

J. H. Schiller,

With warm regards.

Geo. Wood



FRONTISPIECE [PL. 10].

DOOR INSIDE THE 'MURMANHAUS'; KIPPEL.

W. Larden, photo.

INSCRIPTIONS FROM SWISS CHALETS

A COLLECTION OF INSCRIPTIONS FOUND
OUTSIDE AND INSIDE SWISS CHALETS,
STOREHOUSES, AND SHEDS

WITH FIFTY-TWO ILLUSTRATIONS REPRODUCED
FROM PHOTOGRAPHS

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PREFACE

I AM well aware of the many defects that will be found in, and of the incompleteness of, this collection of *House-inscriptions*. Work of this kind demands far more time than is at the disposal of an Englishman who goes out to Switzerland primarily to get rest and refreshment. It should moreover be undertaken by one who is a thorough German¹ scholar, who is skilled in Swiss dialects, and who is well-read in Swiss History. It is in fact work for a leisured and learned Swiss who has a natural bent for deciphering such old records and who has developed it by much practice. He should, further, be a good hill-walker; and, if he intends to secure good photographic illustrations, he should be able to carry a fairly heavy load.

Now I learned from Dr. E. Hoffmann-Krayer, Editor of the *Swiss Folk-lore Journal*, that 'there does not exist any important collection of Swiss House-inscriptions'; and the great book-sellers of Bern, Messrs. Francke, were unable to obtain for me any such collection whatever, small or great.

It would seem then that I need not apologize for publishing this collection: the less, as it possesses the additional advantage of being well illustrated.

There is, indeed, no time to be lost. Every year the older inscriptions become less legible; every year some are 'cleaned away' by the inhabitants of the houses (and this furbishing-up of the house-faces is, I fear, becoming more and more common); every year some of the older houses are pulled down. And, besides all this, sad experience has taught us that at any time a village of the old inflammable type may be totally destroyed by fire: Meiringen, Grindelwald, Wyler in the Loetschenthal, Frutigen, are cases where I can give the names from memory.

For the actual deciphering of the inscriptions I had to rely entirely on myself. I found that neither the inhabitants of the

¹ I have limited myself to German and Latin inscriptions.

houses—these least of all!—nor German or Swiss friends who sometimes came with me, could help me. I was forced to the conclusion that practice is a more valuable asset than is a greater knowledge of German or even of dialect.

For the translation, too, I relied in the main upon myself; I felt that I could not trouble any one to undertake so serious a piece of work. But in a few cases of doubtful meaning I consulted Dr. E. Hoffmann-Krayer of Bâle and Dr. Dübi of Bern; and to the latter I carried also many smaller difficulties, as well as some of the Latin inscriptions which I had copied down. To both I would here tender my thanks and acknowledge my obligations.

As regards other collections of inscriptions, Dr. E. Hoffmann-Krayer kindly sent me a small collection (now out of print) of *Haussprüche* made by one Otto Sutermeister in the Zürich district, and published by S. Höhr of Zürich in 1860, as well as an odd number [‘Bd. vii, 1903,’ pp. 53–56] of the *Schweiz. Archiv für Volkskunde* which contained some inscriptions from some Bernese-Oberland villages that I had not visited. I have not included any of these in the present collection. I also secured a copy of *Haussprüche aus den Alpen*, collected, partly by hearsay it would seem, by Ludwig von Hörmann, and published in Leipsic in 1896. These last came from Tirol or other parts of Austria, not from Switzerland. I could not hear of any other recorded inscriptions save those scattered through journals or newspapers, or occurring here and there in other books.

The above-named collections were of interest as showing me that many verses were widely known, in substance at any rate; they were common property, and not the creations of local ‘poets’.

To return to those who have helped me. In the Loetschenthal, in 1911, the Head-priest of Kippel, Herr Joseph Werlen (called the ‘Herr Prior’), and Herr Eligius Rieder, who was President of the same commune, both discussed points with me and helped me as regards patois and family names.

In the Bernese Oberland, Herr Victor Egger of Kandersteg helped me much in the matter of family names; and in my translations I have given what he gave me as the modern forms.

If there are any errors, they are probably due to mistakes on my part. I consulted Dr. H. Türlér of Bern in the matter of money, weights, and measures.

I am indebted to Mr. Ed. Arnold for letting me use again inscriptions already published in my 'Recollections of an Old Mountaineer'; and to the Publishing Committee of the *Alpine Journal* for allowing me to reprint those occurring in an article of the August number of 1912.

It would be impracticable to thank by name all those who, by subscribing for copies, enabled me to publish this book; or even the smaller number who helped me still more by finding subscribers. But I must acknowledge my great obligations to Mr. J. A. B. Bruce, without whose help and advice in this matter I do not think I should have got the book out at all.

In conclusion, a word as to the arrangement of the inscriptions in this collection. With the reasons, or accidental causes, that led to this arrangement, I need not trouble my readers.

In Part I, Nos. 1-107 include inscriptions from near *Adelboden*, *Kandersteg*, *Gstaad*, and *Binn*, with a few odd ones from *Grindelwald*, *Champéry*, *Graubünden*, and the *Riederalp*, arranged chronologically. Then follow some from near *Meiringen* and *Frutigen*, and from the *Diemtigthal*, grouped under the heads of these respective districts. With the exception of the few from *Binn*, *Champéry*, *Graubünden*, and the *Riederalp*, all in Part I are from Protestant districts, and all save I. 21 and 38 are external.

In Part II, all are from Catholic districts, and most are internal inscriptions; they are arranged in groups under the heads of the respective districts or villages where they were found. If at some future date I publish more, I shall follow this grouping system; but I thought of it too late to employ it in the main portion of Part I.

W. LARDEN.

OXFORD,
Oct. 1912.

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* * * *The blocks have been made by*
Messrs. ANDRÉ & SLEIGH of Bushey, Herts

INTRODUCTION TO PART I

[** Most of this introduction applies to Part II also.]

Their names, their years, spelt by th' unlettered Muse,
The place of fame and elegy supply :
And many a holy text around she strews,
That teach the rustic moralist to die.

IN 1899 I began collecting House-inscriptions, and published a few in the Swiss paper *Alpina* in June 1902. But it was not until 1907-8 that I set about the work in earnest; the leisure that I then had, and the discovery of the enormous advantage gained by using a telescope or binoculars, causing the work to advance much more satisfactorily and rapidly. Twenty-two of the inscriptions given below were read in 1899 without the aid of glasses. Some I studied again with this help; but in a few cases (as in that e. g. of I. 95, the house having been pulled down before 1907) I did not check my original reading, and therefore some errors may remain.

It was pathetic to note how little interest the present inhabitants of the chalets took in the inscriptions that their ancestors—for as a rule the houses remain in the same family for generations—had carved or painted. Sometimes a name would strike them:—‘Stegger? Yes; I remember my father saying that his mother’s name was Stegger.’ But then the spark of interest usually died out; and the apathy of the overworked and underfed, hard-struggling, mountain-folk fell on them again.

Where the Inscriptions were found.

I have, in the course of thirty years, visited many of the mountain districts of Switzerland. But not everywhere are inscriptions abundant. In and near Adelboden they were very plentiful, and all external; and they occurred there, not

only on the dwelling-houses, but also on the cattle-stalls and on the little storehouses where cheeses and grain were kept. At Kandersteg, too, I reaped a good harvest. In this connexion, however, I must add that I have comparatively lately found that the scrubbing of the faces of the chalets often destroys even carved inscriptions; so that, unless one was on the look-out for faint traces left, one would conclude (as very likely I did sometimes) that there were not, and never had been, any inscriptions where really they had existed. In the Loetschenthal, I found them in abundance; mainly inside the houses. As far as my experience has gone, the inscriptions in Protestant districts were external, while those in Roman Catholic districts were mainly internal. But since my range has not been very extensive, it may well be that religion had nothing to do with the matter. It may be, for example, that my Protestant districts and Catholic districts happened by chance to coincide with districts in which fir-wood and larch-wood were used respectively; and that the nature of the wood was in fact the determining cause. The matter requires further investigation; one must not make generalizations hastily.

Carved, and Painted, Inscriptions.

Carved inscriptions. One can feel quite sure that in general the *carving* of an inscription was—(as in fact it still is)—carried out *before* the erection of the house; that is, while the beams or boards lay flat, and the carver could work on them from above. Both on account of the fatigue and numbness caused in the arms, and on account of the difficulty of steadying himself, a man would hardly undertake the *carving* of long inscriptions on the face of a house already standing; still less would any one be able to carve on the under-side of a beam, or on a ceiling, overhead.

Observation confirms this. When the face of the house has been left alone, one sees that wood and carving have weathered together; and, when the face of the house has been scrubbed,¹

¹ Some owners of houses have a pernicious habit of periodically scrubbing the faces of their houses with coarse wooden brushes and soap and water. Such treatment has much the same effect as would the use of

one sees but faint traces of the carving left. Very rarely indeed did I see any retouching of old *carved* letters; and in the few cases in which it occurred the renovated letters were very sharp and shallow, easily distinguishable from the original. Without going further into detail, I may say that if the collector confines himself to carved inscriptions, he can, when he has had a little experience, feel sure that he is reading the real original inscription, cut before the house was put together.

In conclusion I will remark that, when the face of a house has never been scrubbed down, carved inscriptions will still (though sometimes but in a shadowy way) be visible, and may (with patience) be readable, after even 300 years of weathering.

[It is hardly necessary to add that these remarks about scrubbing and weathering are intended to refer to *external* inscriptions.]

Painted inscriptions. Whether the original painted inscriptions were executed before or after the house was put up, certain it is that trained painters can and do paint inscriptions on the faces of houses already standing. One sees old houses with brand-new painted inscriptions; and I have more than one reason for suspecting that the renovator 'made shots at' the original. One could not feel sure, even, of the date.¹

When a painted inscription is of considerable age and has been left untouched, a curious effect is seen. The paint, while it lasted, protected the wood under it from weathering; and so, when the paint has finally disappeared, one sees an inscription in faint *relief*. Such inscriptions, in relief and practically paintless, if not too old, are both readable (with good binoculars) and trustworthy.

Not unfrequently, whether because there has been a partial cleaning of the house-face, or because a less sheltered part of a plane. In some parts I found inscription after inscription thus rendered quite illegible. One soon gets to recognize the peculiar appearance of a cleaned-up house, and to be able to distinguish it from a new one.

¹ In this connexion I may say that on one occasion the owner asked me to write down for him the inscription as I had read it; for 'he had thought of having it repainted'. He himself had not been able to make it out; and yet he had already—(before I came)—thought of renovation! This was suggestive.

it has been more weathered, one finds a portion of a painted inscription quite obliterated. The liability to complete obliteration is indeed one of the two weak points of painted inscriptions as compared with those carved, the uncertainty due to renovation being the other.

Limitations in Choice.

In the first place I confined my investigations to inscriptions in which *German* (and Swiss German), or *Latin*, was the language employed.

Secondly, I kept in the main to *carved* inscriptions.

As has been explained above, in the case of carved inscriptions I could feel sure that I was reading the original; and, even if they were external, I could make them out when quite old.

In the case of painted inscriptions, on the other hand, I encountered renovations that I could not trust; and, if not renovated, the complete obliteration of parts of them often made the work of deciphering quite heart-breaking.

I did however copy down a good many, not more than 150 years old or so, in which the paint had vanished and the letters had been left in relief; cases in which there had been no renovation nor complete obliteration.

Finally, I omitted to copy down many inscriptions which were mere records of names; and many in which the verses were the same as, or slightly variant from, those of inscriptions already copied. And I may add that, if I did copy such, I have weeded out most of them here.

Weathering of Carved Inscriptions.

Taking the ordinary chalet-front with its projecting eaves and sloping roof, one may say that even after 300 years those parts of a carved inscription that have been to some extent sheltered by the eaves remain still fairly clear and sharp. But the wood on the more exposed portion of the face will often be found to have become black and converted on the surface into a mass of delicate laminae in which the old cut letters appeared faintly like shadows. A curious feature of these shadowy letters is that they are more difficult to read if you get up a ladder to look

at them close. So at least I found in the one case in which I tried this; I did not use a ladder again, since I found that the pressure destroyed the laminated surface of the wood. So fragile were these laminae that you could, in some cases, have flattened down, or even rubbed away, the whole top layer, letters and all, with the gloved hand.

In the case, then, of such a house of triangular front, with inscriptions running right across, in short lines high up where the front was narrow, and in long lines lower down where it was wide—(for, as noted below, there was no breaking into verses, the words running on continuously)—, one would find that all was pretty clear at the top where there was more shelter; but that, lower down, only the beginnings and ends of the long lines were clear; all the middle parts, on the more exposed part of the face, being in a most disheartening condition of faintness and blackness. (See Fig. 2.) Inscriptions cut under a veranda, and well sheltered, would be almost as clear and sharp as if cut yesterday; the wood not being weathered to any appreciable degree, not much more in fact than the wood inside the chalets.

Method of Reading.

In the deciphering of external inscriptions that were much weathered, experience was a great help. Very often portions of an inscription would be some one or other form of verses that had gradually become familiar; and a word or two here and there, less weathered and easily read, might set one on the right track. Then again, one got to know certain words of patois that occurred frequently, and common peculiarities of spelling; and, further, one became quicker at seeing through blunders due to carelessness.

But in some cases where the inscription was very much weather-worn, as in that shown in Fig. 2, one was obliged to work with much method.

The first point was to note at what time in the day the position of the sun was favourable, and to go then. The lines, long and short, were then mapped out in the notebook, and all words and letters that could be read at once were inserted in their proper places; and a cross was put for each doubtful letter.

Gradually words began to stand out, and sense began to evolve itself. Sometimes the incomplete record in the notebook had to be studied in the evening with a view to clearing the way for a second attack next day. I think that the inscription I. 3, of which one of the more obliterated portions is shown in Fig. 2, had to be visited five times before it was deciphered.

Characters used.

Roman Capitals. It will be seen that in none of the inscriptions up to 1630 inclusive, with the exception of one of 1597 referred to in I. 122, did I find any German characters used; all these earlier inscriptions were in Roman capitals, if we except a few cases in which small Roman letters were to some extent employed. [See Part II under the heading 'Saas Fee.']

In the inscriptions from the Bernese Oberland, which were all external and which form the main portion of Part I, these Roman capitals were found as late as 1739, overlapping the German letters; while inscriptions more recent than this were written entirely in the latter characters.¹

But in the inscriptions of Part II, those namely which were all from Catholic districts and which were mainly internal, Roman capitals were often used for either parts or the whole of relatively modern inscriptions of the nineteenth century. An examination of the text will make all this clear.

There is one curious point worth noting. Not infrequently, the capital 'N', with a mark over it such as a line or two dots, was used for a 'U'. I imagine this to be due to the fact that the writer (or carver) was familiar with the small *u* and *u* of German handwriting, which differ from one another only in that the vowel has a mark over it.

Owing to this, and to the fact that in other cases sometimes

¹ In this connexion I may say that in Coraggioni's *Münzgeschichte der Schweiz* it is stated that, from 1421 to the Reformation, Gothic characters were used on the Bernese coins; while from 1528 onward Roman characters were used.

So far, my earliest inscription has the date 1581; and the earliest in the Bernese Oberland the date 1587. Whether the carvers were influenced in their choice of letters by the lettering of coins, I cannot say; I have to content myself with recording facts.

'V', and sometimes 'V' with a mark over it, was used for U, there was often doubt as to whether a plain U or a modified U was intended. But the only serious difficulty, apart from obliteration, that occurred in reading the Roman capitals arose from quite another cause. In the case of *external* inscriptions the horizontal cracks in the wood very often disguised the horizontal strokes of the letters; so that (e. g.) T, E, F, L, and I, might look very much alike. I remember being much puzzled over GESEIT (an old form of GESAGT) in I. 9, a word then unknown to me, since it looked very much like G I S I I I.

German characters. The earliest inscription of Part I in which I found these was, with one unimportant exception, of the date 1637; and in those of Part II, if I except a few initial letters of 1728, the earliest was of the date 1777. With German characters there were considerable difficulties, and especially with the capitals. These were used a great deal; they often occurred at the beginning of nearly every word. Not only were the forms of these capitals often very eccentric, but also there was great inconsistency; so that the 'method of comparison' could not be relied on. One example of this is seen in Figs. 23 and 24, where the initial 'G's' of the words *Gahr* and *Gott* do not resemble one another at all. This inconsistency extended even to some small letters, and was not confined to old inscriptions: I have noticed it in quite modern ones.

Another difficulty arose from the fact that, whether because he wished to make his work easier, or because he was designedly adopting a particular type of character, the carver had in some cases avoided, as far as possible, all rounded tops and bottoms to the small letters. Thus the word *manow* (if such a word existed) might, especially in a weathered inscription, look very much like twelve equidistant and nearly vertical strokes.

Other eccentricities, too, occurred; and the reader can well believe this if he looks at Fig. 49, where the letters were intended to be small Roman letters and should therefore have been easy to read.

The Language, the Spelling, and the Spacing.

(1) *The language.* It would be presumptuous for one who has taught himself such German as he knows to attempt to discuss those words, occurring in the inscriptions, that are not what may be called 'standard German'. Nevertheless, since many readers of these inscriptions may know even less about the matter than I do, some remarks may be useful.

Some study of the Lachmann edition of the *Nibelunge Noth* (or *Nibelungenlied*) was sufficient to convince me that one must not regard words and methods of spelling that do not accord with standard modern German as due to 'corruption' of the language or to illiteracy on the part of the carvers; one cannot judge of this until one knows what was the language spoken at the time and what was its origin. And if hereafter I speak of 'patois', or explain 'this is intended for...', my readers must understand that I am merely referring to modern High German as a standard.

Thus I find in the *Nibelunge Noth*, as in the inscriptions, *lan* used for the modern *lassen*, *wan* for the modern *denn*, *ditze* for *diese*, and so on. Inaccuracy in ear, and inability to give the due spelling, may account for some of the so-called 'patois'; but in all languages there is much 'dialect' that is no more a corruption of the standard speech than Provençal is a corruption of French. To a layman like myself it does not seem that the Tirolese peasants' *mu-at* (for *muth*), *us* (for *aus*), *siech* (for *seh*) can, without further evidence, be called 'corruptions', when one finds *muot*, *uz*, and *sach* (for *sah*) in the old Epic; nor do even variations in spelling appear so blameable in the inscriptions when in the poem one finds both *gesaget* and *gescit* for the modern *gesagt*.

(2) *Spelling.* The question of spelling overlaps that of language; one cannot separate them clearly. Thus *haut* (for *hand*) occurs both in the inscriptions and in the *Nibelunge Noth*.

Some errors due to illiteracy or carelessness I certainly found; as examples I may give HVSMSTDR (I. 17) for *Hausmeister*, ADLM (I. 5) for *Athem*, and IDEDRMAN (I. 18) for *jederman*. But in general it is better merely to note differences from standard German without calling them 'errors'. I found P and D for B and T respectively, and conversely. Thus I found

Beder for *Peter*, *Preid* for *B'reit* (= *Bereite*), and *Phut* (carved as PHNT) for *B'hut* or *Behüte*. [In Tirolese we have *Pfüt* for *Behüte*.] Interchangeable were *e* and *ä*, as indeed they are in some words in modern German (as *Gebärde* or *Geberde*). In one inscription *dei* occurred for *die*; in another *ei* for *je*.

In general it seemed a toss-up whether *i* or *ei* were used; indeed in I. 14, I. 19, and I. 53 the sounds were also taken as rhyming. There were other signs that these old carvers either did not connect spelling and sound as we do, or else were very careless; one example being the rhyming of *gebuet* with *vertrauwet* in I. 48, where a difference in the spelling of the last parts of the two words was entirely uncalled for.

(3) *Spacing*. In most, or perhaps I should say in many, of the inscriptions in *Roman* characters, a marked exception being I. 22, the letters ran on continuously, only dots and not spaces showing their separation into words. Since these dots were often wholly or nearly obliterated, the absence of spacing made the deciphering much more difficult.

In I. 15 and I. 46 the dots showed clearly; but the carver had divided the words wrongly. Indeed in the former case I was puzzled with this 'EILENGREMER'; and it was Herr Ed. Hoffmann-Krayer who, when I sent the letters to him, suggested '*je länger je mehr*'. I had not known this German phrase; but, the suggestion once made, I recognized that it was right. I had already found *dei* for *die*, and so EI for IE was a possible change. And *lengr* for *länger*, *mer* for *mehr*, were forms quite in agreement with those found elsewhere.

The separation of words in the older inscriptions written (or carved) in *German* characters was also in general very slight; in Fig. 13 we notice how very slightly the word *auff* is separated from the neighbouring words. But in very many cases there were initial capitals as a guide.

With respect to the separation of lines, there was practically none at all save in some modern inscriptions. Of the older ones, I think that only I. 22 attempted such separation; there being in this one dots between the words and crosses between the lines.

Proper Names.

In considering the family names that I found carved upon the houses, there were usually two questions that presented themselves ; and these were the following :

(1) Was I, in consequence either of the weathering of the inscription or of the fantastic forms of the capital letters, making any mistake in my reading ?

(2) Were the names, in old days, the same in form as those, now extant in the district in question, for which they appeared to be meant ?

I will briefly discuss these questions.

There was not much room for error in the older inscriptions which were carved in Roman capitals. The main doubt was in the case of the *umlaut*, or modification of the vowel. As already noticed, there were peculiar difficulties in the case of the letter U ; and I will here add that cracks in the wood often masked the *umlaut* in the cases of the letters O and A as well. [See p. 15.]

All that I could do was to copy down the vowels as they appeared to me to have been carved ; and then, in the translation, to substitute the modern form of the name.

In the case of names carved in German characters, there was more difficulty and doubt. In one and the same inscription, for example, one would have capital G's of quite different forms ; and not even an educated Swiss or German could feel sure what some letters were meant for. This was the case especially with the letters B, G, P, V, and W ; nor were K and R always easy to distinguish.

I could not therefore feel sure whether (e.g.) *Biern* was carved when *Pieren* was intended, and *Würen* when the carver had *Buren* (the modern form being *Burren*) in his mind, or whether the names had changed ; or, again, whether I had simply misread the initial letters.

So, as in the case of names given in Roman capitals, I have copied down the names as I read them, and have given the modern forms in the translations.

Thus, I have taken *Caler* as standing for *Zaler* ; and the

occurrence of *cültig* for *zeitig* (an error for *zeitlich*) in the same inscription justifies my reading.

Again, I read in one inscription '*baut Thomas Gygnhar*', and in another '*bauwet Hans Kiederhar*'. But these names are unknown; while *Gyger* and *Rieder* are names of the district. And since, further, '*bauen har*' or '*bauen allhar*' often occurs for '*bauen hier*' or '*bauen allhier*', I felt safe in translating the passages as though I had read *Gyger* and *Rieder* respectively; and I separated the '*har*' from them and translated it as '*here*'.

As a rule I left Christian names alone. But I did inquire about the name *Gilgian*. Herr Zurbuchen of Adelboden gives this as the correct form; but says that in that district it is pronounced '*Yilgen*', or '*Gilian*', or '*Gilgeian*'. In I. 17, in which *Stesud* must be intended for *Stefan*, we can take *Jeliad* to be one form of *Gilgian*. I also ascertained that *Gwer* is a very usual Christian name, standing for *Quirinius* or *Cyrenius*, and that *Joder* (occurring in Part II among the Saas Fee names) was the Swiss form of *Theodule*.

Limitations in Reproduction.

For various reasons the inscriptions have not been reproduced as actually carved. I will give three of the reasons.

(1) *Difficulties in copying down.* In the '*Roman*' inscriptions it was, in the first place, often impossible to determine whether letters such as N, V, and I, had dots, bars, or small circles over them or not, the wood being so weathered and split. Secondly, the inversions and reversions of letters were very numerous, and not carried out consistently. And thirdly, in Part II the initial letters of words carved in Roman type would frequently be German in character, and yet this system would not be carried out consistently.

Again, as regards the inscriptions carved in German characters, to copy the fantastic letters was a task quite beyond my powers. And further, many words that were not nouns would have capital initial letters, while others would begin with small letters.

When the strain on the eyes, and the fact that one's attention was mainly concentrated on the work of deciphering, are con-

sidered in conjunction with these inconsistencies, it will be readily understood that it was practically impossible to copy the inscriptions accurately in all details. The main eccentricities occurring in the 'Roman' inscriptions I did copy; and they are safely recorded, even though not reproduced here.

(2) *The question of expense.* I found that the printers could not reproduce such eccentricities as I had copied without having special type cast. With the usual stock of type they cannot even invert or reverse letters, and of course cannot give contracted forms (*Æ* excepted). As regards the dots or lines over letters, they can give one or two of these; but in other cases extra expense would be involved.

If the reader will glance at some of the illustrations, he will be able to judge how expensive would have been a facsimile reproduction even could I have copied the letters. The reader must therefore understand that the inscriptions are not always presented to him exactly in the form in which they occurred, and that I am relying on the illustrations, reproductions of photographs, to give him some idea of the real thing. Great extra expense, in the case of a book that will appeal to so small a public, had to be avoided.

(3) *The verse-form.* Again, I do not, save in perhaps two cases, reproduce the spacing (or want of spacing!) and arrangement of the words. I have thought it best to throw verses into verse-form, as more attractive to the reader. Other changes in arrangement have been made for the convenience of the printers.

It would have been impossible, as well as unadvisable, to reproduce the actual arrangement of the inscriptions, distributed as they were over triangular house-faces or on beams and ceilings.

The Functions of the Persons named.

With respect to the functions of *Zimmermeister*, *Hausmeister*, &c., I may say at once that I found I could not get much help from the Swiss themselves. Even where they felt sure of the meaning of a word, the meaning that they gave might be a more modern one and fail to fit in with the context of the inscription in which it occurred.

The following is the best that I can do for the readers of this collection.

(i) *The Owners.* It was not the custom to state in so many words that a house 'belonged to So-and-so'; though such a statement is found in II. 18, and now and then the '*Besitzer*' is spoken of in a general way without names being given.

But it is certain that when a house is said to be '*erbauen*', or '*gebauen, durch A or B*', or when *A* or *B* are said to have '*gebauen*', or '*lassen bauen*', a house, then the said *A* and *B* are the owners.

Only in this connexion I may point out that in I. 60 a man who is said to have *gebauen* a house (as owner), is also said to have *selbst gebauen* it; and clearly here the meaning is that the owner was his own architect or active builder. And in I. 53 the word *bauet* is for once used of the active builders, for the owners are mentioned later. For typical references to the owners the readers may turn to I. 3, I. 4, I. 6, I. 12, and I. 57; nothing would be gained by giving more.

(ii) *The Zimmermeister.* He was certainly the master-carpenter, and measured everything out. Probably in simple chalets, built entirely of wood, he was also the architect. Since, in very many cases, only the owners and the *Zimmermeister* were mentioned—(unless the *Wandknechte* were given also)—it is reasonable to suppose that in cases where one man is said to have *gebauen* a house, while another is said to have *gemacht* or *gemeistert* it, then the former was the owner and the latter the *Zimmermeister* or perhaps the *Baumeister* (q.v.).

The natives were quite certain that a *Zimmermeister* had nothing to do with masonry; only with woodwork.

The *Zimmermeister* is mentioned in I. 3, I. 7, I. 8, I. 12, I. 15, I. 26, I. 28, I. 29, and elsewhere; the letters 'Z. M.' being frequently used. What he did is referred to in I. 36, I. 45, and I. 70. In I. 7 he is distinguished from the *Baumeister*; and from the *Zimmermann* in I. 12.

(iii) *The Wandknechte.* Natives in the villages where I collected the inscriptions were quite familiar with the word *Wandknecht*. He was the skilled labourer who fitted together the already-prepared beams. References to him are made e.g. in I. 12, I. 26, and elsewhere; the letters 'W. K.' being often used. I imagine

that the *Knechte* of I. 3 and I. 51 were *Wandknechte*; as also the helpers of I. 29 and I. 81.

I believe that I. 36, I. 45, and I. 70 refer to the work that they did.

(iv) *Hausmeister*. See I. 13 and I. 17. I suppose him to have been *Zimmermeister* or *Baumeister*. Comparing I. 5, I. 13, and I. 15, we see that a certain Peter Holzer '*gemisdert*' one house, was '*Husmister*' to another, and '*Zimmermeister*' to a third.

(v) *Baumeister*. See I. 7, I. 9, I. 18, and I. 24. Probably he undertook both woodwork and stonework, whereas the *Zimmermeister* undertook woodwork only. In I. 8 a certain Hans Grüner was *Zimmermeister*; in I. 9 the same man was *Baumeister*. In I. 7 was he contractor? There was a *Zimmermeister* as well.

(vi) *Werkmeister*. Probably in general a foreman. But in I. 14, and in I. 51, the word occurs where we should expect *Zimmermeister*. [See (ii) above.]

(vii) '*Meister* and *Bauherr*.' Expression used of God in I. 22. In general I should take '*Meister*' to mean *Zimmermeister* or *Baumeister*, and '*Bauherr*' to mean 'the owner'. In this place, therefore, I think it means that God was absolutely over everything; that He was owner and builder.

(viii) *Zimmermann*. See I. 12. Carpenter.

(ix) *Zimmerleute*. See I. 50 and I. 51. All the people who had to do with the woodwork.

(x) *Verbs of construction*. Besides those already given, I have only *her-stellen* (I. 1) to mention; and I imagine that this refers to the owner.

For *gemisdert* see I. 5; and for *gemacht* see I. 4, I. 48, and I. 57. Both words I imagine referred to the *Zimmermeister*.

Weights, Measures, and Money.

[* * For the facts given below I am indebted to Prof. H. Türlér, Keeper of the Archives at Bern, who kindly wrote me two long letters in answer to my questions. It is to be noted that the four inscriptions (viz. I. 12, 109, 123, and 143) in which prices are given all occurred in Canton Bern.

For help in the interpretation of these letters, and for further explanation of the subject, I am indebted to Mr. G. H. Wakeling of Brasenose College, Oxford.]

(1) *Measures referred to in the inscriptions of 1587, 1623, and 1817.* These were all Bernese measures.

1 *mäss* = 14·011 *litres*.

1 *mütt* = 12 *mäss* = 168·132 *litres*.

1 *Pfund* (weight) = 520·1 *grammes*.

1 *Maass* (liquid measure) = 1·5 *litres*.

(2) *The coinage of Bern in 1587 and 1623; general remarks.* Originally Bern had both silver coins such as *thalers*, *kronen*, and *gulden*, and also small-change made of some silver mixed with much alloy. Of this small-change, made of inferior metal, we need consider only the coins called *batzen*, of which 25 went to the silver *krone*.

Over a long period including the dates 1587 and 1623, silver, and good silver coins, got scarcer and scarcer (in spite of the supplies that came to Europe from the Potosi mines of South America) over a region that included Bern; the cause (or chief cause) being that the German princes were hoarding both for war-purposes. From this it resulted that Bern gradually lost its silver coins by exportation, and was left with only small-change of baser metal, such as *batzen*, in circulation.

Bern then debased its *batzen* more and more, putting less silver and more alloy into each coin.

The following table shows this; the expression '*had a silver-value of 1 franc*' meaning '*contained the same amount of silver as 1 (modern) franc*', or more exactly '*... as 1 silver franc of the Latin Union*'.

In 1587	1 <i>batzen</i>	had a silver-value of	0·29 <i>franc</i> .
„ 1610	„	„	0·21 „
„ 1623	„	„	0·21 „

In 1656 1 *batzen* had a silver-value of 0.18 *franc*.

„ 1717 „ „ „ 0.14 „

Rather later, and up to 1850 „ 0.145 „

But still 25 *batzen* were called '1 *krone*'.

(3) *The money mentioned in the inscriptions of 1587 and 1623.* In all three inscriptions, I. 12, 109, and 123, the '*krone*' did not mean a silver *krone*; such being then far too scarce to be in general use. The '*krone*' meant 25 *batzen* of the time, however debased these might be.

From the table above it will be seen that

25 *batzen* of 1587, called '1 *krone*', had a silver-value of 7.25 modern *francs*; while

25 *batzen* of 1623, also called '1 *krone*', had a silver-value of 5.25 modern *francs*.

(4) *The money mentioned in the inscription of 1817* (see I. 143).

1 *franc* (Swiss) had a silver-value of 1.45 modern *francs*.

1 *batzen* had a silver-value of 0.145 modern *franc*.

(5) *Significance of the prices given.* Clearly the data do not enable us to judge how the rise in prices affected people. That depends on the relation of wages to prices. If wages lagged behind prices when these rose, then producers of commodities might become prosperous while wage-earners might find it difficult to feed themselves and their families. Here we get into questions with which a mere collector of inscriptions is not concerned.

Dates.

Under the heading '*Limitations in Choice*' above I have given reasons for assuming that *carved* (not painted) inscriptions were executed before the house was put together. It seems certain, then, that when a date is 'mixed up with' a carved inscription, that is the true date of the inscription. [*Painted* dates might get rubbed away and restored, perhaps incorrectly, later.] I never, of course, assumed that a date on or in one story gave the date of another story, unless it was evident that the two were of one date; as, for example, when the inscription covered the faces of both stories, and these were equally weathered and showed no break of continuity. Still less did I take the date of a stove

or a door, or any other movable, to give the date of a house or a story with its inscriptions. Collectors must beware of making such a mistake!

Sources of the Verses.

As has been already indicated in the Preface, it would seem that we cannot as a rule take the verses to have been made for the occasion by the owners or their friends; though sometimes this was the case.

Many we find repeated over and over again in the same district; indicating that they were common property in that district or part of the stock of some local carver. This repetition I have not been able to make evident here; for the reading of this collection would have been somewhat tedious work had I not weeded out freely.

Again, many were as well known in Tirol and in the Zürich district as in the Bernese Oberland; evidently such were not written for the occasion.

And finally, there is reason to believe that travelling workers carried inscriptions with them.

But, be it as it may, these verses do to a greater or less extent represent the more serious side of the popular poetry of the time.

THE INSCRIPTIONS

PART I

[** In Part I, Nos. 1 to 107 come almost entirely from near *Adeboden*, *Kandersteg*, *Gstaad*, and *Binn*; a few odd ones coming from *Grindelwald*, *Champéry*, and *Graubünden*.* After these come collections from near *Frutigen*, from near *Meiringen*, and from the *Diemtigthal*. All save Nos. I. 21 and I. 38 are external inscriptions; and all, saving the few from *Binn*, *Champéry*, and *Graubünden*, are from Protestant districts.

I have weeded out freely; omitting as a rule not only verses that recurred more than once, but also others in which the sentiments were already familiar and the form of expression was commonplace.

The reader will find in the Appendix notes as to the frequency of occurrence of various types].

* There is also one from the *Riederalp*.

1. *Grindelwald, Spielstadt Rd.*, 10 mins. from the village.
Date 1598.

1598

DVRCK · KRISTAN · FANALMEN · HARGESTALT ·
AL · ZIT · ISTĀR · IN · GOTES · GEWALT ·

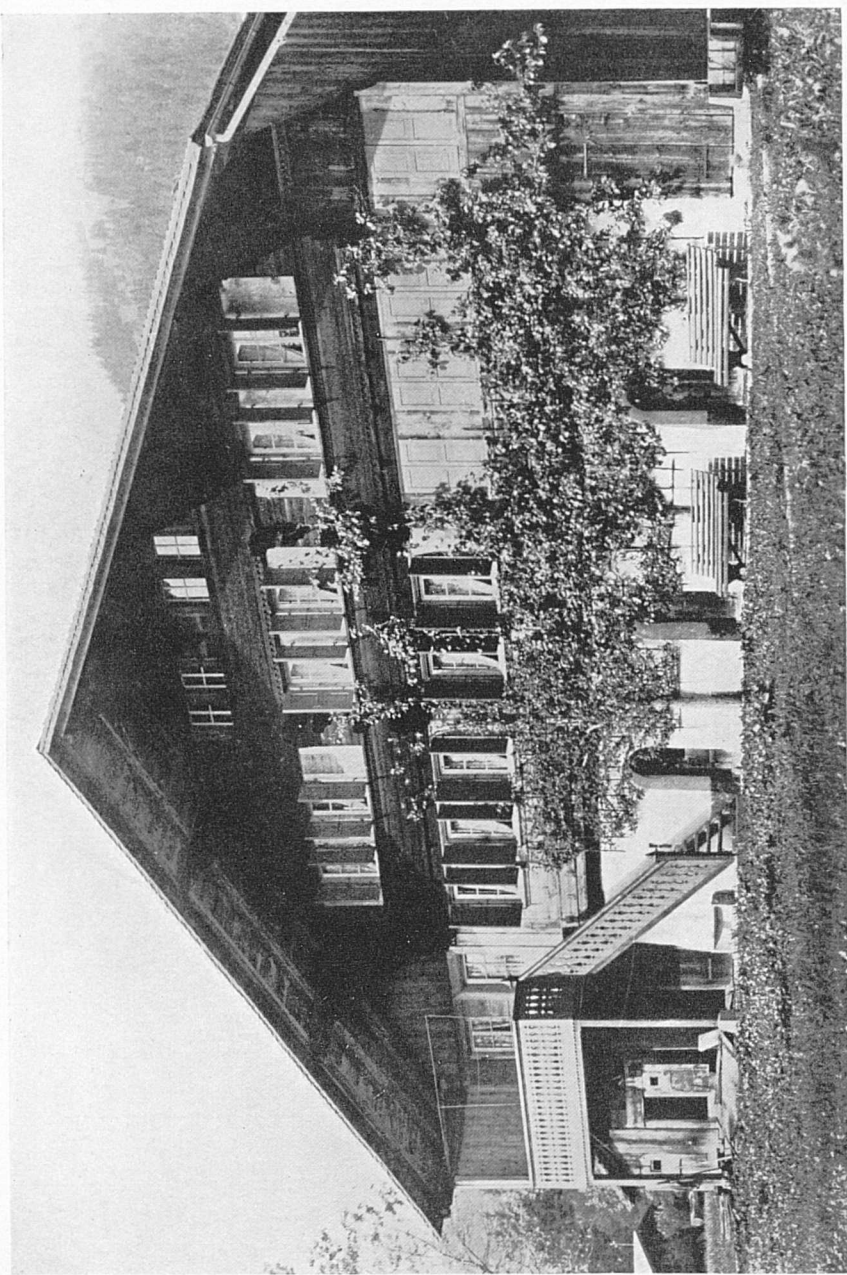
Of course *ISTĀR* is intended for *ist er*.

This inscription was sheltered and in very good condition. Possibly, in this one case, the letters had been retouched.

Translation. 'Set up here¹ by Christian von Almen(?). At all times is he in God's power' (i. e. under His protection).

2. The next inscription is one of two which were given me by Frau Müller of *Kandersteg*. I cannot personally answer for the date nor for the words. Being given me as of this early date,

¹ Possibly *hergestellt* has the meaning 'restored', or 'rebuilt'



W. Jareten, photo.

THE 'MOSCHYG' HOUSE, NEAR GSTAAD.

FIG. 1 [L. 3].

I have put it down in Roman characters; and I have followed Frau Müller's recollections as regards the spelling.

1603 (?)

ALE · WÄLD · SINN · VND · MVT ·
 STEIHT · NACH · EHR · VND · GÛT ·
 VND · WAN · SIE · DAS · ERWERBEN ·
 SO · LIEGEN · SIE · VND · STÄRBEN ·

Translation. 'All the intellect and courage in the world stand second to honour and goodness. And when you attain these last, you may lay yourself down and die' (i. e. your work on earth is then done).

3. [See Figs. 1 and 2.] *Near Gstaad, close to the 'Park Hotel'*; 1608, with an addition (in German characters) of 1667. This small addition, of later date, was in a balcony at the side of the house where it was covered over and much protected; so the letters were quite sharp. But the end of it, where some initial letters appeared to stand for words, was rendered obscure by the fanciful character of these letters. The familiar 'Z. M.', for *Zimmermeister*, one could of course make out.

The main, and older, part of the inscription ran across the face of the house; and a great deal of it came lower down where the face was broad. Hence (see p. 13), since the house was of unusual size, the exposed and apparently obliterated part bore an unusually large proportion to the whole; indeed most of the inscription seemed hopelessly illegible. But in the end—(and I never had so much difficulty or spent so much time over any inscription, which I finally made out, as I did over this!)—I succeeded in reading all save a bit that gave the names of the *Wandknechte*.

On the front of the house, then, there came:

1608

ABERHAM · MOSCHYG · HET · DYTZ · HVS ·
 GEBVWEN
 VF · GOT · DEN · HEREN · STAT · SYN · FERTRVWEN ·
 AN · DEN · WYL · ÄR · SYCH · LAN¹ ·
 YM² · HVS · VND · HEYM · BEFOLEN · HAN³ ·

FRANZ · MVRY · YST · DER · ZYMERMEYSTER ·
GSYN⁴ ·

GOT · GABE · SYNEN · SÄGEN · DRYN

DAZV · SYN · HYL F · VND · KRAFT

SO · WŃRDS · WOL · VISGEMACHT ·

DYSE · NACHGNAMTEN⁵ · SYND · SYN · KNÄCHT⁶ ·

ICH · WYL⁷ · YR · NAMEN · SCHRYBEN · RÄCHT ·

*****⁸ ENGL *****⁹ DER · HEYST ·
HANS · ANEN¹⁰ ·

GOT · HELF · VNS · ALENS · AMEN ·

O · MENS DCH · BETRADHT ·

STETS · FRŃ¹¹ · VND · SPAT

DYN · END · VND · DYNS · HEREN · KRYSTY · TODDEN-
YAMER · VF · ERD · VND · ELENDY · ZYT ·

DES · HYMELS · FRŃD¹² · VND · HERLYGKEYT ·

DER · HELE · NOTN *¹³ · VND · SCHWERY · PHY N¹⁴ ·

DAS · SOLE · DEIN · GEDANCKEN · SYN ·

LÄBSTV¹⁵ · NVN · LANG ·

SO · LÄB · OVCH · GOT¹⁶ · DAN · DER · WELTLEBEN ·
YST · YTEL · TODTGANG ·

WYE · ES · WOL · MYN · EYNYGER¹⁷ · TROST ·

IST · DAS · MYCH · CHRYSTVS · HAT · ERLOST ·

DEM¹⁶ · LEBEN¹⁸ · VND · STYRBEN¹⁸ · YCH ·

YEMEDAR

VND · ACHT · SONST · ALS¹⁹ · NYT · VMB²⁰ · EYN ·
HAR²¹ ·

¹ Patois for *lassen*.

² *ihm*.

³ Patois for *haben* or *habe*.

⁴ Patois for *gewesen*.

⁵ 'After-named'.

⁶ *Wandknechte*.

⁷ *will*.

⁸ The letters here looked like PEVBPE.

⁹ The letters here looked like DVDERFORT.

¹⁰ 'Is called' (*heisst*) 'Hans Anen'. I found that Anen was a family name in that valley, and it occurs again in I. 7.

¹¹ *früh*.

¹² *Freud*.

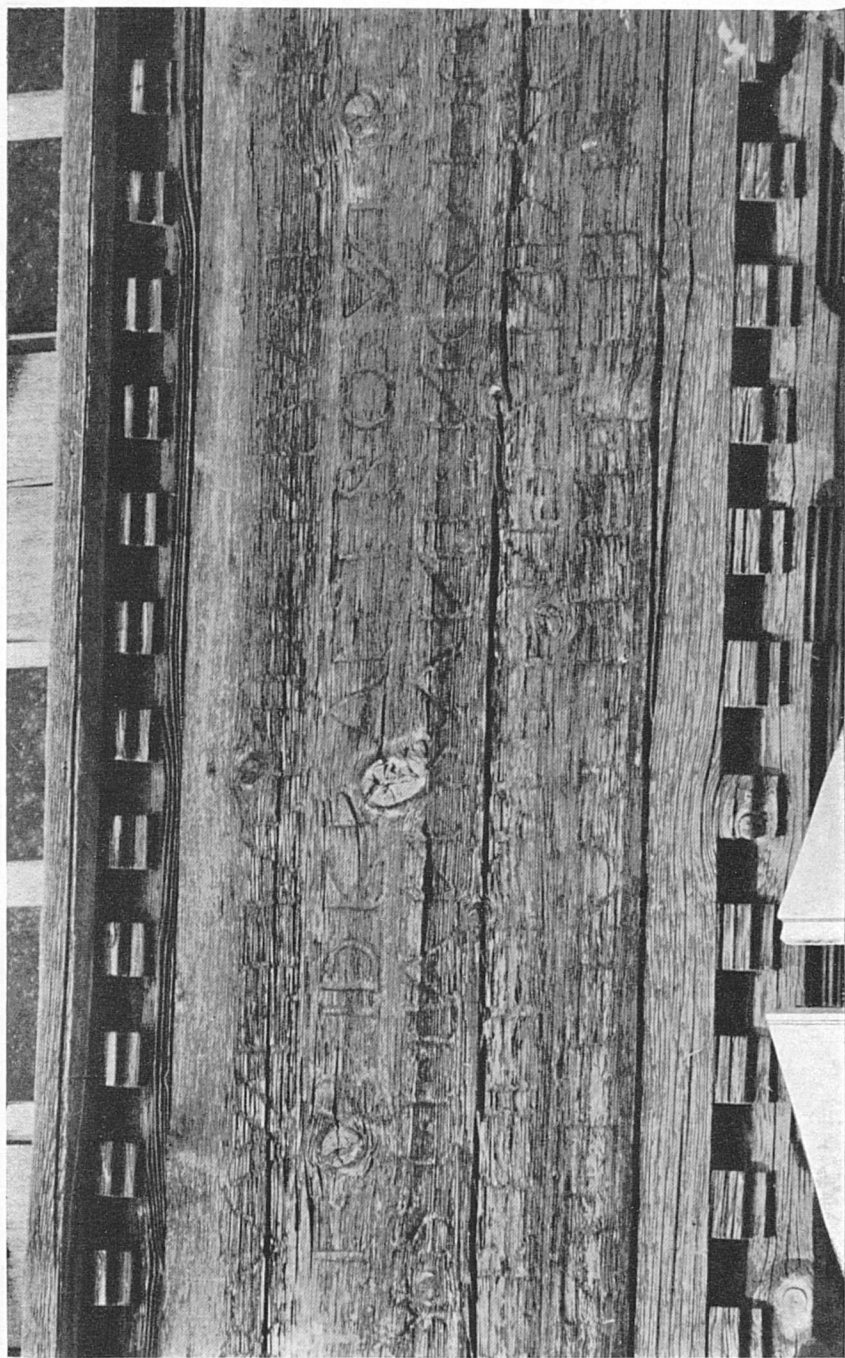


FIG. 2 [L. 3].

WEATHERED INSCRIPTION ON THE 'MOSCHYG' HOUSE.

See p. 208.

¹³ There appeared to be another letter, like a Y, here; but the word must in any case be the plural of *Noth*.

¹⁴ *Pein*.

¹⁵ *Lebst du*.

¹⁶ Both *Gott* and *dem* must be dative; 'live for God', and 'for him'. (We often have *Gott* for 'to God', in '*Gott allein die Ehr*'.)

¹⁷ *Einziger*.

¹⁸ *lebe und sterbe*; a superfluous *n* as in line 2 of I. 21 and in II. 10 ('*Ich gehn*').

¹⁹ *alles*.

²⁰ *um*.

²¹ *Haar*.

On the side of the house—

1667. Herr, lehre unß gedencken daß wir sterben müßsen auff daß wir flug werden.

Christe M * * Hanß T. J. M.

[Between *Christē* (=Christian) and *Hanss* came what I took to be three capital letters. The first appeared to be *M*, the second I could not make out, and the third looked like an *S*.]

Translation. '1608. Abraham Möschig has built this house. In God stands his trust. On Him will he rely, and to Him hold commended his house and home.

'Franz Mori was *Zimmermeister*. God gave His blessing to the work, and thereto His help and strength; so was it successfully accomplished.

'Those named below were his *Knechte*' (*Wandknechte*); 'I will write their names correctly. . . . Engl he' (or who?) 'is named Hans Anen. God help us all, Amen!'

'O man, consider both early and late thine end and thy Lord Christ's death-agony (?) on this Earth and time of suffering. Heaven's joy and glory, Hell's misery (?) and grievous torment, that should be thy meditation.

'Is thy life long, so live also for God, since worldly life is a mere procession to death; as it indeed is my sole consolation that Christ has redeemed me.

'For Him live I and die I ever, and set not a hair's value on anything else.'

'1667. Lord, teach us to reflect that we must die, to the end that we may become wise.'

'Christen M. * * Hans T (?) *Zimmermeister*.'

4. Near *Gstaad*, at '*Wiesen*', which lies at the foot of the *Wasserengrat*. Date 1608.

FRANTZ · MVRI · HET · DITZ · HVS · GEMACHT¹ ·
DVRCH · GOTES · HILF · VND · CRAFT ·
DAS · HVS · STAT · IN · GOTES · HAND ·
GOT · PHNT² · DIE · INWOHNER · ALE · SANT³

IST · DVRCH · SECELMEISTER · MATTI(?) · ERBVWEN⁴ ·
VF · GOT · STAT · SIN · VER · THRVWEN
ANO 1608 IAR

¹ He was the actual constructor, not the owner.

² =PHNT (the stroke being lost in the cracks of the beam)=B'HVT=*Behüte*. In Tirol we find '*Pfüat Gott*' used for '*Behüte Gott*'.

³ =*Sammt*.

⁴ He was the owner.

Translation. 'Franz Mori has constructed this house through God's help and strength. This house stands in God's hand; God protect the inhabitants one and all.'

(This house) 'was built through Treasurer Matti; in God stands his trust. In the year 1608 year.'

5. Near *Kandersteg*; in *Bonderbach*, across the stream; 1612.

ES · LÄBT · KEIN · MANS · VF · DISER · EART¹ ·
DAS · ÄR · BV² · DAS · IME · GEFELT ·
ES · KOME · FRVW · ODR · MAN³ ·
SO · HAN · IK · DOK · MIN · BEST · GETAN ·

FON · MINEM · GOT · STAN · IK · NVT · AB ·
DIWIL · IK · LÄBEN · VND · ADLM⁴ · HAB ·

DIS · HVS · HAT · PETR · HOLZER · GEMISDERT⁵ ·

WÄR · GOT · FERTRVT ·
DER · HAT · WOL · GEBVT⁶

IM · 1612 · IAR

BEDER · ZALER · HAT · DAS · HVS · GEBVWEN ·

¹ The carver did not notice that to substitute *Erde* for *Welt* spoiled the rhyme.

² BV = *baut* or *baue*.

³ Comparison with other forms of this verse gives us the meaning.

⁴ = *Athem*.

⁵ Peter Holzer was *Zimmermeister* or *Baumeister*; while the owner was Peter Zaler.

⁶ Part of the verse of a hymn. For the complete verse see I. 48.

Translation. 'There lives no man on this earth who builds so that he always pleases. Let woman or man come' (to criticize), 'still I have done my best.

'I stand not apart from' (desert not) 'my God while I have life and breath.

'Peter Holzer has *meister'd*' (been *Zimmermeister* to) 'this house.

'Who trusts God, he has built well.

'In the year 1612 has Peter Zaler built this house' (he was owner).

6. *Near Adelboden, by the Bütschegg Road.* 1618.

PETER · KURZEN · VND · MARGRET · SCHMEID ·
HEIN · DAS · HVS · BVWEN · IM · 1618 · IAR ·

ES · IST · KEIN · MENTSCH · VF · DISER · WELD ·
DER · BVWEN · KAN · DAS · IEDERMAN · GEFELT ·
GEFELT · ES · DOCH · NIT · IEDERMAN ·
SO · HAN · ICH · DOCH · MIN · BEST · GETAN ·

Translation. 'Peter Kurzen and Margret Schmid have built this house in the year 1618.

'There is no man in this world that can build so as to please every one. But if this does not please every one, still I have done my best.'

7. *Gstaad; above the Alpina Hotel;* 1618.

IM · 1618 · IAR ·

IAKOB · ANEN · VND · IAKOB · RVSI ·

OVCH · IST · HANS · RVSI · ZIMERMEISTER ·
 GESIN ·
 GOT · SENDE · NVR · FIL · GLN̄CK · DAR · IN ·
 PETER · KRISTI · ER · IST · BVWMEISTER · AN ·
 DISEM · HVS · GEWÄSEN ·
 WÄRS · NIT · WEIS · MVS · DISE · GSCHRIFT ·
 LÄSEN ·

Of course WÄRS = *Wer es*. It is curious to find in one and the same inscription both the patois past participle *Gesin*, which later became *Gsi*, and the form *Gewäsen*, which is the same as the standard German *Gewesen*. We see here that *Baumeister* did not refer to ownership, since the first-named people must have been the owners; and he was not the *Zimmermeister*, since both are mentioned.

