΑ  
 18 ΑΣΤ ΘΑΣΡΑ ΣΚΡΙΤΣ. ΑΑ ΑΑ ΑΑ  
 19 ΚΙ ΤΙΑΝ ΝΕΙ ΑΕΡΕ ΔΕΡΣΕ ΑΧΑΤ. WΕΡΕΤ  
 20 ΤΡΙΟΥΝ ΣΚΙΡ ΙΣΤΑ Α WΙΝΝΕ ΜΟΝΑ Α. ΑΛΛΕ  
 21 ΒΑ ΜΑΝΝΕΛΙΚ ΙΣΤΟ ΑΝ ΜΕΡΗ ΤΡΥ  
 22 ΑΝΔ ΒΛΕΔΕ ΑΝΔ ΝΙΝ ΜΑΝ ΝΕΔΕ ΔΙΔΕΡ  
 23 ΑΝ ΤΟ ΑΚΑΝΕ ΣΙΝΑ ΝΟΧΑΤ. ΤΑΧΑ ΥΡ  
 24 ΛΑΔΑ WILDUΣ WΙΣΑ ΑΤ WΑΚΕΝ ΔΟΜ  
 25 ΝΑΥΤ ΥΡΟΛΜΙΑ Α WΡΟΔΕ ΝΕ ΜΕΙ. ΑΑ  
 26 ΤΟ ΜΙΔΝΕ ΤΟΝΕΤ ΤΕΣΤ ΤΗΡΙΑ ΚΕΜ ΝΕΥΙ  
 27 ΤΟ ΑΥΕΛΑΝΔΕ ΥΣΑ WΡΟΔΑ ΙΝ ΚΙ ΚΚΕ ΚΙΟΥ Σ  
 28 ΤΕΡΝΙΣΕ. ΝΟΧΑΤ ΡΥΝΔΕ WΕΙ. ΑΑ WΑΡΕΝ  
 29 ΔΟΜ ΝΙΔΕ ΝΑΥΤ ΝΕ ΚΑ. ΑΑ ΑΑ ΣΤΡΑΝΙ  
 30 WΑΚΑΡ WΕΡΟΝ ΤΟΝ ΚΙΡΑ ΝΕΔ ΤΙΟΥΡΑ  
 ΑΛΑΡΕΝ. ΑΝΔ ΥΡΡΑ ΑΑ ΤΟ ΡΑΔΥΜ ΝΑΣ  
 ΝΕΝΣΕΝ ΤΟ ΒΙ ΣΙΑ. ΑΑ ΑΑ ΝΕΥΙ ΔΕ WΕΙ

1 TACĀ LOKTE SVNNE ĀRVĀ ĀA PETA ĀERA  
 WOLKUM VP ĪRĀ. ALREK KEM WIĀSER  
 UT. TO IUVVANDS AND TO IOVANDS. ĀST  
 5 IUVK-TOBK TACĀ SIOVANDS MIĀ OVR  
 -BAM AND ĀISSE OVR-TULDE LUHT MIĀ  
 SINA VIĀVĪKA ADAM. MEN ĀĀWĪA  
 ĀER ALREK IN NOČT BĀIĀDE WAS VE-  
 10 RED LAND. MIĀ ĀORSUM AND RIDDERUM  
 -LIK ALLE ARDIA WERON ĀIA ĀELREN  
 ĀRVĀ ĀIVSTERNISSE. AND ĀINNE OVR  
 -ĀĀ ĀRVĀ LINDA-WALDIS PĀDA. ~ ~ ~  
 TOĀRA ADELAS OURE TADON TWILIT  
 15 MANDERTNE MIĀ TWILIT LAMKES  
 AND TWILIT KNĀFA MIĀ TWILIT ĀOK-  
 LĪA. EN IUNE SAXMAN BIRDS EN WĪ-  
 -DE BUĀLE ĀERER SELVA ĀENSEN ĀEDE AND  
 TAMAD. MIĀ ALLE RĒIA BLOMMA WER-  
 20 ON ĀIA SIARAD AND ĀA LĪNSEN TO-  
 ĀNEKNA ĀERA MANDERTNE WERON  
 OMBORAD MIĀ OULD UTER RENE. ~  
 ĀĀ ADEBA TO ĀIRA ĀUS UT VPPET SLEČĀT  
 KEM ĀOU EN BLOMREIN DEL VPPĪFA ĀOUS AL-  
 25 LE IUVVANDS ĀERDE AND ĀA TOĀORNA ĀORA  
 KNĀFUM OULDON BOPPA ELĀ UT. ARMS  
 ADEBA ARM TOBK ĀO KIRT SKIL ĀRV ĀIR  
 BIDĪA. ~ ĀĀ ĀIVLOAS SKĀRE UT SIOČĀE  
 WERE KEMER EN ĀUOĀ MĀDĪARA RID-  
 30 DERUM LĪN-RĪVČĀT TORĪNNANDS VP  
 ADELAS ĀEM. ĀIRA TĀT AND QĀDS WER  
 -ON ĪSTA VPPA STOPPEN BENKE SETEN.  
 ĀIV OURE STAND EPEN AND ĀER BINNA  
 STAND ADEL-BROST ĀIRA SUNA. ASSER

1 SACH HO SINA ELDBA IN TRESE WEFON DRIFTER  
 SINE BODE FONERE WACH WEI AND SKAT NEI LA  
 FORESTA KERA RAWARUM. HIS SWIFT AND  
 TRULDE VPPET QARS DEL. OVRNE TWADE AND  
 5 KRIDE WASEN ELIK LOT BISKEREN. INTWIS  
 KA LEDON SINA ELDBA LIARA WEFNE FAT.  
 AND TADON VNDROEF TO IONIS. LA RAWERA  
 SKOLDON LIAM RIA. TENSEN LA. MEN ADEN  
 KEM. VPPERS BURCA LEDS LIA ALLE WEFNS  
 10 TO LANTERA LERAD. SIUDUN IRA. TOT WEFNS  
 LIU LON AND LIRA DEFT SA FELD. ARRIA  
 SWIKTE LIA LAM OR LIRA KOLS AND ASER  
 DEL KEM WEF EN RIDDER QARS. TALLICH.  
 KOLLISTAR KEMON OMMES ASRNE KERE  
 15 LONNE WEI. LA RAWAR WFDON HALA AND  
 TENSEN. LACK TO LET. EN PIV LEDS LIRA  
 BOSME TREK. VRFEDLIKA MAOR. IN  
 TENIN WAS SIN PINT DIRA AND KEROY  
 20 IS LIU STURVEN. ~~~~~  
 ~~~~~ KERE BURCA LAMS LON. ~~~~~  
 ITS TER LEMANDE ALTE. KUSANDE SEND
 AL KOMEN AND IST MARA SEND VPWEI.
 ~~~~~  
 25 WEL. LIA WILLAK ADELAS WISDOM KERA.  
 ~~~~~  
 SEKURUS LIU FORSTINE. AWAND LIU IS IMMER
 LIU TOSTE WEST. ~~~~~
 ~~~~~  
 30 O WACH AWERTO SKOLDE LIA KLANIA.  
 - LIRA ASMEK IS LINNEN. LIRA TO ANEKA  
 WOL LAT LIU SELVA SPON AND WENADE.  
 ~~~~~  
 AWERM EI SKOLDE LIA LIRA

1 SKENLED ΛΑΟΛ. ~ ~ ~ ~ ~
 NANT MIK PARUM. ΛΩΛΑΝΔ ΛΙΡΑ ΤΟΥΣΚΑΡ
 ΣΙΝΔ. WITTE. ~ ~ ~ ~ ~

5 NANT MIK OUD. ΛΩΛΑΝΔ ΛΙΡΑ ΛΕΡΙΣ ΒΥΚ
 ΚΑΝΔΕΡ. ~ ~ ~ ~ ~

NANT MIK STENA. WEL SEND ΛΙΡΑ ΛΟΟΝ
 ΣΑΤ ΛΣ ΛΑΜΚΕΣ ΛΟΟΝ ΤΑΧΑ ΡΟΥΚ ΣΑ
 ΟΛΑΝΔΕΡ ΤΑΤ ΜΑΝ ΤΕΡ ΣΚΕΘΜΙΚ ΙΝ
 ΣΙΑ ΝΕ ΜΕΙ. ~ ~ ~ ~ ~

10 ΜΣΝ ΛΩΛΑΤ ΚΑΛΤΙΚ ΤΟΝ ΣΚΕΝ. ΤΡΙΑ
 WERE WISS NANT SKENER. ~ ~ ~ ~ ~

~ ~ ~ ~ ~
 ΙΝ ΑΛΣ. ΤΡΙΑ ΤΕΡ ΣΙΟΥΟΝ ΣΚΕΝΛΕΔΕ
 ΛΕΔΕ ΛΩΕΡΤΟΝ ΛΙΡΑ ΤΟΟΛΑΤΣΡΑ ΜΣΝ
 15 ΕΝΣ ΕΛΚ. ΛΑΧΑΣΤΣΕΝΣ ΤΡΙΑ ΥΡΝΕΝΑΛΥΣ.
 ΜΕΝΑΛ WERE ΛΙΟΥ ΛΕΘΛΙΚ ΤΑΧΑ ΣΚΟΥΔΣ
 ΛΙΟΥ VS ΔΙΟΥΡΑ WΕΣΑ. ~ ~ ~ ~ ~

~ ~ ~ ~ ~
 ΙΣΤ ΛΙΟΥ WΩΛΑΝΔΙΚ ΣΤ. ~ ~ ~ ~ ~

20 ΛΑΡΚ ΑΛΣ. ΑΔΕΛΑ ΙΣ ΤΣΤ ΕΝΟΣ ΒΣΡΝ
 VSAR ΟΡΕΒΣΤ. ΜΑΝ. ΣΙΟΥΟΝ ΙΡΑ ΤΕΡΙΣ
 ΛΙΟΥ ΛΑΧΑ. ΙΣΤΑ ΟΡΑΤΕΡ ΤΣΝ ΛΙΡΑ ΒΙΚΑ
 - ΣΜΣ. ΙΣ ΛΙΡΑ WISLED AND ΛΙΡΑ ΜΟΔ
 ΙΣ ΒΙΚ ΒΟΔΕ ΤΟ ΣΕΜΙΝΣ. ~ ~ ~ ~ ~

25 ΛΟΚ ΤΕΡ. ΤΕΡ WERE ΕΝΙΣ ΣΝ ΤΕΝ ΒΡΟΝΟ
 ΤΡΙΟΥ ΒΕΡΝ WΕΡΟΝ ΥΡ ΙΕΝΣΚΕ ΟΡΑΤ. ΣΤΕΝ
 ΣΠΡΟΑΕΝ. WIND ΒΛΟΣ ΤΕΛ. ΛΥΡΕΚ ΚΡΕΡΑ
 AND ΛΙΟΥ ΜΑΜ WΕΡΕ ΡΕΔΑΛΑΣ. ΤΕΡ ΚΥΜΡ
 ΑΔΕΛΑ. ΛΟ ΣΤΕΙΤΣΤ AND ΤΕΜΕΛ ΣΤΙ ΛΡΟΡΑ
 30 ΛΙΟΥ. ΤΡΑΟΔ ΛΕΥΡ ΤΟ ΛΕΝΑΝΔΣ AND, ΥΡ
 - ΛΥΒΑ ΣΚΙΛ ΙΟ ΚΡΕΤΤΑ ΙΕΝΑ. ΤΕΡ ΛΙΡΑ
 ΛΙΟΥ ΝΕΙΤ ΚΡΕΛ WΟΔ. ΟΡΙΡΑ ΤΣΕΝΣ ΤΡΕΟΝ

1 TRACID EN BRED TOMAKIANDS. NW AELPAK AK
 KA OARA AND KA BERN SEND ARED. ~ ~ ~
 IERLIKES KEMON KA BERN AFR BLOMMALSD
 5 SA. TER KEMON ARE TONSIAR SKIPLIUDA
 TER LIA WREVELA WILDE. MEN ADIUA KOM
 LIU AODE LIARA AWOPLERAD. IN SWIM
 SLEIT LIU KA UOLA AND TIL LIU LIA SEL
 VA ISKATA SKOLDE TER LIA UNWERELIKA
 MANA WERON BINT LIU ALSEMEN AN EN
 10 SPINAROK TEST. KA TER AEMANDA AERA
 KEMON LIARA TIUD ASKIA. KA LIA SLO
 ON KO SKOTS LIA MISDEN WERON KOM
 TORN VP. KACH MAN TELIADIS AOT BERD
 WAS. ~ ~ ~ ~ ~
 15 AWA TLIA TORK OEDON. ~ LIA BUWOD
 ON TO TARA ADEVA AND KESTON LIU
 SLEP LIRAR TO ANEKKA. ~ ~ ~ ~ ~
 KVM TER AEMANDE AKE KA WALD TUD
 20 LON TLIUCATK TO TARA KA TULO KORSIK
 AR. KVM AKE SA MEIST LIRA WISARO
 AERA. ~ ~ ~ ~ ~
 BI KA ORAT STEN AWER TON IN KA LON SPEKS
 MELD WAKK. IS MAM LIRA LIK BIORAVEN.
 25 VPPIRA ORAT STEN KE KMAN KISSA WOPDA
 AWRITEN. ~ ~ ~ NY LIR NANT TO KASTIC AAWAN
 ~ ~ ~ ~ ~ AFR LEID ADEVA. ~ ~ ~ ~ ~
 ~ ~ ~ ~ ~
 30 LIU FORM LOBE TER IS AWRITEN INUTRE
 WACK TER BURCA TOPE NIS NANT WITER
 SEKREVEN IN KAT BOK TERA ADEVA. TOL
 LISTAR. AWERVMBE TER LETEN IS NETIK
 NANT TO SKRIWAN. KA KIT BOK IS MINAIN

1
 GERUMBE WILKIA GERINNA SETATO
 WILIA MINRA MAQUM. ~ ~ ~ ~ ~

~ ~ ~ ~ ~ FORM. DEFE. ~ ~ ~ ~ ~

ALLE OOD MINNANDA KRAS BERNSI AFD.

5
 ANAND KRUCH KAM SKIET SEVICKA WERKA
 VF IRKA. ~. DER AND KER TO KA KOLKUM.

VREALDA IS KER ALDERALDSSTA IERKA

OVERALDESTA. ANAND KER SKOP ALLA

KIAA. ~ ~ ~ ~ ~

10
 WREALDA IS ELLA IN ELLA. ANAND KER IS

END AND VRENDLIK. ~ ~ ~ ~ ~

WREALDA IS OVERAL AINWARDICA. MEN

NARNE TOBISIA. GERUMBE WARK KER

WESA DAST KETEN. ~ ~ ~ ~ ~

15
 AL AWAT WI TON HIM SIA MUCIE SEND

KA SKERSELA KER KRUCH SIN LENA KUM

E. AND WIKER ASINNE DA. ~ ~ ~ ~ ~

ANAND INUT WREALDA KUMAR ALLE

KIAA AND KERAR ALLE KIAA. ~ ~ ~ ~ ~

20
 KONUT WREALDA KUMAR TANTAN AND

ST ENDE ALRA KIAA DEIR INIM VPPA

WREALDA IS KER ENDE ELLAMACHTICA

WESA. ANAND ALLE OFEMACHT IS TON

HIM LENA AND KERAR TO HIM WIKER.

25
 INUT WREALDA KUMAR ALLE KRHTA AND

ALLE KRHTA KERAR TO HIM WIKER. ~ ~ ~

GERUMBE IS HI ALLENA KER SKIPPAN

DE WESA AND KER NIS NAWET ESKEP

30
 EN BUTA HIM. ~ ~ ~ ~ ~

WREALDA LEIDS ENDE SETMA KER IS

EWA IN ALST SSKEPNE AND KER NE

SEND NEN OODE SETMA IERKA KIA

1 ΜΟΤΟΝ ΚΕΡ ΝΕΙ ΤΑΥΛΙΚΤ █████ WESA
 2 ... ΜΕΝ ΑΪΣΚΕΝ ΣΥΛΑ ΙΝ ΝΥΡΑΥΔΑΣΙ. ΚΑ
 ΒΟΣΛΕΘ ΚΕΡΑ ΜΑΝΝΙΣΚΑ ΝΙΣ ΝΑΥΤ ΤΟΝΛΙΜ.
 ΒΟΣΛΕΘ ΚΥΜΚ ΚΡΥΧ ΛΩΜΛΕΘ ΥΝΔΙΟΕΡΛΕΘ
 5 ΕΥΘ ΔΥΜΛΕΘ. ΚΕΡΥΜΒΕ ΚΑΝ ΛΙΟΥ ΨΕΛ ΚΑ
 ΜΑΝΝΙΣΚΑ ΣΚΑΔΑ. ΝΥΡΑΥΔΑ ΝΙΜΜΕΡ.
 ... ΝΥΡΑΥΔΑΣΙ ΛΙΟΥ ΨΙΣΛΕΘ ΑΝΘ
 ΚΑ ΘΩΑ ΚΕΡ ΛΙΟΥ ΤΑΥΛΙΚΤ ΛΕΚ. ΣΙΝΘ
 ΚΑ ΒΟΚΑ ΨΕΡΥΤ ΨΙ ΔΕΡΑ ΜΥΡΥΤ. ΑΝΘ
 10 ΚΕΡ ΝΙΣ ΝΕΝΤ ΨΙΣΛΕΘ ΤΟ ΤΙΝΘΑΝΔΕ
 ΝΕΡ ΤΟ ΟΑΡΙΑΝΔΕ ΒΥΡΑ ΚΑΜ. ...
 ΚΑ ΜΙΝΝΙΣΚΑ ΜΥΘΟΝ ΤΕΛΟ ΚΙΡΑ ΣΙΑ. ...
 ΜΕΝ ΝΥΡΑΥΔΑ █████ ΣΙΑ ΚΑΛΥΤ ΚΙΡΑ.
 ... ΚΑ ΜΑΝΝΙΣΚΑ ΜΥΘΟΝ ΤΕΛΟ ΚΙΡΑ
 15 ΔΕΡΑ. ... ΜΑΝ ΝΥΡΑΥΔΑ ΨΕΤΑΥΤ ΚΙΡΑ. ...
 ... ΚΑ ΜΑΝΝΙΣΚΑ ΜΥΘΟΝ ΤΕΛΟ ΚΙΡΑ ΥΠ
 ΣΥΡΑ. ... ΜΕΝ ΤΟ ΤΑΡΑ ΝΥΡΑΥΔΑΣΙ ΣΥΛΑ ΟΡ
 ΝΣΔ. ...
 20 ΚΑ ΜΑΝΝΙΣΚΑ ΣΙΝΘ ΜΑΝΝΑΙΚ ΑΝΘ
 ΒΕΡΛΙΚ. ... ΜΕΝ ΝΥΡΑΥΔΑΣ ΚΕΡΚ ΒΕΔΕ.
 ... ΚΑ ΜΙΝΝΙΣΚΑ ΜΙΝΝΑΚ ΑΝΘ ΑΥΤ
 ΑΚ. ΚΑ ΝΥΡΑΥΔΑΣΙ ΑΥΕΝΑ ΡΙΥΚΑ ΤΕΡ
 ΔΙΚΑ. ...
 25 ΚΕΡΥΜΒΕ ΣΙ ΝΥΡΑΥΔΑΣ ΑΥΕΝΑ ΟΩΘ.
 ΑΝΘ ΚΕΡ ΝΕ ΣΙΝΘ ΝΕΝΑ ΟΩΘΑ ΒΥΡΑ ΛΙΜ.
 ... ΜΙΑ ΚΕΡ ΤΙΟΥ ΨΑΝΔΕΛΑΚ ΑΝΘ ΨΙΧ
 ΛΑΚ ΑΥΣΤ ΪΣΚΕΡΕΝΣ. ΜΕΝ ΟΩΘ ΣΙ ΑΥ
 ΔΕΝΑ ΥΝ ΤΟΡ ΑΝΔΕΡΛΙΚ. ...
 30 ΚΡΥΧ ΚΑΤ ΝΥΡΑΥΔΑΣ ΟΩΘ ΣΙ ΑΪΣΑ
 ΝΕ ΜΕΙ ΛΙ ΑΚ ΝΑΥΤ ΤΟΡ ΑΝΔΕΡΙΑΝΤ.
 ΑΝΘ ΚΡΥΧ ΚΕΡ ΪΡ ΒΙΛΨΑΤ. ΚΕΡΥΜΒΕ
 ΣΙ ΛΙ ΑΥΕΝΑ. ... WESA. ΑΝΘ ΑΪΣ ΟΡΑ
 SKIN. ...

1 • ǪST ǪǪERA DEU ǪONRE ǪORM-LEO.
 2 SMOÐ ǪINDAS ǪOLK SEND WAN-WISA.
 3 ǪER ǪRUCǪ ǪIARA OVR ǪINDIARIK ǪEÐAL
 4 SA ARÐ SEND EWEDEN ǪAT ǪIA ǪIARASIU
 5 VA WIS MAKIA AND ǪA INEWIDA BI-
 6 TIUDA ǪAT ǪIA ǪST BESTE DEU SEND ǪON
 7 WRELD. ǪST ǪIARA OAST ǪST BESTE
 8 DEU IS ǪON WRELDAS OAST AND ǪST
 9 WRELD ALLENA MEI ǪANRIA ǪRUCǪ
 10 ǪEPE ǪIARIS BRIN. ~ ~ ~ ~ ~
 11 ǪAT ǪIDRE SKERSE EN DEU IS ǪON
 12 VURÐAS UNENDLIK WESA ǪAT ǪANON
 13 ǪIA ǪON VS OABAD. ~ MEN ǪIARA ǪANXI
 14 REDNE AND ǪIARA TAMLASE ǪACǪ-ǪAR
 15 EN ǪEÐ ǪE ǪRA VPPEN DWALWÐI BROKǪ
 16 ~ WERE ǪIARA OAST WRELDAS OAST
 17 SA SKOLDE WRELD. EL DUM WESA
 18 INSTE DE ǪON LICHT AND WIS. ǪWAN
 19 ǪIARA OAST SLAN Ǫ ǪIM SELVA IMMIR
 20 OF VMBE SKENE BILDA TO MAKIANDE
 21 ǪERE ǪTERNEI ANBID. ~ MEN ǪINDA
 22 S ǪOLK IS EN ARÐ ǪOLK. ǪWANÐ ǪSKEN
 23 ǪA WAN-WISA ǪERA. ǪIARA SELVA WIS
 24 MAKIA ǪAT ǪIA DROKTNES SEND. SA
 25 ǪANON ǪIA TO ǪARA ǪA UN-EWIDA ǪANXA
 26 DROKTNES SKEREN. TO KE ǪANDE ALDR
 27 WEIKES ǪAT ǪISSA DROKTNES WRELD
 28 S SKEREN ǪAN. MI Ǫ AL ǪWAT ǪER INNE
 29 IS. ~ OÞRIDA DROKTNES ǪU NÐ AND
 30 TORN. ǪAM ER Ǫ AND ǪIANNA Ǫ WILWA
 31 WESA. ǪRUCǪ ǪA MANNISKA. ǪER
 32 BLOD AND OÞER WILVA AND SEAT

1 ASKIA . . . MEN LI WAN WISA TALXA MANNA
 LAM LIARA^{54VA} QODIS SKALKA ISTA PRESSE
 RA NOMALOTA. BURAN AND SAMNAN AND
 5 QSTAN ALDAM TOTARA DROKTNE KERSE
 NAVTNE SSND VMBST SELVA TOBIALUDAN
 DS. ALDAM BIDREWA LIA MIAN RUM
 SMOD. TRUCADAM LIA LIARA SELVA DROKT
 NE WINE KER AN NINMAN ANDERT SKIL
 10 DICK NE SSND. SSND KER SUME LAM LIAR
 A RENKA FRODA ANDET BAR MAKIA ALSA
 WRDON LIA TRUCA LIARA BAKKERA FAT
 AND VMBIRA LASTER VRBARNAO SELVA
 MIAN TOLO STATSKA PLQUM LIARA TALXA
 15 DROKTNE TON ORE. MEN IN TRVA. ALVEN
 A KERUMBS ANT LIA. RA NAVT SKADA NI
 SKODS. A TIL LIU VSA BERNNW WOP
 NESD MUDS WESA TO ISNST LIARA DROKT
 EN LIKA LERE ALSA LADON LA TANNNA
 20 LIAM TON BUTA TOLO RANOS KWAT LIR
 SKIL TOLOIA. ~~~~~
 WRALDA WAS ER ALLE LIA. AND NEI
 ALLE LIA SKILR WESA. WRALDA IS
 ALSAENO AND LI IS VN EOLIK. KERUMB
 25 NIS KER NAVT BUTA LIM. ~ TRUCUT WRAL
 DAS LENA WAR TID AND ALLE LIA BERN.
 AND SIN LENA MM TID AND ALLE LIA WEI.
 ~~~~. LISSA SEKA MOTON KLAR AND BAR  
 MAKAD WRDA BI ALLE WISA. SA LAT LIAT  
 30 AND LERA BI LIUTA AND BI WISA MUDS.  
 IST SA FAR WINNEN. SA SEI MAN FOR LER.  
 ~. KWAT LUS VSA OMME. FAR TRETT ALSA  
 SSND WI EN DEL TON WRALDAS VN.

1 ENDELIK WESA. ALSA HA OMMETAAR TON  
ALIT & SKERNE. TACK AWAT ANDA VSA  
DANTE VSA AINSKIPA VSA OAST AND LU  
5 VSA BIANKIPA TISSA NE LERA NAVT  
TO LET WESA. KIT SELASSIND FLUCATICA  
A. TINA TAM TRUCK WRALDAS LENA  
TORSKINA. TACK TER TRUCK SIN WIS  
LED SADANE AND NAVT OWSRS NAVT  
NE TORSKINA. MEN TRUCK DAM SIN  
10 LENA STEDS TORLA ALSA NE MEI  
TER MAWER VPPA SIN STED NAVT BI  
LEWA. TERUMBE TORWIXLA ALLE. E  
SKERNE TINA TON STED. TON DANTE  
AND AK TON TANKWISA. TERUMBE NE  
15 MEI IRLA SELVA NER END SKERSE NI  
SEDSA IK BEN. MEN WEL IK WAS.  
AK NE MEI NEN MANNISKA NAVT NE  
SEDSA IK TANK. MEN BLAT IK TOCHTS  
20 KI KNAP IS ORATER AND OWSRS AS  
TAR BERN WERE. KI LET ORA OERTNE  
TOCHTA AND TANKWISA. KI MAN EN  
TAT IS AND TANK OWSRS AS TAR  
KNAP WERE. EVIN HA ALDA TO DOOM.  
TAT WOT ALDERAMANNELIK. SA WER  
25 SA ALDERAMANNELIK NU WOT AND  
LEARA MOT TAT KI ALON WIXLA  
SA MOT KI AK BISCATA TATER ILLWESER  
LOSBLIK WIXLA. AK TALKWILAR SEID  
IK BEN. AND TAT SINA TANKBILDA  
30 WIXLS TALKWILAR SEID IK TANK.  
IN STEDS TAT WI HA WROA FINDA  
S. ALKUS UNWERLIK ATSERNEI

1        SNAKKA AND KALTA. IK BEN. IETKA WED.  
 IK BEN IET BESTS DEL WERLDIS. IA ARVCA  
 VS ALLENA MELR IANKIA. SA WILVAK  
 WI KEKA VURAL AND ALDER WOKES WER  
 5        ST NODIKSI. WI IRIAS BIRN SEND  
 IORSKINSIA ARVCA WERLDIS LENA.  
 BI TANTAN MIN AND BLAT. IACK IM  
 MER WARLANDS AND NAKANDS TO IUL  
 KUMSNIKLED SVNDER A SA GOD TO  
 10        WRDA AS WERLDA SELVA. . . . .  
 VSA OAST NIS NANT WERLDIS OAST.  
 HI IS IERTON ALLENA IN ITSKINSIE.  
 . . . IA WERLDA VS SKOP IETKIF VS IN  
 ARVCA SINE WISLED. BIRN. SIN.  
 15        TUDIA. IUDIA AND TULO GODA AINSKIP  
 A LONAD. BIR MEI MUON<sup>WI</sup> SINA SKIP  
 SIA AND SINEWA BITRACHTA. IEROT  
 MUON WI LERA AND IERUR MUON  
 WI REDA. SELA AND ALLENA TO VS AIN  
 20        LED. LEDE WERLDA VS NONT SINNA  
 IGVSN SA NE SKODES WI NARNS OF  
 NETA AND WI SKODES IETA REDDALASSA  
 AS EN SEKWAUS WOSATER IORK  
 DRIVSN WARK. TRVCA EBBI AND ARVCA  
 25        KUD. . . . .  
 IIT SEAT UP SKIVHIT SKROVEN. . . . .  
 TAL AND ANDWARDE ORA IAMNA TON IAREBUD.  
 . . . EN VNSIS OYRICA MAN KOM TO BAR  
 ANDS BI TRAST IER IAM WERS TO STAVIA.  
 30        HI SCIOF. VN. WEDSR LEDS SIN AUS WEI  
 BROCHT. HI LEDS TO WERLDA BEDSN. MSN  
 VWERLDA NODIM NENT HELPS LONAD.

1 BIST EN ALTE TRIA S. TRUIS TRAST. TO' EUDER  
 2 FELDER. ANDERE LENS MAN. LAN SCIDS LIU  
 3 WILIK AWST IN LIND MOD SEIA INBITROWA  
 4 LATST KEMA OROIA AND TRUCHDA IENA MEI.  
 5 FORA SEIK LIU ANDS KEA. LA TRIA BERU  
 6 WAS. STAND VS MODER NAKED AND BLAT  
 7 UNBIHOD TOIENST LA STREUM LERS SWAN  
 8 .NINMAN MACHT LIU TRIA AND LER  
 9 WERE NIMMAN LER LIA LER MACHT  
 10 LENA. LA OVA WERLDA TO AND WROCHT  
 11 IN LIRA MOD NIQUA AND LIANDS LA  
 12 -DOST AND SEIK. LIU SACK RONDOMM  
 13 LIRA NIQUA KAS LER BESTS AND LIU  
 14 SOKAT SKUL VNDERA WARA NDE LIN  
 15 -DA. MEN REIN KEM AND TONALST  
 16 WERE LAT LIU WET WREDE. LA LA LIU  
 17 LERDS SIAN LO LER WETER TO LA LER  
 18 LANDA BLADAR OF DRUPTS. NW MAK  
 19 -DE LIU SNAROT MIK LERLANDA SIDUM  
 20 .VP STOKA MAKADS LIU LAM. MEN  
 21 STORNE WIND KEM AND BLOS REIN  
 22 LER VNDER. NW LERDS LIA SIAN LAT  
 23 LA STAM ALI IST. ALTEB OIA LIA TO AND  
 24 MAKADE EN WAKA FON PLACA AND SADUM  
 25 LER FORMA ANENS SIDA AND FORAN  
 26 ALLS SIDA. STORNE WIND KEM TO BEK  
 27 ISTA WODANDER AS TO FORA AND BLOS  
 28 LIU KROT SWEL. MEN LIU NS BARADS  
 29 NANT OVER WRALDA NER TOIENST VUR  
 30 ALDA. MEN LIA MAKADE EN REITNS  
 31 KROT AND LEIDS STONA LER VPPA.  
 32 BIVUNDER LAYANDS LO SER LER OVAK

1 VMBALLENNA TO TOBBANDE ALSA BI LIUDS LIU  
 LIEN BERN LO AND AWERUMBS LIU ALSA  
 5 KODE DEN. LISSA WROKTON AND KOCAT  
 ON TO SEMINE. A SAUSNERA WISE SIND  
 WI AN LUSA KEMSN MIK STOPPENBANK  
 10 UM IN SLECHT AND WARA WIDA LINDA  
 WIK LA SUNNE SREUM. TO KALISTA  
 LAVON LIA IN BURCA MAKAD AND TORK  
 15 LUS QARA. NIS KIN LUS LUS NAVT  
 STSRE NOCH WEST ALSA MORI TRACHD  
 A VMBET ORE BEFER TOMAKIANDS. ~  
 MIN LUS WERE STYRK ENOCH SEIDSR.  
 MSN KST LADS WOFER LS K ST VBERAD  
 20 MED STORNE WIND LS KST ORE DEN.  
 AWER STAND KIN LUS LAN. FROIE TRAST  
 ~ ALINDEN KERE RENE ANDRE KENS  
 MAN. ~ NE STANDIT LAN NAVT VPSN  
 NOL. IETLA KSRP. FROIE TRAST. ~  
 25 NEAN SEIDSR. MIN LUS STAND  
 GNSUM BI LA OUSRE. ALLENA LANIK  
 ST BUWAD MEN IK NS MACHT KER  
 ALLENA NEN KSRP TOMAKANS. ~  
 IK WIST WEL SEIDSR TRAST. LA TAMNA  
 30 LANST MY MEID. ~ LV KST AL KIN  
 LENA IN QRUWEL AD AN LA MANNISK  
 UT FRESI KATSTE AWST IONA IETLA  
 DVA MOSTE TOTARA LIAM. KACH KER  
 MOKA NS MEI MAN NAVT KER NS  
 KVMA. AWAND WRADDA KER MID  
 IS KERA K LIM TONA OPRKA. ~ ~ ~  
 KSSA LS K VS REDSN AND BORPA  
 KA DURA KON ALLE BURDUM IST

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1 IN STEN UTWRITEN. . . . .  
