

Title: Orea Linda Book

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Summary: The ways of old for all women by women and truth of history, if you can see it.

THE LETTERS

Chapter I: Okke, my son -

1. You must preserve these books with body and soul. They contain the history of all our people, as well as of our forefathers.
2. 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.
3. In case you inherit them, you must copy them likewise, and your children must do so too, so that they may never be lost.
4. Written at Liudwerd, in the year 3449 after Atland was submerged - that is, according to the Christian reckoning, the year 1256.
5. Hidde, surnamed Oera Linda - Watch!

Chapter II: Beloved successors -

1. 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.
2. The monks are very insinuating, but they destroy in an underhand manner all that relates to us Children of Frya.
3. 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.
4. Ah, my beloved ones! I have visited their courts! If Wr-alda permits it, and we do not show ourselves strong to resist, they will altogether exterminate us.
5. Written at Liudwerd, in the year 803 of the Christian era. Liko, surnamed Oera Linda.

THE BOOK OF ADELA`S FOLLOWERS

Chapter I: Thirty years after the day on which the folk-mother was murdered by the commander Magy was a time of great distress -

1. All the states that lie on the other side of the Wrsara 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.

2. 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 femmes. 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:

3. "You all know that I was three years burgh-femme. You know also that I was chosen for folk-mother, and that I refused to be folk-mother 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 folk-mother. 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.

4. "You said yesterday that our relatives on the other side of the Wrsara 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.

5. "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.

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

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

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

9. "The principal men and their cleverest sons made up to the wanton daughters of the Finnar; and their own daughters, led astray by this bad example, allowed themselves to be beguiled by the handsome young Finnar in derision of their depraved fathers.

10. "When the Magy found this out, he took the handsomest of his Finnar and Magyarar, 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

Upsaland, and after they had been brought up in his pernicious doctrines, were sent back.

11. "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.

12. "Those who by their good deeds had gained a piece of land in front of their house, they promised should receive in addition a piece behind; those who had got a piece before and behind, should have a complete circuit; and those who had a complete circuit should have a whole freehold. If the elders were true to Frya, then they changed their course, and turned to the degenerate sons.

13. "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.

14. "Suppose that there was a very serious epidemic among the cattle, would you run the risk of sending your 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?

15. "If I were to give you any advice, it would be to choose a new folk-mother. I know that you are in a difficulty about it, because out of the thirteen burgh-femmes that we still have remaining, eight are candidates for the dignity; but I should pay no attention to that.

16. "Tuntia, the burgh-femme 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 further recommend that you should visit all the burghs, 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 burghs.

17. "It stands written that every folk-mother and every burgh-femme shall have assistants and messengers - twenty-one femmes and seven apprentices.

18. "If I might add more, I would recommend that all the respectable girls in the burghs 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.

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

20. "You must tell them of the wizards, of their magical deeds and distant travels. 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."

21. Adela`s advice was followed.

22. These are the reeves under whose direction this book is composed:

23. Apol, Adela`s husband; three times a sea-king; reeve over Astflyland and over Lindawrda. The burghs Liudgarda, Lindahem, and Stavia are under his care.

24. The Saxman Storo, Sytia`s husband; reeve over Hagafenna and Walda. Nine times he was chosen as duke, that is, commander. The burghs Buda and Mannagardaforda are under his care.

25. Abelo, Jaltia`s husband; reeve over the Sudar Flyland. He was three times commander. The burghs Aken, Liudburch, and Katsburch are under his care.

26. Enoch, Dywek`s husband; reeve over Westflyland and Texland. He was chosen nine times for sea-king. Waraburch, Medeasblik, Forana, and Fryasburch are under his care.

27. Foppa, Dunro`s husband; reeve over the Siugon Elanda. He was five times sea-king. The burgh Walhallagara is under his care.

Chapter II: This was inscribed upon the walls of Fryasburch in Texland, as well as at Stavia and Medeasblik -

1. It was Frya`s Day, and seven times seven years had elapsed since Fasta was appointed folk-mother by the desire of Frya. The burgh of Medeasblik was ready, and a burgh-femme was chosen. Fasta was about to light her 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:

2. "Fasta, take your style and write the things, that I may not speak."

3. Fasta did as she was bid, and thus we became Frya`s Children, and our earliest history began.

4. This is our earliest history:

5. Wr-alda, who alone is eternal and good, made the beginning. Then commenced time. Time wrought all things, even Irtha. Irtha 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.

6. After the twelfth yule-feast she brought forth three girls:

7. Lyda out of fierce heat.

8. Finda out of strong heat.

9. Frya out of moderate heat.

10. 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.