Translation. 'In the year 1618. Jacob Anen and Jacob Russi' (owners, I imagine). 'Also the *Zimmermeister* was Hans Russi. May God but send much happiness into it!

'Peter Christen was *Baumeister* over this house. Any one who does not know it must read this inscription.'

[*Note.* The name Christen, as surname, is known at Gstaad and elsewhere.]

8. Near Adelboden, by the Bütschegg Road; 1619.

ICH · RVF · HAGER · HET · DIS · HEVS · GEBVWEN ·
 V̄F · GOT · STAT · SIN · FERTRVWEN ·
 ICH · GANG · VS · ODER · IN ·
 SO · IST · DER · TOD · VND · WARTET · MIN ·
 SO · BITEN · ICH · GOT · VM · SIN · GNAT ·
 DAS · MER · DIE · SVNT · DER · SEEL · NET · SCHAD ·
 HANS · GRVNER · DER · ZIMERMEISTER · IM · 1619 ·
 IAR ·

Translation. 'I, Ruf Hager, has built this house. In God stands his trust.' [A confusion, here, between first and third persons.]

'I go out or in; but Death is (there) and awaits me. So pray I God for His grace, that sin may not harm my soul.

'Hans Grüner the *Zimmermeister*, in the year 1619.'

9. Near Adelboden, at Gilbach; 1620.

BAVWMEISTER · HANS · GRVNER · ANNO · 16XX ·

GOT · GEB · VNS · GLVCK · ZV · DIESEM · HVS ·
ER · LEGT · DEN · GRVND · VND · BVWT · ES · VS

IM · SIG¹ · LOB · EHR · VND · PRIS · GESEIT² · VON *
* * * * * (the rest omitted or illegible).

¹ sig = sei, as in Middle High German.

² geseit = gesagt, as in Middle High German.

There are various points to be noticed here. In the first place, Hans Grüner who was *Zimmermeister* of a house in 1619, is *Baumeister* of another house, not far off, in 1620. This rather suggests a similarity between the two functions; though, as seen in I. 7, they were not (at any rate not always) the same. In the date, we find Arabic and Roman numerals mixed.

As explained earlier, the numerous horizontal cracks in the wood left me certain as to the vertical strokes only, in four of the letters of the word 'GESEIT'. This was one of the cases in which I got valuable help from an educated Swiss to whom I showed the letters that I had made out. My acquaintance at once quoted to me the verse:

*Ihm sei Loß Ehr und Preis geseit
Von nun an bis in Ewigkeit.*

and I have no doubt but that the fragment which I made out represented this.

Translation. 'Hans Grüner was *Baumeister*; in the year 1620.

'God give us happiness to this house. He lays the foundation and completes the building.

'To Him be ascribed praise, honour, and glory, from [now onward to Eternity].'

10. [See Fig. 3.] *Kandlersteg*; in the village, 5 mins. beyond the *Grand Hotel*. Date 1620. [Some contracted forms not given here.]

DAS · HVS · IST · DVRC · MIC¹ · PETER · OGE · GEBW̄N ·
 VF · GOT · STAT · MIN² · FORTRWEN ·
 DAN · WO · GOT · NIT · HET · DEN · GVNST ·
 DA · IST · DOH · ALE · B̄WEN · VMSONST ·

*****³ MAN · IN · DISER · WÄL⁴
 DER · BVEN · KAN · DAS · IEDER · MAN · FÄLD ·
 OB · ÄS · SCON · NID · GEFÄLD · IEDER · MAN ·
 SO · HAB · IDH · DODH · MIN · BEST · DAN
 IM · 1620

¹ MIC = *mich*.

² MIN = *mein*.

³ Here came fainter and curved characters. See note (8) on I. 26.

⁴ *Welt*.

Here I found contractions, and inverted 'C's'. The spelling is very weak, and also very careless. For we have both DOH and DODH for *doch*, IDH for *ich*, SCON for *schon*, and both FÄLD and GEFÄLD for *gefüllt*. We find also DAN for *gethan*.

Translation. 'This house was built through me, Peter Ogi; in God stands my trust. Since where God does not grant His favour, there is all building in vain.

' [There lives no] man * * * ' (as in I. 6).

' In the year 1620 '.

11. *Kandersteg ; in the village.* Date 1620.

ICH · HOF · VF · GOTT · VND · WART · DER · STVNT ·
 BEIS · ER · MICH · ZV · ERLÖSEN · KVMPT ·
 SO · KVM · HERR · CHREIST · MIR · BEHEND ·
 ZV · HEILF · AN · MINEM · LESTEN · ENDT ·

DVRCH · HANS · WEILEN · VND · MARIA · ZALLER ·
 DEISES · HVS · GEBVWEN · HAR ·

IM · 1620 · IAR ·

IACOB · SCHMEID · ZEIMERMEISTER · WAR ·

[These last three lines rhyme. As is usual in such cases, the '1620' is read at full length: '*Tausend sechs hundert und zwanzig*.'



Fig. 3 [I. 10].

FROM THE 'OGE' HOUSE, KANDERSTEG.

W. Larden, photo.



Fig. 4 [I. 12].

FROM THE 'BUREN' HOUSE, NEAR ADELBODEN.

Part of a record of prices, &c.

W. Larden, photo.

Translation. 'I hope in God and await the hour when ¹ He shall come to release ² me. So come, Lord Christ, quickly ³ to help me at my latter ⁴ end.

'This house (was) built here in 1620 by Hans Willen and Maria Zaler.

'Jacob Schmid was the *Zimmermeister*.'

¹ Literally 'until'.

² Or 'redeem'; but 'release' seems better here.

³ Or is it possible that *behend*, as also *geswine* (i.e. *geschwinde*) in I. 15, has the meaning of 'powerful' which *swinde* has in Middle High German? Another word, also, which now means 'swift', viz. *schnell*, used to imply power, I should say; as in the familiar description of a hero, '*Er war ein schneller degen*.'

⁴ Literally 'last'.

12. [See Fig. 4.] *Near Adelboden, ¼ hour from the Beausite Hotel.* Date 1623. The inscription was cut on what is, at any rate now, a barn belonging to a chalet of which I give the inscription (of later date than this which is on the barn) in I. 63. Both chalet and barn lie in a meadow up to the left as you walk from Adelboden along the Bütschegg road.

This is one of the four inscriptions in which I found prices given; but such records appeared frequently in the Zürich collection mentioned in the Preface.

The disappearance of the dividing dots, already spoken of as creating a difficulty, was very marked here; and much of it appeared as a long continuous string of letters. In breaking this up into lines, I have taken 'CRSTAN BVREN' to be the signature to the preceding verses; or rather, as these are *not* original, I suppose he was the carver. Anyhow his name does not appear to fit in in any other way.

For the measures and the money see p. 23. 'TAS' was given in a contracted form, not as here.

HANS · BVREN · HAT · DIZ · HVS · LAN · BWEN ·
 VF · GOT · STAT · SIN · FERTRVWEN ·
 GEFALT · TAS · SHON · NIT · IDERMAN ·
 SO · HAN · ICH · DOH · MIN · BEST · GETAN ·

CRSTAN · BVREN ·

DER · ZIMER · MESTER · IAKOB · BVREN · DER ·
 WANTCNEHT · BENDIHT · BVREN · DER ·
 ZIMERMAN · PETER · BVREN ·
 1623 IAHR

In smaller letters to one side, I found :

EIN · DER · ZIT · DV¹ · DAS · HVS · GEBVWEN · IST ·
 DV · HET · EIN · MVT² · CÄRNEN³ · GOLTEN · AHT⁴ · NÄ-
 HEN⁵ · CRONEN⁶ · EIN · MÄS⁷ · ROGEN · EIN⁸ · CRONEN ·
 IM · 1623 · IAHRES

(As regards values, Prof. H. Türler is my authority. See Introduction, p. 23.)

¹ We find *du* or *duo* for the modern *da*. See II. 21 also.

² The Bernese *mütt* of 12 *mäss*; or 168·132 litres. See note 7, below.

³ It appears that, in the Bernese Oberland and in 1623 at any rate, this 'corn' meant 'wheat'; so Prof. Türler informs me.

^{4,5} In another inscription of the same date, occurring on a house in the same valley (see I. 123), we have 'XVIII KRONEN' given as the price of 1 *mütt* of corn.

Prof. Türler feels quite sure that in the above the N in the middle is a Z carved sideways, and that we should read it as AHTZÄHEN (i. e. 18). He has reason to believe that this would be a very possible price at that time and place; and tells me, moreover, that to read NÄHEN as an older form of *neuen*, and to translate 'eight new crowns', would be doubly wrong; for such a form of the word would not be given, and there were no new crowns at that time.

⁶ In 1623, in Canton Bern, the *kron*e meant 25 *batzen*, not a real silver *kron*e; and so the *kron*e of the inscription (see p. 23) had the same silver-value, or contained the same weight of silver, as 5·25 modern *francs*.

⁷ *Mäs*. This *mäss* contained 14·011 litres.

⁸ This would make rye cost 12 so-called *kron*en per *mütt* when corn was worth 18 *kron*en.

Prof. Türler considers this impossible; the price for rye would be more like 16 *kron*en per *mütt*. I can only suggest that this last 'EIN' was an error of the carver's. There was no error in the reading of it; of that I am certain, since I revisited the house twice.

Translation. 'Hans Burren had this house built; in God stands his trust. If it does not please every one, still I have done my best. Christian Burren. The *Zimmermeister* Jacob Burren, the *Wandknecht* Benedict Burren, the carpenter Peter Burren. [In the] year 1623. At the time that this house was built,

a *mütt* of corn cost eighteen crowns, and a *müss* of rye one crown, in the year 1623.' (See the notes given above, and compare with I. 109 and I. 123.)

13. *Near Kandersteg, at Bonderbach, across the stream. Date 1627.*

HAB · GOT · IEIB¹ · OB · ALEN · DIGEN² ·

DAN · AN³ · SIN · HILF · MAGST · NVT · FERBRIGEN⁴

PETER · HOLCER · DER · HVSMISTER⁵ ·

ICH · HAB · DIS · HVS · GEBVWEN ·

VF · GOT · STAT · MIN · FERTRWEN ·

ICH · GANGE · VS · ODER · IN

SO · KVMT⁶ · DER · TOD · VND · WARTET · MIN

SO · BIT · ICH · GOT · VM · SINE · GNT⁷ ·

DAS · MIR · DIE · * * * * *

IM · 1627 · IAR · HET · HANS · GAMBELER⁹ ·

VND · KATERINA · BOLER · H * *¹⁰ · DIS · HVS ·

BVWEN · HAR¹¹ ·

¹ An I was cut for an L ; of course it is LEIB for *lieb*.

^{2, 4} *Dingen*, and *Verbringen*.

³ AN stands here for *ohne*. Compare with the Middle High German *âne* or *ân*.

⁵ In I. 5, of date 1612, Peter Holzer 'gemisdert' a house. Here he is the *Hausmeister*. In another (I. 15) of date 1637, we have Peter Holzer described as 'Zimermister in dem Land'.

⁶ Usually we find the more impressive 'IST'.

⁷ = *Gnade*. The forms *Genat* and *Gnat* also occurred.

⁸ The last part of this verse was much crowded together at the end of a long line. [As said before, these inscriptions were written in continuous lines regardless of the separate lines of the verses.] And I think that the end was omitted altogether. We must supply (from other inscriptions) 'Sünd der Seel nit schad'.

⁹ The name is *Gempeler* now.

¹⁰ A beam came here. Though we have already, above, the word *het* (an error, probably ; a redundancy), I take the missing word to be *han*, or *hein*, for *haben*.

¹¹ We often have *bauen . . . har* ; and in I. 1 we have *harstellen*. Elsewhere we find *gebauen hier*. So, while *harstellen* may be *herstellen*, I take *bauen har* to mean *bauen hier*. Indeed in I. 15, and elsewhere, I found *allhar*, which surely must be intended for *allhier*.

Translation. 'Love God above all things; since without His help thou canst not bring anything to a successful end.

'Peter Holzer the *Hausmeister*.

'I have built this house; in God stands my trust.

'I go out or in; yet Death comes and awaits me. So pray I God for His grace, that . . .' (supply 'sin may not harm my soul').

'In the year 1627 has Hans Gempeler and Katerina Boler built this house here.'

14. *Twenty minutes from Saanen, on the first little 'col' on the Abländschen foot-path.* Date 1630. This inscription was well sheltered and very clear. It will be legible for another hundred years or so, I should say!

ÏM · 1630 · ÌAR
 ÌÏN · NAMEN · DES · HEREN · ÌST · V̇NSER · ANFANG ·
 V̇ND · END
 GOT · V̇NS · ALEN · SÏN · GNAD · SEND ·
 DAN · WO · GOT · ZV̇M · HV̇S · NÏT · GÏBT · SIN · GVṄST ·
 ARBEÏTET · ÌDER · MAN · VṀSONST ·
 WÏTER · SO · WÏL · ICH · ZEÏGEN · AN ·
 WÄR · DÏSES · HV̇S · HET · BV̇WEN · LAN ·
 VLY · ALEN · SAMT · SAMT¹ · SÏNEN · SÖNEN ·
 NIKLAWV̇S · V̇ND · PETER · ALEN ·
 WÏTER · SO · WÄRDEN · WÏR · HÏE · LÄSEN ·
 DAS · GLODV̇ · DOBACH · ÌST · WÄRCK · MEÏSTER ·
 GEWÄSEN ·
 WÏR · MENTZEN · HÏE · BV̇WEN · ZÏTLÏCH · FEST ·
 V̇ND · SÏND · DOCH · ÌTEL · FROMDE · GEST ·
 WO · WÏR · NV̇N · EWÏG · HOMEN² · HÏN ·
 DA · STAT · GAR · WENÏG · V̇NSER · SEIN³ ·
 GOT · GÄB · V̇NS · ALEN · EÏN · SELÏG · ENDTT⁴ ·
 AMENN⁴ ·

¹ This word was carved twice.

² Meant for *kommen*; but there was a sort of double 'H' instead of a 'K'. I suppose *hingehen* would be more correct than this *hinkommen*?

³ SEIN = *Sinn*. Note that *Sein* is taken to rhyme with *hin*, as mentioned on p. 17.

⁴ These superfluous letters were carved; this is *not* a printer's error!

The last verse is an interesting variant on one that occurs fairly often.

Translation. 'In the name of the Lord is our undertaking and completing.' (Compare with the *Anfang* of I. 40.) 'May God send us all His grace. Since, where God gives not His favour to the house, there worketh every man in vain. Further will I indicate who had this house built. (It was) Uly Älen with his sons Nicolas and Peter Älen. Further shall we here read that Claud Dubach was *Werkmeister*.

'We men build here for temporal purposes strongly; and yet are mere stranger-sojourners. But where we go' (it really should be 'go' and not 'come') 'for Eternity, there is our mind but little fixed. God give us all a blessed end; Amen.'

15. [See Figs. 5 and 6.] *Kandersteg; close to the Pension Müller.*
Date 1637.

Here the Kander is the main stream, the Oeschinen torrent comes down a side valley, while the little Irfig meanders over flat land behind the house. Both the clearing out of the beds of the Kander and Irfig—(the latter is spoken of in I. 44)—and the terracing up of the bed of the Oeschinen stream so that it descends in a series of small waterfalls and therefore ceases to gnaw at the banks, are intended to obviate floods.

Gott gebe glück in diejes hus.

Der sege¹ den grund und bawe es us.

Also i sidise Behufung gebuwen allhar

So wann von Gottes² geburt zahlt 1637 Jahr.

PETER · HOLZER³ · ZIMERMISTER · IN · DEM · LAN *⁴
GOT · BEWAR · IN · SINE · GESWINE⁵ · HAN *⁴

Dis hus hatt Heinrich Gllawfen und sine Sun⁶ lassen buwen;
Auff Gott stat all Ir Vertruwen.

Ich gange uß oder in,

So ist der Tod und wartett min.

Ich bitten Gott, durch süne⁷ Gnad,
 Das mir die Sünd der Seel nitt schad.
 Gott well⁸ uns bhüten fru und spatt.

DAS · HVS · STAT · IN · GOTTES · GEWALT ·
 VND · RVMAN⁹ · DER · CANDER · EIISG¹⁰ · VS ·
 VND · SHWELMAN¹¹ · DEM · EVSCHEBAC · FLISIG · VS ·
 VND · DAS · EILENGREMER¹² ·
 SUNST · STVND · DAS · HVS · INNEM · SE ·

¹ This was *sege*; though (see I. 9) *lege* would be more usual, I imagine.

² Curious to have *Gottes* instead of *Christi*.

³ For Peter Holzer see also I. 5, I. 13.

⁴ In both words the 'D' was cut off by a window.

⁵ *Geschwinde*; I suppose 'swift to help', or 'ready'. Compare with *behend* in I. 11. Or perhaps the word can mean 'powerful', as it does (in the form *swinde*) in Middle High German?

⁶ *Söhne*.

⁷ *seine*.

⁸ *well*=*wolle* (so in the 'Nibelunge Noth').

⁹ *räume man . . . aus*= 'clear out (the bed)'.

¹⁰ Carver's error for FLISG=*fleissig*.

¹¹ *schwelle man . . . aus*= 'terrace up (the bed)'.

¹² EI · LENGR · E · MER=*je länger je mehr*. For this *ei* in place of *ie* (or *je*) compare with I. 46, where we have *dei* for *die*.

Translation. 'May God give happiness to this house. May He bless the foundation and complete the building. So then was this dwelling built here when one counted 1637 years from God's birth.

'Peter Holzer, *Zimmermeister* in the land (= "in these parts"?).

'May God preserve (this house) in His ready (or "powerful"?) hand.

'Heinrich Glausen and his sons had this house built.

'In God stands their trust.

'I go out or in; but Death is (there) and awaits me. I pray God through His grace that sin may not harm my soul. May God will to guard us early and late.

'This house stands in God's power. And clear out the (bed of the) Kander diligently, and terrace up the (bed of the) Oeschinen stream diligently, and keep on doing it; otherwise the house would stand in a lake' (i. e. would get flooded).



FIG. 5 [I. 15].

W. Larden, photo.

FROM A HOUSE AT KANDERSTEG; *Uss Oder.*



FIG. 6 [I. 15].

E. Groh, photo.

ONE SIDE OF THE HOUSE OF INSCRIPTION I. 15.



FIG. 7 [L. 16].

FROM A DOOR INSIDE THE 'RÜDI' HOUSE, KANDERSTEG.

16. [See Fig. 7.] *Kandersteg*. On an old door in the 'Rüdi house'. On the same door, lower down, was carved the date 1641. I here separate the words.

ÏH PEIN EIN ÌNGAG IN DISES HVS .
 GOT WENTE ALEN VNFAL VS .
 IH PETEN GOT V̄M SĪNEN SAGEN
 DAN AN SĪNEN SÄGENĀ ST AS

Note. I do not correct the spelling. We have PEIN for BIN, IH for ICH, and so on. At the end, the last stroke of the last N appeared to be dotted as an I; and this gives us 'IST' for the next word. It should have ended 'Ist Alles gelegen', but we see that the carver ran short of room.

Translation. 'I am an entrance to this house. God turn all misfortune away from it' (or out of it)! 'I pray God for His blessing; since on His blessing is' (all dependent).

17. *Kandersteg*¹; near the village. Date 1646. One notices that sometimes, but not always, there is carved D for N, C for Z, and T for D. The spelling is queer; especially of *Hausmeister* in the first line. The Christian name *Gwer* (which I learned was common, and was derived from Quirinius, or Cyrenius) is here spelt in three different ways.

1646

GVWER · FVRER · DÄR · HVSMŠHTDR¹ ·
 VND · HANS · FVRER · VND · STEFAD² · FVRER · VND ·
 IELIAD³ · EGER ·
 VF · GOT · STAT · IER⁴ · FERDERVWEN⁵ ·
 GWER · MIN · SON · GOT · BEÄ · ÌN⁶ ·
 DAS · BLVT · IESV · MAHT⁷ · VNS · REIN · VON · ALE ·
 SVNT ·
 HALT · FEST · AN · GOT · FATE · SON · HEIL · GEŠT⁸ ·
 DAS · HVS · STAT · IN · GOTTES · HANT ·
 GOTT · BEWAR · DIE · INWONER · FOR · ALER · SHAND ·

¹ I read this in 1908. When I revisited Kandersteg in 1911 I found that the house had been much altered, and that this inscription no longer existed.

DAN · ER · IST · REICH · VND · HAT · GV⁹ · GABEN ·
HIE · CIDTIG¹⁰ · VND · IM · EWIG · * * * *¹¹

GVWR · CALER¹² · IST · MIN · RACTER · NAMEN ·
EIN · STAGER¹³ · FON · HALBER · STAMEN¹⁴ ·
SO · BIT · IC · GOT · VM · SIN · GNAT¹⁵ ·

*¹⁶ · MER · DI *¹⁷ · SVN *¹⁸ · DER · SEL · NVT · SHAT¹⁹ ·

¹ *Hausmeister.*

² *Stefan.*

³ *Gilian (?)*.

⁴ *ihr.*

⁵ *Vertrauen.*

⁶ This bit was crowded in, and there was no room at all at the end. I would venture the guess '*Gwer, mein Sohn, Gott behüte ihn*'.

⁷ *macht.*

⁸ *Vater, Sohn, (und) Heiligen Geist.* The dot represents the omitted *I*, I suppose.

⁹ *gute Gaben.*

¹⁰ *zeitig*, by which *zeitlich* was meant. We have *c* for *z* again just below.

¹¹ A beam cut off the last word, which must have been *Leben*.

¹² *Zaler* is the name.

¹³ *Stegger.*

¹⁴ I suppose that his mother was a *Stegger*.

¹⁵ *Gnade.*

¹⁶ Supply *dass*.

¹⁷ *die.*

¹⁸ *Sünd.*

¹⁹ *schade.*

Translation. 'Gwer Furer the *Hausmeister*' (*Zimmermeister?*) 'and Hans Furer and Stefan Furer and Gilian (?) Egger' (*Wandknechte*, I suppose). 'In God stands their trust. Gwer, my son, God (guard him?).'

'The blood of Jesus makes us clean from all sin. Hold fast to God, Father, Son, (and) Holy Ghost.

'This house stands in God's hand. May God preserve the indwellers from all shame. For He is rich and has good gifts, both temporally and in eternal (life).

'Gwer Zaler is my' (the owner's?) 'right name; a Stegger by half race' (his mother's side?). 'So pray I God for His grace (that) sin may not harm my soul.'

18. *Near Adelboden; Hirzboden.* Date 1659.

Two of the O's had a queer form.

GOT · ALEIN · DIE · ER ·
 DAN · ÄR · IST · BVWMEISTER ·
 OVCH · FATER · IN · DÄM · LAND ·
 ÄR · BEHVT · VNS · ALE · VOR · SNN · VND ·
 SCHANT · AMEN ·

ÄS · LÄBT · KEIN · MÄNSCH · VF · DISER WÄLD ·
 DÄR · BVWEN · KAN · DAS · IEDERMAN · GEFELT ·
 VND · GEFELTS · GLICH · WOL · NIT · IEDERMAN ·
 SO · HAN · ICH · DOCH · MIN · BEST · GEDAN ·

ALSO · HAT · GOT · DIE · WÄLD · GELIEBET · DAS · ÄR ·
 SINEM · EINGEBORNEN · SON · GAB · VF · DAS · ALE ·
 DIE · AN · IM · GLOVBEN · NIT · FORLOREN · WÄRDEN ·
 SVNDER¹ · HABEN · DAS · EWIG · LÄBEN · AMEN ·
 ANO · 1659 · IAR

SCHWIG · MEID · GEDVLDID² · VND · FERTRAG ·
 DEIN · NODT · NET · IDEDRMAN · KLAG ·
 SO · KVNDT³ · DIER · DIN · GLVK · VON · GOT · DEN ·
 HEREN · ALE · TAG ·
 IM · MK⁴ · 1659 · IAR ·

[Then followed names, and the date for a third time.]

¹ = *sondern*.

² A Swiss savant feels sure that this must be intended for '*Gedulde dich*', and not for the adjective '*Geduldig*'.

³ = *kommt*.

⁴ Can this stand for '*Mit Kristus*'? In I. 46 we have M.G, which might in like manner stand for '*Mit Gott*'.

Translation. 'To God alone the honour; since He is *Bau-meister*, also Father in the land. May He preserve us from all sin and shame. Amen.

'There lives no man', &c. (much as in I. 6).

'God so loved the world that He gave His only-born Son to the end that all who believe on Him may not be lost but have eternal life. Amen.

‘ In the year 1659 year.

‘ Be silent, give way, be patient, and endure. Lament not thy misery ’ (or evil case?) ‘ to every one. So comes ’ (i. e. will come) ‘ to thee thy happiness from God the Lord every day. In the MK year 1659.’

Remark. The last three rhyming lines may be punctuated somewhat differently; but the sense remains much the same. Compare with the fuller form given in I. 124.

19. *Near Adelboden; the ‘Hügel’ or ‘Bühel’ by Gilbach. Date 1663.*

Im Jar des Herrn 1663 HABEN · GWER ·
EGGER · VND · SIN · WIB · BARBARA · IAGGE · DISERS ·
HVS · GEBVWEN · VF · GOT · STAT · SIN · VERTRVWEN ·

WIR · BVWEN · HIE · VN SER · BEST ·
VND · SIND · NVR · FRVMDE · GEST ·
ABER · WO · WIR · EWIG · SOLEN · SIN ·
DA · BVWEN · WIR · GAR · WENIG · HEIN¹

¹ I find *hein* here and in another inscription, but *ein* in four others. So I take *hein* to mean *ein*, and not (what the spelling considered alone would suggest) *hin*.

Translation. ‘ In the year of the Lord 1663 have Gwer Egger and his wife Barbara Jaggi built this house. In God stands their trust.

‘ We build here our best, and are but stranger-sojourners.

‘ But where we are destined to be for eternity, there build we very little.’ [To me, the *bauen . . . ein* suggests ‘laying up a house in store for us in Heaven’.]

20. (i) I pass over one near Kandersteg (there was a date 1664 inside) with the remark that the woman of the house told me that three *Zimmermeister* in succession had died of the Black Death; so ran the tradition. The only verse was the familiar one—‘*Es läbt kein man*’, &c.; the spelling (*sthon* for *schon*, and the like) being odd.

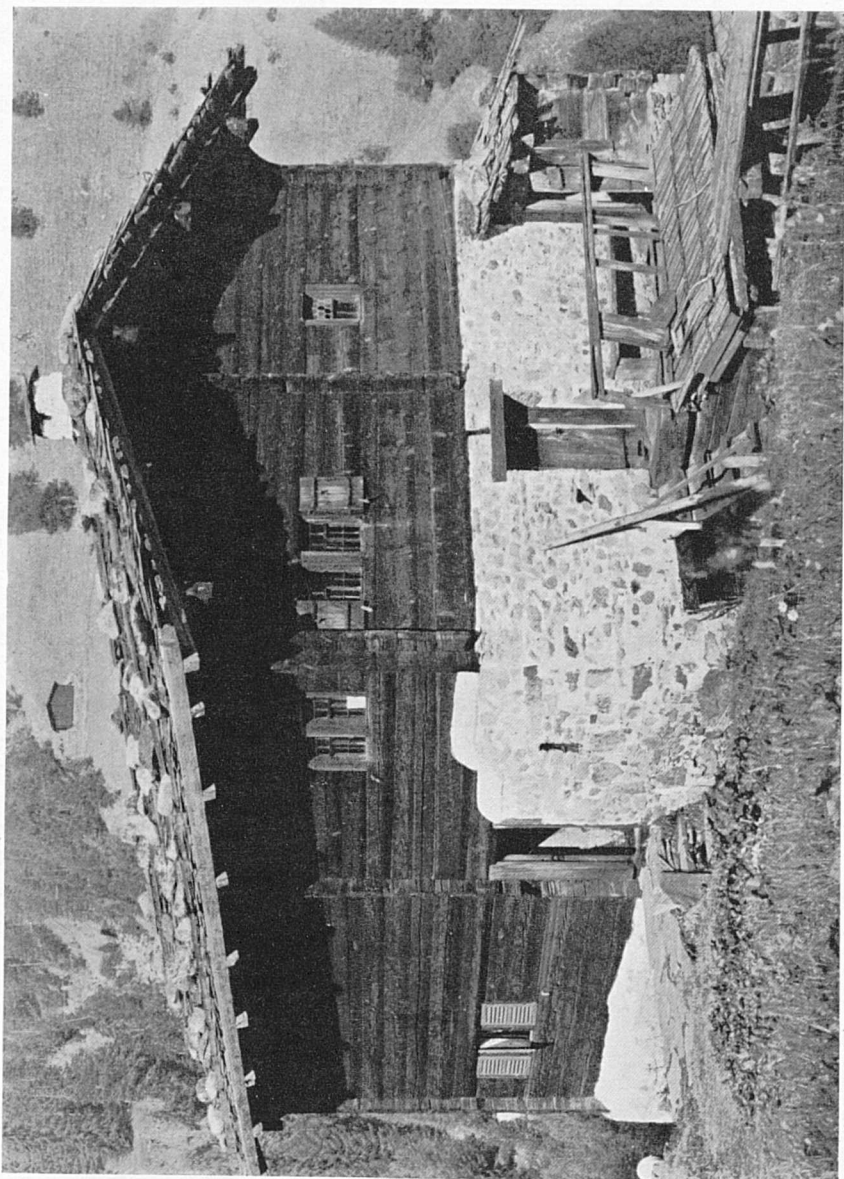


FIG. 8 [L. 21].

RESTAURANT AT HEILIGKREUZ, NEAR BINN.

W. Larden, photo.

(ii) The following, of the same date, was found in the Avers Thal, beyond Cresta, south of Thusis. I copied it down before I had begun to collect inscriptions, and cannot feel sure that I copied as carefully as I did later. I inquired later of Major Caviezel of Chur, and he gave me his reading. He also referred me to descendants of the Strub family who were still living; and from them I learned that there had been the name 'Helena Menusia von Castlemur' in the family. He supplied the date 1664; and I follow his reading of the last three letters, viz. 'MVR'. These appeared in a contracted form, and I had copied them differently. I take it that the first two lines are intended for a hexameter and pentameter. I omit dots and lines that occurred over the vowels I and V respectively.

HOSTIBVS · INVITIS · VIVAT · STRVBAEA · PRO-
PAGO ·

AGERE · ET · PATI · FORTIA · STRVBAEVM · EST · 1664
AVGVSTN · STRVB · ET · ELENA · MENVSVCMVR ·

Translation. 'In despite of enemies, long live the Strubaeen race! To act and to endure greatly' (or 'strong things') 'is a Strubaeen quality. 1664.

'Augustin Strub and Helena Menusia von Castelmur.'

21. *In the Binnenthal; on the ceiling of the guest-room in the restaurant at Heilig-Kreuz.* [See Figs. 8, 9, and 10.] The date of the inscription was 1667. There were many contractions; and Fig. 10 shows well what the inscription looked like. The ceiling having been recently painted (white), the grain of the wood does not show. This inscription was, I think, the only one in Roman capitals that I came across in which the words were separated by spaces and not by dots or crosses. In the basement (which appears to have been of older date than the floor above) was an old iron grid door, shown in Fig. 9, on the lock of which was the date 1647. It was not easy to bring this out in the photograph without sacrificing details in the shade elsewhere.

1667

PREID¹ DICH AL STVND HIET² DICH VOR SINDEN
 DAS DICH DER TOD DIE³ WACHEND EINDEN⁴
 WAN⁵ DER TOD SO OFT KVND⁶ VN VORHOFT
 M ANDREAS AN DER LEDE⁷ HAT DISES HOVS
 IN HOLS VND STEIN GANTZ GMACHET AVS
 DAS ZITLICH⁸ LÆBEN VND IPIG KEIT⁹
 DIE WELTLICH FREID¹⁰ VND ITELKEIT¹¹
 DVRCH¹² TODTES MACHT ES WOL BETRACHT
 WIE BALD IST ALLS VERGANGEN
 DIE EWIGFREID SO NIE VER GEIT¹³
 DARNACH HAB¹⁴ DEIN VER LANGEN
 ZV GOTES EHR AL CHREITZ¹⁵ VND LEID
 AL TRIEBSELIGKEIT
 GEDVLTIG LEIDEN ALLEZEIT
 DAS IST DER WEG ZVR SELIGKEIT

On the two tie-beams of the same room was the following. Here again I have been unable to give the contractions, such as V with a dot over it standing for VI, &c. Nor can I give two coats of arms that followed the date 1667. On one beam—

HONESTVS · ET PROVIDVS¹⁶ · MELCHĪOR · BODEN-
 MAN · ALS¹⁷ · VEXĪLLĪFER¹⁸ · ET · MODO¹⁹ · VĪCE ·
 MAĪOR · MORGĪÆ²⁰ · ET · GRENĪOLS²¹ · CVM · MO-
 DESTA²² · ANNA · TENEN²³ · VXORE · HOC · OPVS ·
 ÆDĪFĪCAVĪT · ANNO · DNĪ · 1667. (Then came the coats
 of arms.)

On another beam—

ET · DĪCRETVS · İOHANES · BODENMAN · VEXĪLLĪ-
 FER · FĪLĪVS · EORVM · ÆTATIS · SVÆ · 17 · ANNORVM ·
 SOLĪ · DEO · SĪT · GLORIĀ ·

In the translation of this Latin inscription I was much helped by Dr. H. Dübi of Bern; and the notes that I give relating to this part are in accordance with the information that he gave me.

¹ = BREIT = *Bereite*. P and B, D and T, are often interchanged.

² = *hüte*.

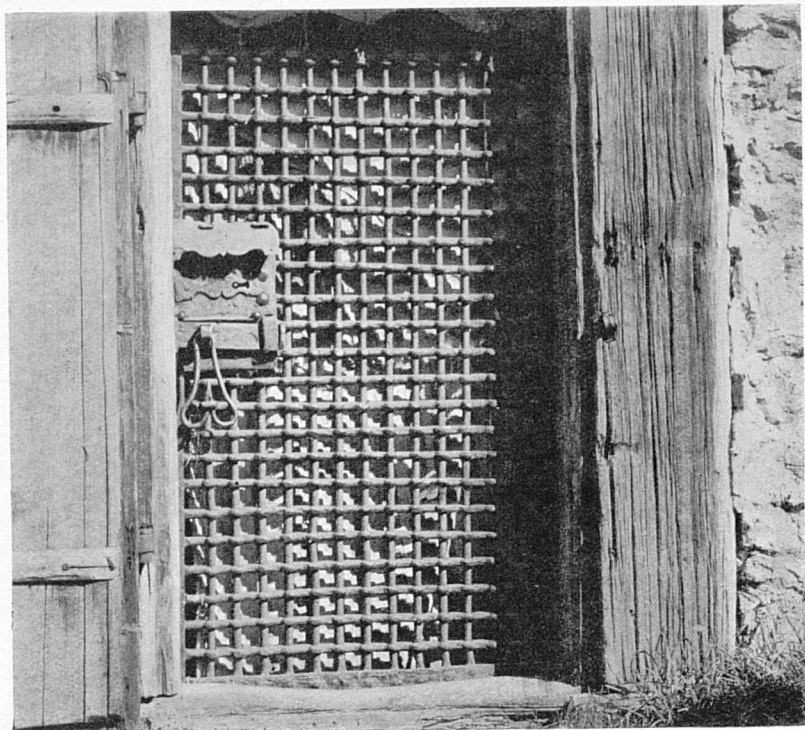


FIG. 9 [I. 21].

W. Larden, photo.

OLD IRON 'GRID' DOOR OF THE RESTAURANT.

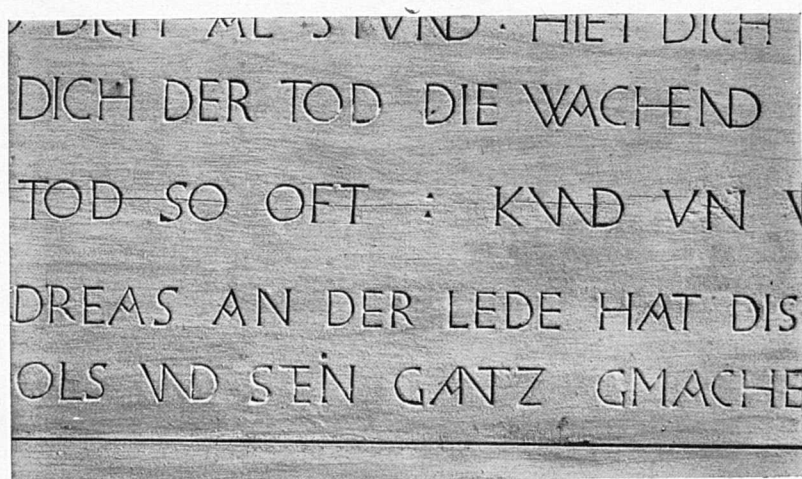


FIG. 10 [I. 21].

W. Larden, photo.

PART OF INSCRIPTION INSIDE THE RESTAURANT.

³ This DIE seems superfluous; but an educated and decidedly intelligent Swiss told me that he fancied he knew the form; that 'wachend' alone would have meant 'waking', while 'die wachend' meant more 'in a wakeful or watching condition'.

⁴ This is an error for *finden*. [Note the superfluous 'N' referred to in note 18 to I. 3. Of course it should be *finde*. Compare also II. 10, 'Ich gehn.']

⁵ WAN=*denn*. So I find it used in Middle High German.

⁶ KVND=*kommt*. Compare with KVNDT in I. 18.

⁷ I find 'An der Lede' to be a surname, like *Zur Tannen*.

⁸ *zeitlich*.

⁹ *Ueppigkeit*.

¹⁰ *Freud*.

¹¹ *Eitelkeit*.

¹² 'From the point of view of . . .'

¹³ *vergeht*.

¹⁴ The A had been left out, and was carved up above.

¹⁵ *Kreuz*.

¹⁶ A conventional epithet.

¹⁷ *ALIAS*, meaning 'sometime', or 'formerly'.

¹⁸ *Venner, Fühnder, Fühnrich*, or *Bannermann*; the second officer in the district called a *Zehnten*. See also II. 5.

¹⁹ *ET MODO* = 'and now'.

²⁰ i. e. *Mörel* [see I. 38].

²¹ Spelt 'Grengiols' now [see I. 38].

²² A usual epithet.

²³ A name still to be found at *Münster*, and known at *Binn*. 'MAIOR' was the Latin form of 'Amman', or first officer in the mayorate.

Translation. 'Prepare thyself every hour, keep thyself from sin, that Death may find thee waking; since Death so often comes unexpectedly. M. Andreas an der Lede has built this house entirely, using wood and stone.' [I suppose he was the *Baumeister*.]

'Temporal life and luxury, worldly joy and vanity, consider it well from the point of view of Death's might; how soon all passes away! Eternal joy never thus passes away; let thy longing be for it.

'To endure always patiently, to God's honour, all cross and suffering, all affliction' (or sadness?), 'that is the path to blessedness!

'The well-born and prudent Melchior Bodenman, sometime *Bannermann* and now vice-Mayor of *Mörel* and *Grengiols*, with

Anna Tennen his chaste wife, built this house in the year of our Lord 1667. Also the discreet Johannes Bodenman their son, in his 17th year.

‘To God alone be the glory.’

22. [See Figs. 11, 12.] *In the village of Binn.* The several lines of the verse were separated by crosses. I found no date, but it must be of the seventeenth century I feel sure.

GOT · GEHERT ¹ · ALEIN · DIE · EHR +
 DAN · ER · IST · MEISTER ² · VND · BAVW · HER ³ +
 ES · DOCH · AVF · ERDEN · NIEMANT · KAN +
 ZV · GEFALEN · LEBEN ⁴ · LEDER ⁵ · MAN

¹ = *Gehört*.

^{2,3} I am inclined to translate it ‘Builder and Owner’.

⁴ Usually *bauen*, not *leben*.

⁵ Error for *Jeder*.

Translation. ‘To God alone belongs the honour, since He is *Meister* and *Bauherr*’ (= Builder and Owner?). ‘It is however the case that no man on earth can live so as to please every one.’

23. *From the church at Champéry.* Date (?). I believe that what I saw was a more modern reproduction of an old inscription cut elsewhere on the church. It was carved on stone.

QVOD AN TRI MVLCE PA
 GVIS STI DINE VIT
 HOC SAN XRI DVLCE LA

[It reads: ‘*Quod Anguis tristi mulcedine pavit, hoc sanguis Christi dulcedine lavit.*’]

Translation. ‘What (= whom) the Serpent has feasted with his baneful delights, the Blood of Christ has washed with its sweetness.’

24. *At Wiesen, near Gstaad.* Date 1678. As usual, I do not give peculiar contractions. There were some curious ones here.

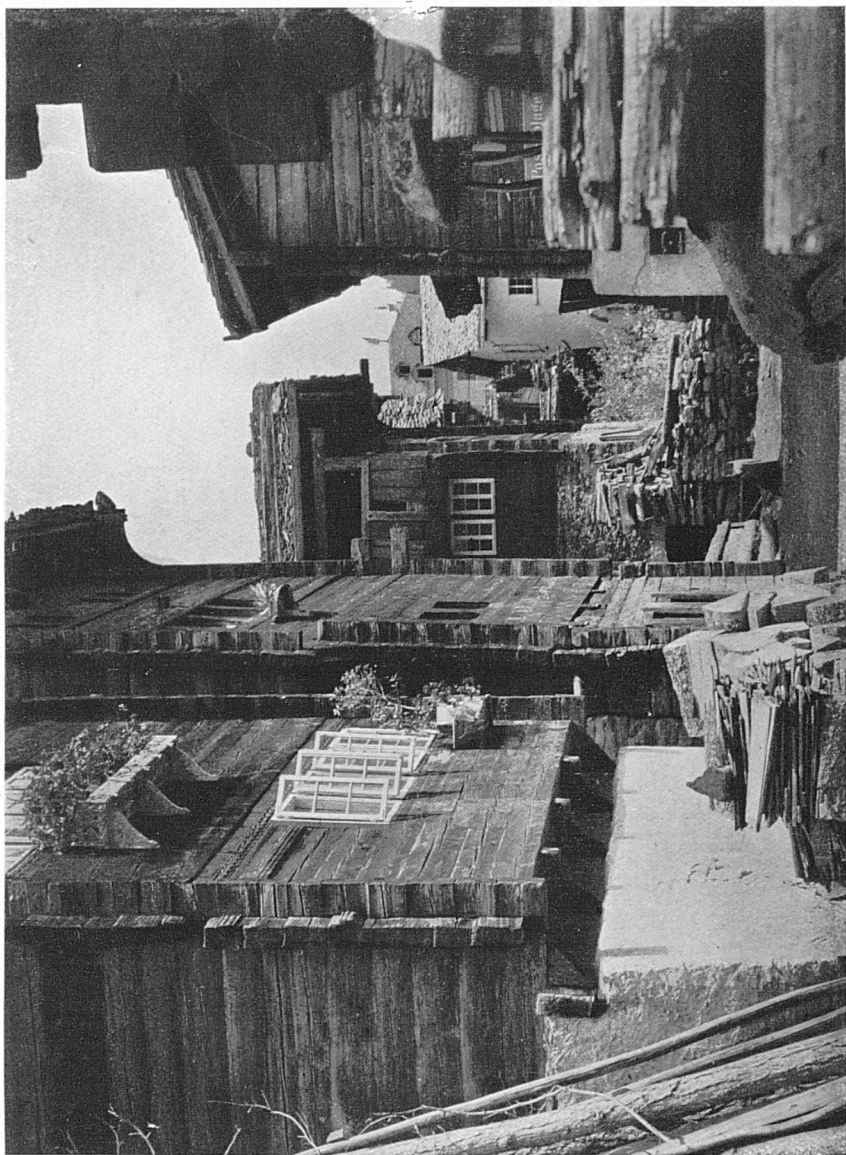


FIG. 11 [L. 22].

'HIGH STREET,' BINN.

W. LARSEN, PHOTO.



FIG. 12 [I. 22].

A VIEW IN BINN.

W. Larden, photo.

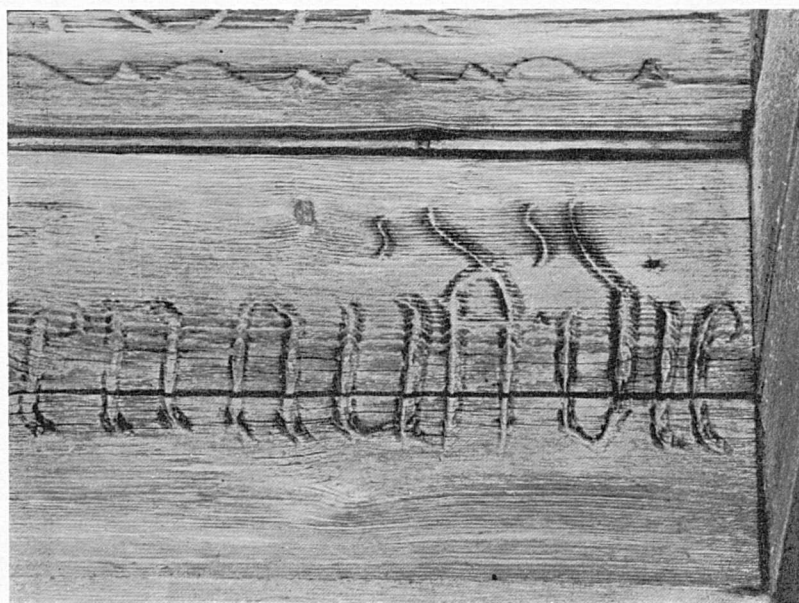


FIG. 13 [I. 26].

FROM NEAR ADELBODEN; (*gebohr*)en auf die.

W. Larden, photo.

IN · SYNDEN · STERBEN · IST · DAS · BOST¹ ·
 VND · IST · DER · SELEN · SHAD² · DER · GROßT³ ·
 DARVM · BIT · GOT · HEBVF⁴ · DIN · FEND⁵ ·
 DAS · ER · DIR · GEB · EIN · SELIG · END ·
 BVETT⁶ · VON · SIBENTAL⁷ · BVWMEIßTER³ · IM ·
 1678 · IAR ·

¹ *Böste*.

² This word was curiously carved, and not easy to recognize,

³ The German double-s, used here, was inverted.

⁴ Of course from the verb *aufheben*.

⁵ I took this to stand for *Feind*, 'enemy'; and translated 'Pray God to remove thy Foe' (i.e. the Devil). But a Swiss savant whom I consulted felt sure that the F was an error for an H, and that the sense was as given below.

⁶ The V was inverted. The word must be *buett*, that is *baut*.

⁷ '*Von Siebenthal*' is still a family name. So the sentence must run as translated, and not 'built by Siebenthal'.

Translation. 'To die in one's sins is the greatest evil of all and is for the soul' (or 'of souls'?) 'the greatest hurt. So then pray God, (yea) raise thy hands in prayer, that He may give thee a blessed end.

'Von Siebenthal builds this house (as) *Baumeister* in the year 1678.'

25. *Near Adelboden; on the Bütschegg Road.* Date 1698.

Rufft Gott in Allen Nothen an
 Er württ¹ gewüßlich bey dir stahn
 M DC XC VIII

(And lower down a faint 1698 in Arabic characters.)

¹ Not clear to read. Anyhow it means *wird*.

Translation. 'Call to God in all troubles; most surely will He stand by to help thee.'

26. [See Fig.13.] *Near Adelboden; in the Bonderthal.* Date 1698.

AN · GOTTES · GNAD · VND · MILDEN · SEGEN ·
 IST · ALLES · GANZ · VND · GAR · GELEGEN ·
 VND · OHNE · HIMELS · HÑLF¹ · VND · GNNST¹ ·
 IST · ALLER · MENSCHEN · THNN¹ · VMSONST ·
 HINRICH · EGER ·

Wo der Herr das Hauß nicht bauwet da arbeiten die Bauwleut umbsonst. Wo der Her nicht² die Statt nicht behauptet da wachet der Wächter umbsonst. D. S.³ 127.

Die Herrlichkeit des Herren unsers Gotes sey ob uns. Ja furdere⁴ das we[rf unsrer hende]⁵.

JACOB · PIEREN · ZIMERMEISTER · IST⁶ · PETER · ÖSTER · WANDKNACHT ·

Im JAHR · 1698 ·

DER · HER · IST⁷ · * * * * *

Dies Haus baut Thomas Gygn har⁹

Als er 77 Jahr alt wahr¹⁰,

Und sein Weib 71 Zelt¹¹

Ist¹² sy gebohren auff die Welt. B. S. H

¹ In this case they use Ñ for ü, and N for u. Usually Ñ or Ñ̄ is used for both ü and u.

² There was this superfluous *nicht* carved.

³ Psalms of David, No. 127.

⁴ *fördere*.

⁵ The part in brackets was difficult to read because partly covered by a board; but I found the words, for certain, in Psalm 90, verse 17 (German version).

⁶ This IST was imperfect.

⁷ This was in a contracted form.

⁸ As in I. 10, there were here curved characters (not at all like the straight strokes of the Roman capitals), cut more faintly. I am inclined to think that in both cases they were attempted after the house was built; for it is difficult to cut letters on a vertical face. [See I. 10, note (3).] I think the complete sentence was DER · HER · IST · MIT · VNS.

⁹ It was carved '*Gygnhar*'. But only the name Gyger is known there; and *bauen . . . har* is quite usual. See also I. 40.

¹⁰ *war*.

¹¹ *zählte*.

¹² I think that two different grammatical constructions are here mixed; but the sense is clear.

There were other inscriptions on another side of this house; but additions (as of a balcony) had so far covered them up as to render it useless attempting to read them.

Translation. 'On God's grace and generous blessing is all absolutely dependent; and without Heaven's help and favour is all men's action vain. Heinrich Egger [the name of the carver?].

'Where the Lord buildeth not the house, there labour the builders in vain. Where the Lord guardeth not the city, there watcheth the watchman in vain. Ps. D. 127.

'The Glory of the Lord our God be upon us. Yea, further (Thou) the work of our hands.'

'Jacob Pieren is *Zimmermeister*, Peter Oester *Wandknecht*. In the year 1698. The Lord is [with us?].

'Thomas Gyger built this house here when he was 77 years old, and his wife numbered 71 years (since) she was born into the world.' [So I translate it. I conjecture that, as regards the wife's age, two constructions were mixed.] The 'B. S. H' I am unable to interpret.

Fig. 13 is intended to show one particular type of German characters occurring in these inscriptions. I believe that it is an *old* type.

27. Near Adelboden; in the *Stiegelschwand*. Date 1702.

Welcher selbstn nitt vill¹ fan
Soll diß Haus untadlet² lan
Gott seines wägs fortgahn.

Gebauen im 1702 Jar.

Hanns und Ellsbeth Senfften Geschwisterte³ haben dijes Haus gebauen. Uff Gott staht Ihr Bertruen.

Then followed the names of *Zimmermeister* &c. Then again :

Gebauen durch Hans und Elsbet Senften⁴ zwy leidige⁵ Geschwißt
* * * (a bit cut off here).

Wir bauen Alle Beste Beste⁶
Und sind doch fremde Geste
Und wo wir Ewig sollen sein
Da buwen wir gar wenig ein.

Ich gehe auß oder yn
 So ist der Thod und wartet mein.
 So bitt ich Gott um seiner Gnad
 Das mir die Süd⁷ der Seel nitt schad.
 Gott mitt uns allen.

[There were also some painted inscriptions that were too illegible to make out.]

¹ = *viel*.

² *untadelt*, meaning 'free from hostile criticism'.

³ This may have been *Geschwisterre*. It means 'brother and sister'.

⁴ Notice that the names were spelt differently in this second record.

⁵ Means *ledige*, or 'unmarried' [*not* 'painful'!].

⁶ Rather poor. Compare with the better form of e.g. I. 19 and I. 44.

⁷ Error for *Sünd*.

[It may be of some interest if I here give an example of my difficulties in deciphering. The first part was very high up, and decidedly hard to read. It seemed to me to run '*welcher selbstn nur will, kan*', while *untadlet* baffled me. So for a long time I was off on a wrong track:—'where there's a will, there's a way'.]

Translation. 'He who himself cannot do much' (i. e. cannot build a better one) 'should let this house uncriticized follow God's way. Built in the year 1702.

'Hans and Elsbet Senften, brother and sister, have built this house. In God stands their trust.

. (names of *Zimmermeister* &c.)

'Built through Hans and Elsbet Senften, an unmarried brother-and-sister pair.' [They were the owners.]

'We build all strongly, strongly, and yet . . .' (see I. 19 for the rest).

'I go out or in' (see I. 8 for the rest).

'God (be) with us all.'

28. [See Fig. 14.] *In Kandersteg Village.* Date 1702. This inscription was well sheltered, and so was very sharp still. But some of the letters were so odd that they quite baffled a very well educated guide who was with me. There were here words in



FIG. 14 [I. 28]. INSCRIPTION AT KANDERSTEG; *sälig*, &c. W. Larden, photo.