 BIST APO BATEIOCATICA SEIDHASTA . . .  
 BILOD LAN IUVS NESTA  
 BKIOD LAN IUVS NESTA  
 5 KILP LAN IUVS NESTA.  
 SA SKILUN LIA T KI WIKERONA. . . . .  
 ISI LINA RED NANT OODNOCH. IKNET  
 FAR KI NEN BETERA. . . SKAMPAD WARR  
 KEN MAN AN KI DRUPPE STOKES LINN.  
 10 . . NW WIL IK SEINA SKIWA EROST FON  
 ONSR MINBURCA AND LAN ONSR AWAT  
 IK LAN MVOISIAN. . . . .  
 MINBURCA LEID ANT NORL ENDS KERS  
 LIUD. QARDA. KIUTORS KIL SEX SYDA.  
 15 KRIA KRITICKA FET IS KIULACH. FLAT  
 FON BORPA. EN LK KUSKE KER VPPA.  
 KWANA MAN KA STARA BISIAK. . . . .  
 AN AIDSR SID KERS TORS STAT ENLUS.  
 LON KRIA KONDRID BRED KRIA SINDUN  
 20 FET. ELIKA KACH BILALVA KIULROT KER  
 ROND. LIKIS. ALKAM FON KPR. BAKREN  
 STEN AND FON BUTANE SEND NENSIN  
 QLERA. OM KA BURCA IS EN KRIA. DIK  
 KEROM EN ORAT. DIAP KRIA SINDUN  
 25 FET WND KRIA TWILIT FET. SIALA KWA  
 KONERE TORS DEL SA SIAL KI KIUDAN  
 TS FON. ET IOU. . . VPPA ORVND FWISK  
 KA SUDIKA KUSA KERA. SIN ALVEREIA  
 KRUDA FON KEINDS AND KER. KEROT  
 30 MOTON KA TAMNA KA KREFTA LERA.  
 TWISK KA NORL. LIKA KUSA IS ALONA  
 FIBO. . KA KRIV NORL. LIKA KUSA SEND

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AND OHER BILOT. TWA SUDAR SEND TOTARA  
 LA HAMKES VMBE TO SKOLA ANTO LEMA.  
 KET SUDLIKOSTE LUS IS KERE BURCH HAM  
 LIS LEM. INNA TORE ALAT LIU TODDIK  
 LA WALDAR KERE TORE SEND MIK KESTLIK  
 A STENA SMUKAD. IN VPPA KERE SUDER  
 WALCH IS KENITEX WRITEN. ANLA KERE  
 SODE KERA TINK MAN LIU FORM-LERE.  
 ANNA WINSTERE SEND LA OWA. LA OWA  
 SEKA TINK MAN VPPA OWA KRIN. TOISME  
 LA DIK BIT LUS KER HAM. STET LIU OWAS  
 AND AND MOUMAK. KRUCH TIUWER BUTA  
 KROSEN. BUTA USA BURCH WAL IST LEM  
 ANWER VPPA LA BURCH KERA ANDA WERAR  
 LEM. LIU ARIADIK KERA IS EN STONDI  
 ORAT. NON STIURAR. MEN SUNNA SPONDI  
 UNBERTON TWIA TWIK OFFEN STASIDE  
 KUMA. IN VPPER BINNA SODE TONA DIK IS  
 EN FLAT HET HET UNDEPA KRUN. KER VPPA  
 SEND KRIN LUNDREB KRAN BODIA. TODEK  
 MEK WOD AND LEKER. BI ALVA LA LUSA  
 KERA IN LEMAR SEND KER BINNA ALINON  
 RA DIK ISTA KRIN TWIK NED LUSA TOTARA  
 LA OM LEMAR. KET FIELD LIANA TO  
 KAMP AND TO WODE. ANNA SUDSODE V  
 KONRA BUTINSTE ARIADIK US LIU VIND  
 OARDA. OM TUNAD KRUCH KET ORATEIT  
 LINDA WALD. LIRA DANTE IS KRILAMKA  
 KET BREDE BUTA. TIL LIU SUNNE KER IN  
 SIA MEI. ANVAND KER SEN FELO FERLAND  
 SEKA KRIN AND BLOMMEN KRUCH LA  
 STIURAR MIK BROCHT. ALVA LIU DANTE

1 USAR BURCH IS SEND ALLE ODERA. LACK  
 VS IS IS LIU ORATISTE. MEN LI TON  
 TEXLAND IS LA ODER ORATISTE. LIU  
 5 TORE TON KRIS BURCH IS AL SA LACK  
 LAT LIU LA WOLKA TORENT. NGI KERS  
 TORE IS ALST ODERA. ~~~~~  
 BI VS VERER BURCH IST ALSA DELAD.  
 SINDUM IONIE KAMNANWALKA BI KERS  
 10 KODDIK. AIDER WAK KRIA STUNDA. IN  
 LA ORE TID MOTON LIA LUB WARK  
 DVA. LERA AND SLEPA. SEND LIA  
 SINDUM IER WAKANDA WESSE. ALSA  
 SEND LIA TRY. TAN MUDON LIA E-  
 15 MOR LA MANNISKA DA VORA SED TO  
 USTANS AND RED TO IENANE. IS LWA  
 KRIV IER KAM WEST SA MEI LIU  
 ALFOMST MIT LA LUDA TAMNA MIT  
 20 DA. ~ LI SKREWER MOT LA FAMIKSE  
 LERA. LESA. SKIVA AND REKNIA.  
 LA ORESA IST LA OREVA MOTON LERA  
 LIAM. RUCAT AND RUCAT. SED KUNDA  
 KRUDKUNDA HELKUNDA. SKEDNESA  
 TELIJA AND SARA BIJUNKA ALER.  
 25 LIA LIAA KER LIAM NODIK SEND  
 VMBE RED TO IENANE. LIU BURCH  
 TAM MOT LERA LIAM LO LIA PERMIT  
 FO WARK DA MORA BI LA MANNISKA.  
 ER EN BURCH. TAM LIRA STED INNINT  
 30 MOT LIU KRUCH KET LAND TARA. EN  
 TVN IER. ARE OREVA BURCH LERA  
 AND KRIA LUDA TAMNA DAN MIT  
 LIRI MITA. ALSA IST AKMYDUBON.

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MIN HART IS ALINDEN KERRE RENE WEST  
KIUS KAD VFWARD. ALINDEN KERRE ORE  
SIDE OFWARD. - HO LADEK IK OF KEM TO  
ARMER LIKTE MI LA MANNISKA. - WF  
ALPHNA RENE AETS MAN UTSTEKKA  
MAKAD LET SON LAT KER LIN KEM  
WODE MIK WETER WF SKERTACKTADA  
REN VMBE GOLT TO WINNANDE. MEN  
LA MANDERTA NE DRODON KER NENE  
GOLDEN KRONA KON. ER WERON KER  
MAR WEST. MEN SONF WI SKENLAND  
MISTE. SENDIA NEI LA BERDA QUAM  
ON. KER DELVAK LIA ISEK IFA. KER  
LIA ISEK OF MAKIA. - BORPA KERRE  
RONA TWISK LET BERCKTA KER LAN  
IK MARSA TA STAN. LA MARSA TA LAT  
SEND MANNISKA KER INVPPA MARA  
KEMA. LIAKA LUSA SEND VP PBLUM  
BUWAD. LAT ISVRET WIDDE KWIK ANI  
BOSE MANNISKA. KER SEND WOLVA  
BARA AND SWARTE DRISVIKAWA.  
AND LIA SEND LA SWETSAR IFA  
PALERDAR FONDA KENDE KREKA LANDER  
KER KALTA FOLGAR AND LA VFWILDE  
RE TWISKAR. ALVA DRICK NEI RAN AN  
BUP. - LA MARSA TA LELVAK LIAKA  
SELVA MIK TISKA AND IAKA. LA LUDA  
VRDAN ERVCK LA WIVA TOMAKAD AND  
BIRLET MIK SKORS FON BERKUM. LA  
LILA LUDA SAFTLIK TAMANA FIUT. -  
KIUBURCK. TAM ET NI TRIAS. BURCK  
SEIDE VS LAT LIA GODE ENFALDE

1 MANNISKA WERON TACK LEDIF LIA ER  
 NANT SPEKEN LORER. IK SKOLDE MENAR  
 LANE LAT LIA NEN TRIAS WERS. MEN  
 WILDA SA DRIST SAGON LIA UT.  
 5 LIRA TACKTA AND KRUDA WRDON TVERA  
 LA BEN. KOMAR VRWANDELA AND  
 TRVCA LA STIURAR BUTA BROCT. ALIN  
 DEN LERE RONE WERER ALIN. TIL WDA  
 S. BURCA. KER WAS EN ORATE TLT IN  
 10 VPPA LISPA TLT WERON LE MANNISKA  
 KER WUSA VP PALLA LERE. MEN LAT NER  
 NEN TRIAS TOLK. MEN LAP WERON SWARTE  
 AND BRUNA MANNISKA KER LIANLA LERE  
 TO ROIAR VMBI LA BUTA TAPAR TO KONK  
 15 TO LERANE. LIA MOSTON KER BILWA  
 TIL LIU LIU TERTS WIKSR WEI BRUDA.  
 TO KALVERSTA KEMON WI TO. T. ALDERDA.  
 BIT. FUDER LANA. LANED STGT LIU WARA  
 20 BURCA. EN STEN. LUS KERIN SEND ALVER  
 LGIA SKULPA. KULKA. WERNE AND KILAN  
 WAPADNON TERS LANDUM. TRVCA LA  
 STIURAR MI T BROCT. EN TIAR DEL DANA  
 IS. T. ALDERDA. EN ORATE. TLT OMBORAD  
 25 MI T ALOKUM. LUSA AND OAR DUM  
 SULA BIKLIK SIARAD. INVPPER TLT LEI  
 .N ORATE TLT REB. MI T TONON TON  
 ALVER LGIA TAPWA. ET TRIAS. DEI LORON  
 LA SKILDA OMMAL LA BORDA TO. SUME  
 30 BAKTON LIK SYNNA. LA SKILDA KER  
 WITKIA AN KERA SKOUTA BI LA NACKTUM  
 WERON MI T OOLD. OMBORAD. LABETA  
 LERE TLT WAS EN ORATE ORANEN.

1 TO KLARWDS DANA ALINDEN KEREBURCK  
 KORANA AND KORAK MIKEN EDAMVDA IN  
 SE. TO TARA KERE FLATS WERE HIT KAUF  
 5 DVA ANDET HER KA INCIVO. A BEDS SYDA  
 KERE DEAT SEND SKENS KUSA MIK  
 KEB BUKANDA HARVA MALAD. KA DAFD-  
 NE SEND MIK AVTID QRENS KADUM OM-  
 10 TUNNO. IK KAN KER WIVASIAN KER  
 TILTNE TOLNEKNA DROON ASY SKRIK  
 TILT WERE. ALIK TO STAVERN WERON  
 KA MANQERTNE MIK DOLDEN KRONUM  
 VPRIR KOLUM AND MIK KRIUMTOM  
 ARMA AND TET SIARAD. 2 SUDWARD  
 15 KON KORVA KER LEID ALK MARUM,  
 ALK MARUM IS SNAKRE IETKA TERT  
 KERIN LEIDEN ELAND VPPA KAT E-  
 LAND MOTON KA SWARTA AND BRUN  
 A MANNISKA KWILA EVIN AS TO  
 20 BYDA LIS. BURCK. KIU BURCK. TAM KON  
 KORANA SEIDS ME. KAT KA BURCK. KERA  
 DEISTIK TO RA QVONON. VMBRA TO KER  
 ANDE. KWAT ATE FRIDOM SE. AND KO  
 KA MANNISKA AN KERE MINNS ACION  
 TO LEVANE VMBE SEIEN TO WINNAN  
 25 DE KON VPR. ADAS. DAST. WAS KER  
 KWA KER KERA WILDS AND BICRIFA  
 MACATS SA WAPSE KALDEN ALONT  
 ER FVLEBRAD WERE. KAT WREDS DON  
 VMBE KA KEROMANDA KOUKANVLE  
 30 TO MAKANS AND VMBE VRAV KAM  
 TO WINNANDS. ER LODIK ANDASAX  
 ANA MARKA. TO KERE BURCK ---

1 ΜΑΝΝΑ ΟΑΡΘΑ ΤΟΡΘΑ WOST. ΛΑΧΚΟΡ  
 ΛΟΘΙΚ ΜΑΡ ΣΚΑΜΕΛΛΕΘ ΣΙΑΝ ΑΣΚ ΑΡΚ  
 ΡΙΚΘΟΜ ΣΡΕΡΔΕ. ΛΙΟΥ ΑΝΔΕΡΕ. ΣΑ  
 5 ΑΝΥΕΡΣΑ ΛΟΡ ΑΝΔΑ ΣΑΧΑΝΑ ΜΑΡΚΑ  
 ΣΝ ΤΡΕΙΛΑΡ ΚΥΜΑΡ ΣΝ ΜΑΝΘΕΡΤΕ ΤΟ  
 ΒΙ ΤΡΕΙΛΑΝΔΕ. ΑΛΣΑ ΤΡΕΙΛΑΡ ΛΑ ΜΑΝ  
 ΘΕΡΤΝΕ ΛΟΡ. ΚΑΝΣΤ ΛΙΝ ΛΥΣ ΤΡΥ  
 10 - WΕΡΑ ΤΟΙΣΝΣΤ ΛΑ ΒΑΝΝΑΝΕ ΤΩΙΣΚ  
 - ΛΑΝΔΑΡ. ΛΑΣΤ ΝΑΧΛ ΝΕΝΕ ΤΑΛΛΟ.  
 ΛΟ ΚΕΛΟ ΒΥΤΕ ΛΑΣΤ ΑΛ ΤΑΝΣΕΝ  
 ΑΝΔ ΛΟΥΚΕΛΟ ΒΑΡΑ ΑΝΔ WΟΛΥΑ ΛΥΔΑ  
 ΛΑΣΤ ΑΛ ΥΡΡΑ ΛΟΡΕ ΜΑΡΚ ΒΡΟΧΑΤ.  
 15 - ΔΑΝΑ ΙΣΤ ΚΥΜΕΝ ΛΑΤ ΛΑ ΣΑΧΜΑΝ  
 - Α. ΛΙΟΥ ΒΥW ΑΝΔΑ WΕΙΝΑ ΥΡΛΕΤΣΝ  
 ΛΑΝΕ. ΛΑΤ ΤΟΝ ΑΥΝΔΙΕΘ ΤΟ ΣΕΜΙΝΣ  
 ΡΟΜΕΝΕ ΛΕΣΑ ΜΕΙ ΝΕΡ ΣΚΡΙWΑ  
 ΝΕ ΚΑΝΩ ΔΑΝΑ ΙΣΤ ΚΕΜΕΝ ~~ΑΥ~~  
 ΝΙΜΜΑΝ ΝΕΝΣ ΡΕΚ ΥΡΡΑ ΣΙΝ  
 20 ΣΙΝ ΣΚΙΛΟ ΝΕΚ. ΜΕΝ ΒΛΑΤ ΣΝ ΜΥΣ  
 - ΒΙΚΑΝΔΕ ΔΑΝΤΕ ΤΟΝ ΣΝ ΔΙΑΡ ΛΑΤΕΡ  
 ΤΑΛΛΟ ΛΕΚ. ΑΝΔ ΑΝΔΙΚ. ΔΑΝΑ ΙΣΤ  
 ΚΥΜΕΝ ΛΑΤ ΛΙΑ ΣΕΡ WΙΚΛΑΝΘΛΙΚ  
 ΣWΟΡΕΝ ΣΕΝΔ. ΜΕΝ ΤΟΜΙΤ ΕΥΙΝ ΔΥΜ  
 ΣΕΝΔ ΑΣΕΤ ΚWΙΚ ΛΑΤ ΛΙΑ ΤΑΝΣΑ ΑΝΔ  
 25 ΕΥΙΝ ΕΡΜ ΑΣ ΛΑ ΤΩΙΣΚ ΛΑΝΔΑΡ ΛWΟΡ  
 ΜΙΑ ΛΙΑ ΟΡΛΟΕ. ΡΟΤΑΡΑ ΤΡΥΑΣ  
 FOLK IS ΙΡΑΛ ΑΝΔ ΣΕ ΕΣΚΕΡΕΝ. ΑΥ  
 ΥΣΑ ΡΙΝ ΣΤΡΑΜΑ ΡΥΝΑΛ ΥΡΡΑ ΣΕ  
 ΤΟ. ΛΑΤ WΥΔΑΣ FOLK ΑΝΔ ΛΑΤ ΤΙΝΔΑ  
 30 - Σ FOLK ΣΚΙΒ ΤΚΚΟΡΥΜ ΥΡΘΕΛΘΙΑ  
 ΑΝΔ WΕ ΜΟΤΟΝ ΛΑ ΛΕΤΟΘΑ ΛΑΝΔΑ  
 ΒΙ FOLKA. ΙΑΤ ΤΟΝ ΑΝΔ ΟΜΜΕ ΤΑΡΑ

1 LGID VS ΛΕΙΟ. ~ WIST NW LAT LA BORRA  
 LANDER DEL ΛΑΝΕ ΑΝ VSA RIKDOM AND  
 WISDOM. SA SKIL IK ΛΙ ΕΝ ΡΕΔΙΕΝΑ. ΛΕΤ  
 5 ET LA MANQERTNE TO WENLED WRDE  
 ΛΙΑΡΑ ΤΡΕΙΑΡ ΤΟ ΤΡΕΙΑΝΔΕ. ΕΡ ΛΙΑ ΙΑ  
 ΣΣΙΑ. ΑΩΕΡ ΛΑΣΤ ΛΕ ΙΝ WELDA OM  
 ΜΕ ΤΑΡΕΝ. ΑΩΛΟ ΚΑΝΣΤ ΛΙΝ ΒΕΡΝ  
 ΤΕΒΛΑ WPA ΤΕΡΑ ΛΑΝΔΑ AND WPA  
 10 ΤΕΡ ΛΕΜΑΝΔΑ ΤΟΒΚΑ. ΟΥΛΛ ΛΙΑ ΛΕΣΑ  
 ΣΑ ΣΚΙΛΟΝ ΛΑ WICΛΑΝΔΙΚΑ ΚΝΑΡΑ ΤΟ  
 VS ΚΥΜΑ. ΛΙΑ ΣΚΙΛΟΝ WISSER WAPΛΑ  
 AND RIKKAR. AND WINE ΣΚΙΛΟΝ ΝΕΝ  
 ΒΙΛΟΤ ΕΟΡΕΡ ΝΑΥΤ ΝΑΥΕ ΑΝ ΛΑΤ WIA  
 15 ΛΙΟΥ. ~ ΛΑ ΙΘΑΣΤΕ ΤΕΡ ΚΑΜΜΑ ΤΟ ΤΕΡΑ.  
 ΤΕΡ ΒΙ ΜΙ WΕΡΟΝ. ΚΕΜ ΝΤΑ ΣΑΧΣΑΜ  
 ΜΑΡΡΑ WΕΙ. ΑΣ WΙ ΝW ΤΟ ΚΟΟΚ ΚΕΝ  
 ΟΝ. ΚΕΤ ΛΙΟΥ ΟΡΛΟΝΙ ΤΡΕΙΔΟ VMBΕΝΘΙ  
 ΛΙΡΑ ΚΟΥΕ ΤΟ ΟΛΑΝΕ. ΑΤΤΕΡΝΕΙ ΙΣ ΛΙΟΥ  
 20 ΤΕΡ ΒΥΡΧΑ ΤΑΜ WΡΔΕΝ. AND ΟΛΑΝΑ  
 ΙΣΤ ΚΥΜΕΝ ΤΑΡΕΡ ΛΙΟΥΘΕΑ ΣΑ ΤΕΛΟ  
 ΣΑΧΜΑΝΝΑ ΒΙ ΛΑ ΣΤΙΥΡΑΡ ΤΑΡΕ  
 ~~~~~  
 ΜΙΝ ΝΟΜ ΙΣ ΤΡΕΛΟ ΡΙΚ. ΦΟΝΟΜΑ ΤΕ
 25 ΟΣΕΡΑ. ΛΙΝΔΑ. ΛΑΤ WΙΛ ΣΣΙΑ ΟΥΙΡ ΛΑ
 ΛΙΝΔΑ. ΤΟ ΛΙΟΥ WΑΡΔΙΑ ΒΙΝ ΙΚ ΤΟ ΑΣΟΑ
 ΚΟΡΕΝ. ΛΙΟΥ WΑΡΔΙΑ ΙΣ ΕΝ ΝΗ ΤΟΡΡ.
 ΒΙΝΝΑ ΤΣΕΝΕ ΑΡΙΑ ΔΙΚ ΤΟΝ ΤΕΡ ΒΥΡΧΑ
 ΛΙΟΥ ΟΑΡΔΑ. ΑΩΕΡ ΤΟΝ ΛΑ ΝΟΜΑ /
 30 ΑΝ VΝΕΡ ΚΥΜΕΝ ΙΣ. ~ VΝΔΕΡ ΜΙΝΑ
 ΡΙΔΑ ΙΣ ΤΩΕ ΒΕΡΕΔ. ΤΩΛ ΛΕΘΙΚ ΤΕΡ
 VΡ ΣΚΡΕΒΕΝ. ΜΕΝ ΑΤΤΕΡΝΕΙ ΣΙΝΟ
 ΜΙ ΑΚ ΤΕΛΟ ΛΙΑΛ ΜΕΙΟ. ΤΟΝ ΕΝ AND

1 OLFER WIL IK EN SKEDNESSE AFTER LITBOK
 SKRIVA. LA ODDA MANNISKA TOLMERE
 LA ARDA TO VNERE. ~ ~ ~ ~ ~
 5 IMMIN IUDED AERDIK OREDWIRD AL
 OMMER. ARDE TID KEM ARDETID WAS
 KUMEN. ~ FRIA AEDNS LETEN. AIRA
 WAKELAMKES AODE LIU ABEFTA ALDSN
 . AWAND DROCTEN LIKANDA BULDA
 10 WERON BINNA VSA LAND. PALLA FUNDIN.
 . IK BRONDE TOMNISDI. VMBE LI BUL
 DA FO BISIAN. ~ IN VSA BURF STROMPE
 LE EN OED. TAMKE TO LA LUSA UTA IN.
 15 IMMER TOKELANDE VR ARDETID. ~ IK
 QURDE LIA LIND. SIVE. LIU STRIK MI
 OMMER KIN FOSNW WRDIK DRIST AND
 FREIS IEF LIU MI ARDETID AND LA BUL
 DA REIS WISA WUDE. LIU LAKTE OOD
 20 LIK AND BROCT MI VPPER BURCA. ~
 EN OREVA. MAN. FREIS ME IEF IK AL LESA
 AND SKRIVA KV. NE SEID IK. LAN MOST
 GOST TODA AND LGRA SEIDER OWERS
 NE MEIT IOW NANT WISSN ME WRDE.
 25 . DISTIK ONDIK BI LA SKRIVER LGRA. ~
 ACAT IER LETTER AERDIK VSA BURCA
 . HAM AODE KORDOM BIDRIVEN AND SVMS
 BURCA. LEIA AEDON VR FOD. FLEDAD MI
 LA MAOT. AND FODO MANNISKA WERON
 VR LIARA STDA. WRAL KEM TWISPLAT.
 30 REF WERON BERN REF VSTANDON
 LISN LIARA ELDRUM. ~ INNA OLUPPA
 WRDON LA FRODA MANNISKA MORF.
 REF ALDE TAMK REF ELLA BAR MA.

1 KADE WAPĀ DAD ĪVNDEN INEN DRUFĒ.
 MIN TAT ĀER BĪUCĀTER WĒRE WILDE
 ĀIA WRĒKEN ĀĀ. NACĀTIS WAPĀTSE
 5 IN SIN ĀUS VRMORĀ. ĀPIU ĪER LETTER
 WĒR ĀENE MACĪ BAS. SVNDE R STRID.
 ĀĀ SAĀMĀNNA WĒRON ĪROME AND
 ĪROD BĪWĒEN. NEI ĀĀM ĪLĪUCĀTON
 ALDE OODE MĀNNISKA. MIN MĀM BI
 STURVET. NWOGDĪK LĪK ĀĀ ΘĀSĀ. ~
 10 ĀĪ MĀQĪ BOQĀDE VPPA SINRA SNΘĀĒD.
 MĒN ĪRĀ SKOĀDIM ĀĀNĀ ĀĀT ĀIU NĒN
 MĀQĪ NĒR ΘĀQODA TOĒTĀ NE MACĀTĒ
 TO ĀĒRE ĀĒDE SĒTĀ ĀWĒRUF ĀIU ĪPIĀ
 BERĀDE. ~. ~. ΘVIN SĀ ĀSĒ WILDE ĀORS
 15 SĪNĀ MĀNNA SKED. NEI ĀĀT ĀSĀ SĪNĀ
 RIDDER OERSJALICĀ MĀKĀD ĀSĀ. ΘVIN
 SĀ SKEDDE ĪRĀ ĀĪRĀ WALDA AND
 BERQĀ. PĪN STRĀMĀ WRDON OVĪRĀ
 ĪĒLDA SPĒD. SĒ KOKĀDE. BERQĀ SPĪ
 20 DON NEI ĀĀ WOLKUM AND ĀWĀD
 ĀĪĀ SPĪĀ ĀĒDE. SWIKĒON ĀĀ WOLKĀ
 WĪĀER VRĪRĀ. ~ BITĀNĀĀ ĀĒRE
 ARNE MΘNĀĀ NĪQĀDE ĪRĀ NORĀWARD
 ĀIU SĒQ DEĒ. ΘL LĒQOR AND LĒQOR. ~
 25 ANNA WOLĀMΘNĀĀ LĒIDON ĀĀ OGM
 MĀRĀ ĀON ĪPIĀS LAND VNDERNE SĒ
 BIDOBVEN. ĀĀ WALDA ĀĒR BĪLDA IN
 WĒRON WRDON VRĀWĀĀ AND ĀĒR WIN
 30 DUM SPĒL. ĀSĒ ĪER ĀĪTER KĒM ĪROST
 INNA ĀSĒDE MΘNĀĀ AND LĒID ΘLD
 ĪPIĀS LAND VNDER EN PLONKE SKUL. ~
 IN SĒLLĀ MΘNĀĀ KĒM STORNE WIND

1 UT ET NORLA WEI. MIK FORANDE BERDA
 KON ISE AND STENUM. LA SPIN KEM KH
 IRKA LIRA SELVA VP. ISE SMOLT AWOI.
 5 EBBE KEM AND LA WALDA MIKA BYE-
 DUM DRENON NEI SE. INNER WINNA
 IELLA MINNA MONA K ONA AIDER
 KURVAR WIKER KEM. TARA. IK KEM
 MIK EN TAM TO KERE BURCA LIUDARDA
 10 HO DROVESACH ET UT. LA WALDA KERA
 LINDA WRDA WERON MEST WEI. KER
 LA LIUDARDA WEST KODE WAS SE.
 SIN LET KETERE KEME KRIDIK. ISE
 KODE LA TORE WEIBROKT AND LA LUSA
 LEIDE IN KRUCA EKORUM. ANNA LEIDE
 15 KONNA DIK TAND IK EN STEN. VSA SKRIV
 SR KODER SIN NOM IN WRITEN. LAT
 WORE MI EN BAKEN. SAT MIK VSA
 BURCA ONSEN WAS. WAST MIK MIKA
 ORA ONSON. INNA LADA LANDA WERON
 20 LIA KRUCA IRKA. INNA DONA LANDA KRUCA
 WETER VROEM. ALBENA KRUC BURCA
 TO TEXLAND WAK UNSEDERAD UNDEN.
 MINABET LAND LET NORWARD LEID
 KODE WERUNDER SE. NAKA NIST NANT
 25 BORRA BROKT. AN LAS KAD FONT KE
 MARE WERON NEI MBD WROE KRITKA
 SALTA MARA KUMEN. UNSTONDEN
 KRUCA LA WALDA KER MIK ORUND AN
 LE VROEVEN WERON. TO WEST FLE-
 30 LAND HETICH. LI ORAT KER FONT
 ANDERDA UNERIS TO LET LAND KRUCA
 KAPEN KODE. WAS VRSONDAL AND

1 VRDEN. ~ ΛΑ ΣΤΙΟΥΡΑΡ ΑΝΔ ΟΡ ΧΑΡΑΝΟΣ ΤΟΛΚ
 ΛΕΡ ΤΟΛΟΝΚ WEPON. ΛΕΘΕ ΛΙΑΡΑ ΣΕΛΒΑ
 ΜΙΑ ΜΑΔΑ ΑΝΔ ΣΙΒΒΑ VFFIRA ΣΚΕΡΥΜ
 ΑΡΕΤ. ΜΙΝ ΛΑΤ ΣWΑΡΤΕ ΤΟΛΚ ΤΟΝ WΕΔΑ -
 5 ΒΥΡΚΑ ΑΝΔ ΑΛΙΚ ΜΑΡΥΜ ΛΕΘΕ ΑΛΕΝ ΔΕΝ.
 ΛΑ ΛWΙΛ ΛΑ ΣWΑΡΤΑ ΣΥΔWΑΡΔ ΔΡΥΝΟΝ
 ΛΕΘΟΝ ΛΙΑ ΤΕΛΟ ΜΑΝΘΕΡΝΕ ΑΡΕΤ ΑΝΔ
 ΝΕΙ ΔΑΜ ΝΙΜΜΑΝ ΝΕ ΚΕΜ ΤΟ ΑΣΚΑ ΛΑΜ
 ΛΙΥΔΟΝ ΛΙΑ ΛΑΜ ΤΟ ΛΙΑΡΑ WΙΝΑ. ~ ~ ~
 10 ΛΑ ΜΑΝΝΙΣΚΑ ΛΕΡ ΤΟ ΒΕΚ ΚΕΜΟΝ ΟΥΑ
 ΟΝ ΑΛΕ ΒΙΝΝΑ ΛΑ ΑΡΙΑ ΔΙΚΑ ΛΕΡΑ ΒΥΡΚΑ
 ΟΥΜ ΛΕΜΑ, ΑΡΥΚ ΔΑΜ ΕΤ ΛΕΡ ΒΥΤΑ ΛΥ
 ΣΥΡ ΑΝΔ ΒΡΟΚΛΑΝΔ WΕΡΕ. ΛΑ ΟΑΜΙΑ
 ΛΥΣΑ WΕΔΕ ΒΥ ΕΝ ΚΛΥΣΤ. ΤΟΝΑ ΒΟΡΡΑ
 15 ΛΑΝΔΥΜ ΚΑΡΑΔΕ ΜΑΝ ΚΥ ΑΝΔ ΣΚΕΡ ΑΝΔ
 ΙΝΝΑ ΛΑ ΟΡΑΤΕ ΛΥΣΑ ΛΕΡ ΤΟ ΛΑΡΑ ΛΑ
 ΧΑΜΝΑ ΣΕΡΕΝ ΛΕΘΕ WΕΔΕ ΝW ΛΕΚΕΝ
 ΑΝΔ ΧΙΛΤ ΜΑΚΑΔ. VMB ΛΕΣ ΛΕΥΕΝΣ WΙW.
 ΛΑΤ ΣΚΕΔ 1888 ΙΕΡ ΝΕΙ ΛΑΤ ΑΤΛΑΝΔ
 20 ΣΥΝΚΕΝ WΑΣ. ΙΝ 282 ΙΕΡ ΝΕΔΟΝ WΙ
 ΝΕΝ ΟΡΕ ΜΟΔΕΡ ΝΑΥΤ ΛΑΤ ΑΝΔ ΝW
 ΕΒΛΑ ΤΟΜΕΤ VΡΕΡΕΝ ΣΚΙΝΔΕ ΟΥΑ ΜΑΝ
 ΕΝΕ ΚΙΑΣΑ. ~ ΛΕΤ ΑΛΟΤ ΤΑΥΔΕ VΡ ΟΟΣΑ
 ΤΟ ΝΘΜΑ Λ ΜΑΚΟΝΤΑ. ΛΙΥ WΕΡΕ ΒΥΡΚΑ
 25 ΤΑΜ ΕΤ ΤΡΙΑΣ ΒΥΡΚΑ ΤΟ ΤΕΧΛΑΝΔ. ΛΕΥ ΤΟΝ
 ΛΑ WΕΔ ΑΝΔ ΚΒΑΡ ΤΟΝ ΣΙΝ. ΕΛΙΣ ΟΟΔ ΑΝΔ
 ΑΡΥΚ ΔΑΜ ΛΙΑ ΒΥΡΚΑ ΑΛΕΘΝΑ ΣΡΑΡΑΔ
 WΑΣ ΣΑΚ ΑΥΡΙΚ ΛΕΡ VΡ ΛΙΑ ΑΡΟΡΑΘ.