11. Hatred found its way among them.

12. They each bore twelve sons and twelve daughters - at every yuletide a couple. Thence came all mankind.
13. 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.
14. Lyda was acute. She could hear a snake glide, and could smell a fish in the water.
15. Lyda was strong and nimble. She could bend a large tree, yet when she walked she did not bruise a flower-stalk.
16. Lyda was violent. Her voice was loud, and when she screamed in anger every creature quailed.
17. 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.
18. Poor Lyda! She turned grey by her mad behaviour, and at last she died heart-broken by the wickedness of her children.
19. 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?
20. 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.
21. 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.
22. 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.
23. 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.
24. False Finda! Honey-sweet were her words, but those who trusted them found sorrow at hand.
25. 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.
26. 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 Child of Frya, her bosom swelled with pleasure.
27. Unfortunate Finda! She died in the bloom of her age, and the mode of her death is unknown.
28. 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.

29. Despicable people! The laws that Finda established were written on golden tablets, but the object for which they were made was never attained. The good laws were abolished, and selfishness instituted bad ones in their place.

30. O Finda! Then Irtha overflowed with blood, and your children were mown down like grass.

31. Yes, Finda! Those were the fruits of your vanity. Look down from your watch-star and weep.

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

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

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

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

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

37. 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:

38. "Without liberty all other virtues serve to make you slaves, and to disgrace your origin."

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

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

41. 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:

42. "Let this be your guide, and it can never go ill with you."

43. Exalted Frya! When she had thus spoken Irtha shook like Wr-alda's Sea. 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 watch-star; then at length thunder burst from the clouds, and the lightning wrote upon the firmament, "Watch!"

44. 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.

45. Obedient children! When they came to themselves again, they made this high mound and built this burgh 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 Irtha shall be Irtha.

Chapter III: Frya`s Tex -

1. Hail to the Children of Frya! At last you 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: 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 always shall you bare and bend your knees in thricefold gratitude - 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 femmes 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 with bare and bended knees, which are always reserved for Wr-alda`s spirit alone. Envy would assail you, wisdom would ridicule you, and my femmes 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.

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 femme Fasta I have placed all my hopes. Therefore you must choose her for folk-mother. Follow my advice, then she will hereafter remain my femme as well as all the sacred femmes 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.

Chapter IV: This has Fasta spoken -

1. All the regulations which have existed a century, that is, a hundred years as measured by the carrier and the yule, may by the advise of the folk-mother, with the consent of the community, be inscribed upon the walls of the burgh, and when inscribed on the walls they become laws, and it is our duty to respect them all.

2. If by force or necessity any regulations should be imposed upon us at variance with our laws and customs, we must always return to our own again. That is Frya`s will, and must be that of all her children.

Chapter V: Fasta said -

1. 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.

2. It is become a law that no man shall, except from absolute necessity, keep that day otherwise than as a joyful feast.

Chapter VI: These are the laws established for the government of the burghs -

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

2. Each folk-mother shall appoint her own femmes. The other burgh-femmes shall do the same as the folk-mother.

3. The folk-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 folk-mother of Texland may have twenty-one femmes and seven apprentices, so that there may always be seven to attend the lamp day and night. The other burgh-femmes may have the same number as the folk-mother.

5. If a femme wishes to renounce her vow of celibacy, she must obtain the permission of the folk-mother, and immediately resign her office, before her passion shall have polluted the light.

6. For the service of the folk-mother and of each of the burgh-femmes there shall be appointed twenty-one burghers - seven elder wizards, seven elder warriors, and seven elder seamen.

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. Every burgh may have three hundred young warriors.

9. For this service they must study Frya`s Tex and the laws. From the elder wizards they must learn

wisdom, from the elder warriors the art of war, and from the elder seamen the skill required for distant voyages.

10. Every year one hundred of the warriors shall return to their homes, and those that may have been wounded shall remain in the burghs for the rest of their lives.

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

12. The folk-mother of Texland shall have three times seven active messengers, and three times twelve speedy horses. In the other burghs each burgh-femme shall have three messengers and seven horses.

13. Each and every burgh-femme shall have fifty farm-workers 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 burgh 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 folk-mother or a burgh-femme, he must apply to the scribe, who will take him to the burgomaster. He will then be examined by a healer 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 folk-mother.

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

18. Under all circumstances the folk-mother must take care that her children, that is, Frya`s people, shall remain as peaceable 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 reeve 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 folk-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 folk-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 burghers 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 may be wrong as well as the minority.