FIG. 15 [I. 34]. INSCRIPTION NEAR ADELBODEN; *Du Heir Scho(uest)*, &c. W. Larden, photo.

which the initial letters were German capitals, and the others Roman. Compare with I. 33.

WÄR · HER · YESVM · CHRISTVM · RECHT · ERKHENDT¹ ·
DER · HAT · SEIN · ZÄ * *² · Wohl Angewentt.

Sälig sin das die³ das wort Gottes anhören UND · BEHALTEN ·
XCB.⁴

GILGEIAN · JENI · ZIMER · MEISTER ·

GEWER⁵ · MVLER · VND · ANEI · ZALLER · Im 1702

¹ *erkennt*. I take this to mean rather 'know, or learn, thoroughly' than 'recognize'.

² The complete word would be of course ZÄIT = *Zeit*.

³ Equivalent to *Selig sind die welche . . .*, I suppose.

⁴ So far, I have not found out the meaning of this reference; but it should be a straightforward one.

⁵ Another form of the Christian name Gwer (see I. 17).

Translation. 'Who learns to know thoroughly the Lord Jesus Christ, he has employed his time well. Blessed are they who hear God's word and keep it. XCB.

'Gilgian Jenni *Zimmermeister*. Gwer Müller and Anna Zaler. In 1702.'

29. *Near Adalboden. At Lischen, not far from the bridge.*
The date was 1702, or 1762; I could not tell which it was.

Diß Haus ist gebauen har

Im 1702¹ Jahr.

Abraham German Zimmermeister, Jacob Pieren Hülffleister² wahr³.

o Herr diß Haus dan wohl bewahr.

Durch Höchstens Gnad . . . &c. (Here were 6 lines as in I. 68; but, as in I. 50, after the fourth line were a number of names crowded in with an effect that suggested 'Widdecombe Fair' in the collection, 'Songs of the West'.) Next followed:

Laß, liebster Gott, durch deinen Segen

Diß Haus hier wohl bewahret stehen.

Auch die hier gehen diße Straßen

Wolst, Herr, dein Gnade Fuuhren⁴ lassen

Und den Einwohneren gleichermaßen.

¹ Or 1762.

² I suppose he was *Wandknecht*.

³ *war*.

⁴ In I. 35 we have 'spüren', giving rather a different meaning.

Translation. 'This house was built here in the year 1702' (or 1762?). 'Abraham Germann was *Zimmermeister* and Jacob Pieren helper. O Lord, guard well then this house.'

'Through the grace of the Most High . . .' &c. (see I. 50).

'Permit this house, O dearest God, to stand here well protected through Thy blessing.

'Grant, Lord, also that Thy grace may guide those who pass on this road, and, not less, the inhabitants (of this dwelling).'

30. *Given me by Frau Müller of Kandersteg*, who told me that she had seen it on a carpenter's plane, and that the date was 1704. Since she gave it me I have found it many times; sometimes only slightly different in form, and once (in the Loetschenthal) much altered as regards the third and fourth lines.

Ich läb', und wis nit wie lang ;
 Ich stärb, und wis nit wan ;
 Ich fare dahin, und wis nit wohin ;
 Mich wundert, daß ich so fröhlich bin.

[Contrast with the variant in II. 5.]

Translation. 'I live, and know not how long; I die, and know not when; I am on a journey, and know not whither; — I wonder at my own cheerfulness!'

Note. In 'Tyrol, the Land in the mountains', by Baillie-Grohmann (1907), on pp. 250 and 251, I find as follows. At Tratzburg, in one of the two rooms supposed to have been used by the Emperor Maximilian, there is scratched on the panelling a verse ascribed to him.

Ich läb weiss nit wie lang
 Und stürb weiss nit wan
 Muess fahren weiss nit wohin
 Mich wundert das ich so Froelich bin.

31. *Near Adelboden; in Hirzboden.* Date 1706.

Das Blut Jesu Christi deß Sohns Gottes daß macht uns Rein von allen Sünden.

Zimmermeister war Steffan Boler.

Hüt dich, schwer nicht in meinem Huß,
 Oder gang zur Thür heinuß.
 Dan Gott der Her, vom Himeirich,
 Möcht Bid strafen, mich und dich zugleich.

Im 1706 Jar het Moritz' Zimmerman und * * * *¹ dijes Haus gebuwen har.

Herr Jesu, der süße Nahmen dein
 In Todt erquickt die Seele mein.

This last couplet occurred also on a house in Boden (by Adelboden).

¹ The word omitted looked like *Knwurer*; but no one could suggest anything that this might be meant for. The only word one can think of, as likely, is *Kinder*.

Translation. 'The blood of Jesus Christ the Son of God, that makes us clean from all sins.

'The *Zimmermeister* was Steffan Boler.

'Take heed! Swear not in my house! Or go out of the door! For God the Lord from Heaven above might punish both, me and thee together.' [He fears being overwhelmed by some punishment brought down by the profanity of his guest.]

'In the year 1706 has Moritz Zimmerman and (children?) built this house here.

'Lord Jesus, Thy sweet name quickens my soul in death.'

32. *Near Adelboden; in Boden, across the stream.* Date 1706. First came the text (see I. 18) . . .

Also hat Gott die Welt geliebet . . . &c.

Then came two lines, much obliterated, which appeared to be:

Auf Gott ergeben und vertrauen
 Ist besser dann auf der Erden bauen.

Translation. 'To resign oneself to God's will and to trust in Him is better than to build Earthly dwellings.'

And after this followed more that was hopelessly obliterated.

33. *Near Adelboden; at the entrance to Boden.* Date 1708.
Compare with I. 28.

Wär Jezum Christum rächt erkent
Hat all sein Zit Wohlngewent.¹

Stafen Boller Zimmermeister.

Dises Spencher ist gebauen durch Abraham Bircher und Madlena
Büren 1708.

FORCHT · GOTT · VND · SEINE · GEBOT · DAN · DAS ·
GEBVRT · ALLEN · MENSCHEN. Sm pr. sal. 12²

¹ wohl angewendt.

² Ecclesiastes 12. 13. I find that this book is ascribed to the 'Prediger Salomo' in the German Bible.

Translation. 'Who learns to know Jesus Christ thoroughly,
he has employed all his time well.' [See I. 28, note 1.] Stefan
Boller *Zimmermeister*.

'This storehouse was built through Abraham Bircher and
Madlena Burren, 1708.

'Fear God and His commandment, since that beseems all men
(Eccles. ch. 12).'

34. [See Fig. 15.] *Near Adelboden; in the Bondenthal.* Date
1721. As in many other cases, I omit the names of builders, &c.

1721. Hab deine Lust am Herren; der würd Deir geben waß dein
Herz wuenßchet. Gott mit uns.

Mensch, leb also hier auf deiser erden
Daß du mögest heimelß Bürger werden.
Waß du heir schowest Weit und Breit
Ist Alles nur lauter Eitelkeit.

Translation. 'Have thy pleasure in the Lord; He will give
thee what thy heart desireth. God (be) with us. Man, so live
on this Earth that thou mayest (hereafter) become Heaven's
citizen. All that thou seest here, far and wide, is but empty
Vanity.'

35. *In Adelboden; on a shed.* Date not given as far as I could
see.

The difficulty here was that the letters were very queer in form. Compare with I. 29.

Laß, liebster Gott, durch deinen Segen
 Diß G'mach hier wohl bewahret stehen.
 Auch die hier gehen auf diesen Straßen
 Wollst, Herr, dein Gnade spüren lassen.

I think that this shed (or cattle-stall) has been pulled down.

Translation. 'Let, O God, this shed stand here well protected by Thy blessing. Permit also, O Lord, those who pass on this path to experience Thy gracious favour.'

36. *Near Adelboden; on the Bütschegg Road.* The date had been sawn away.

Wir haben nun durch Gottes Segen
 Mit Christian Pieren Kirchhry¹ und Peter Senfften Hillf
 Nicht nur das Fundament thun legen,
 Sundren² es glücklich gebracht zum End,
 All Unglück ab, und Zglück her, send³
 O Gott³ Du wolest es bewahren
 3 * * * *⁴ dem Menschen lange Jahre.

Wache auf der du schlaffest, und stehe auf von den Todten, so wird
 dich Christus erluchten⁵.

So hatte mich Abraham ü. Jacob German woll gemäßen⁶,
 Und Christian Hari ü. Hans Leutenbach haben mich hart gepräßen⁷.

Dieses Haus ist gebauen durch uns fünf Geschwisterte Barbara,
 Anna, Madlena, Susana, ü. Marya Lauber im * * * *⁸

¹ I read the word so. *Kirchmeyer* would be an office of the nature of churchwarden.

² *sündern.*

³ I do not know whether to put the stop after *send* or after *Gott*. [*Zglück* is a contraction for *das Glück*.]

⁴ This would be *zunütz* (compare with I. 56).

⁵ *erleuchten.*

⁶ Compare with I. 45 and I. 70. The *Zimmermeister* measured and marked out the *Zimmermann's* work.

⁷ Compare with the same. These would be *Wandknechte*.

⁸ The date sawn away.

Translation. 'We have now through God's blessing, with the help of Christian Pieren, churchwarden (?), and Peter Senften, not only laid the foundation but also brought it (the building) to a successful end. O God, avert from it all unhappiness, and direct towards it all happiness. And deign to' (*lit.* 'will to') 'preserve it to the use of man for many years.

'Awake thou that sleepest and arise from the dead: so will Christ give thee light.

'So have Abraham and Jacob Germann right well measured out my beams' (*lit.* 'me'), 'and Christian Hari with Hans Leuttenbach pressed them' (*lit.* 'me') 'firmly (together).

'This house has been built through us five sisters, Barbara, Anna, Madlena, Susanna, and Maria Lauber in the . . .' (date cut away).

37. *Near Adelboden; in the Stiegelschwand, beyond the Schermtanne.*
Date 1728.

BEFEHLE · DEM · HERREN · DEIN · WEGE · VND · HOFF ·
AVF · EIN¹ · ER · WIRDS · *OL² · MACHEN · P · S · 37.

WAS · GOTT · BEWAHRT
KEIN · GEFAHR · ERFAHRT

Durch Gottes Segen steh³ ich heir.

D Herr, bescher das Gediën⁴ meir.

[Then came the names of the *Zimmermeister* and others.]

Ich Tun mich Me Zit zu Gott verlassen;

Der kan das Feur löschén und das Wasser wallten.

Diß Haus ist gebauen har

Durch Abraham Zürcher. Herr mich bewahr.

Gemacht im 1728 Jahr.

Ich gehe aus oder ein . . . &c. (as in I. 8; only *durch seine Gnad* instead of *um seine Gnad*).

¹ *ihn.*

² *wohl.*

³ *steh.*

⁴ *gediën = gedeihen.*

Translation. 'Commit thy way unto the Lord and hope in Him; He will make it good. Ps. 37.

'What God guards encounters no danger.

'Through God's blessing stand I' (i. e. the house) 'here.

'O Lord, make me to prosper' (or 'assign me thriving').

'I' (i. e. the house, still) 'trust in God alway; He is able to quench the Fire and rule the fury of the Flood' (or 'be master over Water').

'This house is built here through Abraham Zürcher.

'Lord, watch over me! Constructed in 1728.

'I go out or in . . .' &c.

38. *Inside the salon at the Riederalp.* This was on the tie-beams, and the date was about 1730, as will be seen.

This is the only inscription, with the exception of the short one of I. 2, which I did not copy down myself; for the inscription of I. 30 (also given to me) I often found later, as already stated.

A friend had copied this one down, and had sent it to me. But as I wished to avoid mistakes as far as possible, I asked Frau Cathrein-Bürcher to copy it down for me again, paying especial attention to the spelling, and giving everything as it actually stood. She most kindly did this; and since her copy contains matter omitted in the first, and since further her attention had been especially directed to various details, it is (with the exception of one letter and one word inserted from the first copy) her version that I here give.

OPUS · NOVUM · VETERI · EMTO¹ · IMPONI · FECIT ·
IGNAT: EUGEN: IOS: DESEPIBUS · CAPITAN: LAUD:
DESENI · RARON: CUB:² AGAUNI³ · SÆPIUS · IUDEX ·
LAUD: TERT:⁴ MORGLE · ET · GRENG: NATUS · ANNO ·
1711 · 7 · MARTY · CUM · SOCIATA · | 28 · 20 · IUNY ·
CONIUGE · NOB · MARIA · MARG: DECHASTONEY ·
NATA · 24 · IUNY · 1705 · INDE · NATI · IOS: IGN: EUG:
MAURIT: 24 · APRILI · 1729 · ANNA · MAR: CÆCIL: 9 ·
OCTOB: 1730 · MAR: IOS: MARG: 29 · MAY · 1732 · AC ·
MAR · FRANC: CHRIS: [?]⁵ MARTY · OBYT · ILLA · 19 ·

EIUSDEM · 1734 · ANNO · A · PARTU⁶ · VIRGINIS ·
 SEMPER · IMMACULATÆ · 1749 ∞ NOBILE · VIN-
 CENDI⁷ · GENUS · EST · PATIENTIA · VINCIT · QUI ·
 PATITUR · SI · VIS · VINCERE · DISCE · PATI · M:
 CHRISTIAN · WELIG ·

I do not feel quite sure whether the German verses that follow were in German characters or not. I give them, however, in these characters at a venture; using Roman capitals only for two bits of Latin that occur in the middle and at the end.

Wer auf Welt-Gunst vil thut trawen
 In die Luft ein Haus thut bauen.
 Dan Gunst und Misgunst zu dieser Zeit
 Alzeit Stehen in dem Streit.
 Dieses schon vor vilen Jahren
 Mancher gleich mir hat erfahren.
 Drum⁸ Dauben Einfalt, Schlangen-Liſt
 In der Welt jeß Noethig ist.

SI · DEVS · PRO · QVIS · CONTRA

Wen dir ein Armer kombt vor die Thür,
 Gedente Christus sey selbst darfür.
 Von dem du hast dein Guth und Haab;
 Drum theil ihm auch ein kleine Gaab.
 Wan dir zum Haus komt ein Gast,
 Theil ihme mit wie du es hast.
 Wan dich derselbe Lieb thut haben,
 Mit Wenig er Geduld wird tragen.
 Wan er aber falsch ist geböhren,
 Ist alle Guthat an ihm verlohren.

FALSVS · IN · ORE — CARET · HONORE ·

¹ 'Which he had bought.'

² This must be GUB:, short for *Gubernator*.

³ The old name for St. Maurice.

⁴ This probably was a 'third part of a *Zehnten*'; at any rate, some administrative subdivision.

⁵ Both copies gave a gap here. And just here the day of the month of March seems to be lacking.

⁶ Undoubtedly they here give the date from the birth of the Virgin Mary. But a learned Swiss, within whose province such matters lie, was very much surprised that they did so. [There is a tradition that the Virgin was fifteen years old when Christ was born.]

⁷ The second copy sent to me had VINCEDI here,

⁸ The second copy omitted this word.

Translation. 'Eugene Joseph de Sepibus, captain of the honourable *Zehnten* of Raron, Governor of St. Maurice, several times Judge of the honourable *Drittlet* (?) of Mörel and Grengiols, born in the year 1711, on the 7th of March, together with his wife, whom he married on June 20th, 1728, the noble Maria Margaret Dechastoney, who was born on the 24th of June, 1705, caused this new work to be built on the top of the old one which he had bought.

'Issue of this marriage: Jos. Ign. Eug. Maurice, on the 24th of April, 1729; Anna Maria Cecilia, on Oct. 9th, 1730; Maria Josepha Margaret, on May 29th, 1732; and Maria Francisca Christina, March —; (1734). The last-named died on the 19th of the same month in 1734; in the year 1749, as reckoned from the birth of the ever immaculate Virgin.'

[*Query.* Is this put in because the child died as a virgin? It was, I suppose, less than nineteen days old.]

'A noble method of conquering is by patience' (or is it by 'suffering'?). 'He conquers who endures' (or 'suffers'?). 'If you would conquer, learn to endure' (or 'suffer'?).

'He who relies much on worldly favour, builds his house in the air. For nowadays favour and disgrace are always waging strife.' (I think it means that the great ones of the earth cannot be relied on.)

'This, already, long ago, many a one, like myself, has learned by experience. Therefore, in the world we now need the simplicity of the dove and the cunning of the serpent.

'If God be for us, who is against us?

'If a poor man come and stand at thy gate, think that Christ Himself is there. From Him thou hast all thy riches and possessions; spare Him then in return some small gift.

'If a guest come to thee to thy house, entertain him according to thy ability. If he bear true love to thee, with little will he

be content. But if his nature be false, the most lavish hospitality will be wasted on him.'

For the last line a scholar-friend of mine suggests—

' False face wins no grace '

as a suitable corresponding English 'jingle'.

[I myself should have been glad could the Latin word *honor* have meant 'honourableness' here; in which case my friend's rhyme could have been modified into—

' False face lacks inward grace '

the meaning being that the soul writes its character on the face.]

39. [See Figs. 16 and 18.] *Near Adalboden, close to the Boden restaurant.* This was on a *Speicher* (storehouse), and was of date 1733. A coat of arms was painted above, and there were other traces of colour. The same occurred elsewhere; but I have not recorded the nature of the arms,* nor the character and design of the coloured ornamentation. I limited myself to the work of deciphering carved inscriptions.

17

33

Die allhier mich bauen han
Ruffen¹ für ein Wächter an,
Den Segen-reichen Himmels Fürst.
Um² Segen sie nach dir, Herr, dürst³;
Daß sie, samt dem so kom⁴t herein,
Vor Unglück mögen sicher sein.

Beglückt hast, Herr, mein Anfang; Segne reichlich den Ausgang.

¹ I made out a double-*f*—(a curious symbol shown in the '*auff*' of Fig. 13)—followed by a third *f*; three *f*'s in all. So also in I. 51.

² This might have been *Im*, so far as appearance went.

³ For *dürsten*, I suppose.

⁴ A not uncommon construction for '*dem der kommt*', with the sense 'whosoever comes'.

Translation. 'They who have built me here cry aloud for a Watcher, (viz.) the Prince of Heaven rich in blessings. For Thy

* Speaking from memory, I should say that the only arms painted on the outsides of houses or storehouses in this district were the bears of Canton Bern, and the double-headed eagle of Frutigen.

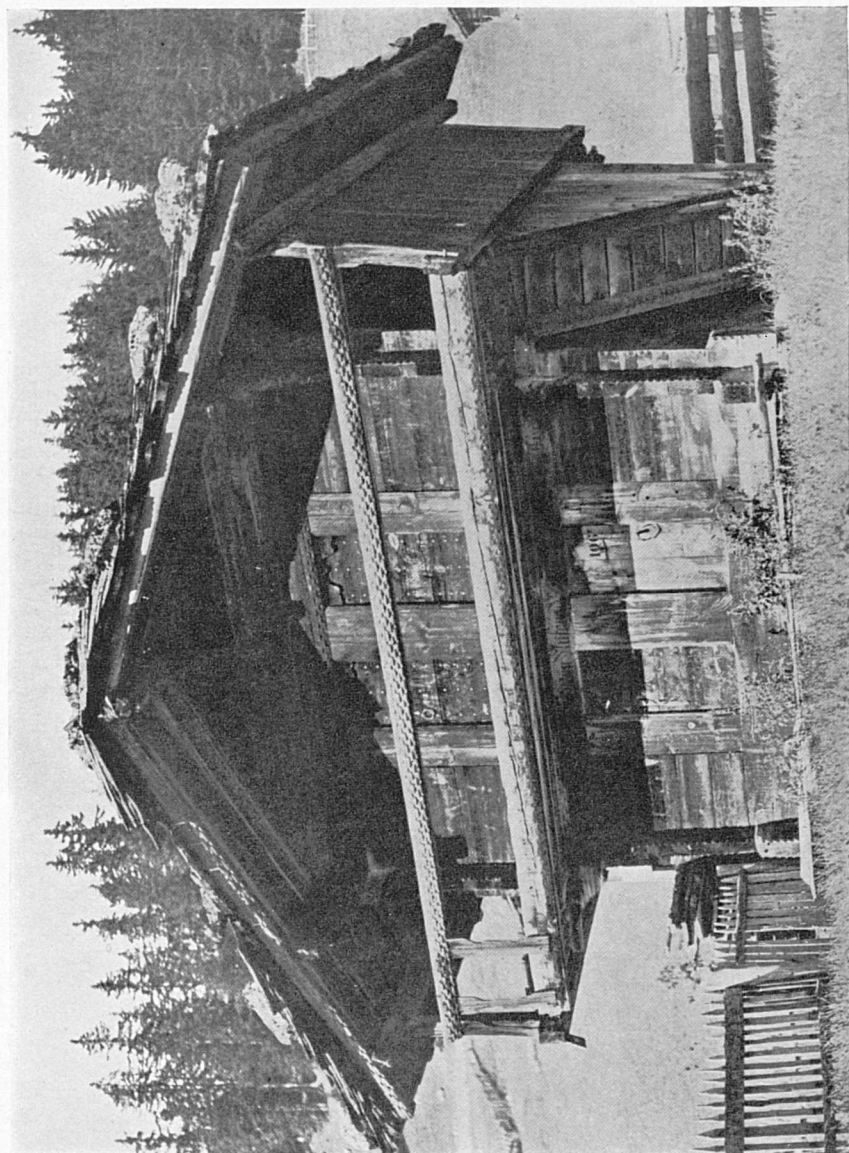


Fig. 16 [L. 39].

TYPICAL SPEICHER NEAR ADELBODEN.

W. Lardieri, photo.



FIG. 17.

ANOTHER *SPEICHER* NEAR ADELBODEN.

W. Larden, photo.



FIG. 18 [I. 39].

ON THE *SPEICHER* OF FIG. 16; *Mein Anfang*.

W. Larden, photo.

blessing, Lord, do they thirst after Thee ; that they, with all who enter me, may be safe from misfortune.

‘Thou hast given me a fortunate beginning, O Lord ; bless abundantly the sequel.’

40. [See Fig. 19.] *Near Adelboden ; in the Bonderthal.* Date 1734.

Der Herr behüte Euch all Zeit
Und Eure Seel bewahr Vor Übel und Gefahr.
Der Herr Euch nim in Ewigkeit ;
Dein Eingang durch sein Güte Und den Ausgang behüte.

Im 1734 Jahr bauwet dijes Haus Hans Rieder har¹ und seine Weiß Barbara Alenbach.

Der Herr behüte Tach und Gmach
Vor allen Schaden und Ungema * * ²

Also hat Gott die Welt Geliebt daß Er seine ein gebohrnen Sohn gab auf das Alle Glauben³ nicht verlohre werden sondren das Ewige Leben haben.

ALL · MIN · AN · FANG · ZV · IDER · FRIST ·
GESÄCH⁴ · IM · NAMEN · IESV⁵ · CHRIST ·
DER · STEHE · MIR · BEI · FRVH · VND · SPAT ·
BIS · ALL · MIN · * * N⁶ · IN · ENDE · HAT ·

¹ This was written like ‘*Kiederhar*’ ; but this name is not known, and *Rieder* is. So as in I. 26, the *har* is to be taken as *hier* (not as *her*, I think).

² A beam cut off the rest ; *Ungemach*, of course.

³ Either carelessly carved for *die an ihm glauben* (see I. 18), or intended for *Gläubigen* (i. e. ‘believers’).

⁴ I take GESÄCH to be patois for *geschehe*, ‘let it happen’ ; not for *geschah*. For the actual way in which this word was carved, see Fig. 19.

⁵ The E had been omitted and then put in up above.

⁶ A window had cut out three (or two ?) letters. The word was THUN or TVN. [I guessed this ; and, later, found the verse in the collections spoken of on p. 4.]

Translation. ‘The Lord protect thee alway and preserve thy soul from evil and danger. The Lord receive thee into Eternity ; (and) through His goodness protect thy ingoing and outgoing.’

'In the year 1734 Hans Rieder built this house here, with his wife Barbara Allenbach.

'The Lord protect roof and chamber from all harm and trouble.

'God so loved the world that He gave . . . &c.

'Let every undertaking of mine at all times be set about in the name of Jesus Christ. May He stand by me early and late, until all my activity have an end.'

41. *Near Adelboden; in Eu.* The date appeared to be 1734.

Daß blut Jesu Christi des Sohns gottes¹ und der H. geist reinigt uns von Allen Su * * * *².

Wer hier geht auß und Ein
Der wölle deß versichert sein.

¹ There was no room for a capital G to be carved.

² Covered up; *Sünden*, of course.

Translation. 'The blood of Jesus Christ the Son of God, and the Holy Ghost, cleanses us from all sin.

'He who here goes in and out, let him be well assured of this' (i. e. of the above).

42. *Near Adelboden; in Eselmoos, nearly opposite the Gilbach restaurant.* Date 1734.

Durch Gottes Segen und Beystand
Hab ich genomen vor mein Hand
Zu bauen ein Wohnung zum zeitlichen Leben.
Dem¹ thun ichs demuthgjt² anbefehlen.

Dieses Haus ist gebawen durch den Wol Ehrenden Jungling Abraham Hienzi Dßmaliger Weibel³ anno 1734. Niclaus Pieren, 3. M.

* * * * *⁴ [A new beam had
* * * * *⁵ here replaced an
Ewig wolst damit⁶ belegen
Die hier gehen ein und aus.

¹ i. e. 'to God'.

² An *i* left out.



FIG. 19 [I. 40].

FROM NEAR ADELBODEN; GESÄCH.

W. Larden, photo.



FIG. 20 [I. 44].

INSCRIPTION AT KANDERSTEG; ZV · GVTT · ETC.

W. Larden, photo.

³ I asked an educated Swiss about this and was told that the *Weibel* was a civil official. The *diesmältiger* agrees with this, I was told, since the military *Feldweibel* would not be a temporary post. The name was probably *Künzi*.

⁴ This missing line ended, I guess, with *Segen*.

⁵ And this with *Haus*.

⁶ *damit* would mean 'with Thy blessing (*Segen*)'.

Translation. 'Through God's blessing and assistance have I undertaken to build a dwelling for my Earthly life. To His care' (*lit.* 'to Him') 'do I most humbly commend it.

'This house is built through the honourable Youth Abraham Künzi (?), at this time *Weibel*, in the year 1734.'

. (blessing?), (house?).

'Mayest Thou ever deign to cover with it' (i. e. with Thy blessing?) 'those who pass in and out.'

43. *Near Adelboden; in Hirzboden.* Date 1734. Not cut very deep, and nearly illegible. I only put in this fragment because it appears to me to give in a new form the very usual deprecation of criticism.

1734

Zu mein und meines Weib auch Kinder Nütz

Baw ich diß Haus, Niemand zu Trütz

* * * (*Zimmermeister, &c.?*) * * * war

* * * O Gott Behuet's vor aller gfaß¹.

¹ *Gefahr.*

Translation. 'For my own, my wife's, and my children's use build I this house, and not to spite' (i. e. exalt myself above?) 'any one.

' . . . was . . . O God, protect it from all danger.' [In an inscription in Tirol, the owner says he has not built 'out of pride'.]

44. [See Fig. 20.] *In Kaudersteg.* Date 1734.

In Gottes Nahmen haben hier¹

Angfangen dieses Haus Allhier.

Steffen Boller Zimermeister gar

Und Steffen sein Sohn Wandfnecht war.

Ein glücklich End ist bald erreicht.
Gott sey gelobt in Ewigkeit.

Wir bauwen hußer hoch und vest,
Und seind² doch fründe Gest;
Und wo wir ewig Wollen³ sein
Doch bauwen wenig wir dordt hein⁴,
D heiland mein.

GVTE · FRND⁵ · VND · LIBE · NACHIBVREN⁶ ·
AN · MVHY⁷ · VND · ARBEIT · HABT · KIN · DVREN⁸ ·
EVCH · SÄLBSTEN · SCHON · AVCH · MIR · ZV · GVTT ·
DEN · IRFIG⁹ · WOHL · AVSRVMEN · THVT ·
VND · DIE · KANDER · NOCH · VIL · MER¹⁰ ·
SONST · BIN · ICH¹¹ · IM · SEE · [Compare I. 15.]

Als man von Christi Geburt zelte¹² klar
1734 Jahr,
Hat Peter Zahler und Barbara Richen Eheleuth sein¹³,
Und Anna Miller die Mutter sein,
Auff steiffe hoffnung und Gott¹⁴ (?) vertrauen
In Gottes Nahmen hier gebauen
Diß haus für [sie ?] und ihr Geschlecht.
Gott geb daß wir all hawen recht!

¹ I am inclined to take this as an error for *wir*. Otherwise, I think the construction and grammar would be confused.

² *seind* or *sünd*, I could not say which. Of course the word intended is *sind*.

³ More often *sollen*.

⁴ Whether this was *dorthin*, or *dort ein*, I could not tell; but I took it to stand for the latter. See I. 19, I. 27, and I. 53.

⁵ = FRUD; and this of course stands for *Freunde*.

⁶ *Nachbarn*. Cf. II. 24.

⁷ = *Mühe*.

⁸ Equivalent to *zaudern*.

⁹ A stream. See I. 15.

¹⁰ *viel mehr*.

¹¹ The house is speaking.

¹² *zählte*.

¹³ This looked like *sein* just as much as like *fein*. Both '*klar*', above, and this '*fein*', are thrown in for rhyme's sake.

¹⁴ I was not sure about this word.

Translation. 'In God's name have we' (taking *wir* as the word intended) 'begun this house here. Steffen Boller (was) *Zimmermeister*, and Steffen his son *Wandknecht*. A happy end was soon reached. God be praised to Eternity.

'We build houses high and strong, and yet are stranger-sojourners. And where we wish to be for ever, there build we little. O Saviour mine !

'Good friends and dear neighbours, don't shirk' (or 'put off') 'trouble and work, both for your own benefit and mine. Clear the *Irfig* well out, and the *Kander* still more ; else I am in a lake,' [See I. 15.] 'As one counted clearly 1734 years from Christ's birth, then did Peter Zaler and Barbara Reichen, a worthy' (or 'cultivated'?) 'married pair, and Anna Müller his mother, (relying) on firm hope and trust in God, in God's name build here this house for themselves and their race. God grant that we all build aright !'

45. *Near Adelboden ; by the Bütschegg Road.* Date 1737.

Gott gab sein Segen zum bauw diß Haus,
 Vom Fundament an, biß oben aus.
 Durch Nicolaus Bieren Woll gemessen¹.
 Und durch Christian Öster hart gepräffet².

Ein irdiſch Haus iſt bawen hier ;
 Der Herr erweckt uns ein Begird
 Das wir komen in Himel ein
 Allwo wir Ewig wollen ſein.

* * * * *

Dieses Haus ist gebauen durch Johannes Maurer,
 Not und Seckelmeister⁴, und Agatha Senften,
 Im Jar des Herrn 1737.

Der höchste Gott diß Haus bewahr
 Vor Wasser, Feuer, und aller Gefahr.

^{1, 2} Compare with I. 36 and I. 70. Defective spelling and rhyme here.

³ Some faintly carved letters here, probably (see I. 10) added after the house was built. Possibly the initials of the carver of the verses ?

⁴ I think my translation below is correct. The '*Noth*'-fund would, I suppose, be an emergency-fund.

Translation. 'God gave His blessing to the building of this house from foundation to roof-tree' (*lit.* 'up to the top').

'By Nicolas Pieren justly measured; and by Christian Öster pressed hard' (together).

'An earthly house is here built. The Lord awakes in us a desire to enter into Heaven, where we would be' (i. e. 'would wish to be') 'for Eternity.'

'This house is built through Johannes Maurer, holder of the Gemeinde- and Emergency-purse, and Agatha Senften; in the year of the Lord 1737.

'The most high God preserve this house from water, fire, and all other kind of peril.'

46. *Near Grindelwald; up on the Hohlenwang.* Date 1739. This was on a small storehouse. The inversion of letters, and the curious division and lack of division in the words, made it look very queer.

MG¹ İM · 1739 · İAR · DAS · DEİ · LOWİNA ·
 ZWELF · SPİCHERA² · NAMWALTHARTBOREM ·
 VND · ELS · BET · İN · ÄBN İT

[In the two spaces here seen came two beams. Since the whole was symmetrical, and no letter was missing from the final word (*viz.* *Inübñit*), I concluded that the beams had not made inroads on the inscription; and therefore that there were no letters missing after the 'MG'.]

¹ I do not know what MG means. *Mit Gott?* See I. 18.

² As in I. 40, the *C* clung like a limpet to the *H*, and was small. See Fig. 19 for this.

Written in better style this would run:

MG · Im 1739 Jahr, das (i. e. 'when') die Lawine zwölf Speichere nahm.

Walthart Boren und Elsbeth Inübñit.

Of course I verified the name Inebnit or Inübñit.

Translation. 'M. G. In the year 1739, when the avalanche carried away twelve storehouses.'

'Walthart Boren and Elsbet Inebnit' (built this).



FIG. 21 [I. 48].

FROM ADELBODEN; (H)art Ann Griff.

W. Larden, photo.

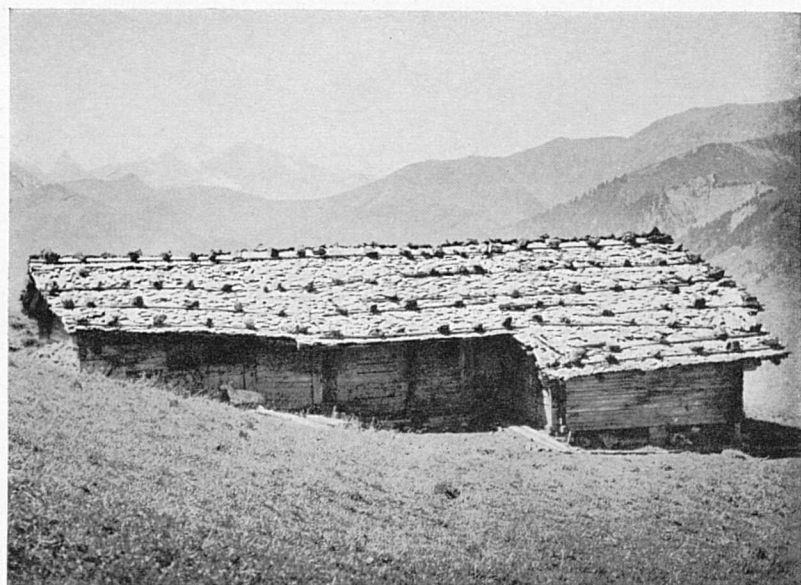


FIG. 22 [I. 53].

SENNHÜTTE, METSCHALP, NEAR ADELBODEN.

W. Larden, photo.

47. *Near Adelboden ; by the Bütschegg Road.* On a shed ; date 1744. I insert this as somewhat of a curiosity in the way of record.

Der halbi Thil¹ diß spicherl² ist gebauen durch Christen Öster und Barbara Egger im 1744 Jahr. Gebauen durch Katrin Egger und Thra Kindi Christen Petr und Barbara und Marya Lauber.

Ich geh auß odr in
So ist där Tod und wartet min.

¹ This was in a contracted form. Of course it stands for *Theil*.

² Diminutive of *Speicher*.

Translation. 'The half of this little storehouse was built through Christian Öster and Barbara Egger in the year 1744.

'Built through Katrin Egger and her children Christian Peter and Barbara and Marya Lauber.

'I go out or in ; but Death is (there) and awaits me.'

48. [See Fig. 21.] *Adelboden, below the Grand Hotel.* On a door inside the house was the date 1744 ; I could not read the date on the house-face.

The first four lines occurred in a sheltered balcony ; they were still unweathered, but some of the letters were not very easy to read, on account of their odd forms. The rest came on the exposed house-front and was weathered.

Ihr Geschwornen Betrachtetet Uwren Eid¹ (?),
Daß äß² Euch Nit Würde³ Leid,
Wan Ihr Euch solt Stele⁴ Vor Gottes Gericht
Welds Uwre Seel Ganz Hart Ann⁵ Griff⁵.

Gott Allin die Ehr. Christian Trummer.

Bdracht⁶ Ein in ider⁷ diße kurzi Zit
Gegen der langen Ewigkeit.

Gilian Schmid und Anna Bieren haben dißes Haus Gebauen
Auf Gott stah ihr vertrauen.

GEMACHT · DURCH · PETER · BVCHS · * * * * 1744.

I could not decipher all the names.

⁸ Wer Gott vertrauet, hat wohl gebuwt
 Auf Himmel und auf Erden.
 Wer sich verläßt auf Jesum Christ,
 Dem soll der Himmel werden.

¹ This word was partly covered up in 1907, and still further covered up when I photographed it in 1911.

² *es.*

³ *werde.*

⁴ *stellen.*

⁵ *angreift.*

⁶ *Betracht.*

⁷ Must be *ein jeder.*

⁸ A verse of a hymn. Elsewhere (e.g. in I. 5) only the first half occurs.

Translation. 'Ye who are sworn' (to do justice) 'consider your oath, that it may not go ill with you when ye shall place yourselves before God's court of justice, which grips your soul hard.'

'To God alone the honour. Christian Trummer.

'Consider, each one, this brief Time, as against long Eternity.

'Gilian Schmid and Anna Pieren have built this house. In God stands their trust. 1744 &c.

'He who trusts God has built well in Heaven and on Earth.

'He who relies on Jesus Christ, Heaven shall be his portion.'

49. *Near Adelboden ; in Boden.* On a shed ; date 1744. I did not copy down all the names. There was :—

Gebauen durch Abraham Kunzi und Elisabeth Bertschli.

And the name Niclaus Lauber and that of his wife also occurred. Then :—

Dich, O Wächter Alles guten¹,
 Ruffen wir um Sägen an.
 Du wilst dißes Gmach behüten,
 Und die hier vorbeu thun gahn. 1744
 Herr, hilf uns allhier so bauwen,
 Daß wir doch beforderst Schowen
 Auf deich² den Grund und Eckstein,
 Und der Seel da bauwen hein³.

¹ I am not sure whether or no this could mean 'O Watcher (possessed) of all goodness' instead of what I give below.

² *dich*.

³ Again I am not sure whether this stands for *hin* or for *ein*; it was not easy to read.

Translation. 'On Thee, O Watcher over all that is good' (see query above), 'do we cry for blessing. Mayest Thou deign to guard this shed and those who pass by it.

'Lord, help us so to build here that we, before all, look to Thee the Foundation and Corner-stone, and there build for our souls' (*lit.* 'the soul').

50. *Near Adelboden; in Lischen.* Date 1750.

Diß Haus ist Gebauen har
Im 1750 Jahr

Es wahren Zimleut gesein Niclaus Pieren und Peter Riben,
Auch Petter Allig und Jacob Pieren,
Sonst etlich andren man
So hier nit geschriben stahn.

Durch Höchstens Gnad und seine gunst,
Mit Menschens hilf und deren kunst,
Die hir gearbeitet haben mit Fliß,
Den Bñheren zu nütz und Gott zum Priß,

..... (Here, as in I. 29, came a string of names that I did not copy down. See also I. 68.)

Ist dieses Haus gebracht zu Wegen.
Herr, gib allen Ein Wohneren deinen Segen.
Und wan allhier dan kommt Ihr Ende
So nim ihr Seell in deine Hende.

Translation. 'This house was built here in the year 1750.

'The *Zimmerleute*' (see p. 22) 'were Nicolas Pieren and Peter Riben, and also Peter Allig and Jacob Pieren; besides, sundry other men who do not stand recorded here.

'Through the grace of the Most High and His favour, with men's help and skill who have here worked with diligence to the benefit of the owners and the praise of God' . . . (and here came the names of the workers) . . . 'was this house constructed¹.

¹ The sense demands *completion*; 'brought under way' would not do.

'Lord, give to all its in-dwellers Thy blessing; and when the end of their earthly life comes, receive their souls into Thy hands.'

51. *Adelboden; near the Bellevue.* Date 1750.

Thu was recht ist und wohlgethan, ob dich schon nicht lobt iederman.
Es kan's doch keiner machen so daß iederman Gefallen thut.

Zeimerlüt: ∞ Werkmeister¹ Petter Reiben; Anächtä²
sind Gilgian Reiben, Hans Rieder, Petter Rieder.
Gott allein die Ehr. MDCCL

Ah Gott, Hilff mir Erwerben
Christlich zu leben und selig zu sterben.
Christlich gelebt, und selig gestorben,
Ist hier Auff³ Erden gnug erwor * * *⁴.

Auff⁵ Steiff⁵ Hoffnung und Vertrauen,
Haben Hans Rieder und Barbara Allenbach diß Haus allhier lan buen,
Im 1750 Jahr

Der liebe Gott es * * * * *⁶.

¹ Seems to mean *Zimmermeister*, here.

² *Wandknechte*, I suppose.

³ Error; intended for *auff* or *auf*.

⁴ *erworben*.

⁵ As in I. 39, there came the symbol used for a double-*f*, and then a third *f*.

⁶ The end was cut off; one guesses *wohl bewahr*.

Translation. 'Do what is right and beneficent' (or 'seemly'?),
'even though every man praises thee not. For indeed no man
can so act as to please every one.

'*Zimmerleute*: *Werkmeister* Peter Riben; *Knechte* are Gilgian
Riben, Hans Rieder, Peter Rieder.

'To God alone the honour. MDCCL.

'Ah, God, help me to attain a Christlike life and a blessed
death. To have lived after Christ and to have died in sanctity,
that is attainment enough here on earth.

'(Relying) on firm hope and trust (in God) have Hans Rieder
and Barbara Allenbach had this house built here, in the year
1750. May the dear God (guard it well?).'

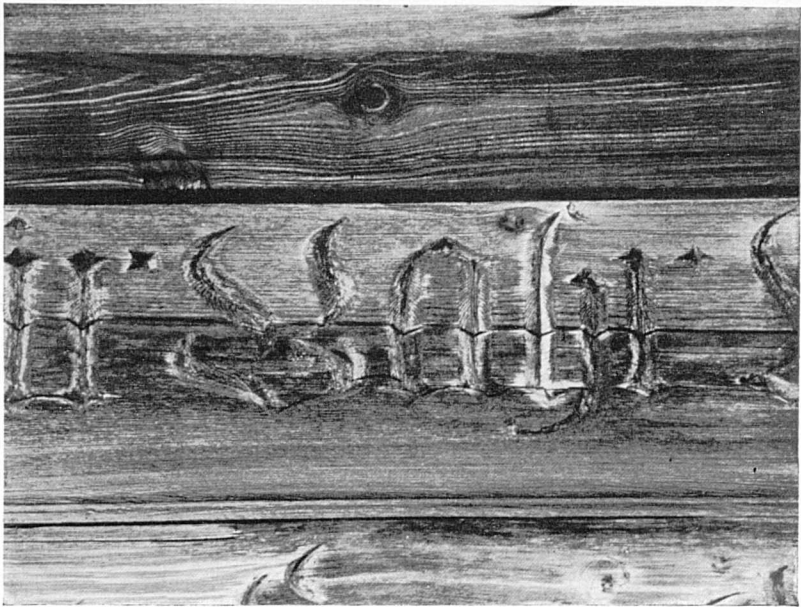


FIG. 23 [I. 53].

W. Larden, photo.

THE WORD *Gahr* ON THE SENNHÜTTE OF FIG. 22.



FIG. 24 [I. 53].

W. Larden, photo.

THE WORD *Gott* ON THE SAME.

52. *Near Adelboden; on a shed in Boden.* Date 1752.

1752

Vor diebe Feur und alle Gefahrn
 Wolst du O Gott deiß Gmach bewahren.
 Dich die darein und For Bey gahrn
 Laß Herr im dinem Segen stan.
 Herr, wan wier gehen aus und Ein,
 Laß uns des Ends gewährtig sein.

Translation. 'From thieves, fire, and all dangers mayest Thou, O God, deign to guard this shed.

'And let those who enter or pass by it stand in Thy blessing.'
 [*Dch* must be an error for *Och*, i. e. for *auch*.]

'Lord, when we go in and out, let us await ¹' (or 'not forget')
 'our end.'

¹ I have translated *gewührtig* as advised by an educated Swiss of the place.

53. [See Figs. 22, 23, and 24.] *Near Adelboden; high up on the Metschalp.* Date 1754.

In dijem Laufn ¹ 1754 Jahr.

Richt du mich, so denk an dich ²;
 Dan der Herr ist Richter.

Gott deiß stet ³ bewahr
 Vor Ubdel ⁴ und Gfahr.

Da Hanns David und Melchior Stoller haben deiß bauez ⁵.

Wir bauen alle fest
 Und sind doch fränd Gest.
 Und da wir Ewig sollen sin
 Da bauen wir Gahr winig ein.

Durch Johannes Müller Lutant ⁶ und Catrin ⁷ Müller ist dijer
 Stafel Gabuen ⁸.

Auf Gott stat eir ⁹ Vertrauen.

Wir¹⁰ gehen auß oder Ein¹¹
So ist der Tod und wardt¹².

General remark. There were various mistakes as to letters, as *K* for *R*, *L* for *E*, *E* for *K*. I am not sure that I have here *all* the errors. The *K* I have written as *R*, since the two letters were so often almost indistinguishable.

¹ I take this to stand for 'laufenden', i. e. 'current' (year). But as *L* is used later for *E*, and the small *s* and *f* in German look alike in worn carvings, I had thought that the word might be *Eausrn* meaning 'out-lying'; perhaps the name of the alp. Natives, however, told me that this was not possible; and so, though *Laufrn* was also strange to them, I concluded that this was the word and had the meaning assigned to it above.

² Compare with I. 79 and I. 91. The initial letter of *Richter* was just like a *K*.

³ An educated Swiss decidedly favoured *Stätte*, meaning 'place', for this; not *stets*, meaning 'continually'.

⁴ *Uebel*.

⁵ *bauet*.

⁶ *Leutnant*, I suppose.

⁷ *Katrin*.

⁸ Quite clear; it was not *gäbuen*.

⁹ *ihr*.

¹⁰ This was an unfortunate start; it should have been 'Ich'.

¹¹ Error for *Ein*.

¹² Owing to the false start of *wir*, the carver could not end with the rhyming *mein*; so he stopped short.

Translation. 'In the current year 1754.' (See note (1).)

'Judgest thou me, so think on thyself' (i. e. remember thine own shortcomings); 'since the Lord is Judge.

'God guard this place from evil and danger.

'Since (?) Hans, David, and Melchior Stoller have built this.'

[They were the actual constructors.]

'We build all strongly' (as in I. 27).

'Through Johannes Müller, Lieutenant, and Katrin Müller is this stall built. In God stands their trust.' [The last-named paid for it; were the owners.]

'We go out or in; but Death is (there) and waits.'

The point of Figs. 23 and 24 is to show how very different might be two capital letters (the *G* of *Gahr* and *Gott* respectively) in one and the same inscription. This inconsistency made the

‘Method of Comparison’ less useful than one would have expected it to be.

54. *Near Adelboden ; on the Bütschegg Road.* Date 1759.

1759

Gott wolle dieses Haus bewahren
Vor Feuer und allerley Gefahren,
Damit es stehe lange Zeit
Den Menschen zu der Kömlichkeit.

Translation. ‘May God deign to preserve this house from fire and all sorts of danger ; that it may stand, for the convenience of men, for many years.’

55. *Near Adelboden ; Lischen.* Date 1762.

1762

Wan einer baut ein Haus,
Dem Geye Dank gesagt ;
Dann es hat manchen draus¹,
Weil des² ist viel gewagt.

Wir bauen Alle Tag,
Und bauen niemer aus,
Bis uns das kühle Grab
Wird gmacht zu einem Haus.

Zimmermeister war Peter Reiben und Christian Öster Wandknecht.

The next verse may be compared with that of I. 73.

Gott segne dieses Haus und die darinnen wohnen ;
All gutes zu Seel und Leib er ihnen laß zustromen³ ;
Er frone sie viel Jahr mit Segen Freid⁴ und Freuden,
Und laß sie seliglich von dieser Welt absheiden.

In one form or another this occurred frequently in this Frutigen district.

¹ I translate this line and the next as advised by an educated Swiss.

² I was doubtful about this word.

³ I am not sure whether I did not read this inscription earlier, without glasses. Many times, after I had begun to use glasses, I found this verse again on other houses ; and the word in this place was *zukommen*.

⁴ For *Friede*, in this place at any rate.

Translation. ‘When a man builds a house, people should give him thanks ; for not every one can do it, since much is risked on it. We build day after day, and there is no end to our building, until the chill grave is made our house.

‘The *Zimmermeister* was Peter Riben, and Christian Öster was *Wandknecht*.

‘God bless this house and those that dwell in it.

‘All that is good for soul and body may He permit to flow in to them. May He crown them for many a year with blessing, peace, and joy ; and grant them to depart from this world in sanctity.’

56. Near Adelboden ; on the Bütschegg Road. On a cowshed.

1766

Der Fauter¹ allen Viech² bescheret,
Und der die jungen Raben neret³,
Der wolle deije Scheur bewahren
Zunüß der Menschen lange Jahren.

¹ Futter.

² Vieh.

³ nährt.

Translation. ‘He who assigns fodder to all cattle and who nourishes the young ravens, may He deign to preserve this shed to the use of men for long years.’

57. Near Adelboden ; at the bottom of the (tobogganing) ‘Wood-run’. Date 1767.

Durch Gottes Benstand Hilfff¹ und Segen
An deme alles ist gelegen
Macht² Peter Reiben dieses Haus
Und sein Söhn Peter, Christian, und Nicolaus³.

Der Herr hat seinen Kindern Allen
 Ein schönes Haus bereitet zu.
 Wann ihre Hütten will einfallen,
 So führt er sie zur Himmels Ruh,
 Ins Paradeis der Freuden ein.
 Wohl dem, der Gotte[s Kind kan]⁴ sein.

Johannes Büren und sein Sohn Christian Büren haben dieses Haus
 lassen bauen ;
 Auf Gott steht ihr Vertrauen.

Im 1767 Jahr.

¹ Again the curious 'double-f' symbol followed by another f.

² He would be *Zimmermeister* ; the owners come later.

³ The sons would be the *Wandknechte*.

⁴ The part in brackets was very much obliterated, and I could not be sure of it.

Translation. 'Through God's support, help, and blessing, on Whom is all dependent, does Peter Riben construct this house, with his sons Peter, Christian, and Nicolas.

'The Lord hath prepared for all His children a beautiful abode. When their chalets are like to fall in, then leads He them to Heaven's rest, into the Paradise of joys. Well then for him who [can (claim to) be God's child].

'Johannes Burren and his son Christian Burren have had this house built. In God stands their trust. In the year 1767.'

58. *Near Adelboden ; in the Stiegelschwand.* Date 1768. Very difficult to make out ; of some words I could not be sure.

Durch Gottes Beystand habe ich
 Hier dieses Haus gebaut für mich.
 Gott geb, daß¹ auch den Lieben meinen
 [Mit Nütz zu W]²ohnung möge dienen.

Als man Zahlt 1768 Jahr haben Schulmeister Johannes Sarbach und sein Eheweib Anna Rieder samt ihren Kinderen dieses Haus gebauen. Auf Gott stah³ ihr Vertrauen.

¹ We often have *das* for *dass* ; so this may be *das's*, i. e. *dass es* in proper German.

² I cannot be sure about the part in brackets.

³ This may have been *stecht*; either means *steht*.

Translation. 'Through God's support have I built here this house for myself. God grant that it may also profitably serve as a dwelling for my dear ones' (when I am dead).

'When one reckoned 1768 years' (from Christ's birth) 'then did Johannes Sarbach, Schoolmaster, his wedded wife, Anna Rieder, and their children, build this house. In God stands their trust.'

59. *Near Adelboden; last chalet but two on the way up to the Koenigsbergli.* Date 1769.

This was painted only; and, in spite of my self-imposed rule (see p. 12), I spent much time over it. Part had been left in faint relief (see pp. 11 and 12), and part had been badly corroded and whitened by vapours from the cow-stall at the basement. I only give it in case some one else may recognize the verse and fill in what is missing. I put into brackets what was less certain; none of it was very clear.

Mancher fragt mich, wie es mir geht.
Geht es mir wohl so [tuts] ihm [weh].
Doch [wil] ich * * * * * meinen,
Ich mag lachen oder weinen.

[It seems hardly worth while giving a translation; but still I will risk one, fragmentary though the guess must be.]

Translation. 'Many a one asks me, how it goes with me. If it go well, that is grief to him' (implying, I suppose, the common prevalence of envy).

'Still will I . . . my' (dear ones); 'whether I laugh or weep.'

60. *Near Adelboden; on the Bütschegg Road.* Date 1771.

Ich Peter Rieder¹ habe mir
Selbst² dieses Haus gebauen hier;
Und Christen Östen³ Wandknächt wahr.
Danck seye der Gutthäter schar.

Herr, wir wollen auf dich bauen
 Und vertrauen.
 Stärk in uns die Zuversicht,
 Schenk uns deine Gnaad und Segen,
 Und, hingegen,
 Wende ab dein Straaf Gericht.