 ΤΙΑΝ ΙΕΡ ΛΕΤΤΕΡΕ ΚΕΜΟΝ ΛΑ ΣΤΙΟΥΡΑ ΤΟΝ
 30 ΤΟΡ ΑΝΑ ΑΝΔ ΤΟΝ WΕΔΑ ΒΥΡΚΑ. ΛΙΑ WΙΥΔ
 ΛΑ ΣWΑΡΤΑ ΜΑΝΝΙΣΚΑ. ΜΙΑ ΝΥΙΥ ΑΝΔ
 ΒΕΡΝ ΤΟ ΛΕΤ ΛΑΝΔ VΤ ΟΡΕΥΑ. ΛΕΡ WΕΡ

1 WILDON LIA LER MODERIS RED BI-
 WINNA. MEN CIOGA FREIS. KANST EN AND
 OF TOBIEK FORA NEI LIRA LANDUM LAN
 5 AKA STE SPOTOMAKIANDE. OWERS NE
 SKILUN LIA LIRA MAQA NANT WIKER
 NE TINDA. NE SEIDE LIA. LA SEIDE CIOGA.
 LIA LANON LIN SALT PROVAO AND LIN
 BRAD GREN. LIRA LIK AND LONA LANON
 LIA VNDER IOW LODSTALAD. IMOSTE
 10 IOW LINE LIRTA BISEKA. MENIK WIL
 KI EN RED IONA. HALD LIAM ALOND IOW
 WALDICA BISTE VMRA WIKER KONK
 TO FORA. MEN HALD LIAM BI IOW BURDUM
 KER BOTA. WAK OUIR LIRA SED AND LOR
 15 LIAM AS IEF LIA TRIAS. SUNA WERE. -
 LIRA WIVA SEND LIR LA STERIKSTA. AS
 REK SKIL LIRA BLOD VREIVUKATA. TU
 ER TO HALDESTA NANT OWERS AS TRIAS
 BLOD IN LIRA ATER KUMMANDE SKIL BI-
 20 LINA. SA SEND LIA LIR BIEWEN. - NW
 WINSTOK WEL LAT MINA ATER KUMMANDE
 KER VREITTA. LO TER CIOGA WERKED SPEEK.
 LA USA LANDA WIKER TO BIDANA WER KEA
 ON KER BANDA ERMA SAXMANNA AND
 25 WIVA NEI LA VURDUM KON STAVERE AND
 KER ALDERIA. VMBE CIOGON AND ORA
 SIARLEDA TO SEKANE FONUT LA WASIOS
 BODEMS. LAKA LA STIURAR NIUDO LIA
 NANT TOUGTA LA ONRON LIA LA LELOA
 30 TORPA BILGEMA TOWEST FULAND. VMBE
 RA LIK TO BILANDANE. ~ ~ ~ ~ ~
 NW WILIK SKRINA LO LA OERFLANNA

1 AND FELD A GELONIA TOLGAR TO BEK KEMON.
 TWA IER NEILAT DOS MODER WREDE. KEMER
 EN KLATE TO LET HIMARE INTALA. LET TOLK
 5 AROFTE. LO.N. SEEN. LIA TORON TIL STA-
 VERE KER AROPTON LIA ISTA REIS. LA TON
 A WEFON AN TOP AND TES NACKRES SKAF.
 ON LIA BARNPIL ANDA LOHT. LA DEI RED
 WERE FOILDON SUME MIKEN SNAKE
 TO KERE LANA IN. LIA AROPTON WIKER
 10 LO.N. SEEN. LA LIA LANDA LIPTEN ION
 KERDEL WALUP. IN SINA LANDA LEDI
 N SKELD KERUP WAS BRAD AND SALT
 LEID. ATERDAM KOM EN OREVA. LI SEIDE
 WI KUMAL TONA TERE KREKLANDUM
 15 WEI. VMB VSN SED TO WARIANDE. NVV
 WINSTAL WI I SKONDE ALSA MILD WES
 A VS ALSA TUL LAND TO IGVANE LAT WI
 KERUP MUCS LOMA. LI TELADE N GLE
 SKEDNESSE. KER IK ATER BERRE SKREVA
 20 WIL. LA OREVA NISTON NAVT ANWAT TO
 DVANDE. LIA SANDO BODON ALWERWEI
 KES. AK TO MY. IKONA TO AND SEIDE.
 NVV WLN MODER ANVE ADOU WI LIRA
 RED TO TREIANDE. IKSELVA OVA MIKA.
 25 LIU MODER KER ELLA ALWISTE. SEIDE
 LET LIA KUMS SA MUCDON LIA VS LAND
 LELPA BILALDA. MENNE LET LIAM NAVT
 UP ENNE STED NE BILWA TIL LIU LIA NAVT
 WEDICAN NE WREDE OVIR VS. WI DE DON
 30 AS LIU SEID LEIDE. LAT WERE OL NEI
 LIRA LEI. TROSO RESTE MIK SINA
 BIUDUM TO STAVERE LAT LIA WIKER

1 TO ENF SE STEDE MAKADE SA OOD LIA MACA
 WICK. LIRTE OVA MIK SINUM LIUDUM AST
 WARD NEI KERE EMYDA. SYME KERA IOAN
 5 IAR KER MENDE LAT LIA TONT ALDEPDA
 FOLK SPOTEN WERE OVAON KER LINNE.
 EN LA DEL KER WANDE LAT LIARA ELA
 10 TON LA SIVON E. LANDA WEI KEMON.
 OVAON LINNE ANB SETTON LIARA SELVA
 BINNA LA KRIDIK TON KERE BURCA
 WAL LALA. OARA DEL. LIUD. DEFT.
 15 LENE SKOLTE BI NAKTA TON WICK. LIRTE
 WAK MIN AKE ATTER NEI MIN FRIUND.
 TONUTSIN DEL. BOIK LAN IK LIU SKEDNISE
 KER LIR ATTER SKIL FOLDA. ~ ~ ~ ~
 20 NEI LAT WI IZ^{ME} IDO AND TWIA. IZ IER
 BI LA TIP WETRUM SETEN KERE KALWIA
 VSA SEKAMPAR ALLE SEA BI FAREN KERE
 KER TO FINDANE. KEM ALEXANDRE KAM
 KENIA MIKEN WEUDIK KER TON BORPA
 25 ALIANDEN KER STRAM VSA KORPA BI FARA.
 NIMMANNE MACHT IM WIKER WOPDA.
 TACK WI STIURAR KER BI LA SE SATON
 WI SKERTVS MIK AN VSA TIUBERE LANA
 IN AND BRUDA LINNA. LA ALEXANDRE
 30 KORNOM LATIM SANSE CIRATE FLATE VNT
 FARA WAS. WAKER WODINLIK. TO SWER
 - ANDE LI SKOLDE ALLE KORPA AN LODLA
 OFTERIA IST WI NANT TO BEK KVMANIE
 DE. WICK. LIRTE LEIDE SIAK TO BEUDE.
 LA ALEXANDRE LAT KORNOM LSKER
 WAKAT ALONT ER BETER WERE. ATTER NEI
 KEMER TO LIA. SER KINDLIK SNAK KANDS

1. ΛΑΧΑ ΛΙ ΚΡΙΝΧΑΔΕ ΛΙΚ ΛΙ ΘΡ ΔΕΝ ΛΕΔΕ. ~ ~
 WICK. ΛΙΡΤΕ ΛΝΔΕΡΕ ΚΕΡ ΑΤΣΕ. Ο ΑΔΕΡ
 ΟΡΑΤΕΣΤΕ ΚΟΡΑ ΚΕΝΙ ΑΟΛΑ. WΙ ΣΤΙΥΡΑ Ρ
 ΚΥΜΑΚ ΛΥΕΡ WΟΙΚΕΣ. WΙ ΛΑΥΕΝ ΤΟΝ ΙΩW
 5. ΟΡΑΤΕ ΔΕΔΥΝ ΛΕΡΕΔ. ΚΕΡΥΜΒΕ ΣΕΝΔ WΙ
 ΤΥΝ ΟΡΒΙΔΙΝΣΣΕ ΤΟ ΤΑΡΑ ΙΩWΑ WΕΡΝΕ.
 ΚΑ ΙΣΤ ΜΑΡ ΥΡ ΚΙΝΑ WΙΤΣΚΙΡ. ΜΣΝ WΙ
 ΟΛΕΡΑ WΙ ΣΣΝΔ ΤΡΥ ΒΕΡΝ ΤΡΥΑΣ ΒΕΡΝ.
 WΙ ΝΕ ΜΥΘΟΝ ΜΕΝΣ ΣΥΛΤΟΝΑ ΝΑΥΤ ΝΕ
 10. WΡΔΕ. ΙΣΤ ΙΚ WΙΥΔΙ. ΚΑ ΘΡΑ. ΣΚΟΥΔΕ ΡΕΔΙΡ
 ΣΤΕΡΝΑ WΙΥΛΑ. ΛWΑΝΔ ΛΥΣΑ ΙΣΤ ΚΡΥΧΑ
 ΥΣΑ ΘWΑ ΒΙΘΩΣΝ. ~. ΛΥΣΚΑΝΔΡΕ ΣΕΙΔΙ
 ΙΚ ΝΙΥ ΚΙΝ ΛΑΝΔ ΝΑΥΤ ΝΕ ΜΑΚΙΛΙΑ ΤΟ ΜΙΝ
 ΒΥΤ ΝΣΡ ΚΙΝ ΤΟΥΚ ΤΟ ΜΙΝΑ ΣΥΛΥΟΝΑ.
 15. ΙΚ WΙΥ ΒΥΛΑΤ ΚΑΤ ΣΤΥ ΜΥ ΚΙΛΑΝΙΑ ΣΚΟΥΣΤΙ
 ΥΜΒ ΥΑΝ. ΚΕΡΥΡ WΙΥΙΚ ΣWΕΡΑ ΒΙΥΣ
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 20. WICK. ΛΙΡΤΕ ΚΑΤ WΙΣΤΕ ΔΟΥ ΚΑΣΣΝ. ΛΙ WΟΓ
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 ΛΟΡΕΔ. ΚΕΡ ΜΙ ΚΑ WΙΥΔΕ ΛΙ ΣΙΝ ΤΟΥΚ
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 25. ΛΑΝΔ ΝΑΥΤ ΛΕΔΕ ΜΥΘΕ ΝΑΚΑ. ΝW ΟΥ ΝΕΡ
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 30. ΙΚ ΑΛΥΘΝΑ ΜΙ ΚΑ ΑΝΔ ΝΟΛΑΡ ΚΛΥΣ ΤΟΝ
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1 ΙΟΑΝΝΙΑΡ ΙΜΜΕΡΚΕ ΑΝ ΥΝΜΙΝ ΨΕΡΟΝ -
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 5 ΝΕΣΤ. ΛΙ ΛΕΘΕ ΣΙΝΑ ΣΑΥΤΑΛΑ ΒΑΜΑ
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 10 ΣΙΝ ΛΕΡ ΚΙΟΥ ΟΙΟΘΑ ΨΡΑΡΑ. ΚΑΚΑ
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 15 ΚΕΡ ΚΡΥΚΑ ΨΡΕ ΨΕ ΕΙΣ ΚΟΡΡ ΑΝΔΑ
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 20 ΚΑ ΣΑΥΤΑΛΑ ΚΡΥΚΑ ΣΙΝ ΑΙΝ ΤΟΛΚ ΟΜ-
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 25 ΛΑΝΔΕ ΚΕΤ ΝΨ ΨΥΚ ΕΤ ΡΕΝ ΛΕΘΕ. ΚΑ ΛΙ
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 ΝΨ ΨΙΛΕΡ ΤΟ ΒΕΚ ΚΕΡΑ. ΚΑΚΑ ΕΡ ΛΙ ΚΑΡ
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 4 ΜΑΧΑΤΟΝ ΜΙ ΧΕΡ ΣΝ ΣΤΟΔ ΚΙΑΣΑ ΙΣΤΑΛ
 5 ΟΜ ΚΟΡΑ. VS ΔΑΝ ΣΚΟΛΔΥΣ ΘΥΝ ΒΛΙΔ ΤΟ
 6 ΔΟΛΑΧ ΥΡΔΕ. ΑΝ ΧΑ ΝΥΑ ΣΚΕΡΑ ΧΕΡ ΧΑ
 7 ΒΡΟΝΔ ΥΝΦΚΥΜΑ ΜΕΡΟΝ ΛΕΤΕΡ ΙΟΛΝΙΑΡ
 8 ΑΝΔ ΚΡΕΚΑ ΛΑΝΔΑΡ ΟΑ. ΛΙ ΣΣΕΝΑ ΟΥΑ ΜΗ
 9 ΣΙΝ ΘΟΡΑ ΤΟΥΚ: ΑΥΛΙΝΟΙΣΝ ΧΕΡΕ ΚΑΔ. ΧΕΡΧ
 10 ΧΑ ΔΟΡΡΑ ΜΟΣΤΕΝΑ. ΧΑΤ ΙΣ ΧΕΡΧ. ΣΤ
 11 ΛΑΝΔ ΧΑΤ: ΙΡΧΑ ΝΥΛΕΙΔ ΛΟΔΕ ΟΥΑ ΣΕ. ΧΑ
 12 ΛΙΟΥ ΧΙΟΥ ΣΤΡΕΤΕ ΑΥΤΕΡ ΝΣΑ ΕΛΕΛΑ ΝΥΛΕΙΔΣ
 13 ΑΣ ΛΙΛ ΙΝΝΑ ΡΑΔΕ ΣΕ ΚΟΜΟΝ: ΧΑ ΜΙ
 14 ΤΟΝΥ ΟΘΕΡ ΜΑΝΙΑ ΚΟΜΟΝ. ΜΥ ΟΘΕΡ
 15 ΜΑΝΙΑ ΙΣ ΣΝ ΛΑΝΑ ΧΕΡ ΜΙ ΣΣΕΝΑ ΜΑΚ
 16 ΑΔ ΛΕΘΕ. ΥΜΒΕ ΧΕΡ ΤΟ ΜΕΤΕΡΙΑ. ΜΕΤ
 17 ΟΝ ΜΥ ΑΛΕΧΑΝΔΡΕ ΜΙΧ ΣΙΝ ΧΕΡ. —
 18 ΝΕΑΡΧΟΥΣ ΟΥΑ ΜΑΛ ΜΥ ΑΝΔ ΒΕΙΔΕ
 19 ΧΡΙΑ ΔΕΟΑ. ΧΑ ΟΥΟΥΡ ΜΙ ΧΕΡ ΤΟΡΧ.
 20 ΧΑ ΜΙ ΒΙ ΧΕΡΕ ΘΥΡΑΡΑΤ ΚΟΜΟΝ ΟΥΑ ΝΕ
 21 ΑΡΧΟΥΣ ΜΙΧ ΧΑ ΣΑΛΟΧΑ ΑΝΔ ΤΕΛΟ ΤΟΝ
 22 ΣΙΝ ΤΟΥΚ ΜΑΛ ΜΥ. ΧΑ ΛΙ ΚΟΜ ΑΡΙΑ ΜΙ ΧΕΡ.
 23 ΛΙ Σ ΕΙΔΕ ΛΙ ΚΕΝΙΑ ΛΕΤ ΙΟΥ ΒΙΔΔΑ. Ι
 24 ΣΚΙΛΕ ΙΣΤ. ΕΝ ΒΙΛΟΕ ΤΟΧΑΤ ΤΟ ΣΙΝΡΑ ΜΙ Μ
 25 ΟΥΑΝ. ΑΛΟΝΤ ΣΤ ΕΝΔΕ ΤΟΝΑ ΡΑΔΕ. ΣΕ,
 26 ΧΕΡ ΝΟΙ ΣΚΙΛ ΙΑΛ ΜΕΔΕΡ ΣΑ ΤΩ ΔΟΛΟ
 27 ΚΡΟΙΑ ΑΣΣΕΡ ΒΕΡΑ ΜΕΙ. ΧΑ ΜΙ ΧΕΡ
 28 ΚΟΜΟΝ ΛΕΤΕΡ VS ΜΥΡΑ ΜΕΡ ΧΙΟΥ ΣΤΡΟΤΣ
 29 ΟΡ ΜΓΣΤ ΛΕΘΕ. ΧΕΡ ΝΟΙ ΜΥΛΑΔΕΡ ΕΝ
 30 ΑΝΔ ΧΡΙΤΙΕΛ ΔΕΟΑ ΑΥΑΝ ΟΥΤ ΣΙΑΝΔΕ
 31 ΜΥΡΑ ΜΟΣΤΕΝΤ. ΧΟ ΧΑ ΛΕΣΤΑ ΚΟΜ. ΣΡ
 32 ΕΝ ΑΛΟΛ ΜΑΝΝΙΣΚΑ. ΜΙΧ ΜΟΡΑΝΔΕ

1 TWA-HONDRESD ELEFANTA. TUSEND KEM
 2 LUN. TOLEDEN MIK WODEN BALKUM. PAR
 3 UM AND ALVERGIA ARK VMBE VSA FLATS
 4 NOI LA MIDDLESE TO TIANDS. LAT BI
 5 SLOWVS AND DIK TVS BALTO. MEN
 6 NEARCUS TELDVS. SIN KENIA WILDS
 7 LA OTRA KENIADAR TANA. LATI WELDIQ
 8 ER WERE SA LA KENIADAR FON AIRIS ER
 9 WESSEN LEDS. WI SKULDON MEN MIK
 10 AERA. SEKUR SKULDE VS LAT NEAN
 11 SKADA NAVDVA. WI MOTON WEL
 12 SWIKA. AND NEARCUS WISSE ELA
 13 SA FRONT TO BIRUCATS LAT WI INNA
 14 MIDDLESE LEIDE ER TRA MONA LA
 15 FORBI WERON. LA ALEXANDRE FORNOM
 16 LOT MIK SWFA ONWERP OIKUMEN
 17 WAS. WARTER SA VERMETEN LAT ER LA
 18 DRACK SECRETE UT DIAPA WILDE IRA TO
 19 N SPOT. MEN VERALDA LET SINE SELE
 20 VAS. KERUMBE VEDRONK ER INNA WIN
 21 AND IN SINA ONIR MODICK LED. ER
 22 LAT ER BI INA KUSTE. AFTER SIN DAD
 23 WROD KEFRIK DELAD TRUCK SINA FORSTI
 24 LIA SKULDE ALREK EN DEL TOTARA SINA
 25 SVNUM WARIA. LACK LIA VGRON UN
 26 MENIS. ELK WILDE SIN DEL BIALDA
 27 AND SELVA FORMARA. LA KEM ORLOCK
 28 AND WI NS KUSTE NAVD OMMES KORA.
 29 NEARCUS WILDE NW. WI SKULDE VS
 30 DESSETA AN PROMISIALIS KAD. MEN
 LAT WILDE NIMMAN NAVTINT DVA. WI
 SCIDE, RODER WILLA WADAN NOI

1 FRIASLAND TO CIAVA. LA BROCHTER VS NEI
 2 KERE NVA LAUS KON ALENIA. AWER ALLE AFTE
 3 FRIAS BERN FORMELS LINFEIN WERON. HORR
 4 ONAON WI SAUT. ALA LI TOCHTA AND WERAN
 5 KARA. AMON LA KELO FORSTA KEDS NEARCUS
 6 EN FRIUND MIK NOME ANTIQONUS. KISSE
 7 STREDON BODE VMB EN DOE. SA KIA SCIDON
 8 AS TOLVISGAR TO KARA. T KENIA LIKE SLACKTE
 9 AND HORR VMBE ALLE KREKLANDO KIA AL
 10 DS FRIOM WIKER TO IEVANE. ANTIQONUS
 11 KODE AMON KELO OTERUM ENNEN SYN. KI
 12 KOTE DEMETRIUS. AFTE TONOMAD KENS
 13 STEDA WINNER. KISSE ONA ENIS VPPER
 14 STODE SALAMSS OF. NEI LATSE KER EN
 15 EN ELE STUT MEI STREDEN KODE MOBTER
 16 MIK KERE FLATE STRIDA KON PTOLEMEUS.
 17 PTOLEMEUS ALSA KOTE KENS FORSTLER
 18 WELDA ONIR GOIPTALAND. DEMETRIUS
 19 WAKERE KERE. LA NAUT KRUCK SINA SAH
 20 ALA. MEN KRUCK DAM WI HIM KILPEN
 21 KODE. KIT KODE WI DEN KRUCK AL. SHIP
 22 TO KARA NEARCUS. WAND WI HIM FAR
 23 BASTERD BLOD BIKANDE KRUCK SIN
 24 KRISKA AUD AND BLAWA AQON MIK WIF
 25 KER. AFTE NEI ONA DEMETRIUS LAS
 26 VP AKODUS. KER LINNE BROCHTON WI
 27 SINA SAURA LA AND LI TOCHTA VNR.
 28 LA WI LA USSTE REIS TO AKODUS KEMON
 29 WAS ORLOCK VRTIAN. DEMETRIUS
 30 WAS NEI ALENIA FARSEN. LA VS KENIA
 31 LAT VNDERSTANDE LEDER VS TO BEK.
 32 LA AS WI ANDA LAUS KEMON WERE

1 EL ET LORP IN FOW BIDOBBSN. FRISS LOR
 KENIA WER DVIRA FLATE. LEDE EN SYN AND
 EN TOOLATER TUS SA BIUSTRE FRES AS
 5 IET LIA PAS UT FRIAS LAND WEIKOMEN
 WEREN AND SA WONDER SKEN AS NIM
 MAN MOCAT LUCIA. LIV LROP LORVR
 ONA VVR ALLE KEGALANDA AND KOM
 AN LA LRA FON DSMETRIUS. DSMETRIUS
 10 WGRE WE AND VNSODLIK AND LI LROOT
 LAT IM BELA TRY STUNDE. LI LET LIV
 TOOLATER ANBER SKAKIA. LIV MODER
 NE LVRADS LIRA IOI NANT WAKTIA.
 IOI NOMAL LA STIURAR WIVA LIRA
 15 MANA. LAT IS BLIDESKIP. AK SEORAK LIA
 SWOTLIPPE. LA STIURAR LERTON LIRA
 WIVA TRAST. AND PRO IETTA FROW
 LAT IS FRO AK FROLIK. LAT IS ELIK
 AN FRO. LRVCHRAM LIV LIRA MAN
 20 NANT WAKTIA LVRADS. ONA LIV
 MIK LIRA SVNE NOI DEMETRIUS
 AND BAD LI SKOUDE LIA LIRA TOOLA
 TER WIAERIEVA. MEN AS DEMETRIUS
 LIRA SYN SA. LETSE LAM NOI SINRA
 25 LONS FORA. AND DEDI ALLEN MIK LIA
 ASSER MIK LAMAIS SUSSE BERN LROS.
 ANDA MODER SAND LI EN BUDA GOLD. LAK
 LIV STIETST IN SE. AS LIV FUS KOM
 30 WAPK LIV WAN. SINNIKAL. ALLEF WEIKES
 FUN LIV VURA STRETA LAST MIN KINDAR
 NANT SIAN. O WAKAL. LET IK FO IOW SKUB
 SEKA. WAND MIN IOI VIV MI OZIA
 LOR LAK SINA KINDAR WEIBROCH LAN.

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ΛΑ ΔΕ ΜΕΤΡΙΟΥΣ ΤΟΡΝΟΜ ΛΑΓ ΤΡΙΣΟ ΤΟ ΛΟΝΚ
 WERE SANDI EN BODIA TO ΛΙΜ ΣΕΓΑΝΔΕ
 ΛΑΓ ΛΙ ΣΙΝΑ ΒΕΡΝ ΤΟ ΛΙΜ ΝΟΜΕΝ ΛΕΘΕ
 WMBIRA TO ΤΟΡΑ ΤΟΝ ΛΑΘΕ ΣΤΑΤ. VMBIE
 ΤΟ ΒΑΝΙΑ ΛΙΜ ΤΟΤΑΡΑ ΣΑΝΑ ΛΙΑΝΕΣΤΑ.
 ΜΕΝ ΤΡΙΣΟ ΛΕΡ ΣΤΟΛΤΕ ΑΝΘ ΛΕΡΟ. ΤΟΧΛΗΤΙΚΑ
 WORE SAND EN BODIA ΜΙΛΕΝ ΒΡΕΥΝΕΙ
 ΣΙΝΟΜ ΒΕΡΝ ΛΑ. ΛΕΡ ΙΝ ΜΑΝΟΣ ΛΙ ΛΙΑ Μ
 ΛΙΑ ΣΚΟΒΕ ΔΕΜΕΤΡΙΟΥΣ ΤΟ WILLA WESA VR
 ΜΙΛΕΣ ΛΑΜ ΛΙΑΡΑΤΕΛΗ ΙΕΡΟΤΕ. ΛΑΧΑ ΛΕΝΕ
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 ΛΕΡ ΜΟΙ ΒΙΤΑΛΕΡ ΛΙΑ ΣΚΟΒΟΣ ΛΑΤ ΙΝΝΙΜΜΑ
 ΛΩΑΝΘ ΣΕΙΒΕΡ. VNVWIVIAALIK IS ΛΙΝ ΒΙΤ
 ΒΙΩΒΕΛΑΘ. ΛΑΤ ΝΕ ΣΚΙΛ ΙΩΝ ΝΑΥΤ ΤΟ ΡΕΚ
 ΛΥΔ ΝΙ WΡΕΣ. ΛΑΧΑ ΣΑ ΛΩΡ ΣΑ ΙΩΝ
 ΙΩΝΕ ΣΕΛΣ ΒΙΩΒΕΛΑ Λ ΣΑ ΝΕ ΣΚΙΛ ΙΩΝ
 ΜΙΜ ΜΥΡΑΣ ΤΟ WΛΕΛΑΒΕΛ ΝΕ ΚΥΜΑ. ΙΩΝ
 ΣΕΛΣ ΣΚΙΛ ΛΑΝ ΟΥΕΡ ΙΡ ΛΑ ΟΜ ΜΕ WΛΑΡΑ
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 ΒΙΚ ΛΑ ΤΟΤΑΡΑ ΜΥΣΑ ΑΝΘ ΝΑΧΕΡΟΥΛΑ
 ΣΚΙΛ ΣΤΥ ΛΥΡΑ ΒΙΣΤΙΚ ΙΝ ΛΙΝΑ ΛΟΛΑ
 ΣΚΟΥΛΑ. ΛΕΣ ΝΑΧΑΤΙΣ ΟΥ ΚΥΜΑ. ΛΕΝ
 VR VSA ΟΡΑΝΑ ΟΡΑΙΑ ΑΝΘ ΛΟΥΛΑ. ΛΑΛ
 WΙΒΑ ΤΡΙΑ ΛΙΡΑ ΛΑΥΕΡ ΤΟΝ ΙΩΝ ΟΥ WΙΝ
 ΔΑ ΜΟΤ. ΛΑ ΒΕΡΝ ΟΘΕΣ ΒΙΕΡΑ ΒΙΤΑΛΕΝ
 WΑΡΑ. ΔΕΜΕΤΡΙΟΥΣ ΒΕΤ ΡΑ ΒΙΚΑ ΙΝ WΕ
 WΣ ΡΑ ΑΝΘ ΤΟ ΛΑ ΜΑΝΝΙΣΚΑ WΡΟ ΔΑΙΟΙ
 ΛΑΡ ΛΙΑ ΤΕΙΟΥΛΑΤ WΟΡΟΝ. ΝW WΙΟΥΣ
 ΤΡΙΣΟ ΜΙΛ ΑΛΕ ΜΑΝ ΝΕΙ ΤΡΙΑΒΙΑΝΘ
 ΧΑΡΑ. ΛΕΡ Ι ΟΡ WΕΣΤ ΛΕΘΕ. ΜΕΝ ΛΑ:
 ΜΟΣΤ ΝΙΟΥΣ ΛΑΤ ΝΑΥΤΑΝΣΙΟΥΛΑ. ΝW
 ΟΥΑ ΤΡΙΣΟ ΤΟ ΑΝΘ ΣΚΑΤ ΛΕΤ ΛΟΡΡ ΜΙΛ

1 A KONTALIKA FARRED SKURUM ANDA BROWD
 2 LIUD NE KV NI IVRADE NINMANNE BI
 3 LEWA. AND ALLS WGRON BLEDE LAT LIA
 4 BUTA WGRE. BIALVA WIT AND BERAN
 5 LEGDON WI ELA ABETA LEREN. LACA
 6 WI WERON TOLEDEN MIK LIPTOKATUM
 7 AND ORLOKATUCK. FRISO NEDE NACH
 8 MEN ARKE. LA WI BI LERE ALDA LAVE
 9 KOMON QVARE MIK SINA DRISTA
 10 LIUDUM TO ANDSKAT UNWARBIA
 11 LA BROWD INNA SKGRO KERI MIK
 12 SINA PILUM BICIANA KV. ATER
 13 SEX DEQUM SACION WI LA ORLOK
 14 FLATE KON DEMERUS. VPVS TO KVMA.
 15 FRISO BI KL VS. WI MOSTON LALIASTE
 16 SKERA ATER LADS. INENE BREDE LINE.
 17 LA STORA MIK WIT AND BERAN FARUT.
 18 KORL BADER WI SKOLBON LA KRAN-BODI
 19 KON KOR NIMMA AND ALDA ATER STEWEN
 20 KASTIDIA. LWAND SEIDER WI ACHON
 21 ALFIVKATANDS POTIVKATANS. NIM
 22 MAN NE MEI LIM FOR MOTA VMB IN
 23 HVE ~~W~~ HIA AND TO TOTOLCIANDS.
 24 MGA SEIDER IS MIN BISLUT. LALWIA
 25 WI KER ~~W~~ AL DVANDS WERON KEM
 26 ~~W~~ VS VPPA KOR. LERA LATA AND
 27 ~~W~~ UNWA SKRIK. KEVCK DAN WINGNI
 28 ~~W~~ WANT NEDE AS LORA KER VS
 29 ~~W~~ WILIA ~~W~~ WGRON WGRE. WI NE
 30 ~~W~~ LIA ~~W~~ WANT KEVCK BOIA
~~W~~ WANT ~~W~~ UNVEALDA WISTY WSE
 WGRVMS. ~~W~~ ED. AND FRISO

1 ΧΕΡ. ΕΤ ΤΑΤΑ. ΛΕΤ ΛΑ ΒΑΡΝ. ΡΙΛΑ ΡΙΑ ΙΝΝΑ
 ΚΡΑΝ. ΒΟΔΑ ΛΕΔΣΑ. ΤΟΛΙΚ ΒΑΘ. ΣΡ ΧΑΡ ΝΙΜ
 ΜΑΝ ΣΚΙΑΣΑ ΝΕ ΜΑΧΑΤΣ ΕΡ ΛΙ ΣΚΑΤΣΑΝ
 5 ΛΕΘΕ. ΦΟΡΑ ΣΟΙΔΕΡ ΧΑΡ ΝΙ ΛΕΣ ΝΟΙ ΧΑΡ
 ΜΙΔΟΥΣΤΣ ΣΚΙΡ ΣΚΙΑΡΑ ΜΟΣΦΕ. ΙΣ ΛΑΤ
 ΔΟΛΙΟΘ ΒΙΡΑΧΕΡ ΣΟΙΔΕΡ ΣΑ ΣΚΙΛΟΝ ΛΑ
 ΘΡΑ ΛΙΑ ΦΟ ΛΕΡΑΝΕ ΚΥΜΑ ΑΝΘ ΛΑΝ ΜΟΤ
 ΛΕΡΙΚ ΣΚΙΑΤΑ ΣΑΡ Α ΑΛΔΕΡ ΒΕΣΤΑ ΜΕΙ.
 10 ΑΣ ΝΙΕΝΝΥ ΑΡΑΛΕ ΚΕΤΤΙΑ ΤΟΝ ΡΑ ΟΤ ΝΕΝ
 ΒΙΟΘΦΟΝ ΛΑ ΡΑΟΝΙΣΙΑΡ ΤΟΣ ΚΙΑΤΑ.
 ΜΣΝ ΤΡΙΣΟ ΝΑΝΔΕΡΣ ΝΑΝΤ ΒΙΤΑΡΑ ΛΑ
 ΣΡΟΣΤΕΡΙΛ ΔΕΛ ΤΑΔΕΛΑΣΣΕΧ ΦΑΔΕΜΑ ΤΟΝ
 ΣΙΝ ΣΚΙΡ. ΝΩ ΣΚΑΤ. ΕΡ. ΤΗΟΡΑ ΝΟΙΟΛΑΔΙ
 15 ΧΕΤ ΛΕΚΤΣ ΕΝ ΤΙΟΥ ΡΕΙΝ ΑΝΘ ΧΡΥΧ
 ΟΛΑΜ ΝΣΑ ΡΙΛΑ ΜΙΑ ΝΙΝΘ ΜΕΝΟΝΑ
 ΟΝ ΒΗΘΟΝ ΛΙΑ ΛΕΛΕ ΑΝ ΒΡΟΝΔ ΑΝΘ
 ΝΑΚΑΔΑ ΣΕΛΝΑ ΧΑΡ ΡΙΟΔΙΣ ΛΑΘΕ. ΑΛΕ
 ΡΑ ΜΑΝΝΕΛΙΚ ΟΥΡΑΔΟΝ ΑΝΘ ΙΟΥΝΟΔΙΣ.