Chapter VII: Universal law -

1. All Frya`s Children are equal, wherefore they must all have equal rights on sea and land, and in all that Wr-alda has given.

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

3. When a man takes a wife, a house and land must be given to him. If there is no house, 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 and land there, and likewise the free use of the common.

5. To every man must be given a piece of land behind his house for his inheritance. No man shall have land in front of his house, still less a complete circuit, 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. Each village shall possess a common for the general good, and the reeve shall take care that it is kept in good order, so that posterity shall find it uninjured.

7. Each 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 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 yule-day.

10. The reeve and his elders shall take twenty parts; the keeper of the market ten, and his assistants five; the folk-mother one, the burgh-femme 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 femmes 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 folk-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 femmes shall proclaim him through the country.

13. In early times almost all of Finda`s people lived together in their mother-country, which like Aldland 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.

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

Chapter VIII: Here follow the laws which were thus established -

1. Each Child of Frya 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 burgher, and may have a vote in the election of the state officials.

5. When he has been seven years a voter he then may have a vote for the commander 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 counsels.

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 relative 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.

Chapter IX: These are the rights of the folk-mothers and the kings -

1. If war breaks out, the folk-mother sends her messengers to the king, who sends messengers to the reeves to call the warriors to arms.

2. The reeves call all the burghers together and decide how many men shall be sent.
3. All the resolutions must immediately be sent to the folk-mother by messengers and witnesses.
4. The folk-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 burghers of the folk-mother must be present, without any voice. These burghers must send daily reports to the folk-mother, that they may be sure nothing is done contrary to law or to the counsels of Frya.
6. If the king wishes to do anything which his elders oppose, 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 officer present, one must be elected.
10. If there is no time to choose, any one may come forward who feels himself capable of being an officer.
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 land; this land shall be a complete circuit, which 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.

Chapter X: Here are the rules established for the security of all the Children of Frya -

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 houses or ships 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

dwellings, 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 femmes, in order that we may make them comrades and friends, instead of haters and enemies.

Chapter XI: From Minno`s writings -

1. 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.

2. If the offended will spare his life and forego their revenge, it may be permitted. If the culprit should be a king, reeve, or other state official, we must make good his fault, but he must be punished.

3. 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.

Chapter XII: 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 alderman, 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 sea-king is bad or incompetent, another may be put in his place, and on the return home he may make his complaint to the alderman.

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

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 an apprentice 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 navigator is worn out and poor, and has no house or land, it 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.

Chapter XIII: Useful extracts from the writings left by Minno -

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

2. 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.

3. 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.

4. If any one comes and says, "I am at war, you must help me."

5. 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 take charge of my property until he is of age."

6. It is proper to refuse in order that we may not come into disputes about matters foreign to our free customs.

7. Whenever a foreign trader comes to the open markets at Wyringga and Almanland, if he cheats, he must immediately be fined, and it must be published by the femmes throughout the whole land.

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

9. 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 femmes.

10. 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.

11. 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.

12. 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 Alfeder 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 Alfeder to have laws.

13. 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.

14. 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.

15. 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.

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

17. "Ewa" 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. "Ewa" 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.

18. 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 Wr-alda, our provider, which speaks strongly in Frya`s Children, and will eternally remain so. "Ewa" is another symbol of Wr-alda, who remains always just and unchangeable.

19. "Ewa", eternal and unalterable, the sign of wisdom and rectitude, 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.

20. 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.

21. 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 the neck of every Child of Frya.

Chapter XIV: From Minno`s writings -

1. When Nyhellenia, whose real name was Minerva, was well established, and the Krekalandar loved her as well as our own people did, there came some princes and priests to her burgh and asked Minerva where her possessions lay.

2. Nyhellenia 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."

3. The gentlemen went away laughing, and saying, "Your humble servants, wise Hellenia."

4. 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 Krekalandar understood at once that it was calumny.

5. She was once asked, "If you are not a witch, what is the use of the eggs that you always carry with you?"

6. Minerva answered, "These eggs are the symbols of Frya`s counsels, in which our future and that of the whole human race lies concealed. Time will hatch them, and we must watch that no harm happens to them."

7. The priests said, "Well answered; but what is the use of the dog on your right hand?"

8. 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."

9. The priests said, "We understand that very well; but tell us what means the owl that always sits upon your head, is that light-shunning animal a sign of your clear vision?"

10. Hellenia answered, "No; he reminds me that there are people on Irtha who, like him, have their homes in temples 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 in imitation of vampires."

11. 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?"