Gebauen durch Peter Rieder¹ und Susanna Pieren im Jahr des
 Herrn 1771.

Der höchste Gott diß Haus bewahr
 Vor Feur und allerley Gefahr.

¹ As in many other cases, the initial *R* was just like a *K*; but the name *Kieder* is unknown, while *Rieder* is common.

² I imagine he was his own *Zimmermeister*.

³ The name is *Öster*; well known in the district.

Translation. 'I, Peter Rieder, have here myself built this house for my own use; and Christian Öster was *Wandknecht*. Thanks be given to all those who aided me.

'Lord, we will build and rely on Thee. Strengthen in us trust; give us Thy favour and blessing; and, on the other hand, turn from us Thy punishing Justice.

'Built through Peter Rieder and Susanna Pieren in the year of our Lord 1771.' [Peter Rieder was owner and *Zimmermeister*.]

'May the most high God preserve this house from fire and every sort of danger.'

61. Near *Adelboden*; in *Lischen*. Date 1773.

Jacob Pieren Zimmermeister und Hans Hari Wandknecht.
 Der Bsißer hat den Schluß gemacht,
 So wohl bey Tag als auch bey nacht,
 Wie Joshua er und die seinen
 Dem Herren Ihren Gott zu dienen.
 Hier sind wir nicht zu Haus
 Und konen nicht lang bleiben.
 Es wird der Tod uns bald
 Aus dieser Herberg treiben.
 Ist unser Leben aus,
 So führ uns in himlisch Haus.

Gebauen durch Gerichtseß¹ Peter Allig und Christina Josi
Im 1773 Jahr.

O Herr mach deine Güte und Treue
Bei uns Alle morgen neu.
Dem Höchsten seye Dank und Preis
Für seine Gut und Gaaben;
Und den Gutthatren, gleicherweiß
Die uns geholfen haben
Mit Gutthat, Arbeit, Hilff und Rath.
Herr, schenk uns allen deine Gnade.

¹ I was told that a *Gerichtsess* was more or less like a President of a commune.

Translation. 'Jacob Pieren *Zimmermeister* and Hans Hari *Wandknecht*.

'The owner has taken the resolve that, like Joshua, he and his will serve the Lord their God both by day and by night.

'Here have we no home and cannot long remain.

'Death will soon expel us from this shelter' [or 'hostelry' ?].

'Our life finished, so lead us (O Lord) into a heavenly mansion.

'Built through *Gerichtsess* Peter Allig and Christina Josi in the year 1773.

'O Lord, renew with us each morning Thy goodness and truth.

'To the Most High be (rendered) thanks and praise for His goodness and His gifts; and to our helpers' (*lit.* 'benefactors') 'in like manner, who have aided us with kindness, work, help, and counsel. Lord, give us all Thy grace.'

62. Near Adelboden; on the Bütschegg Road. Date 1773.

1773

Höchste, beglücke die irdische Wohnung,
Schenk uns die himmlische Gna * * *¹ Belohnung,
Gib uns hier zeitlich viel Segen und Glück,
Treibe all übel und Unglück zurück;
Endlich, nach göttlich (?)² vollendeten Jahren
Lasse uns selig in Frieden heinfahren³.

Auff Gottes Hoffnung und Vertrauen
Haben Christian Germann und Anna Senfften diß Haus gebauen.

¹ Part illegible. Probably 'Gnaden-Belohnung'.

² Not sure of this word.

³ *hinfahren*.

Translation. 'O Most High, make happy this earthly dwelling; give us the heavenly reward of Thy grace (?); grant us here, in this earthly life, blessing and good fortune; banish all evil and ill luck; and, finally, after a tale of years happily (?) brought to a close, grant us a blessed departure into' (or 'in'?) 'peace.

'Setting their hope and trust in God, Christian Germann and Anna Senften have built this house.'

63. *Near Adellboden; on the Bütschegg Road.* Date 1774.

1774

Leb stets vergnügt

Wie es Gott fügt.

Hier baute ich nach meinem Sinn

Doch jedem nicht gefällig bin.

Wem es nun eben nicht gefällt,

Der denk er hab es nicht bezahlt.

[Then followed the names as usual.]

Dreieinig alleinig preiswürdigste Lieb,

Dir dank ich sehr herzlich und innigst voraus.

Ich bitte geleite mich ferner und gieb

Allwegen den Segen zu Felder und Haus.

Den werthen Gutthätren auch dank ich sehr schön;

Gott reichlich sie zeitlich und ewig belohn.

Ein jeder trachte doch¹ zu bauen seine Hütten

Auf solchem guten Grund und fester Fundament

Das Jesus selbst ist der für uns hat gelitten;

So ist die Wohnung gut und nimt ein selig End.

Wachet.

Auf Gottes Hoffnung und Vertrauen

Hat Gilgan Schmid allhier gebauen,

Und Madlena Zenften sein Ehemahl.

O Gott, erfüll es überall

Mit deiner Gnad und reichr Segen;
Daran ist Alles gar gelegen.

¹ I think 'doch' is here used in an admonitory sense.

Translation. 'Live always contented with what' (*lit.* 'as')
'God ordains.

'Here built I after my own ideas, yet have not pleased every one. Let him whom it has not pleased consider that he has not paid for it.

'O Triune, sole, and most praise-deserving Love! Thee first do I thank with heart and soul. I pray Thee guide me further and give away Thy blessing to fields and house. Also I thank right heartily my helpers' (*lit.* 'benefactors'); 'may God reward them richly, both temporally and eternally.

'Let each man try to build his chalets on such good ground and firm foundation as Jesus Himself is who suffered for us. So is the dwelling good, and has a blessed completion.

'Watch!

'On hope and trust in God has Gilgian Schmid here built, with Madlena Senften his spouse.

'O God, fill it through and through with Thy grace and rich blessing; on that is everything dependent.'

64. *In Adelboden.* Date 1776.

1776

Gott wolle dieses Haus bewahren
Vor Wasser, Wind, und Feuer Gefahren.
Herr, segne die so drinnen wohnen,
Und schenk ihn¹ endlich Himmels kronen.

Ihr Alle, die Ihr hier hinfort thut vorbey gehen,
Betrachtet doch den Schmerz den Jesus that ausstehen.
Er gab sich, Mensch, für dich, zum Losgelt willig hein²;
Draum³ faß im Glaube Ihn; so stirbst du mit gewein⁴.

Stadthalter Büren⁵ wolt ein irdisch hauß erbauen.
Gott aber ruffte ihn ein besseres zubesehauen.
Drum ließ Sara Biern⁶ sein wittve diß aufführen.
Der Höchste wolle sie mit trost und gnade zieren.

¹ ihnen.

² hin.

³ darum.

⁴ Gewinn.

⁵ The fanciful capital letters were not easy to read. In any case I imagine this was meant for *Burren*, the same name as in I. 12.

⁶ So here, the name was, I suppose, meant for *Pieren*.

Translation. 'May God deign to preserve this house from water-, wind-, and fire-dangers. Lord, bless all who dwell in it, and give them finally Heaven's crowns.

'Ye all who in the future pass by, consider the pain that Jesus endured. He gave Himself, man, for thee, willingly as a ransom. Therefore, lay hold on Him in faith; so is death a gain to thee.

'*Stadthalter* Burren intended to build an earthly house; God, however, called him away to look at a better one. So Sara Pieren, his widow, got this carried out. May the Most High adorn' (or is it 'furnish'?) 'her with consolation and grace.'

65. *Near Adelboden; on the NE. side of the Bonder-stream, overlooking the main valley. Date 1780.*

In this inscription the poet appears to have somewhat 'mixed up' Providence and the Fire!

Den 20 August nach Mitternacht
 Endstunde in ¹ Feuer mit großer Macht;
 Hat uns in Armuth gesetzt
 Doch gnädig ² widerum ergeht ³
 Und viel Gutherer uns beschert
 Und Gott geehrt.

Dem Höchsten sey Dank und Ehre voraus;
 Und Allen Zuthatern in Feld und in Haus.
 Er wolle sie zeitlich und ewig belohnen
 Nach diese Zeit mit Himels Kronen.

Widerum baute Niclaus Zimmerman und Madlena Buchlen ⁴ diß
 Haus hie her

Im 1780 Jahr.

[Names followed which I did not copy down.]

¹ ein.

² Here Providence and the Fire are confused.

³ *ergötzt.*

⁴ *Büschlen.*

Translation. 'On August 20th, after midnight, there broke out a fire with great might. It placed us in great poverty; but graciously restored' (or 'comforted'?) 'us again and provided us with benefactors and honoured God.

'To the Most High be (rendered) thanks and honour, first of all; and (next) to all who helped us by their work in field and in house.

'May He deign to reward them both temporally and also, after this life, with Heaven's crowns.

'Nicolas Zimmerman and Madlena Büschlen rebuilt this house here in the year 1780.'

66. *Adelboden; behind the Kurhaus.* Date 1780.

1780. Laß dein Gnade walten
 Stets über jung und alten.
 Hilf Allen glücklich fort
 Und mach sie selig dort.

Translation. 'Let Thy grace prevail continually over young and old. Help all to a happy ending, and make them blessed Yonder.'

67. Here I give two that were much alike.

(i) *Near Adelboden; below the village.* Date 1781.

1781

Herzlich dank ich nun Jederman
 Die mir auch hier viel Guts gethan.
 Ich bitte behüte sie, Herr, überall,
 Sie führe zu Thüre ins Himmelsaal.
 Dan gibe Glück und Friede den Besitzren all.

Translation. 'From my heart thank I now all who have here done me much kindness' (*i.e.* in helping me to build the house). 'I pray Thee, Lord, at all times protect them, and lead them to the portal that conducts them into the Heavenly hall.

'And, further, grant to all the owners' (of this house) 'happiness and peace.'

(ii) *Near Adelboden. Close to the mouth of the Boderthal, overlooking the main valley. Date 1783.*

1783

Dank sey allen Gutthat Leuten
Die uns hier geholfen han.
Jesus schenk euch himmlisch Heutten;
Nemt sie doch mit Freuden an.

Translation. 'Thanks to all the kind folk who have here helped us.

'Jesus award you heavenly chalets. Receive ye them with joy.' [The '*doch*' expresses admonition.]

68. *At Adelboden. Date 1786. Compare with I. 29 and I. 50.*

1786

Durch Höchstens Gnad und seine gunst,
Mich¹ Menschens hilf und deren kunst,
Die hir gearbeitet haben mit Fliß,
Den Bstheren zu nütz und Gott zum Priß,
Ist dieses Haus gebracht zu Wegen.
O Her, gib uns allen deine Segen.

Ein haus haben wir alljer gebauen,
Auf Gott setzen wir unser vertrauen,
Und bitten das ers woll bewahren
Vor Unglück Schade und Gefahren.

¹ Error for *mit*.

Translation. 'Through . . . (see I. 50) . . . O Lord, give us all Thy blessing.

'Here have we built a house. On God set we our trust. And we pray that He will vouchsafe to guard it from misfortune, damage, and danger.'

69. *Near Adelboden. At the mouth of the Boderthal, on the SW. side of the stream, below the path, facing the main valley. Date 1789.*

1789

Dem Herrn sey Dank und Ehre für die Guthaten,
Segen und Leben.
Er freue uns ewig mit himmliſchen Gaben;
So wünſch ich nichts mehr als das zu haben.

Translation. 'To the Lord be (rendered) thanks and honour for the benefits of His blessing and of Life.

'May He gladden us ever with heavenly gifts; that is my only wish.'

70. *At Adelboden; just below the village.* Date 1791.

I omit the familiar verse '*An Gottes gnad und milten Segen*' (see I. 26), and give only the part that was of fresh interest.

Durch Chriſten Hari Zimmermeiſter iſt dieſes Haus gemessen¹;
Durch Peter Bürn und Chriſten German hart zuſammen preſen².
Noch andre drey haben hier geholffen bauen.
Jesu, lehr uns auf dich vertrauen!

Durch Gottes Zuthat und des Menſchen Hilf und Fleis
Hat Peter Buren und Elsbeth Bieren diß Haus gebauen zugleich.

Der Herr woll dieſes Haus bewahren
Vor Feuer Waſſer und allen Gefahren.

^{1, 2} Compare with I. 36 and I. 45. The *Zimmermeister* measured all out, the *Zimmermann* then cut the beams and boards, and the *Wandknechte* put the house together.

Translation. 'Through Christian Hari, *Zimmermeister*, was this house measured out; and through Peter Burren and Christian Germann fitted tight' (or 'pressed hard') 'together.

'In addition, three other men helped in the building here. Jesus, teach us to trust in Thee!

'Through God's co-operation and the help and industry of man have Peter Burren and Elsbeth Pieren built this house together.

'May the Lord vouchsafe to guard this house from fire, water, and all (other) dangers.'

71. Near Kandlersteg, up the Ueschinenthal. On a Sennhütte, perched up on the alp.

1791

Diß Gmach steht hier Zwischen hohe Berg und Thal
Gott behüt es vor Läuwenen und allen Anfaßl.

Translation. 'This shed stands here between high mountain and valley-bottom. God guard it from avalanches and all other assaults.'

72. Near Adelboden; in Boden. Date 1795.

Auf Erden kan werden, durch Gelt und Muth,
Gebauet wohl werden¹. Ein Mahnung gutt
Deß Himmels Wohnung nicht
Durch Gelt zu bauen ist.
Dem² Guttahter und Arbieter durchaus
Sag härzlich Dank, und schließe hier mit³ dieses Haus.

Diß ist das zwayte Bau das Stefan Senften und Elizabeth Egger haben laß⁴ bauen im 1795 Jahr.

[Then followed names which I did not copy down.]

¹ A superfluous *werden*, I think, in this sentence.

² I should say that the plural *den* is intended here.

³ Since *dieses Haus* is not dative, I suppose *hier mit* is one word. But one cannot be sure; it may be meant for *mit diesem Hause*.

⁴ Usually *lan*, patois for *lassen*.

Translation. 'By means of money and resolution one *can* build well on earth. A good reminder that our Heavenly abode is *not* to be built by means of wealth.

'To your helpers' (*lit.* 'to the benefactor') 'and to the workers, one and all, give hearty thanks, and with this bring to an end (the building of) this house.

'This is the second building that Stefan Senften and Elizabeth Egger have had constructed in the year 1795.'

73. *Near Kandersteg.* Date 1796.

Gott segne dieses Haus auch die so drinnen wohnen.
 Als guttjcs zu seel und leib er Ihnen laß zustromen¹.
 Und wan sie lebens lassj ü. von der Welt Thun scheiden,
 So Führe Sie, o Herr, zu deinen Himels freuden.

[Compare this with I. 55.]

Johannes Hari des Grichts und Susanna Rjchen 1796. Melcher Gempeler Zimermeister, David Ryter Wandknecht, wahr.

¹ See note 3 to I. 55.

Translation. 'God bless this house and they who dwell therein. All good to soul and body may He permit to flow toward them. And, when they leave life and depart from the world, conduct them, Lord, to the joys of Thy heaven.

'Johannes Hari magistrate (?) and Susanna Reichen; 1796. Melchior Gempeler was *Zimmermeister*, and David Ryter *Wandknecht*.'

As already mentioned, the above-given verse, in one form or another, was a favourite in the Frutigen district.

74. *Near Adelboden; on the Bütschegg Road.* Date 1797.

Ich besiß min Freuden
 Was mir Gott bescheiden¹
 Dirch sein Güt und Treuw.
 Nicht durch Trüg und Tücke
 Sucht ich mir Gelücke²
 Zu der späten Reuw. 1797.

Bestele dein Haus, dan du mußt sterben.

¹ *beschieden.*

² *Glück.*

Translation. 'I possess with joy what God has assigned me through His goodness and faithfulness.

'Not by deceit and wile sought I to gain for myself good fortune to my later regret.

'Set thy house in order, since thou must (in the end) die.'

75. *Near Kandersteg, up the Ueschinenthal, on a Sennhütte perched up on the alp.* Compare with II. 22.

1799

Hier in dießem Wilden Thal,
Wo der Schnee mit Hauffen felt,
Wächset doch das beste Graze
Das man findet von der Welt.

Translation. 'Here, in this wild valley where the snow falls in deep drifts,¹ grows nevertheless the best grass that one finds in the world.'

[¹ Literally '... falls with heaps'.]

76. *Adelboden; in Boden.* Date 1800.

Written when the country was overrun with armies during the Napoleonic wars. So near Gilbach, also; back in the Stiegelschwand valley.

1800

Wir bauen hir ein neues Haus,
Gott weis ob wir es machen aus.
Wir leben in betrübtten Zeiten
Die Welt ist voll von Kreig und Streiten.
O Lieber Gott, verlaß uns nicht
Wann unser Irdisch haus zerbricht.

[Then came the builders' names as usual.]

Gott mit uns allen.

Translation. 'We build here a new house; God knows if we shall finish it! We live in troubled times; the world is full of war and strife. O dear God, desert us not when our earthly house breaks up.'

'God (be) with us all.

77. *Near Adelboden; in the Bonderthal.* Date 1800.

Again we see the terror of the Napoleonic wars reflected.

Dies Haus soll für die Nachwelt nützen;
Wir werden es nicht lang besitzen.

Der Umſtand der betrübten Zeit
 Ermahnt uns daß wir, eh wir ſterben,
 Uns um ein anders Haus bewer¹
 Das Gott in Himmel hat bereit. 1800.

[I did not copy down the names of the owners, &c.]

¹ *bewerben*; the last three letters had, I think, been forgotten.

Translation. 'This house shall serve for posterity; we shall not possess it long.

'The circumstance of the troubled times reminds us that we, ere we die, must seek to gain another house which God has in Heaven ready for us.' [The fact that this same verse was carved on a house of 1863 on the Bütschegg Road shows, I think, that older verses were sometimes copied unthinkingly.]

78. *Near Adelboden; on the Bütschegg Road.* Date 1802.

Wir danken erſtlich dir, O Gott, für ſeine Gaben,
¹ O Großer Zebaoth von dir empfangen haben.
 Wir danken ferner Jedermann, im herzlichſten Vertrauen,
 Der uns hat Liebs und Guts gethan da wir diß haus gebauen.
 1802.

¹ Supply here *die*, I think.

Translation. 'We thank first Thee, O God, for His gifts (which) we have received from Thee, O great Sabaoth. Further we thank, with hearty confidence' (or 'god faith'?), 'every one who has shown us kindness and goodness while we were building this house.'

79. *Near Adelboden; in Boden.* Date 1805.

Save to notice the p.p. *gseyn*, which perhaps indicates how the usual patois *gsi* (for *gewesen*) originated, I will omit all this inscription excepting one verse. This verse may be compared with I. 53 and I. 91.

1805

Mancher mich richt,
 Gedentt¹ ſeiner nicht.
 Gedentte² er ſein,
 So vergeſſe er mein.

^{1,2} These words looked like *Bedenckt* and *Bedenckte*. But when the capitals were (as here they were) so fanciful in form as to be difficult to identify, I felt at liberty, now and again, to choose what made the best sense or the best grammar.

This contains of course the idea of the 'beam' and the 'mote'.

Translation. 'Many a one judges me and forgets his own case. Were he to consider himself, he would forget me' (i. e. not judge me).

80. *Adelboden; the old Dependence to the Rondinella Hotel.*
Date 1807.

1807

Objchon ich hier ein Haus	hab lassen bauen auf
Wohl meinen Nachbessern	hoffend zu ihrem Nutzen;
Yigt doch in meinem Sinn,	und geht mein Wunsch dahin,
Das ich bald z'meinen Vatern,	in ein Haus von Brettern,
Gelegt werd in die Erden,	mit Erd bedeckt zu werden.
Die Seel aus dem Getümel	kom in den Freude Himmel
In paradiesisch Garten	alldorten zu erwarten
Mein Weib und all mein Kind,	so nicht schon dorten sind,
Mit ihn zu musizieren	und ewig triumphieren.

Amen.

[I did not copy down the names in this case.]

Translation. 'Though I have had a house built here, to the use, as I hope, of those who will possess it after me, yet the thought lies in my mind—and my desire moves in that direction—that I shall soon be laid in the earth with my fathers in a house built of planks, to be covered with mould. May my soul out of this (earthly) turmoil come into the joys of Heaven, into the garden of Paradise, there to await my wife and all my children, so many as have not preceded me, with them to praise the Lord on the harp' (*lit.* 'with them to play music') 'and triumph for ever. Amen.'

81. *Near Adelboden; Silleren.* [Also most of it, but in this second case without a date, occurred in Stiegelschwand beyond the Schermtanne.] Date 1808; on a shed.

Drey Brüder Bertſchi bauen hier zuſammen;
 Johannes, Peter, Abraham, mit Namen.
 Zwoy Jakob ü. zwey Niklaus Pieren
 Den Bau mit allem Fleiß ausführen;
 Auch Criſten Egger Helfer wahr;
 Im 1808. ten Jahr.

[Of course the date reads 'tausend acht hundert und achten Jahr'.]

Translation. 'Three brothers Bärtschi build here together; their names, Johannes, Peter, and Abraham. Two Jacob, and two Nicolas, Pierens execute the building with all diligence. Also was Christian Egger a helper. In the year 1808.'

82. *Near Adelboden; across the stream, just above the Saw-mill.*
 Date 1810.

I took this to indicate the poverty which lasted for years after the Napoleonic wars had drained the land of supplies. But in the *Zürich* collection, a note to a similar inscription from Russikon refers to 'great war-danger on account of Revolution-time'. ['*Dismal ist grosse Kriegsgefahr Wegen Revolutionzeit.*']

1810

Wir leben in dem Jammer Stand,
 Die Armuth drückt das ganze Land.
 Wir ſind beſleht (?) mit vielen Sünden,
 Drum müſſen wir die Straf empfinden.
 Gott, mach uns vom Elend los!
 Das Geld iſt klein, die Untreu Groß.
 Doch aber den Gutthateren allen
 Danken wir mit Wohlgefallen;
 Wünſchen Ihnen Gottes Segen,
 U. dazu das ewig Leben.

Translation. 'We live in a condition of wretchedness; Poverty weighs on the whole Land. We are stained with many sins; therefore must we experience the punishment. God, free us from this misery!

'Scant is wealth; abundant is faithlessness.

‘Yet thank we with pleasure our helpers’ (*lit.* ‘benefactors’);
‘wish them God’s blessing, and thereto eternal life.’

83. *Near Adelboden; in Boden.* Date 1817.

As to the meaning of the last two lines:—People at Adelboden were inclined to think that it referred to some unforeseen bad weather. But the lines were as well carved as the rest, and so could hardly have been added after the house was up (see p. 10).

1817.

O Höchste behüte die Irdische Wohnung,
Schenk uns aus Gnaden die Himmlische Wohnung;
Daß Wir, von dieser Eitelkeit,
Eingehen können zur ewig Freud und Seligkeit.

[Then came names, not copied down. Then:—]

Den Frühling kont ich im spat Jahr nicht sehen;
Sonst Thet¹ diß Hause nicht hier stehen.

¹ thät.

Translation. ‘O Most High, protect our earthly dwelling.

‘Give us, of Thy grace, the Heavenly dwelling; that we, out of this vanity, may be enabled to enter into eternal joy and blessedness.

‘In autumn’ (*lit.* ‘late year’) ‘I could not see the spring; otherwise this house would not be standing here.’

84. *Near Adelboden; in Boden, across the stream.* Date 1820.
I took down only the poetry, not the record of names.

1820

Meine Lust ist selig sterben,
Mein Verlangen nach Jesum Christ.
O konten wir das Heimat erben
Wo der Herren Jesums ist,
Und zulezt im Freuden saal
Zu dem himmlischen Vater gehen.

[The last two lines fail to rhyme.]

Translation. ‘My desire’ (or ‘joy’, &c.) ‘is a blessed death; my craving is for Jesus Christ.

'O could we but inherit the home where the Lord Jesus is; and finally enter the hall of joys to meet our Heavenly Father.'

85. Near Adelboden; in Boden. Date 1821.

1821.

Ein neues Haus ich habe lassen bauen,
 Da mich der Herr mein Gott gesegnet hat.
 Ich hoffe aber noch das Himmlisch Haus zu schauen,
 Wann ich zu Gottes Ehre hier lebe früh und spatt.
 Drum laß, O Gott, mein Sinn zur Himmels Wohn¹ * * lenken,
 So lang ich lebe noch in dieser Gnadenzeit.
 Du wollest mir und diesem Haus dein Segen schenken,
 Daß ich dich dafür lob in Zeit und Ewigkeit.
 Und, wen mein Leibes Hüte bricht
 So nim mein Geist in deine Hände;
 Mein arme Seel verlasse nicht
 An meinem letzten Ende.

¹ *Wohnung*; part of the word missing.

Translation. 'A new house have I had built, since the Lord my God hath blessed me' [i. e. caused me to prosper].

'But I hope yet to see the Heavenly house, if I live here, early and late, to God's honour. Therefore, O God, cause my mind to be directed to Heaven's dwelling, so long as I live here still in this period of grace. Mayest Thou vouchsafe to grant me and this house Thy blessing, that I may therefore praise Thee in Time and Eternity.

'And when the house of my body falls to ruin, so take my spirit into Thy hands; forsake not my poor soul at my latter end.'

[*Remark.* Stops have to be guessed at; and I cannot be sure that I have put them in rightly after (e. g.) *spatt*, *lenken*, and *Gnadenzeit*.]

86. Near Adelboden; on the Bütschegg Road. Date 1821; on a shed.

1821.

Bedenk, Mensch, in Allen Sachen die dir von Gott und Obrigkeit sind

anvertraut zu machen, dann ¹ du weißt nicht wie bald dich Gott für ² sein Gerichte stellt.

¹ Better sense were it *dass*.

² *für* written for *vor*.

Translation. 'Consider, O man,' (what thou doest) 'in all matters that are entrusted to thee by God and the Authorities to carry out, since thou knowest not how soon God may place thee before His judgment seat.' [If *dann* be really intended for *dass*, we omit 'what thou doest' and read 'that' for 'since'.]

87. *Near Adelboden; in Boden.* Date 1822.

I read this in winter; the mountains at that time cut off the sun all day long, and nothing could be drearier than the snow-covered meadows around. The praise of the climate appeared quite ironical!

1822.

Obſchon allhier in dieſem Land
Herrſcht, bey groß und kleinerm Stand,
Zweytracht und auch viel Hochmuth,
Denoch iſt das Clima gut.

Laßt uns dan hier auf Erden alſo leben
Daß man, nach dieſer kurzen Prüfungszeit,
Eingehen könne in die Ewige Freud und Seligkeit.

Translation. 'Although here in this land there prevails, both with those of high and those of lower degree, dissension and also much arrogance, still—the climate is good (!).

'Let us then so live here on Earth that, after this short period of probation, we may be enabled to enter into eternal joy and blessedness.'

88. *In Kandersteg (I think).* Date 1822.

1822.

Gott, ich bitte dich für deinen Segen,
Du wollst ihn in dies Haus legen;
Behüte es vor unglück und vor Schaden.
Erhöre mich aus unverdienter Gnaden!

Allen den Gutthäteren mein
 Dank ich herzlich ingemein;
 Gott wöll ihr Belohner sein.
 Die mir aber nicht wohl wollen,
 Kein Dank sie von mir haben sollen.

Translation. 'God, I pray Thee for Thy blessing; that Thou mayest vouchsafe to lay it on this house.

'Guard it from misfortune and harm.

'Hear me of Thy unmerited grace!

'All my helpers' (benefactors) 'thank I heartily one and all. May God reward them! But they who wish me no good, no thanks shall they have of me.'

89. *Near Adelboden; in Stiegelschwand.* Date 1824.

I took down the verse only; not the names. *Bridges* are important in mountain valleys where the torrents are often too violent to ford.

1824.

Ein Freund in der Noth,
 Ein Freund in dem Tod,
 Ein Freund unter dem Rücken,
 Das sind drey starke Brücken.

Translation. 'A Friend in adversity, a Friend in death, a Friend at one's back,—these are three strong bridges!'

90. *Adelboden. Across the stream, nearly opposite the village, at the entrance to Boden.* Date 1825.

1825.

Verbauen¹ thut auf Jesu Christ,
 Welcher der rechte Grundstein ist,
 Der hat sein Thun wohl angewent,
 Der bauet auf das beste Fundament.

¹ Intended for *Wer bauen*.

Translation. 'He that builds on Jesus Christ, who is the right foundation-stone, he has employed his activities well, he builds on the best Foundation.'

91. *In the village at Binn.* Date 1826. I was told that there were inscriptions inside the house, also. This was outside.

Compare with I. 53 and I. 79; the 'beam' and the 'mote'.

1826.

Wer mich zurecht legt
Gedenkt seiner nicht.
Gedächtt er seiner
So vergäß er meiner.

Wenn Neid brennte wie Feuer
So wär das Holz nicht theuer.

Translation. 'He who finds fault with me forgets himself' (i. e. loses sight of his own faults). 'Were he to remember himself' (his own faults) 'he would forget me' (my faults).

'If envy burned like fire, fuel would be cheap.'

92. *Adelboden; behind the Kurhaus.* Date 1829.

Man bauet hier mit Sorg und Müh
Für unsern Aufenthalt.
Doch sollen wir allzeit dabey
Es sey reich, arm, jung, oder alt
Stets nach dem ewigen Heimath trachten;
Und solche Gnade nicht verachten
Die Gott uns durch sein Sohn bereit.

Gebauen durch Gerichtssas Abraham Pieren [&c. &c. The name *Pieren* occurs several times]. 1829.

Translation. 'We build here with care and pains for our sojourn. Yet should we alway, while building,—be we rich, poor, young, or old—ever endeavour after the eternal Home, and not reject' (despise) 'such grace as God prepares for us through His Son. Built by *Gerichtssas*' (*Gemeinde-President*?) 'Abraham Pieren . . . 1829.'

93. *Near Adelboden; in Boden.* Date 1829.

1829.

Wir bauen hier für kurze Zeit
Dem Leibe zur Bequemlichkeit;
Bald kommt der Tod, reißt uns heraus.

O möchten wir das stets bedenken,
 Und uns von Jesu lassen schenken
 Für unsre Seel das himmlisch Haus.

Translation. 'We build (houses) here, for a short period, for the comfort of the body; and soon comes death and tears us away. 'Oh may we always be mindful of this, and permit Jesus to give us for our souls a house in Heaven.'

94. *Near Adelboden; in Boden.* Date 1836.

Ach Gott laß mich dein Segen
 Noch ferners bey mir stehen;
 Mein Weib und auch mein Kinder
 Wöllst du Herr auch nicht minder
 Ein¹ deinem Segen lassen sein
 Sammt den Gutthättern mein. 1836.

¹ Intended for *in*.

Translation. 'Ah, God, let Thy blessing continue to be my support. My wife and also my children mayest Thou, Lord, permit to share equally with me Thy blessing, as likewise my benefactors' (i. e. those who helped me to build).

95. *Adelboden. On the old Adler Hotel.*

1842.

Zuletzt, wenn Freunde sich einander christlich denken,
 Wenn Friede bei uns wohnt, so wird ja Gott uns schenken
 Ein angenehmes Jahr auf Hoffnung und Vertrauen.
 Ich schließe meinen Wunsch: „Laßt uns auf den Grund bauen.“

Then, on another side of the house—(and I cannot say which came first)—

¹ * * herzlichster Dank allen Gutthättern und Freunden.
 Willkommen die Freundschaft, Willkommen den Frieden.
 Der Segen des Herren, die Güte der Menschen,
 Das hilft ja uns allen, und Gott thut es lenken.

Oft schnell wir verreißten und hier nicht mehr stehen;
Befehre (?) uns, Herr, uns einst wieder zu sehen.

²* * * * *

³* * nur steht offen dieses Hauses Thür⁴.

Drum kehre hier willkommen ein
Wer froh will und bescheiden sein.
Die Freundschaft und die Einigkeit
Bringt Glück und Segen allezeit.
O Gott, hilf uns mit deiner Hand;
Erhalte uns das Vaterland.

[Where there are stars, as * * *, parts had, I think, been sawn away. Further, this was one of the twenty-two inscriptions which I read originally, before I had begun to use binoculars or telescope; and I could not revise it later with glasses, since the house had been replaced by a new one.]

¹ Probably *mein* is missing.

² I imagine that here came a description of the right sort of guest.

³ Supply *dem*?

⁴ This was *Flur*, and not *Thür* as one would have expected.

Translation. ‘Finally, when friends think of one another in a Christian spirit, when Peace takes up her abode with us, then will God give us a fair year of hope and trust. I conclude my wish with—“Let us build on a firm foundation.”’

‘(My) heartiest thanks to all benefactors and friends. Welcome friendship, welcome peace. The blessing of the Lord, the kindness of men, that indeed helps us all, and God is our guide.

‘Oft depart we (this life) in haste and are no more found here. O turn us, Lord, (from our sins that we may) once more see each other’ (i.e. in Heaven).

* * * * *

‘(To such a one) only stands open the floor of this house. Therefore turn in here, and meet with welcome, whosoever † will be gladsome and free from arrogance. Friendship and concord bring happiness and blessing alway. O God, help us with Thy hand, and preserve to us our Fatherland.’ [† ‘Whosoever’ is subject to ‘turn in’: ‘Let him enter, who . . .’]

96. *In Adelboden.* Date 1855. An old woman appeared at the window who said that she was 83, and that she and her husband had had the house built. Her husband had died 19 years before, i.e. in 1880, at 81 years of age. She repeated the *Spruch* to me by heart; but gave '*dein*' for '*dich*', and ended (I think) with '*ist hier*'.

The change to '*dein*' in line 5 would imply that the person, and not the temple of the heart, was addressed. The words belong to a hymn, I hear.

1855.

Christi Blut und Berechtigt¹
 Soll sein mein Schmuß und Ehrenleid.
 Damit will ich vor Gott bestehen²
 Wenn ich in Himmel werd eingehen.
 Schluß dich³ Herzens Tempel zu
 Dan Gott hat in dir seine Ruh.
 Die überschriift steht an der Thür
 Gott Vatter Sohn und Geist sind *⁴

[Then came names as usual. Then:—]

Gott allein die Ehr, und sonst niemand; in alle Ewigkeit.

¹ So it seemed to be. But it should be *Gerechtigkeit*.

² 'Stand', in the sense of passing a test.

³ I take the word as carved, not the *dein* of the old woman.

⁴ Supply *hier*.

Translation. 'Christ's blood and righteousness shall be my adornment and robe of honour; with this will I stand justified before God when I shall enter Heaven.

'Close thyself, O heart's temple; since God rests in thee. Over the' (i.e. the heart's) 'door stands the superscription: "God, Father, Son, and Spirit, are (here)".' [Names as usual.]

'To God alone the honour, and to none beside Him; to all eternity.'

97. *Near Adelboden; in the Boudlerthal.* Date 1857.

1857.

Für uns und unsere Kinde lassen wir diß Haus bereiten.
 Für unsere Seel hat Gott ein besseres bescheiden,

Das ewig bleibt in schönen Himmels Zelt;
 Drum gehen wir Freudenvoll aus dieser argen Welt.

Translation. 'For ourselves and our children do we cause this house to be prepared. For our souls has God assigned a better abode that abides eternal in Heaven's beauteous realms' (literally 'tent'). 'Therefore let us rejoice when we leave this evil world.'

98. Near Adelboden; on the Bütschegg Road. Date 1864.

1864.

Wir bauen hier in¹ irdisch Haus;
 Wir scheiden aber bald daraus,
 Und gehen, aus dem Weltgetümmel,
 In unsers Vaters Haus im Himmel,
 Das er uns selber hat gebaut,
 Wo Leib und Seele ihn ewig schaut.
 Es freue sich ein jedes Menschenkint
 Das er ein Haus im Himmel findt
 Wo es von aller Angst und Noth
 Ausruhē kan bey seinem treuen Gott.

¹ ein.

Translation. 'We build here an earthly house; but we soon leave it and go, out of this world-turmoil, into our Father's house in Heaven, which He has Himself built for us, where in flesh and spirit we behold Him ever.

'Let each child of man rejoice that he finds a house in Heaven where he can rest from all anxiety and distress in the presence of his faithful God.'

99. Near Adelboden; in Hirzboden. Date 1869.

1869.

Wer baut an die Straßen
 Muß sich tadeln lassen.
 Ich habe gebaut nach meinem Sein (i. e. Sinn)
 Ein anderer baue wie er will.

Wir bauen hier ein neues Haus, &c.

(Six lines that were practically the same as the first six of the last inscription.)

Translation. 'He who builds to face public roads¹ is bound to get himself criticized unfavourably. I have built according to my own ideas; let another build as *he* will.

'We build here a new house', &c. (as above).

This, or some variant of it, is a common form of deprecation of criticism; though not as common as '*Es lebt kein mensch . . .*' &c. At Saas Fee I found 'Who *lives* by the wayside . . .' instead of 'Who builds . . .'.

¹ I translate *an* with the accusative thus; not as 'by the road-side'.

100. *Adelboden.*

1883.

Nimm deinen Zuflucht nur zum Herrn;
Er ist dir nah, und hilff dir gern.
Nimm ihn zu Freund, nur er allein
Kann Tröster dir und Vater sein.

Translation. 'Take but thy refuge with the Lord; He is near thee, and helps thee willingly. Take Him as thy Friend; He alone can be thy Comforter and Father.'

101. *Kandersteg.* Date 1888.

1888.

Beharrlichkeit führt zu Vollkommenheit.
Mich, mein Haus, und mein Vaterland,
Bewahre Gott in seiner treuen Hand.

Translation. 'Perseverance leads to completeness. Myself, my house, and my Fatherland, may God guard in His faithful hand.'

102. *Near Kandersteg; on the Oeschinen inn.* Date 1892.

1892.

Gott sei unsrer Hort.

Gott lasse dieses Haus allzeit im Segen stehen,
Auch die darinnen wohnen und die vorüber gehen.
Besteigt den Rahn¹ und schaut die Pracht
Die Gottes Hand hervorgebracht.

¹ To go on the *Oeschinen-See*.

Translation. 'May God be our refuge' (or 'treasure'?)! May God permit this house to stand alway under His blessing, as also they who dwell therein and they who pass by it.

'Embark in the boat and view the magnificence that God's hand has called into existence.'

103. *Kandersteg.* Date 1896.

1896 (?).

Nicht Kunst, noch Fleiß u. Arbeit, nützt,
Wenn Gott der Herr den Bau nicht schützt.

Translation. 'Not skill, nor diligence and work, avails, if God the Lord protect not the building.'

104. *Near Adelboden; on the Bütschegg Road.* Date 1900.

1900.

Die Segens Hände breite,
Herr, über dieses Haus;
Und leite und begleite
Du selbst uns ein und aus.
Wir wissen, an dem Segen
Aus deiner lieben Hand
Ist's ganz allein gelegen
In jedem Amt und Stand.

Translation. 'The hands of blessing spread, Lord, over this house; and guide us Thyself and be with us in our in-goings and our out-goings.'

'We know that on the blessing of Thy dear hand is all entirely dependent in every office and station of life.'

105. *Near Adelboden ; on the Bütschegg Road.* Quite a new house. Date 19**? I could find no date carved.

Es gehen zwei Gäste ein und aus,
So lang du wohnst in diesem Haus.
Sie sind geheissen Lieb und Leid ;
Du sollst sie wohl empfangen beid.

Translation. 'So long as thou dwellest in this house there pass in and out two guests. Their names are Love and Sorrow ; thou shouldst make them both welcome.'

106. *Kandersteg.* 1900. This being very modern, I had not copied it down. Later, wishing to have it, I got Adolph Müller to send it to me.

Erbaut durch Gilgian Hari und Maria geb. Zahler 1900.

Wo Glaube, da Liebe; wo Liebe, da Frieden; wo Frieden, da Segen,
da Gott. Lob. Ritter Zimmermeister.

Adolph Müller tells me that the proper *Spruch* is: 'Wo Glaube, da Liebe; wo Liebe, da Frieden; wo Frieden, da Segen; wo Segen, da Gott; wo Gott, keine Noth.'

Translation. 'Built by Gilgian Hari and Maria née Zaler; 1900.

'Where Faith, there Love; where Love, there Peace; where Peace, there Blessing, (and) there God.

'Tobias Ritter *Zimmermeister.*'

107. I may conclude this portion of Part I by saying that . . .

Gott bewahre dieses Haus,
Und die da gehen ein und aus.

occurred over and over again, sometimes slightly modified.

Translation. 'God preserve this house and those that pass in and out of it.'

BERN.

I did not attempt to collect here; but a modern, undated inscription over a shop attracted my attention.

108. Aus Tauf= Hochzeit= und Grabgeläut
Mischt sich der Klang des Lebens.
Woher Wohin Wozu ?
Du fragst vergebens.

Then followed appropriate paintings in black, of the silhouette order. Then:—

Hier herrschen Schönheit und Geschmact,
Hier riecht es angenehm nach Lack,
Hier wird gemalt in Oel und Kleister;
Friedrich Traffelet Malermeister.

Translation. 'Of christening-, wedding-, and funeral-bells is composed the mixed peal of life. Whence—whither—to what purpose—? In vain thou askest!'

'Here reign beauty and good taste. Here is the air filled with the fragrance of varnish. Here you can get painting done in oil or distemper (?)' [So far, I have not been able to learn what 'Kleister' means.]

'Friedrich Traffelet, master-painter.'

MEIRINGEN.

The town itself had been burned down within my recollection, and so did not offer a good field for my work. In the neighbourhood were many old houses; but that barbarous custom of scrubbing down the faces of the houses had caused most of the inscriptions to be obliterated. [See p. 10, note.]

The district is Protestant; the inscriptions external. I record but one inscription from Meiringen itself.

109. ALS · DISERS · HVS · GEBVWEN · HAR ·
GALT · IN · MNT¹ · KÄRNEN · X · KRONEN² ·
BAR ·
ALS · MAN · ZALT · 1587 · IAR ·

Though I have been obliged, from considerations of expense, to leave out coats of arms and nearly all other details not reproduceable without special castings being made for me, I do give what next followed: a monogram, initials, and what I take to be a house-mark.

Ⓜ · BꝛAB ·

DIES · STVBEN · IST · HAR · GEBVWEN ·
 VF · GOT · STAT · MIN · VERTRVWEN ·
 ICH · FREWEN · MICH · DEZ · STVND ·
 WAN · DE[R] · HER · MIT · SINEN · GNADEN · KVMB[T] ·

[I have supplied two letters that I think a protruding beam had cut off.]

What followed was partly destroyed by alterations. I noticed that the owner's name was Hans Brugger, and his wife's name Salome Mor.

[See Introduction, p. 23, and I. 12, notes.]

¹ The Bernese *mütt* contained 168-132 litres.

² This *krone* meant, really, 25 *batzen*; and not the actual silver *krone*. In 1587 the 25 *batzen* (called 'a *krone*') had the same silver-value, or contained the same weight of silver, as 7·25 modern *francs*.

Translation. 'When this house was built here, a *mütt* of corn' (i. e. wheat) 'was worth 10 crowns, when one counted 1587 years (from Christ's birth).

'This dwelling is built here; in God stands my trust. I rejoice in the (thought of the) hour when the Lord comes with His grace (to release me).'

ON THE HASLEBERG, ABOVE MEIRINGEN.

Here I found a region of small villages and of scattered houses. There had not, so far as I know, been any destructive fires, but otherwise the remarks relating to Meiringen hold good here also.

110. *On a house at Goldern.* The earliest date here was 1723.

On the side of the main house, at the back, in a balcony.

Wer Bautan¹ Die Straßen
 Der Muß Die Leüt Reden Lassen
 3 · 2 · p · u · p · L
 Melcher · Leimen · und · Barbara · Zübach · 1741

On the side of an annex:—

Jetz Ist Die Zeit Wer² handen²
 Das Ich Bald Geßen Mus
 Zu Reissen In Fremde Lande
 Dherr Leitt Meich Zur Büß

On the front of this annex:—

M · D · 3 · M
 Im 1756 Jahr Hat S Leiten³ Ambt³ Bollrich Stüdler Und Bar-
 bara Moor Dije Stuben⁴ Lann Buwen Harr.

On the main front of the house:—

Josep Limen Und Ana Küster Haben Diß Haus Lanbuwen.
 Wir Buwen Fest
 Unsin Doch Frömde Gest
 Wo Wir Ewig Soldensin
 Dabuwen Wir Gar Wenig Ein 1723

Diß Haus Ist Gemahet Von Jacob Und Hans Piren (?) Und
 Christen Michel.

Alle die an Dajem Buw Gestüret⁵ Und Gearbittet Hein
 Denen Wünschen Ich sil Glück Und Heil;
 Die Sälligkeit Würde Snen Zum Teill.

¹ Here, as below also, I follow the faulty division of the words. See note to I. 99 for 'an' with the accusative.

² = *vorhanden*.

³ All agree that this is an old, or faulty, form of *Leutnant*.

⁴ Here, as elsewhere, I take this as equivalent to 'dwelling-house'.

⁵ = *gesteuert*. I take it that *material* was a more probable contribution than *money*.

Translation. 'Who builds to face the public roads must let the people talk' (i. e. 'criticize the house'). 'Melchior Leimen and Barbara Zubach. 1741.

'Now is the time come when I must soon go to journey into strange lands' (i. e. 'die'). 'O Lord, lead me to repentance.'

'M. O. was *Zimmermeister*. In the year 1756 have H. Lieutenant Ulrich Stüdler and Barbara Mor had this dwelling-house built here.' [Does *H* stand for *Herr*?].

'Joseph Leimen and Anna Küster have had this house built. 'We build strongly, &c.' (see e. g. I. 19). '1723.'

'This house was constructed by Jacob and Hans Pieren (?) and Christian Michel.' (The actual builders, not the owners.) 'All they who have helped in this building with material' (perhaps 'money'?) 'or work, to them I wish much good fortune and happiness' (or 'happiness and salvation'?); 'may blessedness be their portion.'

111. *On the 'Post-Wirtschaft', Goldern.* No date; but the appearance of the second verse suggested the early part of the eighteenth century.

The part in German characters had been carved; and the letters had been comparatively recently re-painted inside, and perhaps touched up by a carver.

III mein Wünsch und mein Begären
 Ist nach Gott und Christen Ehren¹
 Auch Alle ding zum Besten wenden
 Und mein Leben.

Next came names, as usual; and as regards these I will only note '*Bären Hartt*' [for *Bernhardt*, I suppose] as a Christian name.

Below this came an unrestored part in Roman letters. This had, I think, been painted only; and so was left in faint relief (see p. 11).

HIN · FART · DIE · ZIT · HAR · KOMT · DER · TOD ·
 O · MENSCH · THVN · BVS · VND · FERCHTE · GOT ·
 AN · GOTES · HILF · VND · REIHEN² · SÄGEN ·
 IST · ALER · MENSCHEN · THN · GELEGEN ·

¹ As we have often seen, and as I have remarked earlier, initial capitals are employed quite arbitrarily; and, further, terminations are often wrong. Hence *ehren* might be a verb and *Christen* the accusative of

Christus, so that we might fairly translate the line 'is toward honouring God and Christ'. But, comparing with I. 132, one is led to take *Christen* as the genitive of *Christ*, 'a Christian', and *Ehren* as a noun (dative).

² = *reichen*.

Translation. 'All my wish and my desire is toward God and the honour of a Christian' (or 'a Christian reputation' ?); 'and further, to turn all things to the best (use), my life included.' [Compare with I. 132.]

'Time fleets away, Death approaches. O Man, repent' (or 'do penitence') 'and fear God. (For) on God's help and rich blessing are all men's activities dependent.'

112. *At Wasserwendi.* Here I got but one inscription. After a record of names and a prayer to God for guidance and protection, came a variant of '*Es ist kein mensch auf diser Welt*'. In this '*arbeiten*' took the place of the usual *bauen*; and the last line ran '*so haben wir doch dass Unser getan*' ('at any rate we have done our part'). See I. 6, &c.

Then came:— Distell und dören Stächen sehr
Und falsche Zungen noch vil mehr.

Translation. 'Thistles and thorns hurt' (*lit.* 'prick') 'sore; but false tongues yet more.'

The date was 1728.

IN THE DIEMTIGTHAL.

This again was a Protestant district; all the inscriptions were external; and there had been much obliteration through the scrubbing of the house-faces. Fig. 25 shows a typical house of the better kind.

113. *At Latterbach.* Alterations had cut off all the date save a '3' and part of a '5' or '3' before it. The old grandfather of the house believed that the date was 1646; I think it probable that it was 1633 or 1653. As usual, contractions are not given.

GET · DEM · HER^N · MACHT · VND · HERLIGKEIT ·
BRISSET · IN · ALE · SINE · WERCHEN · SINE · EHR ·
SOL · MIN · MVND · VERKINDIGEN · VND · SINE ·
L·B · ANE · ALE · ENDEN ·

—3 · IAR · HAT · GOT · SIN · GNAD · GEN · IELIA ·
STVCKE · VND · ANNA · STVCKE · DAS · SI · DISERS ·
HVS · HE[T?] · LASA · BAVWEN · VF · GOT · STAT ·
IER · VERDRA * * *

Translation. 'To God the Lord might and glory! Praise Him, all ye His works. His honour shall my mouth make known and His praise without all end.

'In the year [165?]3 has God shown His favour toward Gilgian Stucke and Anna Stucke in that they caused this house to be built; in God stands their trust.'

114. *A quarter of an hour from the Klossner Wirtschaft.* From an inscription of 1654 I will only quote the following; a verse of the well-known hymn.

EIN · FESTE · BVRG · IST · VNSE · GOT ·
EIN · GVTE · WER · VND · WAFEN ·
ER · HILFT · VNS · FRY · VS · ALER · NOT ·
DIE · VNS · IETZ · HAT · BETROFEN ·

The rest of the inscription consisted of familiar verses and of the names of the owners, &c.

Translation. 'A strong tower is our God, a good defence and weapon. He helps us freely out of all the trouble that up to this time hath overtaken us.' [I take *jetzt* to mean *bis jetzt*.]

115. *Between Horboden and Rothbad.* In an inscription of 1711 I read that the owners were one *Christian Agenstein* and *Margreth Andristein* (this last intended for *Andrist*, it would seem). From this inscription I take the following:—

So machs * * * (cut off)
So lang wir leben auf der Welt,
Im Tod und Leben sind wir dein,
Laß uns Ewig dein eigen sein.

Later came:—

In Gottes Name Geh ich auß;
Der Herr behüt mein gantz Haus.
Die Hausfraw, und die Kinder mein,
Laß Dir, O Gott, befohlen sein.

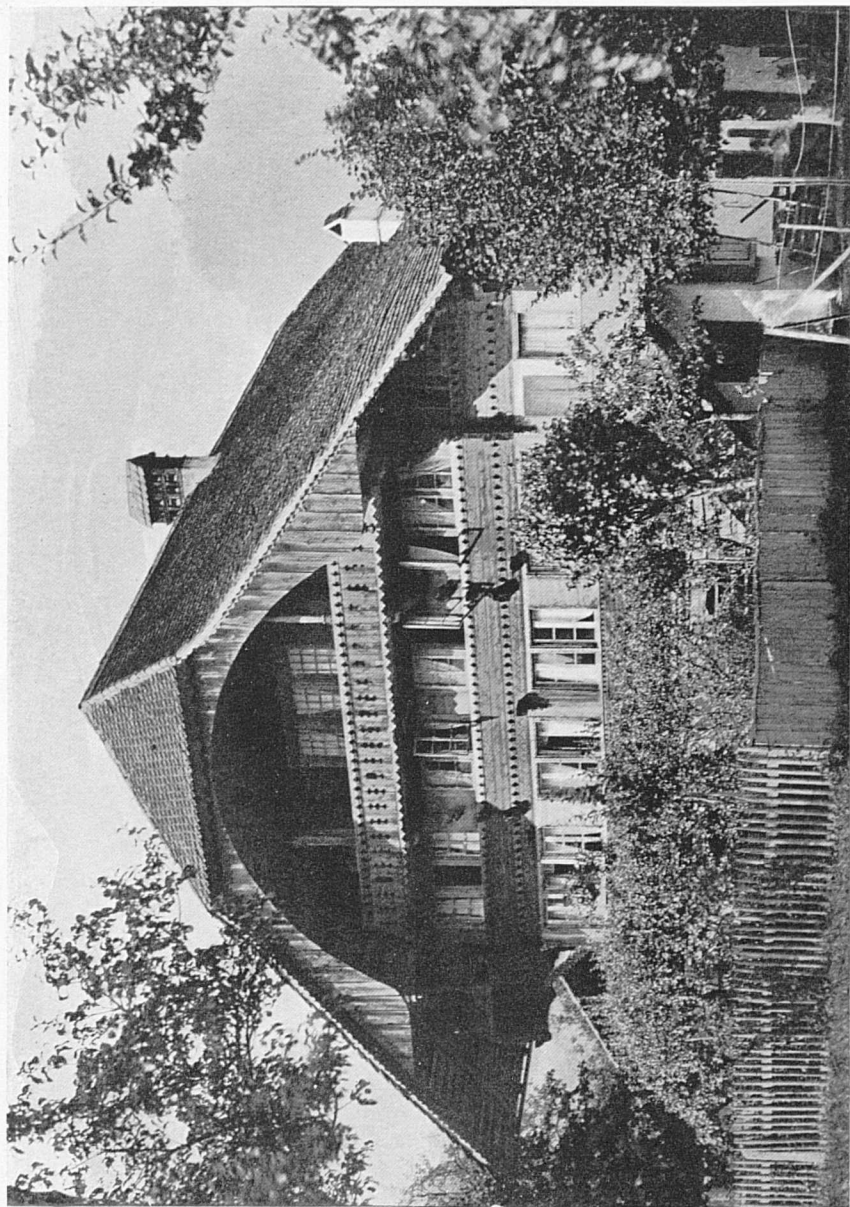


FIG. 25.