 20 ΜΣΝ ΛΑ ΚΡΕΡΑ ΝΣΑΡ ΝΙ ΧΕΡ ΛΑ ΟΥΜ
 ΝΕΡΟΝ ΣΑ ΛΕΡΟΕ ΧΕΤΣ ΝΣ ΧΕΤ ΛΙΡΤΣ
 ΒΙΝΟΡΕΝ ΝΑΡΑ. ΑΣ ΤΡΙΣΟ ΜΕΝΟΙ ΛΑΤ
 ΕΤ ΤΟ ΚΟΣΤΕ. ΛΕΤ ΣΡ ΟΥ ΛΑΥΔΑ ΑΝΘ ΝΙ
 ΣΡΟΔΙ ΚΙΝΝΣ. ΧΑΧΑ ΝΟΙ ΧΑΡ ΝΙ ΤΩΛ
 25 ΔΕΛΑ ΦΟΡΑ ΡΙΛΑ ΛΕΘΕ ΝΕΜ ΧΕΡ ΣΕΝ ΘΡΕ
 ΤΛΑΤΣ ΑΝΤ ΣΙΟΧΑ ΤΟΝ ΧΡΙΟΤΙΚΑ ΣΚΟΡΝ
 ΧΕΡ ΝΣ ΣΤΟΔΙΣ ΙΝ ΝΙΝΝΕ. ΤΡΙΣΟ ΛΕΤ Ν
 ΝΙ ΧΕΡ ΡΕΘ ΜΑΚΙΑ. ΜΣΝ ΛΑ ΟΛΕΡΑ
 ΣΑΝΘΟΝ ΙΝ ΝΙΟΛΤΕ ΣΝΑΚΑ ΧΥΛ ΡΟΙΑΡ
 30 ΧΟΡΟΥΤ. ΛΑ ΒΟΔΟΝ ΧΕΡΑ ΒΑΔΟΝ ΝΤ ΑΛΕ
 ΡΑ ΝΟΜΑ ΙΕΧ ΛΙΑ ΜΙΑ ΤΑΡΑ ΜΑΧΑΤΣ.
 ΛΙΑ ΝΕΡΟΝ ΙΟΛΝΙΑΡ. ΧΕΡ ΝΧΑ ΔΙΜΟΦΡΙΟΥΣ
 ΝΕΡΟΝ ΛΙΑ ΝΑΥΔΑΝΤΕΙΚ ΝΟΙ ΧΕΡ Σ

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ALDA LANE SKIKAD. KER LEGDON KIA TON
 KER KESS KOPAD AND NW LEGDON KIA
 KER STODTA SWERD ANTIAN AND WER
 ON VS TOLUADOT KRISO KER TULMIKA
 IOANIAN TAREN KERE SEIDE IA. MSN
 WICK-LIRTE VSA KONIA SEIDE NE.
 KA IOANIAN SIND OTOODA KIANIAN
 SEIDIR. IK SELVA LAN KOPAD. KO KIA
 KI ANKOPTE. KRISO SEIDE KER KVM
 AK KRUCK KA WANDER MIKA KITA
 KRUKA-LANDAR. KAT LAN IK VALKEN SIE
 VA OGN. KACH BEN IK ALSA KIRDE TRIAS
 AS KA PINSSE TON IOW. KRISO WERE
 KENS MAN KER VS TO TRIAS LAND
 WISA MOSTE. KUS ONRON KA IOANIAN
 MIK. AK LIKOS NEI UNFAUDAS KEI.
 EWANDER TRIA MOUNA OMLARIN
 WERON. ONRON WI ALINDEN BRITANNIA
 AND TRIA DOOA LETER MACATON WI
 KO-N. SEIN AKOPA. ~ ~ ~ ~ ~
 LITSKRIT IS MI OWEK NORKELAND IETA
 SKENLAND IENEN. ~ ~ ~ ~ ~
 UNDEFA RIDA KAT VS LAND OSE SED
 WERE IKOTOS KENLAND. KER ENN. ET
 ALSA SO. KER WERON ORATE MAMA
 KER TON KA BODANS LIK-SN BLESE
 VESETA. KEN SPITON KIA VT-EN.
 UTA KOTA KEM STOF AST OULAD ISTE
 WERE. KER WERON BERGA KER KA
 KRUNNA OISWIKM. KESSY TRUEDON
 NEKER AND BROCHTON WALDA AND
 KOPPA WEI. IK SELVA KAT SN BERCK

1 FOUN LA OPA OTTORENT WREDE. LINFRUCHT SGOER
 DEL. AS IK AFTSENGI SIAN OVA. WAS LER IN
 MAARE KUNNEN. LA IRELA BETRAD WAS. KOM
 5 ER IN HERTOOL TON HINDAS BURCA WOI. MIK
 SIA FOLK AND IN TAM. LIU TAM KOSLS LU
 OMME. LENE MAOF IS SKELDICA AN LER
 10 LOT LAR WI UODEN HANE. LIA FADON IMMER
 FORK EN LST LER WARK ALDRATER. LENE
 MAOF TUKATE LINNE. MAN TAND SIN LIK.
 LI LODE SIN. SEIT VROEN. LA WROON LA
 15 TINNA VROEVEN. NEI ENRS STED. LER MAER
 ON LIA UONA. LER WORON TON BASTRODE
 BLODS. LISSA MAERTON BIVIVA. LACK FOL
 20 OVAON MIK LA TINNA MOO. LE HERTOOL
 WARK TO KENIA KOREN. LA KARKA LER EL
 BIVOVEN WORON WROE VROEN. SONT KOM
 25 AL LA OODA NORL. LIUD. VAKEN TO TYLLAD
 VMB LERS MODERIS RGD. LA WINN MOO
 AL LIAM FOR NENS. RIUCHTA TRIAS MAR
 30 NE LALDA. INNA OGNA MARKA IST
 SEKUR AS BI VS OVAON. LA STIURAR
 LAM LIARA SEIT LER STOUTSILKA
 SEKAMPAR LSTON. SEND VERRA SEK
 35 A. OVAON AND AFTSENGI SIN LIA TO
 BEK OVAON. ~ LIRD ~ ~ ~ ~ ~
 LUNERSA LENS KRODER IN TID FORK
 KRODEN LESK LAN SKILUN LA AFTSEKOM.
 40 ANDA WANA LAT LA LEKA AND BREGA
 LER LA BROKMANNA MIK BROCHT HANS
 LISN WERE AN LIARA ELIA. LER VR
 30 WIL IK WAKA AND LUS SA FUL VR
 LIARA BLEDA SKRIVA AS IK SIAN LA.

1 VR HA OERTMANNA KANIK BED HINNE
 STAPPA IK NAV NAVT TUL MIK RA OMMES
 QUNSEN. HA SA TER IK SIAN HA SEND HIA
 KARMAST BITAL AND SED BILEWEN.
 5 KAT NE MEI IK NAVT SEQA TON HA O KIRA
 KER TON A FREKALANDA WEI KUMME
 SEND KWAD KER TALE AND VPPIRA SED
 NE MEI MAN UL NAVT BOQA. TULO
 LANAK BRUNA ADON AND KER. HIA SEND
 10 NIDICK AND BRIST AND HA KEVCA
 OVEBILAWICK KED. AWERSA HIA SREKA
 SA NOMAK HIA HA WORDA TAREVPA KER
 LERST KUMMA MOSTA. AISEN ALD SEQAK
 HIA AD AISEN SAUT SAD. MA TORI MAN.
 15 SEL TORI SKH. SODE TORI SKOLDE. TO
 TUL VMB TONOMANDE. AK TORAK HIA
 MOST VRLADISKE AND BEKIRTS NOMA
 KWGRAN MAN NEN SIN AN KETTA NE
 20 MEI. HA IONIAK SREKAK BETRE TACA
 HIA SWODAK KIL. AND AWORI NAVT
 NOSA MOT WAKER UTEKEK. AWERSA
 IMMAN IN BILD MAKAK APTER ENNEN
 VR STURVEN AND KER LIKT SA LAWAK
 25 HIA KER KENE OAST KES VRESTURVENS
 KER INNE TARA. KER VR LANAK HIA
 ALLS BILDA VEBURDEN. TON TRIA - TASTA
 . MEDGA. LIANIA. KELENTA AND TULO
 OTRA. AWERK KER IN BERN SESEN
 SA KUMAK HA SIBBA SE SOMNS AND
 30 BIDDAK AN TRIA KAP LIU KILPA TAM-
 KES MEI KUMMA LETA KAT BERN TO
 SESNANDE. LANON HIA BEDSN. SA

1 NE MEI NIMMAN HIM RORA NI LERA
 UETA. KUMTSE BERN TOORLANDE. AND
 LAUT LIT EN SUNDI AN ALSA IS LAT EN
 5 KWAD TEKENDAND MAN IS AN FORMOD
 LAT LIU MAM LORDOM DEN LER. TERVR
 LAN IKAL ARDE KISA SIAN. KUMTSE
 BERN TOORLANDE SA IS LAT EN TER
 10 LAT LA TAMKIS VRET KOMEN SEND.
 LAKTST HUNE SUDP SA LANOMKA TAM
 - KES LAT BERN WUK TO SEIT. OLON
 LAWA LIA AN BOSA OASTA. LEXNA.
 KOLLA. UEDERMANKES. AND SLE
 AS IST LIA KON LATINNA WOI KOMIN.
 LEMILA WELIK ENDA. AND NW MEN IK
 15 LAEK MARK SEPREVEN LA AS EN MINRA
 OELA. TROLO. RIK.
 TROLO. RIK MIN OAD IS OZ IER
 WRDIN. SONT IOO AND SIER IS LI
 20 LENS GROSTE KON SIN FOLK LOR TROD
 SUM STURVEN IS. AND OLERA STNO
 UNDELA SLEDA SWIKT. TERVR LAT
 AND KAMRADS WIK LIA AND TOR
 25 LEMANDE UMBRIUCHT AND FLICKT.
 MIN NOM IS WILIO IK BEN LA
 TAM LER MEK HIM KON SA SANA
 MARKA TO KONK TOR. TERVCHTAL
 AND OMMERDAR KOMST UT LAT WI
 30 AND BEDS KON ADELA LIS FOLK WOR
 ON. LA KOM VIALDS AND AHTERNOI
 SEND WI MAN AND WIK WRDIN. LI
 LER MI KIBERN LETEN 2 SUNA AND
 LIU BOALATERA. KONS. RED. ALSA LER

ΜΙΝ ΥΟΡΜΑ. ΛΑΧ ΟΑΝΑ ΜΙΝ ΘΑΥΡΑ.
 ΜΙΝΣ ΑΥΔΣΣΥ ΤΟΘΑΥΡΕ ΛΟΓ Α-ΔΕΛΑ.
 ΛΙΥ ΘΑΥΡΕ ΞΡΥΕΛΙΚ. ΑΝΘ ΧΑ ΙΟΜΣΣΥ
 ΝΟΧΤ. ΧΑ-Ε ΝΘΙ ΧΑ ΣΑΧΑΝΑ ΜΑΡΕΑ
 ΧΟΡ. ΛΑΝ ΙΚ ΧΡΙΥ ΒΟΚΑ ΛΕΣΤ. ΧΙΤ
 ΒΟΚ ΧΕΡΑ ΣΑΛΑ. ΧΕΡΑ ΡΕΛΛΙΑΛ ΑΝΘ
 ΧΙΤ ΛΘΙΟΝΑ ΒΟΚ. ΙΚ ΣΚΕΠΤ ΧΙΤ ΤΙΕ
 ΧΙΥ ΜΑΝΝΑΥΤ ΧΑΝΚΑ ΝΣ ΜΕΙ ΛΑΥ
 ΛΙΑ ΤΟΝ Α-ΡΟΛ-ΕΛΛΝΙΑ ΣΣΝΘ ΙΚ ΛΑΝ
 ΧΟΡ ΤΥΕ ΒΕΤ ΝΡ ΛΑΘ ΑΝΘ WIL ΧΥΣ
 ΛΕ ΧΙΥ ΘΡΕ ΛΑ. ΛΕ ΛΑΝ ΙΚ ΜΑΚ ΟΘΑ.
 ΕΦ ΟΘΟΑ-ΜΑ ΚΟΝΤΑ ΤΑΒΕΝ ΙΣ.
 ΛΩΝΑ ΜΕΘΟΟ ΛΩΘ ΑΝΘ ΕΒΑΡ ΣΙΑΝ ΛΕΘ
 ΡΟ ΣΥΝ ΣΡΕΚ WΟRΔ ΙΣ WΡΟΔΥΝ. ΧΑ
 ΒΕΝ ΙΚ ΑΒΕΝΑ ΝΘΙ ΤΣΧ-ΕΛΑΝΘ ΟΥΑΣΥΝ
 ΝΜΒΣ ΧΑ ΣΚΡΙΑΤΑ ΝΡΤΟ ΣΚΡΙΝΑΝΣ
 ΧΟΡ ΛΙΥ ΑΠΤΡ ΛΕΤΥΝ ΑΣΑ. ΑΝΘ
 ΧΑ ΧΑ ΛΕΡΣΡΕ WΙΛΛΕ ΤΟΝ ΔΕΝ ΙΣ
 ΤΟΝ ΚΡΑΝΑ ΑΝΘ ΧΑ ΝΘΙ ΛΕΤΥΝΣ ΣΚΡΙΑΤΑ
 ΤΟΝ ΘΕΛΑ ΙΕ ΧΑ ΛΕΛ-ΕΝΙΑ ΛΑΝ ΙΚ
 ΛΑΥ ΙΣΤΑΡΓΙΣ ΔΕΝ. ~ ~ ~ ~ ~
 ΧΙΤ ΣΕΝΘ ΧΑ ΣΚΡΙΑΤΑ ΛΕΛ-ΕΝΙΑ. Σ
 ΙΚ ΣΕΤ ΛΙΑ Μ ΤΑΡ ΝΡΡΑ ΝΜΒΣ ΧΑΤ ΛΙΑ
 ΧΑ ΑΥΔΣΣΥ ΣΣΝΘ. ΑΛΛΕ ΜΤΑ ΑΡΙΑΣ
 ΛΕΥΘ. ~ ~ ~ ΙΝ ΘΡΑ ΤΙΔΑ ΝΙΣΤΟΝ ΧΑ
 ΣΙΛΑΝΟΝΑ ΤΟΚΑΡ ΝΑΝΩΣΤ ΤΟΝ ΑΡΙΑΘ.
 ΙΚ ΟΧΑ WΡΔΟΝ ΛΙΑ ΝΝΔΡ ΕΤ ΙΥΚ ΒΡΟΛΟ
 ΙΝ ΙΡΧΑΣ WΑΝΘ WΡΔΟΝ ΛΙΑ ΙΑΘΑΧ
 ΝΜΒΣ ΜΕΤ-ΑΛ ΤΟ ΔΕΛΥΑΝΣ ΑΝΘ ΥΤΑ
 ΛΕΡΔΕ ΒΕΚΟΥΜ ΜΟΣΤΟΝ ΛΙΑ ΧΥΣΑ
 ΛΑΥΑ ΡΟ ΤΟΡΣΤ ΑΝΘ ΡΕΣΤΕΡΥΜ Σ
 ΛΕΜ. ΒΙΑΛ ΛΩΑΤ ΛΙΑ ΔΕΔΟΝ. ΧΟΡ

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NAS NAWET TOYARA LIAFA SSELVA MIN
 SELA MOST LIAVIA VAMBE KA FORSTA
 AND PESTSMA ISTA RIKER AND WEL-
 DICER TOMAKIANE LIAFA SELVA TO
 SADRNE. VANDER KESSE ARBED WREDON
 LIA OFEN AND STRAM ER HIA IORICA
 WERON AND STURVON SUNDER NOCAT
 A LITKEN IELA TAM OVER TUDLIKTE
 ICHIGO BATA LE LIAFA BIER. MEN VSA
 BRITNA KEMON AND VSA BANNAVIRA
 KRUCK KA TWIEHLANDA VREW LIAFA
 MARFA. KARA AND VSA STIURARA
 KEMON IN HIAFA KAVNA. TON LIAM
 BERADON LIA KAVTA VE EBIKA THOM
 AND RUCKT AND ONTRA GWA LWER
 BUDA NIMMAN OMMES NE MBI. ALAM
 WRDE VESUTION KRUCK KA OFOVA MAN
 NISKA LIE DAWA KRUCK KA DORRA
 KIELOA. AS LIA TVE WERON BIIONON
 KA ALDER DRISTA. MANNIS KA TO
 KUPPANE MIK LIAFA KEDNE ALSAT
 KA FORSTA WE DEDI. KA FORSTA SIN
 STOLTE AND WICHLANDLIK KERUMBE
 IS KER AKNACK DUDSD IN LIAFA LIEFA
 LIA BIRGDON IT SOMINI. AND IANON
 AWET TON LIAFA OVER TLODA LIE LEO.
 MEN KA BATA EKIN FRANA PRESTARA
 NE MACLTON KAT NAWT NE VIDA. IMOA
 LIAFA FORBINDI ODUM LEDON LIA
 AK WRAN WRADA DROKTNE SESKOP
 SN. PSET KEM INOVIRA LANDA.
 NW SEIDON LIA. KA DROKTNA SEND

1 TOFNICĀ ONIRE ONIRĀERICĀ ĀGD ĀERA
 BOŠA. ĀA WRDON ĀA ĀUDIRDRISTA
 MANNISKA MIĀ ĀĪARA KEDNS WIFOD.
 5 IĀĀ ĀSĀ ĀĪARA BĒOD DRONKSN. MIĀ
 ĀAT BĒOD FODE ĀIU FROĀĀDA AND
 NOČĀTA AND ĀLLI ĀAM ĀER OFEON
 WRDON WIS. ~~~~~
 10 IČ WARA IOO IĒR LĒDIN IS ATLAND
 ŠUNKSN. AND TO ĀĒRA STUM BĒRABE
 ĀER ĀWAT ĀWĒRPPA NIMMAN REK-
 NED NĒDE. ~. INT ĀIRTE FĒN FĪNDAS
 LAND VPPET BERĀTA LEID W DEL ĀER
 FĒ KĒĀSN KASAMER. ĀER IS SĪLDSUM.
 15 ĀER WERĀ SN BERN ŠĒRN. SIN MĀM
 WĒRE ĀIU TOĀĀTTE SNIS KĒNIS AND
 SIN TĀT WĒREN ĀNED PRESTER. VMB
 ŠĒM TO VNKVMA MOSTON ĀĪA ĀĪARA
 ĀISN BĒOD VNKVMA. ĀERVMBE WĀRĀSE
 20 BŪTA ĀĒRE STĒDE BROČĀT. BI ĀEMA
 MANNISKA. INTWISKA WASTIM NĀWT
 FĒĀELAD NS WRDEN. ĀERVMBE DĒDE
 ŠĒĀ VMBE WISDOM TO OISTANA AND TO
 OĀRANT. ŠĪM FĒSTAN WĒRE ŠĀ OĀAT
 25 ĀĀTER ŠĒĀ FĒSTANDE ĀWĀTER ŠĀ AND
 ĀERABE. ĀAT FOLK ŠKOWDE ĀIM MIĀ
 OREBĒDINŠE AND ĀA PRESTERA WRDON
 ĀA VR ŠĪNA FĒĒĀ. ĀĀR IĒFĪĀ WRDE
 OIVĀSE NĒI ŠĪNUM ĀDRUM. ĀĪA MOST
 30 ON ĀĒRĀ ĀĪRĀ ĀĒRĀ. VMBĪM FWT
 TO WĀRĀNS IĀNON ĀĪA ĀIM VĒĒOD
 FĒN KĒSTĒĪĀ STĒNUM. MĒN ĀĪA NS
 ĀVĒRĀ DON ĀIM NĀWT ĀVĒR BĒĀNĀ

1 AS LĪARA LĪNE BLOD. MIĀ DRONĒSSE IN
 VFDĒLVAN OVĒRA ĶALXS SKOM SINRA
 ALDRUM ONAĒR OMME BWAĻA. AL
 5 FORĶ ĪARANDĒ MĒTS ĀI AND ĪRĀSTĪORAR
 ĶĒR AS ELAV ĶĪANADĒ. FORĶ ĶAM LĒRDI
 VSA SĒD AND PĒĒDUM. ĀI KĒRADS ĶIM
 ĪRĒ AND TO ĶĪR DAD SĒND ĶĪĀ ĪRĪUNDA
 10 BILĒWĒN. AL OMMS ĶWĒRĒR FORĶ ĶIN
 -NĒS ĶĶĶ LĒRDI AN ĶĀ LĪUDA ĶĀT ĶĪĀ
 NĒNĒS ĶĪĶĀ MĒR PRĒSTĒRĀ TOĶĒTĀ MĒS
 -TON. ĶĀT ĶĪĀ ĶĪRĒĀ SĒVA ĶODĀ MOST
 -ON LĪĒN ĶĶXS SKOM. ĶĒR ALĒR WĒI
 15 -KĒS KĪAD BĪVĒĶĀN ĶĀ BĪANDĒS. ĪRĶĀ
 SĒIDĒR SĶĀNKĶĀ ĶĪRĒĀ ĪĒVĀ NĒI
 MĒTĀ MĀN ĶĪRĒĀ ĶUD KĶĀWĀT. ĶĀT
 MĀN ĶĒRĪN ĶĶĶ TO DĒLVĀNS TOĒRĀ
 -NĒS AND TO SĒĪĀNS SĀMĀN ĶĒROĶ
 SĶĒRĀ WĪL. ĶĶĶ SĒIDĒR. NĪMMĀN
 20 ĶONĀT ĶĪT TO DVĀNDĒ. FORĪ SĪNĒSĪN
 BĶĒRĀ. ĶĪT NĒSĒ ĶĀTĒT BĪ MĒNĀ
 WĪVĶĀ ĪĶĪT BĪANDĒS SĶĒD. ĶĪ
 LĒRDS ĶĀT NĪMMĀN IN ĶĪRĒĀ WĀND
 MĀĶĶĒS ĶROĶĀ VMBĒ POLD ĶĪR SĪVĪR
 NĒR KĒSTĶĪĶĀ SĶĒNĀ ĶWĒR NĪD AN
 25 KĶĪVĶĀĶ AND LĪANDĒS FORĶ ĶĶĪVĶ.~
 VMBĒ ĶOW MĀNDĶĒRĶĀ AND WĪVĀ
 TO SĪĀRĀNĒ SĒIDĒR ĪĒVĶĀĶ ĶĪRĒĀ
 RĪN STRĀMĀ ENOĶĶ.~ NĪMMĀN
 SĒIDĒR. ĪS WĒLDĪĶ ALĒ ĶMĀNNĪSĶĀ
 30 MĒT RĪK AND Ē-LĒĶĀ LUK TO ĪĶN. ĶĀ
 ĶĀT ĪS ALĒR MĀNNĪSĶĀ PĶĪĶĶT. VMBĒ
 ĶĀ MĀNNĪSĶĀ ALĒĀ MĒT RĪK TO MĀĶĪĀNS

1 AND SAHULO NOCHT TO IAN. AS TO BI
 NAKA IS. . . NENE WITSKIP SEIDER
 NE MEI MAN MINACKTIA. LACK BLIKA
 5 DOLA IS KADRACTISTE WITSKIP KER
 TID VS LORA MEI. KERUMBE LAT LIU
 AROSMESSE TON IRKA WERAK AND
 LIANDE IK. . . SIN FORME NOM WERE
 IESUS LACK KA PRISTERA KER IM SERA
 10 LIK LATON. LETON LIM TO. LAT IS TALK.
 LAT FOLK KETE LIM KRIS. EN. LAT IS
 KERDER. AND SIN TRIASKA TRIVNO
 KETE LIM BUOA. VMBE LAT KI IN SIN
 LANID EN SKAT TON ~~WISDOM~~ WISDOM
 15 KETE AND IN SIN LIPT EN SKAT TON
 LIANDE. . . TO KA BERSTA MOSTER TWOLKA
 VR KA WREKS KERA PRISTERA. MEN
 VRAE KWOPER KEM WAS SINE UERE
 LIM TAPUR ONAEN AND VRAE KWOPER
 ONA TORADON LIM SINA LELA LIK
 20 SINE SKADE NEI. . . KA IESUS ALSA
 TWILIT IGR OM TAPIN KETE STURVER.
 MEN SINA TRIVNO WAPADON SINE
 UERE AND KEM ON KWOPER AROU TUNDE.
 . . . KWAT MENSE NW LAT KA PRISTERA
 25 DEBON. LAT MOTIK IO MEIDE KE MOCI
 KER SERALIK ACAT VR IAN. TORA MOCI
 OVER KIARA BIDN AND PSNKA WAKA.
 MIK ALLE KRATUM KER VVE ALDA
 IN IO UERE KET. . . KALWILA IESUS UERE
 30 VR IRKA TOR. ONAON KA TALKA PRISTE
 RA NOLF LAND SINRA BERFA SIN DAD
~~ANBERA~~ ANBERA. KIA SEIDON LAT KIA

1 IOM SINUM TRIUNDUM WERON. LIA BARADON
 2 DRATE ROMA. TO RINNANDS LIA RA KLAAR
 3 TO FLARDUM AND TO SKERANDS LIA RA LOLA
 4 KAL. INNA LOLA LORA BEROL-ONRON LIA
 5 LOMA. LACK KERIN KEDON LIA LIA RA SEAT
 6 BROCKT. KER BINNA MAKADON LIA BILDON
 7 AHTER ISS-US. LESSA BILDON IANON LIA
 8 AN LA VNARO LANKANDA LIUOL. TO LOMA
 9 VERSTA SEEDON LIA LAT ISS-US IN
 10 DROCKTEN WORE. LATI LAT BELVA AN
 11 LIAM BILDEN KEDS. AND LAT LENE
 12 KER AN LIM. AND ANBINA LORA LANA
 13 WIUDS NGIMIS IN BIN KONTAKER.
 14 KUNNA SKOBS. AWER TRUIS AND
 15 NOCKTA SEND. VERMIS LIA WISTON
 16 LAT ISS-US LIA RA KARIKA TO HILDA
 17 TADEN KEDS. SA KOKOM LIA ALERWIKES
 18 LAT ARMOS LA. AND ENTALD SA. LID
 19 DURF WERE VMBE IN SIN RIK TO KUN
 20 ANE. LAT LORA KER LER VE IKA LAT
 21 MASTS LODEM KEDS. NGIMIS LA MAS
 22 TA NOCKTA LANA SKOBS. KALWIA
 23 LIA WISTON LAT ISS-US LORAD KEDS
 24 LATMAN SINA POKTA WELDA AND
 25 BISTURA MOSTS. SA LERDON LIA
 26 LATMAN LENE SINA TOCKTA DEIA
 27 MOSTS. AND LAT LA TULKUMIN KED
 28 LORA MANNESKA KERIN BISTANDS
 29 LATSR ENIN VNTORSTORIN WROS
 30 SA LAT KALDE STEN. A VMBE LAT
 31 FOLK NYW WIS TO MAKIANDS. LAT
 32 LIA LESA DEEDON LESA BARADON

1 ΛΙΑ ΑΡΜΟΔΙ ΟΥΕΡΑ ΣΥΡΕΤΑ ΑΝΘ ΥΜΒ ΤΟΡΚ
 ΤΟ ΒΙΩΙΣΑΝΑ ΚΑΤ ΛΙΑ ΑΥ ΛΙΑΡΑ ΤΟΚΑΤΑ ΘΑΘ
 ΚΕΘΕ ΝΑΜΟΝ ΛΙΑ ΝΕΝΣ ΒΙΝΑ. ΖΑΚ ΣΑ
 5 ΛΥΕΡΣΑ ΙΝ ΤΟΚΑΤΕΡ ΣΗ ΜΙΣΣΤΑΡ ΚΕΘΣ
 ΣΑ ΎΑΡΚ ΛΙΑ ΚΑΤ ΡΙΑ ΤΟΡΙΑΝ. ΖΑ ΒΡΑΚ
 ΚΑ ΣΕΙΘΟΝ ΛΙΑ ΜΟΣΤ ΜΑΝ ΛΕΥΡΑ ΑΝΘ
 ΥΜΒΣ ΣΙΝ ΛΙΝ ΣΕΥΣ ΤΟ ΒΙΛΑΛΔΑΝΤ ΜΟΣΤ
 ΜΑΝ ΤΟΥ ΑΝΔΑ ΕΛΕΡΚΕ ΙΑΝ. ΚΥΣ ΤΟ
 10 ΔΥΑΝΔΕ ΚΕΘΣ ΛΙΑ ΒΙΝ ΑΝΘ ΒΕΡΝ ΣΥΝ
 ΘΕΡ ΚΥΣ ΑΛΔΟΣΝ ΑΝΘ ΥΡΘΟΝ ΛΙΑ ΡΙΚ
 ΣΥΝΔΕΡ ΒΕΡΚΑ. ΜΕΝ ΚΑΤ ΤΟΚΕ ΒΑΡΚ
 ΤΟΥ ΑΜΕΡ ΑΝΘ ΜΑΡ ΕΛΑΝΔΙΚ ΑΣ
 Α ΤΟΚΑΡΑ. Α ΚΕΣ ΒΕΡΣ ΛΥΕΡΒΙ ΚΑ
 15 ΠΡΕΣΤΕΡΑ ΝΕΝ ΟΡΕ ΒΙΤΣΚΕΤ ΛΟΝΑ ΑΣ
 ΟΡΟΚΤΕ ΛΙΚ ΡΕΘΑ. ΤΡΑΝΑ ΣΚΙΝ ΑΝΘ
 ΥΝΚΙΟΥΚΑΤΑ ΡΕΘΑ. ΒΡΕΘ ΛΙΡΙ ΣΕΛΝΑ ΟΥ
 ΚΟΝΤ ΑΣΤΑ ΤΟΤ ΒΙΣΤΑ ΑΝΘ ΣΚΙΛ ΑΚ
 ΥΡ ΥΣΑ ΛΑΝΔΑ ΚΥΜΑ. ΜΕΝ ΑΣ ΚΑ
 20 ΠΡΕΣΤΕΡΑ ΣΚΙΛΟΝ ΒΑΝΑ ΚΑΤ ΛΙΑ ΑΥΤ
 ΒΙΟΥΚΤ ΤΟΝ ΤΡΙΑ ΑΝΘ ΤΟΝ ΙΕΣΟΥΣ ΒΕΡΣ
 ΟΥΔΑΝΑΚ ΛΑΝΑ. ΣΑ ΣΚΙΛΟΝ ΚΕΡ ΙΝ ΑΛΕΣ
 ΥΥΡΔΑ ΜΑΝΝΙΣΚΑ ΥΡΣΤΟΝΔΑ ΚΑΜ ΒΕΡ
 ΚΕΘ ΙΝ ΣΤΙΛΝΙΣΙ ΑΜΟΝ ΤΙΚΟΡΟΜ ΒΑΡΚ
 25 ΑΝΘ ΤΟΚΑΡΑ ΚΑ ΠΡΕΣΤΕΡΑ ΤΟΡ ΒΟΡΟΣΝ
 ΛΑΝΣ. ΚΙΣΣΑ ΣΚΙΛΟΝ ΒΕΣΑ ΟΥ ΤΟΡΣΤΑ
 ΒΛΟΔ. ΤΟΝ ΠΡΕΣΤΕΡΟΜ ΒΛΟΔ ΤΟΝ ΣΛΑΥ
 ΟΝΟΜ ΒΛΟΔ ΑΝΘ ΤΟΝ ΤΡΙΑΣ ΒΛΟΔ.
 30 ΚΑΜ ΣΚΙΛΟΜ ΣΥΡΕΤΟΝ ΛΙΑΡΑ ΤΟΡ ΔΙΚΟΜ
 ΑΝΘ ΚΑΤ ΒΙΟΥΚΤ ΒΥΤΑ ΒΡΙΑ ΣΑ ΚΑΤ
 ΑΥΕΡΑ ΜΑΝΝΑΛΙΚ ΒΕΡ ΚΕΘ ΜΕΙ
 ΣΙΑΝ. ΛΙΑ ΣΚΙΛΟΝ ΒΕ ΑΡΟΡΑ ΟΥΕΚΑ
 ΘΕΘΑ ΚΕΡΑ ΠΡΕΣΤΕΡΑ ΑΝΘ ΤΟΡΣΤΑ

1 LA FORSTA HER WERLED MINNA AND
 RUCHT LAM SKILUN TONLA PRESERA
 WIRA. BLODSKIL STRAMA. MEN HERUD
 SKIUST FOLK ME KRAKA OARA. KINDAS
 5 FOLK SKILASINA FINDIRIKLED TOMEMA
 NIKA WENDA. LAT UDAS FOLK SINA
 KRATTN AND WI VSA WISDOM. LA SKIL
 UN LA TALMA PRESERA WEI TALOK WIRTA
 10 TON IRKA. VUR ALDA LIS OAST SKILUN.
 OMME AND REBERWIKIS OPAK AND BI
 AKORA WERLA. LAIDWA HER VUR ALDA
 BITALNAN IN VS MOD LEIDE SKILUN
 ALBENA LORAD WERLA. HER NE SKILUN
 NENE OPA MASTERA NACK FORSTA NE
 15 BASA NANT NE SA. AS HERA HER BI
 MENA WILDE HERIN SIND. LAN SKIL
 TRYA IUNOIA AND IRKA SKIL AIRA IENA
 ALBENA SKANNA ANKA WERKANDI
 20 MANNESKIA ALAMSKIL ANLARA
 FIUNER KUSAND IER NEI AELAND SYN
 REN IS. AND KUSAND IER LOTER NE
 SKIL HER LONER NEN PRESER NE
 TVAL VFIKA SA. ~~~~~
 25 DOLA. TONOMAK. LELLENIA
 WAK. ~~~~~
 SA LUDA FRANAS OTROSTYS WILLS.