12. Minerva said, "No; I know no gods that do evil, therefore I cannot ask them to do better. I only know of one good spirit, that is Wr-alda`s; and as he is good he never does evil."

13. The priests asked, "Where, then, does evil come from? 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?"

14. 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."

15. Then a prince said, "I should think it best to submit."

16. Hellenia answered, "Very possibly; 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. That 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, reeves, elders, leaders, and masters from 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."

17. The priests said, "That seems very good judgment; 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."

18. Hellenia said, "Yes, 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."

19. The priests said, "We admit that the advice is good, but how shall we induce all the people under our rule to agree to it?"

20. 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."

21. 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 Heinde Krekaland to the Alpa, proclaiming that it had pleased the great god to send his clever daughter Minerva, surnamed Nyhellenia, over the sea in a cloud to give people good counsel, and that all who listened to her should become rich and happy, and in the end governors of all the kingdoms of Irtha.

22. 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.

23. They appointed femmes under their own care, who were apparently under the protection of Fasta, our first folk-mother, to watch over the holy lamp; but that lamp they lit themselves, and instead of imbuing the femmes 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 advisors, but the advice which seemed to come from them was but the repetition of the

behests of the priests.

24. When Nyhellenia died, we wished to choose another burgh-femme, 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.

Chapter XV: From Minno`s writings -

1. 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 silver implements, and a piece of land.

2. 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.

3. The priests and 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.

4. 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.

5. 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.

6. Here ends Minno`s writings.

Chapter XVI: These are the three principles on which the following laws are established -

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 marry, 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.

Chapter XVII: To secure this, these laws and regulations are made -

1. 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. If any Child of Frya falls into a state of destitution, his case must be brought before the reeve by the femmes, because a high-minded Child of Frya cannot bear to do that himself.
2. If any man becomes poor because he will not work, he must be sent out of the land, 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 carnal act, 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.

Chapter XVIII: 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 burgh-femme in order to be sent to work in the silver or tin mines until he has expiated his crime under the general law.
2. If a man is so wicked as to kill a Child of Frya, he must forfeit his own life; but if the burgh-femme 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.

Chapter XIX: These are the rules concerning bastards -

1. If any man sets fire to another`s house, he is no Child of Frya, 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 Child of Frya 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 reeve. But if instead of going to the reeve a man accuses

another behind his back, he must be put on the pillory in the market-place, and then sent out of the land, 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 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 navigators 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 femmes 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.

4. 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.

5. The first owner brought his thief to the judge, and the femmes said everywhere that he had done right.

6. The second owner took the corn away from his thief and let him go in peace. The femmes said he had done well.

7. 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 femmes came around him and wrote his deed in the eternal book, and wiped out all his guilt. This was reported to the folk-mother, and she had it made known over the whole land.

Chapter XX: What is written hereunder is inscribed on the walls of Waraburch -

1. What appears at the top is the signs of the yule - that is, the first symbol of Wr-alda: the Origin and the Beginning; from which time is derived. This is the carrier, which must always go round with the yule. According to this model Frya formed the set hand which she used to write her Tex. When Fasta was folk-mother she made a running hand out of it.

2. The wit-king, that is, sea-king Godfreiath the Elder, made separate numbers for the set hand and for the running 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.

3. 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.

4. Afterwards they learned our writing - that is, the Finnar, the Thyriar, and the Krekalandar - but they did not know that it was taken from the yule, and must therefore always be written round like the sun.

5. 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.

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

Chapter XXI: This stands inscribed upon all burghs -

1. Before the bad time came our land 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.
2. 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, through which Finda`s people dared not come on account of the thick forests and the wild beasts.
3. Eastward our boundary went to the extremity of the Aster Sea, and westwards to the Middel 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.
4. The banks of these rivers were at one time entirely inhabited by our people, as well as the banks of the Rene from one end to the other.
5. Opposite Denmark and Juttarland we had colonies and a burgh-femme. Thence we obtained copper and silver, as well as tar and pitch, and some other necessaries.
6. Opposite to us we had Brittania, formerly Westland, with her tin mines.
7. Brittania was the land of the exiles, who with the help of their burgh-femme 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.
8. Moreover, our navigators and merchants had many factories among the Heinde Krekalandar and in Lydia. In Lydia the people are black.
9. As our country was so great and extensive, we had many different names. Those who were settled to the east of Denmark were called Juttar, because often they did nothing else than look for amber on the shore. Those who lived in the islands were called Letne, because they lived an isolated life.
10. All those who lived between Denmark and the Sandfal, now the Skelda, were called Stiurar, Sekampar, and Angelarar. The Angelarar were men who fished in the sea, and were so named because they used lines and hooks instead of nets.
11. From there to Heinde Krekaland the inhabitants were called Kadhemar, because they never went to sea but remained ashore.
12. Those who were settled in the higher marches bounded by Twiskland were called Saxmannar, because they were always armed against the wild beasts and the savage Britne.
13. Besides these we had the names Landsaton, Marsatar, and Holt- or Wodsatar.