TYPICAL HOUSE OF THE DIEMTIGTHAL.

W. Jarden, photo.

Translation. 'So make it . . . , as long as we live in this world. In death and life we are Thine; let us be eternally Thy very own.

'In God's name go I out. The Lord protect my whole house. O God, permit me to commend to Thy care my wife and children.'

116. *A house near Rothbad.* 17—? (No date found.)

Auf Hoffnung zu deß Höchstens Schutz,
 Hat sich und der Nachwelt Znuz,
 David Lörtscher Wachtmeister¹ Zinal²,
 Und Susana Karlen sein Ehegemahl,
 Diß Haus allhier gebauen sein.
 Er selbst ist Zimmermeister gsein.

Gott mit uns.

Obßhon auf Erd wir alle Frömdling sein,
 Doch Gottes Güt gibt mir ein Herberg eyn.
 Dazu woll Er Gnad, Schüz, und Segen geben;
 Die Bßizer all führen im³ Ewig Leben. Amen.

¹ Overseer of the Watch, I suppose.

² An error for '*zumal*', 'at that time', I feel sure.

³ Intended for *in*, I suppose.

Translation. 'In reliance on the protection of the Most High has David Lörtscher, Master of the Watch at the time, with Susana Karlen † his wife, built this house here in fine style ‡ for his own use and that of his posterity. He was his own *Zimmermeister*. God be with us!

'Though we are all strangers here on earth, yet has God's goodness given me an abiding-place. May he add to this His grace, protection, and blessing; and guide all the owners of this house to eternal life.'

† Is this the same name as the present French-Swiss name *Carlin*?

‡ One cannot attempt to translate satisfactorily such expressions as '*fein*', '*fürwahr*', '*eben*', &c., which are thrown in for the rhyme's sake only.

117. [See Fig. 26.] *On the Wirtschafft Klossner, in Tiermatten.* This is a most picturesque old inn; and, I am glad to say, the owners do *not* intend to scrub down the face. The inscriptions were all on the main front.

Wache über uns O Du Menschenhüter.

1751.

Jacob Rebman und Margareta Regez sein Ehegemahl wie auch Johannes Rebman sein Bruder haben dieses Haus lassen bauen hie har Anno 1751. Gilgian Heni¹ Zimmermeister Anthoni Saumer Meisternecht.

Gotte lasse Dieses Haus	In Seinem Segen stehen,
Daß man hier Ein und aus	Gesegnet möge gehen.
Herr, bleibe Du bey mir	Allhier auf dieser Erden;
Und laß mich dort bey Dir	Ein Erb des Himmels werden.

Herr, Segne und behüte mich;
 Herr, Leucht mich an ganz gnädiglich;
 Herr, heb auf mich dein Angesicht;
 Herr, deinen Frieden auf mich Richt,
 Und sey mein Trost und Zuversicht.

¹ This name looked like *Hew*. Neither the daughter of the house nor her friend the schoolmistress knew of any name like it. It was remarkable that when, later, I suggested the name *Heni* as known at Frutigen—(a day's journey off)—these two had never heard of it. They agreed that we should so read it. Local help in family names did sometimes fail me.

Translation. 'Watch over us, O Thou Guardian of men! 1751. Jacob Rebman and Margaret Regetz his wife, with his brother Johannes Rebman, have had this house built here in the year 1751. Gilgian Heni was *Zimmermeister* and Anthony Saumer chief *Wandknecht*.

'O God, let this house stand in Thy blessing, that Thy benediction may rest on us as we go in and out. O Lord, remain Thou by me here on this earth; and let me find a Heavenly inheritance in the other world where Thou dwellest.' [This is rather a free translation.]

'Lord, bless and protect me! Lord, graciously illumine my path! Lord, lift Thou up (the light of) Thy countenance upon

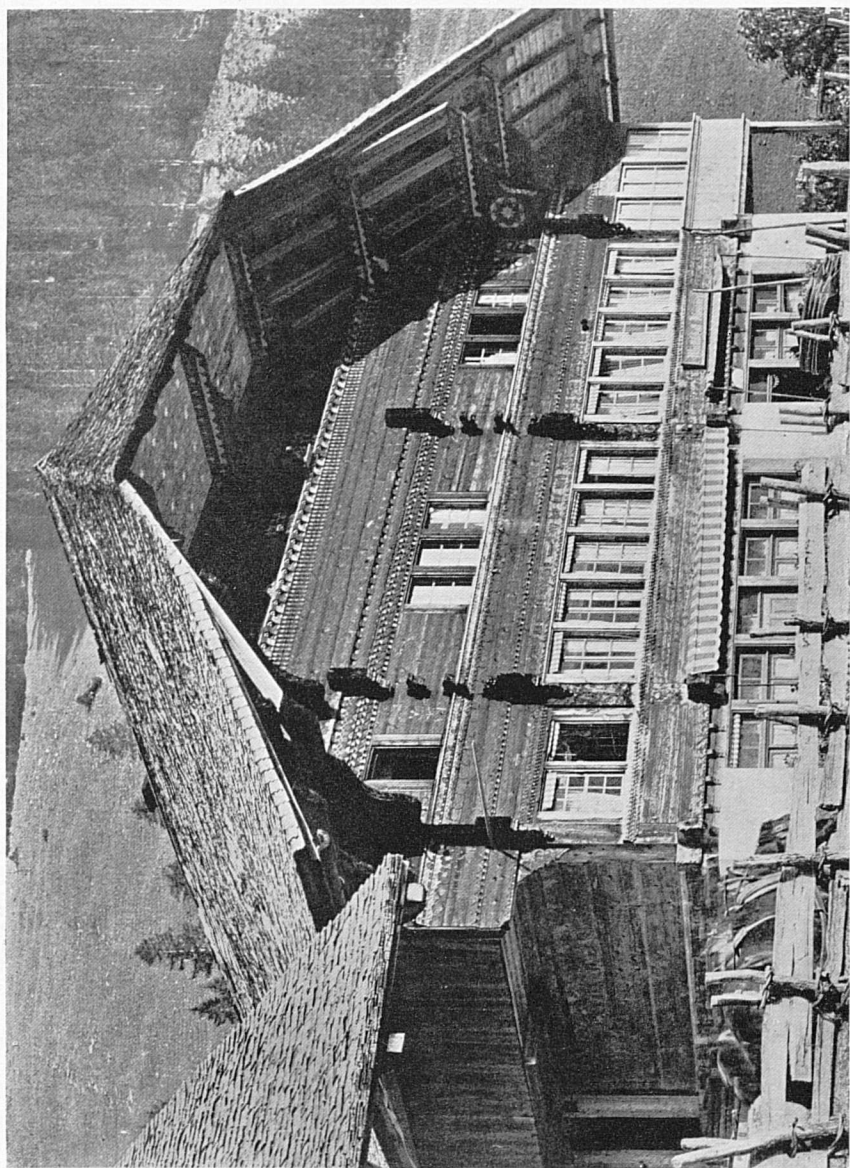


FIG. 26 [L. 117].

WIRTSCHAFT KLOSSNER, IN THE DIEMTIGTHAL.

W. Learden, photo.

me! Lord, send Thy peace upon me, and be Thou my Consolation and the Support in which I trust!’

118. *On a house in Wattfluh.* This house belonged to the family *Kunst*. I had heard of it from others, and was much disappointed in it; for the whole inscription was painted, and had been recently restored. The date (newly re-painted) was given as 1752. I omit the names of builders, &c., and give two variants of verses already recorded in this collection.

Gott segne diſes Haus und auch die drinnen wohnen;
 Als guts zu Seel und Leib Er Ihnen laß zukömen.
 Wann ſie dann Lebens ſatt und von der Welt abſcheiden,
 Fuhr ſie den rechten Wäg zu ewigen Himmels freuden.

[See I. 55 and 73.]

Es iſt kein Mann ſo weys noch alt,
 Das er bauwe das Jederman Gjalte.
 Ob er gleich wohl Sein beſtes thut,
 So hält mann Ihms doch nicht für gut. [See I. 18, &c.]

Wer aber Gott vertraut

Derſelb hat weislich und wohl gebaut.

Translation. ‘God bless this house and they that dwell therein. All that is good for soul and body may He permit to come to them. And when they are weary’ (*lit.* ‘satiated’) ‘of life, and depart this world, guide them (O God) in the sure way to the never-ending joys of Heaven.

‘There lives no man so wise or experienced’ (*lit.* ‘old’) ‘that he can build so as to please every one. Though he do his very best, the world lays it not to his credit. But he who trusts God has built wisely and soundly.’

119. *On ‘Unterfüldrich’, a large Sennhütte and storehouse near the head of the Diemtigthal.* All here was painted, and the building was mainly of stone and plaster.

On a side (or end) of the building:—

Der Herr läßt wachſen für das Vieh
 Das Gras auf hohen Bergen.
 Es mus auch hier auf dieſer Alp
 Viel Vieh erhalten werden.

Man samlet einen schönen Nütz
 In diese Vorrats Kamern;
 Bewahre es, O Großer Gott,
 Vor Einbruch Feur und Jammer.

Under a balcony in the front of the building came a good deal of painted inscription; and this part, the main part, had suffered much from people brushing past it and from harness, &c., being hung up against it.

I give only:—

Gesundes Vieh und gute Weid
 Gibt Schwähre käs und machet Freud.

All the rest was of local interest only; it related how a building commission set it going in 1809, and how it was finished in 1813; and it gave the names of all the persons concerned. I noticed that a *Maurermeister* (responsible for the stone-work) was mentioned as well as a *Zimmermeister* (responsible for the wood-work).

Translation. ‘The Lord causes the grass to grow on the high mountains for the use of the cattle. Here too, on this alp, must a large herd be nourished. We gather into these storehouses a fine treasure’ (of hay and cheeses, I suppose); ‘guard it, O great God, from theft, fire, and damage.’ [*Jammer* is usually ‘misery’ or ‘lamentation’.]

‘Healthy cattle and good pasture give heavy cheese and cause rejoicing.’

120. I next give three short ones.

(i) *On the Postbureau at Zwischenfluh.* 1898.

Rauhe Stöf und harte Stein
 Werden durch's behauen fein.

Translation. ‘Rough timber and hard stone take shape through hewing and cutting.’

(ii) *On an inn at Latterbach*, where the road forked.

Zwischen Zwei Strassen
 Kannst es dir gefallen lassen.

Translation. 'With two roads to choose from you can please yourself.' No date; but it seemed modern.

(iii) *Near the Wirtschaft Klossner.* 1905.

O Herr führ uns an deiner Hand;
Beschütze auch das Vaterland.

Translation. 'O Lord, let Thy hand guide us; and protect too our Fatherland.'

121. *On the Hirschen Hotel, at Oey.* 1900. I omit the names.
[I take *schau* and *herrscht* as subjunctives.]

Groß schau auf die Alpen aus
Dieses kleine Schweizerhaus.
Lieber Gott, gib daß darin
Stets herrscht wahrer Christensinn.

Ich habe gebaut nach meinem Sinn
Und mir gefällt es wohl darin.
Wem dieses Haus so nicht gefällt
Der baue anders für sein Geld.

Translation. 'Joyous be the outlook of this little Swiss house on the Alp-world. O dear God, grant that the true Christian spirit may ever reign in it.

'I have built my house after my fancy, and live in it well pleased. Whoso likes it not, let him spend his money on another style.'

THE FRUTIGEN DISTRICT.

Frutigen itself has been burned down more than once within comparatively recent times; stone and plaster now prevail there, but few wooden houses remaining. The region near Frutigen is, however, rich in inscriptions. This I had expected; for the place lies at the junction of the two valleys at the heads of which are Adelboden and Kandersteg respectively, places where I had reaped rich harvests.

I think that I practically exhausted the Kandersteg valley; but I had to leave much of the Adelboden valley unexplored.

Naturally I found many familiar verses which I passed over; one of these being one or other form of that given in I. 55, beginning:—

Gott segne dises Haus und die darinnen wohnen.

This region is, of course, Protestant; and all the inscriptions were external.

122. (i) *At Kanderbrücke* I found an old house of 1597 of which I will make brief mention. The inscription was part of Psalm 127, 'Except the Lord . . .' &c. Here I found the spelling 'GOD'. Part was carved in German characters; it was the earliest example of the use of these which I have come across.

(ii) *In 'Hasli', above Kanderbrücke* I found an inscription whose quaintness of form cannot be reproduced here. The words ran on continuously, and there were many contractions. With contractions eliminated it may be given as follows:—

IM 1616 IAR

DIESHVSISTDVRCMIHHANSS¹HOVPFNGEPWENVF
GOTSTMINFORDRWENIHCAGE²VSOTERINSOISTDOT
VT³WARTETMINSOPITENIH GOTVMSIN GENAT DAS
MIERDIESIII⁴DÄRSELNITSHAT .

This is to be read:—

Dies Hus ist durc mih Hanss Houpfn gepwen

Uf Got st min Fordrwen.

Ih cage us oter in

So ist Dot ut wartet min.

So piten ih Got um sin Genat

Das mier die Sui där Sel nit shat.

¹ Since the name 'Hopf' is known, I read this 'Hanss Houpfn', and not 'Hans Shoupfn'.

² 'CAGE' = 'gehe'.

³ This stands for 'Tod und'.

⁴ Intended for 'SIN' = 'Sünd'.

Translation. 'This house is built by me, Hans Hopf (?); in God stands my trust. I go out or in, but Death is there and

awaits me. So pray I God for His grace that sin may not harm my soul.'

123. *On the old Adalboden Road*, some two hours from Frutigen. Compare with I. 12. The two records, being of exactly the same date, and quite near to one another, should agree.

ICH · GANG · VS · ODER · IN ·
 SO · IST · DER · DOT · VND · WARTET · MIN ·
 DAVID · WILLEN · BVWT · DIS · HVS · HAR · IM · 1623 ·
 IAR ·
 DOMALLEN · GALT · EIN · MÛTT · KÄRNEN · XVIII ·
 KRONE · VND · DAS · IST · WAR ·

For translation I need only put into English the statement that *in 1623 a müt of corn cost 18 kronen*. [See I. 12 and p. 23.]

[The second part of the above forms a rough verse; and 'Das ist war' is put in to rhyme.]

124. *In Bauart-Reinisch, near Frutigen.*

As usual, contractions are not given here.

IM · 1643 · IAR · HAT · NCLAVS · TRACHSEL · VND ·
 ELSE · RICHEN · DIS · HVS · GEBVWEN · HAR · GOT ·
 WOLE · DEN · ZIMERLNTEN · VND · VALSALEN¹ ·
 GÄBEN · DAS · EWIG · LÄBEN ·

WAS · DV · TVST · SO · BEDENCK · DAS · END ·
 SO · WIRST · DV · NNT · BOSES · TVN ·
 EIN · DING · VORGETAN · VND · NACH · BEDACHT ·
 HAT · MENGE · IN · GROSS · RŊWEN² · BRACHT ·
 [See II. 21.]

SCHWIG · MEID(?) · GEDVLDI · VND · VERTRAG ·
 DINE · NOT · NIT · IEDERMAN · KLAG ·
 AN · GOT · DEM · HERREN · NIT · VERZAG ·
 VON · IM · KVMPF · DIN · GLŊCK · AL · TAG ·

[See I. 18.]

PEDER · HOLZ[ER] · BVWMEIST · HIER · IM · LAND ·
 GOT · GSÄGNI · IM · SINE · HAND ·

¹ The first part of the word looked like 'VAL' contracted, and the s, smaller in size, was up above. I suppose that 'uns allen' was intended.

² = *Reuen*.

Translation. 'In the year 1643 has Nicolas Trachsel and Elsie Richen built this house here. May God give to the builders and to us all (?) eternal life.

'In all that thou doest consider the end; so shalt thou do naught amiss. Doing a thing first and considering it afterwards has brought keen regret to many.

'Be silent, give way, be patient, and endure. Lament not thy evil case to all the world. Lose not thy trust in God; from Him comes thy happiness each day.

'Peter Holzer, *Zimmermeister* in this district. May God bless (the house and preserve it) in His hand.'

125. *On a house in 'Hasli'.* I think that all the last part is intended to be in rough verse, the sound '-AR' coming at intervals to give rhyme.

O · MENTSCH · SUNDIG · NICHT ·
 DAN · GOT · SICHTS · VND · RICHTS ·
 DIE · SEELE · DIE · DV · HAST · ERLÖST ·
 DER · GIB · HERR · IESU · DINEN · TROST ·

VND · DAS · IST · OFFENBAR¹ · YACOB · SCHMEID ·
 ZEIMERMEISTER · WAHR · IM · 1674 · IAR ·

DVRCH · CHRISTEN · GERMAN · VND · ANA ·
 SCHMEID · DEISES · HAVS · GEBVWEN · HAR · IM ·
 1674 · IAR · DV · ZMALEN · ER · LANTSVENDER² ·
 WAR ·

¹ Another inscription shows that these four words refer to what follows, and not to the preceding verse.

² 'VENDER' = *Fühnder* = *Bannermann*.

Translation. 'O man, sin not; since God sees and judges thy action. The soul that Thou hast redeemed, to it, Lord Jesu, give Thy consolation.

'And it is known that Jacob Schmid was *Zimmermeister*, in the year 1674. This house was built here by Christian German and Anna Schmid in the year 1674, the former being at the time *Bannermann* of the district.'



FIG. 27 [I. 126].

INLAID DOOR FROM NEAR FRUTIGEN.

W. Larden, photo.

126. [See Fig. 27.] *On a house in 'Winklen'.* First came the familiar verses 'Es ist kein mensch . . .' &c., and 'Ich gange us oder ein,' &c. Then:—

AM · ERSTEN · SOLT · DV · GOTTES · FORCHT · HAN ·
 SO · WIRD · VS · DIR · EIN · WISER · MAN ·
 BEIT · GOT · VM · GNAD · ZU · ALER · ZEIT ·
 DAN · OHN · SIN · HEILF · MAGST · DV · NEYT ·
 CRVZIG · DEIN · LEIB · SEY · ZVCHTIG · STIL ·
 NIT · GESTAT · DEM · LEIB · SEIN · MVT · WIL ·
 DEMVT · GEHORSAM · GEFLT · GOT · WOL ·

Then followed the owners' and builders' names and the date 1677. Fig. 27 shows a beautiful inlaid door of 1682 which, with the help of the woman of the house, I carried out of doors to photograph. It is seen leaning against the garden fence.

Translation. 'First shalt thou have the fear of God; so will a wise man be made out of thee. Pray God at all times for His grace, since without His help canst thou do naught. Crucify thy flesh; be chaste and quiet; deny to the body its wanton desires;—humble obedience pleases God well.'

127. *On a house in 'Adelrein'.* I omit the names, and a text ('Love God . . . , and thy neighbour . . .'), and give only what was new to me. The date was 1704.

MEIN · KEIND · WAN · DV · KRANCK · BIST · SO ·
 VERACHT · DIE · ZNCHTIGVNG · DES · HEREN · NIT ·
 O · LEIBER · MENSCH · GANG · IN · DICH · SELBS ·
 VND · ERFORSCH · DIN · GEWNSEN · FINST¹ · DV ·
 ES · VN (part cut off).

¹ This might have been *einst*.

Translation. 'My child, when thou art sick despise not the chastisement of the Lord.

'Dear mortal, go into thyself and search out thy conscience. Findest thou it un . . .' (the rest cut away).

128. *Near Kandergrund.* On the left bank of the river, nearly opposite Kandergrund but somewhat lower down the valley, stood a house very rich in inscriptions. None were, however, new save the following. The date was 1707. Initial letters were coloured red.

ICH · BIN · NVR · EIN · GAST · VND · FRNMDLING ·
 VND · FIND · IN · DISER · WÄLD · KEIN · DING ·
 DAS · MIR · MAG · STELEN · DAS · GWVSEN · MEIN ·
 DAN · GOT · DVRCH · IESVM · CHRIST · ALEIN ·

[I have translated freely in the third line : I hope, rightly.]

Translation. 'I am (here) but a sojourner and stranger ; and I find in this world nothing on which my soul may repose save God, through Jesus Christ, alone.'

129. *Near Kandergrund.* Date 1710. The end was cut off.

Allein uff Gott halt und Bertruw,
 Uff menschen Zusag gar nit buw.
 Er ist allein der Glauben helt ;
 Sonst ist kein Glaub mer [*? in der Welt*].

Translation. 'Let thy hold and thy trust be on God alone ; on men's promises place no reliance. He alone is true ; there is none other Truth' [in the world].

[I take '*Glauben*' to mean here 'faith' or 'truth' ; the keeping of a promise.]

130. *On the way to Kandergrund, near the viaduct.* The date was 1742 ; I leave out the record of names.

Handle Redlich und aufrichtig
 Vor dem Herrn deinem Gott ;
 So zu handeln bist du Pflichtig.
 Wan du wilt all Schand und Spott
 Von dir wenden hier und dort,
 So leb also fort und fort.

Translation. 'Deal honestly and uprightly before the Lord thy God ; thus to deal is thy duty. If thou wilt avert from thee

all shame and derision in this world and the next, then live thus unswervingly.'

131. *On a Speicher in Bauart-Reinisch.* This *Speicher* had the date 1745. [The house to which it belonged was of date 1735, and had only familiar verses on it.]

HER · GIB · SO · SAMLEN · WIR ·
 GIB · ABER · AVCH · DEN · SEGEN ·
 DAN · ALES · IST · AN · DIR ·
 VND · DEINER · GNAD · GELEGEN ·

Translation. 'Lord, give! Then do we gather in. But give further Thy blessing, inasmuch as on Thee and on Thy favour is all dependent.' [The 'Lord, give!' refers to material gifts, as wheat, which would be stored in the *Speicher*.]

132. *On the old Adelboden Road,* about half an hour from Frutigen. On a new house near by this verse had been copied word for word.

Mit Geduldt und Gottes Hulb
 Überwindt man all Unschuld.
 All mein wünsch und mein begehren
 Steht nach Gott und gutten Ehren.
 Er fan all ding zum besten wenden
 Und mein leben selig enden.

As I have remarked elsewhere, the carvers appear, in many cases, to have used odds and ends of verses in an unintelligent way, and to have made many mistakes. I should have liked to have translated the second line as 'gains all innocence'; but a Swiss scholar tells me that I cannot do this, and that the line is pure nonsense, the work of a man who did not think. Compare, with the first part of I. 111, the last four lines above.

Translation. 'With patience and the favour of God we conquer (?) all innocence. All my wish and my desire is towards God and the honour of righteousness' (or 'an honest reputation'?). 'God can turn all to the best, and give me a blessed end.'

133. *On a house at Kanderbrücke.* I give only one verse.

1753.

SOLI DEO GLORIA

Mit Gott in einer jeden Sach
Den Anfang und das Ende mach.
Mit Gott gerächt¹ der Anfang wohl,
Vors² ende man Gott danken sol.

¹ = geräth.

² = für das.

Translation. 'In each and every affair, make the beginning and the end with God. For with God is the beginning successful, and for the end it is Him we must thank.'

The rest of the inscription consisted of the usual record of names and of verses already represented in this collection.

134. *On the alp above Frutigen Church.* Date 1753. I found familiar verses, records of names, and the following verse that was new to me:—

Es kan warlich allen
Niemand wohlgefallen;
Den derselbe Knecht
Welcher allen recht,
Der soll auf der Erden
Noch geböhren werden.

Translation. 'Truly no man can please everybody! Since that wight who is to the liking of all, the same is yet to be born into the world.'

135. *At Frutigen.* Possibly the following may be worth recording. The date was 1754; the house lay on the Kandersteg Road.

Im Namen einer ehrenden Gemein Frutigen baut Peter Schneider der Zeit Land¹schelmeister für die Lant¹ Armen diß Haus hie har Im 1754 sten Jahr.

¹ To be translated 'district'. It does not mean 'country' as opposed to 'town'.

Translation. 'Peter Schneider, at the time district-treasurer, builds this house here, in the name of the honourable *Gemeinde* of Frutigen, for the poor of the district; in the year 1754.'

136. *On a house in 'Hasli', above Kanderbrücke. Date 1756.* The inscription had been painted, and the letters were left in faint relief. I omit the builders' names.

O Mensch bedenk die Ewigkeit!
 Sie komt behend und hat kein End;
 Feuer oder Freud ist dort bereit;
 Drum fürchte Gott zu aller Zeit.
 Ach, Herr, sey Du mein Heil und Leben;
 Laß mich nach wahrer Tugend streben;
 Regiere mich auf dieser Welt
 So wie es dir, mein Gott, gefelt.

Translation. 'O man, consider Eternity! It cometh quickly and hath no end. Fire, or joy, there awaiteth thee; therefore fear God at all times. Ah, Lord, be Thou my salvation and life; let me strive after true virtue; and direct me in this world, O my God, according to Thy will and pleasure.'

137. *On the 'Wengi' Road, on a shed. 1756.*

Du Frutig Land, sey auf der Wacht!
 Das Gält ist nun sehr hochgeacht.
 Die Thorheit hat die Oberhand;
 Die Untreu wohnet jetzt im Land.

Translation. 'Thou Frutig Land, beware!
 'Money is now held in the highest esteem; folly hath the upper hand; and faithlessness now dwelleth in the land.'

138. *At Kanderbrücke. I found the following, of date 1799:—*

Einer baut hier, der Andere dort;
 Und wenig an den Rechten ort.
 Wer sin Haus Recht wil Bauen
 Mus Lehren¹ Gott Vertrauen.

Herr, Lehr uns chriſtlich Leben
Und hilff uns Seellig ſterben.

Names of builders, &c., followed.

¹ This must stand for *lernen*, here.

Translation. ‘One builds in this place, another in that; few where they should. He who would build his house aright must learn trust in God. Lord, teach us to live as followers of Christ, and help us to a blessed end.’

139. *On a shed on the ‘Wengi’ Road.*

Hier nächst bey jenner Scheur
Laßt die Warnung gelten;
Folgt ihr und meinen Rath;
Es ist doch gut gemeint:—
Befehret Euch zu Gott
Mit Faſten, Waſchen, Betten;
So geh es wie es will,
Sind wir mit Gott vereint.

[I translate the first two lines somewhat freely.]

Translation. ‘Ye who pass by this shed, let this warning have weight with you. Follow it and my counsel; it is well meant:—Turn ye to God with fasting, watching, and praying; then, happen what may, we are reconciled with God.’

140. *At Kanderbrücke. Date 1793.*

Ach Gott, Daß Doch Mein Ganzes Leben
So Fleißig ſey Gericht¹ zu dir
Aß Eifrig ich Mich Thet Beſträben
Zu Bauen Dieſes Hauß allhier.
Und Hilf mich Einſt mit Gutem Gewiſſen²
Mein Leben Seeliglich Beſchleiſen.

Then came names, as usual. Then:—

Gottes Segen ſey allwegen
Die Hier gehen Ein und Aus;
Das Wir Endlich Mögen Kommen

Zu den Frömen
In daß schöne Himmels Hauß.

¹ Not easy to read. I take it to be the equivalent of *gerichtet*.

² I read it thus, and take it to stand for *Gewissen*. But the first letter might have been a 'B'.

Translation. 'Ah God! that my whole life may be diligently directed toward Thee with the zeal and perseverance that I showed in building this house. Help me too, when the time comes, to end my life blessedly with a conscience at rest.

'May God's blessing be always with those who here go in and out; that we may finally join the godly, entering into the fair abode of Heaven.'

141. Of two that follow I cannot give the dates; I took them to be of the eighteenth century.

(i) *On the way to Kanderbrücke.*

Zwey Adler Fliegen aus von Fernen Landen her;
Wo sie sich Sezen Sein Wirdts Manchem Machen Schwer.

[Some of the initial capitals were exceedingly puzzling.]

Translation. 'Two eagles come flying from far countries hither. Where they alight, 'twill be heavy trouble for many a man.' [This refers to some war-dangers, I suppose.]

(ii) *Near Kandergrund.*

Wan Einer hät die Weisheit Sallomons Und Bessäs¹ där Schlangen
List, so muß er sich von der Wäld Bedrigen² Ian; där vor ist ehr Kab-
babel³ nicht.

¹ The 'B' might have been 'V', and the 'ss' was very much like 'ff'.

² = *betrügen*.

³ A Swiss scholar tells me that stray words of bad French were in common use in quite early times.

Translation. 'Though a man have the wisdom of Solomon and the cunning of a serpent, yet must he suffer himself to be deceived of the world; in this matter is he helpless as a child.'

[Compare *Paradise Lost*, III. 682: 'For neither man nor angel can discern Hypocrisie.']

142. *In Frutigen*; one of the few older wooden houses left.
On the side I found:—

O Herr lege deinen Segen
Auf unseren Ein und Aus Gang hier.
Gib das wir mögen Heilig leben,
Und uns sehnen stets nach dir,
In Glück und Unglück dir vertrauen
Und allzeit auf dein Hülfe Bauen.
Gott mit uns.

On the front:—

Meine Tadler und mein Feind
Acht ich gleich dem Hauch im Wind.
Vater stich und Joab's küß
Segen mich nicht in verdrüß.
Was ich habe Gott zum Freund
Fürcht ich mich vor keinem Feind.
Diß Haus ist hier frisch aufgebauen
In Gottes nahmen und vertrauen
Er wöll es gnädiglich bewahren
Vor allem Unglück und gefahren
Wie auch dem Vaterland allzeit
Segen Friede Einigkeit.

Gebauen durch Johannes Klopfenstein Meister schön Färber und
Margaretha Zürcher im 1805 Jahr. Melcher Gempeler Zimmermeister
Jacob Schranz Abraham Rieder Wandknechte.

Translation. 'O Lord, lay Thy blessing on our in-, and out-,
goings here. Grant that we may live holily and ever yearn
after Thee; trust in Thee through good and ill chance, and always
build on Thy help. God be with us.

'My critic and mine enemy heed I as a puff of wind. The
sting of the adder and the kiss of Joab annoy me not. If I have
God for my Friend, I fear no adversary.

'This house is here rebuilt in God's name and in trust on
Him. May He graciously keep it safe from all misfortune and
danger; and (grant) also to the Fatherland blessing always with
peace and unity.

'Built by Johannes Klopfenstein, master-dyer, and Margaretha

Zürcher' (the owners) 'in the year 1805. Melchior Gempeler was *Zimmermeister*, and Jacob Schranz and Abraham Rieder *Wandknechte*.'

[I understand a *Schönfärber* was one who dyed woollen yarn.]

143. *At Frutigen, on a house near the Bellevue Hotel.*

Walt über uns, Gott! Mit deiner Gnaden Hand
Bewahr dies Haus und Dorf und unser Vaterland.
Auch segne jeden Freund der uns zu diesem Bau bejstuhnd.

Ein Mäs¹ Kernen galt fürwahr
Bis 9 Franken² dieses Jahr.
Käs und Unken³ das Pfund⁴ eben
Ward für 7 Batzen⁵ geben.
Für 2 Franken² ein Maaß⁶ Wein.
Gott! Schenk uns den Segen wieder;
So wird der Theurung Ende sein.

Then followed names of builders, &c.; and the date, 1817.
[We can take the 'fürwahr' and 'eben' as thrown in for rhyming purposes.]

¹ 1 *mäss* = 14.011 litres.

² This is the *Swiss franc*, containing as much silver as 1.45 *modern francs*.

³ Dialect for 'butter'.

⁴ This *pound* held 520.1 *grammes*.

⁵ In 1817 the *batzen* contained each as much silver as 0.145 *modern franc*.

⁶ This *maass*, a liquid measure, contained 1.5 *litres*.

Translation. 'Be Thy power over us, O God! With Thy gracious hand preserve this house and village and our Fatherland. Further, bless Thou every friend of ours who helped us with this building.

'This year a *mäss* of corn was worth up to 9 *francs*; cheese and butter cost 7 *batzen* the *pound*; a *maass* of wine 2 *francs*. God, bestow on us Thy blessing once more; so will an end come to this scarcity.'

[See Introduction, p. 23.]

144. *On the way to Kandergrund.* Date 1822. An old woman tried to tell me about the following inscription; but her patois baffled me. I gathered, however, that there was here a reference to some rival house in Frutigen that *had* been built in stone. This is a sort of retort!

Ich baue hier nach meinem Seinn
 Ein Haus von Holz und nicht in Stein.
 Wenn Gottes Allmacht es bewacht
 Vor Unglück und vor Feuers Macht
 So kan man darinn sicher sein
 Als die so sich in Maur und Stein
 Verwahren sein. 1822.

Translation. 'I build here, to please myself, a house of wood and *not* of stone! If God's omnipotence guard it from misfortune and fire's might, we can live in it every bit as safely as they who shelter themselves in a grand house of stone and mortar!'

145. (i) *Near Kandergrund.* The house was given in the inscription as '22 Jahr alt'; and the inhabitants said that this indicated the date '1822'. I give only—

Junges Blut spar dein gut;
 Armuth im Alter wehe thut.

Compare with II. 21; 'poverty' here replaces the 'work' there.

(ii) *Near Frutigen*, half an hour on the way to Adelgos.

Junger Mensch, hab Acht zu deinem Gütth;
 Du weißt nicht wie Armuth Im Alter so Weh thut.
 Drum arbeit stets mit Eren und Muth.

Translation. 'Young man, have an eye to thy money. Thou knowest not how painful is poverty when one is old. Work therefore, always, with honour and courage.'

146. (i) *Frutigen; a house on the Kandersteg Road.* Date 1901.

Auf Gott und nicht auf meinem Rath
 Will ich mein Glücke bauen;
 Und dem der mich erschaffen hat
 Mit ganze Seele trauen.

Translation. 'On God, and not on mine own counsel, will I build my happiness; and will trust, with my whole soul, Him who hath created me.'

(ii) *Near Frutigen, on the Adelboden Road.* I found on two houses, of 1902 and 1910 respectively, the couplet—

Alles Anfang alles Ende
Führen Gottes weiße Hände.

I am advised that in both cases 'aller' was an error for 'allen', and is not the genitive plural. On the house of 1902 there came first a part of the verse '*Ich besitze mit Freuden,*' &c. of I.74; and one received the impression of a medley.

Translation. [I give a free rendering.] 'Every beginning and every end are in the hands of an all-wise God.'

147. *At Kandergrund.* 1904.

Gottes Wort, der beste Schatz,
Soll hier haben einen Platz.
Wenn man das und mich veracht,
Treuer Hüter, habe acht!

Ist Gott für uns, wer mag wieder uns sein?

Translation. 'God's Word, that best of treasures, shall here have a place. If man treat It and me with scorn, O faithful Guardian, give heed (and aid me)!

'If God be for us, who can be against us?'

REICHENBACH AND THE KIENTHAL.

This district too is Protestant; and, again, the inscriptions are external. I found much obliteration through the 'scrubbing down' of house-faces; and I neglected a few inscriptions where there had obviously been restoration. It seemed to me that the restorers had done their work quite recently, with a view to interesting visitors.

148. *In Reichenbach* I found one very old inscription. Unfortunately I had to attempt to decipher it in fading light; a

revision next day, had such been possible, would have improved my record. What I did make out ran as follows:—

IN · GOTES · NAMEN · HEBEN · WIR · AN ·
 BENDIHT · LINDER · IST · MIN · NAM ·
 HAT · DISE · HAVS · THVN · SETZEN · DAR ·
 IM · SECHSZE[CH ?]¹ · HVNDERT · DRIZTTENT · IAR ·
 [MIT · CHRISTAD · BEDER · BVRSAMME · ZMAL ·
 ING * * * * * RC · VND · SCHARNACHTHAL]²
 MIT · [SPYSE ?]³ · VND · ARBEIT · VNVERDROSSEN ·
 SVNST · WER⁴ · DISER · BVW · NIT · BESCLOSSEN ·
 DARMIT · ICH · IREN · ZVO · GVOT · GEDENCK ·
 VND · DISEN · SPRVCH · ZVR · LETZE · SCHENK⁵ ·

1613 · HANS · LINDER · W.M

¹ I give the word as it appeared to be carved. The date below shows that it should be *sechzehn*.

² In a faint inscription names always give the most trouble. I discovered that *Scharnachthal* was the name of a hamlet and of a family.

³ 'FLYSE' (diligence) would make better sense. If I read the word aright, it is possible that the carver had 'um Speise und Lohn und nicht umsonst' running in his head. [See II. 41.]

⁴ = *wäre*.

⁵ I translate this as Dr. Dübi advises me. He considers that 'Zur Letze' refers to a sort of 'tip' or 'Trinkgeld' given at the close of the work; and that it should not be translated 'at the end'.

Translation. 'In God's name do we set to work. Benedict Linder is my name. He has set this house here in the sixteen hundred and thirteenth year. [Together with . . .] the names much obliterated.] 'With food' [error for 'diligence' ?] 'and work unwearying; else were this building never completed. Herewith, with a grateful mind, I give them these rhymes as a present at the finish of the work. 1613. Hans Linder, *Werkmeister*.'

149. *A storehouse of 1715 belonging to the above house.*

I give the whole, though part is familiar to us.

An Gottes Gnad und milten Segen
 Ist alles ganz und gar gelegen;
 Und Ohne Gottes Hülf und Gunft
 Ist aller Menschen Bauw umjonft.

Drum sey der Gottes Furcht Er Gäben,
 Und halt an ihr din ganzes Leben,
 Wil sie Verstand und Weisheit bringt,
 Macht das alles wohl gelingt.

Translation. 'On God's grace and generous blessing is all absolutely dependent; and without God's help and favour is all men's building vain. Therefore submit thyself to the fear of God and hold fast to it all thy life; for it brings understanding and wisdom, and causes every undertaking to prosper.'

150. I conclude this part with a few short verses collected in the village of Kienthal and at Reichenbach.

(i) *On the older school-house at Reichenbach.* Date 1816.

Wir müssen Gottes Kinder in der Jugend seyn,
 Wollen wir in dem Alter Untertanen Gottes werden.

Translation. 'We must be God's children in our youth, would we become His subjects in our age.'

(ii) *At Kienthal.* Date 1906.

Aufrichtigkeit in allen Sachen
 Thut sich bei Gott zur Freude machen.
 Lebe allezeit vergnügt
 Wie es Gottes Schickung fügt.

Translation. 'Uprightness in all things gives God pleasure. Live always contented with what God's Providence ordains.'

(iii) *On a Wirtschafft at Kienthal.* Date 1906.

Freude den Kommenden,
 Segen den Scheidenden.
 „Grüß Gott, tritt ein“
 Bringt Glück herein.

Translation. Joy to the coming, blessing to the parting, guest.

“You're kindly welcome; step in!” brings luck with each guest.' [This is a free translation.]

[*Grüss Gott*, or 'God greet thee', is the usual greeting in many German-speaking districts.]

(iv) *At Kienthal.* Date 1909.

Arbeit ist des Burger's Zierde,
 Segen ist der Mühe Preis.
 Ehrt den Höhern seine Würde,
 Ehret uns der Hände Fleis.

Translation. 'Labour is the adornment of the burgher, and blessing the reward of toil. His high dignity¹ brings honour to the Noble; to us, the work of our hands.'

¹ I feel inclined to translate it 'his high lineage' or 'rank'.

[END OF PART I.]

INTRODUCTION TO PART II

[* * See 'Introduction to Part I', p. 9.]

IN the summer of 1911 I went abroad with the intention of obtaining photographic facsimiles of parts of the inscriptions already collected, and did not entertain the idea of collecting more inscriptions for this present book.

But I heard of the richness of the Loetschenthal in these old records, and at the end of the summer visited Kippel and stayed there for some $3\frac{1}{2}$ weeks. [See Figs. 28 and 29.] There I made the acquaintance of one or two of the chief villagers, and penetrated into the houses. The elaborateness of the carving inside surprised me. I suspected that I had missed much by having hitherto confined myself to the exterior of the houses; and was much relieved to hear later that, owing to a difference in custom between the Bernerobersland and the Loetschenthal, I had not. Further I noticed a new character and tone in these inscriptions of a Catholic canton. I had indeed already five that came from Catholic districts, viz. two from Binn, one from Champéry, one from Canton Grisons, and one from the Riederalp; but, by chance, these were not specially Catholic in tone, and might, but for one phrase, be taken as part of a Protestant collection, and be quite in place in Part I.

It seemed to me therefore that, incomplete though my book must in any case be,* I could make it far more complete by adding as a second part a collection of inscriptions in which the Catholic influence is a marked feature, giving also some facsimiles of the very elaborate carving to be found inside the chalets. Switzerland as a whole would thereby be better represented.

A year later I collected a few more inscriptions at Saas Fee and obtained one at Arolla; both of these being in Catholic districts. These are added at the end of Part II.

Much of what I have said in the Introduction to Part I applies to Part II also. Such are the remarks made on *Limita-*

tions in choice ; Characters used ; Method of reading ; Language, spacing, and spelling ; Proper Names ; Functions of the persons named ; the Sources of the verses carved ; and Dates.

I will, however, add some notes on Part II considered by itself ; these notes referring to the Loetschenthal inscriptions in particular, though in the main applicable to Saas Fee also.

Where the Inscriptions were found (see p. 9).

In the Berneroblerland I had found them on the *outsides* of houses, *Sennhütten*, storehouses, cattle-stalls, and of even quite small sheds ; and (as mentioned above) I learned later that there were practically no inscriptions carved in the interiors.

In the Loetschenthal it was the *insides* of the houses that were rich in inscriptions, there being relatively few on the outsides. At Saas Fee practically all the inscriptions were internal. And in general storehouses, stalls, and sheds, yielded me little or nothing ; they occurred mainly in and on dwelling-houses and *Sennhütten*.

In the wooden Swiss houses, the rafters serve a double purpose ; they support the floor above, and also tie the walls of the house together. Hence they are called '*Binden*'. I found that, if there were internal inscriptions at all, they would occupy the under-sides of these *Binden* ; though there might be (so to speak) an overflow on to the ceiling also. My inquiry always was, '*Haben Sie Haussprüche auf den Binden ?*'

Of course these *must* have been carved while the beams or planks lay flat. If, as I have asserted in that section of the introduction to Part I which is headed '*Carved and Painted Inscriptions*', it would be practically impossible to carve an inscription on the vertical face of a completed house, still more prohibitive would be the difficulty of carving on horizontal surfaces overhead.

I may perhaps mention here a fact that illustrates the apathy of the overworked mountain folk. In several cases, perhaps even many cases, the inhabitants of a house had never noticed whether there were inscriptions overhead in their living-rooms or not ! Very rarely did I find that the people knew what the inscriptions were.

Weathering (see p. 12).

It appeared to me that the wood of which the houses in the Loetschenthal had been built had contained more moisture and less resin than that used for the Berneroblerland houses. Possibly the seasoning of the wood had been less carefully attended to.

Certainly the faces of relatively modern houses and sheds in the Loetschenthal were very badly cracked; and I feel sure that I could not here have read really old external inscriptions (save on unusually well protected surfaces) as I did in the Berneroblerland. It was lucky for me that the Loetschenthal houses yielded such a rich harvest of *internal* carvings. The Saas Fee houses were, so far as I remember, of wood that had weathered less.

Limitations in Reproduction (see p. 19).

In Part II, where the internal inscriptions showed much elaborate carving, my limitations as regards reproduction involve a far greater loss in respect of beauty and interest than is the case in Part I. The illustrations prove this; and I have given more of these, in proportion. I regret especially the necessity of having to get printed a bald 'IHS', 'MARIA', and 'IOS', for the actual forms in which these three sacred names occurred.

In the 'IHS' there rose, usually, a cross from the cross-bar of the H; while, below, was often a (conventional) burning heart. The 'MARIA' usually had a monogram form of pleasing appearance. In the 'IOS', what we lose (as a rule) is a certain rude solidity that made it rather a carved piece than merely three carved letters.

However, fortunately I was able to make some successful photographic studies, which are reproduced in Figs. 31, 32, and 33. The carvings being near me, I could use my Zeiss lens; and there was no wind to shake the camera. In the case of the external inscriptions of the Berneroblerland, on the other hand, I had to use my telo-lens, which was much inferior to the Zeiss; and what with this and the disturbing influence of the wind, the photographs were not quite so sharp in definition. That is why some of the illustrations of Part I are relatively inferior.

The Character of the Houses.

In the Berneroblerland, the houses (of which the inscriptions are given in Part I) appeared to belong each to one family only; they were detached family residences, built in one piece, the stories being as a rule of one and the same date. They were in the main scattered over the hill-sides; so that, in general, one would say (e.g.) that a house was 'in the commune of Adelboden' rather than 'in the village of Adelboden'.

In the Loetschenthal, on the other hand, I found the houses collected in villages. The President of Kippel told me that this had not always been the case; but that avalanche-dangers, and the difficulties that winter-snow placed in the way of church-going—(I suppose a more important matter in Catholic Loetschenthal than in Protestant Berneroblerland?)—had caused the people of the valley to draw together into compact villages. It appeared to me that this was a characteristic of the whole of Canton Valais, including of course the Saas Valley.

These village houses were large—(they were not usually quite so large at Saas Fee)—and were as a rule divided into flats; i.e. the stories were occupied by different families. The stories were, moreover, often of different dates of construction. In other, rarer, cases the division was vertical, two families living side by side as in 'semi-detached' houses in England.

As regards the two (or sometimes three) stories of a house, I had to be very much on the alert in the matter of dates.

A noticeable feature of many of these Loetschenthal houses was a massive internal *stone* spiral staircase connecting the stories and running up to the attic. I had seen none such in the Berneroblerland. These were exceedingly badly lighted; and, with this and the bad repair into which the steps had fallen, a visitor coming in out of the sunlight had to grope his way with great care. I did not notice any such stone staircases at Saas Fee.

As regards the *Sennhütten*, the President told me that the women and children went up to them in the summer, while the men stayed below in the village and attended to agriculture. This, I suppose, accounts for the very superior character of these

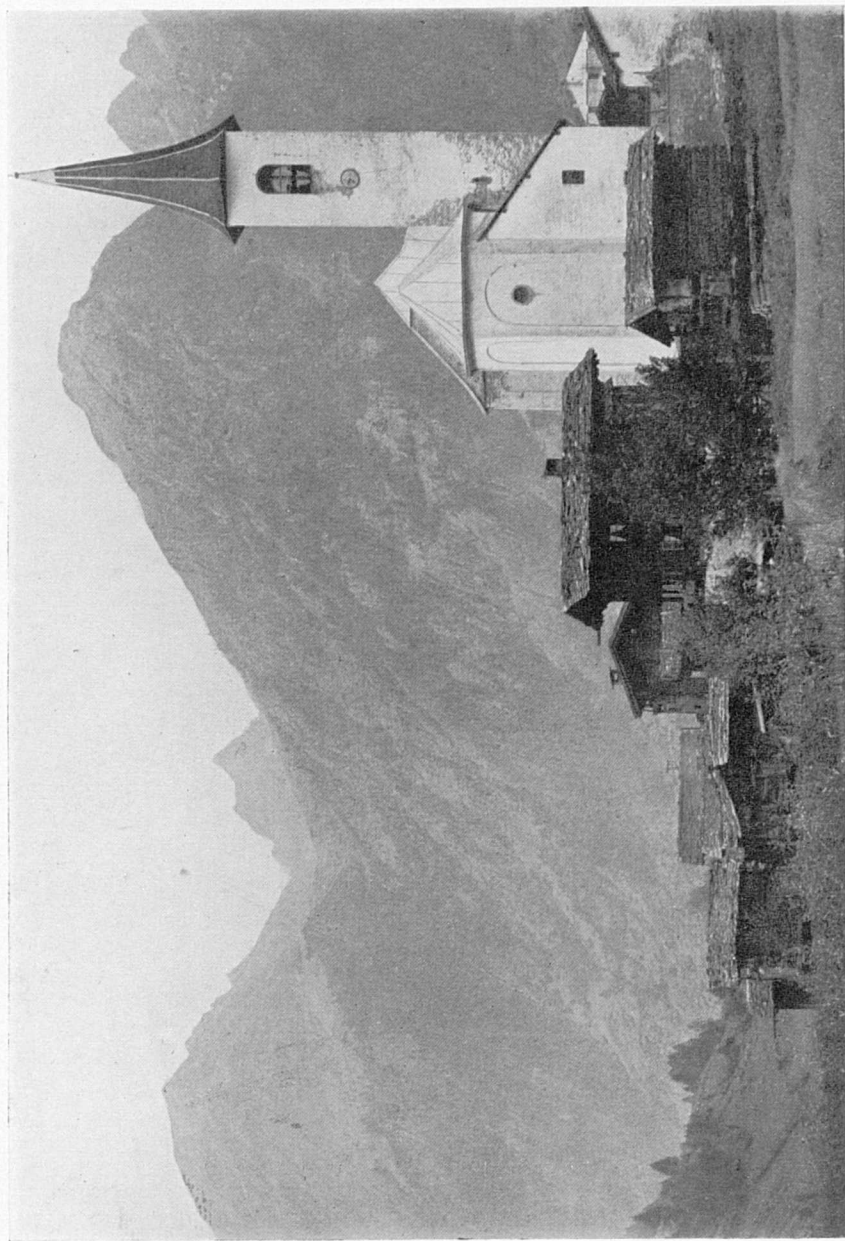


FIG. 28.

KIPPEL, LOETSCHENTHAL; LOOKING DOWN THE VALLEY.

W. Lardin, photo.

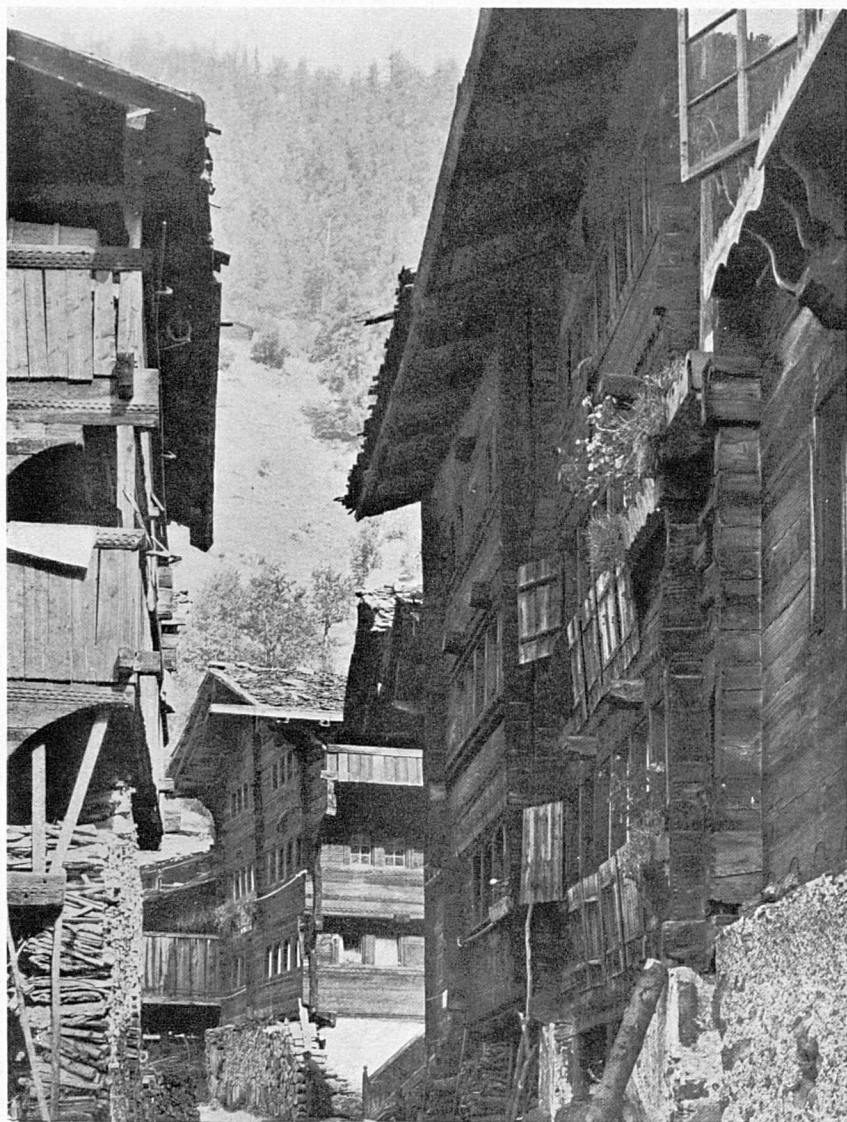


FIG. 29.