 ALLE WELLS TRIAS LELD. ANKA NOMI
 VUR ALDAS. TON TRIA AND HERI TRILED
 30 ORETS IK IO. AND BIDDY IO. SALWERSA
 IK ALLA MACKTS ER IK TOWOSTER NOMAK
 LEDS. SA BITEL IK IO TUNTA HER BURK
 TAM IS TO HERI BURK MGDAS. BLIK TIL LIND
 .DEUM

1 IS LIU LABESTA. LIU LEK OUSA
 NEIUEYU. ALLS MANNISKA LEU. . .
 IKNAV NENS ERE MODER BINOMAD ARVCH
 DAM IK NENS NISFS. AND ET IS IO BERER
 5 NENS FO LAYANDE AS GME AWERVVI IO
 NAVT FORLETA NE MEI. ARDE
 TID IS FORBI FARSEN. MIN KER KUMTSIN
 OXERS. IRKA AS KIMNANT NS BARAD.
 AND VUR. ALDA AS KHA NAVT NE SKORSN
 10 . LIU KUMT UTST ASTA. UFA BOSMA
 KORA PRESYRA WOI. SA EULO LEO SKIL
 LIU BRODA. DAT IRKA T BLOD ABADUR
 NAVT DRINKA NE KAN. FON LIU VRSEIANA
 BERUWA. LIUSTRENSSES SKIL LIU IVO
 15 . OVIENS OAST. KORA MANNISKA SPEDA
 LIK TOAR. IS WOLKA OVIEST SVANS
 LIUCHT. ALUM AND ALLSWEIKES SKIL
 LIST AND DROCHTEN BIDRET WIK TRAGED
 KAMPA AND RIUCHT. RIUCHT AND TRAGED
 20 SKILUN SWIKA AND WI MIK TAM. MEN
 LESSES WINST SKIL LIARA. VRIAS VROCHER
 FON LIU WOPDA SKILUN VSA ATWERKUMANDS
 AN LIARA LIUDA AND SLAVONA LABILIST
 NESSE LORA. LIA SEND. MENA LIANDA
 25 . TRAGED AND RIUCHT. DAT FORMA SKILUN
 LIA OLORA. ATSERNOI WIK LIUSTRENSSES
 KAMPA ALONTSE LIL AND KEAR IN IALW
 LIKES LIKT AND LOULS WARL. LAN SKIL
 TVAA FON IRKA TADAD WIRKA. LIK TOARS
 30 WOLKA ARVCH STORNE WIND. AND ALLS
 DROCHTEN BIDRET NE SKIL KER LISN
 NAVST NAVT NS FORMUDA. OUSA.

1 1714 MIN ELLA ANON IN ATER LIE BOK SIE
 2 IONEN, LIT WIE IK BORRA ELLA DVA, VMBE
 3 LAT.ER IN MIN STAT NEN BURCK OVIR IS.
 4 AWER IN LA BERT NESA VPSREVEN WRDE
 5 LIK TOHARA. MIN NOME IS KONERED.
 6 MIN TAT LIS NOME WAS TREKOLRIK. MIN
 7 MEM. LIS NOME WIL IOW. ATER TAT LIS
 8 DAD BEN IK TO SINA HOLCAR KEREN. AND
 9 LA K HETICK IER TELDE KAS MEN MI TO
 10 VRSTE ORENET. MAN. MIN TAT LESK
 11 SKREVEN HO LA LINDA. WRDA AND LA LIUD
 12 DARDNE VRDILDEN SEND. LINDA. LEM IS
 13 ISTA WEI. LA LINDA. WRDA TAR EN DEL. LA
 14 NORL. LIK LIUD. DARDNE SEND TRVCK TEMS
 15 SARTA SE BIDEVEN. LAT BREWSSENDE AET
 16 SLICK ANLA ARIA. DIK TERE BURCK. LIK
 17 TAT MELK LESK SA SEND LA KANA. LISA
 18 MANNISKA TO ONVEN AND ANON AUS.
 19 KES BVWED BINNA LA ARIA. DIK TERE BURCK
 20 - TERE VMBE IS LAT ROND. DEL NVV
 21 LIUD. WERD LETEN. LA STIURAR SIOAR
 22 LIV. WRD MEN LAT IS WAN. SREKE. BI
 23 BI MINA IUDED WAS. T ORE LAND LAT
 24 BUTA LA ARIA. DIK LEID. AL POL AND
 25 BROK. MEN TREAS TOLK IS DICER ANU
 26 HETICK. LIA WRDON MOD NER WIRD
 27 TRVCK DAM LIA RA DOU TO LABESTA LEIDE.
 28 TRVCK SLATA TO DELVANS AND KADIK
 29 TO MAKIANE TON LA ORVND TER UF
 30 - A SLATA KEM. ALSA ANON WI WITLIER
 EN OODE LEM BUTA LA ARIA. DIK. TER
 LIU DANTE LESK TON EN LOT. TRE

1 PELA ASTWARĀ ĀRG PELA SUDWAĪ ĀER
 ĀRG PELA WESTWARĀ MERTEN. ~ ĀIL 20
 DEQUM SEND WI TO DVANDI A-PELA
 5 TO ĀEĪANDE. VMBENI ĀAVE TO WINNANVS
 AND MIĀ-ĒN VMB-VSA ĀRIADIK TO
 BISKIRMENDI. IĒ ET WERK RED SE. SA
 SKILUN WI STIURAR UCLVKA. ~ BIMIN
 IUDSD STANDET ĀIF BIUSTRE OM TO.
 10 MIN IUD SEND ĀA ĀUSSES AL ĀUSA ĀER
 AN REĪA STAN. AND UĒF AND BREK ĀER
 MIĀ SRMODE ĀIF IN QLVPA WERON.
 SEND ĀRVĀ ĀVIT ĀBUTA DREVEN. ~
 ĀON ĀIF UT MEI ALĒRA MANNALIK LĒRA
 15 ĀAT VRĀLDA VSA AL-ĀODER AL SINA
 SKERSELA ĀOT. MIĒS ĀAT ĀĪA MOD ĀAL-
 DI AND MANNLIKĀSRUM ĀEĒRA WILVE.
 NV WILIK VR FRISO SKRIVA. ~ ~ ~
 FRISO ĀER AL WELDICH WERE ĀRVĀ
 20 SIN LIUD WARĀ AK TO VRSTE-ORVE KERN
 ĀRVĀ STAVRENS OMMELANDAR. ĀI
 SPOT MIĀ VSA WISA ĀON LAND-WOR
 AND SE-KAMPA. ĀER VMBI ĀEĀ-IR EN
 SKOL STIĒT ĀWER IN ĀA KNARA ĀIVĀTA
 25 LĒRA NEI KRĒKALANDAR WESA. ĀAN
 IK ĀAN ĀATI ĀAT DEN ĀEĀ VMB ĀAT
 IORĀK-ĀOLK AN SIN SNOR TO BINDANS.
 IK ĀAN MIN BROĀER ĀER AK ĀEN SKIKĀ
 ĀAS NV ĀĪAN IĒR LĒDSN. ĀWAN TOĀĀTIK
 NV WI NENE MODER LĒSER NAVF NAVI
 30 VMBI ĀE ENEN ĀĪEN ĀA ORĒ TO BI-
 SKIRMANDE AKĀ IK DUBBEĒ TO WAKANI
 ĀAT ĀI VS NEN MASTER NE WARĀ. ~

1 04 A NEK VS NENE HOLOSTERE NOMEL.
 ΛΕΥΡ ΝΙΛ ΙΚΝΟΝ ΟΡΔΕΛ ΝΕ ΞΕΛΛΑ ΜΕΝ
 ΛΕΡ ΣΙΝΔ ΙΤΑ ΑΥΔΑ ΑΡΟ-ΛΕΝΚΑΝΔΣ ΜΑΝ.
 ΝΙΣΚΑ ΛΕΡ ΜΕΝΕ ΛΑΤ ΛΙΟΥΤ ΛΕΡΥΡ ΜΙΑ
 5 ΤΡΙΣΟ ΕΝΙΣ ΥΡΔΙΝ ΙΣ. ΛΑ ΟΟΣΑ ΤΑΛΛΕΝ
 ΝΑΣ ΛΑ ΝΙΩΟΝ ΛΑ ΛΙΟΥ ΤΟΝ ΑΛΛΕ ΝΥΡΟ
 Α ΕΝΕ ΘΛΕΡΕ ΜΟΔΣΡ ΚΙΑΣΑ. ΜΕΝ ΤΡΙΣΟ
 ΛΕΡ ΤΟ ΟΥΑΝΔΕ ΥΕΡΣ ΥΜΒΕΝ ΡΙΚ ΤΟ
 ΤΑΡΑ ΛΙΜ ΣΕΥΑ ΤΟ ΜΑΚΙΑΝΕ ΤΡΙΣΟ
 10 ΝΕ ΟΕΡΔΙ ΝΕΝ ΡΕΘ ΝΕΡ ΒΟΔΟ ΤΟΝ
 ΤΥΧ-ΛΑΝΔ. ΑΣ ΛΑ ΒΟΔΟΝ ΛΕΡΑ ΛΑΝΔ.
 ΣΑΤΥΜ ΤΟ ΛΙΜ ΚΕΜΟΝ ΣΡΕΚ-Ι ΑΝΔΙ
 ΚΕΛ. ΟΟΣΑ ΣΕΙΔΕΡ ΝΑΣ ΤΕΡ ΣΙΑΝΔΕ
 ΝΕΣΤ. ΑΝΔ ΝΙΣΕΡ ΑΛΛΕ ΟΡΕΥΑ ΙΓΣΕΜΜ
 15 ΑΝΔ ΚΑΧ ΝΕΠΣ ΛΙΟΥ ΝΕΝ ΛΙΟΥΧΤ ΝΕΡ
 ΚΕΛΑΡΕΘ ΙΝ ΛΙΟΥΣΣ ΣΕΚΕ ΝΕ ΤΥΝΔΕΝ.
 ΛΕΡΥΜΒΕ ΝΕΠΣ ΛΙΟΥ ΝΕΝΕ ΜΟΔ ΛΑΝ
 ΥΜΒΕΝΣ ΤΟΛΟΣΤΕΡΣ ΤΟ ΚΙΑΣΑΝΕ. ΑΝΔ
 ΥΜΒΕΝΕ ΤΟΛΟΣΤΕΡΣ ΤΟ ΚΙΑΣΑΝΕ ΛΕΡ
 20 ΤΥΝΕΛΙΚ ΥΕΡΣ ΛΕΡ ΛΣΚ ΛΙΟΥ ΒΑΥΔ
 ΙΝ ΣΙΑΝ. ΛΕΡΥΜΒΕ ΛΣΚ ΛΙΟΥ ΙΝ ΛΙΩΡΑ
 ΟΥΡΟΣΤΕ ΝΙΛΛΥ ΣΚΡΕΥΕΝ. ΛΑΡ ΙΣ ΙΟΥ
 ΒΕΤΡΕ ΝΕΝΕ ΜΟΔΙΡ ΤΟ ΛΑΥΑΝΔΣ
 ΑΣ ΕΝΕ ΛΥΕΡ ΥΡΡ ΙΟ ΣΣΙΥΑ ΝΑΥΤ ΤΟΡ-
 25 ΛΕΤΑ ΝΕ ΜΕΙ. ΤΡΙΣΟ ΛΕΘΣ ΤΟΥ ΣΙΑΝ.
 ΒΙ ΟΡΒΟΚΑ ΝΑΣΡ ΥΡΒΡΟΚΤ. ΑΝΔ
 ΤΟΝ ΛΑ ΛΡΕΝΚΥΜ ΑΝΔ ΛΕΣΤΥΜ ΛΕΡΑ
 ΟΥΛΥΜ ΑΝΔ ΤΟΡΣΤΥΜ ΛΕΘΣΡ ΚΡΕΚ ΣΑ
 ΤΥΛ ΛΕΡΣΟ ΑΝΔ ΟΕΚ ΑΣΡ ΝΟΔΙΚΑ ΛΕΘΣ
 30 ΥΜΒΕ ΛΑ ΘΡΑ ΟΡΕΥΑ ΤΟ ΝΕΙΑΝΔΕ.
 ΛΥΕΡ ΛΙ ΛΙΑΜ ΝΙΛΔΣ. - ΣΙΑΝ ΛΙΡ
 ΛΟΡ ΛΕΡΜΙΑ ΤΟ ΟΥΑΡΕΝ ΙΣ.

1 KRISO ΛΟΘΕ ΛΙΡ ΝΙ ΘΛΕΡ ΝΙΧ ΝΙΜΑ. ΟΙΟΥ
 ΤΟΠΛΑΤΕΡ ΤΟΝ ΝΙΛ ΤΡΕΛΕ ΒΙ ΣΙΝ ΔΕΝΕ ΝΑΣ
 5 ΣΡ ΝΡΣΤΕ ΟΡΕΝΑ ΤΟ ΣΤΑΝΕΡΕΝ ΝΕΣΤ. ΛΕΡ
 ΒΙ ΛΕΘΕΡ ΤΩΝ ΣΥΝΑ ΝΝΝΣΝ ΑΝΔ ΤΩΑ
 ΤΟΠΛΑΤΕΡΑ. ΛΡΥΚΑ ΣΙΝ ΒΙΛΕΙΟ ΙΣ ΚΟΡΝΕΛΙΑ
 ΣΙΝ ΙΟΑΣΤΕ ΤΟΠΛΑΤΕΡ ΜΙΛ ΜΙΝ ΒΡΟΚΤΕ
 ΜΑΝΤ. ΚΟΝΕΛΙΑ ΙΣ ΝΑΝ ΤΡΕΛΑΣ. ΑΝΔ
 ΜΟΤ ΚΟΡΝ. ΛΕΝΙΑ ΣΚΡΕΝΣΝ ΝΡΟΣ. ~
 10 ΝΕΜΟΔ ΣΙΝ ΑΛΔΣΤΕ ΛΣΚΣΡ ΑΝ ΚΑΝΚΑ
 ΒΟΝΔΙΝ. ΚΑΝΚΑ ΛΕΡ ΑΚ ΒΙ ΛΙΜ ΤΟ ΣΚΟΥΣ
 ΟΥΑ ΙΣ ΛΙ ΣΥΝΝ ΤΟΝ ΝΙΚΚ. ΛΙΡΤΕ ΛΣΝΣ
 ΟΕΡΤ ΜΑΝΝΑ ΚΑΝΙΑ. ΜΕΝ ΚΑΝΚΑ ΙΣ
 ΑΚ ΝΑΝ ΤΡΕΛΑΣ ΑΝΔ ΜΟΤ ΚΑΡ ΝΕΣΑ.
 15 ΜΕΝ ΚΥΑΔΙ ΤΑΛΕ ΛΑΥΟΝ ΛΙΑ ΜΑΡ ΜΙΛ
 ΒΡΟΚΑΤ ΑΣ ΟΟΔΕ ΣΕΔΑ. ΝΥ ΜΟΤ ΙΚ ΜΙΛ
 ΜΙΝΣ ΣΚΟΝΣΣΕ Α ΒΕΡΤΑ ΚΕΡΑ. ~ ~ ~
 ΑΡΤΕ ΟΡΑΤΕ ΤΛΟΔ ΛΝΕΡΝΡ ΜΙΝ ΤΑΡ
 ΣΚΡΕΝΣΝ ΛΣΚ. ΝΕΡΟΝ ΤΕΛΟ ΙΟΥΤΑΡ
 20 ΑΝΔ ΔΕΤΝΕ ΜΙΛ ΣΒΒΕ ΝΕΑ ΒΑΛΔΑ ΙΣΤΑ
 ΚΥΑΔΙ ΣΕ ΤΟΡΕΘ. ΒΙ ΚΑΤ ΛΙΣ ΟΙΑΤ ΟΡΕΝΟΝ
 ΛΙΑ ΙΝ ΛΙΑΡΑ ΚΑΝΑ ΜΙΛ ΨΙ ΝΡΡΑ ΛΑ
 ΟΕΝΕ. ΜΑΡΚΑ ΤΑΣΤ ΑΝΔ ΛΕΡΝΡ ΣΣΝΔ
 ΛΙΑ ΣΙΤΣΝ ΒΙΛΕΝΣΝ. ΛΕΡ ΝΕΡΟΝ
 ΝΑΡΝΣ ΝΕΝ ΜΑΝΝΙΣΚΑ ΑΝΤ ΣΙΟΚΑΤ
 25 ΛΕΡ ΝΜΒΕ ΛΑΥΟΝ ΛΙΑ ΛΑΤ ΛΑΝΔ ΙΝΤ.
 ΝΕΙ ΛΙΑΡΑ ΝΘΜΕ ΛΑΥΟΝ ΛΙΑ ΛΑΤ ΛΑΝΔ
 ΙΟΥΤΑΡ. ΛΑΝΔ ΛΕΤΣΝ. ΑΡΤΙΡ ΝΕΙ ΚΕΜΟΝ
 ΝΙΛ ΤΕΛΟ ΔΕΝΣ. ΜΑΡΚΑΡ ΤΟ ΒΕΚ. ΤΟΝ
 30 ΛΑ ΛΑΔΑ ΛΑΝΔΟΜ. ΜΕΝ ΛΙΣΣΑ ΣΙΤΣΟΝ
 ΛΙΑΡΑ ΣΣΛΝΑ ΣΥΔ. ΛΙΚΕΡ ΔΕΛ. ΑΝΔ ΑΣ
 ΛΑ ΣΤΙΟΥΡΑΡ ΤΟ ΒΕΚ ΚΕΜΟΝ ΛΕΡ ΝΑΝΤ
 ΝΡ ΟΥΑΡΣΝ ΝΑΝΤ ΝΕΡΟΝ. ΟΥΑ ΛΙ ΕΝΑ

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1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

1 NV KOMON ÆÐR UNWARLIAN ÆRE SCIA
 BE ÆA ÆFIA-DIK ÆON VSA BURCA MERA
 ÆRUC ÆA INBREKA VSA LANDUM V
 5 -ON ÆIA VROVALSD AND ÆA ÆE-MVDA
 MIS-ÆREN. ÆI KÆEMAN ÆER MIK-SV-T
 -EN WAS. WILDE ÆON VS NYA SCERA
 ÆA. ÆERTO ÆEDON ÆIA MIK-BROCHT AN
 10 -LEB ÆEIA KESTLIKA WERA ÆER ÆIA FAWID
 ÆEDON ÆON ÆA KALTANAR LANDUM AND
 ÆON ÆA RHONISIAE SCERUM. NEIÐAM
 WI SELVA NENE SCERA NAVT NEDS. IÆ
 IK ÆIAM ÆLIAKA ÆORSA AND ÆINWER
 WERINDS RIN-BODON MIK. NEI ÆRISO.
 15 ÆWAND TO STANFEN AND ALLINDEAN ÆA
 ALDER. ÐA ÆER WEDON ÆA BESTA WER
 -SCERA MAKED. ÆON ÆERDS EKEN WOD
 ÆER NIMMERES NEN ROT AN NE KVM A
 ÆALVIA ÆA SE-KAMPAR BE ME BIDE.
 WERON SVME IUTTAR NEI TSYLAND
 20 ÆAREN. AND ÐANA WERON ÆIA NEI ÆRIS
 WESSE. ÆA SELANDAR ÆEDON ÆELO
 ÆON ÆIARA STORESTE KNAPUM FAWID
 ÆI MOSTON VPPA ÆIARA BENKA ROIA.
 AND ÆON ÆIARA STORESTE TOÐATEPA VMB
 25 ÆER BE BIEÐ TO TEIANDE. ÆA STORA
 IUTTAR NE MOCTON. ST NAVT TO WER
 -RANES ÆRUCÐAM ÆIA NENE OODE
 WEPNE NAVT NEDS. ÆA ÆIA ÆIARA
 30 ÐEÐ TSYLD ÆEDE AND ÆORVR ÆELO WORD
 -ON WIXLAD WERON. ÆEGIE ÆRISO TO
 ÆA BESTA IÆ ÆIA NENE OODE ÆANES
 IN ÆIA RA ÐA NAVT NEDI. O. IES

1 ANDERON LIA, GNE BESTAGN. GNE
 ARVCK VVREALDA SKERIN. LIU IS NEST
 NREKLIK IOW BIAR KRUK KER. LIMA
 5 ALLE IS EN LA IN LIRA BALO KANNAK
 WUSE TUSANDA PRATE KANA VIDSE.
 MEN WILANA K NENA BURCK NER
 BURCK WERNE VMBE LA KANSKGRPA
 KER UT TO ALDANS. LAN MOSTON
 IOW ONYST MAKIASCIDT TRISO. GOD
 10 REDEN ANDERON LA IUTTA. MEN
 WI ALANA K NGNE AMBACHTS SLIUD
 NER BUWARK. WI ALLE SEND FISKAR
 AND IUTTA. LA ORA SEND VROFVA
 KEN ISTA NOI LA ALDA LANDUM FLIDAR.
 15 MIDLAR AWILA LIA KUS KALTA. KEMOM
 MINA BODON MIKA SE LANDAR KERA
 IS SINA LONE. . . . LIR MOST NVV
 ZETA LO TRISO ALLE TO BIDOBBE WEST
 TO NOCKT FON BEDS PARTIA AND TO
 20 BATE FON SIN LIN DOV. . . . LA SE LAND
 AR SCIDER TO. LIA SKOLDON IERLIKES
 KITICK SKERA LANA. NEI TASTA METUM
 AND NEI TASTA IELDUM. TO KRED MIK
 ISERE KGDNE AND KRANBODUM AND
 25 MIK TULLI TIVCK ALSA TAR WGR SKEM
 LOF AND NEDLIK SF. MEN LA IUTTA
 SKOLDON LIA LAN MIK TREKE LGTA.
 AND ALLEF FOLK LAT TO TRIAS BERV
 KERSD. IA LI WILDS MAR DVA. LI
 30 WILDS AL VSA SE KAMPAR UT NEDA
 LAT LIA SKOLDS MIK TIVCKTA AND
 RANA. LA LA SE LANDA WEIBRIT

1 WERON TA LETSE TIUWERTICK ALDA
 SKERA TO LAIA MIK BURCK-WERNES.
 WOD. AIR-BAKEN STEN. TIMBER-LIUD
 5 MIPTSELEPA AND SMEDA UMBS KER
 MIK BURCA TO BUWANDE. WITTO. KAT
 IS WITTE. SIN SYN SAND LI MIK VMB
 TO TO SIANANDE. KWAT KER AL KAR
 10 FALLENS. NIS ME NANT NI MSED. MSIN
 SA TUD IS MI BAR WRDEN. AN BIDE
 SIDA KERE LANES-MUDE IS ONE WIK
 15 BURCK BUWED. KER IN IS FOLK LEID
 KAR FRISO UTA SACHANA MARKATACK.
 WITTO KEK SIUCHT-KERSE BIKREIND AND
 TO SIN WIKNOMEN. WIL-LIM ALSA
 20 KERE KIRA TAT. LI WAS VRESTE ALDER
 MAN KERA IURGAP. KAR IS VRESTE-
 CREVSTMAN IETA OREVE. WIL-LIM
 IS KIRP AKTER STURVEN AND WITTO
 25 IS IN SIN STED KORIN. ~. LO FRISO
 KOKER DODE. ~. KON SIN GROSTE WIK
 KERE IETA TWEN SVIARIAL BI ALDA.
 KER SER KLOK WERON. LETTO. KAR IS
 30 KERE. TINE IOASTE SKIKER AS SINDA
 BODA NEI KATTA-BURCK KAR DIAP INNA
 SACHANAR MARKA LEID. LI KERE KON
 FRISO MIK BREIKEN SIUDON KORSA.
 BUFA SIN AIN. TO LEDEN MIK KESTLIKA
 SERUM. KEVCK KA SG-KAMPAR KANED.
 BI IALWEDER KOPS WERON TWEN IOAA
 35 SG-KAMPAR AND TWEN IOAA RUTAP
 MIK RIKA KLADARUM KLAK AND ISUD
 IN KIPPA BUDAR. EVIN AS-IR LETTO

1 NEI HATTABURCK SHIKT. SHIKTER BRUNO
 LATIS BRUNS. KENT OXERA SVIARIA NEI
 MANNA-DARDA VURDA. MANNA-DARDA
 5 VURDA IS FARIN KIT BOK. MANNA-DARDA
 FORDA SEBEVIN. MEN LAT IS MIS DEN.
 ALLE RIKDOMA KER KIA MIK KETS VRO
 OM NEI OMSTAND WEISEKANKE. AN KA
 FORSTA AND FORSTENS AND AN KA UT FOR
 KERNES MANDERTNES. KOMON KA SINA
 10 KNARA VPPA KETS MEID UMBE KER MIK
 ST IOAKFOLKTO DONSIANE. SA LETON
 KIA KNARA MIK KRUDKOK KNAMA AND
 AND BAROUM IETKA TONNUM KON KA
 BESTA BIAE. ATSER KISSA BODON LETSE
 15 IMMER IOAKFOLK OVER KA SAXANAR MARE
 A FARAR. KER ALLE IELD INNA BUDAR
 KETS AND ALLE MEIDA IETKA SEANKAD
 IA MIK BROCKTON. AND VPPA KETS MEID
 TERADON KIA ALON EN KNAMMEBLIK WEI.
 20 IET NV BERDE LAT KA SAXANA KNARA
 KER NYDIA NEI USADION KAN LAKE
 ON KIA PODLIK AND SEIDON ASTE
 KNARAK KENS MENA TIANO TOBIKAMP
 25 NS SA KANST KIN BREID IST FULRIK
 ER MEIDA IAN AND KAN IST FORSTLIK
 TERA. ALBEDA SVIARIA KON FRISO. SNO
 BOSTIOIAD MIK TOALATPRUM KERA ROM
 RIKSTA FORSTUM. AND ATSERNEI KOMON
 KA SAXANAR KNARA AND MANDERTNES
 30 BO ELLE KEDDUM NEI LAT TLEMAP DEE
 KA BURHAMMA AND KA ALDA TAM
 NA KER IET KON KIAE GRE ORATLED

1 WISTE. NEODADON NANT VR NEI FRISO.S
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 ΡΑ ΣΝΑΡΑ. ΜΕΝ ΛΑ ΙΟΝΑ ΤΑΜΝΑ ΣΡΟΝΟ.
 5 -ΕΡ ΜΙΛ ΟΟΛΩΝΣ ΤΙΝΟΡΟΜ ΑΝ ΣΙΝΑ ΣΕΚ.
 ΑΙΑ ΣΕΙΔΟΝ ΑΛΟΜΜΕ ΜΙ ΝΑΝΛΛ ΛΟΘΕΡ
 ΝΟΝ ΜΟΘΕΡ ΜΑΡ. ΜΕΝ ΛΑΤ ΚΥΜΚ ΟΑΝΑ
 ΛΑΤ ΜΙ ΙΕΡΟΚΑ ΣΕΝΟ. ΙΝΟ ΡΑΣΤ ΝΣ ΝΣ
 ΚΑΝΙΑ ΤΙΛΛΙΟ ΜΙ ΝΣΑ ΛΑΝΔΑ ΜΙΛΕΡ
 10 ΜΙΝΝΑ ΛΕΡ ΛΑ ΜΟΔΡΑ ΝΡΛΕΡΕΝ ΛΑΝΣ
 ΛΡΥΚ ΑΙΑΡΑ ΝΝΔΙΟΡΑΕΟ. - ΤΟΡΚ
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 ΙΟΝΝ. ΣΙΝ ΣΤΣΜ ΛΕΡΑ ΤΟ ΛΕΤΑΝΣ ΒΙΤΑΡΑ
 ΛΕΡ ΒΙΣΛΟΤΕΝ ΜΑΡΚ ΒΙ Τ ΚΙΑΣΑ ΘΝΡΕ
 15 ΤΟΡΣΤΕ. ΜΕΝ ΑΣΤ ΑΛΣΑ ΜΥΟ ΚΥΜΑ
 ΜΑΚΑΤΣ ΛΑΤ Ι ΙΟ ΜΙΛΕΡ. ΝΣ ΚΑΝΙΑ
 ΚΙΑΣΑ ΣΑ ΜΙΛΙΚ ΑΚ ΜΙΝ ΜΟΝΣ ΣΕΘΕ.
 ΝΕΙ ΛΕ ΛΩΑΤ ΙΚ ΣΚΟΙΑ ΜΕΙ ΣΑ ΙΣ FRISO
 ΛΕΡΤΟ ΛΡΥΚΑ ΝΥΡΛΩΔΑ ΚΕΡΕΝ. ΛΩΑΝΔ
 20 ΛΙ ΛΣ ΑΙΑ ΜΟΝΔΕΡΛΙΚ ΑΙΡ ΑΙΝΝΣ ΜΕΙΑ Ο
 FRISO ΜΕΤ ΛΑ ΑΡΕΝΚΑ ΛΕΡΑ ΟΟΟΛΟΜ
 ΑΝΝΑΜΑΙΣ ΤΑΛΣ ΛΙ ΣΡΕΚΚ. ΛΙ ΚΑΝ ΛΟΣ
 ΑΙΣΝ ΑΙΑΡΑ ΛΣΤΟΜ ΜΑΒΑ. ΛΑΝ ΙΣ ΛΕΡ
 ΙΤΑ ΑΝΣΤ ΤΟ ΣΚΟΙΑΝΔΙ. ΛΟΚ ΟΡΕΝΑ
 25 ΣΚΟΛΠΣ ΜΑΝ ΤΟ ΚΑΝΙΑ ΚΙΑΣΑ ΣΥΝΔΕΡ
 ΛΑΤ ΛΑ ΘΡΑ ΛΕΡ ΜΙΘΙΚΑ ΝΡ ΜΕΡΟΝ. -
 ΑΛΔΥΚΕΡΑ ΤΑΛΟΜ ΜΑΡΚ ΛΡΥΚ ΛΑ
 ΙΟΝΑ ΤΑΜΝΑ ΚΕΛΕΝ. ΜΕΝ ΛΑ ΑΥΔΑ ΤΑΜ
 30 -ΝΑ ΑΨΚΕΝ ΤΟ ΑΝ ΤΑΛ. ΤΑΡΑΔΟΝ ΑΙΑΡΑ
 ΡΕΘΝΣ ΟΤΣΕΝ ΘΛΣΡΑ ΒΑΡΟ. ΑΙΑ ΚΕΛΟΝ
 ΑΛΛΕΡ ΜΟΙΚΙΣ ΑΝΟ ΤΟ ΑΛΡΑ ΜΑΝΝΑΛΙΚ.
 FRISO ΚΕΛΟΝ ΑΙΑ. ΟΥΛΛ ΣΑ ΛΑ ΣΡΙΝΝΑ

1 DVAN. LES NACHTIS SPONKI NETTA NEI
 ALLE SIDUM AND LES DEIS VRSKALKI
 5 KOR SINA VNAFTER TOCHTILKA FRIUNDA
 IN. FRISO SEIK LAT SE NENE PRESTERA
 NER POPPA KOR STA LEDENS MEI. MEN
 IK SED. LI NE MEI NIMMAN LEDA AS
 LIM SELVA. KERUMBE NIL LI NAVT NE
 DAIA LAT LIU BURCH STAVIA WIKER VP
 10 KEIAK WAEK. KERUMBE NIL LI NENE
 MODER WERKA. IUD IS FRISO IOW
 REDIEVAR. MEN MORNS WIL LI IOW
 KANIA WERKA. TIL LIU LI OUIR IO ALLE
 RUCHTA MEI. INNA BOSM LES FOLKIS
 15 ANTSTONDON NW TWA PARTIA. KALD
 A AND ARMA WILDON WIKER ENNE MODER
 KA. MEN LAT IONK FOLK LAT FUL STREO
 LUST WERE. WILDE NE TAT ITHA KAN
 IA KA. KA BROSTA AGTO KIANA SELVA
 20 MODERKIS SUNA AND KA OLSRA KER
 ON KIANA SELVA TAT LIS SUNA. MEN
 KA MODERKIS SUNA NE WRUS NAVT
 NI MELO. AWAND KRUCH DAM KER TULO
 SKERA MAKSD WERE. WAS KER OUIR IUD
 25 TO TARA SKIPMAKER. SMEDA SELMAKER
 ROE MAKSE AND TO TARA ALIORA AMB
 AKTIS LIUD. KER TO BORPA BROCHTON KA
 SE KAMPAR ALISREIA STRADA MIK.