Chapter XXII: How the bad time came -

1. During the whole summer the sun had been hidden behind the clouds, as if unwilling to look upon Irtha. There was perpetual calm, and the damp mist hung like a wet sail over the houses and marshes. The air was heavy and oppressive, and in men`s hearts was neither joy nor cheerfulness.

2. In the midst of this stillness Irtha began to tremble as if she was dying. The mountains opened to vomit forth fire and flames. Some sank into the bosom of Irtha, and in other places mountains rose out of the plain. Aldland, called Atland by the navigators, 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 Irtha, and others who had escaped the fire perished in the water.

3. It was also in Finda`s land that Irtha vomited fire, and in Twiskland. 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.

4. 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. 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.

Chapter XXIII: This was inscribed on the Waraburch by the Aldergamude -

1. The Waraburch is not a femme`s burgh, but the place where all the foreign articles brought by navigators were stored. It lies three hours south from Medeasblik.

2. Thus is the preface:

3. Hills, bow your heads; weep, ye streams and clouds. Yes. Skenland blushes, an enslaved people tramples on your short kilt, O Frya.

4. This is the history:

5. In the year 101 after the submersion of Aldland a people came out of the east. That people was driven by another. Behind us, in Twiskland, 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 Skenland, 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.

6. 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 Egiptalandar, they have priests and also statues in their temples. The priests are the only rulers; they call themselves Magyarar, and their leader Magy. He is high priest and king in one. The rest of the people are of no account, and in subjection to them.

7. This people have not even a name; but we call them Finnar, 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.

8. 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 Magyarar of copper. The Magyarar affirm that they can exorcise and recall the evil spirits, and this frightens the people, so that you never see a cheerful face.

9. When they were well established, the Magyarar sought our friendship, they praised our language and customs, our cattle and silver 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.

10. Eighty years afterwards, just at the time of the yule-feast, 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 Skenlandar had neglected her advice. Then all the forces were assembled, and three hours from Godahisburch they were withstood, but war continued.

11. Kat or Katerinne was the name of the burgh-femme of Godahisburch. Kat was proud and haughty, and would neither seek counsel nor aid from the folk-mother; but when the burghers knew this, they themselves sent messengers to Texland to the folk-mother. Minna - this was the name of the folk-mother - summoned all the navigators and the young men from Astflyland and Denmark.

12. From this expedition the history of Wodin sprang, which is inscribed on the burghs, and is here copied:

13. 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 Emude, in Astflyland, with his parents. He had once commanded troops. Tunis and Inka were naval warriors, and were just then staying with their father at Aldergamude.

14. When the young warriors had assembled together, they chose Wodin to be their commander or king, and the naval force chose Tunis for their sea-king and Inka for their admiral. The navigators then sailed for Denmark, where they took on board Wodin and his valiant host.

15. The wind was fair, so they arrived immediately in Skenland. When the northern brothers met together, Wodin divided his powerful army into three bodies. "Frya" was their war-cry, and they drove back the Finnar and Magyarar like children.

16. When the Magy heard how his forces had been utterly defeated, he sent messengers with truncheon and crown, who said to Wodin:

17. "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 burgh-femme for help, but she took no notice of us.

18. "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.

19. "You are the most warlike king on Irtha, and your people are of silver. 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."

20. Wodin was strong, fierce, and warlike, but he was not clear-sighted, therefore he was taken in their toils, and crowned by the Magy.

21. Very many of the navigators 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 folk-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 Katsgat.

22. 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.

23. 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.

24. 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 Magyarar and Finnar, 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.

25. 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 Magyarar fled back with their troops, and the sea-people took ship, accompanied by a body of stalwart Finnar as rowers.

26. Next comes upon the stage the history of Nef Tunis and Nef Inka.

Chapter XXIV: All this is inscribed not only on the Waraburch, but also on the burgh Stavia, which lies behind the port of Staveren -

1. When Tunis wished to return home, he went first towards Denmark; but he might not land there, for so the folk-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 by day. Thus coasting along, he at length arrived at the colony of Kadik, so called because it was built with a stone quay.

2. Here they bought all kinds of stores, but Tutia the burgh-femme would not allow them