INTERPRETATIVE NOTES ON THET FRESKE RIIM.

24. "and receive an unimpaired life", i.e. suffer no harm.
39. Read cudet.
41. Read woldet.
42. The line stating the passage to follow upon it to be the words, or the substance of the words, of a given person often fails to rhyme: cf. 53, 65, 97, 185, 715. Epkema suggests emendations for some of these lines, but we seem to have in the absence of rhyme a clear feature of the poem.
46. Read Jefta.
93. sprack: "asked", as often; cf. the similar use of seide, 123.
96. Read Jefta hot hi in.
100–1. The first Thet introduces a noun clause, the second a clause of consequence, "said openly that the Heavenly King was angry, so that the world would perish".
108. Read scolde.
118. "why had I ever to be born?" A rhyming line (? in -loren) is perhaps lost.
127. Read probably him thi dranck edan.
130. Read thine dranck.
132–3. Perhaps these lines should be recast as Epkema proposes:

    .... stan and sprack openbare
    Thet thio stond al om comen ware.

136–8. "because of the mercy which the heavenly king had exercised in view of the work destroyed by the devil, in order that the work should be done again".
147. ther: read thet.
156. Read: —

And sprack openbare
Thet dio tyt comen ware.
161-3. Read with Epkema: —

. . . . her Noe to openbeer
Thet hi scolde van alla dieran nima twer
Thet thi . . . .

207. Read daghen.
215. Read ontsloet.
235. Epkema would read tha for that, but this is not strictly necessary: “When Noah saw that the affliction was past, he went then out of the ark, so that he observed that he had grounded by the mountain”.
240. Read comma (cf. 784).
246. Delete repeated wraaid.
255. Read Tho thit.
266. inther mere, “in the dream”.
283. In the frequent suime, and in smine, 575, we have corruptions of an elsewhere unrecorded O. Fris. cognate to O. Sax. sniumo, O. E. sneome, etc.
285. met: read net.
291. Read her to riuchte.
316. Read di; see note on 1458 for the construction.
319. acka: read asa.
322. Delete Dat.
327. Read Want hi het Semme.
331. Cf. 424.
333-6. Note the parallelism with 405-11, where however we have bijolen had for biplach. In the underlying passage in the Magnuskeren we find bifeel and biplach as variant readings.
345. soer, “previously”, if not an error for seer.
351. Some words are perhaps lost, as the line is short, and the rhyme very bad.
354. thet: read het.
355. Thi is demonstrative, an emphatic “he”.
361. onlia: read probably onsla (inf. used as noun); this would involve reading mitten for mitter.
380. We should probably read niogenda (cf. 416, 948), which would make the number 850; the meaning as the text stands is 450. The Biblical figure is 600, Gen. xi, 10-1.