A STREET IN KIPPEL.

W. Larden, photo.

Sennhütten; for they became almost family residences in the summer. In the Berneroblerland and elsewhere I have come across many *Sennhütten* that were mere hovels; and only men or boys used them. The *Sennhütten* near Saas Fee appeared to be inferior to those of the Loetschenthal.

Reversal of Inscriptions.

In one or two cases I came across inscriptions reversed as in a looking-glass.

A friend to whom I mentioned this suggested to me what certainly appears to be the only possible explanation. It is the following.

To make the carving easier, the inscription was usually printed out *reversed*, with moist ink or paint, on paper. This was then pressed on to the beam, thus stamping on it, 'right way on', the inscription to be carved.

In a few cases, however, the printer, it would seem, forgot to reverse the sentences and letters on the paper; and so the inscription came out reversed on the beam. The carver then preferred to work with the reversed impress as a guide, rather than carve the inscription in the proper way (from left to right) without a guide. Reversals are not reproduced in this book; printers do not possess reversed type, and *inversion* would not give the desired result. At Saas Fee I found no such reversals save the partial reversal of the rudely-cut inscription shown in Fig. 51.

The Religious Tone of the Inscriptions.

In Catholic Loetschenthal, as also at Saas Fee, religion entered into the inscriptions to a greater extent than it did in Protestant Berneroblerland. Or perhaps it would be more just to say that the influence of church-teaching was more evident in the former than in the latter.

Remark. I trust that the form 'Berneroblerland' will be allowed to pass. I found that to alter it into 'Bernese Oberland' after the type was set would give trouble; this usual form taking up more space.

THE INSCRIPTIONS

PART II

[*.* In Part II, I give inscriptions from *The Loetschenthal, Saas Fee, and Arolla.*

These are Roman Catholic districts ; and most of the inscriptions occurred in the interiors of the houses.

As in Part I, I have weeded out ; and therefore the reader must refer to the notes given in the Appendix if he wishes to learn which types occurred most frequently.]

INSCRIPTIONS IN KIPPEL.

1. The following inscription occurred low down on the base of a house. There was no date carved with it ; but the date '1620' was carved on another face of the house, on a part that (as I judged) could not possibly be older than the part where the inscription was carved. [An upper story had the date 1707.] I feel that I can give the date as not later than 1620 ; and it might have been earlier still. There were reversals of letters not given here.

HERE¹ · MEIN · HAVS · FOLCK² · WAS · ICH · EICH³ · SAG ·
DAS · SELB · IN · EIWEM⁴ · HERTZEN · PRAGT⁵ ·
LIEBET · GOT · OB · ALEN · DINGEN ·
SO · KAN · ES · EICH · NIT · MISLINGEN.

(Accent the 'So'.)

¹ *Höre.*

² *Volk.*

³ *euch* [compare II. 17].

⁴ *eurem.*

⁵ So I read it. We should rather have expected *tragt* = 'bear'.

Translation. 'Hear, O my house-folk, what I say unto you ; and stamp' (or 'bear'?) 'the same in your hearts. Love God above all things ; so can nothing miscarry with you.'

2. In the lower part of a house belonging to Alexius Rieder, on a beam *inside*. [On a beam in the *upper* story was the date 1811.] There were many contractions and reversals of letters, not given here.

IM · 1633 · IAR · HAT · CHRIS^TE · MEIER¹ · DAS · HVS · MIT · GOTES · HILF · GIBVWE · CHRISTINA · WERLE · SIN · E · HVS · FROW · MEISTER² · ERG · MOR³.

¹ The name *Meier*; not the office.

² *Zimmermeister*, I suppose.

³ I take 'ERG · MOR ·' to be a shortened form of the *Zimmermeister's* name. The name 'Mor' occurred at Meiringen.

Translation. 'In the year 1633 has Christian Meier built this house with God's help. His wife (was) Christina Werlen. The *Zimmermeister* (was . . . ?)'

3. A semi-detached (or half-) house inhabited by Benjamin Murman. The contractions are not given here.

Outside.

HALD¹ · DICH · ALSO · IN · DISEM · HVS³
ALS · DV · MORGEN · MIE * * * * * VS² ·
LVG · DV · DAS · DIER · EIN · HVS · SEI · BREIT ·
DAS · IST · DIE · WIG · SELKET³.

CHRISTVS · ALEIN · IST · DER · RECHTE · VND ·
WAR · EK · STEIN · ANNO · 1640

¹ *Halte*.

² *müestest drus*, i. e. *müsstest daraus*. Some letters had been cut away to let a beam through. See II. 4.

³ Compare with II. 4. Here '*ewige Seligkeit*' was intended.

Translation. 'So conduct' (or 'hold') 'thyself in this house as though thou mightest have to quit it to-morrow. See that a house be ready for thee that is † the eternal blessedness.

'Christ alone is the right and true corner-stone. Anno 1640.'

† [More usually, 'a house that shall stand for eternity', or 'a house in eternity'. I think the old carvers sometimes mixed up phrases that were familiar to them.]

4. On the *outside* of a house just below the churchyard wall. Contractions and reversals occurred, but are not given. Here we see the *Zimmermeister* came from Lucerne and Unterwalden.

DAS · IST · GEMACHT · IM · NAMEN · JESV · VND ·
 MARIA · DER · MEISTER · HANSS · STOFER · VON ·
 LUCEREN · VND · JACOB · ENGELBERGER · VON ·
 VNDER · WALDEN · 1651 · IAR ·

ALSO · SOLT · DV · WONNEN · IN · DINNEM · HVS ·
 ALS · OB · DV · MIESTEST · MORGENS · DRVS ·
 LVG · DAS · DIR · SIG¹ · EIN · WS · BEREIT ·
 DAS · STAND · IN · EWIGKEIT ·

¹ *sei*. Compare I. 9. The form *sig* occurs in Middle High German.

Translation. 'It is made in the name of Jesus and Maria. The *Zimmermeister* (was) Hans Stofer of Lucerne and Jacob Engelberger of Unterwalden (in the) year 1651.

'Thou shalt so dwell in thy house as though thou hadst to quit it on the morrow. See that there be a house ready for thee that may last to eternity.' [Or is it 'that stands in Eternity', i. e. 'in Heaven' ?]

5. [See Fig. 30.] The house of the '*Präsident*' Eligius Rieder. 1665. In this house was a stove on which could be read the date 1666, the initials MW of Melchior Werlen, and what appeared to be his coat of arms.

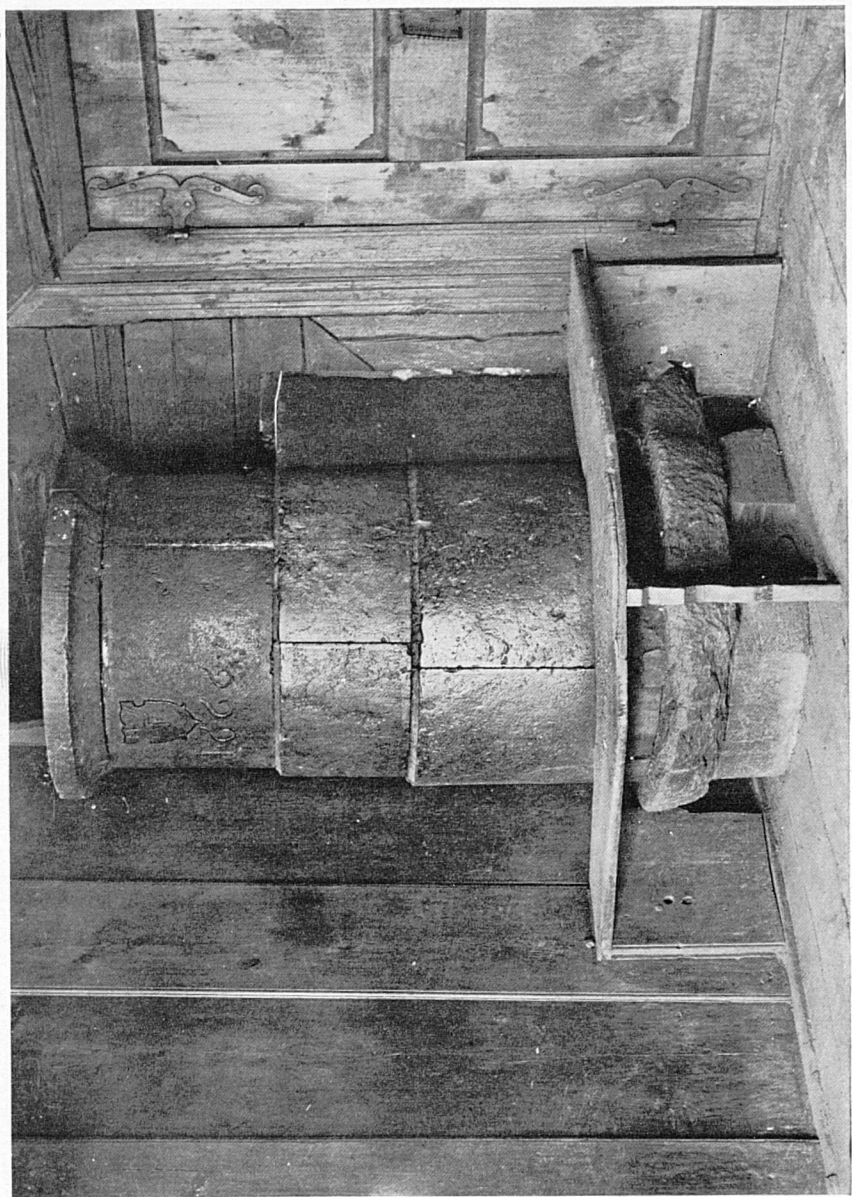
Inside ; lower room ; on beams. There were some five cases of contraction.

WOHNE · ALSO · IN · DISER · WOHNUNG ·
 DAS · DIR · WERDE · ZUR · BELOHNUNG ·
 DIE · HIMMELISCHE · WOHNUNG ·
 OMNIA · VIRTUTI · POSTPONE · TUAQUE · SALUTI ·
 ET · VIVES · IN · ÆVUM ·

[Here, as in another place, it was '*tuaque*' and not '*tuaeque*'.]

Inside ; upper room ; on beams.

QUIDQUID · AGIS · PRUDENTER · AGAS · ET ·
 RESPICE · FINEM · TABERNACULA · JUSTORUM ·
 GERMINABUNT · PROV. 14.



W. Larden photo

OLD STOVE IN KIPPEL.

FIG. 30 [PL. 5].

DEUS · CARITAS · EST · QUI · MANET · IN · CARI-
TATE · IN · DEO · MANET · ET · DEUS · IN · EO.

Outside.

ICH · LEB · WEIS · NIT · WIE · LANG ·
STERBEN · MUOS · ICH · VND · WEIS · NIT · WAN ·
ICH · FHAR · VND · WEIS · WOHIN ·
WAN · ICH · IN · TVGENT · FLEISSIG · BIN ·

MELCHIOR · WERLEN · VEXILLIFER · DESENI ·
RARONIÆ · ANNO · DOMINI · MDCLXV ·

Translation. 'So live in this dwelling that thou mayest be rewarded with a Heavenly mansion.

'Put all second to virtue and to thy salvation ; and thou shalt gain eternal life.

'Whatever thou doest, do it prudently, and consider the end.'
[Compare with the German form given in II. 21.]

'The dwellings of the righteous shall flourish. Prov. 14.

'God is Love. He who dwells in Love dwells in God and God in him.

'I live, I know not how long. Die I must, and I know not when. I am on a journey ;—and I know my destination, if only I be diligent in virtue.' [Contrast with I. 30.]

'Melchior Werlen, *Bannermann* of the *Zehnten* of Raron.' [Compare with I. 38.] 'In the year of our Lord 1665.'

6. The other half of the same house. In this half also was a stove in all ways similar to that mentioned above in II. 5. The separation in this case was by a vertical plane ; the two halves were side by side.

Inside.

FIDITE · VIRTUTI · FORTUNA · VELOCIOR · UNDIS ·
NON · MANET · ET · CERTAM · NESCI · HABERE ·
DOMUM ·

IN · OMNIBVS · OPERIBVS · TVIS · MEMORARE ·
NOVISSIMA · TVA¹ · ET · IN · ETERNVM · NON ·
PECCABIS ·

Outside.

QUID · FACIES · FACIES · VENERIS · CUM ·
VENERIS · ANTE? · NE · SEDEAS · SED · EAS · NE ·
PEREAS · PER · EAS. [A hexameter and a pentameter.]

HOC · OPUS · FECIT · FIERI · MELCHIOR · WERLEN ·
VEXILLIFER · VALLIS · ILLIACENSIS² · ET · EJUS ·
FILIUS.

¹ The four last things, viz. Death, Judgment, Heaven, and Hell. See also II. 25. It is the usual phrase in ecclesiastical Latin.

² This sounds like the 'Val d'Illiers'. But in No. 5 above this same man is called 'Bannermann of the Zehnten of Raron'; and in II. 25 he is called 'Mayor of Illiacum and Bannermann of the Zehnten of Raron'. On the whole, though my Swiss scholar-friends did not know the word, this 'vallis Illiacensis' would appear to be the Loetschenthal (?).

Translation. 'Put thy trust in virtue. Fortune, swifter than the waves, abides not, and knows not how to have any fixed home.

'In all thy works remember the Four Last Things, and thou shalt never sin.

'What shalt thou do when thou shalt come into the presence of loose women?' (*lit.* 'the faces of Venus'). 'Do not sit down with them but depart, lest thou perish through them.' [I take this to be a warning to young men.]

'This work did Melchior Werlen, *Bannermann* of the Illiacean valley, and his son, cause to be carried out.' [See note 2 above.]

7. House of Andreas Murman. [See Figs. 31, 32, 33.] Here were plenty of reversals of letters, but no contractions.

Inside. On one beam :—

MEISTER · HANS · GOTS · BONER¹ ·

DIS · HVS · HAT · LAEN · MACEN · FENDER² · VND
MEIER³ · PETER · PLAST · VND · ANNA · REDER ·
SEIN · HAVS · FRW · IM · IAR · 1679.

On another beam, next to the window, came :—

HEILIGES · KRITZ · GESEGNE · DISES · HAVS ·
VND · WENDE · ALLES · VNGLICK · DRAVS ·

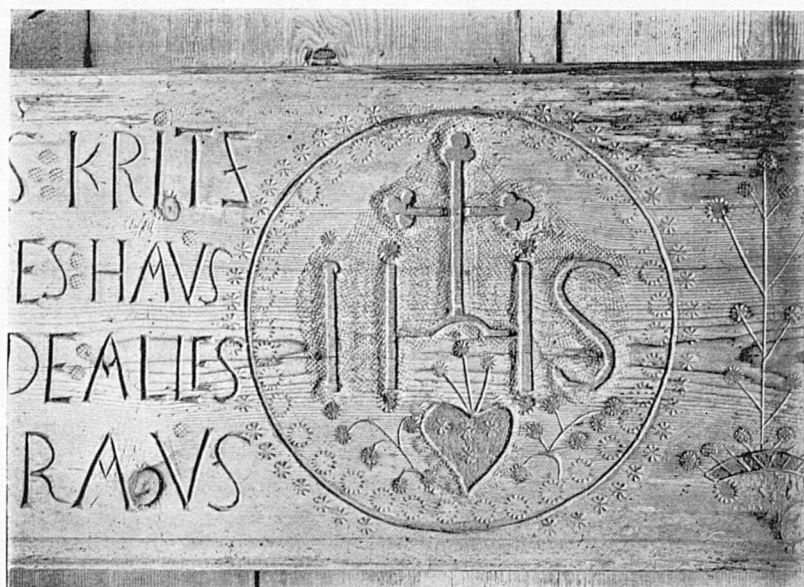


FIG. 31 [II. 7].

W. Larden, photo.

'I.H.S.' ELABORATELY CARVED; KIPPEL

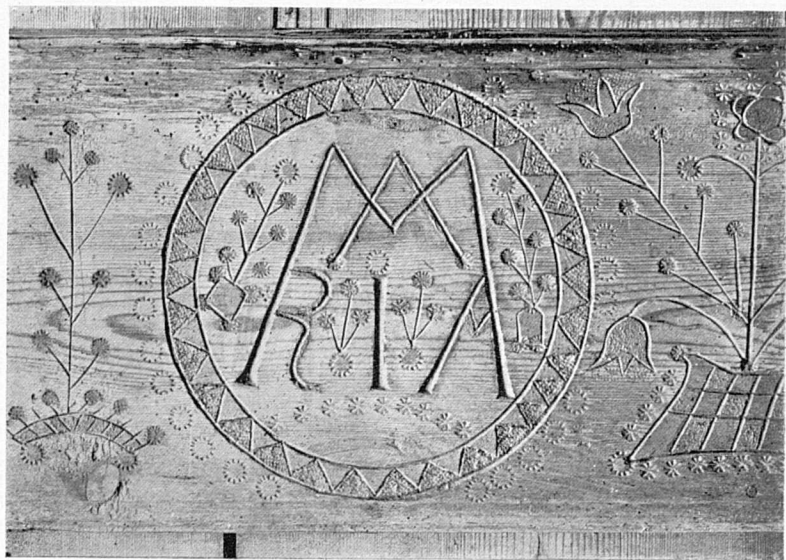


FIG. 32 [II. 7].

W. Larden, photo.

'MARIA,' IN MONOGRAM FORM; KIPPEL.

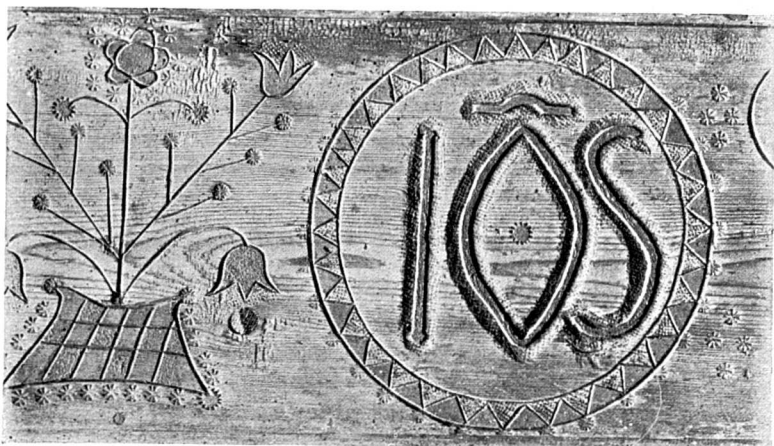


FIG. 33 [II. 7].

W. Larden, photo.

'IOS,' ELABORATELY CARVED; KIPPEL.



FIG. 34 [II. 11].

W. Larden, photo.

FROM A CEILING; A RECORD OF NAMES.

Next to this came the IHS seen in Fig. 31. Then :—

O · IESV · CHRISTI · GOTTES · SOHN ·
NIHM · VNS · AUF · IN · HIMMELS · THRON ·

Then came the MARIA of Fig. 32. Then :—

O · MVTTER · DER · BARMHERZIGKEIT ·
STEH · VNS · BEI · IN · LETSTEN · STREIT ·

Next came the IOS of Fig. 33. And lastly came :—

IOSEPH · STEH · VNS · BEI
HILF · VNS · ZVR · SELIGKEIT.

On the ceiling :—

WAS · ICH · HABE · KOMBT · VON · DIR ·
WAS · ICH · BRAUCHE · GIBST · DU · MIR ·
Gott · ICH · VERDANKE · DIR · IEDE · GABE ·
DIE · ICH · VON · DEINE · GIETE · HABE ·

TRINK · VND · IHS. Gott · NIT · VORGIS ·

ALLE · Gott · ZV · LIEB.

EIN · FROMES · HERZ · EIN · REINER · SIN ·
SCHWINGT · SICH · BIS · ZV · DEM · HECHSTEN · HIN.

ALLES · ZV · EHR · VND · GLORI · GOTTES.

RVOHE · DEN · TODTEN · FRID · DEN · LEBENDIGEN.

¹ The name is *Gottspöner*, I was told.

² The same as *Vexillifer*, *Bannermann*, *Fühnder*, *Venner*, or *Fühnrich*.

³ *Meier* meant a sort of Headman. [It is not used here as a family name.]

Translation. ‘The *Zimmermeister* was Hans Gottspöner.

‘This house Peter Plast, *Bannermann* and *Meier*, and his wife Anna Rieder, had made in the year 1679.

‘Holy Cross, bless this house, and turn from it all misfortune.

‘O Jesus Christ, Son of God, raise us to Heaven’s throne.

‘O Mother of Compassion, stand by us in our last agony.

‘Joseph, stand by us; aid us to blessedness.

‘What I have, comes from Thee. What I need, Thou givest

me. God, I owe to Thee every gift that Thy goodness has bestowed upon me.' [I should like to translate it—'I thank Thee for every . . .']

'Drink and eat; (but) forget not God.

'All for the love of God.

'A pious heart and a stainless mind can soar to the loftiest heights.

'All to the honour and glory of God.

'Rest to the dead, peace to the living.'

[This prayer for '*Rest to the dead*' occurred also in an inscription in the house of Boniface Ritter, 1798. The rest of this last-named inscription was merely a record of names; so I omitted it.]

8. The *Gemeindehaus*. *Inside*, on beams.

In the lower room:—

DEISES · HAVS · HAT · GEMACHT · DIE · LOBLICHE ·
GEMEIND · KEIPEL · IM · 1698 · IAHR ·

In the upper room—(the holy names being ornamented and surrounded by circles):—

DOMVS · AMICA · **IHS** · DOMVS · OPTIMA · MARIA
JOSEPH
EIN · HAVS · DER · EINIGKEIT ·
BEWOHNT · DIE · H · DRIFALTGKEIT ·

On another beam the letters ran as seen in a looking-glass, from right to left. I have been obliged to print it normally.

WER · BVWT · EIN · HAVS · MVS · BALD · DARAVS ·
OLD¹ · DAN · ER · BVW · EIN · EWIGS · HVS ·
LVG · DAS · DIR · BERITS · EIN · HAVS · IN · EWIG-
KEIT ·

¹ The President of the Commune told me that *old* is patois for *ob*. A learned Swiss told me that it meant *oder*. The former would translate *old dan* as 'although'; the latter as 'unless'.

Translation. 'This house the honourable *Gemeinde* Kippel has constructed in the year 1698.

‘O friendly’ (does it mean ‘beloved’?) ‘house! O best of houses!

‘The Holy Trinity dwells in a house of unity.

‘He who builds a house must soon quit it, unless’ (or ‘even though’?) ‘he build one that will last for ever. See that thou preparest for thyself a house in eternity’ [i.e. in Heaven. Or is it ‘for eternity’?].

9. The *Prioratshaus*, or chief Priests’ house. *Inside*, on beams :

ZV · GOTTES · VND · MARIA · EHR ·
 HATT · MANN · DIS · HAVSS · ERBAWEN ·
 DARANN · VILL · MIEHE · VND · ARBEIT · KEHRT¹ ·
 VND · VIL · DER · LERCHEN · GEHAVWT² ·

DER · FRIDT · VNDR · GOTTES · GNADBE · WAHR³ ·
 DEN · HIRTEN · VND · DIE · SCHÆFLEIN ·
 GLICKSELIG · EINIG · DVRCH · ALLE · IAHR ·
 ACH · LESER · MERCK · DISE · WOERTLEIN⁴ · 1710 ·

DIE · EICH · GESETZ⁵ ·
 WERDT⁶ · NICHT · VERLEHTZ ·
 VON · KEINER · AXT · VMG’HAVEN ·
 DAS · ALTER · MACHT ·
 DAS · S’BODEN · KRACHT ·
 NICHT · TAVGLICH · MEHR · ZVM · BAWEN ·

¹ This appears to mean *verwendet*, or ‘spent’.

² Curious that the carver should have missed the rhyme *gehauen*!

³ Clearly an error for *Gnad bewahr*.

⁴ I take this to mean ‘note the above prayer, and help to carry it out’.

⁵ From the word *verlehtz* that follows, we see that this may be either the substantive ‘Law’ or the p. p. *gesetzt*. I take the former reading; the latter might be translated either as ‘firmly planted’, or as ‘mature, no longer young’, or again as ‘granted (that)’.

⁶ *werdt* might be either *wird* or *ward*, present or past.

Translation. ‘To the honour of God and Maria has this house been built. Much trouble and labour were expended over it, and many larches hewn down. May peace and the grace of God keep the shepherd and the sheep in happy concord for ever. Ah! Reader, mark this prayer’ (*lit.* ‘little word, or sentence’).

I venture to give my own translation of the next verse, though two authorities were adverse to it. There is at any rate some point in it, and little or none in their translations; and moreover I have the support of Dr. E. Hoffmann-Krayer.

[I may say that one of the other two authorities began—‘The firmly-planted oak was never injured . . .’; while the second translated it as ‘Granted that the oak is (or was) never injured . . .’]

‘The oaken Law’ (or ‘oak called Law’, as Dr. E. H.-K. suggested) ‘is not injured nor felled by any axe’ (as real oaks are). (And this law is that) ‘old age causes the ground to crack, of no more use for building on.’

[This was a priests’ house; and the priests are enjoined to *build up virtue in the young, since in old age it is too late*. So I understand it.]

10. [See Frontispiece and Figs. 35, 36, 37, 38.] Though there are, and were, many Murmans in Kippel, there is one house which is called *par excellence* ‘The Murman House’. It is singularly rich in ornament and in inscriptions, both outside and inside. It belongs to Ludwig Rieder now.

Inside. First, in a very small room, is a ‘bunk’ with the following carved on it in remarkably ornamental letters:—

Ich Gehn¹ Ins Bett Billeicht In Tod . . .

(See Figs. 35 and 36.)

I could not stand far enough away from this to get it all into one photograph. Over the door of this small room was:—

17 Alles Gott Zu Lieb 77.

In the living-room there was on one beam:—

JESVS · MARIA · JOSEPH · VNTER · EVREM ·
SCHVTZ · STEHT · DIES · HAVS · HOC · OPVS · FIERI ·
FECIT · PL’M · R’DVS · DOCTISSIMVS · D’NVS · J’NES ·
ANDREAS · MVRMAN · CVRATVS · IN · EICHOLL ·



FIG. 35 [II. 10].

FROM A BED IN KIPPEL; *Ich gehn.*

W. Larden, photo.



FIG. 36 [II. 10].

FROM THE SAME; *Bett Vileicht.*

W. Larden, photo.



FIG. 37 [II. 10].

FROM A CEILING IN KIPPEL; } *Alles.*

W. Larden, photo.



FIG. 38 [II. 10].

FROM THE SAME; } *Gott.*

W. Larden, photo.

On the other beam—(I cannot give the cross and two holy names as actually carved):—

✠ MARIA · IÖS · DISES · GEBVW · HAT · GEMACHT · MEISTER · ZIMMERMAN · ALLEXIVS · MVRMAN · VND · ALLOVISIVS · MVRMAN · IM · IAR · 1777 · DEN · 10 · WEINMONAT² ·

On the ceiling near the door was carved a skeleton (Death) holding a scroll on which one read:—

QVALIS · VITA · MORT · EST · ITA ·

Also a coat of arms with four divisions; each part seemed to be more or less of a landscape. Also—

Ich Gehe Aus oder Ein,
So kömmt der Tod und wartet mein.³

On the lintel over the door we find—(see Frontispiece)—

Gelobt sei Jesus Christus.
In Alle Ewigkeit Sei Gott⁴ gebenedeit.

On the door, inlaid work; and the date—(a later one, 1812)—of the door itself.

On the ceiling over the eating-table (?):—

Trinck Und Ich Gott Nicht Vergiß.
Wer Seinem Nächsten Die Ehr Abschneidt,
Der Weich Von Meinem Tafel Weit.

Also, with the capital letters very large and elaborate:—

Gott Sei Dank . . . (See Fig. 38.)

And then, with a 'frame' carved round it:—

<p>1777 Den 17 IENER</p>

On another part of the ceiling:—

Alles Gott zu Lieb (See Fig. 37.)

Outside. Over the entrance-door at the side of the house:—

ICH · GEHE · AVS · ODER · EIN ·
SO · SOLL · GOTT · MEIN · BESCHITZER · SEIN ·

On the face of the house, as will be seen, there came among other things a short Greek sentence. In the opinion of several Greek scholars to whom I showed my copy, the ‘cursive characters’—(if that be the correct expression)—employed had been modified, and rendered still more difficult to read, by the carver; and they could not interpret all of it. As in other cases, I am unable to reproduce what I copied down; I am limited to the use of the ordinary Greek type kept in stock by the printers. It is a pity that the letters were so small and high up; I did not attempt a photograph.

1777.

Gott zu Lieb

— —⁵ Θεω λατρευε (or λατρευι) τοκέας αγάπα τους — —⁶ τίμα ·
DOMVS · AMICA · DOMVS · OPTIMA · DIEV · TE ·
REGARDE · PECHER · LAVDATO · IDDIO ·

AUF · GOTT · BAV · VND · TRAV · BESTENDIG ·
SO · LANG · DV · SEIN · WIRST · LEBENDIG ·

GOTT · LIEBEN ·
MACHT · NIE · BETRIEBEN⁷

Im Gottes Segen Ist Alles Glegn

Below this came the ‘House-marks’ here given. I understand that such were carved on vessels, or stamped on trees felled in the communal woods, to show to what house these belonged.

X IIII || ΛΛΛ · 6 · II

¹ With *gehn* in the place of *gehe*, compare I. 3, note 18; and I. 21, note 4.

² October.

³ This couplet occurs often in Part I. The couplet occurring outside the house (q. v.) was found elsewhere in the Loetschenthal and has a different and more trustful tone than has this more usual form.

⁴ A distinct *e*. See note 2 to II. 20.

⁵ Two words occurred here, which looked like Κή and a contracted

form of *μετά*. Assuming that the carver knew no Greek, these may very well have been carved for one word which was the vocative case of the person addressed. *Κηδευτά*, which I suppose could mean 'O son-in-law', has been suggested.

⁶ This word looked like *προσίλυτας*. A suggestion is *προστάτας*, meaning 'those in authority' (?).

⁷ *betrübt*.

Translation. 'I go to bed; perchance to death.

'All for the love of God. 1777.

'Jesus, Maria, Joseph, under your protection stands this house. The most reverend and learned Master Johannes Andreas Murman, curate in Eicholl, had this work carried out.

'✠ Maria Joseph. Master-carpenters Alexius Murman and Alloysius Murman have constructed this building on the 10th of October, 1777.

'As life is, so is death.' [*Mort* was an error for *mors*.]

'I go out or in; but Death comes and awaits me.

'Praised be Jesus Christ. May God be blessed to all eternity.

'Drink and eat: but forget not God.

'He who diminishes his neighbour's honour, let him depart far from my table.

'Thanks be to God.

'On the 17th of January, 1777.

'I go out or in; so may God be my protector.'

Taking next the inscription on the face of the house:—

'1777'

[All] 'for the love of God.

'— — serve God, love (your) parents, honour (those in authority?). O friendly house, O best of houses! God beholds thee sin. Praised be God.

'Build and trust on God continually, so long as thou shalt have life. To love God gives an untroubled spirit.' [This last sentence is a somewhat free translation of the German.] 'On God's blessing is all dependent.'

11. [See Fig. 34.] A house of which the upper story belonged to Boniface Ritler, and the lower story to Johann Murman. In both the date was 1798. No inscription outside.

In the upper story was a very long record of names of those who had the building done. The family name was *Ritter*; and they married *Rieders*, *Jaggis*, and *Moniers*.

Besides this record was only—

Gott sei mit uns

and—

GOTT · GEBE · ALLEN · ABGESTORNEN · DIE · EWIGE ·
RVOH · 1798 ·

[‘God be with us. God give eternal rest to all the departed.’]

On the ceiling of the lower story was another long record of those who had this story built (see Fig. 34). Here the family name was *Feitzan*, and they married *Haslers* and *Plasts*. The date was again 1798. There was carved:—

1798

DEN 12 HEVMONAT (i.e. July).

This record was arranged inside a circle. Round this was another circle; and in the space between, thus surrounding the record, was:—

An Gottes Segen Ist Alles Gelegen.

and— Auf Gott vertraut Ist woll Gebaut.

[‘On God’s blessing is all dependent.’ ‘Trusting in God is building soundly (or well).’]

The President told me that this separate ownership of two stories at the very time of building of a house occurred in other cases also.

12. The *Gemeinde-Stadel* in Kippel. *Outside.*

DER · TVGEND · HVNDERTFACH · GETREID ·
SAMLE · DIR · FÜR · EWIGKEIT ·

Der Lößlichen Gemeind Stipel. IHS

Im Jahr 1847.

Translation. ‘Collect for thyself, for eternity, virtue’s hundred-fold wheat. (Built) for the honourable *Gemeinde* Kippel in the year 1847.’ [There was a cross on the cross-bar of the *H* in the IHS.]

13. House of Joseph Murman built on to the *Prioratshaus*.
Inside.

On the lower floor, on a beam.

DIE · RECHTE¹ · VND · PLÄTZE² · DIESES · HAVSES ·
HAT · HERR · KARL · ANTON · ESCHER · VON ·
SIMPELN · SEINER · TOCHTER · KATHERINA ·
GEKAUFT³ · 1854 ·

On the upper floor, on two beams:—

On one—

DIE · AN · DEM · TISCHE · DES · HERNN · SPEISEN ·
LASSEN · IHRE · STIMEN · IN · DANK · VND · JUBEL ·
HÖREN ·

Wir Söhnen⁴ sich⁵ Nach dieser Speis

Wo Mit Wir Einstens Auf der Reis

In der⁶ Ewigen Freud gesetztiget⁷ Werden.

On the other beam were names: the President Martin Murman and his wife Maria Meyer had this story built in 1857.

Then:—

WER · AVF · JESVS · MARIA · VND · JOSEPH ·
VERTRAVT ·
DER · HAT · AVF · FESTEN · GRVND · GEBAVT ·

^{1, 2} The priest told me that '*Rechte*' meant rights of access to house, &c., *not* including alp-, or forest-, rights; while '*Plätze*' referred to owner's rights over the site of the house, garden, sites of outhouses, &c.

³ This means 'bought *for* his daughter'.

⁴ The sense shows that this more probably stands for *sehnen* than for *versöhnen*.

⁵ Error for *uns*.

⁶ I think an error for *die*.

⁷ *gesättigt*.

Translation. 'The house- and ground-rights of this house Herr Karl Anton Escher of Simpeln has bought for his daughter Katherina in 1854.

'May they who feed at the table of the Lord let their voices be heard in thanks and rejoicing. We long after † this food

† See note 4 above. A possible sense is 'we reconcile ourselves', or 'we are at peace with God', after the Holy Eucharist.

wherewith we shall one day be satisfied as we journey into eternal life.' [I take it that the Last Sacrament is referred to; and, if so, it should have been *in die* . . ., i. e. 'into . . .', and not *in der* . . ., i. e. 'in . . .'.]

'Whoso trusteth on Jesus, Maria, and Joseph, he has built on a firm foundation.'

14. The *Kaplan's* house. [The *Kaplan* appeared to correspond to our 'curate'.]

Outside.

Im Jahr 1863

Mitt Gottes Beistand u. Vertrauen

Hat die Thalschaft Loetschen dies Haus Lassen bauen.

Inside.

MIT · GOTTES · HILF · IST · DIS · GEBAVEN ·
 IST · FIR · DIE · PRIESTER · GEMACHT ·
 DIE · IHRE · SCHÄFLEIN · WEIDEN ·
 BITEN · FIR · SIE · TAG · VND · NACHT ·

Translation. 'With God's help and (in) trust (on Him) have the communes of the Loetschenthal caused this house to be built.

'With God's assistance is this built. (It) is made for the Priests, who pasture their sheep (and) pray for them day and night.'

[The '*Thalschaft*' is the whole valley.]

15. A newer house.

Outside.

Du Engel mir zum Schutz gegeben

Begleite mich durchs ganze Leben.

Du bist gut und rein

O möcht ich stets dir ähnlich sein!

Erbaut durch Joseph Seeberger und seine Gemahlin Viktoria Ebner.
 Im 1879 Jahr.

Maria wähle dir zum Bild;

Fliehe unter ihrem Schild.

Niemand ruft¹ vergebens

In dem Schweren Kampf des Lebens.

Inside. The names of the people who had the house built, recorded inside, are not the same as those recorded outside; but are Alex. Ritler, his wife Barbara Lehner, and their children. The date is the same—1879.

Then:—

GELOBT · SEIEST · DV · HERR · JESVS · CHRIST ·
 DER · VNSE · GOTT · VND · VATER · IST ·
 JETZT · VND · AVCH · ZV · IEDER · ZEIT ·
 WIE · IN · ALLE · EWIGKEIT ·

¹ On the Fafferalp I found nearly the same, of date 1880, but worse spelt. The third line was, however, better; it ran:—

‘NIEMAND · RVFT · BEI · IHR · VORGEBENS.’

Translation. ‘Thou Angel assigned to me as guardian, accompany me throughout my life! Thou art good and pure; would that I alway resembled thee!

‘Built by Joseph Seeberger and his wife Victoria Ebiner in the year 1879.

‘Take Maria as thy pattern! Flee under her shelter. No one calls (on her) in vain in the (last) grievous struggle of life’ (i.e. in the death-agony).

‘Built by, &c.

‘Praised be Thou, Lord Jesu Christ, who art our God and Father now and at every time as to all eternity.’

INSCRIPTIONS AT BLATTEN.

At Kippel I had the advantage of being known to be on friendly terms with the President and the Priest. In Blatten I knew no one; and the people seemed to regard my investigations with some suspicion. The more wretched-looking the people, the more suspicious were they. The result was that there were many old houses into which I did not penetrate; and I failed also to get into the *Gemeinde*-house. What I did find is given below; save that in general I have omitted such verses (with their variants) as I had already found in Kippel or elsewhere.

16. On a *Stadel* (I think it was ;—certainly it was, that or a *Speicher*) situated near the post office. [See Fig. 39 for another *Stadel*. No waste of cultivable land here!]

ICH · HANS · JOSEPH · RIEDER · SAMBT · SEINEN¹ ·
BRIEDREN · IM · 1759 · IAR ·

IHS · MAR · IOS ·

AN · DISEM · HOLTZ · AN · DEM · GEMACH ·
KAN · NICHT · SEIN · EIN² · LOBLICHE · GEMEIND ·
BEDVRT³ ·
MIR⁴ · HABENS · GEHAVEN · IN · VNSEREN · GVOD⁵ ·

[*Note.* Although this was outside, it was well-sheltered and quite sharp, and it was also low down and close to the eye. So there is no doubt as to the letters. The IHS, MAR, and IOS, were somewhat elaborate, and are not given here in the forms in which they were carved.]

¹ For *meinen*.

² I find that, in this connexion, *ein* is used where we should use 'the' in English.

³ The President told me that this word means, more or less, *unzufrieden*; i. e. displeased or discontented.

⁴ MIR for *wir*. In Swiss patois I think *wir* is more usually 'mer'.

⁵ I take this to be 'property', 'piece of land'.

Translation. 'I, Hans Rieder, with his brothers; in the year 1759.

'About this wood used on this building the honourable *Gemeinde* can't be displeased; (for) we hewed it down in our own property.'

[They had not used *Gemeinde*-wood.]

17. House on the main road; Paul Tanast lived in the lower story. Date 1773.

Inside; lower story. A record of names (all Ebiners) on one beam. Then :—

IESVS · MARIA · IOSEPH · BEFEHLEN · MIR¹ · DISES ·
HAVS ·
VND · ALLES · VNGLICK · SEI · DARAVS ·

DENCK² · LEBEN · WIL · ICH · ALSO · HEVT ·
ALS · HET · EIN · END · MEIN · LEBEN · ZEIT ·

In the upper story:—

JESVS · MARIA · JOSEPH · ALLES · EICH³ · ZV · EHR ·
DEN · 30 · ABRIL ·

ALLES · WAS · DV · DVOST · ZV · VOR · BETRACHT ·
GEDENCK · WIE · ZV · LEST · DEIN · END · WIRD ·
GEMACHT ·

Also a record of names, much as on the lower story, with the date 1773 again.

Outside. [I think this was the same house. If not, it was at any rate of the same date, very close to it, and also on the main path. My record is not precise on this point.]

1773.

Gott Sieht Dich O Sinder.

Ich gehn aus oder ein,

So soll Gott mein Beschützer sein.

Auf Gott vertraut Ist wol Gebaut.

Alles Gott zu Ehr.

GOTT · BEHIETE · EVCH · VOR · VNGLUCK : DEVS ·
TE · CONSERVET · AB · INFORTVNIO :

DIEV · TE · GARDE · DE · MAL : DIO · VI · GWARDI ·
DI · MALE ·

AN · GOTTES · SEGEN · IST · ALLES · GELEGEN.

Man muos in Allen Sachen

Mitt Gott den Anfang Machen;

So geht woll alle Sachen.

CIO DCCLXXIII CONCORDIAM V SECTARE ·

¹ MIR, patois for *wir*, I suppose, as in II. 16.

² I suppose an exhortation, 'Do thou think "I will live . . ."'

³ *euch*. Compare II. 1.

Translation. 'To Jesus, Maria, and Joseph we commend this house; and may all misfortune keep out of it.'

'Think thou, "I will live to-day as had my life's period an end now".

'Jesus, Maria, and Joseph, all to your honour!

'The 30th April.

'Consider beforehand all that thou doest. Bethink thee how at last thy life must have an end.

'1773. God seest thee, O sinner.

'I go out or in; let God be my Protector.

'To trust in God is to build well.

'All to God's honour!

'God guard you from misfortune.' (In four languages.)

'On God's blessing is all dependent.

'One must in all affairs make the beginning with God; so prosper all undertakings.

'1773. Follow peace.'

18. [See Fig. 40.] The older house built for the Priests by the *Gemeinden*. It was being done up in 1911; much new wood-work inside, and the outside spoilt from a photographic point of view. For the Priests' house in use in 1911, see II. 20.

Inside, on beams:—

DISES · HAVS · BAVT · DIE · GEMEIND · BLATTEN ·
EÜSTEN¹ · WEISSENRIED · VND · RIED · GANTZ ·
ALEIN² · WEIL · ES · IHR · EÜGENTHVM · THVT ·
SEIN ·

WER · GOTT · LIEBT · OB · ALLEN · DINGEN
DEM · SAN · UND · MAG · ES · NICHT · MISLINGEN

Ewiges Denkmal Brüderlicher Vereinigung und der Christlichen Aufmunterung zur Aufbaauung dieses Im 1826 Gemæind³ Hauses nach dem Sprichwort Groher Muth macht Arbeit Gut.

Over the door inside:—

Gelobt sey Jesu Christ in Alle Ewigkeit.

Outside.

18

26

Die auf den Herrn Vertrauen
Sind wie der Berg Sion.

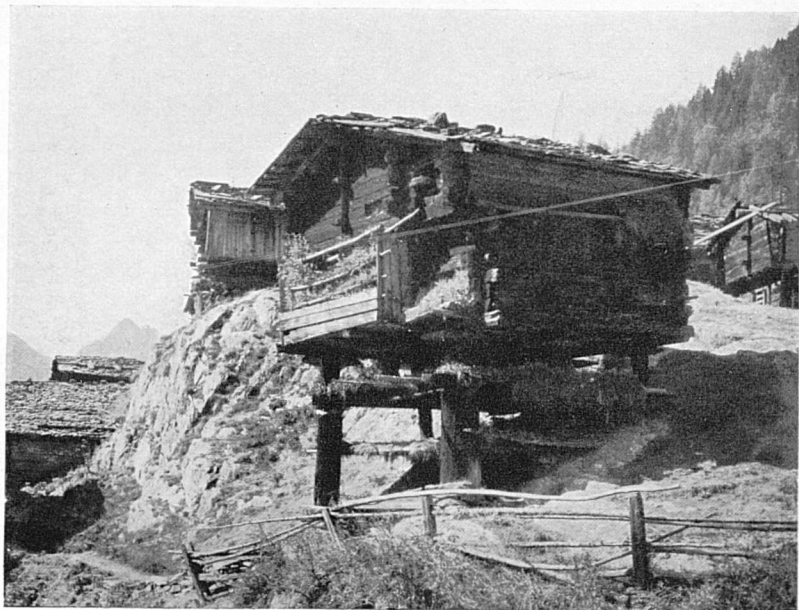


FIG. 39.

A STADEL AT BLATTEN, LOETSCHENTHAL.

W. Larden, photo.

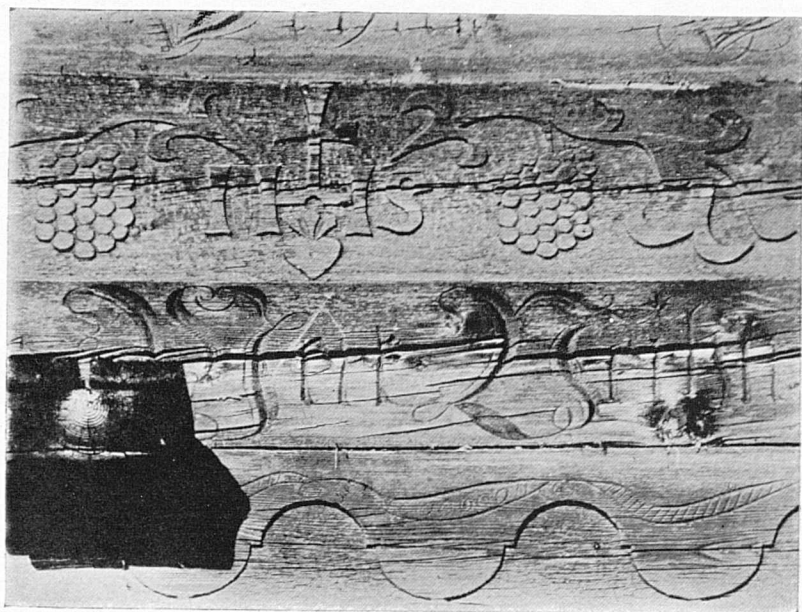


FIG. 40 [II. 18].

INSCRIPTION AT BLATTEN; *Werk Verhin(dren)*.

W. Larden, photo.

Jesús Maria und Joseph behüte dieses Haus vor Unglück.

Wer Wider Dieß Geredt⁴
 Mein Gutte Werk Verhindren⁵ . . . (See Fig. 40.)
 Wird Auch Wie Wenachrib⁶
 Sein Lohn Dort Finden.

Zum Glück Und Wohlstand Baut Man Ingemein
 Für Seinen Priester Ganz Allein.
 Mit Diesem Und Mit Allen Sachen
 Muß Man Mit Gott Den Anfang Machen.

Im MDCCCXX * *⁷—CONCORDIAM · SECTARE · Alles
 Gott zu Lieb—Jahr.

¹ *Eisten* in another inscription.

² i. e. without help from the rest of the valley; and, in particular, independently of Kippel, which had been in command of Blatten ecclesiastically.

³ The word looked like this, but was very oddly spaced. It must stand for *Gemeind*.

⁴ This word might have been *Beredt*. The Priest took it as a noun *Geredt*, signifying 'talk', or the like; which might mean either 'the pious expressions above', or perhaps 'what I am now saying; warning'. A learned Swiss took it to be the verb, and supplied *zu*, or *um zu*, before *verhindren*.

⁵ If the Priest (who spoke of a 'patois' use of *Geredt*) was right, *verhindren* would be a plural third person in error for singular. If the Swiss scholar was right, it would be an infinitive.

⁶ *Sennacherib*, I suppose.

⁷ A new beam came through here.

Translation. 'The *Gemeinden* Blatten, Eisten, Weissenried, and Ried, build this house unaided, since it is their property.

'He who loves God above all things, for him can and will nothing miscarry.

'A permanent memorial of brotherly union and of Christian stirring up to the building [in 1826] of this *Gemeinde*-house according to the proverb "A cheerful mood makes work easy".

'Praised be Jesus Christ to all Eternity.'

'1826. They who trust in the Lord are even as the Mount Sion.

'Jesus, Maria, and Joseph, guard this house from misfortune.

‘He who speaks against this (so as) to hinder my good work will also, like Sennacherib, find his wages there.’ [Or is it ‘he who, against the above sentiments, or against this warning, hinders my good work, will . . .’, &c. ?]

‘For our happiness and well-being we build this together for our Priests, unaided’ (by other communes).

‘In this as in all other affairs one must make the beginning with God.

‘In 182(6). Follow the way of concord. All for the love of God.’

19. A house on the main path, the lower story inhabited by Alex. Ebner. I have, as usual, been unable to reproduce here the forms in which IHS, MARIA, and IOS, were carved.

Inside.

DER · MENSCHEN · HILF · IST · KINDERSPIEL ·
AVF · GOTT · ALLEIN · SETZ · DV · DEIN · ZIEL ·
VND · AVF · SEINE · LIEBSTE · MVTTER · AN ·
SO · HAST · DV · KLVG · VND · WOHL · GETHAN ·
IHS · MARIA · IOS

DISES · HAVS · WIRD · GEBVMEN¹ · DVRCH · JOSEPH ·
EBINER · Im 1842² Jahr.

Over the door:—

Gelobt sei Jesus Christus in Alle Ewigkeit.
and Ich Gehe aus oder ein, So soll Gott mein Beschützer seyn.

Outside.

1828³

Ich baue hier mein Lebens Zeit;
Der Lohn ist mir all dort bereit.

Alles Gott zur Ehr.
Man soll in Allen Sachen
Mit Gott den Anfang Machen.

Das altes Haus durch Furesbrunst⁴ verderet war
Durch * * * *⁵

¹ Error for the quite usual form *gebauen*.

^{2, 3} I suppose the fire accounts for the discrepancy in dates.

⁴ Not easy to read, though not worn.

⁵ Unfinished.

Translation. 'Men's help is unreliable' (*lit.* 'child's-play'); on God alone set thy aim, and on His Mother, most dear; so hast thou done prudently and well.

'This house was built by Joseph Ebner in 1842.

'Praised . . . &c. I go out or in . . . &c.

'I build here during my lifetime; my reward awaits me yonder.' 'All to God's honour.' 'In all affairs . . . &c.

'The old house was destroyed by fire, and . . .'

Remark. The four lines beginning '*Der Menschen Hilf . . .*' I found also on a *Stadel* at Ried.

20. The new Priests' house. [Again I have had to simplify the IHS, MARIA, and IOS.]

Inside.

MIT · ARBEIT · MIEH · VND · FLEIS ·
 IST · DIES · HAVS · GBAVT · ALLHIER ·
 ES · HAT · GEKOST · VIEL · WALD · MIEH · VND ·
 SCHWEIS ·
 VON · DEN · TREVEN · BIRGEREN · HIER ·
 BLATEN · RIED · EISTEN · VND · WEISENRIED · SEIND ·
 GENANT ·
 BAVEN · DIS · DEM · PRIESTERSTAND · 1858 ·

IHS · MARIA · IOS *Agioso Theos Agiosichiros Agiosathanatos*
*eleison imas.*¹ This is intended for "Αγιος ό Θεός, άγιος ισχυρός,
 άγιος άθάνατος, ελεησον ήμās.

Outside.

Im 1858 Jahr.

Es sei gebenedeit IHS Difes heiligste Namen in Ewigkeit.

Spende Hett² stets deinen Segen,
 Gib Gesundheit jenem Hirt,
 Den Du Deiner Herd gegeben,
 Der dein³ Schäflein weiden⁴ wird
 Mit großer Mieh⁵ Mzeit
 Hinüber in die ewige Freud.

In the next piece, which was written on the whole in English 'copybook' characters, capital letters, not very easy to read,

were put in erratically, sometimes in the middle of a word ; and these capitals were coloured.

Fac bone Deus ut sit hic in ævum laus tua et Rector probus.
 ∞ *Pie regat Rector gregem Dei.*

Selig, die mit Gnad erfüllt⁵
 Wenig Freuden hier begehre ;
 Einzig jenem Gutt nachsinnen
 Welches ewig ewig wehrt⁶.
 Solche werden einst genießen
 Fir ihrer Arbeit reichen Lohn
 Gott wird ihres Leid versüßen⁷
 EINST · MIT · DER · HIMELS · KRON ·

Noch nie hat uns ein schwiller Tag
 Kraft und Muth genommen.
 Er sei so heis er imer mag
 Mus doch der Abend kômen.
 Am Ende kômît der Lohn
 Hier u. im Himmels Thron.

This last verse occurred on a *Sennhütte* in the Fafferalp, also ; the words being very nearly the same.