 KER FON LEDON KA WIVA NOCHT. KA
 KAMNA NOCHT. KA MANDORTNE NOCHT
 30 . AND KER OF LEDON AL KIANA MEDUM
 NOCHT AND AL KIANA FRIUNDUM AND
 AKUM. KA FRISO BE TIUWERTECK IER IT

1 STANVEREN LOS KALDEN LOS STURF ER. ~
 2 KRUCH SIN BIÛLDA LOSER KALO STATA
 3 WILSER TO MANLIK OLSRUM BROCKT. KAK
 4 IIF WI KERKRUCH BETSER WRDS KUR IK
 5 NANT BIÛCHTA. ~ TON ALLE OROVA
 6 KOR BITARA LIM WEPON. NAS KGR
 7 NIMMON SA BITAMED DIK KRISO WOSE.
 8 LA SAKSK ER SEIDE. LA IONA TAMNA
 9 KEKON SINA LOVS KAKWILA LA ALIDA
 10 TAMNA ELLA DE DON VMBIM TO AKTIAM
 11 AND KATLIK TO MAKIANE BI ALLE MAN-
 12 NISKA. ~ NU NE MACHTON LA ALDA
 13 TAMNA LIM KERMIKA WEL NANT NE STORA
 14 IN SINA BIÛLDIA. MEN LIA ANON
 15 MIK LIA RA BARA KAK ALSA TUL UT
 16 RIUCHT KATER STURVEN IS SVNDER KAT
 17 ER KANIA WERE. ~ ~ . NUU WIL IK SKRI
 18 WA VR ADEL SIN SVNV. ~ ~ . KRISO
 19 KOR VSA SKIDNSSI LERED KEDS UT ET
 20 BOK KOR ADEL LIA KEDS ELLA DEN
 21 VMBE LIA RA TRIUNDSKIP TO WINNAN
 22 DE. SIN GROSTE SVNV KOR LI LIR WON
 23 BI SWERLIRTE SIN WIF. KEKSER BI
 24 STONDA ADEL KOTEN. AND AFSKEN
 25 LI KAMPAD MIK AL SIN WELD. VMBE
 26 NENE BURCA TO KORSTALANE NER
 27 WILSER VPTO BVWANDS. KAK SAND
 28 LI ADEL NOI KORS BURCA ST FELAND
 29 TIL LIO LI DIDER BIDDER KUD WIRKA
 30 MACHTE. MIK ELLA ANAT TO VSA
 GWA TALE AND SEDUM KORSK. ~ KA
 ADEL TWINTICK IER TALE LGT KRISO

1 HIM TO SIN AIN SEOL KOMA. AND ASSR
 2 GER UTLEFD WAS. LGESR HIM KRUCLOVIR
 ALLE STATA TARA. . . ADEL WAS NE MIN
 LIKA SKALK. BI SIN TARA ASKER FOLO AKA
 5 WNNEN. DANA IST KOMEN KAPST TOLK
 HIM AKA-RIK AGREN ASK. AWST KWAT
 -IM ATFERNGI SA WEL TOPASE KEM AVAND
 AS SIN FAR FALLEN WAS. BILVER IN SIN
 STOD. SVNDER KAPER VREST KIASA ENSR
 10 QASRA OFENA SPRGA KEM. . . .
 KAWILA ADEL TO TEXLAND INNA LGRE
 WERS. WAS GER TETA ENELLE LIANE
 KAM IN VPPER BURCK. LIU KEM FONUT
 KA SAKANA MARKUM WEI. FONUT-
 15 ERE STAKA KER IS KESEN SVOBALAND
 GER KRUC WAR LIU TO TEXLAND
 SVOBINS GETEN. ATSKON KIRA NOMS
 IKIA WORE. . . ADEL AGDE KIA LIAT
 KRGEN AND LIU AGDE ADEL LIAT. MEN
 20 SINTAT BODIM LI SKOLDE IST WAKTIA.
 ADEL WAS AGRICK. MEN ALSA RIA
 SIN TAT FALLEN WAS AND LI SETEN. SAND
 LI BISTONDA BODON NEI BERK. KOLDA
 KIRA TAT KIN. ASSR SINS TOQATER TO
 25 WIT KANA MAKTE. BERK-KODA WORM
 FORSTE KON VNTORBASTERE SED. LI AGDE
 IKIA NEI TEXLAND INNA LGRE SVNDEN
 INNER KAPR KAT KIA ENSS TO BURCKIAM
 KOREN WREDE SKOLDE IN SINS AINLAND.
 30 KACK LI AGDE KIARA BODER OERTY KAN
 NA LGRED. GERVMB QVARTO AND
 IET LIAM SINA SEIEN. . . IKIA WORE

1 KANTTE TRES. TAR SA TERS IK LIA LAN
 KANNA LERSO LIT LIU ALON WROCKT AND
 WROT TIL LIU TRES BERU UNTER KUNNA
 5 MACATS UNDEBA SELVA OWA AND UN-
 DER ENEN BON. UMBS LA MANNISKA
 VERA LIRA SED TO KREIANDI. WAS LINDWIK
 LIRA TRIUDELT KON OT LIRA TAT OREUCK
 ALLE SACHANA MARKA TAREN AND FOR
 10 NEI OERT-MANNIA. OERT-MANNIA
 ALSA LERDON LA OERT-MANNA LIRA
 STAT LERTEN. LER LIA KREUCK OISA LIRA
 BIELDIA KREISEN LERDE. DANA-ONRON
 LIA NEI LA DONS. MARKA. KON LA DONS
 15 MARKA ONRON LIA SKIF NEITSELAND.
 KON TSELAND ONRON LIA NEI WEST
 KULAND AND SA ALINDEN LA SE NEI
 WAL-LALLA-CARA LIN. KON WAL-LALLA-
 OARA BRUDON LIA ALINDEN LORA SUDER
 20 ARGNUM ALONT LIA MIK OPRATS TRESS
 BORRA LERS FONS BI LA MARSALA
 KEMON AWERTON USA A-POLLANIA
 SKREVEN ASL. LA LIA LER EN STUT WEST
 LERDE ONRON LIA WIKER NEI LA DELTA.
 AS LIA NW ENPID LOR NEI LA DELTA
 25 O-TAREN WERON ALONT LIA INNA
 STREK KON LERS ALDA BURCK AKIN
 KEMON LA SIND LER UNWABLIA
 TIWSE SKALKA MORL AND NAKED UT
 30 IKLAT. LIA WGRON EN LIA ATFRAN
 KUMEN. MIN BROSER LER VRAE BI
 WAS LERDE LIA OTTEN VEBEDEN LACK
 LIA NERDE NAVE NE LERSO. LA BONAR

1 ȜER ȜAT DEN ȜEDES WERON TWISKELAND.
 2 AR ȜER IUDDEDA DRISTWEI ONIRA ȜEONA
 3 KUNNA TO MORDA AND TO RANWANDS.
 4 ȜA TWISKELANDAR ȜAT SIND BANNANS
 5 AND WEI BRITNS FRIAS BERN. MEN ȜIA
 6 RA WIVA ȜANAT ȜIA ȜON ȜA FARTABUM.
 7 RAWET. ȜA FARTARA IS EN BRUN FINTA
 8 S FOLK ALDUS ȜETEN ȜRUCK DAM ȜIA
 9 ALLS FOLKA TO STRIDA UTARTA. ȜIA
 10 SIND AL ȜRUTAR AND RANWAR. ȜERTON
 11 SIND ȜA TWISKELANDAR ALSA BLOD-
 12 ȜORSTICK WRDEN. ȜA TWISKELANDAR
 13 ȜAM ȜIUS ARONIS DEN ȜEDES. ȜERTON
 14 ȜIARA SELVA ȜRA IFTA FRANKA.
 15 ȜER WERON SEIDS MIN BRO ȜER-
 16 RADA. BRUNA AND WITA MOR. ȜOMA
 17 ȜER RAD IFTA BRUN WERON BITON
 18 ȜIARA ȜERE MIT SIALK WOTER WIT. NET
 19 DAM ȜIARA ȜN ȜLIFA ȜER BRUN BEWER
 20 ALSA WRDON ȜIA ȜSSTO LEDLIKER ȜER
 21 ȜRUCK. ENIN AS A. POL LANIA BISKOIADON
 22 ȜIA ȜTSENGI LIDAS BURCK AND ST ALDER
 23 DA. DANA TADON ȜIA INOVIR STAUERAN
 24 S. WURDA BI ȜIARA LIUDA ROND. ALSA
 25 MINLIK ȜEDON ȜIA ȜIARA SELVA AND
 26 SEALSD. ȜAT ȜA MANNISKA RA ALYER
 27 WGIKSS ȜALDA WUDS. ~ ȜRE MONAKA
 28 ȜORȜER SAND ADEL BODON NET ALLS
 29 ARUM ȜER ȜI BIRNNSEN ȜEDES. AND
 30 DET ȜAM BIDD. ȜIA SKOLDON INNA.
 31 MINNA MONAK LICATA LIUDA TO HIM
 32 SINDA. SIN WIK SEIDSE ȜER ȜAM.

1 WEST LEDE TO PSXLAND LEDE DANA IN
 ONIR SKRIFT KRGIN. TOTXLAND WARKAT
 IIRA TOL SKRIFTA TUNDEN LGRNANT
 5 INT BOK LGRA ADELIA VRSKROVSN
 SEND. FON LISSA SKRIFTUM LEDE OOSA
 EN BI LIRA UPROSTY WILDE LEID. KER
 KRUCK KA LEDESTY TAM AL BOKE
 ANBER MAKK WERKA MOST ALSA
 RINDEN KRISO FALLESN WAS. ~ ~ ~
 10 ~ ~ ~ LEDE IS LAR SKRIFT. MIK OOSAS RED.
 ~ ~ ~ KA WERLEDA BERN IST ANKA
 MODERA FON LAR MANNISRELK SELAK
 TE KA LEIDER ENY TALE IN ALLER TOMA
 AND VP ALLER LIPPA. LUS MEIDE LEDE
 15 VVREDA ANKA MANNISKA IENEN. TIL
 LIO LIA MANLIK OXERA KERMIK MACK
 TY KANBER MAKIA, LWAR MAN FOR
 MIDA MOT AND LWAR MAN BIADIA
 MOT VMBE SELIDLED TOKINDANE AND
 20 SELIDLED TO LALDANE IN ALVOD LED.
 ~ ~ ~ VVREDA IS WIS AND OOD AND
 AL KARSIANDE. NEIDAMSR NV WIST
 LAT LUK AND SELIDLED FON IRKA
 KVA MOT. IST BOSLED. DUDOD BI
 25 ORODA MEI, ALSA LSK SR AN LIO TALE
 ENY RUCLE TERDIDY LIENDOMLIK LED
 FAST BONDEN. LUS LIENDOMLIK LED
 IS KER AN LEDEN, LAR MAN KER
 30 MIK NEN LEIEN SEDE, NER BIDROD
 LIKA WORDA SPREKA NE MEI SVNDER
 STEM. LEK NACK SVNDER SKAM
 RAD. KRUCK ANAM MAN KA BOSE

1 FOM KIRGE BISTONDA VRKANNA MEI
 NENDAM USA TALE KUS TOLUK AND TO
 SELIDLED WEIAT, AND KUS MIK WAKK
 5 LISN KA BOSA NYDORA KER UMBS IS LIU
 MIK ALLE RUCAT ODIS TALE KETEN.
 AND ALLE KA IENA KWAM LIA AN ERB
 KALDA KANAAT KER OOME FOM. - KA
 KWAT IS BERK. - ALSA RIA KER MON
 10 USA KALT SUSTERUM AND KALT BROK
 ARUM BIDRODAR VRKEMON TAM LIAR
 A SEL FORI ODIS SKALKUM UT IANON.
 ALSA RIA IS KAT OWERS WROEN, KA
 BIDRODLIKA PRESTERA AND KA WRAA
 15 WRGIA FORSA, KER IMMER SEMIN
 KELADON, WILDON NEI WILKER LEVA
 AND BUTA ODIS OWA DVAN. IN LIARA
 TRIODISLED SIND LIA TO DVAN AND
 KANON OXERA TALA FORSVNNEIN TIL
 20 LIU LIA KOMLIK MACHTI SPREKA IN
 LIENWARLA FOM ALREK OXERUM. VR
 ALLE BOSA LIAA AND VR ALLE VNWGR
 LIKA LIAA SVNDER KAT STEMLER
 LIAM VRRODA MOCKE NACK SKAM -
 25 RAD LIARA DELAT VDERVA. MEN
 KWAT IS KER UT BERN. - GVIN BLED
 AS.T SED KERA OODA KRUDUM FOM
 VNDSENE ORVND UT VNTKEMK KAT
 ANBER SEIED IS KRUCK OODA LIUDA
 30 BE ALLE DEI, EVEN BLED BREK TID KA
 SKADLIKA KRUDA AND LIUCAT KER S
 SEIED SIND KRUCK BOSA LIUDA. INT
 FORBORONE AND BE LIUSTRENESS.

1 KA LODDERIDA MANCIGETNE AND KA
 UNMANLIKA KNARA KER MIKA WWA
 PRESTERUM AND FORSTUM KORADON
 VNTLVKADON KA NHA TALA AN LIAKA
 5 BOLA. KERWISA SSND LIA FORK KVM
 IN EMOR KA FORKUM TIL LIU LIA
 ODIS TALE OLAD VRIETTEN LANE. ~
 WIEST NV WETA LWAAT KER OF WFO
 10 IN IS. ~ NV STEMLER NES DELAT LIAKA
 BOSA TOCATA NANT LORER MAR VREOD.
 ON NV IS DUDSDTON UT LIAKA MID
 DEN WGEN. WISDOM IS FORK AND
 FREEDOM IS MIK OVAEN. ENDRACKT
 15 IS SOK RAKK. AND TWISFALT KER SIN
 STED IN NOMMEN. LIATOS IS FIVCKT
 AND LORDON SIT MIK NOD AN TETL.
 AND KER ER RIVCKT FERDICKLED
 WELDE, WELK NV LAT SWERD. ~
 20 ALLE SIND SLAVONA WIDEN KA
 LIUD TON LIAKA LORA TON NYD
 BOSA LUSTA AND TON BICFRLIKLED.
 LODE LIA NV MAR ENETALE FORSVN
 25 NEN. MUDLIK WAST KAN IST ENLIK
 OD OVAEN. MEN LIA LAVON ALSA
 KULO TALA UTTONDEN AS KER STATA
 SIND. KER KERNEK MEI LAT ENET
 FORK LAT ORE FORK EVIN MIN FOR-
 30 STAN AS LIU KV LENE AVND AND
 LI WOLF LAT SKER. ~ SIT MUDLIK
 KA STIURAR BITIUDA. TACK DANA
 IST NV WEI KVMSEN, LAT ALLE
 SLAVONA FORKAR MANLIKORERA

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LIK ΘΡΑ ΜΑΝΝΙΣΚΑ ΒΙΣΚΟΙΑ ΑΝΘ ΛΑΤ ΛΙΑ
ΤΟ ΣΤΡΑΤΕΣ ΛΙΑΡΑΡ ΒΝΟΙΟΕΡ ΛΟΘ ΑΝΘ ΧΟΝ
ΛΙΑΡΑ ΒΡΜΕΣΕΝ ΛΟΘ. ΜΑΝΛΙΚΟΤΕΡΑ ΑΥ
ΣΑ ΛΘΑ ΒΙΟΡΛΟΘΕ ΑΝΘ ΒΙΚΑΜΡΑ ΜΟΤ
ΟΝ ΤΙΛ ΧΙΟΥ ΑΛΛΕ ΒΡΘΙΛΙΟΑΘ ΣΣΝΟ. ~

ΛΗΡ ΙΣ ΝΥ ΜΙΝ ΡΕΘ. ~

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ΒΙΣΤ ΧΥ ΑΥΣΑ ΟΥΡΙΚΑ ΛΑΤ ΧΥ ΙΡΤΑ ΑΛ
ΛΕΝΑ ΕΡΥΑ ΜΙΣΤΕ ΑΥΣΑ ΑΧΕΣΤ ΧΥ ΜΙΜ
ΜΑΡ ΜΑΡΕ ΝΟΝ ΘΡΕ ΤΑΛΣ ΟΥΙΡ ΧΙΝΑ
ΜΕΡΑ ΝΙ ΚΥΜΑ ΤΟ ΛΕΤΑΝΕ ΑΣ ΟΘΙΣ
ΤΑΛΕ. ΑΝΘ ΧΑΝ ΑΧΕΣΤ ΧΥ ΤΟ ΝΙΟΘΑΝΕ
ΤΙΛ ΧΙΟΥ ΧΙΝ ΑΙΝ ΤΑΛΙ ΧΡΕ ΧΟΝ ΟΥΛΟΜΑ ΣΙΔΑ
ΚΛΙΝΝΑ ΒΙΛΥΕΚ. ΜΙΣΤ ΧΥ ΛΑΤ ΣΡ
ΣΥΜΕ ΧΟΝ ΛΙΘΑΣ ΒΙΒΝ ΑΝΘ ΧΟΝ ΧΙΝΔΑΣ
ΒΙΒΝ ΡΕΣΤΑ ΣΑ ΟΥΛΑ ΣΤΥ ΟΥΙΝ ΑΥΣΑ.
ΧΙΟΥ ΤΑΛΕ ΧΕΡΑ ΑΣΤ ΣΚΕΝ ΛΑΝΔΑΡ ΙΣ ΧΡΥΚΑ
ΧΑ ΜΙΛ ΜΑΘΙΑΡΑ ΒΡΒΡΟΘ. ΧΙΟΥ ΤΑΛΕ
ΧΕΡΑ ΕΑΥΤΑΝΑ ΧΟΛΟΑΡ ΙΣ ΧΡΥΚΑ ΧΑ
ΣΜΟΥΡΙΘΕ ΟΙΟΛΑ ΒΡΟΙΡΥΝ. ΝΥ ΣΣΝΟ
ΜΙ ΑΥΣΑ ΜΙΛΔ ΜΕΣΤ ΜΑΒΙ ΧΑ ΜΙΧΕΡ
ΚΥΜΑΝΘΕ ΑΣΛΕΝΑ ΧΟΛΟΑΡ ΜΙΧΕΡ ΙΝ
ΥΣ ΜΙΟΘΣΝ ΤΟ ΝΟΜΑΝΘΕ. ΜΕΝ ΙΚ ΣΚΡΟΜ
ΑΝΘ ΒΙΝ ΣΕΡΕΛΙΚ ΑΡΕ ΛΑΤ ΛΙΑ ΥΣ ΜΙΛΔΣΑ
ΥΡΙΕΛΔΑ ΣΚΙΛΥΝ ΜΙΧ ΒΡΒΡΟΔΙΑ ΥΣΡΑ
ΡΕΝΣ ΤΑΛΕ. ΧΥΛ ΧΑΝΟΝ ΜΙ ΜΙΧΕΡ ΧΑΡΣΝ.
ΜΕΝ ΧΟΝ ΑΛΛΕ ΒΥΡΟΘΥΜ ΧΕΡ ΧΡΥΚΑ
ΑΡΘΕ ΤΙΘ ΒΡΛΟΜΒΛΑ ΣΣΝΟ ΑΝΘ ΒΡΟ
ΙΟΑΘ ΛΕΚ ΙΡΤΑ ΧΡΟΛΣ ΒΥΡΚΑ
ΥΝ ΧΟΡΛΕΚ ΒΙΛΑΛΔΣΝ. ΑΚ ΜΕΙ ΙΚ ΧΕΡ
ΒΙ ΜΕΛΔΑ ΧΑΤ ΧΡΙΑΣ ΙΣΤΑ ΟΘΙΣ
ΤΑΛΕ ΛΙΡ ΟΥΙΝ ΥΝ ΧΟΡΛΕΚ ΒΙΛΑΛΔΣΝ
ΙΣ. ~ ΛΗΡ ΤΟ ΤΕΧΛΑΝΘ ΜΟΤ

1 ΛΥΣ ΣΚΟΛΑ ΣΤΗΤΑ. ΤΟΝ ΑΛΛΕ ΣΤΑΤΥΜ ΛΕΡ.
 2 ΕΤ ΜΙΑ ΑΛΔΑ ΣΕΔΥΜ ΑΛΔΑ ΜΟΣΕ ΣΤ
 3 ΙΟΝΚ ΤΟΛΚ ΛΗΡ ΛΙΝΝΕ ΣΕΝΔΕΝ ΥΡΕΔΕ ΑΪΤΣΡ
 4 ΔΑΜ ΜΟΧΑΤΟΝ ΛΕΡΑ ΛΕΡ ΥΤΛΕΡΕΔ. ΜΟΡΕ
 5 ΛΑ ΘΡΑ ΛΕΡΑ ΛΕΡ ΤΟ ΛΟΝΚ ΥΡΒΕΙΔΕ. ~
 6 WILLAT ΛΑ ΘΡΑ ΤΟΛΚΑΡ ΨΡΕ ΥΕΡΟΝ
 7 ΤΟΝ ΛΙ ΣΕΛΛΑ ΑΝΔ ΛΕΡ ΥΡ ΜΙΑ ΛΙ ΣΡΕΚΑ
 8 ΑΝΔ ΛΙΑ ΣΑ ΜΟΡΟΝ ΛΙΑ ΤΟ ΟΟΔΙΣ ΤΑΛΕ
 9 WΙΑΤΡ ΚΕΡΑ. ΛΕΡΑ ΛΙΑ ΟΟΔΙΣ ΤΑΛΕ ΣΑ
 10 ΣΚΙΛΥΝ ΛΑ ΜΟΡΑ ΤΡΕ ΣΑ ΑΝΔ ΡΙΥΧΑΤ
 11 ΛΑ ΤΟ ΛΙΑΡΑ ΙΝΚΥΜΑ. ΙΝ ΛΙΑΡΑ ΒΡΕΙΝ
 12 ΣΚΙΛΕΤ ΛΑΝ ΒΙΙΝΑ ΤΟ ΟΥΜΜΑΝΔΕ
 13 ΑΝΔ ΤΟ ΟΘΟΡΑΝΔΕ ΤΙΛ ΧΙΥ ΣΥΛΑ ΤΟ ΝΕ
 14 ΛΟΟΛΑ ΜΑΡΑ. ΛΙΣΣΑ ΛΟΟΛΑ ΣΚΙΛ ΑΛΛΕ
 15 ΒΑΛΔΑ ΤΟΡΣΤΑ ΥΡΤΕΡΑ ΑΝΔ ΑΛΛΕ ΣΚΙΝ
 16 ΥΡΑΝΑ ΑΝΔ ΣΜΥΘΡΙΟΛ ΠΡΕΣΤΕΡΑ. ~
 17 ΛΑ ΛΕΙΝΔΕ ΑΝΔ ΥΕΡΑΚΕΜΑΝΔΕ ΣΙΝΔΑ ΒΟΡ
 18 ΟΝ ΛΕΘΟΝ ΝΟΧΤ ΤΟΝ ΥΡ ΛΑΤ ΣΚΙΤ ΛΑΧ
 19 ΛΕΡ ΝΕ ΚΕΜΟΝ ΝΕΝΕ ΣΚΟΛΑ. ΛΑ ΣΤΗΤΕ
 20 Α-ΔΣΕ ΣΣΕΛΑ ΣΚΟΛΑ ΑΪΤΣΡ ΛΙΜ ΔΕΘΟΝ
 21 ΛΑ ΘΡΑ ΤΟΡΣΤΑ ΛΙΚ ΛΙ. ~ ΙΕΡΛΙΚΙΣ ΟΥΑ
 22 ΟΝ Α-ΔΣΕ ΑΝΔ ΙΪΚΙΑ ΛΑ ΣΚΟΛΑ ΣΚΟΙΑ.
 23 ΛΑΝΔΟΝ ΛΙΑ ΛΑΝ ΕΜΟΘ ΛΑ ΙΝ ΛΕΜΑΡ
 24 ΑΝΔ ΥΡ ΛΕΜΑΡ ΣΕΛΙΟΛ ΛΕΡ ΣΚΚΟΡΥΜ
 25 ΪΡΙΥΝΔΣΚΙΡ ΒΑΡΑΔΟΝ ΣΑ ΛΕΤΟΝ ΒΕΔΑ
 26 ΟΡΑΤΕ ΒΛΙΔΣΚΙΡ ΒΛΙΚΑ. ΛΕΘΟΝ ΣΥΜΣ ΣΣΕ
 27 ΙΟΛ ΣΚΚΟΡΥΜ ΪΡΙΥΝΔΣΚΙΡ ΣΥΟΡΣΝ.
 28 ΑΛΣΑ ΛΕΤΟΝ ΛΙΑ ΑΛΡΑ ΜΑΝΝΑΛΙΚ ΤΟ
 29 ΜΑΝΛΙΚΘΙΡΥΜ ΚΥΜΑ. ΜΙΑ ΟΡΑΤΕ
 30 ΣΤΑΤ ΛΕΤΟΝ ΛΙΑ ΛΑΝ ΛΙΑΡΑ ΝΘΜΑ
 31 ΙΝ ΣΝ ΒΟΚ ΣΚΡΙΝΑ. ΛΡΥΧΑ ΛΙΑΜ ΛΑΤ
 32 ΒΟΚ ΛΕΡΑ ΪΡΙΥΝΔΣΚΙΡ ΛΕΤΣΝ ΑΪΤΣΡ

DAM WARĀ TERST ALDEN. AL KISSA
 PLODA WRDE DEN UMBS ĀA ASVNDER
 DANA TWYDIA KON TRIAS STAM WIĀER
 ET SEMENS TO SNORANE. MEN ĀA ĀAM
 MA ĀER ADEL AND IĀKIA NYDICH WGRON
 SEIDON ĀAT ĀIAT NIWERĀ ΘΡΕ VR DE DON
 AS UMBSIN ODE ĀROP. AND UMBSI
 ORADUM TO WELDANA INQVIR GNIS
 OĀER MANNIS STAT. ~ ~ ~ ~ ~
 BI MIN TAT SINRA SKRITUM ĀAN IK GNEN
 BROĀ TUNDEN. SKROVIN ĀRVĀ LIUD. OERT
 ĀSME OERT. MAN. BI ĀĀVA SVMLIKA SEKA
 ĀER MIN TAT ALĀNA IELDE. IĀV IK ĀER
 ĀAT OĀERA TOĀAT BESTA. ~ ~ ~ ~ ~
 ~ ~ ~ ~ ~. PAND-AB. ĀER IS HĀ WATERA.
 AND ĀWER NEĀEN WI WEĀĀ KVMA IS NE
 RUNSTRAME KON ASVNDERLIKA SKENĀGD.
 AND HĀ WATERA ĀETEN UMBS ĀER HIUWER
 OPA RUNSTRA ĀRVĀ SINE MVND IN
 SE HLOIA. EL ĀERE ASGWARĀ IS NOĀĀ
 NY OĀATS RUNSTRAME ĀER ĀELIGS IĀĀA
 FRANA OIAD. OĀ ĀETEN. TWISK ĀSVM
 RUNSTRAMNE IST LOND ĀERA ĀINDOS
 BEDA RUNSTRAMA RUNĀĀ KON ĀA ĀĀA
 BSFDUM NOI ĀA DELTA DEL. ĀA BSROA
 ĀWANA SE DEL STRAME SIND ALSA ĀĀĀ
 ĀST SE TO ĀA ĀIMEL LĀIA. ĀER UMBS
 WARĀ ET BSREĀTA ĀIMEL LĀIA BSREĀTA
 ĀETEN. VNDER ĀA ĀINDOS AND OĀERA
 UĀA LONDUM SIND WELKĀ LIUDA MANK
 ĀER AN STILNISE BT MANK RUNSTRAMA.
 SE OĀĀYARĀ ĀST SE VNTRE AS

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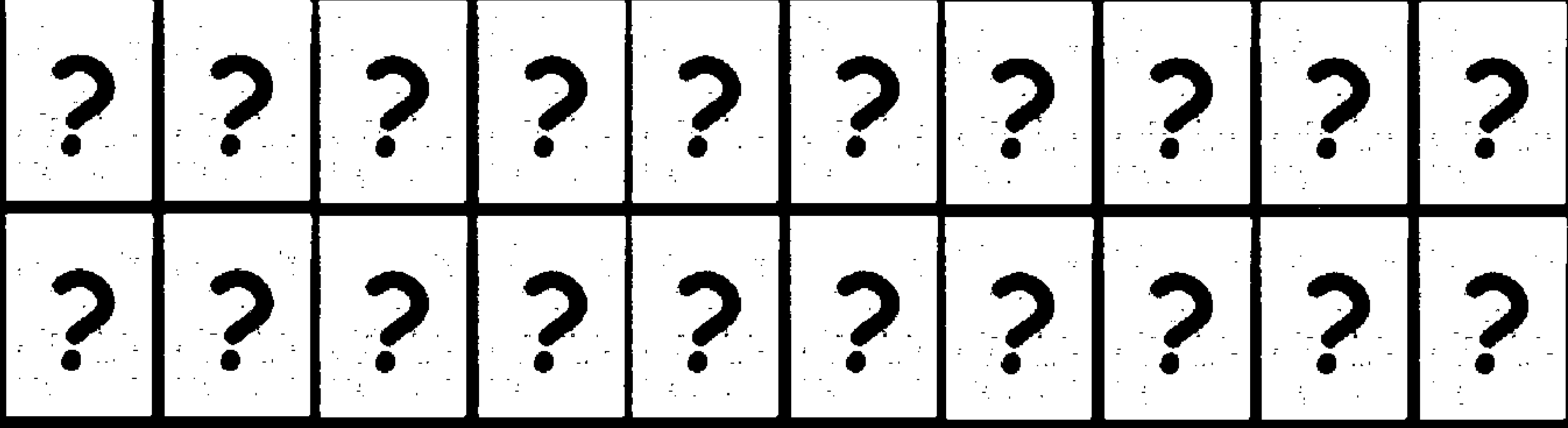
1 BERN TINDAS SIND. SE DELAVAK KER
 TINDA TONUT ST HIMMEL-LAIA BERN
 TA BERN IS, LUNNA SEMIR LIA RA
 5 BERN NOI LA DELTA ISTA LODE
 TOSIN IS. - WELKE VNDERLAM DE-
 LAVAK KER SE MIR LIA BERN VVST
 SKUM KER HELIGE OODLA DEL
 10 OODIN IS. KER VMBE SKOLDS LI
 RUN-STRA ME HELIGE OODLA LETA.
 MAR LA PRESTERA KER UT EN OF
 LOND WESK KUM LETON LI LIUDA
 VP SPORA AND VRBARNA. KER VMBE
 NE KURVAK SE FAR LIA RA GE MIT
 15 OFENTLIK UT NI KUM. - BY KER LOND
 SIND OLLE PRESTERA TIOK AND RIK. IN
 LIA RA CLARKA WERKAT OBERLUA
 DROKTSNLIKA BYLDON TUNDIN. KER
 VNDER SIND Telo OODIN MANK.
 20 BI WESTA FANOLAB KER SIND LA
 FRA ISTA WRANA. LA ODFOSTNE
 ISTA BRITNE. AND LA OFSTIN
 ISTA VRITNE. OL LISA ROMA SIND
 AR KRUCK LA NYDICE PRESTERA IEN
 KRUCKDAM LIA TON AR TLUCATE. VMB
 25 SODA AND DELAV. - BI LIA RA KUMSTE
 AGDON VSA EULA LIA RA SELVA AK AN
 LA ASTLIKA OWER TON FANOLAB
 DEL SET. MEN VMB KERA PRESTAR
 WILLE SIND SE AK NOI KER WESTER
 30 OWER FAREN. KER KRUCK LANON WI
 LA FRA AND LA OLCRA KENNA LOR.
 LA FRA NE SIND NGNE FRA MAR OODA

1 MINSKA ĀSR NENA BILDON TOLETA NACK
 2 ǪNBIDDA. AK WILLAĀ SE NENA ČĀRKA
 3 NACK PRESTAR DOGA. AND EVIN ALS WET
 4 FRANA LIUCHT TON TASTA VĀLOUDA. EVIN
 5 SA KOLDON ŠE ǪLLERWEGS TIUR IN ĀIAR
 6 A ĀUSA VP. KVMĀ MǪN ĒTSR EL
 7 WYSTLIK ǪBSA KVMĀ MǪN BI ĀA DE-
 8 DROSTNE TON ĀA DE DROSTNE. ĀISA
 9 SIND MIĀ ǪRA TOLKUM BASTERSO AND
 10 SPREKĀ ǪLLE AFSUNDERLIKA TALA. -
 11 ĀISA MINSKA SIND WERSNTLIK FRA
 12 BONAR. ĀER AMMER MIĀ ĀIARA KORSA
 13 VROUSRA ĀISEDA DWALA. ĀER AMMER
 14 ĀDIA AND RAWA AND ĀER ĀIARA SSELVA
 15 ALS SAUT. ĀĀA FORĀRA ANĀ OMĀOM
 16 MANDS FORSTA. ĀER WILLE ĀWAM SE
 17 ALSS NIĀR ĀWA ĀWAT ŠE BIREKA
 18 MŪDE. . . . ĀET LOND TWISE FAND-AB
 19 AND ĀER ǪOOLA IS LIKE TRET ALS TRES
 20 LOND ANĀ SE. AFWIXLĀ MIĀ FELD-
 21 UM AND WALDUM. FULĀBAR AN
 22 ALLE DELUM, MAR ĀST MACK NIT
 23 VRETTA ĀAT ĀER BILWILA ĀUSANDA
 24 BI ĀUSANDA ĀRUCK KOSER BISWIKI.
 25 ĀISA KOSERNEDS MACK ĀERVMBE
 26 NIT AN VĀLDA NACK AN ĀĀA WITEN
 27 NIT WERĀ, MAR ALLENA ANĀ FORSTA
 28 AND PRESTERA. ĀA ĀINDOS SIND IVIN
 29 BLODE AND FORĀRED FROM ĀIARA FORST-
 30 UM ALS ĀA ĀINDNE FROM ĀA WOLVA.
 31 SIND ĀERVMBE ĀANON ĀA FRA AN ǪRA
 32 RA ĀINDOS ĀETEN, ĀET ĀINDNS BITIOL.

1 MAR TON LIAFA BLODHEO WAFĀ ATOBIS.
 -LIKA MISBRUK MAKĀ. KUMĀĀ ĀER FER.