Deine Gnade, deinen Segen,
 Den Bauleuten u. den Bewohnren zugleich,
 Ertheile auf allen Wegen,
 O Gott, hier nieden und in Himmelreich.

¹ When 'Latin' letters are used, *i* stands for *η*, and *η* or *i* for *υ*, &c.

² Intended for *Gott*. In the President's house, and over the door in the Murman House in Kippel, there was a clear *e* ; and in other cases I have thought that the initial 'G' of a *Gott* might be an 'H'.

³ This may have been *sein*.

⁴ Taken with the *hinüber* that follows, *weiden* seems to mean 'lead as shepherd'.

⁵ *erfüllt*, 'filled with'.

⁶ *währt* ; 'lasts', or 'endures'.

⁷ *versüßen*.

Translation. 'By work, trouble, and diligence has this house been built here. It has cost much forest, trouble, and sweat on

the part of the worthy burghers here. Blatten, Ried, Eisten, and Weissenried, as they are called, built this for the clergy.

‘IHS (i. e. Jesus), Maria, and Joseph. Holy God, holy Strong One, holy Deathless One, have mercy on us.

‘In the year 1858. Blessed be **IHS** this most holy name to all eternity. Lavish, O God, always Thy blessing. Give health to that shepherd whom Thou hast given to Thy flock, who will lead Thy sheep with care and pains unceasing over into eternal joy.’ [I have put ‘lead’ for ‘pasture’ (verb).]

‘Grant’ (lit. ‘cause’), ‘O righteous God, that there may be always found here Thy praise and an upright Pastor. May the Pastor rule piously God’s flock.

‘Blessed be they who, filled with grace, seek but little joy here below, and fix their minds only on that good which lasts for ever. Such will one day enjoy, for their travail, a rich reward; for God will that day turn to sweetness their sorrow (by rewarding them) with a Heavenly crown.

‘Never yet has a sultry day robbed us of strength and courage. Be it ever so hot, still the evening comes at its close. In the end comes the reward, both here and at Heaven’s throne.

‘Thy grace and Thy blessing impart, O God, to builders of and dwellers in the house alike, in all their ways, both here below and in the kingdom of Heaven.’

INSCRIPTIONS IN RIED.

21. A large house above the hotel. I could not get inside it. There were many contractions, not given here.

Outside; on the face:—

1728.

IALES · WAS · DVOST · ZVOVOR · BETRACHT ·
 GEDENCK · WIE · ZLETZ · EIN · END · WERD ·
 GEMACHT ·
 ZVOVOR · GETAN · VND · NACH · BEDACHT ·
 HAT · MENCKEN · IN · GROS · LEID · GEBRACHT ·
 ALES · ZVO · LOB · VND · EHR · IESVS · MARIA · VND ·
 IOSEPH · 1728

JVNGES · BLVT · SPAR · DV · DEIN · GVOT ·
DAN · ARBEITEN · IM · ALTER · WE¹ · TVOT ·

In a balcony, on the side of the house, there was carved in very small letters:—

IN · IAR · DA · MAN · ZALT · 1730² · DVO³ · IST · VNS ·
GOT · BEI · GESTANDEN · DVO · IST · DIE · BACHELĀ⁴ ·
ZV · BEDEN · SITEN · DEM · HAVS · AB · GANGEN ·

¹ *Weh.*

² The last two numerals were a *cipher* followed by a *reversed three*; in fact '30' as seen in a mirror. Since the house was built in 1728, I have taken the date as 1730, not as 1703.

³ DVO is patois, or old German, for 'then', 'at that time'.

⁴ The people at Ried told me that it was a snow-avalanche; and that the '*Bach*' part of the word indicated the particular gully down which it came. But my translation 'Bach-gorge' may not be quite right.

Translation. 'All that thou doest, consider it beforehand. Bethink thee that at the last thy life will come to an end. Doing first, and thinking afterwards, has brought many a one into great sorrow.

'All to the praise and honour of Jesus, Maria, and Joseph.

'While young, put by money; for work in old age is distressful.' [Compare with I. 145 (i) and (ii).]

'In the year when one counted 1730 (?) then has God stood by us (to preserve us). For then is the avalanche from the Bach-gorge gone past the house to this side and to that.'

[The '*Junges Blut*' verse, which is well known as a proverb, occurred also in a house of 1728 at Ferden; but I have not recorded it among the Ferden inscriptions.]

22. Johann Kalbermatten's house.

Inside. On one beam:—

3m Jahr MDCCCXI · OMNIA · VIRTVTI · POSTPONE ·
TVAQVE* · SALVTI · ET · VIVES · IN ÆVVM ·

WOHNE · ALLSO · IN · DISER · WOHNUNG ·
DAS · DIR · WERDE · ZVR · BELOHNUNG ·
DIE · HIMLISCHE · WOHNUNG ·

* [It was *tuaque*, not *tuaeque*. See II. 5.]

On another beam :—

JESVS · MARIA · JOSEPH · IN · DER · EVVEREM ·
SCHVTZ · STECHET · DISSSES · HAVS ·
DECLINA · A · MALO · et · FAC · BONVM ·
WENDE · DICH · AB · VON · BESEN¹ · VND · WIRCKE ·
DAS · GVTE ·

Outside :—

1811.

Jesús, Maria, Joseph, die wollen dieses Haus bewahren.

Then came a queerly-spelt version of the inscription found in the Ueschenthal (see I. 75); the beginning and end being concealed by boards. Kalbermatten told me that the actual builders did in fact come over from the Bernerobersland.

* * * * * DISEM · WIEDEM² · THALL ·
WODÄR³ · SCHNE · MIT · HVFEN⁴ · EELTH⁵ ·
WAGST⁶ · DAS · BESTI · GRAS ·
SO · MAN · FINDET · IN · DÄR · * * * * *

I have reproduced the letters used, some of which were wrong, as well as I can.

Hier buw ich nach meinem Sein
Ob ich schon nicht jemand gefellig sein.
Dem es nicht gefalt
Där denck Ehr⁷ hab es nicht bezalt.

¹ *Bösen*, i. e. evil things.

² Error for *wildem*.

³ *wo der*.

^{4, 5} Error for *Haufen* and *fällt*.

⁶ *wächst*.

⁷ *er*.

References to II. 5, and to I. 63 and I. 75, will probably give the reader all the translation that he needs.

23. A house up above the last; in 'Ober-Ried', I think it is called. I read that 'Christian Rubin had the house built in 1836'.

Inside:— Ich baue wohl Recht
 Wann Ich Es Thun Ohne Meister Und Knecht.
 Ich Hab Darmit Im Sinn
 Das Ich Den Himmel Gewinn.

The only other part of interest was *outside*, and ran:—

ICH · BAVE · ALLEZEIT ·
 VND · ACHTE · KEIN · SPOTT · NOCH · HON ·
 ZVR · EHR · HEILIGSTN · DREIFALTIGKEIT ·
 GOTT · MIR · GEBEN · IM · HIMMEL · DEN · LOHN ·
 IM 1836 IAR ·

Translation. ‘I build right well (or quite rightly) when I do it without *Zimmermeister* or *Wandknecht*.

‘I keep withal in my mind the aim to win Heaven’ (or, ‘I hope to win Heaven thereby’?).

‘I build alway, heeding no jokes nor scoffs, to the honour of the most holy Trinity. May God give me my reward in Heaven. In the year 1836.’

INSCRIPTIONS IN FERDEN.

[See Figs. 41 and 42.]

In this village, as in Blatten, I had not such easy access to the houses as in Kippel. But the second time that I visited it I got a woman to take me round, and paid her. Some houses were closed; and about some others I was not quite satisfied that her report ‘there is nothing there’ was true; I rather suspected that sometimes she made me pass by houses because she was not on very good terms with the inhabitants. Still I found that a larger proportion of promising-looking houses were devoid of *Haussprüche* than was the case in Kippel; and this was the more to be regretted, as the houses were on an average older.

24. [See Figs. 43 and 44.] A house belonging to Alexander Bellwald, and of date 1591. *Inside*.

On one beam the inscription was in Latin, save for a little bit at the end. The Latin, written down I suppose by the priest, was correct; the bit of German at the end was queer, and gave a valuable clue to the interpretation of the strange German in

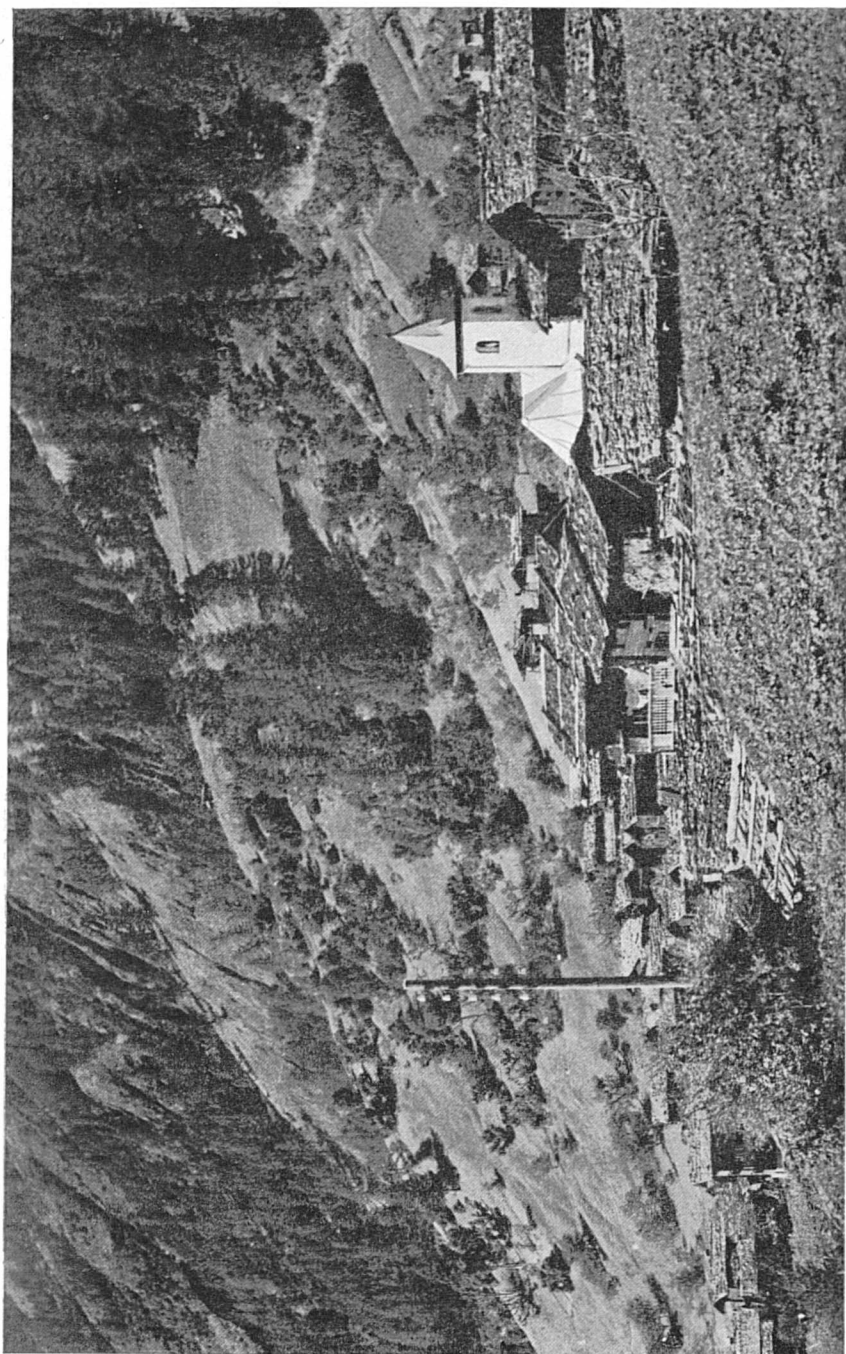


FIG. 41.

VIEW OF FERDEN, LOETSCHENTHAL.

W. Lortien, photo.

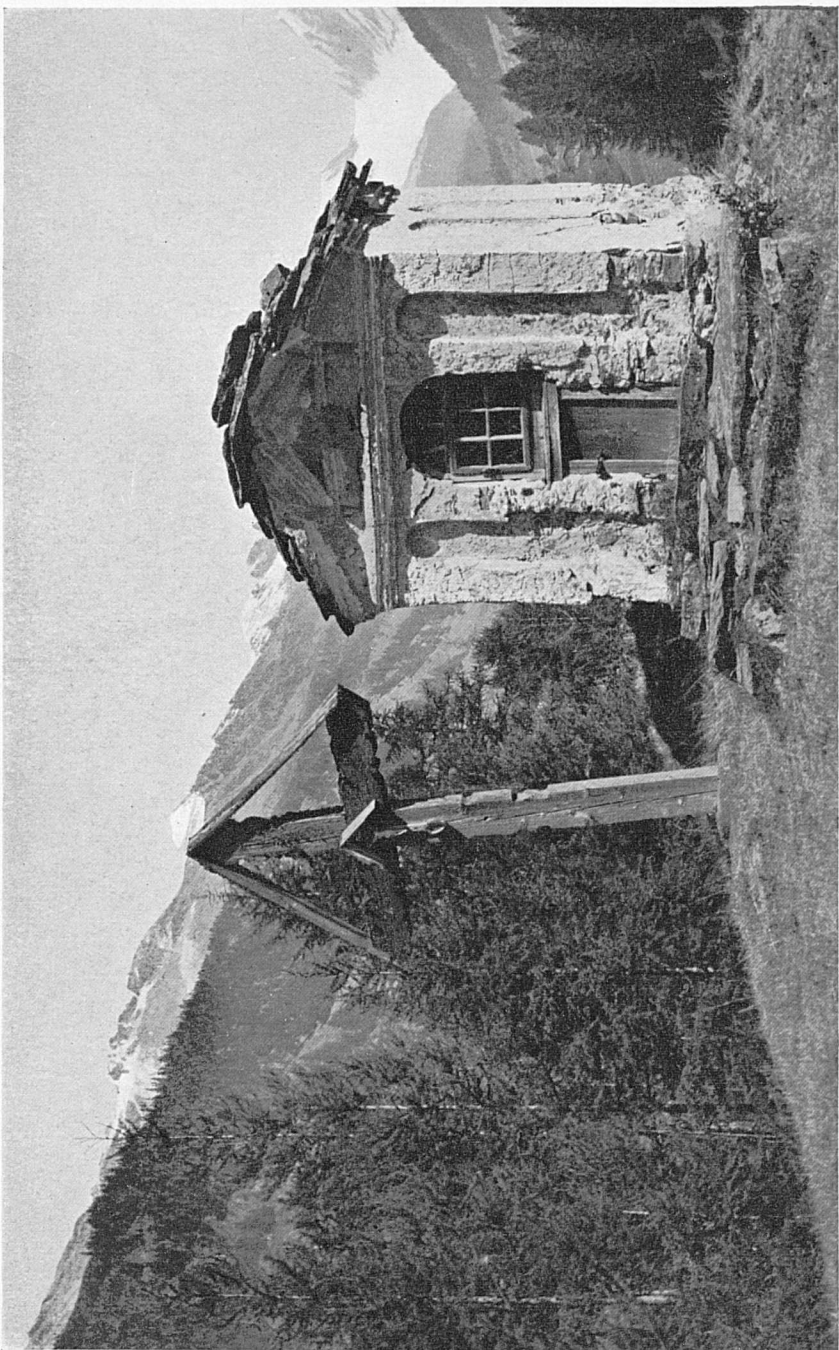


FIG. 42.

SMALL SHRINE OPPOSITE FERDEN.

W. Lardén, photo.

which the inscription on the other beam was written. Part of this latter has so far baffled both myself and Swiss 'savants' in Basel, Bern, and Oxford. The second photograph, Fig. 44, gives the only part in which there was any doubt as to what the actual letters were; the reader can confidently assume that all the rest was copied down accurately.

I must here point out once more that I could not have the characters printed as carved. I copied them down fairly accurately; but, when it comes to printing, one has to employ type that the printers have in stock. The peculiar form of *K* seen in Fig. 44 occurred elsewhere; it *is* undoubtedly *K*.

To return to the inscription. On one beam was:—

HOC · OPVS · FECIT · FIERI · P · H¹ · IOHANNES ·
IEYZINER · ANNO · 1591 · DIE · VERO · DECIMO ·
SEXTO · SEPTEBRIS · SOLI · DEO · GLORIA ·
F ϕ ² VEN · GOT · VIL · DEN · IST · VeR · CIL³ ·

¹ Perhaps 'plurimum honestus', i. e. 'very well born'.

² I have seen the mark ϕ used to separate two sentences; possibly *F* means 'Finis'?

³ This sentence is undoubtedly 'Wann Gott will, dann ist unser Ziel', or 'When God wills it, then is our end'. I found 'Ziel des Lebens' for the 'end of life' in the inscription outside the *Gemeinde*-house in *Ferden*.

This first inscription tells us that the name of the owner was Jeyziner, and shows us that the carver put *ver* for *unser*, *vil* for *will*, and *cil* for *Ziel*. All this helps us in the following.

On the other beam was:—

HeGEcNERDER BITRMANDER HATMENG BIRIGETA
DARcSINoNAchT GEBVREN DRVM GEBN GOTDSHIME
RIchcVMTEL DARVM BITER GOTMITGAcMFLISMITKA
LERSchTMI | DASERVTSIVERVTKTRNANTRI

With the help of the first-given inscription, and the information given me by the President of Kippel (Herr Eligius Rieder) that '*Biri thun*' means 'to do heavy lifting work', I was able to interpret part of the above. Dr. E. Hoffmann-Krayer and others, whom I consulted later, endorsed my interpretation, but could not get any further. The letter that follows the *S* in Fig. 44 is rather like a reversed *D*, and I have seen *O* so carved

elsewhere; but Dr. E. Hoffmann-Krayer has suggested that it was intended for a C, and that the word is SChTMI, intended for *Stimme*. 'DASERVTSI' suggests to me 'that he may rest himself'. 'KTRNA' suggests to me 'KATRINA'; possibly his wife's name.

To return. The inscription appears to run:—

'Hans Gezner der Biederman, der hat Meng Biri gethan; dazu seine Nachbarn.* Darum gebe ihnen Gott das Himmelreich zum Theil. Darum bitte (or bittet er) Gott mit ganzem Fleiss, mit . . .?'

* [For the reading *Nachbarn*, in the place of *Nachtgeburen* carved, see I. 44. There we have the spelling *Nachiburen*.]

Translation. 'This work the (very well-born?) Johannes Jeyziner caused to be carried out in the year 1591 on the 16th of September. To God alone the glory. (*Finis?*). When God wills it, then comes the end of our life.

'Hans Jeyziner, the worthy man' (or perhaps *Biederman* is a conventional title of honour), 'he has done a great deal of heavy work, and so have his neighbours' (who helped him). 'Therefore may God give them the kingdom of Heaven for their portion. Therefore pray' (or 'he prays') 'God with all diligence . . .?'

[A suggestion that I offer for the last part is:—

Mit . . . (?) Stimme dass er ruht sich wie ruht Katrina unten, Katrina being his dead wife. The translation would be 'with . . . voice, that he rests' (intended for 'may rest') 'himself as rests Katrina in her grave.' But I confess that this is probably wrong. I may note that as, on the other beam, *vil* stands for *will*, so here VE—(a dot over the E being lost)—*might* stand for WIE.]

25. A house belonging now, I believe, to Othmar Werlen; of date 1670. (Contractions, &c., not given.)

Outside, on the face:—

CERTVM · EST · QVOD · MORIERIS · SED · NESCI ·
VBI · QVANDO · ET · QVOMODO¹ · NAM · VBIQVE ·
MORS · TE · EXPECTAT · ERGO · ET · TV · SI · SAPIS ·
VBIQVE · EAM · EXPECTA · 1670 · 6 MAII ·



FIG. 43 [II. 24].

INSCRIPTION, FERDEN; *BIRIGETA*, ETC.

W. Larden, photo.



FIG. 44 [II. 24].

ANOTHER PART OF THE SAME; *MIT KALER*, ETC.

W. Larden, photo.

Inside :—

IN · OMNIBVS · OPERIBVS · TVIS · MEMORARE ·
NOVISSIMA² · TVA · ET · IN · ÆTERNVM · NON ·
PECCABIS · ANNO · 1670 ·

HOC · OPVS · FECIT · FIERI · MELCHIOR · WERLEN ·
NOT · MAIOR³ · ILLIACI · ET · P VEXILLIFER · DES⁴ ·
RARON · ET · ANNA · MILLER · EIVS · VXOR · M ·
GENNE⁵ * * * *⁶

¹ The *Q* here, as also in the second VBIQVE, was a reversed *P*.

² As in another inscription, 'the four last things'. See II. 6.

³ 'Worthy mayor'? (*Notabilis maior?*). For ILLIACI, see II. 6, note 2. We have again this Melchior Werlen.

⁴ *Deseni* (for *deceni*), i. e. 'Zehnten'; as in I. 38 and II. 5.

⁵ I cannot interpret this; but *M* may stand for (*Zimmer*)meister.

⁶ Something crowded in at the end, which I could not read with certainty.

Translation. 'It is certain that thou wilt die; but thou knowest not where, when, or how; for everywhere Death is awaiting thee. Therefore do thou also, if thou art wise, expect Death everywhere. In the year 1670, the 16th of May.

'In all thy doings remember the Four Last Things; and to all eternity thou wilt never sin. In the year 1670.

'This work did Melchior Werlen, (worthy?) mayor of Illiacum † and *Bannermann* of the *Zehnten* of Raron, with Anna Müller his wife, cause to be carried out . . . '

[† Perhaps ILLIACI means 'of the Loetschenthal'.]

26. A house of 1693 now belonging to Stephen Werlen. As usual, I have been unable to do justice to the IHS, MARIA, and IOS.

There were many contractions and other oddities here which I do not give. Among other things the capital *I* was often carved; but, as often, a dot over another letter would indicate an *I*. Thus *A* with a dot over it would stand for *IA*. Hence a missing *I* might mean only a dot forgotten.

Inside :—

IHS · MARIA · IOS · IM · 1693 · IAR · MMM¹ ·
DISES · HAVS · HAT · LASEN · BAAWEN · MATHIAS ·
RIITLER · MIT · MARIA · HASLER · SEINER ·
HEVSFRAWWEN ·

WELCHE · ES · DE² · ERSTEN · BESASEN ·
DE² · ERSTEN · ES · MŪSTEN · VERLASEN ·

DARVM · DER · ES · WRST³ · HABEN · VNDANKBAR ·
SEIEST · NIT ·

VND · GOT · VOR⁴ · DIE · ABGSTORBENEN · BIT ·

[In a lower room was a second record of the owners, much the same as above.]

¹ I cannot assign a meaning to the triple *M*.

² Probably the carver forgot to dot the upright of the *E*. This would have made the word 'DIE', as it should be.

³ So here, a dot over the upright of the *R* would have given us WIRST.

⁴ *für*.

Translation. 'Jesus, Maria, Joseph. In the year 1693 MMM(?) Mathias Ritler with Maria Hasler his wife had this house built.

'They who possess it first must be the first to leave it. Therefore thou who will inherit it, be not ungrateful, but pray for the departed.'

27. The *Gemeinde*-house. There were many contractions in the first four lines.

Inside. On one beam :—

EXSTRVĪMVSQVE · DOMOS · COELOQVE · EDVCĪMVS ·
ARCES · CEV · DATA · PERPETVO · TERRA · COLEND ·
FORET · CRASTĪNA · LVX · COGET · VĪTÆ · STATĪONE ·
MOVERĪ · QVĪS · NEGET · INSANAS · NOS · FABRĪ ·
CASSE · DOMOS ·

Note. The above gives us four lines in elegiac metre, as is at once perceived when it is read aloud.

On another beam :—

GEMEINE · LIEB · VND · AVFRICHTIKEIT
 HABEN · MICH · ALHIER · AVS · GARBEIT ·
 FART · FORDT · LIEBT · GOT · IN · EINIGKEIT ·
 SO · BAVWT · IHR · EIN · HAVS · DER · EWIGKEIT ·

On a third beam :—

ICH · DIEN · DER · GEMEIN ·
 BIN · DOCH · ALLEIN ·
 SO · LANG · ICH · RECHT · GEMEIN ·
 HAT · IEDER · GNVG · ALLEIN¹ ·

Between two windows, squeezed into a narrow column, came :—

DAS · GOT · GOT · SEI · DAS · GLAVB · ICH² · NIT ·
 VN · GERECHT · IST · GOT · DARVM · STIRB · ICH ·

There was also arranged inside, and round the lower part of, a carved shield the words :—

LIEB · GOT · IN · DER · STIL ·
 DAS · IST · SEIN · WIL ·

Outside, on the side of the house, came :—

CHRISTVS · ALEIN ·
 IST · DER · WAHR · EGSTEIN ·

On the face came, high up, the date :—

1707

Below this came a much obliterated inscription that appeared likely to baffle any attempts to read it. I visited it several times; and, the second time, got the clue to it:—it was a free German rendering of the Latin inscription ‘*Exstruimusque domos . . .*’ &c. As usual, it was not broken into lines as here printed. Notes 4 and 5 below indicate that I had failed to get the two first pairs of lines to rhyme. Much later, when I was back in England, Dr. E. Hoffmann-Krayer made suggestions as to the doubtful words. I wish that I could look at the inscription again to see if his guesses could be right; for they suit both rhyme and sense.

The inscription, broken into lines conjecturally, ran as follows :

ZVNVZ³ · WIR · BEV · AVF · ——— 4 ·
 STOLZ · IN · DIE · LIFTEN · ——— 5 ·
 ALS · WEIR⁶ · VNS · ZV · BESIZEN ·
 EWIG · DIE · ERD · BEREIT ·
 DER · MORGEN · TAG · ——— 7 ·
 VNS · RVCKT⁸ · DAS · LEBENS · ZIL ·
 WAN · DER · BAV · AVSGEZIMERT⁹ ·
 GENIES · ES · VNSER · NIT · FIL¹⁰ ·

¹ Probably clearness has to some extent been sacrificed to rhyme and form in this quatrain.

² The proper and pious meaning requires the stop to come after *ich* ; the impious meaning requires it after *nit* instead. See the translation.

³ In I. 56 and elsewhere, we find '*Zunütz der Menschen*'. But we find also *nüt* for *nicht* ; and it seems to me possible that *Zunuz* here stands for *zu nichts* and means 'to no purpose'. The Latin gives us no clue.

⁴ The word certainly began with S and ended with EN ; and it looked like SPLÆN. Since *spien* is the preterite from *spannen* in Middle High German, I thought it possible that BEV stood for the substantive 'buildings', and *aufspien* stood for *aufspannen* and corresponded to the Latin '*educimus*' ; we 'stretch buildings up into the air'. Other suggestions are *aufspizen* (for *aufspitzen*), or *aufstizen* (for *aufstützen*) ; giving much the same sense.

Another line of explanation takes BEV · AVF for the verb *aufbauen*, and *stizen* (for *stützen*), or *spizen* (for *spitzen*), as the substantives 'pillars' or 'pinnacles' respectively. Anyhow the sense is probably '*coeloque educimus arces*' (see the first verse).

⁵ I had made this word out to be WEN ; though I was perhaps the more easily satisfied as I thought that WEN ALS (or *wenn als*) could mean 'as though'. Dr. E. Hoffmann-Krayer suggests WEIT. I cannot now say whether this is possible ; but it would suit sense and rhyme.

⁶ WEIR is here intended to stand for *wäre*, undoubtedly.

⁷ This word ended in MERT and looked rather like BEKIMERT (= *bekümmert*). Dr. E. Hoffmann-Krayer suggests *erschimmert*, 'dawns resplendently'. [Compare with the Latin.]

⁸ 'Comes nearer', *uns* being the dative 'to us'.

⁹ Supply *wird* ; 'is completed' (as regards wood-work).

¹⁰ *Nit fil unser* is 'not many of us' ; and is used as the singular subject to the verb *genies*.

Translation. 'We raise houses and build up towers to the sky as though the earth were given us to be cultivated for ever.'

To-morrow's sun will cause us to be moved from the station of Life' (a military simile, I take it). 'Who then will deny that our houses are the work of madmen?' (*lit.* 'that we have made insane houses'; or, possibly, 'infirm houses').

'Brotherly love and uprightness have constructed me here. Fare on; love God in unity; so build ye a house for eternity.'

[As regards the next quatrain, I was not quite satisfied with my own translation; so I consulted three 'savants'. Finding that they were in disagreement, and that one agreed more or less with me, I have given my own translation slightly modified.]

'I serve the community, yet am only one'—(and so you would imagine I was insufficient). 'But so long as I am really owned by all'—(i.e. not in the hands of a clique)—'every one individually finds his share in me sufficient'—(for he gets justice).

'That God is God that believe I not unrighteous is God therefore die I.' [Can be read *piously* as 'That God is God, that believe I. Not unrighteous is God, for that I answer with my life.' Or *impiously* as 'That God is God, that believe I not. Unrighteous is God, therefore I perish.' A superior native pointed out to me the double meaning; he, at any rate, believed that it was intended.]

'Love God in quiet; that is His will.

'Christ alone is the true corner-stone.

'For our use' (or 'to no purpose'?) 'we build up pillars (?) proudly far (?) into the air, as though the earth were ours to possess for ever.

'The morrow troubles our souls' (to take my reading) 'and the end of life draws near. When the building is completed, not many of us (will live to) enjoy it.'

28. A house now belonging to Alex. Ebner. Date 1728.

Inside :—

GLEICHT · WOHL · DES · MENSCHEN · LEBEN ·

NICHT · EINEM · BAVE · HIER ?

BAVLEVTE · SIND · JA · ALLE ·

BIS · AN · DAS · ENDE · WIR ·

DOCH · GAR · VERSCHIEDEN · BAVEN ·

DER · MENSCHEN · HERZ · VND · HAND ·

DER · EINE · BAVT · AVF · FELSEN ·
 DER · ANDERE · NVR · AVF · SAND ·

Then came a record of the owners; the man Alexander Ebner, his wife (a Werlen), and his mother (a Blötzer, contracted to BLTZ).

Then:—

Orimur morimur ; sic transit gloria mundi.

Translation. ‘Is not a man’s life here like a building? In truth we are all builders to the very end. But very variously do men’s hearts and hands carry out their work! One founds his house on a rock, and another on sand.

‘We are born, we die; so passes away the glory of the world.’

INSCRIPTIONS IN WEISSENRIED.

[See Fig. 45.]

29. A house of which one flat belonged to Anna Maria Murman. Here, all was *inside*.

I. In the lower flat.

(i) On one beam came some names ‘*M. Ludyg Atwil*’ (or *Artwil*), ‘*M. Gladu, M. Jacob, Dumat,*’ and ‘*Anthny Burghart*’; with also a ‘*Hns Fendrick,*’ where probably the *Fendrick* meant ‘*Bannermann*’. I take the ‘*M.*’ to mean ‘*Zimmermeister*’. The whole was something of a puzzle. The date on this beam was 1660, and I took the other beam and the whole flat to be of this date.

(ii) On another beam, presumably of this same date 1660, I found what follows. I conjecture that the ‘*Maria Hasler*’ of the story above was a daughter of one of the two brothers mentioned here.

CHRISTAN · VND · MARTIN · HASLER · DIE ·
 BRDDER¹ · HN'D² · DISES · HVS · LASEN · BVWEN ·
 SAND · DER · MVTER ·

DERNA MENDS HEREN SEYGB N EDT
 IN EWYKEIT AMEN³

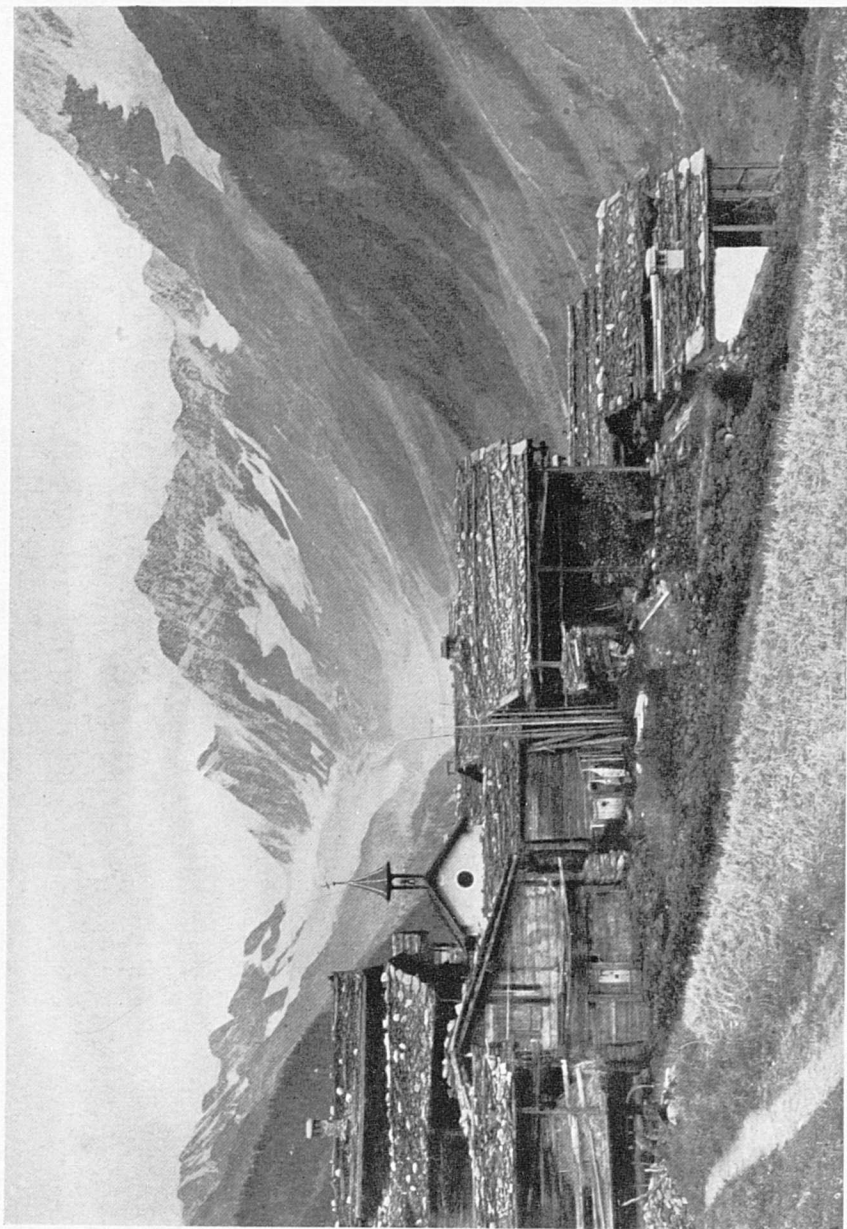


FIG. 45.

VIEW OF WEISENRIED, LOETSCHENTHAL.

W. Zartten, photo.

II. In the upper flat. On one tie-beam was the date 1579 cut in an ancient style; while on a newer one was 1867. Over the door was 1703.

On a panel over the door was (reversals of letters being neglected):—

IM 1703 IARDYSESTVBONHATLASEN
MACHONIOSABELWATVNDMARIAHASLER
MKBZEFEIERDINGSOLTDVWOLLEGENAN
DIENIEMANWIEDERBRINGENKANDIE
ZEITVNDYVNGFROVWSCHAFTTICHSAG

* * * * *

[There was a sixth line covered up.]

I read this as follows:—

*Im 1703 Jar dyse Stubon (= Stube) hat lasen machon (= machen)
Josab Belwat (= Joseph Bellwald) und Maria Hasler. M.K.B.
(= Meister, Kristian Bellwald?)*

*Zefeier (= Zweie) Ding solt du wol legen an
Die Nieman wiederbringen kan.
Die Zeit und Yungfrouwschaft, ich sag,*

.

[Probably the missing line was something like ‘*Kehren nicht wieder in allen Tag*’. See II. 44.]

¹ The first *D* was not clear. It may have been a *V* after all, standing of course for *U*.

² I do not know this form of ‘*haben*’.

³ This last sentence is intended for:—*Der Namen des Herren sei gebenedeit in Ewigkeit. Amen.* It was curiously divided!

Translation. ‘Christian and Martin Hasler, brothers, together with their mother, have had this house built.

‘The name of the Lord be blessed to eternity. Amen.

‘In 1703 did Joseph Bellwald and Maria Hasler have this room’ (or story?) ‘constructed. The *Zimmermeister* was Christian Bellwald.’ [This last is a guess.]

‘Two things shouldst thou set store on, that no man can bring again: Time and Virginity, I tell you, . . .’ (‘once lost, never return’; so I guess the missing line to run.)

30. *Inside* the house of Benjamin Kalbermatten, on the tie-beams. Everything was written backwards; and the carver used F for T.

IM + IAR + DA + MAN + ZALF + 1720 + IAR + IM +
EINGANG + IVNIVS + VND + AVS + GANG + IVLIVS +
I + K + A + K +

ES + ISF + KEIN + MAN + SO + ALF + DER + * * *

(beam cut away here).

IESVS + VND + MARIA + VND + IOSEPH + ALEIN +
DIE + EHR + GOF + GESEGNE + DEN + IN + GANG
VND + AVS + GANG +

Translation. 'In the year when one reckoned 1720 years in' (i.e. between) 'the beginning of June and the end of July. J. K. and A. K.' [*K* stands for Kalbermatten.]

'There is no man so old that he . . .' (This was the beginning of a verse that usually ran 'There is no man so wise or old that he can build so as to please every one . . .')

'(To) Jesus and Maria and Joseph alone the honour! May God bless the in-going and the out-going.'

31. *Outside* a house.

17 91

Laß Reider Reider¹ und Hasser Hassen
Was Gott mier gibt muß man mier lassen.

Hier² baute ein neues Haus
Stirbt Weillicht³ der Erste daraus.

Joseph * * * Ebner und Maria Trejia Antonia Imfeng⁴ im Jahr
1791.

An Gottes Segen ist Alles gelegen.
Wer Gott vertraut hat wohl gebaut.

¹ Error for *neiden*. I think these two first lines occurred on a house near Adelboden, on the old Frutigen Road.

² Error for *Wer*.

³ Doubtful; the word was in an awkward place for reading.

⁴ A Saas family.

Translation. 'Let enviers envy and haters hate; what God gives me, man must let me keep.'

'Whoso builds a new house, he will very likely be the first to be removed from it by death.'

'Joseph — Ebner and Maria Teresia Antonia Imseng, in the year 1791.'

'On God's blessing is all dependent.'

'Whoso trusts God, he has built well.'

INSCRIPTIONS IN WYLER.

32. This village had been burned down, and all the houses were new. So I did not collect there; but merely took one *outside* inscription.

1905.

In der Nähe Maria¹ baue ich Peter Bellwald zum zweiten mal.
Des Glaubens Baum bringt Frucht der Tugend;
Drum pflanze ihn in zarter Jugend.

Gewiß ist der Tod; ungewiß der Tag u. die Stund, Zeit, und Ort.

¹ i.e. 'Near the chapel dedicated to Maria'. A native was positive that it meant this.

Translation. 'Near (the chapel of) Maria, I, Peter Bellwald, rebuild my house.'

'The tree of faith bears virtue as its fruit. Therefore plant it in tender youth.'

'Certain is death; uncertain the day and the hour, the time and the place.'

INSCRIPTIONS FROM THE SENNHÜTTEN¹ OF THE LOETSCHENTHAL.

As mentioned in the Introduction to this second part, the Loetschenthal *Sennhütten* appeared to be all of a superior order. They were also very uniform in construction. The basement was a stall for the animals, and there was always a manure-

¹ These are the huts, or small chalets, up on the alps, where the people live while looking after the cattle, &c., when grazing on these higher pastures during the summer; and in them the cheese is made.

receptacle at the front just outside the door by which the animals entered. The story above contained the living- and sleeping-rooms of the people in charge; and, as the *Sennhütte* was usually on sloping ground, this part was often entered from ground-level at the side without any need for a staircase. In the Loetschenthal the beams ('*Binden*') in the living-room would often, I believe, bear inscriptions; but, as the people are usually out all day, it would have required a longer stay and more visits to the alps than I could make to collect these. In the main I had to be content with outside inscriptions; and therefore my harvest was a somewhat poor one so far as these *Sennhütten* go. But none that I saw were old; so, from the antiquarian point of view, I did not miss much.

[Fig. 46 shows the front of a Loetschenthal *Sennhütte*, while Fig. 22 gives a side view of a similar one, also of a superior type, situated near Adelboden in the Berneroberrland.]

From the Hockenalp.

33. Date 1827. *Outside.*

ICH · STIRB · WEIS · AVCH · NICHT · WAN ·
 ICH · BIN · IM · HAVS · VND · IST · NICHT · MEIN ·
 DER · NACH · MIR · KOMT · IST · AVCH · NICHT · SEIN ·
 AVF · GOTT · ALLEIN · IST · MEIN · VERTRAVEN ·
 AVF · MENSCHEN · HILF · IST · NICHT · MER · ZV ·
 BAVEN ·

ICH · LEB · WEIS · NICHT · WIE · LANG ·

IN · ALLEN · SACHEN ·
 MVS · MAN · MIT · GOT · DEN · ANFANG · MACHEN ·
 AN · GOTTES · SEGEN ·
 IST · ALLES · GELEGEN ·

The whole of this suggests a putting down of odd verses that were running in the carver's head. The last line of the first part ('*Ich leb . . .*'), and the first line of this same part, are the first and second lines respectively of a well-known quatrain; the next two seem to be only part of another verse (see II. 36); and the remaining lines run in pairs and have, I believe, no

connexion with each other. This putting down of detached verses of a pious tone was a common practice.

Translation. 'I die, and I know not when.

'I inhabit a house, and it is not mine. He who comes after me, it is not his either.

'On God alone is my trust; on men's help there is no more building.

'I live, I know not how long.

'In all affairs must one make the beginning with God. On God's blessing is all dependent.'

34. On a hut of date 1838. Once more the three holy names cannot be reproduced as actually carved.

Outside :—

IHS MAR IOS

1838.

Joh. Lehner Zimmermeister.

Durch Gottes Hilff und Menschen Kraft;

Ist dieser Bauw alhir gemacht,

Im 1838 Jahr.

Also lebe, mensch, als wan Du alle Tage Stärben mußt. So komt
din End mit Frieden.

BEDENCKET · O · IHR · MENSCHEN · BAVET · ALHIR ·
NVR · NICHT · SO · FEST ·

WIL · WIHR · ALHIR · SEINT · FREMDE · GEST ·

VND · DA · WIR · EWIG · KONEN · SEIN ·

DA · BAVT · O · IHR · MENSCHEN · MIT · ALLEM ·
FLEIS · DAHEIN ·

Then followed words that appeared to be GLVCK · SEELEIG ·

The quatrain is an exhortative variant on a more or less despairing verse occurring often in the Bernerobersland. See (e. g.) I. 19.

Translation. 'Jesus, Maria, Joseph. 1838. Johann Lehner Zimmermeister. Through God's help and men's strength was this building made here, in the year 1838.

'So live, O man, as though each day were thy last; for so cometh thine end with peace.

'Bethink you, O ye men, and build here less strongly, since we are here but stranger-sojourners. And where it may be that we shall live for ever, there, O men, build with all diligence.'

[The last two words may be one, viz. 'happy'. Or they may be intended for '*happiness and blessedness*'.]

35. A hut belonging to Joseph Meier.

Inside, on beams:—

DAN · DÖRFEN · WIER · WAN · VNS · IM · TOD ·
DEREINST · DIE · AVGEN · BRECHEN ·
DOCH · NICHT · UMSONST · IN · LETZTER · NOTH ·
MARIA · HILF · NOCH · SPRECHEN ·

DER · ZVFAL · HEIST · ER · HAT · GETAN ·
WIES · OFTMALS · SCHON · GESCHEHEN ·
SONST · IST · IM · GANZEN · NICHTS · DARAN ·
BALD · WARDES · ALLE · SÄHEN ·

Over each of the two doors, Gelobt sei Jesus Christus in Alle Ewigkeit; and on one of them the date, 1849.

Outside:—

Im 1850 Jahr.

Then a record of names. An Ebner and a Meier, with wives of family names Feizan and Ebner respectively, had it built; and a Brugger was *Zimmermeister*. Again am I obliged to have the three holy names reproduced in a simpler form.

IHS MARIA IOS

DERR · HERR · WOLLE · MEINE · ABSIECHT · BEI ·
DIESEM · AVFBAVEN · SEGNET · DAS · RECHT ·
VIEL · NVTZEN · FÜR · DAS · HEIL · DER · SELLE ·
DVRCH · DASSELBE · HERVORGEHE ·

HIER · BAVEN · WIER · NACH · VNSEREM · SEIN ·
DOCH · WIER · IEMAND · NICHT · GEFALLIG · SEIN ·

SO · SOLLTEN · VNS · DABEI · NICHT · AVSLACHEN ·
 NACH · VNSERM · VERMÖGEN · LASSEN · WIER ·
 MACHN ·

[*Note.* The *CH* and the *GE* were oddly carved; not as here given.]

Translation. ‘Then may we, when one day our eyes are failing in death, not in vain in our last agony call on Maria for help.’

[As to the best way of translating the next verse, I sought help; but ‘authorities’ were in disagreement. I give Dr. E. Hoffmann-Krayer’s interpretation.]

‘What we call Chance has done it; a common occurrence. Yet there is not much in this, as soon every one will see.’ [Meaning that it will probably turn out to have had its natural causes, and *not* to have happened accidentally or by ‘Luck’.]

Passing over what is of little interest, we have:—

‘May the Lord bless my aim in this building, so that much profit for the salvation of my soul may arise from the same.’

‘Here build we in accordance with our ideas, and yet may fail to please some one. But people should not try to discourage us by laughing at us; (for) we are building as good a house as our means permit.’

[I was inclined to translate this last part as ‘We must not let ourselves be laughed out of our building’—(a ‘*lassen*’ being omitted, since we have it later)—, ‘but must get it done according to our means.’ But my friend the priest was against this rendering.]

From the Laucheralp.

I omit several that were of small interest. Some contained fragments of familiar verses strung together.

I noted in one the word *Gemachmeister*; it stood for *Zimmermeister* I suppose.

36. *Outside a Sennhütte* of date 1890 we get a more complete form of a thought already expressed in II. 33. It runs thus:—

Dies Haus ist mein, und doch nicht mein.
 Der nach mir kommt, dem wirds auch nicht sein.
 Ach, Gott! wer wird der letzte sein?

Translation. 'This house is mine, and yet not mine. He who possesses it after me will yet not possess it. Ah, God! who will be the last?' This verse, sometimes amplified, occurred in the Tirolese collection mentioned in the Preface.

37. The following of 1897 is worth giving, though it is so modern. It was *outside*.

Hoffnung schlummert tief im Herzen
Wie im Lylentelch der Thau.
Hoffnung thaucht wie aus den Wolken
Nach dem Sturm des Himmels Blau.

Translation. 'Hope slumbers deep in the heart as lies the dewdrop in the lily's chalice. Hope reappears ever as does, after storm, Heaven's blue from behind the clouds.'

38. In one of which I could not find the date:—

WAN · DV · STIRBST · IST · DIR · VERBORGEN ·
DRVM · SEI · IMERFORT · IN · SORGEN ·

Translation. 'The hour of thy death is hidden from thee. Therefore walk alway in fear.' [This is a free translation.]

This was *outside*.

39. An inscription of 1898 ended with:—

Mein Hütt mein Leib
Mein Kind und Weib
Befiehl ich der Dreieinigfeit.

Translation. 'My hut, my body, my child, and my wife, I commend to the Trinity.'

This also was *outside*.

From the Weritzalp.

40. [See Figs. 46 and 47.] On a hut of 1835:—

Durch Gottes Hilf und Milten Kraft
Ist diße Hite Gemacht.



FIG. 46 [II. 40].

SENNHÜTTE, LOETSCHENTHAL.

W. Larden, photo.



FIG. 47 [II. 40].

INSCRIPTION ON THE ABOVE; *Dise Hi(te)*, &c.

W. Larden, photo.

[Compare with I. 26 and II. 34. I think the 'author' has mixed up two lines; one running '*Durch Gottes Hülf und milden Segen*', and the other '*Durch Gottes Hülf und Menschen Kraft*'.]

Translation. 'Through God's help and generous strength has this hut been constructed.'

41. On another of 1835:—

Die Gott fürchten, denen wirt das härli (?) Läben in Ewigkeit.
Johann Gewalt 3.M.

Weit Gottes Hillf und Meinſchen Kunſt,
Um Speis und Lohn und nicht umfunſt
Gebut durch Joh. Rieder.

Then came three lines of a hymn, '*Wer Gott vertraut . . .*' &c.; and the date 'ANO MDCCCXXX' (1835).

Translation. 'They who fear God shall inherit the glorious life in eternity. Johann Gewalt *Zimmermeister*.

'With God's help and men's skill, for food and wages and not free of expense, erected by Joh. Rieder.'

42. On one of 1880:—

Wer Joseph und Maria liebt,
Jesus mit keiner Sind betriibt¹.
Im Schweiß und Arbeit haben wir gebaut,
Und allezeit auf Gott vertraut.

¹ = *betriibt*.

Translation. 'Whoso loves Joseph and Mary, he saddens Jesus with no sin.

'In sweat and toil have we built, and always trusted on God.'

43. One of 1854 had:—

EIN · HAVS · DER · EINIGKEIT · &c., already given in II. 8.

And one of 1857 had:—

MIT · GOTT · FANG · AN · MIT · GOTT · HER · AUF ·
DAS · IST · EIN · RECHTER · LEBENS · LAUF ·

Translation. 'With God begin, with God end; that is the right way of life.' [*Her* stands for *hör.*]

44. On one of 1894 I found:—

Liebe Jugend, denk daran,
Was man dir nicht genug sagen kan,
Unschuld¹ und verlorene Zeit
Rehren nicht wieder in Ewigkeit.
Alles Zur Ehre Gottes!

¹ i. e. *verlorene Unschuld.*

Translation. 'O dear Youth' (i. e. young persons), 'think on that which one cannot too often tell you; (viz. that) Innocence and Time once lost can never be regained to all eternity.' [See II. 29.] 'All to the honour of God.'

From the Pellialp.

45. *Outside*:—

Im Jahr 1814
Gott Segne Menschen und Thier¹
In dieser Hitten vor Allem Besem² Ungewiter.

ARBEIT · IM · WEINBERG · BETRACHT · DEN · LOHN ·
GOTT · ES · ZALET · MIT · DER · HIMMELS · CRON ·
MDCCCXIII · *Omnia ad majorem DEI gloriam.*

¹ *Vieh.*

² *bösem.*

Translation. 'God bless and preserve from all evil weather both man and beast in this hut.

'Labour in the vineyard; consider the reward; God pays it with the heavenly crown. 1814. All to the greater glory of God.'

['Work in the vineyard . . . you will receive your reward' also occurred in a house of Alexius Rieder in Kippel, date 1811. I have not recorded this among the Kippel inscriptions.]

From the Fafleralp.

46. On a *Sennhütte* of 1884 I found :—

Du verwelktes braunes Blatt auf meinem Schoos,
 Was willst du mitten¹ mir in Sommer sagen ?
 Noch ist dein Leben jung, die Freude groß,
 Und fröhlich siehst du jeden Morgen tagen.
 Wie lange währts, ein herbſtlich kalter Hauch
 Knickt die Blätter und die Menschen auch ?
 Bald wird auch dir das letzte Stündlein ſchlagen.

¹ The word-order seems odd ; but I suppose it means 'in the midst of summer'. Or does 'mitten mir' stand for 'mit mir'?

Translation. 'Thou brown and withered leaf upon my bosom, what is it that thou, in the midst of summer, wouldst say to me ?'
 [The leaf's message is :—]

"Still is thy life young, joy is great, and glad thou seest each day dawn. But how long will it be before the chill breath of autumn nips leaves and men alike ? Soon for thee too will strike the last little hour of thy life."

Passing over several that were of small interest or contained only, with perhaps slight variations, verses already given (as the '*Noch nie hat uns . . .*' &c. of II. 20), I here bring to a close this Loetschenthal group of inscriptions.

INSCRIPTIONS AT AROLLA.

The *Val d'Hérens* is a French-speaking valley, and so was not included in my field of research. But I had heard that there was a very interesting Latin inscription at *Arolla*, a summer climbing 'station' at the head of one branch of the valley ; and so in the summer of 1912 I hunted it up.

When I first knew *Arolla*, that is in 1882, and for many years later, the only habitations to be found there were one hotel and a few little chalets. No one lived there (and indeed no one lives there now) save in full summer ; and I certainly should not have called any of the small chalets 'a dwelling-house'.