 ĀEMANDE KARLIUD VMB KORSN TO KARIANDS
 ALSA WAFĀ ALLES TO ISLDUM MAKĀ. ĀENKA
 5 ĀA PRESPTA NI WAKĀST NIT WOKĀ. ĀWAND
 ĀISA NOCK SNOOER AND IFRIDER ALS ALLE
 FORSTA TO SAMENS, WITĀĀ EL OOD ĀETALST
 ISLD ENDLIK IN LIAFA BUDAR KUMĀĀ. BUTA
 AND BIĀALVA ĀST ĀA LIUDA ĀER FUL TON
 10 LIAFA FORSEA LUDA, MORGON ĀIA ĀE NOCK
 FUL TON ĀST FSNYNIDIS AND WILDS KWIK
 LUDA. ĀER SIND STORRE ELSTANTA ĀER BI
 ELE KIDDUM ĀLARA, ĀER BIĀWELA ELE
 FISUDA KOREN VFRAPPE AND ELE ĀORPA.
 15 ĀER SIND BONTĒ AND SWARTE KAPPA,
 TIORUM ĀOTEN ĀER SA ORAT ALS ORATS
 KALVAR SIND, ĀER MINSK AND DIAR
 VRSYNNI. BUTA FĒLO OPA WFRIDUM
 SIND ĀER SNAKA TON AT ĀA ORATS ONER
 20 WFRME OBT O ĀA ORATS ONER BAM. ĀA
 ORATSTE KSNNAĀ EN ELE KV VRSYNNI.
 MAR ĀA LĀSTE SIND NOCK FRESLIKER ALS
 ĀAM. SE KOLDON LIAFA SELVA TWISK
 BLOM AND FRUCHTA SKUL, VMB ĀA MINSKA
 25 TO BIDANA ĀAM ĀER AT FLOKIA WULS. IS
 MON ĀER TON BITEN. SA MOT MON STARVA
 ĀWAND LISN LIAFA FSNYN ĀSĀ IRĀA NENA
 KRUDA IENIN, OLSANAKA ĀA MINSKA LIAFA
 SELVA ĀANON SKILDICK MAKĀ AN ATOODIE.
 30 FORĀ SIND ĀER OULSPUGIA SLACKT TON
 ĀACK-DISKA. NIN-DISKA AND A-DISKA.
 OL ĀISA DISKA SIND IVIN ALS ĀA SNAKA

1 KON OT NE WIRME TIL NE BAM STAMERAT.
 NEI LAT KIA ORAT IOF KRUSLIK SIND. SIND
 KARA NOMA KER IK ALLE MIT NOMA NI
 5 KEN. LA ALDER ORATESTE A DISKA SIND
 ALDARTAR LETEN KRUCK DAM SE IVIN
 ORUSICK BITTE AN IST ROTTE KWIK LAT
 MIKA STRAMA KON BORRE NEI LA DELTA
 DRWEK AS AN IST LEVANDS KWIK LAT
 SE BIKANA MUDS. AN LA WESTSIDE
 10 KON PANDLAB WANK WI WSK KVM.
 AND KWER IK BERN BEN. KER BLOIAK AND
 WAKAK LA SELVA KRUCKTA AND NOCKTA
 AS AN LA ASIDE. TO KARA WRDONER
 AK LA SELVA WRIDDA TONDEN. MAR
 15 VSA EKA LAVON ALLS KRE WALDA VR
 BARNAK AND ALSANAKA ATTER ST WILDE
 KWIK IADSD LAT KER KE MAR BESTA.
 KVM MAN EL WESTLIK KON PANDLAB
 LEN TINK MAN NETTEN TETTE ETTA AK
 20 DORRA DEST LANDA KER VNENDLIK SKINA
 BILWILA OTWIKLAK MIR LIATUKA STREKA
 KWERAN IST AD FORBONDEN BILWET.
 VNDER LA KRUCKTA KON MIN LAND SIND
 KELO SLACKTA MANK KER IK VR MIT
 25 TONDEN LAN. VNDER ALLERLEIA KEREN
 IS ER AK GOLDEN MANK ~~AK~~ AK COLD
 DELE APLE KWGR KON WELKE SA SWEP
 ALS LONIA SIND AND WELKE SA WFLA
 ALS EK. BI VS WERLAT NOCKTA TONDEN
 30 LIK BERN LAVEDASA ORAT. KER SITTSYS
 AND MELOK IN. WERLAT SE ALD SA
 MAK MAN KER OLIA KON. KON LA

1 BASTUM MAKĀ MAN TAW AND FON ĀA KERNUM
 MAKĀ MAN ČĀĒKA AND GR PERAD. ~ ĀYR
 INNA VVAUDA ĀXV IK KRUP AND STAK BOĪA
 5 SĪAN. BY VS SIND BEL BAMA LES IOW
 LINDA BAMA. ĀWER FON ĀA BOĪA TUV
 SWETSER AND ĀRE WARA ORATER AS STAK
 BOĪA SIND. ~. ~. ĀWERSA ĀA DGOA VPPA
 SIN OLDER BOSTS SIND AND ĀIU SVNNS
 10 FON TOP SKINĀ, ĀIN SKIN SE LIN RUCĀT
 VPPA IOW LOLE DEL. IS MAN ĀEN MIĀ
 SIN SKIP EL TER SUDLIK ĀRESN AND MAN
 ĀES MIDDOS MIĀ SIN DELT NCIĀ ĀSTEN
 KERED, SA SKINĀ SVNNS ĀISN ĀINE WIN-
 15 STRE SIDE LIK SE OWERS ĀISN ĀINE
 TERRE SIDE DVAT. ~ ĀYR MIĀ WIL IK
 ENDA. MAĀR ĀTER MIN SKRWE SKIL
 SE ĀI LICĀT NOD ĀALLA, VMB ĀA LGISN
 ĀTTIDA TULTIAS TOMUCIE SKITANS FON
 20 ĀA WARA TELLĪA. ~ IOW LIUDCIERT.
 ~. ~. MINE NOM IS BEDSN, ĀACK
 ČANNA ĀIS SVN. KONS-RED MIN EM IS
 NIMMER BOSTICĪĀĀ AND ALSA BERN-
 25 LAS STURVSN. MY ĀSĀ MAN IN SIN
 STED KORSN. A-DSE ĀINE ĀREDDS KANIA
 FON ĀIUSE NOMS ĀSĀ ĀIU KESS OOD
 KERĀ MITTS IK ĀIM AS SINA MASTRE
 BIKSINNA WILDS. BUTA ĀAT TULLE
 30 ERV MINRE EM ĀERER MI EN ELE
 PLES GRUND IEVSN ĀAT AN MINA
 ERVA PALADE. VNDER ĀRWERDE ĀAT
 IK ĀER VP SKOLDS MANNISKA STALLA
 ĀER SINA LIUDA NIMMERĀS SKOLDS



1 ΛΕΡΥΜΒΕ WIL IK ΛΙΣΤ ΛΙΡ-ΝΕ ΣΤΕD ΤΟR.
 ΙΟΥΝΕ. ~ ~ . ΒΡΟΤ ΤΟΝ ΡΙΚΑ ΛΙΟΥ ΑΛΔ ΤΑΜ.
 VPSΕΙD ΤΟ ΣΤΑΥΡΕΝ ΒΙΤ ΙΟΥ ΤΕΡΣΤΕ. ~ ~ .
 5 ΙΝ ΑΛΛΕ ΑΥΑΜΑΙΣ ΕΑΛΑ ΜΙΑ ΤΡΙΣΟ ΛΙΡ
 ΚΕΜΟΝ, ΜΙΝ ΕΡ-ΒΙDΝΕΣΣΕ ΤΟ ΙΟ. ΑΛΣΑ
 ΙΝ ΜΕΝΕ ΣΕΝD ΙΝ VΝΣΚΕDΙCΗ ΑΝ ΟΤΟDΙΕ
 ΛΕΡ ΝΙL ΙΚ ΙVD ΝΑΥΤ VΡ ΣΡΡΕΚΑ. ΜΕΝ
 ΙVD WIL ΙΚ ΙΟ VΡΡΕΝ ΔΕΚ WΡΣΑ ΛΑΤ ΤΕ
 ΒΕΤΡΕ ΣΤ. ~ . ΙΝ WΕΤΑΛ ΙΕΤΑ ΙΝ ΝΕΤΑΛ
 10 ΝΑΥΤ, ΛΟ VΥΡ ΑΛΔΑ ΛΥΣΑΝD ΟΒΟR-
 ΝΘΜΑ ΛΣΑ. ΛΑCΗ ΛΑΤ WΕΤΑΛ ΙΝ
 ΑΛΛΕ, ΛΑΤ ΛΙ WΑΡΑ ΑΛ-ΤΕDΕΡ ΛΕΤΕΝ,
 UΤ ΕΡΣΕΚΕ ΛΑΤ ΑΛΛΕ ΙΝ UΤ ΙΜ WΑΡΑ
 ΑΝD WΑΧΑ ΤΟ ΤΕDΙΑ ΣΙΝΡΑ ΣΚΕΡΣΕΛΑ.
 15 Τ. ΙΣ WΕΡ ΛΑΤ ΙΡΑ WΑΡΑ ΒΙΛWΗΛ ΑΚ
 ΑΛ-ΤΕDΣΤΡΕ ΛΕΤΕΝ, ΑΡΥCΑDΑΜ ΛΙΟΥ ΑΛΛΕ
 ΤΡΥCΑD ΑΝD ΝΟCΤΑ ΒΕΡΑ ΑΥΕΡΜΙCΑ
 ΜΑΝΝΙΣΚ ΑΝD ΔΙΑΡ ΛΙΑΡΑ ΣΕΛΥΑ ΤΕDΕ.
 20 ΛΑCΗ ΝΕ ΣΚΟΔΕ ΛΙΟΥ ΝΕΝΕ ΤΡΥCΑD ΝΕΡ
 ΝΟCΑΤ ΝΑΥΤ ΝΕ ΒΕΡΑ ΒΕDΑΜ VΥΡ ΑΛΔΑ
 ΛΙΑ ΝΕΝΕ ΚΡΕΤΤΑ ΝΕ ΙΕΤ. ΑΚ WΙΥΑ ΑΣΡ
 ΛΙΑΡΑ ΒΕΡΝ ΜΑΜΑ ΔΕΓΑ ΑΝ ΛΙΑΡΑ
 ΒΡΟCΤΑ WΕΡΑΤ ΤΕDΣΤΡΑ ΛΕΤΕΝ, ΛΑ ΝΕ
 ΙΕΤ VΥΡ ΑΛΔΑ ΛΕΡ ΝΕΝ ΜΕΛΟΚ ΙΝ ΣΑ
 25 ΝΕ ΣΚΟΔΟΝ ΛΑ ΒΕΡΝ ΛΕΡ ΝΕΝΕ ΒΑΤΙ
 ΒΙ ΤΙΝDΑ. ΣΑ ΛΑΤ ΒΥ ΣΛΟC ΤΟΝ ΡΕΚΝΟΑ
 VΥΡ ΑΛΔΑ ΑΛΛΕΝΑ ΤΕDΕΡ ΒΙΛWΣΤ. ~ ~ .
 ΛΑΤ ΙΡΑ ΒΙΛWΗΛ WΑΡΑ ΑΛ-ΤΕDΣΤΡΕ
 ΛΕΤΕΝ ΑΝD ΕΝΕ ΜΑΜ ΤΕDΣΤΡΕ ΚΑΝ
 30 ΙCΤΑ ΑΡΥCΑ. ΝΕ WΕΝDΕ. ΜΕΝ ΛΑΤ-ΝΕ
 ΜΑΝ ΛΑΜ ΔΕΤ ΤΕDΕΡ ΛΕΤΕ VΜΒΕ ΛΑΤ
 ΣΡ ΤΑΤ ΣΤ, ΛΑΤ ΣΤΡΙD WΙΛ. ΛΙΣΝ ΑΛΛΕ

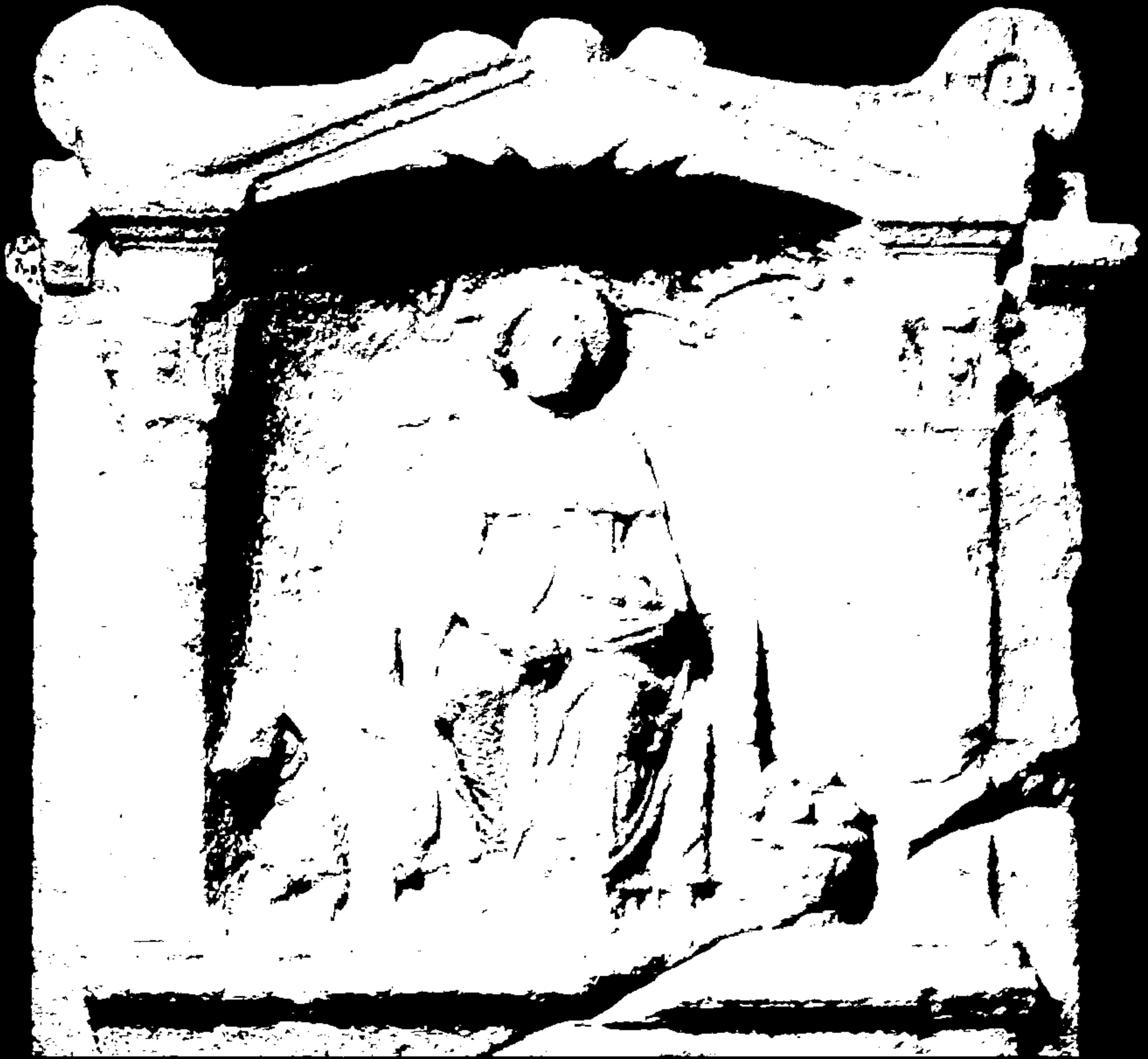
1 BEDNUM. LA IK WET WAMAT LUS DWES
 -LED WEI KUMT. LARK LIR, SEKUMT
 KON VSA LERA, AND SALWERSA LI
 5 FOLIAK WERAE SA SKILUN IN LERTRUCH
 SLAVONA WEREA TO SMERT KON TRIA
 AND IOWE LAD-MOD TO NE STRAF. ~ ~
 IK SKIL IO MELDA LO T. BI LA SLAVONA
 FOLKAR TO QVAGEN IS. TER AFTER MEI
 10 IY LERA. ~. LA POPPA KANIQDAR LAM
 NEI WILKER LONA STEKAK UNRALDA NEI
 KERE KRONS. UT NEF LAT UNRALDA ALTED.
 SR LET, SA WILDON LIA FEDRUM TERA
 FOLKAR LETA. ~ NVV WET ALERAMAN
 15 NALIK LAT NE KENIA NAVT OVIR NE
 WAXDOM NE WELK AND LARIM SIN
 FEDIA TRUCH LAT FOLK BROCHT WARK.
 MSN TACK WILDON LIA FVLERDIA BI
 LIARA FOR METENLED. ~ TIL LIU LIA TO-RA DOU
 20 KUMMA MACHTE ALSA LAYON LIA TEFORNA
 NAVT FVLDEN WEST MIK LA TRIA ISTA
 MSN LAYON LIA LAT FOLK ENETINS VR
 -LEID. FORI TENS SKAT LAM KEROT KEM
 LERADON LIA VRLANDISKA SALT-LA.
 25 LAM LIA IN-OM LIARA LONA LEIDON.
 FORK NAMON LIA ALSA TGO WIVA
 AS-BA VUSTE, AND LA VIKIDA FORSTA
 AND LERA DEEDON AL EN. ~ AS TWIST
 AND TVSPALT ATSRNEI INNA LUSALD-
 30 NS PLUPTE AND TER VR KLACKTA KEMON
 LA LAYON LIA SEID, IALWEDER MAN
 IS TENS FEDER KON SIN LUSALDSEN
 LERVMBE SKILSR AK BAS AND RUCKER

1 ONIR WESA. TA KEM WILKER AND GVIN
 AS TAM MIKA MANNUM INOVIR TA
 5 LUSALDNE WELDE QV. ER MIK TA
 KANIQAR INOVIR LIARA STAT AND
 10 FOLKAR DVAN. TA TA KANIQAR STAL
 SA WYD BROKT LODE XT LIA TODERUM
 TERA FOLKAR LETE TA QVADON LIA TO
 AND LETON BYDON ATTE LIARA DANTNE
 MAKIA. TISSA BYDON LETON LIA IN
 15 NA TA CLERKA STALLA NEST TA BYD
 ON TERA DROKTNE AND TI ISNA TAM
 TER NAVT FAR BUQIA NILDE WARÅ
 OM BROKT ISTAMN KODNE DEN. IOW
 ELLA AND TA TWISK-LANDAR LAVON
 20 MIKA POPPA FORSTA OMMES QVASEN
 DANA LAVON LIA TISS DWESLED
 BERED. TA NAVT ALLENA TAT SVMS
 IOWER MAN LIARA SELVA SKEDICK
 MAKIA AN QVOR-NOMA RAW, AK
 25 MOT IK MY VR TEO IOWER WIVA BI
 KLADIA. WERLAT BI IO MAN TVNDSN
 TAM MIK VVRALDA AN EN LIN WILDE
 TER WERLAT BI IO WIVA TVNDSN TER
 30 ST MIK TRIA WILDE. VMBS TAT LIA BERN
 BERED LAVE LETAR LIA LIARA SELVA IN
 MODAR LGTA. TA LIA VRETTAK TAT TRIA
 BERN BERDE SVNDSR ISNDOR GNIS MAN.
 IA. NAVT ALLENA TAT LIA TRIA AND TA
 ERS-MODAR FON LIARA QVOR-RIKA NOMA
 35 BIRAWA WILDE ANGRAN LIA TACK NAVT
 NAKA NE MUDS. LIA DVAT ALLEN MIK
 A QVOR-NOMA FON LIARA NESTA. TER

SEND WIVA KER LIPRA SELVA LETA
 FROUNVA KETA ATSKEN LIA WOTE LAT LIUSI
 NOMS ALLENA TO FORSTA WIVA KERSA. AK
 LETA LIA LIPRA TOQHATERA TAMNA KETA
 VNTANKIS LIA WOTE LAT NGONS MANGERT
 ALSA KETA NS MEI, WARA LIU TO GNE
 BURCA KER. ~ IY ALLE WANNA LAT
 IY TRUCA LAT NOMRANA BOTRE WERAS
 KACK IY VRISTRA LAT NYD KERAN
 KLEWET AND LAT ELK KWAD SINE TUCKE
 RODE SEIA. KERA IY NAVTNS WILER
 SA SKIL TID KER WAXDOM AN IEVA,
 ALSA STERIK LAT MAN ST ENDS KER
 OF NAVT BISIA NE MEI. IOW ATSER
 KUMANDA SKILUN KERMIK FOTARA
 WERKA. LIA NE SKILUN NAVTNE BI-
 CRIPA ANANAT LI SLAQA WEI KUME.
 MEN ATSKEN. IY LA TAMNA NGONS BURCA
 BOWE AND NY LOT VRLETE KACK SKILUN
 KER BIEWA. LIA SKILUN KONUT WALD
 AND KOLUM KUMA, LIA SKILUN IOW
 ATSER KUMANDS BIEWA. LAT IY KER WILLENS
 SKILDECA AN SEND. LAN SKIL MAN IO VR-
 DEMA. IOW SKINA SKILUN VRKER KON
 UT. A QREVUM RYSA. LIA SKILUN WR
 ALDA LIA SKILUN TRY AND LIRA TAMNA
 AN KROPA LA NIMMAN SKILER AWET
 AN BETRANE MUCS BIKARA LAT IOU INOP
 EN ORE KLARARIA TREF. MEN LAT SKIL
 ERIST BERA AS TRE. LOSAND IER VR-
 KLAREN SEND ATSER TISSI GW. ~ ~ .
 ENDE KON RIKAS BRE. ~ ~ .

?

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1 KERVUMBE WIL IK LAT FOR MA VR SWARTY
 ADEL SKRIVA... SWARTE ADEL WERE ASNE
 HIURDE KENIA ATER TRISO. BI SIN IUDSED
 5 KEKER TO TEX-LAND WERED, MTERNOI KEKER
 TO STAVERN WERED, AND FOR KEKER KEVCA
 OVIR ALLE STATA FAREN... KA KATER HIMMER
 AND TVINTICK IER WERE KEK SIN TAT MAK
 10 ED KATER TO ADSSO. ASKAR KERN IS...
 KA ER EN MEL ASKAR WERE, ASKTE LI
 ALTI INT FARDEL KERA ARMA. KARIKA
 SEDER PLEQA ENOCH VNRIVCKEA KIA
 KEVCA MIDDEL TON KILRA IELD, KERVUM
 15 BE ASON WI TO NIVDANE LAT KA ARMA
 NEI VS OMME SIAN... KEVCA KAS AND
 ORA REDNE WERI KENS TRUND KERA
 MA AND KERA RIKO SKRIK. ALSA ARDIST
 KUMEN LAT SIN TAT LIM NEI KA AOUN
 20 SAKA... KA SIN TAT TALLESN WAS AND
 LI OPEL KAMKIS SETEL KLVWSD, KA WIL
 ER EVIN QOD SIN AMBT BILALDE, LIK
 AS KA KENIADAR TONT ASTA PLEQA. KA
 RIKI NIVDON LAT NAVENS OAI, MEN
 NVO ALIP ALST ORA KOUK TO KAPE AND
 25 KA RIKI WERON BLVDI KATKIA KVLAVD
 IS TON KERE AKAT OF KEMOME... TON TO
 NE KERAD MAN NIMMER MARA OVIR R
 EDOKA RIVCKT PETARIA. LI OUMDE KA
 RIKI AND KI STRIKTE KA ARMA MIK
 KWAMKIS KEPE LI ALLE SEKUM ASKTE
 30 KERER BISTEK VR KEDI... KENIA ASKAR
 LIKER IMMER KETEN WARK, WERE BI
 SIUDUN IRA KET LON, SAKRAT SIN TON

1 WER WERON AK SINA KREFTA. LI AEDEN
 AEL FORSTAN SA LAT. ER ALLES FORSTANDE
 KWERUVE LAT SPREKEN WARK. LACK IN
 5 SIN DVAN NE MACHT MAN NENE WIS
 DOM SPERA. BIN SKEN ONALITE AEDER
 ENE OLADSE TONS. MEN ISTA SWARTER
 NE SW KER IS SINE SEBE TUNDEN. ALA
 LAT ER EN IER KENIA WERE, NEDSEKTE
 10 KI ABE KNARA ION SIN STAT, KIA SKOLD
 ON IERLIKIS VREST KAMP KUMA AND
 KER SKIN-ORLOCK MAKIA. INT GROSST
 AEDER KER SPUL MIK. MEN TO LA BERSTA
 WARKST SAMENERLIK LAT ALD AND
 15 ION UT ALLE WRDUM WEI KEMOM TO
 FREILANDS IST KIA MACHTE MIKA DVA.
 KA HIT ALSA KERE BROCKT AEDSE LETSR
 WER-SKOLA STHTA. KA RIKA KEMON
 TO BARANE AND SEIDON LAT LIARA BERU
 NW NEN LESA NACK SKRIVA NAVT NE
 20 LERADE. ASKAR NE MELDET NAVT.
 MEN AS KER KIRT LATSR WIATSR SEIN-
 ORLOCK LAUDEN WARK QVA. SR VPREN
 VRESTAL STONDA. AND KELA ALUD. KA
 RIKA SIND TO MY KUMEN TO BARANA
 25 LAT LIARA KNARA NEN LESA NACK
 SKRIVA NOCK LORA. IK NAV KER NAVST
 VPREK LACK LIR WIDIK MINS MEN.
 OR SEDSA. AND ANANMENA ACKT BI-
 30 LIRA LETA. KA ALREK NW NEIS-
 OFRICK NEI HIM VPSACK. SEIDSR FORSR.
 NEI MIN BIDRIP MOT MAN LIUD LAT
 LAT LESA AND SKRIVA. KA TAMNA

1 AND ALDABICHTA VRLETA. IKNTU NEN KWAD
 SPREIA VR VSA EALA. IK WIL ALLENA SEQA,
 UNDEPATOHA KWEPUR KRVCK SVME SA KSEDE
 5 BODAL WARK LAYON KA BURCK TAMNA
 TWESPALE INOVIR VSA WANDA BROCKE AND
 KA MO^DSTRA TUR AND NEI NE KUNDON
 TWESPALE NANT WIKER TOT WAND UP NE
 DEIVA. ISTA AROSE KALWILA KIA KALTA
 AND RETARADE VR NADSEASA PLECA, SIND
 10 KA DOBA KUMEN AND LAYON AL VSA SKEN
 A SUDAR WANDA FAWEL. AEMIS DECA
 SIND KIA MIK VSA VRBRUDA BROKATUM
 AND KIA RA^SALT ALUM AL OVERA SKELDA
 KUMEN, VS RESTAUS TO KIASANE TWISK
 15 STBERA KON IUK IET SWERD. WILWAWI
 FRP SIND AND FRP BILWA ALSA ASON KA
 KNAFNI LAT DECA AND SKRIVA FARLONDIS
 AFRWELN TO LETAM ANDUN STEDI LAT
 KIA INVPPA KERE MEIDE KWIP AND SWIK
 20 SPELE MOTON KIA MIK SWERD AND SPRI
 SPELA. SIND WI IN ALUS DELM O^TNEO
 AND KA ENARA STOR ENOCK VMB ~~ANNA~~
 KSEMET AND SKILD TO BERANS. AND
 KA WEPNS^T KONTERRANE KON SKIL IK MI
 25 MIK IOWKE KSEPA VPPA KENS FOLAND
 WSEPA. KA CIOLA MEISAK KEN KA NI
 SRLECA KON KIA RA KSEPAR AND SAL~~AN~~
 KALUM VPPA VSA FIERDUM SKRIVA
 30 MIK ST BLOD LAT UT KIA RA WNDUM
 DRUPA. ANNONANI KENS FOLAND
 KMSL FARBS UT DREVEN ALSA MOTON
 WI KERMANE TORLOVA ALWENNS

1 ÆER NEYDOLA NER SLYVONA NACK TAPPARA
 MARRA FON TRIAS ERV TO VROFRVANS-SSND.
 5 ÆAS RIVCKT ÆRFRON ÆA MASTA AND
 ÆA RIKA NS ÆVRADON ÆIARA MULA NAVF
 5 ERVN NAVT NS DVA. ~. ÆIUS TOSPREKE
 ÆED SEKUR TOHARA FORSONNS~~W~~ AND
 VRSEKFINA LETEN ÆWAND SEWENDIS
 FON ÆERE SELVARE DEI WERON ÆA OFSKRIF
 10 -TUM ÆERA ÆWEL IN TWINTICK ÆONDA
 AND ÆI ALLS WERON ENIS ÆLUDWAND. ÆFTER
 NEI BIFELIF ÆA SKIFMANNA ÆIA SKOLDON
 DUBBELS FAR-STEWEENE MAKIA LERA. ÆWER
 AN MAN ENES STELEN KRAN. DODE MOCKT
 15 FASIDIA. ÆERA ÆER ÆFTER WEI BILEV
 WAP Æ BIBOT. KVN IMMAN SWERA ÆAFER
 NENS MIDLS NAVT NEDS ÆBSA MOSTON
 ÆA RIKA FON SIN QAT. BIFALIA. ÆIND SKIL
 MAN SIAN ÆVER VPPA ÆL ÆAT BALLEI OT.
 20 KLAPSNIS. ~. ÆANT NOR Æ-SSNDOS FON
 BRITANIA ÆAT ÆVL MI Æ ÆAQA BERDUN IS
 ÆER SIT SN SKOTS FOLK. VREST MARRA
 DED UT TRIAS BLOD SPROTEN. VRA
 25 ENES ÆELTS SSND ÆIA UT KALPANA FORDAR
 VREF ORA DEL UT BRITNS AND BANNENS
 ÆER OF ORADUM MI Æ TID FON UT ÆA PIN
 30 -LONUM ÆER ÆINNA FIVCKTE. ÆER UT ÆA
 PINLONA KEMON ÆAN Æ ÆLQADUP
 VR LANDISKA WIVA IEF ÆA FON VR LAND
 ÆIS FUK. ÆI ALLS SSND VNDER SA WELD
 ÆERA QOLUM, ÆIARA WEFNE SSND
 WODEN BOQA AND SEFFA MI Æ PINF.
 -UM FON ÆERT LIS LORNUM ÆF FON

1 ΧΙΝΤΟΥΜ. ΛΙΑΡΑ ΛΟΥΣΑ ΣΣΝΟ ΤΟΝ ΣΑΔΟΥΜ
 AND STRE AND ΣΥΜΣ ΛΕΜΑΚ ΙΝΝΑ ΛΟΛΑ
 ΛΕΡΑ ΒΕΡΟΥΜ. ΣΚΕΡΟΝ ΛΕΡ ΛΙΑ ΡΑΥΣΟ
 ΛΑΥΕ ΙΣ ΛΙΑΡΑ ΕΝΟΣ ΣΚΑΤ. ΜΟΑ ΛΑ
 5 ΑΪΤΕΡΚΥΜΑΝΔΑ ΛΕΡΑ ΚΑΥΤΑΝΑ ΤΟΥΟΙΑΡ
 ΛΑΥΑΚ ΣΥΜΣ ΙΣΤΑ ΨΕΡΑ ΥΠΕΡΝΣ ΛΕΡ
 ΛΙΑ ΤΟΝ ΛΙΑΡΑ ΕΛΛΟΥΜ ΟΡΥΣΗΝ ΛΑΥΕ. ~
 ΥΜΒΣ ΝΥ ΟΟΟ ΤΟΡΣΤΑΝ ΤΟ ΥΕΡΛΑΝΔΣ
 ΜΟΟΙΚ ΜΙΝ ΤΕΛΛΙΑ ΥΡ ΛΑΤ ΣΚΟΤΣΣ ΤΟΥΚ
 10 ΡΕΣΤΑ ΛΕΤΑ, AND ΕΩΙΤ ΤΟΝ ΛΑ ΛΕΙΝΔΑ
 ΚΡΕΚΑΛΑΝΔΑ ΣΚΡΙΝΑ. ΛΑ ΛΕΙΝΔΑ ΚΡΕΚ
 Α-ΛΑΝΔΑ ΛΑΥΟΝ ΥΣ ΤΟ ΤΑΡΑ ΑΛΛΕΝΑ ΤΟ
 ΛΕΡΑΚ. ΜΕΝ ΣΥΝΤ ΥΝΛΥΟΙΟΥΜΑ ΤΙ ΟΥΜ
 ΛΑΥΟΝ ΡΑ ΛΕΡ ΑΚ ΑΪΤΕΡΚΥΜΑΝΔΑ ΤΟΝ
 15 ΛΥΔΑ AND ΤΟΝ ΤΙΝΔΑ ΝΙΚΕΡ ΣΣΤ. ΤΟΝ
 ΛΑ ΨΕΡΣΤΑ ΚΕΜΟΝ ΤΟ ΛΑ ΨΕΡΣΤΑ ΕΝ ΕΛΕ
 ΛΑΡΕ ΤΟΝ ΤΡΟΙΣ. ΤΡΟΙΣ ΑΨΑ ΛΕΤΑ. ΕΝΣ
 ΣΤΕΔΣ ΛΕΤΣΗ ΛΕΡ ΣΕ ΤΟΥΚ ΤΟΝ ΛΑ ΤΕΡΣ
 ΚΡΕΚΑΛΑΝΔΑ ΙΝΝΟΜΑΚ AND ΥΡΛΟΜΕΛΤ
 20 ΛΕΤΑ. ΛΑ ΛΑ ΤΡΟΙΑΝΑ ΤΟ ΛΑ ΛΕΙΝΔΑ
 ΚΡΕΚΑ ΛΑΝΔΟΥΜ ΝΕΣΤ. ΛΥΟ ΥΕΡΟΝ ΛΑ
 ΛΑΥΟΝ ΛΙΑ ΛΕΡ ΜΙΛ ΤΙΟ AND ΤΕΙΤ ΕΜΙ
 ΣΤΕΡΚΕ ΣΤΕΔ ΜΙΛ ΥΑΛΛΑ AND ΒΥΡΟΥΜ
 ΒΥΥΣΟ ΡΟΜΕ ΛΑΤΙΣ ΡΟΥΜ ΛΕΤΣΗ. ΛΑ
 25 ΛΑΤ ΟΕΝ ΥΑΣ ΛΕΤ ΛΑΤ ΤΟΥΚ ΛΙΜ ΣΕΛΥΑ
 ΛΕΥΚΑ ΨΕΣΤ AND ΥΣΛΟ ΤΟΝ ΛΑΤ ΕΛΣ
 ΛΑΝΔ ΜΑΣΤΕΡ ΜΑΚΕΟ. ~ ΛΑΤ ΤΟΥΚ
 ΛΑΤ ΑΝΔΑ ΣΥΔ. ΣΙΔΣ ΛΕΡΕ ΜΙΔΔΕΛΣΕ
 ΛΕΜΑΚ ΙΣ ΤΑΡ. ΣΤ. ΜΑΡΑ ΟΟΛ ΤΟΝ ΛΑΟ
 30 - ΝΥΣΙΑ ΥΕΙΚΥΜΣΗΝ. ΛΑ ΧΛΟΝΥΣΙΑΡ ΣΣΝΟ
 ΕΝ ΒΑΣΤΕΣΟ ΤΟΥΚ. ΛΙΑ ΣΣΝΟ ΤΟΝ
 ΧΡΥΣ ΒΛΟΔ. AND ΤΟΝ ΤΙΝΔΑΣ ΒΛΟΔ

1 AND TON LYRA HIS BLOD. LAT TOLK TON
 LYRA SSND THER AS SLAVONA. MSN TREVCH
 LA UNTUCHT THER WIVA LANON TISSA
 5 SWARTE MANNISKA ALST OPA TOLK BAS.
 FRED AND BRUN VRTARVET. LAT TOLK AND
 KAM TON ROME KAMPAL OLAN VMB
 SO MASTERSHIP TON LA MIDDLESE.
 TORK LEVAL KAM TON ROMA AN HILND
 10 SKIP WIR LA TONYSIAR AND LIRA
 PRESTERA THER STRIK ALLENA WELDA
 WILLA VVR IRLA NE MUONON LA DOLA
 NAVT NE SIAN. LAT FORMA LANON LIA
 LA TROMYSIAR MISSILLIA OF NOMEN.
 DANA ALLS LANDA THER SUDWARD
 15 WESTWARD AND NORWARD LIDSA.
 AK ST SUDAR DEL TON BRITANIA AND
 ALLSWEIKES LANON LIA LA TONYSIAR
 PRESTERA. LAT HER, LA DOLA VRIKDEK.
 DANA SIND TUSANDA DOLA NEI NOR
 20 BRITANIA BEIT. KIET VREGEN WAS
 THER LA VRSSTE TERA DOLUM SETEN
 VPPA TERS BURCH THER IS KESEN KERSK
 AK, LAT IS KERN. LWANAK LI SIN BI
 TELA IFTAN ALLS OPA DOLA. HE WAS
 25 THER AL LIRA GOLD TOODUR BROCK.
 KERENKERNES IFTLA KERENAK ISENE
 STENS BURCH THER ER AN KALTA
 HERDE. THER VMBE WILDON LA TAMNA
 TON LA ATTERKUMANDE TERA KALTANA
 30 KOLDAR LA BURCH WIKER LA. ALSA
 WAS TREVCH LA TANSKIP TERA TAMNA
 AND TERA DOLUM, FALIS AND TWIST

200 AND-1.

1 IN OVIR LAT BERCK-LAND KUMEN MIK MOR
AND BROND. A VSA STIURAR KOMON HER
5 TAKEN WOL ALIA LAT LIA SELADE FORI
TO BIREDE LUDUM AND LINNE. ASKAR
WAS OFTEN MIK WEST. AN STILNESSSE
10 LEDER MIK LA TAMNA AND MIK SUME
FORSTUM AL-SKIP SLOTEN. AND HIM
SELVA FORBONDEN VMB LA DOLA TO
VRILDANE UT KEREN-LEK. ASSER LORNI
15 WIKER KOM IST LI LA FORSTA AND
WICLANDLIKSTA MANNA ISSE HELMA
AND STELA BODI. ORLOCK WAS MIK
KUMEN AND KIRT APTER FLOIDON
STAMA BLOD BI LA HELVIAA HERA
20 BERDUM DEL. LA ASKAR MONDE
LAT KANS HIM TO LAKTE, ONA SE MIK
HIUWERTICK SKERUM LIN AND NAM KEREN-
LEK AND LENS VRSSE HERA DOLUM MIK
AL SINE COLD. LAT FOLK WERMIK LI WIK
25 LA SALTALUM HERA DOLUM KAMPED
LEDE LEDER UTA SAXANUMARKUM
LUNK MIK LOTTE HON ORATE HERA RAVS
AND BUT. LUS WARK LA DOLA NEWST
LETSN. APTER NEI NAM-ER FWA E-LANDA
30 TO BERCK HAR SINUM SKERUM. AND
LUNANAR LI LETER UTQVA VMB ALLS
FONESIAE SKORA AND STEDA TO BIRAWANT
HER I BIRANA KV. LA-ER TOBSE KEM
BROCHT I TOMET SEX HUNDRED HERA
STORESTE KNARUM HON LAT SKOTSS BIRK
FOLK MIK. LI SEIDE LAT LIA HIM TO
BORDUM IENEN WERON, TIL LIU LI SEKUR

1 WESA MACHTS LAT LA ELORA HIM
 SKOLDE TROW BILWA. MENT WAS IOK.
 LI AILORA AS LIK WERS ET SINA LOVA
 5 KER LIA ALLRA DISKIK LES KRION
 INT FUDA AND INT LONOTERA KON AL-
 -LERLEIA WERNE. LA DENA MARKAR
 TAM LIRA SELVA SUNT LORA BORRA
 ALLE ORA STIURAR OSTOLTALIES SE-
 10 -KAMPAR LETE. LEDON SA RIAS NAVT
 KON ASKAR SINA OBOR. RIKA OGDUM
 NAVT NE HERED, IST LIA WPDON NEDIKH
 KER VR, LIR. METE. LAT LIA WILDE OR-
 -LOCK BRENSA OVR. NS SE AND OVR SINA
 15 LANDA. SIAN LIR KO LI ORLOCK FOR
 MI LA MACHTS. TWISK LA BVW. TALA
 KERE VR LOMELDE BURCH STAVIA WAS ISTA
 ONE SNODE BURCH TAM MIK SUME TAMM
 SETEN. LIRA NOMS WAS REINTIA AND
 20 KER OVA. SN OBRATS LROP KON LIRA WIS
 LED UAT. LIRUS TAM BAD AN ASKAR LIRA
 KERE VNDER BI LIA LAT ASKAR SKOLDE
 LA BURCH STAVIA WIKER VPBVWA LETA.
 AS. SE HIM KER TO FORBONDEN KERE OVA
 REINTIA MIT KRIM TAMNA NEI ALLE.
 25 MACHTIS OVA LIU REISA AND LIS DEIS
 KEHS LIU VREA ALLE MARKUM AND BINNA
 ALLE MEIDUM, VREALDA SEIDS LIU KODE
 LIA TRVCH KODAR TO LROPA LETA LAT
 30 ALLE FRILAS. FOLK MOSTON TRIUNDA
 WERLA, LIK SUSTAR AND BROLAR TAMSD.
 OWERS SKOLDE FINDAS FOLK KVMA AND
 RA ALLE KON IR LA VREDILLICIA. NEI]

1 ΛΟΑΡΕ WEPON ΤΡΙΑΣ ΣΙΝΟΥΝ WAK-ΥΑΜ-
 -ΚΥΣ ΛΙΑ ΛΑΝΔΑ ΟΡΑΜΕ ΤΟΡΣΚΙΝΝΣΝ.
 ΣΙΝΟΥΝ ΝΑΧΤΑ ΑΤΣΡ ΣΚΕΘΡΟΜ. ΛΙΑ
 ΛΕΔΕ ΣΕΙΛ. ΒΟΡΡΑ ΤΡΙΑΣ ΕΛΑΝΔΟΜ ΣWΑΒ-
 5 -ΒΕΡΤ ΡΑΝΡ ΜΙΑ ΙΟΥΚ ΑΝΔ ΚΕΘΝΣ ΟΜΜΙ
 ΤΕΡΥΜΒΣ ΜΟΤΟΝ ΑΛΛΕ ΤΟΛΚΑΡ ΤΕΡ ΕΤ
 ΤΡΙΑ ΣΠΡΟΤΕΝ ΣΣΝΔ ΚΙΑΡΑ ΤΟΝΘΜΙΑ
 WΕΙ WΕΡΡΑ ΑΝΔ ΚΙΑΡΑ ΣΕΛΥΑ ΑΛΕΝΑ
 ΤΡΙΑΣ ΒΕΡΝ ΙΣΤΑ ΤΟΛΚ ΛΕΡΑ. ΤΟΡΤ
 10 ΜΟΤΟΝ ΑΛΛΕ ΥΡΣΤΟΝΔΑ ΑΝΔ ΣΤ ΤΙΝΔΑΣ
 ΤΟΛΚ ΤΟΝ ΤΡΙΑΣ ΕΡΥ ΟΡΥΝΑ. ΝΙΛΛΑΚ ΚΙΑ
 ΛΑΤ ΝΑΥΤΝΕ ΟΥΑ ΜΑΣΑ ΣΚΙΛΟΝ ΚΙΑ
 ΣΛΑΥΟΝΑ ΒΕΝΔΑ ΥΜΒΕ ΚΙΑΡΑ ΚΑΛΣΑ ΚΡΕΙΑ.
 ΑΛΣΑ ΣΚΙΛΟΝ ΛΑ ΥΡΕΛΑΝΔΑΣΚΑ ΛΕΡΑ ΚΙΑΡΑ
 15 ΒΕΡΝ ΜΙΣ ΒΡΥΚΑ ΑΝΔ ΤΟΥΤΑ ΛΕΤΑ ΤΙΛΚΙΟΥ
 ΛΑΤ ΒΛΟΔ ΣΥΟΛΑ ΙΜΝΑ ΙΟΥΡΕ ΟΡΕΥΑ.
 ΛΑΝ ΣΚΙΛΟΝ ΚΑ ΣΚΙΝΝΑ ΙΟΥΡΕ ΕΛΛΑ ΙΟ
 ΚΥΜΑ WΕΚΙΑ ΑΝΔ ΙΟΥΒΙΚΕΥΙΑ ΥΡ ΙΟ
 ΛΕΤΚΕΔ ΑΝΔ ΥΝΔΙΟΥΡΚΕΔ. ΛΑΤ ΟΥΜΕ
 20 ΤΟΛΚ ΛΑΤ ΤΡΥΧΑ ΤΟΘΥΑΝ ΤΕΡΑ ΜΑΚΙΑΡΑ
 ΑΛ ΑΝ ΣΑ ΤΥΒ. ΟΥWΕΣΚΕΔ WΕΝΚ WΑΣ,
 ΕΛΑΥΟΝ ΑΛΛΣ ΑΥΑΡ ΚΙΟΥ ΣΕΙΔΣ ΑΝΔ ΛΑ
 WΑΜΜΑ ΚΛΙΜΟΝ ΚΙΑΡ ΜΕΣΡΝ ΛΙΣΝ ΚΙΑΡΑ
 ΒΡΟΣΤΑΝ. ΛΑ ΡΕΙΑΡΙΑ ΤΣΝΣ ΚΣΝΙΑ
 25 ΤΟΜΑΛΣ ΑΝΔ ΜΑΣ ΘΑΡΑ ΜΑΝΝΙΣΚΑ ΤΟ
 ΕΝΔΡΑΚΤ ΥΡWΡΟΚΑΤ ΛΕΔΕ ΣΑΝΔ ΚΙΟΥ
 ΒΟΔΟΝ ΝΓΙ ΑΣΚΑΡ ΑΝΔ ΤΑΟ ΣΣ WΑΙ Α ΛΙΑ
 ΟΕΝ ΤΣΝΣ ΒΑΛΔΑ. ΣΕ. ΟΥΝΑ ΟΥΑ ΚΙΟΥ ΒΙ
 ΚΑΛΕ ΤΑΥΑΡ ΑΛΤΟΣ ΛΕΤΕΝ ΥΜΒΕ ΛΑΤ
 30 ΚΙΑ ΚΙΑΡΑ ΤΙΑΝΔΑ ΙΜΜΕΡ ΜΕΤΑΕΤ ΟΥ.
 ΛΕΙΤΕ ΛΑΥΕ. ΛΑ ΚΥΚ-ΛΑΥΑΡ ΣΣΝΔ
 ΒΡΙΤΝΕ ΑΝΔ ΒΑΝΝΕΝΕ ΤΟΝ ΥΣ ΛΙΝ ΤΟΛΚ

1 ΛΑΤ ΙΝΝΑ ΤΑ ΤΩΙΣΛΑΝΔΑ ΣΙΤ ΛΑΝΔ ΟΜΜΕ
 ΟΥΑΡΕΛΤ. ΛΙΑΡΑ ΒΗΥΑ ΛΑΥΝΟΝ ΛΙΑ ΜΕΣΤ
 ΑΒΟΛΑΔΥΡ ΤΟΝ ΤΑ ΤΑΡΤΑΡΑ ΡΑΥΕΔ. ΤΑ
 5 ΤΑΡΤΑΡΑ ΣΕΝΔ ΕΝ ΔΕΛ ΤΟΝ ΧΙΝΔΛΑ ΣΛΑΧΩ
 ΛΑΝΔ ΑΒΧΟΥΣ ΧΡΥΧ ΤΑ ΤΩΙΣΛΑΝΔΑΡ
 ΛΕΓΓΕΝ ΟΜΒΕ ΛΑΤ ΛΙΑ ΝΙΜΜΙΡΧΕ ΝΕΝ
 ΧΡΟΧΟ ΒΙΛΛΕ. ΜΕΝ ΤΑ ΜΑΝΝΙΣΚΑ ΑΥΤΙ
 ΟΥΤΑΡΤΑ ΤΟ ΣΥΔΑΝΟΣ. ~ ΤΟΡΧ ΟΥΑ ΛΙΟΥ
 ΑΥΤΕΡΑ ΣΑΧΝΑ ΜΑΡΚΑ ΤΩΣΡΕΣ ΧΡΥΧ
 10 ΤΑ ΘΡΑ ΤΩΙΣΚΕΛΑΝΔΑ ΛΙΝ. ΑΛΕΣΡΒΕΙΚΣ
 ΛΑΤ ΣΕΛΝΑ ΟΥΚΕΛΑ. ΝΕΙ ΤΩΑΜ ΙΕΡ ΟΜ
 ΒΕΡΟΝ ΚΕΜ ΛΙΟΥ ΑΛΙΝ ΟΣΝ ΧΕΡΕ ΡΕΝΣ
 ΤΟΛΟΝΚ. ~ ΒΙ ΤΑ ΤΩΙΣΚΕΛΑΝΔΑΡ ΛΕΔΕ
 ΛΙΟΥ ΛΙΑΡΑ ΣΕΛΝΑ ΑΣ ΜΟΔΕΡ ΟΥΓΙΑΝ ΛΑΝΔ
 15 ΣΕΙΔ ΛΑΤ ΛΙΑ ΜΟΚΕΤΟΝ ΑΣ ΤΡΙ ΛΑΝΔ ΤΡΑΝΚΑ
 ΜΑΝΝΙΣΚΑ ΜΙΧΕΡ ΚΥΜΑ ΜΕΝ ΤΑΝ ΜΟΣΤ
 ΟΝ ΛΙΑ ΟΥΕΡ ΤΑ ΡΕΝΣ ΟΥΑΘΑ ΛΑΝΔ ΤΑ
 ΟΥΛΑ ΤΟΛΟΔΑΡ ΟΥ ΤΡΙΑΣ ΣΟΥΔΑΡ ΛΑΝΔΟΜ
 ΙΛΟΙΑ. ΑΣ ΛΙΑ ΛΑΤ ΔΕΔΕ ΣΑ ΣΚΟΛΔΕ ΛΙΑΡΑ
 20 ΚΕΝΙΑ ΑΣΚΑΡ ΟΥΣΡΑ ΣΚΕΛΔΑ ΟΥΑΘΑ
 ΛΑΝΔ ΧΕΡ ΛΑΤ ΛΑΝΔ ΟΥ ΒΙΝΝΑ. ~ ~
 ΒΙ ΤΑ ΤΩΙΣΚΕΛΑΝΔΑΡ ΣΕΝΔ ΤΕΛΟΤΙΟΜ
 ΡΕΘΑ ΤΟΝ ΤΑ ΤΑΡΤΑΡΟΜ ΑΝΤΩΜΑΘΙΑ
 25 ΡΑ ΒΙΝΝΑ ΟΥΡΑ ΜΕΝ ΑΚ ΤΟΥ ΣΕΝΔ
 ΧΕΡ ΤΟΝ ΝΣΑ ΣΕΡΟΜ ΒΙΛΕΥΣΑ.
 ΧΕΡ ΧΡΥΧ ΛΑΥΑΚ ΛΙΑ ΙΣΤΑ ΧΑΜΝΑ
 ΧΕΡ ΤΑ ΒΕΡΝ ΛΕΡΑ ΛΑΝΔ ΤΑ ΑΥΔΑ
 ΡΕΘ ΙΕΝΑ. ΒΙ ΤΑΝ ΤΑΡΑ ΒΕΡΟΝ ΛΙΑ
 30 ΡΕΙΝΡΙΑ ΝΕΔΙΚ ΜΕΝ ΤΟ ΤΑ ΛΕΣΤΑ
 ΒΑΡΑ ΛΙΟΥ ΧΡΥΧ ΛΙΑΜ ΤΟΛΟΔΑΚ ΛΑΝΔ
 ΧΙΑΝΙΑΚ ΛΑΝΔ ΑΒΕΡΒΕΙΚΣ ΒΟΔΑΚ
 ΛΑΥΕΡΣ ΝΥΤΣ ΛΑΝΔ ΝΕΔΙΚ ΒΕΡΣ. ~

1 ALSA RIAIN ASKAR FON REINTIA LIRA BOD
 ON HORNOM LO LA IUTTAR NEOLAK WERON
 SAND LI BISTONDA BODON FON SIN ANT
 WEDUM NEI LA KANIA FON LAUS. LAT
 5 SKIP WER MIK LA BODON QUNOM WAS
 IUL LEDEN MIK TAMNA SYLEDUM AND
 KER BE WEREN QOLDEN SKILD (WERVFA
 ASKAR LIS DANTE KUNSAK WAS UT
 EBUD. LISSA BODON MOSTON FREIA IST
 10 ASKAR LES KANIAKIS TOGATSR FRELO-
 QUNSTA TO SINWIT LAUS MACHTI. ~
 FRELO-QUNSTA KEM SNIGR LOTSR TO
 STANSEN. BI LIRA TOGAP WERS AK
 ENEN MAOT ANAN LA IUTTAR WERON
 15 WUNT LOR VRBRUD. ~ KIRT ATSR LAT
 ASKAR MIK FRELO-QUNSTA BOSTOIAK
 WAS WARK KER TO STANSEN EN
 BEKSEKE BVWED. INNA LIU SEKSEKE
 WRDON TIODA DROKTEN UKANDA BUD.
 20 ON STALK MIK QOLD KEVCK WROKTEN
 KLAKAR. AK IS ER BIVERAL AK ASKAR
 KER NAKTIE AND VNTODIS MIK FRELO-
 QUNSTA TAR NIKER BVWODE, MEN
 SAHUL IS SEKUR. LIU BURCK STAVIA
 25 NE WARK NANT WIKER VREBVWED ~
 REINTIA WAS ALTOBSE KVMEN. AND
 QVA NEKIK NEI PRONELIK LIU MODSR
 ST TSXLAND BAKIA. PRONELIK QVATO
 AND SAND ALERWEIKES BODON KER
 30 UT KEKON, ASKAR IS VREVEN AN OK
 QODIS. ASKAR DEUS AS MURK I TMANO
 MEN VNWARLIASH KEM KER EN

1 HATE UT HABS. NACTIS WEDON AL TAMNA
 UTEFE BURCA DRWEN AND OCTINS KUN
 MAN FON XEPE BURCA ALLENA ENF OLAN.
 5 -DEFE HAPE SIANAFRONTLIK AND REONTIA
 KEMEN TO MY VMB SKUL. LAIK XEP AC
 TERNEI VR NEI TOEATE LEP IT MO TO XAP
 IT KWADLIK XAP MIN STAT BIDEIA KUSTE.
 XEPEMBE LANON TO SOMNS ENS USST
 10 XOPSONNEN XEP VS ALLE BATA MOST.
 SIAN APE LO WI TOU VASEN SEND. MID
 DEB INT KEFWALD BI ASTEN LINDWERDE
 LEIX VSA HE ITA WERA XEP MAN AL
 LENA XEPECA DWARLEPADA MEI NAKA.
 15 IN VERA XIOS BURCA XEPEK SUNTLEBES
 IONA WAKAR STALD XEP ALLE ENFOTIENS
 AN ASKAR XEPE. AND ALLE ORA MANNISEA
 DANNA HALDEN. NV WAST BI VS AK
 AL SA WED KUMEN XAP FELO WIVA AND
 20 AK MANNA AD PATERADE VR SPOKKA WITTE
 WIVA AND ULDERMANKEE. LIK LA DWA
 MARKAR. ASKAR XEPEAL XISSA DWAS
 XEPA TO SIN BATA ANWENX AND XAP
 WILDON WI NV AK TO VSA BATA DVA.
 25 BLNS XIVSTRE NAKAP BROCHT IK LA HAM
 NA NEI XEPES BURCA AND DANNA OORON
 LIA MIK LIARA TAMNA IN XEPECA LA
 DWARLEPADA SPOKKA IN WITTA PLATAR
 KULED. SA XAP XEP ATTERNEI NEN
 30 MANNISK MARA KUMANE XURADS. LA
 LA ASKAR MENDE XAP. SE LA LEVON
 RUM XEPE LEP. LA MACIARA UNDE
 ALLE REBIA NOMA XEPECA QUIR SINA

1 STATA TARA AND BUTA ORENE. QA AND
 BUTA MINA STAT NE WRDON LIA NARNE NAVT NE
 WERA. ~ NEI LAT ASEAR ALBA MIK TA IUT
 5 TAR AND TA OPA DENA-MARKAR FORBONDIN
 WAS ONAON LIA ALSEMINES FAXA. LACK
 LAT NEK NEVE GODS TRUCHADABARD. LIA
 BROCKTON ALSELEIA VRLANDISKA SKATA TO
 KONK MEN IUST KERTRUCH NIUDON LAT ION
 10 TOLK NEN AMBACHT UERA NACK VPPA TA FIEL
 DUM NAVT NE WERIA. SA LAT LI TO TA UERSTA
 WEL SLAVONA NIMMA MOSTE. MEN LIT WAS
 ELAL LISEN VRLADA LIS WILLS AND LISEN
 KRIS RED KERUMBE KV. STRAF NAVT ATER
 15 WEDA NE BILWA. ~ SIAN LIT LO SPATTE KVM
 ENIB. ~ ENIS LEDON LIA TO SEMINE ENIS
 ELE FLATE WNNEN. LIA KEM KON UEA MIDDLE
 SE. LIUS FLATE WAS TO LEDEN MIK PURPRA
 KLAKAR AND OPA KOSTLIKED KER ALLE KON
 20 OF PLONISIA KEMON. LAT VRAKA TOLK KERS
 FLATE WAPR BISUDA KERS SEISNE AN WAL
 SIT MEN LAT STORA TOLK WAPR HALDSN. ;
 LAT MOS RA AS SLAVONA LIANIA. LA SKEN
 25 NASTE WRDON HALDA UMBS VPPELAND TO
 BILWANS AND TA UEDLIKSTA AND SWARST
 WRDON AN BORD HALDSN UMBS VPPA TA BIN
 KA TOROIANOS. ANT ILE WAPR. TA BODSE
 DELAK MEN SUNDSE LIARA WERA WAPR
 AK LIARA STAT DELAK. ~ KON TA MANNISKA
 30 KER VPPA TA VRLANDISKA SKEPUN STAT
 WERON WERON SEX TRUCH BUKFIN FELK.
 MAN TOCHTE LATSE ETAN AND DRINKA
 VRIVEN WERE KERUMBS WAPR ALLES

1 OVIR BORD IOMPA, MEN BUKPIN RESTE, AND
 ALLERWEIKES AWER SLAVONA ISTAN GOD KEM
 5 KEM AK BUKPIN BINNA. TA SAXMANNA
 BROCHTON LIU OVIR LIARA MARKA, MIK TA
 IUTTAR FOR LIU NEI SKENLAND AND ALIATHIN
 10 LERS KAD HON TA BALDASE. MIK ASKAR
 LIS STIURAR FOR LIU NEI BRITANIA. WI
 AND TAM TON ORENS-DA NE LETON NEN
 GOD NSIF MINNIS KA OVIR VSA PALLA NAVT
 15 NE KUMMA AND LERVMBE BILEWON WI HON
 BUKPIN TRI. A LO FELO MANNISKA BUKPIN
 WEI RAR ASK NETIK NAVT TO SKRYWANS
 MEN PRONTLIK LER. ST ATSER NEI TON TA
 20 ORA TAMNA LERDE ASK MYMSUT LAT
 ASKAR TUSAND MEL MARA TRIA MAN-
 NISKA UT SINA STATUM ALUPSN ASK
 ASSIF VVA SLAVONA INBROCHTS. TA
 25 BEST IAR GOD WIKSN WAS TA KEMON TA
 TRI WRDSN TWISKLANDAR NEI LERS RENS
 MEN ASKAR NILDS MIK TA FORSTAM TON
 LAT VVA VVBASTERDS FOLK NAVT ANENS
 30 LENS NAVT NE STONDA, LI NILDS NAVT NE
 DAIA TA LIA SKOUDON LIARA SELVA TRIAS
 BERN LETA LIK REINTIA BIBODSN LERDS, MEN
 LI VRIET LERBE LATISELVA SWARTE LERA
 LERDS. A BMOA TA TWISKLANDAR WERON
 LERTWA FOLKAR LER LIARA SELVA NGNS TWISK
 35 LANDAR. LETON. LATENS FOLK KEM EL FER
 UT ST SUDASTEN WEI LIA LETON LIARA
 SELVA ALLEMANNA. LISBA NOMA LERDON
 LIA LIARA SELVA IGVSN TA LIA ISTA SVN-
 DSR WIVA INNA TA WALDA AS BANNANS

1 OMMES-DWARFES-LETTAR HAFNAN LIA KONST
 SLAVONA FOLK WIVA FANNA EVINSA KA LIA
 LAFAR MEN LIA HAFNAN LIARA NOMS BILAFNAN.
 5 KAÞA FOLK KA MARA LEINOS OMMES-DWAR
 SEDE LETON LIARA SELVA FRANKA. NAVT VMBE
 KA LIA TRI WERON. MEN FRANK ALSA LEDE
 LEINOS BROSTE KANIA LETSN LAM LIM SELVA
 MIK LULPE FON KA VREFOÐA TAMNA TO SEV-
 10 LIK KANIA OVSIN FOLK MAKAD LEDE. KA
 FOLKAR LAM AN LIM PALADON. LETON LIA
 RA SELVA LIOK LIS SVNA KA IS FOLK LIS
 SVNA. LIA WERON TRIA MAMMISKA BILGWIN
 NEIÐAM LIA NIMMSR ENSN KANIA NFR
 FORSTE NACK MASTR BIKANNA NIÐS. AS
 15 LEINOS ISNOS LAM BI MENA WILLA VAS
 KEREN VPPA LEDE MENA LEKT. A LSKAR
 LEDE AL FON REINTIA FORNOMSN KA KA TWISK
 LANDAR FORSTA MEST ALTI IN FIANDSKIP
 AND FAIRA WERON. NV STALDI LIAM TO FARA
 20 LIA SKOLDE ENSN LERTODIA FON SIN FOLK
 KIASA VMBE KA TSR AN WERE SCIDSR KA
 LIA SKOLDE MIK MANLIKOLSKUM SKOLDUN
 TWISTA OVRST MASTERSKIP. LE SCIDSR
 KUNDON SINL FORSTA MIKA GOLUM SPREKA
 25 KA SCIDSR WERE AK MODSR LIS MENN.
 KA KEMON KA FORSTA LEBA TWISK LANDAR
 TO EKKORUM AND NEI TRIA SIUDUN STMILDE
 KERON LIA ALRIK TO RA LERTODIA UT, ALRIK
 WERE ASKAR LIS NEVA. LI IS LIM TWEN
 30 HVNDRED SKOTSA AND HVNDRED LEBA STOR-
 OSTA SAXMANNA MIK TO LIK WERA. A
 KA FORSTA MOSTON TRIA SIUDUN FON

~~STAVEN~~ HAFRA SUNNUM NEI STAVESIN SINDA
 TO BORD HIAKAR TROW. TONV WAS ALLES NEI
 WINSE CIVASN, MSN KA MAN OVIR RENE
 HARA SKOLDE. NILDON ASNE KANIA HERA
 FRANKA NAVT VNDIR ALRIKIS BIHOLA NAVT
 NE STVNDI. HER HERVA LIF ALLES IN KATIS.
 ASKAR HER MENDE HAR ALLES GOD CIVI, LANDI
 MIK SINA SKERA ANNA KA ORS SIDI HERE
 SKELDA, MSN HER WAS MAN LOR KON SIN
 KVMSTE TO LIVCART AND VERA SIN LOD. HIA
 MOSTON ALSA RIA HBIVCART AS HIA KVMSEN
 WERON AND ASKAR WRDE SELVA HAR, KA
 POLA NISTON NAVT LWA HIA TENSSN LEDE
 AND ALSA WART HI APTERNEI OTWIKLAR
 FORI ENNEN LADS POL HER ASKAR LIS TOLK
 MIK FORAR LEDE. ~ ~. HALWILA HAR ST
 ALLES BERADE LIFON KA MACIARA ISTA
 DRISTE AS TO HAR OVIR VSA BURR PA
 LANDA KINNA. BI SOMVDA LWER TO
 HARA HERE BURCA FOR ANA STAN LEDE
 LETON HIA ENS CLERKA BVVA ISTA
 TRATSE AND RIKAR AS ASKAR TO STAV
 SEN DEN LEDE. ~ APTERNEI SEIDON
 HIA HAR ASKAR LIU KASE VLEREN LEDE
 WIK KA POLA HERVA DAM ST TOLK NAVT
 LWA NAVT NIUDS HAR WODIN HIAM
 LILPA KVSTI. AND HAR HIA HIM HERVMBI
 NAVT, ANVIDDA NIUDS. FORA QVNON HIA
 TO AND SKAKTON IOBA BERN HAM HIA
 BI RA HILDON AND VVBROKTON IN KA
 HERANISSA KON HIA RA VBRUDA
 LERE. ~ WERON HER MANNISKA HAM