47. [See Fig. 48.] I was therefore much surprised to find that one hut had apparently been built there in 1666 for the Prince-bishop of Sion. It is a single-storied affair so far as living-rooms go; and there is, on this story, but one low-ceilinged room with a rough sort of kitchen outside it.

Arolla is about 6,500 feet above the sea, and snowed up for most of the year; I have seen snow lie round the hotel in August. A remote place even now; extraordinarily remote it must have been when this hut was built. What a bishop had to do up there, and why he wanted this little chalet, I can only guess. Could it have been a hunting-lodge? The tie-beams are deeply and regularly carved with the inscription given below; the bishop's arms are carved in wood inside, and in stone outside, over the doors; and in the living-room is a massive stone stove bearing his arms again. Certainly, I should say, the tie-beams must have been carved while lying on the ground (see Introduction to Part I, p. 10); that is, this 'hovel' must (as I said above) have been built for the bishop and not merely used by him. The inscription runs as below; Dr. Dübi of Bern kindly interpreted the abbreviations for me. The '4^{tus}' and '5^{tus}' were carved very small above the line, and might easily be overlooked in that dark room. The way in which they are printed here was more convenient for the type-setters.

ADRIANVS · 4^{tus} · DERIEDMATTEN¹ · 5^{tus} · 2 · DEI · ET ·
 APLICÆ · SEDIS³ · GRĀA · EPISCOPVS · SEDVNENSIS ·
 COM · ET · PRÆFECT · VALLESÿ · ET · S · R · I · P etc ·
 A^o · 1666 ·

¹ There is a 'col de Riedmatten' near Arolla; very likely named after this bishop or some other bishop of his family, just as the 'Theodule Joch' near Zermatt was named after another Bishop of Sion. *De Riedmattens* are still found in Sion.

² I learn from M. Jean Anzevui of Evolena that 'Adrien IV de Riedmatten' was Bishop of Sion from 1646 to 1672, there having been already three *Adriens* and one *Hildebrand* of the same house who had attained this dignity. So he was the fifth *de Riedmatten*, and the fourth *Adrien de Riedmatten*, to be Bishop of Sion. The bishopric was founded in A. D. 381. M. Anzevui tells me further that this little chalet belonged to the bishopric up to about the year 1870; and he agrees with me that it was probably constructed for this *Adrien IV*, and not merely used by him.



FIG. 48 [II. 47]. *R. C. R. Nevill, photo.*
 BISHOP'S ARMS; FROM A CHALET AT AROLLA.

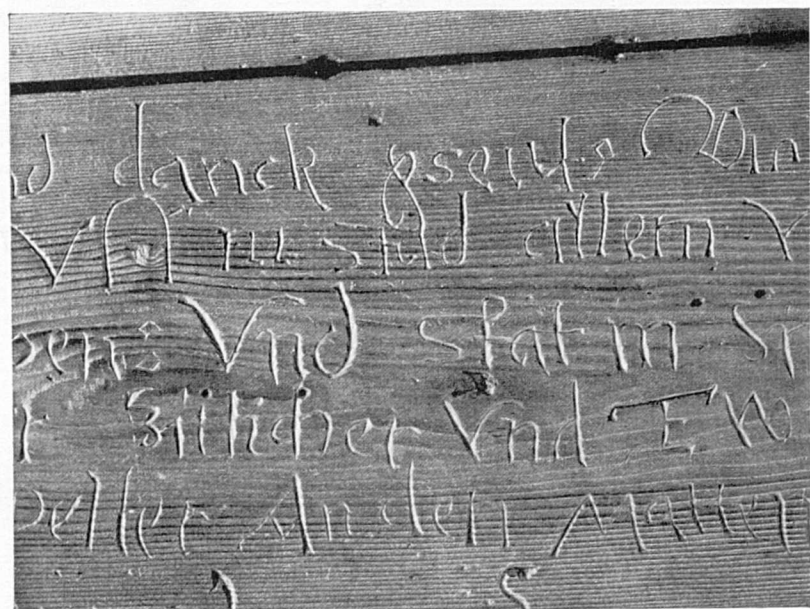


FIG. 49 [II. 48]. *W. Larden, photo.*
 FROM A CEILING AT SAAS FEE; DATE 1581.

³ 'The Apostolic seat' is equivalent to 'the Pope'.

Translation. 'Adrian the Fourth of Riedmatten, by the favour of God and of the Apostolic seat the fifth (of his house to be) Bishop of Sion, Count and Governor of the Valais, and Prince of the Holy Roman Empire, &c.; in the year 1666.' [See note 2.]

I had not my camera with me; but Mr. R. C. R. Nevill kindly photographed for me the arms which we found carved in wood in the living-room; I fortunately had with me some flash-lights. The initials are those of the words 'Adrianus De Riedmatten, Episcopus Sedunensis'.

INSCRIPTIONS IN AND NEAR SAAS FEE.

As I have already indicated in the Introduction to Part II, the inhabitants of the Saas Valley have collected in villages as have those of the Loetschenthal. Saas Fee is such a village, with one or two smaller collections of houses near it. It does not lie in the main Saas valley, but is perched up in a side valley—one might almost say 'among the glaciers'. Practically all the inscriptions were internal. I noticed the following:—

1. *Place-names*, for family-names, were very much in evidence; and they occurred more separated into parts than are the modern forms.

For the names of hamlets, my authority is Fräulein Marie Supersaxo, of the Hôtel du Glacier, Saas Fee, who kindly made inquiries for me.

The following were what I found:—

(i) *An den Matten* [modern *Andenmatten*]; or 'the man who lives on the meadows'.

(ii) *Cer Brige* (or other forms) [modern *Zurbrigen*]; 'the man who lives by the bridge.'

(iii) *Supersaxo*; shortened to an *S.S.*, which indicates two words [modern form is the same]; 'the man who lives on, or above, the rock.' I suppose this to be the Latin equivalent of the name *Zumstein*, which I found in the Rosenloui valley in the older form of *Zum Stin*.

(iv) *An Tamaten* [modern *Anthamatten*]; 'the man who lives at the hamlet of Thamatten' in the main valley below.

(v) *Lomatter* [modern the same]; 'the man from the hamlet of Lomatten.' (See (x).)

(vi) *Unter dem Biel* (or *Bielt?*) [name not known now]. There is a hamlet by Saas Fee of this name; I suppose that the man of inscription II. 50 came from this place.

(vii) *Im Seng* [modern *Im seng*]; means 'the man who lives at Seng', a hamlet near Saas.

(viii) *Auf der Fluh*; means 'the man who lives above some (well-known) cliff or band of rock'.

(ix) *Kalber Mater* [modern *Kalbermatten*]; I suppose this means 'the man who lived on the calf-meadows'.

[(x) *Lochmatter*. It seemed to me probable that the modern name *Lochmatter*, which does not occur in these inscriptions, is the same as the *Lomatter* of (v) above. I am informed that there are now no people of the name *Lochmatter* in the Saas valley, nor at Visp; and people at Saas Fee could tell me nothing about the origin of the name.]

2. Of the verses already familiar to me, the only one that here attracted my notice as occurring frequently was the widely-known '*Ich leb, ich weiss nicht wie lang,*' &c. [See I. 30 and II. 5.]

Of new matter, my attention was arrested mainly by the use of the expression '*Schutz-patronen*', or '*Patronen*' (i. e. 'Patron-protectors', or 'Patrons') as applied to Jesus, Maria, and Joseph; and by the line '*We are here but for a night*'. This last, however, is very much like the '*And yet we are but stranger-sojourners*' so often met with in the Bernerobberland.

48. [See Fig. 49.] The following inscription was somewhat rudely carved on the ceiling in an old house in the main village of Saas Fee; and Fig. 49 gives a part of it. The three words in the top line are *danck gseit Um*;—this last word being very queerly carved. In the text I have reproduced the whole in ordinary italics; as usual I rely on the illustration to indicate the actual appearance.

HG *Dem [Here]ⁿ sey lob er und danck gseit*

CS *Um sin Gros Bidter liden und sterben we[lche]² er für uns leid.*

GOT DEM HERN SICH LOBGETIT. V M SINGROS BITER
LÖB VND STERBEN DER FVR VNS LEIT. V FIM ALLEIN STAT
VNSER Z THRWEN. D V RICH WELCHE KRAT. D ISE R H V S I S
ERB V WEN. STAT AUCH IN S I N E R G O T L I C H E N H A N D W E L L E V N S
AUCH BESITZEN VOR EWIGER SAND. N. 7 5 8 3. IARDIE SVNDES
SELIGENT. O MAS 3 ER BRINGEN BAW WISJIN. D. MEIN RICH GRAT CV. SAVSE H +

FIG. 50 [II. 49].

FROM A HOUSE AT SAAS FEE, NOW DESTROYED; DATE 1583.

W. Lardon, photo.

*Uff in (stad?)³ allein Unser Vertruwen ;
Durch welche Gnad diseis hus ist erbuwen,
Und stat in siner Götlichen hand.
Welle uns auch behytten vor Zillicher Vnd Ewiger Schand.*

Simon und Petter An den Matten Brudern ☉ + Anno Dni 1581.

¹ The 'Here' was obliterated.

² So also the 'tche'.

³ This is the middle word of the second line in Fig. 49. Compare this, and the 'Um' at the end of the first line of this figure, with the corresponding words in the next inscription. The curious 'double f' of the word *Uff*, seen in the figure, resembles the 'double f' used in older inscriptions carved in German characters, of which a specimen is given in Fig. 13.

Translation. 'To the Lord be ascribed' (*lit.* 'said', *gseit* being an old form of *gesagt*) 'praise, honour, and thanks, for the great and bitter suffering and death which He endured on our behalf. On Him alone rests our trust; and through His grace is this house built, and it stands in His divine hand. May He deign also to preserve us from temporal and eternal shame. Simon and Peter Andenmatten, brothers, in the year of our Lord 1581.'

49. [See Fig. 50.] The next inscription that I give was nearly the same as the above. It was carved on a board that had formed part of a ceiling; and it had been preserved by the young guide Cyril Supersaxo, who occupied the new house that had taken the place of the old one.

The whole of this inscription is reproduced in Fig. 50, and need not be repeated here in the text.

Translation. 'To God' the Lord be ascribed praise for the great and bitter suffering and death which He endured on our behalf. On Him alone rests our trust, and through His power is this house built. [It] stands also in His divine hand. May He deign to preserve us from eternal shame. In the year 1583. The sons of the departed' (*lit.* 'blessed') 'Thomas Zurbriggen were the building-folk. D. Heinrich Graf of Saas.'

[Notice the curious form of the small *h*, e.g., in the word 'hand'. *Sün* stands for *Söhne*; and *cu Sause* for *zu Saas*. I had

thought it possible that the sense might run 'The sons of &c. (built this, or were the owners). The building-folk were D. Heinrich Graf of Saas' (with other names carved perhaps on another board of the ceiling that had not been preserved). But 'authorities' were against this interpretation. It is a question of punctuation.]

50. The inscription of Fig. 51 was also on a board that had formed part of the ceiling of an old house. I found this board preserved, in his new house, by a certain Alois Kalbermatten. This house is in a hamlet called 'Wildi', some quarter of an hour or so from Saas Fee; and between it and Saas Fee, lower in level I should say, is another group of houses called 'Unter dem Biel'.

[Fräulein Marie Supersaxo is my authority for these names, and I cannot go behind her statement; but, considering the confusion in spelling and pronunciation so common among the villagers from whom she obtained the names, and the changes in spelling that occur as time passes, I should be inclined to think that *Wildi* and *Biel* (apparently spelt *Bielt* in the old inscription shown in Fig. 51) are one and the same word, and that the two hamlets are *Wildi* (or *Bielt*, or *Biel*, or *Wild*) and 'lower' *Wildi*, respectively.]

Part of this inscription is written forwards, part backwards. Since Fig. 51 gives it complete, my readers may study it for themselves. What I think I make out is (writing it all forwards):—

IHS · MaRia · A° · Di · 1590 · * · * · Hans · IMSENG ·
 IODER · VNDER · DVM · BIELt ·

ANThONi · (EGER?) · + · Ist · MEIStEr · GE * * ·
 D * * * * * · GEBIVWt ·

Translation. 'IHS, Maria. In the year of our Lord 1590. . . . Hans Imseng and Theodule Unter-dem-Biel.

'Anthony (Egger?) is the *Zimmermeister* built.'

[This is incomplete; but a learned Swiss antiquarian to whom I gave a print could not make out even so much as this. And

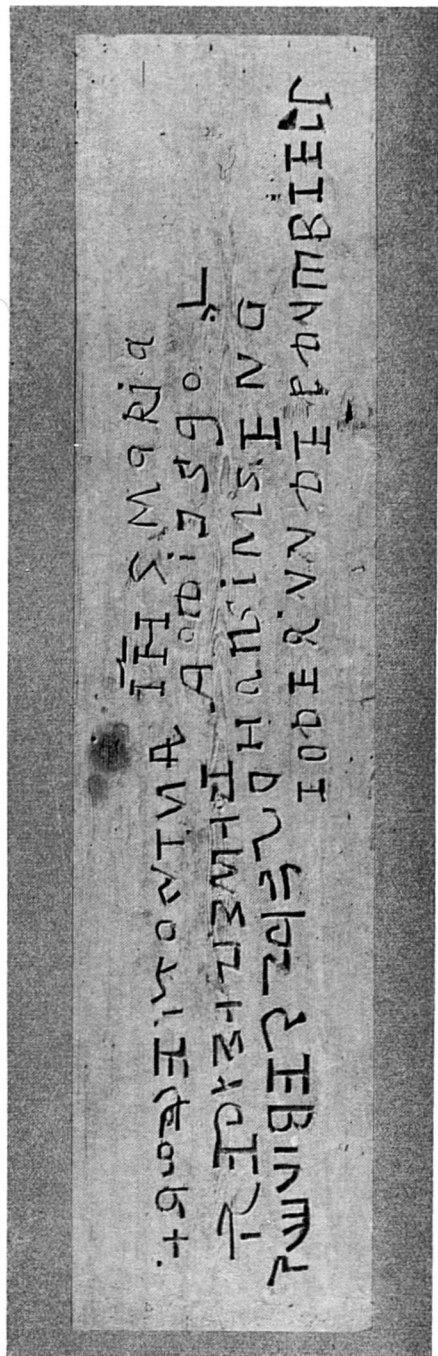


FIG. 51 [Pl. 50].

FROM A HOUSE AT SAAS FEE, NOW DESTROYED; DATE 1590.

W. Larden, photo.

I leave it as a puzzle to my readers, without giving further guesses of my own. I would suggest that, in the reversed part, some letters may be carved the right-way on or sideways.]

'*Theodule Unter-dem-Biel*' must be another case of a place-name; this Theodule being of the hamlet called 'Unter dem Biel'. I suppose that he and Hans Imseng were the owners.

51. At Saas Fee, on the ceiling of the house of Isidor Baumann.

On a beam was the date 1633.

On the ceiling came the lines:—

IN · GOTES · VND · MARIEN · NAMEN ·
 IN · ALER · HELGEN · ALER · SAMEN¹ ·
 HAT · DISES · HAVS · LASEN · BAVWEN ·
 SIMVN · BAVWMAN · MIT · GVTEM · VERTRVWEN ·
 ES · SOLEN · DIE · INWONER · GROS · VND · KLEIN ·
 IN · DER · LIEBI · GOTES · LEBEN · INGEMEIN ·
 DAZV · MIT · IREN · NECHSTEN ·
 SOGAD² · IR · SACH · ALZIT · ZVM · BESTEN ·
 DAN · DAS · DIE · ZWEI · FIRNEMSTEN · GEBOT · SIND ·
 DASSELB · MAN · IN · HELGEN · SCHRIFT · WOL · FINT ·
 WILT · DV · NACH · DISEM · GEBOTE · LEBEN ·
 ALMVSEN · SOLT · DV · GEREN · GEBEN ·
 DARZV · HERBRIGEN³ · DEN · ARMEN ·
 SO · WIL · SICH · GOT · IWER · ERBARMEN ·
 S · B⁴ · MARGRET · KALBER · MATER · SIN · HAVS ·
 MVOTER · IM · IAR · 1637 · ∞ · TAT · M⁵ ·

¹ I think that this may be taken as the old *alsam* meaning 'likewise'.

² Full stop after *nechsten*. Then divide *sogad*:—so *gad* = so *gat* = so *geht*. [The old form of *gehen* is *gân*.]

³ = *herbergen*, I think. [It is a possible form of *herbringen*, also, as we see in I. 13.]

⁴ = *Simon Baumann*.

⁵ Could this stand for 'that machen'?

Translation. 'In the name of God and Maria, as likewise of all the saints, has Simon Baumann had this house built, with good trust (in God). Let those who dwell therein, both great

and small, live together in the love of God; and with their neighbours too. So best will prosper alway their affairs. For the two most excellent commandments are what one finds in the Holy Scripture. Wouldst thou live after these commandments? Then must thou give alms willingly and, further, give shelter to the destitute; so will God have compassion on thee.

'Simon Baumann (and) Margret Kalbermatten his house-mother*' (i. e. 'wife') '[had this constructed?]' in the year 1637.

[* 'House-mother' was a term that I had not come across before.]

52. The house of Andreas Supersaxo, in the hamlet of Wildi.

On the beams I found:—

IESVS · MARIA · IOSEPH · BWARE · DEISES · HAVS ·
ALLES · VNGLICK · WENE¹ · DAR · AVS ·

DISES · HAVS · HAT · LASEN · BEVWEN · DER ·
IODER² · BVRGINER · MARIA · KALBER · MATER ·
IOHANES · VND · IODER · VND · PETER · VND · BAR-
BARA · BVRGINER · M³ · IOHANES · AN · DEN · MATEN ·
M³ · AN · TAMATEN · M³ · IOHANES · IN · DER ·
LOMATER⁴ · 1714⁶ ·

On the ceiling (which would appear to belong to an earlier date than the beams):—

HOC · OPVS · CONSTRVXIT · TEODVLVS⁵ · BVR-
GINER · ANNO · 1610⁶ ·

RIEF · GOT · AN · ZVO · ALLER · ZIT ·
DAN · ON · SIN · HILF · VERMAGST · DV · NIT · I.H.S.

(A cross rose from the cross-bar of the *II.*)

¹ *wende.*

^{2, 5} We here see that *Joder* is the German form of Theodule, as I had been informed.

³ I should naturally have taken each 'M' to stand for *Meister*, or *Zimmermeister*. But a Christian name is lacking after the second 'M'.

⁴ According to the information collected by Fräulein Marie Supersaxo this should have been '*in der Lomatten*'; the people being called *Lomatter* because they lived in the hamlet Lomatten. However, this is a small point.

⁶ I do not discuss the difference in the two dates.

Translation. 'Jesus, Maria, Joseph, protect this house, and avert all misfortune from it!

'The following caused this house to be built: Theodule Burgener, Maria Kalbermatten, Johann and Theodule and Peter and Barbara Burgener. [The *Zimmermeister* were?] Johann Andenmatten, (?) Anthamatten, Johann Lomatter; 1714.' [See note 3, above.]

'This building Theodule Burgener constructed in the year 1610.

'At all times call on God; since without His help thou canst do naught. I.H.S.'

53. In another house belonging to Supersaxos I found inscriptions which I omit; noting only:—

- (i) AVNGLICK carved for *Unglück*;
- (ii) the title 'EHREN · MAN';
- (iii) the form CER · BRIGE of the modern name *Zurbruggen*;
- (iv) and the separated forms IM · SENG, and AN · DEN · MATEN, of the modern names *Im seng* and *Andenmatten*.

The date was 1713.

54. In the case of an inscription from a house in Saas Fee, of which the lower story (date 1720) belonged to Augustin Supersaxo and the upper story (date 1853) to his mother Ambrose, I will again give only some notes.

(i) I found, in the lower story, the name '*Andenmatten*' given as one word; while the name 'A · TAMAT' represented the modern form *Anthamatten*.

(ii) The builder of the upper story is described as '*der Wohlweisser Herr Castelan und Grossrath Joseph Aloys Supersaxo*'. Here '*Wohlweisser*' is a complimentary adjective, and may be translated as 'prudent' or 'learned'; a *Castelan* was something like a 'deputy Governor'; and a *Grossrath* is a member of the cantonal council.

All was carved on the beams inside.

55. A house in Saas Fee of two stories, both of the date 1722. One belonged to Peter Joseph Supersaxo, the other to Alois

Imseug. As was usually the case in Saas Fee, the inscriptions were carved on beams inside.

An omission in my notes renders it impossible for me to say which was the upper, and which the lower, story. In the one I found :—

IN · GOTES · HAND · SOL · DISES · HAVS · STEHN ·
 ALES · V̂BEL · WELE · VER · IBER¹ · GEHN ·
 DIE · GNAT · GOTES · DARIN · WOHNH ·
 SO · WIRT · DIE · ARBEIT · WOL · BELONET ·

DISES · HAVS · HABEN · LASEN · BAVWEN · ——
 [&c. three *Rupen* brothers] —— IM · IAHR · MDCCXXII ·
 I · H · S MARIA VND IOSEH

In the other, I found a good deal that I omit; and also the following :—

WELCHE · DISES · HAVS · HABEN · LASEN · BAVWEN ·
 DIE · HABEN · EIN · SER · GROSES · VERTRAVWEN ·
 AVF · GOT · VND · MARIA · REIN ·
 DIE · SOLEN · DISES · HAVS · BATRONEN² · SEIN ·

KVMPT · DIR · EIN · ARMER · VOR · DIE · THIR ·
 SO · DENCK · CHRISTVS · DER · HER · SEI · SELBST ·
 DER · FIR³ ·

IM · IAHR · 1722

¹ = *vorüber*.

² As elsewhere, a *B* for a *P*.

³ = *davor*. [For these two lines see I. 38.]

Translation. ‘This house shall stand in God’s hand. May all evil pass by it. The grace of God abide in it; so shall our labour be well repaid. This house’ (the three brothers named) ‘caused to be built in the year 1722. IHS, Maria, and Joseph.

‘They who have had this house built, the same have a very great trust in God and in the immaculate Maria. May they be Patrons of this house.

‘If there came to thee a poor man before thy door, think that it is Christ the Lord Himself who stands there. In the year 1722.’

56. On the old saw-mill, external. Here we have 'dwells' instead of the 'builds' that is more usual. See I. 99 and I. 110. I found no date.

Man haußet an der Straße
Die Leute muß man reden lasse.

Translation. 'Whoso has his house by the wayside must let the people talk.'

[A deprecation of criticism.]

57. The following was carved on the tie-beams of a house in the hamlet of 'Unter dem Biel'. The IHS had the cross and burning heart, and is not reproduced properly here.

IHS · MARIA · IOSEPH ·
DAS · ZIL · VND · END · O · MENSCH · BETRACHT ·
DAN · DV · BIST · HIER · NVR · IBER · NACHT ·
ANNO · 1738 · DEN · 16 · TAG · BRACHMON¹ ·

DAS · LEBEN · IST · NVR · EIN · AVGENBLICK ·
SO · WIRS · ERKENEN · WELEN ·
DOCH · HANGT · AN · DEM · DAS · EWIG · GLICK ·
ODER · DIE · PEIN · DER · HELEN ·

¹ *Brachmonat* = June.

Translation. 'IHS, Maria, Joseph. Consider, O man, thy aim and end; seeing that thou art here but for a night. In the year 1738, the 16th day of June.

'Life endures but for a moment, if we would but recognize it. Yet on this moment depends eternal joy, or the pains of Hell.'

58. In I. 30, and II. 5, I give two forms of the widely-known '*Ich leb', ich weiss nicht wie lang*' quatrain. I here note some variants found in Saas Fee itself.

In an inscription carved in an upper story of a house, in the lower story of which the date 1757 was given, I found:—

ICH · LEB · WEIS · NIT · WIE · LANG ·
ICH · STIRB · VND · WEIS · NIT · WAN ·

ICH · FAHR · WEIS · NIT · WOHIN ·
WIE · KVMBBS · DAS · ICH · SO · FROLICH · BIN ·

So the last line here runs 'how comes it that I am so cheerful?', instead of 'I wonder that I am so cheerful'.

In another inscription of 1780 I found :—

ICH · LEB · ABER · WEIS · DAN · NICHT · WIE · LANG ·
GWIS · STIRB · ICH · VND · WAN · IST · VNBEKANT ·
ICH · MVS · VON · HIER · WEIS · NICHT · WOHIN ·
WIE · KOMTS · DAS · ICH · SO · FRÖLICH · BIN ·

That is, 'I live, but I know not how long; surely die I, and the hour is unknown (to me); I must forth from here, I know not whither; how comes it . . . ' &c.

In a third inscription of 1789 the form is practically the same as the first given above; only 'FARE · FORT' took the place of 'FAHR', or of the '*fahre dahin*' of the version given in I. 30.

59. In the house of Ambrose Supersaxo in the hamlet of Lomatten close to Saas Fee; carved on the tie-beams inside.

GEDENCK · O · DV · NACHFOLGER · MEIN ·
NVR · WERDEST · HIER · VBER · NACHT · SEIN ·
VERACHT · DIE · WELT · GOTT · LIEBE · AL · ZEIT ·
BETRACHT · DEN · TODT · SO · LEBT · IHR · GESCHEID ·

IM · N · G · LAS · ICH · H · F · P · T · SS · DISES ·
HAVS · BAVEN · SAMT · M · I · B · L · MEINER · HAVS ·
FRAVEN · VND · MVOTTER · M · C · ZB · ANNO · PN ·
D · N · I · C · 1758 ·

I guess that N · G = *Namen Gottes*; SS = *Supersaxo* (but it is unusual for a man to have four Christian names, and so I feel uncertain as to the signification of the H · F · P · T); L = *Lomatter*; ZB = *Zurbriggen*; PN · D · N · I · C = *Post nativitatem Domini nostri Iesu Christi*. My guess at '*Lomatter*' is based on the fact that Lomatters lived at this hamlet; the natives told me so, and we find the name in the next inscription.

Translation. 'Consider, O thou successor of mine, thou wilt be here but for a night. Despise the world, love God always, bear death in mind; so livest thou prudently.

'In the name of God I, H.F.P.T. Supersaxo, cause this house to be built, together with my wife M. I. B. Lomatter and my mother M. C. Zubriggen, in the year 1758 from the birth of our Lord Jesus Christ.'

60. From another house in Lomatten, on beams inside; date 1759.

IM · NAMEN · GOTTES · VND · MARIA · EHR ·
 GIBE · ICH · O · NACHFOLGER · DISE · LEHR ·
 SEYE · SIDSAM · MEIDE · ZANCK · VND · STRËIT ·
 SO · WIRST · DV · VON · IEMAN · GEHRT · ALZEIT ·
 LEBE · IN · GOTTES · FORCHT · FROM · KEÛSCH · VND ·
 REIN ·
 SO · WIRST · VON · GOTT · NACH · WÛNSCH · GESEG-
 NET · SEIN ·

On another beam were recorded the names of the people who had the house built; a man called *Johann Joseph Lommatter* (not *Lomatten*, which is the name of the hamlet), his wife *Maria Catherina Erckart*, and their sons. I noted that the expression '*Anno salutis*' was here used; I did not come across it elsewhere in the inscriptions that I read.

At the beginning of this second beam came a coat of arms having what I take to be the shamrock † (three round leaves united by short stems) both in the middle of it and above it, a *seven-rayed* star in the two upper corners, and three small separated leaves (or flames?) at the bottom. Round the shield was carving; and, further outside it, the letters H · I · L · M (i. e. *Hans Joseph Lommatter*). [† Much as in Fig. 48.]

In the middle of the beam, as elsewhere at Saas Fee, came a monogram of the letters MAR (not resembling that found in the Loetschenthal and shown in Fig. 32) with a conventional burning heart underneath it.

Translation. 'In the name of God and to honour Maria do I give thee, O my successor, this precept. Be thou seemly in thy

behaviour, and avoid railing and strife; so wilt thou always be honoured of every man. Live in the fear of God, pious, modest, and pure; so wilt thou be blessed of God after thy desire.'

61. On the beams of a house of Andreas Supersaxo in the hamlet called 'Wildi', was an inscription of 1764, from which I take only the following:—

IESVS · MARIA · VND · IOSEPH · REIN¹
 SOLLEN · DISES · HAVS · SCHVTZ · PATRONEN · SEIN ·
 FOR · FEYR · VND · WASSER · VND · ALLEM · VNGLICK ·
 VNS · GOT · DASSELBIG · VER · VBER · SCHICK ·

The name of the man who had it built was '*Theodule auf der Fluo*'. Here we have another place-name; for *Fluh* is a common word for a 'rock-wall', occurring also in this sense in the names of some mountains. [*Theodule* was given in the form *Iodro*.]

¹ The maker of this verse was bound to put '*Maria*' before '*Joseph*', and was hampered by the necessities of rhyme. I imagine that it is for these reasons only that this adjective is not attached to '*Maria*'.

Translation. 'Jesus, Maria, and Joseph pure, shall be the guardian-patrons of this house against fire, water, and all misfortune. May God cause the same to pass us by.'

62. In a house in Wildi; on tie-beams. The lower story belonged to a Frau Repel Baumann. The inscription began with the monogram MAR spoken of in II. 60, with *Joseph* following; and then came names. I give only the verse:—

DIE · WELT · IST · ALER · BÖSHEIT · FOL ·
 KER · DICH · ZV · GOT · SO · GET · DIER · WOLL ·

The upper story belonged to Isidor Baumann, the same who owned the house in Saas Fee where I found II. 51. All was on one beam; and there was much colour, red and blue, in the well-carved arms and letters. In the letters the two colours occurred more or less alternately, one letter red and the next blue.

First came IHS with the cross and burning heart; then the monogram MAR already mentioned; and then IOSEPH. After

this came a coat of arms. In the centre of this was what looked like a goblet; at the bottom, the three separate narrow leaves (or flames?) spoken of in II. 60; and the initials 'I · I · B' were carved twice on the shield. Outside the shield, on either side, was a conventional lily with a heart-shaped root. I have copied these arms, as also those of II. 60, but do not give them here.

Curious initials followed this. Then came:—

SEI · BEI·VNS · AVF · ALEEN · WEGEN ·
LIEBSTER · GOTT · MIT · DEINEN · SEGEN ·
ANO · 1767. [Note the small *A* between *bei* and *uns*.]

Translation. 'The world is full of all wickedness (or malice); (but) turn thee to God, and so will it go well with thee.

'O dearest God, be with us with Thy blessing in all our ways.

'In the year 1767.'

63. From a three-storied house belonging to Ferdinand Baumann, in Saas Fee, I take the following, carved on the tie-beams.

In the top story, date 1789:—

IESVS · MARIA · IOSEPH · REIN ·
DIE · IM · DISEM · HAVS · WONEN · IN ¹ ·
DER · LIEBE · VND · GOTT · FORCH · LEBEN ² ·
BETTEN ² · FASTEN ² · VND · ALMVSEN · GEBEN ² ·

Then followed the two lines '*Kumbt dir ein Armer . . .*' given already in II. 55; and, after that, initials and the date.

In the second story, of the same date, the only inscription of interest was the '*Ich leb*' . . . referred to at the end of II. 58.

¹ A Swiss scholar friend is of opinion that one should not take this '*in*' with the '*wonen*' (making *einwohnen*), but as a preposition before '*der Liebe*', &c.

² I have translated these verbs as indicatives, but they may be subjunctives, 'may they live', &c.

Translation. 'Jesus, Maria, and Joseph pure! They who dwell in this house live in the love and fear of God, pray, fast, and give alms.' [See note to II. 61.]

64. In the house of Clemenz Imseng, near the post office in Saas Fee; carved on the tie-beams.

IESVS · MARIA · IOSEPH · SOLLEN · DIESES · HAVS ·
 WIE · AVCH · SEINE · BEWOHNER · BEWAHREN ·
 VOR · ALLEM · VNGLÛCK · VND · GEFAHREN ·
 KIND · SEI · DER · ELTERN · STÛTZE · VERPFLEGE ·
 SIE · BIS · AN · DAS · GRAB ·
 DENK · DV · TRÄGST · DABEI · NVR · DEINE · SCHVL-
 DEN · AB ·

HERRN · GROSSRATH¹ · CLEMENZ · IMSENG · VND ·
 SEINE · FRAV · CRESENTIA · SUPERSAXO · DIE ·
 KINDER · ADOLF · EMIL · CLEMENZ · CAMIL · CRE-
 SENTIA · VND · ALFRED · IMSENG · IM · IAHERE ·
 1884 ·

¹ As mentioned earlier, a 'Grossrath' is a member of the cantonal council.

Translation. 'May Jesus, Maria, and Joseph protect this house and its inhabitants from all misfortune and danger.

'Child, be thy parents' prop and tend them even to the grave; considering that in so doing thou dost but pay thy just debt to them.'

I leave the record of names untranslated.

With this I bring the present collection of *Hausinschriften* to a close.

The last words are suggestive to me.

If any of us English climbers who haunt the Alps can make contributions to the History, Geology, Archaeology, or Folklore of Switzerland, are not we thereby 'paying a just debt' that we owe to a country which has given us so much?

I trust that the Swiss who read this book, written by a foreigner, will excuse the mistakes and inaccuracies that must inevitably occur in it, in consideration of the spirit in which the work was undertaken. I did not venture to ask any of my Swiss friends to take in hand the laborious work of the revision and correction of my manuscript or of the proofs; and the ground is treacherous and difficult for the solitary traveller, especially when it is strange to him.

APPENDIX

TO BOTH PARTS, I AND II

A CLASSIFICATION OF SOME OF THE INSCRIPTIONS

[*.* The letters 'SHZ' refer to the Zurich collection, the letters 'HA' to the Tirolese collection, and 'SA. VII' to the odd number of the Swiss Folklore Journal, mentioned in the Preface.]

Preliminary. A study of the inscriptions contained in this collection leads one, I think, to the conclusion that it would be impossible to construct a satisfactory Table of Contents or Index.

Any one inscription may contain two or more separate verses of very different characters; so that no short description could indicate what was found on a particular house. It would be simpler to leave the reader to turn to the inscription itself.

Nor, again, could an Index be constructed; since one could not as a rule find determining 'clue-words'. All that I have been able to do has been to give some sort of *classification*; and I fear that even this will be found very incomplete, if not faulty. I will add that, owing to the extensive 'weeding-out' that I found to be necessary, the frequency with which a given type of verse occurred is by no means indicated by the number of references set against it here.

Class I. Types of very common occurrence. Some prayers, sentiments, or aspirations occurred so frequently that I found it would take up too much room to give the references to them—to say nothing of the difficulty arising from the fact that even a short verse may contain two or more different sentiments.

Some such common types I give here, with just a reference or so to show what they are like.

(1) *Entire dependence on God.* One example occurs in the first verse of I. 26.

(2) *God's help coupled with men's strength or skill* enabled the owner to build the house. One example occurs in I. 68.

(3) *God's blessing invoked.* This is often coupled with a prayer that He will lead the suppliants to Heaven when this life is done. In I. 73 we have an example; and this one form alone occurred frequently.

(4) *God's protection invoked.* Frequently invoked on the house and on those who go out and in; sometimes too on those who pass by. The dangers due to wind, water, and fire, are often mentioned, and, less frequently, those due to avalanches. Typical examples are I. 52, I. 64, and I. 107.

(5) *Thanks to those who helped,* usually coupled with a prayer to God to reward them. Typical examples are I. 67 and the latter part of I. 82.

Class II. Deprecation of criticism. The builders appeared to anticipate criticism and accusations of ostentation. One can well understand that, in village communities, while there was much friendly help (as indicated in No. 5 above), there would also be much fault-finding; one can imagine the critical groups on Sundays, each man smoking his big pipe!

(1) *No one can build so as to please every one.* In one shape or another this form of deprecation was very common indeed. We find it in I. 5, I. 6, I. 10, I. 18, I. 22, I. 27, I. 118, I. 121, I. 134, II. 22, II. 30, II. 35. Also in *SHZ*, *HA*, and *SA. VII.*

(2) *Who builds by the wayside must expect to get criticized.* I. 99, I. 110, II. 56.

This form occurs also in *SHZ* and in *HA*.

(3) *Less direct forms.*

(i) *I build for my family's use, not to spite any one.* I. 43. [In *HA* we have '... not out of pride'.]

(ii) *Do what is right though every one may not praise you.* I. 51. [A similar sentiment occurs in *SHZ*.] Of course this may have no reference to house-building.

- (iii) *If envy burned like fire, fuel would be cheap.* I. 91. So also in *SHZ* and *SA. VII.*
- (iv) *A man who builds deserves thanks.* [I think 'and not criticism' is implied.] I. 55.
- (v) *Do not sneer at my wooden house* was, I gathered from a native, implied in I. 144.
- (vi) *I build to the honour of the Trinity and disregard ridicule.* II. 23. [*HA* gives 'I build in God's name and not out of pride'.]
- (vii) *Let enviers envy, &c.; I keep what God gives me.* II. 31. [The same occurred near Adelboden in an inscription not recorded in this collection.]
- (viii) II. 18 may be directed against those who *comment on the expense* involved in building the priests' house.
- (ix) *It is our own wood that we have used.* II. 16.

Class III. Imminence of death; uncertainty of life.

(1) *I go out or in, but Death is there and awaits me.* A very common verse indeed. It usually ends with '*So pray I God for His grace that sin may not harm my soul*'. I. 8, I. 13, I. 15, I. 27, I. 37, I. 47, I. 53, I. 122, I. 123, II. 10. The verse also occurs in *HA*.

(2) *We build, but must soon leave our houses.* I. 55, I. 61, I. 93, I. 98, I. 99, II. 8, II. 17, II. 27.

(3) *So live as though you must quit your house to-morrow.* This was a favourite in the Loetsenthal. II. 3, II. 4, II. 57, II. 59.

(4) *Building on earth; neglect to build in Heaven.* A very common verse, occurring also in *SHZ*, *SA. VII*, and *HA*. In the Loetsenthal I found the last part converted into an exhortation to build in Heaven. I. 14, I. 19, I. 27, I. 44, I. 53, I. 110. II. 34 gives the exhortational form.

(5) *Life is fleeting, eternity endless. Vanity of life.* I. 21, I. 34, I. 48, I. 83, I. 136, II. 57, II. 59.

(6) *Miscellaneous.*

(i) *Death so often comes unexpectedly.* I. 21.

(ii) *Set thy house in order, for thou must die.* I. 74.

(iii) *Certain is death; uncertain the place and time.* II. 25, II. 32, II. 38.

The same idea occurs in an inscription of *HA*.

(iv) *Our earthly life is a mere procession to death.* I. 3.

(v) *The time is coming when I must depart.* I. 110.

(vi) *Time passes, death approaches.* I. 111.

(vii) *One succeeds to another; none really possess the house.* II. 33, II. 36. So also in *HA*.

- (viii) *Who first possesses the house must first leave it.* II. 26, II. 31.
 (ix) *When thou shalt die is hidden, so live in fear.* II. 38.
 (x) *The lesson of a withered leaf.* II. 46.
 (xi) *I go to bed, perchance to death.* II. 10.

Class IV. Whence and whither?

- (1) *I live, I know not how long, &c.* Of very common occurrence. I. 30, II. 5, II. 33, II. 58 (three forms of it). It occurs also in *HA* (sixteenth century).
 (2) *Whence, whither, to what purpose?* I. 108.

Class V. A blessed death. Help in the hour of death. The mention of a blessed death, either as the object of a prayer or as a gift of God, occurred often. In the former connexion it is found in *SHZ* and *HA*.

- (1) *The prayer for a blessed death.* I. 11, I. 24, I. 50, I. 51, I. 55, I. 66, I. 84, I. 85. See also II. 13.
 (2) *Mary as helper in the death-agony.* II. 7, II. 15, II. 35.

Class VI. Heaven.

- (1) *God has a house ready for us in Heaven,* either as a statement or as a hope. I. 57, I. 64, I. 77, I. 97, I. 98, I. 99.
 (2) *See that you have a house in Heaven.* II. 3, II. 4, II. 8. A favourite in the Loetschenthal.
 (3) *Longing for Heaven.* I. 11, I. 45, I. 80, I. 83, I. 84, I. 85, I. 92, II. 22.
 (4) *So live as to fit yourself for Heaven.* I. 21, I. 34, I. 87, II. 5, II. 22, with perhaps those of No. 2 above.

Class VII. Heaven and Hell. Future Judgement.

- (1) *In your dealings remember the Judgement.* Be just, I. 48; be upright, I. 86; do not judge others, I. 53; fear God, I. 136. A verse resembling that of I. 48 occurs in *SHZ*.
 (2) *Contemplate Heaven and Hell and Christ's sufferings.* I. 3.
 (3) *The Four Last Things* ('*Novissima tua*'). II. 6, II. 25. This is the usual expression, it seems, in ecclesiastical Latin.
 (4) *Fear judgement on profane language.* I. 31. Similar warnings occur in *SHZ* and in *HA*.
 (5) *On this short life depends Heaven or Hell.* I. 136, II. 57.

Class VIII. God or Christ the Foundation or Corner-stone. I. 49, I. 60, I. 63, I. 90, II. 10, II. 27.

Class IX. Texts quoted, or paraphrased. [I have not thought it necessary to look up the exact words of our 'Authorized Version'.]

- (1) '*God so loved the world . . .*' I. 18, I. 40.
- (2) '*Except the Lord build the house . . .*' I. 26. (Occurred often.)
- (3) '*Fear God and keep His commandments.*' I. 33.
- (4) '*The glory of the Lord . . .*'
'*Prosper Thou the work . . .*' I. 26.
- (5) '*Blessed be they that hear the word . . .*' I. 28.
- (6) '*The blood of Jesus Christ cleanseth . . .*' I. 23, I. 31, I. 41.
- (7) '*Commit thy way unto the Lord . . .*' I. 37.
- (8) '*Awake! thou that sleepest . . .*' I. 36.
- (9) References to the beam and the mote. I. 53, I. 79, I. 91.
(Also in *SHZ* and *HA*.)
- (10) '*To Him be ascribed glory . . .*' I. 9, II. 48, II. 49.
- (11) '*Have thy delight in the Lord . . .*' I. 34.
- (12) '*Feedeth the young ravens.*' I. 56. (Also in *SHZ*.)
- (13) '*Set thy house in order, for thou must die . . .*' I. 74.
- (14) '*Wise as serpents and harmless as doves.*' I. 38.
- (15) '*The fear of the Lord is the beginning of wisdom.*' I. 126.
- (16) '*God is Love, and he who . . .*' II. 5.
- (17) '*They who trust in the Lord are even as the mount Sion.*
II. 18.
- (18) Reference to giving to the poor being the same as giving to Christ. I. 38, II. 55, II. 63.

Class X. Hymns quoted.

- (1) '*Wer Gott vertraut, hat wohl gebaut,*' &c. I find that this is part of a hymn written by Joh. Mühlmann, b. 1573 and d. 1613. The first two lines occurred very often; but I give only two references. I. 5, I. 48. [Also in *SHZ* and *SA. VII.*]
- (2) '*Christi Blut und Gerechtigkeit.*' I. 96.
- (3) '*Ein feste Burg ist unser Gott.*' I. 114.

Class XI. Miscellaneous references to God.

A very large number of such references are omitted as already indicated in *Class I*. But I give here some which might not be considered as coming under any of the heads of *Class I*.

(1) *The beginning and end are, or should be, with God.* I. 39, I. 133, I. 146 (ii), II. 17, II. 19, II. 33, II. 43.

(2) *Men's help vain; trust God (and His dear mother).* The words in brackets occurred in Catholic Loetschenthal. I. 129, II. 19, II. 33. The idea is found also in *HA*.

(3) *Love God before all . . .*

(i) . . . since without His help thou canst do nothing. I. 13.

(ii) . . . then can nothing miscarry with you. II. 1, II. 18. The same idea occurs in *HA*.

(4) *God sees thee, O sinner, or God sees thee and judges.* I. 125, II. 10, II. 17.

(5) *Miscellaneous.*

(i) *While I have life and breath I hold to God.* I. 5.

(ii) *I take what God gives; I never used craft to gain what I have.* I. 74, I. 146 (ii).

(iii) *May God renew His blessing each day.* I. 61.

(iv) *My desire is towards God.* I. 111, I. 132.

(v) *On God alone can the soul repose.* I. 128.

(vi) *Walk uprightly before God.* I. 130.

(vii) *Lord, give! We gather in.* I. 131.

(viii) *Turn to God with prayer and fasting.* I. 139, II. 63.

(ix) *With God as friend I laugh at my enemies.* I. 142.

(x) *All that I have comes from Thee.* II. 7.

(xi) A word-play; '*That God is God, &c.*' II. 27.

(xii) *Love God in silence.* II. 27.

Class XII. Miscellaneous references to Christ.

(1) *All undertaken in the name of Christ.* I. 40. Occurs also in *SHZ* and in *SA. VII*.

(2) *He who has learnt Christ has spent his time well.* I. 28, I. 33.

(3) *Christ's name quickens the soul in death.* I. 31.

(4) *Christ died for us.* I. 3, I. 64, II. 48, II. 49.

(5) *Christ's blood counteracting the Snake's sweet poison.* I. 23.

(6) *O Christ, God's Son, take us up to the Heavenly throne!* II. 7.

(7) *Whoso loves Joseph and Mary, the same saddens Jesus with no sin.* II. 42.

(8) *Christ, our God and Father.* II. 15.

Class XIII. Miscellaneous religious inscriptions.

(1) *Mary, or Mary and Joseph.*

(i) *Invoked, with Jesus or God, as protectors of the house.* At Saas Fee not infrequently. Three examples are II. 55, II. 61, and II. 64. Very commonly the prayer for protection was implied only.

(ii) *Mary as our pattern.* II. 15. (So also in *HA.*)

(iii) *Whoso loves Mary and Joseph saddens Jesus with no sin.* II. 42.

(iv) *Trust in God and in his most dear Mother.* II. 19.

(v) *Mary to aid us in our death-agony.* II. 7, II. 15, II. 35.

(vi) *Date reckoned from Mary's birth.* I. 38.

(2) *Joseph alone.*

To help us to blessedness. II. 7.

(3) *The Guardian angel.*

To help us, and be our pattern. II. 15.

(4) *The Trinity.*

(i) *House built to the honour of.* II. 23.

(ii) *House commended to the care of.* II. 39.

(iii) . . . *dwells in a house of unity.* II. 8, II. 43.

(5) *The Holy Cross.* [Sometimes this symbol seemed to take the place of the name Jesus; but not in this case.]

To bless the house. II. 7.

(6) *The Saints.* [I was surprised not to find them oftener mentioned. I came across only this one reference to them.]

House built in the name of God, Mary, and the Saints. II. 51.

(7) *The Holy Eucharist.*

Thankfulness for. Longing for the last Sacrament. II. 13.

(8) *Prayers for the dead.* II. 7, II. 26.

Class XIV. References to particular events or facts.

(1) *Wars, and troubles due to them.*

(i) *Napoleonic wars.* I. 76, I. 77.

(ii) *Poverty due to the same in 1810* (or, as indicated in *SHZ*, p. 15, to revolution). I. 82.

- (iii) *Political discord in 1822.* I. 87.
 (iv) *Insecure times in 1756 (?) ; warning to the 'Frutig-land'.* I. 137.
 (v) *'Two eagles come flying from distant lands' ; probably reference to danger in eighteenth, or early in nineteenth century ; no date to be seen.* I. 141 (i).
 (2) *Reference to past avalanches.* I. 46, II. 21. Another, not copied down, occurred in the Binnenthal.
 (3) *Probably referring to past floods at Kandersteg.* I. 15, I. 44.
 (4) *Reference to a recent fire.* I. 65. [II. 32 implicitly refers to the burning of the village Wyler in the Loetschenthal.]
 (5) *Reference to some event (?) in the spring of 1817 or 1818.* I. 83.
 (6) *Prices of corn, &c. at various dates.* I. 12, I. 109, I. 123, I. 143.

Class XV. Concerning young people.

- (1) *Be thrifty while young ; save for old age.* I. 145 (i) and (ii), II. 21.
 (2) *Train the young in the way they should go.* I. 150 (i), II. 32, and possibly II. 9.
 (3) *Debt of children to their parents.* II. 64.
 (4) *Keep your innocence.* [*Do not waste time.*]
 (i) *Time and innocence, once lost, never return.* II. 44.
 (ii) *Time and virginity . . .* II. 29.
 (iii) *Young men, beware of loose women.* II. 6. [I guess that this is the meaning.]

Class XVI. Various moral precepts and reflections.

- (1) *Think before you act.* I. 124, II. 5, II. 17, II. 21. This precept occurs also in *HA*.
 (2) *Give alms to the poor.* I. 38, II. 51, II. 55, II. 63.
 (3) *Follow virtue.*
 (i) *Honour and goodness come before wit and enterprise.* I. 2.
 (ii) *Trust in virtue ; fortune is fickle.* II. 6.
 (iii) *Turn from evil and do that which is good.* II. 22.
 (iv) *Gather in for eternity virtue's hundred-fold wheat.* II. 12.

- (v) *Be virtuous in all ways, and you will be honoured of men and blessed of God.* II. 60.
- (vi) *Work in the vineyard; your reward will come.* II. 45.
- (vii) *A pious heart and a clean mind can soar to the greatest heights.* II. 7.
- (4) *Give welcome to sorrow as well as to love.* I. 105.
- (5) *Labour honours the simple as does Rank the noble.* I. 150 (iv).
- (6) *The evil and deceitfulness of the world.* I. 38, I. 141 (ii), II. 62.
- (7) *Never a day so sultry, but evening comes at last.* (Metaphorically intended.) II. 20.
- (8) *Hope springs eternal in the human breast.* II. 37.
- (9) *On chance.* (A philosophical reflection the meaning of which is obscure.) II. 35.
- (10) *We men are all builders;—on rock or on sand!* II. 28.
- (11) *Slander pricks deeper than thorns or thistles.* I. 112.
- (12) *Recommendation to patience and content.* I. 18, I. 21, I. 63, I. 124, I. 127. (Similar precepts occurred in *SHZ* and *HA*.)

Class XVII. Miscellaneous.

- (1) *Welcome the coming, speed the parting, guest.* I. 150 (iii).
- (2) *The value of a friend.* I. 89.
- (3) *Wood and stone take shape by hewing.* I. 120 (i).
- (4) *At a junction of two roads: 'Please yourself!'* I. 120 (ii).
- (5) *Concerning a Pastor's work; from the priests'-houses.* II. 9, II. 14, II. 18, II. 20.
- (6) *Against those who hinder the priests' work.* II. 18.
- (7) *Mention of wood used in building.*
- (i) *Expended by the Gemeinde on the priests'-houses.* II. 9, II. 20.
- (ii) *Private wood, not the Gemeinde's.* II. 16.
- (8) *What the Gemeinde-house says; a play on words.* II. 27.
- Directed, I think, against corruption and cliquiness.
- (9) *'That God is God . . .'; a question of stops.* I. 27.
- (10) *Over an eating-table: 'Be thankful'. 'Do not backbite'.* II. 7, II. 10.
- (11) *Grass of the high pastures.*
- (i) *The best grass grows high up in savage regions.* I. 75, I. 119, II. 22.
- (ii) *Good pasture and healthy cows make heavy cheese.* I. 119.

- (12) *A problem in dialect and spelling left partly unsolved.*
II. 24.
- (13) *A problem in bad carving and spelling left partly unsolved.*
II. 50.
- (14) *The Strub family (Graubünden).* I. 20.
- (15) *The de Sepibus family, of the Riederalp.* I. 38.
- (16) *A painter's advertisement (Bern).* I. 108.
- (17) *Men are to take measures to avert floods.* I. 15, I. 44.
- (18) *Record of a Bishop of Sion.* II. 47.

ADDITUM

When it was too late to make insertions in the text, it occurred to me that it would add to the interest of Fig. 2 were I to give the words and letters which are actually contained in the portion of inscription I. 3 that is there reproduced.

The words and letters in question are those here given between vertical lines.

FERT	RVWEN	· AN	· DEN	· WYL	· ÄR		
HY	LF	· VND	· KRAFT	· SO	· WNR		DS
HE	YST	· HANS	· ANEN	· GOT	· H		ELF
D	ER	· HELE	· NOTN*	· VND	· SC		HWERY
H	AT	· ERLOST	· DEM	· LEBEN			

In the actual inscription (and therefore in Fig. 2) all the *N*'s are reversed, and *W* has the form of two *V*'s partially crossed. Both these peculiarities are fairly conspicuous in Fig. 2, and serve as a help.

The reader must not be surprised if he cannot detect in the figure all the words given above; and he must not conclude that there was some guess-work on my part. Something has been lost in the reproduction; and, again, the fragment reproduced makes nonsense, so that the help of 'context' is lost. And further, I visited the house four or five times, with the sun shining at a suitable angle, and used powerful binoculars. Nevertheless, the photographic print, which is only *somewhat* superior to the reproduction, does give a very good idea of the 'hopeless' appearance of some of the older external inscriptions which I encountered.



